

Prevention Of Wastage Of Natural Resources And Environmental Pollution: Guidance From The Seerah Of The Holy Prophet Muhammad (SAW) Is A Basic Need Of The Day

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ABSTRACT

ALLAH says in the holy Qur'an "Assuredly there is a good model for you in the messenger of Allah for the one who has hope in Allah and the Last Day, and remembers Allah profusely." The holy Prophet Mohammad (SAW) has come to the world as a last messenger and perfect guide for principled and civilized living. His Oswa-e- Hasana, equipped with qualities to guide the human beings in every field of life. It has the capacity to resolve the human problems in ever-changing environment.

In the present era, the human and animals life is threatened by the extremely dangerous effects of environmental pollution. Many species are becoming extinct and it is undoubtedly true that this threatening issue of pollution is growing day by day. Much has been written about the ecosystem and its conservation. But in this research paper different aspect of the ecosystem, environmental pollution, and their effects on human and wild life have been discussed comprehensively in the light of the Seerat un Nabi (SAW) and modern science.

Key Words: Civilized, Equipped, Enormously, Undoubtedly, Oswa-e- Hasana.

Introduction

In the Holy Qur'an, Allah SWT has declared Prophet Muhammad (PBUH) to be a mercy to the world in clear words and has said:

□ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ □ (1)

"And (O Prophet!) We have not sent you but as a mercy for all the worlds "

Allah Almighty sent the Holy Prophet (PBUH) as a mercy for all the worlds in general and humanity in particular. This is the reason why he presented to the world a religion that is complete in all respects, mercy and solving problems which

cause difficulties for mankind until the day of Judgment. Allah SWT has also pointed to this attribute of holy Prophet Muhammad (SAW) in the Holy Qur'an: All the things that cause trouble to the Ummah, they were very heavy on holy Prophet (SAW). Allah says:

□ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

□ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّجِيمٌ □ (2)

"Assuredly, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for

your wellbeing, and for the believers he is very kind, very merciful."

Therefore, the main purpose of the religion that was given to the Messenger of Allah SAW (جلب (المنفعة ودفع المضرة) is to "give benefit and ward off harm".

Today, the whole world is worried about environmental pollution and the problems and harmful effects arising from it. If these problems are the result of the individual shortcomings of all the countries of the world, on the other hand, the developed countries have a greater role in them, but the negative effects of these problems are not only on the developed countries or on any individual country, but on the dangerous ones. The effects are affecting the whole world equally. Among these environmental problems, the massive problem is climate change, due to which not only changes in the seasons are occurring, but due to the fluctuations of the environment, the water and agricultural systems of the planet are also severely affected.

Another big and dangerous problem is global warming. Environmental pollution poses serious threats to the lives of humans, animals and other living beings. Due to which, various diseases in humans such as respiratory diseases, heart diseases, eye diseases, nose and throat diseases, headaches, weakening of the reproductive system and immune system, loss of physical strength, asthma in children and birth defects. Defects, blood pressure, depression, stomach diseases, jaundice and increase in the rate of cancer are included.

In addition to humans, animals also face many kinds of threats due to the harmful effects of environmental pollution. Due to these environmental problems, various types of animals are becoming extinct in the world. These harmful effects are affecting not only land animals but also aquatic life.

What is the environment?

Ecologists have given different definitions of environment but the one that seems to be the most comprehensive is quoted here:

"البيئة هي كل ما هو خارج عن كيان الانسان و كل ما يحيط به من موجودات فالهواء الذي يتنفسه والماء الذي يشربه والارض التي يسكن عليها و يزرعها و ما يحيط به من كائنات حية او جماد" (3)

"Other than man, everything that surrounds man, such as the air that man breathes, the water that man drinks and the land on which man lives and grows, or the animals, plants and animals that surround him. etc. All these are called environment.

Environmental Pollution:

There is a lot of disagreement among researchers about a comprehensive definition of environmental pollution and everyone has defined it according to their own mind, but in all these definitions, the definition that is true to some extent about environmental pollution is as under:

" كل ما يؤثر على جميع العناصر الحيوية بما فيها من نبات و حيوان و انسان و كذلك ما يؤثر في تركيب العناصر الطبيعية غير (الحية مثل الهواء والتربة والبحيرات والبحار) (4)

"Everything that affects all the vigorous essentials and elements, including plants, animals and humans, as well as what affects the composition of non-living natural elements such as air, soil, lakes and seas"

Environmental Pollution and Teachings of holy Prophet SAW:

Various types of environmental pollution which has troubled the whole planet today, nevertheless the Prophet ﷺ has given mankind such comprehensive, complete and clear teachings, by following which it is feasible to get rid of this serious problem of today.

All the types of environmental pollution due to which the balanced system of the world is being affected, to solve it, through the light of the blessed Seerah of holy Prophet SAW some commands and instructions are being presented as a sample.

Water Pollution and Teachings of holy Prophet SAW:

Water holds great importance in Islam and many Islamic orders are directly related to water. Water

is so important in Islam that purification through water has been made mandatory for prayer, the most important and basic worship of Islam. Allah Almighty says in the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾⁽⁵⁾

"O you who have faith in Islam (believe), when you rise for Salah, (prayer) wash your faces and your hands up to the elbows, and make Masah (wiping by hands) of your heads and (Wash) your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves well (by taking bath)."

