

Environment and Sustainable Development in the Islamic Intellectual Heritage in Light of What Al-Tha'alabi Discussed in his Book the Orphan of Time and the Merits of the People of the Age.

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ABSTRACT

Through selected poems in his book entitled (The Orphan), Al-Tha'alabi discusses the effects resulting from climates, such as earthquakes, floods, storms, and fires. Repeated climates and wars result in serious environmental damage, due to the presence of large numbers of dead people, so corpses remain for long days in the streets and homes, and what is reflected in the effect. Health and environmental impacts on the economic and trade recession, the emergence of famine and poverty, and the spread of theft, robbery and plundering. In our study of poetry, we noticed the presence of cultural manifestations that indicate progress in that era, using different methods and methods to confront high or low temperatures, using spaces in building houses, methods of building houses, large courtyards, ceiling heights, windows, chimneys, heaters, fans, bathrooms, the use of inscriptions, and how to confront cold waves and snow using koans. Fire and heating mean. The book (The Orphan of Time and the Virtues of the People of the Age) shows us the use of advanced modern methods at that time to water crops, such as waterwheels, dams, canals, and the use of water meters to measure the height of river levels. We find that the environment is embraced by poets at times and constitutes the source of their inspiration, so it becomes their rhymes and the music of their letters, and their poems sing with the birds and are colored with the colors of flowers, and at other times the poems turn into thunder, lightning, earthquakes, and wars. But they are regions that unite under the tent of Al-Tha'alabi, the dreamer of a region extending from the East to the West, to draw a new map in which a sun that never sets will shine in the land of Muslims.

KEYWORDS: environment, sustainable development, regions, orphan of time.

1. Introduction

We are examining a book that is considered one of the first books of the Arabs. No book of history, literature, criticism, and language is without it being included among its sources. This is the book (The Orphan of Time and the Virtues of the People of the Age) by its great author of his time and ours, Abu Mansour Abd Al-Malik bin Muhammad bin Ismail al-Naysaburi Al-Tha'alabi. (429 AH / 1037 AD) The writer, linguist and historian, whose books were studied and verified by many researchers and researchers, who wrote about him and in him, and dealt with the work once and his works again. Some of them read (Al-Tha'alabi) as a critic, writer, linguist, and some of them stopped at his approach in general.

As for these papers, they will study the book (The Orphan of Eternity and the Virtues of the People of the Age) from another angle, concerned with an issue in which (Al-Tha'alabi) sought and developed the approach of his book on new foundations. In the regional approach, which we have adopted in our new reading of the book, so that the environment and sustainable development are the two axes that we address here, We found, through the study and what was illuminated by the sources and compilations, to discover what was not highlighted by our venerable professors and researchers of the depths in the book and to deduce the impact of the environment and its place in drawing the approach towards sustainable development. The study will be divided into two sections:

First chapter is on the personality of Al-Tha'alabi, his translation, the sources of his culture in his book (The Orphan of Ages and the Beauties of the People of the Age), some of his fragments and criticisms published in the book, a description of the book The Orphan of Ages and the Beauties of the People of the Age, Al-Tha'alabi's approach to the book, and then the value of the book.

The Second chapter is on the applied aspect of the study of the environment in the book (Al-Tha'alabi).

Title of the research:

The reason for choosing the title of the research is because the topic of the research has become the main concern of peoples and nations, the dangerous changes that the atmosphere is witnessing, and the frightening environmental phenomena such as: the ozone hole, the phenomenon of global warming, the phenomena of desertification and drought, and the regulations and laws that have been legislated starting with the United Nations. And developed countries seek to preserve the safety of the environment regarding industries, fumes, fuels, wars, the means used in industries and advanced technologies, waste from nuclear reactors, radioactive and toxic materials, chemical pesticides, and many others.

