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Environmental Ethics from the Qur'nic Philosophy

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ABSTRACT

The Environmental Ethics (EE) refers to the justice of human beings with non-human beings as well as rule to Development of the Natural Environment (DNE). In fact, safety of the environment is a big challenge of the 21st century for environmentalists. Indeed, not only the natural ecologists responsible for save of environment, but also everybody can contribute through follow the EE. The main objectives of this study obtain knowledge about the Creator and creatures. Then show the relationship among the Creator, creatures and humans. Consequently, we will be more motivate for environmental issues, this motivation lead us to be more sensible about the EE, then through apply the EE in our daily life environment will be improve. However, this study focuses on the Qur'anic statement on the EE. As a result, the study found that the Almighty Allah SWT creates the universe strangely perfect by His will based on the judgment. Everything is playing their important role in the chain of ecosystems. Allah made them as much as coherence and consistency among them. To some up, every creature in the universe is ecological interconnected. Hence, humans should be justice as well as sympathetic with each and every component of the environment. Because, if anybody do unjust to any constituent of environment other constituents will take action from us to be change their original nature.

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INTRODUCTION

The environmental ethics is Qur'anic prescription towards the human in order to sustainable develop the natural environment. Really, "protection of the environment is a most vital issue in the current world. It is a major problem, which is dangerous more than the danger of nuclear weapons. In fact, this hazard is not only for humankind but also other animal kingdom as a whole. The advancement of technology and the invention of new sources for powers of electronic, emergence of minerals, chemicals, and human intervention in the laws of nature without thinking of the effect are dilemmas. Therefore, the problems make anxiety among Muslim scholars, environmentalists around the world, and they are endeavoring in solving the hazard situation of atmosphere from the Quranic philosophy [11].

Hence, to be successful in development the environment and its preservation human must acquire knowledge on it, as well as its development methodology from the divine knowledge perspective that is the Holy Qur'an. For instance, environmental ethics like a foodstuff and medicine for human body. It is the medical science that for safe the human body from virus there are need nutritious healthy diet, effective medicine, and its appropriate applied methodology according to diseases and age. Moreover, to use the medicine with successfully there is a requirement in acquiring the knowledge on human body and its all organ and organism. Likewise, the environment is very significant and vital part of the universe. Therefore, Allah SWT emphasizes to the humans for thinking and research on creatures in order to gain knowledge on each and every component of environment in the universe, realize the miracle of Allah in creating of the universe and to develop relationship among the Creator, creatures and humans. As such Allah says: "Say, Look at what is there in the heavens and the earth but, signs and warnings do not suffice a people who do not believe." [Surah Yunus, or Jonah 10:Verse101, M. T. Usmani]. As a result of looking in the universe as well as research on creatures it has

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been recognized that "Environment is the complex of physical, biotic factors, and chemical those acts upon an organism or an ecological community and ultimately determines its form and survival" [18]. The Qur'anic evidence on above mention characterization of environment, Allah says: "*And who has created everything and designed it in a perfect measure*" [Surah al-Furqan 25: Verse2, M. T. Usmani].

Definitely, the Almighty Allah who did create everything in this universe accurately and wisely, very beautiful in the whole appearance of creation, according to in their time, in place, in job, as required by the will and wisdom [30]. As a matter of fact, everything in the earth from water, air, mountains, animals and plants Allah made them as much as coherence and consistency among them, if in this relationship has been disturbed even slightly, but its result is various disasters, and perhaps causes for the destruction of nature and man [11]. In this regard Allah says: "*Do not make mischief on the earth after it has been set in order. And Supplicate Him in fear and hope. Surely, the mercy of Allah is close to those who are good in their deeds*". [Surah Araf, or The Heights 7: Verse 56, M. T. Usmani].

In this manner, the Holy Qur'an recommends us to be sensible towards our natural environments; because in creating each and every creature has numerous significant goals. All creatures in the universe are interconnected; they would not be surviving without each other. The Qur'anic verse further indicates to this eternal truth; Allah says: "*We did not create the heavens and the earth and all that is in between them without a truthful purpose.*" [S15: A85] [22]. Abu Ja'far al-Tabari (839 A.D /224 A.H - 310 A.H/ 923 A.D) said: And we created the universe, its skies and land, and what is in them and between them, means saying of Allah (*and all that is in between them*) all that in the layers of heavens (*without a truthful purpose*) means Allah did create all with justice and equity, not of injustice and tyranny (Abu Ja'far, 2000, vol.17, p127).

