

# Environmental Protection In The Light Of Prophetic Traditions

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## Abstract

The Prophetic Sunnah has urged the protection of environment and forbade it with anything, because damage is forbidden in Islam in all its forms and manifestations, just as the Prophet, may God's prayers and peace be upon him, commanded to stop and remove harmful things from the roads, and commanded to be cleaned because the Creator is beautiful and loves beauty, and as the purified Sunnah focused on Great interest in planting and afforestation, the human relationship with the surrounding universe is based on the basis of harnessing and empowerment, as Ibn Abbas said: And harnessing necessitates empowerment, and the condition for this empowerment is the achievement of the principle of succession, so it is necessary to have sublime directives to direct human behavior in dealing With this planet, which is the seat of the human caliphate, it is not surprising then that we find that the Sunnah of the Prophet celebrates the resources of the environment, disciplines man with a rational environmental system, and precedes human systems to preserving the environment in the best way and the highest law. On this basis, this paper aims to shed light on the issue of environmental protection in the light of the purified Prophet's Sunnah, and its justifications in this modern era. The researcher used the descriptive approach; This is done by following the scientific materials on the importance of the environmental protection and society on the Islamic perspective, especially with regard to the noble prophetic sayings, which are considered the second source of Islamic law. The focus of this study is to discuss how significance Islam has given towards environmental protection in the light of prophetic traditions. the study concluded that Islam is the only religion that encourages man to protect himself and his environs at the same time without discrimination or prejudice.

## A. INTRODUCTION

The Prophetic Hadith deals extensively with various environmental aspects, including resource conservation, land reclamation, and environmental cleanliness. The Prophet Muhammad (PBUH) condemned extravagance and luxury, and encouraged moderation in all aspects of life. The most famous of the Prophet's hadiths on the environment is the one that says, "The world is sweet and green, and Allah has made you His successors in it," which reaffirms the teachings of the Qur'an that humanity has been given the responsibility of guardianship of the natural environment.

The Prophet Muhammad (PBUH) clearly forbade the destruction of trees and crops even during times of war, as long as their existence was beneficial to the enemy. He placed great importance on the sustainable cultivation of the land, the humane treatment of animals, the conservation of natural resources, and the protection of wildlife. Some of the sayings of the Prophet - may God bless him and grant him peace - in urging environmental sustainability: Among what was narrated by Muslim: (The world is sweet and green, and God is making you successors in it, so He will see how you act), and his saying: (Whoever plants a tree and is patient in preserving it and taking care of it until it bears fruit, then every fruit he takes from it will be considered a charity with God). And his saying - may God bless him and grant him peace - also: (There is no Muslim who plants a plant or sows a seed and a bird, a human, or an animal eats from it, except that it will be considered a charity for him) narrated by Al-Nasa'i. The Messenger - may God bless him and grant him peace - realized that natural resources should not be exploited excessively or mistreated.

In order to protect land, forests, and wildlife, he created inviolable areas, known as "haram" or "himma," where resources were left untouched. Haram areas were placed around wells and water sources to protect groundwater from over-pumping. Himma was applied to wildlife and forests, and designated areas of land where grazing and woodcutting were restricted, or where certain animals, such as camels, were protected. The Prophet Muhammad, peace and blessings be upon him, established a Himma in the south of Medina, prohibiting hunting within a four-mile radius, and forbidding the destruction of trees or plants within a twelve-mile radius. The creation of the Haram areas demonstrates the importance, He may peace and blessings be upon him, placed on the sustainable use of natural resources and the protection of wildlife and agricultural land. (Sahib, M. E. 2000, pp:5).

Having consulted many english sources regarding the Islamic environment protection, but not satisfied with what is obtainable regarding the sources, I therefore intend to write on the matter. But unfortunately, the Previous research has underscored how Islam talked about taking care of environmental challenges through religious approach, yet gaps persist in understanding how Islamic religion sees environment and the role of mankind on it. Thus, this research aims to fill this gap by exploring Islamic innovative ways and models that foster environmental protection.

## **B. RESEARCH METHODOLOGY**

This study employs a descriptive research design using a case study approach, which is most suitable for an in-depth exploration of educational materials related to environmental protection in the light of prophetic traditions, the data collection process was comprehensive, using multiple methods such as document analysis and observation. The focus of this study is to discuss how significance Islam has given towards environmental protection in the light of prophetic traditions.

