

Maholyati Aaloodgi or Islam

(Environmental Pollution-An Islamic Perspective)

Thesis submitted for the degree of
Doctor of Philosophy in Islamic Studies

By

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Thesis / Dissertation Title approved in DRC held on :	ماحولیاتی آلودگی اور اسلام Environmental Pollution- an Islamic perspective
Registration Date	22/07/2017
Submission Date	06/10/2022
Key words	ماحولیات، آلودگی، اسلام، ایکو تھیالوجی، مذہب۔
Language of Thesis	Urdu & English
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Maholyati Aaloodgi or Islam

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September, 2022

Maholyati Aaloodgi or Islam (Environmental Pollution-An Islamic Perspective)

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Preface

Introduction

Pollution is defined as causing such disasters in the natural environment that cause tremendous changes in the environment. Environmental pollution is one of the biggest challenges of our time. The effects of environmental pollution are global. Its disasters are limitless. If these problems are not overcome soon and these changes are accepted, then we will have to pay a huge price in the future. According to a UN report, environmental pollution is a man-made problem. Environmental pollution has become a big problem of the human community at this time, mainly because it's affecting the entire human community. Developed countries have begun efforts to curb it, these countries are either looking for alternatives to everything affecting climate change or setting a scale to reduce its use, rapidly moving toward solar and electrical energy instead of fuel and gasoline.

The major religions of the world are trying to solve the problems of the environment in the light of their holy books and religious literature, a lot of work is being done regarding the literature of Christianity, Hindu and Jain religions, as a result a new branch of knowledge called Eco-theology has emerged. It is not very extensive, this research from this nature is important.

God has established the system of nature under a just and balanced system, He has created everything in a certain quantity and in the most just way, environmental pollution is the result of an imbalance in God's system of justice, which is the earnings of man's own hands. Modern-day scientists agree that environmental pollution is the result of human self-inflicted actions. Environmental pollution has gained extraordinary importance globally and has now become the world's greatest problem. All the developed countries of the world are taking very serious steps in this direction, as well as the leaders of different religions are offering scientific and practical services to protect the environment in the light of their religious texts. There have been some scholarly works representing Islam in the English language, but their number is relatively small, as far as The Urdu language is concerned, very little work has been done in this direction, although the Qur'an and Islamic traditions have a lot

of material in principle regarding the environment. The only need is to collect and present those gems, this research work is a humble effort for the same.

Selection of Topic

The biggest problem for me was that environment, which is a subject of the modern era, and Islamic texts which are fourteen hundred years old, how can these problems be solved in such ancient texts? At the time when the Qur'an was being revealed, there was no ecological problem, yet how is it possible to link the two? These questions are absolutely correct, there were no environmental problems at the time of the revelation of the Qur'an, so how would we get guidance about it? For finding answer we have to look into below mentioned points:

- Man's view of the relationship between the universe and nature
- The concept of accountability to the blessings of the universe
- The concept of the rights of all beings in the world
- The concept of reward and punishment for good and bad deeds
- Concept of greed, *Tam'a*, *Hirs*.
- Concepts of simplicity, *zuhd*, sacrifice, etc.

These are the points that if man does not have the right concept, he will destroy the environment, Islamic teachings have actually instructed these principles that if they are followed, many problems of the environment will be solved. In this chapter, we have tried to identify these aspects of Islamic teachings. There is no doubt that environmental pollution is a relatively new topic, and these were not problems at the time of the advent of Islam, but since Islam is a universal religion, when we study its literature, we find many basic principles in it. In the light of which we get instructions to control environmental pollution, protect natural resources. Islam is a natural religion; it guides everything that is in accordance with nature, and it guarantees the existence and survival of human life. As well as prevents everything that is against nature and is fatal to human existence as said in the Qur'an: "Corruption spread in the land and land, as a result of what human beings did with their own hands," he pointed out openly. (Al-Rum: 41).

The following types of environmental pollutants we have made part of our research:

- Air Pollution
- Water Pollution
- Soil Pollution
- Thermal Pollution
- Noise Pollution
- Radioactive Pollution

First the problems have been presented from the aspect of environmental science, then the solution to these problems has been found and collected in Islamic texts, then the solution of these problems has been presented in the light of Islamic teachings. Finally, the practical steps being taken by Muslims in this regard have been presented.

Research Questions

At the beginning of our research, we assumed the following three assumptions:

- Environmental pollution is the result of human activity.
- According to Islam, environmental pollution is also related to human morality and actions.
- Islamic texts have principles to solve the problems of environmental pollution.

In our research, all three hypotheses were proved correct, our research has come to the conclusion that according to science and Islamic texts, the environment is the result of human activity. Similarly, our research also justifies the assumption that human ethics have an important role to play in environmental problems and its solutions. And in Islamic texts, there are abundance of evidence in Islamic literature regarding the we environmental solutions.

Research Methodology

In this research, narrative have been identified. Environmental pollution is a practical problem, in this research, a reductionist approach has also been adopted in some places.

Descriptive Narrative: Basically, this research is narrative and descriptive, the topic has been written clearly, and all the issues related to it have been tried to be explained in detail.

- **Analytical Analysis:** that is, the issues related to the topic have been thoroughly reviewed, its positive and negative aspects have been discussed, its effects and results have also been discussed.
- **Qualitative Chemistry:** The main objective of this research is environmental pollution, what are their types, what are their causes? and what is the content of Islamic texts about them? What are the instructions of Islamic teachings in this regard, etc., these issues have been tried in a detailed narrative style.

Chapters

Environmental pollution and Islam

Chapter 1: Introduction to Environment

Unit I: Introduction

Unit II: Different types of pollutants (aquatic, air, ground, hydration, radiation, sound, radial)

Unit III: Environmental Pollution: Issues and Challenges

Chapter 2: Environment in Islamic Literature

Unit I: In the Light of the Qur'an

Unit II: Hadith and Biography

Unit III: In the Literature of Islamic Jurisprudence

Chapter 3: Solutions in the Light of Islamic Teachings

Unit I: Nature, Options and Limitation

Unit II: Islamic Philosophy of Ethics and Environmental Pollution

Unit III: Problems, Islamic Solutions and Ijtihad

Chapter 4: Practical Steps towards Environment by Muslims

Unit I: Practical Steps towards Environment in The East

Unit II: Practical Steps in Western Countries

Unit III: Environment in India: Institutions and Organizations

Outcome of research

Bibliography

Literature Review

In the context of the topic of research, “Environmental Pollution and Islam”, “Review of previous works” has been done, including a total of thirty-two reviews, the details of which are as follows. Seven books, (three Urdu and four Arabic), eleven papers of research journals, (five Arabic, six English), thirteen papers from encyclopedia, (total English). Very little work was found in Urdu on this subject, that is, only three books, while a lot of work was available in Arabic and English languages. Two things should be kept in mind in choosing a paper or book, first, the book under review or thesis should be closest to the subject, and secondly, its quality should be academic and research. In this review, books and papers are written in chronological order; the nearest period is kept before and after. The first book on the subject is Sound and Air Pollution, Issues and Sharia Rulings, Islamic Fiqh Academy, New Delhi, 2017, while the last book is by Mahmood Muhammad Eid Sahib, 1992. Similarly, the first paper in the series of papers is written by Fazlun Khalid in 2015, while the last paper is written by Ali Muhammad Yousuf Al-Mohammadi of 2000.

Books: Full, Selected Sections

Noise and Air Pollution, Issues and Sharia Rulings (26th Fiqh Seminar, March 6, 2017, Madhya Pradesh), Islamic Fiqh Academy, India. (2017)

This book is a collection of papers from the seminar organized by the Islamic Fiqh Academy on March 6, 2017, at Madhya Paresh, the theme of the seminar was “Noise and Air Pollution, Issues and Sharia Rulings”. The book is divided into six chapters, the details of which are: first chapter: introductory issues, second chapter: introduction topic, third chapter: detailed essays, fourth chapter: short writings, fifth chapter: short answers and sixth chapter: related to closing issues. The total number of articles included in the book is 73, in terms of the importance and accuracy of the articles, the book is the primary source on its subject, with a total of 983 pages. The Islamic Fiqh Academy prepared a questionnaire on air and noise pollution and sent it to contemporary jurists, in the light of which they wrote their scholarly papers. The Academy has also hired environmental scientists to understand the environment and related issues, the subject has been introduced by Dr. Muhammad Aslam Pervaiz. The

questionnaire lists 12 questions related to air pollution, while four questions related to noise pollution are asked, which are summarized as follows:

(a) The questions related to air pollution have asked the details of sharia rulings regarding the smoke generated from various sources used for cooking such as wood, coal, dung, gas and electricity, etc., which cause environmental pollution. What will be the Sharia's rulings on solar energy, similarly, lighting, solar energy, fuel of industrial factories, waste from them, orders for disposing of unusable animal components, orders for tobacco and cigarette smoke, orders for toilets in the open, machine rays, as well as sharia orders for cutting forests and greenery? Questions have been asked about it.

b) Questions related to noise pollution include noise generated by factory machines, sound of car horns, noise generated by DJ noise and late night noise from various types of religious, social and political meetings, etc. The answers to these questions are given in detail in various papers, which are included in this collection; here is a summary of the suggestions issued by the Academy in the light of these papers and expert opinions:

A) Use less polluting fuel; avoid high-polluting fuels despite nature and affordability. In vehicles, such fuels should be promoted which produce less pollution and if there are instructions from the government in this regard, they should be followed; the same has been suggested in relation to the sources used for lighting and other purposes. It is better to use solar energy in areas where it is easy and useful to get it. In order to control the pollution of factories and factories, it is necessary to comply with the laws made by the government; however, it is necessary for the government to provide adequate facilities for this. Such measures should be taken in respect of unusable animal components, which do not cause pollution and pollution in the environment. Unnecessary use of plastic bags should be avoided and alternative means should be adopted. Tobacco and its products should be avoided, especially in public places. It is not permissible to make up in public places and waste discharge in open drains should be avoided. There is spitting in public places, if there are instructions of the government in this regard, then they should be followed. Avoid excessive use of electronic radiation emitting devices (refrigerators, washing machines, mobiles, A,

Cs, etc.). Tree plantation is very important in Islam, so forests and green trees should be avoided unnecessarily.

b) The official instructions regarding noise-generating machines should be followed. Unnecessary honking or loud honking is not correct, in this regard, it is necessary to follow the government's instructions. These DJ and excessive sound generating devices is not correct, because its sound is also very harmful to human health and the environment. Excessive use of loudspeakers in meetings and mushairas is not right, the government's laws should be followed in this regard. In light of the above questions, these proposals have been passed in brief, which are listed in some detail on pages 13 to 14 under the heading "Decision of the Academy". In summary, this book on air and noise pollution is very important and is a source.

Muhammad Jahangir Haider Qasmi, Islam and the Environment, (2008)

Muhammad Jahangir Qasmi examines the environment from an Islamic point of view, this book is specifically about Islam and the environment, as is evident from its own name, the lack of the book is that almost all types of environments have been discussed very briefly and thoroughly, due to which there is a sense of satisfaction. Due to this, the opinions of environmental experts have been analyzed very little. Although there is a lot of discussion related to the topic in the book, but the current environmental problems are not explained in detail, our topic is related to a specific type of pollution of the environment in comparison, similarly we will make our primary sources English books, especially in environmental issues, which have been missed in this book.

Muhammad Aslam Pervaiz Quran Muslim and Science, (2007)

The author highlights the environment in the context of the Qur'an. This book is a fundamental one on the Quran and science, this book highlights some aspects of the environment, but its main topic is the Quran and science, in which only one subject is directly related to the environment, while the other articles are related to the environment, the main topic of the book is different from our topic, in our research, environmental pollution will be examined in a broader perspective, and its various aspects. will be discussed.

Iman Qashqosh, Islamic Stance on The Protection of the Environment, (2007)

This is actually an M.A. thesis presented at the University of Haifa. The book does not discuss the environment in detail. The outline of my research differs from this book in that it is comprehensive and covers many aspects of the subject that are not part of this book, and so our research will examine Islamic literature in an environmental perspective.

Teachers Guidebook for Islamic Environmental Education

Fazlun Khalid (Islamic Environmental Guide to Teachers), (2007)

This book is an important book on Islamic ecology. Fazlun Khalid is considered to be a globally renowned authority for Islam and the environment, he also runs the Islamic Foundation for Ecology and Environmental Sciences, England in the UNITED Kingdom . The first thing about the book is that the book is very short and manual, in which some basic discussions of environment have been teased, while our research has a diversity of topics related to environmental pollution and it will be discussed from different aspects.

Khalil Rizq, *Al-Islam wa al-Bi'ah*, (Environment and Islam), (2006)

In this book, environmental protection has been studied in the context of Islam, Islamic guidance has been presented regarding the environment and its importance, according to the book, Islam provided a principled discussion about the environment fourteen hundred years ago, in the light of which many problems of the environment can be solved, the book is divided into three main chapters, which are: Islamic concept of environmental sciences, man and the universe from an Islamic point of view, the role of Islamic jurisprudence in relation to ecology. Chapter 2: The concept of natural and man-made environment or profit common in Islam, cleanliness and the concept of man in Islam. Chapter 3: Principles of Conservation and Pollution of Flora and Fauna in Islam, Islam and Animal Protection, Islam and Air and Sound Pollution. The author has argued from a hadith of the Prophet (peace and blessings of Allah be upon him) in the circumstances of war that when you have strictly forbidden the cutting and burning of trees in the circumstances of war, how much will it be

forbidden to cut them under normal circumstances? Although this book covers different aspects of the environment, many debates are still left unresolved. Our topic i.e. environmental pollution and Islam is discussed only under the two sub-chapters of the third chapter, and does not cover many of the topics that are part of our topic, such as: In Islamic texts, the services of Muslim organizations and institutions in relation to environment, environment and future course of action, etc.

Richard, C., Faltz's article Islam, (Islam, in the Context of Ecology), (2005)

This paper is included in the Encyclopedia of Religion and Nature. The thesis is considered to be an expert in Islamic studies and environmental ethics. The thesis first introduces Islam and Muslims, as well as information about the definition and interpretation of Islamic Shari'ah and the authority of Islam, the thesis writer talks about the origin of the word “physics” in the Muslim world, which is an English translation of “nature”, writing that Muslim philosopher started using this word in the context of Greek theology in the Middle Ages. What. According to the thesis, Abu 'Ali ibn Sina (d. 1037) introduced the word “physics” as the basic principle of ecology, and the term “physics” introduced by the 10th-year Brotherhood is related to modern Platonic theory. The thesis believes that according to modern Islamic scholars, Islam has a positive attitude towards the environment, in the same way he explained about the term “Islamic” that it means that something exists in Islamic texts and not in the actions of Muslims. The thesis writer believes that whatever Muslim environmentalists write in the present era, they write in the light of Islamic teachings and principles and not based on practical models of Muslim areas, the main reason for this is that Muslims belong to different regions and civilizations, due to which not everyone is sure to agree on a particular global environmental ethic. The thesis discussed in detail the Islamic references to the environment, from which sources the foundations will be provided towards the environment, according to which the Qur'an, Hadith and Islamic jurisprudence are the three sources from which the principles will be derived. Explaining the point of view of Muslim environmentalists, the thesis writes that according to them, the main cause of the environmental crisis is social injustice, if it is eliminated, the environmental problems will be reduced. The thesis has tried to show from the examples of some Muslim countries regarding Islamic

ecology that there is a low proportion of practical it, legislation. No special attention has been paid in Saudi Arabia, some laws have been made in Pakistan, but the attention is not being paid as it should, at present it is being given the highest attention in Iran in the entire Muslim world. The thesis discusses the Islamic foundations of ecology and their practical relevance in Muslim countries in the present day. This thesis is indirectly related to our topic, however, it is a short paper, it does not include many topics that are part of our research.

Islam and Eco-Justice by Nawal Ammar (2005)

This paper presents Islam's attitude towards the environment. In the beginning, the sources of Islam are highlighted. The concept of monotheism is then described in the context of nature and nature. In summary, Islam has adopted a very positive and trustworthy attitude between the Creator and the creation. Somewhere power is called the manifestation of God and somewhere his verse is called. As a result, human beings were not made masters of creation and nature, but amin. Similarly, the concept of *Khilafah* has also been discussed, in which man is declared as the Caliph of the earth i.e. Amin, it is also his responsibility to use and protect nature. God imposed the law of justice, balance on man and thus protected them. In addition, the thesis highlights the concept of moderation, balance and justice that the environment can be easily protected by following these ideas. The thesis discussed the abundance of population that this is also a cause of environmental pollution and tried to prove that Islam prohibits poly population, and similarly highlights the equality of women and men, freedom, and purdah. It is not appropriate to complain to them. The thesis is of the view that according to Islamic teachings, it is the religious duty of a Muslim to protect the environment and obey its principles. Islam has made the Muslim the protector and guardian of nature, so it is the primary responsibility of man to protect him. The thesis is close to the topic in terms of its discussion and point of view but is not directly related to the topic, however, in our research this topic will also be discussed, but it will not be the main discussion, but it will be of secondary importance.

Islam and Environmental Ethics by James L. Wesco at Jr (2005)

In this paper, the thesis writer reviews the environmental literature and their topics. He writes: There are various books on Islamic ecology, some discuss how Islam has described the problems of the environment, some argue on the contrary how compatible modern environmental books and Islamic beliefs and practices are, while some books advance the discussion of the ethics of the Islamic environment in the context of different religious and philosophical theories. Towards the end of the 20th century, religious environmental ethics were presented in different cultural contexts and the contributions of Muslims in this regard were also acknowledged. According to the thesis, Islamic texts provide instructions in principle towards the environment, while there are no instructions regarding specific conditions. He has mentioned various literatures, whose topics are: man and environment, philosophy and extensive ecology, land, architectural and geographical environment, etc. According to the thesis writer, in the books of these topics, ethics (ethics), law (Fiqh), justice (justice) have been tried to find the link and link between these topics. According to the thesis writer, among those who wrote on this subject among the scholars are the Brotherhood (10th and 11th century CE), Sufi Farid-ud-Din Attar (d. 1220), Ghazali (d. 1220). Discussions of the environment are found in the books of 1111). According to the thesis, the term environmental ethics is not used in the Abrahamic religion, but there are many guidelines related to nature and environmental ethics in the Qur'an and Sunnah, such as: water, air, creatures, prohibited areas, etc. It is obligatory on a Muslim to abide by them. Sufi literature attempts to present environmental ethics through love, as sahib says in the thesis (Ernst 1997), which is present in 9th century Arab to present-day American literature. The thesis divides Sufi environmental literature into four themes:

- 1) Spiritual Morality, Quran, Hadith, Tafsiyar Muslat al-Hadith-
- 2) Theological Ethics, rational arguments for moral obligations, rights of we beings, human voluntary rights.
- 3) Philosophical ethics, ancient Greek ethics, which cover Socrates, Aristotle, Neoplatonic philosophy.
- 4) Religious Ethics, Psychological and Sociological Ethics.

The thesis quoted Fakhri as mentioning moral traditions and manners and religious magazines.

According to the thesis, Islamic ecology is described in the light of theological texts, which include many topics that are not directly related to man, such as: *Khilafah*, freedom to use natural reserves, reform, *israf*, *istahsan*, etc. According to the thesis writer, most of the above-mentioned topics have been discussed in the literature of Islamic ecology so far, he also says that in the late twentieth century, such books came out in which important local and international issues and topics related to different cultures were included. *Islamic Principles for the Conservation of the Natural Environment* (1983). According to the thesis writer, in this book, the author has discussed new and upcoming problems. In addition, he has referred to the book of Izzi Deen (2000) and a few papers of PH, D, which deal with this topic. Finally, the thesis has given some useful suggestions to those working on this subject, which are summarized as follows:

- A) Those working on this subject should study extensively like Sayyid Hussain Nasr, as he demonstrated in his book *An Introduction to Islamic Cosmological Doctrine*.
- b) To create a balance between historical, philosophical theories and the modern problems being solved by environmental institutions.
- Q) This topic needs to be studied in the context of Islamic principles and instructions and western human theories, sacred sciences, as well as modern problems in the context of circumstances.

Islam and Environmentalism in Iran by Richard C. Foltz (2005)

This paper examines the Islamic environment in Iran. According to the thesis writer, Iran is the only country in the present era where environmental ethics have been implemented on the basis of Islam on the official basis. Citing a 1996 document published by the DoE Department of the Environment, the thesis seeks to point out that environmentalists in Iran have been ordered to tell mosque sermons about Islamic environmental issues and request them to instruct the public about it on Friday. Therefore, the Iranian government of 1979 ensured the protection of the environment under Article 50 of the Constitution of Iran and prevented its harm. Iran's Department

of Environment works in all 28 provinces, including research on modern technology, biological assessment at the national level, public awareness, national level air, water, urban development, biology, waste emissions, noise pollution and agricultural waste. According to the author, Iran is doing a lot of work on the environment at the official level, so following the Montreal Protocol 1987, Iran is the second largest country in the world after China, which has participated in the project to reduce the ozone cover and eliminate chlorofluorocarbons, while Iran itself does not emit chlorofluorocarbons. The thesis says that due to NGOs in Iran, there has been a large amount of public negligence, by the end of 2000, there have been 149 NGOs, Iran's first ENVIRONMENTAL NGO was established in 1983 under the name Boomiran, whose director was Farrukh Mustafa. In addition, The Green Front of Iran (*Jabheh-ye Sabz-e Iran*) 1989 is the second NGO, which seeks to monitor and prevent public lectures, public outreach campaigns, the government's anti-environmental activities. In addition, other NGOs in Iran are working to protect various natural reserves, including Wildlife and Nature Conservancy Foundation (WNCF) The

Iranian Society of Environmentalists (IRSEN), Mountain Environmental Protection Committee (*Hifazat-e Mohit-e Kuhistan*), Esfahan Green Message etc. are notable. The author also mentions women activists in Iran's environmental protection, according to them, there are many NGOs working through women, especially women and public violence, some of which are mentioned as: (*Jami'at-e Zanan Mobarezeh ba Aludegi-ye Mohit-e Zist*) and (*Jami'at-e Talashgaran-e Baqa*) - Women's NGOs have played an important role in the production of literature, school curriculum, women and public awareness and animal protection. Talking about the relationship between the government and NGOs, the thesis author says that during the tenure of Prime Minister Khatami, public participation and NGOs were highly appreciated, in 1998, NGOs formed the Environmental NGO Network with the DOE and worked together, but at the same time they did the government's suspicious attitude towards NGOs and some NGOs. Oz has also pointed to acting at the behest of the government. "The current Iranian government has a positive attitude towards the environment, supports NGOs working on it, seeks to make the masses vulnerable, and is trying to present Iran as an environmental model for developed countries".

Islam and Post-Anthropocentrism by Kaveh L. Afrasiabi (2005)

According to the thesis writer, Islam made man best of creations and also gave him a divine blessing like khilafat, Islamic literature written about the environment reveals the view that Islam is a human central religion, it imposes many demands on man towards nature and animals, in this case he breaks all the classifications and binds man, so the foundation of Islam is a human central scientific knowledge-friendly religion. is prominent. The thesis believes that the Qur'an not should explicitly interpreted in the context of post-anthropocentric, whereas there is direct and indirect material in this regard in the hadith. He also suggests that it is a challenge to interpret the Qur'an in a way that results in its human-centric image. According to the thesis writer, Islam has given many rights to animals, it is necessary that they should be interpreted in a new way, in hadith literature, the rights of animals have been stated in many places in different ways, such as not sharpening the knife in front of them, or trying to minimize pain while slaughtering them, etc. has stressed the need to protect inhuman lives. Highlighting Islam and nature, the thesis writer writes that the models of the world of nature, including the creation of the divine attributes of human creatures, are beautiful images. Islam's biological view of the mortal world is linked to the concept of resurrection, and under this view, worship and fasting are close to the slave and nature, which indicates that the concept of nature in Islam is a sacred concept based on divine teachings. The thesis has tried to link Islam's concept of resurrection and insecticide with the protection of nature and its proximity to it, that Islam has kept the protection of nature and its survival along with the survival of man, when man is destroyed, then nature will also be destroyed, that is, nature is also important in the eyes of God along with man. At the end, he suggests that in order to study Islam as a post-modern human being in the light of a post-anthropocentric theory, an attempt should be made to interpret Islamic texts in a nuanced and subtractive way, in which the concept of creation other than human beings and the modern and natural establishment of the Resurrection should be adopted. I can experience it. Regarding the opinion of the thesis, we are of the opinion that as it is being argued by some science experts and other sciences that Islamic texts should be re-studied in the light of modern sciences, we can keep this opinion in the same level, the scholars should consider it.

Islam, Animals, and Vegetarianism by Richard C. Foltz (2005)

This paper deals with the concept of animals and greenery in Islam, initially it was mentioned about the medieval Suhrawardy Sufi Hamiduddin Nagori as well as the Sufis of North African countries that they were green eaters, after which the thesis expresses regret that so far there is nothing about Islamic greenery in Islamic literature. Further, the thesis author quotes the first verse of Sura Al-Ma'ida, which says about the welfare of animals, and says that Islam clearly permits eating the meat of animals. The thesis cites the differences in faith between Islam, Buddhism and Hinduism to make further historical arguments that since idolatry exists in these religions, it was inappropriate to associate themselves with “greenery” because of the difference in their faith when Muslims were preceded by them. For this, he has argued for this from the book “*Usool Al-Ahkam fi Masala al-Inam*” by a medieval writer, 'Az-ud-Din bin Abd al-Salam (1262-1181), a passage of which says that if a disbeliever forbids the slaughter of an animal and its purpose is to protect the animal, then it will not be right because in this way he will give superiority to a lesser animal over the best animal. In addition, another medieval scholar, Ibn Hazm, has tried to clarify the concept that he has denied good morals and rights for animals, saying that the law of Allah will be applied only to those creatures who are able to speak and understand.

With these passages, he has tried to prove the negative view of Islamic scholars towards medieval animals, but I think this argument is not correct, he has failed to understand the text, slaughtering or eating an animal does not violate its rights, and Ibn Hazm's text simply means that the principle of following god's law is only a matter of faith. Is an adult human being. The thesis author has quoted the rights and instructions given by Islam in favor of animals, has given many examples with reference to the Qur'an and Hadith, in which animals are gentle, slaughtered well, do not oppress them, give them opportunities to be slaughtered, etc. According to the thesis writer, the greatest literature in Islamic history on the rights of animals is the 10th century magazines, which have been prepared by the Group of Fala Safa named Akhwan al-Safa, whose name is “The Case Between Man and Animals”. In order to prove the protection, love and mercy of animals in Islamic history, the thesis writer has presented an incident of Rabia Basri and Hasan Basri in which many animals

gather around Rabia Basri, they express love to them. They answer and ask them, “What have you eaten today?” They say that they have drunk meat extract, then Rabia replies that that is why they ran away after seeing you. The thesis then quotes an Egyptian contemporary writer, B.A., Egyptian, from a text in which he proposes the view that the life of every creature in this world is equal in its origin, so the other creature will not be sacrificed for the benefit of one creature. In addition, he has tried to prove by presenting another argument that the animals that Muslims sacrifice on Eid-ul-Azha do not because of any Sharia order, but as a custom, in this regard, he has also argued from a royal decree of Malik Hassan, the ruler of the 1990 Maraqsh, in which he sacrificed animals on the occasion of Eid-ul-Azha. It was ordered not to do so. With these arguments and examples, the thesis wants to prove that the ultimate result of the rights and love of animals in Islam should be to avoid eating them. But his view cannot be agreed upon in any way, here only a few basic arguments will be briefly settled. First of all, there are four *hujjats* unanimously accepted by the scholars of the Muslim Ummah for the validity or invalidity of anything in Islam: the Qur'an, sunnah, consensus and qiyas. Apart from these, no action of any Sufi, scholar, mufti or king can become a sharia argument. Secondly, the rights of animals do not mean that they cannot be eaten under necessity or earned a livelihood from them, Islam has clearly stated their rights and at the same time allows them to eat, ride and earn a livelihood from them. Muhammad (peace and blessings of Allah be upon him) had a delicious diet. As far as sacrificing in Hajj is concerned, it is not just a ritual or tradition, but it has been made obligatory on the Ummah through the Qur'an itself. In short, Islam has given many instructions for the protection, compassion and survival of the rights of animals, which are present in the books of Hadith and Fiqh, but this does not mean that Islam encourages greenery for it. It is narrated in a hadith that pumpkin was one of the favourite foods of the Messenger of Allah (peace and blessings of Allaah be upon him). Would those who prefer greenery over meat-eating be justified in saying that greenery is not a soul in the age of scientific revelations? Therefore, if there is a soul, then both are equal in the position of being a soul, then why is the soul of only one being given importance?

Islam on Man and Nature by Mohammad Aslam Parvaiz (2005)

The thesis has explained in the introductory discussion that this universe has been created by God under a great harmony, balance and law of nature, if man does not interfere in it, then it will continue to serve itself in the same way, resulting in a peaceful atmosphere instead of unrest and dissatisfaction. Since Islam is a religion of nature, as its name implies, it is the religion of peace, it gives instructions to its followers so that peace and balance can be established in this universe. Further, comparing the system of the universe and man, he writes that the whole universe is bound by a natural system of God and he cannot avoid it, while man is free in his own actions, whether he follows the law of God or his own self, but since Islam is a religion of peace and tranquillity, he taught man a certain way of life and taught him a certain way of life. God's blessing in this world. He points to the second greatest blessing of God after the *Khilafah* that he gave man the wealth of knowledge and declared faith as the basis of knowledge. At the same time, he also mentioned the great qualities of reason, thought, tact that Islam has highlighted them clearly. He also stated the view of the Qur'an that good people should respond to the actions of bad people by doing good deeds so that they can be counted among the righteous servants of God. He explained the view of the Qur'an regarding the equitable distribution of natural reserves and also presented arguments in this regard, which in essence is that the Qur'an has given instructions regarding the equitable distribution of reserves and declared it a religious duty. The thesis has also highlighted the establishment of justice that god's servants need to establish justice in every sphere of life, according to him, the problems of the environment are also directly related to justice. In this regard, he argued from many verses of the Qur'an. According to the thesis writer, Islam has not stopped the just use of God's many blessings but encourages their use. The thesis has highlighted two terms in the Qur'an, "*mufasdin*" and "reformers", *mufas dins* are those who cause destruction in God's universe, and reformers are those who stand up against these disasters. According to him, it is the responsibility of the reformers to overcome the hypocrites through righteous deeds and save the society from destruction. After this, while discussing the Islamic theory of nature, he described it as god's mercy and verse, arguing from many Quranic verses, he tried to explain that nature is created for man to know the secrets of the universe through god's creation, and to benefit from god's signs. Similarly, regarding the equitable

distribution of natural reserves, he says that in the present time, the method is prevalent that the stock that has been occupied has come under its control and other people of human society are not allowed to use it, whereas the view of Islam is that all the servants of God have a share in it and it should be divided fairly. In this regard, he has argued from several verses of the Qur'an, and has presented the system of zakat and Auqaf. He has also highlighted the teachings of simplicity and generosity of Islam that it is directly related to the equitable distribution of reserves, according to him, Islam is against lavish living, extravagance, and extravagant expenditure of wealth, but its teaching is simplicity, generosity, generosity and generosity. He has also included *Israf* in rioting and has also presented the Islamic concept of environmental protection, under which Islam forbids the killing of any animal and the cutting of a tree in *Harmain*, as well as highlighting the Islamic concept of "Hami". According to the thesis writer, Islam has made man the Caliph, Keeper and Amin of the universe for the protection and survival of the environment and has declared the universe as the verse of God. According to him, the solution to the environmental problems in the world at present is that if justice, balance, peace and peace are established, then these problems will automatically end.

Islamic Basis for Environmental Protection

by Fazlun M. Khalid (2005)

In this article, the topic of environmental protection in Islam has been discussed and in this regard an attempt has been made to shed light on the ideology of Islam. According to the thesis author, the term "Conserving the Environment" is being used in the sense of environmental protection at this time, because it came into existence when humans spent time in God's universe, which affected the environment and caused environmental problems. According to the thesis, Islam's view of the environment depends on nature, Islam teaches humans to love and protect nature, Islam puts the protection of the environment in the category of matters, it gives it importance like other areas of life and creates an atmosphere of harmony between nature and man. After this, the thesis has presented the four basic terms of Islam in the light of Quranic verses in relation to the protection of the environment. These terms are *Tawheed*, *Nature*, *Mizan* and *Khilafah*. According to the thesis writer, the basis of monotheism is that the person knows and believes in the Creator, including all his

attributes of lordship, creativity and divinity, etc., the person will recognize the creator only through the universe or nature created by him, so in this way the person studies nature and the universe to recognize the creator, but in the Qur'an it is invited to reflect on nature from place to place. The thesis has explained this with several verses of the Qur'an. In the same way, he has also tried to explain the concept of nature and Islam through many Qur'anic verses, he has quoted different translations of nature from different translators of the Qur'an, the essence of which is that nature is a specific system of Allah under which the whole universe is working, and it never changes, man is a part of this vast system of nature which is not separate from it. Maybe. When we study the Qur'an with this view, we see that it gives us the principles of "precise ecology" from place to place. The thesis has argued from several verses in this regard. The thesis has described the third sol *meezan*, that is, God has established the whole universe and the system of nature under a complete and final table, humans should protect it and not tamper with it, otherwise there will be an imbalance which will lead to the destruction of the environment, many Quranic verses have also been cited to explain this principle. In the end, the thesis has discussed the fourth principle i.e. *Khilafah*, the concept of *Khilafah* is very important in Islam, and it is directly related to the protection of the environment. Islam has placed the responsibility on him to protect god's universe and save it from destruction, in this regard, many verses of the Qur'an have been argued and two Islamic practical models of environmental protection have been presented, "Hami" and "Haram". "Hami" can be established in any part of the earth, while "Haram" is specific to Mecca and Medina. Killing animals, cutting trees, harming any animal in these prohibited areas is a harsh and sinful act. He writes in the summary that Islam has a complete system and ideology of protecting the environment, in the Middle Ages, there was a committee called "*Hasba* (Accounting)" from the government, which used to hold accountable those who violated these principles. At the same time, he laments that these principles are not being implemented in the present era. The thesis author also reported that The Islamic Foundation for Ecology and Environment (IFEES) is trying to put the Islamic environment into practice, and several projects are being worked on in this regard, the most successful experiment in this regard at the time of writing the paper is the "Ideal Island" marine protection project in Zanzibar, Tanzania. The specialty of this paper is that it highlights the practicality and the institution mentioned above is also working on it.

Islamic Law by Ali Ahmad. (2005)

This paper attempts to shed light on the basis of Islamic law, especially laws related to the environment. According to the thesis, Islamic Sharia teaches a positive attitude towards the environment and its protection and survival. Islam has proposed the concept of treating the environment and other natural blessings, creatures and creatures well and being compassionate. Similarly, Islam teaches to love God's creation and nature. Islam declares God to be the lord of the whole universe and nature, man is only allowed to use it, but the master believes in the existence of the real God. Under this view, a person's attitude towards the environment should be soft and humble. According to the thesis writer, all the necessities such as air, water, oil and gas etc. should be in the control of the people, God has made these basic and ordinary things common and easy for everyone due to their general importance. According to the thesis writer, Islam has made man the Caliph of this universe i.e. Amin and has appointed him to protect the universe so that balance can be maintained. In the same way, Islam has made only a few specified animals permissible and forbidden to eat the majority of animals, as well as forbidden animals from being killed if there is a threat to life, this shows how strict Islam has for the protection of animals. Under Islamic law, it is not permissible to cut natural trees and plants unnecessarily, as well as the use of something that is not beneficial in the light of The Law of Islam, just as the Prophet (peace and blessings of *Allaah* be upon him) forbade the laying of leopard skin on a ride. Islam does not stop human beings from suffering, but it forbids every living being from suffering, because every living being mentions God in its own way. In the end, the thesis has advised Muslim countries to make environmental laws on Islamic basis, in this regard he gave the example of Iran. He says that the big challenge for Muslims is how to strengthen their economic foundations by supporting other countries of the world in environmental issues.

Islamic Environmental Ethics, Law and Society by Izzi Dien, Mawil Y. (2004)

Mawl-e-Azdin is one of the few Islamic thinkers of contemporary times who has made environment the focus of his research. He specializes in Islamic law from the universities of Baghdad and Manchester. In 1983, as a professor of law at King Abdulaziz University, he contributed to the implementation of Saudi Arabia's law in

the context of modern environmental protection. In addition, he presented his blessings as an advisor in the preparation of Saudi Arabia's 1980 Law on Environmental Protection. In 1990, the reprint of Azdin's thesis "Islamic Environmental Ethics, Law and Society" provided the foundation of Islamic ecology for Western writers. In this paper, which was later published in detail in the form of a book in 2000, the author has strongly presented Islamic environmental ethics in the light of the laws formulated in the Middle Ages in the light of the Qur'an and Hadith. In which the management and distribution of natural resources, especially water and water bodies, have been discussed. In addition, he has tried to give practical status to the Muslim society of his time in the light of Islamic laws in the context of "Hami" and "Ahya al-Mu'at" (greenery of barren land). According to the thesis, Az din is one of the earliest experts in contemporary Islamic ecology, he is one of the first Islamic philosophers to take up the pen on this subject.

Yusuf al-Qaradawi, *Ra'ayat al-Bayyah fi Shari'ah al-Islam*, (Protection of environment in the context of Islam). 2001

This book is an important book on the protection of the environment, but the book discusses new issues related to the environment very briefly, the main purpose of the book is to provide instructions regarding environmental protection with regard to Islamic teachings. Environmental literature, practical services, etc. are not discussed in this book, which is a special feature of this research, thus this research is different from this book.

Muhammad Eid Mahmud al-Sahib, *Al-Nahj al-Islami fi Hamayat al-Bi'ah*, (Islamic Perspectives in The Protection of the Environment). 1992

This book is also one of the earliest books on the environment in the Islamic context, but our research is different and different from this book in various respects, such as our research includes the following discussions that are not mentioned in this book, for example, this research sketch covers various aspects of the subject.

Research Articles

Effective Citizen Participation in Environmental Issues: What Can Local Governments Learn? 2014

According to the thesis, there is an increasing public interest and collaboration in regional decision-making issues regarding environmental issues. The paper studies public participation in three areas of the environment and discusses the benefits and consequences of public participation, including the extraordinary cooperation of regional government and NGOs in all three areas, efforts by institutions in New York, New Jersey to ensure public participation are clearly visible, while in Tonawanda and New York, public participation in environmental issues is clearly visible. Have been handed over to organizations. Surprisingly, people in areas where democratic values are lacking, such as Bishkek, Kyrgyzstan, etc., have greater awareness and involvement about the environment. This paper attempts to look at public participation and its impact on the environment, public participation plays an important role in the implementation of the environment plan, in this paper New York, Tonawanda, Bishkek, Kyrgyzstan was studied, and it was concluded that public participation in environmental issues is as important in the countries with lower democratic values as it is in the aforementioned democratic countries. That is, the lack of democratic values for public participation does not matter. Public negligence is a fundamental and important role in solving environmental problems, it can never be ignored and success can never be achieved, although this paper is not directly related to our topic, but in the light of this research, we will help to do further research.

Corporate Environmental Responsibility in Polluting Industries: Does Religion Matter? (Journal of Business Ethics). 2014

I have tried to reach the consequences of the positive and negative effects of religion and environmental pollution. This paper examines a list of China's polluting industrial establishments released between 2008 and 2010 to examine how Buddhism, China's most powerful religion, is influencing industrial environmental laws. The thesis has studied some factories according to the variables of Buddhism and the number of places of worship. The paper is based on data from the Global Report Initiative and disclosures collected from industry bodies. Based on the disclosures and

data collected from industries, there is strong evidence that Buddhism is significantly and positively influencing the Corporate Environmental Responsibility. In the light of this research, it can be said that Buddhism has the potential to spread public awareness and awareness of environmental ethics, and this religion can also play an important role in promoting CER. Research also reveals that the positive affiliation of Buddhism and CER will reduce the increasing rate of law enforcement in industrial enterprises. In this study, we have tried to look at the results of the relationship between Buddhism and CER. According to the research, the relationship between Buddhism and CER proved to be very positive and promising. This research is related to one of our chapters in which we will study the practical nature of the environment and its effects, although this research has been done about Buddhism, but in principle, the environment and religion are compatible with our subject to the extent, so it was included in the comment.

Assessment of Solid Waste Management in the Islamic City of Marawi, Philippines. Filpine, Isnavi, Dattaman. 2012

The Islamic city of Marawi offers research on some of the problems of solid waste management in the Philippines. The primary source of this research is interviews from five different classes of people, including government officials such as: government secretaries, city mayors, city planning and development officers, officers for general affairs, environmental officials. According to the thesis, the reason for interviewing these people is that they are themselves associated with the said area, so they will be able to get observational information. The research concluded that as far as theoretical information on solid waste management is concerned, it is necessary, but as far as its implementation and implementation in the light of the law is concerned, it has not been possible. There are many reasons for this, such as staff shortages, lack of costs, and the uncivilized attitude of the Moroccan tribes towards the environment. This research is indirectly related to our subject, it does not have much to do with the subject of self, but since it has practical analysis and fieldwork, it was considered appropriate to include it.

**Muhammad Ahmad al-Khud. (Islam and Environmental Values)
2009.**

In this book, the author discusses three basic and different aspects of the environment. For example, the importance of environmental protection, including water, vegetation, animal, human health, air cover, cleaning system, cleaning system of mosques, law and order, etc. have been mentioned. This is followed by a discussion of exploitation, which highlights balance and moderation, how in modern times man conquered technology and innovation and provided luxury goods that were not possible for the human mind, in the race to achieve which he dominated so much that he became far away from balance and moderation. The third discusses aesthetic significance. The thesis pays special attention to the following points, Islamic guidelines on the environment, protection and responsibility. Aspects of Islamic teachings, environmental protection and guidelines in the Islamic faith regarding natural reserves and their conservation. The Qur'an and hadiths have been argued to describe these environmental issues in an Islamic context. The terms of the Qur'an used by the thesis to explain the ecological balance are important and notable, including *al-Afssaad*, *al-Maqdar*, *al-Taqdeer*, *al-Asraf or Tabzir*, *al-Sadr*, *al-Hasan*, *al-Islah*. Similarly, the Qur'anic terms mentioned in relation to the protection of the environment are air cover, vegetation, human health, water bodies, animal bodies, mosques and cleaning of common houses. Similarly, the environmental aesthetics mentioned in the Qur'an are explained with the help of these Qur'anic terms: divine beauty, human beauty, earthly beauty, aesthetic instructions for going to the mosque, animal aesthetics, aerial aesthetics, botanical aesthetics, etc. The thesis has tried to prove from the Qur'an and hadiths that according to Islamic guidelines, these three things are interconnected according to Islamic instructions, and has also tried to prove the theory that Islam establishes a positive and protective relationship between man and the environment, and if these teachings of Islam are accepted by the world. If adopted, the problems of the environment will be reduced to a great extent.

Islamic perspectives on the protection and cleanliness of the environment, Abdullah Qasim al-Washli. 2008

The thesis has tried to prove that Islam was the first to give instructions and teachings regarding the environment, the article tried to prove wrong the idea that the issues of environment were first raised by the Maghrib and the organizations there took steps in this regard, but according to them, Islam gave environment, sanitation, and its Instructions have been provided regarding protection. According to the article, Islam made many laws to protect the environment, and it instructed its followers to make efforts to solve the problems in this regard. This paper mainly discusses cleanliness and hygiene in detail and tries to present the issues related to environmental cleanliness in the context of Quran, Hadith and Islamic jurisprudence. Environmental sanitation is not directly related to our subject but indirectly related. Since this thesis is not directly related to the subject, it was not felt necessary to go into more detail.

Muhammad Jabir Qasim. *Al-Tarbiyah al-Bi'ah fi al-Islam*, (Training in the Context of Islamic Ecology), 2008

Sahib Kitab has talked about the instructions of Islamic environment in the training of children, according to him, in the training of children, the words mentioned in the Quran and Hadith related to environmental issues should be included. In this paper, different types of pollution will be discussed, such as water pollution, air pollution, food pollution, natural aesthetic pollution and noise pollution. First, the details of all these pollutants, their types and types, their causes and then what instructions have come in this regard in the Quran and Hadith have been presented to them. But since this is a thesis, all aspects of pollution could not be covered and detailed in relation to it, *Ijtihadi* approach was also missed, the future course of action was not even mentioned.

Ali Muhammad Yusuf al-Muhammadi. *Himayah al-Bi'ah fi al-Shari'ah al-Islamiyyah*. (Environmental Protection in the Light of Islam). 2000

In this book, while I have discussed the protection of the environment in the light of Islamic teachings, I have also talked about environmental pollution. Among the

reasons for environmental degradation, he has listed technology and scientific inventions, factories, war equipment, atomic bombs, nuclear rays, expansion of houses, expansion of crops and lack of greenery, unnecessary waste, etc. According to the paper, as a result of the above environmental pollution, food, water, land, air resources have been polluted, which has a direct impact on human health and the environment, temperature has increased, the level of water has increased, all these reasons are causing a lot of damage to the human world both in terms of health and financially. In the same way, the article has also discussed the changes caused by human actions in relation to natural balance and has argued in this regard from the Qur'anic verses. The paper has included the whole universe in the field of environment, it has been suggested that conferences should be held on a global scale in relation to environmental issues until these problems are eliminated, he says that the problems of environment will benefit only if the human psychology is interpreted in front of it, Islam is the only religion that has linked the environment to faith and practice it. In Islamic teachings, there are clear laws regarding the protection of the environment.

Applying Islamic Environmental Ethics Practical Interpretation of Islamic Environmental Ethics 2015

At present, Fazlun Khalid is one of the founders of Islamic Environment, he has been working on this subject for almost the last thirty years, he has also established an environmental organization in London, which is known as IFEES (Islamic Foundation for Ecology and Environmental Sciences). Apart from this, he has many books and papers on this subject, the special thing is that he has not only produced theoretical literature but has also done a lot of work in practical and theoretical terms. This paper deals with the practical interpretation of Islamic environmental ethics. This article discusses in detail about the emergence of Islamic ecology as a subject, the article has shed light on its commitment to this subject and its practicality. He mainly divides Islamic ethics into four parts: Monotheism, Nature, Balance, and *Khilafah*. According to him, the ethics of Islamic ecology mainly revolve around these four terms. Then they explain them further. Khalid Fazlun conducted projects in many countries for the practical implementation of Islamic environmental ethics and tried to implement Islamic environment in practice there. These countries include

Zanzibar, Saudi Arabia, South Madagascar, Indonesia. In these countries, Islamic environmental ethics have been implemented and awareness campaigns have been conducted about it, in many countries, some areas have been specified and tested under these principles, which is still going on. In summary, an attempt was made to create some Sharia models of Islamic environment, in fact, this topic is a practical and practical subject, if it is made only theoretical, its benefits will never be achieved, that is why Dr. Khalid experimented with putting it into practice, this paper is a detailed account of this experience.

Environmental protection and our responsibilities, Muhammad Akbar-ul-Qadri. 2015-

This article was published in the June 2015 issue of India's leading monthly Science. Urdu monthly "Science" is a unique magazine of its kind in the subcontinent, which publishes scholarly and scientific material in Urdu language, its editor is renowned botanist Dr. Muhammad Aslam Pervaiz, who is currently the Vice Chancellor of Maulana Azad National Urdu University. This monthly writing since 1994 has been continuously bringing scientific articles to Urdu readers, especially the students of madrassas, its articles are published in common sense and easy language so that people and properties of every age, every art and every class can benefit from it, even specific columns are published for the interest of children, one of the features of this magazine is that The scientific articles published in it are not against religion, but there is a kind of harmony between religion and science, but some articles represent the whole religion and are written in the light of it, it can be said that this magazine has played an important role in removing the alienation of religion and science and paved the way for harmony and harmony between the two. is. In the beginning of the paper, the thesis writer Muhammad Akbar has listed the problems arising out of environmental pollution in the present era and has drawn the attention of the readers to it, such as: the temperature of the earth is increasing, the soil is losing its fertility, the winds are getting thicker than subtle, rivers and seas have become polluted, plants and animals are being affected, as well as its effects are directly affecting the natural abilities of man. Because of this, it is decreasing. The thesis writers blame all these problems on human beings that we have created these problems ourselves by using our selfishness and resources, so we will have to suffer from the diseases and

problems that arise as a result. According to the thesis writer, human beings have polluted the environment for the luxury of their lives, they have also described technology as the main cause of pollution, due to which water has become polluted and we cannot use it. According to the thesis writer, a few decades ago, the world did not progress so much, but at that time the atmosphere was transparent and pure, while today we made a lot of progress in the field of technology, but as a result our atmosphere was polluted. There is no need to sacrifice. He has copied some instructions that can be followed to protect this universe and control environmental pollution, let's look at them, he writes that a healthy atmosphere is very important for human beings, so plants should be planted, all artificial devices, televisions, computers, radios, printers, fans, fridges and washing machines etc. which run on electricity should be closed when they are not used, as far as they are not used. Reduce the use of electricity, reduce the use of A, C very much, use LED light in place of bulb, use bicycle in place of electronic exercise machine, use less water, use electricity made from sun's rays instead of ordinary electricity, do not use pesticides at all because it contains toxic substances which affect the fertility of the earth, plant trees frequently. Store rainwater, avoid wasteful expenditure, avoid items made of poisonous materials, such as soap and detergent, etc., throw garbage and garbage in specific places. Apart from these, the thesis writer also pointed out that it is also necessary to remove mental and cardiovascular pollution. According to the paper, we have to take the problem of environment seriously, take steps to protect the environment and work for it collectively only then the problem will be solved.

Environment and its Preservation in Islamic Law (2010)

The thesis Essam-ud-Din Mustafa al-Sha'ar has divided the environment into two main divisions, material environmental problems and semantic environmental problems. Environmental issues include air, water, radial, ground food pollution, while environmental issues include moral, cultural, political, and social pollution. He explains the Islamic concept of environment as follows: "The Islamic concept of environment" consists of all the creatures of Allah, including humans, jinn, seas, rivers, mountains, plants, animals, insects, etc. According to the thesis, environmental protection and its monitoring is obligatory according to Islamic teachings. Islamic teachings prohibit "corruption in the earth" and make it obligatory to protect the

environment individually and collectively. According to the article, environmental problems arise when a person crosses the limits and does not maintain moderation and balance. Similarly, he has also described *israf* as an important source of environmental pollution. Finally, he has given many instructions to the readers regarding the protection of the environment, including environmental awareness, reform of human thoughts and ideas from pulpits and invitation platforms, legislation for the protection of the environment in the developed countries, etc. This article discusses the environment in the light of Islam, presents the issues of environmental protection in reference to Islamic sources, introduces some important Islamic literature on the environment, finally presents Islamic teachings regarding the protection of the environment.

ENVIRONMENTAL PROTECTION IN ISLAM. 2006

In this paper, the thesis writer A Baghdadar has given a general overview of Islam's attitude towards the universe, natural resources, man and nature. The thesis first explained the balance and justice of natural resources and the universe in the light of The Qur'anic verses, then tried to present the protection of natural resources in the light of Islam and tried to justify his point with many Qur'anic verses regarding some basic natural resources such as water, air, land and soil. Finally, *Islamic* instructions have been quoted to save both man and the universe from destruction, according to the thesis, Islam teaches the protection and survival of everyone from the universe to man and animals. This article is very important in terms of its subject, but it is quite general in terms of its nature, many topics have been included in this 19-page thesis, due to which only a few verses or hadiths under each topic and some details about them should be given. This thesis is not directly related to our subject, but there is something related to it anyway. It has collected important information on environmental protection, but our topic has not been discussed directly.

Climate Change: A Call for Personal Changes 2005

According to the thesis writer Imam Shabbir Ali, climate change is a clear indication that we have to change ourselves with regard to the environment. It is the responsibility of religious leaders to revise their religious literature, and to make new interpretations that can accompany environmental issues. The need of the hour is to

study religious literature in the context of the changing scenario of the world and to give solutions to the problems faced by the time. This article specifically deals with Islam in this context. According to this, the texts of Islam have clear teachings about the environment, which can be considered, and the current problems can be solved. For this, sahib thesis declares it the responsibility of Muslim scholars that they do not need to interpret the texts of Islam, but only if they are corrected, the problems will be reduced to a great extent. Sahib Thesis has tried to prove his point by presenting many Quranic verses regarding the environment. The topics of which are: corruption, protection of the environment, encouragement of tree plantation, the destruction of life, human debate, Amin and Khalifa, etc. Through these verses, the thesis writers want to convey the message that we have to bring a green circle by following the Islamic environment. According to him, one of the major reasons for environmental problems is that we have given up the responsibility of obeying the Qur'anic commands and being caliphs, and the only way to solve these problems is to come back to the Qur'anic injunctions and instructions. This article echoes Islamic indifference and innovative thought about the environment, so its importance cannot be denied, but this paper talks very basic and only intellectual about the environment. It does not deal with special environmental issues, so its relevance to our topic is general and not special.

summery

A total of thirty-two reviews were included in the above pages, including books as well as papers, after this review, it can be concluded that there is still scope for various types of research work on the subject of environment and Islam in Urdu language. There has been a lot of work done in these languages in Arabic and English, but their nature is mostly philosophical and theoretical, keeping in mind the current problems of the environment, their solution or instructions from Islamic literature have been presented in very little literature, as famous environmental scholar James L. Wescott pointed out in a 2005 paper. After analyzing the above papers and books, it can be said that there is scope for new work on our subject. Most of the books only raise theoretical debates, or discuss a particular part of our topic, while our thesis places practical and theoretical works in addition to theoretical

discussions. Therefore, it can be said that the research work on this subject will add a new work to the academic and real field.

