

Methods of Preserving The Botanical Environment: Malaysia As A Mode

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Abstract

This research is the third part of the series of "the environment" for which we indicated in the first part at our talking about the human environment, then the animal environment and this research consists of a summary for the research, an introduction, seven sections and a conclusion that consists of the most important results and recommendations. The research includes talking about the botanical environment in the country of Malaysia and the ways of conserving it within our contemporary life as the man can't do without the botanical environmental as it is the one that protects him from the sun's heat and from the winter's coldness and it is the reason for feeding the mankind sometimes in a direct way and in other times by an indirect way. And for the approach that I relied on, it is the analytical descriptive approach that aims at analyzing the transferred texts and ideas and transferring the Malaysian experience in the way of conserving the botanical environment. The research aims at proving the care of the country of Malaysia towards the botanical environment and their looking after it and issuing laws for conserving them despite the variety of its shapes and its colors difference. Regarding the research limits, it is represented in the ways of conserving the botanical environment through the legislations and the laws issued by the country to protect them and from the most important research results for which the researcher reached is working on collecting the rain water with making use of it in enlarging the planting of the trees and the fruitful and non-fruitful plants as every one of that has enormous benefits and that's after reclaiming and paving the land and reviving the dead from it and punishing whoever cut the trees and burn the palm trees with no necessity of that and working on reforming the tillage and the off-spring but not corruption. From the most important recommendations of the research is that the researcher recommends the entire individuals,

the governments, the private associations to take care of the vital objects in which there is a service for the humanity like caring for the environment by its general and comprehensive concept for the entire aspects of life and its vital problems including the botanical environment as it has great goodness for the human environment and also the animal environment.

Keywords: Methods, The Botanical Environments, Malaysia.

Introduction

The divine formation of the earth planet did not include man alone, as he is not the only creature in the universe in this planet; but there are other creatures that he can't coexist with, so all of these creatures were created to serve him and fulfill his needs, so they are harnessed to him, and among these creatures is the botanical environment, as they provide oxygen to humans and man cannot live without it, and from where the man can extract his food and light a fire to prepare it, except through natural plants and trees which were subdued to serve human beings..... and many, many more.

It can be said that in the existence of the botanical environment: "It has benefits for us, and it is also a mercy for us and other creatures that rely on them for their food and shelter, and because it is a mercy, the Islamic law calls for treating it with mercy too, with benefiting from it without being extravagant or corrupting (Al-Fiqi, n.d).

This research includes seven sections, which we summarize as follows

The first section: urging the reclamation of lands and reviving the dead, including

The second section: collecting and preserving rainwater

The third section: to increase the cultivation of trees and plants

The fourth section: Islam commanded agriculture even in the last moments of life

The fifth section: the prohibition of cutting down trees and burning palm trees

The sixth section: not to spoil and destroy the tillage, whether by humans or animals

The seventh section: Preserving the botanical environment through the integrity of the soil and water conservation. After this quick summary, I will move on to the details through the following lines

The first section: urging the reclamation of lands and reviving the dead, including

This is by planting useful trees and plants for those who benefit from them, and this is what the Malaysian government has done to adopt it in order to preserve the plant environment, and in this regard we read the hadith narrated on the authority of Saeed bin Zaid, on the authority of the Prophet, peace be upon him, He said: Whoever revives a dead land, it is for him and there is not a right for an unjust race (Al-Bukhari, 2001).

What is learned from the hadith is that: "Whoever cultivates land that is not owned by a Muslim, and has not owned a Muslim's building on it, or one of the other holy books, and it was not related to the interest of a country or village to be a resting place for their horses, or a place for their snow and soil. So, if it was like that, that land would become a property of his, whether it was with the permission of the sultan, or without his permission, contrary to To Abu Hanifa, as he said: It is necessary to obtain the permission of the Sultan, then the land that the man revived becomes property for him if he completes its construction and the completion of the building differs according to the buildings variation..... And if it is a farm, then he needs to Fix the tabs, proceed the water, and scatter the seeds on it" (Al-Mazahri, 2012) Fixing the tabs and running water and scattering of seeds on it and all of this and other things that benefit the botanical environment.