## **C. RESULTS AND DISCUSSION**

### **1. Islamic View On Environmental Protection**

In the Qur'an, Allah forbade us from throwing ourselves into what will lead to our destruction and surrendering to destruction - which is torment - by abandoning the obligations that are required of us. It is not permissible for any of us to engage in something that Allah hates from us, which would necessitate His torment if we engage in it. Our environment, which Allah has blessed us with and bestowed upon us, we must strive to protect and preserve so that it can play its role as Allah Almighty intended. He, the Almighty, has warned anyone who abuses it, corrupts it, or changes it with severe punishment. Islam, the final divine message to mankind, includes rules and controls for human behavior and its environment so that life can continue as Allah has decreed and until Allah inherits the earth and everything on it. Man is a trustee, not an owner, of the environment and its resources, so that he can dispose of them as he pleases without controls. Man is a guardian of these environmental resources, not an owner of them, just as he is a trustee over himself, not an owner, for man belongs to his Creator. Since man is a vicegerent on managing and investing in the environment in which he lives, he must maintain and protect it from any destruction or sabotage.

Any form of harm, whether to humans or other creatures, has been prohibited by Islam. The environment with its natural resources is not considered the exclusive property of a generation to dispose of as it pleases, but rather it is the permanent property and inheritance of humanity, and no generation can claim this right for itself. The pure prophetic Sunnah also paid attention to the environment and its elements, as many hadiths were reported in this regard. Those who believe that the Messenger forbade urinating or defecating in water, considering that this would cause the water to become impure and unclean, their era required that we stop at this interpretation.

In our time, it goes beyond that to the reasons that modern science discovers and what is new in matters after that, and God is true.

The Messenger, in addition to his view of water as the basis of life, is certain of the danger of urinating or defecating in water to the environment and to human health. Therefore, the beginning of the prohibition was in the form of an order to forbid people to avoid it, then the prohibited thing is described as cursed, or a cause of the curse. It is known that the Messenger was given comprehensive words, and this context of the hadith cannot be in the form of an order to stay away from this action and describe the action as a cause of the curse unless what is meant by that is the insightful view of the Messenger of God for matters in the future - as is the case with him - which aims to preserve the environment healthy and pure and the health and safety of people. Therefore, specialists these days discovered the danger of urinating and defecating in water and under the shade, and they found that urinating and defecating in water leads to infection with the liver fluke parasite, which ultimately leads to the death of the person. The Messenger also ordered the necessity of cleanliness of drinking, so he ordered that the water container not be left open or exposed to flies, microbes, and dust. (Hamad, Y. H. 1996, pp:6).

## **2. Concept Of Environment**

The word (environment) in Arabic dictionaries refers to (descent and settlement in a place), then the word was used metaphorically to refer to the place that a person takes (as a settlement for his descent and settlement), i.e.: the home, the homeland and the place to which a person returns and takes his home and livelihood. (Ibn Manzur 1987, pp: 36-37). Environment is also seen as: a spatial area in which a person lives, including the natural and human phenomena that affect him and influence him.

Van Nostrand's Scientific Encyclopedia defined it as: "the set of conditions and material factors surrounding the living organism and its components." (Van, Nostrand.1961, pp: 890). Accordingly, we can say that the environment (in its general framework) is "everything outside the human body" that affects it and is affected by the activities that the human being himself practices. The environment is also defined as the environment or spatial area in which the human being lives, including natural and human phenomena that affect him and are affected by him, and from which he derives the components of his life, such as food, clothing, medicine, and shelter, and in which he practices his relationship with others. It consists of two basic systems: the

natural environment that God Almighty created, such as land, air, water, and others, and the urban environment, which means the system that man created, such as buildings, projects, institutions, and others.

In a series issued by the Media Production Center, Saudi Arabia - Jeddah, Eleventh Edition, 2013, pp. 22, King Abdulaziz University, it was stated that the concept of the environment is no longer that narrow, unilateral concept that simply means combating pollution in all its forms and manifestations, but has become a complex concept that absorbs the new experiences that humanity has produced in various fields of knowledge and science and addresses all issues related to life. Therefore, the environmental dimension is one of the most important basic pillars on which sustainable development depends. For example, the Prophet, may God bless him and grant him peace, took care of plants in all areas of care and protection. He forbade everything that would harm or hurt it. Rather, his concern and care, may God bless him and grant him peace, for it was such that he would pray for blessings for the plant and follow its growth and the appearance of its fruit.

