

Mechanisms for Preserving the Human Environment in the Contemporary Reality

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Abstract

All wise humans agree that the environment is the scope in which humans live, and that humans are religiously, ethically, legally, and socially obligated to preserve and care for the environment. The environment is their home and their life, in which they live and die. Islamic law warns against environmental degradation and causing harm to it. The environment is not exclusive to humans alone; other creatures such as animals, plants, and inanimate objects share it. Preserving the environment is one of the highest objectives of Islamic law, through preserving it in a person's self and their wealth. The methodology used in this research is descriptive-analytic, and it aims to prove how all legislations prioritize the human environment and how divine legislations aim to preserve it throughout all stages of life. The research is limited to the human environment and its different stages of life. One of the most important findings of the research is that all mechanisms for preserving the human environment aim to care for human beings, regardless of gender or race, as everyone is equal before the law. And from the most important recommendations of the research is that the researcher recommends that individuals, institutions, and governments should prioritize vital issues that serve humanity, such as caring for the environment and its vital problems. The research is divided into three sections, a conclusion, and indexes.

Keywords: Mechanisms, Human Environment, Contemporary Reality.

Introduction

The concept of the environment can be considered as encompassing all the components that surround human beings. The Holy Quran addresses the human environment through the following verse

"And We have honored the Children of Adam, and We carried them on land and sea, and We provided them with good things, and We greatly favored them over many of those We created", (Al-Israa , 17)

From the concept of the aforementioned verse, it can be inferred that one of the mechanisms for preserving the human environment is by honoring humans for their rationality and distinction, which sets them apart from other creatures. Humans have been blessed with a good physical appearance and an upright posture, and have been guided towards the arts, sciences, and understanding of languages. They are also capable of harnessing everything that exists in the universe to serve them, investing all their energy in achieving their happiness and fulfilling the purpose for which they were created. This is highlighted in the following verse: "And I did not create jinn and humans except to worship Me" (Al-tharyat, 56).

This meaning is supported by what is mentioned in the interpretation of Al-Muraghi regarding the verse: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." Al-Muraghi states that God has blessed humans with a good physical appearance, upright posture, and the gift of rationality. Humans have been guided towards the arts, sciences, and understanding of languages, and have been given the ability to think about means of livelihood, control what is on earth, and harness what is in the upper and lower worlds. Humans have been made to ride on animals, camels, birds, airships, ships, and have been provided with both plant and animal-based foods. They have been granted superiority, honor, and dignity over many of God's creations. The verse also encourages humans to be grateful to God and not to associate anyone with Him, as He has subjugated everything on earth and the sea for their benefit, and guided them towards the invention of ships for sailing in the sea and provided them with good things, and favored them over many other creatures (Al-Muraghi, 1946)

The First Section: The importance of caring for the human environment from the moment of choosing a life partner

The human environment has a great and clear importance in all divine laws, and this is confirmed by all of them. From the moment of choosing a life partner, we see the care taken in choosing the other half of our lives. This is confirmed by what was narrated from Aisha, who said that the Messenger of Allah (peace and blessings be upon him) said: "Choose carefully for your sperms, and marry those who are competent, and propose to them." (Ibn Majah, 2009) similarly in the same meaning, his saying of (propose to the competent and marry them and choose for your sperms and beware of marrying the nigger, for they are deformed" (Al-Daraqutni, 2004).

This hadith indicates a clear indication of the appropriate choice of a spouse – This is based on the priority for his wife. It is more appropriate for a man when choosing his wife to choose one who is of good religion, righteousness, piety, and noble kinship. He should take care of the place in which he inserts his sperm as the child stimulates to be like his mother's origin and features, as the mother's milk has a great influence on the child's character. Therefore, the command to choose wisely and to avoid women who are inherently sinful or wicked is important to prevent the spread of infection to the children.

And similarly, to this meaning is what Imam Al-Munawi mentioned in his statement: "Do not place your sperms except in a pure origin, as women give birth to the likeness of their brothers and sisters - mostly. The wise say that a man should seek to preserve his off-spring and prevention and the home system, protect his wealth, and not simply satisfy his desires of lust

through marriage. The desired qualities in a wife are intellect, chastity, and shyness, as these are the foundations of the required attributes. Intelligence and knowledge of the household's interests are branches of intellect, while a gentle heart, kind speech, obedience to the husband, and service to him are branches of chastity. Concealment, kindness, avoiding faults, and not inclining towards the spouse for reasons such as congratulating or consoling someone are branches of shyness. After marriage, one should maintain a sense of dignity by showing virtues, concealing faults, and avoiding excessive familiarity, as revealing one's faults leads to contempt and excessive familiarity leads to boldness and disobedience" (Al-Abidin, 1938). Therefore, from the beginning, both parties are required by Sharia to choose a suitable human environment affiliated to the person for the rest of their lives.

