



Islam and Environmental Protection: An Assessment of Impacts of Pollution and Deforestation in Kaita L.G. Area

BY

Dr. Idris Alhassan Abubakar

idris.alhassan@umyu.edu.ng
+2348036958146

Umaru Musa Yar'adua University, Katsina
Islamic Studies Department

Dr. Lawal Yusuf Malumfashi

Lawal.yusuf@umyu.edu.ng
+2348062705828 Please oi

Umaru Musa Yar'adua University, Katsina
Islamic Studies Department

Adamu Tasiu

P.G. Student

Umaru Musa Yar'adua University, Katsina
Islamic Studies Department

tasiuadamu111@gmail.com +2348039391082

Abstract:

This paper explores the relationship between Islam and environmental protection by focusing on the health and social effects of pollution and deforestation in Kaita local government and its surrounding areas. The study is based on the teachings of Islam, which emphasize the responsibility of humans as caretakers of the Earth. These religious principles serve as a guide to finding practical solutions to today's environmental problems. The research employs a combination of quantitative surveys and qualitative interviews to assess the severity of pollution and deforestation in Kaita local government. It also investigates how these environmental issues affect the health, quality of life, and economic stability of the local population. By examining the social and economic impact, the study highlights how environmental damage can increase poverty and make life more difficult for already vulnerable communities. The findings from this research contribute to the broader discussion about how religion, particularly Islam, can positively influence environmental responsibility and promote sustainable living. By assessing the real-life effects of environmental neglect in Kaita, this study underscores the urgency of taking immediate action through eco-friendly policies. It also demonstrates how Islamic values inherently support efforts to protect the environment. Ultimately, this research serves as a valuable resource for government officials, environmental activists, and local leaders seeking to incorporate Islamic teachings into their strategies for environmental protection, public health improvement, and social well-being.

Keywords:, Environmental, Protection, Impacts, Pollution, Deforestation, Kaita

Introduction

Islam, as a complete way of life, provides clear guidance on how Muslims should manage and use the resources found on Earth. These

teachings show that every Muslim is responsible for taking good care of the environment in which they live. A true believer is not expected to harm others or cause damage to the environment.

The environment is the space in which humans and animals live, including everything that surrounds us. This can be living things like people, animals, and plants (biotic), or non-living things like air, water, and soil (abiotic). The environment also includes natural forces such as weather and climate. All living beings are connected to their environment, directly or indirectly. In this shared space, different forms of life interact with one another, such as animals depending on plants, and humans relying on clean water, air, and soil. Because of these relationships, everyone need to take care of the environment and avoid doing anything that could be harmful. When people damage the environment by polluting the air, cutting down trees, or dumping waste into rivers it affects not only nature but also the health and well-being of others. One important question that arises is: how does the environment become polluted as a result of human activities? While Allah (SWT) created everything in perfect balance and order, these divine measures are meant to ensure the survival and sustainability of life on Earth. Islam teaches us to respect this balance and to use natural resources wisely, without causing harm to others.

Environmental Protection: Insights from the Qur'an, Sunnah, and views of Muslims Scholars

Protecting the environment is an essential part of living in peace and harmony with nature. Islamic teachings offer valuable lessons and guidance on environmental care. The Qur'an and the Sunnah (the sayings and actions of the Prophet Muhammad,

peace be upon him) emphasize the role of humans as caretakers (khulafah) of the Earth. This means that we are responsible for looking after the world around us. In addition to these sources, many Islamic scholars throughout history have spoken about the importance of protecting the environment, stressing that harming it goes against the principles of Islam.⁶

The Concept of Environment in the Qur'an

The Qur'an contains many verses that show the importance of caring for the environment. It teaches that all of creation is connected and that humans have been given the responsibility to protect and preserve the Earth. For example, in Surah Al-Baqarah (2:30), Allah says:

{وَاذْ قَال رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ }

30. And (remember) when Your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." they said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above All that they associate with You as partners) and sanctify You." He (Allāh) said: "I know that which You do not know."⁷

⁶ Matin, U. A., & Alwi, M. M. (2018). The Concept of Environmental Corruption in the Perspectives of Two Qur'anic Exegesis and in the Standpoint of One Translation of the Qur'an in Indonesia. *Proceedings Of the 1st*

International Conference on Recent Innovations (ICRI 2018), 2493–2501.

