

Environmental Ethics In The Perspective Of Complete Human Beings

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Abstract:

Environmental crises in the contemporary world are due to the thought of the originality of utility and materialism, which seeks to acquire power and dominate nature. The new global approach to the design of environmental ethics is also that the materialistic and humanistic attitude is inadequate in the management and conservation of natural resources and faces the environment with many challenges. From the point of view of thinkers in developing countries, the only way out of this challenge is in the age of science and materialism, the link between science and religion, and the impact of religious teachings on human being from the destruction and exploitation of nature. Therefore, the environmental crisis in today's world is in fact a moral crisis, which is the product of human negligence and neglect of the ethical principles governing the relations between the biotypes and the nature surrounding him. The present study seeks to provide a descriptive and analytical method in a library style using the rich capacity of Islamic culture and leaders of religion as a complete human model, using the optimal ways of using natural resources by modifying the pattern of consumption and minimizing the waste of resources. Conservation and productivity of the future generations of these resources. The leaders of religion, who themselves were the pioneers of environmental preservation, have always been emphasis of the conservation of environmental resources, even under critical conditions of warfare. Imam Ali (AS) says: "Be as attempting in society and worldly as if you will remain forever" and this is the best meaning of environmental ethics and the need to preserve the resources of nature from the perspective of a perfect human being.

Keywords: Environment, Ethics, Perfect Human, Natural Resources.

Introduction

The universe is in exact order, and all creatures are created in equilibrium and proportion. Each element of this natural system plays an important role in the survival of the environment and human life, and the misplaced change and damage to each component of this complex and balanced system, endangers the life of humans and other beings.

In contemporary centuries, human-centered thinking of the originality of utility and materialism, which seeks to end the human endeavor to gain power and profit by dominating nature and conquering it, (1) has caused various environmental crises caused by destructive human activities to achieve Prosperity and economic and social development. This is evidenced by the occurrence of drought as a result of untapped exploitation of water resources, floods caused by forest felling and cutting of trees, and the occurrence of landslides and landslides caused by soil erosion, rangeland destruction and desertification.

In this area, in recent decades, many efforts have been made by scholars that resulted in the conclusion of more than 230 international environmental conventions to protect the environment, often due to the lack of proper implementation of these treaties. Or negligent executives, have not had a significant impact on preventing environmental degradation. (2) Given the small impact of these treaties and their failure to create a healthy environment, away from destruction and pollution, many Western thinkers believe that the benefits of these

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passive efforts are not met, and only ethics in the light of the teachings It is a religion that in the age of science and materialism in the field of environmental protection can inhibit humans from the destruction of nature. This new approach in the West is that the materialist, humanistic and liberal views that mankind are all about is not open to the management, conservation, and promotion of natural resources, and faces the environment with many new challenges.(3) Therefore, today, scientists consider the approach to religious teachings and ethical teachings to be the only way to preserve the environment and sustainable development.(4)

The comprehensive doctrine of Islam, the mission of providing a complete plan for the prosperity and material and spiritual development of the individual and society. Allah Almighty emphasizes on this basis in the Holy Qur'an and states: ... We did not neglect to express anything in the Book of Creation." (An'am / 38) The existing programs in The religion of Islam has always emphasized the excellence of human life, its relationship with the environment and the optimal use of available natural resources.

The practice of the elders of religion as a model of perfect man, in order to preserve environmental sustainability and emphasize the protection of the environment and prevent the destruction and degradation of nature, also expresses this view and represents the supportive view of nature in this complete religion. Therefore, the practical teachings of the leaders of religion as a practical pattern and ethics in various aspects of life call for the followers of this heavenly religion to be kind to the environment and to preserve the bounty of nature. The present study seeks to provide a descriptive-analytical method in the style of the library, by designing the necessity of observing environmental ethics in nature preservation, examines the ethics of the environment from the perspective of the perfect human being as a practical pattern and ethical pattern among its followers.

Morality

By defining the criteria for the correct diagnosis of the false, and by defining the range of the right behavior through the actions of beings and not, the ethics disregards the unconditionally liberated human being, so observing its principles can guarantee the preservation of community integrity.