Moreover, water is very important for Muslims from a religious point of view. This is the reason why Islam has given very clear and comprehensive teachings about water. The Messenger of Allah (ﷺ) declared adding dirt to water as a cause of curse.

﴿اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ الْبَرَّازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظِّلَّ﴾⁽⁶⁾

"Avoid the three accursed things: defecating in water places, on public roads, and in the shade."

The Messenger of Allah SAW forbade throwing dirt into all kinds of running and stagnant water. Holy prophet SAW said:

﴿لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ﴾⁽⁷⁾

"None of you should urinate in standing water that does not flow and then take a bath in it."

From the teachings of Prophet Muhammad ﷺ, it is also clear that do not throw filth and dirt into stagnant water or water collected in any place, but also the clear teaching of Islam is that such water that flows, It is also forbidden to pollute by littering. It is narrated from Sayyedina Jabir RA:

"نهى رسول الله أن يبال في الماء الجاري"⁽⁸⁾

The Messenger of Alla (ﷺ) forbade urinating or defecating in running (flowing) water."

According to Al-Nawavi, "if the flowing water is small in quantity, then throwing dirt or urinating in it is abominated prohibition Makruh Tahrimi."

"And Al-Nawavi has argued that the prohibition in (the hadith) is for sanctity, because it makes water useless."⁽⁹⁾

For the purpose of protecting water and protecting it from pollution, Islam has stressed so much that if such dirt is visible and appear, water must be protected from it, but such impurity and dirt that is not visible should be protected. Water should also be made safe. In this regard, Islam has taught that dirty hands should be washed thoroughly before entering water or water vessels. Then go somewhere and enter the water.

The Messenger of Allah ﷺ said:

﴿حَتَّىٰ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَعْصِنُ يَدَهُ فِي الْإِنَاءِ يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ﴾

"When one of you wakes up from his sleep, he should not put his hand into a vessel (Pot) of water until he washes it three times., because he does not know where his hand has been during the night? Or where it has been moving"?

In sleep, a person is unaware of himself and does not have full control over his organs, so the hand often touches any part of the body that is dirty. That is why Islamic Sharia (Divine law) has ordered to wash such hands before entering the water.

So that all the water does not get dirty. In another hadith, it is forbidden for a person to bathe or put his hand in water before washing. Sayyedena Abu Hurairah narrated that the Messenger of Allah, peace be upon him, said:

﴿كَيْفَ يَفْعَلُ﴾⁽¹¹⁾ "لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ . فَقَالَ يَا أَبَا هُرَيْرَةَ قَالَ يَتَنَاوَلُهُ تَتَنَاوَلُ" "

"None of you, who is Junub, should bathe in stagnant water. Someone asked, "O Abu Hurairah! Then what should he do?" So, Abu Huraira replied that he should take water from it and bathe."

Islam has declared flowing water as a collective and common right of all Muslims. And it has been

taught that all Muslims can take benefit from it and use it equally. In the Holy Quran, Allah Almighty says:

□ وَنَبَّيْنَاهُمْ أَنْ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ □ (12)

"And tell them that the water has been divided between them."

And the Messenger of Allah ﷺ also said:

□ الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْكَلْبِ وَالْمَاءِ وَالنَّارِ □ (13)

"All Muslims share in three things. Water, grass and fire."

In the sight of Islam, when all Muslims share the benefits of water equally and everyone can benefit from it. So it is obvious that the creation of pollution and loss in it will also be a cause of loss for everyone. Therefore, whoever pollutes the water by creating a mess, not only he himself suffers but also other members of the society have to face its bad effects. Therefore, the one who creates corruption in water is a criminal of the whole society and the person who provides clean water for other people or arranges clean water for them, the Prophet of Allah ﷺ mentioned the reward equal to the best charity for such a person.

The Messenger of Allah ﷺ was asked:

□ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: سَقْيُ الْمَاءِ □ (14)

"Which charity is best? Then the Messenger of Allah, peace and blessings be upon him, said: "Give water."

Regarding water, Islam also teaches that water and other items related to it, such as water containers, should also be protected from dirt and pollution. As narrated by Mother Aisha RA:

□ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُشْرَبَ مِنْ فَمِ

السِّقَاءِ لِأَنَّ ذَلِكَ يَنْتَنُ □ (15)

"The Prophet SAW of Allah SWT forbade the bending of the mouths of water skins for the sake of drinking from them."

And Abu Saeed Al Khudri RA also narrated that:

□ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنِ اخْتِنَاتِ

الْأَسْقِيَةِ يَعْنِي أَنْ تُخْسَرَ أَفْوَاهُهَا فَيُشْرَبَ مِنْهَا □ (16)

"The Messenger of Allah, peace and blessings be upon him, forbade "Ikhtanas" in the water-skin, that is, he opened the mouth of the water-skin and

put his mouth in it, and prohibited drinking water."

