

Securing The Nigerian Environment: An Exploratory Appraisal Of Islamic Law To Human Environment And Pollution

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Abstract- Environment which accommodates man and all his activities also influences him in terms of growth and development. However, all over the world today, scientists, sociologists, psychologists, educationists, philosophers, theologians and the entire humanity show great interest in environmental problems. The effects of over-industrialization of physical nature has caused diverse negative effects which threaten various important species to the point of extinction. The various achievements in science and technology including the use of nuclear energy for various reasons undeniably enhance the comfort of human beings, but equally the effects caused have been detrimental to various lives on earth. The various sphere of environment which man relies upon for his livelihood has been seriously hampered by man himself. In Nigeria, people have turn to culvert, gutter, stream, river, shade of trees and drainage as pits toilets thereby causing water pollution during raining season, while during the dry season indiscriminate bush burning takes over. Some houses are built in such a way that the inhabitants are exposed to excessive heat (which causes meningitis, and diseases associated with extreme heat), and cold (which can cause pneumonia and other cold-associated ailments). These affect very badly the normal growth and development of man. The terrible state of various environments globally, has not only threatened human lives, but animals and plants species as well. Securing this environment is a very important measure against all acts that are damaging to the quality of human life. Securing the physical and societal habitat is one of the big goals of Islamic law as it stresses the importance of co-existence of man and his environment. This paper thus, looks into human environment, pollution and its various damaging effects in Nigeria. The study depends on personal observation and other reputable sources (secondary) in determining the magnitude of damage caused to the various ecosystems in Nigerian environment. The results show that the damage incurred to the ecosystems and habitats are caused by man's exploitation. This paper thus, considers the role of Islamic law in helping all acts of environmental degradation. Recommendations are also made on measures to reduce environmental problem of any kind in the Nigerian society.

Index Terms- Environment, Pollution, Islamic law, Security, Nigerian environment

I. INTRODUCTION

Today, human environment is not secured as a result of calamities of different kinds. The calamities are broadly grouped into five by Ibimilua and Ibimilua (2014): Geologic calamity; weather calamity; illnesses; natural and man-made disasters based on their causes. Some examples of natural disaster include: tornado, tsunami, earthquake, volcano, wildfire, landslide, hurricane etc. The previous studies, indicated that most of these occurrences do not happen in Nigeria because of the better weather conditions in the country. Examples of man-made disasters are flooding, pollution, bush burning, poisoning of the aquatic habitat, oil spillage, ozone layer depletion, air and water contamination, bush-burning, water scarcity, deforestation, flooding, oil exploration and production such as household hazards, overgrazing, overfishing, dangerous agricultural practices, terrorisms, crime and other social problems such as killings, raping and kidnappings. They are the most frequent environmental insecurity in Nigeria. They happen due to human disregard and lackadaisical attitude (Ibimilua and Ibimilua, 2014). Bankole and Surajudeen (2008), also noted that, the major environmental insecurity in Nigeria which they referred to as major environmental issues that resulted human interference (interaction) with the environment. include:

- i. Weathering of the soil (soil erosion)
- ii. Flooding
- iii. Land degradation
- iv. Drought and Desertification;
- v. Oil Spillage
- vi. Urban decay and squatter settlements'
- vii. Industrial pollution and waste;
- viii. Soil, air, water pollution
- ix. Ozone layer depletion.

Dilys et al (2011), attributed environmental insecurity in Nigeria to imbalances, corruption and inequality. Enger and Smith (2010) noted that, environmental insecurity occurs because of man's use of the natural environment. The threats to the environments has exacerbated due to negligence and lack of awareness. In Nigeria of today, there is no issue in greater contention than the environment and those things that constitute threat to the security life of a nation. Insecurity of an environment

could either be natural or artificial in nature. It depends on the way it happens. For instance, natural events occur suddenly and abruptly and resultantly bring about more disaster to the surroundings (Santra, 2011). Un-natural events include those caused by man. They have some elements of human imperfection, lackadaisical attitude and or ambition (Ibimilua, 2014).

Statement of the problem: Attendant effects of human environment and pollution in Nigeria.

Method: Personal observation and secondary sources

Conceptual Clarification

Security: Security is seen as the preservation, protection, safeguarding, guarantee and maintenance of the welfare, safety of life and well-being of individuals, property, belongings, wealth of citizenry and measures to guard against threat of National Security (Robert-Okahil, 2014; Nweze in Odetomi, 2015). Securing Nigerian environment denotes embracing all measures put in place to protect and safeguard Nigerian society and her inhabitants from both natural and man-made disaster of any kind which can hinder national growth and development. Onyi-Ogelle and Nwosu (2019) affirmed that, the aim in respect to context security comprises preservation of the natural surroundings, alleviation of distressing situations and also reinstatement and amendment of vandalized regions so far. They therefore, identify three significant elements influencing public security: law-making, morals and schooling/education.

