

# The philosophy of the environment between Western thought and Arab thought

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## Abstract:

In this study we try to review the major trends and philosophies of the theme of the environment. The fact that it has ancient historical roots, especially in ancient civilizations, including Greek civilization, in which the human mind is characterized by philosophical thinking, As long as the environment is connected to man, it is an ancient and new subject that lasts with man even if periods differ from each other, Western thought has its own perspective in contrast we find the conception of Arab Islamic thought. And if we talk about modern and contemporary Western philosophy, we find ecology or ecology in which it has become a research. As a result of the effects of technology, the industrial revolution, for today's human beings, has been cared for by many intellectuals and philosophers because the environment has become a daily issue and the crises that stand before man have become

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## 1. Introduction:

From the very age and with the earliest beginnings of the human existence, which existed in this land as a successor, for its reconstruction and living and for the life imposed human beings with this nature have a relationship of influence and influence, because their external world makes them live and adapt. through its practice in order to fulfil its requirements and satisfy its essential desires and needs that help it to continue and preserve its survival, As a reasonable being possessed by a queen of government, man makes his thinking permanently and seeks to develop his life for the better, It has become a research, interpretation and investigation in all sciences and fields. This has made its relationship with the environment increase and everything that has increased impact is further affected. Human beings face many crises and difficulties. One of them is the difficulties associated with environmental problems, resulting from evolution and prosperity. This is due to the scientific and technological progress produced by the human mind. s natural world ", contributed to the transfer of humanity from a nomadic natural world to one

of industry and the city. As long as the environment is where human beings are embraced and contained, intellectuals and philosophers have been interested in the subject of the environment and have tried to solve problems that stand in front of human beings and threaten their nature. Especially the western philosophy of the twentieth century, this time of great technological development. which has led to the phenomenon of alienation, i.e. industrial revolutions that have come to control of the human being and have become a machine driven by technological developments, Attention to environmental issues and ethics is an interest in human beings and their protection from these risks that destroy their existence.

And if modern and contemporary western philosophy has a hand in studies and research, We must find the environment in Islamic Arab thought because Islam has urged man and his living conditions and his dealings with his world in all material or moral aspects through this we find ourselves in front of the following main problems: Can philosophy eliminate environmental crises? Among these main problems, many sub-questions are as follows :

What is the concept of the environment ?

Are the problems of the environment in Western philosophy reflected in Arab-Islamic thought ?

Is the Arab-Islamic thought an attitude towards the environment ?

What solutions have been offered by both Western philosophy and Islamic Arab thought to eliminate the environmental crisis?

## **2. Conceptual approach:**

### **2.1 Language :**

The origin of the derivation of the word "Pooh and Pooh" and the son of a perspective in the Arabic tongue said: "B to something bears the epidemic of any return, the assumption of any hostel and the establishment of" Your housewife has taken any home for you "(Ibn manzor, 1997, p. 269) If the environment means the place or house from which the organism descends and takes a place, it is if it surrounds the organism. The Holy Quran refers to this linguistic meaning of the environment in more than one of its generous verses. From it, the environment is the language of the surroundings, the residency and the land in which man lives with living factors and their needs and requirements. It is also defined as the area in which man lives and is influenced and influenced by what means that the environment is the environment in which man lives and adapts to the circumstances around him, and if he is walking in his surroundings then there must be an impact-impact relationship between man and nature). Hasen, Mustafa Ghanim, 1997, p. 12) In English: "environment" means the set of natural, social, economic, cultural and aesthetic conditions and factors that surround and affect people's quality of life. We also find another definition of the environment as: the framework within which man lives and

gets the ingredients, his lives of food, medicine, shelter and drink, in which man can practice relations with his fellow human beings "(Mohamed Abdul Qader al-Faqi, 1993, p. 18)

