

ENVIRONMENTAL DEVELOPMENT IN ISLAMIC LEGISLATION: AN APPLIED JURISPRUDENTIAL STUDY

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Abstract

Islam came with the goodness of this world and the hereafter, until it came to build an ideal human society that is integrated in all moral, health and social aspects. From this standpoint, Islam took care of the environment, and showed ways to preserve it so that creatures could benefit from it and pass it on to successive generations. Moreover, since everything in this existence is balanced and predestined by a known measure, and since man is God's vicegerent on earth. The human being is entrusted with maintaining the environmental balance, so that the protection of the environment is the responsibility of every human being in this existence. The contribution to this came through researching what is related to environmental sustainability in Islamic law. And studying what is related to this from a legal angle, so that the research comes in an introduction, a preface, three topics and a conclusion, as follows:

- An introduction that includes a general introduction to the research, a statement of its importance, objectives, questions, research methodology and plan.
- The preamble with an introduction to define the vocabulary of the title.
- Then the first topic in developmental remedial care. In it is a preface explaining the philosophy of dividing the demands of this topic and the one that follows, while the first requirement is in the principles of personal and public hygiene, and the second requirement: the principles of natural resource reclamation.
- Then the second topic is about preventive legislation, and the first requirement was about private individual principles, while the second requirement was about general collective principles.
- Then the third topic, which includes methodological features and jurisprudence. In it, I stopped with five axes: neither harm nor harm, bringing interests and warding off corruption, and what is related to the requirement of public ownership in disposal, arbitration of customs and treaties, and taking care of the origin of permissibility and the theory of harnessing.
- Then the conclusion and the results, followed by the sources and references.

Introduction

Praise be to God alone, and prayers and peace be upon the one after whom there is no prophet, and his family and companions. To proceed, there is no emerging issue or public interest except that Islam has preceded it, established its rules, drawn its frameworks, and dealt with it from the distinct Islamic perspective. Proceeding from that, we can say that the teachings of the Islamic religion in their entirety are intended to take care of the environment from the futility of man. The Qur'an draws attention to such expected absurdity in God's words: And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt you with praise and declare your perfection?" He [Allāh] said, "Indeed, I know that which you do not know" [Al-Baqara: 30]. As the Qur'an teaches us that He, Glory be to Him, colonized man on earth, so God said: And to Thamūd [We sent] their brother Ṣāliḥ. He said, "O my people, worship Allāh; you have no deity other than Him. He has produced you from the earth and settled you in it so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive" [Hud: 61].

In addition, planting, building, and good management of the land do the building of the land. Moreover, if you like, say the environment. Let us find that one of the aspects of worship is that a person improves the environment by building it. And not to offend it by destroying it. In addition, to enable the environmental culture of the souls of Muslims mentioned the Holy Prophet within the system of faith. Where the Holy Prophet said: (Faith is seventy-few or sixty-few branches, the best of which is saying there is no god but Allah, and the least of them is removing harmful things from the path, and modesty is a branch of faith) (1). Accordingly, caring for the environment in Islam is included in the legal system in general and the jurisprudential system in particular. Therefore, I sought help from God in collecting the fragments of this topic within this study, and God is behind the intent (2).

The importance of the research and its objectives

- Highlighting the importance of what is related to the environment and what the Sharia has brought in its maintenance.
- Contribute to setting limits and controls for what is considered a legitimate infringement on it and what is not.
- A statement of a number of images of the heritage blog's concern for the environmental aspect and preceded it for many of the principles established now.
- Contributing to showing the tolerance of Islam and its protection of public benefits and everything that is reflected in the maintenance of human sanctity.

Research questions

- Does Islamic Sharia care about the environment and its maintenance?

- What is the extent of the contribution of jurisprudential legislation in setting limits and controls for what is considered a legitimate encroachment on the environment and what is not?
- What are the aspects of the heritage blog's attention to the environmental aspect?
- How can the tolerance of Islam be demonstrated by its protection of public benefits and human sanctity?

Research Methodology

- In this research, I followed the method of induction, analysis and deduction.
- Taking care of attributing the verses contained in the research by mentioning the name of the surah and the number of the verse, with the graduation of the hadiths contained in the research as possible.
- Referring to the most prominent sayings considered in the matter. The presentation of the dispute shall be according to the jurisprudential trends in it, without delving into the investigation of the issue and the gathering of evidence and objections. Without overloading the research with the translations of the prominent figures as much as possible, unless I was presented with what necessitates them in terms of similarity in the names, which would be a suspicion of confusion or confusion between some of them.

