

# Environmental Impacts on Human Health

Qarashat Mohammad Shakir Ali Assaraj<sup>1</sup>

<sup>1</sup>Bahri University, Khartoum, Sudan, Africa

\*Corresponding Author email: assarajqarashat 2002 @ yahoo.com

## Abstract

*This paper discusses the environmental impact on human health through various concepts including Islamic thinking. Thus, the human environment relationship was defined from different perspectives; science, philosophy, and Al-Qur'an. The natural environment, human, and health were defined the same way. For more obvious description of the relationship between human and nature and its impact on people's health, a comparison between the environmental factors affecting human health and the human activities impact on environment was carried out.*

**Keywords:** *Environment, Human, Health.*

## 1. Introduction

During the last century, research has been increasingly drawn toward understanding the human nature relationship and has revealed many ways human is linked with the natural environment, the human–nature relationship on people's health has grown with interest as evidence for this connection between human and nature. Such connection has underpinned a host of theoretical and empirical research in fields, which until now have largely remained as separate entities. In another words, within the past four decades, research has been increasingly drawn toward understanding whether there is a link between the changing human–nature relationship and its impact on people's health (Seymour, 2016).

However, for me as Muslim whenever there is any issue difficult to be understood or difficult to find solution for it, I directly return to AL-Qur'an (Kalamullah) and surely the convenient solution will be found there lying within its verses and pages and logic clear explanation also surely will be found in it.

For the current issue "The Environmental Impact on Human Health), in order to clearly understand it, first, before judging or building any idea about it, I reviewed the components of the topic through different conceptions and various perspectives. So, I attempted to define the human, the nature, and the human nature relationship and health, and also tried to find the origin of the environmental impact of human health, and whether the issue developed from human misuse of environment resources or it is just naturally progress of the environmental elements.

## Defining Nature

The natural environment or natural world encompasses all living and non-living things occurring naturally, not artificial. The term is most often applied to the Earth or some parts of Earth. This environment encompasses the interaction of all living species, climate, weather and natural resources that affect human survival and economic activity. The concept of the natural environment can be distinguished as components:

- Complete ecological units that function as natural systems without massive civilized human interaction, including all vegetation, microorganisms, soil, rocks, atmosphere and natural phenomena that occur within their boundaries and their nature.
- Universal natural resources and physical phenomena that lack clear-cut boundaries, such as air, water, and climate, as well as energy, radiation, electric charge, and magnetism, not originating from civilized human action.

### In Al-Quran

Muslim believes that, the world begins and ends with Allah. The creation story in Islam is described in Al Qur'an as the creation of the universe by Allah's will with a single command: "Be!" Several verses in AL Qur'an highlight Allah's power of creation:

(بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ )

*[Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.] (Al-Baqarah:117)*

(قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ)

*[The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.] (Aal `Imran:47)*

In this manner, Allah created the heavens and the earth, the sun and the moon, and the rest of the universe. He created the plants and the animals, and placed them on Earth, and He decreed upon them the laws by which the natural order of all creation functions.

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

*[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the knowing. (Al-An`am :96)*

Natural law, as decreed by Allah, "reflects and issues from the order that exists in the Divine Realm" (Nasr) where Allah exists, the natural world can be defined as the balance and the accurate, scientific, calculated equilibrium from the most learned and knowledgeable being.

### Defining Human

Human (homo sapiens) are the most abundant and widespread species of primate, characterized by bipedalism and large complex brains which enabled the development of advanced tools, culture and language.

Humans are highly social and tend to live in complex social structures composed of many cooperating and competing groups, from families and kinship networks to political states.

between humans have established a wide variety of values, social norms, Social interactions and rituals, which bolster human society. Curiosity and the human desire to understand and influence the environment and to explain and manipulate phenomena have motivated humanity's development of science, philosophy, mythology, religion, and other fields of study.

Genes and the environment influence human biological variation in visible characteristics, physiology, disease susceptibility, mental abilities, body size and life span.

Humans are sexually dimorphic; they are omnivorous, capable of consuming a wide variety of plant and animal material, and have used fire and other forms of heat to prepare and cook food since the time of H. Erectus, they can survive for up to eight weeks without food, and three or four days without water. Humans are generally diurnal, sleeping on average seven to nine hours per day.

### Human According to Al- Quran

Al- Quran, affirms our humanness and describes four aspects of the human; the physical creation, the spirit, the natural disposition (*fiṭrah*), and the light. All of which have an unmediated origin from Allah and combine to make the human a distinctive and special creation.

### Physical Creation and The Spirit

In AL-Qur'an Man was created from clay, and is thus part of nature, not separate from it (Physical Creation), but man was given a special place within Allah's universe; Allah says He created Adam with "His two Hands." Nothing else in creation possesses this distinction.

(إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ طِينٍ) (71)

*When the Lord said unto the angels: Lo! I am about to create a mortal out of mire.*

(Sad:71)

(قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ) (75)

*He said: O Iblis! What prevented you from falling prostrate before that which I have created with both My hands? Are you too proud or are you of the high exalted?*

(Sad:75)

Then Allah breathed His spirit into him (Adam). this distinguishes man from other creations.

(فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ) (72)

*And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate. (Sad: 72)*

### Fiṭrah (Natural Disposition)

A third aspect of the human in the Qur'an is his natural disposition, which is described by the Qur'anic term *fiṭrah*. Like the physical creation and the spirit, the *fiṭrah* proceeds directly from Allah. We read,

( فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(30)

*So, direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know. (Ar-Rum: 30)*

In this verse, Allah mentions that He has fashioned the human upon His nature. This means that humans are fashioned to readily recognize that oneness, unless they have been removed from their natural state, in numerous verses, the Quran states that all the natural

phenomena have awareness of God and glorify God:

(فَفَعَّمْنَاهُ سُلَيْمًا وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ) (79)

*And We made the mountains and the birds to celebrate our praise along with David.*  
(Alanbiya:79)

(تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا) (44)

*And there is not a thing but that it glorifies god with god's praise but you do not understand their glorification (17:44).*

There are many that the human shares with other creatures, e.g. biologically, and his natural disposition, but Allah distinguished man by giving him two privileges:

- (1) freedom of choice.
- (2) specialised knowledge or “creative knowledge” (Rahman).

Freedom of choice allows man the ability to make the decision whether or not to worship Allah and follow His will. The universe, as described before, is governed by the laws decreed for it by Allah, and has, therefore, been in submission to Allah since its creation. Man, however, was given the ability to think, rationalize, and argue the presence of a creator, and then decide whether to submit to Him or not.

And then by the light; the rest of the creation although they all worship and obey to Allah but they are not rewarded by sending Allah's light to them.

### Light

Al- Qur'an informs us that the believers possess a “light.” We read:

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

*One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement! (Al-Hadid:12)*

The light referred to in these verses has variously been described as the “actualized knowledge of Allah,” “the light of insight,” “a light given by Allah to the believers after their resurrection,” “the light of Divine Oneness,” “the light of obedience,” and “the light of guidance.”

Thus, the Qur'an presents a view of the human as a physical creature, a spiritual creature, a creature naturally disposed to worship, and an enlightened creature. Our body, our spirit, our predisposition to worship God, and our light are gifts sent directly from Allah to serve as critical means toward our attaining human perfection. That perfection lies in cultivating those aspects of the spirit that transcend its animating qualities, actualizing our disposition to worship, and refining our light. When this happens, the human is a beautiful creature, and as such, a fitting object of divine love, for as our Prophet ﷺ mentioned, “Verily, Allah is beautiful and loves beauty.”

## Defining Health

The World Health Organization (WHO) defined health in 1946, as “a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity”. In 1986 WHO made further clarification; health as: “A resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities. This means that the health is a resource to support an individual’s function in wider society, rather than an end in itself. A healthful lifestyle provides the means to lead a full life with meaning and purpose.

In 2009 researchers publishing in *The Lancet* defined health as the ability of a body to adapt to new threats and infirmities.

They base this definition on the idea that the past few decades have seen modern science take significant strides in the awareness of disease by understanding how they work, discovering new ways to slow or stop them, and acknowledging that an absence of pathology may not be possible.

## Types of Health

Mental and physical health are probably the two most frequently discussed types of health.

Spiritual, emotional, and financial health also contribute to overall health, medical experts linked this to lower stress levels and improved mental and physical well-being.

People with better financial health, for example, may worry less about finance and have the means to buy fresh food more regularly. Those with good spiritual health may feel a sense of calm and a purpose that fuels good mental health.

In another definition, health is categorised in three aspects:

### 1. Physical

Health is defined as a healthy organism capable of maintaining physiological fitness through protective or adaptive responses during changing circumstances. While it centres on health-related behaviours and fitness (including lifestyle and dietary choices), physiological fitness is considered one of the most important health markers thought to be an integral measure of most bodily functions involved in the performance of daily physical exercise.

### 2. Mental Health

Is often regarded as a broad concept to define, encapsulating both mental illness and well-being. It can be characterized as the positive state of well-being and the capacity of a person to cope with life stresses as well as contribute to community engagement activities. It has the ability to both determine as well as be determined by a host of multifaceted health and social factors being inextricably linked to overall health, inclusive of diet, exercise, and environmental conditions.

### 3. Social Health

It can be generalized as the ability to lead life with some degree of independence and participate in social activities.

## Health Guidelines from Quran And Sunnah

It is noteworthy to highlight that Prophet Mohammad gave utmost priority to the Allah Almighty’s approval for the prevention and cure of disease and practiced healthy lifestyle for cleanliness, eating habits and control of physical and mental stress. He also acknowledged natural products having medicinal values and took advice from the physicians. Thus, teachings from Islam ensures that for both the maintenance healthy

living (health) and finding cure (healing) of a disease need spiritual (faith in the divine authority and revelations), psychological (providing mental support during sickness) and physical means (such as honey and cupping).

There are four fundamental principles of health and healing using Qur'an and hadith as the primary source of information.