By considering all the Ahadith related to the preservation and protection of water from pollution, it can be deduced that the protection of water has the status of an obligatory commandment:

□ "فَيَكُونُ النَّهْيُ فِي الْإِحَادِيثِ السَّابِقَةِ قَاعِدَةً فِي وَجُوبِ الْمَحَافِظَةِ عَلَى الْمِيَاهِ وَعَدَمِ إِفْسَادِهَا وَالذَّهَابِ بِمَنْفَعَتِهَا، وَتَعْرِضُ النَّاسِ عَظِيمًا" □ (17) لِلْخَطَرِ، لِأَنَّ الضَّرَرَ النَّاتِجَ بِسَبَبِهَا يَكُونُ

"So the prohibition in the previous Ahadith is a rule in the necessity of preserving water, not spoiling it, taking away its benefit, and exposing people to danger, because the harm resulting from it is great "

Soil Pollution and Teachings of holy Prophet SAW:

Islam has taught that man and soil have a very close relationship. Just like a mother is the origin for a human being in the same way, the soil or the earth is also the original for him and the process of his birth begins with it. Just as man finds peace in the lap of his mother, man too has to return to the lap of the earth one day. Allah says in the Holy Quran:

□ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً

أُخْرَى □ (18)

"We created you, From this (dust) and in this we shall put you back, and from this We shall raise you up once again."

In the commentary of this verse, Abd al-Rahman bin Abi Bakr al-Suyuti has quoted:

□ "خَلَقَهُمْ مِنَ التُّرَابِ وَإِلَى التُّرَابِ يَعُودُونَ" □ (19)

"Allah created mankind from dust and will return them to dust."

Islam has declared the earth and soil to be the source and fountainhead of Allah's blessings. Because countless blessings of Allah come out of it. Allah says in the Holy Quran:

□ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ

وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَسَبِّحًا وَغَيْرَ مُتَسَبِّحٍ كُلُوا

تُسْرِفُوا إِنَّهُ لَا (20) مِنْ تَمْرَةٍ إِذَا أُنْتَمَرَ وَءَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا يُحِبُّ الْمُسْرِفِينَ □

"Allah is the One who has (established) created gardens, trellised and un trellised, and date-palms and crops with a variety of edibles, and the olive and the pomegranate, (some) similar to one another, and (some) dissimilar. Eat of its fruit when it bears fruits, and pay its due on the day of harvest, and do not be extravagant. Surely, Allah does not like the extravagant."

A Masjid mosque is a place of worship and a very sacred place for Muslims. They respect the Masjid very much. Muslims keep Masjid free from all kinds of dirt and filth. The Messenger of Allah (ﷺ) likened the earth to a mosque:

"جَعَلْتُ لِي الْأَرْضَ مَسْجِدًا وَطَهُورًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ" (21)

"The earth has been made for me as a place of worship and as a purification for me, so whoever of my Ummah is overwhelmed by prayer, let him pray"

Therefore, just as the prayer has a special relationship with the mosque, the land and the prayer are also closely related. Islam has made the preservation of the environment a part of his faith for a Muslim and has made it necessary for a Muslim to take advantage of the order and balance in the environment without harming it. Also save yourself from extravagance and extravagance in the use of these benefits. Islam, like other types of environmental pollution, has declared land pollution as a dangerous type and has given clear teachings to avoid the material and spiritual damages of land pollution.

Islam has taught that Allah Almighty has created the earth with a certain balance and has interpreted the damage of this balance of the earth as destruction of the earth. Just as Islam has counted political pollution, economic pollution and moral pollution among the causes of corruption in the earth, in the same way, it has declared soil pollution as a factor in the causes of corruption in the earth and has prohibited all kinds of destructions in the earth. In order to

prevent corruption in the land, Islam has imposed certain responsibilities on both the individual and the community and has also taught that individuals and groups should avoid spreading corruption in the land. There is a clear teaching in the Holy Quran that if an individual does not fulfill the responsibility of protecting the earth from corruption, then he will also be castigate and in this regard, if the community also neglects its duties, it will also be held accountable. It has to be. In the Holy Quran, Allah Almighty says:

□ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ □ (22)

"Disasters (calamities) have appeared on Earth and sea because of what the hands of the people have earned, so that He (Allah) makes them taste some of what they did, in order that they may return (to the right way)."

Under this verse, Mufti Muhammad Taqi Usmani writes:

"It should also be understood here that worldly troubles sometimes have an apparent cause, which manifests its effect according to the physical laws of the universe." (23)

Earthly troubles everyone knows that there are frequent earthquakes, climate changes, floods, etc. And if the inner causes of these sufferings are disobedience to Allah's orders and opposition to the Messenger of Allah, SAW, then the outer causes include disturbing the balance of the earth and polluting the environment. Due to which these sufferings are happening and man is having to bear the loss of his own actions. Islam has also advised collective efforts to save the earth from corruption and has made it clear that if collective efforts are not made to save the earth from damage, then everyone will suffer the consequences of this damage. Allah SWT says:

□ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَعِيَّةٍ بِهِمْ عَنْ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَأَتَّبِعَ الَّذِينَ ظَلَمُوا مَا أَتْرَفُوا فِيهِ الْقُرَىٰ يَظْلِمُ وَأَهْلُهَا (24) وَكَانُوا مُجْرِمِينَ ۝ ۱۱۶ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ مَصْلِحُونَ □

"Then, why is it that there were no persons, among the cohorts (generations) before you, who

would have enough remnants of wisdom to stop others from creating disorder in the land, except a few among them whom We saved (from Our punishment)? And the wrongdoers pursued the luxuries they were involved in, and they became sinners. Your Lord is not such that He would destroy the towns unjustly while their people are good in their ways. "

Islam has ordered to reject and remove everything that may cause harm to human or any other living being. Islam has made it a part of a Muslim's faith to remove such harmful things.