The second section: collecting and preserving rainwater

Collecting and preserving rain is an important section for taking care of the botanical environment in what is called the small canals, or places designated for it and this is the case here in Malaysia, where the government Constructs roads by digging beside the road at a depth of one meter, on both sides of the road, and filling it with cement so that the water does not seep into the earth and is not benefited from, and from this small to what is greater than it, to the largest ... and so on until all this rain is collected and used to irrigate the trees, Especially in the process of irrigating plants that need little water, such as ornamental plants, for example (Al-Dweikat, 2021).

The Third Section: “Planting More Trees and Plants

The reason for this is that it produces food and oxygen, and it also helps to save energy and purify the air in addition to its role in combating climate change and working to regulate it, especially since the Holy Qur’an itself urged agriculture and development in it through his saying: {So let man look at his food (24) We pour forth water in abundance (25) And We split the earth in clefts (26) And we cause therein the grain to grow (27) And grapes and clover plants(i.e. green fodder for the cattle) (28) and olives and date-palms (29) and gardens dense with many trees (30) and fruit and herbage (31) (To be) a provision and benefit for you and your cattle (32)}Al-Saadi comments on these verses by saying: “Then the Almighty guided him to look and think about his food, and how he reached it after many layers were repeated on it, and made it easy for him as He said: {So let man look at his food We pour forth water in abundance} that is: We sent down rain on the earth in abundance, {And We split the earth {for the plant} in clefts, and we cause therein the grain to grow}categorized varieties of foods Delicious, and appetizing foods {grains} and this includes all grains of all kinds, {and grapes And greens {which is qat} and olives and palm-trees} and these four were singled out for their many benefits and advantages} and gardens dense with many trees {i.e.: orchards in which there are many wrapped trees} and {fruit and herbage} fruits: that which is the man enlightened in it from figs, grapes, peaches, pomegranates, and so on, and the herbage: what the animals and cattle eat, and for this reason He said: {What is a pleasure for you and for your cattle} which God created and subjected to you, so whoever looks at these blessings is obligated to thank his Lord, to exert effort in turning to Him, to turn to Him in obedience, and to ratify Him with his news” (Al-Saadi, 2000) And also among the verses is the Almighty’s saying: {And a sign for them is the dead land. We gave it life and brought forth from it grain, of which they ate * and we made therein gardens of the palm trees and grapes, and therein burst forth in it from the springs * that they may eat of its fruit, and what their hands have done, will they not then be grateful * Glory be to Him who created pairs that all of it is of what the earth grows, and of themselves, and of what they do not know}, and the verses in this meaning are many and many.

The Fourth Section: The Order of Islam to Cultivate even in the Last Moments of Life

This is in order to preserve and build the environment, just as others planted and we harvested, so it is our duty to cultivate for those who will come after us, and from that is what was reported on the authority of Anas bin Malik, on the authority of the Prophet He said: If the Hour comes: And one of you has a sapling in his hand, and if he is able to make it not stand until he has planted it, then let him plant it” (Al-Bukhari, 1989).

The point is that it is an exaggeration and encourages the planting of trees and the digging of rivers so that this house will remain populated until the end of its limited term known to its Creator, just as others planted what you are satiated with, so plant for those who grow after

you" (Al-Sana'ani, 2011), and this is what the government in Malaysia is working on reclaiming lands and planting them with useful trees so that all Malaysian and non-Malaysian citizens benefit from them.