We must care about the environment and hasten to protect it because the damage is great and the defect will lead to the sinking of the entire ship of life without exception. Arabs and Muslims have the primary message of concern for cleanliness and purity, and a long-standing heritage in studying the environment and developing their theories, programs, and recommendations. Among these people are: Al-Asma'i (216 AH/830 AD) in his book (Horses and Camels), as he talked about the types of wild, marine, domestic, wild animals, and Abu Othman Al-Jahiz (255 AH) / 869 AD) in his book (The Animal), as he follows the animal in its environment, behavior, and about harmful and beneficial insects, and the effects of climate on animal husbandry, Al-Majriti (401 AH / 1008 AD) wrote his book (Natures and the Effect of Growth and Environment on Living Organisms), in which he talked about the foundations of differentiation between animals and their existence, just as they exist in human beings, have chiefs and leaders in every species. There are many scientists that this research cannot take into account and present their achievements. We hope that the research will be another building block for building a clean, sustainable environment so that the world can live in peace and security. Security and peace are not only about stopping wars, but rather we need building from within, in the soul and concern of every citizen in this great world to be environmentally friendly.

Chapter One

Al-Tha'alabi and his approach in the book (The Orphan of Time and the Virtues of the People of the Age).

1. Translation by the author: Al-Tha'alabi is Abu Mansour Abd al-Malik bin Muhammad bin Ismail al-Naysaburi, the imam, writer and linguist, one of the imams of language and literature, from the people of Nishapur. His birth was in the year 350 AH, and his death in the year 429 AH. He had the following classifications: Ahasin al-Mahasin, The Miracle of Briefing, and Acting. The lecture, The Fruits of Hearts in the Genitive and Rative, The Jewels of Wisdom, The Magic of Eloquence and the Secret of Ingenuity, Philology, and many others, including his book, the subject of research (The Orphan of Time in the Virtues of the People of the Age), which is divided into four parts. It

was said that the reason for his name and title (Al-Tha'alabi) was attributed to the ancient authors of sewing and making fox skins.

As for Dr. Mahmoud Abdullah Al-Jader, in his book (Al-Tha'alabi, a Critic and Literary Man), he indicated that his father was a furrier [2: 55 - Al-Jader]. Al-Bakhrizi (d. 467 AH / 1075 AD) described it in his book (The Lion of Industry in the Forest of Foxes, and his classifications of the human beings Jawalab, and his methods of speech and writing are Qawadib Qawadib), Ibn Kathir (d. 774 AH) said about him: (He was an imam in the language, news, and people's history, skilled and useful) Al-Tha'alabi's interests and works were not limited to literature only, but rather diversified according to the diversity of his culture and the culture of his time. He delved into rhetoric, language, history, and ethics, and among his various works were (the magic of eloquence, the jurisprudence of language, and the fruits of hearts.).

2. Sources of his culture: Al-Jader included in his book the sources of Al-Tha'alabi's culture. The condition of Al-Tha'alabi's poor family did not allow it to adopt for him a sheikh from among the scholars to be apprenticed to him. Books were his first sheikh to receive and draw inspiration from his sciences and knowledge, and he gave them much of his time, as he devoted (Al-Tha'alabi). The Holy Qur'an, so the Qur'anic verses were an argument for him in many of his opinions, and the other source in his culture was the huge heritage of the Arabic and translated cultures, as he was tracking the truth that he wanted to seize in the vastness of books.

It seems that he greatly admired and followed the writings of (Al-Jahiz), (Ibn Qutaybah), (Al-Mubarrad), (Al-Suuli), (Al-Sabi), (Al-Qadi) and (Al-Jurjani), as the influence of the books was evident and he continued to read and research the books in his writings, most of which contain the evidence and products of scholars, and those who are classified alongside the fruits of his seed.

3. Al-Tha'alabi's sources in the book (The Orphan of Ages): Through our study of the book, we were able to limit Al-Tha'alabi's sources that he relied on in his book (The Orphan of Ages and the Virtues of the People of the Age) in the following sections:

A. Narration and Oral Narration: Collecting news, biographies and poems orally from poets directly from those who heard them, met them, or narrated from them by saying: First - (Speak to me..., recite to me..., tell me a group..., and convey to me. Tha'alabi And his saying is the phrase (I chanted for him, he chanted for me for him he chanted for me for some of them ,he chanted for me for himself).