## 2.2 Terminological meaning:

The terminological meaning of the environment is called the sum of objects and phenomena surrounding an individual and influencing it where we say the natural or external environment, the organic or internal environment, the social environment and the intellectual environment. Note that the first to use the word "ecology" in this terminological sense (since the third Hijri century) are Muslim scholars, where (Ibn Abd Rabbou) the owner of the unique book of the decade is the oldest to mention this terminological meaning of the term "environment" to refer to the natural (geographical, spatial) medium in which the organism lives, including man, as well as to the political, moral and intellectual climate surrounding man. Jamil Saliba defines it as: the group of phenomena surrounding the individual affected by it has any interaction relationship and the term "environment" calls the place and time as the framework surrounding natural phenomena, which is also the medium in which the object lives. (Jamil Saliba, 1971, p. 119) is a word taken from the Greek term oikos which means house or house, a broad term encompassing everything surrounding man. Many specialists have identified the environment as a process that encompasses the natural element of its physical, biological and industrial aspects. Its interaction creates the environment in which it lives, in its internal and external forms and patterns, whether economic or political, natural, physical or psychological, social, as well as educational. (Abdelaziz Mousleh Hassan Ahmed, 2017, p. 31)

And the environment is where living organisms live, and we can say that the environment is the ocean that contains the organism. The environment is the environment that surrounds human beings and encompasses all aspects. human and non-human ", the environment means everything outside the human being, All the assets surrounding it are the air breathed by man, the water he drinks and the land on which he lives and grows s environment, which is the framework in which he exercises his life and various activities. (Jaafar abedalsalem, 1999, p. 29) Thus, the environment is the environment in which all neighbourhoods, whether human, plant or animal, live, and also those essential elements of air, water or soil through which man can survive. (Jaouzi Abdelaziz, 2015, p.300) Through all these definitions mentioned, the environment is the environment in which man lives and exercises his human activity, because the environment expresses a number of factors that enable man to persist, including psychological, social, economic, political and other factors.

## 2.3 Philosophical Concept of the Environment:

The environment in philosophy has changed throughout the various philosophical periods and because all previous philosophies have taken care of the environment beginning with Greece, which has been interested in studying human issues. Perhaps the human relationship with nature

has been one of the most prominent problems facing it, because man always seeks to achieve a better life for him in the environment it contains. So this trend that focused on the theme of the environment for attention and protection of nature because its protection is human protection. And the philosophical interest in the environment, nature, and the environment, has been very prominent in modern philosophy down to the present period, This period of development in various areas, especially technology, has resulted in many crises that have become a threat to human existence due to the development of harmful chemicals. And so the applied philosophy of various philosophy research and studies and their constant quest to solve crises and protect man and nature from technological development.

### 3. Environment in Greek philosophy:

That many thinkers in various human civilizations and since ancient eastern civilizations They took care of the topic of the environment and tried their thoughts to reach out to ways that would help them live and protect themselves and their environment, So man's relationship with nature is an ancient historical relationship in the history of human thought and if we deepen the search for the philosophy of the environment in Greek philosophical thought, we have to go back to the first philosophers, the natural philosophers. Since Thales, Greek philosophers have regarded the natural world as an orderly world and its home is home to life. Especially because I say the origin of the universe is water and water is an important element of nature and the environment. According to Enxminders, each process is cosmic, resulting from kinetic interactions of equal antibodies: Such as hot, cold, landy and humid, and characterized by remorse, things are increased to the element from which they originate, as has been done judicially and fate, which causes one another to become unfair and then restore justice with compensation. This means that Enxminders cared about nature and man, especially because he was expressing the universe with the material that the infinite called this element from which the rest of the elements are produced. He also cared about the sea, especially because man lived in the seas old times, but over time this changed effectively in the atmosphere and the sun. And he acknowledges that the shape changed by changing the environment because the environment controls the human person and the relationship between them is strong, And human in the marine environment before it dried up, man was a fish. But the shape that it is changed by drought pressure and moved from sea to land Al-Hamim Al-Mu 'taz Al-Allah Al-Azim, 2020, p. 687.