Ethical beliefs, as a set of tendencies and beliefs in the relationship between man and nature, can determine the conservation behaviors or environmental degradation. Because environmental ethics has the same effect as ethics and moral guidance on individual and collective behaviors in nature. In the definition, morality is considered to be the state of mind that invites a person to do things without having to think and think.(5) In psychology, moralisms have been introduced simply from the biological and environmental foundations; that is, psychologists have identified heredity as the biological basis of morality, and factors such as family, society, culture, religion, and mass media as factors An environment that has an impact on human morality. However, due to Islamic culture and religious teachings, the two factors of the will and the oracular Basics are added to the above factors.(6)

The environmental crisis in the contemporary world is due to the thought of the originality of utility and materialism, which seeks to acquire power and dominate nature and conquer it. (1) In this thinking, the welfare and livelihood of man are the ultimate goal. To be Many Western thinkers believe that the only religious doctrines that are capable of inhibiting humanity in the age of knowledge and materialism in the field of environmental protection, so the new approach in the West to the topic of environmental ethics is that material attitudes And the humanistic and liberal, which knows everything about human beings, has not been involved in the management, conservation and promotion of environmental resources, and faces the environment with many challenges. (3) Now, many environmentalists believe that an "environmentally-friendly" policy is in need of comprehensive and religious and moral support, since in the teachings of the religions of Islam, Jews, Christians, Hinduism, Zoroastrianism, and ... respect for nature and all The universe of being is considered as an ethical principle. (7)"I am firmly convinced that the spiritual values of the Islamic world are a good platform for

implementing the necessary programs to protect the creatures of God and environmental diversity," said Dr. Taepfr, UN Executive Director for the Environment.

What is to be considered in this discussion is that ethics and religious beliefs can sometimes be invoked as an incentive and sometimes as a deterrent to the followers of divine religions to protect natural resources and prevent environmental degradation.

Perfect human

The existence of a desire for perfection in man has always made him seek to model the full human symbols and adapt his behavior to them in order to achieve human evolution, this perfectionist attitude in all cultures, rituals, religions and schools of thought And philosophical. (9)

In Islamic mysticism, this attitude has existed with the introduction of perfect man as a man who is entangled in divine ethics and whose speech, behavior, and ethics have reached perfection, and such a human being is the ultimate cause of creation, causing the creation and survival of the universe, The mediator between God and people and God's undisputed caliphate (10)

The necessity of having a perfect human being is that the perfect man is an objective and practical model of perfection. Man is fully aware of the existence of a human being, whose passion for achieving perfection lies in his soul, and ensures that the path to perfection is progressive and that those ambitious goals can be realized, because the perfect human being, like all other human beings, is a human being and There are various types of physical and material needs, " Say, "I am only a man like you, to whom has been revealed that your god is one God ..." (Kahf / 110) But at the same time he has reached the highest authority of the heavens and has taken what is not in the minds of others. Therefore, the purpose of knowing the perfect man, moving towards him, and the modeling of his supreme personality for a higher purpose, which is the same worship of God, " And I did not create the jinn and mankind except to worship Me" (Zhariaṭ / 56).

In the greatness and sanctity of man, the perfect man is the manifestation of divine perfection in the universe. Therefore, any goodness and beauty that is found in the universe of nature is the radius of his light, and any evil and ugliness that occurs in the world is a sign of the distant and disrespectful of his ideals. The Almighty God introduces the Prophet Muhammad as a Sample evolved, he introduces them as a good model to Muslims. " There has certainly been for you in the Messenger of Allah an excellent pattern." (ahzab / 21) To the world, with a pattern of manners and methods, the perfect human being can walk in the path to human perfection in all aspects of the individual and the social. This pattern of perseverance after the prophet of Islam continued despite the actual examples of the perfect man who was the leader of the religion and the successors of the Prophet (peace be upon him), so that man at all times would enjoy the grace of a good model of man from all mankind.

The Moral Order Of The Environment In Islam

In order to meet all human needs, including preserving and promoting the environment, the Islamic religion has a coherent and coordinated plan, and unlike some other religions and doctrines of humanity, it has not suffered from extremes in the face of man and nature. But, with a balanced and comprehensive look, in dealing with nature, he does not go to extremes and sees it as a human being, not a way of thinking and neglecting it, and considers it a cohesive being in the service of man (Younes / 101 , fosselat / 53, Sabaa / 9, Spider / 44, jasieh / 5, Aanaam / 75). But with the verse and sign of God, knowing the manifestations of nature (fosselat / 37) and giving the kingdom for it, the instances of nature are spirits and Introducing relativity (Friday / 1) and inviting humans to worship their creator. On the other hand, with a comprehensive and moderate view of man, he did not see him as an absolute value creature, that everything should be in his service and sacrificed to him, and not a worthless and unnecessary creature whose disrespect for him and his dignity is true. "And We have certainly honored the children of Adam ... and preferred them over much of what We have created, with [definite] preference". (Isra / 70). God, in the Qur'an, constitutes nature as a divine blessing to mankind and human life (jasieh / 12, Nahl / 14),

