

## The Role of the Preacher in Environmental Protection from Pollution

Naqeeb Jan

Department of Islamic Culture, Faculty of Sharia, Nangarhar University, Jalalabad, Afghanistan

### ABSTRACT

This descriptive article, titled "The Role of the Preacher in Environmental Protection from Pollution," is written to shed light on the preacher's role and responsibility in benefiting both the individual and society. The preacher must understand and fulfill their role in changing what harms them concerning environmental protection, becoming a performer of their role and responsibility in this field. The environment, in which humans live, including the earth, water, and air, requires reform and change due to the damages it sustains. Our current environment is filled with problems and difficulties that harm human life. The preacher plays a crucial role in rectifying this phenomenon, changing the damages that jeopardize human life, ensuring the safety and security of human existence. Undoubtedly, preparing human life in this manner is highly desirable and of great importance. The importance of this article is heightened by adhering to scientific principles relevant to this scientific field. Each verse is attributed to the surah in which it appears, with its number mentioned within the surah. Prophetic traditions are derived from authentic sources, with judgments made except for those found in the two Sahih collections, as they do not require additional judgment. Every statement is attributed to its author, and the topic is presented in a suitable manner according to the researcher's perspective, Insha'Allah.

**Keywords:** Role, Preacher, Protection, Environment, Pollution

### INTRODUCTION

There are religious texts that emphasize the protection of the environment from pollution so that people can live a healthy life, avoiding harm to their lives and health. They are also encouraged to worship Allah and serve their brethren in society and the state.

The Prophet, peace be upon him, established a suitable environment for himself and his companions, leaving behind this tradition for his community after his lifetime. Therefore, it is the duty of the preacher to emulate the Prophet, peace be upon him, in this field, contemplating environmental protection, advocating for its reform, and taking effective steps toward that.

**Problem:** Afghan society suffers from environmental pollution affecting its land, water, and air, posing threats to human life.

**Objective:** The purpose of this article is to make the preacher aware of their responsibility towards environmental protection and encourage them to take actions to become exemplars of the teachings and actions of the Prophet, peace be upon him, concerning environmental protection.

**Significance:** The importance of the topic is summarized as follows:

1. The theme of environmental protection from pollution is supported by Quranic verses and Hadiths.
2. The preacher should understand their responsibility towards environmental protection and take healthy steps to fulfill this responsibility.
3. Preserving human safety and health is crucial, and environmental protection is one of its means.

**Previous Studies:** Several works address environmental protection, including:

1. Rashid Al-Hamd and Muhammad Saeed Sabareen, "The Environment and Its Problems," 1986, Al-Falah Library, Kuwait.
2. Muhammad Abdul Qadir Al-Faqi, "The Environment: Its Problems, Issues, and Protection from Pollution," 1999, Family Library, Cairo, Egypt.
3. "Preventive Medicine in Islam: From the Health of Souls to the Health of Bodies and the Environment," imported from Shamela.
4. Muhammad Mahmoud Kalu, "The Quran's Stance on Human Mismanagement of the Environment."

**Reviewing previous studies:** it appears that some focus on the environment in the light of religious texts, while others address environmental problems and their solutions. However, there seems to be a lack of research on the role of the preacher in protecting the environment from pollution, which is the focus of this study.

## MATERIALS AND METHODS

This article is about descriptive investigation, so scientific principles and laws were taken into account in writing it down, the articles related to the core of the topic are as follows.

**Knowledge of the caller:** Before providing information about environmental protection, I find it appropriate to define some of the terms used in this article.