Meanwhile in Sahih Muslim, it was reported on the authority of Abu Hurairah, he said: When people saw the first fruits, they would bring them to the Prophet, may God bless him and grant him peace. When the Messenger of God, may God bless him and grant him peace, took them, he would say: O God, bless our fruits, bless our city, bless our saa', and bless our mudd. O God, Abraham is your servant and your friend and your prophet, and I am your servant and your prophet. He called upon you for Mecca, and I call upon you for Medina with the same as he called upon you for Mecca, and the same with him. Then he would call his youngest child and give him that fruit. He would help in planting trees with his blessed hand, as in Musnad al-Imam Ahmad on the authority of Salman, who said: I made a contract with my family that I would plant five hundred seedlings for them, and if they were to stick, I would be free. He said: So I came to the Prophet, may God bless him and grant him peace, and mentioned that to him. He said: Plant and stipulate for them, and if you want to plant, inform me. He said: So I informed him. He said: So he came and began to plant with his hand except for one, which I planted with my hand, and they were to stick except for one. This hadith is encouraging on planting and multiplying it, and it is not surprising that planting trees and plants is a factor of environmental balance that achieves the interest of man on earth, and science has always spoken about this with proven facts that absolutely do not accept the opposite, rather we find that when it became common to

work contrary to these principles, environmental problems appeared; starting with the ozone hole, passing through climate change, and ending with the melting of ice masses and rising temperatures.(Bin, hanbal. (d. 241 AH), - 2001, pp 123).

The urging to plant plants and exploit the land came in explicit prophetic texts, and therefore Al-Bukhari titled in his Sahih: Chapter on the virtue of planting and planting if it is eaten, and the Almighty said: {Have you seen what you till? Is it you who sow it, or are We the sower? If We willed, we could have made it debris}, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “There is no Muslim who plants a plant, or sows a seed, and a bird, or a human, or an animal, or in another narration: an animal, except that it is considered a charity for him”. (Bukhari, M. Ismail. (d. 256 AH),1978, pp 456). In the hadith also on the authority of Abu Ayyub al-Ansari, on the authority of the Prophet, may God bless him and grant him peace, he said: Whoever plants a plant, God will write for him a reward equal to the fruit that the plant produces.

It was from the understanding of the Companions that they did that out of worship, and they did not see any separation between that and working for the Hereafter, as in Musnad al-Imam Ahmad on the authority of Abu al-Darda’, that a man passed by him while he was planting a plant in Damascus and said to him: Are you doing this while you are the companion of the Messenger of God, may God bless him and grant him peace? He said: Do not rush me. I heard the Messenger of Allah, may Allah bless him and grant him peace, say: “Whoever plants a plant from which no human being or creation of Allah Almighty eats, it will be considered a charity for him”. (Bin, hanbal. (d. 241 AH), - 2001, pp 303).

These are hadiths that indicate that planting and sowing are among the acts of worship for which a person is rewarded when any creature benefits from them. There is no doubt that planting is the backbone of earthly life, and it is the basis for man and others. The virtue of planting continues as long as the planting and sowing and what is produced from it remain until the Day of Judgment.

In fact, the prohibition came against destroying trees and uprooting palm trees even in the darkest and most severe circumstances, which are the circumstances of war and confrontation with the enemy. Islam’s concern for plants represented by trees reached a level that is unparalleled in any previous Sharia or man-made law. It is enough for us to know that the caliphs, who were the highest authority in the Islamic state, used to advise the commanders of the soldiers and armies when they sent them

to fight to protect the tree, especially the fruitful tree, just as they ordered them to protect the lives of innocents who had no knowledge of war and did not participate in it.

Imam Malik narrated in his Book Al-Muwatta by Yahya bin Saeed narrated: I was told that Abu Bakr Al-Siddiq, may God be pleased with him, sent armies to the Levant. He went out following Yazid bin Abi Sufyan, may God be pleased with him, and said: "I advise you to do ten things: Do not kill a boy, nor a woman, nor an old, infirm person. Do not cut down a fruitful tree, do not destroy a populated place, do not hamstring a sheep or a camel except to eat it. Do not drown a palm tree, do not tear it, do not steal, and do not be cowardly."