Environment: The word "Environment" involves the visible environment of man, including him, and on which his tasks and daily life revolves around. For example, anatomical operations, manufactures and utilizations. It is a system that contains innate and unnatural constituents that are connected, which are altered by human activities. Man's visible surrounding extends from air, water and land to innate materials such as metals, power, transporters, topsoil, and vegetation, animals and biosphere. For a metropolitan man, a huge area of his surroundings is artificial. Nonetheless, the unnatural surroundings (constructions, electricity, drainage) and tools (wears, automobiles) are due to the supplement of both work and innate resources (Bankole and Surajudeen, 2008). It is surroundings that influence the lifestyle of the public, including natural, communal, and ethnic principles and morals that subsists in a place and time. Living things, topsoil, water, air, visible objects produced by humans and the figurative components (e.g heritage) constitutes environment. The preservation of this is vital to the viable life of present-day generations and ones to come. It may be understood that environment comprises visible elements (such as weather, and earth science), biotic (populations, foliage, animals, water) and pecuniary factors (metropolitan, employment, disharmony) (Uyanga in Shehu and Lawal, 2015). The surrounding thus supplies, resuscitation materials for the dwelling of man and endurance by providing his necessity such as air, water, food and consumptions, homes to live in, unprocessed materials, sink for the trashes he creates and also, his fundamental demands for civilization and technological evolution. The interaction of man's activities and natural occurrence persistently causes alterations in the environmental compositions and capacities. The human

environment in this wise is the earth/world with particular reference to Nigeria.

Nigerian Environment: Nigerian environment occupy a total land acreage of 923,773 square kilometres and is very blessed with plentiful and diversified resources, both infinite and exhaustible (Bankole and Surajudeen, 2008). Nigeria is endowed with ore, visible, biotic and power assets. The mineral prosperity of the nation is huge, and should be allowed to build a solid commercial foundation for rapid economic growth. The ecological regions include: Sahel Savanna; Sudan Savanna; Guinea Savanna, Montane Region, Jos Plateau; Derived Savanna; Lowland Rain Forest; Freshwater Swamp Forest; Mangrove Forest and Coastal Vegetation (FAO, 2020). From the lagoon, rain forests of the south, across the different savannahs, and slightly droughty biome of the north (semi-arid ecosystems of the north), the country is greatly blessed with fishery resorts, fauna, weed, healing herbs, mineral resources, water, ornamental and crops for consumption.

Pollution: Ekuri and Eze (1999) explained pollution to be "a contamination, a defilement, mischief, perturbation and reduction in the value of an object or thing". It involves the infusion of contaminants into immediate surroundings that inflicts distress, pain, irritation or inconveniences to man or other living things, or that destroys the domain. Jande (2005) explains the word 'pollution' to be "to make something dirty or no longer pure, especially by adding harmful or unpleasant substances to it" Pollution appears as chemical materials or power such as sound, hotness or illumination. Pollutants might be materials or powers that materialize in a natural way, but are regarded as impurities when they are in overabundance of normal biological levels. Environmental contamination or pollution is also defined as the defilement of the visible and biotic constituents of the earth/atmospheric structure to a degree that the usual operations that occur in the environment are negatively influenced. It occurs when the context is unable to assimilate and inactivate injurious secondary products of man's task (harmful gas discharges) eventually, without any constructional or practical harm to its structure. Pollution is a disorder within an environment and is a secondary product of power transformation and the utilization of reserves. There are different kinds of environmental pollution, but below are the main and major ones:

Air pollution (e.g. sulfur dioxide, nitrogen dioxide, carbon monoxide, ozone, violate biotic compounds and aerial pieces, with irradiated contaminants, perhaps amidst the highly disastrous ones (especially when manufactured by atomic blasts)

Water pollution: Comprises toxicants and pesticides, scraps from food processing, contaminants from farm animal activities, evaporative organic compounds, weighty metals, toxic wastes like nuclear wastes and so on. In the Southwestern Nigeria most especially Ondo, Ekiti, Osun Oyo and Ogun, environmental challenges such as flood, soil erosion, whirlwind, fire outbreaks have constituted a lot of havoc to the surroundings. Also, people turn to culvert, gutter, stream, river, shade of trees and drainage as pits toilets thereby causing water pollution during raining season, while during the dry season indiscriminate bush burning takes over.

Soil pollution (infection): Like carboniferous chemical elements, fluids that dissolves solids and other solutes, weighty metals

Noise pollution: Evelyn et al (2020), described noise pollution to be undesirable cacophony produced by the daily tasks of man in the environment. It graduates into a contaminant when it is irritable and undesirable, that might be annoying or bothersome to man and his environment. In Nigeria, commercial tasks of individuals in building corporations, artists' studios, air and seaports, shipment companies, in several settlements mostly Makurdi, Jos, Kaduna, Enugu, Kano, Lagos, Port Harcourt, Benin, Ibadan e.t.c. have not only gave rise to noise pollution but have also aggravated the unpleasant issue of the contaminated environment so far in the concerned zones. Onyi-Ogele and Nwosu (2019), assert that, a major source of contamination in Niger Delta part of Nigeria are some activities by oil companies and maintained that one quarter of the available land in Delta area has been rendered barren due to spillage and leakages of oil. According to them, roads are constructed through farmlands and water is also polluted. Gas flare generates inconvenient noise and heat.