Second Section: Caring for the human environment during childhood.

Islamic law pays great attention to the stage of childhood greatly due to its importance in the aged-life of the human. It emphasizes the importance of raising children well, showing them love and compassion, and being mindful of their feelings. Islamic law also calls for caring for their psychological wellbeing and avoiding underestimating or ridiculing their young age. We see in it what makes the one of us wishes to return back to be a child again, such as when Umayyad Caliph Muawiya ibn Abi Sufyan had a rope around his neck with a young boy leading him, as he would lead his own mount. He is the caliph of Muslims based on a hadith from the purified sunnah, (Narrated by Jabalah ibn Sahim) in which he said, "I entered at Muawiya ibn Abi Sufyan in his caliphate time and a boy was leading him and I said for him: Oh! The prince of believers, do you do that!? He answered, Hey, shut up as I heard prophet Mohamed saying whoever has a child, let them be kind to them." In another narration, Muawiya was lying on his back with a young boy or girl lying on his chest, talking to him and then he said this hadith. (Hamza, n.d)

Then we see another example of the importance of caring for the human environment during childhood, as mentioned in the Prophet's Sunnah, where he ordered the fair treatment of children even in matters of kissing. Anas reported that a man was sitting with the Prophet, and the man's son came and the man kissed him and put him in his lap. Then the man's daughter came and he took her and put her next to him. The Prophet, peace be upon him, said, "You didn't equal between them" (Al-Bayhaqi, 2003)

Our noble teacher, the Prophet, rejects any action that diminishes the value of childhood, whether the child is male or female. This is evident in his actions, which may seem insignificant to some but are corrected by his words of "You didn't equal between them." Even a small kiss may not seem significant to some of us, but justice is required even in these small acts. We may consider ourselves small in the grand scheme of things, but in the eyes of Allah, we hold great significance and value.

Third Section: caring for the human environment is during the stage of youth

The youth stage is a period of construction and development in our lives. Whoever works hard and strives during their youth will reap the benefits and rest in their old age. A house that is not built on solid foundations will age quickly and eventually collapse. Our contemporary reality is a true testament to this between us. We have not found a man who has rested in his old age without having spent his youth in effort and diligence.

Therefore, we read in the Prophetic Sunnah about his concern for the human environment during youth. In Al-Mustadrak on the Sahih, it is narrated from Yazid Ibn Abbas that the Prophet, peace be upon him, said to a man while advising him: "Take advantage of five things

before five others: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your work, and your life before your death" (Al-Hakem, 1990). In commenting on this hadith, we read that "take advantage" means to consider these things as blessings and work on righteous deeds during youth, as well as in health, wealth, free time, and life (Al-mazhary, 2012)

The human being is obliged to work hard and strive during their youth and to seize this stage because it is not repeated many times and does not last long. Afterward, they move on to another stage of their mundane life. With a general and comprehensive view of the human environment, we see that it is cared for and protected by the legislator in every stage, starting from the moment of choosing a partner for both individuals, moving on to the time of birth, then to the stage of childhood and upbringing, and then becoming a spouse and a parent, and finally to the stage of old age. Throughout all these stages, the protection of personal, psychological, and spiritual rights that the legislator has assigned to every human being is maintained. Even after death, we see that the human environment is cared for and attended to in its finest and most comprehensive forms, as is clear and known to all of us.

The Conclusion

After thanking Allah Almighty and sending prayers and peace upon our Prophet Muhammad, his family, and companions, we can say that the results of the research indicate that mechanisms for preserving the human environment are represented in several aspects that all lead to caring for and focusing on human beings. These aspects include choosing a life partner wisely, as well as focusing on childhood as a stage of foundation and construction, and then the stage of youth as the most dangerous, powerful, and magnificent stage in human life. It is also important to preserve the rights and duties of every human being regardless of their gender, color, identity, or religion, as everyone shares the same human environment.

As for the most important recommendations, all individuals, institutions, and governments are recommended to pay attention to vital topics that serve humanity, especially regarding contemporary vital issues such as the environment. The environment is not just a human environment, but there is also an animal and plant environment as well that requires further research. The topic of the environment is an important issue that concerns not only the Arab society but also all countries of the world. Survival is a concern for all, and destruction and loss are detrimental to everyone.

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and companions, and all praise is due to Allah, the Lord of the Worlds.

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