⁷ Qur'an 2:30

This verse highlights the trust placed upon humans to manage the Earth responsibly. Such verses show that Islam encourages us to live in a way that protects the environment and ensures that it remains clean, safe, and sustainable for future generations. Humans are described vicegerents as (Khulafa) on Earth, entrusted with maintaining the balance and harmony of the natural world.

Additionally, the Quran encourages reflection on the natural world as signs of Allah's creation. Verses such as Surah Al-An'am (6:99)

{ وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا مَمْرًا كَبَابًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَعَيْرٍ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ }

99. It is He who sends down water (rain) from the sky, and with it we bring forth vegetation of All kinds, and out of it we bring forth green stalks, from which we bring forth thick clustered grain. and out of the date-palm and its spathe come forth clusters of dates hanging low and near, and Gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). look at their fruits when they begin to bear, and the ripeness thereof. Verily! In These things there are signs for people who believe.⁸

And also in Surah Al-Ghashiyah (88:17-20) highlight the intricate design and purpose in the creation of plants, animals, and natural phenomena, urging believers to appreciate and protect the environment. Allah says:

{ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (17) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (18) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (19) وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ }

17. do they not look at the camels, How they are created?

18. and at the heaven, How it is raised?

19. and at the mountains, How they are rooted and fixed firm?

20. and at the earth, How it is spread out?⁹

The principles of environmental care in Islam are not myths or fantasies like those from ancient Greek or Roman stories. Instead, they come from the natural instinct that Allah has placed in every human being a sincere connection to the Creator, who made everything in existence. Nature, and all the resources Allah has provided such as water, soil, sunlight, and air are blessings that we, as humans, are responsible for protecting and preserving. Although modern civilization has brought many advancements and achievements, it has also caused serious harm to people and the environment. This includes health problems from work-related stress and injuries, as well as pollution of air, water, and soil. The environment includes everything around us our homes, communities, and the natural world. It can be divided into different

⁸ Qur'an 6:99

⁹ Qur'an, 88:17-20



types: the natural (ecological) environment, the social environment, and the political environment. But here, our focus is on the natural environment. Pollution, in simple terms, means the presence of harmful substances that make natural resources like water or air dirty and unsafe. Islam strongly encourages the protection of the environment and considers it a serious responsibility. The Prophet Muhammad (peace be upon him) supported this idea and called on people to keep their surroundings clean and free from harm. One clear example is his warning against urinating in still water, which people may use for drinking, washing, or feeding their animals and crops. Water is a precious blessing from Allah, and it must be kept pure and safe for all.¹⁰

The Sunnah and Environmental Stewardship

The Sunnah, the teachings and practices of the Prophet Muhammad (pbuh), further emphasize the importance of environmental stewardship. The Prophet (pbuh) demonstrated a deep connection with nature and urged his followers to protect and preserve the environment. His teachings encourage the responsible use of resources, prohibition of waste, and consideration for the well-being of animals and plants.¹¹

For example, the Prophet (SAW) advised against wasting water, even when performing ablution (*wudu*). He emphasized the importance of conservation by using only what is

necessary, as excessive consumption goes against the principles of moderation and conservation.¹²

The cleanliness of roads and public facilities: The places most frequently visited by people are public roads, water resources, and places of sitting, such as shade and the likes. Therefore, Islam warns against polluting them in particular, because that would harm people on the one hand, because they are places that are indispensable to them, and bring curses on the doer on the other hand. On the authority of Abu Hurairah, May Allah be pleased with him, he said: The messenger of Allah's prayers and peace be upon him, said:

عن أبي هريرة رضي الله عنه مرفوعًا:

اتقوا ثلاث ملاءعين قالوا: وما الثلاث

ملاءعين يا رسول الله؟ قال: الذي

يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ.

“On the authority of Abu Hurairah may Allah be pleased with him said: the Prophet PBUH said: Beware of three things which provoke cursing, the companions said: O the prophet, what are the two things? He said: – relieving oneself in watering places, in the middle of the road, and in the shade.”¹³

There is no doubt that polluting these places is more harmful than others, as many people are found here and the harm will afflict more people, so the warning was repulsive, describing the act as a fortified place to curse and insult people, because a normal healthy

¹⁰ Wajdi, A. 2008. What does Islam say about corporate social responsibility? Review of Islamic economics, Vol.12,

¹¹ Ismail, M. 2009. Corporate social responsibility and its role in community development: an international

perspective. The journal of international social research. Volume 219. P.p 199-209.

