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An Approach Towards Eradicating Environmental Pollution in the Context of Islamic Teachings

ABSTRACT

All praises are for Allah, the creator of the universe, who created it to be so charming, full of beauty and delicacy that anyone is stunned to see its splendor. Allah, the Lord of the universe, made the whole set of universe, the earth and the sky, a complete unity among both and kept the systems operating in it connected with each other. The environment which was created for mankind and its thriving existence is a splendid example of Allah's creation and its protection is extremely important in the existence and survival of this universe. In view of this importance, Allah Almighty gave the children of Adam great blessings like green and lush mountains, valleys, gardens, charming vast seas, and blue skies. Allah Almighty made this planet a testing ground for human beings. Allah, the Exalted, granted this world to man and left it up to man to choose whether to make it a paradise or to make it a hell while living in it. The authority of both of them was superseded by the caste of Bani Adam and the advantages and disadvantages of both were also explained to human beings. The things around man, for example, birds, streams, trees, buildings, people together make the environment of man. And if all these things remain in accordance with natural principles and are utilized in a proper manner, then the human environment will remain in a better state. Finest examples of this conduct can be extracted from the Seerah of Holy Prophet (PBUH). He accentuated the fact that natural resources are not overexploited. He promoted and highlighted the practice of sustainable consumption and encouraged planting. But through the invention made by man in the course of history where the provision of facilities for human life became available, the natural environment changed. Due to this change, environmental pollution started and the map of the whole world changed. Current most dangerous and alarming environmental hazards include global warming, soil contamination, desertification and deforestation etc. Since the teachings of the Prophet ﷺ cover all aspects of human life, there is a need to remedy this environmental pollution by applying these Islamic teachings.

Keywords: Islam, Quran, Seerah, Science, pollution, environment, protection, change, planting, universe

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Introduction:

The environment plays a crucial role in sustaining human life and well-being. Its importance for humanity can be understood from various perspectives, including ecological, economic, health, and ethical considerations.

Islamic teachings emphasize the importance of environmental stewardship and cleanliness. The Sunnah (traditions) of the Prophet Muhammad (PBUH) include guidelines for sustainable living, such as planting trees, conserving water, and avoiding wastefulness. Preserving natural resources and biodiversity is in line with Islamic values. The Prophet Muhammad (PBUH) emphasized the importance of protecting trees, animals, and water sources. To eradicate environmental pollution in light of these teachings, everyone should engage in activities like promoting environmental education, participating in clean-up efforts, advocating for eco-friendly practices, and supporting policies that protect the environment. These actions align with Islamic principles and contribute to a cleaner and healthier planet.

Meaning of the word "Environment":

In the English dictionary, the word "Environment" is used for our surrounding.

Environment: is derived from the French word Environner which means to encircle or surround. All the biological and non-biological things surrounding an organism are thus included in environment. Thus, environment is sum total of water, air and land, inter-relationships among themselves and also with the human beings, other living organisms and property. The above definition given in Environment.¹¹ The word environment is derived from the French language, which means surrounded, and in the literal sense it refers to the area that is surrounded by living and non-living things called environment, water, air and land. The interrelationships that affect everything living in that region can be called the environment.

Terminological meaning of the word "Environment":

In the Holy Quran, instead of Environment, the comprehensive term "Earth" is used, a house under any object is called the Earth, so the living and non-living components spread around the human on the surface of the Earth, and other components spread around include sun and moon, planets, stars and all celestial bodies

Meaning of the word "pollution":

In the Urdu dictionary, the word "pollution" means "impurity"² dirty,³ and in the Arabic dictionary, the word "pollution" is called the Trinity⁴ which is derived from "Luth", which means "to be damaged, to make dirty" "Luwth رصه و جلده"⁵ in the same way, this word is also used in various Arabic idioms, Kadra the water (contaminated) means muddied,⁶ in the Arabic environmental term, "Talweeth al-Mugha", while in the English language, it is called "Pollution" and environmental factor when involved, it is called "Environmental Pollution"

Dr. Abdul Kareem explains the terminological meaning of the word "pollution" and writes, "It is the introduction of the human being intimately in a non-intimate manner of the material or the power of the al-Bayyah, which will result in harmful results, in a way that exposes the health of the human being to danger and harms the biological materials"⁷.

