



Prevention Of Noise Pollution: In The Light Of Islamic Perspective, An Overview

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Abstract

One of the major problems faced by humanity now a days is Noise Pollution. Several studies have been conducted on environmental pollution but a few of them highlight the religious teachings for prevention of noise pollution. This study intends to discuss noise pollution and its solutions in Islamic perspective. Evidence from Qur'an and sunnah and fatawa of renowned scholars are discussed in detail. This article concludes that according to Islamic teachings, loud voices are undesirable, whether the loudness of voice is individual or collective, and this ruling applies to all kinds of matters, be it worship or other social matters. It recommends that it's the prime responsibility of government to bring awareness about noise pollution to public and impose ban upon all the political and religious gatherings where the noise can affect the public.

Keywords: pollution, noise pollution, Islamic perspective, religious gatherings, political gatherings, fatawa

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Introduction:

"Pollution" is one of the major problems in human societies resulting from interaction of individuals and the provision of necessities to the public. Population growth leads to an increase in the necessities of life, which requires innovation in industry, thus, ensuring the supply of essential commodities to the people. Production and supply of essential commodities in innovative ways could be termed as industrial development. If on one hand industrial development proves helpful in facilitating the provision and

delivery of basic life necessities, it, on the other hand is troublesome for societies; affecting general attitudes of individuals and creating innumerable other such factors that affect societies. Among these factors, environmental pollution is of paramount importance which includes **noise pollution** as well. What guidance does Sirah-e-Taiba provide about noise pollution and the solutions to the problems caused thereby? Numerous books and articles have been written on environmental pollution, most notable among them are as follows:

- Dr. Yūsuf al Qaradāwī. (2001) *Ri'āyah al Bī'ah fil Islām*. Cairo: Dār al Shurūq, 1st Edition
- Dr. Hassan Ahmad Shehata. (2014) *Al Islām wa Mukafahah al Talawwuth al Bī'i: Mawqif al Qur'ān wal Sunnah wal Fuqahā' min Qaḍiyyah al Talawwuth*. (Dār Ṭayyibah lil Nashr wal Tawzī' wal Tajhīzāt al 'Ilmiyyah)
- Mufti Akhtar Imam Adil Qasmi. (n.d.) *Māḥoliyātī Ālūgī: Aḥkām o Masā'il*. India: Sho'bah Taḥqīq wo Ta'līf, Jami'ah Rabbānī Manora Sharīf, Samsatī Pūr
- Molawī Ṭalḥa Chotā Adīpūrī. (2018) *Kathāfat awr Māḥolyātī Ālūdagī k Bāry me Sharī'at ka Moqaf*. India: Jami'ah 'Ulūm al Qur'ān, Jambosar
- Holdgate, Martin W. (1979) *A perspective of environmental pollution*. Cambridge University Press
- Cooper, C. David, and Forrest Christopher Alley. (2010) *Air pollution control: A design approach*. Waveland press, 2010.
- Goel, P. K. (2006) *Water pollution: causes, effects and control*. New Age International
- Yaron, Bruno, Raoul Calvet, René Prost, and René Prost. (1996) *Soil pollution: processes and dynamics*. Springer Science & Business Media
- Stansfeld, Stephen A., and Mark P. Matheson. "Noise pollution: non-auditory effects on health." *British medical bulletin* 68, no. 1 (2003)
- Babisch, Wolfgang. "Cardiovascular effects of noise." *Noise and health* 13, no. 52 (2011)
- Goines, Lisa, and Louis Hagler. "Noise pollution: a modern plague." *South Med J* 100, no. 3 (2007)
- Pavic, G. "Measurement of sound intensity." *Journal of Sound Vibration* 51, no. 4 (1977)

In all these books and articles, there is a general discussion on environmental pollution, however, the writers have just touched upon noise pollution by writing a limited content which is not sufficient to elaborate and explain Islamic principles on avoiding noise pollution adequately. Therefore, to fill this gap, the research in hand is being conducted. Purpose of this research is to highlight basic principles of Islam to

combat noise pollution and its manifestations in Pakistan, especially through religious and political gatherings.

Methodology:

Sound pollution as part of environmental pollution has been discussed in this article. In this regard, a general account has been provided on environment followed by an elucidate definition and explanation of noise pollution, its causes, the problems arising from it, and the injunctions related to "acoustics" in the Qur'an and Sunnah. Later, some references have been included from *Sīrah al-Nabī* wherein noise pollution has been focused along with its adverse effects on society. This review article quoted research articles, books, reports of national and international organization emphasized on the importance of noise pollution in environmental pollution. Islamic literature cited for this review article includes books on *Sīrah*, Quranic literature, Fatwah of well renowned Islamic scholars and evidence from shariah laws regarding environmental pollution in general and particularly prohibition of noise pollution. A social survey was also conducted in different cities of Pakistan to identify the sources and the annoying effects of noise pollution in community.