The holy Prophet Muhammad SAW said:

"الإيمان بضع وسبعون أو بضع وستون شعبة فأفضلها قول لا إله إلا الله وأدناها إماطة الأذى عن الطريق والحياء شعبة من الإيمان"⁽²⁵⁾

"There are more than sixty branches of faith. The best of which is to say Lâlâha illa Allah and the lowest is to remove something painful from the path, and modesty is also a branch of faith."

In another hadith for anyone who removes something that causes pain from the path. It has been declared as a charity and a cause of reward.

The Prophet's guidance is:

"يُمِيطُ الأذى ، عَنِ الطَّرِيقِ صدقة"⁽²⁶⁾

"Removing something harmful from the path is also charity."

In another hadith, the Prophet (PBUH) said:

"بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ عُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَجَهُ فَشَكَرَ اللهُ لَهُ فَغُفِرَ لَهُ"⁽²⁷⁾

"While a man was walking on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him."

Imam Bukhari named the chapter in which this hadith is included: This is the chapter about the reward of the person who removed from the path a branch or any other painful object that causes pain to people. From which it is known that the removal of every harmful thing from the path is a reward. And when the removal of a branch that causes pain to people is a reward, then the filth of the present day which has spread pollution on the earth. On the other hand, human beings and other

living beings are also being harmed, why would removing them from the environment and purifying the environment from its harmful effects not be rewarding?

A mosque (Masjid) is the house of Allah, a place of worship for Muslims and a place where Allah is worshipped. Mosques are the most beloved places on earth to Allah SWT. Because of its relation to Allah Almighty, the mosque has special sanctity and respect in Islam. And it is considered among the rituals of Islam. Therefore, it has been ordered to keep the mosque clean and free from all kinds of filth and dirt and it is forbidden to spread dirt inside the mosque. It is forbidden in the hadiths to enter the mosque with those shoes that people wear in the streets and markets so that the mosque can be protected from dirt and the sanctity of the mosque can also be maintained. The Holy Prophet SAW said:

"تعاهدوا نعالكم عند أبواب المسجد"⁽²⁸⁾

"Take off your shoes near the gates of the mosque."

In order to protect the mosques from dirt and pollution, it is forbidden to keep children and insane away from the mosque and to bring them with them to the mosques so that the mosque can be protected from dirt. So the Rasul Allah (ﷺ) said:

"جَنَّبُوا مَسَاجِدَكُمْ : صَبِيَانَكُمْ ، وَمَجَانِينَكُمْ ، وَشِرَارَكُمْ ، وَبَيْعَكُمْ ، وَخُصُومَاتِكُمْ ، وَرَفَعَ أَصْوَاتِكُمْ ، وَإِقَامَةَ خُذُودِكُمْ ، وَسَلَّ سِنُوفِكُمْ ، وَجَمَرُوهَا فِي الْجُمُعِ"⁽²⁹⁾ ، وَاتَّخَذُوا عَلَى أَبْوَابِهَا الْمَطَاهِرَ

"Keep away from your mosques, your Children, your insane, your buying, your selling, your quarrels, the raising of your voices, the establishment Sharia legal punishments (Hudood), protecting it from drawing your swords, And make ablutions at the gates of the mosques, and burn fragrance (incense) in the mosques on every Friday."

It has been ordered to prohibit children and the insane from coming to the mosques because they do not have the ability to distinguish between dirt and cleanliness, so they have been ordered not to be brought into the mosques so that the mosque

is protected from dirt. In the last part of the hadith, it is stated more clearly that there should be ablution rooms at the gates of the mosques so that anyone can purify themselves before entering the mosque and that the mosques can be protected from all kinds of dirt. In Ahadith, it is prohibited to spit and clean the nose inside the mosques. The Messenger of Allah SAW said:

"النَّبْرَاقُ فِي الْمَسْجِدِ حَظِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا"⁽³⁰⁾

"Spitting (of Sputum) in the mosque is a sin and its Atonement is to bury it (in the ground)."

In another hadith, the Prophet ﷺ said:

"عَرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ وَوَجَدْتُ فِي مَسَاوِي أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ"⁽³¹⁾

"The good and bad deeds of my Followers (ummah) were presented to me, and amongst their good deeds I saw that the harmful (and injurious) thing was removed from the path, and among their bad deeds I saw that there was phlegm in the mosque and He has not been buried."

In these Ahadith, the specification of the mosque is to describe indecency and obscenity, otherwise, this is the order of every public place that hateful, spiteful and dirty things should not be thrown around on the ground, but should be covered and hidden inside the ground. In addition to this, The messenger of Allah ﷺ has given the status of a mosque to the whole earth, as it has already been said that "All the earth has been made for me a mosque and a means of attaining purity".

Islam also forbids spreading filth openly. And it has been taught that by spreading pollution and filth in the environment it should not be poisoned and polluted. It is narrated by Saeed bin Al-Museeb RA. That the Prophet of Allah SAW said:

"إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ وَلَا تَشَبَّهُوا⁽³²⁾ جَوَادَّ يُحِبُّ الْجُودَ فَتَنَظَّفُوا أَرَاهُ قَالَ أَفْنَيْتَكُمْ بِالْيَهُودِ"

"Allah is Glorified and Loves Purity. Allah is Merciful and Loves Kindness. And Allah is Bountiful and Loves Generosity. So keep clean

the courtyards of your houses and the fronts of your houses." plains, and do not be like the Jews." The commentators of hadith have written in the explanation of this hadith:

"الفناء هو المتسع من الأرض أمام الدار، وإذا أمر بتطهير ما يتصل بالدار؛ فبالأولى الدار، وأولى منها صاحب الدار"⁽³³⁾

For courtyards, word "Al-Finah" used in the hadith refers to the open and wide space in front of every house. And if Islam commands the cleaning of what is related to the house; the home is the first, and the owner of the house is more entitled to it."

