

Environmental Education (Taseeli vision)

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Abstract

The aim of this research is to shape the features of an environmental educational philosophy that embodies the values of faith in different areas of life, resulting in an awareness of the individual and society that makes them behave positively.

- The researcher followed the qualitative analytical method by analyzing the content of the text and then interacting behaviorally within and outside the environment.
- The results are:
 - Man's protection of the environment is due to the fact that he is trusted and successor.
 - The sense of sanctity of rights and duties generates the consistency that motivates the human to improve work.
 - The source of revelation is the normative values, and they are the controller of Muslim human movement.
- The most important recommendations of this research are: -
 - The need to adopt an educational philosophy of the environment in the curricula of different stages of education
 - Preparation of specialized cadres of kindergarten and public education teachers to consolidate Islamic values and principles related to environmental health.
 - Address the environmental problems through the institutions of social upbringing, starting with the family and ending with the university.

Introduction

Allah has given man the environment and provided him with capabilities, preparations and abilities to recognize the laws of creation and then convert the knowledge and guidance to practical practices and applications in and around the earth.

The regularity with this divine design is required to be guided by the logic of The Islamic Law (Shari`a) to preserve the human factors of mental, psychological and physical balance in his life to keep his humanity controlled

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from the fall and to remain in harmony with the laws that The God Almighty originated them to learn the correct methods to deal with the surrounding world of environments.

It has become necessary to develop the behavior of the individual in line with the importance of natural resources and other elements of the environment. This can only be achieved through environmental education that makes its objectives to enlightenment the way for the present and future generations with the task of differentiation and reconstruction.

This can only be achieved through an integrated understanding of man within his environment. Which led me to try to find the features of the philosophy of environmental education, which is part of the philosophy of Islamic education to create an environmental awareness and individual trends make it positive in its dealings and behavior with the environment.

The Problem:

A number of Arab studies dealt with ways of protecting the environment, the position of Islam and environmental ethics. But they did not reach the foundations or principles to constitute the features of educational philosophy of the environment produced by the normative provisions and ideals related to the real contents of the individual through the emotion and interaction with different attitudes and experiences sought to achieve so as to guide the behavior of the environment in which he lives.

So this problem can be framed in the following questions:

- 1- What are the features of the educational environmental philosophy.
- 2- What is the role of these features in shaping the behavior of the individual.
- 3- What are the environmental values that make up these normative provisions and principles?

Research goals :

- 1- Forming the features of the educational environmental philosophy.
- 2- Explain the role of education in the development of human relationship with the environment.
- 3- To bring out the concept of construction and worship through the practice of daily work.
- 4- Understanding the consequences of the imbalance of environmental relations and their impact on life.

Research importance :

The importance of this research is to achieve the following:

- 1- The formation of environmental awareness of the individual and the community that makes him deals positively in treating.
- 2- To make the thought of the interaction between social, civilizational and natural factors free in accordance with Islamic controls.
- 3- The embodiment of values enabling the formulation and preservation of the environment.
- 4- Ability to make appropriate decisions in the reform and sanitation of the environment.
- 5- Introducing the Islamic teachings as a civilized message aimed at preserving the human kind and their development.

Research Methodology:

The analytical descriptive approach by analyzing the content of the text and the resulting values that interact with it and interact with the individual behaviorally within and outside the environment.

Search terms:

- 1- **Philosophy of Education:** It is defined as an educational jurisprudence aims at clarifying the goals of education and clarifying the methods of research and education that are based on these purposes and the standards governing these issues.
- 2- **Environment:** It is the framework of human life, in which he/she affects and is affected by.
- 3- **Environmental values:** the set of normative provisions and principles and ideals related to the contents of the real person, through the emotional and interaction with attitudes and experiences to serve as a guide to his behavior towards the environment.

Research Methodology:

The analytical descriptive approach, by analyzing the content of the principles and the resulting values that the individual deals with and interprets in his behavior inside and outside the environment.

Previous studies :

1- Sardar`s study in 1991.

Islam`s opinion on environmental ethics. The study aimed at the attitude of Islamic heritage towards environmental ethics.

Methodology: The descriptive analytical approach.

Results of the study: Environmental principles and ethics are respected and revered within the framework of the Islamic heritage.