¹² Ibid P.6

¹³ Saheeh Bukhari, book 46, hadeeth no 17



behaviour repels that, in addition to polluting the environment. This can be compared to someone who smokes in public halls and buses and public places, because it creates harm and damage in places frequently visited by people, spoiling the environment and causing oneself to be cursed.

This Hadith is a guide to the neighbour, and an indication that the air is a human right and it is not permissible to withhold it from him except with his permission, and the sun's rays are attached to that because it is more important in some countries, places and seasons. Air and the sun are among the elements of the natural environment, and it is not permissible to neglect them, and if blocking the wind from the neighbour is rejected, is more appropriate that he does not put trash in front of his house, or raise the volume of the radio, the recorder and the television, to annoy him with noise, and not open the smoke vents of the bathrooms and kitchens in his house. All of these fall under his saying, may Allah's prayers and peace be upon him:

لا ضرر ولا ضرار.

“There is neither injury nor return of injury.”¹⁴

Some views of Islamic Scholars on Environmental Protection

Islamic scholars throughout history have recognized the significance of environmental protection from an Islamic perspective. They have provided further insights into specific

issues and practical guidance for environmental conservation. Scholars such as Imam Al-Ghazali, Ibn Taymiyyah, and contemporary scholars like Sheikh Abdallah Bin Bayyah have emphasized the Islamic duty to safeguard the environment.

Imam Al-Ghazali highlighted the importance of balancing human needs with ecological integrity, emphasizing the preservation of natural resources and the avoidance of wasteful consumption.¹⁵

Ibn Taymiyyah stressed the prohibition of harming the environment and animals unjustly, considering it a violation of Islamic principles.¹⁶

Contemporary scholars like Sheikh Abdallah Bin Bayyah have issued statements and *fatwas* (religious rulings) on environmental issues such as climate change and the protection of endangered species. They emphasize the ethical responsibility of Muslims to protect the environment, promote sustainable practices, and contribute to the well-being of future generations.¹⁷

The Islamic perspective on environmental protection is rooted in the Quran, the Sunnah, and the opinions of Islamic scholars. It emphasizes the responsibility of humans as stewards of the Earth and encourages the conservation of natural resources, the prevention of waste, and the compassionate treatment of all living beings. By integrating these teachings into environmental management strategies, individuals

¹⁴ Sunan ibn Majah, chapters on rulings, No 2340, Book 13, Vol, 3

¹⁵ Imam Al-ghazali (n.d) (ihyaulum al-deen revival of the religious science) translated by fazlulkareem. Islamic book trust. (original work published in the 11 century)

¹⁶ Al-Atawneh, I.S. (2020). Environmental ethics in Islamic thought: An analysis of the

writings of ibn Taimiyya. Journal of religion and business Ethics, 4(2), 1-15.

¹⁷ . Bayyah, A. B. (2014). Fatwa on the Conservation of Endangered Species. Retrieved from https://www.oic-oci.org/topic/?t_id=9453&t_ref=3778&lan=en on 25/05/2023



and communities can contribute to a sustainable and harmonious world.¹⁸

Modern Environmental pollutants

Environmental pollutants in the past were naïve and easy, and have expanded in the modern era as a result of the industrial revolution. Some of them affects hearing, such as noise, or pollute the air, such as smoke and gases, and others distort the bodies, such as radiation, and some of them emit unpleasant odours and transmit germs, which are pollutants, in terms of human waste such as garbage and others.¹⁹

These are some of the basic pollutants of the environment: noise, smoke, toxic gases, atomic radiation, human excrement they are more dangerous to the human body than others.