Results and Discussion:

"Noise, defined as 'unwanted sound', is perceived as an environmental stressor and nuisance. Non-auditory effects of noise, can be defined as 'all those effects on health and well-being which are caused by exposure to noise.'" (Stansfeld & Matheson, 2003)

Noise pollution is the effect of noise on the environment. A persistent mixture of sounds that is undesirable and overwhelming is called noise pollution. Another definition is "excessive or disturbing noise that not only harms human activity or balance but also affects animal life" which is called noise pollution. (admin, 2020)

Since the article under review deals with "noise pollution", the following lines discuss in detail the noise pollution.

Effects of Noise Pollution:

Noise pollution causes a variety of problems, including high blood pressure, loss of hearing or permanent hearing disability, hearing impairment, insomnia, and various diseases such as dementia, cardiovascular disturbances,(Babisch, 2011) sleep and mental health disturbance, negative social behavior, and annoyance reactions. (Goines & Hagler, 2007) According to World Health Organization, every third person in Europe is affected by noise created due to traffic. Beside human environment, wildlife and marine life are also affected by noise pollution. (Noise Pollution | Environmental Pollution Centers, n.d.)

Measurement of Sound:

Just as there are different scales for measuring other objects, the intensity of sound (sound power/sound pressure) is measured by "decibel". An "audiometer" is used to measure a person's hearing, which measures how well a person can hear sounds. (Pavić, 1977)

Causes of Noise Pollution:

Noise pollution is loud and noisy and can have a variety of causes. These causes can be divided into two types:

- Individual causes
- Social causes

Individual causes include the importance of individual dialogues and conversations, while collective causes include factory noise, car noise, gatherings on various occasions such as weddings, rallies for political activities, various religious gatherings, etc.

Before discussing these types of noise pollution in detail, it seems appropriate to explain the Islamic teachings about sound, so that the general Islamic teachings about the height and depth of sound are cleared.

Islamic Teachings on the Individual Voice:

Voice is the most effective means of communicating with an individual and presenting one's ideas to him. The process of conveying your message to someone else in your own words is called conversation or dialogue. The Holy Qur'an states what the voice should be like during conversation:

"And be moderate in your ways and keep your voice low. Surely the worst voice is the voice of the donkeys." (Sūrah Luqmān, 19)

There are two things mentioned in this verse: "Avoid slow-walking" and "Keeping one's voice low". The former is excluded from the subject of discussion, while the latter is directly related to the subject of discussion. The context of the above verse indicates that the two commandments mentioned in this verse are two important signs of arrogance and this advice of Hakim Luqman to his son is an attempt to prevent the causes of arrogance. There is also a great effort to teach.

According to this verse, keeping the voice low is a desirable act, and the last part of the verse indicates that the loudness of voice is disliked. (Al Zamakhsharī, 1407) says:

"The mention of the donkey's voice is an expression of contempt and dislike. The Arabs used to use the metaphorical words "long-eared"

(long-eared) instead of explicitly mentioning it because of their dislike of the donkey ... Therefore, likening those who raise their voices and their voices to donkeys and their voices without mentioning the word of similitude is the most extreme exaggeration in humiliation and dislike and to discourage them from raising their voices and to avoid it.”

This verse and its interpretation make it clear that loudness is disliked, but what is the ruling on this in Sira al-Taiba? In this regard, only one verse of the Holy Qur'an teaches the Companions how to communicate with the Holy Prophet. Almighty Allah says:

“O you who believe! Do not raise your voices above the voice of the Prophet, nor speak to them as loudly as you speak to one another, lest your deeds should be in vain, and you don't even know.” (Sūrah al Ḥujarāt, 2)

This verse was revealed because of the habit of speaking aloud. In this verse, it is commanded to revere the Prophet (PBUH) and forbid him to raise his voice in front of him. (Ibn al Faras, n.d.)

In the light of the above two verses, loudness is an undesirable thing and should be avoided.

Conduct of the Holy Prophet in Individual Conversation:

Guidance on this is also found in the biography of the Holy Prophet. When you spoke, your speech would be comprehensible, composed, and concise but precise. (Al Tirmidhī, n.d.) (Al Bukhārī, 1992) narrates the following hadith about how loud your voice was during the conversation:

"You were not loud, and noisy in the markets."