B. Manuscripts: Al-Tha'alabi collected some texts in his book, including poems, prose, biographies, and news, in manuscript by their writers or narrators, by saying:

Firstly: I found in the handwriting of Abu Bakr Al-Khwarizmi these verses attributed to Abu Wael Taghlib bin Daoud bin Hamdan, and they were narrated to others.

Secondly: I found in his handwriting - meaning Al-Khwarizmi - Hamdan Al-Mawsili.

Thirdly: He said I found these two verses on the back of an Iraqi notebook.

Fourthly: He said and from what I read in his handwriting - he means Abu Abbas Ahmad bin Ibrahim Al-Dhabi.

Fifthly: His saying (And he wrote to me in two Isfara'in - meaning Abu Abbas Ahmad bin Ishaq Al-Jarmaqi - some of his poetry...)

C. Books: From the various books of his time, Al-Tha'alabi collected some of the texts of his book by saying :

Firstly. Judge Abu Al-Hasan Ali bin Abdul Aziz mentioned in the book "Mediation..")

Secondly: Muhammad bin Omar Al-Zahir also recited to me by Al-Hasan bin Abdul Rahim Al-Zalali, the author of the book Al-Asja.

Thirdly: Abu Saad Nasr bin Yaqoub recited to me in his book ((Kitab Rawa'i' al-Tawjihah min Bada'i' al-Tasbihah)) by Al-Zahi..).

Al-Tha'alabi's approach in the book Al-Yanaima: Al-Tha'alabi wrote for himself in this book a different approach from those who preceded him, such as Ibn Al-Mu'tazz (d. 296 AH) in his book (Tabaqat Al-Shu'ara'), Abu Al-Faraj Al-Isfahani (d. 356 AH) in his book (Al-Aghani), and Rijal. Other classes, and compilers of literature books, and we divide his single, compact approach into two parts for the purposes of research and study, and with the intention of benefiting, not distorting :

Firstly: The book's general approach, which is summarized in the Introduction and its four volumes:

1. Al-Tha'alabi started from the saying that poetry is the first science and the pillar among the Arabs, so he placed his interest in the heart and core of literature, and in this way he cared more about the statement than he cared about the state of its speaker .

2. Al-Tha'alabi was not concerned with collecting news, the emergence of writers and poets, their births and deaths, as there are male and female compilers in the history of literature, and biographies of writers and dictionaries specialize in that.

3. Al-Tha'alabi's approach was characterized by research and investigation into the poets who were contemporary with him or slightly preceded him. He confirmed the poetry, literature, and news of previous poets up until his time (the fourth century and the beginning of the fifth century AH). Volumes and books were compiled in the pre-Islamic, early Islamic and Abbasid eras. etc. He feared that the arts of his time and the poetry and prose of the writers of the era in which he lived and breathed would be lost.

4. Al-Tha'alabi deliberately rewrote the book several times, adding sometimes, subtracting others, erasing and confirming it, rearranging it and renewing its classification, and this is what he states in the introduction to the book: (And I wrote it in a period of time that is short of giving the book its due, and not sufficient to fulfill its conditions.). So, he rewrote it after a while.

5. He stipulated in his book that he mention the core of the core, the grain of the heart, the viewer of the eye, the intermediary of the knot, and the inscription of the lobe.

6.This previous requirement and condition did not interact with kings, princes, and ministers, as he opened his book with them. He devoted a chapter to them, praised them, and allowed himself to narrate weak poetry from them, and he justified this by the fact that the good was in need of the not-so-good.

7.He classifies poetry and distributes it historically, saying in the introduction: (The poetry of the Islamists was more delicate than the poetry of the pre-Islamic people, and the poetry of the modernists was gentler than the poetry of the ancients, and the poetry of the modernists was more creative than the poetry of the modernists, and the poems of the contemporaries were all anecdotes of beauties.). From these statements, we infer a critical vision of (Al-Tha'alabi) that expresses a dangerous point of view in his era, which tended to sanctify everything that was ancient, and to include in books of jurisprudence, interpretation, language, and grammar the poetry of the ancients, and to exclude and even reject the poetry and prose of the early generations and contemporaries.