#### **Principle 1:**

Disease is a benediction Sickness is generally considered as the derangements of physiological or psychological events and perceived as a negative manifestation. In Islam however, sickness is primarily a test to the believers and provides expiation for sins thus a benediction from Allah. This principle is derived based on the hadith:

Prophet Mohammad said:

*"No fatigue, nor disease, nor sorrow, nor sadness, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that"*

[Narrated by Abu Hurayrah, Sahih AlBukhari]

#### **Principle 2:**

Good health is a blessing Despite the fact that each believer will be tested with afflictions such as ailments, Allah the Almighty wants His servants to be in good health. In other words, good health is considered as blessing. Basis of this principle is derived from the Qur'an and hadith

*Prophet Mohammad said, "There are two blessings in which most people are in great loss:*

*(i) Good health and (ii) free time."*

#### **Principle 3:**

Allah sent cure for every disease Since Allah the almighty wants His servants in good health, He also sent down cure for every disease except ageing and death. Notably taking medicine for the cure for a disease is permissible only using those which are defined halal (permissible) for human consumption. In other words, finding cure in medicine which otherwise would be considered haram (prohibited) is forbidden. Related lessons from Qur'an and hadith

*Prophet Mohammad said, "Allah has sent down the disease and the cure and for every disease there is a cure. So, take medicine but do not use anything haram (unlawful) as medicine."* [Narrated by Abu l-Darda. Sunan Abu Dawud]

#### **Principle 4:**

Cure needs divine intervention Medical treatment, even if compulsory, cannot be considered as the sole cause of cure rather it is a means for healing and merely as an addition with the permission of Allah. The curing effect of a medicine, if it is there, is given by Allah. For example, despite the eradication or complete cure of certain infectious diseases are linked with certain drugs or vaccines, 1,2,3 the sole responsibility of a medicine for the cure/eradication of a disease is denied in Islam.

(وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ) (80)

*And when I am ill, it is [Allah] who cures me. [Asy Syu'ara:80]*

The Quran is not a book of medicine or of health sciences, but in it there are hints which lead to guidelines in health and diseases. Prophet Mohammed (peace and blessings be upon him) has been sent as an example to mankind so his traditions in matters of health and personal hygiene are also a guide for his followers.

Because human in Islam is composite -body and soul, *Alfitrah* was given to human maintain his physical body and his spirit, the reward then would be the light given to believers.

The spiritual care involves the acts of worship. The problem is that Iman (faith) cannot be translated into belief, nor *Salaat* into prayer, Nor Wudu into washing hands, face and feet nor; Sawm into fasting nor Zakat into charity nor Hajj into pilgrimage to Mecca. They are entitled in themselves.

### **Iman**

Without true belief, neither our prayer, nor charity, nor fasting nor pilgrimage will be accepted. The essence of belief is to rid ourselves of all false gods around us, or within us, and to worship no one except God alone.

### **Salat:**

There are two health aspects of salat:

#### **1. Wudu:**

Washing all the exposed areas of the body, hand, feet, face, mouth, nostrils etc. 5 times a day is a healthy preventive procedure.

Handwashing is being emphasized more and more in hospitals now in order to prevent the spread of germs. However, many non-Muslims did not know that handwashing is so important - it has been ordered in Quran (5:7) 1400 years ago. And for complete cleanliness bathing is advised (4:43).

#### **2. Recitation of Al-Quran**

This has a healing effect on the body, mind and heart. These healing effects are due to the effect of sound (echo) and the meaning. The letter *Alif* resounds unto the echoes to heart and the letter YA resounds unto echoes to the pineal gland in the brain, and for sure to the effect of breathing between each verse and the next one until finish RECITATION, one can just imagine the great values can be gained by waking up before sun rise and begin the day with breathing and releasing body and thoughts from negative energies.

The movements in Salat are mild, uniform, and involve all muscles and joints. The caloric output is desired to keep the energy balance.

### **Zakat (Charity)**

The word itself means purification and growth. Here it is meant to imply the purification of legitimately earned wealth. Many of our crimes are committed with money or for the love of money, and in the love of money one becomes violent in behavior.

In Islam the ownership of wealth belongs to God. We are the disposers of that trust. Therefore, this concept establishes peace at heart and our behavior in the loss of money or unusual gain. In either way, we thank God.

### **Sawm**

The Islamic fasting: Islamic fasting is prescribed as way training of our mind, and body in self-restraints.



Therefore, during the period of fast one may not only get rid of nibbling food, coffee, smoking but also of anger and excessive sexual passion.

In fact, the fast not only gives rest to the stomach but also stabilizes the secretion of hormones which control our behavior.

### **Hajj (Pilgrimage to Makkah)**

The moral is Prophet Ibrahim (peace be upon him)'s submission and absolute surrender to God's will, the opportunity for repentance, and the social and political gathering of the Ummah depicting brotherhood and equality.

However, this can be used for programming and testing us for physical endurance, a requirement for all able men and women. The long walks, the heat, the sun, the thirst, the physical exercise, etc. is to remind us of the Day of Judgment.

We should perform Hajj when we are young and physically well rather than wait for old age. We should keep ourselves in good shape before and after the Hajj

The spiritual *care* leads to the physical care, but the base is the spiritual care to live happy and healthy.

### **Defining the Human–Nature Relationship**

Since the late nineteenth century, a number of descriptive models have attempted to encapsulate the dimensions of human and ecosystem health as well as their interrelationships. These include the Environment of Health, the Mandala of Health, the Wheel of Fundamental Human Needs, the Healthy Communities, the One Health, and the bioecological systems theory. Each, however, have not fully incorporated all relevant dimensions, balancing between the biological, social, and spatial perspectives.