We seek strong preoccupations with the philosophy of the environment that we find in their belief in brothers among all mankind and their deprivation of some forms of abuse of natural assets. For their belief in the principle of reincarnation and the question of the moral status of non-human beings, according to this principle, all living beings share the same self, which prevents them from killing, eating or causing harm to animals. Those who share the same nature and life must not be destroyed and the moral status of animals depends on whether the souls are transmitted between the breath of humans and animals or from the human body of humans 689

According to Pythagoras, human beings and spirits must be preserved, especially since they recognize reincarnation, so the spirit must be protected and the proper order imposed for natural food. The environment at Pythagoras is not only on this side, but the philosophy of the environment around the universe system, which must be dominated by harmony, environmental harmony, and a focus on man's relationship with his environment, so that they say so many is evidence of the system and the harmony of things. All the philosophers of nature cared about man and nature, and the philosophy of the environment was at the centre of their theories, and there are many of them from the feet of the likes of Demogross, Xinovan.

Even the sophisticated movement was an area of research devoted to the protection and preservation of the environment from corruption of various kinds and also the Socratic phase concerned with human beings and was the focus of philosophy. After the Socratic phase: Plato, Plato's naturalist world was necessarily imperfect; Because time applies to it, it is not fixed, nor is it the product of religious or rather divine creation; It has been found according to the models of eternal, fixed and divine forms that do not prevent anything from being found; Because everything manifests itself in its great capacity for creativity, and this was the first idea that nature was determined to be a great series of assets that varied in their order of existence, which Aristotle explained with his idea of an immobile first engine, which is nature's last eutrophic bug. In short, Greece's philosophers' view of nature was vibrant and organic, and involved the concept of a reasonable organized universe; If Greek thinkers believe that the presence of the mind in nature is the source of the existing regularity in the natural world or the principle of its consistency. Aristotle's role and the schools that came after them, especially stoicism, because Abiqur focused on the subject of man, nature, but stoic philosophy was reflected in contemporary philosophy and renovated and became deeply ecological.

**4. Environment in Arab-Islamic Thought:** If ancient civilizations have made the topic of the environment the centre and focus of their attention and even the philosophies from which many trends have emerged, focusing on human issues and nature and on how to preserve them, on the one hand, the topic of the environment is an ongoing and inherent subject of man. So we find thinkers and philosophers every time they look at the environment at a different view than before. We have previously seen Western perception of the environment, we must also look at Arab Islamic thought because it has provided a more profound and inclusive concept They have researched the thinkers in the environment and its subjects, and we find that the Islamic conception takes environmental issues from the Quran and the Holy Prophet Sunna. This is because it contains texts that highlight man's world and demonstrate his relationship with his environment, which he lives in. One of the thinkers must look at the thoughts of the label Ibn Khaldoun being the race and the first pioneer in this field, and because he has researched and written about human life and its conditions in terms of behaviour, culture, geography and climate, and morality. It has been shown that the globe in this open Earth is the middle of its free excess in the south of it is the cold in the north of it. And since the sides of the sun and the south

are opposing in the heat and the cold, The fourth, the fifth, the third, the fifth, the third, the fifth, the second, the sixth, the second, the first, the seventh, the second, the second, the third, the second, the third, the third, the second, the third, the third, the third, the third, the third, the second, the second, the second, the second, the second, the second, the third, the By moderation and its human inhabitants, moderate bodies, colors, dissent and religions to the prophecies. The Prophets and Apostles are concerned with it the fullest kind in their creation and morality. You were the good of a nation that came out to the Holy Koran. "110. In order to accept what the prophets bring from God and the people of these territories have completed the existence of moderation. They have the aim of mediating in their homes, clothing and shafts. They take stones from the industrial stones in response to machinery and attendants. They have natural minerals of gold, silver, iron, copper, lead and tin. (Ahmad al-Zu 'bi, 2016, p. 113) Through this we find that what Ibn Khaldoun wrote in his introduction included all the fundamental issues of human life, especially as it is a chapter in human urbanization human beings ", also called social phenomena, the introduction also includes the topic of the environment, especially since we find it that man is the son of his environment. and research into nature and its relationship with man, as well as other topics, namely the nature of the history that tells of the human meeting that is the world's age, And it exposes the nature of that orbit to the savagery and the humanization and neurology and the kinds of fluctuations of humans on each other. and the resulting nervousness and monarch of the reconstruction and stature of nations.