Islamic Law: Islamic law otherwise known as Shari'ah is a religious and immutable divine law that is forming part of the Islamic tradition. It is a divinely ordained path of conduct that guides Muslims toward a practical expression of religious conviction in this world and the goal of divine favour in the world to come (Hashim, 2008). It is a comprehensive code of conduct that accepts both individual and general actions. Islamic legislation is involved to a feasible extent with acceptable social standards and with lawful rules, showing not only what a person has a right or is worthy of, but also what one is supposed and is required to do, in conformity to his own sense of right conduct and what he should abstain from.

Under these circumstances, some behaviours are laid out as permissible (halal); prohibited (haram); praiseworthy (Mustahab/mandub); blameworthy (makruh). Out of the four sources of Islamic law are the primary sources which are: The Qur'an and Sunnah (authentic hadith inclusive). The remaining two are the secondary sources which include Qiyas (analogical deduction) and ijma (juridical agreement). Shari'ah (Islamic legislation) is different from fiqh, which refers to its human scholarly interpretations of the law (Esposito, 2014). The prominent among different legal schools of Islamic Jurisprudence are: Hanafi, Maliki, Shafi'i and Hanbali. These schools of law developed different methodologies for deriving Shari'ah (Islamic law) rulings from sacred and prophetic origins with the aid of an action known as Ijtihad.

Insecurity of Human Environment due to the Neglect of Divine Law

Insecurity of human environment and humanity in general have generated into a general and worldwide occurrence but in spite of safety measures taken before hand, fundamental legislations and rules are violated and the consequence can be seen in numerous breakdowns. Every originated thing is subjected to the permanent rules of creation. They, at their appropriate times, all undergo the varying stages of creation or genesis, development, as well as oldness, or ageing that have been authorized to them. Social laws are immutable like natural laws (Qur'an 34:43; 17:77). Man, according to the truth of Islamic discipline, is created to worship his Creator, the Lord of the worlds. At the same time, he has been offered guidance on how to conduct his entire life on

earth. By following the Divine Will expressed in the only infallible source of knowledge-revelation-that God has been sending to man through His Messengers (peace be upon them), man is assured of blessings and successes in this world, and a safe landing and everlasting bliss and honour in the life to come ((Maishanu, 2017). On the contrary, neglecting this divine law leads to man's failure, insecurity, a life of misery and eventual destruction. In this connection, the following Qur'anic verses say:

Whoever works righteousness-whether male or female-while he (or she) is a true believer. Verily, to him Will give a good life (in this world with respect, contentment, security and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (Qur'an 16:97).

But whoever turns away from My Reminder (i.e. neither believes in the divine law nor acts on its teachings). Verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)". (God) will say: "Like this: Our Ayat (proofs, evidences, verses, lessons, signs, revelations e.t.c) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy).

The above injunctions proved that it is through the divine law that man is able to achieve security and success in both worlds. Humans are required to comprehend the ordained law and the interconnected parts and the reason for originality. Humans must be aware that God's doings are intentional and also that every of His works are founded and based on intelligence. The life of man without guidance from the Creator of the Universe is like 'accepting the product and rejecting the manual' which denotes contradiction of the law of product and its usage which can be very fatal to human consumption. It is through the divine guidance that man is able to achieve security of environment, peace of mind and success in both worlds. Divine law may be an instrumental and helpful component in the advancement of science, since its origin has been set on the sheer base of non-contradiction between 'laws of the Creator' and 'revelation of the Creator' as well as 'free will', as well as the principle that each person is responsible for his own works and moral acts as Allah states thus: "Everybody is a pledge for what He has earned" (Qur'an 74:38). Concerning Divine law as well as personal liberty, a few individuals assume that Divine law restraints and hinders personal independence and does not allow the accomplishment of some of one's choices, but what they do not know is that, the goal of Divine law is not to end intellectual independence. Its goal is only to curb the fall off of man's powers and resources as well as hinder their flow into obscene and useless routes.

For instance, if Islamic law prohibits impurity, ungratefulness, extravagance, vandalism, degradation of environment, corruption and mischief in the land, or the use of intoxicants, gambling and illegal sexual intercourse, it does so for the protection of the body and soul of such person, and for stability of environmental security and social arrangements. If properly kept, the benefits therein is not for God since He requires absolutely nothing from his handiworks or creation except worship. Nevertheless, every human is expected to be pure,

grateful, moderate in character and also treat human environment with respect and preservation as entrenched in Islamic law but sadly, man has acted in contradiction to the authorization they are supposed to follow, in any situation, but because it is the contrary, they have unknowingly brought about insecurity to not only themselves but to every other thing around them as well (Ichhimuddin, 2015).