8.Al-Tha'alabi did not commit to giving precedence or delaying a writer according to his birth or death, justifying that (and if I delay it earlier, my excuse for it is that the Arabs may start mentioning the thing and something else comes before it), and as God Almighty said: ((It is He who created you, and among you is an unbeliever, and among you is a believer). (Surat Al-Taghabun)

9.In the translations of Al-Yatima, the author relied on the oral communication of those for whom he was translating. If this was not possible, he relied on narrators who saw the poets and heard from them.

Secondly: Environmental division approach: (Al-Tha'alabi) is the first author to rely on environments in the translations of his book and divide it into environments. The (regional) environmental approach relies on the foundations of studying the general environment, which is based on the tripartite (place, time, and society), with a study of the political, social, intellectual, and moral factors associated with this triptych, and then their connection to the study of the environment of the writer himself.

Dr. Al-Jader explained the reason for (Al-Tha'alabi) adopting this approach is that it was a reaction to what the Islamic State was suffering from in terms of disintegration, rupture, and the multiplicity of states and emirates. Despite this disintegration, nationalities and sects multiplied after they had been united and homogeneous in one bond and in one environment.

Here we understand that (Al-Tha'alabi) with this environmental division wanted to unify the scattered countries and regions and gather those who are close to each other and have commonalities in a region with similar terrain and climates, which makes its effect one on the literary production, and on the writer's psyche and literary taste in general, and this effect and influence is not limited to a specific period but extends to all ages. Thus, the emergence of this approach had its causes and circumstances and what was dictated by the accelerating political events in the fourth century AH and the beginning of the fifth century AH, which is the period in which the author lived and produced his book (The Orphan of Time and the Merits of the People of the Age).

Al-Tha'alabi pointed out the connection between the intellect and the environment, the difference in the text in the barren environment and the fertile environment, and the difference in taste among kings, sultans and princes in the literature of their environments, as the court and the entourage varied, as did the variety of fruits, drinks, clowns and concubines. What the eye of the person of prestige falls upon and what makes him admire and affected by it differs from that of the common people... etc.

Chapter Two

The environment in the poems of the book (The Orphan)

In this chapter ,we address the applied side of the research and highlight the verses that are the focus of our interest, and from them we begin the importance of the environment, the extent of its impact on society, and the amount that poets spent in describing and depicting in the entire book (The Orphan of Time and the Virtues of the People of the Age) in its four volumes, and the beauty and ugliness that was reflected in it. In this effect, there are fluctuations and natural phenomena that differ between urbanization and the desert, between the desert and the villages.

Definition of environment:

A language defined by Ibn Manzur 1311 A. D., in Lisan Al-Arab and Al-Jawhari in Mukhtar Al-Sihah And Al-Fayrouzabadi in Al-Qamoos Al-Muheet and Al-Zubaidi, 1205 A. H. in Taj Al-Arous I occupied a house, meaning I settled in it, and I made a house for the man, and I made him a house, meaning I prepared him and established him in it, and Istibaa: that is, he took it as a shelter, and it is a bad environment. Example: Bay'ah, meaning in a bad condition, and it is a good environment. And the Almighty said: And those who reside in the abode and in faith(The Holy Qur'an) Surat Al-Hashr: 9], He made faith a place for them according to the proverb, and he may have meant: And they reside in the place of faith and the country of faith.

Technically, ecology is the science that studies the conditions or circumstances of the existence of living organisms and their mutual relationships on the one hand, and their relationship with the environment in which they live on the other hand.

In this Chapter, we divided the environment into two parts:

1. **The silent environment:** As we read the poems of the beauties of the people of the era in "The Orphan," we breathe the environment with all its meanings and names. It is spread in poetry and prose, and the silent environment that we mark is moving, speaking, and revealing its effect.