CHAPTER-1

Introduction to the Environment

Unit 1. Introduction to Environment

1.0 Introduction

In the introduction of environmental studies, two important terms are used by environmental scientists: Environment and Ecology. Therefore, it seems appropriate to introduce these two terms.

1.1 Ecology

The term ecology was introduced to the scientific world in 1866 by the German biological scholar Earnest Heinrich Haeckel (1919):

This word is derived from the Greek word *oikos* (home, place of residence, residence). It also means economics. *Logos means* knowledge or discussion.¹

N. Arumugam refers to ecology as the “domestic study of bodies”. His words are: Ecology is the study of organisms at home.² (The study of bodies inside their home is called ecology). The beginnings of some early parts of modern ecology are also attributed to Charles Darwin (1882), because he also proposed the theory of evolution which states:

“Naturally, biological substances accept the influence of their environment.”³

According to P. Odom (2002), the word ecology was first used in the modern sense by the German biologist Ernst Haeckel (1869). He defines the environment as follows:

“The study of the natural environment including the relations of organism to one another and to their surroundings”.⁴

¹ Eugene P. Odum and Garay W. Barrett, *Fundamentals of Ecology*, 5th ed. (Delhi: Cengage, 2017), 2.

² N Arumugam, *Concepts of Ecology (Environmental biology)*, (Nagercoil: Saras Publication, 2018), 1.

³ G. R. Chatwal, Harish Sharma, *A Text Book of Environmental Studies*, 2nd ed. (Mumbai: Himalaya Publishing House, 2005), 5.

⁴ Odom, Barrett, *Fundamentals of Ecology*, 3.

This knowledge is the study of the interrelationship of natural environments, bodies, and their relationships.

Similarly, botanic geographers are also considered to play an important role in the beginning of ecology, in which the main name is Alexander Von.

Humboldt (1859), whose main topic of research was how to deliver nutritious vegetables all over the world.⁵

Different scholars have given different definitions of ecology, some of which are as follows:

Odum (1969): 'the study of the inter-relationship between organism and environment'.⁶

Kendeigh (1961): 'the study of animals and plants in their relations to each other and to their environment'.⁷

Warming (1905): 'the study of organism in relation to their environment'.⁸

Taylor (1936): Ecology is 'the science of the relations of all organism in relation to all their environment'.⁹

Haeckel (1869): Ecology is 'the total relations of animals to both its organic and inorganic environment'.¹⁰

P. Odom (2002) defines the environment, writing:

“Thus, the study of the environmental house includes all the organisms in it and all the functional processes that make the house habitable. Literally, then, ecology is the study of “life at home” with emphasis on “the totality or pattern of relations between organisms and their environment”.¹¹

⁵ Chatwal, Sharma, *Environmental Studies*, 5.

⁶ Arumugam, *Concepts of Ecology*, 1.

⁷ Arumugam, *Concepts of Ecology*, 1.

⁸ Arumugam, *Concepts of Ecology*, 1.

⁹ Arumugam, *Concepts of Ecology*, 1.

¹⁰ Arumugam, *Concepts of Ecology*, 1.

¹¹ Odum, *Fundamentals of Ecology*, 2.

R. Rajagopalan (p. 1940) praising the environment, referring to the Oxford Advance and Learners Dictionary says:

Ecology is a closely related term that we must make friends with. Ecology is the science that studies the relationship between living things and their environment. It is often considered a discipline of biology. Environmental Science is the systematic and scientific study of our environment and our role in it.¹²

Similarly, G, R, Chitol and Harish Sharma define ecology as follows:

Ecology refers to the study of the relationship of plants and animals to their physical and biological environment. The physical environment includes light and heat or solar radiation, moisture, wind oxygen, carbon dioxide, nutrients in soil, water, and atmosphere. The biological environment includes organism of the same kind as well as other plants and animals.¹³

In 1859, the French zoologist Hillier (*Hilaire* 1861) used the term *Ethology* for ecology. Similarly, the British biologist Mewart (*Mivart* 1900) used the definition of *Hexicology for ecology*. In 1868 Reiter 1969 invented the term ecology, which was pronounced in Roman as follows: *Oekologie*. He writes:

“In modern days, Ecology is described in the name of Environmental Biology because it deals with organism in relation to their environment. The organism includes animals and plants. The environment includes the surroundings of animals. E.g. Soil, water, air sunlight, rock and other organism, etc.”¹⁴

Dr. Arumugam further explains the environment and writes:

“The study of Environment is called Ecology or Environmental Science or Environmental Studies or Environmental Education. Environment is the sum total of water, air and land, interrelationship among themselves and also with the human beings, other living organism and property’-A definition by

¹² R. Rajagopalan, *Environmental Studies from crisis to cure*, 10th ed. (New Delhi: Oxford University Press, 2008), 12.

¹³ Chatwal, Sharma, *Environmental Studies*, 4.

¹⁴ Arumugam, *Concepts of Ecology*, 1-2.

Environment (Protection) Act, 1986. The study of the basic components of our surrounding and their interactions is called Environmental Studies".¹⁵

1.2 Islamic point of view

Literally, in Arabic, the word "*al-bi'ah*" is used for the environment, whose substance is "*b'iah*". In Arabic, the word "*bi'ah*" is used in many ways. Therefore, this word is also used to confess and confess sin. It also comes in the sense of imagery and accuracy.¹⁶ The popular meaning is descent and residence, as it is said in the Arabic proverb: "I landed in the house". Similarly, the word "*al-Bi'ah*" is used in the sense of marriage, intercourse and home, and the word "*al-bi'ah*" means home and environment. It is also used in the Qur'an in the same sense.

and those who live in their homes.¹⁷

Mohammad Abdul Qadir, while defining the term environment, writes:

The center or place where man lives, including the physical and human phenomena that affect and influence man. Whatever is around man is included in the world.¹⁸

The environment is not limited to the premises of the house, but it is beyond it, which is why the Qur'an does not use the word "*al-Bi'ah*" for it, but uses the word earth for it, which includes the land, mountains, plains and plants, animals and water in them.¹⁹

In the 1972 Stockholm International Conference on the Human Environment held in Stockholm, the meaning of the environment was very briefly described in these words.

Everything surrounds man²⁰

¹⁵ Arumugam, *Concepts of Ecology*, 7.

¹⁶ Muhammad ibn Makram ibn Mandhar, *Lisan al-Arab*, Dar Sadr, Beirut, 1:38

¹⁷ Surah Al-Hashr: 9

¹⁸ Muhammad 'Abd al-Qadir al-Faqi, *The Environment, Its Problems and Issues and its Protection from Pollution*, Ibn Sina Library, 1999, p. 14

¹⁹ Also, p:6

²⁰ In front of Prof. Dr. Abdul Qader, *Environment and its Conservation from an Islamic Perspective*, United Arab Emirates, P.O. Box: 5

We tried to know the different definitions of ecology above, different scholars introduced ecology in their own way, if all of them are summarized, it can be said in short: The study of the interconnection of bodies and their related environment is called ecology.

1.3 Branches of Ecology

Ecology is a broad branch of environmental studies, there are many more branches of specificity in this study, which it seems appropriate to mention here. N. According to Arum and Gum, there are twelve types of ecology, the details of which are as follows:

- **Animal Ecology** Environment for Animals, in this knowledge, the link between animals and their related environment is studied.
- **Plant Ecology** Environment for Vegetation, this knowledge studies the link between plants and their related environments.
- **Habitat Ecology** Environment for Habitat, in this knowledge, habitat-related issues are studied.
- **Marine Ecology** Environment for Marine Aqueous, in this knowledge marine ecology is studied.
- **Freshwater Ecology** Environment for Fresh Water, in this knowledge, issues related to freshwater and its habitat are studied.
- **Terrestrial Ecology** environment for geology, in this knowledge geology and its habitat are studied.
- **Population Ecology** Environment for Sociology, in this knowledge, sociological ecology is studied.
- **Community Ecology** Ecology for Classes, in this knowledge, the study of the environment related to classes (different types of species coming together in one place, animals, and flora).
- **Applied Ecology** Analytical Ecology, in this knowledge, human needs related to the environment are studied.
- **Paleo Ecology's** ecology, in this knowledge, the details of the environment and the objects of ancient times are studied.
- **Radiation Ecology** environment for rays, in this knowledge, the effects of ray compounds and their reactivity are studied.

- Human Ecology Environment for Man, in this knowledge, human-related ecology is studied. ²¹

The above sciences are counted within the knowledge of ecology. Scholars who want to specialize in this knowledge choose one branch and specialize in it. The subject began as a permanent branch of science in the last decades of the 19th century, before it was a sub-topic of biology. ²²

1.4 Environment

As mentioned above, the words ecology and environment are among the basic terms in ecology. It is very important for environmental researchers to know these terms well. In the previous pages, we tried to shed detailed light on the term “ecology”, now we will try to mention the other famous term of environment in detail.

The word environment is derived from the French word “environmer” which means to surround or cover. The word environment refers to situations and data that take biological matter under its purview. The term is also used in a social and cultural sense. The meaning of environment is used in a very broad sense, its scope covers the diverse things and accounts around it, the environment in which we think, observe and experience and react to various occasions, all these facts and data are part of it. Its scope includes land, water, greenery, air and endless components of society. It consists of both physical environment and biological environment. Earth's environment is characterized by two things, the first is ²³physical environment, and the second is biological environment. The physical environment includes non-living things, such as: earth, climate, while biological environment includes living things, such as: flora, fauna, microorganisms, etc. Nature's miracle is that both physical and biological environments are interdependent, for example, the effects of the destruction of trees will affect the life of animals and increase the temperature. G.R., Chatwal and Harish Sharma's joint book ²⁴“A Textbook of Environmental Studies” defines environmental sciences as follows:

²¹ Arumugam, *Concepts of Ecology*, 3.

²² William P. Cunningham, “Ecology”, in *Environmental encyclopaedia*, ed. Marci Bortman, Peter Brimblecombe, Mary Ann Cunningham et al. (Farmington Hills: Thomson Gale, 2003), 421.

²³ Chatwal, Sharma, *Environmental Studies*, 5.

²⁴ Chatwal, Sharma, *Environmental Studies*, 5.

“Environmental Science in its broadest sense is the science of complex interactions that occurs among the terrestrial, atmospheric, aquatic, living and anthropological environments. It includes all the disciplines, such as chemistry, biology, ecology, sociology and government that affect or describe these interactions.”²⁵

He further defines environmental sciences as “science of land, air, water and biological matter and the effects of technology on them”. The environmental sciences are generally divided into the following categories: ²⁶atmosphere, hydrosphere, geosphere, earth and biosphere. Environmental studies have become an interdisciplinary knowledge in the present time, G. R. Chatwal mentions six interdisciplinary branches, which are described as follows:

- Environmental science and chemistry
- Environmental science and Biology
- Environment and Economic
- Cultural Environment, Population
- Environment and Political set up. ²⁷

Scholars have mentioned two compounds of the environment, namely: Abiotic (the non-living) non-living things, Biotic (the living) living things, these two compounds are highly related and related to each other, these components affect each other. The fact is that both ²⁸ecology and environment are also used as synonyms for each other, so we have not quoted many details about the environment so that it does not repeat. The word environment is much broader than ecology, encompassing humans, animals, flora and fauna, and bodies. Its scope covers living beings, non-living beings and humans. If it is tried to be understood in common language, then ecology is the study of the changes and effects that occur between the land, air, water, body and human population.

²⁵ Chatwal, Sharma, *Environmental Studies*, 1.

²⁶ Chatwal, Sharma, *Environmental Studies*, 1.

²⁷ Chatwal, Sharma, *Environmental Studies*, 1-4.

²⁸ Chatwal, Sharma, *Environmental Studies*, 5.

1.5 Environment as a subject

Now an attempt will be made to present environmental science as a subject, so that more clauses of this science can be introduced. An aerial view will be taken at its origin and evolution so that the history of this knowledge can be known. Ecology as a subject is divided into several different branches, such as:

- Environmental Ecology
- Environmental Studies
- Environmental Education

At present, ecology is also called environmental biology. This is because it also studies biology and related ecology. And bodies consist of both animals and plants. There is also an environment in the vicinity of animals, such as: soil, water, sunlight, stones and other objects, etc.²⁹

N. Arumugam writes in connection with the article on environment that the knowledge of the environment is called Environmental Education. Whereas the basic components of our surroundings and their interaction are referred to as Environmental Studies. The following topics are studied under environmental studies:

- The components of the Environment,
- The interaction and the interdependence of the various components of the environment.
- The ecosystem.
- Natural Hazards like earthquake, cyclone, floods, landslides, volcanoes, etc.
- Manmade hazards. E.g. Industries, atom bomb explosion, etc. Pollution etc.

The author further writes that the environment is actually the habitat of man, he has to live within the environment. He is completely dependent on his environment and he cannot be independent of the environment in any way. As if the survival and existence of man depends on the good or bad environment.³⁰

²⁹ Chatwal, Sharma, *Environmental Studies*, 1. Arumugam, *Concepts of Ecology*, 2.

³⁰ Arumugam, *Concepts of Ecology*, 3-8.

As far as the introduction of ecology as a subject is concerned, scholars say that although this scholarly subject was published since the beginning of the 1900s, it has generally gained popularity among the public in the last few decades. Initially the whole article was divided into two parts, botanical ecology and animal ecology. But the basic theories of a few biologists formally gave this knowledge the form of a complete article, including the theories of the following scientists:

- Fredrick E Clements and Victor E Shelford biotic community concept.
- Raymond Lindeman and G. Evelyn Hutchinson Food chain and material cycling concept.
- Edward A. Brige and Chauncy Juday's Whole Lake studies.

These and other scholars' ideas combined to form the foundations of environmental sciences. Before ³¹ 1975, the environment was a sub-knowledge, but after 1975, public awareness of the environment made it a centralized and formal knowledge. Since then, this knowledge has been taught as a subject in universities and colleges. Praising ³²The Environmental Studies, R Rajagopalan writes:

*Environmental Studies can be defined as the branch of study concerned with environmental issues. It has a broader canvas than environmental science and the social aspects of the environment.*³³

1.6 Environmental Studies as a Discipline

Efforts were made to introduce environmental sciences as a teaching subject in the 1960s, but after the United Nations Human Environment Conference in Stockholm in 1972, the subject was introduced internationally, where the participating member countries assured its education and promotion in their respective countries. In order to introduce environmental studies as a subject and to define its scope and scope, the International Environmental Education Program was founded under UNESCO-UNEP, under the supervision of which two basic conferences were held in succession, the first conference was held in Belgrade, 1975 and the second Tbilisi, 1977 has been implemented. The aim of the former was to outline the theory and objectives of environmental sciences, while the goal of the latter was to implement the issues and

³¹ Odum, *Fundamentals of Ecology*, 3.

³² Odum, *Fundamentals of Ecology*, 4.

³³ Rajagopalan, *Environmental Studies*, 13.

strategies set out in the first conference. The Second International Conference on Environment is key to the history of the start of environmental studies, this conference has made significant achievements related to the role, objectives and characteristics of environmental studies, whose effects span two decades. In 1992, at the United Nations Climate Conference in Rio de Janeiro and the World Summit on Sustainable Development, all the international communities were made aware of environmental studies, its need, importance and seriousness and risks, as a result of which these countries focused on environmental studies in the educational institutions of their countries, as well as public awareness projects to introduce it to the public. Therefore, in view of the fragility and the importance of the subject, the High Court of India issued orders to the University Grant Commission in 2004-5, which mandated it to compulsorily teach environmental studies in secondary educational institutions and to provide compulsory courses of six months at the university and college level.³⁴

As a result of the above discussion, it can be said that environmental studies started regularly as teaching in the 1960s and continued to develop and evolve until the late 70s. From 2004 onwards, in our country India, it was regularly taught as a subject in schools, colleges and universities. Thus gradually this subject was taught as a teaching subject in educational institutions around the world.

1.7 Eco-Theology

Following is a summary of the definition of religious ecology, according to Encyclopædia.com:

After the emergence of ecology, the modern branch of knowledge in the late 20th century, the term “ecothology” became common in the Christian circle, which is the name of the study of God's created universe from a religious point of view, especially the study of the relationships and systems between God and it. The word “eco” is a Greek word meaning household items, and “theology” which is basically the Greek and Latin word “theologia” meaning documents and statements about God. Now considering its full literal meaning, it will be

³⁴ T.V.Branch Chandra, “Environment Education for Ecosystem Conservation”, ces,iisc,ernet, 3, January, 2022,
http://wgbis.ces.iisc.ernet.in/biodiversity/sdev/sus_ enews/issue2/Article/hist.htm

understood that “the study of the objects of God's created universe in the light of God's Word is called eco-theology”. One of the reasons for the emergence of eco-theology was that environmental problems posed a great threat to the future of human life, due to which religious scholars, especially those belonging to the Christian religion, started trying to understand and solve environmental problems in the light of their religious texts. Another reason cited is that negative forms of ecology began to develop in relation to Christianity, so Christian religious scholars started this knowledge as a remedy for these problems.³⁵

1.8 Beginning and Evolution of Eco-theology

According to Mary Evelyn Tucker of the Yale School of Forestry and Environmental Studies, the literature on 'ecology' dates back to the 1940s, with the primary name (d. 1974) being Walter Derm Lowilk, who pioneered the Eleventh Commandment of land stewardship, after Joseph Sittler (d. 1987). He wrote a paper titled “A Theology for the Earth” in 1954, as well as Muslim scholars who started a discussion about Islamic teachings, the key name of which comes from Sayyid Hussain Nasr (and 1933), who has been interpreting Islamic ecology through various books and writings since the 1960s. In 1967, Lynn White's thesis “The Historical Roots of Our Ecological Crisis” was published, in which it was tried to prove that Christianity and Judaism played a major role in the promotion of environmental problems. Is It Too Late by Theologian John Cobb (1925)? This is how religious environmental studies began.

In the last three decades, environmental movements and conferences were started by different religions, which led to further development and evolution of this study, among which the following are notable:

1. World Wild Life Fund, 1984 under Vatican.
2. The parliament of World religions held in Chicago in 1993 and in Cape Town, South Africa, in 1999.
3. Global Ethics founded by the Catholic theologians in 1993.
4. The Global Forum of Spiritual and Parliamentary leaders held international meetings in Oxford in 1988, Moscow, in 1990, Rio in 1992 and Kyoto in

³⁵ Cengage, “Eco theology”, encyclopedia.com, 3, January, 2022, <https://www.encyclopedia.com/education/encyclopedias-almanacs-transcripts-and-maps/ecotheology>

1993.

5. Alliance of religion and Conversation (ARC) England since 1995.
6. National Religious Partnership for the Environment (NRPE) has organized Jewish and Christian groups in this topic in the United States.
7. The Coalition on Environment and Jewish life (COEJL) has activated American Jewish participation in Environmental issues.
8. In August 2000 a historic gathering of more than 2000 religious leaders took place at the United Nations during the Millennium World Peace Summit of Religious and Spiritual Leaders.

As part of the evolutionary journey of religious environmental studies , The Boston Theological Institute, in collaboration with several other academic organizations, started a series of lectures and conferences on the subject of religion and ecology, as well as a three-year conference series between 1996 and 1996 by the Center for the Study of World Religions of Harvard Divinity School, which aims to help experts of different religions of the world in the light of their religion on the environment. It was to provide scholarly material. In view of the importance of religious environmental studies, courses were started in many universities including North America, among which the following universities are notable:

The University of Florida, Gainesville

The University of Toronto

Drew University

University of Hawaii ³⁶

Thus, from the 1940s to the beginning, Eco theology had become an important subject in the entire academic world by 2000, becoming a subject of debate and research in institutions, universities and academies. Due to the extraordinary importance of the subject, this study was paid attention to by all the major religions of the world, in which the names of Christianity, Judaism, Islam, Jainism, Buddhism, Taoism and Confucianism can be taken specially.

³⁶ Mary Evelyn Tucker ,Ecology, Religion and Policy making, by, BTI Bulletin-Spring 2007.

1.9 Types of Environments

Scientists have described different types of environments, it is necessary to know them to know the environment, so it seems appropriate to mention them in detail. Environment literally means the environment around us. It includes everything found around human beings. Environmental scientists have divided Environment into four main types, below we will highlight these four types of environments and briefly introduce each one.

- Atmosphere-Air
- Hydrosphere-Water
- Lithosphere- Land
- Biosphere-Organism³⁷

1.10 The Atmosphere: Origin, Composition and Structure

Layers of various gases are mounted thousands of kilometers above our planet Earth, this mantle of gases is called “atmosphere”. Just as the earth's atmosphere is called Lithosphere and the aquatic atmosphere is called Hydrosphere, so the atmosphere is called Atmosphere. If the radius (diameter) of our planet is exemplified by the atmosphere, then it is nothing but layers of dense gases. The reason why the atmosphere is connected to earth is due to the force of attraction, which does not allow it to separate from our planet. It is worth noting that our sensory planet (Earth) is very large, it is not dominated by any single element of mountain, water and air. One of the characteristics of all these elements is that they are always connected to all the components that appear in our sensory environment (earth). In fact, the surface of the earth, which is the source of the appearance of all natural and human functions, is actually like the water level for the sea of these atmospheric gases. This is the reason that whenever there is a movement in this air sea, its effects are very much on the earth. These gases fill every empty part of the earth, land and water where they have

³⁷ Biosphere According to the Oxford Dictionary, the full translation is that the areas located in the upper layer of the earth in which living beings are found. (See) Chris Park, Michael Allaby, Oxford Dictionary of Environment & Conservation (Oxford: Oxford University Press, 2013), 52.

access to their existence. Since the earth's land and water levels are not the same, the atmosphere is present on every part of the earth all the time.³⁸

1.11 Common Characteristics of the Atmosphere

The atmosphere is different from the earth and water sphere due to many characteristics. Air is a colorless and smell-less element. Apart from this, it is also dynamic, flexible and suppressive. The interesting thing about the wind is that we cannot feel its pressure until it moves in the direction of the petition, otherwise its pressure is not felt at all. When air moves in the direction, it is called wind. There is no doubt that air is not as dense as earth and water, but it does have its own weight. The air that emits pressure is called atmospheric pressure. In the context of climate, the role of air pressure in climate change is the most important. The air pressure at sea level is 1034 grams per square centimeter (14.7 pounds per square inch).³⁹

1.12 Terrestrial Atmosphere

The survival of all the lives on this planet has an important relationship with the atmosphere. The existence of humans and other bodies depends on the presence of water. Animals need oxygen while plants need oxygen and co-carbon dioxide. Most souls cannot survive in more or less than a certain degree of heat and cold on earth. Similarly, these spirits cannot survive for long by affecting the large number of ultraviolet radiations coming directly from the sun. It is the atmosphere where the largest amount of oxygen and carbon dioxide is found. In the same way, the same atmosphere also works to maintain water and radiation in the earth system as much as necessary. The atmosphere is actually a collection of different gases that have put a cover of gases on the earth from all sides, which filter the rays coming from the sun and send it to the earth. If the atmosphere did not exist, the temperature of the earth would reach about 260 Celsius day and night. These atmospheric layers act as a barrier between animals and plants with toxic rays coming from the sun.⁴⁰

³⁸ D. S. Lal, *Climatology*, 2nd ed. (Allahabad: Chaitanya Publishing House, 2004), 12.

³⁹ Lal, *Climatology*, 12.

⁴⁰ Lal, *Climatology*, 13.

1.13 Composition of the Atmosphere

The atmosphere is actually the name of a combination of different gases. At the same time, it contains a large number of fluid and frozen particles, collectively called *aerosols*. Some gases are permanently present all the time in proportion to the total atmospheric compounds, while the proportion of other gases varies according to space and time. If scattered elements such as water, vapor, and various other gases are separated from the atmosphere, then we will see that there is a calm dry wind up to an altitude of 80 kilometers above the surface of the earth. This dry air contains 99 percent nitrogen and oxygen, while the proportion of all other gases in the atmosphere is only 1 percent. Chemical constituents change in proportion to the same height as height increases. The main gases in the air found at sea level include the following names: nitrogen, oxygen, carbon dioxide, argon, helium, ozone, hydrogen, krypton, xenon, and methane. Of these gases, argon, neon, helium, krypton and xenon gases are so immutable that they are not dissolved in any other chemical, so they are never found in other chemicals, these gases are always different from everyone else. In addition to these gases, a large number of water ⁴¹vapors and dust particles are also present in the atmosphere. These fluids and frozen materials play an important role in maintaining the balance of meteorology. There are different levels of the atmosphere, all have their own characteristics, and they will be briefly reviewed below.

Gases are also an important component of the atmosphere compounds, the most important gas among all gases is oxygen, it is very important for every living soul. All souls use oxygen. It is not possible to imagine life without it. It has the ability to combine with other elements to create a new compound. Oxygen plays an important role in most combustions. Inside oxygen alone, one-fifth of the dry air is five percent. The details of the gases present in the dry air part of the lowest surface of the atmosphere are as follows:

Per cent by volume

- Nitrogen (N²)78.08
- Oxygen (O²)20.94
- Argon (Ar)0.93

⁴¹ Lal, Climatology, 15.

- Carbon dioxide (CO²)0.03
- Neon (No)0.0018
- Helium (He)0.0005
- Ozone (O³)0.00006
- Hydrogen (H²)0.00005
- Krypton (Kr)Trace
- Xenon (X²)Trace
- Methane (Me)Trace⁴²

Nitrogen is the second most important gas in the atmosphere. The proportion of which is 78-70 percent of the total atmosphere. Nitrogen is not easily dissolved in other chemicals, but it is part of many basic components. Nitrogen mainly acts as a solvent between ingredients. Carbon dioxide is the third most important gas. This gas is a permeable substance, it contains only 0.03% dry air. Green plants extract carbon dioxide from the atmosphere during the process of photosynthesis⁴³ and use it to prepare food. Similarly, all animals exhale this substance while exhaling. Despite absorbing temperatures well from the atmosphere and earth, carbon dioxide is a very important substance of the environmental crisis. We are increasing the number of this gas in the atmosphere day by day using coal, fuel, petrol and other natural gases. From 1890-1970, we added ten percent carbon dioxide to the atmosphere. Fifty percent of which is absorbed by the sea and plants, but the remaining 50 percent is present in this atmosphere. Many scientists say that the increasing number of carbon dioxide will affect the lower level of the atmosphere, which will cause drastic changes in the climate. Similarly, there is a mantle of gases in the atmosphere called ⁴⁴Ozone-O₃, this substance is similar to oxygen, but it has three atoms. It is found in very small quantities on the upper surface of the atmosphere. Ozone is only 0.00005% in quantity. And it does not exist in a single unit in the atmosphere, but is scattered. The area where it is most found is an area of 20-25kilometers from the surface of the earth. It is the most effective gas that absorbs toxic rays coming from the sun. If there is no gas in the atmosphere and toxic rays coming from the sun fall directly on

⁴² Lal, Climatology, 15.

⁴³ A precise natural system of green plant cells in which the force is obtained by the sun's rays, by reducing carbon dioxide, oxygen is released. Food is provided to the whole plant by obtaining sugar through this process. (See)

Chris Park, Oxford Dictionary of Environment, 326.

⁴⁴ Lal, Climatology, 15.

humans and animals, then they will have very dangerous effects on their health. Similarly, there is water vapor in the atmosphere⁴⁵. Water vapor is one of the most variable gases in the atmosphere, it is present in very small quantities but its importance is very high. This gas is always present at the lowest level of the atmosphere. Like carbide oxide, water vapor plays an important role in the process of insulation in the atmosphere. They not only absorb the strong-ray winds rising from the earth, but they also absorb some rays coming from the sun. The most important thing about these water vapors is that 90 percent of its amount is present 6 kilometers below the atmosphere. Similarly, dust particles are also among the compounds of the atmosphere. There are countless dust particles on the lower surface of the atmosphere. In the context of the atmosphere, when we speak of dust particles, it refers to every solid substance except gases and water. Dust particles are very small, often not visible to our eyes, they have to be used to see. Scientifically, these particles have their own significance. It prevents some harmful waves of solar energy from going to earth. In the same way, they help in the process of insulation, especially absorbing small waves of blue light.

In the previous pages, we have mentioned in detail the compounds of the atmosphere, the gases present in them, they have a very important role in the structure of the atmosphere. After this, it is also very important to know about the atmosphere surfaces so that you can know the characteristics of each level and the elements in it. So let's mention the air levels.

1.14 Atmospheric layers

In the form of a circle around the earth's air surface, the mantle of gases from the earth's surface has gone up to different levels. Each level has its own characteristics. The full details of the components of each level are not yet known, nor are the final boundaries of each level known, but they have been stratified on the basis of the properties of the substances and gases present in the atmosphere to identify and

⁴⁵ Sadly, the threat that scientists realized long ago has arisen and is rapidly having its toxic effects on humans and animals in our world. As a result of the emission of carbon dioxide in many ways, the ozone gas curtain has cracked and toxic rays coming directly from the sun are coming directly to the earth, due to which skin cancer and other life-threatening diseases are increasing rapidly. Scientists are constantly worried about preventing this crack from growing further, so they are warning that the use of fuel and other burning items should be minimized and alternatively the use of electric and solar energy should be made public.

separate them from each other. The characteristics on which this level is classified are: density, pressure, chemical and energy properties and temperature. According to scientist Peters, the names of the classes in which the air surfaces are divided are as follows:

1. Troposphere
2. Stratosphere
3. Ozonosphere, Mesosphere (also called exosphere)
4. Ionosphere
5. Exosphere⁴⁶

Below is an introduction to the five classes of the atmosphere:

- **Troposphere**

The lowest level of the atmosphere in which we live, that is, the area from the surface of the earth to the clouds, is called troposphere. This class contains 75% of gases, especially the most commonly occurring secretions and particles. In this part, strong winds and turbulence are formed. This class is called convective region (gas and heat transfer zone), the process of convection occurs at the highest level of this class. In this category, there are different types of changes, such as the variation of different types of clouds, strong winds, storms and storm prevention processes, mainly due to the accumulation of large amounts of water vapor and strong winds, in this class 90% of the air is present. This layer covers 8-6 kilometers towards the poles and about 17kilometers up to the equator. The upper surface of troposphere is called tropopause. The main feature of this segment is that the temperature continues to drop abnormally along with the altitude, with the temperature decreasing at the rate of 6.50 Celsius per kilometer.⁴⁷

- **Stratosphere**

Stratosphere is located on the air surface above troposphere and is up to an altitude of up to 50 km. This surface remains devoid of clouds and any kind of weather effects. After 20kilometers, the temperature increases. The Ozone layer also exists in the same class, in the summer the temperature increases up to the poles with elevation in this

⁴⁶ Lal, Climatology, 18.

⁴⁷ Lal, Climatology, 18-19.

class, while in the winter season, the stratosphere is very hot between 50⁰ C-60⁰ C altitudes, but after 600 altitudes, the temperature starts to decrease in the area up to the pole.⁴⁸

- **Mesosphere**

Mesosphere is located on the surface above Stratosphere in the atmosphere. In Mesosphere, the temperature starts to decrease as it rises, and the area becomes very cold, especially the temperature in its upper part reaches -100⁰C.⁴⁹

- **Thermosphere**

Thermosphere is a surface of the atmosphere at an altitude of about 80 km from the surface. The thermosphere extends from an altitude of 80 kilometers to the surface of Exosphere to 690 kilometers, within which there is also Ionosphere. In this level, the temperature increases with elevation and reaches 100⁰C. In this region, the temperature keeps decreasing and increasing according to the day and night. Due to the absorption of solar-emitted rays in the ionosphere by oxygen and nitrogen atoms, the temperature in this region is so low.

- **Exosphere**

The top layer of the atmosphere is called exosphere. It is located at an altitude of about 400-1000km from the surface. At this great altitude, the density of the atom is unusually low. Hydrogen and helium gases are present in large quantities in this area. At the last level of our atmosphere, the temperature rises abnormally, which is recorded at 5568⁰C. But this temperature is completely different from the temperature of our earth.⁵⁰

- **Hydrosphere**

The layers of water on the surface of the earth are called hydrospheres. It includes all seas, rivers, streams and all kinds of fluids and frozen liquids. Similarly, the treasure of water inside the surface of the earth, rocks, soil and water droplets in the

⁴⁸ Lal, Climatology, 20.

⁴⁹ Lal, Climatology, 20.

⁵⁰ Lal, Climatology, 22.

atmosphere are all included in it. It seems appropriate that an estimate of the water in different parts of the world recorded by Captain Arumugam should be quoted here:

- It is estimated that there are 146,000 square kilometers of water in our world.
- The oceans account for 97% of the water.
- The icy valleys and icy mountains of the poles have 2% water.
- Fresh drinking water reserves, groundwater and airborne water particles together account for only 1%.

Interestingly, all these types of water of the water system are in constant circulation through the hydrologic cycle, our land is three-fourths of the water, which includes oceans, rivers, ponds, canals, etc., the remaining part we live in. ⁵¹

- **Lithosphere**

The hard part of the earth is called lithosphere, this part is hot according to our habitat, and especially the part of crust is notable. The lithosphere consists of three layers, the upper level called the crust, the middle level is called the mantle, and the bottom level is called the core. Crust is the topmost part of the earth, and it is the hardest. Its length is 30-70 kilometers. While the mantle is the middle part, and this part is soft and kneaded. The estimate so far is 2,900km. And the core is called the last part of the earth, it is 3,486 kilometers wide. It's either hard or soft. This part consists of iron and nickel metal. The shape of the lithosphere is oval, we can understand it better than the chicken egg, consider the egg shell as crust, consider white as mantle and yolk as core, just such is the map of lithosphere.

- **Biosphere**

This is actually the life and soul of the soul. Plants, animals and humans live in this planet. It's also called Ecosphere. Biosphere is a planet found in the lithosphere, hydrosphere and atmosphere. The full weight of biosphere is 10^{12} mass 5 x (five times ten) tons. Biosphere consists of biological creatures. Which includes bodies, populations, sexes, communities, and ecosystems. In the category of bodies, plants, animals, and bodies all fall. Population does not say the same type of flora and fauna that are found in the same area. Community refers to all the flora and fauna living in

⁵¹ Arumugam, *Concepts of Ecology*, 10.

an area. An ecosystem refers to the link between every non-living organism, animal, and animal in an area.⁵²

1.15 Ecosystem: Introduction

It is very important to know the 'ecosystem' to know the environment. Below we will give a brief introduction to the ecosystem, so that we get acquainted with its basic elements. The ecosystem is actually the basic system of environmental degradation. It consists of living and non-living beings. It is a system under which living beings and non-living beings interact to provide the means of survival of life.⁵³

Some of the most important definitions of ecosystems that environmental scientists have defined are being replicated below. The term “Ecosystem” was first introduced in 1935 by British environmental scientist Sir Arthur G. Tansley.

“Biotics and non-living organisms are part of each other, the process of interaction between the two continues. Any entity in which all bodies are assembled in such a way that they interact with the sensory environment, so that electrical energy continues to provide the structure of non-living systems and the survival between living and inanimate objects. This process is called ecological system.⁵⁴

The combination of living things, environments, and system interactions between them and their systems is called ecology. (Mathavan, 1974).

According to scientist Odum (Odum, 2002):

The ecosystem is the basic process of the environment. Where living bodies and inanimate bodies come together and both influence each other with their environment, this process is very essential for the survival of life.⁵⁵

In the context of the above definitions, it can be well understood that the ecosystem system is very essential for the survival of life, because without it is impossible for bodies to survive.

⁵² Arumugam, *Concepts of Ecology*, 11.

⁵³ Arumugam, *Concepts of Ecology*, 13.

⁵⁴ Odum, *Fundamentals of Ecology*, 18.

⁵⁵ Arumugam, *Concepts of Ecology*, 113.

1.16 Ecosystem Factors

The ecosystem consists of two components. 1 Abiotic Factor (non-living factors), Biotic Factor (living factors). It seems appropriate to introduce both types.

In the context of ecosystems, non-living things refer to inanimate objects in the environment, such as water, soil, air, light, temperature, humidity, meteorology, pressure, etc.

Biotic factors

Here, refers to every living thing that survives in the environment. Which includes plants, animals, microorganisms, etc.

In ecosystems, living bodies depend on non-living bodies in terms of their survival. Living things are divided into three types, the details of which are as follows:

Producers, Consumers, Reducers or decomposers.

Producers in the ecosystem mean green plants, which produce their own food with the help of radial composition which contains energy. Such as: flora, moss and germs. These creative bodies are dependent on non-living bodies to create energy. These creators produce food for living components through inanimate components from non-living bodies. Plants prepare food with the help of radioactive synthesis, use this diet in various functional processes and preserve the rest of the food for the future.⁵⁶

Consumers, Consumers. Consumers refer to living things that eat ordinary food items and other objects as well. By the way, all animals are counted among the consumers, so they are further divided into three types. Such as: Primary consumers, Secondary consumers, Tertiary consumers (tertiary users). Details of the three users are being presented next.

Primary consumers, primary consumers, fall into this category the creatures that feed on small creatures, such as plants, mosses, and germs. The primary consumers are also called herbivores, they are also called the basic animals of the economy. Some of the animals that fall into this category are: rabbits, deer,

⁵⁶ Arumugam, *Concepts of Ecology*, 114.

cows, goats, etc. are notable. Secondary consumers, these are animals that kill and eat green eaters, also called carnivores, such as foxes, sheep, etc.

Tertiary consumers, these are third-rate users, they eat markers of second-class users, and they are also called Secondary carnivores. Among them: lions, cheetahs, etc. come. Reducers or Decomposers, reducers or decomposers are those that dissolve and eliminate inanimate bodies of vegetation and their remaining waste. This includes fungi, and germs. These germs remove enzymes from their existence, these enzymes help to convert organic matter found in dead objects into inorganic substances. In this way, inorganic matter is again added to the terrestrial cycle in the environment.⁵⁷

1.17 Types of Ecosystems

Ecosystems are very broad and extremely degraded. Just as our world has an ecosystem that is vast, in the same way, if we take the example of being humiliated, then a cow dung also has its own environment. The ecosystem is divided into two large boxes.

Mega Ecosystem

Second, the Macro Ecosystem. There are also subtypes of both systems, next to the details related to all types of each are listed:

1. The major ecosystem found in the Biosphere. That is, the planet in which all lives are found. There are many systems within this great ecosystem.
2. Macro ecosystems. There are many other systems within this system as well.

Our biological system (the planet within which life is found) is counted among the larger ecosystems. The system is divided into four categories, details are listed below:

Mega Ecosystem includes several other subsystems that are mentioned below:

Marine Ecosystem Marine Ecosystem, this system includes an ecosystem of saline water bodies. In which the sea, the ocean, the river that meets the sea, etc.

⁵⁷ Arumugam, *Concepts of Ecology*, 115.

Environment of Transparent Water Bodies: Limnetic Ecosystem, this system includes transparent water bodies, such as ponds, lakes, waterfalls, canals, etc.

Terrestrial Ecosystem Terrestrial Ecosystem, this system includes all the airborne systems of the atmosphere, forests, green land areas, deserts, etc.

Artificial ecosystem, Artificial Ecosystem, this ecosystem is created by humans, that is why it is called artificial. It includes cultivated areas, cities, villages, etc.

Large Ecosystem Macro Ecosystem This is the second largest distribution of ecosystems, which includes large ecosystems, which are relatively small compared to the first type. It includes forests, land environment, and many forest environments.

Middle ecosystems, Meso Ecosystems, this type is a subdivision of macro ecosystems. It can be understood that the forest ecosystem consists of many medium types of small forest ecosystems. Such as: berg ridge system, sobri tree system, etc.

Micro Ecosystems smaller ecosystems, this is another division of the middle ecosystem. It includes low-lying forest areas and Forest Mountains. In addition, there is a huge distribution of ecosystems all over the world, which is natural and artificial ecosystems. a) Natural Ecosystems S. Natural Ecosystems are systems that operate automatically under natural systems without any special human activity. It includes ponds, lakes, canals, seas, wetlands, forests, green lands and deserts. b) Artificial ecosystems; these are human-created ecosystems, and they are processed as a result of human activity. These systems consist of farming areas, cities, towns and villages.⁵⁸

In this crop, an attempt was made to introduce the environment, its origin and evolution and its types in detail. In addition, an attempt was made to summarize very important discussions about the environment, including branches of ecology, ecology as a subject, types of ecology, air surfaces, ecosystems and its types. The main reason for presenting these debates is to come up with an outline of the necessary terms and debates of the environment. Different types of pollutants are mentioned in the next crop.

⁵⁸ Arumugam, *Concepts of Ecology*, 116.

Unit 2. Types of Environmental Pollutions

The ecosystem that God has created around us is essential to the survival and growth of our existence and that of other living beings. The natural environment was very transparent and pollution-free in terms of its original nature, but the ecosystem that we have at present has been polluted with a variety of pollutants, densities and impurities. The question is, how did the clean environment system become so polluted? And what are the reasons behind this? And what solution do our environmental scientists offer to these problems? In this section, we will discuss these topics in detail and also highlight the ideas presented about the solution.

1.2.1 What is Pollution?

Scholars have given different definitions of environmental pollution. Some of the most important definitions are as follows: According to E.P.Odum:

Environmental pollution refers to physical, chemical, or biological unhelpful changes in the properties of our atmosphere, land, and water, which negatively affect the lives of humans and other essential creatures. And this change can destroy our reserves.⁵⁹

According to the report *Pollution: Nuisance and Nemesis* (1972), one definition of pollution is also:

Pollution is the name of the accidental or intentional destruction of the universe by human waste.

Pollution is also defined as: “placing matter elsewhere other than in its specific place.”⁶⁰

Similarly, a definition has been given: “Everything is pollution that dissolves in the atmosphere and damages it.”⁶¹

According to T.G. Mc Laughlin, the definition of pollution is as follows: Waste or excess energy produced by the human population in

⁵⁹ Arumugam, *Concepts of Ecology*, 510.

⁶⁰ Chatwal, *Environmental Studies*, 212.

⁶¹ Chatwal, *Environmental Studies*, 212.

the environment is called environmental pollution, which directly harms humans and the environment.⁶²

According to environmentalist Edwards (1972):

Pollution is actually the name of an extraordinary number of substances and energy emitted by humans in the atmosphere, which either affects human health or the environment.⁶³

A more comprehensive definition of environment is:

Environmental pollution comes from substances that destroy the environment and they also affect human health, healthy living, and the natural system of ecosystems (living microbes and their actual environment).⁶⁴

It is also a fact that some environmental pollutants are also natural, but this type of pollution is very low, most of them are the result of human karma. Examples of natural pollution can be given from lava etc.

Pollutants: According to scientists, the polluter can include any chemical substance or biological creature that is affecting our environment. According to Holister and Poreteus:

A pollutant is a substance or change that negatively affects the environment, which in turn affects the reproduction of animals, or it affects the Food Chain, its effect is toxic, it also affects human health, comfort, and the creatures that facilitate them.⁶⁵

According to Odum, pollution is the debris of man-made necessities, which we use to soak. While Holdgate (1971) defines a polluter as:

“Something in the wrong place, at the wrong time and in the wrong number.”⁶⁶

⁶² Chatwal, Environmental Studies, 212.

⁶³ Chatwal, Environmental Studies, 212.

⁶⁴ Chatwal, Environmental Studies, 212.

⁶⁵ Chatwal, Environmental Studies, 212.

⁶⁶ Chatwal, Environmental Studies, 212.

Pollutants are of different types and elements, these elements prevent the development of human and biological life, and when they come close to the ground level, they are called pollutants. Some of the main ones are garbage: waste or city waste, deposited matter: smoke, fuel, dust, debris, etc. Gases (Gases):

CO, SO₂, CO₂, H₂S, NH₃, F₂, Cl₂, Nitrogen oxide, methylisocyanate, etc.

Similarly, metal is also considered a polluter, metals (metal): lead, iron, zinc, mercury, etc. Biocides/pesticides, pesticides, herbicides, coagulations, earthworms, rat diseases, etc. Fertilizer: Urea, ammonium, sulfate, etc. One of the factors that experts count about the causes of the environment is human activity/human activities, the biggest cause of environmental pollution is the human being himself. Its functions, civilization and civilization have a major role to play in promoting environmental pollution. In today's time pollution is called "necessary evil". Similarly, some scientists have cited population explosion as one of the reasons. Southwick (1976) said that overpopulation is a cause of pollution.⁶⁷ Because more people will discharge more waste, more solid waste will be spread, more oil will be burnt, more pesticides and fertilizers will be used to grow more anaaj (which in turn will affect the environment more). Similarly, industries have also been considered as a source of pollution, in addition to paper, sugar, soap, cement, chemical, fertilizer, oil, rubber, etc. factories, Blast furnaces, distilleries, oil factories, etc. cause an extraordinary increase in pollution. Automobiles have also been described as a cause of pollution, motor vehicle factories, vehicles running on the road, trains, airplanes, etc. cause air and noise pollution. In addition, smoke has also been described as a contaminated air, which is produced from factories and homes. Biocides have also been counted as polluters, pesticides, herbicides, etc. also cause pollution. Similarly, fertilizer has also been described as the cause of pollution, unnatural fertilizer creates pollution to increase agriculture. Sewage also causes human waste, waste is discharged from residential homes and factories, and this waste also includes waste and kitchen waste. Similarly, Atom bomb explosion or bombings also cause pollution, the atom bomb emits a large amount of radiation and heat.⁶⁸

⁶⁷ Arumugam, Concepts of Ecology, 512.

⁶⁸ Arumugam, Concepts of Ecology, 512-13. Chatwal, Environmental Studies, 212-213.

1.2.2 Types of Pollution

We have tried to adopt this method that first the definition of pollution, then the detailed description of the pollution and the causes and causes of pollution are discussed, as far as its prevention, solution in the light of science and Islam is concerned, we will quote it in the third chapter, here only the problems and challenges are being discussed so that what are the problems of the environment and their remedies are human. Know exactly how important it is for survival. In the previous pages, various definitions of the environment and the opinions of the scholars have been quoted, followed by the polluting elements and substances in the environment. Now it seems appropriate to enter the details of the types of environments, so that it can be known what kind of environmental pollution occurs. And what's the difference between them? The types of pollution are as follows: Air Pollution, Water Pollution, Soil Pollution, Noise Pollution, Thermal Pollution, and Radioactive Pollution. Below I will highlight all types of characteristics, the causes and causes of their existence, and the harmful effects they cause.

Air Pollution

Air pollution refers to such undesirable disturbances in the air and air that have negative effects on humans and other organisms. Similarly, particles or gases added from outside the atmosphere, which are harmful to humans, plants, animals, are also counted as air pollution. Dry air contains 78% nitrogen, 20% oxygen, 0.93% argon, and 0.032% carbon dioxide. In addition, the atmosphere contains gases such as neon, helium, krypton, ozone, carbon monoxide, oxide of nitrogen and sulfur oxide. Clean air is essential for human health. Environmental scientists have added several elements to air pollutants, it seems appropriate ⁶⁹to list them:

- Dust,
- Smoke
- Carbon dioxide CO₂
- Carbon monoxide (CO)
- Ammonia (NH₃)
- Sulphur dioxide (SO₂)

⁶⁹ Chatwal, Environmental Studies, 220.

- Hydrogen sulphide (H₂S)
- Nitrogen dioxide Hydrogen cyanide (NO₂)
- Hydrogen fluoride,
- Chlorines,
- Phosgene,
- Arsines,
- Aldehydes,
- Ozone,
- Ionizing radiations⁷⁰

Water Pollution

Water pollution has been defined by various scientists in their own way, according to N. Vasudevan:

The occurrence of a chemical, physical change in water life and the change of the water atmosphere, which is essential for biological microbes. Similarly, praising water pollution,⁷¹

Dr. N. Arumugam writes:

Water pollution is an inappropriate variation in aquatic life that negatively affects the aquatic life environment, humans and other organisms.⁷²

Land Pollution

Ground pollution is also one of the types of pollution. It is also very important for us to know about soil pollution because it also plays an important role in the pollution of our environment. According to Ann Arumugam, “a harmful change at the ground level that affects the movements that occur on it”. There is a sheet of soil left on the

⁷⁰ Arumugam, *Concepts of Ecology*, 519.

⁷¹ N. Vasudevan, *Essentials of Environmental Studies*, 2nd ed. (New Delhi: Narosa Publishing House, 2009), 112.

⁷² Arumugam, *Concepts of Ecology*, 537.

top surface of the earth, we live on the surface of the ground while the vegetation grows in the soil.⁷³

Noise Pollution

One of the types of pollution is noise pollution. It is also dangerous for our environment. It has negative effects on humans and other animals. Ann Arumugam defines Noise as: its origin is nausea in Latin, which means feeling nauseous in the stomach. Noise means a disgusting sound or an insignificant sound. Noise pollution is considered silent pollution, because after noise, we do not see any visible pollution in our environment, so it is an invisible pollution.⁷⁴ Decibel (dB) is used to measure sound. The sound of a decibel is the faintest sound heard from the human ear. Some people feel pain in the ears due to the sound of 80 dB. But most people can tolerate the sound of up to 115 dB and they do not have any pain. The sound that causes pain in the ears is considered to be 145 dB.⁷⁵

Thermal Pollution

One type of pollution is also thermal pollution. This pollution is also harmful to our environment, so let's know the details about this pollution. Thermal pollutants call for the discharge of hot water from factories into reservoirs, causing unhelpful alterations in water bodies⁷⁶ that are harmful to aquatic creatures.

Radioactive Pollution

One of the types of pollutants is radiation pollution. This disease is also very harmful to our atmosphere, but its effects are very deadly and deadly for all human, animal, botanical and aquatic creatures. Its effects spread very quickly in the atmosphere and leave their negative effects on the creatures. The pollution is caused by the spread of radiation. For example, these rays are emitted by an atomic bomb explosion or a nuclear plant accident. This is called nuclear hazard. This phenomenon is caused by nuclear matter, called radioactive isotopes. Radioactive matter is a type of chemical element that is made up of many atoms, each atom has nucleus and a set of electrons

⁷³ Arumugam, *Concepts of Ecology*, 569.

⁷⁴ Arumugam, *Concepts of Ecology*, 573.

⁷⁵ Arumugam, *Concepts of Ecology*, 573.

⁷⁶ Arumugam, *Concepts of Ecology*, 577.

circulates around it. In a normal atom, the number of protons is equal to that of a neutron, but the number of neutrons in the radioactive atom is higher. There is also a great ability to spread radiation. The destruction of radiation pollution is the highest among all pollutants. It seems appropriate to know the sources of radiation pollution, where they come from and where this pollution is produced, so next we will try to provide detailed information about it.⁷⁷

In this crop we have introduced in detail the various pollutants, their types in which:

Air Pollution, Water Pollution, Soil Pollution, Noise Pollution, Thermal Pollution, Radioactive Pollution included, has tried to explain in detail. It has been tried to highlight all the known sources of pollution in detail and explain their causes and factors in detail. Some authors have mentioned marine and pesticide pollution separately, but since the details of marine pollution have come in the context of water pollution and pesticide pollution has been mentioned along with land pollution, there is no need to mention it separately. In the next and third section, we have detailed the sources of all these types of pollutants and their negative impact on the environment. It is very important to know in detail the negative effects of these pollutants on our atmosphere and the living beings and animals in it, so we have tried to describe it in a whole section.

⁷⁷ Arumugam, *Concepts of Ecology*, 592.

Unit3. Environmental Pollution Issues and Challenges

In the first section we highlighted the introduction of the environment, the history of its origin and evolution, its editing as an art, while in the second section we discussed in detail the different types of pollutants, discussed their types, now in the third section we will highlight the sources, causes and factors of these pollutants, as well as the effects of these pollutants on our environment. We will highlight in detail what diseases are being caused by them, what negative effects they are having on humans, animals, plants etc. The description of the sequence we have established here is that, taking into account the types of pollutants divided into, an attempt has been made to explain in detail the causes of air, water, soil, sound, thermal, radioactive pollutants and their negative effects on our environment.