¹ Prof Anubha Kuashik, perspectives in environmental studies page 1, New age international Publishers

² Al-Haj Ferozudin, Feroz ul Lughat, Urdu, pg no 30

³ Jalandhri, Abdul Hakm Khan, Qaid ul Lughat, Hamid and Company, Lahore, pg no 21

⁴ Keranvi, Waheed Zaman, Al-Qamoos ul Jadeed, Urdu Arbi Lught, Idarao Islamiyat, pg no 28

⁵ Al-Azhari, Muhammad bin Ahmad, Tahzeeb ul Lughat, Al-Nashir Dar Ahya ul Altras Alarbi, Berut, Volume 14, pg no 283

⁶ Al-Razi, Zain ul din Abu Abdullah Mukhtar Al Sehad, Al-Nashir: Al – Maktabah Al Asriya, Volume 1, pg no 286

⁷ Dr Ahmad Abdul Karim, Qanoon Hamayat Al bayna Al Islami Maqazna Bil Qawaneen wal Waziya, pg no 28

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Pollution, the direct or indirect addition of any substance, material, chemical component to the environment by man, which results in adverse effects on human health, or damages the human environment and human life.

Environmentalists mean all kinds of pollution in the meaning of pollution, so it applies to moral pollution, economic pollution, political pollution, educational pollution, external and internal pollution, and mental, intellectual and social pollution.

1. Environmental pollution:

The environment around man is fundamental. The environment can be defined as natural balance. Man benefits from nature by fulfilling his basic needs, so it is very important to take care of its safety, but now settlements, harmful substances released from houses, mosques, public parks, roads, industries, shops, markets, etc., which are spreading in our land and causing pollution and spreading diseases, germs if transferred from one person to another. It is very important to keep the human environment clean from all of them. According to the report of the World Health Organization:

"In the world, 4.3 million deaths were caused by indoor pollution, especially in Asia, due to the smoke rising from burning lamps or cooking on coals, while the number of deaths due to outdoor air pollution was around 3.7 million."⁸

The house has been declared as the basic unit of the society, the house is made from the person and the society is formed from the house. In the life of a person, reading, writing, sleeping, waking up, eating, drinking, getting up and sitting are all related to the house. The pollution affects the health of all people, cleanliness of houses is also a source of divine mercy, so the Prophet ﷺ ordered to keep the house free from all kinds of pollution in order to create a healthy environment.

Dealing with environmental pollution in the light of Seerah of Holy Prophet (PBUH):

The transparency and purity of the climate in which mankind breathes and the environment in which he lives is extremely important, not only the health of the human being but also the health and life of all living beings on earth depends on it. Holy Prophet (peace be upon him) said that it is the duty of faithful to clean the roads that are a source of pain and dirt, so that the roads are clean and every resident protects his surroundings from dirt. He said:

إِنَّهُ مَنْ أَمَاطَ أَدَى عَنْ طَرِيقٍ كُتِبَتْ لَهُ حَسَنَةٌ، وَمَنْ كُتِبَتْ لَهُ حَسَنَةٌ دَخَلَ الْجَنَّةَ⁹

"Whoever removes a harmful thing from the path of Muslims, a good deed will be written for him.", and a good acceptance of which If done, he will enter Paradise. In one hadith, its reward has been described up to ten times:

مَنْ عَادَ مَرِيضًا أَوْ انْفَقَ عَلَى أَهْلِهِ أَوْ مَازَاذِيًّا عَنْ طَرِيقٍ فَحَسَنَةٌ بَعِشْرَ امِثَالِهَا¹⁰

"Whoever visits a sick person or spends on his family or removes a painful thing from a path, then his goodness is tenfold."

The Messenger of Allah (ﷺ) named the thing removed from the path as "azhi" to indicate that it is not enough to remove certain impurities from the path, but it is necessary to keep the path clean of everything that causes it. Be tormented.