which is believed to be in the hands of man. But this trustee is not absolute, but man has to respect the principles of trust in his behavior with the environment and the use of environmental resources and be wise and trusty with what he has entrusted to him. Therefore, not only the destruction and corruption on earth and the natural world (araf / 85) has been forbidden, but it has been ordered to provide the means for its development (Baqara / 30, Hood / 61)

Methods Of Environmental Protection In The Moral System Of Islam

The moral system of Islam has a high potential for environmental protection; the fundamental aim of this system is to change the attitude of man in relation to what he possesses; that is, he must reach the deep understanding that he is trustee and Natural and environmental resources, natural resources and property that are in the possession of credit and on the basis of materials provided to him / her, can be used only where the real owner permits it. Therefore, in utilizing these sources of God, one has to consider different personal and social dimensions in present generation and future generations. Because humans do not have the right to degrade and prevent their effectiveness towards the posterity in their behavior towards nature. In the Holy Qur'an, the destruction of nature is also described as infringement; " and cause not corruption upon the earth after its reformation" (A'raf / 85). Accordingly, those who have a good behavior towards the environment enjoy God's mercy and affection. And vice versa, the perpetrators of nature will be subjected to earthly responsibility and the afterlife as a result of its destruction (Araf / 56, Taha / 81)

In this moral system, in addition to its efforts to correct human beliefs and strengthen its faith in a way that naturally and automatically understand the importance of protecting the environment and the peripheral nature, there are many moral guidelines for human training that, in the shadow Not only does it not lead to environmental degradation, it encourages itself and others to promote natural resources. The Prophet of Islam (PBUH), who, in the Holy Qur'an, exemplifies a perfect human being for modeling Islam (parties / 21), introduces the philosophy of being and communicating the divine message to mankind as the completion of the moral virtues and virtues in humans. [11] These include the observance of environmental ethics and the conservation of natural resources as one of the moral virtues.

One of the ethical guidelines of the Islamic religion in the field of religious affairs, including the preservation of nature and the prevention of environmental degradation, some of which are considered as principles and rules of jurisprudence in the form and manner of the Prophet (PBUH) and other leaders of religion as an example of perfect man In order to model their followers, they are:

Principle Of Disposing Of Probable Losses

Nature's forgetfulness and environmental protection, and its unique productivity from its examples, in addition to reducing the reserves of these resources, cause serious damage to the present generation and future generations, which is necessary while respecting environmental ethics in every era. In order to prevent the events of the nature of the ferocious, the principles were observed. One of the principles invoked in the Islamic religion to prevent environmental damage is the rationale for the elimination of harm, the content of which is the wisdom of reason for the elimination of the probable or suspected harm. (12) The basis of the precautionary principle is the wisdom ruling The need to repatriate the probable is possible; therefore, if it is probable that harm will occur in the case of leaving or doing something, then reason will be cautious (13). This rational argument, which in the West is referred to as the "Pascal condition", can be used to estimate the risk and Reducing environmental vulnerability plays an important role, since it is common sense that humans, taking into account sustainable environmental development, benefit from the current and future generations. The benefits of natural resources, which are a public right for all, do not consider the use of these resources solely for the sake of their own prosperity, and it would be the case for someone who would kill himself with his own

hand "... and do not throw [yourselves] with your [own] hands into destruction"(Baqara / 195), and he can not blame anyone but himself.

To Promote Virtue And Prevent Vice

One of the most important grounds for the social thought of a Muslim is promote virtue and prevent vice, which expresses the role of man in determining the fate of society and the commitment to accepting social responsibility. In the Holy Qur'an it is said: " And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong"(Al-emran / 104)

Prophet Muhammad, also expressing the logic of the duty of the to promote virtue and prevent vice of individual supervision of the community, is also an interesting example of the fact that the inhabitants of the ship are different from the function of the person who is piercing his place and (14) Today, we can also recognize the role of the promote virtue and prevent vice in order to attract the participation and supervision of the members of the Islamic community and environmental managers in the development and success of conservation projects. The environment and preventing the destruction and untapped use of natural resources and consequent prevention of potential risks.