In an article attempting to describe the human nature relationship a developing conceptual modal was proposed by combining theoretical concepts and methodological approach from four research fields; Evolutionary Biology, Social Economics, Evolutionary Psychology, and Environmentalism), anticipating that through drawing on these different fields of knowledge, a deeper level of understanding can be brought to the growing issue of humanity's relationship with nature and its impact on health.

### **Evolutionary Biology**

Evolutionary biology is a branch of research that shortly followed Darwin's Theory of Evolution. It concerns the adaptive nature of variation in all animal and plant life, shaped by genetic architecture and developmental processes over time and space. Since its emergence over a century ago, the field has made some significant advances in scientific knowledge, but with intense debate still remaining among its central questions, including the rate of evolutionary change, the nature of its transitional processes (e.g., natural selection).

In the last four decades, evolutionary biology has focused much attention on the cultural–genetic interaction and how these two inherent systems interrelate in relation to lifestyle and dietary choices [Culturgen Evolution; Semi-Independent; Dual-Inheritance model. Some of the well-known examples include humans' physiological adaptation to agricultural sustenance, the gradual increase in lactose tolerance as well as the susceptibility of allergic diseases (e.g., asthma and hay fever) in relation to decreasing microbial exposure

### **Evolutionary Psychology**



Evolutionary psychology is a recently developed field of study, which has grown exponentially with interest since the 1980s. It centres on the adaptation of psychological characteristics said to have evolved over time in response to social and ecological circumstances within humanity's ancestral environments.

Hypothesis centres on humanity's source of attachment to nature beyond those on the surface particulars. Instead, it reflects thousands of years of evolutionary experience closely bonding with other living organisms. Such process is mediated by the rules of prepared and counter-prepared learning that shape our cognitive and emotional apparatus; evolving by natural selection via a cultural context.

### **Social Economics**

Social economics is a metadiscipline in which economics is embedded in social, political, and cultural behaviors. It examines institutions, choice behavior, rationality as well as values in relation to markets. Owing to its diverse structure, the human-nature relationship has been explored in various contexts. These include the reflections of society's values and identities in natural landscapes, condition of placelessness, and humanity's growing ecosynchronous tendencies as well as how the relationship has evolved with historical context.

The connection between the start of industrialized societies and the dynamically evolving human-nature relationship has been discussed by many, revealing a host of economic-nature conflicts.

Central to the tenets outlined in Tragedy of the Commons is the idea of "gradually diminishing freedom" where a population can increasingly exceed the limits of its resources if avoidance measures are not implemented (e.g., privatization or publicly owned property with rights of entry). Yet, such avoidance measures can be seen to reflect emerging arguments in the field of environmental justice, which researches the inequalities at the intersection between environmental quality, accessibility, and social hierarchies.

### **Environmentalism**

Environmentalism can be broadly defined as an ideology or social movement. It focuses on fundamental environmental concerns as well as associated underlying social, political, and economic issues stemming from humanity's interactions affecting the natural environment. In this context, the human-nature relationship has been explored through various human-related activities, from natural resource extraction and environmental hazards to habitat management and restoration.

Within each of these reflects a common aspect of "power" visible in much of the literature that centers on environmental history, part of nature. It can also be understood as, and inclusive of, our adaptive synergy with nature as well as our longstanding actions and experiences that connect us to nature. Over time, as research and scientific knowledge progresses, it is anticipated that this definition of the human-nature relationship will adapt, featuring the addition of other emerging research fields and avenues.

## **2. Discussion**

### **Mankind and Nature According to Islam**

Islam simplified the relationship between the man kind and natural environment in two principles.

First is that Man is a part of this natural world in his formation, growth and the continuity of his existence on this earth; interacting with the natural components and their environmental conditions, continuously. Man was created from the earth and he grows from it, that water is a fundamental part of life.

(وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا) (١٧)

*And Allah (SWT) has made you grow out of the earth as a growth.*

(Nuh:17)

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ)

*“...and We have made of water everything living...”*

(Al-Anbiya:30)

The second is that the Almighty Allah has colonized man in this world, i.e., He entrusted him with the building of it by using its natural resources and its good environmental conditions, so as to understand the power of the Almighty Allah and His blessings to him.

(وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ )

*And to Thamood (We sent) their brother Salih. He said: O my people! Serve Allah (SWT), you have no god other than Allah (SWT); God brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of God, then turn to*

*God, surely my Lord is Nigh, Answering.” Quran (Hud:61)*

### **Environmental Factors That Affect Health**

There two types of environmental impacts that affect human health, they can be described as positive (good) and harmful (bad).

### **Good Environmental Impacts on Human Health**

#### **Physical Health**

Though it is widely established that healthy eating and regular exercise have major impacts on physical health, within the past 30 years research has also identified that exposure to nature (e.g., visual, multisensory, or by active engagement) is equally effective for regulating our diurnal body rhythms to ensure physical vitality.

#### **Mental Health**

Mental health studies in the context of connecting with nature have also generated a growing research base since the emergence of the Biophilia concept in the mid-1980s. Much of its research within the Evolutionary Psychology discipline examines the recuperative effects of nature on well-being and its beneficial properties following researcher's arguments of humanity's affiliation for nature.