The skin is an important part of the human body that plays a very important role in maintaining human health and keeping it safe from various diseases. It damages the skin of the body which is seen in the form of allergies etc. From the study of Sirat Tayyaba, it is known that the Prophet

⁸ Qasmi, Mufti Akhtar Imam Adil, Mahooliyati Aloodghi k Ahkam o Masail, pg no 4

⁹ Abu Bakar bin Sheeba, Musanif Ibn abi Sheeba, Book: Aladab, Hadith no 26346

¹⁰ ibid, Hadith no 26345

ﷺ used to wear white clothes frequently, the reason for which seems to be that white clothes get dirty faster than colored clothes, which should be washed immediately. When He (PBUH) saw a person wearing dirty clothes, He (PBUH) said,

"What would you be able to do with this?" "Does not one find something with which to wash his dirty clothes?"¹¹

Prophet ﷺ did not ignore this issue of urban cleanliness. In the era of the Prophet ﷺ, the mosque had the status of a place of worship in addition to being a cultural center, where delegations from far and wide would attend Him (PBUH) in the morning and evening. He (PBUH) appointed Umm-e-Mahjin, who used to clean the Prophet's Mosque ¹². It is mentioned in a tradition that "the Holy Prophet (peace and blessings of Allah be upon him) deposed an imam of the mosque for throwing saliva on the wall of the mosque carelessly"¹³

"Seeing the traces of saliva on the wall of the mosque, He (PBUH) expressed disgust"¹⁴

Therefore, we should also avoid such actions ourselves and advise others, keeping the places of entertainment clean is also in accordance with the principle of hygiene and it is also an expression of modesty.

2. Water pollution:

The word "Aab" is a Persian word meaning "water", water is called "mother" in Arabic, and water pollution in the Arabic dictionary is "al-Talut al-Ma'i"¹⁵. And in English it is called "Water Pollution". "If harmful components are added to water, such water is called polluted water, and adding pollution to water is called water pollution"¹⁶. The problem of water pollution is at the top in the environment.

Water is the basis of life and this thing is also the reason for its importance. About two-third of the earth consists of water. And most of this water is in the form of oceans. Water has a special color and smell. And there is taste. When any dirty or harmful substances change the natural properties of water, it is called polluted water.

If we examine the causes of water pollution, it will be known that water is polluted due to soil, sand, and garbage, in addition to clean water, water becomes polluted due to the addition of dirt from drains and waste materials from industries and oil etc. The cause of marine pollution is the dumping of crude oil and other waste materials into the sea. Also, sewage from houses enters the river through drains and ponds, if such sewage enters the water bodies.¹⁷ If not prevented, the water becomes polluted. When the waste from the industries starts getting into clean water reservoirs like ponds, canals, even the fish in the ponds die, due to which the water becomes smelly and the smell is breathed into the nearby settlements and cities. It is difficult to take.¹⁸ Various diseases arise, including jaundice, cholera, chronic fever, cholera, diarrhea and stomach diseases etc. Understanding water pollution in the light of Islamic teachings.

The good life of the Prophet ﷺ covers all the corners and areas of human life, His (PBUH) universal teachings contain all the rules and principles on which the welfare and development of nations depend, and a comprehensive collection of health and environmental protection. In the blessed teachings of prophet ﷺ, there is all the equipment for this chapter of water pollution.

¹¹ Muhammad Bin Ismail, Al Bukhari, Book Prayers, Hadith no 458

¹² Muhammad Bin Abdullah Alkhateeb, Mishkat ul Masabeeh, Book of Cloths, Hadith no 4351

¹³ Sajistani, Abu dawood, Sulemaan Bin Al ashas, Sunan Abu Dawood, Hadith no 481

¹⁴ Bukhari, Muhammad Bin Ismail, Sahih Al bukhari, Hadith no 389

¹⁵ Mosu Al Arabia Al Almia, Volume 8, pg no 161

¹⁶ Faruqi, Dr Muhammad Aslam, Science Nama, Aman Publishers, Haidrabad, pg no 16

¹⁷ Rasool, Hafiz Faiz, Abdul Aziz, Hafiz Muhammad Usman, and Mehwish Kiran. "Economic Justice in Islam: A Comprehensive Qur'anic Framework for Equity and Social Harmony in Seerah Perspective." *Tanazur* 5, no. 4 (a) (2024): 1-16.

¹⁸ Jasvi, Mumtaz Ahmed, Zahida Rasheed, Abbas Ali Raza, and Hafiz Faiz Rasool. "ANTISOCIAL ACTIVITIES AND ROLE OF A RELIGION IN A SOCIETY: A DESCRIPTIVE RESEARCH." *PAKISTAN ISLAMICUS (An International Journal of Islamic & Social Sciences)* 4, no. 03 (2024): 11-18.