1. Noise and its Effects on Hearing:

There is a noise that distorts the environment and disturbs its peace and weakens the ears, exposing it to deafness sometimes, such as: the hum of planes, the sounds of cars, factory engines, the buzzing of fans and air conditioners, and the whistling of the radio and television. Skin, muscle contraction, and “adrenaline” rushes into the bloodstream, where severe tension occurs.²⁰

2. Pollution by smoke and gases:

The smoke of factories, trains, automobile exhaust gas, burning of forests, and the shrinkage of green trees is a serious blow to the human body, but this pollution can be

reduced by working to expand green areas, by planting trees.²¹

3. Radioactive Pollution: The waste is a scourge for humanity and a great danger to the human body. It distorts it if it does not destroy it, if it is neglected and it cannot be disposed of. Therefore, it must be placed in containers that do not corrode or rust where there are no living creatures, and where geological phenomena such as earthquakes do not reveal them, so they are returned to exit.²²

4. Pollution of Human Waste: It is known that garbage has a bad effect on the environment, from it emits unpleasant odours and various germs that transmit diseases, and all of these reach the human body through air and others. Pollution can be eliminated by burning it in the boilers of factories, thus getting rid of it on one hand, and it is used as energy on the other.²³

Afforestation and Tree Planting in Islam:

Trees and plants, in general, are seen in many areas of a country and also across many parts of the world. Trees are known to improve the quality of the air as well as water by absorbing pollutants, releasing oxygen, and reducing ozone levels and depletion. It also helps to reduce the temperature of the atmosphere by transpiring and providing shade for humans and animals alike.

¹⁸ Al-Masri, M., & Al-Hariri, K. (2019). Islamic Perspectives on Sustainable Development: Insights from the Quran and Sunnah. *Religions*, 10(6), 348. doi:10.3390/rel10060348

¹⁹ Thompson, P.K. (2018). Environmental noise pollution: noise mapping, public health,

and policy. *Environmental pollution*, 238, 482-491.

²⁰ Ibid P.8

²¹ Ibid P.8

²² Ibid P.8

²³ Ibid P.8

Planting trees is a beneficial act, one that benefits many levels of the ecosystem and helps to preserve and care for the environment. The Prophet (S.A.W) encouraged the cultivation of trees. As narrated in a hadith, Anas ibn Malik (R.A.) reported that the Prophet (S.A.W) said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا،
فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهِيمَةٌ، إِلَّا
كَانَ لَهُ بِهِ صَدَقَةٌ

"There is none amongst the Muslims who plants and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift".

(Sahih al Bukhari)

The Prophet Muhammad (SAW) highlighted the virtues of planting trees in several ahadith. He said:

"There is no Muslim who plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, but it is regarded as a charity (Sadaqah) for him."²⁴

Thus, tree planting becomes a continuous charity (Sadaqah Jariyah) whose reward lasts as long as the tree provides benefit.

Furthermore, the Prophet (SAW) mentioned that this reward continues even after a person's death:

"If a Muslim plants a tree, whatever is eaten from it is charity for him, whatever is stolen from it is charity for him, and whatever the beasts or birds eat is also charity for him, until the Day of Judgment."²⁵

In another inspiring narration, the Prophet (SAW) urged action even in the face of the end of the world:

"If the Hour (Day of Judgment) is about to be established and one of you has a seedling in his hand, and he can finish planting it before the Hour is established, let him plant it."²⁶

Moreover, the Prophet (SAW) reminded the believers of their role as caretakers of the earth:

"The world is sweet and green, and verily Allah is going to install you as vicegerents in it, in order to see how you act."²⁷

These teachings clearly demonstrate that Islam sees afforestation and environmental protection as religious responsibilities. Muslims are urged to act as guardians of nature, ensuring that the environment continues to flourish for future generations, fulfilling both ethical and spiritual obligations.

Effects of Environmental Pollution in Kaita L.G.A

Deforestation is a critical environmental issue that has adversity and social and economic challenges.

Deforestation in Kaita can be attributed to various factors, including:

A. Agricultural Expansion in Kaita LGA

In Kaita Local Government Area, agriculture isn't just a profession it's a way of life. Most families depend on farming for their food and income. The land in Kaita is naturally fertile, and the people have traditionally grown crops like millet, sorghum, maize, beans, and groundnuts. Over the years, as families

²⁴ Saheeh Al-Bukhari, Book of Mazari'a Hadeeth No 2320

²⁵ (Musnad Ahmad, Hadith No. 23495; Sunan Ibn Majah, Hadith No. 2337).

²⁶ (Musnad Ahmad, Hadith No. 12981; Sahih al-Adab al-Mufrad, Hadith No.479).