The blessed habit of the Prophet (peace be upon him) was that his voice was not so loud that it made a noise, nor was it too low that the addressee would not understand. He disliked noise and considered it as a cause of Allah's wrath. (Al Bayhaqī, 2011) narrates:

"Certainly, Allah dislikes a person who is arrogant, haughty, stingy, and noisy in the markets."

In another hadith, (Al Haythamī, 1994; Al Ṭabarānī, n.d.) described his general conduct as follows:

“It is narrated on the authority of Abu Umāmah that the Holy Prophet (PBUH) disliked the fact that he disliked seeing a person in a loud voice and liked to see him in a low voice.”

This practice of the Prophet (PBUH) is a clear guide to the rise and fall of the voice in individual life. Adherence to this can pave the way for the elimination of noise pollution, as the group of individuals takes on a collective form, and if each of them is accustomed to speaking out loud, their gathering will lead to the spread of noise.

Prophetic Style of Conversation in Communal Life:

Prophets's style of communicating in communal life is mentioned in (Al Bukhārī, 1992):

"He was not loud, nor scary and noisy in the markets."

The loud noises in the bazaars are due to the large crowds. The combination of various voices turns into noise. The blessed habit of the Prophet (PBUH) was that his voice was not too loud that it made a noise, nor was it that low that the addressee did not understand.

Different Gatherings in Community Life:

Interaction is a common thing in human society. Different people get together, whether it's for family matters or religious, political, social, and economic matters. All these gatherings have one thing in common, which is the creation of "noise" for which people in general should be held responsible. At the same time, the free use of loudspeakers in mosques and various ceremonies, listening to loud music, noises created by running machines in factories etc. are other factors of noise pollution.

Prophetic Teachings about Attending Ceremonies:

People gather in one place out of necessity, therefore, there can be no restrictions on it, but the following hadith of the Holy Prophet (PBUH) narrated by (Abū Dāw'ūd, n.d.) provides guidance on how to participate in these ceremonies:

“It is narrated on the authority of Abu Qatādah that one night when he went out of the house, he passed by Abu Bakr who was reciting in a low voice in prayer. When they both (after praying) came to him, he asked Abu Bakr: O Abu Bakr! I passed by you and found you reciting in a low voice. Abu Bakr replied: I was listening to the one with whom I was whispering. He said to Umar: O Umar! I passed by you and found you reciting aloud. He said: O Abu Bakr! Raise your voice a little. He said to Umar: Keep your voice low.”

Ordering a glorious companion to keep his voice low while reciting the Qur'an and engaging in the performance of an important act of worship such as prayer is not only indicative of alerting the people about not disturbing people, but it also explicitly reflects upon avoiding noise pollution. The same strategy, of keeping one's voice low, could be adopted in gatherings so that the people living around the gathering place are not disturbed.

Noise in Marriages:

Drums, tambourines, and decks are a major cause of noise at weddings. The deck is fitted with a giant temple sound system, which allows the songs to be heard far and wide which disturb people. Islamic teachings about singing are very clear. The Prophet's instruction is:

"There are two voices that are cursed in this world and the hereafter:
the flute in times of blessing and the lamentation in times of trouble."
(Al Haythamī, 1994)

The tradition of singing is clear from this tradition, even if it is performed so loudly that it resonates around and hurts others. The glory of a Muslim is that his language and any of his deeds do not harm anyone else. Singing in marriage is ḥarām in the first place, which must be avoided, but even if one considers it light and commits it, it is not permissible for him to make such a fuss about it that other people be inspired by it.

The Use of Loudspeakers and the Sirah Teachings:

The call to prayer is raised five times in mosques, which is an important religious obligation. The use of loudspeakers for this is a real need that cannot be denied.

Other than the call to prayer, the use of loudspeakers in various gatherings held in mosques, such as recitation ceremonies, na'at ceremonies, Friday sermons, and correctional gatherings, cause inconvenience to the people living in the vicinity, which is not permissible. In this regard, the conduct of the Prophet (PBUH) should be kept in mind when he stopped Umar from performing Tahajjud for fear of disturbing the comfort of others and ordered him to recite it in a low voice. It is forbidden to recite aloud inside. Another similar narration is narrated from Ibadah ibn Şāmīt in which he says:

"When he offered the Morning Prayer, it became difficult for him to recite it. After completing the prayer, he turned to us and said: I think you recite it behind the Imam in Jahri (prayers). We replied in the affirmative, then he said: Just recite Surah Al-Fatihah because without it there is no prayer." (Ibn Ḥambal, 2001)

Although this hadeeth deals with the issue of recitation after the Imam, it forbids the Ṣaḥābah from doing so if they find it difficult to recite it. There is also a cause that should be avoided.