According to Islamic teachings spreading filth and garbage openly and throwing dirt in public streets, roads and passages cannot be the work of a Muslim. In the Holy Quran, Allah Almighty says:

□ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قُلُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ بِلْتَكُمْ مِّنَ الْإِيمَانِ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا أَعْمَلِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ □

"The Nomad (Bedouins) say, "We have come to believe." Say, "You have not come to believe; instead, you (should) say, we have surrendered' and the belief has not entered your hearts so far. If you obey Allah and His Messenger, He will not curtail (the reward of) any of your deeds in the least. Surely Allah is most Forgiving, Very-Merciful."

While explaining the reason for the revelation of this verse, it has been stated that:

"Some villagers were pretending to be Muslims by reciting the word without believing in their hearts, whose aim was to get the same rights as Muslims. Coming to Medina, they also spread dirt on the roads. In these verses, Their reality has been made clear and it has been made clear that to be a true Muslim it is not enough to recite the word, but it is necessary to believe the Islamic beliefs from the heart and consider oneself bound by the rules of Islam."⁽³⁵⁾

In a hadith, spreading dirt in public streets and shady places has been described as a cursed act. The Messenger of Allah (ﷺ) said:

"اتَّقُوا اللَّعَّانِينَ . قَالُوا وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ قَالَ:
الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ"⁽³⁶⁾

"Beware of two types of people who deserve to be cursed! People said, O Messenger of Allah! Who are those two cursed people? He said: Those who defecate in the paths of people and in shady places."

Another hadith says:

" مَنْ أَدَى الْمُسْلِمِينَ فِي طَرِيقِهِمْ , وَجَبَتْ عَلَيْهِ
لَعْنَتُهُمْ"⁽³⁷⁾

"Whoever harms the Muslims in their ways, their curse shall be upon him."

From the above hadiths, it is clear that any harmful thing may be in any form but if it causes harm to people or create risk of pollution to the environment or it affects the beauty and neutrality of the environment. So, as a Muslim, it is our duty to remove it and save the environment and other creatures from its harm.

Air Pollution and Teachings of holy Prophet SAW:

Air pollution is also a serious and burning issue of the today. The survival of human life depends on air. All living things are so dependent on air that they cannot survive without it. Fresh, pure, fragrant and temperate air is the basic need of every soul and a great blessing of Allah Almighty. Islam has given clear teachings on the importance of air and its basic need for every living being to keep it clean and free from all kinds of pollution and to keep it temperate and fragrant. Islamic teachings about these natural properties of air are summarized as follows.

It is the nature of man that he likes fragrant things and dislikes smelly things. That is why Islam has recommended to meet each other by applying perfume to each other, to give perfume to each other as a gift, and if someone offers perfume, to reject it. He has given a clear teaching about not (returning). The Messenger of Allah (ﷺ) said:

" مَنْ عَرَضَ عَلَيْهِ رِيحَانٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمَلِ
طَيِّبُ الرِّيحِ"⁽³⁸⁾

"Whoever is offered with a fragrant flower should not reject it, for it is light (to pick) but best in fragrance."

In the hadith, it has been ordered to burn incense in the mosques on Friday so that the atmosphere of the mosque is fragrant and the worshippers do not suffer from the smell.

Things that are smelly or have the potential to spread smell and are likely to cause harm to people by spreading smell in the environment and atmosphere. Islam has taught to protect the environment from all such odors. For example, in order to protect the surrounding people and the environment from the odor of the human body, Islam has ordered bathing and cleaning the body. The Messenger of Allah, peace be upon him, said: "حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْتَسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ"⁽³⁹⁾

"It is mandatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

In order to protect the surrounding environment from body odor and for the purpose of cleaning the body, Islam has ordered to clean the hair of the armpits and those parts of the body that are likely to spread the odor. The Messenger of Allah (ﷺ) said:

" الْفِطْرَةُ خَمْسٌ الْخِتَانُ وَالْإِسْتِحْدَادُ وَنَتْفُ الْإِبْطِ وَقَصُّ
الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ"⁽⁴⁰⁾

"Five practices are Human nature and characteristics of the Fitra: circumcision, shaving the pubic hair, cutting the moustaches short, clipping the nails, and depilating the hair of the armpits."