Human beings' earning, living, living, science and so forth on the subject of the environment is clear: the natural environment is conceivably what creates biological and psychological characteristics in human beings. The latter, i.e., biological and psychological traits, give the State its shape and age, and the State is the most important factor affecting society and shaping its various bodies. Khaldoun's son Thoughts of Social from the Theory of the Impact of the Natural Environment on Society which serves the interests achieved, the thoughts of Ibn Khaldoun are real consequences of the social reality he was living in. The natural environment affects human beings and in turn affects them. Ibn Khaldoun separated this in his introduction from his own when he spoke of human urbanization as well as of different territories, and thus human beings endure it and act within its framework. Ahmed al-Ajlan, 2008, p. 13) When Ibn Khaldoun is exposed to the causal link between the hot climate and the black colour, he refers to the measures of distinction between nations, stating the descent, destination, trait, returns and logo, leaving the list open and benefiting from Ibn Khaldoun's introduction of these two measures to confirm the two ideas: The idea of the community's association with the land, which reflects the concept of the homeland, since every nation must have its own country, origin and priority. . b. The notion of man's belonging as such to the territory or the environment in which he lived and concerned. In any case, the statement of the person to whom the trait relates plays an important role in Ibn Khaldoun's analysis. For the nation, it gives consideration to the commitment to the geographical side, and what Ibn Khaldoun means to the entity is today expressed in the term

"environment". Whether Ibn Khaldoun expresses the environment in the region or in the region, it can be emphasized that regionalism or regionalism is one of the tributaries originating in neural theory.

## 5. Environmental in modern and contemporary western philosophy:

### 5.1 Environment in modern philosophy:

The Age of Enlightenment has left many theories and many philosophical trends have emerged, and if it recognizes all previous philosophies it was Greek which with the Phoenix movement believed in the saying: Man is the measure of everything and this is also known in the Renaissance and photography that man is the center of the universe human mind, even the human mind of the Enlightenment In this period, human beings were able to emancipate their thoughts and research the fields of science and offer theories, and if we talk about environmental philosophy in the modern period: Most philosophers have searched for man's relationship by nature, from Descartes and Spinoza, who wrote about nature and separated its necessity and man, we also find Emmanuel Kant, who has developed ideas that highlight the extent to which man relates to nature. Among his ideas that emphasize this subject we find the saying: To the effect that man is the only being on Earth that possesses reason or understanding and is sure of the Master of Nature indisputably. If we view nature as an integral gastronomic format, man is born to be his ultimate target: "This means that there is a close relationship between three fundamental elements that have entrenched humanity's centrality: reason, sovereignty or control, and sedition. If man, with his Queen of Government, is able to control nature and thereby realize his universal status.