Another narration states:

“We were praying with the Holy Prophet (PBUH) when he heard the noise of the people during the prayer. He said: Do not do that, when you come for prayers, come with satisfaction, recite as many prayers as you can find, and complete whatever you miss.” (Al Bukhārī, 1992)

In this narration, while teaching dignity and contentment while coming for prayers, there is also a hint of dislike of the noise created by making noise, which can only be avoided if one is comfortable to work.

In another narration, the Prophet (PBUH) forbade raising voices in mosques. (‘Alī Muttaqī, 1401) narrates that the Prophet (PBUH) said:

“Avoid lunatics and children in our mosques and avoid buying and selling and raising voices.”

In another narration, there is a prohibition on announcing in the mosque. (Al Qushayrī, n.d.) narrates:

“When the Prophet (PBUH) finished praying, a man stood up and shouted about the red camel. He said: You cannot find it because mosques were not built for that.”

In this narration, the Prophet (PBUH) disliked the voice of the person announcing the lost camel, which shows that it is not permissible to make announcements about the missing objects in mosques. He regularly taught the people:

“Whoever calls for something lost in the mosque, say: May Allah does not return it to you. And whoever sells anything in the mosque, say: May Allah does not make your business profitable.”(Ibn Shabbah, 1417)

This narration not only points at condemnation of loud-talk in the mosques, but, at the same time, from these words, one can also infer that anyone who makes announcements for his lost things in the mosques could be cursed.

The following incident of Hazrat Umar regarding keeping the voices low in mosques is also noteworthy:

“Hazrat Sā’ib bin Zayd narrates that I was standing in the mosque when a man hit me with a pebble. I saw that it was Hazrat Umar. He told me to go and see those two people. They were talking. Bring them to me. I went and presented them both. Omar asked them: Who are you? Or where did you come from? He said: We are from Taif. Hazrat Umar said: If you were from this city, I would have punished you. Do you raise your voices in the mosque of the Messenger of Allah?” (Al Bukhārī, 1992)

In all the above traditions, in addition to the prohibition of raising voices in mosques, there is a command to refrain from doing those things in mosques which may lead to the emergence of loud voices. In the light of these traditions, the command to use loudspeakers in mosques becomes clear that it is not permissible for its sound to be so loud that it affects the routines of the people in the mosque and distracts them. They should limit the volume of the loudspeaker to the congregation inside the mosque and turn it off immediately after the prayers so that the prayers and other routines of the worshipers are not disturbed.

Sīrah Teachings about Sermons and Education:

In addition to the prayers in the mosques, meetings are held for preaching and reformation, which is a very good step in the construction of society, but the misuse of loudspeakers in these meetings is a clear violation of etiquette of the mosque and deviation from the teachings of Sirah. All the aḥādīth mentioned earlier about keeping the voice low in mosques forbid the doing of anything that may cause noise in the mosque.

Although, prohibitions in these traditions indicate that the abomination of noise caused by individual actions or collective activities are prohibited. Therefore, in the gatherings and sermons held in the mosques, it is very important to keep in mind that they do not affect the routine of any person engaged in worship inside the mosque. In this regard, the following incidents and teachings are noteworthy:

- Ka'ab ibn Malik says that he asked Ibn Abi Hadrad to return to him his loan in the Prophet's Mosque and while making this request both raised their voices, then the Messenger of Allah ﷺ heard this noise and appeared from his house and went to his room. He removed the veil and called out to Ka'ab ibn Malik and told him to reduce one part of his debt. The Ka'bah said: O Messenger of Allah! I reduced it. So, he said: Get up and pay it. "(Al Bukhārī, 1992)
- Imam Malik narrates that he received the narration that Hazrat Umar had allotted a place in a corner (outside) the Prophet's Mosque

which was called "Batiha" and commanded that whoever wants to gossip, recite poetry, or wants to raise his voice, then he may opt to stay in the said place. (Mālik bin Anas, 2004)

- During the caliphate of Hazrat Umar Farooq, a preacher used to preach loudly in front of Hazrat Ayesha's house whose voice would disturb her. Hazrat Ayesha complained about the preacher to Hazrat Umar that the preacher's loud-voiced preaching fails her in hearing other people's voices. In response to her complaint, Hazrat Umar barred the preacher from preaching in that vicinity. However, the preacher complied with the orders for some time, but later on, he again started preaching. When Hazrat Umar learned about it, he administered strict punishment on him. (Adīpūrī, 2018)

The noteworthy aspect in this incident is that when Hazrat Ayesha mentioned her distress to Hazrat Umar, he did not punish the person immediately; he warned him first, but when he repeatedly expressed negligence, he punished him, thus making sufficient grounds for the implementation of Islamic principle, "La Zarar, Wala Zara; do not harm and do not be harmed".