The principle of justice

Equity in the word means equality and equality and division equally. (15) The conservation of natural resources in order to maintain sustainable development and create equal opportunities for future generations should be seen as a necessity in the creation of intergenerational justice with the aim of saving capital Natural and non-decreasing over time.

The natural wealth of the world is a real property of God, and God, while giving credit to man in using this divine bondage, has allowed him to make these fortunes in accordance with the rules and general interests of the community, and of course, the particular expediency in exploiting only Observance of the public interests of the community is observable and respected. (16) Therefore, because national wealth belongs to the public, it should be equally accessible to the community and not exclusive to particular people. Because monopoly is not only contrary to the sustainable development and the principle of justice, it promotes the spread of rentierism and special welfare, that is, the enjoyment of special conditions for a few. (Hashr / 7)

In the verses of the Qur'an and the traditions, referring to the human commonalities of creation and religion, people are called as one body to respect each other's rights; " And it is He who produced you from one soul and [gave you] a place of dwelling and of storage" (Anaam / 98). The Holy Prophet also states: "Like believers in friendship and expressing kindness towards one another, it is like a body that if a member of it is hurt, the other members sympathize with that member." 17 Referring to the necessity of observing human dignity towards all human beings, Ali (as) also mentions people in religion or in the creation of the common creation: "They are two groups or Your religion is the same Your creation is one"[18] This can help citizens, while respecting citizenship, for sustainable development of the environment and the same look of humans, help the future in using existing natural capacities.

Profusion

profusion leads to the loss of limited resources of wealth, the violation of the rights of others, violations of general welfare and the occurrence of natural disasters, and incorporating this profound concept and reforming the pattern of consumption and lifestyle in the way presented in the Qur'an and the traditions of the leaders of religion as human beings In addition to managing natural resources, in spite of the necessary utilization in one generation, it can provide the environment for sustainable development and the exploitation of the future.

The Holy Qur'an has warned Muslims about the misdeeds of knowing the loneliness (A'am / 141) for contributing to this denigrated act. " and eat and drink, but be not excessive" (A'raf / 31) also

means pouring out And deals with another humanitarian problem that can also be linked to the waste and recycling area, to explain that it should not be discarded until a product can be recycled and used again. " and do not spend wastefully" (Asra 26). Therefore, human beings in the use of natural resources should act in a way that in addition to the optimal use of the resources of nature does not harm the environment, and by recycling the used goods in a different way, this God-given wealth in the cycle Economic remains. The author of Imam Ali (AS) says: Abandon the profusion and Be moderate be and today remember the future and keep the property as much as you need, and add it to the needy day. (18)

Perspectives and Expediency

One of the most important components of conservation of natural resources, which is closely related to the optimal use of all generations from the welfare of these resources, is the prospect and purpose of the managers and community of society persons, because in the light of this foresight can be sustained The sources and the rights of future generations have achieved the desired result and benefited from the benefits of nature. Prophet Muhammad, considering the foresight and the prospect of protecting natural resources, states: " Do not cut off the fertile tree and do not burn the crops because you do not know, maybe you need it in the future. "19 Imam Ali (AS) also said: the motive for the sustainability of life is to gauge well and It is the basis of planning and tact.(20)

One of the prospect of expediency is to update facilities and equipment in line with the technology of the day and the exploitation of renewable energies (solar, wind, and nuclear), which can be taken into account in the development and research projects , While preventing the loss of unmanurable natural resources, prevented the untapped exploitation of natural resources and damage to it. Also, other issues related to the sustainable development of resources in Islam, one can point out a great deal of devotion, wills and inheritance, which indicate the importance of the comprehensive doctrine of Islam for future generations, and the periodicity and expediency of future generations of possibilities. Remaining dead.