Search Plan

- Introduction, which contains a general introduction to the topic, the importance of the research and its objectives, research questions, research methodology, and plan.
- An introductory introduction to the vocabulary of the title.
- The first topic: developmental remedial care, and in it: a preface with a statement of the philosophy of dividing the demands of this topic and the one that follows. The first requirement: the principles of personal and public hygiene. The second requirement: the principles of natural resource reclamation.
- The second topic: preventive legislation, and it has two requirements: The first requirement: private individual principles. The second requirement: general collective principles.
- The third topic: methodological features and jurisprudence, and it includes five axes: The first axis: neither harm nor harm. The second axis: Bringing interests and warding off harm. The third axis: taking into account the requirements of public ownership in disposal. The fourth axis: the arbitration of customs and treaties. Moreover, the fifth axis: nurturing the origin of permissiveness and the theory of harnessing.
- Conclusion and results.
- References.

Introductory introduction

Those who meditate on the texts of the Sharia will find that they call on the Muslim to sympathize with the environment that God has adapted, and not to misuse it. This meaning of good dealing in exchange for harnessing is evident in the words of God: It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection [Al-Mulk: 15].

In addition, we find this meaning that takes into account the environment and makes this consideration a thank you for the blessing of harnessing in God's saying: And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. Moreover, you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful [An-Nahl: 14]. Likewise, God says: And Allāh has made for you, from that which He has created, shadows [i.e., shade] and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments [i.e., coats of mail] which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him] [An-Nahl: 81].

The texts are available in concert that it is the human responsibility to take care of the environment, to invest in nature, to protect it and to preserve its elements from tampering. In return for harnessing the heavens and the earth and its wealth to him, what requires him to be a good successor, according to jurisprudence and legal rules regulating this interaction that takes care of the environment and develops its resources. This research also aims to review a sentence of it through the following sections of the introduction. In the hands of access to it, it is better to complete the illustration by explaining the meanings of the vocabulary related to the topic:

Development is synonymous with the meaning of care, care, attention and commendation. As it was originally called exaggeration and exaggeration, and what is meant in contemporary terminology is what is about reclaiming resources, facing basic problems, raising the level, improving and providing the ingredients for continuous success (3).

The environment is the cornerstone of this research. It is an authentic Arabic word, from the beginning, which is the house of the people in every place, as well as the abode of the camels, and I settled in a house, i.e. I settled down, and I settled for the man a house, i.e. I prepared him and enabled him in it (4). In scientific terms related to research, it means a place where the appropriate factors are available for the living of a living organism or a group of special living organisms, such as the social, natural, and geographical environment (5). This study was confined to the framework of Islamic legislation, which was appended to the title as a statement of the field of treatment. The research will focus more specifically on the jurisprudential matter, as it is the practical fruit of Sharia and the specific meaning of legislation.

The first topic: developmental remedial care, and it contains a preface and two demands

Preface

God appointed the sons of humankind as successors on the earth, so He subjected them to its components and wealth in order to distinguish the reformer from the spoiler. This reform and good succession can be achieved by adhering to what was mentioned in order to rectify the commands, and ending what was mentioned in the context of corruption in terms of prohibitions and prohibitions. To obtain that environmental legislation is a commitment and abstention; accordingly, this topic will deal with aspects of caring through urging actions. In contrast to the topic that follows, it is concerned with Turks and what is related to prevention. Let us find that the first topic is related to the initiative, while the next topic (the second) is related to prevention, so the two topics are organized into abandonment and desalination.

The first requirement: the principles of personal and public hygiene

The care of Islamic legislation for the principles of cleanliness is considered one of the most obvious applications of environmental care.