The Qur'anic verse had been indicated almost 1500 BCE towards the ecology. The definition of ecology "the relationship between the air, land, water, animals, plants etc., (Cambridge).

During the second half of the nineteenth century and the first half of the twentieth, the more noticeable view held by the positivists and scientifically-minded philosophers was that science and technology could satisfy humanity and solve its problems completely, without creating any new problems. Further, such people from them tried to influence us that not only religions but also all metaphysical propositions and speculations were meaningless. Therefore, should be eradicated from the concerns of the modern man [25]. As a result of this view, modern man lost his consciousness of the sacred dimension of nature and alienated himself from it. However, today in the contemporary world, growing an ecological awakening, we can understand clearly that man is not isolated from nature, rather is a part and parcel of the web of life [25].

Since the appearance of the environmental disaster modern man has begun to observe the religions from a new standpoint, an ecological outlook in which everything is coupled and connected to everything else and the nature has been seen as an organic unity, as well as harmony. It is this type of reasoning that has motivated members of all faiths to study and reexamine their traditions [25].

The Islamic legislation came as a general rule for all human beings who live on the face of the earth; which is not to cause damage of any kind to the universe. Indeed, the Messenger of Allah (May Allah peace be upon Him) said: "Neither do harm nor reciprocate in harm" [12].

However, a deep and profound understanding of the Prophet's life reveals that he was a staunch advocate of the environmental ethics and its protection. He was an "environmentalist", a pioneer in the domain of preservation, sustainable development, resource management and so on. He was a great man who continuously sought to maintain and fortification a harmonious balance between human and nature [11]. Definitely, the above mentioned statements influence us to develop the environmental ethics in order to develop the natural ecosystem. As a matter of fact, the environmental ethics will fulfill through obtain knowledge about the Creator of environment, components of environment as well as development of human's relationship between the Creator and creatures.

MATERIALS AND METHODS

The study was conducted by studying the Qur'anic verses, Prophetic traditions, articles and books have been detailed on environment. In addition, thorough information about ethical values to fortification the ecology, as well as atmosphere mentioned in the Holy Qur'an and Ahdith.

Results:

The study has proved again that Allah did made everything as much as coherence and consistency among them. The Holy Qur'an has been encouraged us to be more sensible to our natural environment; because in each and every parts of creations has numerous momentous goals. All creatures in the universe are ecological interconnected; human should respect the guideline of the creator in order to enhance moral principles to be awareness and justice on environment. Otherwise, if anybody does unjust with any parts of the nature,

consequently its other parts will take action from us to be change their original nature. In addition, the study has recognized as moral principles and a central subject of discussion in protection of environment that is conservation of resources. Moreover, the study has discovered the fundamental theory from the Holy Qur'an that resource is trust (*amana*) upon the human. This trust is not totally like the law of trust (*amana*) between people. Rather it is more significant and conveying few significant meanings; the first, this trust from Allah to human. Secondly, human can be benefited by using this trust in the properly way without any unjust, spoiling and wasting although very minor quantity. Third, this trust will be treason when its single part or element will be dishonored damaged or destroyed by human that will be cause for the destruction of environment, also cause for punishment from Allah.

Discussion:

There are few environmental ethics from the Qur'anic perspective as follows:

Kindness and sympathy for inanimate objects:

The charity and kindness not only expected to be confined for living organisms such as humans, animals and plants, but also includes the living and all lifeless objects also. Allah says: "*And spend of your substance in the cause of Allah, and not make your own hands contribute to [your] destruction; but do good; of course Allah love those who do good*" [Surah al-Baqarah2: Verse195]. (A. Yusuf Ali).

Really, not only we humans, animals and plants will die, but also everything including inanimate objects will die. As long as he will die who has life, but life is not like our lives. Everything is a creature and they have life according to their nature (Al-Sa'rabi). So, love for non-human and inanimate objects is playing a significant role in knowing them elaborately those are constituents of environment. Thus, human will realize significant of every element in the environment. Hence, humans should be knowledgeable about natural ecosystem.