Among the images of this environment are:

A. The planets: Arab and Muslim scholars knew them and based some of their sciences on them, including astronomy. They used them as a guide in their nightly journeys on land and sea. They gave some of them different names and loved them. They explained the extent of their knowledge of these planets and the phases of the moon, so there were the crescent, the moon, and the full moon. They dated their dates and made their months and days on them. They mentioned (Mars, Jupiter, and the Pleiades) .

Their knowledge went beyond the natural phenomena that occur and coincide with the movement of the sun and the moon in the two phenomena (eclipse and eclipse). From this we understand the extent of awareness among the people of that era, and how they dealt with what was going on around them and used

it in the best way to serve them in the field of science and commerce. We read some of these verses, in which the planets, including the shapes of the moon, were mentioned in the book Al-Yatimah :

1.The poet's statement (Ibn al-Mu'tazz 296 AH) - from Al-Bahr Al-Kamil. So, look at it like a silver boat weighed down by a load of cargo.

2.The poet (Mansour bin Kayghalgh, 350 AH) said from Al-Bahr Al-Kamil. The full moon is approaching sunset, as if a golden sword had been drawn over the water in mentioning (Mars and Jupiter)

A. Saying (Al-Qadi Al-Tanukhi 318 AH) - Al-Bahr Al-Sari': It is as if Mars and Jupiter are in front of him, lofty. He turned away from a call at night, and a candle was lit before him

B. Water: Water has various shapes and forms in the environment, including the seas and rivers that God Almighty established and made their paths, sources, and outlets since the beginning of creation. On those rivers, the first civilizations in the world were formed (Mesopotamia, the Nile Valley,) and many cities that still maintain their position.

On riverbeds and other forms of water were basins, ponds, and fountains, so water was formed in its three states: ice, bubbles, steam, and fog.

Images of water are images of life in its various formations, and the environment has its impact on the formation and formation of water, according to the ruggedness and ease of the soil and terrain in high areas, mountains, plateaus, plains, and valleys (waterfalls, springs, oases, bays, seas, straits...)... the more clean and fresh the water sources are whenever the environment is healthy, healthy, and free of epidemics and diseases, life will be as pure as an earthquake. Its impact is not only on humans, but extends to include crops and animals. Among the poems mentioned about water and its forms in the book (The Orphan).

Firstly: The statement of (Abu Firas Al-Hamdani, d. 357 AH) in describing a pool of water Al-Bahr Al-Kamil .Look at the spring flowers and the water in the wonderful ponds, and when the winds blow over him, both going and returning.

Secondly: The poet Abu Al-Hasan Al-Salami (d. 393 AH), describing a bubble, - from Al-Wafer .

I was passionate about a beginning that I craved, and there was no refraining from connection. It was cold to the touch, and it did not tingle, and it did not cause any headache.

Thirdly. The saying of (Al-Sahib bin Abbad, d. 385 AH), in the snow, - from Al-Bahr Al-Khafif .

The snow has come and he has spread out for joy and to drink the big after the small. The weather approaches with clouds of light and strewn with scattered pearls.

C. Lights: The environment is full of colors and variables of climate and weather conditions, and these lights are what cast their shadows on the environment and decorate and embellish life with beautiful images and patterns at times, and frightening images at other times. Between clouds, clouds, rain, and rainbows, and between strong winds, lightning, thunder, earthquakes, windfalls, storms, and hurricanes, the lights determine The nature of the region and society, its way of life, and the level and type of its production, work, and activity.

Firstly. Abu Bakr Al-Khwarizmi (383 AH), Description of the Clouds - Al-Bahr Al-Kamil .

Are there clouds that do not make you know what our actions are while the horses are under the soaking water like ghosts?

Secondly. Abu Al-Qasim Al-Zahi (352 AH), in describing the wind and lightning, - Al-Bahr Al-Basit . The wind is blowing, the branches are embracing, the trees are crying, and the flowers are fragrant.

It is as if the night is an eyelid and the lightning has an eye like the sun that looks and then closes.