1.3.1 Causes of Air Pollution and its Impact on the Environment

It is very important for us to know what will be the impact on human life when the atmosphere becomes polluted. Air pollution is also one of the main causes of environmental pollution. Therefore, it is important to know what the reasons are for this. What causes this pollution so that efforts can be made to prevent it? Particulate matter is measured to know the level of pollution in the atmosphere. It is considered to be a standard transparent environment free of pollution, which contains 60 mg/m.⁷⁸ According to environmental scientists, among the elements involved in air pollution, farming, dust, fuel released from industrial factories, whether in the form of coal or petrol, and industrial factories are a major cause of air pollution. Similarly, the automobile industry and the fuel emitted from their use are also a major cause of air pollution. Radiation emitted from the use of nuclear energy, including Alpha particles, Beta particles, Gamma rays, have also been included in the air pollutants. In the list of air pollutants, there is also a gas called 'Frons' Freons. These gases are used in cold storage cooling devices such as refrigerators, cooling plants, etc. Similarly, Aerosols are also a polluter. 'Aerosol' is the fine static or fluid particles spread in the atmosphere. These particles close the subtle gates of the plant, due to which gases are not exchanged between the plant and the atmosphere. The above elements are

⁷⁸ Arumugam, *Concepts of Ecology*, 523.

counted in the air pollutants. Scientists are trying to control these pollutants in some way and try to minimize them so that the atmosphere can be kept transparent.⁷⁹

According to scientists, if the proportion of pollution in our air becomes too high, then human life will be in danger, the living proof of this is the Bhopal gas accident, on December 2, 1984, 16,000 people died and more than 5,000 people were paralyzed due to the methyl isocyanate gas leak in Bhopal. There were also a large number of people. The increase in air pollution can and is badly affecting human life and has numerous harmful effects, including, among them, the outbreak of chlorosis, at the top of which, as seen in the Bhopal accident. The extinction of Chlorophyll is called Chlorosis. Similarly, it has a negative effect that the suspension of the cell in plants is called Necrosis, it occurs due to the abundance of the following gases: Nitrogen fluorides, ozone, SO₂, as well as a negative effect in the atmosphere that the Atmosphere is disturbed by the Green House Effect. The greenhouse effect is caused by the abundance of CO₂ in the atmosphere, which further increases the earth's warmth. The reason for the increase in CO₂ is the frequent use of fuel (petrol/ diesel). The amount of CO₂ increase in the atmosphere is estimated to be 0.4% annually. In the future, this will cause an extraordinary increase in the intensity of heat on our land, due to which there is a strong possibility of melting of the Polar Region, due to which the sea level can increase from 50 to 60 feet. As a result, coastal and low-lying areas will be submerged. Similarly, when the greenhouse effect increases further, one of the negative effects of air pollution on the planet is that the organism of the plants will be affected, as a result of which vegetables, pulses, rice, cloth farming, medicinal herbs, fruits and forests will start to be destroyed. One of the causes of air pollution is the increase in ethylene gas, its negative effect causes respiratory problems in animals, and early aging, as well as abscission⁸⁰. In addition, negative effects such as nausea, vomiting, giddiness, lack of oxygen, cough, headache, cancer,⁸¹ mutation, heart disease, pneumonia, as well as cracks in the ozone layer, reducing the amount of pH in rain water to 5.6 and intensifying rain, will affect our atmosphere. Scientists have developed many suggestions and strategies to avoid these effects, but also to

⁷⁹ Arumugam, *Concepts of Ecology*, 523-524.

⁸⁰ This is a sickness that it accumulates in the body.-

Arumugam, *Concepts of Ecology*, 527.

⁸¹ Changes in gravitational matter which is final, and passed on to future generations. Maybe, this change is never coincidental. This and sometimes on the basis of external factors. -

Park, *Oxford Dictionary of Environment*, 280.

minimize these causes and factors, by following them we can overcome these problems to a great extent. We will describe ⁸² these suggestions and solutions in the third chapter.

Environmental scientists have divided air pollutants into two major types, the first: primary air pollutants and secondary air pollutants. The factors that are counted in the initial airborne carrier are as follows:

Hydrocarbon, Chromium, Lead, CO (Carbon monoxide), (Sulphur dioxide (SO₂), Nitrogen oxide, Suspended particle matter, Aerosol

All these substances are considered to be the main pollutants of the atmosphere, they are very harmful to humans and other organisms. All of this greatly affects the transparency of the atmosphere and its physical properties. Hydrocarbons are emitted from fuel (oil, etc.) and cigarette smoke. It is a carcinogenic, which plays an important role in causing cancer. This can lead to lung cancer. Similarly, it also promotes mutagenic, which leads to sex changes. Similarly, it contributes to teratogenic i.e. unbalanced growth. Apart from this, it causes many other diseases, such as asthma, memory impairment, premature pregnancy, heart weakness, etc. Similarly, Chromium is also one of the primary polluters, it is used in rustless steel, lighting, paint, plastic, dyeing, etc. It causes carcinogen, lung cancer, dermatitis, skin diseases and stomach ulcers. Lead is also lead, one of the primary polluters. It is emitted from lead factories and aircraft manufacturing companies. It enters the human body through contaminated food or water. It enters the human body and affects the kidney, liver and nervous system. Apart from this, it causes diseases like memory and blood pressure and heart diseases. Carbon Monoxide is also one of the main polluters of air pollution. This colorless and scent is a gas, spreads in the air in the form of particles. It is emitted from fuel and wood found underground. Similarly, motor cars and factories also emit a large part of it. Due to this, o₂ decreases during blood in the human body. Due to which the blood flow in the brain and heart is affected. It also increases heart pain, and leads to an increase in deaths. Sulphur dioxide (SO₂) is one of the air pollutants. It is a type of gas that spreads in the atmosphere in the form of small particles. It is most emitted from underground fuel, factories and water vessels.

⁸² Arumugam, *Concepts of Ecology*, 519-527. Rajagopalan, *Environmental Studies*, 171-180.

It also greatly affects our environment, such as respiratory problems, difficulty in breathing, difficulty in breathing Bronchoconstriction, in addition to asthma, this gas merges with rainwater and falls, due to which our ecosystem is affected. NO₂ (Nitrogen Oxide) is also one of the air pollutants. It is a kind of gas, it spreads in the air in the form of a subtle particle. It is emitted from motor cars and factories. It causes respiratory diseases, such as shortness of breath, asthma, in addition to this volatile combine with organic compounds to produce ozone gas at the ground level with the help of sunlight, which is harmful to our environment. Suspended Particulate Matter (SPM) is a compound material scattered in the atmosphere in the form of droplets. It is a type of acid. Physical chemistry consists of particles of metal, soil or dust. It happens in the form of very subtle particles, penetrating the human body through breathing. Smoke is emitted from wildfires, power plants and motor car factories. Aerosol is present in the form of subtle solid or fluid droplets found inside the gas. This can be exemplified by the combination of clouds, smoke and fog. It contains compounds of dust, smoke, sea salt, water, pesticides, bacteria, ash, etc. It spreads in the atmosphere and reduces its temperature, due to which global warming decreases but it causes a decrease in rainfall. We have highlighted the first and most basic types of air pollutants so far. After mentioning the primary types, it seems appropriate to examine the secondary types and the reasons for their exclusion. The elements that environmental scientists add to the secondary pollutants are formed from the initial elements, but they are extremely deadly and poisonous to the atmosphere. By adding nitrogen, nitrogen oxide, hydrocarbons and O₂ to the sun's bright light, they produce more complex and dangerous photochemical oxidation agents, such as:

Ozone (O₃), Peroxy Acetyl Nitrate (PAN), aldehydes, sulphuric acid, peroxides.⁸³

1.3.2 Causes of Water Pollution and its Impact on the Environment

At the top of the water-guzzling car are human waste that is dumped from homes into a reservoir through drains, which contain toxic germs. Similarly, the emission of industrial waste is also a major cause of water pollution, in which heavy metals are: (Hg, Cu, lead, etc.) in addition to detergents, (chemicals used in cleaning or washing), Petroleum (petrol) acid (acid), alkalis (alkali), phenols (carbolic acid),

⁸³ Chatwal, Environmental Studies, 213.

carbonates (carbonic acid salt), alcohol (alcohol), cyanides (salt of hydrocyanic acid), arsenic (a diuretic semi-metal), chlorine (a chemical for water purification), as well⁸⁴ as household waste, also cause water pollution. When this water reaches the rivers, it increases the amount of ammonia, phosphate and nitrate in the river, which threatens the aquatic life and the water is also unfit for drinking. Chemical fertilizers and⁸⁵ sprays also contaminate water, these fertilizers include nitrates, sulfates and phosphates. During irrigation, a large part of these fertilizers are added to the water bodies, as well as the amount of chemicals increases in the water. Pesticides that are used gradually mix with the water inside the ground surface and reach the river drains and the sea, which not only causes the death of beneficial insects but also damages aquatic life. Oil pollution⁸⁶ also contaminates water bodies, oil pollution destroys botanical and animal life in the ocean. When this oil flows, it forms a layer on the surface of the sea, which prevents oxygen, carbon dioxide and light from going into the ocean, which stops the process of waste collection, while the waste compilation is the source of cleaning oxygen and carbon dioxide. This pollution prevents sunlight and heat from going in, which damages corals and sponges etc. and endangers the life of invisible, marine plants and animals.⁸⁷ Dirt and garbage also create water pollution, people living near water reservoirs throw dirty water, garbage, industrial waste into the water. Similarly, the water for cleaning the boats, which includes oil, and on an almost daily basis, the sewage of large ships is also dropped into the water, which is causing severe pollution.⁸⁸ Similarly, polluting water bodies also involves thermal pollution, many industrial establishments use water for the diversion process and discharge hot water into the river, causing thermal pollution. Apart from this, fertilizer is also a cause of pollution, the fertilizer used in the field flows into the river. Similar herbicides are also used in farming and integrated into the river.

⁸⁴ Muhammad Assayed Jamil, translated by Lahcen Haddad, *Mahowl hour of Islam*, (Study environmental issues with Quran and Sunnah), (Rabat: Islamic Educational, Scientific and Cultural Organization), 42.

⁸⁵ *Encyclopaedia of Ecology, Environment and Pollution Control*, ed. V.P Jauhari, R. Swarup, Mishra, et al. (Delhi: Mittal Publication, 1992), 184.

⁸⁶ R.V. Tait, *Elements of Marine Ecology*, 3rd ed. (Oxford: Butterworth Heinemann, 1998), 397.

⁸⁷ Jeffery Peirce, *Environmental Pollution and Control*, 4th ed. (Oxford: Butterworth Heinemann, 1998), 33.

⁸⁸ Agarwal, S.K, *Water Pollution*, (New Delhi: APH Publishing Corporation, 2009), 41-4.

Radioactive waste is also a polluter, when installing nuclear energy, radioactive waste is released and mixed into the ocean. Similarly, petrol, diesel are also a major cause of water pollution. Whether this fuel is in the form of petrol or diesel, it adds to the ocean water and increases pollution. Sometimes fuel falls into the sea due to a ship accident, sometimes due to loading or unloading. Retting is also one of ⁸⁹ the causes of water pollution. This process also increases water pollution. The above-mentioned elements are counted among the causes of water pollution. Scientists are trying to figure out how to minimize these polluters to protect the water bodies from contamination. ⁹⁰

The sources of pollution are called polluters, through polluters we try to find out what causes pollution and which elements are involved in it, scientists have generally counted the following elements as water pollutants: Domestic sewage (household waste), Industrial effluents (industrial emissions), pesticides, (pesticides), Herbicides, (herbicides), (herbicides), Fertilizers, Bacteria and Viruses, (germs, viruses), Plankton, water blooms⁹¹, (an aquatic name), metals: mercury, heavy minerals, such as: Radiation, oil, etc. The above elements are generally considered to be water pollutants. These elements have a big role in polluting the water environment, if they are controlled or succeeded in reducing them, then the water bodies can be protected from contamination to a large extent.

Water pollution has very harmful effects on the environment, resulting in human and animal deaths, many diseases and uneven environmental environment. Let us know in detail what negative effects water pollution has on human, animal, botanical and biological lives, water pollution causes a disease called Minamata, this disease is actually caused by the spread of mercury poisonous substances in the water, resulting in disability and death. In Japan in 1953, many people died due to this disease, while a large number were paralyzed⁹². Similarly, water pollution also increases diarrhea, due to substances like mercury, cadmium, cobalt in water, this disease spreads. Similarly,

⁸⁹ Chatwal, Sharma, *Environmental Studies*, 239-252.

⁹⁰ This Jira in action Yam and moisture together in the tissue of plants Fiber and linseed work to dissolve and rot the ness. This process from the stem fiber((Fiber Assists in separating- See also: <https://www.britannica.com/technology/retting>

⁹¹ A water name Which It does not have the power to swim on its own, it crawls through the electric movement of water and waves.

Park, *Oxford Dictionary of Environment*, 329.

⁹² Arumugam, *Concepts of Ecology*, 540.

chlorine is used to keep the water clean from other bacteria, which merge into the river and the ocean and cause the death of plankton and fish. Silt (rasob, gar) is formed from agricultural waste and when it goes into the river and pond, it does not allow the light to be submerged, which affects the life of aquatic creatures, causing a lot of fish deaths. Similarly, due to the abundance of oil on the surface of the water, oxygen does not reach underwater, due to which the life of aquatic creatures becomes difficult, another disadvantage of oil is that it obstructs the process of photosynthesis, due to which the growth of aquatic creatures is affected. A negative effect of water pollution is the spread of Red Tide in ⁹³ the water, resulting in the death of a large number of fish. Due to the abundance of nutrients in the polluted water of the gutter, there is an abnormal increase in water quality, which causes a lack of underwater oxygen, which threatens the lives of aquatic creatures. This is called (BOD) Biochemical Oxygen Demand. In addition, contaminated water causes many diseases, such as junipers, cholera, diarrhea, and others. Similarly, when the fertilizer discharge Nitrite merges with water and reaches the human body, it causes a disease in the blood, called methemoglobinemia. ⁹⁴ Due to this disease, there is a disorder of oxygen supply, due to which there is suffocation and difficulty in breathing. One of the negative effects of water pollution is that there is a problem of eutrophication in ⁹⁵ the water. As a result, there is a lack of oxygen in the water, which causes the death of aquatic creatures. ⁹⁶

The effects of water pollution on our environment are very dangerous, which greatly affects not only humans, but also animals, plants and other subtle creatures, but also kills their existence and causes the outbreak of new diseases, epidemics. Knowing these harmful effects of water pollution, there is a dire need for us to avoid these factors and take measures by which we can prevent them. In this regard, we will discuss in detail in the third chapter and will also lead to possible solutions in the light of scientific and Islamic teachings.

⁹³ Reddish khaki color on sea level due to pollution emanating from the reservoir becoming a layer of, resulting in an unusually rapid increase in aquatic organics. Which increases, which Perform exclude which that Fish and Marine be deadly to living beings-

Park, *Oxford Dictionary of Environment*, 359.

⁹⁴ Vasudevan, *Essentials of Environmental Studies*, 113-117.

⁹⁵ Water due to dissolved mineral components in the water in this process concerning the number of aquatic plants increased abnormally by being fertile. I am As a result, there is a shortage of underwater oxygen, which causes the death of aquatic creatures.-

Park, *Oxford Dictionary of Environment*, 155.

⁹⁶ Arumugam, *Concepts of Ecology*, 540-541.

1.3.3 Causes of Soil Pollution and its Impact on the Environment

The scientists have counted the earth's pollutants as: fertilizer, sand, coal ash, debris, cardboard, motor machine, leather, garbage, bricks, ash, glass pieces, paper, old furniture, rubber, herbicides, pesticides, farm waste, metal, garbage, dead animals, plastic, pesticides, cloth, etc. When the above items are used, we throw them on a part of the earth, they gradually increase and after a time their number increases abnormally, which proves to be dangerous for our environment. Scientists divide ground pollution waste into two major parts, the first type: solid waste, the second type: fluid waste. Solid waste includes waste from municipalities, kitchens, factories, agriculture, hospitals, etc. A large number of solid wastes is discharged from the municipality, called Municipal Solid Waste (MSW), which includes packaged goods, garbage, static waste, agricultural waste, and animal waste. While the liquid waste includes water used from the kitchen, industrial fluid waste. There are two types of waste in terms of dissolved waste: dissolved waste, non-dissolvable waste. Biologically dissolved waste is dissolved the earth through subtle microorganism, such as agricultural waste, animal carcasses, paper, cardboard, etc. But other types of waste, called non-dissolvable waste, are not dissolved in the earth, but are always present, our environment is threatened by the same type of waste, including glass particles, plastic bags and metals, etc. We need to protect our environment especially from non-dissolvable waste, mainly because they do not dissolve in the earth, they always remain in existence, besides there is a need for a systematic mechanism for dissolved waste so that they can go through the process of decomposition as soon as possible.⁹⁷

Like other waste, soil pollution also has a negative impact on our environment, due to which various diseases, problems, endangering the lives of animals and plants and polluting the environment. Next, we will elaborate on the causes of which waste causes disease, epidemic or problem and how it affects our environment, so that everyone can be controlled with special attention. A big problem arises from waste, where there is a pile of garbage, it becomes difficult to live human life, this garbage is generated, from restaurants, houses, slaughterhouses, garbage, dead animals, etc. Another problem with this garbage is that due to this, our beautiful areas become

⁹⁷ Vasudevan, *Essentials of Environmental Studies*, 112-123.

discolored, their beauty is damaged. One of the negative effects of garbage is that the entire area where it is dumped becomes a base for the production of germs, pigs, dogs, cats, cows and buffaloes keep on hitting it, due to the melting and rotting of the garbage, it creates impurities, due to which flies, mosquitoes, insects are formed, resulting in T. B. There is cholera, diarrhea, etc. Due to waste, carbon tetrachloride substance is produced, which causes a disease of the veins. Due to this, poisonous disease spreads in the liver, which affects vision and nerves of the brain. Similarly, the use of pesticides increases the chances of genetic changes in human species.

In addition, these wastes produce substances such as chromium⁹⁸ and DDT that cause cancer. One of the disadvantages of DDT is that it affects sex hormones. Some pesticides contain chemicals, which cause the disease of artificial error in humans and livestock, caustic soda is released from these wastes, due to which red rashes occur on the skin. One of the disadvantages of DDT is that creative continuity is affected in animals. DDT also causes calcium deficiency. Due to these wastes, there is a problem of bio-magnification in ⁹⁹ plants and animals. Like other pollutants, the effects of ground pollution are also very dangerous and harmful to our environment, so we should worry about preventing and minimizing these pollutants, for which our scientists are very concerned and are making efforts, we will also present an Islamic solution to it next. ¹⁰⁰

1.3.4 Causes of Noise Pollution and its Impact on the Environment

It is very important to know the causes of noise pollution so that we know what causes noise pollution so that efforts can be made to avoid and reduce them. Therefore, it seems appropriate to highlight the causes that cause noise pollution. There are many causes of noise pollution, some of which are: scooters, loudspeakers, tempos, factories, trucks, kitchen machines, super-wind ships, factories, water ships,

⁹⁸ A bright hard mineral element, it is released from the electroplating and leather dyeing and fabric industry and mixed with water. It is very dangerous for aquatic creatures. Park, *Oxford Dictionary of Environment*, 77.

⁹⁹ The accumulation of pollutants in plants and animals is so frequent that its status be impressed- when these nibs if a creature makes its food through the natural process of food chain to animals and animals, then it will be polluted. The proportion of this quantity increases significantly. (Which can be fatal to him).

Park, *Oxford Dictionary of Environment*, 47.

¹⁰⁰ Arumugam, *Concepts of Ecology*, 569-571.

vehicles, social gatherings, buses, industries, airplanes, generators, bikes, loud music, windmills, tractors, firecrackers, motorboats, etc. There are three types of sources of noise pollution are as below:

- Automobile noise
- Industrial noise
- Domestic noise

Below we will highlight the problems and diseases caused by pollution. One of the problems where noise pollution causes many other problems is that loud noise impairs hearing ability. It causes pain in the ear, disrupts conversation, creates stress, increases the secretion of kidney glands, and increases the hormone of flight hormones and fear. Some of the disadvantages of loud noise is that it increases the heartbeat, increases blood vessels, accelerates blood flow, causes headaches, increases the pupil of the eye, increases psychological disease, and loses hearing. Loud sound also causes physical and mental fatigue and affects concentration, affects sleep, loud noises the ears. It affects the tubes, which leads to drowsiness. In industrial establishments too, loud noises have negative effects, for example, affecting employees' ability to work, reducing work and increasing the likelihood of an accident. In industrial factories, sound is generated due to these reasons, from construction work, from the ¹⁰¹process of making products, due to the collection of products, from the production of electricity, due to the entire system of products, noise pollution is created¹⁰². The problems and diseases caused by noise pollution have given us an idea of how harmful fast noise and noise are to our environment. We should worry about avoiding it and take measures to minimize it. In this regard, in the third chapter, we will guide in detail and present a solution in the light of science and Islam.

1.3.5 Causes of Thermal Pollution and its Impact on the Environment

Like other pollutants, the sources of thermal pollution are also many, it is very important to know these sources so that it is known where this pollution comes from and try to prevent and reduce it. Thermal pollution is mainly caused by hot water

¹⁰¹ Vasudevan, *Essentials of Environmental Studies*, 172-173. Rajagopalan, *Environmental Studies*, 181-183.

¹⁰² Arumugam, *Concepts of Ecology*, 573-575.

emitted from factories and plants, such as: thermal power plants, nuclear power plants, water power plants, coal industrial plants, fuel generators, oil refineries, steel factories, other factories and factories, etc. Heat generating factories heat the water using fuel, steam is produced to run the charkha, steam is also taken from steam and other works. Apart from this, water is also used for the manufacture of machines. Hot water or steam used in all these places is discharged into various water bodies such as rivers, ponds, oceans, etc., due to which the temperature of these reservoirs decreases, causing thermal pollution.¹⁰³

The effects of thermal pollution are very negative on the environment, especially water bodies, due to which aquatic creatures are affected and even killed. So thermal pollution is just as dangerous for our environment as other pollutants. Here we try to know in detail what the disadvantages of thermal pollution are and how it affects our environment. One disadvantage of thermal pollution is that the amount of oxygen in our atmosphere decreases causing a problem of human survival, hot water when integrated into the reservoir prevents underwater oxygen from reaching, causing aquatic creatures to complain of respiration. Due to the increase in temperature, the poisoning of pesticides already present in the water and chemicals used in cleaning increases, which has a negative effect on aquatic creatures. One disadvantage of hot water is that it affects the breeding of aquatic creatures, which causes newborn fish to die. Similarly, due to the increase in temperature, fish are not able to migrate, but where the temperature is low, fish leave the area, due to the temperature, blue and green mosses accumulate on the surface of the water, which contaminates the water, it also has a negative effect that¹⁰⁴ the zooplankton decreases. Many aquatic microbes are killed due to the decrease in temperature, such as: Sponge, molluscs, crustacean,¹⁰⁵ etc. Thermal pollution is also dangerous for our ecology, it mostly damages aquatic creatures and destroys our water bodies, we should take steps to prevent and reduce this pollution, which we will discuss in the light of scientific and Islamic instructions in the third chapter and explain the strategy.

¹⁰³ Arumugam, *Concepts of Ecology*, 578.

¹⁰⁴ Chatwal, Sharma, *Environmental Studies*, 316-318.

¹⁰⁵ Arumugam, *Concepts of Ecology*, 578.

1.3.6 Causes of Radiation Pollution and its Impact on the Environment

We should know where radiation pollution comes from, what are its sources and causes so that we can try to reduce and prevent it. Radiation pollution is caused either by the eruption of natural radiation or by the explosion of artificial rays. Examples of natural radiation bursts are cosmic rays and light-emitting rays. Cosmic rays come from other planets, while satellites are the result of human products, including X-rays, alpha particles, beta particles, and gamma particles. Artificial radiation is the root cause of nuclear destruction or radiation pollution. These are caused by these factors: from the explosion of the atomic bomb, from the experiment of the atomic bomb, from the factory of the atom, from the accidents in the atomic bomb factories.¹⁰⁶

Nuclear destruction occurs on a very large scale, with an extraordinary ability to spread rapidly and influence other atoms. Because of which its effects are also unusually destructive and deadly. Nuclear destruction results in global scale destruction, its spread causes massive fires that can destroy the whole of mankind. Two atomic bombs killed more than 340,000 people in Japan's famous cities of Hiroshima and Nagasaki. Due to the intensity of the explosion of the atomic bomb, a large amount of heat is emitted, the intensity of this heat is such that it melts all the stone and metal, so what do humans and animals ask¹⁰⁷? More than 2,000 human lives were lost due to the accident at the Chernobyl Atomic Power Plant. Due to this destruction, there is a defect in the creation of genetic materials and chromosomes. In the same way, children are born dead, birth defects, abnormally small heads are born, cities are destroyed, animals and animals are destroyed, the cell of the human body is suspended, due to which human beings die. Nuclear disasters include hair loss, nausea, anemia, early death of humans, cataracts in the eyes, liver, spleen damage, thyroid, infertility, cancer, bone decay, vomiting, and cell failure. Apart from this, many other diseases arise, such as: whiteness in the blood, poisoning in the blood, mental diseases, population and ecosystems, destruction of pine trees, thyroid cancer, bone cancer, etc.¹⁰⁸

¹⁰⁶ Chatwal, *Environmental Studies*, 223-240.

¹⁰⁷ Chatwal, Sharma, *Environmental Studies*, 331-338.

¹⁰⁸ Chatwal, Sharma, *Environmental Studies*, 337. Arumugam, *Concepts of Ecology*, 594.

Similarly, radioactivity (radiation) waste also causes many diseases, such as cancer, leukemia, mental weakness, genetic defects, developmental weakness, dangerous changes in the material, neonatal deaths, etc. Like other pollutants, radiation pollution is also very dangerous, we just read in detail about the diseases spread by it. The devastation of this pollution is universal and covers humans, animals, flora and fauna, so the need to reduce and prevent it is the highest. In this regard, scientists and environmental thinkers have given very serious information and they are engaged in efforts to prevent it. In the third chapter, we will discuss this in an Islamic and scientific light and provide instructions and guidance.

CHAPTER-2

Environment in Islamic Literature

Environment in the Light of the Qur'an

Environmental crisis is a major human problem of the present time, where various scientists are constantly engaged in research to solve it, for the last few decades, religious leaders have been trying to solve it in the light of their own religious texts, which is called eco-theology. It is a fact that since the concept of religion is sacred, if something is said in a religious context, its effects are more powerful. Various thinkers have analyzed the environmental crisis, identifying reasons such as greed, poverty, unfair distribution of wealth, overpopulation, unlimited economic development, industrialism, nationalism, militarism, consumerism, and materialism etc. Some emphasized on moral and spiritual values such as humility, gratitude, justice, mercy, and love for living beings, but some scholars ignored the fact that the real source of morals and values is religion not atheism. One of the reasons for the current situation of environmental destruction is also the result of the loosening of religion's grip on the individual and society. Because there can be no more effective and powerful motive than religion to reform human character and to prevent moral turpitude. According to Maulana Wahiduddin Khan:

In fact, religion alone has the only and real answer to the essentials needed to build civilization. Religion leads us to the real, the legislator. It provides the most appropriate basis of law; it provides the right foundation in every matter of life in the light of which we can make a complete map of life. It provides the psychological basis for the law, in the absence of which the law is practically useless. It creates a favorable atmosphere within the society, which is necessary for the implementation of a law. Thus, religion gives us everything we need for our spiritual construction, whereas irreligion has not been able to give any of them and it has not really been given or it could be.¹

While discussing the subject of environment and the Qur'an, a natural question arises that apparently the Qur'an and the environment are two different topics and there were

¹ Wahid-ud-Din Khan, *Religion, and the Modern Challenge*, (Lahore: Dar-ul-Tazkir, not mentioned), 207.

no environmental issues at the time when the Qur'an was being revealed. Yet how is it possible to link the two topics? And as the Qur'an itself claims that it is a Book of guidance, what does it have to do with this topic? The question is correct that there were no environmental issues at the time of the revelation of the Qur'an, so how can we get guidance from it? To answer this, we must consider the root causes of environmental problems, such as:

- Man's view of the universe and nature
- Man's concept about the blessings (boons) of the universe
- The concept of the rights of all beings in the world
- The concept of reward and punishment for good and bad deeds
- Man's view of greed, *Tam'a*, *Hirs*, *Hawas*, lust, etc.
- Man's views on simplicity, *Qanat*, *Zuhud*, sacrifice, etc.

These are the points that if man does not have the clear concept of them, he will destroy the environment. Islamic teachings have instructed these principles that if they are followed, many problems of the environment will be solved. In this chapter, we have tried to identify these aspects of Islamic teachings. In the first unit, an attempt has been made to examine the verses of the Qur'an, in which guidance have been quoted from Qur'an regarding the environment. It is tempting to present in what way the Qur'an presents the environment. How does one brainstorm about the compounds and elements of the environment? What does the view of nature offer? How does it protect nature and solve the problems? In what way can the texts of the Qur'an be interpreted environmentally in the present time?

2.1 Qur'anic View of the Universe

A study of the Qur'an in the context of ecology reveals that the Qur'an refers to the universe, earth and sky, biology and botany, and the air as "blessings". According to its teachings, this universe and all its creatures, which include both biotic and abiotic are all for the benefit of man, he should use them for his own needs, but neither does he have the right to inflation in it nor can he betray it. He should use *Ne'mah* blessing of God as a trust. Obviously, in the concept of trust, this spirit is automatically hidden that one should use these blessings as much as his needs and pass them on in a healthy state for future generations, which we call sustainable development in the terminology of the Science. Let us briefly mention the verses that guide us in this regard:

- It is He who created for you all that is on earth. ²
- It is He Who made the earth a floor and the sky a roof for you. ³
- And Allah has also created for you cattle, in which you have winter clothing, and there are many benefits, and some of them you eat. ⁴
- And horses, mules, donkeys to ride and adornments, and creates what you don't know. ⁵
- He also created horses, mules, and donkeys, so that you may be used to ride and adorn, and he also created things of which you are not aware.
- It is He who sent down for you water from heaven, some of which is for drinking, and some of which irrigates trees, in which you graze. ⁶
- Allah brings forth for you from it units, olives, dates, grapes and all kinds of fruits.

In these verses, the universe and its various creatures have been described as *Ne'mah* blessings, and human beings have been taught to use them properly with gratitude and mercy for the blessings created by nature. From an ecological point of view, these verses seem to guide man to love nature and use it properly. The same message environmentalists are trying to teach and encourage. Similarly, in the Qur'an, Allah has made many indications towards justice, balance, and moderation in different verses, that this universe has been created with great balance and moderation, so by cutting down the trees of this beautiful and nature-rich universe, turning the mountain into a concrete forest, polluting the water bodies with toxic chemicals and polluting God's clean and transparent air with fuel smoke. And the Qur'an forbids not to cause "mischief" in the sea and warns those who do so. In relation to other creatures, it has also been clarified that they are also created by God and all of them are obedient and to Him, which leads to the conclusion that it is a reprehensible sin to oppress or hurt them. This concept of the Qur'an in relation to creation presents the higher education of the environment, which can be followed to make the world a paradise. In this regard, some verses are presented:

- The sun and the stars prostrate before Him. ⁷

² Qur'an, Al Baqarah: 29.

³ Qur'an, Al-Baqara:22.

⁴ Qur'an, Al Nahal: 5.

⁵Qur'an, Al Nahal: 8.

⁶ Qur'an, Al Nahal: 10.

⁷ Qur'an, Al-Rahman: 6.

- It is He who raised up the heavens and set the scales.⁸
- And He laid the earth for creation.⁹
- The seven heavens and the earth and all that is between them glorify Allah. And everything glorifies Allah. But you cannot understand their praise. Verily Allah is Most Patient and Most Forgiving.¹⁰

Above verses show that the Qur'an wants to develop a very positive and sympathetic attitude towards the universe and its creatures and nature for its followers. For the protection and survival of the environment, it is very important that human beings have a natural attachment to the environment and the spirit of its protection. There are many verses in the Qur'an that instill in the heart of man the feeling of loving this beautiful and charming universe. Similarly, about 17 surahs in the Qur'an are named after animals or another creature of the universe. It can be understood that how much importance the Qur'an gives to these creatures. For example: There are surahs in the name of cow, cattle, bee, beak, spider, moon, sun, night, lightning, etc. Such teachings are very important for the protection and survival of the environment, in the light of these verses, we can say that the Quranic teachings give instructions to establish an environment-friendly society.

2.2 The Universe and The Concept of Caliphate

The center of this universe is man, because he is the only creature among the many creatures of Allah who has been given the caliphate of the world, that is, he has been given the ability to come into the world and settle it, run its system, benefit from its *Ne'mah*; blessings. Allah could have entrusted this task to any other creature, but He preferred man, which is also an honor for him and a trial. When we consider the relationship between man and the universe in the Qur'an, we first see the concept of "*Khalifa*", which is a very broad and comprehensive concept. In short, it should be understood that Allah has sent man to this universe as His "deputy", he is the *Amin*; trustee and protector of every creation of this universe, man is not the owner of any thing in this universe. But he is *Amin*, he does not have the right to take the life of any creature of the universe, except in a legitimate way. He cannot create such an environment in the universe that the life span of other creatures of God will be shortened. As a "*Khalifatu Allah*", it is his responsibility to maintain such a favorable

⁸ Qur'an, Al-Rahman: 7.

⁹ Qur'an, Al-Rahman: 10.

¹⁰ Qur'an, Israeli: 44.

and balanced environment of the universe that God has naturally created. In the Qur'an, it is said with reference to the *Khilafah* of the Earth:

- And when your Lord said to the angels, I am making in the earth a caliph. ¹¹
- And remember when Allah said to the angels, “I am going to appoint a deputy in the earth.”
- He created you from the earth and colonized you in it ¹²
- It is He Who made you sovereign (*sahib e ikhtyar*) in the earth.

And his caliphate was announced with the announcement of his creation, as it is stated in Surah al-Baqarah:

- And We bestowed Our trust upon the heavens and the earth and on the mountains, and they refused to take it up, and were afraid of it, but man took it away. ¹³

Trust refers to the *khilafah*, as Allah almighty said to the angels that I am going to make a caliph in the world. The *khilafah* of the earth and the invincible universe are the great blessings of Allah that have been bestowed upon man without asking for it, now it is the duty of man himself to appreciate these blessings and pay their due. One form of appreciating these blessings and paying the truth is to protect the beautiful system of this universe. Man's ignorance or rebellion is that he is destroying the universe that Allah has given to him.

- Whoever changes the blessing that Allah has bestowed upon him, Allah is the All-Mighty, the Punisher. ¹⁴
- All this happened because Allah does not change any blessing that He has bestowed upon a nation until they themselves change their condition. ¹⁵
- If you want to count the blessings of Allah, you cannot cover it, for Allah is Oft-Forgiving. ¹⁶

2.3 Environment and Balance

The main reason for the environmental problems is the interference in the natural balance created by the creator. Allah almighty has created everything in this universe in measured quantity and with mutual balance, this fact has been clearly stated in

¹¹ Qur'an, Al-Baqarah: 30.

¹² Al-Qur'an, Hood:61.

¹³ Qur'an, Al Ahzab: 72.

¹⁴ Qur'an, Al-Baqarah:211.

¹⁵ Quran, Anfal .53.

¹⁶ Qur'an Al Nahal: 18.

many verses of the Qur'an. Allah has taken full care of this feature in the creation of everything in the universe that it is useful for human life and for the life of living creatures with man, so Allah has created everything with a certain quantity and a suitable mass and quantity. All creations are in a fixed quantity. May Allah help him to live in harmony with the environment, and this can provide a pleasant healthy environment to man, in which he can always be engaged in the worship of his Lord with the protection of his health and well-being.

- And We have created all things by estimation.¹⁷

Allah says in another verse, (interpretation of the meaning):

- And We spread out the earth, and we put heavy mountains in it, and we grew in it every kind of vegetation by a certain quantity.¹⁸

In a proper and appropriate way, these things of the universe that are spread around man, as long as they have natural compatibility and mass, the environment created by it is also natural and it is useful for man and living creatures, and when human disorientation begins in natural creation this leads to the mass of divine creation. If there is a change, it makes the environment of the universe unnatural, which becomes harmful to the universe and to the human beings and other creatures living in it, it is known from the *Ayat-e-Karima* that Allah has created everything with balance. Plants have been created having so many benefits, which on the one hand continues to meet the food and needs of biological species and on the other hand the species of plants. Varieties have been produced in such quantities, which balances the environment. It would be fair to say that environmental balance means leaving all the physical elements around us in the same physical state and protecting it from all kinds of nuclear and other pollutions. But if man continues to use these natural elements indiscriminately, then their balance will not be maintained, and the result will be destructive. It will not be able to fully meet the needs of biodiversity and our beautiful, chirpy, green world will start moving rapidly towards destruction.

2.4 Water and the Qur'an

Water is man's basic need. The role of water, soil and air in human life is not hidden from anyone, today the world is in a state of crisis of water, Islam had explained this

¹⁷ Qur'an, Al Qamar:49.

¹⁸ Qur'an, Hajar: 19.

importance in the Holy Quran a long time ago. The Qur'an describes water as the source of life.

And with water We gave life to every living being. ¹⁹

The Qur'an has highlighted in detail the importance of water, its various sources, and reserves, so that the water becomes a source of value for man, and he should regard it as a great blessing of God, do not pollute it, avoid wasting it. Let's look at the verses related to water below and see how the Qur'an teaches us about water. In the following verse, the Qur'an describes the importance of water and the green fields it produces:

- Do you not see that Allah sent down water from the sky, then released it into the earth in the form of threads and springs and rivers, then through this water He brings forth all kinds of fields whose types are different? ²⁰

In another verse, the Qur'an describes the importance of water as the life of the earth, and in fact the life of man is hidden in the life of the earth, it is described it as a sign of God:

- He sends down water from heaven. Then through him he gives life to the earth after its death. Surely there are many signs in it for those who act wisely. ²¹

In one place water is quantified to show its importance and warned that God has the authority to eliminate it:

- And from heaven We sent down a certain amount of water according to the proper estimate and placed it in the earth, we can make it disappear as we will. ²²

In another place, the importance of water was described in this way:

- And It is We who make the winds strong, then send down water from the sky and irrigate you with it. ²³

Here the Arabic word *lawaqih* is used and it is derived from *laqah*, which means to repeated or give, in the same context, the meaning of the wind is that the wind pushes the clouds closer to each other, due to which the process of condensation increases on them, which results in lightning and rain. Similar examples are also found in other verses of the Holy Qur'an:

¹⁹ Qur'an, al-Anbia: 30.

²⁰ Qur'an, al-Zumar:21.

²¹ Qur'an, Rum:24.

²² Qur'an, Al Mu'minoon: 18.

²³ Qur'an, Al Hijr:22.

- Do you not see that Allah moves the cloud slowly and then joins its pieces together, then gathers it together to form a condense? Then you see that drops of rain come dripping from within him, and he sends hail from the sky like mountains. Then He harms whom He wills and saves whom He wills from them. ²⁴
- It is Allah Who sends the winds, and they lift up the clouds, then He spreads them in the sky as He wills and divides them into pieces, then you see the drops of rain dripping out of the cloud. When He sends this rain on whomever of His servants He wills, they suddenly rejoice. ²⁵

The information regarding the Water is provided by many verses. And modern science is in accordance with information given by The Qur'an. Several verses of the Qur'an describe the water in various styles. For example, Surah 7:57, Surah 13:17, Surah 25:48-49, Surah 35:9, Surah 3:34, Surah 45:5, Surah 50 verses 9-11, Surah 56 verses 68-70 and Surah 67:30, etc.

Explaining the importance of water at one point, Allah said:

- Say, 'Look, if your water (which you drink and practice) dries up, then who is there to send you a fountain of water?'²⁶

Islam is of the view that water is the basis of the life of every living being.

And We have made every living thing out of water. ²⁷

God has described water as the basis of life. Rather all living beings depend on water for their existence. Several verses of the Qur'an discuss this *Ne'mah*; blessing and its significance. In addition to the numerous biological aspects of water, its social and religious status is also well-known. Water is also essential for purification. And no physical worship can be performed without the purity of the body and clothes. Allah says (interpretation of the meaning):

- And We have sent down clean water from heaven. ²⁸

In another verse, Allah says:

- And He sent down upon you water from heaven to cleanse you of it, and to remove from you satanic impurities. ²⁹

²⁴ Qur'an, Al-Nur: 43.

²⁵ Qur'an, Al-Nur: 43.

²⁶ Qur'an, Al-Mulk: 30.

²⁷ Qur'an, al-Anbia:30

²⁸ Qur'an, Al-Furqan:48.

²⁹ Qur'an, Anfal: .11.

It is the water we see in oceans, rivers, lakes, and ponds. This water is source of life for many plants and animals. Allah has reserved for us a storehouse of fresh water, and Allah says (interpretation of the meaning):

- And there is nothing but many treasures of it, and we do not send it down (water), but by a known estimate. ³⁰
- And We sent the winds as strong, then We sent down water from heaven, so We gave you it to feed, and you will not store it at all. ³¹

About only three percent of the water on earth is usable, the remaining about 97 percent is saline in the form of sea, which is not commonly usable.

- And it is He who has joined the two seas, one of which is delicious and sweet, and the other is salty and bitter. Then a veil and a tight barrier have been erected between them. ³²

Allah almighty also arranged for the protection of this three percent usable so that ordinary creatures can use it, both the sources of water are important for life on earth, and both can become polluted in different ways. Water pollutants include detergents, oils, petroleum and its derivatives, fertilizers and pesticides, heavy metals, and plastics. The biggest pollution problems are because of large cities, industries, oil activity, mining, agriculture, and waste collected by the sea and rivers. Now it is our responsibility to protect it from contamination.

With these verses, while the Qur'an encourages us to get closer to nature. And wants us to do innovations and discoveries, while teaching us about the importance and greatness of water. The importance of water can be gauged from the fact that today experts are saying that the Third World War may be due to water. In these verses, the Qur'an has highlighted the importance of water in detail and has described water as the soul of life. The message of the Qur'an is not really a cap of temporal and temporal qayud, so it does not usually describe any problem, but speaks in principle, as in the above verses, instead of talking about water pollution, he talks about the importance and greatness of water so that all the problems arising from water can be solved. ³³

³⁰ Qur'an, Al Hijr:21.

³¹ Qur'an, Al Hijr:22.

³² Qur'an, Al-Furqan:53.

³³ Lester R. Brown, "How Water scarcity will shape the new century", Earth policy institute, February, 11, 2021.

2.5 Description of The Air in The Qur'an

Air and air are mentioned in many verses in the Qur'an, which highlights the importance and value of air. Here we will try to examine these verses. In the following verse, the Qur'an is highlighting the atmosphere, air, and the universe in a very detailed way.

Do they not see that the heavens and the earth were joined together, then We separated the two, and with water We gave life to every living creature? ³⁴

Verily, in the creation of the heavens and the earth, and the change of night and day, and in the ship that sails in the sea with the benefit of the people, and in the waters which Allah sent down from the sky, then gave life to the dead earth with it, and spread out every kind of beast in the earth, and the rotation of the winds, and the clouds which obey the command between the heavens and the earth. There are signs for the people who are rational. ³⁵

Islam has a special emphasis on planting and protecting trees. It is greenery that can control air pollution. Allah says (interpretation of the meaning):

And it is He who sent down water from heaven, then We brought forth through it every growing thing, and we brought forth from it a green field, out of which We bring forth grains that have gone up upon one another. ³⁶

Because air is very useful in various aspects of life, agronomists say that air has a big role in the cooking of food items used in grains and other necessities through the air, so this divine donation value is necessary. Air pollution is one of the biggest problems in the world right now. According to the Report of the World Health Organization, seven million people die annually in the world, because the air performs the most important duty of survival of life, so its protection becomes necessary for every Muslim. In this way, all actions that pollute the air and ultimately affect living beings are prohibited. As Allah says (interpretation of the meaning):

Do not put your life to death. ³⁷

http://www.earth-policy.org/press_room/C68/stockholm_transcript

³⁴ Qur'an, al-Anbia: 30.

³⁵ Qur'an, Baqara:146.

³⁶ Qur'an, Al-An'am: 99.

³⁷ Qur'an, women:29.

2.6 Mention of Voice in the Qur'an

In today's time, noise pollution is also an important problem of the environment, the teaching of Islam in controlling noise pollution is that moderation is also required in making noise and it is evil to make excessive noise from the place and place, as narrated by *Hazrat Luqman*.

And keep your voice low; surely the most abominable voice is the voice of the donkey.³⁸

This verse showed that it is not right to tear the throat and make a sound in such a way that it is not right to pass on people's ears. Noise pollution causes a lot of problems for the population living in the suburbs. Due to the noise of the sound, neither rest nor any work can be done attentively. The Qur'an also prefers the doctrine of moderation in terms of sound because of great discomfort for patients. The sound is neither too loud nor too low to be heard. Rabbani says:

And do not offer your prayers too loudly, not with a very low voice, but adopt an average tone between them.³⁹

In another place, Allah describes the sound as a sign of piety:

Those who keep their voices low before the Messenger of Allah are those whose hearts Allah has tested for piety. Forgiveness and reward are great for them.⁴⁰

While making noise, whistling is an undesirable act in Islam, the Qur'an describes it as the activities of the disbelievers and polytheists:

The prayer of these people in *Baitullah* was just that they used to whistle and clap.⁴¹

Islam wants silence and peace in the environment so that every person can live, worship, rest as he wants. In the same way, Allah almighty mentioned about Paradise and said:

Where you won't hear anything stupid.⁴²

In these verses, the Qur'an instructs the correct use of sound, and explains the abominable sound. Which encourages to avoid noise pollution. He dislikes a low and loud voice, likes a good and moderate voice, also teaches in which voice to speak to

³⁸ Qur'an, Luqman:19.

³⁹ Qur'an, Bani Israel:110.

⁴⁰ Qur'an, Al Hujurat: 3.

⁴¹ Qur'an, The Anfal: 35.

⁴² Qur'an, Al-Ghashiyah: 11.

the Prophet, which teaches the use of voice according to the difference in telling. At present, noise pollution remains an important problem, these verses provide guidance to solve this problem.

2.7 The Qur'an and the Concept of Animals

Allah has mentioned about 35 animals in the Qur'an and their names are also there. These include a variety of animals that walk, crawl, and fly in the air on the ground. It can be said that these animals mentioned in the Qur'an include cattle, birds, and insects. E.g.: Baqarah cow, *ba'abah*: mosquito, *zubaab*: bee, *nahal*: honey bee, *ankabut* : spider, *gerad*: locust, *namal*: ant, *frash*: butterfly, *qamal*: jaja, *tha'ban*: python, *ababeel*: ababeel, *salvi*: batir, *noon and hawat*: fish, whale, *dafda*: frog, *Shaat*: Goat, Lamb, Sheep, Horse, *Alkalab*: Dog, Donkey, Mule, Pig, Bee, Mosquito, Ant, Crow, Sheep Fish, Ghanam, Naaja, Zan and Mu'az: Goat. The Qur'an and Zoology are called information about animals in the Qur'an. Twenty verses of the Qur'an only talk about zoology. Modern scientific research has also gained access to the facts about zoology in the Qur'an. As an example, some facts related to zoology are mentioned, the Qur'an says about the behavior of bees and their contact:

And behold, your Lord hath revealed unto the bee that thou shalt make his hives in the mountains, and in the trees, and upon high umbrellas, and suck the juice of every kind of flower, and walk in the paths of thy Lord.⁴³

When a bee sees a new garden or flower, it goes back to its hive and informs its fellow bees about the precise direction of the place and the detailed map of the path that reaches there. The bee takes this act of messaging with a special kind of physical movement called bee dance, obviously it is not a dance with a common meaning, but it is intended to explain to the worker bee that the flowers are in which direction and how they must fly to reach there. So, we have obtained all this information about the bee from modern photography and other complex observational sources, but please note how clearly the Qur'an has said in the above verses that Allah has given the bee a special skill equipped with the path given by his Lord. it searches. Another point to be repentant is that the gender used for the honeybee in the above verses is female (i.e., *faslki* and *kali*) indicating that the bee that goes out in search of food is a female. In other words, a soldier or worker bee is also a female.

⁴³ Qur'an, Surat Al-Nahal: 68 – 69.

According to the Qur'an, birds have an unparalleled ability to fly:

Have they not seen the birds of the sky, how they are in the heavenly air? There are many signs in who has held them except Allah for those who believe. ⁴⁴

In another verse, birds are discussed in this way:

Don't these people see birds flying over them spreading wings and streaming? There is no one but Rahman who is holding them. He is the Guardian of all things. ⁴⁵

The Arabic word '*imsak*' literally means to put a hand in someone's hand, to stop, to hold, or to take someone's back. In the above verse, Allah holds the birds in the air by His power and Authority. In these verses, it has been emphasized that the behavior of birds depends entirely on the same laws that Allah has created. (What we know as the laws of *fitrah*) and all these are the creation of this creator alone and his signs. Modern scientific information has proved that in some birds, the unique and impeccable ability to fly is related to the broad and holistic programming that is related to their movements. For example, genetic codes of birds migrating thousands of miles away contain details of their journeys. Which enables these birds to travel thousands of miles at a very young age without any experience of long travel, without a guide and fly through complex routes. It doesn't just end with the one-way completion of the journey. Rather, they fly from their temporary habitat on a certain date and travel thousands of miles back to reach their generations once again. The Qur'an calls the spider web the most unstable house:

The example of those who have made guardians other than Allah is like a spider who builds its own house, and the weakest house is the house of the spider. I wish they knew. ⁴⁶

Similarly, the lifestyle and interrelationships of the ants are mentioned in Sura *Namal*:

Armies of jinn and humans and birds were gathered for Solomon, and they were kept in full control. Even when they all reached the valley of ants, an ant said. Ants! Enter into your burrows lest Selman and his armies crush you, and they do not even know. ⁴⁷

⁴⁴ Qur'an, Al Nahal: 79.

⁴⁵ Qur'an, Al-Mulk: 19.

⁴⁶ Qur'an, Al ankabut:41.

⁴⁷ Qur'an, Al Namal: 18.

The teaching of the Qur'an is that no living creature should be massacred, because every living creature has a social existence and like man, he is also a ummah, as it is said:

There is no animal that walks on the earth, and there is no bird that flies in the air with its two arms, but they are all nations like you, and we have left no stone unturned in our Book. ⁴⁸

The Qur'an mentions the existence of society in animals and birds:

Look at an animal in the earth and a bird flying with wings in the air, all of them live in societies like yours. ⁴⁹

Animals and birds also live in the form of communities. This means that they also have a collective discipline. They live and work together. It showed that like humans, there are other creatures in the universe, which are one species, and they also have their own characteristics, which separate one species from another, so each has a specific instinct, consciousness, perception, and emotion, and each species has a consciousness of its own collective being, which makes them feel that it is its collective existence like the components of a unit. Each of them should play its part in the fulfillment of their species and creation, and when every living creature has a social existence, it is an important part and an essential element of the environment, so it is not right to eliminate the entire generation.

In the above verses, various animals are mentioned, from which the Qur'an teaches man to consider animals as god's blessing and creation like himself, and what benefits these creatures bring to man are mentioned so that man can develop sympathy for these creatures, as a result of which he will take care of them and refrain from such actions. Their life span may be narrow, one of which is environmental pollution.

2.8 The Qur'an and Plants

The names of the plants of the earth mentioned in the Qur'an are as follows: Min, dates, olives, grapes, pomegranates, figs, sidra or berry, *zhao*, *tree maswak*, *henna or kafur*, *ginger*, *lentils*, *onions*, *garlic*, *cucumber*, *acacia arab* or *banana*, *gourd*, *rye*, *rehan*, *zaja*, *zari*, *tuba*, *tree*, *berg*, *grain*, *agriculture*, *fodder*, *vegetables*, the total number was thirty. Although all the plants and plants are created by the Creator of the earth and the universe, but these few plants have been mentioned by this God himself in his word, in this way the name of these plants has been preserved in the

⁴⁸ Qur'an, Al-An'am: 38.

⁴⁹ Qur'an, Al-An'am: 38.

Word of God till eternity and their mention in the Word of God has become an academic and religious necessity to understand their characteristics.

Through the Qur'anic sayings, Allah has repeatedly mentioned the favors and favors that He has bestowed on man in the form of fruits. Grapes, figs, pomegranates, and olives have been mentioned many times in these fruits, but the fruit and tree that is most cited is dates. Dates have been mentioned many times in the Qur'an, from which the importance of dates can be estimated, The Qur'anic names: nakhal, nakhel, nakhla other names: Date (English), Datte (French), Tamar-Tamarim (Hebrew), dates. Botanical Name: (Phoenix dactylifera Linn. (Family: Palmae/Aracaceae In the Qur'an, dates are mentioned in the following places: Al-Baqara, Verse 266, Al-Anam, Verse: 100, Al-Anam, Verse: 142, Al-Ra'ad, Verse 4, Al-Nahl, Verse: 11, 10, Al-Nihal, Verse: 67, Bani Israel, Verses: 91-90, Al-Kahf, Verse: 32, Mary, Verses: 23, Mary, Verses: 25-24 Al-Mu'minun: verse 19, al-Shar'a, verse 148, yas, verse 33, 35, Qaaf, verse: 10, al-Qamar, verse 18, 20, al-Rahman, verse: 10, 11, al-Rahman, verse: 68, 69 It is worth mentioning: Ayat 6, 7, Abis, Verse 32. His statement. It has been mentioned 20 times in the Qur'an by the names al-Nakhel (sum) and nakhla (wahid). Varieties of dates and its kernels etc. are also mentioned by different names in the Holy Quran. For example, in Surah Al-Hashr verse 5, a fine variety of dates is called "Linah". Similarly, in two verses 53 and 124 of Surah Al-Nissa, the word "naqeera" is used as a parable, which literally means a small drain in a palm kernel, but it is likened to something that is non-existent i.e., inferior. A similar example is given in Surah Fatr verse 13 from the word "Qatmir", which means this fine membrane. Which is on top of the palm kernel. The meaning of "al-Nawi" is most commentators for the common lump. "Al-Arjun" refers to the branch of a bunch of dates, which dries on the tree and takes the form of a goose. Thus, in Surah Yas verse 39, it is exemplified by the new moon. The meaning of "hubal" can be any rope. But in ancient times, The Arabs usually referred to a rope made of palm leaves. Similarly, in verse 13 of Surah Al-Qamar, the word "Dasar" is used, its meaning has also been used for Palm-Fiber. Dates are mentioned twenty-eight times in the Qur'an with reference to different names. In the light of the historical and social importance of dates as well as its nutritional and medical characteristics, it would be very appropriate to call it a "plant blessing". Because of this blessing, it has been mentioned many times in the Qur'an for those who have intellect and understanding. Similarly, grapes have also been mentioned in many places in the Qur'an, the Qur'an

has used the names of anab, anab (gathering). Other names: Grape (English), Angur (Urdu, Persian). Grapes are mentioned in the Qur'an in the following places: Al-Baqara, verse 266. Al-Anam, verse 100. Al-Ra'ad, verse 4. Al-Nahl, verse 11. Al-Nahl, verse 67. The Children of Israel, verse 91. Al-Kahf, verse 32. Al-Mu'minun, verse 19. Jesus, verse 34. Al-Nabaa, verses 31-32. Abis, verses 27-28 Their total number is thirteen, from this the importance of grapes can be gauged, grapes are counted among the best blessings of nature. That is why in the Qur'an it is mentioned thirteen times in the name of Anb and Anab (jama). Similarly, the history of grapes after dates can also be the oldest among fruits. The number of varieties produced from grapes has reached 8,000. Its cultivation is common in many countries of the world. The Qur'an gives us a sense of the importance and usefulness of plants and invites us to think as follows:

Then let's look at yourself. It was We who poured water from above, then tore the earth in a strange way, then grew in it molasses and grapes and salads, and olives and dates, and dense gardens, and all kinds of fruits and fodder as a means of life for your cattle. ⁵⁰

Twenty verses in the Qur'an only talk about vegetation. The facts about zoology in the Qur'an are fully compatible with modern science. As an example, some facts related to plants are mentioned. Such as having males and females in plants. Ancient humans did not know that plants have male and female like animals. However, modern botany suggests that every plant has a male and female gender. Even plants that are unisexual. They also combine the distinguishing components of male and female, the Qur'an explains it in this way:

And We sent down water from heaven, and in it We created pairs of plants that are separated from one another. ⁵¹

In another verse, the Qur'an mentions it in this passage:

He has produced all kinds of pairs of fruits. ⁵²

In high-grade plants, their fruits are the last product of reproduction. The fruit is preceded by a flowering stage in which there are male and female organs i.e., stamens and ovules, when a pollen reaches a flower, only then is the flower able to turn into fruit. Even the fruit ripens and is ready equipped with seeds that give birth to the next

⁵⁰ Qur'an, Abasa: 24-23.