Modern philosophy's relationship with natural science is to analyse and study the philosophical and methodological foundations of natural science. Modern philosophy aims to understand the scientific nature of the world and to identify the methods of research, reasoning and conclusion used by natural sciences. Modern philosophy also seeks to understand the basic concepts, theories and scientific principles underpinning the natural sciences. Thus, modern philosophy contributes to the development and development of natural sciences and their direction. We have therefore forgotten what Spinoza has guided us from being angry and from the anger of human judgments that are often mistaken if we apply them to the world. So maybe our dislike of the world is a self-loathing who has disguised ourselves. What should be the offence of us, and then blatantly accusing the environment or the world of denying us the environment or the world is silent and they do not have the year to defend themselves. (Zaki Najib Mahmoud, Ahmed Amin,, 2020, p.231) Philosophy has contributed in the past and in all its periods: to the destruction of the planet's natural environment, Philosophy now has to help save it, if some philosophers believe that the root of the environmental crisis is human self-centering as human beings. That is to say, humans believe that they are the ones who set the standard for the value of the rest of the Earth's frozen, plant and animal members, so that the whole universe is at the mercy of those who claim that man dominates nature and make decisions about the future of other beings and consider

themselves guardians of nature. (Diyar Hasan Karim, 2015, p. 140.) We find Durkeim emphasizes that this component, as one that controls social interaction, confronts some of the ideas and issues of utilitarian philosophy, which emphasized inheritance on the one hand and the environment on the other as the ingredients and active variables in shaping human behaviors in various social situations and contexts (Ali leila, 2014, p. 124)

The law of evolution requires that everything begins a simple phenomenon, which necessarily leads around other phenomena, and it rises on both complexity and complexity. Nature is material and movement, and what for life and the feeling of all kinds is the complexity of matter and movement, Any mere effect of nature in the parts of the material, the body of the world interprets the theory of Laplace or the like. The emergence of life is explained by the interaction of chemical forces, and living species are explained by the evolution of homogenous assets by the environment (Youssef Karam, 2017, p. 383)

The law of natural election or survival of the fittest is the law necessary from the conflict of survival, and three secondary laws are: First the law of convenience between the neighbourhood and the external environment, secondly the law of using organs or not using them under the influence of the environment so that the organs grow or damage or show new organs. (Youssef Karam, 2008, p. 409)

Modern philosophy cared about the environment and its problems, especially with regard to: the relationship between man and nature, as we saw Kant, who wrote about man, suspended it, also Spinoza, and many philosophers of modern philosophy.

## 5.2. Environment in contemporary philosophy:

The age we are witnessing is an age of evolution and technology that has known the evolution of all fields and sciences that has made human beings interested in progress at their own expense, thus becoming a machine controlled by technology even its environmental nature threatened by the results of technology and its export of harmful materials to them. Ecological philosophy has put forward very different theories from modern philosophy theories, namely ecological existence theory, ecological knowledge theory, ecological science methodology, ecological value theory, and as a global view and a new concept ecological philosophy is a "philosophical transformation" it has provided a philosophical interpretation of ecological civilization and provided theoretical support and a philosophical basis for building ecological civilization. (Wang chou I, 2018, p. 358) So he looked at contemporary philosophy in the relationship between man and the environment in order to preserve him and his environment and he showed ecology, On the study of the relationship of man or another living being with the centre in which he lives, The environmental study began in the scientific sense. In 1865, Reed wrote a lot about the relationship of the environment to man. The first to know and develop an ecological word, German life scientist Ernst Heckle, in 1866, incorporated two Greek words, oakes, meaning the shape and logos, meaning science. He defined it as the science that studies the relationship of living beings to the medium in which we live. Translated into Arabic ecology, this word emerged



in the late 19th century in English, and Pierre Agis pointed out the importance of ecology, saying "Ecology denies becoming one of the biggest pillars of modern human philosophy. (chima Abdul-Jabbar, 2005, p. 11)

Attention to environmental morality is depleted to make nature and the environment a right. It is a claim to environmental rights. The principle of responsibility is often referred to, and how we understand the right of the environment as a respectable reality and consider the French philosopher "Jacqueline Ross" that the deep ecological ethics advocated by the German philosopher Hans Jonas in his book The "principle of responsibility" will contribute to the reversal of human centrality and the establishment of a natural law that occupies the forefront of nature. Every authoritarian subjectivity claiming to possess absolute values and a moral law that dissolves and integrates all subjects within a single environmental framework recognizes the rights of all ecological elements on an equal footing. (Mohamed Muhyiddin Ahmed, 2017, p. 93)

If today's environmental philosophy is a rich and productive field of study, it is sometimes useful to take a look at its intellectual origins. While John Dewey and Martin Heidegger lived before our current environmental problems became the front, they nevertheless have a lot to say about science, nature and man's relations with the natural world. Their ideas on these topics provided a strong basis for much of today's environmental thinking.