Obtain knowledge about the environment:

Gain knowledge about the environment is an important part of the environmental ethics. Because, the environmental ethics will not be fulfill and proper implement unless humans know the nature of environment. Therefore, it is the Qur'anic instruction to acquire knowledge of each and every component of the environment in the universe, as such the Creator of this universe encourages: "*Say! Look at what is there in the heavens and the earth.*" [Surah Yunus, or Jonah 10:Verse101, M. T. Usmani]. As a result of looking in the universe as well as research on creatures it has been recognized that "Environment is a complex of physical, biotic factors, and chemical those acts upon an organism or an ecological community and ultimately determines its form and survival" (Islam, 2004). Moreover, G T Miller writes in his book living in the Environment: "The term 'environment' refers to all external conditions and factors that affect living organism. Here external factors mean all the things around us such as, air, water, light, humans, and animals and so on [23]. Thus, knowledge of environment influences to gain knowledge about the Creator of it.

Obtain knowledge about the Creator of the environment:

Humans have been obtained knowledge about the Creator of the environment and universe by research and gain knowledge of constituent of the environment. The signs of Creator are constantly displayed to all nature's inhabitants. As a matter of fact, obtain knowledge about the Creator refers to realize the existence of Creator, each and every creature is sign of its Creator. As such Creator says: "*Say, Look at what is there in the heavens and the earth but, signs and warnings do not suffice a people who do not believe*". [Surah Yunus, or Jonah 10:Verse101, M. T. Usmani]. "Biological and non-biological objects are seen as *ayat* – signs of Allah those are compiled in the early part of *surah al-Jathiyah*. The creation of the heaven and the earth is *ayah*-sign; the creation of human beings and nonhuman animals is *ayah*-sign; and the alternation of night and day as well as water sent to revitalize the earth and the change of the winds are also *ayah*-sign (Qur'an, 45:6). Thus, each part or verse of the Qur'an and each component or constituent of nature is a sign, pointing to and bearing the hallmark of its Author-cum-Creator. The values of preservation of the signs of Allah are in order to successive generations [29].

In addition, al-Razy (1149-1209) said in his Mafatyh al- Gayb: Definitely, there is no way to know the Creator without reflection into the signs of creator that is His creature, the signs of creator from both heavens and the earth. The heavenly signs are movements of the universe, their amounts and conditions, and where the sun, moon, planets, and deference each one of them according to their benefits. The earthly signs are conditions of the upper elements, minerals, plant species, especially the humans' condition and so on. Then each one of these types of species will divide to endless. There is no doubt that Allah is more than these signs that have been mentioned in the Holy Qur'an. For this reason, Allah says "*Say, Look at what is there in the heavens and the earth*" Allah did not mention elaborately, rather has been used the general method, as though wise be attentive towards its divisions and then humans will discover according to their ability the wisdom of each and every element in the universe. After command to reflection on the signs in creations, Allah says: So that this reflection

and forethought in these verses does not work in the right of the command of God who is in eternity misery and misguidance [15]. Hence, humans should increase their awareness about environment and its creator; consequently, humans will be more careful in order to obey the command of Creator that included environmental ethics, as a result humans will be successful here and hereafter.

Obey the Creator's guideline:

Follow the Creator's instructions is a major part from the environmental ethics. In addition, it is a best policy to protect the environment. Therefore, this verse not only encourages on looking at the signs of Allah, but also in believing that the heavens and the earth and all creatures have not been created without a creator, Who did create according to His master plan, as well as a perfect methodology. There is no any partner with Allah in creation. Moreover, the purpose of looking and research is not only to discover the strategy in order to sustainable development of human lifespan in hear, but also as though human abide by the command of Allah for success in hear and hereafter. Furthermore, the campaigns to development of environment will be successful if human develop the environmental ethics through obey the guide line of Creator. In this regard Allah says: *"Do not make mischief on the earth after it has been set in order. And Supplicate Him in fear and hope. Surely, the mercy of Allah is close to those who are good in their deeds"*. [Surah Araf, or The Heights 7: Verse 56, M. T. Usmani]. Abu Ja'far al-Tabary Says in interpretation of saying of Allah: *"Do not make mischief on the earth after it has been set in order"* means do not make partner with Allah (do not be polytheist) nor disobey of Allah, and whoever will polytheism it will be *"al-Fasad – mischief"* in the earth. And *"Ba'da Islahiha-after it has been set in order"* after reform the earth by sending the Messenger of Allah in order to call its inhabitants towards the truth and right way to do worship of Allah (Abu Ja'far, 2000, vol.12, p487). Interpreted al-shawkani (1759 - 1834) in his Fathul Qadir: *"Do not make mischief on the earth after it has been set in order"* Almighty Allah SWT forbidden in making *"Fasad- mischief"* in the earth face to faces, minor or major, such as killing the human, destroying their houses, cutting off their plant species, differ their rivers. Moreover, *"Fasad-mischief"* in the earth also unbelief on Allah and involve with sin (that lead to corruption and mischief in the natural environment and the social environment). And meaning of *"Ba'da Islahiha-after it has been set in order"* after it reform by sending the Messenger, and reveling the books (divine knowledge), as well as memorandum the law [28].