⁵¹ Qur'an, Taha: 53.

⁵² Qur'an, Ra'ad: 3.

generation. Therefore, all the fruits show that there are males, females, and organs (also in plants).

Holy is He Who created all kinds of pairs, whether they are from the plants of the earth, or from their own sex (i.e., the human race) or from things that they do not even know.⁵³

Here Allah says that everything is created in pairs, including those things. Which today's man does not know and may discover in the coming days, Allah says (interpretation of the meaning):

And it is He Who sent down water from the sky, then We brought forth from it all kinds of vegetation, then We brought forth from it a green branch, from which We bring forth grains from above. And from the palm trees out of their flocks, there are fountains that hang down, and the vineyards, and olives and pomegranates, some of which are similar to one another, and some are not identical to one another. look at its fruit if it bears fruit and nourishes it, if in that you have verses for people who believe.⁵⁴

Water has been mentioned many times in the Qur'an in relation to human life, fruits, flowers, plants, and trees etc. Allah has declared it to be the cause of life.

The adornment of the earth, the life of the dead earth, the happiness of plants and vegetable vegetables, their growth, then producing colorful flowers, producing grains, fruits, fodder, many beneficial things, cooking them and being able to eat human beings, their beauty and adornment, all these things have been described as monotheism and lordship. It is said the verse: "And He is the God who sent down water from above, then We grew beautiful gardens." The function of water in growing everything is clear to the urban, rural and learned and ignorant. But his work is far beyond this appearance, much deeper and more effective. The latest scientific research shows that the earth's surface was very hot in the beginning. And she was unable to grow plants. The power of Allah almighty enabled him to cultivate and grow seeds with water and many other air factors. Along with the rain, a natural fertilizer also rains on the ground with nitrogen gas. Which enables the earth to grow

⁵³ Qur'an, Yasin: 36.

⁵⁴ Qur'an, Al-An'am: 99.

fertile and vegetables, man has also learned how to make fertilizer and make the earth fertile, then the sun, moon, wind, etc. also do their own work.

Above and within the surface of the earth there are many chemical and non-chemical substances that help in all these works, he continued: So We took out from it the green grapes from which we extract the grains layer by layer, and the bunches hanging from the palm bud and the vineyards, and olives and pomegranates, and olives and pomegranates. Every grape is green at the beginning, and here the word *khazr* is more effective and deeper than that of *akhdar*. This green grape produces grains that are decorated in earrings up and down. Some of the fruits and fruits are similar in appearance and fun, and some are not. The same fruit is bitter and bitter in a land. And sweet in another place. Some are the same in *taseer*, some are different, then he said: “When that tree bears fruit, look at its fruit, and then observe its ripening.” When raw, there is color and beauty. When it comes to ripening, they gradually change. then every viewer's life is challenged. Subhan Allah! This industry, this skill, this craft, this craft belongs to the same loved one. Therefore, he also said: “Verily there are many proofs in it for those who believe.” Everyone eats them, but the light with insight and a sense of faith sees only those who believe. If you consider the different periods of fruits and grains, then you will find faith in Allah, oneness, power, knowledge, and industry. Who will persuade you to praise *Ahsan-ul-Khaliqeen* with tongue and tongue. Seeing so many verses of nature that are scattered in man's environment on his right and left and back and forth. Those who do not confess monotheism, call upon self-made gods, believe in them qualities and power that they have no name or sign. Then it can be said that the polytheists are blind, deaf, and dumb. They are unconscious, unconcerned, worse than animals. Therefore, in the next verse, polytheism and polytheists and the participants made by them have been rejected.

As *khalifatul* earth, the protection of vegetation is essential to us because the production, protection and survival of plants is essential for life on earth. If we really want to be thankful to Allah, we must maintain the fertility of the earth and protect it from all kinds of damage. We should adopt methods of our needs, such as housing, agriculture, forestry, and mining, that do not cause any harm not only in the present but also in the future. Destroying such a useful collection would certainly be a dishonour of Ayatullah and a betrayal of God's trust.

2.9 Mention of the Earth in the Qur'an

In the Qur'an, the earth is mentioned in many places, somewhere the earth was described as the floor, somewhere it is presented as the reason for installing the mountain, somewhere the softness of the earth was described, somewhere the relationship of man with the earth was mentioned and by making a sense of the inclusion of soil in the base of man, it was tried to tell that man should be aware of his reality. Below we will mention the Qur'anic verses regarding the earth and the mountain:

Is it not that We made the earth a floor and buried the mountains like nails? ⁵⁵

Here the Arabic word *Awtaad* also means nails, just as nails are applied to keep the tent tied. These are also the deep foundations of geological burrows or slots. Mountains play a very important role in the stability of the earth. Explaining the works of the mountains, the Qur'an clearly states that they were made to protect the earth from shaking:

And We set up mountains in the earth, that they might not be taken away. ⁵⁶

Similar verses have been mentioned in Surah 31:10 Surah 10:15. in the context of the above verses, it can be said that the research of modern science is compatible with the Qur'anic verses. The surface is broken into several solid pieces i.e., plates with an average thickness of about 100 kilometers. These plates are floating on top of the partially melted part. This part is called Asthenosphere. Mountains are usually found on the outer boundaries of the plates. Earth Crust is 5 kilometers thick under the oceans, while its average thickness on land is 35 kilometers. However, in mountain ranges, the thickness of the earth reaches 80 kilometers, these are the strong foundations on which the mountains stand. Regarding the strong foundations of the mountains, the Qur'an refers to the following verse:

And he firmly established the mountains. ⁵⁷

Similar sayings are given in Surah No. 88:19. We can say that there is a lot of similarity between the information given in the Qur'an about the characteristic and nature of mountains and scientific research. The importance of the earth can be

⁵⁵ Qur'an, Al Naba': 6-7.

⁵⁶ Qur'an, Al-Anbia: 31.

⁵⁷ Qur'an, Naza'at: 32.

gauged from the fact that the Qur'an has used the word "earth" more than 500 times, the earth is the only planet in the vast expanses of the universe.

We created you from (soil) it and we will return you to it and bring you out of it again. ⁵⁸

And it is for you to walk in the earth for a period of time and take some advantage. ⁵⁹

Thousands of small-sized organisms play an important role in greenery and fertility on the earth and these organisms also belong to the family of plants such as bacteria, worms, some types of fungi and also from the family of animals such as amoeba, etc., these small organisms dissolve the food grains present in the soil, as well as animals, plants, dead parts of plants and make them part of the soil. On an average, there are 100 million bacteria in one gram of soil around the roots of plants, the survival of all these organisms and the plants growing in this soil, the health and safety of the plants are always directly related to this soil and its environment. Land plays an important role in the survival of living beings. It is said in the Qur'an that the earth is the means of establishing living beings, as mentioned in these verses: (Surah Yunus verse, 55), Allah's creation is also necessary for the survival of the life of humans, plants and other creatures found in the earth from the first soil. Most animals, including humans, get their food from the earth, as the Qur'an says:

Have We not kept the earth as to encompass the living and the dead? ⁶⁰

Moreover, the earth is home to mountains, rivers, and seas, which serve all living beings, as Allah says (interpretation of the meaning):

And We have spread out the earth, and we have placed mountains in it to establish it, and we have grown in it everything in balance. ⁶¹

2.10 Environmental Pollution and the Qur'an

One of the causes of environmental pollution is the selfish use of natural resources, which the Qur'an points out. But the main cause of environmental pollution is the human being himself. These pollutants spread in the ocean and sea are the result of his actions. The Qur'an uses a very broad term "corruption" for this, there is a lot of common in it, obviously every disturbing, painful thing that causes problems to

⁵⁸ Qur'an, Taha: 55.

⁵⁹ Qur'an, Al-Baqarah: 36.

⁶⁰ Qur'an, Al Mursalat: 27-25.

⁶¹ Qur'an, Al Hijr: 19.

human beings will be incorporated in this term. In this sense, the scope of the harms of environmental pollution is very wide, so it will be included in it. The Qur'an says about corruption:

Corruption appeared on land and sea with what their hands gained to taste some of what they did so that they might return to it⁶²

Since these are the two major and prominent manifestations of the earthly, human population. The word *al-Fasaad* is comprehensive, all kinds of physical, material, moral, social disorder and disaster of individual and collective life fall under it. As A. Majid Daryabadi says: ⁶³

It is quite obvious that all kinds of moral and social corruption arise from the practice of man's own deeds, *Shirk*, non-Islamic life and adherence to the *Jahili* system, however, it is also known from the verse that the material disasters (famines, epidemics, storms, etc.) are also many times the result of this *Jahili* life. As a result of the negligence, the pillars of the moral building fall. ⁶⁴

The Qur'an warns of the fate of the nations of the world who commit "corruption on the earth". They were rich, wealthy, and powerful nations of their time, but were destroyed as a result of their own perversion. The reason for the destruction of the people of *Aad*, the people of *Thamud*, the people of Pharaoh, etc., was said to be their '*mufasdin fi al-ard*'. Here the word 'corruption' refers to evil, bribery, dishonesty, lack of goodness, social dissatisfaction and social disorder, oppression, destruction. This word is further explained by Waqar Ahmad Hussaini as follows:

"This is a comprehensive term in the Qur'an, which prohibits every un-Islamic act. It has been used in about 50 places in the Qur'an. We can also describe it as bad and harmful thoughts, along with all the great moral evils and crimes. It also includes scientific, technological, social, economic, and political policies harmful to humans. Through this word, the Qur'an informs man of the terrible consequences of his evil deeds."⁶⁵

⁶² Qur'an, Rum: 41.

⁶³ Abdul Majid Daryabadi, Tafsir Majdi, (Lucknow: Majlis-e-Inquisition and Broadcasting Islam), Age, 5 / 259.

⁶⁴ Daryabadi, Majedi commentary, 259/5.

⁶⁵ S. Waqar Ahmad Hussaini, Islamic Thought, (New Delhi: Good ward Books, (2002), 205.

This creates a strong awareness among Muslims regarding science and technology. God's creation is pure and perfect.

Abdullah Yusuf Ali explains this verse and writes:

Ignorance and selfishness give way to its deterioration. Obviously, bad deeds will also have bad consequences. It is also clear from the fact that God said: “(*Fasad* is the result of) the earnings of the people's own hands.” This gives us a kind of warning for the future. At the same time, it is also an invitation to repentance.⁶⁶

Say to them, 'Walk on the earth and see what has happened to those who passed away before, most of them were polytheists.'⁶⁷

An in-depth study of history reveals the fact that the former nations, in addition to their evil and dishonesty, their polytheistic beliefs, wrong standards of life, and spiritual desires brought them to destruction. The main reason for the deterioration in the natural environment is the man's evil nature and habit of extravagance. The Qur'an refers to it as '*israf*'. On the contrary, the Qur'an teaches man moderation, balance, and protection. Human beings are called upon to be moderate in all their actions such as eating, drinking, earning, spending, industrial production, and its usage, etc., which are related to natural resources and ultimately affect the environment. The Qur'an exhorts simplicity, moderation in every sphere of life. It not only forbids extravagance, luxury, and show off, but also strongly condemns it. Allah forbids and condemns wasteful spending in many verses of the Qur'an, some of which are mentioned below.⁶⁸

The Qur'an calls *Masrisf* the brother of Satan: Allah says in the Qur'an:

Verily, the spenders are the brothers of Satans, and Satan is ungrateful to his Lord.⁶⁹

According to the Qur'an, extravagance leads to reproach and humility. Allah says (interpretation of the meaning):

And do not bind your hand to your neck, nor open it all, that you may sit reproached and humbled.⁷⁰

⁶⁶ Abdullah Yousuf Ali, The Holy Quran, (Madina: King Fahad Holy Qur'an Printing Complex, 1410 H), 1190.

⁶⁷ Qur'an, Rum: 42.

⁶⁸ Yousuf Ali, the Holy Quran, 1101.

⁶⁹ Qur'an, Bani Israeli: 2.

⁷⁰ Qur'an, The Israelites: 30.

The Qur'an declares the *Musrif* to be deprived of guidance, and Allah does not guide those who spend extravagantly, because the Qur'an says:

Verily, the Lord does not guide a liar. ⁷¹

In another verse Allah says: (interpretation of the meaning):

Eat of the fruits, all of them when they appear, and give the (zakat) which is obligatory in it on the day of its cutting, and do not exceed the limit. Allah does not like who cross limits⁷²

In the same way, the Qur'an describes *Israaf* as the attribute of Pharaoh: In the Qur'an, Allah says (interpretation of the meaning):

And pharaoh dominated the earth, and he was one of those who do not stop at any limit. ⁷³

The Qur'an also considers *israf* to be the cause of the torment of the hereafter.

In this way We reward those who exceed the limits and do not obey the verses of their Lord, and the punishment of the Hereafter is more severe and more lasting. ⁷⁴

The Qur'an also describes *israf* as death:

Then behold, we have finally fulfilled our promises to them, and saved them and whomsoever We willed, and destroyed the transgressors. ⁷⁵

In one place, *Musrif* (extravagant person) has been counted among the people of Hell, that on the Day of Resurrection, the abode of those who do mischief will be Hell.

And those who exceed the limits are the people of Hell.⁷⁶

⁷¹ Qur'an, Ghafir: 27.

⁷² Qur'an, Al An'am: 141.

⁷³ Qur'an, Yunus:83.

⁷⁴ Qur'an, Taha, 127.

⁷⁵ Qur'an, Al Ambiya: 9.

⁷⁶ Qur'an, Ghafir: 43.

The Qur'an considers extravagance to be the cause of corruption in the society. Extravagance leads to disorder in the society. As the Qur'an says:

Obey not those who transgress; verily they cause mischief in the earth, and they do not reform.⁷⁷

If we consider the problems of the environment, as mentioned in the first chapter, one of the major causes of environmental pollution is industrial waste and use of fossil fuel. One of the reasons for the excess of factories and increasing their demand, there is no limit to the demand, it is called The Qur'an. Therefore, today, the one who has a factory is engaged in the thought of two, the whole world is the same for the sake of two and four that there is no control over desires, as mentioned in the above verses. the Qur'an teaches that fulfill the needs but avoid lust. If human beings start following this philosophy, many environmental problems will be solved. The example of those who abide by the limits of Allah, those who are in them, and those who are lazy about them, are like those who boarded a boat, some were down, some were up. Those below used to come up to take water, those above used to suffer. Finally, they said, "Let's break a plank of the boat from below from here, we will take the water from here as needed so that they do not have to go up nor hurt them. Survive and this, otherwise they will also drown"⁷⁸. Youssef Qaradawi writes about polluting the environment:

There is no doubt that reforming and caring for the environment is good deed, and it is a sin to distort it and pollute it.⁷⁹

Dr. Mohi-ud-Din writes:

The people of Islam should be the most conscious and serious about the collective benefit and harm as a good ummah and as a good ummah, so it is their responsibility to firstly think that the best measures can be taken to protect and make the environment favorable. They should go ahead and direct the government of the time to make the most appropriate laws in this regard, thirdly, they should be the most obedient to such laws. Fourthly, those aspects which could not

⁷⁷ Qur'an, Al Shu'ara: 15.

⁷⁸ Sahih Al-Bukhari: 2686.

⁷⁹ Youssef Al-Qaradawi, Caring for the Environment in the Sharia of Islam, (Qahir: Dar Al-Shorouk, 2001) 237.

come under the purview of the laws, but the need for these concessions was felt to protect the environment and make it pleasant, the people of Islam also had a special place in making concessions on these aspects. Fifth: If other people prove carelessness and insensitivity in spreading environmental pollution, and the government should also stick seriously to its constructive light, and the spirit of any kind of national conflict should not come in the way.⁸⁰

⁸⁰ Islamic Fiqh Academy, *Air and Noise Pollution*, (New Delhi: Islamic Fiqh Academy, 2017), 960.

Unit 2: Environment With Reference to Traditions of Prophet

2.2.1 Review of the Environment in the Light of Traditions of the Prophet

Considering the teachings of the Prophet(s), it is clear that there are instructions related to environment in which environmental pollution can be relieved or reduced by following many problems. Traditions forbid things that pollute the environment and have negative consequences for humans or any creature. And these things have been emphasized which are necessary to keep the environment and society pure and unpolluted, in this unit we will try to study the activities related to the protection of the environment in the collection of traditions. Since Islamic *Shari'ah* is based on the tradition of the Prophet (pbuh) in the second level after the Qur'an, which is also known as *Wahi al-mutalu* (a revelation that is not recited). Therefore, it was considered appropriate to collect the teachings of the environment found in the second largest source of Islam. There are many books of traditions, which should be chosen, we had two bases before us, the first should be authentic narration, the second, there should be no repetition of the subject or words in the narrations, so we have selected only *sahaah sitta* to keep our thesis comprehensive and authentic, about which the scholars believe that most of the *sahih* traditions collected in it. Efforts have been made not to repeat any tradition, somewhere we have had to include narrations of books other than *Sahaah Sitta*, but efforts have been made to avoid too much weak or repetition of narration. The topics discussed in this unit include guidance on water conservation and its use, instructions on noise pollution, encouragement to keep the atmosphere clean, conservation of biodiversity, conservation of natural resources, encouragement of tree plantation, prohibition of radioactive pollution, education of purity in individual life, training, and teachings of environmental protection, etc.

2.2.2 Teachings of Purity

Cleanliness and hygiene are among the main causes of hygiene, as well as cleanliness is helpful for the elimination of pollution. Islam increased its importance so much that it made it the slogan and identity of Muslims and gave its motivational command, it says:

Cleanliness is part of faith. ⁸¹

In one tradition, purity and purity are taught as follows:

Allah has the right of every Muslim to bathe every week and wash his head and body⁸²

Similarly, in a tradition, the teaching of keeping the body clean was given more closely, it is narrated from Hazrat Aisha that:

Ten things are part of nature: trimming the mustache, cutting the nails, washing dirty places, growing the beard, brushing the nose, cleaning the under navel, cleaning the underarms, taking the *Istanaja*. ⁸³

In Islam, the importance of ablution has also been mentioned, it is a great weapon to be safe from refraction and germs, in the current Kovid-19 era, every doctor from the World Health Organization to the neighborhood seems to be urging to wash the mouth and hands very much. The hadeeth is narrated by The Prophet (peace be upon him):

You reply to me with a veil of ablution ⁸⁴

You will come to me on the Day of Resurrection in such a state that your hands and feet will shine with the effect of ablution.

Every worshipper performs ablution at least five times a day and washes every organ three times. At least one praying Muslim washes his hands fifteen times in a day. In order to highlight the importance of ablution, the Prophet (peace and blessings of Allah be upon him) said:

The key to paradise is prayer and the key to prayer is purification i.e., ablution. ⁸⁵

Washing hands, cleaning the nose is one of the acts of ablution, hand washing is a very useful process according to the research of experts and due to this, man is protected from the effects of many harmful germs and pollution. Islam teaches to wash hands with soil or soap in ablution, before eating and after eating, after excretion, in this way a Muslim is protected from being affected by pollution by washing his hands at least fifteen times a day. Cleaning the nose is also one of the acts of ablution, this process also protects a person from the effect of air pollution,

⁸¹ Sahih Muslim, Kitab al-Tahara, tradition no. 223.

⁸² Sahih Muslim, Bab al-Tayeb and al-Sawak on Friday, Tradition of Number: 849.

⁸³ Saheeh Muslim, Bab *Khasal* al-Fitrah, Tradition No. 261.

⁸⁴ muslimKitab al-Tahara, Tradition No..364

⁸⁵ Jami Tirmidhi, Tradition No. .618.

according to experts, if a person cleans the nose, then the pollution is cleaned due to it and the polluted air does not enter his body.

The Prophet (peace and blessings of Allah be upon him) said:

Whoever eats the fruit of this tree i.e., garlic should never be near our mosque. ⁸⁶

In another *Hadith* Prophet says:

The Messenger of Allah (peace and blessings of Allah be upon him) came to us and saw a bald man, he said, “Does he not have a comb to comb his hair, and he saw another man whose clothes were dirty, Prophet said dose he not he have water to clean himself” ⁸⁷

In another tradition, the Prophet (peace and blessings of Allah be upon him) said:

Whoever spends the night in such a condition that his hand smells of food and drink, if a worm bites him then he should reproach himself only. ⁸⁸

The Prophet (peace and blessings of Allah be upon him) said in another tradition:

A person who is offered perfume should not be rejected because it smells good and has a light weight (so that there is no difficulty in lifting). ⁸⁹

Similarly, in traditions, it has been emphasized to protect water, protect it from pollution, which teaches us to protect water bodies. At present, the protection of water bodies remains a big challenge for the whole world, all the developed countries are taking it seriously and taking steps to protect it.

Cover the vessel, and close the mouth of the water container, for there is a night in the year in which an epidemic is sent down, and in a vessel that does not have a lid, it is placed in it. ⁹⁰

In another tradition, the Prophet (peace and blessings of Allah be upon him) taught how to protect water storage:

The Messenger of Allah forbade drinking water from the banks of a vessel or a water container. ⁹¹

⁸⁶ Bukhari, Bab Ma'an in Garlic, Onions and Leeks, Tradition Number: 815.

⁸⁷ Sunan Abi Daoud, Door in Washing the Dress, Tradition Number: 4062.

⁸⁸ *Termadi*, the door of what is said in the hatred of the *Beituta* with a flooded wind in his hand, Tradition of Number: 1859.

⁸⁹ Abu Dawood, Bab in Reply of Kindness, Tradition No. 4172.

⁹⁰ Sahih Muslim, Bab al-Ummar al-Awsat al-Awsat, Tradition Number: 2014.

⁹¹ Narrated by Al-Bukhaari, Kitab al-Ashrabah, no. 5304.

2.2.3 Conservation and Usage of Water

In this way, Islam has strongly urged to appreciate all the blessings, to give thanks and to use them as a trust and has warned against wasting them. There are many Islamic instructions regarding such a great blessing as water, just as the importance of water is accepted in this universe, in the same way its importance has been highlighted in Islamic texts, but it has been declared as the origin of every living soul.

And we created every living soul from water.⁹²

Apart from this, the importance of water has been highlighted in different ways in many places in the Qur'an and Tradition, we have mentioned the sayings and instructions mentioned in the Qur'anic texts in the previous unit, so we will try to discuss in this unit the second biggest argument in Islamic laws after the Qur'an. In the next pages, we will try to present them. Islam teaches that water should not be polluted. because the life of all living things depends on water. the share of water efficiency in the living body is 90 percent higher than other things.

Islam has given many effective teachings to protect water from pollution, one of them is to avoid urination and feces in both stagnant and flowing water, because urine and feces are among the most dangerous causes of water pollution, because they cause many diseases like cholera, typhoid and inflammatory liver and stomach. The reason for the prohibition of defecation on the banks of the river is that the effects of impurities will reach the water and pollute it.

Similarly, the Prophet (peace and blessings of Allah be upon him) forbade urination in stagnant water because it is more likely to cause pollution in stagnant water, so he specifically mentioned it. Because the *shari'ah* intends that the water should be clean, and it should remain in such a condition that it can be used, future generations can benefit from it. Medically by urinating in water, the germs of the disease called "*Bilharzia*" spread in the water and especially in stagnant water, then they start swimming in the water in the form of germs after completing their technical stages and when they find a body, they enter it and cause various diseases like inflammatory liver etc.

In order to protect water from pollution and to protect the safety and health of human beings, Islamic *Shari'ah* prohibits any carelessness that is likely to contaminate water and orders every good measure that protects water from pollution, so one of the

⁹² Al-Qur'an, al-Anbia':30.

teachings of this series is to cover water or other beverage utensils, the reason is obvious in the case of breathing or blowing in the vessel, there is a possibility that something will appear from the saliva and mouth and fall into the water, and it may also be that a drinker has a smell in the mouth, which sticks with the water due to the subtlety of the water and in this way the water becomes contaminated and mutated and people dislike from its use. The following are the instructions and sayings mentioned in the traditions related to water, the Prophet (peace and blessings of Allah be upon him) forbade polluting water with dirt:

No one should urinate in stagnant water, so that he will do ablution in it.⁹³

Elsewhere, the Prophet (peace and blessings of Allah be upon him) said:

Avoid excretion three places: in the place of taking water, in the shade (where people sit) and on the way.⁹⁴

In a tradition he said:

The Prophet (peace and blessings of Allah be upon him) forbade urinating in stagnant water.⁹⁵

In a tradition he said:

Let none of you urinate in his bathroom, and bath in it.⁹⁶

At one place he said:

Cover the vessel and close the mouth of the water container and put the door, and put out the lamp, for Satan does not open the mask, nor opens the door, nor does he open the vessel, so if any of you finds nothing to cover, except that he puts wood in the width of his vessel and takes the name of Allah, then he should do so.⁹⁷

At one point he said:

Muslims share in three things: food, water and fire.⁹⁸

In the same way, the Prophet forbade the use of excess water:

⁹³ Musnad Ahmed, Misnad Abu Huraira Tradition Number 7473.

⁹⁴ Sunan Ibn Maji: Book of Purity the Gate of Forbidding Voidness on the Side of the Road Tradition Number.328.

⁹⁵ Muslim, Book of Purity Bab al-Nahri on urine in stagnant water Tradition No. 281.

⁹⁶ Sunan Abi David Book of Purity Bab in the Urine in the Bathe Tradition Number 27.

⁹⁷ Saheeh Muslim· Book of drinks the door of the order to cover the pot modern number 2014.

⁹⁸ Sunan Abi Daoud, Book of Ijarah Tradition No. 3477.

The Prophet (peace and blessings of Allah be upon him) forbade the use of excess water.⁹⁹

In one place, the Prophet has ordered to avoid excessive storage of water.

This showed that the use or waste of water unnecessarily is an insult to this great blessing. The Prophet (peace and blessings of Allah be upon him) forbade the use of hands in a vessel while waking up from sleep, and one of the teachings of Islam is not to dip one's hands in a vessel without washing your hands at the time of waking up from sleep, because dirty hands can contaminate water. It is narrated from Abu Hurairah that the Prophet (peace and blessings of Allah be upon him) said:

When one of you wakes up from his sleep, he should not dip his hand in the pot, wash it, because he does not know on which part of the body his hand fell.¹⁰⁰

In the same way, the Prophet (peace and blessings of Allah be upon him) forbade the contamination of water in various ways, they are presented below, he forbade breathing in a drinking vessel:

- It is narrated from 'Abd Allah ibn 'Abbas (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) forbade breathing or blowing in a vessel.¹⁰¹
- The Prophet (peace and blessings of Allah be upon him) commanded Sa'ad and he was doing *Wudu*, he said, What is this waste, and he said, O Prophet! Is there extravagance in *Wudu* also? He said yes, even if you were on a running river.¹⁰²

In the above traditions, instructions have been given about the safety of water and it is forbidden to pollute it. The importance of water and its pollution issues have been discussed in detail in the first chapter. Islam educated of water safety and forbade its contamination 1400 years ago. the importance of these instructions becomes very important in today's environmental problems. These traditions have very important instructions regarding water conservation, by following them, water problems can be overcome to an extent.

⁹⁹ Sahih Muslim, Book of the Course Bab al-Haram al-Fadl al-Ma'a Tradition No. 1565.

¹⁰⁰ Sahih al-Bukhari Tradition No. .162.

¹⁰¹ Al-Tirmidhi, Tradition No..766.

¹⁰² Ibn Majah, Sunan Ibn Majah: 419.

2.2.4 Prophet's Instructions on Noise

There are also many teachings in Islam regarding the protection of the environment through sound. Noise, screaming are harmful to hearing, fatigue the nerves, disturb the intellect, disturb peace and tranquility, disturb sleep, make people sleepless, and have a negative effect on ordinary human life. For patients, children and those who work for knowledge and research in a peaceful environment, it is very uncomfortable. The causes of noise are many in the present time. The sound of loud machines in the car boxes, vehicles running on the roads, trains, machines used in construction works, loudspeakers, televisions, etc. have caused noise pollution to the urban environment in the present time. These pollutions made the residents uncomfortable, due to which many peace seekers are preferring to live in villages instead of the city, which has been described in detail in the first chapter.

Islam dislikes painful violence and noise, and it teaches moderation in voice to keep the environment moderate, so that there is no noise, and no one's voice causes pain to anyone. Thus, Islam commands that in every situation, the voice should be raised as much as necessary, as in a tradition Prophet said:

The Prophet (peace and blessings of Allah be upon him) walked around Abu Bakr one night and saw that he was praying with a very low voice, and when he passed by Umar bin Khattab, he saw that he was praying with a loud voice. In the morning when both entered at Prophet. Prophet said to Abu Bakr that last night you were performing *Salah* in very low volume, Abu Bakr replied, "O Messenger of Allah, I narrated to whom with the one I was talking (Allah)" then asked Umar that he was praying loudly at night, and Umar replied: "I was doing this to awaken the sleeper and rebuke Satan." After listening to the answers of both of them, the Holy Prophet taught moderation and said: O Abu Bakr! Raise your voice and said to Umar: O Umar! Lower your voice a little.¹⁰³

Among the major causes of noise pollution are industrial and construction activities, all-time machines, generators, vehicles and woofers and DJs which contribute making noise pollution. Irritability, anger, mental stress, heart rate, blood pressure and deafness are becoming common disorders when there is more than 38 decibels of noise.

¹⁰³ Sunan Abi David, Book of Prayer, Tradition of Number: .1329

Special care has been taken of noise pollution in Islamic worship and teachings. Abu Musa al-Ash'ari (may Allah be pleased with him) reported:

We were traveling with the Holy Prophet (peace and blessings of Allah be upon him), when we came close to Madinah, people shouted, 'Allah o Akbar' in a loud voice. The Prophet (peace and blessings of Allah be upon him) said: "You are not calling upon any deaf or absent."¹⁰⁴

In addition to these, some traditions have disliked noise pollution, such as the Prophet (peace and blessings of Allah be upon him) forbade the use of drums for the call to prayer, and chose Bilal for the *Azhaan* call, his voice was melodious, and also forbade shouting in mosque, as a companion narrates:

While we were praying with the Prophet (peace and blessings of Allah be upon him), you heard the sound of some people shouting. The people said, "We hastened to pray". He said, "Do not do this when you come to pray, peace is obligatory on you."¹⁰⁵

From the above traditions, it is understood that Islam does not like noise, commotion, and loud noise, but teaches a slow and soft voice. Considering this, one of the main pollutants of today's environmental pollution is noise pollution. Islam provides guidance avoiding noise. According to Islamic teachings, if a person fulfills his purpose by using sound as much as necessary according to the occasion and place, then it will be a positive step in the prevention of noise pollution.

2.2.5 Description of Air in the traditions of Prophet

Islam has ordered to keep the roads clean to keep the climate clean so that pollution does not spread, and man can be protected from various types of diseases. Air pollution remains a big problem in today's, it is strange that the more developed the city, the more polluted it is. Let us see what Islamic teachings are guiding in this regard. In order to keep the atmosphere clean. Islam first gave the concept of considering this universe as a trust, then declared it a great blessing of God. It taught to use it and gave strict instructions for dishonoring and wasting this blessing. This process considers human psychology in its guidance. Polluting the roads and public places is also one of the main causes of pollution, so in this regard we get many teachings of the Messenger of Allah (peace and blessings of Allah be upon him). Let's

¹⁰⁴ Sahih Muslim, Tradition No. .2704.

¹⁰⁵ Sahih Bukhari Book of Athan Tradition Number 609.

look at these sayings, the Prophet (peace and blessings of Allah be upon him) said about cleaning the roads:

Avoid excretion three places: in the place of taking water, in the shade (where people sit) and on the way.¹⁰⁶

In another place it has been said:

The Prophet (peace and blessings of Allah be upon him) said: Avoid two cursing things, the Companions asked, 'What are these two cursing things. Prophet replied, "excretion on the way"?¹⁰⁷

Also, if someone else made this mistake, then cleaning dirty and painful things from the roads is a part of faith and persuaded the Muslims to clean it so that the roads are clean and there is no land and air pollution. The Prophet said:

It is narrated from Abu Hurairah (may Allah be pleased with him). The Prophet (peace and blessings of Allah be upon him) said: There are more than seventy branches of faith. The most upper one is to be convinced of *La Ilaha Illa Allah* (giving martyrdom of monotheism) and the lowest of them is the removal of painful things from the way, and it is an (important) branch of faith.¹⁰⁸

One of the teachings of Islam is not to spread dirt in public place so that the atmosphere is not polluted. the Holy Prophet ordered to bury mucus, etc., as narrated by Anas that the Prophet (peace and blessings of Allah be upon him) said:

The Prophet, peace be upon him, said: "The mucus in the mosque is a sin, and its atonement is buried".¹⁰⁹

In another narration, it is said in the same way:

The Prophet (peace and blessings of Allah be upon him) said:

Spitting in a mosque is a sin, and the atonement for it is to bury it.¹¹⁰

Although this directive has been given in relation to the mosque, it teaches not to pollute places of public such as parks, malls, highways, government buildings, buildings of educational institutions, hospitals, etc.

¹⁰⁶ Sunan Ibn Majah: .328.

¹⁰⁷ Narrated by Muslim Kitab al-Tahara, no. 269.

¹⁰⁸ Sahih Al Bukhari Tradition Number 2340.

¹⁰⁹ Sahih Muslim Tradition No. .552.

¹¹⁰ Sahih al-Bukhari, Tradition No..415.

It is narrated from Abu Dhar that the Prophet (peace and blessings of Allah be upon him) said:

The good and bad deeds of my ummah were presented to me, so I saw from his good deeds that the painful thing had been removed from the way, and out of his evil deeds, I saw that there should be mucus in the mosque, and it should not be buried.¹¹¹

In these traditions, the specification of the mosque is contextual, but the ruling is general for every place that the dirt should be disposed of. These teachings of the Prophet (PBUH) highlighted the importance of protecting the environment from dirt and persuaded people to do so by telling its true virtue. so that the concern of keeping the environment clean would take place. And environment would be completely free from pollution.

It is narrated that a companion asked the Prophet (peace and blessings of Allah be upon him):

I said, “O Messenger of Allah, teach me something that I may benefit from.” Prophet replied: remove painful thing from the way of Muslims”.

The Prophet (peace and blessings of Allah be upon him) referred to what was removed from the path as “*Adha*” and pointed out that it is not enough to remove certain dirt from the paths, but it is necessary to keep the path clean of anything that causes suffering, whether it is felt. In the present petroleum era, the pollution caused by gasoline is also the cause of many diseases and suffering, so it can also be inserted in the meaning of “*Adha*”, which the Prophet (peace and blessings of Allah be upon him) has taught to remove. Therefore, along with driving, it is the responsibility of a believer to pay attention that his vehicle is free from polluting the environment. In order to keep the air free from pollution, one of the teachings of Islam is that men should be buried. while one of its purposes is to honor human beings, while one purpose is also that the atmosphere is not polluted by impurities and smells emanating from dead bodies. As a result, diseases do not spread. Therefore, in many traditions, it has been made obligatory to bury the dead and one of the rights of the dead over the living is to attend his funeral for prayer and burial. It is said in a tradition that a Muslim has five rights over another Muslim:

¹¹¹ Sahih Muslim Tradition No. 552.

Responding to *Salam*, accepting invitations, attending funerals, visiting the patient, replying when the sneezer says *Alhamdulillah*, then say '*Yarahmuk Allah*' (May Allah have mercy on you).¹¹²

In the light of the above traditions, it can be well understood how sensitive Islam is to keep the environment clean and keep the atmosphere transparent, as well as how much restriction it imposes on polluting and polluting the environment.

2.2.6 Animal Protection and Prophet's Instructions

Biodiversity plays an important role in making the environment favorable and is a very important part of the environment. Protection of the environment is also involved in the existence of different types of birds, etc. Killing animals unnecessarily disturbs the balance of the environment, just as killing fish due to poisonous medicines contaminates the water. Islam forbids unnecessarily killing animals and birds, whose meat is not lawful. There is no fear of any harm, and their meat is not lawful then there is no need to kill them. In a tradition, it is forbidden to slaughter animals and birds having nails:

The Prophet (peace and blessings of Allah be upon him) forbade the eating of every pointed-toothed animal and a bird with nails.¹¹³

Similarly, in one tradition, it is forbidden to kill ants, bees, *hudhud* and shrikes:

The Prophet (peace and blessings of Allah be upon him) forbade the killing of four animals, the ant, the bee, the *hudhud*, and the shrikes.¹¹⁴

The Prophet (peace and blessings of Allah be upon him) said:

The Prophet (peace and blessings of Allah be upon him) said: "An ant bit a prophet, and he ordered the burning of the ants' town, and it was burned. Allah revealed him that just for biting by ant you burnt the entire town".¹¹⁵

In another tradition, the Prophet (PBUH) said about the rights of animals:

If it weren't for the fact that dogs are also an *ummah*, I would have ordered them to be killed, so kill the pure black-dissecting dog among them.¹¹⁶

¹¹² Sunan Ibn Majah Tradition No. .1435.

¹¹³ Sahih Muslim Book of Hunting and Sacrifices (Number 1934).

¹¹⁴ Sunan Abu Dawud: Bab fi Qatal al-Dhar, Musnad Ahmad: .2907.

¹¹⁵ Sahih Bukhari, Book of Jihad and Sir Tradition No. 2856.

¹¹⁶ Sunan Abi Dawud, Tradition No: 2845.

And the black dog refers to the dissecting and wicked dogs who attack humans and due to their bite, poison spreads in the body. This tradition shows that the wisdom of Allah is hidden in the creation of every creature. The creature that appears to be evil is also not devoid of benefits, so the genocide of any living creature is unlawful. There is nothing wrong with taking advantage of dogs that do not attack humans in matters such as safety and surveillance. Similarly, there have been many instances of killing animals unnecessarily, for example, in a tradition it is forbidden to kill frogs, the Prophet (peace and blessings of Allah be upon him) said:

A physician asked the Prophet (peace and blessings of Allah be upon him) if he could use it (frog) in medicine. Prophet forbade him from killing it.¹¹⁷

He also prohibited the killing of *Halal* animals without any reason. Moreover, Islam allowed *Halal* animals to be hunted and slaughtered and imprisoned that they should be slaughtered for the benefit of men. They should not be killed for no reason, the Prophet (peace and blessings of Allah be upon him) said:

Whoever kills *Asafoor* without any reason, the bird will say to Allah on the Day of Resurrection, “O my Lord, so and so killed me not for his own benefit, but for no reason.”¹¹⁸

It should be noted that this ruling is not only of '*Asfoor*', but of all the animals whose meat is even lawful, It is permissible in Islam to slaughter them for the purpose of *intifaa*, (benefit) otherwise it is forbidden, as the Prophet (peace and blessings of Allah be upon him) said in a narration:

Whoever kills *Asafoor* or anyone greater than him unjustly, Allah will ask about him on the Day of Resurrection, (the narrator says): The Messenger of Allah (peace and blessings of Allah be upon him) was asked, “What is his right?” The Prophet (peace and blessings of Allah be upon him) said: “It is his right to slaughter it, then eat it and not through its head after cutting off.” It is known from these traditions that Islam forbids the killing and slaughter of any animal unnecessarily, so that their life is not in danger, while the wisdom of

¹¹⁷ Sunan Abi Daoud, Book of Medicine, A Door in Hated Medicines, Modern Number: 3871.

¹¹⁸ Nesai's Age, Tradition No: 4370.

their life and survival is divine, especially in the protection of the environment.¹¹⁹

The Prophet (peace and blessings of Allah be upon him) forbade the torture of animals, and said:

A woman was chastised in connection with a cat, because she had imprisoned her until she died, so that woman actually became hell because she did not feed it, or did she leave her to eat the insects of the earth.¹²⁰

Similarly, the Prophet (peace and blessings of Allah be upon him) forbade the mistreatment of animals in another tradition:

The Prophet (peace and blessings of Allah be upon him) passed by a camel with its back attached to its stomach, He said, “Fear Allah with regard to these speechless animals, ride on it when it is healthy and eat when it is strong.”¹²¹

In another tradition, the Prophet (peace and blessings of Allah be upon him) described the rights of animals in this manner:

The Prophet (peace and blessings of Allah be upon him) forbade the killing of animals by tying them.¹²² the Prophet (peace and blessings of Allah be upon him) said:

A donkey passed by the Prophet (peace and blessings of Allah be upon him) with marks on his face, and he said, “The curse of Allah be upon the one who has put marks on his face.”¹²³

From the reading of the above traditions, it is commanded to be gentle and treated well with animals, as well as cruelty or torture or imprisonment of them without any reason and depriving them of food and drink, and all kinds of cruelty are forbidden. Since protecting animals and providing a conducive environment for them is very important for a healthy environment, so that the biodiversity system is not affected. The above-mentioned traditions provide important guidance in this regard, by following them, biodiversity can be protected.

¹¹⁹ Nesai's Age, Tradition No: 4274.

¹²⁰ Narrated by Muslim, Bab Tahreem Qatal al-Harah, no. 2242.

¹²¹ Sunan Abi Daoud Bab What is ordered to do on the bugs and beasts Tradition No. 2548.

¹²² Saheeh Muslim· The Gate of Forbidding the Patience of the Beasts, Tradition of Number: 1957.

¹²³ Saheeh Muslim· Bab al-Nahi al-'Awsat al-'Awsat.

2.2.7 Conservation of Natural Resources

Islam protect the nature by its teachings. it has taught for the survival and protection of environment and natural sources such as forest sources, land sources and water sources. It does not allow the misuse, waste, unnecessary use of human resources. Similarly, Islam teaches the protection of greenery, forbids them from being cut unnecessarily, prevents the destruction of crops, fields, and gardens. Greenery, trees, plants, fields are the soul for a healthy climate. They protect the environment from contamination and provide oxygen to make them clean the environment. Let us see what instructions we get in this regard in the Tradition of the Prophet(pbuh). In a tradition, it is forbidden to cut units and gardens unnecessarily, the Prophet (peace and blessings of Allah be upon him) said:

The Prophet (peace and blessings of Allah be upon him) used to make a special will while sending the Companions to the Battle, hat they should not destroy crop and gardens during the war and do not demolish any building.¹²⁴

Following the footsteps of the Prophet (peace and blessings of Allah be upon him), the later *Amir al-Mu'minin* (Caliphs) also took special care of these things in the wars and used to guide the *Amir* army to do so. On the contrary, the situation of today's wars is that in them a large number of children, old and women are put to death in a very painful way, lands are deserted, and crops are destroyed. They use such toxic chemicals in wars that it poisons the whole environment, whose effects are in common animals as well as innocent fetuses are also affected. As exemplified by the bombing of Hiroshima Nakasaki.¹²⁵

Cutting down forests unnecessarily and building settlements by making plots in the fields to get more money has been described as immoral and abominable. It is narrated from 'Abd Allah ibn Habash that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Whoever cuts down a *Sidrah* tree, Allah will through him in the Hell.¹²⁶

The wrong way of settling on the earth has also made the environment uninhabitable, Allah has expanded the earth that man cannot fill its vastness with their population.

¹²⁴ Sunan Al-Kubra al-Bayhaqi, Tradition No. .1698.

¹²⁵ Sunan Al-Tirmidhi, Tradition No. .1552.

¹²⁶ Abu Dawud, Sunan Al-Kubra al-Linsai, .5239.

But humans have planned to live more people in a limited land by building high raised buildings in a small space, while Islam has disliked such a way of living. The Prophet (peace and blessings of Allah be upon him) described it as one of the signs of the day of judgment, and said that people will compete in building tall construction:

And when you see the herders of goats competing with one another in building tall buildings, understand that this is one of the signs of *Qiyamah*.¹²⁷

Not only this, but Islam has also encouraged tree plantation, green trees and green vegetables not only make the scene beautiful, but it also eliminates air pollution. According to science, when humans breathe out, it releases harmful carbon dioxide and draw oxygen, plants absorb carbon dioxide in their respiratory process and release oxygen, in this sense plants provide fresh air to humans and balance the air by digesting harmful carbon like carbon dioxide. That is why special instructions have been given to plant trees in Islamic teachings. Plants are an important factor for environmental balance. Gardens and trees are necessary to eliminate pollution, that is why many countries bring schemes for it, and spend a huge funds. So that pollution can be eliminated. the Prophet (peace and blessings of Allah be upon him) taught same teachings 1400 years ago. He gave good tidings of a better reward to those who do good deeds, and he said:

If a Muslim plant a tree or cultivates something, then eats something from that tree or field, then any bird, human or any animal eats something, then it is charity for him.¹²⁸

Islam linked the concept of protection of greenery with reward and punishment and thus made a harsh law. It is narrated from Jabir that the Prophet (peace and blessings of Allah be upon him) said:

If a Muslim plants a plant, what is eaten from that tree is charity for him, what is stolen from him is also charity for him, and what the beasts eat is also charity for him, and no one will reduce it, but the planter will be the rewarded.¹²⁹

¹²⁷ Muslim Kitab-ul-Iman, Tradition No..1:

¹²⁸ Sahih Al-Bukhaari, Tradition No. .2152

¹²⁹ Narrated by Muslim, Bab Fadl al-Ghars, no. 1552.

In another tradition, the Prophet (peace and blessings of Allah be upon him) taught tree plantation in a very powerful manner, in my limited study it can be said that the motivation for tree plantation cannot be given in a better and powerful way.

If the *Qiyamah* (day of judgment) comes, and one of you has a bundle of date plants in his hand, if he can plant it before he rises, he should plant it.

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From this tradition, the importance of tree planting in Islam can be gauged, similarly another point is understood from this tradition that Islam considers tree planting as a charitable act, that is why it is being said with such emphasis that if you are convinced of the resurrection, then do this good work first because then the door of action will be closed. Similarly, in Islam, it has been encouraged to settle the uninhabited lands, so that the land, which is a trust of Allah and a great asset of humanity, it does not remain barren and for humanity, that land becomes a suffering instead of mercy.

Therefore, the Prophet (peace and blessings of Allah be upon him) described the virtue of settling uninhabited lands in these words:

Whoever makes a dead land cultivable, there is a reward in it, and for him who seeks sustenance from birds or human beings, as much as he eats of it, there is a reward of so much charity.¹³¹

The Prophet (peace and blessings of Allah be upon him) said in the second tradition about tree plantation:

Whoever settles a land which has no owner, he is most entitled to it¹³²

In one place he said:

Whoever has land should cultivate it, if he cannot do so, then give it to his brother for farming.¹³³

In the above traditions, it is strictly forbidden to cut, destroy and burn trees, plants, and greenery without need. And in later traditions, it has been encouraged towards tree plantation, farming, greenery. Damaging the field and garden was declared a sin in one place, while in another place, tree plantation, farming and horticulture were described as a good deed. If these traditions are linked with today's environmental issues, then it seems that these traditions have been narrated in today's background. For the protection of the environment, how important these traditions have in

¹³⁰ Musnad Ahmad, Tradition of Number: 12569.

¹³¹ Musnad Ahmad, Tradition No: .13976

¹³² Bukhari, the door of the one who revived a favorable land, Tradition No. 2210.

¹³³ Women's Book, The Farmer's Book Tradition, No. 3866.

themselves, it is very necessary that this message should be conveyed to the world and if the ummah who believes in these words It must follows the instructions, so this world will become paradise.

2.2.8 Traditions of the Prophet Regarding Rays

Electric waves used in communications such as radio, TV and mobile networking systems are emitting large amounts of radiation, which continue to weaken the heart and auditory forces. In some traditions, it has been taught to avoid sunlight. It is proved that many rays are harmful to humans, especially today's electric rays. It has been said in a tradition that a person should not sit in such a place that half of his body is in the shade and half is sunshine.

Allah's Messenger forbade sitting in the sun and shade at the same time.¹³⁴

Similarly, ablution and bathing with water that is directly heated by the sun's heat have also been against the prohibitions. Umar (MAY Allah be pleased with him) said: He says:

Do not do ablution with water that is heated by the sun, because it causes leprosy.¹³⁵

This *Hadith* guides us that rays are harmful, and it is a human need to adopt a method of protection from them, these traditions lead us to find solutions to avoid effects of harmful rays and radiation produced as a result of modern equipment. Similarly, a tradition has been said:

Cover the utensils, close the door and put out the lamp, because sometimes the rat runs away with the wick, which burns the family members.¹³⁶

This tradition consists of guidance at bedtime. Since there is no need for light after sleeping, it is being instructed to turn off the lamp. The advantage of extinguishing is that nothing will be used unnecessarily, but the disadvantage of keeping it on fire can be that the house does not catch fire. Nowadays, this tradition can be understood that when there is no need for a bulb or any machine, it should be turned off so that electricity is not lost and there is no possibility of fire due to a shot circuit.

¹³⁴ Musnad Ahmad, Tradition No. 15421.

¹³⁵ Mishkat al-Masabeeh, Tradition No. .468.

¹³⁶ Sahih al-Bukhari, Kitab al-Istizan, Tradition No. 6295.

2.2.9 Environmental Protection and Traditions of the Prophet

The Prophet (peace and blessings of Allah be upon him) not only insisted on issuing orders, but he also gave the practical guidance to create a positive mind about the environment, which is known as environmental training in the present scientific world. The Prophet (peace and blessings of Allah be upon him) emphasized on the need to avoid wasteful expenditure of water, to use it properly, and to use water as much as necessary, even to do ablution and ghusl in the minimal amount of water.

The Prophet (peace and blessings of Allah be upon him) passed by Sa'd , he was doing ablution. Sa'd said, “Is there an *Israf* in wudu”, so the Prophet (peace and blessings of Allah be upon him) said, “Yes, even if you do wudu' from a flowing stream.”¹³⁷

It was the routine of the Prophet (peace and blessings of Allah be upon him) that he used to bathe with less than one liter of water with ablution and less than four liters of water and only one *sa'a* (3800 ml) of water. It can be gauged from this that the Prophet (peace and blessings of Allah be upon him) was so careful about water that today it seems inconceivable to bathe in such a limited water. While the hair of his head was also sizeable, in which the water seems to be a little more, despite this, he taught the Ummah to spend less water in such a practical way that today those who discuss water pollution as a topic cannot even think of such a low use of water in their practical life.¹³⁸

The Prophet (peace and blessings of Allah be upon him) said:

For me, the whole earth has been turned into a mosque.¹³⁹

According to this tradition, all the land takes the status of a mosque, so it is necessary to keep the earth clean from dirt and pollution because it is primarily under the command of the mosque. In a tradition, the Prophet (peace and blessings of Allah be upon him) also taught animals how to drink water.

There is a reward in quenching the thirst of every liver-bearing soul.¹⁴⁰

The word “*kul*” used in the tradition requires special consideration, it does not only include human being, but it also embraces every soul that has life, so if a person treats a human being or animal or any of the birds with kindness, he will get a reward, his

¹³⁷ Ibn Majah, Tradition No. .419.

¹³⁸ Bukhari, Tradition No. 194.

¹³⁹ Sahih Muslim, Tradition No .522.

¹⁴⁰ Narrated by Muslim, 2244.

practical example is mentioned in the tradition. He gave it water and Allah forgave him in return. It is said in a tradition:¹⁴¹

Verily Allah has made good in all things obligatory, and when you slaughter, slaughter in a better way.¹⁴²

In another tradition, man was taught to be gentle:

Verily, Allah is gentle, loves mildness and in mildness He gives that which he does not give on hardness, nor does He give except hardness.