²⁷ (Sahih Muslim, Hadith No. 2742).



have grown larger and as the need for food and money has increased, farmers have had to clear more and more land to plant enough crops. This agricultural expansion often means cutting down trees and bushes to make way for bigger farms. In some cases, what used to be small farms behind people's houses have now stretched far into nearby forests or bush lands. Many older residents remember when certain areas were thick with trees, home to birds and small animals. Today, those areas have become open fields. While farming helps families survive, the clearing of natural vegetation has led to soil erosion, less shade, and hotter temperatures. The rain patterns too, many farmers say, have become less predictable affecting harvests and making life harder.²⁸

In short, agricultural expansion in Kaita is deeply tied to people's struggle to feed their families and earn a living but it's also slowly changing the natural environment they once knew.

B. Fuelwood Collection in Kaita LGA
In most homes across Kaita, the scent of burning wood fills the air early in the morning and around sunset. This is because fuelwood the dry branches, twigs, and sometimes even roots remains the primary source of energy for cooking and heating. Collecting fuelwood is a daily or weekly routine, especially for women and children. You can often see them early in the day, carrying bundles of sticks on their heads or pushing small carts. For many households, buying kerosene or cooking gas is simply too expensive. Wood is free — you just need the

strength to gather it. However, as more people collect wood, nearby trees have been heavily cut down. It is no longer as easy to find fuelwood close to the village as it was in the past. Some women now walk long distances under the hot sun, sometimes into risky, isolated areas, just to find enough dry wood. This shortage is also affecting daily life: it takes longer to cook meals, and some families even reduce the number of cooked meals per day. Some community members worry that if no new trees are planted, life will become even harder, especially for the next generation.²⁹

Thus, in Kaita, fuelwood collection is both a necessity for daily survival and a quiet contributor to the slow disappearance of the natural forests.

C. Spread of Diseases: Improper waste disposal attracts disease vectors such as flies, rats, and mosquitoes. These vectors can transmit diseases like cholera, malaria, and dengue fever, posing significant public health risks to the local population. The uncontrolled breeding of disease vectors near dumping sites increases the likelihood of disease outbreaks. According to an interview with a resident of a neighborhood near General Hospital Kaita, medical waste generated by the hospital is openly burned, producing air pollution and jeopardizing the lives of those who live nearby. This hospital operation is causing harm to the residents in the vicinity and should be stopped. This can put residents at risk for a variety of diseases.³⁰

²⁸ Interview with Malam Shu'aibu Kaita (50) Business man at his shop on 29/07/2024

²⁹ Interview Malam Jamilu Maga Dankaba (36) Staff at Teachers service Board on 29/07/2024

³⁰ Interview with Malam Saddam Hassan Kaita (34) staff at State Environmental Agency Katsina on 23 /07/2023



D. Flooding and Waterlogging

A deficient drainage system in Kaita exacerbates the risk of flooding during the rainy season. Insufficient capacity to handle heavy rainfall leads to water accumulation on roads, residential areas, and agricultural fields. Persistent waterlogging damages infrastructure, erodes soil fertility, and disrupts the natural drainage patterns, affecting local ecosystems.³¹

This research has identified that many areas within Kaita, such as Gafia, Matsai, Yanhoho, and Kaita metropolis, lack proper drainage systems. As a result, these areas suffer significantly during the rainy season. The absence of town planning and adequate water channels exacerbates the problem, leading to flooding that damages properties and disrupts social activities in the affected area.³²

E. Breathing Problems (Respiratory Diseases) : Air pollution from factories, cars, and burning wood or waste can cause serious breathing problems such as asthma, chest infection, and other lung diseases. This makes workers sicker more often, causes them to miss work, and lowers their energy and performance on the job.³³

F. Diseases from Dirty Water (Waterborne Diseases) : When water gets polluted from industrial waste, poor waste disposal, or deforestation, people can get sick with diseases like diarrhea, cholera, and typhoid. These illnesses spread easily and can affect

many workers, leading to lost workdays and extra health expenses.³⁴

G. Poor Nutrition and Hunger (Malnutrition and Food Insecurity) : Reducing trees harms farming and food supply. This can lead to hunger and lack of good nutrition, especially for families who rely on forests for food and medicine. Hungry or poorly nourished workers may feel tired, weak, and unable to work well.³⁵

H. Diseases Spread by Insects (Vector-Borne Diseases): Deforestation changes the environment and creates good conditions for mosquitoes that spread malaria, dengue, and yellow fever. These diseases hit vulnerable groups hardest, like children and pregnant women, and can cause long absences from work or even the loss of workers.³⁶