- The association of cleanliness of bodies and clothes with a number of acts of worship, such as prayer and Hajj. Moreover, the contemplator in its chapters will find it available on many legislations that urge the purity of the body, the purity of clothes, the purity of the place, and the obligatory ablution in some cases, and the desirability in some cases. Likewise, the one who looks at the sum of the actions of going to Friday prayers will find the legislation for that circumstance replete, reflecting the priority of beauty and cleanliness on legal occasions. Among them is the saying of the Holy Prophet: (A man does not take a bath on Friday, purifies himself as much as he can of purification, applies some of his own oil, or touches the perfume of his house, then goes out and does not separate between two. Then he prays what is written for him, then he listens when the imam speaks, but he will be forgiven between it and the next Friday) (6).
- The legislation related to hygiene is not limited to cleaning with water. Rather, the texts in other forms of cleaning are many, such as using toothpicks, shaving the armpits and pubic hair, trimming the nails, and other Sunnah's that were mentioned in the hadiths of the Sunnah of Fitrah. As in the words of the Holy Prophet: (Ten things are part of the fitrah: trimming the mustache, clipping the nails, washing the knuckles, letting the beard grow, using the toothpick, snuffing, plucking the armpits, shaving the pubic hair, and reducing water) (7).
- Environmental care related to personal hygiene extends beyond appearances and deals with food safety. The texts of the Sharia guide us to some of the methods of purifying food or drink from what is tainted by it, and by cleaning it from what is contaminating it. In addition, that in pictures was frequently occurring in previous ages. It is repeated in some environments now, when insects fall into the drink or the death of young animals (rodents and others) in food warehouses. The Holy Prophet said: (If a fly falls into the vessel of one of you, let him dip it all in it, then throw it away, because in one of its wings there is a cure, and in the other there is a disease) (8). In addition, when the Messenger of God was asked

about a mouse that fell into ghee, he said: (Throw it and what is around it, so throw it and eat your ghee) (9). What is noticeable in these legislative methods is the efficiency of consumption rationalization and the perfect balance between environmental cares in terms of cleaning. Moreover, taking care of the environment in terms of maintaining proper food and drink and not wasting all by polluting the part.

- Sharia law also stipulated the cleanliness of courtyards and public places. Islam took care of it and urged it to be preserved from what pollutes it, and it guided the good use of it in a way that guarantees its survival for use, such as the texts contained in the prohibition of relieving oneself in places that prevent the benefit after that from the shade of trees. The Holy Prophet said: (Beware of the three curses: excrement in resources, roadside, and shade - and in a narration - beware of the cursers. They said: What are the cursers, O Messenger of God? He said: The one who abandons in the path of people or in their shade) (10). What cursers mean are the two things that bring people to curse and those who call to it. That is because the one who did them was cursed and cursed, which means that people usually cursed him, so when they became a reason for that, the curse was added to them (11). Moreover, the curse may be in the sense of the cursed, so based on this, the estimate is: Beware of the two things the cursed doer, or beware of the act of the cursed, i.e.: the owners of the curse, and they are the ones that people usually curse (12).
- And likewise the saying of the Holy Prophet: (Faith has seventy-few - and in a narration: sixty-few - branches, the best of which - and in the wording: the highest of them - saying there is no god but Allah, and the lowest of them is removing harmful things from the path, and modesty is a branch of faith) (13). Likewise, the words of the Prophet, peace and blessings be upon him: (While a man was walking on a road, he found a thorny branch, so he took it, so he thanked God for him and forgave him) (14). In the other hadith, the Messenger of God said: (A man passed by a branch of a tree on the back of a road. He said: By God, I will turn this away from the Muslims so that it does not harm them, so he will enter Paradise) (15). This news confirms the same meanings of personal and general hygiene, which is one of the most prominent applications of environmental care on the personal and public levels.

The second requirement: the principles of natural resource reclamation

There is no doubt that the most important natural resource that is expected to lead in this demand is water. However, I saw that most of the talk about it in the Sharia blog was for the sake of preventing pollution and the like. I preferred to defer it to the following demand, especially since the other natural resources that the Sharia principles came to reclaim are many and abundant, most notably:

- The land: By reviving it, seizing it, and giving it ownership to those who took it: Islam directed the revival of the dead land. The dead is the land that was not cultivated or built, and it is not owned by anyone, and its revival is the direct building of it through the