Human environment today need to be maintained by the law of the Creator (God) of all that exist, this is because, the real and main goal of Islamic law is to direct humans into being a slave of God, and a display of God's existence and providence. God's characteristics or attributes are meant to be the criterion for human ethics, and should be made use of in every part of man's lives and existence. The position of the earth currently is not new and is not a surprise to the knowledgeable and literate individuals. Not only are God's features, favours as well as God's goodness are disregarded, His whole being is even being contradicted. The requirement for religion as well as its magnificent tutorage are abandoned by those who would only want humans to pursue the falsehood of human minds (Maishanu, 2017). It is through the divine law that man is able to achieve security and success in both worlds. This means that the more man upholds the divine law, the more fruitful his life becomes and vice-versa. The classification of water, hilltops, and wildlife and the nature of weather, climate and earth and the degree of gases, light rays, operate under a well tooled system assure the success of the environment. However, Harm is cursed to the environment when inexperienced or selfish humans together with their injurious activities break into the ecology. They are oblivion of the instability of the nature. This could be due to the fact that the factors of nature are not only efficient assets but are also arousals for any productive activity. If this 'productive activity' vanishes by any means, it explains the insecurity of the whole human population (Ichhimuddin, 2015).

All the labour of legislation and security of the immediate environment is full and absolute devotion to God that requires recompense. However, any behavior that brings harm to the surrounding, wreckage of natural assets and avoidance of God's creation is tantamount to His punishment and destruction (Mohd.et al, 2015). Qur'an and Hadith which serve as the basic origin of Islamic law reinstate the obligation of maintaining and desisting from ruining the environment. In our contemporary time, most of the laws and commandments relating to environmental security and protection are abandoned and their opposites are being followed wholeheartedly. People behave disdainfully on earth as if the earth belongs to them. The exorbitant and prodigal lifestyle of man can only assert a pillage and disorganization of the earth. When the society or environment deteriorates to a degree that the laws of God (divine guidance) and examples of His Prophets are completely unheeded and neglected, then there would certainly be a consequence for such acts.

The consequence might occur in forms of natural disaster like flood, windstorm, cataclysm, avalanche, volcanic eruption, lahar and sinkholes, hailstorm, snowstorm, usually hot weather, hurricane, Katrina, whirlwinds, cyclones,, ice storm and magnetic storm, tsunami, drought, mudslides and landslides, pest plagues, desertification and man-made disaster such as fire-raising,, antisocial violations of the law by minors, civil chaos, arms race, insurgence, terrorisms, crime such as killings, raping, kidnappings. air and water contamination, bush burning, water

scarcity, deforestation, implosion therapy, running of aquatic environments, overutilization of wildlife, negligence, unauthorized ores extraction, road transport accidents, dense waste material cases, infringement of arid lands decrease and using up of the ozone sphere, increase in the average temperature of the earth's atmosphere, lack of a conducive and clean environment, oil exploration and production such as illegal overuse of fossil fuel and other petroleum assets, escape and release of oil to the environment, harmful widespread of gas, household hazards, overgrazing, overfishing and dangerous agricultural practices. Nature according to Ghazim (2010), responds to the unearthly vices of humans and the effects are always awful. In this connection, the Qur'an says:

Corruption has appeared on earth and at sea because of what the hands of men have wrought; in order that God may make them taste the consequences of their actions; so that they might return [that is: so that they might return to God] (Qur'an 30:41).

What is this 'corruption' on both 'earth and sea' that 'the hands of men have wrought'? For those that are conscious of the Qur'an in this present times would see a strong prediction and premonition that contains the present happenings in Nigeria today. Through the handiworks of people and their affairs, earth and sea have been polluted and are left to face the outcomes and effects of human actions. If however, humans do not heed the signs that are so clearly being manifested, then what can be the consequence? The Qur'an is full of examples of how groups of people have been chastised through the power of nature. How nature reacted to the imbalance that man has brought unto the earth thus:

So we seized each of them (the various wrongdoers mentioned in the preceding verses) for their sin: among the were those upon whom We unleashed a hurricane, and among them were those who were seized by the cry, and among them were those whom We caused the earth to swallow, and among them were those We drowned. But it was not God who wronged them, but rather, it was they who wronged themselves (Qur'an 29 :40).

It is extremely important and interesting to note that in the above verse, man is destroyed with the aid of the four basic components: air (storm, several tropical cyclone); fire (the scream and lightening, which holds an intense power, the indication of pure fire as being reserved to in the Holy Qur'an as either for hell, or sacredness as in the blessed fire of God (Qur'an 27:8-9) or again the sun); water (the flood), and earth (earthquake). Man must not even try to match the level of the four basic components of air, fire, water and earth with innovated components of the modern periodic table, but see them as the diminutive properties of the four visible states (gas, energy, liquid and matter) which are absolutely symbolized by the four innate properties of the surroundings that man sees and feels (i.e air, fire, water and earth of which nature is made up of in some areas). In other words, humans may perish with the aid of all things in nature, for disrupting the stability of all the components of nature by his excesses. (Ghazim et al, 2010).