Bad breath also hurts people and creates bad odors in the air. That is why Islam has given special encouragement towards cleaning the mouth. The Messenger of Allah (ﷺ) said:

" تَسَوَّكُوا ؛ فَإِنَّ السِّوَاكَ مَطْهَرَةٌ لِلْفَمِ ، مَرْضَاةٌ لِلرَّبِّ ، وَمَا جَاءَنِي
جَبْرِيْلُ إِلَّا أَوْصَانِي بِالسِّوَاكِ ، حَتَّى لَقَدْ خَشِيتُ أَنْ يُفْرَضَ عَلَيَّ
وَعَلَى أُمَّتِي ، وَلَوْلَا أَنِّي أَخَافُ أَنْ أَشُقَّ عَلَى أُمَّتِي ، لَفَرَضْتُهُ لَهُمْ
أَخْفَى مَقَادِمَ فَمِي"⁽⁴¹⁾، وَإِنِّي لِأَسْتَاكُ ، حَتَّى لَقَدْ خَشِيتُ أَنْ

"Perform Maswak (A specific type of wooden brush) because Maswak is a means of purifying

the mouth and is a cause of Allah's pleasure. Whenever Gabriel came to me, he urged me to brush Maswak so much that I was afraid that he would do it on me and my Ummah." It should not be made obligatory. If I was not afraid of falling into the hardships of my Ummah, I would have made Maswak obligatory on my Ummah. And I brush so much myself that I'm afraid I'll peel my gums."

Islam also teaches that one should not go to public gathering places and mosques after eating things that cause bad breath and should not cause harm to other people with their bad breath. . The Prophet ﷺ said:

" مَنْ أَكَلَ هَذِهِ الْبَقْلَةَ فَلَا يَقْرِبَنَّ الْمَسْجِدَ حَتَّى يَذْهَبَ رِيحُهَا ، يَعْنِي الثُّومَ " (42)

"Whoever eats this vegetable (raw), should not come to the mosque until its smell disappears (i.e. Garlic)"

In another hadith, the Prophet ﷺ said:

" مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا ، أَوْ قَالَ: فَلْيَعْتَزِلْ مَسْجِدَنَا ، وَلْيَقْعُدْ فِي بَيْتِهِ ، وَفِي رِوَايَةٍ: فَلَا يَغْشَانَا فِي مَسَاجِدِنَا " (43)

"Whoever eats a garlic or an onion, then let us pray, or he said: Let our mosque be worshiped, and sit in his house, and in an another Hadith: Let us not hide in our mosques."

Ibn Qayyim in his book "Al-Tabb al-Nabawi" has mentioned in detail the epidemic diseases that spread due to air or air pollution. He has quoted this hadith of the Messenger of Allah ﷺ:

" الطَّاعُونَ رَجَسَ أَرْسَلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَأَيُّهَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ " (44)

"(An epidemic disease) Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague).

Explaining this hadith, Ibn Qayyim has written in detail about the actual cause of the plague and other epidemics:

"Nevertheless, the poisoning and corruption of the air is one of the main causes of the plague. Due to this (pollution of the air) the plague spreads like fire. Therefore, all the wise men and women have recognized that the air The outbreak of an epidemic due to the creation of disorder in the essence is a stronger reason, because at this point the air becomes stagnant, and some condition prevails over the air, for example, infection, odor, poisonous air. It is not bound by time and era; it can arise at any time." (45)

In this statement by Ibn Qayyim, the main cause of this epidemic has been mentioned in a very clear way, the pollution in the essence of the air. From which it is known that some diseases are directly or indirectly related to the air. If the air is clean and pure, then people will be safe from these diseases and if the air is irregular and polluted, then the probability of these diseases and epidemics will be more.

Islam has ordered the burial of the dead and forbids delaying the burial. And a dead Muslim has set the right of the living Muslims to participate in his funeral and bury him. The Messenger of Allah (ﷺ) said:

" لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتٌّ خِصَالٍ يَعُودُهُ إِذَا مَرَضَ وَيَشْهَدُهُ إِذَا وَبَسَتْهُ إِذَا مَاتَ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ عَطَسَ وَيُنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ "

"A believer has six rights over a believer. When he became sick, he should care for him, when he dies, he should attend his funeral, when he is invited, he should accept his invitation, when he meets him, he should greet him, when he sneezes, he should Respond to his sneezes and wish him well in his presence or absence (both cases)."

Holy Prophet SAW himself also used to bury the dead. Apart from the Muslims, he likewise ordered the Muslims to bury the dead of the infidels. It was the practice of the Holy Prophet (PBUH) that if any body was found lying on the battlefield or in such circumstances, he (PBUH) ordered to bury it. He used to bury it under his

supervision and did not ask whether it was the corpse of a believer or an unbeliever.⁽⁴⁷⁾

In the Gazwa al Badr and the Gazwa al Uhud, he buried the bodies of the infidels. Muslims and infidels were buried in the same field, due to time constraints, just as many Muslim martyrs were buried in the same grave, the corpses of the infidels were also buried in the same place.⁽⁴⁸⁾ If the purpose of burial is to respect and honor the human body, then there is also a purpose to prevent the air from being polluted and poisoned by the stench of the dead body. This is the reason why Islam has made the burial of the dead mandatory and forbids any delay in it. As is clear from the sayings of the jurists:

"The Hanafis, Malikis and Hanbalis School of thoughts have defined the delay in burying the dead as the abominable like prohibition (Makrooh Tahrimi) and except for the dead who died suddenly or due to the collapse of something or drowning, in which case It is right to delay so that the death can be confirmed. In this regard, Shafi School of thoughts says that delaying the burial is forbidden, while there is another saying that it is lite abominable."⁽⁴⁹⁾

There are three purposes for this great emphasis on burial. One of the objectives is to protect the atmosphere from the smell of dead human bodies. The second purpose is to protect people from his harassment and suffering. And the third purpose is to respect the human body.