#### **Social Health**

In the last two decades, the relationship between people and place in the context of green spaces has received much attention in academic literature in regards to its importance for the vitality of communities and their surrounding environments. As studies have shown, the presence of green space can promote social cohesion and group-based activities, aspects that are crucial for maintaining social ties, developing communities, and increasing individual's well-being (e.g., horticulture and ecological restoration).

An even more direct connection between the environment and health is the potential enhancement of our physical, mental, and social well-being through our daily exposure to the natural environment. People's nearly universal preference for contact with the natural world—plants, animals, natural landscapes, the sea, and the wilderness—suggests that we as a species may find tranquility in certain natural environments and may derive health benefits from them (Frumkin, 2001).

Recent research has confirmed this link. For example, hospitalized post-surgical patients (Ulrich, 1984), employees (Kaplan, 1992), and prisoners (Moore, 1981) have been shown to gain health benefits from exposure to views of nature. Health benefits have also been reported from viewing plants in gardens, interacting with animals (including pets), and participating in wilderness experiences (Frumkin, 2001). This evidence of health benefits from contact with the natural world suggests a broader paradigm of environmental health that includes health-giving environmental exposures (Frumkin, 2001).

### **Bad Environmental Impacts on Human Health**

(Factors Affect Human Health and Cause Disease)

Human health is influenced by many factors such as nutritional, biological, chemical or psychological. It is quite true that environment has a direct impact on human health, many diseases are the outcome of man's maladjustment to his environment.

There are three types of health hazards:

1. **Physical hazards:** radioactive and UV radiations, global warming, chlorofluorocarbons, noise etc.
2. **Chemical hazards:** combustion of fossil fuels, industrial effluence, pesticides, heavy metals.
3. **Biological hazards:** Bacteria, Viruses, Parasites.

### **Human Activities Impacts on Environment**

Human activity has negative environmental consequences. How we live our lives, the things we produce and consume, and how we move around affect Earth. With damage to the environment ranging from ozone depletion to acid rain, human-induced soil degradation from deforestation, pollution, and loss of biodiversity, the impacts of humans on our environment are widespread — in both terrestrial and aquatic ecosystems.

To save our planet, we need to be aware of these impacts and work to reduce them as much as possible. That's not always easy, but it's vital if we want to protect the Earth for future generations. Let's take a closer look at the human impact on the environment and what we can do to protect it.

### **Ozone Depletion**

The ozone layer is a thin band of gas that surrounds Earth and protects us from the sun's harmful ultraviolet radiation. Life on Earth would be severely impacted and maybe even impossible without it.

Over the past few decades, human activity has caused a dramatic decrease in the size of the ozone layer. The production of chemicals like chlorofluorocarbons (CFCs), hydrochlorofluorocarbons (HCFCs), and halons has been a major contributor to this problem. These chemicals are used in refrigeration, air conditioning, spray cans, and various other products and when they're released into the atmosphere, they break down the ozone molecules. The Montréal Protocol, an international treaty signed in 1987, was designed to phase out the production of CFCs, HCFCs, and halons to protect the ozone

layer. There has been some success, and the ozone hole's size is slowly beginning to stabilize.

### **Acid Rain**

Acid rain is one of the most visible and well-known negative effects of human activity on the environment. It occurs when pollutants from power plants or other factories react with the atmosphere and produce acid that falls back to Earth in rain, snow, or fog. There are a lot of factors that can cause acid rain, so let's break it down further.

Acid rain is most commonly caused by the burning of fossil fuels such as coal and oil. When it falls, acid rain can have a devastating effect on plant life, wildlife, and even humans. It creates tiny particles in the air and can also create a layer of highly irritating gas just above the Earth's surface (ground-level ozone), both of which can cause respiratory problems and even permanent lung damage when inhaled. Acid rain can also damage buildings and monuments, peeling paint and making stone appear aged and worn. As well, it can lower the pH level of many lakes and streams, which makes that water unsafe to drink and unfit to sustain marine life.

### **Air Pollution**

Air pollution is a broad term that refers to the many different chemicals and particles that can be found in the air. These pollutants can come from a variety of sources, including cars, factories, power plants, and even outdoor fires.

The most common type of air pollution is caused by burning fossil fuels, such as coal, oil, and natural gas. When burned, these materials release harmful chemicals into the air, including carbon dioxide, nitrogen oxides, and Sulphur dioxide. Other air pollutants include lead, ground-level ozone, and particulate matter – tiny pieces of solids found in the air (e.g. dirt and soot).

These gases and pollutants can cause many health problems for humans, from heart disease to various respiratory issues, including asthma, emphysema, and chronic bronchitis. Looking at the negative environmental impacts, birth defects, lower reproductive rates, and increases in diseases in the animal kingdom have all been linked to air pollution. The chemicals in air pollution can also damage and kill crops, leading to food shortages. Similarly, air pollution can cause food scarcity for animals, as it damages the plant life and biodiversity they depend on for survival. Finally, like acid rain, it can also corrode buildings and other infrastructure by eating away at materials such as metals, sandstone, and limestone.

### **Water Pollution**

Water pollution is the contamination of bodies of water, such as lakes, rivers, and oceans. It can be caused by a variety of things, including runoff from agricultural lands, discharges from factories and wastewater treatment plants, seepage from landfills, and plastic waste from fishing nets in the ocean.