Islamic Law and Its Significance in Securing the Nigerian Environment

Islam as a way of life provides guidance across all issues be it social, moral, economic, political, cultural, and ambient issues. Environment as it relates to Islamic law provides for all affairs of

man in every space and time (Mohd et al, 2015). It views natural context which contains land, water, vegetation and livestock, and all that is on and in the guts of the earth as God's inventions for the usefulness of mankind and for their durability. Islamic law is put in place for spiritual and ethical bionomical roadmap for humans. In the view of Salman (2019), Islamic law has detail references concerning ecology which contains many important regulations for environmental conservation.

Accordingly, the earth is regarded as a source for the growth and development of man. In this connection, the Qur'an states: "From it (earth) We created you and into it We shall send you back and from it We will raise you a second time" (Qur'an 20:55). In a similar manner, the earth is infused as an originator for man. In Hadith of the Prophet, it was related that the Prophet said: "Preserve the earth because it is your mother" (Nahj-al-Fasahah, No.1130).

Securing the natural and societal environment is one of the important aims of Islamic law in account of the durability of man and concurrently, its bearing is correlative with the welfare of the life system on earth. The foremost explanation of the term security in the Qur'an views the sacred city which has been transmitted as a standard city and a city worthy of emulation relishes security, relief and well-being to the peak as entrenched in the Qur'an thus: "We said oh Adam! Dwell thou and thy wife in the Garden; eat of the bountiful things therein ye will, but approach not this tree or you run into harm and transgression" (Qur'an 2:35). From the viewpoint of the Qur'an, security is an understandable huge image and is of great value both in mental and sociological levels. (Qur'an 16:112). From the Qur'an point of view, security is a comprehensive and vast concept and is of high importance both in psychological and sociological levels (Mohammad et al, 2013). Security is important to the existence and durability of human beings in the natural environment and for this reason, Islamic law warrantee comfortable environment and yields possibilities to live and sustain a meaningful lifestyle superior to the barely animal (Dawood, 2015). It places a premium on the welfare and wellbeing of humans and their environment, and thus connects the conservation of the surroundings with numerous rules and regulations among which are:

Recognition of God's Sovereignty and Stewardship of

Man: The first principle according to Salman (2019) which guides Islamic teaching on environmental protection and preservation is the concept of trusteeship. As a Khalifa (Guardian), a man need to take all necessary precautions to ensure that the entrusted property is protected and passed on to the incoming generations. That is why Islamic law view human being as the custodian of nature, and must live in harmony with other creatures. In essence, Human beings are duty bound to protect, respect, nurture and care for the environment. The Islamic view of environment stands on the intuition that God is the only Creator and upholder of the entire world and everything else that exists therein. The entire world is made with complete intelligence (hikmah) and complete environmental stability in the natural ecosystem as it is reflected to be part and parcel of Islam's belief system (Ibrahim, 1992). Actually, Muslim theologians believe that nature has no significance without its connection to God; with no divine reason, it merely turns blank and insubstantial. This is essential due to the fact that the Qur'an states that man is made with the notion of

making him viceroy (Khalifah) which means that he is like the deputy of God on earth. God uncovers his design to His Angels that He was making humans to make them the deputy and opinion of humans as deputy figures all through the Qur'anic analysis of the creation of man and is joined together from his creatures (Iqbal, 1971). This is important because the Qur'an says that, man was created with the very idea of making him viceroy (khalifah), that is, vice-regent of God on the earth. God disclosed his design to His angels that He was creating man to make him the vice-regent and this conviction of man as vice-regent figures throughout the Qur'anic account of the creation of man and is inseparable from his creature-hood.

God is the Creator of the heaven and earth, every assets and materials that life rely on has been made into existence by God and has established nourishments for every and for all living things (Qur'an 41:10). His Knowledge encompass the power of ordaining stewardship (khilafa) on the earth to human beings for the purpose of securing the earth. Therefore, in conjunction with being part of the earth, humans are also the operators of God's orders and instructions. Humans are merely supervisors on earth, and not owners; a recipient and not a people that brings to, on creator. Heaven and earth and all that is in them is possessed by God only. Humans have been given stewardship to operate on the earth in line with the reasons predetermined by its Creator, to use it for his own profit and to profit other creations and also to achieve his personal services and of others. He is therefore instructed with its preservation and protection, and should utilize it as a guardian within the boundaries set by his trust. He Thus human's claim and obligations towards the surroundings are summarized by the Qur'anic term Khalifa (leader, viceroy, steward) which God used to portray Adam to the Angel: 'Behold! I am about to place a viceroy on earth. (Qur'an 35:39). Human beings are then, God's representatives on earth. This entails that if men are not charged with maintaining the earth or working towards it, the least they can do is to not deteriorate it. Men are in the world for a short period and in this regards, God states: "... There shall be for you on earth a habitation and provision for a time" (Qur'an 2:36) and also "He it is Who hath made the earth subservient unto you, so walk in the paths thereof and eat of His providence..." (Qur'an 67:15).