Good relationship with the natural ecosystem:

If anybody thinks both humans and the natural environment complement each other, it means he has not real realized yet the relationship between humans and the natural environment. Certainly, not only complement but also humans are full depending on the natural environment. Although, components of environment can survive without depend on human, but humans never survive for a moment without environment. This is the *Sunanul Allah* - law of Allah in creation. Allah creates everything for humans' welfare, Allah says: *"He it is who has created for you all that is on earth"* (Surah al-Baqarah 2: verse 29, M. Asad). On the one hand, each and every creature is active and playing their important role for humans' prosperity. Because, it is command of the Creator to His all creatures; consequently, they are following their creator's instruction. On the other hand, humans are debtor to the environment; they should be grateful to the Creator and creature. The gratefulness to the Creator will implement through obey His commands and forbids. And the gratefulness to creatures or environment will implement through Charity and good relationship to them. Therefore, the almighty Allah SWT commands to the humans. *"And spend of your substance in the cause of Allah, and not make your own hands contribute to [your] destruction; but do good; of course Allah love those who do good"* [Surah al-Baqarah2: Verse195].[8], Indeed, in light of the divine guideline it is obvious that Islamic teaching in general for humans to be kindness and dealing with gentleness everything around him conservation of resource. Furthermore, we see the teaching of the Messenger of Allah peace be upon Him said: *"Verily Allah wrote the charity on everything, therefore when you kill, kill in right way, and when you slaughter, slaughter in right way"* (Muslim, no. 1955, vol. 3, p1548).

Charity includes two mining: Firstly, the meaning of exactness and perfection. The second: the meaning of compassion and sympathy and honor. Both mining are required here in dealing with the environment, it must be treated strongly and mastery, do not neglect, negligence and wasting [11].This Hadith is a great lesson for everybody to be kind-heartedness as well as show the sympathy for all creatures including plant species also. Through good relationship of humans to the natural ecosystem will be develop the relationship with the Creator. Thus, will prove humans and the environment are not isolated from their Creator, and humans not isolated from the chain of environment.

Conservation of the Resource:

The resources are gift of Allah. Its conservation is a major pillar from the important pillars in protection, validity, as well as development of environment. Hence, it is mandatory responsibility for human to gratitude to the Allah for His blessing by the resources towards the humans. In addition, the gratitude will be fulfill by

conserve them from damage or destruction or pollution or otherwise, which is a kind of corruption on the earth. Undoubtedly, any kind of injustice is evil activities. Allah hates them those are involve with criminal activities and responsible for vice on the earth [11]. There is a valuable story frequently told by the Muslims concerning the environment that is the instruction by Abu Bakr (574-634) the first successor (Khalifah) of Islam to his armies as not to harm women, children and the infirm (aged and sick). Moreover, he ordered them do not harm animals, destroy crops or cut down trees. There were two momentous elements present in this decree: the first, to establish justice even as the Muslim armies fought, and the second, to recognize the importance of nature and resource [20]. So what are these resources. There are natural resources; in nature that can be transformed into the wealth. It is an atmosphere with different descent; such as the hydrosphere, the natural vegetation in different picture. In other words; an agricultural resources, climate and soil, the plant resources in the form of forest and grasses, marine resources, mineral resources in rocks and different minerals, and solar resources, and so on. [11].