Rule Of Prohibition Of Detriment

Another issue that proves the importance of the dynamic Islamic jurisprudence is the principles and rules of jurisprudence that are generally available to the Muslim community in order to deal with the problems of the Utopians, according to the requirements of the time, and in fact have an effective deterrent effect in respecting the limits of society. This series of rules of the ruling is one of the ways that it is adapted to the religion of Islam and keeps it alive and eternal. The jurists call these rules the rulers of the rulers who govern all Islamic jurisprudence. Most importantly, the rule is rule of prohibition of detriment. This principle is in fact the sovereign ruling over all Islamic laws (21) and controlling and modifying other laws that Islam has vetoed over its other laws and regulations (22). According to this rule, no one can An activity that is harmful to others and, if any loss occurs from him to another, although this is his work to exercise his right, the guarantor is the remedy. Even the censorship of the principle of diligence - " People are dominant in their property" - is as long as possible, there is no conflict between it and the rule of law. Otherwise, the principle of dismissal is preferable. (22) Accordingly, anyone who is harmed It is harmful to the environment; it is the guarantor of the law; and in cases where his or her side is a community or future generations, the Islamic State is obliged to represent the public, to uphold their rights and to prevent such action. (23) Therefore, the public wealth and natural blessings referred to in Islam as Anfal are examples of sustainable environmental development that are relevant to all generations and to the detriment of them. It is not permissible to adhere to the rule of prohibition of detriment and the well-known Hadith of the Prophet, " There is no harm in Islam" (24).

Rule Of The Waste

Another rule of jurisprudence that is aimed at protecting the environment and essential to the religion of Islam is that it is happening, but also from the perceptions of all Islamic sects, is the rule of wasting - (Everyone is wasting away another guarantor).(25) Thus, if anyone wastes money or resources on it without the permission of its owner, then it is the guarantor and responsible of the owner. (26)

By virtue of the reasoning for the rule of the waste, in the creation of a guarantee, the element is not intended to be intentional and intends to interfere, and anyone who causes the loss of another property, whether deliberate or intentionally and intentionally, is the guarantor. Due to the importance of protecting the rights of the people and the publicity of the issue as well as in order to preserve social order and social security, the jurists have considered the intentional state and error as a waste of the property of others, (27) otherwise, relations Financial and Muslim deals, and beyond that, public order and social security will be threatened.

In today's society, the advantage of deliberate conditionality and intention in the basis of waste can, in addition to preventing environmental pollution, play an important role in protecting natural resources; on this basis, everyone will destroy and decay the common natural resources (common General and Anfal), the guarantor is the guarantor, and in view of this practical advantage, a favorable and easier basis for referring to the environmental damage entailment in order to compensate for the damages can be found.

God Almighty in the Qur'an has forbidden man from corruption in the land that this corruption involves the destruction of natural resources by human beings (15) (araf / 85). One of the principles of international environmental law established in European law The "contaminating payer" principle is related to the wasting point. In accordance with the provisions of this principle, whenever a natural or legal person causes pollution, it is necessary to compensate for the costs of restoring past conditions or damages to individuals and society. (28)

Method The Perfect Man In The Environment

One of the issues mentioned in the Holy Qur'an, which refers directly to the environment and natural resources, and how it treats and manages, is to discuss the transfer and management of natural resources to the Prophet of Islam (pbuh) (Anfal / 1) and after He is in the hands of his successors and is in the hands of the Islamic leader at the time of his absence. By regulating the rules and regulations that are in force, the Islamic ruler allows the use of this general public to allow them to observe the principles of environmental ethics. Therefore, any destruction or contamination of these resources is considered to be a loss and causes civil liability. According to the sources of the Imamite jurisprudence, the earths of the valleys, ravines, valleys, forests, mountain peaks, riverbeds and beaches of the seas, seas and mines are in Anfal. (29)

The Prophet , as an example of a complete human resource and natural resources and Anfal, always invites the Muslims to follow the ethics of the environment and appreciate the examples of divine nature and expand its scope and prevent the destruction of the environment. They are He said in the importance of preserving the nature and planting of the tree: : "Anyone who tills a tree and tries to keep it, to receive fruit from any fruit, will have a reward to God" (30). He will also protect them. Water resources have been mentioned as one of the most important and influential environmental phenomena:"Always avoid contaminating others' water." (19), which nowadays the implementation of this pollution includes a variety of chemical, microbial, industrial waste, etc., which causes poisoning of water resources and the elimination of aquatic organisms and the spread of infectious diseases in humans.