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He ﷺ informed about the causes of water pollution 1400 years ago, and gave the golden principles of hygiene. In the era of the Prophet, peace be upon him, regular modern washroom facilities were not available, but even at that time, He (PBUH) prohibited speech in public places to protect the environment, and today, despite having modern facilities, people seem to be negligent. Most of the people defecate openly in public places like public corridors, railway stations, bus stands, which gets into the flowing clean water ponds, canals, tube wells, causing harmful effects on the population. But The Prophet ﷺ encouraged His (PBUH) Ummah to participate in natural resources and said:

المسلمون شركاء في ثلاث في الماء والكلأ والنار¹⁹

"All Muslims share three things: water, grass, and fire."

There are many manners of using water from the Prophet's teachings. And the purpose of all these teachings is to protect water and use it carefully. Likewise, He (PBUH) said about the protection of water:

لا يبولن احدكم في الماء الدائم الذي لا يجري ثم يغتسل فيه²⁰

"None of you should urinate in stagnant water that does not flow and then bathe in it."

For the elimination of water pollution, where the responsibility is imposed on the government, there is an individual and collective responsibility on all of us, first of all, to know the causes of water pollution and to read the literature related to its remedy is also the first of all of us. Responsibility so that we can control water pollution in time.

3. Air Pollution:

Rightly, the atmosphere plays a prominent role in the survival of human life. In this atmosphere, the air cover covering miles is composed of different types of gases. This air cover is the guarantee of life for animals, plants and human beings alike. When the natural pattern of the atmosphere was changed in various ways due to the wrong social behavior of humans and the use of unnatural factors, this atmosphere reached a state from which harm began instead of benefit. This type is called air pollution. Air pollution in the Arabic language "Trinity Al-Hawai'i"²¹ "When harmful substances and gases are added to the atmosphere around us, it is called air pollution"²².

Experts agree that the increase in air pollution has started with the invention of fire by man, as Prof. M. N. Rao writes in the book Air Explosion.

"Prehistoric man built a fire in his cave for cooking, heating and to provide light of air pollution came into existence at this time."²³

In addition, environmental experts mention some of the main causes of air pollution, including smoke from industries, deforestation, use of nuclear weapons, etc.

If air pollution continues to increase in the same way, it will be difficult for people to breathe in this atmosphere which is the guarantee of life for humans.²⁴ Therefore, there is a need to make the atmosphere pure and clean by controlling air pollution.

Understanding air pollution in the light of Islamic teachings:

Regarding the protection of the environment, the important points found in Sirat Tayyaba were not for any particular country or city, but the sayings of the Prophet (peace and blessings of

¹⁹ Abu Dawood, Book Wages, Hadith no 3477

²⁰ Bukhari, Muhammad Bin Ismail, Sahih Al bukhari, Book of Ablution, Hadith no 239

²¹ Muhammad Abdul Qadir Al fiqhi, Muhariq All wasat Al Sama wa dooraha fi mkafihat Taloos alhawa, Mujalat ul Qafla 1996, pg no 18

²² Faruqi, Dr Muhammad Aslam, Science Nama, pg no 16

²³ MN Rao, Air Pollution, Grohill Publishing, 1989, pg no 1

²⁴ Rasool, Hafiz Faiz, Abdul Aziz, and Mehwish Kiran. "Mental Health and Spiritual Well-Being in the Qurān: Addressing Modern Psychological Challenges through Islamic Teachings." *Ulūm al-Sunnah* 2, no. 02 (2024): 33-40.

Allah be upon him) are a beacon for the people of the world. The Prophet ﷺ advised to avoid any action that would cause pollution in the atmosphere, the Prophet ﷺ rejected the suggestion of lighting a fire on a high place to gather people for prayer.

ذَكِّرُوا أَنْ يُعْلِمُوا وَقْتُ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ فَذَكِّرُوا أَنْ يُنَوِّرُوا نَارًا²⁵

If the Prophet ﷺ had accepted the advice of lighting fire, guess how much the air pollution would have increased by lighting fire five times a day. It would also increase the air pollution and keeping the dead bodies on a mountain or a high place would spread the stench, which would not only increase the air pollution but also spread numerous germs in the air, so Islam gave priority to burying them in the ground. And provided a system to protect the atmosphere from pollution. We cannot ignore the importance of trees and plants to control air pollution. Trees act as a natural air filter through which it is possible to clean the air.