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Be benign with human beings, with animals, with the environment. Muslim's matter should be based on leniency. It is narrated from Abu Umamah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said:

According to me, the most enviable of the people is the believer who is in a modest condition, who is well-praying, is anonymous, does not have any special provision amongst the people, and his livelihood is needed, and he is patient with it.¹⁴⁴

The Holy Prophet (sa) has also described the need for wealth as a sign of success. It is narrated from 'Abd Allah ibn 'Amr that the Prophet (peace and blessings of Allah be upon him) said:

A successful person is the one who brings Islam and gets the sustenance he needs, and Allah almighty will make him a believer on the wealth he has received.¹⁴⁵

The Prophet (s) has equated spending on one's family in the way of Allah without lack of waste and scarcity. So, he said:

When a person spends it on his family without excess and deficiency, then his spending is in the form of spending in the way of Allah.¹⁴⁶

Due to his dislike of *Israaf*, the Holy Prophet (sa) prayed for the wealth he needed for his family, so it is narrated from Abu Hurairah that the Holy Prophet (peace and blessings of Allah be upon him) said:

¹⁴¹ Sahih Muslim, Tradition No. 2245.

¹⁴² Saheeh Muslim, Bab al-'Amr by Ihsan al-Dhabah, no. 1955.

¹⁴³ Correct The Mosque, Tradition Nimr: .7920

¹⁴⁴ Sunan Ibn Majah, Tradition No..4117.

¹⁴⁵ Sahih Muslim, Tradition No. .1054.

¹⁴⁶ Al-Baru lasalat al-Husayn ibn Harb, p. 161, Tradition No. 314.

O Allah, make the family of Muhammad sustenance as much as possible.¹⁴⁷

In another tradition, the Prophet (peace and blessings of Allah be upon him) said:

Be right in your actions and be gentle.¹⁴⁸

These traditions show that greed and lust are evil, and moderation is required in everything, it is obvious that if the world pursue the path of development with moderation, then the balance system will also be maintained, and the environment will also be protected as well as development will continue to be achieved. It is clear from these details that Islam has viewed the environmental pollution with utmost abominate and has taken comprehensive measures to protect the environment from pollution and has given great importance to it in its teachings. By adopting them comprehensively, the pollutants discussed in the present era will be reduced to a great extent and a clean environment and society will be created.

The main purpose of Islamic teachings is the intellectual training of the human mind and psychology so that the eco-friendly sense can be formed. It is necessary that the Ummah should make these teachings a part of their lives by considering them as obligatory duty as caliphs and since the Qur'an is a guide for the whole of humanity, these teachings should be conveyed to all nations, countries, intellectuals, and plan makers so that the humanity can solve their environmental problems in the light of these teachings and for future generations. Leave a world where there is a peaceful life, free from all indolence, which the Qur'an calls "Hayat-e-Tayyaba". In this research, efforts are being made that these teachings of Islam should come to light so that the entire nation and humanity should benefit from it.

¹⁴⁷ Sahih Muslim Tradition No. 1055.

¹⁴⁸ Sahih al-Bukhari Tradition No. 4375.

Unit 3: Ecology in the Literature of Islamic Jurisprudence

2.3.1 Islamic Jurisprudence and Environment

In this chapter, an attempt has been made to present instructions regarding the environment from the literature of Islamic jurisprudence, in this regard there are no direct orders in the old books of *Fiqh*, but some principled discussions are mentioned, however, in the light of these principled debates in modern *Fiqh* books, many problems have been solved, which guides in environmental issues. here an attempt is made to present them in detail.

2.3.2 Purification System and Environment

In Islam, purification of has been greatly arranged, from awakening to sleeping, from toilet to mosque and *Baitullah*, five times a day through ablution, as well as bathing and *Tayammum* etc., excretion is a natural need of man, how to fulfill this need, there is also guidance, in Sunan Abi Dawood. It was narrated from Al-Mughirah ibn Al-Shaykh (may Allah have mercy on him) that he said:

It is narrated by Jabir (may Allah be pleased with him):¹⁴⁹

When he (Prophet) intended to excrete, he would go so far that people's eyes would disappear.¹⁵⁰

In summary, both narrations say that when the Prophet (peace and blessings of Allah be upon him) went to excrete, he would go so far that he would disappear from the eyes of the people. While urinating, it is ordered to look at the soft and low-lying place and do it there, so that the splashes of urine do not fly on the clothes and body. Abu Musa (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) said:

When one of you intends to urinate, he should find a place (soft and low) to urinate.¹⁵¹

Prayer has been taught before going to make up, so that it is safe from the evil of demons and jinn. Anas (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: When one of you goes to make up, recite this supplication:

¹⁴⁹ Abu Dawud fi Sunna fi al-Tahara, Bab al-Takhli and Qaza al-Hajjah, Tradition No: 1.

¹⁵⁰ Abu Dawud fi Sunna fi al-Tahara, Bab al-Takhli and Qaza al-Hijjah, Tradition No: 2.

¹⁵¹ Abu Dawud fi Sunna fi al-Tahara, Bab al-Rijal Yatbu'a Labula, Tradition No: 3.

O Allah! I seek your refuge from all kinds of devils (evil of men and women).¹⁵²

In another narration, the Prophet (peace and blessings of Allah be upon him) said:

That is, when one of you intends to enter the toilet, recite Bismillah, the curtain will be interrupted between the shrine of Banu Adam and the Jinn.¹⁵³

These traditions can be gauged that how Islam is playing an important role in creating an environment-friendly mood, even in a place like toilet, no one should go into ignorance.

Prayer is the second important member of Islam, the purification of the body, clothes and space has also been made a condition for performing it, then the encouragement of ablution. the order of ablution if blood comes out from any part of the body, the order to wash each part of the body three times, the encouragement of miswak at the time of ablution, the encouragement of *Garga* (gargil), the encouragement of cleaning the nose. The order to bathe after the death, to shed water on the whole body as much as possible in the bath, to trim the excess moustache, to remove the shaved hair, to clean the pubic hair, to cut the nails every week, the order to collect both loose and water in the *Istinja*, the order to enter the toilet wearing shoes, the order to sit down to avoid urine splashes. It is ordered to wash hands with mud after excretion, wash hands before using water after waking up from sleep. If water does not exist or there is a possibility of severe harm due to the use of water, then *Tayammum* has been ordered, all these things make a person sensitive to purity and cleanliness and make a person sophisticated and pure.

Among the entire *fiqh* chapters most related one to environmental is purity, through which Islam wants to create an environment friendly society. Dislikes laziness and dirt and considers it a sin, obviously when such a mentality is formed, man will be sensitive to the environment and will not allow it to be polluted in any way. Below we will mention the system of purification of Islam and the reliable qualities of water in Sharia.

¹⁵² Bukhari is in the morning in ablution, the door of what is said in the open, Tradition No: 142.

¹⁵³ Muhyiddin al-Nawawi, al-Majmoo' Explanation of the Discipline, (Grandfather: Guidance Booklet) .74/2.

2.3.3 Water issues and Islamic Jurisprudence

In the light of Islamic jurisprudence, the jurists have mentioned reliable and unreliable qualities for the purification of water, generally the jurists have mentioned three attributes: color, smell, and fun. Ibn Daqeeq describes the characteristics of water in these words: ¹⁵⁴

Ibn Daqeeq al-Eid said: The qualities of water are three colors that are perceived by sight, taste perceived by taste, and wind perceived by smell.¹⁵⁵

Ibn Daqeeq al-Eid said, “There are three qualities of water (i.e., below the purity of water), the color, which is perceived by seeing, the taste, which is perceived by tasting, the smell which is perceived by smell.”

The jurists have mentioned that in the purity of water, the attribute of cold or heat or sweet salt will not be trusted. Attributes of water are color, smell and taste. Change of water attributes will not be trusted if that change is natural. Qal al-Qurtabi:

The water that has come down from the sky and underground is pure despite the change of color taste, purifying.¹⁵⁶

Fuqaha (jurists) have not described the chemical and bacterial properties of water, because their purpose was to describe the purity of water. then its use is permissible and if it is unclean, then its use is invalid. On this basis, we can say that the statement of environmentalists regarding water pollution is more accepted, because sometimes water is contaminated but not unclean, and its use is permissible, while water is contaminated and not right for drinking, this shows that the qualities described by environmentalists for water purity and impurity cannot be standardized. If it is scientifically proved that the use of this water is harmful to health, it will not be permissible to use it, this order will not be due to impurities, but due to harmful for health.

2.3.4 Sources of Water in *Fiqh* literature

Jurists have described several types of water, the details of which are as follows:

¹⁵⁴ Abd El, Rahman Bin Mohammed Bin Sulaiman, *the complex of rivers in explaining the confluence of the seas*, (Beirut: House of the Revival of Arab Heritage, Non-existent), 1/29.

¹⁵⁵ Muhammad ibn Ali ibn Wahhab ibn Daqeeq al-Eid Taqi al-Din Abu al-Fath (Investigator), *Provisions Provisions Explanation of the Mayor of Judgments* 2nd edition, (Alexandria: Dar-ul-Amal 1987), 56.

¹⁵⁶ Abu 'Abd Allah Muhammad al-Qurtawi, *Al Jami' Li Ahkam Al Qur'an*, (Beirut: Dar Ehrat al-Tarth al-Arabi, Lebanon, 1405 H.J), 13/41.

Natural Water:

The water of rivers and streams, etc. that is every water that comes out naturally and all the rainwater that accumulates in the valleys and ponds. All human beings are equal partners in this type of water, this type of water is that which is never owned by anyone, and all the people can drain canals for the feeding of animals and carrying water to their land. There are equal partners, big rivers enter this type.

Sea Water:

The water of the sea is not the same, but it has different conditions in terms of scarcity and abundance purity, this impurity and purification will be ordered according to the sources of pollution. If the water of the sea does not change with pollution and its effect in the sea is neither pure.

The messenger of Allah peace be upon him said: Its (sea) water is *Tahir* (pure and its dead animals are *Halal*)¹⁵⁷.

Ibn Rushd explains this:

Ibn Rushd said jurists agreed that the abundant water sailed is not harmed by impurity that has not changed any of its descriptions and that it is pure.¹⁵⁸

Impurities do not harm much of the ocean's water unless it changes one of its properties. And if the water of the sea is replaced with impurity, it will become unclean, but only as much part of the sea will be unclean as far as its effect is there. Because in practice it is not possible for all the water of the sea to be unclean.¹⁵⁹

Rainwater:

The rainwater is pure, but it is also likely to be polluted, and there can be two forms. First: the rainwater is contaminated with impurities after reaching the earth, in this case, if the impurity becomes dominant, then the water will also become unclean, and its use will not be permissible in worship. Otherwise, the rainwater becomes polluted before it reaches the earth, as is possible in the case of acidic rain, in this regard I did not get the opinion of the jurists, but considering the rulings regarding water, it shows that there can be two forms of it. Because the water remains in its original state and if the substances that contaminate the water are impure, in such a way that the effect of

¹⁵⁷ Musnad Ahmad, Tradition No. 1/237.

¹⁵⁸ Muhammad bin Ahmad bin Muhammad bin Rasad al-Andalsi, *beginning Al-Mujtahid* (Al-Qahir: Maktab Ibn Timi, 1994), 1 /23.

¹⁵⁹ Abu I-Hasan Yahya al-Imrani, *al-Bayan Sharh al-Mahdhab*, (Dar al-Manhaj 1st edition, 1421 AH) 1/26-27.

impurity is reflected in its color, then the water will become impure.¹⁶⁰ Man-made canals is similar to that of rivers and natural water. The conclusion of the statements of the Imams in this regard is that the general public is equal in the right to *intifaa* (benefit). The distribution of water should be done in such a way that no one's right is violated and everyone gets as much water as needed. In fact, Islam abolished all the restrictions imposed by the chiefs of the tribe and the people in power on the availability of water, due to which the servants of Allah were deprived of pure natural boons like water and tried to make the matter of irrigation as easy and useful as possible. It has been said that neither anyone has been deprived of their legitimate right nor has it given so much freedom to anyone that it will lead to the loss of the rights of others.¹⁶¹

River Water:

The jurists have written in detail about the water of the ongoing canal and have explained the problems related to it. For example, those rivers in which the water of dirty drains is poured, which is usually replaced with impurities, if the color, smell or taste of such water changes, then the water will become unclean. If pollution has not arrived and its color has not changed, it will not be unclean. Similarly, there is no difference of opinion among the jurists regarding the purity of the ocean and the river, the main difference is regarding the water that is released and surrounded by impurities above and below, right and left, and there is no “*Maa' Katheer*”(excess of water) and is not changed by impurities, there are two opinions in this regard, one is that it is unclean, this is the opinion of Imam Shafi'i (may Allah have mercy on him). The second opinion is that it is pure, this is the opinion of Imam Abu Hanifa and Imam Malik (may Allah have mercy on him ¹⁶²). After considering the arguments of both opinions, the second opinion seems to be more valid. The argument is that the running water takes away the dirt, it does not accumulate dirt. ¹⁶³

¹⁶⁰ Abu Bakr ibn Mas'ud al-Qasani, *Bada'a al-Snain'a fi Se-al-Shuara'a* 2nd Edition, (Beirut: Dar-ul-Kitab al-Ilmiyyah, 1406 AH), 1/17.

¹⁶¹ Sheikh Nizam and Jamaat-e-Ulama' Al-Fataawa al-Hindiyya Fatawi AEIm Gyr, (Lahore: Maktaba Rahmania, not mentioned)4, 173.

¹⁶² Burhan al-Din Abu I-Hasan 'Ali ibn Abu Bakr al-Ferghanani *Al-Hadi*, (Lahore, Maktaba Rahmania, not mentioned) 1/36-35.

¹⁶³ Abu I-Hasan 'Ali b. Muhammad b. Habib al-Mawardi, *al-Ahkam al-Sultaniyyah*, (Beirut, Dar al-Kitab al-Arabi, non-mentioned), 311-309.

2.3.5 Protection from Water Pollution

The jurists have described different types of water and mentioned their rulings which are as follows:

General water:

It refers to rainwater, well water, etc. Its ruling is that this water itself is pure, it is also purifying other things. It is permissible to drink this water, doing ablution, bathe, wash unclean clothes and utensils.

Used water:

It refers to the water that has been used for bathing, ablution or washing something pure. His ruling is that this water itself is pure, but it cannot purify other things. This water cannot be used for ablution and bathing, but it can be used for agriculture and horticulture etc.

Impure water:

This is the water in which unclean things have been found. Such as blood, urine, etc. His command is that this water is neither pure nor can purify anything else. This water cannot be used for ablution and bathing, but it can be used for agriculture and horticulture etc.¹⁶⁴

Water and the Process of *Istihala*:

If impurities are mixed with water, the water becomes unclean, then it is passed through different stages and become dirty and smelly ingredients are removed from this water, whether the water will be clean or unclean, what kind of change is happening in it? In jurisprudential terms, it means transferring the original fact to another meaning in such a way that the meaning of some or all of its meanings is negated.¹⁶⁵

The current situation of water pollution does not exist in the past, so there are no details in the statements of the scholars in this regard, but many similar issues have been mentioned by the jurists, for example, it is narrated from Hanafi *fiqhs* that any person will be prevented from building toilets over pure rivers. Similarly, all those texts also indicate the prohibition of polluting the water in which urination is forbidden, because when urinating is forbidden, then more harmful things will be

¹⁶⁴ Abd El Rahman A Lajeri, translator, Manzoor Ahsan Abbasi, *Kitab-ul-Fiqh Ali Religions Al-Araba* (Punjab: Ulama Academy Publications Department, Department of Auqaf, 2006), 33.53.

¹⁶⁵ Written by Allah Khan, "Fiqh Rulings of The Istihala of Najis al-Ain: An Analytical Study", *Islamic Teachings*, (2016) 162.

considered *Haraam*. Also the pollution of water and the elimination of its profits are included in corruption in the earth, and the Qur'an has given a strong warning regarding corruption in the earth. Similarly, water pollution is also prohibited under the jurisprudential principle of '*la zarr wa zirar*', especially when the harm caused is serious, dangerous, and harmful to human life.¹⁶⁶

2.3.6 Ruling on Polluting Water

Jurists have mentioned that urinating in water is a very bad act, in the same way someone urinated in a vessel and poured it into the water, and urinated near the river and reached the river, all these things are very disgusting. A group of scholars considers urination in stagnant water to be forbidden, and this opinion is of a large group of *Shawa'af'e*, *Ahanaf*, *Malikia* and *Hanabila*. In the light of these sayings, it can be said that it is a sin to pollute the water bodies with human waste, on the basis of this, it can also be assumed that it will be a sin to discharge other deadly wastes in the water bodies, which pose a threat to the lives of mankind and animals.¹⁶⁷

2.3.7 Ways of Purifying Water

According to Sharia, water can be purified in four ways. The first way is to remove the impurity automatically, so that the water should be released until it changes due to sunlight or wind. Whereas according to *Malikia*, some *Hanabala* and some *Shawaf'*, the water will not be pure. In the light of various arguments, the first statement seems to be more accepted. The second way is to add more water to the unclean water until the effect of impurity is removed from the water, in this way, according to all the jurists, purity will be achieved. Although some jurists mention some additional terms and conditions. The third way is to pure water, if impurities fall in the well, remove the water until the water is exhausted or reduced, there are four sayings of jurists in this regard. The first view is that by doing *Nazah*, unclean water is purified, but with the condition that all the water is extracted from the well, this is the opinion of the jurists. The second view is that drawing water from this well will purify the water in which water comes out automatically. According to the third view: If the change from impurity is removed by doing *nigh*, then it is pure, this is the opinion of some jurists of *Malikia* and *Hanbala*. In the light of the arguments, this opinion seems to be more

¹⁶⁶ Mohamed Ben Mohamed Ben Abd El, Rahman Al, Maghrabi *Muwahab al-Jalil Sharh Short Khali*, 2nd edition (Beirut: Dar-ul-Fikr, 1412 AH) 1/276.

¹⁶⁷ Muhammad Amin b. Omar Abedin, *The Confused Reply to Al-Dur Al-Mukhtar* (Fataawa Shami, Urdu translation (Lahore: Zia-ul-Quran Publications, 2017) 1/.433

powerful. The fourth way is to add something pure other than water, such as clay, lime, etc., in this regard, there are three sayings of the jurists: First, water will not be purified from it, this is the opinion of some *Shaf'i*, Imam Ahmad and all other jurists. The second view is that unclean water will be purified while the thing that has been added is clay, this is the opinion of some *shawaf'* and some *Hanabilas*. Third view: Water will be purified from everything added if it removes change. And that's the saying.¹⁶⁸¹⁶⁹

Dr. Nazia Hammad writes in his work about Dr. Muhammad al-Hawari's "*Istahala*" that in scientific terms, every chemical process is called that converts one substance into another substance in such a way that one original thing is converted into another original and moving thing, such as oil and fats turning into soap despite the difference of their original sources. In 1398 A.H., at the 13th meeting of the Council of Senior Scholars in Taif, Saudi Arabia, a decision was taken in this regard, which means as follows:¹⁷⁰

Many resources are given on purifying water from pollutants, which has been confirmed and supported by experts specialized in this field and these are experts whose practice, expertise have not been disputed by anyone. Therefore, this board thinks about this water that as long as it is completely purified from all the impurities in such a way that it returns to its original state, so that due to impurities, its taste, color and smell etc. are not affected, then it is permissible to use it for ablution and purification can be obtained through it. It is also permissible to drink if drinking does not have any adverse effect on health from the harmful substances present in it and its use is prohibited so as to protect the life and to prevent harm and not due to impurities.¹⁷¹

Regarding this filter of water, Mufti Jamil Ahmad Naziri writes in his paper "Revolution and Its Rulings":

¹⁶⁸Al-Haawi al-Kabir: Ali b. Muhammad b. Habib al-Mawardi, Dar-ul-Kutub al-Ilmiyyah, Beirut, 1st edition, 1414 A.H.

¹⁶⁹ Abu 'Abd Allah Muhammad bin Muhammad bin 'Abd al-Rahman al-Paschimi Al-Jalil Al-Sharh, Short Khalil, (Beirut: Dar-ul-Kitab al-Ilmiyyah, 2010) 1/85.

¹⁷⁰ Nazih Hammad *Prohibited and unclean substances in food and medicine* (Damascus: Dar al-Qalam, 2004), 16.

¹⁷¹ Journal of Islamic Research, "Public Security for the Senior Scholars", *Islamic Research Journal*, Issue XVII, (1406H): 40-41.

The filter process cannot be called revolution because as a result the properties change, but the reality of this thing does not change. It can be called dissolution but cannot be called refinement. Therefore, it will not be permissible to use it for drinking, ablution and bathing or washing utensils etc. However, it can be used for agriculture and horticulture as purified water is not a condition for this use.”¹⁷²

2.3.8 Scientific Analysis and Purification of Water

In order to safely manage domestic and industrial used water to protect human health and the natural environment from any harm, wastewater is usually dissolved and purified, and it has the following steps: initial dissolution. Secondary dissolution. Arbitration dissolution.

Disinfection of waste-contaminated water. The initial dissolution of the sewage separates the large solid material that reaches it through drains and can obstruct the flow into the plant or spoil the mechanized equipment. This material consists of floating objects like wood, waste objects and large particles of gravel. The rods built at a distance of 10 to 60 mm are separated by passing through the sewage, the remaining material is removed from the bars at regular intervals. The basic dissolution, hard and fine solid components are separated by undergoing layering, chemical freezing and fermentation stages after physical and chemical processes.

Secondary decomposition, it is the process of removing frozen and dissolved organic components and is a purely physiological method based on the principles of biological dissolution.

Mediated dissolution, the components of waste found in water, which cannot be absorbed by secondary dissolution. It is necessary to go through individual stages for the removal of nitrogen, phosphorus, surplus suspended solids, other organic components, heavy metals and resolved solids. 100% dissolution of wastes faced by wastewater disinfection, primary, secondary and even mediated dissolution factors cannot be expected and as a result many toxic elements are left in the water. Elimination of dangerous germs present in water is essential to avoid waterborne diseases and to reduce public health problems. Chemicals like chlorine and ozone are mixed in water to clean it. In most countries, such water is used in agriculture, industry and farmhouse, domestic use such as horticulture, etc. and it is used for

¹⁷² Jamil Ahmad Naziri, “*Inqilab e Mahiyat or Uske Ahkam*”, Jadeed Fiqhi Mabahis, Idarah Al Qur'an wa'l-Ulum al-Islamiyya, Karachi, 2009, 18:176.

drinking in very few areas. The steps of the water that is re-dissolved and purified are as follows: 1. Gutter water¹⁷³. 2. Water discharged from factory waste. 3. Rainwater is stored in tanks in some countries. 4. Water from washing utensils and washing clothes. Now according to sharia, it will be seen whether it is permissible to use such water or for what purposes or not. this water will be counted as pure water or will be counted as impure water.

Regarding purifying water, there is a difference of opinion in the following opinions, but the opinion of the Council of Scholars of Taif seems to be more speculative, in the light of this argument, it can be preferred that the nature of water comes to its origin i.e., color, smell and taste comes to its original state and if there is no change in it, then the water will be purified.

2.3.9 Animal Rights and Islamic Jurisprudence

Islam teaches to respect every soul and forbids harm to it, but has set their rights and instructed to be treated well, for example, it is narrated about Adi bin Hatim:

They would make bread and put it near the ant hole and say, “These are our neighbors, and they have a right over us.”¹⁷⁴

Muhammad bin Abdul Hakam, while highlighting the life of Umar bin Abdul Aziz, has written that during the time of his Khilafat, he had issued an order that horses should not be run fast unnecessarily. Similarly, he had issued a decree to the owners of the iron factory not to make heavy and thick sticks. He also banned ordinary blacksmiths not to put iron nails in the feet of the horse because it hurts the horse. similarly, he wrote a letter to the Governor of Egypt that I have received information that here the work of transportation is taken from camels and a load of up to 1,000 *Ratal* is loaded on a camel. As soon as you receive this letter of mine, then understand that after today I will not know that more than six hundred weights have been carried on a camel.

In Islam, all manifestations of violence, cruelty to animals are forbidden. On the one hand, The Islamic *Shari'ah* stipulated that whoever harms an animal will be impeached and compensated, but if the animal harms someone, the animal will not be harmed in return. The Prophet (peace and blessings of Allah be upon him) said:

A speechless animal will not be avenged.¹⁷⁵

¹⁷³ P.R. Yadav, *Environmental Biotechnology*, (New Delhi: Discovery Publication House, 2006), 98.

¹⁷⁴ Abu Bakr Ahmad bin Al-Husayn al-Bayhaqi, Sha'b al-Iman, (Beirut: Dar-ul-Kutub al-Ilmiyyah, unnotified): Tradition No. 11079.

The Islamic *Shari'ah* has declared animals to be animals and on this basis, it is advised to treat them with gentleness and compassion.

Maintenance of Animals:

According to Imam Abu Hanifa, it is obligatory for a person to maintain an animal and it is a sin to starve it, but according to Imam Abu Hanifa, the judge cannot force the owner of the animal to do so, according to other jurists, the judge will force the owner to either feed the animal or sell it. Imam Al-Tahawi (may Allah have mercy on him) and Ibn Hamam (may Allah have mercy on him) preferred it.¹⁷⁶

Treatment of Animals:

Regarding the treatment of animals, Ibn al-Qurashi has even written about the treatment of animal that the owner should keep examining his animal movements and if there are signs of disease, then the veterinarian should get treatment from the physician.¹⁷⁷

The Process of *Ikhtisa*:

Islam has declared it illegal to use useless specialties in animals in order to protect the species of animals, only those whose meat is eaten is allowed to do *Ikhtisa* so that the meat does not smell, and it should be delicious. Rather, the ombudsman has been asked to stop the slaughter of animals so that their breeds do not decrease.

Ibn al-Qurashi writes:

And prevents the calculator from castrating beasts.¹⁷⁸

And it is the duty of the ombudsman to prevent the slaughter of animals.

Prohibition of Animal Slaughter

The protection of the environment is also involved in the existence of different types of animals, etc., and unnecessarily killing birds and birds, etc., disturbs the balance of the environment, which has negative effects on our environment. That is why Islam forbids the killing of animals and birds unnecessarily, especially animals and birds whose meat is not lawful, and which do not have any danger of harm, because there is no reason to kill them because their meat is not lawful and there is no reason to kill

¹⁷⁵Al-Bukhari, Sahih Bukhari, Tradition Nimr, 6515.

¹⁷⁶ Ibn Abedin, *The Confused Reply to Al-Dur Al-Mukhtar*, 688/2.

¹⁷⁷ Ben Omar Abedin, *The Confused Reply to Al-Dur Al-Mukhtar*, 234.

¹⁷⁸ Ibn Omar Abedin, *The Confused Reply to Al-Dur Al-Mukhtar*, 236.

them. Islam forbids the killing and slaughter of any animal unnecessarily; their existence is also important in the protection of the environment.

Hunting of Animals

Shari'ah allows hunting. Provided that its purpose is not merely entertainment, there is nothing wrong with hunting for sale and making it a means of livelihood. In various verses of the Qur'an, has allowed hunting animals. In the narrations of Adi bin Hatim (RA) Abu Qatada (RA) and Anas bin Malik (RA), it has been mentioned that hunting is permissible. However, hunting is not permissible without purpose. It is narrated from Abdullah bin 'Amr (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) cursed anyone who targets something. He also said, "Whoever kills a white man unjustly, Allah will ask him about it on the Day of Resurrection."¹⁷⁹

In the light of the above texts, the protection of the rights of other beings, bodies, microorganisms, but also anything that symbolizes life, can be established, and unnecessary harm to it can be prohibited. In this way we can play an important role in protecting biodiversity.

2.3.10 Concept of land in Islamic Jurisprudence

In Islam, the earth has been declared pure according to its origin, as the Tradition of the Prophet (peace and blessings of Allah be upon him) says:

For me, the whole earth has been made clean and clean.¹⁸⁰

This is the great policy of Islam regarding the earth, to my limited knowledge, hardly any other environmental literature has given such a powerful idea of the earth. In this tradition, the earth is described as a mosque, i.e., the house of God. From this, it can be estimated how far Islam has taken its sanctity, and how much devotion to the earth has been established in the heart of the Muslim. It was declared pure like a mosque, that is, if the land is in its original state, then direct prayers can be offered on it. Not only this, but the earth was also declared to be purifying:

And her soil made us pure if we did not find water.¹⁸¹

If we do not find water, the soil of the earth has been purified.

The relationship of the earth was mixed with the sky by saying that the purifying water comes down from heaven, but for this ummah, the soil of the earth was also

¹⁷⁹ See Correct Bukhari book of al-Dhabah al-Wasid, /2 .823.

¹⁸⁰ Narrated by Al-Bukhaari, no. 335.

¹⁸¹ Narrated by Muslim, 522.

declared a substitute for pure water. The Qur'an has also used the meaning of “*Sa'iddan Tayyaba*” for this. Kasani writes about the importance of the earth”.¹⁸²

They called for the preservation and cleanliness of the land, the removal of harm from the roads, the care of houses and their accessories, and the care of gathering places from dirt and unpleasant odors.¹⁸³

The scholars encouraged them to take care of the protection of the land, cleanliness, removal of harmful things from the roads, maintenance of residential areas, and cleanliness of public places.

Settlement of Land:

Most of the jurists are of the opinion that the land will not be released uninhabited until it becomes barren i.e., there is no impurity left in it, so we see that in the books of *Fiqh* there are very detailed rulings regarding the estate.¹⁸⁴

2.3.11 Issues of Waste and Islamic Jurisprudence

The volume of waste is increasing day by day due to the abundance of human population and industrial development, the Protection of Health and Human Lives has been strongly ordered by Islamic Shariah, it requires that all wastes should be removed from the populated area as soon as possible, especially when we know the loss of these wastes on human health, environment and lives correctly and definitely. The jurists agree that they forbid placing every harmful and painful object in the way, as the following passage shows:

If the pedestrian dumps garbage in front of his neighbor's house, it will be an act of harm, he will be stopped from this work and the neighbor has the right to ask compensation for this harm.¹⁸⁵

As mentioned in the *Shawa'afi* it is forbidden to throw garbage on the way, because it causes inconvenience to people and causes hardship to them and sometimes harms them. In the same way, it is forbidden to put waste on the way near *Hanbila*, in the same way, if the waste is such that a person slips, such as sprinkling or pouring water

¹⁸² Qur'an, Nisa: 43.

¹⁸³ Ala-ud-Din Abu Bakr ibn Mas'ud al-Qasani, *Bada'i al-Sana'i fi Qadar al-Shara'i*, (Beirut: Dar al-Katab, non-existent), 1 /89.

¹⁸⁴ Look. Shahab al-Din Ahmad ibn Idris al-Qarafi *Ammunition*, (Beirut: Dar al-Gharb al-Islami), / 2, 145.

¹⁸⁵ Sheikh Nizam and Jamaat-e-Ulama· Al-Fataawa al-Hindiyya Fatawi AEIm-Ying, 5/372.

or putting melon peels or putting something that causes a person to stumble and fall, it is illegal and it is obligatory to do *daman*.¹⁸⁶

Cleaning and Disposal of Waste

Respect for humanity is one of the basic principles of Islam, this respect, which he has maintained step by step in life, has been fully respected even after death, the Qur'an says that burial is a natural way, which Allah explained to the first killer of humanity, *Qabeel*, for the first martyr of humanity. Burning of dead bodies is against human dignity, it leads to suffocation, which leads to diseases, resulting in air pollution. Similarly, the Prophet (peace and blessings of Allah be upon him) ordered that the nose should be buried.

It is narrated from Sa'id ibn Waqas that he heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "When one of you cleans his nose, throw away his filth, so that it does not touch the body and clothes of the believer."¹⁸⁷

Human beings also get food from the animal, after getting the usable components of the animal, some components such as blood, ozone, etc. are wasted, compared to the plants, the animals become infected quickly, and they pollute the air very quickly, it causes many diseases, especially when many animals are slaughtered at the same time, as is the case at the time of sacrifice. The wastes should be buried in their specific place, as indicated by the above tradition, similarly in the books of *Fiqh*, the words of *Mazbala*, *Majzara*, *Murbad* (Dumping Yard) etc. are found under different chapters, which indicate that there have been specific places for filth in the Islamic period. This would have been further confirmed in the light of a tradition in which it is mentioned that the Prophet (peace and blessings of Allah be upon him) came to the *Sabata* (i.e., the designated place of littering) of a people and urinated, which shows that even in the Prophethood, there were specific places to throw dirt and garbage etc. It is mentioned in the books of *Fiqh* that in the ordinary way, if a person builds a toilet, or opens a drain whose water falls on the road and causes trouble to the common people, then it is legally prohibited, and he can be prosecuted in court.¹⁸⁸

It is not permissible for anyone to do such a thing on the way, which is painful for the Muslims, nor is it permissible for the government to do

¹⁸⁶ Shahab al-Din Ahmad b. Muhammad b. 'Ali b. Hajar, *Al-Fataawa al-Kubra al-Fiqhiyyah*, 3/56.

¹⁸⁷ Musnad Ahmad: Narrated by 1543.

¹⁸⁸ Al-Bukhari: Tradition No. 222.

such an act for anyone, this power is also not available to the government.¹⁸⁹

As a result of the above descriptions, it can be said that Islam teaches to dispose of waste and put them in places that do not hurt human society, do not spread diseases. It is obvious that in the present developed time, wastes are being dissolved in modern ways, new products are being made by making raw substances from them through chemicals, according to the mood of Islamic teachings, this method is favorable for Islam, it can be described as Mahmud in the light of Islamic principles. It is avoided and unnecessary minerals, plants, etc. are not used for raw materials.

2.3.12 Conservation of Plants

Plants have a fundamental role in the protection of the environment, they have great potential to dissolve poisonous gases and provide righteous gases, green areas are healthy for every living being and also pleasant, that is why Islam has given great encouragement to tree plantation and settlement of land.

According to the majority of jurists, cutting green trees, whether they are fruitful or not, is a collective crime and excess, because they are things of public interest, and the right of all creation is associated with them.

All people share in three things: water, grass, and fire.¹⁹⁰

However, from the point of view of agriculture or the need for human nutrition, the exception of cutting trees has been made, that food is the basic need of man, that is why in some traditions there is an exception to *zara'*, that is, if a tree is cut for the protection of agriculture, then it will not be worthy of divine punishment.

Whoever cuts the berry tree will be subjected to the punishment of God, even if it has been cut from the point of view of agriculture.¹⁹¹

While Islam prohibits cutting of trees, it also encourages tree plantation. In the second unit, many traditions have been passed regarding the encouragement of tree plantation. This shows that Islam creates a mindset to create a green natural environment.

2.3.13 The Concept of *Hima* and the Environment

In ancient Arabia, the system of “*Hima*” (pasture) was prevalent, it was given sustainability by the Prophet (peace and blessings of Allah be upon him), in this

¹⁸⁹ Abu Yusuf Ya'qub ibn Ibrahim, *Kitab al-Qur'an*, (Beirut: Dar al-Mu'rifa), 1302h, 101.

¹⁹⁰ Kasani, *Bada'a al-Snain'a fi Se-al-Shuara'a* C.40/9.

¹⁹¹ Kasani, *Bada'a al-Snain'a fi Se-al-Shuara'a* C.40/9.

system there is an equal share in the protection of natural resources by the local people, it is the best system of conservation and promotion of natural resources. For this, the protection of renewable resources was closely linked to local traditions.¹⁹²

2.3.14 Waqf System

The Islamic system of Waqf fulfills all the objectives of sustainable development and creates a connection between generations, waqf should be used in the same way for which it has been dedicated, it should not be sold, nor transferred, everyone should benefit from it without harm. Waqf has played an important role in the protection of the environment in Islamic history, as we see that waqf property has been used for the accuracy and cleanliness of the entrances of the city, as well as the waqf property has been used to protect the health of animals and sick birds. has played a major role in the protection of¹⁹³

2.3.15 Fiqh rulings on the Atmosphere

Allah has made the air public, so no one has the right to own the air, Imam Al-Qarafi has stated a useful rule regarding the disposal of air, he writes:

The order of the winds is subject to the order of the buildings, the air of the waqf is the waqf, the air of the free land is free, the air of the uninhabited land is like the uninhabited land, the air of the occupied land will be occupied, and the air of the mosque will be the order of the mosque.¹⁹⁴

Because of this rule, many fiqh problems related to the disposal of air are solved, as the jurists Ahnaf Shawa'fi', Malikiyyah write that it is not permissible for anyone to stop his air without permission or take advantage of it without his permission. The jurists have declared smoke as the source of pollution and all its types as harmful and harmful,¹⁹⁵ Imam Al-Za'ilai has given a fatwa to prohibit it, he writes:

If it is proved that smoke is harmful and not beneficial, then it is permissible to give a fatwa for its prohibition.¹⁹⁶

¹⁹² Shaiq Ahmad Yahya, *Biodiversity and environmental issues* First print, (Delhi: National Council for Promotion of Urdu Language, 2020), 43.

¹⁹³ See more. Adil Abdul Rashid, "Dur al-Waqf fi Ta'aziz al-Amal al-Ta'tu'i al-Bi'i", *al-Aqtisad al-Islami* 25May2022, <https://www.aliqtisadalislami.net/>.

¹⁹⁴ Shahab al-Din Ahmad ibn Idris, *Anwaar al-Baruq fi Anwa al-Faruq*, (unrescribed, Alam-ul-Kutub al-Tabata, unrescribed) 4/15.

¹⁹⁵ Shams al-Din al-Sarkhsi, *Al-Mabsut* (Beirut: Dar Al Ma'rifah, 1989), 20/40.

¹⁹⁶ Othman ibn Ali al-Zaili, *Setting out the Facts*, (Bulaq: The Printing Press, the Amiri Great, 1314), 2/66.

Similarly, jurists have prohibited the sale and purchase of smoke and drinking it:

The sale and consumption of smoke is prohibited.¹⁹⁷

Islam prohibits all forms of smoking, which pollutes the environment on the one hand and pollutes the air on the other. Cigarette smoking, smoking, etc. are also a source of pollution and disease, according to Sharia, it is abominable to use such things, and it is not right to use them in places where their use is prohibited. If seen in today's situation, air pollution is having a devastating effect on the human environment, this corruption is also included in the earth, as many texts command to prevent corruption and respect for human beings, as Allah says (interpretation of the meaning):¹⁹⁸

And do not spread corruption in the earth after its correction.¹⁹⁹

And do not try to spread mischief in the earth, Allah does not like the corrupt.²⁰⁰

The *Shafi'i* jurists have also written:

It is the responsibility of the ruler to remove the effects of wind from the Muslim routes, because all Muslims have the right over the air, the ruler must take the services of his deputies to remove the time from the people.²⁰¹

It is clear from the above contents that it is obligatory on every Muslim man and woman to protect against air pollution, because pollution is a form of corruption, harm and a change in the blessings of Allah.

2.3.16 Teaching of fire fighting

One of the causes of pollution is fire, the Prophet (peace and blessings of Allah be upon him) has taught in a tradition that while sleeping, put out the lamp so that there is no fire. The Prophet (peace and blessings of Allah be upon him) said:

Cover the utensils, close the door and put out the lamp, because sometimes the rat runs away with the wick, which could burn the family members.²⁰²

¹⁹⁷ Omar Abedin, *The Confused Reply to Al-Dur Al-Mukhtar* 5/295.

¹⁹⁸ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, First Publication, (New Delhi: Islamic Fiqh Academy, 2017): pp. 57-65.

¹⁹⁹ Qur'an Usages: 56.

²⁰⁰ Qur'an, Stories:77.

²⁰¹ Ahmad b. Muhammad b. 'Ali b. Hajar al-Haythami, *Tuhfat al-Mahdi fi Sharh al-Manhaj*, (Egypt: Al-Maktaba al-Tajariyyah al-Kubra, 1983), 5/199.

²⁰² Sahih al-Bukhari, *Kitab al-Istazan*, Chapter: La Tatrak al-Nar fi al-Bayt and al-Nu'm. Tradition No. 3316.

Most scholars are of the opinion that this ruling is in the category of *Mustahabb*, (preferable act) but the fact is that this ruling is based on its appearance, and it is obligatory because the rulings are different according to the objectives, and the purpose of this order is also to protect human life and property. All these things are among the highest Shariah objectives. Because environmentalists agree that smoke and gas from fires will cause hundred types of air pollutants, as well as disable large amounts of household oxygen, which cause suffocation and death. Environmentalists are of the opinion that fire and burning of different types of fuel is a cause of environmental pollution.

2.3.17 Air pollution

Following are some important orders regarding air pollution:

(a) Abundance of factories and their pollution: In this era of industrial development, there is an abundance of small and big factories, and this is a necessity of the present time, but the fuel used in factories is very smoke-producing, and the industrial waste that is thrown out or shed produces air pollution, so the government has also made many laws for this, such as from factory settlements. If they are outside, their chimneys should be kept high to a certain level, minimal polluting fuels should be used, as well as measures should be taken to dissolve waste, obviously these laws have been made from the point of view of human welfare. It has been instructed, forbidden to do them in populated or densely populated areas and has described them as harmful or harmful, etc.²⁰³

(b) Use of generators for lighting: The same order is also of generators for obtaining light, generators running from diesel and kerosene give a lot of smoke, while generators running on gas and petrol give less smoke, light is an essential need of human beings, so it is not possible to ban the use of generators, however, if only a generator with less smoke is available, then It should be used, otherwise they should be avoided in densely populated areas or big cities, and if the country's civil law prohibits it, it is obligatory to avoid it.²⁰⁴

(c) Use of solar light: Along with the above sources of fuel, the use of solar energy is increasing significantly, the government is also providing some facilities for it, the use of this pollution-free energy will be beneficial for the able-bodied people

²⁰³ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, 44-48.

²⁰⁴ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, 39-43.

and institutions, especially in pollution-prone areas. It can also be described as a better plan for the future.²⁰⁵

(d) Use of vehicles: There is no preferred reason to abandon diesel vehicles in general areas, but due to the relative diesel being cheaper, it is more convenient for the general public to use it, and it is harmful for them to ban it. It is obligatory, and even if there is no legal prohibition from the government, it will be *mustahabb* to abandon diesel vehicles to avoid harm as much as possible.²⁰⁶

(h) Smoke-emitting items: In the general situation of pollution, it is necessary to be careful in using such fuel as much as possible, and if less smoke-emitting fuel or other alternative resources are available, then they should be adopted preferably. Removing the disadvantages is more important than the pursuit of profit.

2.3.18 Radioactive Pollution

There are two opinions of jurists regarding radial pollution, the first opinion is that nuclear weapons should be taken away from all countries, it will have the best effect in global economic relations and complex political relations, but obviously this is not possible in reality. While other jurists have allowed the matter to be settled in a limited scope and have declared it obligatory in the case of presence in the disbelievers. From the Shariah point of view, most of the above items are included in the human needs in today's time, so it is very difficult to ban them at all that it is necessary to harm the companions themselves.²⁰⁷²⁰⁸

2.3.19 Noise Pollution and Islamic Jurisprudence

It is clearly found in the writings of the jurists that they have written the sound and violence caused by torture as illegitimate and have prevented such actions which cause a painful sound to the neighbor. Ibn Rushd al-Qurtubi Al-Maliki writes:

Sound pain will be prevented.²⁰⁹

A case came before Qazi Ibn Rafa'i whether to build an animal stable near the population of the people or not? He issued a fatwa and a decision on this issue that the sound of the animals living in this stable would cause problems to the residents near it and their sleep would be disturbed, so it should be built separately from the

²⁰⁵ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, 39-44

²⁰⁶ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, 35.

²⁰⁷ Abd Allah b. Umar al-Sahebani *Environmental Provisions in Islamic Jurisprudence*, 317-332.

²⁰⁸ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, 71-76.

²⁰⁹ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, 82.

population. Similarly, there is a problem that it is worship to mention God collectively, but it is forbidden to mention it in such a loud voice that is of concern to others. Ibn Abidin Shami writes:²¹⁰

Imam Al-Shayrani (may Allah have mercy on him) has been quoted as saying that it is *mustahabb* to do collective *zikr* in mosques, etc., provided that those who sleep, worship or read the Qur'an are not worried.²¹¹

It is narrated about Saeed ibn Masib that he expelled a reader because he used to read aloud, his words are as follows:

Expel this reader, he has hurt me.²¹²

According to the jurists of *Malikiyyah*, a loud voice that is continuous and harmful to the surrounding walls is prohibited:

Either it is a big, sustainable voice like *Kamadine*, and the *Raha* with a strong voice, there is harm that prevents it from smelling like a smell.²¹³

And anything that makes a loud and constant sound (*kamadin*) and like the sound of a loud grinder, it is also a harm, it will also be prevented from smelling.

The Prophet (peace and blessings of Allah be upon him) explained to the Companions, due to which the Companions were careful in this regard, after him, the Caliphs declared noise as a crime, as narrated from Abu Hurairah that two men of Taif were talking loudly in the Mosque of the Prophet (peace and blessings of Allah be upon him).

If you were from the city, I would punish you. Do you raise your voices in the Mosque of the Prophet (peace and blessings of Allah be upon him)?²¹⁴

In his interpretation of this tradition, Ahmad Abdul Karim writes:

This hadeeth refers to the loudness of the voice and the severity of this action, because it affects the rest, and the sense of hearing is damaged.
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²¹⁰ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, 163.

²¹¹ Ibn Abedin, *The Confused Reply to Al-Dur Al-Mukhtar*, 660/2.

²¹² Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings* 117.

²¹³ Ibn Abedin, *The Confused Reply to Al-Dur Al-Mukhtar* 660.

²¹⁴ Al-Bukhaari, *Kitab-ul-Salat*, Tradition No..470.

In the 66th Fiqh Seminar of The Islamic Fiqh Academy, India, the following fiqh proposals related to noise pollution were unanimously adopted.

Noise pollution is an important environmental issue of this era and the anomalies in this regard are contrary to Islamic teachings, so we think it appropriate to quote it here:

1. The government instructions issued regarding the noisy machines should be followed.
2. It is not right to honk unnecessarily or to make a loud horn and it is necessary to follow the government's instructions in this regard.
3. Playing songs on DJ etc. is illegal, in addition to its sound is also very harmful to human health and the environment, so its use is not correct in this aspect as well.
4. Excessive use of loudspeakers in meetings and mushairas is not correct and the rules in this regard should be followed.²¹⁶

These details are sufficient to understand the Islamic point of view about noise pollution, sharia prevents human beings from doing everything harmful, and the famous rule of Fiqh is “*al-zarar yuzal*”, so a sound of more than 80 decibels will also be considered invalid according to sharia. Action should be taken against the offshore factories that spread noise pollution so that people can refrain from this heinous act for the future.²¹⁷

2.3.20 Usage of Recourses

Equitable distribution of natural resources is also essential in addressing the problems of environmental pollution. Nowadays, excessive and excessive use of technology is also a reason for the increase in environmental pollution, technology is a double-edged sword, its proper use is very important, pointing out the fact that the Quran says:

And we put down the iron in it a strong bass and benefits for the people²¹⁸

And cast down iron, which has great force and profits for the people.

That is, it has a terrorist force as well as the source of your interest.

²¹⁵ Ahmed Abd El, Karim Salama *Islamic Environmental Protection Law as compared to positive laws*, (Beirut: Dar Iban Hazm), 339-341.

²¹⁶ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings*, 14.

²¹⁷ Law on Environmental Protection in the Light of Sharia, Majid Ragheb Al-Helou, (Arab House for Rarity and Distribution) (2000), 358.

²¹⁸ Qur'an Al-Hadid: 57.

Regarding the use of resources, Ali Muhammad Jamil Daqaq has made several important suggestions, which seem appropriate to present here:

1. Use of resources according to the material and spiritual needs of human beings.
2. There should not be any interference in favor of other human beings (present) and future generations regarding the use of resources.
3. The use of resources should not be harmful to other beings in any way (positive or negative).
4. Since man is the *Khalifatul Allah*, it is his responsibility to find a just solution to this problem, so that there can be a balance between the overall needs of the world and the use of existing natural resources.
5. The indiscriminate use or use of natural resources by any country or nation which is detrimental to the rights of other human beings and creatures should not be tolerated.
6. Islamic principles should be followed for the protection and survival of the natural environment.
7. Natural resources should be used for poverty alleviation.
8. Use of natural resources should be in accordance with Islamic priorities, i.e., the basic needs of human beings should be met on priority, such as provision of food and clothing, peace for citizens, health, medical services, information related to religious and contemporary matters, provision of transport of resources.²¹⁹

2.3.21 Economic Policy and Environment

Islamic economic policies on pollution protection are of two types: Preventive policies, which include limits on industrial production, change in the proportion of components of production, number two: positive policies, including tax policy on pollution, financial support to prevent pollution, policy on pollution enhancement rights, guaranteed insurance policy on pollution, etc. It is in this context that we should also look at the suggestions of The Islamic Fiqh Academy, India, which held its seventeenth Fiqh seminar.²²⁰

²¹⁹ Ali Muhammad Jamil Daqaq, *The Economics of Environmental Protection in Islam is a Theoretical and Practical Study*, (Makkah um al-Qura), 2008-19.

²²⁰ Ali Muhammad Jamil Daqaq, *Economics of Environmental Protection* □181-195.

Resolution of Seminar, Islamic Fiqh Academy, India, held on April 7-5, 2007.

1. It is incumbent upon the industrialists to set up industries that produce pollutants, then they should also use resources that are capable of dissolving these pollutants that it does not harm the environment and other human beings through the environment.
2. The arrival of multinational companies in the country is certainly useful in some ways that it creates competition in the market, and provides quality goods to consumers, but these industries are also bringing with them a pile of industrial waste and various types of pollutants, so the seminar demands the Government of India to make such laws for them, whether domestic companies or foreigners. They should be obliged to act on those which help in the protection of the environment and prevent harmful effects.
3. The dangers that the world is facing due to environmental pollution at present are the religion of most developed countries, these countries did not pay attention to making industries environment-friendly in order to get maximum profit and cheapest production and did not adopt the means to dissolve pollutants, even now that the problem of pollution has taken a terrible situation. The seminar calls for them to correct their attitude towards humanity and urges the Government of India to try to bind developed countries to their responsibilities in this regard as the world's largest democracy and an important global power. do.
4. All countries of the country are instructed to make arrangements to keep their environment clean, things that are polluting the population and causing inconvenience to others, such as excretion on roads and settlements, removing open drains outside the house, discharging dirt in clean collected water, setting up furnaces and chimneys among the population, vehicles. I should avoid the use of Kerosine oil, use of loudspeakers in an inappropriate way, etc., so that the society is protected from dangerous diseases and other harms.²²¹

2.3.22 Accountability and Environment

In order to make the environment conducive within the society, Islam has emphasized the performance of rights and duties. Human beings cannot survive without depending on each other. Islam has not only relied on moral teachings to protect environmental rights but has also protected them through law and established a complete system of accountability for its enforcement.

²²¹ New issues and decisions of fiqh academy: .212.

The first ombudsman of the Ummah was the Prophet (peace and blessings of Allah be upon him) himself, when he went to the markets of Madinah, he would stop from place to place and see the scale, find out the adulteration of things. Investigate defective goods, prevent them from selling groceries. He used to prevent artificial shortage of essential commodities. After the conquest of Makkah, Sa'id bin Sa'id al-'As was appointed governor of Makkah, this continued during the time of the Caliphs, one of the important responsibilities of the governors was to supervise the markets, until the system of accountability became an important institution of Islamic government in Islamic history. The ombudsman is required to be a jurist aware of the Shari'ah rulings on his responsibility, including monitoring of markets, roads, house water, cleaning drains and pastures, monitoring waste cleaning systems, monitoring weights, removing hazards and damages, preventing encroachment on pastures, harming and mistreating animals, as well as preventing them from being tortured and mistreated, as well as their Responsibilities also include assessing the damages and prescribing appropriate penalties. Muhammad bin Muhammad bin Ahmad bin Abu Zaid al-Qurashi, in his book *Ma'alam al-Kubra fi Ma'lam al-Hasba*, has mentioned the position of the ombudsman with the duties of keeping the butchers in the holy places and washing them thoroughly, bringing fish from remote areas and throwing them out of the city if spoiled, not slaughtering animals in houses and shops, but slaughtering them in the altar. He has also written that what will be considered harmful due to environmental pollution and what will not, writes that in this series alias will be taken care of.²²²

²²² Muhammad B. Yahya b. Hasan al-Nujimi, *Environment and its Preservation from an Islamic Perspective*, (Jadda: International Islamic Fiqh Academy, Unmentioned) 99.

CHAPTER-3

Solution of Environmental Pollution in the Light of Islamic teachings

3.1 Nature, Liberty, and Limitations

In the eyes of Islam, human beings are *Ashraf-ul-Makhlūqat*, which is because they are the masters of Allah's creation. It is the most perfect and beautiful of all creatures, including moon, sun, stars, planets and many other creatures such as animals, plants and things. As the Qur'an itself says.