Imam Sadeq (as) stated in the statement of the Prophet's Prophet on observance of environmental ethics, even in the critical situations of war: when the Prophet sent a group to Jihad, he said: "From the cutting of trees Avoid, unless necessary. "(31) The Sharia of Islam, even in the war with the unbelievers and polytheists, has also prevented people from using toxic and polluting substances in the environment. Imam Ali (as) has said: The Prophet forbidding the use of poisonous substances in the lands of the polytheists. (31) In another tradition of the Prophet, the planting of seedlings and digging of qanats has been counted as certificates of honor. They say: "There are several groups of charities whose rewards are continuously recorded in their

letter of action. Among them are: someone who grows seedlings and who digs a well ..." (32) It is also narrated from the Prophet: "If the resurrection is established and the seedlings are in the hands of one of you, if you can, plant it". (32)

Imam Ali (as), as an example of a complete human being, considering the environment and its implications, considers man to be responsible for the preservation of nature. " human beings are questioned, even in the case of Land and livestock". (19) He also writes in his famous decree to Malek Ashtar: "Your attention to land is more than your interest in getting taxes and tribute to the people, because the tribute is not given without regard to the prosperity, and the one without To raise taxes and tribute, to destroy cities and destroy the servants of God". (18)

Imam Sadeq, who himself is a perfect example of protecting nature and the perfect man, said life with prosperity is due to the health of three crucial vital elements in nature: "Life without three qualities is not guevara; clean air, water Plentiful and gourmet and fertile and cultivated land. " (33) He also says: "Do not pollute the water used by the people." (19)

Any animal of the bird or the one who is killed unjustly will complain his assassin on the Day of Resurrection. (30) This tradition, while encouraging the observance of the rights of domestic animals and wildlife as examples of the environment to ban the Prophet of Islam and the leaders of religion in the unnecessary hunting, which today is also effective in preventing unhealthy hunting animals.

The numerous commands and recommendations that have been made in protecting the environment and improving it in Islamic ethics and the soul of the complete human being in Islam have shown the importance of Islam to the proper and non-exclusive exploitation of natural resources even in critical situations, as well as followers of the religion of Islam To the sensitivity of protecting the divine nature of nature and its implications that affect human health and other living organisms, and by preventing any damage to the natural resources of future generations in optimal exploitation of these resources Guarantees and guarantees so that everyone can equally enjoy this public right is to exploit human rights.

Conclusion

The environmental crisis in the contemporary world is due to the thought of the originality of utility and materialism, which seeks to acquire power and dominate nature and conquer it. Today, many environmental activists believe that an effective environmental policy requires comprehensive religious and moral support, because in the teachings of divine religions, including Islam, respect for nature is considered as an ethical principle.

Since religious ethics and beliefs are sometimes able to encourage and, sometimes, as a deterrent, the followers of divine religions to protect natural resources and prevent the destruction of the environment, the deepening of religious culture in the Islamic society for the benefit of From natural sources, it can raise people's minds as conservationists and observers of natural resources and promoters of environmental ethics, because the community's awareness of the cultural and religious foundations of respecting natural resources as a religious duty is more than the requirement of any Law and security can be effective in preventing violations of nature. The result of this awareness and culture is the change that manifests itself in the natural environment and its role and responsibility, and when the ethical values of the environment are widespread And accepted by all the societies and countries, and this is not the case, except by the modeling of the soul, the thinking and manners of the perfect man who is the Prophet of Islam (PBUH) and the leaders of religion. Therefore, only by resembling a community of human patterns and examples, the ethics of the environment and the respect for the peripheral nature of the society can be promoted in society, in order not to at least witness the destruction of nature by scholars and religious people with the help of their leaders. Because Imam Ali (as) said " people are more like their rulers than their fathers." (31)

Offers

1. Introduction of the Ethical Capacity of Islam to the world and using the Pattern of the Code of Ethics and the Human Resource of the Holy Qur'an and the teachings of the comprehensive and comprehensive religion of Islam in the social affairs of human beings and the preservation of natural resources.
2. The use of the human community from the ethical and social roles of the Prophet as a model of perfect man and the good model introduced in the Quran to all human beings, with the focus on preserving natural resources and the environment for human benefit.
3. Efficiency from the practical successions of the Prophet Muhammad and leaders of religion in environmental issues in order to require followers to maintain sustainable environmental development and the application of this practical act in the legislature (drafting laws) and the executive branch (the proper implementation of the law) In order to maintain environmental resources and human benefits in the enjoyment of nature.

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