**Linguistic definition:** "الداعي" is a verbal noun form derived from the root "دعا" (to call) with various conjugations such as "يدعو" (he calls), "دعوة" (a call), and "دعوى" (calling). The term "الداعي" in its general sense encompasses both good and evil. If the letter "لام" (L) is used in its connection, it signifies goodness, as in "دعاه" (his call) when someone is asking God for goodness. On the other hand, if the preposition "على" (upon) is used in its connection, it signifies evil, as in "دعا عليه" (he invoked against him) when someone is asking God for harm upon another. (Ibni Manzur,2022)

In terminology, "الداعي" refers to someone who invites or calls others to believe in God, to affirm what the messengers brought and informed, and to act in accordance with their teachings. (Ibn Taymiyyah, 1995)

**Environmental Knowledge:** I will now, God willing, define the environment linguistically and terminologically.

**Environment linguistically:** The word "environment" in language is derived from the root "باء" (Ba), which means the return of something. It is said that a thing "يبوء بُوءً" (yabū'u bū'an), meaning it returns. The term "تبوات" (tabwāt) means its return or its environment, and "البيئة" (al-biyā'a) is a derived noun from it.

**Environment Terminologically:** The term "بوات" (bū'āt) is used to express the descent or coming down of something. For example, "

Allah, the Highest, says: [وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا] (Surah Al-ankabot,58).

And he (peace be upon him) said: Whoever deliberately lies about me, let him take his seat in the Fire." (Al-Bukhari, 2021)

The environment, as a term, has several definitions, and I would like to provide two of them, including:

1. The environment: It refers to the land, water, and air. (Kalu, 2023)
2. The environment: It encompasses the natural conditions and external factors that affect the lives of living organisms, including humans. (Al-Faqi, 1999)

Considering my environmental definition, I found that both of them agree in meaning, the only difference being that the first is concise, and the second is detailed.

**Pollution**, in the context of the terminology in this article, requires clarification of its meanings. Linguistically, pollution comes with various meanings, including staining, contamination, and dirtiness. For example, it is said: "He polluted his clothes with mud," meaning he stained them. It is also said: "He polluted the water," meaning he made Pollution, in terms of terminology: I have not found a term that defines it except that the linguistic definition is considered a basis for the terminological definition. Therefore, I say: Pollution is when something changes due to dirt, taking it out of appropriate, permissible, recommended, or obligatory use (Al-Jawhari, 1956)

Environmental protection, and these texts include two aspects:

The first aspect: The texts that address the role of the advocate in changing and protecting the environment. It is the duty and responsibility of the advocate to protect the environment from pollution, as pollution is considered a corruption and a reprehensible act that puts human life at risk and in difficulty. Therefore, the advocate must strive to change it, as the Almighty has said: [كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ] (Surah Al-Imran,110)

The noble verse makes enjoining good and forbidding evil among the functions of this nation. The caller in this nation is considered one of the most important individuals responsible for bringing about change. The Prophet, peace be upon him, said: "Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then with his tongue, and if he is unable to do so, then with his heart." ( Al-Qushayri,1334H)

The second aspect: The incoming texts related to environmental protection from pollution. It has been previously stated that the environment includes the land, water, and air. Just as the land is comprehensive, the texts are also divided into three sections:

### **The texts indicate the protection of the Earth from pollution.**

**A** - The Allah, said: [ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا...] (Surah Al-Room,41)

Ibn Kathir said in the interpretation of the verse: Meaning that the deficiency in fruits and crops is due to disobedience. (Ibn Kathir, 1992) Kathir confined corruption in the verse to moral corruption, although some scholars generalized corruption to both material and moral aspects. They said: "[ظهر الفساد]" encompasses all material and moral meanings resulting from destructive human behavior in nature and society, and pollution, in its broad sense, is closer to the concept of corruption.

**B** - And the Almighty narrated the story of Ahnas ibn Shareeq. [وإذا تولى سعى في الأرض ليفسد فيها ويهلك الحرث والنسل...] (Surah Al-Baqarah,205) Ibn Kathir said in the interpretation of the verse: "It means he is crooked in his speech and evil in his actions. That is his statement, and this is his deed. His speech is falsehood, his belief is corrupt, and his actions are ugly." (Ibn Kathir, 1992)

In this verse, corruption encompasses the destruction of crops and offspring as well, representing a form of environmental pollution.

**C** - Certainly! The translation of the Arabic text is:

"Narrated Abu Huraira: The Prophet (peace be upon him) said, 'Faith has seventy-some branches... The lowest of them is removing harm from the path (Al-Qushayri1334H).