The above verses explained that, the world is made conducive for man and human beings provide for the earth and gains from it in return. In as much as this subservient has to be contextualized according to what has been pre-informed about all things that exist in nature as being made into existence by God, being the entire of His features, being in continuous salute and laud of God, and being knowledgeable about God (Ghazim et al, 2010). The world being made conducive to humans does not mean that human have the freedom to do whatever he likes without giving a shit, or that he has the freedom to disrupt the stability of nature. God made this known through His word stated thus:

He created man, /teach him the (coherent) speech. / The sun and the moon follow a reckoning, / and the grass and the trees prostrate. / And He has raised the heaven and set the balance, /(declaring) that you should not contravene with regard to the balance. / And observe the measure with justice and do not skimp the balance. / And the earth, He placed it for (all) creatures. / In it are fruits and date-palms with sheaths, / and grain with husk, and

fragrant herb. / So which of your Lord's favours will you deny? (Qur'an 55:3-13)

Human beings may thus, not wantonly plunder the earth's resources, damage the surroundings, and develop a lackadaisical attitude for its natural maintenance. Though, the earth has been subjugated to man due to the fact that man is created with potentials that is higher than that of lower animals, but the fact still remain that man is just a viceroy and not owner (WIN,2001). Supremacy belongs to the Lord as epitomizes in the Qur'an thus: Do you not know that to God belongs the kingdom of the heaven and the earth, and that you have none, besides God, neither protector, nor helper? (Qur'an 2:107; 5:17-18; 5:40;

5:120; 9:119; 17:111; 24:42; 25:2; 35:13; 39:6; 39:44; 40:16; 42:49; 43:85; 45:27; 48:14; 57:2; 57:5; 64:1; 67:1 and 85:9).

For instance, the role of man in agriculture and cultivation of trees in order to protect the environmental holiness of the environment. Furthermore, it depicts that Islam takes the act of cultivation of trees and securing the earth as act of adoration, gratitude and charity. In this regard, Prophet Muhammad (SAW) laid emphasis on this duty while referring to it as a charity (Sadaqah).

Respect for Nature: Islam is seriously against the act of causing damage to the surroundings by pollutants as well as cutting trees and burning bushes most especially forest with the intention of destroying them without genuine reason. The Qur'an which is the first primary source of Islamic law enjoins man to walk modestly on earth "The (faithful) slaves of the Beneficent are they who walk upon the earth modestly" (Qur'an 25:63). Man is also encouraged to pay his dues and not to be wasteful or extravagant in the following verses thus:

It is He who produce gardens, with trellises. And without, and dates, And tilth with produce of all kinds, and olives and pomegranates, similar (in kind). And different (variety): Eat of their fruit in their season, but render the dues that are proper on the day that the harvests gathered. But waste not by excess: for God loveth not the wasters (Qur'an6:141).

...And squander not in wantonness / Lo! The squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord (Qur'an 55:7-8).

There are more than 750 verses in the Qur'an that are related to nature. Fourteen chapters of the Qur'an are named after specific animals and natural events like: 'the Cow', 'the Cattle', 'the Thunder', 'the Bee', 'the Ant', 'the Daybreak', 'the Sun', 'the Night', 'the Fig' and 'the Elephant'. Moreover, there are numerous situations where God makes affirmations by some natural phenomena like: 'the dawn' (Qur'an 89:1) and the fig and olive' (Qur'an 95:1). In many verses, the Qur'an affirms that all the natural phenomena are aware of God and praise Him: "And We made the mountains and the birds to celebrate our praise along with David (Qur'an 21:79 and 38:18). A lot of verses characterized the natural phenomena as sacred symbols depicting the knowledge, intelligence, wisdom and the supremacy and greatness of God such as:

Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men and the water that

God sends down from the cloud, gives life with it to the

earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds that are made subservient between the heaven and the earth, there are signs for a people who understand (Qur'an 2:164).

The above verse indicates that, there is an inseparable link between man and nature in the light of Islamic theology particularly in the fundamental origins of Islamic legislation (Qur'an and Sunnah). Islamic disclosure in a book which is thought as an origin of intelligence, surety and legal opinion make it manifest that, nature vis-à-vis environment has four major parts: water; earth; plants and animals (Shomali, 2008). Water is described as the origin and genesis of life and the earth is described as the source of bringing into existence of man and also described it as a mother. Humans were created from the earth, they develop by the way of it, and the vegetation and every other naturally created things develop from it and water is the source of life. God Who is the Creator of all these entrusts man through the utilization of His natural resources and its benefits-environmental stability in order to apprehend the greatness of God and His favours to humanity. The above discussion shows that, in Islam it is a sin to cause harm to the natural environment.