Thirdly. Abu Saad bin Nasr bin Yaqoub (401 AH), in description of the Earthquake, Sea of Sand. The earth shook with us in the morning, like the shaking of descending mercury It is as if the earth is in a swing and we are above it in a spiral

Dr. Bridge: A form of silent environment. Bridges have acquired geometric designs that indicate the civilization of the place, helping people cross to other banks. Such forms are considered protection for the environment and the city and protection for the rivers and streams on which they are placed.

Saying of the poet (Abu Firas Al-Hamdani), Bahr Al-Rajaz. It is as if the water on the bridge is a white staircase with a line written on it. It is as if we were preparing lessons for Moses' family when the sea was split .

E. Canon of Fire: An image of cultural luxury, and the new state of gaining warmth it represents. It has become a corner of the house to provide a place for the family to gather and use it for other activities.

Sayings of the poet Al-Sirri Al-Rafa Al-Bahr Al-Muttaqarib .

He is a four-legged man who cannot stand up and is not accustomed to walking with someone who has walked We give it black obsidian and it turns it into red gold and the Chimney: Sanitary designs, in homes and some shops, whose purpose is to leak out and expel stale air and smoke resulting from heating and cooking means. This environmental engineering design aims to protect human and animal health.

Saying of the poet (Abu Ishaq al-Sabi 384 AH), - Al-Bahr Al-Tawil .

Her anguished bowels become louder, and the scent of perfume wafts between her private parts.

If she relieves herself by going out to me, she is comfortable with me entering her.

G. Waterwheel: A form of advanced irrigation methods, the aim of which is to deliver irrigation water to agricultural areas, and it is also used for the purposes of irrigating humans and animals.

Saying of the poet (Suleiman bin Hassan al-Nusaybi, d. 362 AH) - Al-Bahr Al-Mansarh. How a waterwheel has ravaged the neighborhood, its nostalgia like a hot spring. Sometimes you think she is a queen who repeats the horns to the Sometimes she was bereaved, and her tears were shed at a rainy beginning and end.

H. Lighthouse: Man was interested in the geometry and architecture of lighthouses for mosques, until he took every form that dates an era and stage of history. Thus, each era became a geometric form that was considered its identity, in terms of inscriptions, decorations, calligraphy, type of bricks, and the length of the lighthouse. Among the remaining monuments there are a large number of shrines, minarets, mosques, hospices, and houses. Ancient Islamic, Christian and Jewish worship and buildings belonging to other religions and sects in Islamic countries.

The saying of Abu Abbas al-Nami (d. 399 AH), -Bahr al-Rajaz.

She is sublime in the atmosphere, like a farqad, sitting in it even if she does not sit. Its height although not faris almost scooped from the basin of clouds by hand.

I. The pen: The pen has played a major role since the beginning of the first letter, in the holy books, the colors of knowledge and sciences, what it has contributed in transmitting images, life, ideas, and it has taken different forms since the use of the feather, ink, and colors of inks, and the quality of lines and drawing of letters.

The words of the poet Sari Al-Rafa Al-Bahr Al-Kamil , and when a boy shakes the firefly, I think he is shaking his resolve. From all the cold, a rider speaks with the tongue of his carrier, and a footman is silent. Saying (Abu Abdullah Muhammad bin Ibrahim Al-Tajer). Speaking, silent, deaf, hearing, anxious, silent, standing, past.

J. Chess: It is an amusement park, and it is the game of kings, princes and the elit .The poet's saying (Al-Sirri Al-Rafa') – Al-Bahr Al-Kamil. Whenever you look at him, he appears to your eyes as two centuries of wandering and concealment. It is as if someone who is awake is walking straight, and as if someone who is irritated is noticing something.

K. Al-Safina: Saying of Abu Al-Hasan bin Al-Wazir Al-Hafiz, - Al-Bahr Al-Kamil . I said, “When the ship sailed with them and the market was plundering my area, If I had the strength to support myself, I would seize every ship by force to. Al-Shama'a: The words of the poet Muhammad bin Al-Aktami – Majzu' Al-Rajaz . Weeping and laughing at her servants and her babysitter. Showing her lights, if her head is cut off. As if she were a lover whose breath melts her. Abu al-Hasan ibn Abi Yasser said – al-Bahr al-Mutaqarib. And Haifa is one of the companions of kings, her status increases and decreases.If she laughs, the darkness of night falls, she cries, and tears flow from her throat.