We created man in the best form.¹

Since mankind, including Muslims and non-Muslims, have perfect in their physical structure and nature, as is evident from the qur'anic verse above, it is more likely to be more good-looking than other beings. The following verse of the Qur'an also indicates this:

And We have honoured the Children of Adam. We carried them in the land and the sea, and we have given them as sustenance of the permissible things, and we have made them to excel by an appropriate excellence over most of the those whom we have created²

In fact, Allah has placed beauty in every creation, as Allah says (interpretation of the meaning):

Whatsoever He made, He made well.³

In the light of the Qur'an, the virtue of human beings can be examined from the following different aspects: Such as: virtue of man, in terms of creation, virtue in terms of manhood and *khilafah*, in relation to the invincible universe. The details are listed below. The qualities that Allah almighty has bestowed upon him after the spirit of Allah almighty has breathed into man, the next virtue that Allah has given him is the ability of the Khilafat system, which is present in every human being. Allah sent Adam (peace be upon him) as caliph in the world so that Adam (peace be upon him) and his descendants could establish in the world a system of life that was in

¹ Qur'an Ten: .04

² Qur'an Israa, .70

³ Qur'an Prostration: 07

accordance with the will of Allah, which Allah had explained through His Messenger. In establishing this *khilafah* system, all the qualities that were required in any creature were given to man by Allah Almighty, since these qualities are in every human being, every human being deserves it and, in this regard, he has also been given the power of will and authority, so this is his greatness and virtue which has not been given to any other creature. ⁴However, in many places in the Qur'an, the beauty of human creation, its intelligence, and beautiful organs have been described very prominently, which clearly shows that Allah has paid special attention to this creation. It is a fact that man is naturally weak, and he also creates corruption in nature, yet Allah has given special attributes to him, which shows that in this system of material existence, there is a special glory of humankind in the court of Allah. The main reason for this is that Allah has given man a unique nature and structure in every rational, physical and spiritual sense. The same idea has been written in the exegesis of Sayyid Qutb Shaheed, in "*Fi Zilal-ul-Quran*", which seems appropriate to present here:

This verse reveals Allah's rewards on human beings, Allah made him a perfect beauty, Allah's noble attributes created the creation with beautification, in this verse or similar verses, the specification of human beings refers to the compatibility of his organs, and in everything, perfection means moderation, due to which he has superiority over other creatures. ⁵

In this verse, 'man' refers to humanity, which includes both Muslims and non-Muslims. In this regard, the great exegete of the Qur'an, Allamah Mahmud Alusi al-Baghdadi, is stated below as:

In this verse, man refers to the gender of humanity, which includes both believers and disbelievers. ⁶

Interpreting the latter verse, Isma'il ibn 'Umar ibn Kathir (1300-1373) wrote that man's nobility is due to his outward beauty. Allah has created it in the most beautiful and perfect form. Therefore, a man walks straight on both his feet and eats food with

⁴ Afif Abd El , Fata Tabbar *Waheddin al-Islami* (Beirut: Maktaba Dar-ul-Ilm al-Mullayyin, 1989),136-135 .

⁵ Siddqtab, *In the shadows of the Qur'an* Edition 5 (Kuwait: Wazarat al-Awqaaf wal-Shu'un al-Islamiyyah, 1967)•193/8-

⁶ Shahabuddin Mahmud bin Abdullah Alusi, *Ruh al-Ma'ani*, (Lebanon, Arab Heritage House, Ghimdkour) 175/30-

his hands, while other animals walk with four legs and eat with their mouth. Then a person distinguishes good and evil with his eyes, ears, heart and mind, etc. He understands the religious and worldly benefits and necessities of things. For this reason, man has superiority over all animals and all creatures, he says:

A man can stand on his feet, eat with his hand, while other animals walk with all four feet, and give man hearing, sight and heart. ⁷

From the above Qur'anic verses and the exegetical statements mentioned in their context, it is very clear, how valuable man and humanity are in the eyes of Islam and what are its causes and factors. Due to his form and intellect, language and speech, divine creation, control over other creatures, strategy, livelihood and many other unique and distinct physical and internal elements, human beings have the superiority and preeminence over all other creatures. No one is allowed to violate this rule. Apart from other creatures, even man himself cannot destroy the creative nobility of human being. The Qur'an says:

That is why We ordained for the Children of Israel that whoever kills a human being in exchange for blood or for spreading mischief in the earth, it is as if he has killed all human beings. ⁸

The above verse explains how important man and his life are in the eyes of Islam. If this respect of man is not lost, not only will the survival of mankind be in danger, but it will be a threat to the whole world.

It is clarified in the above statement that in Islam, the importance of human beings is more than all other creatures. In Islam, the virtue and taste of human beings can be explained in the following divisions:

- Virtue of man in terms of being Khalifa-e-Allah
- The virtue of man in relation to his creation
- Human virtue in respect of human self-respect
- In relation to the universe of man's excellence
- The virtue of man in terms of knowledge

⁷ Isma'il ibn 'Umar ibn Kathir *Exegesis of al-Qur'an al-'Azim* (Lebanon: دارالمعرفة, Beirut, 1984), 51/3-

⁸ Qur'an Al-Ma'ida:32

These are some of the important divisions of human virtue and superiority, but apart from these, the virtue of man can be described in other ways, below are some important points of these aspects:

It would be appropriate to mention here that man is also distinguished by his creation. The other creatures of the universe appear to be the power of Allah Almighty, while Allah created man with both his hands. The Qur'an says:

The Lord said: "O Iblis! What prevented you from prostrating to him (Adam) that I made with both my hands?"⁹

He has a good knowledge of how Allah's hands are blessed. However, even if the word hands are interpreted and taken to mean power, as many theologians have interpreted, it is proved that God has described man's creation in a unique way, which allegedly proves his creative excellence.

The virtue of man is also evident from the aspect of spirituality. The description of this is that when Allah created man, he sent him as His Caliph and descendent to enforce the *shari'ah* rulings on the earth. This ability of descendant is present in every human being. Allah has bestowed all the qualities and virtues of the worldly caliphate in mankind and has made him aware of all these things.¹⁰

These details show that the Qur'an has portrayed man positively, praised and appreciated him, and not only valued him due to his morals, aesthetics, and many outward and internal accounts, but in many ways gave him superiority and precedence over other beings. However, the Qur'an has also condemned the same human being for various reasons. It has been described as cruel, ignorant and hasty. But despite this, the view of Islam regarding man is that he is a noble man. Yes, due to some external factors, there is a problem in it, which he himself is responsible for settling.

It can be said that due to important matters such as his own nature, creation, attributes, moral values, knowledge, invincible universe and *khilafah*, etc., man has the power and superiority over all creatures. In the eyes of Islam, this is the status of man. Now it is necessary that man should know his Creator by recognizing himself and

⁹ Qur'an AM: .38

¹⁰ Abdul Fattah, Ruhuddin al-Islami,135.

identifying himself in the light of universal and subjective evidence. All this superiority of man is only so that he can get the knowledge of Allah and the knowledge of Allah is not impossible without the knowledge of himself. If man becomes his own, he will also become Allah's acquaintance. He will realize his responsibility and position of khalifah and instead of creating corruption and destruction in the universe and adopting a destructive attitude, he will adopt a constructive and progressive attitude. If a person understands this secret and acts according to it, then he will definitely live in harmony with nature. As a result, there will be peace and prosperity in the world and all the birds, and other animals, plants and everything will prostrate themselves in the court of Allah and prostrate themselves for it.

3.2 The Role of the Qur'an in Creating Eco-Friendly Atmosphere

There have been instructions about nature and environment in Islamic literature, Quran, Hadith and Islamic jurisprudence in hundreds of different ways, which we have mentioned in detail in the second chapter, somewhere the importance of the wind was highlighted, somewhere the greatness of water was showed, somewhere the difference between light and darkness was clarified, somewhere the sky, the earth, the stars, the planets, the sun and the moon, the rain, the formation of clouds, the formation of lightning, the creation of fog, etc. Similarly, other creatures have been mentioned in the Qur'an, such as cows, horses, goats, donkeys, mules, wolves, camels, elephants, cattle, etc. At the same time, various birds, insects have also been mentioned, such as crow, honeybee, beak, spider, bee, etc. Similarly, the stone and tree, the sea, the rock, the cave, the valleys, the canal and the wind, the air and the other have been mentioned again and again. These things have been discussed in detailed in the second chapter. Apart from this, various types of vegetables, fruits and other food gifts have been described, such as onions, lentils, *man-o-salwa*, honey, grapes, olives, dates, apples, bananas and pomegranates, etc. These qualities and blessings play an important role in making us established an eco-friendly or nature-friendly view.

On the other hand, there are indications regarding the protection of nature, and the prohibition of destroying it, such as: in the Qur'an, the words '*Mizan*' and '*Adl*' are used with the manifestations of nature, as well as it is said that we have sent down everything in a certain quantity, it indicates the balance of nature, as well as the

human being is called 'Allah's descendant on earth'. He has been authorized responsible of protecting the land, he has been made the custodian of the treasure of the land, the concept of trust has been given, he has been forbidden from destruction, cruelty has been forbidden, and in this regard the biggest notion given is the concept of 'destruction in the earth', in which every environmental problem occurs. The Qur'an forbade 'destruction in different places' and gave a stern warning. Regarding the Qur'an's view of the universe, Sayyid Husain Nusrki writes:

The Qur'an indicates in many verses that Allah divulge several secrets of hidden universe and the demonstrated world. This revealed universe is not autonomous, in order of reality but it is a manifestation of a great universe, it starts from there. ¹¹

In this research, we have come to the conclusion that obviously the Qur'an does not give any direct instructions regarding environmental issues, but it has tried to brainstorm and train man through different verses in such a way that he develops importance and greatness towards the environment, he should consider the environment as god's blessing and trust, he should consider all the people living in this environment. He thinks of creatures as a creature of God like himself, he should pay their rights, he should be saved from evil, he should love it, he considers extravagance to be illegitimate, he considers it a sin to hurt any living being, and he believes in using everything in this universe as a trust and bringing it to future generations in the right state, which is the requirement of trust. In order to understand the gist of this discussion, we have to understand the chart of the Qur'an in which we have tried to show how much importance the Qur'an has given to the environment and nature, how many times it has used words related to the environment and many words have been used again and again. We have made a list of the words used directly and indirectly related to the environment in it and have listed them with verse numbers so that the reader can get an idea of how much importance the Qur'an has given to this subject.

¹¹ S.H. Nasr, Islam and the Environmental crisis, MAAS Journal of Islamic Science, Vol: b, No. 2, July-Dec. 1990.

3.3 Liberty of Usage of Natural Resources

After a detailed description of nature and human being in Islam, it seems appropriate that we know the secret of nature and how much part man has in it. We all know very well that man is the Caliph of Allah on this earth, so he is not only the central title of the whole book of the universe, but also as the Caliph of the objects of the universe. Allah says in the Qur'an:

It is He who created all the things of the earth for you. ¹²

Not only did Allah create all things in the universe for the service of mankind, but as mentioned in this hadith, He created the world for the service of mankind and man for his worship. By making man his deputy and caliph and virtual owner, the caliph is called the one who “exercises the powers bestowed upon him in one's country as his deputy”. ¹³

In addition to the above verse, in many places in the Qur'an, it has been repeatedly declared that the whole universe has been created for the benefit and use of man. Similarly, in the Hadith, the cause and purpose of the creation of the universe has been clearly pointed out. In this regard, a narration is quoted below, which has been narrated by Hakim from Ibn Abbas:

Abdullah ibn 'Abbas (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Allah revealed his Verses on Isa a. s and said O Jesus, believe in Muhammad and command your believers from your ummah to believe in him, because if it were not for Muhammad, I would not have created Adam or Paradise or Hell.” ¹⁴

The above verse and tradition testify that the entire universe has been created for mankind and he has the eternal right to dispose of it and use it positively. Apart from this, man has also been ordered to use these rewards instead of God. Allah says (interpretation of the meaning):

¹² Qur'an, Al-Baqara: .29

¹³ Syed Abul Ala Maududi, *Tafaheem-ul-Quran*, (New Delhi: Central School of Islamic Publishers,2014), .31

¹⁴Muhammad ibn 'Abd Allah al-Hakim, al-Mustadrak 'Ali al-Sahihin, Hadith No.4227-

O you who believe! Eat of the pure things We have given you as sustenance and give thanks to Allah if you worship Only Him. ¹⁵

It is clear from this verse that it is obligatory on us to take advantage of the rewards given by Allah and take advantage of it. It is not only that we should benefit from the rewards of Allah, but also announce and express these rewards, as Allah says (interpretation of the meaning):

And express the blessing of your Lord. ¹⁶

Islam not only enjoins man to use the resources of power, but also exhorts him to express the rewards of God and supports the enjoyment of the appearances of the universe, but also strictly prohibits the prohibition of forbidding anything lawful and permissible on his behalf other than the lawful things, which Allah forbids. The Prophet (peace and blessings of Allah be upon him) was commanded that he could not make any lawful thing unlawful on him. Allah says (interpretation of the meaning):

O Prophet, why do you forbid what Allah has made lawful for you? ¹⁷

From all these things, it can be concluded that Islam not only allows the use of the resources of power and the exhibition of nature, but also encourages the blessing to be thankful. It also strictly prohibits the use of these lawful things and illegal means. No one has the right to exercise undue caution by using the resources of nature. All this is because the Qur'an has declared that the whole universe is a distortion for man. Allah says (interpretation of the meaning):

And put in your work whatever is in the heavens and whatever is in the earth by your command. ¹⁸

¹⁵ Qur'an Al-Baqara: 172.

¹⁶ Qur'an Al-Dahi:11.

¹⁷ Qur'an, Prohibition: 1.

¹⁸ Qur'an, Kneeling :11- 13.

In the light of all these sayings, we know that Islam has made man the Caliph of Allah for the use of the resources of power. For this, the whole universe was sanctified, he was ordered to express his blessings, he was asked to use the rewards of Allah and, therefore, he was strictly forbidden from using any blessing from God, but he was also promised to increase the blessing by using the sanctification. The Holy Qur'an has made it clear that the power of the universe is that man can enjoy these things. Now, if a person uses these things properly, persists in moderation, avoids inflation and worships Allah and thanks him for these blessings, then this use of resources will not only bring him a reward in the Hereafter, but he will also get its reward in this world i.e., the blessings will increase. On the contrary, if we object to these blessings without any reason, then it will not only be the reward of these blessings, but it will also be the cause of God, and one form of this blessing and punishment can also be that the blessing should be taken away from us.

3.4 Human limitations in the usage of Natural Recourses

The Qur'an confirms the fact that Allah has every blessing and abundance of everything. water, air, greenery, flowers, minerals, sea and sea treasures, etc., all the blessings of the heavens and the earth are uncountable with Allah. However, it is also a principle of nature that it has opened the doors of its blessings according to the need of man. Thus, the Qur'an declares:

We have treasures of everything, but we send it down in certain quantities. ¹⁹

The wisdom of sending down this certain number of resources is also that the servants should not accept them, do not destroy them, but use them moderately. Pointing to this wisdom and philosophy, it is clearly stated in the Qur'an:

If Allah had opened the doors of His sustenance to mankind, they would have rebelled in the land, but Allah sends down as Much as He wills. ²⁰

¹⁹ Qur'an Stone: .21

²⁰ Qur'an, Shura:27.

Today, when the blessings are available to man in limited quantity from Allah, which are sufficient for the resources of nature and man's needs of life, but still man is committing carelessness in it, due to which the resources are proving to be poor and insufficient to meet the needs of man despite their abundance. According to one estimate, the Third World War is likely to be on the issue of water. Obviously, like water, the issue of air and air transparency is also becoming serious. Today, due to various pollutants, our air has become polluted with pollution. The day is not far when stations should be set up to get fresh and clean air and people should stay there for a while and breathe in the clean air. The darkness of the universe is declining day by day. In the direction you looked, instead of lush green valleys, there was no forest of buildings, no smell of flowers or bubbles. Water stocks are either drying up or getting polluted, as well as various animals are becoming extinct as a result of the poisonous atmosphere, the world of global warming is that the avalanches are melting, so our world remains a complete interpretation of 'destruction of the earth'.

Allah has kept a balance between the things of the universe and the appearance of nature. As long as that cosmic equilibrium is maintained, the system of the universe will remain right and when this cosmic equilibrium is interrupted, the system of the universe will be negatively affected and gradually this universe will start moving from existence to non-existence. In the places where the Qur'an depicts the Hour and the great revolution is depicted, the first incident of the elements of the universe being angry and scattered is described. This means that the universe will collapse due to the imbalance of its elements and components. And all this will be the end of what man has done in his own hands. That is why Allah commanded us not to disturb the system of nature and not to commit revolt in it. The Qur'an says:

And he established the table; it requires that you do not disturb the table. ²¹

Allah almighty has made the earth stable by passing through many stages of creation, which has made it habitable for man. It is now the responsibility of all human beings to maintain this moderation of the earth. In the Qur'an, there is a strong message of mischief on the earth. 'Corruption' is used in many senses in the dictionary, including one meaning that a person becomes infected and stinky. For example, if you say

²¹ Qur'an, Rahman: 8-7.

'*Fasadat ta'am*', it means 'food has become contaminated'. In the context of this literal meaning, if the verses of the Qur'an are recited where 'corruption is forbidden in the earth'. Or where Allah's displeasure is declared for the '*Mufsidin fi al-Arz*', Corrupt on the land, then it is clear that do not make the earth and other manifestations of nature as destroyable or inappropriate for use.²²

In the same way, if we treat the phenomena of the universe well and protect them, then we will get its reward in the Hereafter and Allah will increase these resources in the world as well. However, if we dishonor these blessings and destroy the resources, we will be punished for this thanklessness, in which it is possible that these resources may be taken away from us. In this regard, the relevant verses of the Holy Qur'an are quoted below, which will make our opinion clearer. Allah says (interpretation of the meaning):

Do not spread corruption in the earth while it has been reformed, and god's mercy is nearer to those of good deeds, with fear and repentance.

23

In another verse, Allah says:

If you are grateful, I will reward you more, and if you disbelieve, my punishment is severe.²⁴

Man is the 'Deputy of Allah on the Earth' by Allah and the whole universe has been destroyed for him, but this *Khilafah* and goodness is constructive and not destructive, because sabotage does not match the sense of Islam, he is the only Caliph of this universe, man is not the real owner and sovereign, so only Allah has full authority of this *Khilafah*. In addition to making man a caliph and making the universe a contempt for him, man has also been entrusted with many responsibilities. Man has rights over these blessings, but he is also accountable to Allah for their proper use. The owner of all things, including man, is the true God, and to Him all have to be returned. If we

²²Abdul Qader Al-Razi, *Mokhtar Al, Sahah* (Deoband School of Fiqhiyyah al-Ummah, not mentioned (.5-3

²³ Qur'an Customs: .56

²⁴ Qur'an, Ibrahim :07.

have many rights, so do our responsibilities. According to Ibrahim Izdemir, all the earliest and later scholars agree that the only purpose of the creation of nature is not only to serve human beings. Quoting from al-Biruni's quote, he says:

*Man does not have a right to exploit the other kingdoms for his own desires, which are insatiable, but may use them only in conformity with the law of God and in this way.*²⁵

Further he Quotes from shaykh-ul-Islam Ibn Taymiyah, he writes:

*In considering all these verses it must be remembered that God in this wisdom created all these creatures for reasons other than serving man, because in these verses He explains only the benefits of these creatures to man.*²⁶

At the time of reciting all the verses of the Qur'an on the phenomena of nature and human rights, it should be clear that in the knowledge of Allah, it was present that the purpose of the creation of the manifestations of nature is in addition to serving human beings. Because in these verses, it is only stated that what is the benefit of man with these phenomena and the universe.

Undoubtedly, the treasures of Allah are infinite, man is the master of Allah's cause, he is the master of the creation of God, and the whole universe is within His reach, but it is also a fact that Allah has given unlimited amount of wealth to the needs of human beings. The Khilafat are bound by the limits. There are also many other purposes for the creation of the universe. While Islam gives us many rights, it also deals with many responsibilities of the universe. It is necessary that while using the resources of nature, we should also keep these limitations in mind and keep the sense of accountability on the Day of Resurrection. If we adopt a persistent attitude, these resources will increase further. Otherwise, it is not far away that the universe will stop and will remain incomplete.

²⁵ Ibrahim Ozdemir, Richard C Foltz and Azizam Baharuddin (Eds), *Towards an understanding of Environmental Ethics from a Quranic Perspective, Islam and Ecology*, (Cambridge: Harvard University Press, 2003) P. 26,

²⁶ Ibrahim Ozdemir, *towards an understanding of Environmental Ethics*, 26.

Unit 2. Islamic Philosophy of Ethics and Environmental Pollution

3.2.1 Philosophy of Ethics of Islam

In this unit, we will try to find out what kind of moral teachings Islam has given us, by following that environmental pollution can be avoided and the existing pollutants can be prevented and eliminated. Firstly, attention will be drawn to some preliminary and important issues related to ethics. It will then examine how we can reduce environmental pollution by following these ethical principles.

It is a fact that today in the world of materialism our moral values have been overwhelmed, man is armed with science and technological weapons, but he has turned away from the values that could protect him from endless desires. Today man has become a slave of emotions and desires, no moral restriction is acceptable to him. Lust, material competition, the pursuit of infinite wealth, immorality, cruelty, selfishness and other moral evils are embedded in it, which are directly or indirectly negatively affecting the environment. The one who has a factory wants to make ten number of factories, the one who has one car is trying to get another, the one who has an expensive car is in the race to get a helicopter and a private jet. Similarly, every country is trying to make nuclear weapons to establish its dominance in the world, a large number have many nuclear weapons, all these things are directly or indirectly destroying the environment, where there are many ways to stop them, the moral teachings of Islam can play a very important role in this regard. Sayyid Mujtaba Mousavi Lari believes that if a person lacks morality, he can never stick to justice.

Without excellent virtues and spiritual guidance man would wander from the path of justice which leads him to the peak of greatness and perfection.²⁷

Without great goodness and spiritual guidance, man deviates from the requirements of justice, justice that makes him great and complete.

²⁷ Sayyad Mujtaba Mousavi, *Youth and Morals*, (Tehran: E-list-Gostarash-e-Farhang-Islamic, 1990), 21.

It is impossible to establish a safe and perfect human society without equipping the human members with morality and spirituality²⁸

It is impossible to create a perfect society without morality and spirituality.

3.2.2 Ethics of the Qur'an

When we talk about ethics under the environment, it refers to the moral teachings of Islam by following which the environment can be protected, guidance is given in this regard in different places in the Qur'an and Hadith, in chapter two we have presented these verses and hadiths in detail. The Qur'an prohibited greed, prevented jealousy and suspiciousness, strictly forbade 'corruption in the earth', show off, superiority of wealth from each other, all of them were strictly forbidden, Islamic literature gave the concept of trust, gave the concept of, that is, it is the responsibility of man to do good and forbidding from wrong, it also gave man to stop any kind of harmful work harm to human beings, but to benefit humanity. He was encouraged to do everything. In general, dumping garbage in the wrong place, polluting the air, avoiding acts that harm human and animal life, making noise, etc. were all prohibited.

The question remains, how do we judge beauty? In this regard, epistemology tells us that man is always in need of divine revelation to uplift their morality. It is against the Qur'an to consider only human intellect as the standard of judging beauty and exquisiteness. This is illustrated by the following passage:

From an epistemological point of view, with respect to how we know what is right and what is wrong the Qur'an emphasizes the human need for divine guidance in ethical matters.²⁹

According to the theory of knowledge, the Qur'an emphasizes divine guidance on the attainment of right and wrong and moral teachings to human beings.

3.2.3 Environmental and Ethics

Today we are looking for a broad and global ethics to address contemporary environmental issues and challenges. Islam guides us very deeply and deeply to solve

²⁸ Sayyad Mousavi, Youth and Morals 21.

²⁹ Joseph Runzo and Nancy M. Martin, *Ethics in the World Religions*, (Oxford: One world Publications, 2007), 117.

the environmental problems we are facing today. Today many environmental problems have arisen in the name of industrial production and development, what kind of moral teachings religion gives us to combat these problems, we will discuss below.

In view of the current environmental problems, the first thing we need is to change our consciousness about nature and environment so that an eco-friendly society can be formed. It is a fact that human beings do not even protect what they do not respect, today we are exploiting the environment and nature, we need to change our attitude towards the environment. With the morality that Islam gives us, we can change our views on “earth” and “life”. Islam tells us that all life is like a web, the sanctity of every fabric is essential for us. Joseph Renzo has described nature and good behaviour and the universe and morality as compatible and companionable with each other in Islam.³⁰

3.2.4 Foundations of Morality and Environment

In Islam, faith and righteous deeds are essential conditions for paradise, we all know about faith. The question is, what is action? In fact, there are three types of processes:

- Worship such as fasting and prayers, etc.
- Matters such as buying and selling etc.
- Ethics and ethical values towards humanity

The latter of them is a very long list of morals. Here are some basic ethics that if followed, they will go a long way in preserving our natural blessings, the universe and the environment.

Greed

Greed is said to show desire in other people's things. It is a psychological state of human beings. The inevitable effect of this condition is that a person is attracted to materialism, which dominates his heart and mind all the time. This materialism is the result of uncontrolled aggression. The result is that man loses the sanctity of everything and violates all moral values. In fact, man's desires are endless. Greed is an infectious disease. It eliminates oppression, insecurity and persecution and replaces them with war. And as a result, all moral values are broken. As a result, vested

³⁰ Joseph Runzo, *Ethics in the World Religions*, 117.

interests create ideas in our minds that are based on materialism. In a society where wealth is man's vision, good morals can never be used. Such a person cannot even walk on the path of natural life. Morality actually harmonizes our physical and psychological movements with the human system. Lack of ethics is one of the major causes of murder, war and conflict in human society. In this regard, Dr. Carl ka writes:

A society which gives priority to economic affairs can never be inclined to morality which requires complete obedience to the laws of life morality, undoubtedly, leads us to the truth and organizes all our physical and psychological activities in accordance to the human system. Moral excellence may be compared to strong engines which functions properly. Dissension in a society is not but a consequence of immorality”.³¹

A society that prefers materialism cannot have a moral tendency, in order to achieve morality, life will have to be subject to moral restrictions, which will guide us in the way of truth and integrate all our physical and psychological actions into a human system, high moral character can be described as a strong engine that works well because of its subtle system. Moral bankruptcy is the main cause of decline in society.

Oppression

It is an accepted fact that subjugation destroys society. Cruelty is a scourge that affects the mutual way of life among human beings. The effect of this tyranny is that great historical civilizations and governments have disappeared. Cruelty is not just about killing a human being, it is clear. When we speak of cruelty about the environment, we mean every action that negatively affects a human, animal or atmosphere. For example: littering the wrong place, pouring toxic gases into water bodies, using fertilizers that kill insects, using a ride that pollutes the environment, etc. The oppressor can commit any kind of crime to fulfil his desires, but he does not know that under the divine system, one day his power will decline, as the Qur'an says:

³¹ Sayyad Mousavi, Youth and Morals, 218.

And those days we rotate between people³²

Sayyid Mujtaba Mousavi writes in this regard:

*Unfortunately, today oppression has reached its peak, the flame of oppression and injustice rage through various classes of society and threatens the fire of human civilization with sure destruction. The agents of oppression abuse the rights of human societies and rob them of their resources and wealth with every available means, while the situation of justice appears helpless.*³³

Enmity

In the eyes of Islam, enmity is also a terrible process, it also has a role in destroying the environment, the major powers of the world are making new weapons in each other's enmity, even natural chemical weapons are becoming common, as well as nuclear weapons are also being made abundantly, one explosion will affect the creation and atmosphere of large parts of the world, Islam also banned on these things and stated:

And let not your enmity with people that they prevented you from the Masjid al-Haram persuades you to oppress (them).³⁴

Here it seems appropriate to quote a quotation for this occasion:

There is not a heavier burden or more dangerous behavioral or psychological disaster that inflicts man more than enmity and the act feelings of hatred against others. Loathing is one of the most disadvantageous feelings affecting man's happiness and tranquillity. Hatred slims from the power of anger ad destroys man's spiritual balance.³⁵

There is no greater psychological illness than enmity and hostility. Thinking ill about others is the biggest evil. Hatred destroys the peace and happiness of one's own private life. Enmity is the product of anger and disturbs a man's religious balance.

³² Qur'an: Al-Imran, .140

³³ Sayyad Mousavi, Youth and Morals, 218.

³⁴ Qur'an, al-Ma'ida: .2

³⁵ Sayyad Mousavi, Youth and Morals, 218.

When a person is angry, his psychological balance is disturbed. Often enmity is the result of disagreement, which is a precursor to crime. Anger ignites the fire of revenge in us, and it inspires and invites us to avenge evil with evil. Anger and subsequent hostility also lead to diseases that are often incurable.

Anger

Natural psychology deviates from its place as anger is said. Anger hides a man's intellect and makes him an animal and he cannot accept reality. After this, in anger, the man commits crimes, for which he has to bear the consequences for the rest of his life. Anger creates a state of frustration and self-confidence in a person, and the ability of justice and reason in man is lost. If we remain angry all the time and keep getting angry with what people say, then our whole life will be like war. Therefore, it is important to control anger, in this regard the following passage further guides:

A psychological state which leads one's nature to diverge it from its natural path is anger. The evil of anger blinds the mind and can turn a man into an animal which lacks any realization of reality.³⁶

These are some examples which have a special connection with environmental pollution, for example, the inevitable benefit of greed is that we are using resources such as water, air, flowers, fruits, etc. Similarly, cruelty to the environment such as excessive fuel burning, indiscriminate cutting of plants, etc. are such issues that are increasing hostility towards the environment and as a result our environment is becoming more polluted. On the contrary, ethics such as patience, gratitude, justice, justice, friendship and gentleness are issues that have a positive effect on our environment and do not pollute the environment.

³⁶ Sayyad Mousavi, *Youth and Morals*, 218.

Unit 3: Ijtihad and Islamic Solutions

3.3.1 Ijtihad and Islamic Solutions

Environmental problems are one of the burning issues of today, these issues are increasing day by day, they are not only a challenge for humans but also a big challenge for the life and survival of other animals and plants etc. The situation is that if these environmental problems are not overcome soon, then not only humans but also the lives of other creatures will be in danger. This can be best understood in the light of the following passage:

“This land, which has nurtured millions of human beings for thousands of years, has now become defunct; its floor has become loose. The winds have become extremely strong. Rivers and seas have become polluted, and the flora and fauna have all become unsustainable. The environment of the entire planet has changed. Move around the earth. Life and life. All have become weak and ineffective. At the same time, it has become so dense that the earth is very hot. Now it is near that the earth will either become very cold or come in the snowy period or it will become so hot that it becomes a desert.”³⁷

The fact is that since time immemorial, man was living an eco-friendly life and was in harmony with nature. But in the endless race for progress, rest and self-preservation, the pressure on the environment increased. After the Industrial Revolution, this theory developed further. As a result, the environment-friendly system of life began to change rapidly, which had never happened before. As a result, greenhouse gases began to increase in the atmosphere, large-scale forests began to decrease. Biodiversity began to disappear. The fertility of the land began to decrease and above all the environments began to become polluted. The negative effects of these issues are that the weather began to change, the ozone curtain began to raise, sea levels rose, agricultural production changed, and so did the lack of biodiversity. The result is that there was an environmental crisis on the surface of the earth, which affected the earth and all the life living on it. The following passage highlights this clearly:

³⁷ Muhammad Shams al-Haqq, *Environment* (New Delhi: National Council for Promotion of Urdu Language, 2002, .189

Since the beginning of human civilization, mankind has lived in a competitive relationship with nature. His relentless pursuit of natural progress, comfort and security has resulted in increased stress on the environment, particularly since the industrial revolution. Consequently, the life sustaining environment has been forced to transform more rapidly than ever before. Human tendency to exert a negative influence on ecology has resulted into rapid increase in the greenhouse gases in the atmosphere.³⁸

From this passage, it is clear, what are the major environmental problems of today, what are their reasons, what are their effects on humans and other lives and what is their scientific solution? The topic of problems has been discussed in detail in the first chapter; here we will talk about the solution of the environment.

3.3.2 Principles of Jurisprudence and Environmental Protection

Fiqh refers to the basic principles of Islamic *Shari'ah* and the legal rules and regulations of Islamic jurisprudence, using an expert jurist interprets detailed rulings from the sources of *Shari'ah*. There are only two original and primary sources of *shari'ah*, the Qur'an and the Sunnah. Then, on the basis of the evidence of these two, the rest of the sources, including Ijma and Qiyas, *Istehsan*, *Maslah Mursala*, *Istashhab*, and sayings of the Companions, come to their respective levels. In order to derive detailed rulings from all these sources and to organize them, not only deep insight and deep jurisprudential view is required, but in order to carry out this process, there are also some fixed issues, established principles and regulated rules and rulings, which have to be kept in front in this whole process. This branch of jurisprudence can be taken advantage of to formulate principles and guidelines regarding the environment, to ijtehad about new issues, for this it is very important for the scholars of the Ummah to be aware of the seriousness of environmental problems.

***Ijtehad* and *Shari'ah* Objectives**

There are three pillars of *Shari'ah* among them are Ijtehad (1) sources of origin, (2) Jurisprudence and (3) objectives of *Shari'ah*. First, we should look at the rulings of *shari'ah*, and then we should apply the results that come out of them to the general

³⁸ S.V.S Rana, *Environmental Studies*, (Meerut: Rastogi Publications, 2010), 129.

rules. In this way, we will get principles that we will be able to apply to other partial problems.

Now in view of the above fact, we will address them on environmental issues. According to principles, the objectives of *Shari'ah* are five: (1) protection of religion, (2) protection of self, (3) protection of intellect, (4) protection of race and (5) protection of property.

The objectives of the *Shari'ah* are defined by the exception of man's worldly and worldly spices, and human reconciliation is divided into needs, pilgrims, and praises and accomplishments, in this sense the objectives are also divided into three types:

1. Objectives Necessary
2. Objectives of Necessities
3. Objectives of Praise.

Scholars have defined and divided the objectives with their *ijtihad*, which is why there is a difference of opinion in this regard, so the majority have made it dependent on five: the protection of religion, the protection of the self, the protection of the intellect, the protection of race, and the protection of wealth, while some have considered the protection of ancestry as a permanent goal, thus reducing the number of objectives to six. In addition, the famous jurist Shahab-ud-Din Qarafi has also described the letter "Earth" as a separate purpose, while contemporary jurists have extended the list to twenty-four by adding justice, freedom, equality, and peace, a brief description of which can be seen in Dr. Ali Bardak's book "*Maqasid al-Shari'ah al-Islamiyyah wa Touzifah Lahl al-Mashakal al-Masirah*". From the above explanation, it was found that this is not absolute, there is scope for increasing it, so the protection of the environment can also be included in the objectives of *Shari'ah*, and this is possible from two angles.

The first angle: is that the objectives of the *Shari'ah* should be considered as part of the *Shari'ah*; Allamah Sha'tbi has stated two purposes of the form of *Shari'ah* :

1. Establishment of religious and worldly spices.

2. It is necessary to remove the soul from the desire of the soul and enter into the will of Allah.³⁹

The achievement of the first is to establish a system that guarantees the happiness of this world and the Hereafter for man. The second goal is to put the man into this righteous system, and obviously when the environment is not right, there will be many obstacles to entering this system, so the protection of the environment is also a goal of Sharia.

The second angle: to be trusted as a guardian in order to fulfill the objectives of the foundation. Considering the rulings of *Shari'ah*, it is clear that the proper and perfect payment of many religious obligations is dependent on the health of the elements of the environment, such as climate, soil, vegetation, etc., so the protection of the environment is the cause of fulfillment of the purposes of the *Shari'ah*, so all those actions will be prohibited and forbidden, which threaten one's religion, intellect, race, life, property and property, because The environment actually deteriorates when a religion, intellect, race, life, property and property are threatened and these things are believed to be affected.

The objectives of *Shari'ah* have a special connection with environmental issues, especially with regard to the existence of human beings as caliphs of the earth. Scholars have formulated many jurisprudence rules in different periods of history. This work started from the periods of the Prophets, The Companions and the Followers and reached the later scholars. Later scholars benefited from and preference to the earlier scholars. Even today, we can easily solve our new problems, especially environmental problems, in the light of these jurisprudential rules. The following lines discuss some of the most important rules of jurisprudence with which we can solve today's environmental problems.

(1) ***Be Harmless and Inoffensive***

We all know that the Law allows us to do everything profitable and command others to do it. In the same way, it is forbidden for every person. Therefore, we can say that 'all things are prohibited', that is, everything harmful is prohibited, and in the same way, every beneficial thing is prescribed.

³⁹ Ibrahim bin Musa bin Muhammad al-Lakhmi al-Sha'tabi *Approvals* (Qahir: Dar Ibn Affan), 2/289.

In the light of this rule, we can say that anything that is harmful to the environment is disturbed in its balance and pollutes the environment and it has a negative effect on health. The purpose of this principle of jurisprudence is to protect the environment. An example of this is that for example, forest trees are cut so that wood items can be made from it, but on the other hand, deforestation is spoiling the balance of the environment, so the wood will not be cut so that the balance of the environment is maintained. It should be noted here that there is a personal benefit in cutting wood while there is a collective benefit in not cutting. Therefore, collective profit will be preferred over personal gain.

(2) ***The Rule of Destruction***

This *shari'ah* rule is also very well known, it means that whoever destroys someone's wealth, then it is obligatory for him to accept it. This rule also protects our environment, because when a person has to keep in mind that it is necessary to deal with corruption, he will not even commit environmental corruption. In the same way, we will not use the resources with the power of nature or poverty, because the fear of destruction is attached to us.

(3) **(3) The rule of warding off spoilers is more important than bringing benefit (*Dar'u almafsadah alawla min jalb al manf'ah*)**

The advantage of this rule is that if there is a aspect of both beauty and beauty in something, then priority will be given to the aspect of constipation and it will be prohibited. For example, in a locality there is a bread cook's shop from where people buy bread, but due to fog, the health of the residents of the locality is harmed, then this shop will be closed because there is a conflict of both profit and convenience and the convenience is also high, so profit will be abandoned, and the problem will be done first.

These are the three rules of jurisprudence on which contemporary environmental issues have been framed. For the benefit of the slaves. These rules reveal what is obligatory for a person to do and what is obligatory to do not do. It also made it understandable how much this work was for others, even if it was the right of the matter. These rules govern the affairs of the slaves, providing ideal foundations for how the slaves deal

with each other. In order to solve environmental problems, jurists should also take help from these principles so that humanity can be saved from maximum 'harm'.

Rules of jurisprudence

One of the most important discussions of principle of jurisprudence is the rules of jurisprudence, after its definition and division below, we will try to see how we can benefit from it in solving the problems of environmental pollution.

Definition of Rules of Jurisprudence

According to Shaykh Mustafa Zarqa, the rules of jurisprudence in a short legal text refer to the principles of jurisprudence which generally include the *Shari'ah* rulings on the issues entered under their subject. The rules of Islamic jurisprudence which are the guidelines for the protection of the environment are as follows:⁴⁰

- *Al-Zarurat Tubeeh al-Mahzoorat*, (Necessities make the invalid valid).
- *Ma'abih al-Li'l-Qadr al-Yaqadriyyah* is (whatever has been declared permissible as necessary is permissible).
- *Al-Dharr La'izal Balzarr*, (Harm will not be removed by harming others).
- *Yathamal al-Zarr al-Khas lajal bara al-zarr al-aam*, (to remove the harmful common, the harmful special will be used).
- *Al-Dharr al-Ashd al-Yazal baal-zarr al-akhaf*, (Major damage will be avoided by ignoring the lesser loss).
- *Dar-ul-Mufa Sad Oli min Jalb al-Masalih*, (Removing the impurities is superior to obtaining spices).
- *Al-Hijjah tanzilat al-manzila al-zarra aamat kant aw khasa*, (whether the need is general or individual, sometimes attains the status of a necessity).
- *Al-ad-itrar la'ibtal haq al-ghir*, (compulsion does not take away the right of others).
- *Al-Zarr laikon qudim*, (harm is not ancient).
- If it is not possible to avoid harm, it will be tolerated.

⁴⁰ Mustafa Ahmad al-Zarqa, *General Jurisprudence Entrance* (Damascus: Dar al-Qalam, 2004): .965

- Special damage will be tolerated to remedy the common harm.⁴¹

Clean water, air, and air, fertile soil, noise, land free from all kinds of pollution, protection of human race, biodiversity, these issues on which Islamic Sharia also emphasizes, and orders its implementation as far as possible, so in the light of these rules, every human action that harms air, water, air, mankind, animal species, i.e. Islamic teachings According to this, any act that obstructs the life and social work of this universe, or makes it unusable, such as destroying or polluting it, all such actions will be considered to destroy life (life) and they will not be permissible.

Sidd al-Zarai'h

There are different arguments of jurisprudence scholars of different sects regarding the existence of dams of sources. There is no doubt that dams of source have been used by all jurists and *Mujtahidin* in issues and problems, but in accepting it as a principle of jurisprudence, there are three views of jurists and scholars in this regard, and all have their own arguments. Allama Qurtubi Maliki has accepted dams of source for Maliki people and most people have not accepted it in principle but have accepted it in detail in practice:

And bridging the pretexts went to it Malik and his owners and the most authentic people disagreed with him and worked on it in their most detailed branches.⁴²

The source has been accepted by *Malikia* and their like-minded people, but most scholars have not accepted it, but have accepted it in detail in practice. Regarding the opinions of different religions and schools of thought in this regard, it has been written in *al-Mawsoo'ah al-Fiqhiyyah* that *Malikite* and *Hanabalite* have accepted it as a principle and *Shafi'i* and *Hanafi* have not accepted it. As mentioned in *al-Mawsoo'ah al-Fiqhiyyah*:

Malikia and *Hanabala* went on to say that they are evidence of jurisprudence.... *Shafi'iya* and *Hanbala* denied this.⁴³

⁴¹ Mustafa al-Zaheili, *AFor the rules of jurisprudence and their applications in the four schools of thought*, 1st edition (Damascus: Dar-ul-Fikr), 1/236.

⁴² Muhammad bin Bhadar bin Abdullah al-Zarkashi, *The surrounding sea in the origins of jurisprudence*, (القاهرة: Dar al-Kitbi1994), .90/8

In the light of this principle, there can be many problems of environmental pollution, although all actions that cause any kind of pollution can be stopped as a “means of prevention”.

3.3.3 Shari'ah Status of Environmental Agreements

It is very important to know what sharia says about international law and existing treaties in the context of the environment. International treaties were also made by the Prophet (peace and blessings of Allah be upon him) and the Muslim Ummah has been part of international treaties during the last 14 centuries. According to Islamic teachings, it is obligatory to abide by valid agreements, as in the hadith:

Muslims live up to their conditions while the truth agrees⁴⁴

Muslims are bound by conditions in matters of favorable rights. Jurists have based this hadith on many national and international issues, so it is necessary to abide by the agreements related to the environment according to Shariah.

3.3.4 Solving Environmental Problems

The Holy Qur'an and hadiths are a guiding light for us at every turn of our lives in principle and the Holy Qur'an in practice. Today, humanity is once again facing the challenge of new problems, including environmental problems. Today, our land, air, water and other surrounding natural things have become so polluted and polluted due to our crimes that sometimes they are not even usable, due to the change of weather and the crack in the ozone layer, the temperature is increasing rapidly, the result is that the surface of the earth is becoming incapable of living and habitat, and due to the absence of biological corals, the balance of the earth is being negatively affected. It is also a fact that one of the reasons for these problems is the rapid development of science and technology, but the same science is also trying to solve these problems, as well as religion, especially Islam, which invites respect and protection of nature and its manifestations, there are many principles hidden in it, by following which environmental problems can be overcome and reduced. Islam has been tried to find

⁴³ وزارة الاوقاف and al-Shaan الاسلامية, al-Kuyt, *Kuwaiti Fiqh Encyclopedia*, (Qaher: Dar Al-Safwa Presses, 1427H). 276/24

⁴⁴ Bukhari, the door of conditions in the dowry, Hadith of a tiger: 2721.

solutions to the environmental crisis and problems. In the light of the Holy Quran and hadiths, attention has been paid to the easy solution of these problems.

We mentioned different types of pollutants in Chapter 1, for example: air, water, and land, and sound, hydrological and radioactive pollution. Here we will present solutions to these pollutants in the same order, first offer scientific solutions and then lead to Islamic solutions. Here we will not mention verses, hadiths and juristic sayings, because these details have been mentioned in detail in Chapter II. Here we will try to present only the necessary solutions and instructions in short.

The Qur'an basically prohibits many things that play a fundamental role in polluting the environment, below we look at them.

The Qur'an uses a very broad term “corruption” for this, there is a lot of common in it, obviously every disturbing, painful thing that causes problems to human beings will enter its general, in this sense, the scope of the harms of environmental pollution is very wide, so it will be included in it. The Qur'an says about corruption:

There have been riots in the land and the water, so that people may taste some of their deeds so that they may desist. ⁴⁵

Since these are the two major and prominent manifestations of the earthly, human population, the names were given to them. The word al-Fasaad is comprehensive, all kinds of physical, material, moral, social disorder and disorder of individual and collective life fall under it. ⁴⁶

It is quite obvious that all kinds of moral and social corruption arise from the practice of man's own deeds, shirk, non-Islamic life and adherence to the ignorance system, however, it is also known from the verse that the material disasters (famines, epidemics, storms, etc.) are also many times the result of this ignorant life. As a result of the negligence, the pillars of the moral building fall. ⁴⁷

The Qur'an warns of the fate of the nations of the world who commit “corruption in the earth”. They were rich, wealthy and powerful nations of their time, but were destroyed as a result of their own perversion. The reason for the destruction of the people of Ad, the people of Thamud, the people of Pharaoh, etc., was said to be their

⁴⁵ Qur'an, Rum .41:

⁴⁶ Abdul Majid Daryaabadi, Tafseer majdi, (Lucknow: Majlis-e-Inquisition and Broadcasting Islam), Age 2015), 5 / 259 .

⁴⁷ Daryobadi, Majedi commentary, .259/5

'*Mufsidin fi al-Arz*'. Here the word 'corruption' refers to evil, bribery, dishonesty, lack of goodness, social dissatisfaction and social disorder, oppression, destruction and destruction.

And do not spread corruption in the earth after its correction. ⁴⁸

And do not try to spread mischief in the earth, Allah does not like the corrupt. ⁴⁹

The *Shafi'i* jurists have also written:

It is the responsibility of the ruler to remove the effects of wind from the Muslim routes because all Muslims have the right over the air, the ruler must take the services of his deputies to remove the time from the people. ⁵⁰

It is clear from the above contents that it is obligatory on every Muslim man and woman to protect against air pollution, because pollution is a form of corruption, harm, and a change in the blessings of Allah.

In the same way, the Qur'an calls *Musrif* extravagant the brother of Satan, one of the main factors in the destruction of the environment is wasteful expenditure and waste, so it seems appropriate to mention it here, Allah says in the Qur'an:

Verily, the spenders are the brothers of Satans, and Satan is ungrateful to his Lord. ⁵¹

According to the Qur'an, extravagance leads to reproach and humility. Allah says (interpretation of the meaning):

And do not bind your hand to your neck, nor open it all, that you may sit reproached and humbled. ⁵²

The Qur'an declares the *Musrif* to be deprived of guidance, and Allah does not guide those who spend extravagantly, because the Qur'an says:

Verily, the Lord does not guide a liar. ⁵³

⁴⁸ Qur'an Usages: 56.

⁴⁹ Qur'an, Stories:77.

⁵⁰ Ahmad bin Muhammad bin Ali bin Hajar al-Hitami, *Tahfat al-Muhtaj fi Description of Al-Manhaj* (Egypt: The Great Commercial Office, 1983), 5/199.

⁵¹ Al-Qur'an, The Israelis: 27-

⁵² Al-Qur'an, The Israelis, 30-

In another verse Allah says: (interpretation of the meaning):

Eat of the fruits of all of them when they come out and give the truth which is obligatory in it on the day of its cutting, and do not exceed the limit.⁵⁴

In the same way, the Qur'an describes *Israaf* as the attribute of Pharaoh: In the Qur'an, Allah says (interpretation of the meaning):

And pharaoh dominated the earth, and he was one of those who do not stop at any limit.⁵⁵

The Qur'an also considers *Israaf* to be the cause of the torment of the hereafter.

In this way we reward those who exceed the limits and do not obey the verses of their Lord, and the punishment of the Hereafter is more severe and more lasting.⁵⁶

The Qur'an also describes *Israaf* as death:

Then behold, we have finally fulfilled our promises to them, and saved them and whomsoever we willed, and destroyed the transgressors.⁵⁷

In one place, *Musrif* has been counted among the people of Hell, that on the Day of Resurrection, the abode of those who do mischief will be Hell.

And those who exceed the limits are the people of Hell.⁵⁸

The Qur'an considers extravagance to be the cause of corruption in the society, and corruption and corruption arise in the society.

Obey not those who transgress; verily they cause mischief in the earth, and they do not reform.⁵⁹

⁵³ Qur'an forgiving, 27-

⁵⁴ Qur'an, aḷOstriches, 141.

⁵⁵ Qur'an Younis:83-

⁵⁶ Qur'an, Taha, 127.

⁵⁷ Qur'an, Prophets: 9.

⁵⁸ For the Qur'an, forgiveness:43.

If we consider environmental issues, one of the major causes of environmental pollution is industrial waste and vehicle-generated fuel. One of the reasons for the excess of factories and dolls is its increasing demand, there is no limit to the demand, it is called The Qur'an. Therefore, today, the one who has a factory is engaged in the thought of two, the whole world is the same for the sake of two and four that there is no control over desires, in the above verses, the Qur'an teaches that fulfill the needs but avoid futility. If human beings start following this philosophy, many environmental problems will be solved. The example of those who abide by the limits of Allah, those who are located in them, and those who are lazy about them, are like those who boarded a boat, some were down, and some were up. Those below used to come up to take water, those above used to suffer. Finally, they said, "Let's break a plank of the boat from below from here; we will take the water from here as needed so that they do not have to go up nor hurt them. Survive and also this, otherwise they will also drown and so will this"⁶⁰. Yousuf al Qarzavi writes about polluting the environment:

There is no doubt that reforming and caring for the environment is involved in the actions of good deeds, and it is a sin to distort it and pollute it.⁶¹

3.3.5 Scientific Solutions to Air Pollution

Scientists have proposed many solutions to prevent air pollution, we will briefly highlight a few important points here:

- Positive crankcase ventilation valve to discharge from motor vehicles, Catalytic can be reduced by converter.
- The smoke and dust emitted from industrial factories can be reduced by Electrostatic precipitators.
- A device called scrubber can separate many gases from toxic emitted substances by spraying transparent water, such as: NH₃, SO₂, etc.

⁵⁹ Qur'an, poets: 15.

⁶⁰ Sahih Al-Bukhari: 2686

⁶¹ Joseph Al-Qaradawi, Caring for the Environment in the Sharia of Islam, 237.

- The polluted gases emitted from industrial factories can be eliminated through the process of differential solubility of gases.
- Some gases can be eliminated by filtration and assimilation by carbon.
- Some gases can be neutralized by chemical conversion.⁶²

3.3.6 Islamic Solution to Air Pollution

There are many instructions in Islamic teachings that we can reduce air pollution by following them, the details have been passed in Chapter 2, here some important texts will be presented, there are many verses in the Qur'an that give instructions regarding the protection of air pollution, we are mentioning them below:

Whoever changes the blessing that Allah has bestowed upon him, Allah is the All-Mighty, the Punisher.⁶³

All this happened because Allah does not change any blessing that He has bestowed upon a nation until they themselves change their condition.⁶⁴

In the same way, considering many hadiths provides guidance regarding the environment, below we are quoting some hadiths:

Avoid making up three curses: in the place of taking water, in the shade (where people sit) and on the way.⁶⁵

Elsewhere it has been said in this regard:

The Prophet (peace and blessings of Allah be upon him) said: "Avoid two cursing things, and the Companions asked, What are these two cursing things?"⁶⁶

Also, if someone else made this mistake, then cleaning dirty and painful things from the roads is a field of faith and persuaded the Muslims to clean it so that the roads are clean and there is no land and air pollution. Prophet said:

It is narrated from Abu Hurairah (may Allah be pleased with him). The Prophet (peace and blessings of Allah be upon him) said: There are more

⁶² N, Arumugam, Concepts of Ecology, 529.

⁶³ Qur'an, Al-Baqarah:211

⁶⁴ Quran, Anfal: .53

⁶⁵ Sunan Ibn Majah: .328

⁶⁶ Narrated by Muslim Kitab al-Tahara, no. 269.

than seventy branches of faith. The highest of these is to be convinced of *Lailaha-illa-Allah*. (i.e., martyrdom of monotheism) And the lowest of them is the removal of painful and painful things from the way, and it is an (important) branch of faith.⁶⁷

One of the teachings of Islam is not to spread dirt openly so that the atmosphere is not polluted, so the Holy Prophet (s.a) ordered to bury mucus, etc., as narrated from Anas r. a that the Prophet (peace and blessings of Allah be upon him) said:

The Prophet, peace be upon him, said: It is a sin to throw mucus inside a mosque and its atonement should be buried.⁶⁸

In another narration, it is said in the same way:

The Prophet (peace and blessings of Allah be upon him) said: Spitting in a mosque is a sin, and the atonement for it is to bury it.⁶⁹

Although this directive has been given in relation to the mosque, it teaches not to pollute places of public such as parks, malls, highways, government buildings, buildings of educational institutions, hospitals, etc.

It is narrated from Abu Zar that the Prophet (peace and blessings of Allah be upon him) said:

About the Prophet, peace be upon him, the good and bad deeds of my ummah were presented to me, so I saw from his good deeds that the painful thing had been removed from the way, and out of his evil deeds, I saw that there should be no mucus in the mosque, and he should not be buried.⁷⁰

In these hadiths, the specification of the mosque is to explain more details, otherwise it is the ruling of every general place that the worthy things should be covered. These teachings of the Prophet (peace and blessings of Allah be upon him) highlighted the importance of protecting the environment from dirt and persuaded the people to do so

⁶⁷ Sahih Al , Bukhari Hadith Number 2340.