Moderation and balance: In every action of man, moderation is emphasized in Islamic law. Even during the war, the law maintains that women, children and the elderly should not be killed; trees that are bearing fruits should not be cut; buildings should not be torn down; sheep and camels should not be slaughtered unless they are for food.; palm trees should not be burnt and sink not to be destroyed; all acts of treacherous and scare should be avoided. All these are purposely designed to maintain environmental security. One of the dangers attributed to water resources is overutilization and misuse of excess water, in essence, excessive use of water is discouraged according to Islamic law. In this connection, the Qur'an says: "Eat and drink: But waste not by excess, for Allah loveth not the wasters (Qur'an 7:21).

Environmental Conservation: Environmental security concepts in Islam that is applicable to the Nigerian environment is the concern for purity and curbing deforestation by cultivating more trees and encouraging agriculture. Prophet Muhammad (SAW) grouped people who partake in reforestation as sadaqah (charity). In this regards, in one of his ahadith, he was reported to have said: "If a Muslim plants a tree or sow seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him" (Bukhari). Prophet Muhammad (SAW) laid down a noteworthy role model of being friendly to the ecosystem and going evergreen in his lifetime. His whole life revolved around his toil of being friendly to the ecosystem, being helpful to his fellow man, showing affection for other creatures of God, conserving the earth, reforestation, and safeguarding the environment. From the days of his youth, he was just twelve years old, he accompanied his uncle to Syria and relax under a tree. Presently, that particular tree is still in existence in the Northern arid (desert) lands of Jordan after one thousand four hundred years (1,400) back (Ghulam, 2021). Also, consideration for the necessity of fresh air for breathing which is available for mankind is a blessing from God. In the absence of oxygen, man cannot guarantee his existence on earth as God refers to its function in

relation to the rain and water recycling severally in the Qur'an. For instance, the following verse:

In the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail through the sea with what is useful to man, and that which Allah sends down from the skies. And with it He revives the earth after its death (dry) and He has scattered the earth with all kinds of animals, and the winds and the clouds are made subservient between heaven and earth; Certainly (there are) signs (of Allah's Sovereignty) for people who reflect (Qur'an 2:164).

Corruption and Extravagance: Corruption on the surface of the earth is not limited to criminal offences like stealing, illegal and forceful sexual assault (raping), fraud or several other existing criminalities. Cutting down of trees, disposition of poisonous waste materials disorderly and indiscriminate utilization of pesticides, are as well considered serious corruption on earth and therefore gives way to the transgression of Islamic legislation. This malevolence is very common today in Nigerian environment at all degrees in the society in general in this time of bad economy and greediness. It is therefore an issue of serious bearing for the entire humanity. Qur'an has also mentioned the issue of extravagance, crime and aggression and injustice against life; it disapproved the execution of the animals, vegetation, and human environment and rather turn such an aggression against humanity. In this regards, the Qur'an says: "When he turns his back, his aim everywhere is to spread mischief through the earth and destroys the crops and the cattle; and Allah loves not mischief" (Qur'an 2:205).

Securing the environment for continuity of life has special place in Islam. God also commanded thus: "Say have ye thought, if all your water were to disappear in the earth who then could bring you gushing water" (Qur'an 67:30). Corrupting the earth or environment has several ways and various forms as it includes: injustice, ungratefulness, illegal killings and undermine. Therefore, Muslims are expected to refrain from all manners of corruption. According to Salman (2019), the Prophet equivocally condemned the act of destruction of trees and crops even during the time of wars in as much as their existence remains beneficial to the enemy. The Prophet warned that the natural resources should not be overexploited or abused. In order to protect land, forests and wildlife, the Prophet created inviolable zones, known as Haram and Hima in the south of Madina, where resources were to be left untouched (Zalman, 2019). So, all kinds of corruption on the land including environmental insecurity, which includes industrial pollution, environmental damage, and reckless exploitation and mismanagement of natural resources are condemned by Islamic law. In this regards, the Qur'an says: "And do no mischief on earth after it has been set in order: that will be best for you, if you have faith" (Qur'an 7:85).

Cleanliness and prohibition of Pollutants and contaminated water: In Islam, environmental sanitation is directly linked together with the notion of purity. Islamic law classified any other thing that run contrary to the concept of purity and cleanliness. These types include: filths, impurity or pollutants to consist of all wastes coming from man, livestock, vegetation and birds, together with carcass and saliva. These forms of impurities include urine, faeces and any other materials that

contaminate water resources in an environment. On this note, Prophet Muhammad (S.A.W) was reported to have said: Surely Allah is Pure and does not accept anything except what is pure. Prophet Muhammad (S.A.W) was very much concerned about environmental pollution and while laying emphasis on purification, he prohibited people from spitting on the earth as it brings harmful effects on earth. He was quite aware that such a habit was contradictory to human nature. The Prophet also warned against defecating under a fruit tree and urinating in a stationery or flowing water on the road so as to protect human health by cleanliness. In one of his words, he said: "Avoid the three actions that are cursed: defecating in water sources, along the road, and under a shady tree (Abu Dawood, 2008). One need to outline the importance of such an advice as to the danger of human waste products to human health vis-à-vis the environment especially the effect of these contaminants of water in spreading diseases to the human society through drinking, bathing and fruits which are watered by this water (Abu Dawood, 2008).