Allah Almighty prioritized the birth of trees from the undesirable objects of the universe, in which the purpose and expediency of the divine power is seen to create trees on the surface of the earth in the form of oxygen for the animals so that the people living on the earth can live through the trees.²⁶ They can eliminate evils. The importance of planting trees can be inferred from the way of Prophet Muhammad (peace be upon him) by the fact that the Lord of the Worlds (peace be upon him) accepted the condition of planting 300 trees of the Jew, which He (PBUH) had imposed on the release of Hazrat Salman Farsi. In view of this, the economic system of the state of Madinah would have been stable and the climate of Madinah would also have been pleasant. While ten large trees produce as much cooling as a ton of air conditioners and also play an important role in reducing air pollution and noise. The trees on the side of the sewage drain also eliminate the unpleasant smell of the sewage by absorbing the sewage from the roots. While its leaves provide clean air to the environment. In order to promote tree planting, the Prophet (peace be upon him) has declared tree planting as a charity for the believers, "A Muslim who plants a tree or sows a crop and then a bird, human or animal eats from it, it will be considered a charity from him."²⁷ The world is currently facing a problem like global warming, an important way to avoid global warming is to plant more trees. The lives of the small and big creatures living on earth, humans, birds and animals are all connected with trees. The Prophet (ﷺ) gave so much importance to planting trees that he ordered this process to continue until the Day of Resurrection.

إِنْ قَامَتِ السَّاعَةُ وَبِيَدِ أَحَدِكُمْ فَسِيلَةٌ فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّى يَغْرِسَهَا فَلْيَفْعَلْ²⁸

If the Hour of Judgment comes and one of you has a plant in his hand and he can plant it, then do not stand without planting it.

In the same way, in the teachings of the Prophet (ﷺ), there are not only orders regarding planting trees, but also clear orders to protect them by planting trees and plants.

مَنْ نَصَبَ شَجَرَةً فَصَبَرَ عَلَى حِفْظِهَا وَالْقِيَامِ عَلَيْهَا حَتَّى تُثْمِرَ كَانَ لَهُ فِي كُلِّ شَيْءٍ يُصَابُ مِنْ ثَمَرِهَا صَدَقَةٌ عِنْدَ اللَّهِ.²⁹

Whoever plants a tree and then protects and watches over it until the tree begins to bear fruit, now whatever damage is caused to that tree will be a cause of charity for him in the sight of Allah.

²⁵ Muslim Bin Hajjaj, Sahih Muslim, Book of Prayer, Hadith no 378

²⁶ Rasool, Hafiz Faiz, Abdul Aziz, and Mehwish Kiran. "Mental Health and Spiritual Well-Being in the Qur'an: Addressing Modern Psychological Challenges through Islamic Teachings." *Ulūm al-Sunnah* 2, no. 02 (2024): 33-40.

²⁷ Muhammad Bin Ismail, Sahih Al bukhari, Book of Civilization and Culture, Hadith no 2320

²⁸ Al Sheebani, Abu Abdullah Ahmad Bin Muhammad, Masnad Ahmad, Masnad al muknrbn Min Shaba, Hadith no 128981

²⁹ Al Sheebani, Abu Abdullah Ahmad Bin Muhammad, Masnad Ahmad, Hadith min Shahid AL Nabi S.A.W, hadith no 129

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By following the teachings of the Prophet ﷺ, if the Muslim Ummah today refrains from all those activities that cause air pollution and starts promoting tree planting, it will soon be possible to get rid of this environmental pollution.

4. Noise pollution

Noise pollution is related to hearing and human hearing. Hearing is one of the blessings of Allah Almighty which has been counted as the first after human birth. For it, the English dictionary uses the word (Noise), The Arabic environmental term for noise/sound pollution is 'Al-Tawlut al-Sum'i'³⁰. In English, it is called (noise pollution) "Noise is a loud sound that does not have any acceptable musical quality. Psychologically, noise is any sound that is unpleasant to the listener and affects the well-being of individuals or groups.³¹ And affect health negatively"³². There is a need to implement Islamic teachings in the society to deal with noise pollution so that by getting rid of this pollution the society can be freed from noise pollution as well as other pollutants.