- influence of something on it, such as planting, building, or surrounding a wall or the like (16). Encouraging this, the Sharia came to give ownership of the land to those who revived it, and the Holy Prophet said: (Whoever builds land that belongs to no one else is more entitled) (17). In a narration: (Whoever precedes to what a Muslim did not precede him to, it is for him) (18). The imam may initiate such ownership in order to revive it through what is known as feudalism. Moreover, feudalism is when the imam makes an individual or tribe a sector that owns and is unique, if the feudalism may be ownership and non-ownership, by mere competence for the benefit (19). The Holy Prophet also cut off some of the Companions, including the words of Asmaa bint Abi Bakr - may God be pleased with her -: (I used to transport stones from the land of Al-Zubayr that the Messenger of God cut off over my head, and it is from me on two-thirds of a league) (20). Likewise, Abdul Rahman bin Auf said: (The Messenger of God granted me such-and-such land) (21).
- Plants: by preventing encroachment on them, urging their cultivation: the Sharia wanted to plant plants and take care of them, and indicated the reward reaped by the farmer for every use of them. Whether the beneficiary is a human being, an animal or a bird, and from that the words of the Holy Prophet: (There is no Muslim who plants a tree or sows crops, then a bird, or a human being, or an animal eats from it, but it will be considered as alms for him) (22). Rather, the urging of agriculture went beyond the issue of utilization. Let us find the coming of the command to plant even for what is not hoped for its benefit, in the words of the Holy Prophet: (If the resurrection is established on one of you and he has a sapling in his hand, let him plant it) (23). The Holy Prophet used to forbid his companions, if he sent them to invade, to cut down trees.
 - Animals: Through their protection and mercy and the prohibition of their torture and the order to kill the harmful ones: If the legal texts in this are very many, including the urging of the Holy Prophet to water the animals in his saying: (In every fresh liver, there is a reward) (24). The wet liver includes every neighborhood (25). He also forbade taking what contains the spirit as a purpose (26). That is, a target for aiming at shooting, and the advent of the threat against those who tortured her. In the example of his saying, peace and blessings be upon him: (A woman was tortured because of a cat, which she imprisoned until she died, and then she entered the fire. She did not feed her, nor did she give her water when she imprisoned her, nor did she let her eat from the vermin of the earth) (27). Rather, the Holy Prophet urges the acquisition of sheep. As well as the acquisition of horses statement of the blessing. On the other hand, we find that the Sharia dealt with harmful animals in a manner that guarantees the reclamation of the environment and ward off the evil of those immoral people, such as his order to kill the snake, scorpion, mouse, and the venomous dog (28).

The second topic: preventive legislation, and it has two requirements

The first requirement: private individual principles

After addressing aspects of caring through verbs in the previous section. In this topic, we come to proactive preventive care through the Turks and what is related to prevention. This requirement will also be in relation to personal applications. The next requirement is related to general societal applications. As for the individual personal matter, the most important aspects of the Shari'a concern for it are as follows:

- As we talked about in the previous, section about purifying foods and drinks from impurities. So did proactive legislation for such pollution. As orders came to cover the vessel and tie the water skin and not to leave it exposed and exposed to contamination. As in the words of the Holy Prophet: (Leave the pots, close the water skins, open the doors, and keep your boys away at dinner, for the jinn spread out and snatch, and put out the lamps when sleeping, because the ashes may have regurgitated the wick and burned the people of the house) (28). Rather, even when it was not possible to cover, the order came to place a small part, even if it was a stick. In some of the narrations of the previous hadith: (even if you offered him a stick), and in some of them: (even if you offered him something).
- Sharia directives are not limited to this accidental contamination of foods. In fact, the Sharia came to warn against food for its own sake and not for an emergency reason. All evils were prevented in God's saying: (Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful) [Al-A'raf:157]. Some of them were specified for mentioning and more for warning, as in God's saying: (Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allāh, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allāh is Forgiving and Merciful) [Al-Ma'idah: 3]. And what came that the Prophet forbade eating all of the fangs of the lions (30). Moreover, the prohibition of the Holy Prophet for domestic red meat (31), and his prohibition for intoxicants in his saying (every intoxicant is forbidden) (32).
- Likewise, the safety instructions that the Holy Prophet urged his companions to follow before going to sleep are considered proofs of the Islamic legislation's concern for the

environment. The order came to close the doors at night. It was also stated that it was forbidden to leave the fire lit when going to sleep in his saying, peace and blessings be upon him: (Close the doors, and put out the lamps when sleeping, because the firecracker may have regurgitated the wick and burned the people of the house) (33).