Main recommendations:

- The methods of behavior and development in the Islamic world are predominantly Western.
- The applicable solutions regarding the reality of the crisis environment are found in the comprehensive view of Islam.

2- The study of Kilani 1992.

The study aimed at knowing the attitude of Islam and its environmental attitudes.

Methodology: Analytical descriptive method.

3- Saqqaf's Study 1994.

“ towards a philosophy of faith for environmental education”.

- The study aimed to develop a philosophy of faith in dealing with the environment based on intelligence, science, justice, moderation and work.
- The study adopted the analytical method: texts containing the values of faith.
- The study reached the development of features of the educational philosophy of faith in the environment.

Main Recommendations:

- Faith education is the director in the development and preservation of the environment
- Human is of a dual nature, sensuality and spirituality.
- The difference in the proportions of mixing is responsible for the diversity of human behavior in degrees between the intensity and kindness between disbelief and faith.

All the studies criticized the educational programs for the environment, despite their activity and some of them attributed to it did not achieve the success required to neglect the ideological and moral side and to the necessary environmental ethics. Although some of them have developed the characteristics of an educational philosophy of faith, they have set the features as a framework and did not care about the embodied values of the content of those features.

The second topic

Theoretical framework and previous studies

Philosophy of Environmental Education:

Man is an individual or a group created by God Almighty in this life of the world in two functions are tasks and place.

The human task is worship. The Almighty says: *(And I created the jinn and mankind only to serve * what I want of them and what I want to feed. * Allah is the merciful and powerful).* [AL Dhariyat: 56 - 58].

The place of man is the caliphate *(Behold, thy Lord said to the angels: «I will create a vicegerent on earth.» They said: «Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy [name]?» He said: «I know what ye know not)* [Al-Baqara: 30].

The first requirement

Worship

Worship in language is the obedience to the perfection of love. It is a collective name for all that God loves and wants from words, actions, feelings and emotions in the lives of individuals and groups in all intellectual, social, political, economic, military and other principles (MajidArsan Al-Kilani 2002). the concept of worship in Islamic education included three aspects.

A- The ritual appearance:

Is a practice that symbolizes the forms of love and obedience to which the human being worships the Creator, and requires the education to identify the details of religious rituals and practices and training on the performance, and the fruit of this appearance is the psychological balance.

B- Social appearance:

The subject of culture and values, customs and traditions and systems, and application of education requires the definition of social relations from the family circle to the end of the human cycle,

C- The cosmic appearance:

The subject of natural and applied sciences, which provide the human to enter the laboratory of the horizons to highlight miracles and proofs and provide evidence that reveals the greatness of God's creation and ability, and the application of this appearance requires education to know the human discovery of laws governing the living organisms and nature and the discovery of its characteristics and training in forms and methods of dealing with and use. The fruit of this appearance is mental conviction.

The final result of the work of these three aspects is certainty in the soul and integrity in behavior and social relations (MajidArsan 2002).

The second requirement

primarily (Alastkhalav- good work reformer - Justice and Charity)

Extraction:

Allah said (*Behold, thy Lord said to the angels: «I will create a vicegerent on earth.» They said: «Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy [name]?» He said: «I know what ye know not»*) [Al-Baqara 30], the human race, as singled out by human beings without other creatures. It ruled the will of God that man has the mental ability to learn and the ability to work free to choose the style of life.

The human role in the task of succession according to what God loves and which pleases Him.

One of the benefits of environmental change:

- Exploitation of the public facilities in which they share with the people and then respect the laws and regulations governing this.
- Do not waste resources by just to meet the needs.
- A human should be positive person that increases what is good and erase or reduce what is evil.
- Gathering hearts on good and enjoining good and forbidding evil.
- Muslim communities must be united.

(And hold fast, all together, by the rope which Allah [stretches out for you], and be not divided among yourselves; and remember with gratitude Allah`s favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided) [Al-Omran:103].

One of the requirements of this is the good work, justice and charity.

Good work - reformer (Majid Arsan 2005).

It is the practical translation and full application of the relations that the Islamic philosophy of education between the human being of Islamic education on one hand and between the Creator and the universe and the human and other life on the other hand.

- The relationship between man and God is a relationship of worship.
- The relationship between man and man is a relationship of justice and mercy.