This is what economists decided; if we look at the Qur'an we found it is pushing us to exploit these resources. It stimulates our minds, and draws our attention strongly to the universe around us, to the water, air, seas, rivers, plants species, animal, frost, and the sun and moon, the night and day, all are employed by the instruction of Allah, purpose of human. Hence, human should be benefited by thinking and research on the creatures how way possible protection, as well as utilize these resources [11]. Allah says: *"Have you not seen that Allah has subjugated for you what is in the heavens and what is on the earth, and has perfected His blessings on you, both visible and hidden? But among people there are those who debate about Allah with no knowledge, no guidance and no book to enlighten"* [Surah Luqman31: Verse 20, M. T. Usmani].

Almighty Allah says: *(Have you not seen) oh people (that Allah has subjugated for you what is in the heavens) from the sun and the moon and the star and the clouds (and what is on the earth) from an animal and the trees and the water and the sea and ship, and other benefits, all are being for your usefulness and advantages, for your foodstuff, nourishment, livelihood, and shelter and accommodation. You are enjoying directly and savoring by few from all of them. And you are benefited by all creatures (Abu Ja'far, 2000, vol.20, p147).*

Therefore, conservation of resource is pillar of moral principle in this study to preserve the environment. Undeniably, we can think that conservation of resource means protection of environment. Hence, we have to explain few moral principles those are playing a vital role in sustainable development and keeping the environment from disaster as follows:

The resource is trust (amana) upon human:

It is the fundamental theory in Islam that resource is trust (*amana*) upon human. This trust is not like the law of trust (*amana*) between people. Rather it is more significant and conveying few major meanings: Firstly, this trust from Allah to human. Secondly, human can be benefited by using this trust in the properly way without any unjust, spoiling and wasting although very minor quantity. Third, this trust will be treason when its single part or element will be dishonored, damaged as well as destroyed by human; that will be causes for the destruction of environment and also cause for punishment from Allah. Allah says: *"We did offer the Trust to the heavens and the earth and the mountains, but they refused to bear its burden and were afraid of it, and man picked it up. Indeed, he is unjust (to himself), unaware (of the end)"* [Surah Ahzab or The Confederates 33: A72, M. T. Usmani].

Reason for revealed this verse:

Imam Ibn Kathir said: *'Mufasssirun-commentators'* they said that this verse has been revealed regarding Uthman bin Talha bin Abi Talha. When the Messenger of Allah (pbuh) took the key of Kaaba from him on the day of conquer the Macca and then reply it to Uthman bin Talha (Ibn Kasir, vol.2, p340).

Interpretation of this verse:

The reason for which the verse was revealed to return the deposit, but "the general word is not particularizing that specific reason". In addition, usually in the Holy Qur'an almost all verses "by the generally word, not on specific reason". Hereby, the command of Allah SWT in this verse in generally towards all Muslim to performance or return all kinds of deposits to the owner without change. Moreover, the word *al-amanati* - trusts or deposits used as plural form to refer towards all kinds of trusts including the rights of Allah in warship, rights of person on himself as well as responsibility about human rights in general; such as return the trust without dally and change, do not cheating with person in transactions and advice, do not disclosure the privacy and flaws and so forth [34].

Definitely, in light of the Qur'anic verse it has been proven that *al-amanah*-the trust is human rights. Undoubtedly, the resource is God gifted on human. In this sense absolutely it is human right. Hence, Qur'anic guide line that people cannot play with resource in damaging destroying or unjust. People should be more sensible and responsible in saving the resource; because it is human rights.

Afforestation and greening by protection of Plant Wealth:

In the Holy Qur'an has been emphasized on planting on behalf of preservation of the environment. Because, plant species are only one source for produce oxygen and tool for consuming carbon dioxide, as well as source for food and medicine are most vital to alive human including all animals in the world. Therefore, Allah SWT encourages to do research on the plant species, as such, Allah says: *"Have they not looked at the earth, how many of the noble pairs (male and female in plant species) We have caused to grow in it? Surely, in this there is a sign, but most of them are not believers"* [Surah al-sh'ura 26:Verse7-8].

Interpretation of this verse:

Abou al-Layth Al-Samar Qandi (333-373 A.H.) interpreted in his Bahru al-Ulum or Ocean of knowledge, in saying of Allah that *"Have they not looked at the earth"* means have they not looked at the miracle on the earth, and thought on its wonderful phenomenon *"how many of the noble pairs (male and female in plant species) We have caused to grow in it?"* Means: every kind of plant. It is said: every beautiful color. And al-Qatabi said: *al-Karim* is referring on the species, moreover *al-Karim-noble*. *"Surely, in this there"* Means: the difference in plant and color *"sign"* means there has indication or advice for the inhabitation of Macca (actually advice for all human beings) that certainly there is not any partnership with Allah in creation (al-Samar Qandi, vol.3, p257).