2. The living environment:

The environment includes: a living being, every living being, whether animal or plant, on land or sea. Since time immemorial, the environment and man have been accompanied by those creatures that God - Glory be to him has harnessed to serve and sustain life in all its forms and types. Rather, you will find this interconnectedness has been consolidated, and the Qur'an has reminded us of it to human beings ever since God sent it. Glory be to Him, the Highest, the messengers, the prophets, and the heavenly books.

The crow was present in (Abel and Cain), and the apple was associated with the story of (Adam and Waha), and Abraham (peace be upon him) told us his story in the bird spotter in the capital city of the mountains, and the hoopoe and ants were present with our master Solomon (peace be upon him). And the story of our Master Yunus (peace be upon him) with the whale and the story of our Master Noah (peace be

upon him) in a second class of animals and birds on his ship. And our master Moses and Aaron (peace be upon them) with his camel, then the story of our most honorable Prophet, the Chosen One (may God bless him and grant him peace), with the dove and the spider, and many others.

The legislator in Islam has established provisions that preserve the environment of animals and plants, as we note that many species of animals and plants have become extinct, due to the passage of time and environmental and climate change, and because of man's tampering with overfishing and entertainment that affects the continuity of the lives of many species of animals, birds and fish, and it has been forbidden. The legislator, since ancient times and since the writing of statutory laws, has prohibited hunting during the breeding seasons of different species and species.

The living creatures, including animals, insects, and plants, were created by God Almighty in a balanced way. The balance of the environment and nature is linked to the existence of all these creatures. So what God Almighty created, any creature large or small, or even what cannot be seen with the naked eye, was not created in vain. Rather, it was created and has a role in life and in the chain and cycles of reproduction. And the permanence of life. The photoperiod has a direct impact on the behavior of living organisms, including, for example, the migration of birds, insects, and fish from one environment to another.

Conclusion:

Al-Tha'alabi wrote his book (The Orphan of Time in the Virtues of the People of the Age) with care, knowledge, and awareness, and chose his distinct approach in laying a solid foundation for the biographies and poetry of the people of his time. Al-Tha'alabi was a bibliographer, critic, writer, and linguist, in addition to being a historian of an era extending from the fourth century AH and the beginnings of 5th century. Investigators, researchers, and academics have studied this important book (The Orphan), each with his own specialty and with different classical and modernist stripes and trends, and today we may discover something new in this important book, which contains treasures for a distinguished era in Arab-Islamic history.

Among the results of this research: The environment is present in this book in its four parts, from cover to cover. It is a bright picture of the era, as the pillars of the environment are present in the book (the orphan): the land, the sea, the climate, the spheres, the present and the nomads, and the divisions of plans in the spheres of kings, ministers, the private, and the public environment. With all the economic and social meanings, it carries, the environment that expands and emits its energy with radiance and stability, then deteriorates, fragments, and is scattered by the whims, recklessness of the frivolous and weak symbols .

We find the environment in its pure form, with the atmosphere that encourages the prosperity of the gardens, the orchards, the waterwheels turning, and the crops and fruits abounding in their shapes that the poets describe, and what they describe the colors of roses, ponds, beautiful ponds, and birds, and the pictures of the environment with its animals and insects, and pictures of houses, And planning cities

according to ranks and professions, and the interest that the authority takes in taking care of the health and environmental aspects at the level of every individual.

Through selected poems in his book (Al-Yatima), Al-Tha'alabi indicates the effects resulting from disasters, such as earthquakes, floods, storms, and fires. Repeated storms and wars result in serious environmental damage due to the presence of large numbers of dead people, as corpses remain for long days in the streets and homes, and what is reflected in The health and environmental impact on the recession of the economy and trade, the emergence of cases of famine and poverty, and the spread of theft, robbery and plundering.