The fifth section: the prohibition of cutting down trees and burning palm trees

The prohibition of cutting down trees, plants, palm trees... and others is not prohibited except for a legitimate interest called for that, and this prohibition is only to preserve the botanical environment. In the book of Abu Bakr Al-Siddiq to Yazid Ibn Abi Sufyan, what confirms this meaning, from that: "I advise you with ten words so memorize them, do not kill a mortal old man, a young boy or a woman, and do not destroy a house, and do not cut down fruitful trees, and do not slaughter an animal except for eating, and do not burn palm trees....."(Ibn Asakther, 1995), here he is a caliph

the messenger of Allah, peace be upon him, Our master Abu Bakr Al-Siddiq forbids his commander from killing, demolishing homes and cutting down trees, and the burning of palm trees, and the slaughter of animals as long as there is no necessity calling for that.

This is what I have noticed since I came to the land of Malaysia. I have not found cutting down trees and only changing the botanical environment except to build on it dwellings and houses for the sake of people's housing, or a change in agriculture or the type of planted items and thus, the outcome is all good and good wealth, whether housing or new cultivation.

The sixth section: not to spoil and destroy the tillage, whether by humans or animals:

One of the provisions of our Islamic jurisprudence is that if negligence, shortage, or lack of interest occurred on the part of the owner of the animal, then it is obligatory to have the guarantee for the owner of the tillage, and in this sense, Imam al-Nawawi mentions that the animal: "If it has a driver with it or a leader or a passenger, and it was damaged by its hand, foot, mouth, and the like, he must be liable for the money that is with it, whether he is an owner, a tenant, a borrower, a usurper, a depositor, an agent or (Al-Nawawi, 1392 A.H). All of this is nothing but preserving the environment of plants that we are in a bad need for it in our contemporary reality, and this is what the Malaysian government is working on by not allowing anyone by spoiling the crops or the offspring, because the fruit at its end belongs to the entire Malaysian society, as it is by that applies the Qur'anic verse that says: {And Allah does not rebuke corruption}.

The seventh section: Preserving the botanical environment through the safety of the soil and the preservation of water

The plant has the right to protect and maintain it by preserving its right to grow in an agricultural and climatic environment which is suitable for it, and in this regard we enjoy our eyes by reading a hadith narrated on the authority of Abu Hurairah, that the Messenger of Allah, peace be upon him, He said, "Beware of those who curse." They said: "And what are those who curse, O Messenger of Allah?" He said, "The one who abandons himself in the way of people or in their shadow" (Muslim, without)," Al-Khattabi said: What are meant by cursers are the two things that bring curses on those who are carrying the curse for people, and those calling for it, and that is because whoever did them cursed and insulted, meaning people usually cursed him, so why they became a reason for that, and cursing was added to them: He said: the curser' may mean the cursed. Lashin (2002) this meaning was confirmed by his saying "Beware of the three curses: excrement in resources, the shade, and the wayside" (Ibn Majah, 2009). Preserving the environment is an Islamic approach and Prophetic guidance, and moral etiquette urged by all the laws, in which there is no difference between a Muslim and

others, and what is prohibited is cut off The trees of Makkah and Madinah are far from our minds, if this is in the fruitless trees, there is no doubt that the fruitful tree is first and foremost.

Conclusion

Among the most important search consequences

The State of Malaysia preserved the botanical environment through its commitment and application of the Islamic approach in ways of preserving the botanical environment, through several methods, the first of which is urging the reclamation of lands and reviving the dead ones, then benefiting from the rain that falls continuously and almost daily on its lands, followed by increasing the planting of trees and the fruitful and non-fruitful plants, all of which have benefits for the environment in general, then criminalizing tree cutting and burning palm trees without need, as well as the prohibition against spoiling and destroying crops, whether by humans or animals.

As for the Research Recommendations

The researcher recommends to all individuals, governments and private associations to pay attention to the vital issues in which there is a service to humanity, such as caring for the environment in its general and comprehensive concept for all aspects of life, and its vital problems, including the botanical environment, as it has a lot of good for the human environment as well as the animal environment, preserving it and working together to transfer the experience of Malaysia and other developed countries in how to preserve the environment in general and the botanical environment in particular to let the entire developing countries benefit from it.

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