⁶⁸ Sahih Muslim Hadith No. .552

⁶⁹ Sahih al-Bukhari, Hadith No..415

⁷⁰ Sahih Muslim Hadith No. 552.

by telling its true virtue so that there is a concern to keep the environment clean and then due to this, the environment is completely free from pollution.

3.3.7 Scientific Solutions to Water Pollution

The solution to pollution is to dissolve them, many methods are used to prevent and reduce pollution, below we are copying some important methods:

- Sewage water should not be allowed to flow into rivers, ponds and other reservoirs at all.
- The gutter water should be collected in a separate tank and dissolved.
- Rainwater should not be allowed into the gutter.
- There should be limited use of pesticides and chemical fertilizers.
- Biofertilizer (biological fertilizer) should be used, such as Blue green algae, etc. are used in place of chemical fertilizers.
- Integrated Pest Management needs to be established to control insects.
- Nitrogen fixing green plants should be used to increase the fertility of the land.
- The dirty water should be dissolved where it is discharged.⁷¹
- In many commercial swimming pools, Ozone is added to contaminated water, Ozone goes into the water and provides oxygen to the microorganisms, thus purifying the water.
- The National Environmental Engineering Institute (NEERI) has directed the creation of sewage treatment ponds so that human waste can be dissolved, such as: stabilization pond, oxidation pond.
- There is a need to increase fish production artificially to reduce pollution in water bodies.
- Nitrogen waste should be discharged away from the human population.

3.3.8 Islamic Solution to Water Pollution

There are many Islamic texts in which consideration guides water pollution, below we are quoting the first few Quranic verses, followed by hadiths:

And We have made every living thing out of water.⁷²

⁷¹ N, Arumugam, Concepts of Ecology, 542.

⁷² Al-Qur'an, al-Anbia:30

And He sent down upon you water from heaven to cleanse you of it, and to remove from your satanic impurities. ⁷³

Verily, in the creation of the heavens and the earth, and the change of night and day, and in the ship that sails in the sea with the benefit of the people, and in the waters which Allah sent down from the sky, then gave life to the dead earth with it, and spread out every kind of beast in the earth, and the rotation of the winds, and the clouds which obey the command between the heavens and the earth. There are signs for the people who are rational⁷⁴

Islam has a special emphasis on planting and protecting trees. It is greenery that can control air pollution. Allah says (interpretation of the meaning):

And it is He who sent down water from heaven, then We brought forth through it every growing thing, and we brought forth from it a green field, out of which We bring forth grains that have gone up upon one another. ⁷⁵

Similarly, water has been mentioned in many hadiths, in which water pollution can be avoided by considering, below we are quoting some hadiths:

No one should urinate in stagnant water, so that he will do ablution in it. ⁷⁶

In other narration the Prophet (peace and blessings of Allah be upon him) said:

Avoid making up three curses: in the place of taking water, in the shade (where people sit) and on the way. ⁷⁷

In another hadith he said:

The Prophet (peace and blessings of Allah be upon him) forbade urinating in stagnant water. ⁷⁸

⁷³Al-Qur'an, Anfal: .11

⁷⁴ Qur'an, Baqara:.146

⁷⁵ Qur'an, Al-An'am : 99.

⁷⁶ Musnad Ahmed, Misnad Abu Huraira Hadith Number 7473.

⁷⁷ Sunan Ibn Majah: Hadith No..328

⁷⁸ Muslim, Book of Purity Bab al-Nahri on urine in stagnant water Hadith No. 281.

In a hadith he said:

Let none of you urinate in his bathroom, and bathe in it. ⁷⁹

At one place He said:

The Messenger of Allah, peace be upon him, said: Cover the vessel, and close the mouth of the water cane and put the door, and put out the lamp, for Satan does not open the mask, nor opens the door, nor does he open the vessel, so if any of you finds nothing to cover, except that he puts wood in the width of his vessel and takes the name of Allah, then he should do so. ⁸⁰

At one point he said:

Muslims share in three things: water and fire. ⁸¹

In the same way, he forbade the use of excess water:

The Prophet (peace and blessings of Allah be upon him) forbade the use of excess water. ⁸²

In one place, he has ordered to avoid excessive storage of water.

This showed that the use or waste of water unnecessarily is an insult to this great blessing. The Prophet (peace and blessings of Allah be upon him) forbade the use of hands in a vessel while waking up from sleep, and one of the teachings of Islam is not to dip one's hands in a vessel without washing your hands at the time of waking up from sleep, because fair hands can contaminate water, so it is narrated from Abu Hurairah that the Prophet (peace and blessings of Allah be upon him) said:

When one of you wakes up from his sleep, he should not dip his hand in the pot, even wash it, because he does not know on which part of the body his hand fell. ⁸³

⁷⁹ Sunan Abi David Book of Purity Bab in the Urine in the Bathe Hadith Number 27.

⁸⁰ Saheeh Muslim· Book of drinks the door of the order to cover the pot modern number 2014.

⁸¹ Sunan Abi Daoud, Book of Ijarah Hadith No. 3477.

⁸² Sahih Muslim, Book of the Course Bab al-Haram al-Fadl al-Ma'a Hadith No. 1565.

⁸³ Sahih al-Bukhari Hadith No. .162

In the same way, the Prophet (peace and blessings of Allah be upon him) forbade the contamination of water in various ways, they are presented below, he forbade breathing in a drinking vessel:

It is narrated from 'Abd Allah ibn 'Abbas (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) forbade breathing or blowing in a vessel.⁸⁴

The Messenger of Allah (peace and blessings of Allah be upon him) interrupted Sa'ad while performing ablution. He asked, "Or is it permissible for the Messenger of Allah to do *wuzu*?" He said, "Yes, there is also a discharge in a flowing river".⁸⁵

The Prophet (peace and blessings of Allah be upon him) passed by Sa'ad and he was doing ablution. Sa'ad said, "Is there an *Israfi* in *wuzu*", so the Prophet (peace and blessings of Allah be upon him) said, "Yes, even if you do *wuzu*' from a flowing stream."⁸⁶

Similarly, the jurists have also given many instructions in the light of which water pollution can be protected, they have been presented in detail in Chapter II, here are some important points presented:

According to Sharia, water can be purified in four ways. The first way is to remove the impurity automatically, so that the water should be released until it changes due to sunlight or wind. Whereas according to *Malikia*, some *Hanabila* and some *Shawafi*', the water will not be pure. In the light of various arguments, the first statement seems to be return. The second way is to add more water to the unclean water until the effect of impurity is removed from the water, in this way, according to all the jurists, purity will be achieved. Although some jurists mention some additional terms and conditions. The third method is to drain out water, if impurities fall in the well, drain out the water until⁸⁷the water is exhausted or reduced.

⁸⁴ Al-Tirmidhi, Hadith No..766

⁸⁵ Ibn Majah, Sunan Ibn Majah: 419-

⁸⁶ Ibn Majah, Hadith No. .419

⁸⁷Al-Haawi al-Kabir: Ali b. Muhammad b. Habib al-Mawardi, Dar-ul-Kutub al-Ilmiyyah, Beirut, 1st edition, 1414 A.H.

Water is dissolved and purified and has the following stages: initial dissolution. Secondary dissolution. Arbitration dissolution. Disinfection of waste-contaminated water. The initial dissolution of the sewage separates the large solid material that reaches it through drains and can obstruct the flow into the plant or spoil the mechanized equipment. This material consists of floating objects like wood, waste objects and large particles of gravel. The rods built at a distance of 10 to 60 mm are separated by passing through the sewage, the remaining material is removed from the bars at regular intervals.

The basic dissolution, hard and fine solid components are separated by undergoing layering, chemical freezing and fermentation stages after physical and chemical processes.

Secondary decomposition, it is the process of removing frozen and dissolved organic components and is a purely physiological method based on the principles of biological dissolution and bio discology.

Mediated dissolution, the components of waste found in water, which cannot be absorbed by secondary dissolution, is used for the dissolution. It is necessary to go through individual stages for the removal of nitrogen, phosphorus, surplus suspended solids, other organic components, heavy metals and resolved solids. 100% dissolution of waste caused by pesticides, primary, secondary and even mediated dissolution factors of waste-contaminated water cannot be expected, leaving many toxic elements in the water. Elimination of dangerous germs present in water is essential to avoid waterborne diseases and to reduce public health problems. Chemicals like chlorine and ozone are mixed in water for this purpose. In most countries, such water is used in agriculture, industry and farmhouse, domestic use such as horticulture, etc. and is used for drinking in very few areas.⁸⁸

The steps of the water that is re-dissolved and purified are as follows: 1. Gutter water. 2. 3. Rainwater is stored in tanks in some countries. 4. Water from washing utensils and washing clothes. Now according to sharia, it will be seen whether it is permissible to use such water or for what purposes it can be used, and this water will be counted in pure water or will be counted as impure water.

⁸⁸ P.R. Yadav, *Environmental Biotechnology*, (New Delhi: Discovery Publication House, 2006), 98.

3.3.9 Scientific Solutions of Soil Pollution

Soil pollution is prevented and reduced in the following ways:

- The 3Rrule is used to prevent soil pollution.
- R- Reduction
- R_ Reuse
- R-Recycle
- Kitchen waste should be dumped in the municipal garbage bin.
- Kitchens, municipalities, hospitals, broiler houses, altars and solid farm wastes are dissolved in the following ways:
 - (a) Landfill, burying underground.
 - (b) Compositing, decaying, and making fertilizer.
 - (c) Incineration
- Pesticides should be used to a minimum and should be done at a very urgent time.
- Biological pesticides should be used.
- Grow grasses that are not affected by insects.
- Natural fertilizers should be used instead of chemical fertilizers.
- Biological fertilizers should be used.
- Erosion of land can be prevented by planting trees, striped cultivation, covered agriculture, construction of diversion channels.
- Landslides should be prevented.
- The accumulation of water should be eliminated.⁸⁹

3.3.10 Islamic Solution of Soil Pollution

There are many verses and hadiths in Islamic texts that provide instructions regarding the destruction of clay, some verses are quoted below:

Is it not that We made the earth a floor and buried the mountains like nails? ⁹⁰

We created you from it and we will return you to it and bring you out of it again. ⁹¹

⁸⁹ N, Arumugam, Concepts of Ecology, 572.

⁹⁰ Qur'an, Prophet: 6-7.

⁹¹ Qur'an, Taha:55.

And it is for you to walk in the earth for a period of time and take some advantage.⁹²

Similarly, in the light of many aha hadiths, there are instructions regarding soil pollution and its protection, they are mentioned below:

The Prophet (peace and blessings of Allah be upon him) used to make a special will while sending the Companions to the Battle and intelligence that they should not destroy crops and gardens during the war and do not demolish any building.

Invade in the name of God for the sake of God those who disbelieve in God and do not betray.⁹³

In the second hadith he said:

Whoever cuts off the Barry tree is headed in the fire.⁹⁴

Whoever cuts down a berry tree, and don't cut down a palm tree or a tree and don't destroy a building⁹⁵

In a hadith Prophet said:

If a Muslim plant a tree or cultivates something, then eats something from that tree or field, then any bird, human or any animal eats something, then it is charity for him.⁹⁶

Similarly, while encouraging tree plantation, he said:

If a Muslim plant a plant, what is eaten from that tree is charity for him, what is stolen from him is also charity for him, and what the beasts eat is also charity for him, and no one will reduce it, but he will be the reward of charity for the planter.⁹⁷

In a hadith Prophet said:

⁹² Qur'an, Al-Baqarah: .36

⁹³ Sunan Al-Kubra al-Bayhaqi, Hadith No. .1698

⁹⁴ Abu Dawud, Sunan Al-Kubra al-Linsai, .5239

⁹⁵ Sunan Al-Kubra al-Bayhaqi, Hadith No. .1698

⁹⁶ Sahih Al-Bukhaari, Hadith No. .2152

⁹⁷ Narrated by Muslim, Bab Fadl al-Ghars, no. 1552.

If the Hour comes, and one of you has a bundle of dates in his hand, if he can plant it before he rises, he should plant it. ⁹⁸

In the second hadith Prophet said:

Whoever makes a dead land cultivable, there is a reward in it, and for him who seeks sustenance from birds or human beings, as much as he eats of it, there is a reward of so much charity. ⁹⁹

In a hadith Prophet said:

Whoever settles a land which has no owner, he is most entitled to it. ¹⁰⁰

In one place Prophet said:

Whoever has land should cultivate it, if he cannot, then give it to his brother for harvesting. ¹⁰¹

Considering these guidelines shows how sensitive Islam is to the environment, how important instructions have been given regarding the pollution of the earth, as well as how much emphasis has been given on tree plantation.

3.3.11 Scientific Solutions of Noise Pollution

Noise pollution can be reduced in the following ways:

- Enacting laws to control noise pollution.
- Efforts should be made to reduce the sound source.
- Sound motor vehicles should be banned.
- Loudspeaker noise needs to be restricted to legally authorized sound to reduce noise pollution.
- Noise pollution must be eliminated altogether in the Silence Zone (the specific area where showering is prohibited).
- Trees absorb and reduce sound, so it is very important to plant dense trees around factories, in cities and along roads. ¹⁰²

⁹⁸ Musnad Ahmad, Hadith of Number: 12569.

⁹⁹ Musnad Ahmad, Hadith No.: .13976

¹⁰⁰ Bukhari, the door of the one who revived a favorable land, Hadith No. 2210.

¹⁰¹ Women's Book, The Farmer's Book Hadith, No. 3866.

¹⁰² N, Arumugam, Concepts of Ecology, 576.

3.3.12 Islamic Solution to Noise Pollution

There are also very important instructions in Islamic teachings regarding noise pollution, below we are presenting some important instructions:

And keep your voice low; surely the most abominable voice is the voice of the donkey. ¹⁰³

And do not offer your prayers too loudly, not with a very low voice, but adopt an average tone between them. ¹⁰⁴

In another place, Allah describes the sound of sound as a sign of piety:

Those who keep their voices low before the Messenger of Allah are those whose hearts Allah has tested for piety. Forgiveness and reward are great for them. ¹⁰⁵

While making noise, whistling is an undesirable act in Islam, the Qur'an describes it as the activities of the disbelievers and polytheists:

The prayer of these people in *Ka'bah* was just that they used to whistle and clap. ¹⁰⁶

Islam wants silence and peace in the environment so that every human being can live according to his own will, this is well understood from the following hadith:

The Prophet (peace and blessings of Allah be upon him) walked around Abu Bakr one night and saw that he was praying with a very low voice, and when he passed by Umar bin Khattab, he saw that he was praying with a loud voice. But Abu Bakr replied, "O Messenger of Allah, I narrated to the person with whom we were talking" then asked Umar that he was praying loudly at night, and Umar replied: "I was doing this to awaken the sleeper and rebuke Satan." After listening to the answers of both, the Holy Prophet s. a taught moderation and said: O Abu Bakr! Raise your voice and say to Umar: O Umar! Lower your voice a little. ¹⁰⁷

Special attention has been given of noise pollution in Islamic worship and teachings.

Abu Musa al-Ash'ari (may Allah be pleased with him) reported:

¹⁰³ Qur'an, Luqman: 19

¹⁰⁴ Qur'an Israelis: 110

¹⁰⁵ Qur'an, Chambers: .3

¹⁰⁶ Qur'an, The Anfal: 35.

¹⁰⁷ Sunan Abi David, Book of Prayer, Hadith of Number: .1329

We were traveling with the Holy Prophet (peace and blessings of Allah be upon him), when we came close to Madinah, people shouted, 'Allah o Akbar' in a loud voice, to which the Prophet (peace and blessings of Allah be upon him) said: "You are not calling upon any deaf or absent." ¹⁰⁸

In addition to these, some hadiths have disliked noise pollution, such as the Prophet (peace and blessings of Allah be upon him) forbade the use of drums for the call to prayer, and chose Bilal (may Allah be pleased with him) for the azan, because his voice was melodious, and also forbade running into the mosque, as a companion narrates:

While we were praying with the Prophet (peace and blessings of Allah be upon him), you heard the sound of some people shouting. The people said, "We hastened to pray." He said, "Do not do this when you come to pray, peace is obligatory on you". ¹⁰⁹

A case came before Qazi Ibn Rifa'i whether to build an animal stable near the population of the people or not? He issued a fatwa and a decision on this issue that the sound of the animals living in this stable would cause problems to the residents near it and their sleep would be disturbed, so it should be built separately from the population. Similarly, there is a problem that it is worship to mention God collectively, but it is forbidden to mention it in such a loud voice that is of concern to others. Ibn Abidin Shami writes:¹¹⁰

Imam Al-Shayrani (may Allah have mercy on him) has been quoted as saying that it is mustahabb to do collective zikr in mosques, etc., provided that those who sleep, worship or read the Qur'an are not worried. ¹¹¹

It is narrated about Saeed ibn Musayyib that he expelled a reader because he used to read aloud, his words are as follows:

¹⁰⁸ Sahih Muslim, Hadith No. .2704

¹⁰⁹ Sahih Bukhari Book of Athan Hadith Number 609.

¹¹⁰ Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings* .163

¹¹¹ Ibn Abedin, *The Confused Reply to Al-Dur Al-Mukhtar* .660/2

Expel this reciter, he has hurt me. ¹¹²

According to the jurists of Maliki, a loud voice that is continuous and harmful to the surrounding walls is prohibited:

And anything that makes a loud and constant sound (*kamadin*) and like the sound of a loud grinder, it is also a harm, it will also be prevented from smelling. ¹¹³

3.3.13 Solution of Thermal Pollution

Heat pollution is reduced in three ways:

- By cooling the pool.
- By cooling down the building.
- By spraying on the pond. ¹¹⁴

3.3.14 Islamic Solution to Thermal Pollution

Thermal pollution, i.e., pollution caused by hot water, is not specifically mentioned in Islamic teachings, but if some of the guidelines are considered, it can be inferred from them that Islam dislikes heat in general. Below are some of the key guidelines in this series:

In the hadith, heat and heat are described in a negative background, in the mention of Hell, there is hadith which indicates that it is not liked in Islam. ¹¹⁵

The hot water that is released because of extreme pollution harms the aquatic creatures, so it will be prevented on the basis of the jurisprudential principal 'harm'. Due to extreme pollution, the temperature decreases further, which has a negative effect on humans, animals and plants and it causes global warming to increase. This is also a type of corruption, so it will be prevented. ¹¹⁶

3.3.15 Scientific Solutions of Radioactive Pollution

Radiation pollution can be reduced in the following ways:

¹¹² Islamic Fiqh Academy, *Air and noise pollution, problems and Sharia rulings* .117

¹¹³ Ibn Abedin, *The Confused Reply to Al-Dur Al-Mukhtar* 660.

¹¹⁴ N, Arumugam, *Concepts of Ecology*, 578.

¹¹⁵ Muslim bin Hajjaj, *Sahih Muslim*, Hadith Nimr: 615-

¹¹⁶ Qur'an Rum: 41-

- Wearing glass glasses can protect the eyes from ultraviolet light (UVL), because the UVL does not enter the glass.
- UV light can be avoided by getting sunlight.
- Radiation pollution can be avoided through the process of insulation of reactors.
- Its pollution can be reduced by burying radioactive waste, radioactive waste should be buried in the underground tank so that it is eliminated without harming anyone.
- By wearing specific clothes, there are specific clothes to avoid radiation pollution, which are used by the employees of the nuclear plant, they can be protected from its pollution by wearing them.
- By using a radiation level device, the employees who are exposed to the radiation should know its amount so that they can make the right decision at the right time.
- The explosion of an atomic bomb must stop.¹¹⁷

3.3.16 Islamic solution of Radioactive Pollution

Radiation pollution is produced by rays, sometimes the rays of the sun produce this pollution, sometimes artificial rays, in some hadiths it has been emphasized to avoid the rays of the sun, on this artificial ray can be speculated:

The Prophet, peace be upon him, forbade him to sit between the sacrifice and the shadow.¹¹⁸

Allah's Messenger forbade sitting in the sun and shade at the same time.

Similarly, ablution and bathing with water that is directly heated by the sun's heat have also been considered to be against the prohibitions. Umar (MAY Allah be pleased with him) said: He says:

Do not wash with sunny water, it inherits leprosy¹¹⁹

¹¹⁷ N, Arumugam, Concepts of Ecology, 595.

¹¹⁸ Musnad Ahmad, Hadith No. 15421.

¹¹⁹ Mishkat al-Masabeeh, Hadith No. .468

Do not do ablution with water that is heated by the sun, because it causes bursa disease.

This saying guides us that rays are harmful, and it is a human need to adopt a method of protection from them, these hadiths lead us to find solutions to avoid the harmful effects of new rays and radiation produced as a result of modern scientific inventions. Similarly, a hadith has been said:

Cover the utensils, close the door and put out the lamp, because sometimes the rat runs away with the futile, which burns the family members.¹²⁰

Most scholars are of the opinion that this ruling is in the category of mustahabb, but the fact is that this ruling is based on its appearance, and it is obligatory because the rulings are different and different according to the objectives, and the purpose of this order is also to protect human life and property, all these things are among the highest Shariah objectives. Because environmentalists agree that smoke and gas from fires will cause hundreds of types of air pollutants, as well as disable large amounts of household oxygen, which cause suffocation and death, environmentalists are of the opinion that fire and burning of different types of fuel is a cause of environmental pollution.

3.3.17 Other Measures to Address Pollution

- Laws can be formulated to prevent pollution at the government level.
- The use of pesticides should be reduced as it has many disadvantages.
- It is very important for industrialists to take necessary steps to control pollution.
- The central and provincial governments have set up pollution control boards, they have the authority to check the pollution of factories' waste, and force factories to install air and waste cleaning machines, as well as they have the power to take action against factories that cause more pollution than the legal permission.
- Factories must be set up outside the population.
- The machines of the factories must conform to the terms of the pollution laws.
- Citizens must abide by environmental laws.

¹²⁰ Sahih al-Bukhari, Kitab al-Istizan, Hadith No..6295:

- There is a need for public awareness towards the environment so that they know the disadvantages of pollution.
- The government should encourage investigations to curb environmental pollution.¹²¹

3.3.18 Islamic Fiqh Academy India's Resolution on pollution

Finally, it seems appropriate to present the proposal of the Islamic Fiqh Academy, India, which it presented in its seminar on air and noise pollution and later published in book form. According to this proposal, a pure environment is needed for a healthy life, but while many benefits have been achieved due to modern technology, many such things are coming into existence, so the following proposals are approved to protect the natural and natural environment:

1. All requirements should be used as less polluting as possible, and the use of more polluting fuels should be avoided despite the strength and affordability.
2. Priority should be given to the use of such fuel in vehicles which causes minimum pollution and if there are instructions from the government in this regard, they should be followed.
3. The sources used for lighting and other purposes (such as generators, etc.) should also use minimal polluting fuels and if government guidelines exist in this regard, they should be taken into account.
4. In areas where it is easy and useful to get solar energy, its use will be beneficial.
5. To control the pollution of factories and factories, it is necessary to comply with the laws made by the government, but it is the responsibility of the government to provide proper facilities for this.
6. Such measures should be taken in respect of unusable components of the animal, which do not cause pollution and pollution in the environment.
7. The use of plastic bags unnecessarily should be avoided, and priority should be given to the use of alternative resources.
8. Tobacco and its products should be avoided, especially in public places.

¹²¹ N, Arumugam, Concepts of Ecology, 572.

9. It is not permissible to make up in public places. In the same way, as much as possible, the excuse of waste in the open drains should be avoided.
10. Spitting in public places is disgusting and undesirable and if there are instructions from the government in this regard, they should be followed.
11. Excessive use of electronic radiation emitting devices (refrigerators, washing machines, mobiles, ACs, etc.) should be avoided.
12. Tree plantation is very important in Islam, so it should be avoided to cut down forests and green trees unnecessarily.¹²²

¹²² Islamic Fiqh Academy, *Air and noise pollution, problems, and Sharia rulings*, 13-14.

CHAPTER-4

Practical Steps towards Environment by Muslims

4.1 Muslim Countries

In this unit, we will try to assess what practical services are being done by Muslims towards the environment in the Islamic world and the Western world, which countries and important organizations are working in this regard, on what aspects they are working, what is their methodology, what are their important services and finally our country will also try to review India. And we will try to see which institutions are working on this subject on behalf of Muslims here, what is their nature.

4.2 Qatar

Ministry of Local Government and Environment, Qatar

The Ministry of Local Government and Environment was established with the aim of promoting environmental sustainability and coordinating environmental initiatives in Qatar. The ministry works closely with officials of several government agencies to formulate environmental policies. The Ministry is also playing an important role in enhancing efforts to protect the environment, mainly its efforts include the following:

- Appointment of experienced people, scientists and technicians to monitor environmental efforts and carry out regulatory systems.
- Establishment of a committee to prepare for emergencies and deal with environmental disasters.
- Qatar launches national campaign to clean beaches
- Coordination and maintenance of data banks that preserve environmental data.
- Creation and management of a comprehensive database of biodiversity, including protected areas, marine resources and environmental impacts.

Qatar has made significant progress in this field; an organization was established here in 2018, which has achieved many important achievements in a short span of two years. Several conferences have also been held in this regard.

Environmental Protection Measures

Qatar has already set up some facilities to reduce waste and protect the environment. Some concrete steps have been taken in this regard:

- Halol Island: An island in Qatar and an important storage and export terminal for the country's oil and gas industries. A new incinerator

has been installed here to dispose of industrial waste, which includes modern stations to monitor air pollution and a sewage treatment plant has also been built, in addition to some species of animals found on this island, such as deer and various types of birds migrating from other areas.

- Mesaid City: One of Qatar's largest industrial cities, it has become the centre of many environmental initiatives. The city also has an integrated solid waste disposal and recycling centre which has been functioning since late 2011. The centre proved to be the cornerstone of Qatar's plans to expand its recycling capacity. In addition, there are stations in the city to monitor air and water pollution.
- The government is showing great interest in the plantation drive.
- A lot of investment is also being invested in the renovation of natural landscapes and places.
- Efforts Are Being Made to Protect Chemical Materials. ¹

4.3 Bahrain

Environmental Protection in the Kingdom of Bahrain

The Kingdom of Bahrain is committed to achieving its lofty goals for the protection of the environment, the protection of natural resources and national development. The kingdom has already made great strides in these areas, including the 2030 Sustainable Development Goals set by the United Nations General Assembly in the government's Action Plan and Bahrain's Economic Vision 2030.

Sustainability is one of the core principles of Bahrain's Economic Vision 2030, which focuses on many key issues including environment, sustainable resource management, urban development, water and energy, transportation, urban development, waste management, marine protection, biodiversity, etc. Accordingly, the Kingdom of Bahrain has established a number of institutions, governmental institutions and committees to develop programs, policies and strategies to achieve sustainability in its various dimensions and has also implemented many laws and regulations related to achieving sustainable development.

¹ The government of electronic diameter, "Preservation of the Computer", hukoomi· 10, March, 2022, <https://hukoomi.gov.qa/ar/article/environmental-preservation>

Protecting the Environment

The Kingdom of Bahrain places conservation of the environment and its resources and biodiversity conservation at the top of its development priorities. The government has significantly increased its interest in environmental protection and included it in the government program, which emphasizes achieving environmental sustainability, improving utilization efficiency and giving a positive direction to resources and energy use, establishing mechanisms for environmental impact assessment for economic projects, and producing, utilizing and investing in renewable energy to encourage.

In line with UN guidelines to combat environmental pollution caused by plastic waste, the Kingdom of Bahrain has formulated policies to encourage the use of dissolvable plastic bags at the government level and banned the use of single-use and non-dissolvable plastic bags. Across the kingdom, in addition to working to reduce the production of plastic waste by banning the import or trade of plastic water bottles and cups of plastic water bottles and cups in size less than 200 ml to reduce the effects of plastic materials harmful to the environment. In a later phase, the use of plastic bags in some malls and markets will be permanently banned.²

Supreme Council on Environment

In the Kingdom of Bahrain, the Supreme Council for the Environment is a government body responsible for determining future strategies for environment and sustainable development. It oversees the implementation of environmental strategies in collaboration with relevant ministries, authorities and institutions. The responsibilities of the Supreme Council on the Environment include protecting the natural habitats and human environment in Bahrain, ensuring the sustainability of their components, and the conservation and development of natural resources for future generations.

In Bahrain, al-Majlis al-'Ala al-Libiyyah is established. Like other Gulf and Muslim countries, it is not unaware of the problems of environmental protection and pollution, in this regard many important laws have been implemented there, which are being

² Bahrain.bh, *Al Bi'ah, Al tabiyah*, bahrain.bh, Feb, 26, 2022, https://www.bahrain.bh/new/ar/environment_ar.html

strictly implemented. Then there is al-Raqabat al-Bayyah to monitor all of them, which examines all these problems.³

4.4 United Arab Emirates

UAE and Environmental Protection

The UAE government seeks to strengthen the foundations of environmental sustainability within the scope of fully regulatory and legislative frameworks in light of the importance of protecting natural resources and the environment. The Ministry of Environment has been formed to protect the environment. The use's environmental protection mission aims to destroy marine waste, enforce environmental protection laws and formulate policies and techniques, as well as preserve local plants and their genetic heritage. The UAE has a permanent Ministry and Department of Environmental Protection, under which many organizations and institutions are working. Laws have also been made there on topics such as forest protection, tree plantation, minimum use of plastic, pollution and they are also being implemented with great arrangements. Dubai has made more significant progress in this regard and has imposed a variety of penalties for environmental pollution.

Environmental Awareness campaigns

Environmental protection is one of the most important development policies in the Emirate. Its objectives include the following:

- Adopt laws protecting biodiversity in the country and enact legislation for the same as needed.
- Protecting different species and species of cattle and fish from extinction.
- Taking necessary precautions to protect the marine environment from pollution.
- The most important developments on various water resources and the introduction of modern techniques.
- Green Lands Expansion Plan.

³ The Supreme Council of the Environment, "Responsibility, Balance and Sustainability", the Supreme Council of the Environment, Feb, 28, 2022, <https://www.sce.gov.bh/>

Laws to Protect the Environment

In order to ensure environmental sustainability, the government has enacted a number of laws, especially the following:

- Establishment of special legal framework in the management of natural resources, waste, pollution and others.
- Environmental legislation to make conservation of natural resources practically possible.
- Signing international treaties to protect the environment
- Implementation of the Montreal Protocol on Depleting the Ozone Layer and Negatively Affecting Substances.
- Convention on Environmental Diversity and United Nations Convention on Combating Desertification.
- Ratification of the United Nations Framework Convention on Climate Change.
- Signing of an international treaty that is directly related to the prevention of pollution from ships.⁴

4.5 Turkey

Environmental Protection and Turkey

Turkey has taken important steps to combat climate change and protect the environment during 2019, which have been represented by major measures, including banning free plastic bags and celebrating November 11 every year as “National Tree Plantation Day”. Turkey also sent delegations to discuss climate change and participated in the “Climate Summit 2019” organized by the United Nations General Assembly, which aimed to meet the urgent need to combat climate change. In 2019, Turkey's parliament witnessed a ban on the circulation of free plastic bags across the country. Its use was recorded as a result of a 77 percent decrease. Plastic shopping bags are now sold for 0.25 Turkish lira (\$0.05), of which 0.15 lira (\$0.03) go for environmental projects. According to recent data from the Environment Ministry, the new policy saved nearly 150,000 tonnes of plastic and prevented 6,000 tonnes of greenhouse gases over the past 11 months.

The official doorman of the United Arab Emirates governments, “the protection of the environment”, the official doorman of the United Arab Emirates March, 5, ,2022
<https://u.ae/ar-ae/information-and-services/environment-and-energy/environmental-protection>

“Zero Blue West” Project

Following significant progress in the “Zero Waste” project launched by Turkish First Lady Amina Erdoğan in 2017, President Erdoğan announced the launch of the “Zero Blue Waste” program on June 10 to protect the sea and water resources.

The new campaign aims to collect 50,000 tonnes of waste during the summer, including 30,000 tonnes of plastic. By the end of this quarter, it was officially announced that more than 57,000 tonnes of waste had been collected. Turkish President Recep Tayyip Erdoğan presented the plan during international talks and meetings, including the 74th session of the United Nations General Assembly and the G20 summit. In Turkey, the Ministry of Environment Protection and Urban Development has announced a decision to have a “zero waste management system” aimed at reducing the volume of unrecycled waste and preventing and reducing waste rather than recycling it. According to the decision published in the Official Gazette on June 12, by 2020, government agencies, authorities and provinces with a population of more than 250,000 will be responsible for waste management. As part of the decision, more than 26,000 institutions and more than two million people across Turkey have been educated about the “zero-waste” system, according to ministry data.

Plantation to Combat Climate Change

In the wake of floods and landslides caused by climate change in the Black Sea city of Trabzon, Turkish Environment Minister Murad Kurum announced a 15-article action plan to combat climate change in the Black Sea on June 12.

The action plan aims to prevent damage from climate change-related disasters in the region, including the implementation of early warning systems in several ways. Turkey thus protected the environment and faced climate change.

National Tree Plantation Day

Turkey's president has declared November 11 as the national tree plantation day and declared an annual national holiday in the country. On November 11, 2018, at 11:11 local time, more than 11 million saplings were planted as part of the “Breathe for the Future” campaign launched by the Turkish Ministry of Agriculture and Forestry. A group of people planted 303,150 saplings within an hour in the Black Sea state of

Korvum, breaking the record of Indonesia, which had previously set a world record by planting 232,647 saplings.⁵

4.6 Kuwait

Kuwait State's Environmental Strategy

The State of Kuwait's environmental strategy aims to protect and maintain the development of the environment and natural resources, as well as to concern the health and well-being of the people in the country.

Some of the main objectives of the environmental strategy are:

- To work to preserve the natural environment and its diversity, natural resources and energy resources, and maintain their development.
- To protect the basic elements of the natural environment such as air, water and soil, as well as to prevent their pollution and prevent their deterioration as a result of improper use of resources and the spread of pollution in the environment associated with various development activities.
- To restore, provide the necessary environmental resources for the development and reproduction of wildlife disappearing from Kuwait's environment, and to protect biodiversity.
- Protection of marine environment, quality of sea water, natural fertility and balance of coastal environment, protection of fishing along with the development of islands.
- Conserving water resources and making used water reusable by recycling.
- The most appropriate use of oil resources and the development of renewable energy sources.

Practical Steps for Environmental Protection

- Local environmental conditions and the nature of Kuwaiti society in urban areas establishment and distribution planning and construction design.

⁵ Anadolu Agency" Turkia Ali البيئة Vpezat Aghir al-Manakhi " Anadolu Agency, March 13, 2022
<https://bit.ly/3GrHHOd>

- Adopting technology types that are suitable for the environment and least harmful to it and that have the highest protection of natural resources.
- To train and develop national cadres and develop their skills and skills in environmental sectors in line with local and global changes.
- Familiarizing individuals with environmental protections, local environmental needs and sensitivities, and ways to protect the environment.
- Necessary measures to raise environmental awareness in the community, through which it is possible to change attitudes and behaviours that are incompatible with the local environment.
- Encourage national efforts to improve the environment and support public and private environmental protection agencies.
- Promotion of environmental education through school curriculum and electronic and print media programs through interaction of Kuwaitis (especially youth and students).
- Strengthen international and regional cooperation in the areas of environment and development and leverage the capabilities available in regional and international organizations.
- Use of clean and advanced technology in the implementation of sectoral programs, including resource reuse and recycling.
- Prioritize the use of renewable resources over the use of non-renewable resources.⁶

4.7 Kingdom of Saudi Arabia

Environmental Protection and Kingdom of Saudi Arabia

The Kingdom of Saudi Arabia has adopted environmental protection as one of the infrastructures of its system of government, which it has adopted within the framework of its future plan for 2030, which has been able to achieve a long leap in

⁶ للبيئة العامة الهيئة، 'لدولة الكويت، البيئية الاستراتيجية'، للبيئة العامة الهيئة⁶ March, 14, 2022, <https://bit.ly/3MoWN8s>

the field of reducing environmental pollution and protecting the environment. The kingdom faces many environmental challenges because of continued population and economic growth, and the growing demand for energy, water and major urban development poses environmental challenges in Saudi Arabia.

Government's Role in Protecting the Environment from Pollution

Air quality protection is one of the important tasks that the General Authority for Climate and Environmental Protection in the Kingdom of Saudi Arabia is working on, to implement this, the Government of the Kingdom, represented by the General Authority for Climate and Environmental Protection, has paid great attention to controlling the sources of air pollution.

One of the most important objectives of the General Department of Air Quality of the General Authority of Meteorology is to assess and study air quality in Saudi Arabia. And then to identify the most polluted areas in the kingdom and develop the necessary solutions and plans to reduce this pollution and use different methods to reduce the pollution rate in the future.

State's Efforts to Reduce Water Pollution

Water is one of the main asset of social and economic development in the Kingdom, as it is necessary to meet human needs and environmental management needs and to maintain the sustainability of economic development, but the Kingdom of Saudi Arabia faces many challenges as a result of the unsustainable use of water resources.

In addition to the limited non-renewable storage of groundwater, which is witnessing a sharp decline, and the state has been short of renewable water in the context of dry weather conditions. And the problem of water scarcity in the state has increased.

The Saudi government has to pay a heavy price to deal with sewerage services and water pollution in the urban sector, and their level of services needs to be increased and quality is improved, for this purpose, the Ministry of Environment, Water and Agriculture is preparing a unified frame of reference for the water situation that includes a water strategy aimed at national development. To coordinate policies and trends in the water sector at the surface and solve the problem without aggravating it. Steps are being taken to create awareness about the importance of rationalizing the use of water and working to prevent its pollution.

State's Efforts to Reduce soil Pollution

The Kingdom of Saudi Arabia, with all its material, human and economic capabilities, is working to reduce the emissions of pollutants in the soil, which have profound effects on all living beings, including plants, animals, birds and humans. The Saudi government has paid attention to it. Efforts are being made to reduce this in and through the waste recycling sector.

Recycling waste means turning it into new products, the production of new goods, which gives a big boost to the environment, the Saudi government has dedicated many initiatives and programs to the recycling and use of waste. As part of the implementation of these plans and objectives, the kingdom has developed a system in line with solid municipal waste management as well as international standards and global regulations. Under which Saudi Arabia is cooperating with gulf cooperation council countries in terms of health care and waste management.⁷

4.8Lebanon

Environmental Protection in Lebanon

In Lebanon, a non-governmental organization, Jamiat Hamayat al-Tabaiya fi Lebanon, which is the oldest non-governmental organization established for environmental protection in this country, was established in 1983, this organization is also a member of the World Organization IUNC, and it has made significant achievements in the protection of natural landscapes and bird biodiversity. Scholars are provided with material and information in this regard and students are guided.

4.9Malaysia

Environmental Protection Measures in Malaysia

About eight million tons of plastic are dumped into the oceans annually, ranging from drinking straws to packing and other types of waste, according to the U.S. non-governmental organization Ocean Conservation. This waste endangers many marine species and contaminates many places that were far from human influence in the past. This issue is particularly important in Southeast Asia. Malaysia has hired a 24-metre-long ship, interceptor, to clean the oceans and rivers of pollution, the interceptor,

⁷ Yasmin Salah, "Jhud al-Mulkat fi al-Muhafza 'Ali al-Bay'ah" March, 14, 2022
<https://www.m5zn.com/the-kingdoms-efforts-to-preserve-the-environment/>

which works on solar power with full kinetic autonomy, can collect up to 50 tons of waste daily, according to its developers.⁸

Commendable Action by Malaysian Police

Malaysian police are considering using bicycles and electric “scooters” as well as hybrid cars in the near future. This is part of the police's “green initiative” to protect the environment. “The department is looking into how police patrols can use bicycles in addition to “scooters” and hybrid cars, said Sri Zulkifli Abdullah, head of the committee on the move.⁹

4.10 Indonesia

Confronting Environmental Challenges in Indonesia

After the publication of the Intergovernmental Panel on Climate Change's own serious report, the debate on tackling the effects of climate change in Indonesia has heated up and the Asian country is at the centre of the global climate debate. Since Indonesia is the largest exporter of coal and the largest producer and exporter of palm oil in the world, it has a major impact on the global climate crisis.

Fakhrudin Manganjaya, head of the Centre for Islamic Studies at the National University of Jakarta, said: “The new Islamic environmental awareness will undoubtedly strengthen the power of environmental movements in Indonesia. Ibn Fikri said that the teachings of Islam call for the protection of the environment and nature, so the use of clean energy is morally and religiously important for Muslims.¹⁰

Eco-friendly Mosques in Indonesia

Since 2010, Indonesia's ulema council has issued six fatwas on environmental issues, related to water management, protection of endangered animals and land burning. The Council cooperated in the opening of eco-friendly mosques, which are managed in accordance with Islamic environmental ethics. Eco-friendly mosques include a sustainable water management system, and imams of these mosques deliver sermons urging worshippers to preserve the environment with lessons learned from Quranic

⁸ Arabs, "Ship of Environment in Malizia", Arabs, March, 16, 2022, <https://bit.ly/3O7mOKv>

⁹ Hisham al-Zeini, "Malaysia's condition uses the 'scooter' in its patrols to preserve the environment", Oto, March, 18, 2022 <https://auto.ahram.org.eg/News/55978.aspx>

¹⁰ Eno Heinz, "Does Green Islam Provide a Landucian Solution to Climate Change", DW, Jun, 9, 2022 <https://bit.ly/3ttBGLt>

verses with scientific interpretations. Now 100 mosques in Indonesia are eco-friendly. “Islamic environmental ethics are particularly popular in Java,” said Christina Grossmann, a researcher of comparative development at the University of Passau in Germany.

Located on the Indonesian island of Java, the 'Zikri' mosque is a prominent example of eco-friendly mosques that aim to rationalize the use of natural resources and spread awareness in society about the importance of protecting the environment.

Located in bogor city of Santol, the mosque has been built under the supervision of the Indonesian Ulema Council in collaboration with the Jakarta government and is part of a plan to establish eco-friendly mosques in different parts of the country.

The mosque has been recycling water and waste since its inception in 2016 and is surrounded by a large green area that is one of the top mosques in protecting the environment. It has a system to clean rainwater and recycle water used for ablution, cooking. There is also a system for the production of gas from organic waste. Khatib Khalil, head of the Mosque Waqf Committee, said that this mosque is eco-friendly, and the principles of environmental protection are fully taken care of, and about 41,000 liters of rainwater is recycled during the rainy season through a water purification system.¹¹

4.11 Brunei

Environmental Development in Brunei

The Government of Brunei Darussalam is fully committed to socio-economic sustainable development. The 10th National Development Plan 2012-2017 identified eight strategies, including the environment strategy, to ensure that all aspects of development are implemented in a systematic and effective manner. On April 22, 2016, Brunei Darussalam signed the Paris Agreement, which aims to strengthen the global response to the threat of climate change and advance efforts to limit temperatures by keeping global temperature rise below 2 degrees Celsius this century. Relevant government agencies are responsible for fair and effective implementation of efforts to protect rainfall, forests, food, wildlife, climate and marine environment. One of the responsible government agencies is the Ministry of Development's

¹¹ Al-Ra'i, “Masjid Al-Siddiq al-Libiyah fi Indonesia”, al-Ra'i, March, 23, 2022
<https://bit.ly/3MB4Qik>

Department of Environment, Parks and Recreation, which issues guidelines to control environmental and industrial pollution.¹²

The immigration website has published a list of the top 10 countries with clean air and the least air pollution, in which Brunei has also been included, Brunei may not be the most famous country, but it should be seen as a sign of success. Counted among the most developed countries that have managed to maintain low pollution levels.¹³

4.12 Selected Muslim organizations of Environmental Protection

(Syrian Environmental Protection Society)

The Environmental Protection Association (SEPS) is an independent, non-governmental, non-profit environmental organization. It was founded in 1992 by Ghassan Shaheen and a group of professors and experts engaged in environmental issues and environmental development. And it has to do with the protection of the environment and the protection of natural resources in Syria. It is considered one of Syria's leading environmental NGOs based in Damascus. The Association strives to achieve its goals within the scope of its available resources and to realize them on the ground and has carried out many projects and works in collaboration with other important institutions and organizations in the field of environment and its protection or in the field of environmental awareness.

The Main Objectives of the Association

- To strengthen and support procedures and programs to improve the environmental situation and protect the environment, to conserve and preserve natural resources, and to strive to reduce the risks and problems of pollution to local and global organisms.
- Investment and informed, wise and far-sighted use of national natural resources, relying on the right and environmentally friendly production methods, and taking into account the foundations of sustainable development in any industrial project.
- To protect the remaining forests, organisms, and plants that are at risk of disappearing and being lost from the national biodiversity record,

¹² gov.bn, "Environmental Protection Efforts", gov.bn, March 29, 2022, <https://www.gov.bn/SitePages/Environmental%20Protection%20Efforts.aspx>

¹³ The island, "the ten purest airlands in the world", the island, March 29, 2022 <https://bit.ly/3tma9eL>

and, as far as possible, to protect the remaining natural areas in full and biological terms and treat them as essential and important reserves that should be preserved for future generations.

- To train people to adapt ways of living the right life in terms of the environment, in such a way that they avoid damaging or polluting the environment in which they live.
- To create awareness among the public about the environmental and medical risks and harms caused by the use of modern technologies and devices.

Activities of the Association

Since its inception, the Association has carried out many projects, campaigns and programs to achieve its goals and projects, some of its activities and practical steps are as follows:

- Drawing competition for children under the age of fifteen on environmental topics.
- Environmental photography competition among children of different ages.
- A plantation campaign in the town of Sidnaya, near Damascus.
- Environmental awareness, educational campaigns and dissemination of environmental messages to different segments of Syrian society.
- The association held a project with the EU delegation in Damascus that included organizing an artwork competition from reusable materials titled (Recycling).
- The construction of a sustainable municipal solid waste management project, aimed at improving and developing the capabilities of institutions and organizations specializing in tackling the problem of solid waste in the Syrian Arab Republic.¹⁴

¹⁴ Wikibaidya, "Jamiat Hamayat al-Bayyah al-Suriya", Wikibaidia, March, 29, 2022
<https://bit.ly/3QkKXiH>

Lebanese Environmental Association

From the early 1980s onwards, environmental awareness followed by environmental experiments in Lebanon. In early 1995, a group of environmental activists and various environmentalists from several Lebanese regions gathered at the national level to think about an effective and comprehensive environmental framework. After a year of basic phase, the organization's first founding conference on environment was held in Lebanon on July 1, 1995. Its regulatory and legal framework has also been created by experts, its head office is in Beirut and it operates at the national level and participates in environmental activities inside and outside Lebanon. The association works for conservation of natural resources, expansion of green spaces, establishment of public parks, conservation and management of natural reserves, public awareness, environmental education and eco-tourism.

Some important practical steps projects

- The household waste management plan includes 13 southern towns, implemented in collaboration with the Finnish government.
- Environmental camps were organized for the youth in collaboration with the Ministry of Environment and The Ministry of Youth and Sports.
- Annual tree plantation drive and prize distribution since 1996.
- Organizing the Mediterranean Water Conference in collaboration with the Ministry of Energy, MIO, ESCWA and UNESCO.
- Training workshops on municipalities and the environment in collaboration with the German Friedrich Ebert Foundation.
- The establishment of a public park in Tyre (a city in Lebanon whose original Arabic name is 'Şūr') in collaboration with the province of Rhone Alpes of France, with an area of 25,000 square meters.
- The establishment of a public park with an area of 10,000 square meters, as well as an environmental museum, a science laboratory and an environmental library in the city of Nabtia in collaboration with the Ministry of Social Affairs, the private sector and the UNIFIL.
- Lebanese army garden near the Barracks of Tyre.
- Establishment of environmental associations in schools.

- The workshop was organized in collaboration with the Royal Society for Conservation of Nature and the German Hans Saddle Foundation to strengthen the institutional capabilities of those working in the field of environment.
- Conducted many environmental campaigns, seminars, workshops and conferences.
- Restoration of a natural pond and a public garden in Arnun al-Shaqif in collaboration with YMCA.
- To encourage rural production and eco-tourism around Ras al-Ain Pond in collaboration with SPNL and Bird Life Int.
- Monitoring and protection of sea turtles in collaboration with the Ministry of Environment.
- Scientific study to identify important marine sites for environmental protection in collaboration with the Ministry of Environment and the Mediterranean Action Plan (RAC/SPA).
- Strengthening the institutional capacities of environmental organizations in Lebanon.¹⁵

Association for Environmental Awareness and Protection, Yemen

Some of the main activities of this organization are:

- Play an effective role in changing attitudes that are harmful to the components of the environment and reduce the severity of environmental problems.
- Achieving a relationship of durability and continuity between man and the components of the environment in accordance with the principle of succession on Earth.

Objectives of the Organization:

- To create environmental awareness in different segments of Yemeni society and to strengthen the principle of partnership in environmental protection at the national, regional and global levels.

¹⁵ Lebanese Community for the Environment, "Association of the Waves of the Environment", Lebanese Assembly for the Environment, April, 2, 2022

<https://bit.ly/3NMZimp>

- By studying and analysing the risks of environmental problems, offering solutions and suggestions to reduce them, reducing or eliminating them, and studying environmental impact assessment.
- Active participation in combating poverty and educating rural women in particular.
- Creating awareness about water and the dangers of water scarcity.
- Providing consultancy for development projects and eco-tourism.
- To negotiate with Arab environmental organizations and environmental protection organizations to implement proposed programs that work to create environmental awareness and achieve international partnerships to protect the environment.
- To establish partnerships with government agencies and organizations related to environmental protection, which will strengthen the cause of environmental protection.

Organizational Activities (ongoing and completed projects)

- Preparation of environmental activities guidebook for educational institutions.
- Preparation of environmental protection document book for children.
- Launch of monthly magazine on environmental awareness.
- Launch of introductory brochures on ozone-water and sound pollution.
- Since 2006 the annual environmental competition in the fields of (poetry-story-drawing).
- Organizing environmental events (events - seminars - training courses - evenings - field campaigns).
- Establishment of Environmental Supporters Club in private and government schools.
- Implementation of training courses for the rehabilitation of environmental activity supervisors in schools.

- Awareness campaigns for safe use of pesticides (field visits in rural areas).
- Awareness campaign for proper disposal of waste.¹⁶

(Kuwait Society for Environmental Protection)

The Kuwait Society for The Protection of the Environment was established in March 1974, with the background that in 1972 an important conference of the human environment was held in Stockholm, Sweden. Some important recommendations emerged, especially the launch of the United Nations Environment Programme at the global level as its headquarters, as well as encouraging the establishment of public benefit organizations related to the protection of the environment and combating the causes of pollution at the local and regional levels, which led to the establishment of the Kuwait Association for Environmental Protection. Which proved to be the first platform for bringing together and mutual consultation among Kuwaitis who believe in the need for and importance of working to protect the Kuwaiti environment and preserving all its content and capabilities and are familiar with and interested in the global systematic trend regarding environmental issues.¹⁷

Objectives of the Organization

- Combating the causes of pollution in Kuwait
- Protecting the Kuwaiti environment through legislation, scientific thinking, and prevention and prevention measures
- Preparing and campaigning against all kinds of environmental pollution.
- Protect Kuwait's natural resources and reserves at all costs.
- Prevention of carelessness by irresponsible people in relation to the environment.
- Raising the cultural, scientific and scientific levels of citizens, especially with regard to water, air and soil pollution.

¹⁶ The Electronic Guide to Community Systems in Yemen, "All Yemenis to raise awareness and protect the environment", Al-Da'il al-Laktaruni lam-nizamat al-mujtama fi 'Aliman, April, 2, 2022

<https://bit.ly/3n902Xq>

¹⁷ Saud Al-Ilyami, "Ahmiyat al-Jamiat al-Kuwaitiyyah Lahmaiyyah al-Bayyah wa Ahadafah" Filat, April 3, 2022

<https://filaat.com/p13322>

- Organizing events, seminars and conferences, supervised by environmentalists, to play their role in creating awareness about it.
- Focus on educational, media, social and cultural aspects of the environment and work for its development and protection through organized events, activities and programs developed and supervised by institutions and individuals specializing in environmental issues.

Bird Conservation Efforts

One of the organization's most important and primary areas is the Bird Monitoring and Conservation Department, which performs a variety of services, such as monitoring migratory birds, their numbers, and changes over the years in their natural habitats. This department functions formally in the form of a society. The society has a broad role to play in creating awareness about the importance of bird conservation, such as the first series of documented programs for wildlife in the State of Kuwait, as well as the preparation of the awareness flash “Let Them Pass”, the “Every Day Bird” program, which included 30 species of Kuwaiti birds, numbering up to 412. Further, the film “A Day in the Life of an Observer” (A Day of a Bird Watcher) was also produced, which shows the difficulties and problems of the team members in observing birds.

The monthly environmental magazine released by the Society strengthens, in which quality research articles on the subject of birds are published. According to Mohammad Shah, in-charge of the department, awareness about the importance of birds reaches school students through the Green Schools program, which includes lectures, events and activities related to birds. Similarly, the society's services are extensive, such as paving the way for legislation for the protection of birds and making practical efforts to implement them and establishing various projects on a large scale for the protection of birds and creating awareness among the public.¹⁸

(AFED) Arab forum for Environment and Development

The Arab Forum for Environment and Development (AFED) is a non-governmental and non-profit organization. It is headquartered in Beirut. It is based on membership

¹⁸ Ghanem Al-Sulaymani, “The Association of the Environment of Kuwait has achieved successes in Hamai Al-Tayor”, Al-Rai, April 20, 2022

<https://bit.ly/3xleXN4>

and has the status of an international organization. Since its inception in 2007, the organization has become a forum for environmental advocacy and influencers. The forum has emerged as a major dynamic institution in the field of environment.