Current philosophers such as Michael Zimmerman and Bruce Foltz combined Heidegger's ideas with environmental philosophy, while others such as Andre Wlight and Larry Hickman applied Dewey's pragmatism to the environment. Examining some of Heidegger's and Dewey's basic concepts could thus provide important ideas for some of the prevailing philosophical issues in current environmental policy debates. In fact, although Heidegger and Dewey share certain environmentally appropriate ideas, their differences have been more pronounced, especially on issues such as global warming. Martin Heidegger (1889-1976) was associated with the philosophical movement of the twentieth century, called Phenomenology and Existentialism. His thinking, as we will see, was anti-modern, which led him to criticize technology, commerce and utilitarian science, especially in his subsequent writings. Since these things are so complementary to the modern world, there is a sense of a rejection of Heidegger's subsequent thought (although he considered his critique of Western civilization as vision and aspiration).

Hatem Hamid Mohsen, *Metaphysical dimensions of environmental problems*, has given Heidegger to the philosophy of environmental science light to reveal the reality of modern technology and the extent of its impact on the natural environment, and how this technique has turned into a rational instrument that caused it. <https://m.annabaa.org/english/environment/15411>, metaphysical dimensions of environmental philosophy.

Many modern philosophers address the environment from a moral perspective and advocate for respect for animal rights. Perhaps the most important of these are Singer, Tom Regan and Hans Jonas, a theorist of the ethics of responsibility, and also Michel Sir and many who care about the subject of the ecological environment as a topic of the times, but because man suffers from the crisis of the environment.

**Singer:** He was interested in defending animal rights and demanding the equality of all living beings to the pragmatic doctrine called by Jeremy Bentam. Singer, in his theory, sought to defend and protect animal rights in the principle of public benefit, which believed in the idea of happiness. As animals are able to feel happiness, misfortune or pleasure and pain just like humans, human beings must be counted and in return for benefit. We must respect animal rights and feel their suffering. We also find.

**Tom Regan's** environmental philosophy: Like Singer's motive for animal rights, Tom is also looking at this area, and the same orientation that acknowledges that animal rights are not violated because the benefit through them of their harm is a violation, and if human beings do not accept harm, the animal is also entitled to it. **Hans Jonas:** He took care of the morality of responsibility and the human being's primary responsibility because he possesses awareness and human beings must protect and preserve the environment for future generations because they have the right to a suitable environment, he has defined aspects and many principles in order to present his theory.

## 6. The environment in the light of the Koran and in the Holy Prophetic Year :

**6.1 Environment in the Holy Quran:** The human path is stated in the Koran and we find in it all spheres of human life through which he learns to go the right way. The Koran left no silver but to deal with it, but with all the issues concerning man and his outside world, Speaking of the environment, we may find it in many verses, because in the Quranic Wall the issues of the environment, its elements, its balance and man are required to learn about the Quranic method of preserving the environment, protecting it and developing and preserving its wealth: He was the One who sent the Spirit human beings between his mercy and us from heaven 48 clean water to live by Him as a country of God 49 He has nothing in the heavens, what in the land, what in the earth and what in the wealth. 6 Between the heavens and the earth is the collection of environmental and natural ingredients that include. One of the verses that gathered the totality of the elements and elements of the environment is the many most prominent of them is the Earth. Astronomy, Water, Air, Rivers and Seas, Clouds and Rain, Lightning and Thunder Mountains and Feeds All these natural elements represent the environment These elements created by God Almighty. God Almighty said: "In the creation of the heavens, the earth, the succession of the night, the day, and the death of you, you shall be dragged in the sea, as good as you may be from the day and as far as God is concerned The Bible and the Clouds of Heaven and Earth are used to make sense of the 164 cows in the land for human beings to live in,