The different types of water pollution can have a devastating effect on the environment and on human health. It can cause problems with the quality of drinking water, which can lead to water scarcity when the water is unsafe to drink. It can lead to the spread of disease, as contaminated water can contain harmful bacteria. It can also cause an increase of microplastics in the human body, the effects of which are currently being researched by scientists but are believed to include hormone disruption, low antioxidant levels, DNA damage, and inflammation.

The effects of water pollution aren't just experienced by humans. The build-up of plastics in the ocean is having a devastating effect on aquatic ecosystems, as microplastics can be mistaken for food by animals and can cause them to choke to death. Or they can become entangled in larger pieces of plastic that affect their ability to find food and avoid predators. Additionally, harmful chemicals found in the water can make it harder for fish to survive; fish that are exposed to water pollutants have to work 30 percent harder to stay alive than those who aren't exposed. "It means they won't have as much energy available to support the other important things that a fish needs to do like move around and interact with other fish whether it be for defending territories or for finding mates," says Graham Scott, a biologist at McMaster University. And when predator fish, birds and other animals eat these contaminated fish, they too are ingesting high levels of toxins.

### **Deforestation**

Deforestation is the clear-cutting of trees in an area where forests once thrived. It's driven primarily by logging, agriculture, and urban development and the effects on the environment are wide-reaching. It can lead to soil deterioration, stunting the growth of new trees and it can increase flooding and landslides because trees are no longer there to absorb water or anchor the ground in place with their roots.

Deforestation is also a major contributor to global climate change, as trees play a vital role in removing carbon dioxide from the atmosphere. When trees are removed, they can no longer absorb and filter out carbon dioxide. This leads to an increase in greenhouse gases which traps heat and causes our climate to rise at a faster than normal rate. What's more, cutting down trees releases even more carbon dioxide, creating more greenhouse gases.

Deforestation is also detrimental to our forests' native species. When trees are removed, animals lose their homes and their food sources, leading to a decline in populations — potentially wiping out entire species of animals.

### **Biodiversity**

Biodiversity is the variety of life on Earth and the natural ecosystems that support it. It includes the vast array of plant species and animal species that occupy the planet, as well as the genes that they contain. It's what allows for natural ecosystems to function and thrive, and it's essential for human survival as well. But human activities have radically altered biodiversity, with millions of species now at risk of extinction.

Habitat destruction, caused by deforestation, pollution, and other human activities, is the primary reason for this decline in biodiversity.

This can ultimately (finally at the end) lead to the collapse of an entire ecosystem, which would have devastating consequences for all life on Earth, including humans. Humans depend on local biodiversity for a variety of resources, including nutrition. Maintaining biodiversity is incredibly important as it allows us to continue eating the many foods that are necessary for our daily lives.

### **Noise Pollution**

Noise pollution is a type of pollution that results from overexposure to noise. It can be caused by things like traffic, construction, and aircraft, and it has a number of adverse effects on the environment.

Noise pollution can negatively impact an animal's ability to use sounds found in nature to navigate, find food, mate, and avoid predators. This affects many species' capacity for survival. For example, bluebirds have been documented to have fewer chicks

when noise pollution in an area is high, and caterpillars have been observed with increased heart rates. These symptoms and others can put populations in danger.

Even marine animals can't escape unscathed from noise pollution. Higher noise levels can affect animals that use echolocation to navigate or that use calls to communicate with each other. Due to this, it can hamper their ability to communicate with mates, group members, or their children.

### Light Pollution

Light pollution is a type of pollution that results from the overuse of artificial light. It's created by things like streetlights, headlights, and advertising billboards, and it has a number of negative effects on the environment.

The most obvious effect of light pollution is that it disrupts the natural rhythms of day and night. This can have a number of consequences for both humans and animals. For humans, it can lead to sleep disorders and fatigue, which can increase the risk of accidents. For animals, it can decrease populations. Light pollution can cause confusion and disorientation, such as migratory birds mistaking artificial light for the moonlight they usually use to navigate at night and veering off-course or colliding with buildings – often dying. For prey animals who use darkness for cover at night, they no longer have a place to hide from predators in areas that are highly lit.

Light pollution also has an impact on the environment itself. Artificial light can disrupt the growth and reproduction of plants that only grow or bloom at night. It can also disrupt the rate at which trees lose their leaves and go dormant for winter, shortening their lifespan.

### 3.Conclusions

Finally, as a conclusion considering all dimensions proposed for the conflict of environmental impact on human health, we can say that the origin of this threat is the human maladjustment to the environment. Environmental factors that pose a threat to human health; physical, Chemical, and biological hazards, are man-made, so actually the biggest threat humanity facing is human ideology which its impact usually appear on human life first and then successively on the whole environment, so humanity has to watch out to where they are taking themselves.

In Al-Qur'an Allah (*Subhanahu wa Taala*) says:

( مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا )

*Everything good that happens to you (O Man) is from God, everything bad that happens to you is from your own actions". (Quran 4:79)*

( وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ )

*And in yourselves. Then will you not see? (Al-Dhariyat: 21)*

The connection between protecting the natural environment and safeguarding human health has been recognized for some time. In recent decades the focus of research and legislation has been identifying and regulating environmental toxics to reduce harmful human exposures. The effect of various environmental exposures, such as toxic chemicals,



air pollution, and biological agents on the human body, can be considered just symptoms of a bigger problems and not the real threat, treating symptoms does not solve the problem itself.