The second requirement: general collective principles

The aforementioned means of prevention were related to the individual personal matter. As for the preventive legislative principles related to common and public affairs, among the most prominent aspects of legal care are the following:

- Water (as a means and cause of purification) must be at the top of the list. He specialized in some preventive legislation that guarantees his cleanliness and care for him. Islam commanded to maintain its purity when using it, to ensure that it is not contaminated or impure. And make that a condition for accepting a number of acts of worship (34). Like the hadeeths that forbid urinating in the shower. In the words of the Holy Prophet: (None of you urinate in stagnant water that does not flow, then take a bath in it) (35). And the Holy Prophet said: (None of you urinate in his bath, for most of the obsessiveness is from him) (36).
- Islamic law was also subjected to quarantine, and it guided a lot to the principle of sanitary isolation. It was also directed to contain the disease and prevent its spread, as a form of preserving the environment. As the Holy Prophet said: (If you hear of a plague in a land, do not enter it, and if it breaks out in a land while you are in it, do not leave it) (37). As Omar Ibn Al-Khattab behaved when he was in the Levant and the plague occurred there. Omar consulted those with him from among the Muhajireen and Ansar, but they differed. He said: Some of them went out for an order and we do not see that you should retract it. Moreover, some of them said: With you are the rest of the people and the companions of the Messenger of God, and we do not see that they will be ahead of this epidemic. He decided to return with the army and not enter the Levant. Abu Obeida Ibn Al-Jarrah said to him: Fleeing from God's destiny? Omar said: (If someone else said it, O Abu Ubaidah! God) (38). The permit came to retire, not to mix with patients, and to distance themselves from the places of infection. In the words of the Holy Prophet: (There is no infection, no bird, no important thing, no zero, and flee from the leper as you flee from the lion) (39). The contemplator of this hadith will notice that the expression to flee confirms the necessity of distance, and that it be quickly. In addition, he reported from all of this that quarantine and isolation in Islamic legislation did not want to be limited to humans. Rather, the legitimate care of the environment exceeded humans to other living beings. As in the saying of the Holy Prophet: (A nurse is not brought to a healthy person) (40). That is, the owner of the sick animal must not bring him to the healthy animal.

The third topic: methodological features and jurisprudence, and it includes five axes

The first axis: do no harm and no harm (41)

This rule is one of the compilations of the words of the Holy Prophet and its environmental applications are very clear in the Sharia's prohibition of everything that has a special harm or a general harm. Generally, what was warned about in the context of this research could fall under this rule, which prohibits breaching personal or public hygiene. Alternatively, to prevent tampering with natural resources, or bypassing the special and general preventive legislation in the previous topic.

The second axis: Bringing interests and warding off harm (42)

This rule is more specific than the previous rule. As it deals with the conflict between behavior that brings the environment an interest. However, at the same time, it results in some complications and damages, or it has an interest on the part of the individual, but it has general environmental harm. The jurisprudential rule comes with the priority of repelling the spoiler. To resolve this contradiction. Among the applications of this is what is mentioned in the books of jurisprudence regarding the prohibition of making crushers, ovens, dumps, and tanning factories between the floors and close to the dwellings. With the benefit of such places, the collection of interest should be combined with the payment of corruption.

The third axis: taking into account the requirements of public ownership in disposal

It can be said that the public ownership of the environment and its facilities requires adherence to some controls arising from the two previous rules and the two subsequent rules. This is because the beneficiary of the resources of the public environment must take into account not to cause harm and corruption, just as he (while recalling the principle of permissibility of usufruct) must observe the usual regulations.

Here it must be noted that the permissibility of disposal does not require absolute ownership. Likewise, ownership does not imply unrestricted action. Rather, there is a paradox from one aspect and an overlap from one aspect between each of the “owning” and “disposition,” which was clarified by Imam Al-Qarafi. By saying: “The disposal and the ownership of each of them is more general than the other in one aspect and more specific in one aspect. The disposal may exist without the ownership. There is the ownership without the disposal, and the revealing expression about the reality of the ownership is that it is a legal ruling destined for the eye or the benefit” (43).

The fourth axis: the arbitration of customs and treaties (44)

Acting on agreements and treaties aimed at preserving the environment and reducing pollution (which was supervised by experts and specialists in this field) may be a matter of adopting the legally considered custom. It is inferred for him as inferred by the jurists for the rules of habitual arbitration. As this is a kind of cooperation in the righteousness that is required and even commanded by the Sharia. Even with international organizations outside Islamic countries. As God says: (Allāh does not forbid you from those who do not fight you because of religion and do

not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly) [Al-Mumtahinah: 8].