In our study of poetry, we noticed the presence of cultural manifestations that indicate progress in that era, using different methods and methods to confront high or low temperatures, using spaces in building houses. Methods of building large floors and courtyards, ceiling heights, windows, chimneys, heaters, fans, and bathrooms, the use of patterns, and how to confront cold waves and snow using fire containers and heating methods.

The book (Al-Yatima) shows us the use of advanced modern methods at that time to water crops, such as waterwheels, dams, and canals, and the use of water meters to measure the height of river levels.

Al-Tha'alabi collected poems that mentioned the environment in its two chapters (The Silent Environment) and what it contains (planets, water, lights, chimneys, lighthouses) and the living environment and the animals, plants and insects it contains, and we arrived at: The influence of the environment in the poems and poems of the poets of the book (The Orphan). The presence of mountains, plateaus, and seas, and the description of the weather phenomena: eclipses, eclipses, and rainbows.

We notice the effect of the environment on the use of words. The words of the poets of the desert and those close to the plans of the Hijaz and the Jazira are different from the words of the regions of Khorasan, the Mountain, Transoxiana, and we find a difference in wording among one poet in his movement between the regions, such as (Al-Mutanabbi and Al-Bakhrazi).

New words, terms, and vocabulary appeared that poets used as a result of environmental development, such as the use of (candle, ships, lighthouse, chimney, bridge, chess, water wheel). New purposes also appeared in Arabic poetry and in the construction of the classical poem, as it began to shift towards renewal due to the influence of the environment.

The introductions to the poems became a description of nature and the atmosphere, then the purpose of praise, pride, and lamentation was mentioned. A new purpose appeared in Arabic poetry, the purpose of describing cities and the purpose of lamenting cities that end as a result of wars and natural disasters. We also read in the book (The Orphan) the difference in the rhetorical aspect in poetry and prose. The environment of Iraq, the Hijaz, and the Levant was characterized by the use of Badi' arts, verbal decoration, and assonance in prose (in the fourth century AH), and the poets of other regions did not adhere to these rhetorical images, so their writings were delicate and transparent.

Works on nature were written, such as roses, their colors, and types, such as the book (Al-Mousha) and books on pride between roses and narcissus by Ibn Abi Taher . We notice in the book (The Orphan)

that poetry is influenced by types of foods, fruits, sweets, flavors, and qatayef. In the fourth century AH, poetry was influenced by types of entertainment and games such as chess and dice .

An important purpose appeared in Arabic poetry that represents the reality of the era and its people, which is the purpose of hunting and hunting, and in them there is a description of the duel between ministers, princes, and leaders of beasts and birds. The environmental difference in the area of the Islamic State led to the difference in ideas, values, mood, taste and culture between one region and another. The view of the poets of the desert and the peninsula towards rain differs from the view of the poets of the Khorasan and Mountain regions and others, where Persia has springs and springs. They do not desire rain, while they rejoice and rejoice. Badia poets consider it an important event.

Poets and writers in Khorasan, Persia, Gorgan, Transoxiana use grandiose titles and grandiose words in the introductions, conclusions of correspondences, addresses, and letters. They also use ceremonies for reception, sitting, conversation, eating, while we do not find such activities in the desert and the eastern environment. This has an impact on the production of poetry, prose during the era of the fourth century and the beginning of the fifth century AH. What is produced by the poets and writers of the desert comes from experienced minds, the poetry and prose that is produced in the Khorasan, Al-Jabal, and Gorgan regions is the product of cultured minds.

In conclusion, we find that the environment is sometimes embraced by poets and constitutes the source of their inspiration, so it becomes their rhymes and the music of their letters, their poems sing with the birds and are colored with the colors of flowers at other times the poems turn into thunder, lightning, earthquakes, and wars. But they are regions united under the tent of Al-Thaalabi, the dreamer of a region extending from the East to the West, to draw a new map in which a sun that never sets will shine in the land of Muslims.

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