So it becomes clear to us that agriculture and revitalizing the land with it are among the basic resources that protect the natural environment that God Almighty created for the continuation of life and the perpetuation of its benefits, and that Islam has given it special attention and made caring for it and carrying out the task of succession in it an act of worship for which the Muslim is rewarded. Islamic jurisprudence, with its broad perspective, establishes a balanced environment, as it views agriculture with great significance. Scholars have stated that the ruling on agriculture is a communal obligation, like all other professions without which the system of life cannot be established. Muslims sin by abandoning all of them, and the obligation is dropped from them if some of them do what meets the needs of Muslims. The imam must force people to do it, and what is similar to it, such as planting trees.

### **3. Combating Pollution**

Many signs and manifestations appear in the Prophetic Sunnah, which constitute mechanisms that represent a theoretical and practical aspect of environmental sustainability with the constant presence of moral values and the spiritual dimension represented by reward and recompense. This motivates the Muslim to seek reward by achieving development for everything around him. Pollution means removing something from its original nature and nature. Perhaps the term corruption is more accurate linguistically and technically than the word "pollution." In the Holy Quran, there are many verses that prohibit corruption and causing corruption on earth. They are general in that their prohibitive rulings apply to the environment in general. Then, the call to not cause corruption (combating pollution) is a call to life that must be adhered to because it is in the interest of all humanity. (And seek, through that which Allah has given you, the home of the Hereafter. And do not neglect your portion

of this world. And do good as Allah has been good to you. And seek not to cause corruption on earth. Indeed, Allah does not like corrupters.) (Al-Qasas: 77: 139). Pollution is the greatest danger threatening resources in general, because it changes their characteristics and may prevent benefiting from them.

In general, the Sunnah of the Prophet has shown how to combat pollution and protect resources from corruption, and how to activate this mechanism, through:

**First:** Maintaining personal hygiene: Since man is the effective tool in the environment in general, whether by corruption or reform, he must maintain the cleanliness of his body and clothing so that he can clean the surrounding environment, and the Sunnah has urged this, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: (It is the right of every Muslim to wash himself every seven days, one day in which he washes his head and body). (Al-Bukhari, (d. 256 AH), 1967, pp:897). In addition to the obligation of washing in many areas such as Friday, washing after sexual impurity, menstruation and postpartum bleeding, trimming nails and removing hair, all of this contributes to creating a clean Muslim who seeks to create a healthy environment free of pollution.

**Second:** Encouraging cleaning of roads in Islam: There are many hadiths in the Sunnah of the Prophet that encourage the cleanliness of roads and the removal of harm from them, and this action has a great reward, as it is: One of the branches of faith, the Prophet (peace and blessings of Allah be upon him) said: (Faith has seventy-something or sixty-something branches, the best of which is the testimony that there is no god but Allah, and the least of which is removing harm from the road). (Muslim, Ibn al-Hajjaj. (d. 261), 1988, pp:58).

- A reason for entering Paradise, the Prophet (peace and blessings of Allah be upon him) said: (I saw a man rolling around in Paradise, in a tree he cut from the middle of the road, which was harming people). (Muslim, Ibn al-Hajjaj. (d. 261), 1988, pp:128).

- One of the good deeds, the Prophet (peace and blessings of Allah be upon him) said: (The good and bad deeds of my ummah were presented to me, and I found among their good deeds the removal of harm from the road, and I found among their bad deeds the phlegm that is in the mosque and is not buried). (Muslim, Ibn al-Hajjaj. (d. 261), 1988, pp:57).

- A reason for the forgiveness of sins, the Prophet (peace and blessings of Allah be upon him) said: (While a man was walking on a road, he found a thorny branch in



the road, so he removed it, so Allah thanked him for it and forgave him). (Al-Bukhari, (d. 256 AH), 1967, pp:652)

- It is charity. The Prophet (peace and blessings of Allah be upon him) said: "Every joint of a person must give charity every day the sun rises. Being just between two people is charity, and removing something harmful from the road is charity". (Al-Bukhari, (d. 256 AH), 1967, pp:2989)

In return for this reward, a punishment has been prescribed for whoever pollutes the road or its surrounding facilities. The Prophet (peace and blessings of Allah be upon him) said: "Beware of the two who curse." They said: "And who are the two who curse, O Messenger of Allah?" He said: "The one who relieves himself in people's paths or in their shade". (Muslim, Ibn al-Hajjaj. (d. 261), 1988, pp:68). What is meant by relieving oneself is urinating or defecating, and what is meant by the two who curse are the two cursed states and the one who does them is cursed. (Al- Qadeey, Iyad. (d. 544), 1998(2|76). These hadeeths refer to the construction and repair of roads, and make the least of that, which is removing something harmful, a way to earn reward and recompense, so how about paving roads and constantly repairing them and ensuring their safety.