- The relationship between man and life is a relationship of an exam.
- The relationship between man and the hereafter life is a relationship of ward and work.

(Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend) [Houd: 117].

Al Muslih (Reformer) Majid Arsalan AL Keilani 2002.

1- Integration of religious, social and global work. Religious work includes the goals and purposes of life. Global and social work includes the appropriate means to achieve these goals and objectives. the Islamic religion forbids unemployment, Allah,(swt) said: *(Then, in their wake, We followed them up with [others of] Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: [We commanded] only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their [due] reward, but many of them are rebellious transgressors. * O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk [straight in your path], and He will forgive you [your past]: for Allah is Oft-Forgiving, Most Merciful)* [Al- Hadded 26 - 28].

2. Good work is not limited to bring good beneficial but also to fight the evil . Whereas the work which aim is to bring benefit is the reformer's work which is regarded as the model that Islamic education seeks to bring out.

Ethical work is successful work which brings about happiness to human being. Allah (swt)said: *(Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- [Here] indeed are Signs for a people that are wise)* [Al-Baqara 164], and said: *(He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that [ore] which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah [by parables] show forth Truth and Vanity. For the scum disappears*

like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables) [Al-Ra'ad 17].

Fourth requirement

Justice and Charity (AL Kilani 2005)

Allah (swt) said (*Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition) [Al-Nhal: 90]* Justice means fairness. As charity means kindly increase in good treatment. The relationship established by the philosophy of Islamic education between man and man is the relationship of justice and charity.

The limits of justice: Justice is the minimum relationship between human beings and cannot be exceeded to the lowest even in cases of anger and exposure to crises or desires so as not to become vulnerable to prejudice.

Allah (swt) said in the Holy Quran: (*O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: That is next to Piety: And fear Allah. For Allah is well acquainted with all that ye do) [Al maidh: 8]*, and said: (*Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things) [Al-Nis'a 58].*

Fields of Justice: (MajidArsan Al-Kilani 2005)

Justice has certain fields that vary in their capacity according to the fields of human affiliation:

- 1- Self-field.
- 2- Family Field.
- 3- Relatives Field.

In these three circles, Allah, the Almighty, says: (*O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be [against] rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily Allah is well-acquainted with all that ye do) [Al-Baqara 135]*, and says: (*If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye [all] against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah*

loves those who are fair [and just]) [Al-Hujrat 9].

This is what keeps the survival of the human being with his abilities and energy in order to motivate them towards development within the country and abroad, to secure their property and citizens from any harm or damage.

The embodiment of justice in human relations is a requirement of Islamic education and a feature of the elite that God wants to lead the Islamic civilization of all humanity he said: (*Of those We have created are people who direct [others] with truth. And dispense justice therewith*) [Al-Aaraf 181].

When the relationship of justice prevails, stability and security also prevail, and the relationship of belonging to the human beings becomes evident, on another hand, the neural, tribal, national, customary and sectarian relations disappear.

Relationship of Charity: (Muhammad Qutb 1995)

Charity is the required relationship when the relationship between a man and another is directly and it is the relationship between the ruler and the ruled, rich with poor, the strong with the weak, husband with wife, the child with his parents, and the developed state with the backward state.

Hence the divine warning to the charitable people not to deal with the God and hope for his reward. (*Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, -for them their reward is with their Lord: on them shall be no fear, nor shall they grieve*) [Al-Baqara: 262].

Charity Fields:

The charity relationship ranging according to human affiliation and it starts with self - circle Allah said: (*If ye did well, ye did well for yourselves; if ye did evil, [ye did it] against yourselves. So when the second of the warnings came to pass, [We permitted your enemies] to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power*) [Al-Israa 7].

And then the Family Field Allah (swt) said: (*Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near; neighbours who are strangers, the companion by your side, the wayfarer [ye meet], and what your right hands possess: For Allah loveth not the arrogant, the vainglorious*) [Al-Nisaa: 36].

The Department of Relatives, the National Service and the Human Service, Allah (swt) said: (*And remember We took a covenant from the Children of Israel [to this effect]: Worship none but Allah; treat with kindness*

your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide [even now] [Al-Baqara 83].