Holy prophet ﷺ has taught that the original state of the air should be maintained and no pollution or disorder should be created in it. This means that doing any act that causes harm and pain to others is prohibited by Islam. And causing any kind of pain to the creatures of Allah Almighty has been declared as the reason of impeachment of Allah. In the Holy Quran, Allah Almighty says:

□ وَالَّذِينَ يُؤَدُّونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ
أَحْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا □ (50)

"As for those who hurt believing men and believing women without their having done anything (wrong), they shall bear the burden of slander and a manifest sin. "

It is prohibited to increase the height of the building due to which there is a fear of blocking fresh air to other people and they are afraid of suffering. The Prophet ﷺ said:

" إِنْ مَرِضَ عَدُوُّهُ ، وَإِنْ مَاتَ شَيْعَتُهُ ، وَإِنْ اسْتَفْرَضَكَ أَقْرَبْتَهُ
وَإِنْ عُرِيَ سِتْرَتَهُ ، وَإِنْ أَصَابَهُ خَيْرٌ هَنَأْتَهُ ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ
عَزَيْتَهُ ، وَلَا تَرْفَعْ بِنَاءَكَ فَوْقَ بِنَائِهِ فَتَسُدَّ
عَلَيْهِ الرِّيحَ ، وَلَا تُؤْذِهِ بِرِيحِ قَدْرِكَ " (51)

"If he falls ill, visit him (to pray for his health and find out about his well-being), if he dies, bury him, if he asks you for a loan, give him a loan, if he But if happiness comes, congratulate him, and if any trouble befalls him, condole with him, and (the right of the neighbor is also) that you should not raise your house higher than his house so that the wind blows over it. Shut up, and don't hurt him with the smell of your Cooking Pot."

Noise Pollution and Teachings of holy Prophet SAW:

Like other issues and matters related to worldly life, Islam also commands moderation in voice. Islam has given very comprehensive, moderate and fair teachings about moderation in sounds to reduce noise pollution. Here is clear guidance in the Holy Quran and Sunnah of the Prophet regarding noise pollution. By following which, this hazardous form of pollution can be reduced. In the Holy Qur'an, Allah SWT has described the incidents of various rebellious and apostate nations. Some of these nations have been mentioned by Allah SWT to be killed by the most terrifying and ugly sounds. From which it is known that if the amount of resonance and noise increases beyond the limit, it is a cause of harm to the human being. In the Holy Quran, Allah Almighty says:

□ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عُنُاقًا قَلْبَعًا لَلَّذِينَ
الظَّالِمِينَ □ (52)

"So the Cry seized them according to the true (promise), and we turned them in to scum. So, away with the wrong doing people."

In another place in the Holy Quran it is said:

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ﴾⁽⁵³⁾

"So, they were seized by the Cry at sunrise."

Allah SWT has forbidden the believers to speak loudly and in a loud voice in front of the Holy Prophet ﷺ and ordered them to speak in a low and soft voice in front of the Messenger of Allah ﷺ.

If it was a good trait to talk loudly and loudly, then Allah would not have forbidden this manner in front of His Messenger, but He would have ordered to talk loudly in front of him. While he did not say so, he ordered that you keep your voices low in front of the Prophet. As it is said in the holy Quran:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾⁽⁵⁴⁾

"O you who have faith in Allah, do not raise your voices above the voice of the Prophet, and be not loud when speaking to him, as you are loud when speaking to one another, lest your good deeds should become void while you are not aware. "

Prayer is a very important part of Islam. The Messenger of Allah ﷺ called it a pillar of Islam. This is an act of worship which Islam has emphasized a lot, and it will be the first to be mentioned on the Day of Resurrection. But regarding this most important act of worship, Islam has taught that the voice should be moderate in it and advised to refrain from praying in a very loud voice. Allah says in the Holy Quran:

﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ سَبِيلًا﴾⁽⁵⁵⁾ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ

"Say, "Call (Him by the name of) Allah or Ar-Rahman, in whichever way you call, His are the Best Names." Do not be (too) loud in your Salah, nor be (too) low in it, and seek a way in between. "

From the commands and sayings of the Messenger of Allah, peace and blessings of God

be upon him, there is also a lesson of moderation and moderation in voice, and speaking loudly, talking loudly and shouting without reason has been declared as a reprehensible act. And it is taught to prevent and avoid doing so. The Messenger of Allah (ﷺ) has given very clear teachings about the gentleness and lowness of the voice. The Messenger of Allah (ﷺ) specifically forbade making noise and raising voices inside the mosques, even if it is during the recitation of the Holy Qur'an. The Messenger of Allah (ﷺ) said:

" اِعْتَكِفْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ، فَسَمِعَهُمْ يَجْهَرُونَ بِالْقِرَاءَةِ ، فَكَتَفَ السِّتْرَ ، وَقَالَ : أَلَا إِنَّ كَلْمَكُمْ مَنَاجٍ رَبِّهِ بَعْضُكُمْ عَلَى بَعْضٍ فِي (56) ، فَلَا يُؤْذِينَ بَعْضُكُمْ بَعْضًا ، وَلَا يَرْفَعُ الْقِرَاءَةَ "

"The Messenger of Allah SAW retired (performed I'tikaf) to the mosque. He heard them (the people) reciting the Quran in a loud voice. He removed the curtain and said: Lo! every one of you is calling his Lord quietly. One should not trouble the other and one should not raise the voice in recitation or in prayer over the voice of the other."