The fifth axis: nurturing the origin of permissiveness and the theory of harnessing (45)

The succession of man on earth determines man's role and duties towards his environment. Since succession means that man is the guardian of this environment. He is responsible for its management, investment and reconstruction, and a trustee over it. The duty of succession requires that the trustee dispose of it in the trusts he has. That is why God is grateful to man by harnessing all the resources of the environment with its earth, sky, air, inanimate objects, plants, animals, what enters the earth, what comes out of it, and what descends from the sky for him. In many verses, including God's saying: (It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things) [Al-Baqara: 29]. We will notice that the lam in (you) means "for your sake". Which indicates that the origin in things is permissibility and purity; because it was paid in the gallery of gratitude.

Conclusion and results

It is better - to complete the benefit - that I conclude this research with a number of proposals and recommendations, which are in fact the product of living with the subject and the outcome of the study:

- Preserving the capabilities of the earth and the resources of nature is a human need and a religious necessity, and it is not permissible to compromise it under any pretext.
- Supporting Islamic legislation for positive environmental behaviors that reduce the risks of air and water pollution, depletion of wealth, and pollution or waste of plants and animals.
- The need to develop environmental awareness among individuals and groups by respecting the environment and the need to protect it so that it becomes safe for successive generations.
- That God Almighty appointed man on this earth and subjugated all creatures to him and commanded him to work and build the land and laid down for him the sound rules and foundations that guarantee him the proper exploitation, preservation and maintenance of the environment, and made that a part of worship.
- Among the proposals in which the legislative side can be invested in protecting the environment is to provide preachers, imams and preachers with the latest scientific research related to not harming the environment, with the allocation of programs on the media concerned with highlighting the Islamic perspective of the universe around us and the laws that govern life in it.
- The researcher also recommends studying the environmental legislations brought by Islam in more detail, and employing them in environmental treatment in our contemporary reality.

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Footnotes

1. Sahih al-Bukhari, Book of Faith, Chapter on Matters of Faith, No. (9), and Sahih Muslim, Book of Faith, Chapter on People of Faith, No. (35).
2. This research is supported by the twelfth research phase - Distinguished Researcher Program - at the Deanship of Scientific Research at Najran University with code NU/DRP/SEHRC/12/30. Therefore, I thank the Deanship of Scientific Research at Najran University for its support of this research project.
3. See: Al-Majmoo' Al-Mughith fi Gharibi Al-Qur'an and Al-Hadith, by Abu Musa Al-Asbahani Al-Madini (3/355), Al-Qamoos Al-Fiqh, by Saadi Abu Habib (p. 159), and The Dictionary of Contemporary Arabic, by Ahmed Mukhtar and others (3/2290).
4. Al-Sihah is the crown of language and the authenticity of Arabic, by al-Jawhari (1/ 37) in short.
5. Lexicon of Contemporary Arabic, by Ahmed Mukhtar and others (1/ 258).
6. Sahih Al-Bukhari, The Book of Friday, the chapter on anointing for Friday, No. (883), and the chapter that does not differentiate between two on Friday, No. (910).
7. Sahih Muslim, Book of Purity, Chapter on the Characteristics of the Instinct, No. (261).
8. Sahih al-Bukhari, The Book of Beginning of Creation, Chapter: If a fly falls into the drink of one of you, let him dip it, No. (3320), and The Book of Medicine, Chapter: If a fly falls into the vessel, No. (5782).
9. Sahih Al-Bukhari, Book of Ablution, Chapter on What Impurities Fall into Ghee and Water, No. (235), and Book of Slaughter and Hunting, Chapter If a Mouse Falls into Solid or Melted Ghee, No. (5539).
10. Sunan Abi Dawud, Book of Purity, Chapter on the places in which the Prophet forbade urinating, No. (26), and Sunan Ibn Majah, Chapters on Purity and its Sunnahs, Chapter on the prohibition of going out on the street, No. (328).
11. Al-Minhaj "Explanation of Al-Nawawi Ali Muslim" (3/161).
12. The previous source is adapted.
13. Sahih al-Bukhari, Book of Faith, Chapter on Matters of Faith, No. (9), and Sahih Muslim, Book of Faith, Chapter on People of Faith, No. (35).