- Regarding the etiquette of preaching and preaching, Hazrat Ayesha says:

"Limit your voice to those who are sitting in your assembly and tell them about the religion as long as they are attracted to you. When they turn away, you too should stop. It should never happen that people are talking to each other, and you should interrupt them and start your talk, but be silent on such an occasion. Then when they ask you, tell them about religion." (Al Haythamī, 1994)

- Hazrat 'Ata bin Abī Rabāḥ says:

"The scholar should not let his voice go beyond his assembly." (Al Sam'ānī, 1981)

Therefore, in mosques where sermons and teachings are delivered, the voices must not be raised so high that they violate the sanctity of mosques. The sound of loudspeakers should be restricted to the attendees of the meeting and the external speakers should be kept off so that the people of the neighborhood do not have any problem with the noise coming from the mosque and it should be strictly followed so that voices coming from mosques do not contribute to noise pollution.

Fatwas on the Use of Loudspeakers in Mosques:

The following is the fatwa of the famous Madrasa Jami'ah al Ulūm Islamia Banuri Town of Pakistan regarding the use of loudspeakers:

"Outside loudspeakers are usually a nuisance to other people. Therefore, the sound of the loudspeaker of the mosque should be restricted to the audience of the mosque in all the programs except the call to prayer." (Binori Town, n.d.)

(Zahid al Rashidi, n.d.) writes in this regard:

"We support the proposal to limit the volume of loudspeakers to four walls of the mosque and at the same time consider it necessary to increase this goodness not only to the mosque but also to the bazaars, cinemas, weddings. Prohibit the use of loudspeakers at events, tape recording shops, and all other places so that ordinary citizens can get rid of the noise caused by excessive use of loudspeakers."

When Mufti Abdul Qayyum Hazarawi was asked about the use of loudspeakers for the call to prayer, he justified its use as needed and gave the following instructions to save the people from trouble:

"It will be taken care of that people are not bothered through loudspeakers whether they are Muslims or non-Muslims. The voice should be kept as low as possible so that purpose is achieved, and the people are not disturbed. Its purpose is limited to that of deliverance of call to prayer to the Muslims who live in the vicinity of a respective mosque; it is not important that the voice of prayer call should reach the whole city. The problem should be investigated and dialogued upon by the neighborhood in a collective way. They should also be informed of the whole situation. According to the law, if Muslims are allowed to give call to prayer in a loudspeaker, then the call to prayer should be given in an appropriate voice. If the problem is still unresolved, there is no harm in calling to prayer in the absence of a loudspeaker but as long as it does not subject to sedition." (Hazarawi, 2013)

From the above discussion, in the opinion of the Sira-e-Taiba, the practice of the Companions and the Salaf-e-Ṣāliḥīn and the opinion of the eminent scholars of the present time, avoiding the misuse of loudspeakers in modern times is an important way to prevent the spread of noise pollution. It will be a source and a means of

avoiding the evils of those who point fingers at mosques and pulpits, which will have a positive effect on society.

Use of Loudspeakers in Political Rallies and Processions:

Political parties use loudspeakers in their gatherings, the noise of which causes the spread of noise pollution. Nowadays, DJs are called to these meetings who participate in it with a loud sound system and create excitement in the audience through songs. This trend has also started in the religious political parties seen by other political parties in which although there are no songs, but poems and hymns are sung which is not justifiable in any way and is a clear violation of the Sound System Act 3. Is. (Sound System Act 3, n.d.) using restrictions on the use of sound systems, states:

“Subject to this Act, it shall be unlawful for any person to use or assist in using, permit or allow the use of a sound system which generates any loud, unnecessary or unusual noise or any noise which annoys, disturbs, injures, or endangers the comfort, repose, health, peace, or safety of persons in or beyond the vicinity.”