Research findings that could be explored in this area:

1- Impact of pollution on Health: Research explains how pollution in Kaita city and nearby areas affects people's Health

2- Social effects of Pollution and Deforestation: Studies show that Pollution and Deforestation are changing the lives of People in Kaita and its Surroundings

3- Community Awareness and attitudes: the study aims to understand how much the people of Kaita know about environmental protection

4- Community Awareness and Attitudes: It is part of the study to understand how much the people of

³¹Babsaland Co. Ltd (1998) – Katsina State Environmental Action Plan – Final Report, FEPA Under World Bank assisted Programme.

³² Ibid P.18

³³ Interview with Mr. Umar Abdullahi (34) staff at federal ministry of environment department of pollution control and waste management at Barhim Katsina on 24 /05/2023

³⁴ Ibid

³⁵ Ibid

³⁶ Ibid



Kaita have the Knowledge of environmental protection.

5- Government policies and Action: Research could be used to find whether the existing laws on environmental laws are working

6- Health and Social Fairness: Study shows that Pollution and Deforestation affect different groups of people.

RECOMMENDATIONS

1. Friday Sermons by Imams: Imams should use Friday sermons to educate the public on the dangers of pollution and deforestation from an Islamic perspective. They can emphasize the responsibility of the Muslim ummah to protect the environment and encourage the community to adopt sustainable practices.

2. Majaalis (Islamic Lessons Classes): Islamic scholars should include environmental protection topics in their Majalis lessons. They can highlight teachings from the Qur'an and Hadith that promote cleanliness, tree planting, and responsible use of natural resources.

3. Radio and Television Awareness Programs: Local radio and television stations should broadcast programs on environmental protection. These could include discussions with religious leaders, health experts, and environmentalists to raise awareness and offer practical solutions.

4. Quizzes and Debates in Schools: Organizing environmental quizzes and debates among schools can help educate students about the dangers of pollution and deforestation. This will encourage young people to take an active role in protecting the environment and spread awareness within their families.

5. Religious Bodies and Organizations' Campaigns: Islamic organizations and religious bodies should lead environmental campaigns, including tree-planting initiatives and awareness

programs. These efforts can inspire community members to participate in afforestation and reduce harmful practices.

6. Government Intervention and Gas Subsidies: The government should provide subsidies for cooking gas to make it more affordable for residents. This would dependence on firewood, help curb deforestation, and promote cleaner energy sources.

Conclusion

Deforestation poses a significant environmental challenge in Kaita, Kaita, with various factors driving this issue. Agricultural expansion, fuelwood collection, and town expansion contribute to the loss of forest cover, resulting in ecological imbalances and socio-economic challenges. Moreover, inadequate water supply affects tree survival, with the neem tree showing resilience to drought conditions. Institutional gardens like KTARDA (Katsina Agricultural and rural development Authority) suffer from water scarcity, impacting tree health. The statement discusses the significant environmental pollution issues in Kaita, Katsina, including air and water pollution, noise pollution, and refuses dumping, improper waste disposal, and ineffective drainage systems contribute to these problems. The pollution has adverse effects on public health, social well-being, and the environment, leading to respiratory diseases, waterborne illnesses, habitat destruction, and climate change. The statement emphasizes the importance of implementing sustainable solutions, such as waste segregation, improved waste management, and better drainage infrastructure, as well as promoting awareness and education. Islamic perspectives on environmental stewardship also underscore the moral



obligation to protect and preserve the environment.