In AL-Qur'an Allah (*Subhanahu Wa Taala*) says:

(لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّنْ أَمَرَ اللَّهُ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِّنْ دُونِهِ مِن وَلِيٍّ (11) )

*For each one is successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (Ar-Ra'd :11)*

“Nature exists for man to exploit for his own ends, while the end of man himself is nothing else but to serve Allah, to be grateful to him, and to worship him alone” (Rahman). Islam suggests that nature was created by Allah specifically for mankind's use and so must be recognised and respected as a gift for which man must be grateful.

Natural law in Islam is based on the laws Allah created for nature, which as mentioned earlier, reflected the laws of Allah's divine realm. Man is expected to discover Allah's will and to follow it, because “Islam suggests that discovering the truth, learning the truth, and believing in the truth are all possible” (Ezzati).

Allah created the universe, bestowed human beings with a privileged position within it, and left the world to function under the laws He had decreed for it. Allah observes how people treat the bounty He has given them, and the universe is allowed to exist, with little intervention, for a certain length of time. At the end of this time, following portents of the end of the world as we know it, mankind is brought in front of Allah for Judgment Day. Islam's eschatology places Allah's role as mankind's judge as the progression from His role as mankind's Creator, and man will be punished or rewarded for his deeds in Allah's universe.

## References

- Ali, A. (2001). *Al-Qurān: A Contemporary Translation*. New Jersey: Princeton University Press.
- Ashford R. (2007). Socio-economics: an overview. *Coll Law Faculty Scholarship*. 14:1–6. doi:10.2139/ssrn.882751
- Badyaev, AV. (2011). Origin of the fittest: link between the emergent variation and biology evolutionary change as a critical question in evolutionary biology. *Proc Soc Biol*. 278:1921–9. doi:10.1098/rspb.2011.0548
- Bloomfield, SF., Stanwell-Smith, R., Crevel, RWR., Pickup, J. (2006). Too clean, or not too clean: the hygiene hypothesis and home hygiene. *Clin Exp Allergy*. 36:402–25. doi:10.1111/j.1365-2222.2006.02463.x
- Boyd, R & Richerson, PJ. (1988). *Culture and the Evolutionary Process*. Chicago: University of Chicago Press.
- Brofenbrenner, U. Developmental ecology through space and time: a future perspective. In: Moen P, Elder GH, Luscher K, editors. *Examining Lives in Context: Perspectives on the Ecology of Human Development*.



- Buckeridge, J.S. (2009). The ongoing evolution of humanness: perspectives from Darwin to de Chardin. *S Afr J Sci.* 105:427–31.
- Burton, P., Goodlad, R & Croft, J. (2006). How would we know what works? Context and complexity in the evaluation of community involvement. *Evaluation.* 12(3):294–312. doi:10.1177/1356389006069136
- Cavalli-Sforza, LL & Feldman, MW. (1981). *Cultural Transmission and Evolution: A Quantitative Approach*. Princeton: Princeton University Press.
- Cohen, M.N. & Armelagos, GJ. (1984). *Paleopathology at the Origins of Agriculture*. Florida: University Press of Florida.
- Cosmides, L & Tooby, J. (1992). Cognitive adaptations for social exchange. In: Barkow J, Cosmides L, Tooby J, editors. *The Adapted Mind*. New York: Oxford University Press. p. 163–228.
- Darwin, C. (1859). *On the Origin of Species by Means of Natural Selection*. London: John Murray.
- Ezzati, A. (2002). *Islam and Natural Law*. London: ICAS Press.
- Glacken, CJ. (1967). *Traces on the Rhodian Shore: Nature and Culture in Western Thought from Ancient Times to the End of the Eighteenth Century*. Berkley: University of California Press.
- Grinde, B & Patil, G.G. (2009). Biophilia: does visual contact with nature impact on health and well-being? *Int J Environ Res Public Health.* 6:2332–43. doi:10.3390/ijerph6092332
- Gullone, E. (2000). The Biophilia hypothesis and life in the 21<sup>st</sup> century: increasing mental health or increasing pathology? *J Happiness Stud.* 1:293–321. doi:10.1023/A:1010043827986
- Hardin, G. (1968). Extensions of “The tragedy of the commons”. *Science* (1998) 280(5364):682–3. doi:10.1126/science.280.5364.682
- Hardin, G. (1968). The tragedy of the commons. *Science.* 162(3859):1243–8. doi:10.1126/science.162.3859.1243
- Hay, R. (2005). Becoming ecosynchronous, part 1: the root causes of our unsustainable way of life. *Sustain Dev.* 13:311–25. doi:10.1002/sd.256
- Heerwagen, J. (2009). Biophilia, health and well-being. In: Campbell L, Wiesen A, editors. *Restorative Commons: Creating Health and Well-Being through Urban Landscapes*. Washington, DC: USDA Forest Services. p. 38–57.
- Howell, A.J., Dopko, R.L., Passmore, H.A., Buro, K. (2011). Nature connectedness: associations with well-being and mindfulness. *Pers Individ Dif.* 51:166–71. doi:10.1016/j.paid.2011.03.037
- Huber, M., Knottnerus, J.A., Green L., van der Horst, H, Jadad, A.R., Kromhout, D. (2011). How should we define health? *BMJ.* 343:d4163. doi:10.1136/bmj.d4163
- Johnson, D. L., Ambrose, S. H., Bassett, T. J., Bowen, M. L., Crummey, D. E., Isaacson, J. S., Johnson, D. N., Lamb, P., Saul, M., Winter-Nelson, A. E. (1997). "Meanings of Environmental Terms". *Journal of Environmental Quality.* 26 (3): 581–589. doi:10.2134/jeq1997.00472425002600030002x.
- Karrenberg, S. (2010). Speciation genetics: limits and promises. *Taxon.* 59(5):1404–12. doi:10.2307/20774037
- Laland, K.N., Odling-Smee J., & Myles S. (2010). How culture shaped the human genome: bringing genetic and human sciences together. *Nat Rev.* 11:137–45. doi:10.1038/nrg2734