Thus, the verse has been emphasized on looking at the earth and its plant species in order to obtain knowledge and belief that Allah created numerous kinds of plant species from the died land. Likewise, the verse is not only encouraging on simple looking at the earth and its plant species, but also botanical research part by part with strongly attention as though human discover the organ and organism of plant species, and their role in natural ecosystem, medicinal properties, basic constituent, food substance and so on, to realize the wisdom of Allah in creation. Furthermore, there has significant signs such as, there is no partnership with Allah in creating of the amazed plant species; and by the order of Allah all died humans will be alive on the day of resurrection, as numerous plant species are growing from the died land by the order of Allah.

As a result of botanical research Wise Geek says: botanists have been explored into the plants and have been found almost 375,000 species of plants, with additional being discovered every year. All plants are photosynthetic, consuming carbon dioxide, water and light energy to produce oxygen and sugars. (Wise Geek). In the holy Qur'an has been mentioned the procedure of brought forth with all kinds plant species those make the earth green world and batter place to survive with sustainable life. Allah says: *"He is the One who sent down water from the heavens. Then We brought forth with it vegetation of all kinds. Then from it We brought grains set upon one another. From the palm-trees, from their spathes, come forth the low hanging bunches. (We produce) vineyards and the olive and the pomegranate, either similar or not similar to each other. Look at its fruit when it bears fruit, and at its ripening. Surely, in all this there are signs for the people who believe"*. [Surah Anam, or Cattle 6: Verse 99].[22]. To make strongly and deeper attention on flora further Allah says: *"He is the One who sent down water from the heavens, of which you have your drink; and with it (you grow) plants on which you pasture your cattle. He causes the crops therewith to grow for you, and olives, and date palms, and grape vines, and all the fruits. Surely, in that, there is a sign for a people who ponder"* [Surah Nahl, or The Bee 16: Verse10-11, M. T. Usmani]. Further Allah swt says regarding make of this earth healthier place as well as others all necessary elements for survive the human. *"He is the One who made the earth a cradle for you, and made in it pathways for you to move, and sent down water from the heavens; and We brought forth with it pairs of different vegetations: Eat, and graze your cattle. Surely, in that there are signs for the people of understanding"* [Surah Ta Ha 20: Verse 53-54, M. T. Usmani].

Again Allah says: *"Or the One who created the heavens and the earth and sent down for you water from the sky? Then We caused to grow with it gardens, full of glamour. It was not within your ability to grow their trees. Is there any god along with Allah? No, but they are a people who equate (others with Allah)"*. [Surah Naml, or the Ants27: Verse 60, M. T. Usmani].

Allah says: *"Have they not seen that We drive water to the dry land, then We bring forth crops thereby from which their cattle and they themselves have food? So, do they not perceive?"*. [Surah Sajda, or Adoration 32: Verse 27, M. T. Usmani].

The Messenger of Allah (May Allah peace be upon Him) encourages us on planting. Narrated from Anas (May Allah be blessed with him) the Messenger of Allah (May Allah peace be upon him) said: "If a Muslim planting a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (*sadaqah*) for him." (Al-Bukhari, 1422, vol. 3, p103).

This Prophetic saying illustrated to us an important framework for understanding how individuals and their moral activities are playing a vital role in balance of environment and mutually affect each other across the lifespan. Anas (May Allah be pleased with him) reported that the Prophet (May Allah peace be upon him) said, "If the Hour (the day of Resurrection) is about to be established, and one of you was holding a palm shoot, let him to planting." (Ahmad, 1999).

This *hadith*- Prophetic saying is teaching the human in generally, by using a unique example for realize how long important in implementing individual responsibility. Moreover, the *hadith* shows how long significant

for a plant in order to development of the natural environment. Also, the *hadith* has been encouraging us to effort in increasing the green area by planting until the day of Resurrection. Undoubtedly, there have momentous thought for theorist, botanist, ecologist, and so on in this hadith. If they pay strong attention on this Prophetic saying absolutely they would discover the theory in solving the environmental disaster. Therefore, we are motivating the scientist to further examine the environment related *Ahadith*-Prophetic sayings, in light of their scientific vision, in order to discover something.