**Third:** Maintaining the cleanliness of public places and squares: The Prophet (peace and blessings of Allah be upon him) said: "Beware of those who curse". They said: "And who are those who curse, O Messenger of Allah?" He said: "The one who relieves himself in people's paths or in their shade". (Al- Qadeey, Iyad. (d. 544), 1998(2|78). The shade here is "the place where people take shelter and rest and where they stay and sit". (Al-Maghribi, (d. 1119 AH), 1990, (2|65), pp: 89). So whoever finds filth in it and is disturbed by his behavior in it, the one who did it is cursed. (Al- Qadeey, Iyad. (d. 544), 1998(2|126) The equivalent of the shade in our present time are public places, gardens, parks, and forests, which people go to for rest and recreation. It is obligatory to take care of them by not exposing them to dirt and filth in order to avoid falling into the curse mentioned in the hadith, and to preserve the beauty of these places.

**Fourth:** Prohibition of Polluting Resources: The Prophet (peace and blessings of Allah be upon him) forbade urinating in standing water and then washing with it. (Muslim, Ibn al-Hajjaj. (d. 261), 1988, pp:95).

Although most of the discussion of this hadith is about the topic of water impurity and its jurisprudential rulings, it also refers to the issue of combating

pollution, because you cannot benefit from water whose characteristics have changed, and urine is an example of the pollutants that water resources are exposed to, and it includes all the pollutants and filth that are thrown into springs, wells, rivers and other resources. It is clear from the above that every person who believes in Allah and His messages must refrain from polluting and corrupting all natural resources with harmful pollutants, regardless of their source or type, because this land and everything on it belongs to everyone, and it is noted that Allah has ordained a reward and recompense for the actions of reform and combating pollution, while the corrupter is subject to curses and punishment.

#### **4. Prophetic Hadith On Preserving Environment And Natural Resources:**

This abundant care for one element of the environment, which is crops and plants, so how about if we touched on the rest of the environmental elements, such as water, animals, air, and other creatures? We will find that the Prophetic Sunnah in particular preceded in laying the foundations of the ecological system, and drew the Muslim's attention to the foundations of the relationship that connects him with the environmental components, vital elements, and public facilities around him. These are some of the Prophetic directives on the subject, in terms of narration only:

**First:** The hadith of Abu Hurairah - may God be pleased with him - that the Messenger of God - may God's prayers and peace be upon him - said: Beware of the two curses. They said: What are the two curses, O Messenger of God? He said: The one who relieves himself by defecating in people's paths or in their shade. Narrated by Muslim

**Second:** The hadith of Muadh ibn Jabal - may God be pleased with him - who said: The Messenger of God - may God bless him and grant him peace - said: Beware of the three curses: defecating in water sources, on the roadside, and in the shade. (Abu Dawud, (d. 275 AH), 2009, pp; 9).

**Third:** The hadith of Abu Hurairah - may God be pleased with him - who said: The Messenger of God - may God bless him and grant him peace - said: None of you should urinate in stagnant water that does not flow and then wash in it. (Al-Bukhari, (d. 256 AH), 1967, pp:58).

**Fourth:** The hadith of Amr bin Shuaib on the authority of his father on the authority of his grandfather who said: (A Bedouin came to the Prophet - may God bless him and grant him peace - asking him about ablution, so he showed him three times, three times, and said: This is ablution, and whoever does more than this has done wrong, transgressed, and wronged). (Bin, hanbal. (d. 241 AH), - 2001, pp 233).

**Fifth:** The hadith of Abu Dharr - may God be pleased with him - on the authority of the Prophet - may God bless him and grant him peace - who said: (The deeds of my nation, their good and bad, were presented to me, and I found among their good deeds the removal of harmful things from the road, and I found among their bad deeds the phlegm that is in the mosque and is not buried.) Narrated by Al-Bukhari.