The saying made clearing harm from the path a part of faith. Therefore, we must preserve the cleanliness of the earth and rectify it from harm. The scholar Ali al-Qari explained the saying, stating that clearing harm means removing anything that causes harm, such as a thorn, stone, or filth. Prophet Muhammad (peace be upon him) said: "If the Hour is established and one of you has a sapling in his hand, if he can plant it before the Hour is established, let him do so. (Ibn Hanbal, 1999)

One of the benefits of the hadith is an indication of the beauty of nature and the earth. The Prophet, peace be upon him, commanded the planting of trees even in very narrow times. The Prophet, peace be upon him, guided towards making the most of time so that it is not wasted, even if it is very little.

### **Texts indicating the protection of water from pollution**

**a**- Narrated by Abu Huraira, may Allah be pleased with him, that the Prophet, peace be upon him, said: 'None of you should urinate in stagnant water, and then perform ablution in it.'

"Narrated by Jabir, may Allah be pleased with him, that [the Prophet Muhammad, peace be upon him, forbade urinating in stagnant water] (Al-Qushayri1334H).

The first hadith indicates the prohibition of urinating in stagnant water, then performing ablution in it after urinating, in order to keep the water in its original state, free from impurities and pollution. As for the second hadith, it forbids urinating in stagnant water altogether. Therefore, it is not permissible to urinate in water and contaminate it in any way, whether the person performing ablution after urination or not.

**b** - He (peace be upon him) said: "Beware of the three curses... that one sits... in the place where water collects." (Ibn Hanbal,1999)

Water immersion: Water community.

It is prohibited to sit in the community water to avoid contamination and to keep it suitable for use.

### **Texts indicating the protection of air from pollution**

**a**- Narrated by Abdul Rahman bin Awf, raised: "If you hear of a plague in a land, do not enter it, and if it occurs in a land where you are, do not leave it." Al-Tirmidhi added after narrating it: Hadith hasan sahih. (Al-Bukhari, 2021)

In the saying, there is an indication of the prohibition of leaving a land where the plague and epidemic occur. It also signifies the prohibition of entering a land where the plague has occurred. The plague corrupts the air, so every person, whether infected or not, should stay in their land and place to prevent the spread of the corrupted air to a land without the plague or to avoid infecting a person who returns to a country with the plague.

**b**: That the Prophet, peace and blessings be upon him, used to cover his face with his hand or with his garment when he sneezed and would lower his voice with it. (Al-Tirmidhi,1975)

In the narration, there is evidence that the Prophet, peace be upon him, guided us to a health principle, which is to prevent the spread of droplets that may result from sneezing. This can be a cause of air and space pollution. Industrialized countries now adhere to the principle of personal protection for their workers when one of them has a cold by wearing a mask. (General Presidency for Scholarly Research and Ifta, 2023)

## RESULTS

We reach the following conclusions at the end of this article:

1. Preserving the environment is essential for protecting human health and ensuring the continuity of life. Although Islam provides guidance on environmental protection against pollution.
2. Islam has a significant concern for human life.
3. Harmony between scientific theories and Islam regarding environmental protection.
4. Islam is a comprehensive religion that encompasses all aspects of human life, including environmental protection.

## DISCUSSION

Upon reviewing the article, we found that there is no contradiction between Islamic law and scientific theories. Islamic law does not present anything contrary to reason; rather, it may introduce concepts that challenge human intellect, as the human mind may be incapable of comprehending its wisdom. In this article, we observe that the theory of the environment and its protection is a contemporary term. However, after research, it was found that it has textual evidence and indications in Islamic law that confirm its validity. Therefore, its definition is scarcely found in ancient books, but contemporary authors have provided concise and detailed definitions. Some describe the environment as "the earth, water, and air," while others elaborate by stating that the environment encompasses the natural conditions and external factors that influence the lives of beings, including humans. However, upon examining the definitions, it is evident that both agree in meaning, with the only distinction being that the first is concise, and the second is detailed.

## CONCLUSION

The taken results: Preserving environmental protection is a necessity for human life. Therefore, Islamic law and contemporary sciences have taken an interest in it and have discovered various means and equipment, including the concern of Islamic preachers towards rectifying this phenomenon.

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