influence and be influenced by social relations. If God has distinguished man by mind, he must recognize God's ability to create him and preserve what He has ridiculed and worshipped the right to worship, God Almighty said: Those who overrule God's Covenant after His documentation and break what He ordered Him to deliver and spoil in the Earth are the losers. 27] And God's Word: And if Jesus had soared, he would have blown up two tenths of our eyes 60 cow there are also others that urge the preservation and protection of the environment. The Almighty said: "And do not spoil the earth after it was repaired, and they called it fearful and obedient. Do not be spoiled in the earth after it has been reformed. 85] And the Almighty said: "And I am as good as I am to you and do not want to be corrupt in the earth. [Stories: 77] Water is one of the most prominent and even fundamental components of the ecosystem and is contained in the Holy Quran and in many verses and in many places; The Holy Koran has shown us the source, functions and importance of water, because water is a great blessing for man. The Almighty said: "If those who ate did not see that the heavens and the earth were cherished, then our mastery made us water all things alive. 30 all that has been said, Islam has called upon man to preserve the environment and protect its basic components and components, namely, land, water, air, soil, etc., in order to protect Himself in the first place and in order to realize His requirements and needs, which God blessed Him.

If a person wants to protect himself, he must conserve the environment, from the causes of nature and the various disasters he has caused, especially with technological and industrial development, which threatens the security of his existence and causes the proliferation of diseases. Therefore, it is necessary to measure and implement the mind and manipulate the Holy Quran and preserve the graces that God has given him.

## 6.2 From the perspective of the prophetic year:

The Islamic view of the environment is a foundation for the preservation of human beings. It also seeks to reduce corruption. This is aimed at the conservation and reconstruction of natural resources. This is reflected in the reconstruction and development as well as agriculture and greening as well as planting, afforestation and construction. Allah Almighty said: The importance of Jehovah to your brother is great 61 The Holy Prophecy. Because conversations in the Prophetic Year have urged us about environmental resources in many places, On environmental awareness and environmental education of the Muslim individual, the apostle instructed us to pray and peace: -Who named God and raised a stone, tree or bone by people walked and he budged himself from the fire} Ahmed, Abdulwahab Abdul Jawad. The Islamic approach to the treatment of environmental pollution. Cairo, 01, 1991, p. 48. The apostle also urged prayer and peace to instill and afforestation, as the interest in afforestation makes the earth green and gives comfort to the same human being and gives him reassurance, and in health terms earns him health and clean air: For Anas bin Malik, the Messenger of Allah said, "No Muslim planting or planting planting a bird, human being or Bahima, unless he has charity." And a believing man

must be optimistic, and he must be useful to himself and his community. The Messenger of Prayer and Peace urged us good morals and good behaviour and deed. And human beings must be improved and believed, loyal to their homeland and loving to beauty, Therefore, planting benefits and benefits everyone about Anas bin Malik, the Messenger of Allah, said: The height of the clock and in the hand of one of you is a waste, if he can't do it until he plants it (Alahbani Mohamed Nsereddine, 1420, p. 9) Perhaps the coolest analogy of God's messenger to protect the environment from absurdity and corruption, Bukhari told Al-Numan Ben-Bashir about the Prophet: God's borders and reality are like people who were inspired by a ship. Some of them were hit on top of it. Some of them were below it. Those who, if they got out of the water, passed on top of them. They said, "If I breached our share and did not hurt us above them, let them and what they wanted, they all perished." The appearance of corruption in the land and in the sea has earned people's hands to taste some of the meanings they have done. Human activities and practices began on land first and then moved to the seas and rivers.