In view of the Qur'anic statement, and the Prophetic sayings have been demonstrated the significant of planting in protection of the environment, as well as survive human life. This flora that are providing an oxygen, numerous flowers, perfumes, foods, fruits, medicines, shadow, beautiful scenery. In addition, other a lot of benefits unknown yet, scientist will discover in future. Certainly, it is a blessing from Allah to human, and we must to appreciate and received these blesses with acknowledge and gratitude to the Almighty. And gratitude will be implementing by preservation, and if we are be in good care on this resource. Never will neglect, and we must be careful from unnecessary cutting a flora, rather we will be full consented to increase the greening by sows seeds and planting. We cannot destroy the forest rather we must be pay friendly behave with plant species. Those are not pay strongly attention on above mentioned principles it means they are ungrateful on Allah's blessing, and those are from ungrateful on Allah's blessing they should know that Allah is a severe in punishment.

Protection of Water Resource:

Among the most important resource that must take care of it, and conservation that is water the origin of life for humans, animals, plants as well. As such, Allah says: "*Allah is the One who created the heavens and the earth and sent down water from the sky, then brought forth with it sustenance for you from the produce, and subjugated for you the ships, so that they may sail in the sea with His command, and subjugated for you the rivers*" [Surah Ibrahim14: Verse32].

Interpreted al-Zuhayli (1932-) in saying of Allah:

And subjugated for you the rivers means Allah SWT makes the rivers preparer or source for you be benefited by it. In another words, set off for you spring of rivers and fissured the earth from a distance to a distance for drinking, watering in crops and trees and other benefits as well (Zuhayli, 1418, vol. 13, p 255). Obviously, water wealth is an utmost valuable resource, Allah created for the people free in rain, oceans, rivers and lakes, but majority of people does not realize and appreciate in its significant. Allah says: "*Did the disbelievers not observe that the heavens (skies) and the earth were closed, then We opened them? And We created from water every living thing. Would they still not believe?*" [S21: V30] (M. T. Usmani). *And We created from water every living thing* means origin of every living thing from water (Ibn Kasir, 1999. vol. 5, p339).

Prevention of water from pollution:

In Islamic guidance for preservation of water resource that is forbidden to pollute the water in any of the causes of pollution, such as urine or excrement in stagnant water resources (Al- Qardawi, 2010, p19). Narrated from Abu Huryrah that the Messenger of Allah (May Allah peace be upon him) said: "Do not urinate anybody in stagnant water which is not moving, then wash from it" (Al-Nasaei, 1986. no.400, vol.1, p197). Water pollution in present time is not only confined to the urine and excrement in water, but also there are others things, such as residues of industry, chemicals, toxic, poisonous, ships that sink in the seas, liquefies all are have become more dangerous and causes for contaminate the water resource. Furthermore, the effects of war and leave radioactive materials, which are a threat to fish and aquatic organisms, and thus become a danger to the man himself when eaten [11].

Prevention of water from excessive:

That the Messenger of Allah (may Allah peace be upon him) passing the Sa'd when he was doing an ablution, He (the Messenger of Allah) said: 'What is this wasting? He (Sa'd) ask: Is wasting in ablution? He said: Yes, even you are in running river» [12]. In fact, in light of the Qur'anic philosophy we are witness to the unexpected natural disasters in several parts around the world. The Qur'an also encourages us to be sensible towards our natural environments; because in each and every parts of creations have numerous significant goals. All creatures in the universe are ecological interconnected; if you do unjust with any parts of the nature other parts will take action from you to be change his original nature. Barely, the Messenger of Allah (May Allah peace be upon Him) taught us general principal about the nature. Narrated from Ubada Ibn al-Samit that the Messenger of Allah (May Allah peace be upon him) said: "Neither do harm nor reciprocate in harm" [12].

Conclusion:

To sum up each and every part of the creation very vital in their place time as well as quantity. All are playing an important role in the chain of echo system in the environment. In light of the holy Qur'anic and

Prophetic philosophies as well as modern scientific research has been opened our eyes about significant of environment that Allah created the universe strangely perfect by His will based on the judgment. Everything in the world from water, earth, air, mountains, animals and plants Allah made them as much as coherence and consistency among them. If in this relationship has been disturbed even slightly, but its result is various disasters, and perhaps causes for the destruction of nature and humans.

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