Similarly, Prophet Muhammad (SAW) gave paramount importance to the cleaning of surroundings when he said: "Removing harmful things from the road is an act of charity (sadaqah)". (Narrated by Abu Dharr Al-Ghafari, Riyadh As-Saliheen). The concepts, models or theories emanating from such warnings and precautions above are always worthy of analytical examination and realistic understanding as to the advices enshrined in the Qur'an and Hadith that formed the primary sources of Islamic law. The jurists have summarized the Islamic laws and analyzed them in a simple formula of "attracting to the best interest (Masalih) and repelling evil (corruption or Mafasid)". These two components of Islamic legislations according to Abu Dawood (2008) suggest the uncleanliness of a thing and the prohibition of such thing so as to comprehend the worth and importance of the Islamic doctrine-cum-rules and their exaltation against evil which would otherwise damage the balance and health of the earth.

From the forgoing, environmental cleanliness and its protection in Islam can be detected through its command of prohibiting the eating and drinking of *najis*-(impurities) and *mutanajis* (impurities as a result of contacting impurities) things. Therefore, it becomes obligatory on the one who wants to eat or drink from a plate or cup that has become *najis* to purify it with water or in some instances water with earth, before using it. Sterilization is part of it. Prohibiting some foods and drinks and some other practices, such as eating dead animals, drinking blood, liquor and using unlawful drugs which serve as destructive elements to the health as well as, polluting the well-being of the society. Prohibiting illegal sexual relations; like adultery, homosexuality, lesbianism, e.t.c. are part of the strategies to protect the environment.

Findings: Environmental issues in Nigeria are multidimensional and originated from man's neglect of divine guidance and interaction with nature for exploits in a number of ways such as ungratefulness; impurities; extravagance and corruption; water contamination, bush burning, water scarcity, deforestation, implosion therapy, ruining of aquatic settlements, overutilization of forest resources, wrongful mining activities, delinquency, road transportation accidents, toxic waste issues, arid land transgression, ozone layer exhaustion, increase in the average temperature of the earth's atmosphere, bad environmental

cleanliness, oil exploration and production such as illegal utilization of petroleum resources,, oil leakage, gas flaring, household hazards, overgrazing, overfishing, dangerous agricultural practices, fire-raising, antisocial misdeeds, civil disorder, terrorisms, arms race, warfare, crime such as killings, raping and kidnappings. They are the most frequent environmental insecurity in Nigeria as they happen due to human intent, carelessness, mistake or failure of human-made system. These have had adverse effects of loss of lives; loss of properties; environmental degradation, loss of habitants, homelessness, diseases, biodiversity loss, epidemiological threat, reduction in ecosystem adaptability and disturbance of human activities.

II. RECOMMENDATION AND CONCLUSION

This paper discovered that human environmental challenges and insecurity are diverse in nature. The role of divine law such as Islamic law in regulating environmental insecurity cannot be relegated to the background. Divine law of the Creator of the Universe in which human environment evolved is an effective tool to control and manage social and environmental problem of any kind. Neglecting the law will be as if human being accept the product (environment) and reject the manual (divine law of environment). There are various environmental laws regulating the human environment but these laws are jettisoned. Man is created for a purpose. Thus, he was given full guidance on how to conduct his affairs. He is duty bound to acquire the knowledge of this guidance in order to equip himself with the provisions of the law of his Creator. This enables him to implement them in the conduct of his affairs. Upholding the guidance of the Creator leads to fruitful life and success in all spheres, while abandoning it, leads to failure and misery. It is a vital note to revisit and explore the wisdom of faith traditions such as the principles of environmental ethics found in Islamic law to live in a security and full harmony with the environment most especially Nigerian environment. For the sake of human survival, Islamic law prescribes moderation and balance, justice, reforestation by planting and farming, purity of mind and environment. At the same time, it forbids impurity, ungratefulness, extravagance, degradation, corruption and mischief in the land. It is the ethical duty of the disciples of all faiths traditions to safeguard this earth and its climate in accordance with the instructions of their traditions and religious beliefs because, if serious steps are not taken now to secure the ecological stability, the future generations will take over a destroyed environment. Therefore, so as to protect the Nigerian environment and the public by not corrupting and by planting and supporting eco-friendly goods and resources, Muslims should view environmental protection as a religious duty as well as social obligation and thus rectify themselves through simplicity, contentment, cleanliness, moderation and remembering of God as well as following His laws and orders.

In conclusion, Islam has prohibited anything which is harmful to the environment. So, it is left for the experts and religious scholars or, in other words, it is their responsibility to specify those harmful acts, items and practices. Afterwards, it may become the responsibility of the government to prohibit the use of those harmful items and activities, so as to protect the well-being and peaceful coexistence of their citizens. Government

should thus, provide the following for the purpose of environmental sanitation.

1. Water management
2. Waste management
3. Industrial waste management
4. Air pollution and noise control
5. Public awareness on environmental sanitation.
6. Ensure effective food and intake supervision such as NAFDAC

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