Understanding noise pollution in the light of Islamic teachings:

In the present era, noise pollution is also an important problem of the environment. In order to control noise pollution, the teaching of Islam is also to keep in mind the moderation in making noise and it is reprehensible to make excessive noise on occasion and place. The Prophet ﷺ advised to keep the voice low even in normal situations. Similarly, while quoting the advice of Hazrat Luqman, it is said:

وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ³³

"And keep your voice low, surely the most disgusting voice is the voice of a donkey".

This verse shows that it is not right to make a sound by tearing the throat in such a way that it falls on people's ears. Therefore, Islam commands that the voice should be raised as much as necessary in every situation. Likewise, if the life of Prophet ﷺ is studied carefully, it will be known that where the style of the Prophet ﷺ is moderate, he likes the one with a moderate voice. He used to say.

كَانَ يَكْرَهُ أَنْ يَرَى الرَّجُلَ جَهْدًا رَفِيعَ الصَّوْتِ، وَكَانَ يُحِبُّ أَنْ يَرَاهُ خَفِيفَ الصَّوْتِ³⁴

He (PBUH) disliked a person whose voice was loud, and liked a person with a low voice.

In another hadith, it is said that the Prophet (PBUH) along with his Companions passed by the place where the Companions recited the Takbeer (Allahu Akbar, Allahu Akbar) in a loud voice.

ارْبَعُوا عَلَى أَنْفُسِكُمْ، إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ³⁵

Say softly that you are not calling someone who is deaf and hard of sight. Whomever you call upon is with you.

The Prophet ﷺ also prohibited all actions that cause noise pollution. One of them is anger. In anger, a person's lips and tone and voice are loud, and it also has negative effects on those in front of them. Due to which anger causes many riots, due to which noise pollution increases due to shouting in the society. Therefore, when someone asked him to give advice, he advised him not to get angry too much.

³⁰ Al Mosu Al Arabia Al Almia, Volume 8, pg no 166

³¹ Rasool, Hafiz Faiz, Abdul Aziz, and Mehwish Kiran. "Mental Health and Spiritual Well-Being in the Qurān: Addressing Modern Psychological Challenges through Islamic Teachings." *Ulūm al-Sunnah* 2, no. 02 (2024): 33-40.

³² SP Single, Noise Pollution and Control Strategy, Publishing House, New Delhi, pg no 4

³³ Al Luqman 31:9

³⁴ Tibrani, Sulemaan Bin Ahmad, Almuajam Kabir, Hadith no 7736

³⁵ Sahih Al bukhari Book of Al Maghazi Hadith no 4205

”لَا تُغَضِّبْ فَرْدًا وَلَا مَرَأً، قَالَ: لَا تُغَضِّبْ“³⁶

'Don't get angry,' he asked many times, so he kept saying that don't get angry.

In order to prevent noise pollution, it is necessary to fulfill one's responsibilities by following Islamic teachings, to be individually and collectively ready for its elimination, in this there should be no negligence, laziness and Laziness should be avoided at all costs.

Conclusion:

The entire life of Prophet P.B.U.H is the guarantee of eternal success for the mankind. The Holy Prophet Sallallahu Alayhi wasallam is the source of guidance for the believers and the center of love and love and the measure of action is his Sunnah. And there is the Shariat, its punishment has been the source of strength of the people of all times and has been the main factor in the formation and construction of the national character. This universe is a blessing from Allah Tabarak WA Taala for those who live in it, so what happens in it Human reason alone cannot solve the problems, for this, the light and guidance of prophethood is needed. has suffered, it is the result of the stupidity of the people of Adam. And the main reason for this is that man does not recognize the human position. If man had remained in his natural position, such problems would not have arisen. Now because this problem The whole world has been affected by pollution, so it is necessary to prevent this pollution by following the teachings of the Prophet Hadi Alam ﷺ presented his teachings and instructions to the world for the elimination of environmental pollution 1400 years ago. The Prophet ﷺ is a comprehensive encyclopedia of environmental protection, and is a shining light in which the environment and natural resources, forest resources, water resources and land resources are preserved and preserved. In all matters and problems of the Prophet, may God bless him and grant him peace, he is good and by adapting to the mold of his teachings, he can improve the system of the universe and create a pleasant environment.

³⁶ Sahih Al bukhari Book of Good Manners Hadith no 6116