**Sixth:** The hadith of Saad - may God be pleased with him - who said: The Messenger of God - may God bless him and grant him peace - said: (Purify your courtyards, for the Jews do not purify their courtyards.

**Seventh:** The hadith of Abu Hurairah - may Allah be pleased with him - who said: The Messenger of Allah, may Allah bless him and grant him peace, said: "Faith has sixty-odd branches, the highest of which is there is no god but Allah, and the lowest of which is removing something harmful from the road".

**Eighth:** The hadith of Abu Hurairah, on the authority of the Prophet, may Allah bless him and grant him peace, who said: "While a man was walking on a road, he found a thorny branch, so he said: I will remove this, perhaps Allah the Almighty will forgive me because of it, so he removed it, and Allah forgave him because of it, and admitted him to Paradise". (Bakr, A. Al-Kharman. 2017, p:199).

**Ninth:** The hadith of Jabir that the Messenger of Allah, may Allah bless him and grant him peace, said: "Cover the vessel and tie the water skin, for there is a night in the year in which an epidemic descends, and it does not pass by an uncovered vessel without some of that epidemic descending into it". Narrated by Muslim.

**Tenth:** The hadith of Aisha, may Allah be pleased with her, on the authority of the Prophet, may Allah bless him and grant him peace, who said: Whoever cultivates land that does not belong to anyone has more right to it. Urwah said: Omar, may Allah be pleased with him, ruled on it during his caliphate. Narrated by Al-Bukhari.

**Eleventh:** The hadith of Abu Hurairah, that the Prophet, may God bless him and grant him peace, said: "If one of you wakes up from his sleep, he should not dip his hand in a vessel until he washes it three times, because he does not know where his hand has been." Agreed upon. Twelfth: The hadith of Abdullah bin Amr, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no person who kills a sparrow or anything larger than it without right, except that God Almighty will ask him about it." It was said: O Messenger of God, and what is its right? He said: "it is right that it be slaughtered and eaten, and its head should not be cut off and thrown away". (Bin, hanbal. (d. 241 AH), - 2001, pp: (4|261).

This is a brief summary to remind us of this purpose that the Shari'ah in general, and the Sunnah of the Prophet in particular, celebrated. If we were to encompass everything related to preserving the environment, we would go beyond the limits of these quick summaries. What a Muslim should know is that this Shari'ah is sufficient for all vital purposes. It has provided integrated systems in all fields, and it remains for Muslims to provide clear visions that highlight the treasures of Sharia, according to practical models that can be absorbed in public life, as they are more guiding than replicating human experiences that often lack knowledge and wisdom.

#### **D. CONCLUSION**

The Sunnah of the Prophet has decided on a set of general mechanisms and principles through which it is possible to achieve the protection of society in general and the protection of the environment in particular. It appears that the Sunnah has taken care of natural resources by preserving them from pollution and waste and creating other resources, in addition to protecting animal and plant wealth, and encouraging planting, cultivating and acquiring animals. All of this contributes to a sustainable and clean environment within an ethical and spiritual framework that motivates Muslims to strive for everything that is good for all of humanity. There is a wide scope for studying sustainable development in all its dimensions from an Islamic perspective, as there are many references to it in the Holy Quran, the Sunnah of the Prophet and Islamic history.

The following results are the findings reached through the study: The Sunnah of the Prophet included many mechanisms that contribute to environmental sustainability, and it is also rich in references to the subject of its development and protection. Combating pollution can be activated by maintaining personal hygiene, taking care of roads and their facilities, and prohibiting the pollution of public places and water resources. Taking care of livestock by encouraging its acquisition and ethical treatment. Protecting vegetation by encouraging agriculture, preventing attacks on trees, and reviving dead land. Nature reserves, to ensure the protection of livestock and plant wealth, following the model of Mecca and Medina.

In the light of the above results the following are recommended: Attention to environmental issues, their protection, and development by researchers in Islamic sciences, because they have become the talk of the hour. The necessity of activating the role of mosques and religious institutions to serve the issue of sustainability, by

explaining the seriousness of environmental attacks from a realistic and legal perspective, through sermons, lessons, and sermons.

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