The second topic

Islamic perception of environmental education

The first requirement

The goals of environmental education

The objectives of environmental education in the Islamic perception are derived from the objectives of Islamic education (Abu Saleh Muhib Al-Din et al. 1407, p. 95), namely:

- 1- Building integrated aspects of a human being.
- 2- Build the best nation that was brought out to people.
- 3- Building the best Islamic civilization.
- 4- Building, morally and materially, the universe according to the law of God.
- 5- Preserving the environment and its components from extravagance and damage.
6. Development of environmental resources in the proper manner that preserves the environment and takes human health into account.
7. No pollution of the environment in any way.
8. To economize water consumption and all sources of energy
9. To spread the environmental awareness.
- 10- To develop religious awareness that the abuse of the environment or one of its components is not allowed according to the c command of God and the Sunnah of his Prophet peace be upon him (Abdullah bin Suleiman Fahad 1999) p. 408.

We note from these goals that it is an integrated unit which improve the standard of living of the human being. Allah said (*And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect*) [Al-Jathia: 13].

The second requirement

The way to deal with the environment (Mahrasmail al-Jaafari 2088)

The Islamic approach to deal with the environment is the approach of mutual benefit between man and his environment, and Allah has made the human a successor and provide him with the qualifications of the caliphate, which makes him rule the universe in good deeds under God`s approach and

limits. It is only to follow the straight path in the exploitation and maintenance of its resources.

The appoint of man as successor in the universe:

The God has chosen the human and appointed him as successor in the universe, therefore he should give thanks to the grace of this selection first and then save this consignment which he must enjoy its benefits, and this is what motivates man to make the maximum goal allowed by his abilities to develop and preserve this environment. Allah said (*They said: «We have had [nothing but] trouble, both before and after thou camest to us.» He said: «It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds)* [Al-Ara'af: 129].

The ecosystem contains elements, living resources and non-living elements in which its elements and resources coexist in an integrated system and follow a natural, consistent and balanced approach governed by divine power without human intervention.

The Quran expresses the principle of balance in the creatures of God: (*And the earth We have spread out [like a carpet]; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance)* [Al-Hijr: 19].

Everything in the universe is created to fulfill its function and achieve the purpose of its creation. The human being knows this purpose and strives to invoke the laws that achieve that goal according to the desired and planned purpose.

Sustainable Development: (Fatima Abdullah Al Khalifa 2004, p. 114)

The foundations of environmental protection are based on construction, development and reconstruction. There is a lot of evidence to protect, revive, and not spoil the environment, Allah (swt) said (*And the earth We have spread out [like a carpet]; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance)* [Al-Hijr:19].

The Prophet (peace and blessings of Allaah be upon him) said: «If a Muslim grows any plant and then a bird or a beast or a human being comes and eats part of this plant, Allah will give him a reward .» Narrated by Muslim, al-Razi and al-Tirmidhi.

The third requirement

Protection of biological diversity (Abdullah bin Suleiman Fahad 1999)

Islam is interested in preserving diversity in humans, animals and trees, which leads to an excellent ecological balance. Every creature in life has a role to play in the continuation of his life and the life of others.

The story of Prophet Noah shows the interest of Islam in the preservation of biodiversity.

Allaah (swt) said: *(At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: «Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believers.» but only a few believed with him)* [Houd: 40].

Non-human organisms like animals gains immunity against diseases. The industrial vaccination of cows and vaccination of trees has produced species of desirable characteristics such as meat or milk or the production of improved fruits.

The Preservation of the environment:

Environmental degradation occurs as a result of human ignorance the God`s orders, Allah said *(There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. «Eat of the Sustenance [provided] by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving! But they turned away [from Allah], and We sent against them the Flood [released] from the dams, and We converted their two garden [rows] into «gardens» producing bitter fruit, and tamarisks, and some few [stunted] Lotetrees. That was the Requital We gave them because they ungratefully rejected Faith: And never do We give [such] requital except to such as are ungrateful rejecters)* [Saba: 15 - 17].

Rationalization of consumption: (Mohamed Qutb 1999 p. 108)

Rationalization in Islam is a consistent and stable principle and is applied in all circumstances, extravagance and stinginess are contrast each other and they are both not desired, this can be expressed in the following verses: Allah (swt) said *(Those who, when they spend, are not extravagant and not niggardly, but hold a just [balance] between those [extremes])* [Al-furgan: 67], and said: *(Make not thy hand tied [like a niggard`s] to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute)* [Al-Israa: 29], and said: *(O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters)* [Al-Araaf: 31].