- Liu, J., Dietz, T., Carpenter, S.R., Alberti, M., Folke, C., Moran, E. (2007). Complexity of coupled human and natural systems. *Science*. 317:1513–6. doi:10.1126/science.1144004
- Lumsden, C.J. & Wilson, E.O. (1980). Theory of gene-culture coevolution. *Proc Natl Acad Sci U S A*. 77:4382–6. doi:10.1073/pnas.77.7.4382
- Maas, J., van Dillen S.M.E., Verheij R.A., Groenewegen, P.P. (2009). Social contacts as a possible mechanism behind the relation between green space and health. *Health Place*. 15(2):586–95. doi:10.1016/j.healthplace.2008.09.006
- Miles, L. (2007). Physical activity and health. *Br Nutr Found Nutr Health Bull*. 32:314–63. doi:10.1111/j.1467-3010.2007.00668.x
- Mulihill, P.R. (2009). Endless paradox: environmentalism in transition. *Futures*. 41:502–6. doi:10.1016/j.futures.2009.01.003
- Nasr, S.H. (1996). *Religion and the Order of Nature*. Oxford: Oxford University Press.
- Ortega, F.B., Ruiz, J.R., Castillo, M.J., Sjöström, M. (2008). Physical fitness in childhood and adolescence: a powerful marker of health. *Int J Obes (Lond)*. 32:1–11. doi:10.1038/sj.ijo.0803774
- Pellow, D.N. (2000). Environmental inequality formation: toward a theory of environmental injustice. *Am Behav Sci*. 43:581–601. doi:10.1177/0002764200043004004
- Ploeger, A., van der Maas, H.L.J., Raijmakers, E.J. (2008). Is evolutionary psychology a metatheory for psychology? A discussion of four major issues in psychology from an evolutionary developmental perspective. *Psychol Inq*. 19:1–18. doi:10.1080/10478400701774006
- Radkau, J. (2013). Nature and power: an intimate and ambiguous connection. *Soc Sci Hist*. 37(3):325–45. doi:10.1215/01455532-2209402
- Rahman, F. (1980). *Major Themes of the Qur'an*. Chicago: Bibliotheca Islamica.
- Relph, E.C. (1976). *Place and Placelessness*. California: Pion Limited
- Sampson, S. & Felmen, A. (2020). *Medical News Today*.
- Shakir, Z. (2018). Islamic spirituality, contemporary Muslim thought, Islamic history and politics, and Shafi'i fiqh., the jornal of Zaituna college.
- Slocombe, D.A. (1980). Environmentalism: a modern synthesis. *Environmentalist*. 4:281–5. doi:10.1016/S0251-1088(84)92432-X
- Stedman, R.C. (2003). Is it really just a social construction? The contribution of the physical environment to Sense of lace. *Soc Nat Resour*. 16:671–85. doi:10.1080/08941920309189
- Tennant, R., Hiller, L., Fishwick, R., Platt, S., Joseph, S., Weich, S. (2007). The Warwick-Edinburgh Mental Well-Being Scale (WEMWBS): development and UK validation. *Health Qual Life Outcomes* (2007) 5(63):1–13. doi:10.1186/1477-7525-5-63
- Thompson Coon, K.J., Boddy K., Stein K., Whear R., Barton J., Depledge, M.H. (2011). Does participating in physical activity in outdoor natural environments have a greater effect on physical and mental wellbeing than physical activity indoors? A systematic review. *Environ Sci Techno*. 45(5):1761–2. doi:10.1021/es102947t
- Timm, R.E. (1994). "The Ecological Fallout of Islamic Creation Philosophy." *Worldviews and Ecology: Religion, Philosophy and the Environment*. Eds. M.E. Tucker and J.A. Grim, New York: Orbis Books. 83-95.
- Valentine, S. (2016). *Frontiers*.

- Van Leeuwen, J.A., Waltner-Toews, D., Abernathy T., Smit, B. (1999). Evolving models of human health toward and ecosystem context. *Ecosyst Health*. 5(3):204–19. doi:10.1046/j.1526-0992.1999.09931.x
- Washington, DC: American Psychology Association. (1995). p. 619–47.
- Wilson, E.O. (1984). *Biophilia*. Cambridge: Harvard University Press.
- Wolf, M. (2014). Is there really such a thing as “One Health”? Thinking about a more than human world from the perspective of cultural anthropology. *Soc Sci Med*. 129:5–11. doi:10.1016/j.socscimed.2014.06.018