Prophet Muhammad (pbuh) himself had the habit of not reciting loudly and loudly. Rather, during the recitation, your voice would be so slow and low that only people sitting nearby could hear it. Even during the prayer and the sermon, the voice of the Holy Prophet was so loud that only those present could hear it. It comes in the hadith:

" كَانَتْ قِرَاءَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَدْرٍ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ ، وَهُوَ فِي الْبَيْتِ" (57)

"The Prophet's SAW recitation was loud enough for one who was in the inner chamber to hear it when he was in the house."

The Messenger of Allah (ﷺ) has taught to keep the voice low even during the prayer and has forbidden the loud voice in the prayer which causes pain to the people. The Messenger of Allah ﷺ said:

" إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ ، فَإِنَّمَا يُنَاجِي رَبَّهُ فَلَا تَرْفَعُوا أَصْوَاتَكُمْ بِالْقُرْآنِ فِي الصَّلَاةِ ، فَتُؤْذُوا الْمُؤْمِنِينَ" (58)

"When one of you is in prayer, he is whispering to his Lord, so do not raise your voice while reciting in prayer and do not hurt the believers ". In another hadith it is narrated by Abu Al Musa Ash'ari that:

" كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ ارْبِعُوا عَلَى أَنْفُسِكُمْ فَاتَّكُمْ لَا تَدْعُونَ أَصَمًّا ، وَلَا غَائِبًا إِنَّهُ مَعَكُمْ إِنَّهُ سَمِيعٌ قَرِيبٌ تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ"⁽⁵⁹⁾

"We were in the company of Allah's Apostle (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," and our voices used to rise, so the Prophet said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to all things)"

The Messenger of Allah (ﷺ) has declared the person who makes loud and shouting noises to be hated by Allah. The Prophet SAW of Allah SWT said:

" إِنَّ اللَّهَ يُبْغِضُ كُلَّ جَعْفَرِيٍّ جَوَاطِ سَخَابٍ بِالْأَسْوَاقِ ، جَيْفَةٍ بِاللَّيْلِ بِأَمْرِ الْآخِرَةِ"⁽⁶⁰⁾ ، حِمَارٍ بِالنَّهَارِ ، عَالِمٍ بِأَمْرِ الدُّنْيَا ، جَاهِلٍ

"Surely Allah does not like. Every hard-hearted, arrogant, lover of wealth, who shouts loudly in the markets, who lies like dead bodies by night, who lives like donkeys in the day. He knows the affairs of the world, but he is ignorant of the Hereafter."

The badness of noise is also clear from the hadith of the holy Prophet ﷺ in which he forbade those who were running and making noise in the mosque for prayer. It is mentioned in the hadith, Abu Qatada's RA father says::

"While we were praying with the Prophet he heard the noise of some people. After the prayer he said, 'What is the matter?' They replied 'We were hurrying for the prayer.' He said, 'Do not make haste for the prayer, and whenever you come for the prayer, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed."⁽⁶¹⁾

Summary of discussion and conclusions:

Today, Muslims have collectively abandoned many parts of the Seerah of the holy Prophet SAW as impractical, although by studying the Seerah of the holy Prophet SAW, if followed seriously, it will undoubtedly solve all our difficulties and complexities. Problems can be solved, there is an acceptable solution to the grave and unsolvable problems of the world in the Seerah of the holy Prophet SAW and Sunnah. The teachings that the Prophet ﷺ presented to the world are still a source of guidance and guidance for the world today. In the Holy Quran and blessed hadiths, it is forbidden to cause any kind of corruption and damage to the earth and man is environmentally friendly and protects the environment. has ordered and has made it clear that there is a close connection and link between the protection of the environment, its belief, faith and action. Islam does not look at environmental pollution only from a materialistic point of view and does not consider it to be only a material problem, but presents it as a hereafter problem and considers it as a cause of worldly harm as well as the hereafter.

Suggestions:

The Holy Prophet ﷺ has presented to the world a comprehensive belief system and guidance for the protection of the environment and the prevention of environmental pollution. From the fruits of which it is necessary to be guided and get full benefits that:

1: Those characteristics of the Holy Prophet's Seerah that are related to environmental protection need to be included in the educational curriculum at all levels so that students can be exposed to environmental issues, environmental protection and Islamic teachings about it from the very beginning.

2: In the world and especially in Islamic countries, there is a need to create awareness among the people about environmental pollution and avoiding its damages through Islamic teachings and the Seerah of the Holy Prophet

SAW through media, invitational and educational programs.

3: There is a need to formulate global environmental laws in the light of Prophet's life and implement these laws in practice.

4: There is a dire need to integrate environmental sciences and Shariah sciences and encourage researchers or scholars at all levels to engage in scholarly endeavors and research activities on environmental issues.

5: It is proposed to choose this hadith of the Holy Prophet ﷺ: "لَا ضَرَرَ وَلَا ضِرَارَ" as a slogan and

symbol for the Ministry of Environment and other organizations working for the protection of the environment in Islamic countries.

6: There is a need to take practical measures and efforts to reduce environmental problems and environmental pollution at all levels of government, non-government and public, not just by verbal claims.

7: Muslim scholars should highlight environmental issues at the global level as their religious duty and fulfill the duty of guiding the world regarding this issue.