The forum's main task is an annual report on the state of the Arab environment, which monitors progress and suggests measures and policies to address environmental issues. The forum's initiatives include environmental responsibility programs for the business sector, capacity building for civil society organizations, and environmental awareness and education.

The forum has observer status with the United Nations Environment Programme, the League of Arab States, the Intergovernmental Panel on Climate Change, and several other regional and international organizations. As one of the most prominent Arab centres for environmental studies and policy-making, the Forum played a key role in international negotiations and provided advice to governments and regional organizations, particularly in the areas of climate change agreements, green economy and sustainable development.

Objectives of the Forum

- To cooperate with those interested in environment and development issues in Arab countries to discuss regional and national issues and formulate appropriate policies and to address challenges.
- Through positive interactions between planners, decision makers, businessmen, civil society, the media, and others interested in environmental and development issues, encouraging Arab societies to protect the environment, rational use of natural resources and achieve sustainable development goals, and cooperate in appropriate environmental policies.
- Spreading environmental awareness by supporting the role of environmental education, environmental media, and NGOs active in the field of environment.¹⁹

¹⁹ Environmental Guide for Arab Schools, "Arab Forum for Environment and Development", "Environmental Guide for Arab Schools", Abril, 5, 2022
<http://afed-ecoschool.org/web/MountadaDetails.aspx?ID=1>

4.13 Oman Environment Society. Oman

The Environment Society of Oman was established on March 24, 2004. The Society sought to develop a vision for its future directions with activities, beginning with ways to increase the number of members, activate voluntary activities, and achieve the principle of independence and financial stability. In support of various activities, through ways to increase awareness and educational campaigns, and through active involvement in integrated national dialogue. Promote forms of sustainable development, encourage environment-friendly practices for different sections of society, and pave the way for a strong and solid partnership between government and civil institutions and organizations to promote right behaviour.

Objectives of the Organization

Oman's Environment Society is a non-profit civil organization that aims to preserve Oman's natural heritage and raise public awareness about environmental issues. The objectives of the Society include the following:

- Printing and publication of educational and training materials aimed at raising public awareness in the field of environmental protection.
- Joint events to enable people to participate effectively in nature conservation efforts.
- Providing a platform that provides an opportunity to exchange opinions, ideas and information about the Omani environment.
- Adopt joint academic cooperation between academic, educational, governmental and administrative institutions aimed at promoting natural sanctuaries and land and marine environment protection activities.

Activities and Projects

The activities of the association are based on three axes:

- Marine ecology projects, including:
 - Whale and Dolphin Research Project.
 - Plans to set up a national team to rescue whales and dolphins stranded on Omani beaches.
 - Sea turtle conservation and satellite monitoring plan.

- Management plan for the Nature Vocabulary Assessment Project and the Ad Dimaniyat Islands.
- A plan to put buoys in Omani waters to protect coral reefs. -
Buoy is a sea-level swimming device that helps in marine studies.
- **Wild Environment Projects:**
 - The Arabian Deer Conservation Project.
 - The Tree Project, which aims to protect local trees and plants.
 - A plan to conserve frankincense trees, which aims to limit wrong practices and their impact on frankincense trees during the harvesting of the frankincense.
- **Awareness and Guidance Projects, Including:**
 - Recycling project for paper and plastic waste.
 - Campaign to reduce the use of plastic bags.
 - Drafting of environmental curriculum document in collaboration with Ministry of Education.
 - Muscat beaches clean-up campaign
 - A campaign to create awareness among school students about the phenomenon of climate change as a result of global warming.²⁰

4.14 Algeria's Role in Protecting the Environment

Algeria has developed its national strategy and action plan on environmental issues and sustainable development, and the government has adopted a number of sectoral programs on environmental issues, mainly protecting land from aridity, waste management, and coastal and marine areas. Algeria has worked seriously since 2000 to improve the legal framework of environmental protection.

The environment has been an important part of Algeria's economic plans, as it has adopted a promising program for the development and effective use of the sustainable energy sector, to ensure up to 40% dependence on renewable energy by 2030. Globally, Algeria is a signatory to the UN Framework.

²⁰ Sultanate of Oman Gatekeeper of donations to the Khairi Association, "Oman Environmental Society", Sultanate of Oman Gatekeeper of donations to the Khairi Association, April, 5, 2022
https://www.donate.om/DonationsPortal_AR/Pages/Page.aspx?NID=4415

It ratified the Kyoto Protocol in 2004, declaring its international participation in combating climate change trends and its potential impacts, particularly natural ecosystems, and its potential impacts. Algeria has worked to gradually integrate this trend with all economic and social sectors and institutions of the country, to address and adapt to all aspects related to it, its plans include the adoption of a national strategy for climate change, which aims to strengthen institutional, legislative frameworks and institutional capabilities in a variety of ways. People have to be educated and trained. This strategy is based on three main pillars:

- Adaptation to climate change.
- Ensuring sustainable development of the country.
- Reducing greenhouse gas emissions.

Key sectoral programs on which the national strategy is based:

- National Plan of Action and Adaptation to Climate Change in 2003.
- Programme of Sector Integrated Water Management Policy.
- National Programme of Energy Conservation.
- National Program of Integrated Municipal Solid Waste Management.
- National Action Plan against Desertification to prevent land from becoming barren.
- Program of Renewable Energy and Energy Efficiency.²¹

4.15 Higher Council for Environment and Natural Resources, Sudan

Al-Majlis al-'Uthaymeen al-Libiyah wa'l-Mawaridal-Taba'i'ah is based in Sudan, and a closer look at it shows that it has enacted different laws for each sector of the environment. Apart from tree plantation, a separate law for protection of forests, a law for marine hunting has also been made. There is a separate law on deadly waste and dirt, these laws have been made in different years and they are being implemented with great provision.²²

²¹ Bara al-Duqaat, "Hamayat al-Bayyah fi Algeria", Theme, April, 7, 2022
<https://bit.ly/2pizZ5f>

²² Rashid Madawi, 'Sudanese Society' for the Environmental Welfare'', arab.org April 8, 2022
<https://arab.org/ar/directory/sudanese-environment-conservation-society/>

Association of Protection of the Environment of Kuwait

Jamiat Hamayat al-Bayyat al-Kuwaitia, an organization for environmental protection in Kuwait, was formed in 1974, the first meeting of this organization was held in the same year, this organization is working diligently for the protection of the environment in Kuwait, it has also represented in many international environmental protection conferences and its efforts have also been appreciated.

Organizations of the Sultanate of Oman

In the Gulf countries, attention is also being paid to the security of the environment, so the Government of Oman is very active in this regard. There is a permanent department for the protection of the environment, and awards are also awarded to those who volunteer in this field by Sultan Amman Sultan Qaboos. Started in 1989, there are two major organizations, Jamiat-ul-Bayyah al-Amaniyya and Joaiz Amman al-Khuzra. January 8 is also celebrated as Environment Protection Day in this country. The ecosystem of environmental protection seems to be very organized here. Valuable activities are being carried out by the Ministry of Environment in every field of environmental protection.

4.16 Some Important Environmental Organizations of the Kingdom of Jordan

Among them is the introduction of Jamiat Ittehad-ul-Jamiat al-Jama'at al-Bayyah, the main organization of the city of Amman. Founded in 2012, the organization is currently headed by Ayman al-Majali and deputy Amir al-Harni.

The Kingdom of Jordan is very important in the sense that many organizations are active in protecting the environment.

Therefore, there are many organizations in the city of Zarqa itself:

Future Foresight Association for Environmental Rights and Climate Justice, Or, Union of Environmental Associations in the Governor of Zarqa Standing Çe. Shaha Ma'an Mich South Society for Environmental Conservation and Society Exists.

There are also many organizations in Balqa:

Al-Jama'ah al-Ardniyah al-Libayat al-Nuwayyah and Jamiat al-Hamayyah min al-Tuluth al-Bay'i fi al-Fahees are established.

And there are several organizations in the capital city of Amman that are working to protect the environment:

- Society of the Center for Strategic Studies of Energy

- Edamah Association for Energy, Water and Environment
- Jordan Environment Paradise Society
- Union of Environmental Associations of the Capital Governorate
- Green Jordanian Association
- Jordan Association for Climate Change and Environmental Protection
- Green Generation Environmental Society

All these organizations are based in one city themselves; it can be estimated that Jordan is emphasizing the most environmental protection in the Arab world.

4.17 Yemen. Yamanite Organization for environmental Protection.

It is a very notable and important organization of environmental protection in Yemen, which is thinking about environmental protection on a large scale, and at the same time is active in this field, a magazine is published, al-Wa'i al-Bayi, through this magazine, the people of Yemen are urged to remove pollution, and this organization also organizes a variety of programs through which the whole country is affected. Procedures are taught with the exhortation to be safe from all kinds of pollution. Apart from this, al-Hayat al-'Aamah is established by the Lahmaiyyah al-Bayyah government, the details of what achievements it has done so far are not much available, but its instructions can be seen online.²³

4.18 Morocco (Maghreb Aqsa)

In Muslim countries, the West of Aqsa is also concerned about the protection of the environment, it held a big conference, in which this message presented by the King's Kingdom is a sign of his concern and effort in this direction. It has also enacted several important laws for environmental protection.²⁴

- Below are some important laws:
- Laws relating to the protection and protection of the environment
- National Affidavit on Environment and Sustainable Development
- Laws on air pollution

²³ The Directory of NGOs in Yamen, " The Directory of NGOs ", The Directory of NGOs in Yamen, April, 15, 2022,

<http://www.ngodirectory.org/yemen/>

²⁴ Abdelwahid Rakili, "The Environment in Moroccan Legislation Between the Machines of Protection and the Mortgage of Development", Journal of International Law and Business, April 15, 2022 <https://www.droitentreprise.com/21127/>.

Apart from these, there is a long list of laws, which shows how serious Morocco is about the environment and how much effort it is making in this regard.²⁵

4.19 World Islamic Declaration on Climate Change

The Islamic Declaration on Climate Change was issued during the International Islamic Symposium on Climate Change held in Turkey on August 18, 2018. The declaration was jointly prepared by a group of scholars, academics, religious leaders, and environmental activists, including members of the Nation for Earth Alliance.

Preparation of Declaration

Ifees Eco Islam and Global Islamic Relief began their efforts in 2014 to begin work on the initiative, and the first draft was prepared in May 2015 after several preliminary research. The draft was made public globally through Ifees Eco Islam, the Global Islamic Relief, Climate Action Network, Religion and Environmental Protection Forum and consulted with key institutions, organizations and experts, and efforts continued until the draft declaration was discussed during the 'World Islamic Symposium on Climate Change' where the final declaration was issued.

“Mercy on all Creatures”

- The Islamic Declaration on Climate Change calls on Muslims around the world to be part of global environmental efforts and find solutions to “environmental degradation and loss of biodiversity.”
- The declaration aims to make billions of Muslims aware of the significant impacts of climate change, and the declaration considers the implementation of environmentally friendly solutions as one of the religious and moral duties of every Muslim.
- Religious leaders stressed the need for zero emissions and the need for clean energy sources for a sustainable future for all.²⁶

²⁵ Al-Rakili, “Al-Bayyah fi al-Tashri'a al-Paschimi”.

²⁶ Madeleine Arnaut, “Islamic Declaration on Climate Change”, M.A. For Earth, April, 22, 2022

<https://bit.ly/3ObIEgz>

Unit:2 Environmental Institutions in Western Countries

In this unit, it will be mentioned about the institutions established under Muslims in western countries, which are practically serving the environment, surprisingly, the number of Muslim organizations working on the environment in western countries is sufficient, but if it is said that Muslims of western countries are more sensitive than Muslims of the east in this issue, then it will not be wrong. In eastern countries, the work being done by Muslims on the environment is mostly done by government agencies, while in western countries it is being done by non-governmental, charitable, non-profit organizations. Below will be an introduction to some of the major institutions of western countries, their activities, procedures, projects, objectives and services.

4.2.1 United Kingdom

Islamic Foundation for Ecology and Environmental Sciences (IFEES), Birmingham, UK

The Islamic Foundation for Ecology and Environmental Sciences is an active environmental research and practice organization in the United Kingdom, its director is Fadlan Khalid, who started this organization in the 1980s with the mission of the revival of the Islamic environment, and through it started an Islamic environmental community. It was formally recognized as a charity in 1994, and at the beginning of the 21st century it became an active and active Islamic environmental organization internationally. It is a multi-faceted institution; the objectives of this organization include these elements:

- Establishment of a research institute on Islamic environmental protection and its impact.
- Collecting and exchanging environmental reserves.
- Publishing textbooks and research books and journals on the subject of environment.
- Training in practical and theoretical subjects.

This organization is the oldest on environment and Islam and is doing great service, it can be placed at the top of Islamic environmental organizations around the world. The scope of its services is also very wide, the provision of Islamic environmental

materials, preparation of literature on this subject, brainstorming, public lectures, academic seminars, papers, books, booklets, person-making, training programs, workshops, anonymous campaigns, practical cooperation, technical procedures, interaction with other non-governmental organizations, etc. are part of its important services. Dr. Fazlin Khalid, the founder of this institution, is currently considered to be the leading authority on Islamic environment, many of his books, papers and lectures have appeared on this subject. Below we mention some of the important services of this organization:

- Green Mossack Project. Under this project, various programs of environmental mindfulness are run in the public, such as: Friday sermons are used to present environmental ideas, teachings and instructions. To build the mosque building eco-friendly, reduce water and reuse measures, use solar energy instead of electric electricity, minimize waste discharge, use items that are easily dissolved, etc.
- Environmental protection. This organization is also doing a lot of service in the field of environmental protection. In the protection of various forests, animal protection, conservation of water bodies, this organization has done many successful projects, for example: protection of forests of Sumatra, Indonesia, interaction with Nigera Islamic coalition for the protection of Nigerian forests for the Environment (NICE).
- Presented a practical model of agriculture based on Islamic principles in Tanzania.
- He presented the practical application of Islamic environmental principles in the protection of water bodies and biodiversity in Zanzbar.²⁷
- Experimental projects related to agricultural use and natural farming
- Project on Low Energy and Affordable Technology
- Providing advisory services to many international NGOs, funding agencies and educational institutions

Apart from this, the organization organizes various programs such as providing environmental data, various public awareness campaigns, encouraging environmentally friendly lifestyle, etc. The training articles and materials have been

²⁷ Ifees. eco Islam, "About IFEEES", Ifees. Eco Islam, April 25, 2022, <https://www.ifees.org.uk/projects/islam-biodiversity/>

prepared by this institute on the basis of Shariah principles and foundations, covering various scientific subjects of environment. IFEEES is working with various NGOs, international organizations, educational institutions, and other regional movements and individuals to make this planet a better place for the human community.²⁸

4.2.2 The Muslim Council of Britain (MCB), UK

The Muslim Council of Britain is the largest Muslim organization in the UK, with 500 members, under which various institutions are run. Such as mosques, schools, charities and professional institutions, etc.

Established in 1997, it works for the social and social issues of the UK Muslim community. In addition, the organization provides reports and necessary information to keep the government and organizational agencies informed about British Muslims. The organization works on many projects related to British Muslims, it is also working on a project Sustainability and Climate Changes. In which awareness and initiatives related to environmental issues are worked out. Apart from this, environmental related articles and practical measures are taken for public awareness.²⁹

4.2.3 U.S.A

Islamic Society of North America (ISNA), US.

The Islamic Society of North America was founded in 1963 by activists of the Muslim Students Association of the United States and Canada. It is a very old organization working for the religious, legal, social family, inter-religious negotiations, and problems of the Muslim community in America. For the past 60 years, this organization has been active in American society, and has been doing commendable service to various issues of the Muslim community. In addition, it is constantly making efforts regarding modern Islamic issues and challenges and inter-religious interaction and contacts. In addition, the organization also runs various programs for the involvement of Muslims in the United States Nation Building, such as: educational activities, collaboration by building constructive contacts with other organizations, as well as facilitating religious issues and strengthening social awareness. At the same time, this organization is also working very seriously on environmental issues.

²⁸ Ed. Bron R. Taylor, et al. 2 vols. London: Thoemmes Continuum, 2005. 1966. Print. 872-873.

²⁹ MCB, The Muslim Council of Britain, "Who We Are", MCB, April, 29, 2022, <https://mcb.org.uk/>

The objectives of this organization are mentioned below:

- Building and developing the Muslim community
- Inter-religious relations
- Social interaction and correct understanding of Islam

In the context of environment, when we mention this institution, its services in this regard are also unforgettable. The organization continues to raise environmental issues with Muslims and non-Muslims through various environmental programs and encourages them to take practical steps. Below we mention some of the important services of this organization in the field of environment:

- Efforts are being made to make mosques eco-friendly under this project, under which, avoiding environmentally polluting items in mosques, trying to adopt eco-friendly items, the attraction of establishing an eco-friendly ideology among the worshippers. Programs such as the protection of the environment include the need of the people, the provision of training of imams of mosques on Islamic environment, etc. Under this program, a booklet called The Green Mosque Project was also published, in which instructions are provided in this regard.
- Friday Sermons the organization interacts with several mosques, trying to make Friday sermons on a variety of important topics, related to social, and general public issues. Under this, many Friday sermons were given on environment so that the people could develop an Islamic view of the environment.
- Under this program, an attempt was made to raise public awareness through the ideology of Islam in Ramadan such as climate change and our interaction with the environment etc.
- Faith Climate Action Week This program presented Islamic teachings about global warming.
- Similarly an online magazine is also published by this organization called Islamic Horizon, one column of which is special for the environment. ³⁰

³⁰ ISNA, "about", ISNA, May 2, 2022, <https://isna.net/mission-and-vision/>

Chicago Muslims Green Team (CMGT), Chicago, US.

The Chicago Muslim Green Team is an Islamic environmental organization founded by Muslims in the Chicago United States. It started in 2018.

This happened due to the efforts of an organization called The Sisters of Islam. One of the features of this institution is that it is run by Muslim women. The President of this institution is Ms. Caroline Williams. While Ms. Khola Hammad is the secretary. This organization has been conducting workshops, public awareness programs, etc. in various public places. Apart from this, this organization works with other organizations and does various projects related to environment. The organization strives for practical environmental measures on various festivals, holidays and specific days.

Some Important Services of the Company

- Building bridges. This program consists of a variety of academic and professional projects related to mathematics.
- Tree planting Program
- Community building with Zooniverse. An online platform was set up to develop an environmental trend within the citizens.
- Introduction to Citizen Science Workshop.
- Eco-friendly Birthday party for kids.
- Capacity Building
- Chicago conservation corps Training
- Climate reality Project³¹

4.2.4 Canada**Environmental Organization “Khalifa”, Canada.**

Established by the Muslims of Canada, this environmental organization “Khalifa” has been providing scientific and practical services towards the environment in the context of Islam for the past decade. Through its campaign towards environmental issues and the publication of literature, it reached out to people not only in Canada but all over the world.

Moaz Nasir and Afifa Karim Nasir founded the company in Toronto, Canada in 2011. This organization is trying to spread Islamic environmental guidelines and messages

³¹ CMGT, “Our History”, CMGT, May, 3, 2022, <https://chicagomuslimsgreenteam.org/our-history>

among Muslims, through which the lives and thoughts of many Muslims are being affected, these teachings of Islam are completely new to them. Muslims all over the world are being inspired by the “Green Revolution” and are becoming part of various movements, projects and campaign to make it a part of their practical life, as well as they are participating in important campaigns such as water management, animal rights, etc. It is heartening to note that Canada's Muslims are also interested in many eco-friendly projects such as: environmental protection, waste reduction campaigns and eco-friendly products. The percentage of Muslims following Islamic teachings on the environment is increasing significantly, which is certainly a good sign. Regarding the name of this institution, it is explained on its website that the term “Khalifa” is a Quranic term, in which the meanings of responsibility are hidden, the reason for adopting it is to get light from the environmental guidelines in Islamic teachings and strengthen our faith.

- The purpose of this organization is to make the light of Islamic teachings related to the environment public among the Muslims of Canada keeping in mind the needs here and take practical steps by making it a movement.
- According to the website, every citizen of Canada is very closely connected to the environment, Perstin Lake, dense vast forests, endless marine, etc. have a profound impact on the life of every citizen of Canada.
- It is a fact that Islamic texts are full of these instructions, there is a need to awaken the sense of responsibility of *Nabat* and khilafat among The Muslims, and for this service this organization is making efforts.³²

Enviro Muslim, Canada.

This organization called Enviro Muslim is actively involved in presenting the environment in an Islamic context in Canada and taking practical steps in this regard. The soul of this organization is Ms. Arej Riaz, who has done M.Sc. in Environment from The University of Glasgow, she has worked on various environmental projects, and the other names in this team are Ms. Khadija Amir, Nadia Muhammad and Saba Khan. Importantly, the organisation is being served by Muslim young women. Its mission includes educating and empowering the Canadian Muslim community in their day-to-day life towards the environment, so

³² Khalefa, “About Khalefa”, Khalefa.com, May, 2, 2022, <http://www.khalefa.com/what-we-do#>

that Muslims remain sensitive and conscious citizens of the environment and nature in whatever sphere of life they live in.

Objectives of 'Environ Muslims':

- Engagement, through which the public can be connected to environmental programs, such as tree plantation, cleanliness, social media awareness campaigns, etc.
- Education, seminars, webinars, public programs should be organized to educate people of all sections on issues such as environment, nature, climate change etc.
- Empowerment, raising public awareness through environmental programs so that they can make others aware and environmentally sensitive, and strive to improve it in their fields.

This organization continues to do various projects related to the environment, some important projects we are copying below:

- Our Climate Our Stories
- Green Ambassadors
- Greening Canadian Mosques
- People Planet Pages Book Club³³

4.2.5 Germany

Environmental Protection and German Collective Organizations

Some Islamic organizations and organizations in Germany emphasize that environmental protection is a fundamental principle in Islam, and they are trying to educate the Muslim community about it, so that they can play a constructive role in preserving the environment in which they live with others.

- The relationship between Islam and environmental protection and climate was first highlighted in front of public opinion in Germany in 2000 during an international expo in Hanover, Germany. A full pavilion at the exhibition was dedicated to Islam, and the pavilion was able to attract about one million tourists during the five months of the international fair.

³³ enviro muslims, "Mission", enviromuslims, May, 4, 2022
<https://enviromuslims.ca/mission/>

- Concerned people say that the interest of Islamic organizations and organizations in the protection of the environment is not of a cursory nature, but it is a fundamental human problem that Islam has urged people to solve. In this context, according to Imran Saghir, a German Muslim of Indian origin and head of the multi-ethnic Islamic organization “*Insaan*”, the Quran contains several concepts of environmental protection, which indicate that the entire universe is created by God, on the basis that it must be protected according to the religion of Islam.
- Although the concept of environmental protection appeared in Europe about forty years ago in its modern sense, according to Imran Saghir, although Islam does not speak clearly and directly about environmental protection in its contemporary sense, it includes a number of references: for example, dealing with animals with kindness and leniency, or a reference to the good disposal of water resources, for example. But a Muslim should not use too much water while performing ablution, in this background, from the point of view of the Islamic religion, the use of water is considered a “sin”.
- “The imams of the anjuman's mosques (the number of these mosques spread across Germany are about 900) urge Muslims to respect and protect God's creatures, including animals and plants. Under stein expressed his opinion that people in Western countries are more committed to this “Islamic principle” than in the situation in many Islamic countries.
- These organisations play an important role in creating awareness about the importance of environmental protection in the Muslim community.
- The multi-ethnic Islamic organization “*Insaan*” is trying to make the Muslim community in Germany aware of the importance of environmental issues through various activities. For example, in collaboration with mosques and other Islamic organizations, programs and lectures were presented on the topic of “Environmental Protection in Islam”, highlighting the importance of environmental protection from an Islamic point of view, in this context, a large-scale cleanliness campaign was organized in many famous neighbourhoods of the German capital Berlin. Imran Saghir, president of the association, says that the purpose behind this campaign is not only to make young people aware of the importance of caring for their environment but also

to support their integration into German society, because Germany is also considered their homeland, and therefore they should protect and take care of their country's valuable natural resources and environment.

4.2.6 Australia

Islamic Relief, Australia

Founded in 2010, it is a member of the Islamic Relief Worldwide. The director of this institution is Dr. Noora *Amath*, while the treasurer is Sameer Benghazi. The Islamic Relief Australia is a human welfare organization that strives to eradicate poverty, human problems on a global scale, and all forms of injustice. One of its characteristics is that it is based on Islamic foundations, its workers are spread internationally, and it has been serving for the last thirty-six years. The scope of this organization covers different countries. This includes Afghanistan, Syria, Yemen, Palestine and Lebanon. This organization is serving in different walks of life, which are of two types, one within the country and the other abroad.

- Inland (Australia): Sacrifice, Zakat, Closeness to Allah, Donations, Assistance for Orphans, etc.
- Overseas: Providing funds for a better future, education, water for life, health, children's education and health,

This organization is also particularly active towards the environment, especially its activities in the field of 'water resources' are commendable.

On the issue of water, this organization is doing an important job, it manages water in poor countries where people crave a drop of water. And also conducts a public awareness campaign in this regard.³⁴

³⁴ Islamic Relief Australia, "About Us", Islamic Relief Australia, May, 6, <https://islahmicrelief.org.au/>

Unit:3 Islamic Environment in India: Institutions and Organizations

In this , we will introduce the Muslim institutions, organizations that are serving in the field of environment in India, the objectives, services, literature and other programs and projects of these institutions. We put The Islamic countries first, then the Western countries, then india at the last, the purpose of this arrangement is that the Islamic countries, which have the right to explain the environment in the Islamic context, put them first, because there is a lot of work being done on this subject on the Western countries, so it was mentioned in the second place. The reason for mentioning it in the end was that special attention should be paid to it, so that it would be easier to compare if the services of Islamic and Western countries were in front. Below we are describing the institutions of India that are doing their services in the field of environment.

4.3.1 Islamic Fiqh Academy, New Delhi

It is a unique institution of its kind in India, to research modern issues and make decisions by Ijtihad, Qazi Mujahid-ul-Islam Sahib created it and at present under the guidance of Maulana Khalid Saifullah Rahmani Sahib, this institution is doing its best and well. Its specialty is that it presents its opinions in modern issues, has a lot of interest in ideas and makes decisions with the help of experts of contemporary sciences. Highlighting its importance on the website of the Fiqh Academy, it is written:

Therefore, it was necessary to lay the foundation of collective thinking and to find a solution to these problems through mutual discussions that are consistent with the principles of Sharia. Examples of this collective thinking are found in the Time of the Companions and even after that, this was the purpose for which the “Islamic Fiqh Academy (India)” was formed, in which on one hand, the research of the scholars and Arbab iftas is taken advantage of for the interpretation of the ruling of *Shari'ah*, while on the other hand, the knowledge of the experts of modern sciences regarding the interpretation of the problem is also

available. It is a matter of happiness that due to the harmony, balance and moderation of the decisions of the Academy with the *Shari'ah*, balance and moderation, and the acceptance of Deoband and the majority of jurists, the voice of this scholarly and research process is now being heard. And to find solutions in the light of the interpretations of imams of *mujtahadeen* and *salif salihin*.

As far as the services of this organization in the field of environment are concerned, it has organized at least four seminars related to this subject and has also published books on two important topics, which is very important and important achievement. Below we are giving a description of it:

(a) Seminar:

- Protection of the Environment
- Water Resources and Their Shari'ah Rulings
- Air and noise pollution, problems and Sharia rulings
- Revolution and its impact on purity, purity and sanctity

(b) Books:

- A'b Means
- Air and noise pollution, problems, and Sharia rulings

Some of the main objectives of the Islamic Fiqh Academy are:

- To find solutions to the problems arising out of the economic, social, political and industrial changes of the present era and modern development in the light of the interpretations of the Qur'an and Sunnah, the Athar-e-Sahaba and the Imams of the *Mujtahadeen* and the *Salihin* according to Islamic lines.
- To find solutions to problems arising in the modern era or problems that need to be discussed and researched in changing circumstances through collective research in the light of the principles of Islamic jurisprudence.

- To interpret and understand the sources of *Fiqh*, rules and jurisprudential ideas and to research the subject of its application in this period.
- Research and learn on *Fiqh* topics in the light of contemporary requirements.
- Apprise of the current economic, social, medical as well as the customs of different countries and regions, the problems arising in the country and abroad in the field of environment and sociology and the results of the research done on these topics.
- To develop a literature on modern questions and solutions to the challenge facing Islam, which is compatible with the contemporary style?

4.3.2 Islamic Foundation for Science and Environment, New Delhi.

The founder of IFSE is Dr. Muhammad Aslam Pervaiz. Who has done Ph.D. in Botany and has done a lot of work on science and Quran, this institution serving science in Urdu is the most prominent institution in India. Its founder also publishes a magazine “Science” in Urdu language, which is standard in terms of its articles, content and topics and also has an Islamic perspective. IFSE is a voluntary and non-commercial organization, founded in 1994, with the main objective of:

- Muslims should be linked to the Islamic concept of science and environment. The organization works with two main objectives, one is to provide information to the Muslim society of the subcontinent regarding science and environment, especially on topics such as pollution, environmental degradation and reservoir management. For this purpose, the institute has been publishing a monthly journal on science and environment in Urdu language since 1994 under the name Science.
- The second important objective of the institute is to try to understand the current status of the Qur'an in the context of science. Modern scientific subjects such as conservation of reserves and environmental issues should be understood in the light of Qur'an.

This institution gained the trust of scholars and *ahl-e-madaris*, it played an important role in introducing the *ahl-e-madaris* to scientific subjects, they were given instructions regarding the seriousness of environmental problems and the protection of reserves, it has also been tried to take these issues to the Muslim people from the

pulpit and *mehrab*. This institution serves as an advisor to the Islamic Fiqh Academy. The future course of the institute is to provide a course for the students of modern educated schools in which topics such as environmental issues in the light of the principles of Islam, the objectives of mankind in the world, the purpose of tehsil knowledge and the service of humanity through tehsil knowledge are taught. The organization is constantly trying to create relations and harmony with the social and religious classes so that through the Quran, issues related to development, coexistence with nature, equality, equitable distribution of reserves, etc. can be conveyed to the people, as a result of which mankind can benefit without any discrimination. It is the only institution of its kind in India and has been active in its specific field for the last twenty-five years.³⁵

4.3.3 Monthly Science, (Urdu), New Delhi

Monthly Science is the most important magazine on scientific topics in Urdu language because its founder and editor-in-chief Dr. Aslam Pervaiz Sahib is also an expert in science, so the quality of this magazine is higher than other magazines. According to the website of the magazine, it is the first and only scientific magazine in Urdu,

Its introduction:

There was an urgent need for a platform for science students and teachers to write on scientific topics in Urdu, so from 1994, the Urdu monthly Science was released. It is a great gratitude and blessing of Allah that this common-sense science and environment monthly entered the twenty-fifth year of its age in 2018 and thus a new history of academic journalism in Urdu has been created.³⁶

There is no doubt that in the context of environment and Islam, The Monthly Science has done an extraordinary service and continues to publish articles on

³⁵ Ed. Bron R. Taylor, et al. 2 vols. London: Thoemmes Continuum, 2005. 1966. Print. 872-873.

³⁶ Muhammad Aslam Pervaiz, "Introduction movement", Science Urdu Monthly, May 6, 2022 <https://urduscience.org/Movement-intro>

these topics, below we consider it appropriate to present some important topics:

- World Ozone Day. Cleaning water with nanotechnology
- Biofuels: A Befitting Reply to the Energy Crisis
- Earth Day. nuclear accident
- Environmental Education and Islam. Environment and Islam. The Qur'an and Science
- Environmental crisis
- Biodiesel
- If this noise³⁷

From some of the above-mentioned articles on the subject of environment, it can be estimated how wide the scope of this magazine's services on this subject is.

4.3.4 Furqania Academy, Bangalore.

Furqania Academy is an important educational institution in the Indian subcontinent, which is providing services in the dissemination of Islamic sciences and the knowledge of the Qur'an and hadeeth, it was established in 1970 in Bangalore, South India. It is a unique educational institution that is promoting Islamic thought and philosophy in a modern scientific way. The academy's procedures and objectives are presented on the website as follows:

In view of the Academy, the challenges of modern thought, philosophy and materialistic Western theory have to be confronted in a scientific way at the academic level. The Academy is engaged in developing new types of invitation literature in different languages. The academy has so far published more than 150 books in Urdu, Arabic, English and Kannada. Dozens of more books of the academy are going through various stages of printing. A two-month magazine is published from the academy in the name of "Tamir-e-Fikr", which is bilingual (Urdu/

³⁷ Muhammad Aslam Pervaiz, "Introduction movement".

English). Many books of the academy have been published from Saudi Arabia and Pakistan and have become famous and popular all over the world and have received praise from the academic circles. These books have been described by scholars and intellectual circles as authentic and epoch-making. These books have guided the Muslim Ummah in the present scientific era and have given it a new direction. In the Academy, many research scholars are engaged in the work of research and translation.

Some of the main objectives of the academy are:

- In the light of modern science, the knowledge of the Qur'an and hadeeth is confirmed.
- Religious values and Islamic principles confirm truth in the light of modern science
- To present the scientific, rational, philosophical and legal aspects of Islam in a new way.
- Establishment of a library that has material to do research on every topic related to Islam.

4.3.5 Tameer-e-Fikr, Magazine Bangalore

The journal is highlighted on its website in the following way:

It is a two-month (Urdu/English) magazine published by Furqania Academy Waqf, Bangalore. The main purpose of publishing this journal is to publish the research on Islam and science, and in particular to present a comparative study of the Qur'an, hadeeth and modern science. Through which the scientific knowledge of the Qur'an and hadeeth can be used. In addition to the implications of this basic variety, this journal also aims to keep the readers informed about the role of Muslims in the development of medicine, science, and other modern scientific facts in the scientific world.

In 1972, this magazine was started under the editorship of Maulana Mohammad Shahabuddin Nadvi, but then it was closed due to some reasons, in 2013 it was again published under the editorship of Maulana Anis-ur-Rehman Nadvi and Mashallah is continuously being published. This magazine is very important and important on the subject of Islam and science. It publishes articles on various environmental topics. This magazine is playing an important role in brainstorming on the topic of environment and Islam, it is hoped that its services will continue in this regard. This magazine can play an important role in introducing and highlighting this topic in *ahl-e-madaris*.

Objectives of the Journal

- Islam's Perspective on Modern Scientific Studies
- Study of the Scientific Principles of the Qur'an and *Ahaadeeth*
- Role of Muslim scientists in the development of science and technology
- Ajaz of Medicine in the light of modern scientific studies
- Latest news from the scientific world and the Islamic world and so on³⁸

³⁸ Bi-Monthly Tamee and Idea, "About Tameer e Idea Magazine", Bi-Monthly Tamee and Idea, May, 5, 2022,

Unit 4: Green Mosques (Eco-Friendly Mosques)

For almost 20 years, Muslims in the Islamic world and western countries have been writing and speaking on the subject of environment and Islam, in this regard, efforts are being made to create public mind through various conferences, seminars, symposiums, lectures, papers, books, papers, articles, public addresses, Friday sermons, disinformation campaigns, etc., a glimpse of which can be seen in the last year. As a result of these efforts, many environmental initiatives have also been taken, which have been mentioned in detail in the previous article. One of the most important efforts in this practical effort is the "green mosques". Its scope is also quite wide, including:

- Giving lectures on environment and Islam in Friday's address.
- Adopting eco-friendly items in the construction of mosques and in the items used daily there.
- To train the imams, Khateebis and responsible people in the context of Islamic ecology.
- Creating public affection towards the environment, etc.

In this unit, we will mention some of the world's most important 'green mosques', present their picture and mention important features. We will pay special attention to the constructive and environmental aspect of 'Green Mosques', such as:

- Use of eco-friendly elements in the construction of mosques
- Prioritizing an eco-friendly environment in and around mosques
- Using solar energy for electricity in mosques
- Making water management of mosques eco-friendly
- Preferring eco-friendly items among items used in mosques

In this unit, we will include mosques with similar characteristics.

4.4.1 Cambridge Central Mosque, Cambridge, UK

This main mosque of Cambridge can be placed at the forefront of the list of 'green' mosques all over the world. In 2009, British architecture company Marcus Barfield Marks Barfield Architects designed this mosque, due to the use of environmentally friendly elements in the architecture of this mosque. Solar energy, water conservation

and beautiful gardens in front of the mosque, it can be called the world's most important 'green mosque'. The mosque can be divided into two major parts: the main mosque building and the Islamic Garden.

Mosque: The architecture of the mosque is a beautiful blend of both Islamic and English architecture. It has the distinction of being Europe's first eco-friendly mosque, as well as its architecture uses modern techniques and eco-friendly elements while maintaining the basic features of ancient architecture. The project took more than ten years, some of the main features of the building are as follows :

- Wood has been used with great skill and beauty, with special provision of Islamic geometric design.
- All pillars are made of wood, which are round and long at the bottom, but as they go up, they expand in the form of a tree and spread throughout the roof in geometric design, thus supporting the entire roof.
- In the branches of the tree-like pillars, windows have been made through which natural light enters and the entire mosque is illuminated, in addition to solar-lit very low-energy LED bulbs have been used.

Islamic Garden: When visitor enters the premises of the mosque, he first passes through the Islamic Garden and proceeds towards the mosque. Beautiful fountains have been installed in this garden, which makes the surrounding environment pleasant and also reminds of ancient Islamic architecture. It is worth mentioning that the garden is irrigated by filtering the water used in ablution and toilets. In this regard, it would be appropriate to mention some important services of the mosque, prayer hall, study center, madrasa, nikah, shahada, important religious programs and funeral. ⁴⁰



A panoramic view of the Cambridge Central Mosque.



The beautiful use of wood in the inner courtyard, pillars and ceiling of the mosque is a masterpiece of eco-friendly architecture. ⁴¹



5. The exterior of the mosque, the use of wood in it, and the captivating view of the Islamic Garden can be seen, which helps to protect the environment from contamination. ⁴²

4.4.2 Khalifa al-Tajer Mosque, Deraa, United Arab Emirates.

There is no doubt that Dubai is very active in the eco-friendly mosque, many mosques are being built there with the inclusion of the environment, environmental reforms are being made in the already built mosques. The mosque was established in 2015 in Deira, United Arab Emirates. This mosque has been built by the Ministry of Auqaf and Minority Affairs of Dubai. It is an eco-friendly mosque, special care has been taken to protect the environment in its construction, the environment has been given priority in relation to the electricity, wind, light, etc. used here. Some of the environmental features of this mosque are as follows:

- This mosque has been illuminated with solar energy.
- Thermal insulation system has been used to help moderate the temperature of its building.
- The AC and LED lights here are automatically controlled by the sensor, which minimizes the use of energy. ⁴³



Khalifatul Tajar Mosque, Deira, United Arab Emirates,⁴⁴ submerged in light



Interior view of Khalifa al-Tajar, Deira⁴⁵

4.4.3 Masjid-e-Noor (Mosque of Light) Ras Al Khaimah, United Arab Emirates

This mosque is also located in Ras Al Khaimah, a city in the United Arab Emirates. This mosque sets its own example in eco-friendly architecture. Its construction was completed in 2018, it has a place for 7,500 people to pray. In its architecture, natural lighting and constructive artistic skills are highly modeled, layer by layer geometric design has been added to its beauty, with the help of which the bright rays of the sun are scattered and subtle. The architecture in this building has been used beautifully with Islamic lattice geometric design in such a way that the light penetrates its layers and does not heat the atmosphere inside. This mosque is a masterpiece of eco-friendly architecture.⁴⁶



The beautiful look of Masjid-e-Noor, Ras Al Khaimah, United Arab Emirates, the beautifulness with which the mesh and Islamic geometric design have been used is presenting a great example of architecture.



The interior view of The Noor Mosque, the light coming from the latticed windows, shows that it is an eco-friendly building. ⁴⁷

4.4.4. Central Mosque, Hata, Dubai

The mosque is also part of Dubai's environmental project. This mosque is playing an important role in preserving the environment and maintaining a healthy atmosphere. In this, solar energy has been used to get energy, as well as used-water cleaning machines have been installed, arrangements have been made to make waste reusable.



Beautiful view of the main mosque, Hata, Dubai

4.4.5 Al-Noor Mosque, Manny Paul, USA

This mosque in Minneapolis is also one of the environmentally friendly mosques. Necessary reforms and changes have been made in this mosque from the environmental point of view, which can be called a positive step towards the environment. In the construction reform of this mosque, special care has been taken of sustainable development, environmental principles.



A spectacular view of Masjid al-Noor, Minneapolis, USA

4.4.6 The Great Mosque, France

The Jama Masjid is the first eco-friendly mosque in Macy, France. It is very distinguished in energy saving and natural resource utilization. The mosque is located on the outskirts of southern Paris. The mosque was inaugurated in 2019, the dome of the mosque is made of glass, while its minaret also uses glass, the size of the windows is wide from floor to ceiling. Special care has been taken of natural light and environmental protection in its construction. To maintain the temperature inside, space has been kept between the two walls, arrangements have been made to heat under the floor and LED lights have been used to illuminate the mosque. Rain water is used in the cleaning of the mosque and in the surrounding area. The roof of the mosque is adorned with a special green layer (vegetative coating) to help protect it

from loss of energy and heat, as well as produce oxygen. This mosque has been built on Islamic environmental foundations.⁴⁸



The image of The Jama Masjid, Macy's, in which wide glass windows for natural lighting and the use of glass in the minaret can be seen.



A layer of greenery can be seen on the glass dome, window and roof of the mosque.⁴⁹

4.4.7 The Kutaibiya Central Mosque, Morocco

This mosque of Morocco is an ancient historical mosque, which was renovated with the principles of environmental protection. A government plan was made to make the mosques eco-friendly in Morocco, under which 600 mosques were planned to be eco-friendly, under this project, environmental protection was provided to this Jama Masjid of Morocco. The plan was part of Morocco's National Environmental Responsibility Plan. Some of the main features of the province: installing LED lights in mosques, getting light through solar energy, heating water through solar thermal energy. According to the report, the project will be completed in 100 mosques by 2016-17 under this project. The project was first executed at the Jama Masjid in Katibiya, Morocco. Below we are quoting the picture of this Jama Masjid.



The use of solar energy is being described by pointing towards the main mosque, Morocco, minarets and exteriors through signs in the picture.

4.4.8 God's Flowers, Kazakhstan

This mosque is the first eco-friendly mosque in Kazakhstan, it is the name Bamsami, its niche is like a flower, which indicates nature itself. Special care has been taken for

environmental protection in this mosque, such as the use of solar energy, the use of LED bulbs, etc.



God's flowers, solar panels can be seen in this mosque of Kazakhstan to get solar energy.

4.4.9 Central Mosque, Glasgow, Scotland, UK

Solar panels were installed in 2001 to obtain solar energy to make Scotland's main mosque eco-friendly. This project was supported by the efforts of the Organization of Islamic Relief and Greenpeace MENA.



Solar panels installed on the roof of Jama Masjid, Glasgow, Scotland show environmental protection.

4.4.10 Masjid-e-Istiqlal, Jakarta, Indonesia

Indonesia launched a project in 2017 to make 1,000 mosques eco-friendly. Under which arrangements were made in mosques on a large scale such as solar panel, LED light, use of solar to heat water, etc. In 2022, Indonesia's largest mosque was awarded the International Award for Environmentally Friendly Mosques for solar energy, minimum use of resources and minimum cost of water, use of reusable items and keeping the entire building environmentally friendly.



Beautiful view of Masjid Istiqlal, Jakarta, Indonesia surrounded by greenery

4.4.11 Masjid Baitul Rauf, Dhaka, Bangladesh

This mosque in Bangladesh has been completely eco-friendly, its construction was completed in 2012, and its specialty is that it uses natural light and eco-friendly elements using ancient architecture. It has been designed by Bangladesh's famous architect Marina Tabassum; her eco-friendly map has received an international award.

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A successful attempt has been made to get natural light from the lattice walls of Masjid Baitul Rauf, Dhaka, Bangladesh



The interior of the mosque, the natural light can be seen in it⁵¹

4.4.12 Badria Jama Masjid, Kondapur, Karnataka, India

In India too, an eco-friendly trend is increasing in some mosques. In India, the credit goes to the Badria Mosque in Karnataka. It was built in 2018 by Karnataka's Briss Group. Its building has been built in a very natural environment in a cluster of coconut trees and trees in a lush green area, due to which the building is airy and cool.

In its construction, lattice walls have been used very beautifully for natural air and light, during the day the light in the whole mosque is obtained from these latticed cedars. Like other eco-friendly mosques, it draws electricity from solar and wind energy, with special focus on resource efficiency and the use of reusable items.⁵²





The interior of Badria Mosque, the light and air obtained from the lattice walls can be well estimated.

4.4.13 Masjid Al-Baqi, Banjara Hills, Hyderabad, India

The good thing is that eco-friendly attitude is also developing among Indian Muslims, but its pace is very slow. Solar panels have also been installed at Masjid Baqi in Banjara Hills, Hyderabad to get solar power under eco-friendly approach. This is a happy constitutional move towards minimizing air pollution.



Masjid Al-Baqi, Banjarahals, Hyderabad⁵

Conclusion

Chapter One: Introduction to the Environment

The first part of chapter one is titled Introduction, in which the environment is introduced in detail. In this regard, the literature of environmental scholars, scientists and philosophers has been used, at the beginning of the first chapter; the definitions presented by various environmental scholars have been collected, which became the basis of environmental theories and philosophies. Similarly, the beginning and evolution of the subject of ecology, religious ecology, history of ecology, different types of ecology, etc. have been mentioned. The surfaces of the atmosphere are described in detail, with detailed descriptions of the following types:

Troposphere, Stratosphere, Ozonosphere, Mesosphere (also called exosphere), Ionosphere and Exosphere etc.

In the second unit, which is titled, various types of environmental pollution, the introduction of environmental pollution, and its different types are highlighted. The types of environmental pollution are as follows: Air pollution, soil pollution, noise pollution, thermal pollution, radiation pollution. In this unit all these types of pollutants have been mentioned in detail, their causes have been examined, the polluters have been mentioned in detail.

The third unit, titled Environmental Pollution Issues and Challenges. This is the last unit of this chapter. It examines the effects of all the above types of environmental pollution on human, animal and plant lives. What are the diseases caused by pollution, what negative effects it has on our environment and how they affect us? In this regard, a detailed introduction has been given to the challenges emerged by air pollution, soil pollution, noise pollution thermal Pollution.

Chapter 2: Environment in Islamic Literature

In this chapter, we have included the instructions of Islamic teachings that are related to the environment. In this regard, three sources have been taken into account: The Qur'an, *Hadith* and Islamic Jurisprudence. In the first unit, an attempt has been made to present these instructions from the Qur'an, in the second unit, the *Hadith* literature has been quoted about the environment and in the third unit the instructions related to

the environment have been presented from the literature of Islamic jurisprudence. The verses that have appeared in the first volume are as follows: The Qur'an's view of the universe, the concept of the universe and the Caliphate, the environment and balance, water and the Qur'an, the mention of sound in the Qur'an, the Qur'an and the concept of animals, the Qur'an and plants. Mention of the earth in the Qur'an, environmental pollution and the Qur'an. In this unit, efforts have been made to collect whatever environmental instructions are available in the Qur'an. Their layout has been established under the environment framework.

The second unit, titled Environment in the light of *Hadiths*, in this unit, *Hadiths* related to the environment have been collected, especially from the *Sihah-e-Sitta*, some *AHadith* have been recorded in addition to the *Sihah*. The details of the sub-chapters are: teaching of purity, prophet's instructions on sound, air, light in the *Hadiths*, protection of animals and prophet's instructions, protection of natural resources in the light of *Hadiths*, rays in *Hadith*, environmental protection and *Hadiths* of the Prophet. Under these titles, the instructions found in *Hadiths* about the environment have been collected.

The third unit titled Environment in Islamic Jurisprudence also collects the *Hadiths* related to the environment from specific fiqh literature, in this regard, special care has been taken to collect the opinions of as many scholars as possible. The sub-chapters mentioned under it are: purification system and environment, water problems and Islamic jurisprudence, protection from water pollution, making up in water, shari'a methods of purifying water and dissolution, animal rights and Islamic jurisprudence, concept of land in Islamic jurisprudence, issues of waste and Islamic jurisprudence, and protection of vegetation. The concept of *Hami* and the wakf system, some rulings on air pollution, radial pollution, noise pollution and Islamic jurisprudence.

Chapter 3: Solutions in the Light of Islamic Teachings

In this chapter an attempt has been made to present an Islamic solution to environmental problems, obviously the complete solution to environmental problems does not exist only in Islamic teachings, it is more related to administrative matters and science, but a large part is also related to religion. It plays an important role in protecting the environment. The topics mentioned under it are: Human beings in the eyes of Islam, the role of the Qur'an in environment friendly awareness, human rights

in the usage of the resources of nature, Islamic philosophy of ethics, *Ijtihad* and Islamic solutions, solutions to environmental problems.

Chapter IV Practical Steps towards Environment

In this chapter, an attempt has been made to examine the practical steps taken by Muslims regarding the environment. Apart from this, it has been tried to present what practical services are being done by Muslims towards the environment in the Islamic and the Western world. The topics discussed there are: which countries and important organizations are working in this regard? on what aspects they are working? what is their methodology? what are their important services and finally our country India discussed. Which institutions are working on this subject? what is their nature? These topics has been presented. This unit mentions the practical steps taken by Muslims in Eastern countries regarding the environment. Names of the countries are; Qatar, Bahrain, United Arab Emirates, Turkey, Kuwait, Saudi Arabia, Lebanon, Malaysia, Indonesia, Brunei, Syria, Yemen, Oman, Algeria, Sudan, Jordan, Morocco.

Environmental Institutions in Western Countries

This unit examines the work done by Muslims on the environment in the Western world, introducing the following organizations:

Islamic Foundation for Ecology and Environmental Sciences (IFEES), Birmingham, UK

The Muslim Council of Britain (MCB), UK

Islamic Society of North America (ISNA), US.

Chicago Muslims Green Team (CMGT), Chicago, US.

Environmental organization "Khalifa", Canada.

Enviro Muslim, Canada. EnviroMuslims, Canada

Environmental Protection and German Collective Organizations

Islamic Relief, Australia

Islamic Environment in India: Institutions and Organizations

This unit presents the practical steps taken by Muslims regarding the environment in India. The details are as follows:

Islamic Fiqh Academy, New Delhi
Islamic Foundation for Science and Environmen,
New Delhi, Monthly Science, (ARDAD), New Delhi, Furqania Academy, Bangalore.
Majla Nirman-e-Fikr, Bangalore.

Green Mosques (Eco-Friendly Mosques)

Green mosques have been reviewed, inspired by the Islamic environment, 'green mosques' have been established in many countries of the world, they have been reviewed here and their photographs have also been shared. Some features of green mosques are being replicated below:

- Giving lectures on environment and Islam in Friday's address.
- Adopting eco-friendly items in the construction of mosques and in the items used daily there.
- To brainstorm the imams, khattabs and responsible people in the context of Islamic ecology.
- Creating public affection towards the environment, etc.
- Use of eco-friendly elements in the construction of mosques
- Prioritizing an eco-friendly environment in and around mosques
- Using solar energy for electric city in mosques
- Making water management of mosques eco-friendly
- Preferring eco-friendly items among items used in mosques

The details of the green mosques included in the paper are as follows: Cambridge Central Mosque, Cambridge, United Kingdom, Khalifa al-Tajar Mosque, Dirah,

United Arab Emirates. Mosque of Light Ras Al Khaimah, United Arab Emirates, Central Mosque, Hata, Dubai, Masjid Al Noor, Minneapolis, USA, Jama Masjid, Massey, France the Great Mosque, France, Kutubiya Central Mosque, Morocco, God's flower, Kazakhstan, Jama Masjid, Glasgow, Scotland, United Kingdom, Masjid Istikal, Jakarta, Indonesia, Masjid Baitul Rauf, Dhaka, Bangladesh, Badria Jama Masjid, Kondapur, Karnataka, India Masjid Baqi, Banjara Hills, Hyderabad, India.

Research Result

Three hypotheses were included in my research, which are as follows:

- Environmental pollution is the result of human activity.
 - According to Islam, environmental pollution is also related to human morality and actions.
 - Islamic texts have principles to solve the problems of environmental pollution.
1. it is concluded that these assumptions have been proved correct, according to science and Islamic texts, the environment is the result of human activity.
 2. Similarly, my research also justifies the assumption that human ethics have an important role to play in environmental problems and solutions.
 3. There is a lot of evidence in The Islamic literature regarding the solution of environmental problems.
 4. Islam promotes a positive attitude towards the environment and nature of its followers. And wants to create an eco-friendly society.
 5. Islam tries to promote nature friendly society and wants to inculcate value of nature from within.
 6. Islam established the concept of trust with environment and nature.
 7. Islam incorporates the concept of reward and punishment with environment and nature.
 8. Islam associated sanctity and religiosity with the environment.
 9. The teachings of Islam play an important role in the protection of the environment and nature.
 10. The philosophy of Islam plays an important role in the protection of the environment.

11. Principles of *Maqasid Al Shar'iyah* (Principles of *Shari'ah* Objectives) are based on the protection of human life and property, while the purpose of protecting the environment is itself the protection of human life. thus, the principles of Fiqh are very important in the protection of the environment.

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