Human association to Environment: (Sayed Qutb 1402)

Islam is keen to deepen the Muslim`s connection to his environment and to recognize its elements. Allah says: *(Say: «Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation:*

for Allah has power over all things) [Al ankabout: 20], and says: (*Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding*) [Al-Imran: 190].

This fact in this verse represents one of the elements of the Islamic perception of this universe and the close link between human nature and the close internal understanding between the nature of the universe and the close link between it and human nature . Allah says: (*To the Thamud People [We sent] Salih, one of their own brethren. He said: «O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him [in repentance]: for my Lord is [always] near, ready to answer»*) [Houd: 61].

Fourth: **Protection and conservation of natural resources:** (Mona Qassem 2000)

Islam encouraged man to act with the following natural resources in moderation and balance and forbade depletion, misuse and exploitation, including:

Water:

Islam referred to the benefit of water and its role in life. Allah says (*And We send down water from the sky according to [due] measure, and We cause it to soak in the soil; and We certainly are able to drain it off [with ease]*) [Al-Muminoon: 18].

The Prophet (peace and blessings of Allaah be upon him) forbade urinating in water and spoiling it and also he forbade Muslims not to use water too much if there is no need.

Oxygen -

The organisms rely on oxygen to breathe and produce energy. The importance of air is not limited to breathing. The wind, for example, carries the clouds from place to another and this is useful for lands to be cultivated during the rainy season. Allah says: (*And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water [in abundance], though ye are not the guardians of its stores*) [Al-Higr 22].

The Plant:

Islam Called for planting and the protection of this plant which is a miracle explained in the Holy Quran Allah says (*And We split the earth in fragments, * And produce therein corn* And Grapes and nutritious plants* And Olives and Dates * And enclosed Gardens, dense with lofty trees* And fruits and fodder* For use and convenience to you and your cattle*) [Abasa 26 - 32], these verses explained the human`s food and how it was created and who created

this food? Allah says: (*See ye the seed that ye sow in the ground * Is it ye that cause it to grow, or are We the Cause * Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment*) [Al-Waqia` a: 63 - 65]

The Prophet And peace be upon him encouraged people towards planting, he said: (any Muslim who grows any plant and then another human , an animal or a bird eats part of this plant, Allah (swt) awards him and gives him a charity) [Narrated by Bukhari -5672- Bab Al-Rahma (people and animals) p. 1868].

The Animals:

It is the most important similar to the human world. Allah says: (*There is not an animal [that lives] on the earth, nor a being that flies on its wings, but [forms part of] communities like you. Nothing have we omitted from the Book, and they [all] shall be gathered to their Lord in the end*) Al-Ana`am: 38].

The Prophet (peace and blessings of Allaah be upon him) commanded us to be kind to the animal, and he said: «A woman entered the fire in a kitten, but she did not feed her.»

The Prophet (peace and blessings of Allah be upon him) «advised us to look after animals and to treat them kindly, if we did so Allah (swt) will give us rewards» [Saheeh Al-Bukhaari - p: 2555].

The third topic

Environmental values

The first requirement is environmental values and their supports. Environmental values are defined as a set of normative provisions, principles and ideals related to the real contents expressed by the individual through his passion and interaction with attitudes and experiences and seeks to achieve them to serve as guidance for his behavior towards the environment (Essam Eddin Hilal - 2007).

The supports of the concept of environmental values: (Mahmoud Awadallah and Abu Saud 1990)

The concept of environmental values is based on the following:

1. Human beings should understand how environmental resources are used.
2. Human beings should be honest in dealing with the environment and its resources.
3. Man seeks to achieve a bilateral compatibility between him and the environment.
4. To be aware of human rights and duties in the maintenance of environmental resources.

The second requirement

Classification of environmental values

In order to facilitate understanding and dealing with a value basis, these values have been classified according to normal activity in the economic, political, cultural, planning, health, and security environments. As reported by (Essam Eddin Hilal 2007).