References

- Azare, I. M., Abdullahi, M. S., Adebayo, A. A., Dantata, I. J., & Duala, T. (2020). Deforestation, desert encroachment, climate change and agricultural production in the Sudano-Sahelian Region of Nigeria. *Journal of Applied Sciences and Environmental Management*, 24(1), 127–132.
- Bau, D. E. (2016). Deforestation and forest degradation in southern Burkina Faso: Understanding the drivers of change and options for revegetation. *Department of Forest Science*, 31(2), 3–80. Retrieved from <http://www.researchgate.org/journals.html>
- Boahene, K. (1998). The challenge of deforestation in tropical Africa: Reflections on its principal causes, consequences and solutions. *Land Degradation & Development*, 9(3), 247–258.
- El-ladan, I. Y., Maiwada, N. A., & Rumah, A. A. (2014). Factors affecting soil quality maintenance in northern Katsina State, Nigeria. *Science World Journal*, 9(4), 39–45.
- Erhun, K. (2014). Islamic ethics towards environmental protection. **Afro Eurasian Studies**, 3(1), 34–45. Retrieved from <http://www.researchgate.org/journals.html>
- Fathil, M., Saam, Z., Sukendi, S., & Nizar, S. (2015). Islam and environment: Education perspective. *Al-Talim Journal*, 22(2), 96–106.
- Fu, Y. B. (2012). Deforestation as a multifaceted problem: A cross-national econometrics approach (Undergraduate thesis). The Ohio State University.
- Hamoodi, T. (2019). The environment, its protection and its care in Sunnah. *Journal of Islamic Studies, Pakistan*, 2(1), 3–26. Retrieved from <http://www.researchgate.org/journals.html>
- Islam, M. M. (2004). Towards a green earth: An Islamic perspective. *Asian Affairs*, 26(4). Retrieved from <http://www.researchgate.org/journals.html>
- Khanum, R. (2015). Environment and the ethical theories. *Journal of the Dhaka University Studies*, 59(1), 25–43. Retrieved from <http://www.researchgate.org/journals.html>
- Khikmah, N., & Pawenang, E. T. (2018). Review of environmental aspects and community behavior in the determination of filariasis risk vulnerability zone. *Unnes Journal of Public Health*, 7(1), 38–49.
- Ladan, S. I. (2014). Assessment of sewage disposal methods and environmental health impacts in Katsina metropolis, Northern Nigeria. *Journal of Life Sciences and Technologies*, 2(1), 38–43.
- Ladan, S. I. (2014). Forests and forest reserves as security threats in Northern Nigeria. *European Scientific Journal*, 10(35), 5–37.
- Samuel, M. (2011). A critical study of the literature about deforestation in the Brazilian Amazon. *Scientific Journal*, 2(1), 3–34.



- Abdullahi, M. S. (n.d.). Deforestation, desert encroachment, climate change and agricultural production in the Sudano-Sahelian Region of Nigeria. Federal University, Dutse, Jigawa State, Nigeria, 1(1), 2–30.
- Mangunjaya, F. M. (2011). Developing environmental awareness and conservation through Islamic teaching. *Journal of Islamic Studies, Indonesia*, 22(1), 36–49.
- Federal Ministry of Environment. (2006). National Forest Policy. Abuja: Federal Ministry of Environment.
- Ogunwale, A. (2015). Deforestation and greening the Nigerian environment. *Intellectual Discourse*, 1(1), 9. Retrieved from <http://www.researchgate.org/journals.html>
- Ottuh, J. A. (2018). Climate destabilization in a religious world: The role of religion in addressing climate change in Nigeria. *UJAH: Unizik Journal of Arts and Humanities*, 19(1), 69–89.
- Qardawee, Y. (2001). Environmental protection in Islam. *Dharulfikr Misra*, 1(2), 4–26.
- Riza. (2010). Environmental degradation: An Islamic perspective. Dhaka University, 27, 5–47.
- Salem, M. A., Hasnan, N., & Osman, N. (2012). Some Islam views on environmental responsibility. In *IPCBEE* (Vol. 48). Retrieved from <http://www.researchgate.org/journals.html>
- Sau, A. A. (2013). Quantifying forest degradation and deforestation using Geographic Information System (GIS): A case study in the three provinces, South Kalimantan, East Kalimantan and South-east Sulawesi, Indonesia. *Public Health Perspective Journal*, 2(1), 48.
- Saulawa, B. G. (2018). An exploration of the socio-economic desertification strategies in Katsina State, Nigeria. *Scientific Journal*, 2(1), 6–24.
- Usman, B. (2016). The policies and politics of climate change: Assessment of the implementation of Katsina State afforestation policies in Dutsin-Ma Local Government Area. *Journal of Public Health*, 1(1), 10.
- Yahya, S. (2013). Stormwater drainage rehabilitation project for Malumfashi Town in Katsina State, Nigeria. *Government Project*, 1, 5–23. Retrieved from <http://www.researchgate.org/journals.html>
- Akbar, K. F. (1992). Environmental crisis and religion: The Islamic view. *Journal of Islamic Thought and Scientific Creativity*, 3(1).