In this regard, guidance is given from the hadiths mentioned in Sira-e-Taiba in which the Prophet (PBUH) commanded his Companions to avoid noise when they felt noise during prayers. The same rule applies to meetings and processions of religious and political parties without exception, which must be complied with.

The Noise of Machines and Vehicles:

While industrial development has made human life easier, it has also increased noise pollution. This pollution is increasing day by day due to the noise of machines and vehicles. Machines include construction machines, communication machines such as telephones, mobiles, megaphones, etc., various home-made machines such as washing machines, various alarms, televisions, tape recorders, decks, etc., while all vehicles on the road include cars, trains, and planes. Due to the use of all these things, noise pollution in society is constantly increasing.

The following methods can be used to get rid of the noise of these things:

- Factories should be built away from the residential population so that the people living there are not affected by their noise.
- Take steps to protect people, who work in factories, from noise, such as providing them with headphones that block the sound.
- Use silencers in vehicles so that the noise is not too loud.
- Ban the use of pressure horns in vehicles.
- Car stands and bus stands should be built in a place where there is no population around which could be affected by noise.

The Noise in the Bazaars and Sirah Teachings:

It is obvious that voices rise during buying and selling in the markets. Anyone who goes to markets witnesses the noises created due to gathering of masses during selling of wares. The following hadith testifies the dislike of noise in the bazaars:

"Indeed, Allah dislikes every arrogant, haughty, miserly, and noisy person in the bazaars." (Al Bayhaqī, 2011)

In this hadith, the words "Sakhāb fil Aswāq" indicate that Allah Almighty is angry with those who make noise in the bazaars. In addition to this, if we look at the aspect of disturbing others when voices are raised while settling mutual matters, as mentioned earlier in a hadith, when the Holy Prophet came out of his house after hearing the noise of arguments between Kaif Bin Malik and his debtor to settle the matter. In this incident, where there is an aspect of prohibition from doing things that cause concern to others, it is also worth considering that one person must agree less end the matter.

Conclusion:

The Holy Prophet (PBUH) disliked noise and called it the cause of Allah's annoyance. The voice of the Prophet (PBUH) was not so low during the conversation that the addressee did not understand it, nor did it reach the ears of the listener so loud, but his voice was amicably balanced. The Prophet (PBUH) disliked loud voices in worship and urged his Companions to avoid making loud utterances, as proven from several incidents. The external loudspeaker of the mosque should be used only for the call to prayer and the internal loudspeakers should be used for Friday sermons and speeches so that the sound is limited to those present in the mosque. All political and religious gatherings should not be held in residential areas. Witness to this is the action of Hazrat Umar in which he allotted a place outside the Prophet's Mosque and ordered those who wanted to raise their voices to go there. When using loudspeakers in all political and religious gatherings, the audience should be taken into consideration for the loudness of the voice and the voice should not be too loud that the whole area starts to resonate. Individual softness in the voice also helps to adopt a behavior in the congregation that can prevent the spread of noise pollution. The noise created in the bazaars is undesirable in the sight of Allah Almighty and every effort should be made to reduce it. Singing loudly at weddings, wedding ceremonies, and political gatherings by inviting D.J. is promoting music that is prohibited in Sharia. Any action that contributes to the increase in noise pollution is punishable by the teachings of Sira and the laws of the land.

Recommendations:

- Noise pollution is generally ignored. We need to consider noise pollution as an important issue and start discussing it so that it can be prevented.

- In addition to holding conferences and seminars at the national level to highlight the harmful effects of noise pollution, learners should be enlightened in educational institutions.
- Industries and factories should be constructed at some distance from general population so that the people living in the settlements can protect themselves from the harmful effects of noise.
- Necessary steps should be taken to protect the workers working in the factories from the noise of the machines by providing them certain protective kits and equipment useful in this regard.
- Practical implementation of noise pollution laws in the country's laws should be implemented in practice and indiscriminate actions should be taken in this regard so that noise pollution can be controlled.
- Political and religious gatherings and rallies should be held outside the population so that the movement of ordinary people is not affected, and they do not have to listen to the voices raised from these rallies.
- All people should be required to make sure in all their events that the voices raised by them do not affect the people of the area.
- The government should liaise with individuals and organizations researching noise pollution and introduce a code of conduct that sets out the highest levels of noise that do not lead to the spread of noise pollution. Ethics should be strictly enforced by all individuals and groups so that the evil of noise pollution can be curbed.
- All drivers should be required to install silencers in their vehicles and heavy fines should be imposed on violators, especially by removing the silencers of motorcycles and taking strict action against those who make noise without any discrimination.

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