14. Sahih Al-Bukhari, Book of the Call to Prayer, Chapter on the virtue of moving to noon, No. (652).
15. Sahih Muslim, The Book of Righteousness, Relationship, and Etiquette, Chapter: The Virtue of Removing Harm from the Road, No. (1914).
16. Collector of Fundamentals by Ibn Al-Atheer (1/ 348).
17. Sahih Al-Bukhari, The Book of Plowing and Farming, Chapter Who Revived Dead Land, No. (2335).
18. Sunan Abi Dawud, Book of Kharaj, Fay' and Emirate, Chapter on Iqta'a of the Two Lands, No. (3071).
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30. Sahih al-Bukhari, Book of Slaughter and Hunting, Chapter on Meat of Domestic Donkeys, No. (5527), Chapter on Eating All Fanged Animals, No. (5530), and Book of Medicine, Chapter on Milk of Donkeys, No. (5780), and Sahih Muslim, Book on Hunting and Slaughtering And what is eaten from animals, the chapter on the prohibition of eating every fanged animal and every bird with claws, No. (1932).
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33. Sahih al-Bukhari, The Book of the Beginning of Creation, the chapter on the character of Satan and his soldiers, No. (3280), the chapter on the good of a Muslim's wealth is sheep with which he follows the tops of the mountains, No. (3304), and the chapter on five immoral animals killed in the sanctuary with No. (3316), and the book on drinks, The chapter on covering the vessel, No. (5624), and the Book of Permission, the chapter Do not leave the fire in the house when sleeping, No. (6296), and Sahih Muslim, The Book of Drinks, the chapter on the command to cover the vessel and tie the waterskin, No. (2012).
34. See: Bidayat al-Mujtahid and Nihaiyat al-Muqtasid (1/ 47-49), and al-Majmoo' Sharh al-Muhadhdhab (5/ 223).

35. Sahih al-Bukhari, The Book of Ablution, the chapter on urinating in stagnant water, No. (239), and Sahih Muslim, The Book of Purification, The chapter on the prohibition of urinating in stagnant water, No. (282).
36. Sahih Al-Bukhari, Book of Interpretation of the Qur'an, Chapter: When they pledge allegiance to you under the tree, No. (4842).
37. Sahih al-Bukhari, Book of Medicine, Chapter What is mentioned about the plague, No. (5728), and Sahih Muslim, Book of Peace, Chapter on plague, piety, fortune-telling, and the like, No. (2218).
38. Sahih al-Bukhari, Book of Medicine, Chapter What is mentioned about the plague, No. (5729), and Sahih Muslim, Book of Peace, Chapter on plague, piety, fortune-telling, and the like, No. (2219).
39. Sahih Al-Bukhari, Book of Medicine, Chapter on Leprosy, No. (5707).
40. Sahih Al-Bukhari, The Book of Medicine, Chapter No Hama, No. (5771), Chapter No Contagion, No. (5774), and Sahih Muslim, Book of Peace, Chapter No Contagion, Tayrah, Hama, Safar, and Storm, No. (2220).
41. This is the text of one of the five major Shari'a rules on which scholars conspired, and its origin is a hadith narrated by Ibn Majah in his Sunan, the chapters on rulings, the chapter on the one who builds in his right what harms his neighbor, No. (2340).
42. The jurists mention that when they contradict and are equal, warding off corruption is first and more important than bringing benefits, and see: Mukhtasar al-Tahrir Sharh al-Kawkab al-Munir (4/447).
43. Al-Furaq (Anwar Al-Barooq fi Anwaa Al-Furaq) by Al-Qarafi (3/208).
44. "The habit is courteous" by the agreement of the scholars, and the report of this rule is considered: Al-Tahbeer Sharh Al-Tahrir 8/ 3851, Al-Siwati's Similarities and Analogs (p. 89), and Ibn Najim's Similarities and Analogs (pg. 79).
45. Jurisprudents establish a number of rules stating that the principle in things is permissibility unless the text is prohibited, so see: Al-Mabsoot Al-Sarkhasi 15/21, and Al-Manthur fi Al-Qawaida Al-Fiqh by Badr Al-Din Al-Zarkashi 3/163.

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