### 7. Environment in Contemporary Arab Thought:

The environment in contemporary Arab thought, like other contemporary topics, has received the attention of Arab thinkers. And because the Arab world is experiencing a real crisis in the environment whether it talks about the intellectual environment that affects the intellectual aspect. Or the environment affecting nature, Al-Jabri, Taha Abd al-Rahman, Malik Bani Nassif Nassar and other thinkers who seek to advance and solve all the problems and crises that stand in front of the Arab world. We also do not forget that the Islamic Arab thought led by Mark Ibn Khaldoun, who was separated in his introduction: The theme of the environment, when it established human urbanization and clarified the territories and spoke of different cities, ways of life and others. Therefore, the topic of the environment is not new to contemporary Arab thought. Even if we look at ancient Arab books, we also find man's relationship with nature, although contemporary Western philosophy is theoretically, the crisis in Arab thought lives realistically. This means that changing the environment imposes a change in my way of adapting to life and its imperatives, but it does not fully control the fate of life and the living. s environment ", life responds to environmental changes and conditions by creating adaptive and adaptive devices to pursue its own destiny independently of the environment, Although life is evolving according to the requirements of the environment, it is a fate independent of natural accidents. Animals and plants are responses to life on natural and social influences and conditions and the differences between them are subordinate to the depth of the response's authenticity. (Nassif Nasser, 2017, p. 6) In Hanafi's view, the Western environment means the nature of geographical location, intellectual, religious, psychological and intellectual construction of the Western mind, which characterized Western civilization with certain recipe characteristics that created the so-called Western mindset. The Western environment is the primary factor in Hanafi's analysis of Western heritage, which through his study aims to detect its negatives by considering that Western civilization's own environmental heritage is itself. (Mamdouh Brick

Jazzy, 2021, 42) If some perceive the environment as a reflection of Western philosophy, we have seen that Arab-Islamic thought has addressed this subject in many places and issues whether related to the relationship between man and the environment, the protection of nature or geographically and politics, and that research and studies are currently focused on current topics, including the philosophy of the environment.

#### **8. Conclusion:**

We can conclude through concepts and definitions of the concept of the environment:

1- that it was not a new concept because it had ancient historical roots and was better known in Greek civilization, which had its connotation: The house and the house or the center, this is a sign of the authenticity of Greek thought, especially since Greek civilization has its philosophy as the light that has illuminated the civilizations after it, inevitably due to the major currents and schools that have researched great investigators and various issues, and the current philosophy of the environment is the product of previous Greek philosophies.

2- focus on reading contemporary western philosophy in its own environment and trying to reconcile ideas that correspond to Arab reality in order to reach solutions that help protect the environment, Because the worlds are different and the laws vary as do the ideas and trends. A Western project cannot be embodied in an Arab world, but ideas must be mixed between what exists in Arab thought and what is new.

3- There must be a return to Islamic thought: because the Holy Qur 'an contains answers to the entire science, the Islamic heritage must also be focused and that is why the enormous amount of knowledge in various issues and fields has come back In particular, because Arab Islamic thought, especially Ibn Khaldoun, who told us about human urbanization, has identified many points regarding the environment and has written about the relationship between man, the natural environment and social life, Attention must also be paid to the latter's contemporary Arab thinking, which has come to examine contemporary topics and seek to resolve the crises facing man in general and modern Arab human beings in particular.

4- world's environmental crisis, whether in the Western world or in the Arab world, requires theoretical and intellectual efforts. All philosophical trends seek appropriate solutions that will enable it to preserve the surrounding environment and protect it from the risks it faces and human beings.

5- Reflecting on the Holy Quran and referring to the Holy Prophetic Year is a solution to acquire a suitable environment for Arab societies.

#### **9. Margins and referrals:**

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