First: Values of conservation of natural resources:

Permanent natural resources:

1. Preserving air from pollution.
2. Preserving water in beaches, seas, ponds and lakes.

Renewable Natural Resources:

- Preserve the cultivated land area and increase the green area.
- Conservation of plant wealth.
- Conservation of animal wealth.

Second: Preserving non-renewable natural resources:

- Maintaining mineral wealth
- Preserving natural reserves such as Dindir preserved.

Third: The values of maintaining public health:

1. Cleanliness .
2. Health care.
3. Environmental compatibility between man and his environment.
4. The preservation of man.
5. Industrial security.

Fourth: Environmental values of planning and legislation.

1. Environmental planning.
2. Ecosystem.
3. Respect the laws.
4. Environmental management.

Fifth: Environmental values of civilization:

1. To discard superstitious beliefs.
2. Service balance between rural and urban areas.
3. Protection of cultural heritage.
4. Participating in improving the environment.

Sixth: Environmental Educational Values:

1. Environmental cleaning.
2. Purification of cultural pollution.
3. Understanding time dimension.

4. Preserving aesthetic values.

Seventh: **Environmental economic and political values:**

1. Rationalize the use of resources.
2. Values of peace .
3. Value of security.

The researcher believes that these classifications should be put under three kinds of environments:

- The values of the healthy environment that the resources are ready for use. Allah (swt) says: *(And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky)* [Al-Furqan: 48] This concerns everything that lives in the water.
- Values for the conservation of all what lives on land. Allah (swt) says: *(Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing [in your hearts]: for the Mercy of Allah is [always] near to those who do good)* [Al-Ara`af: 56].
- Values to enjoy the beauty of consideration or eating or drinking or the optimal use of these creatures or any water or land values of beauty. Allah (swt) says: *(O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters * Say: Who hath forbidden the beautiful [gifts] of Allah, which He hath produced for His servants, and the things, clean and pure, [which He hath provided] for sustenance? Say: They are, in the life of this world, for those who believe, [and] purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand)* [Al-Ara`af 31 - 32].

Third requirement

Characteristics of environmental values

Environmental values are necessary in our lives. They cannot be ignored. They are found in all situations. They are an integral part of our lives, they serve as a test for us in how to deal positively with the environment.

Among these characteristics (Fawzia Diab, 1996).

- 1- Environmental values are acquired: The human nature of the environment, the trends and values result from contact with the environment.
- 2- Environmental values are sociable values and people must meet at these values such as: rationalization of consumption, rational exploitation, aesthetic value, Islamic values and global values of the environment.
3. Environmental values are personal. The person believes and performs it on a self-level basis.

4. Environmental values are historical . Can not be understood without understanding the historical development. As long as history is narration and knowledge, it should not be derived from its subjective path.
5. Environmental values are interrelated. Reciprocal relations between influence and influencing within the framework of social and cultural construction and the criteria it acquires from the individual of the environment becomes unconscious and the basis of its responses.
6. Environmental values arranged hierarchically. This means that some environmental values have priority in the life of the individual . The values in this context are not consistent, depending on the environmental conditions, and this makes it easier to recommend the environment in the order of priority to give a positive pattern in directing the behavior.
7. Environmental values are guidelines for behavior
8. Environmental values are universal. Therefore, there is a need for a global approach to the preservation of the environment and this opens the door wide for Islamic values to be embodied in life models that accommodate our movement in a framework that regarded outside time and space.

Conclusion

This research entitled «Environmental Education» has been a pioneering vision.

The research discussed the philosophy of environmental education and its objectives and values that govern that philosophy. The research concludes the following important results :

Results :

- 1- Sense of sanctity of the right and duty generates accommodation that leads the human to improve the work.
- 2- Human should preserve the environment and he is appointed as successor.
- 3- Freedom of wellness means to be responsible for duties and rights.
- 4- The normative values are the control of the Muslim human movement.

The most important recommendations of this study are:

- The need to adopt an educational philosophy of education contemporary environment.
- The need to prepare specialized cadres of kindergarten teachers and public education to consolidate religious values and Islamic educational principles related to the relationship between the natural environment and

its components.

- The need to solve environmental problems through the institutions of socialization.
- Training teachers to learn and activate some concepts of the contemporary environment.

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