

MANIFESTATION OF HADITHS IN ENVIRONMENTAL PRESERVATION

Nuraini

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Email: Nuraini.husein@ar-raniry.ac.id

ABSTRAC

Humans and the environment are inseparable partners. The environment is our home, where we live and interact with everything around us, both living and non-living. Allah SWT has created this environment to meet our needs, as we depend on it for our survival. This shows how crucial it is for us to treat our environment wisely, ensuring it can continue supporting us. However, not everyone treats the environment wisely. Sometimes people prioritize their own interests without considering the long-term health of nature. This can lead to resources running out or becoming damaged. This article explores how the teachings of Prophet Muhammad SAW guide us in preserving the environment, both through what he said and what he did. Prophet Muhammad SAW's guidance encourages us to act responsibly when using the environment. These teachings also highlight that we are responsible for taking care of the environment, as Allah SWT has chosen us to look after it. Allah SWT knows that humans can be greedy and harm nature. So, Allah SWT has rewards and consequences based on how we treat the environment. When we follow Islamic teachings, we are rewarded, and when we disregard them, there are consequences. Following these teachings means thinking about the environment's long-term well-being. It means taking positive care of nature so that all of Allah SWT's creations—living things and the environment—can thrive. Ultimately, this approach benefits us, leading to a complete, beautiful, peaceful, healthy, and refreshing environment.

Keywords: *Manifestation, Hadiths, Environmental, Preservation*

ABSTRAK

Manusia dan lingkungan adalah mitra yang tak terpisahkan. Lingkungan adalah rumah kita, tempat kita tinggal dan berinteraksi dengan segala hal di sekitar kita, baik yang hidup maupun yang tidak hidup. Allah SWT telah menciptakan lingkungan ini untuk memenuhi kebutuhan kita, karena kita bergantung padanya untuk kelangsungan hidup kita. Ini menunjukkan betapa pentingnya bagi kita untuk memperlakukan lingkungan kita dengan bijak, memastikan bahwa ia dapat terus mendukung kita. Namun, tidak semua orang memperlakukan lingkungan dengan bijak. Terkadang orang lebih mementingkan kepentingan mereka sendiri tanpa mempertimbangkan kesehatan alam dalam jangka panjang. Hal ini dapat menyebabkan sumber daya habis atau rusak. Artikel ini mengeksplorasi bagaimana ajaran Nabi Muhammad SAW memandu kita dalam melestarikan lingkungan, baik melalui ucapan maupun tindakan beliau. Panduan Nabi Muhammad SAW mendorong kita untuk bertindak secara bertanggung jawab saat menggunakan lingkungan. Ajaran-ajaran ini juga menegaskan bahwa kita bertanggung jawab untuk menjaga lingkungan, karena Allah SWT telah memilih kita untuk merawatnya. Allah SWT tahu bahwa manusia dapat menjadi rakus dan merugikan alam. Oleh karena itu, Allah SWT memberikan imbalan dan konsekuensi berdasarkan bagaimana kita memperlakukan lingkungan. Ketika kita mengikuti ajaran Islam, kita akan mendapatkan imbalan, dan ketika kita mengabaikannya, ada konsekuensi yang harus kita tanggung. Mengikuti ajaran-ajaran ini berarti memikirkan kesejahteraan lingkungan dalam jangka panjang. Ini berarti merawat alam secara positif agar semua ciptaan Allah SWT—mahluk

hidup dan lingkungan—dapat berkembang. Pada akhirnya, pendekatan ini bermanfaat bagi kita, menciptakan lingkungan yang lengkap, indah, damai, sehat, dan menyegarkan.

Kata Kunci: *Manifestasi, Hadis, Lingkungan, Pelestarian*

A. Introduction

The environment is an essential component for all creatures on Earth. Consequently, preserving the environment is synonymous with safeguarding the sustenance of all life forms on this earth. Addressing environmental issues equates to discussing the age of the Earth and the changes it undergoes, along with its contents. The environment can be defined as the external factors beyond human beings that relate to their existence and livelihood. Meanwhile, the environment encompasses all entities, forces, and conditions existing within a space or the habitat of living beings, significantly influencing their existence.¹ This definition underscores the inseparable connection between the environment and humanity. Nature and its constituents serve as complementary requisites for human beings to live comfortably, sufficiently, and securely. Furthermore, bestowed with intellect and the divine mandate as stewards of the Earth, humans bear a crucial responsibility to effectively, sustainably, and purposefully conserve the environment and its entire spectrum until the end of time.

The aforementioned perspective, when viewed from an ecological aspect, is known as the ecocentrism paradigm, which balances the rights of all creatures existing on this planet. This involves placing every subject within the universe, both biotic and abiotic, on an equal plane, as they are all interconnected within an environmental ecosystem. This trajectory aims to create a positive, comfortable, and sustainable environmental ecosystem where all subjects, whether biotic or abiotic, receive equal treatment in terms of their right to life. Ultimately, this leads to the realization of the aforementioned positive, comfortable, and sustainable environmental ecosystem. The antithesis of the ecocentric paradigm is anthropocentrism, a paradigm for environmental management rooted in the assumption that humans are the focal point of the natural system. It is undeniable that humans, with their myriad strengths and interests, play a pivotal role in shaping the ecological landscape and formulating policies pertaining to environmental conservation. This paradigm frequently gives rise to negative inclinations, as exemplified by the prevalence of human arbitrariness in resource exploitation, often resulting in the neglect of the rights of other sentient beings. This negligence, in turn, is not infrequently a catalyst for ecological degradation.

In appraising and treating the environment, the two aforementioned paradigms need to be harmonized through a disposition of wisdom. This disposition can function as a bridge between nature and its constituents, which complements human necessities. Consequently, individuals can lead a comfortable life, have their needs fulfilled, and ensure protection. Central to the utilization of nature is the predominant role of humans as the primary determinant aimed at preserving the continuity of nature for sustainable perpetuity. Thus,

¹ N. H. T. Siahaan, *Lingkungan Hidup Dan Ekologi Pembangunan* (Jakarta: Erlangga, 2004), p. 4.

this paper aims to explore how the teachings within Hadiths can serve as guidance in conserving the environment. This manifestation of the concept refers to actual practices inspired by the teachings of Prophet Muhammad SAW. By prioritizing Hadiths that discuss the preservation of nature, this paper encourages an awareness of the necessity to implement these teachings in daily life.

B. Result and Discussion

1. The Significance of the Environment

Human beings and the environment constitute an inseparable unity with a mutually dependent relationship; they are interconnected. This interrelation extends not only between humans and the environment but also encompasses all elements within the environmental sphere (biotic and abiotic). These elements interact and are bound by reciprocal relationships among themselves; collectively, they are recognized as the environmental ecosystem. Therefore, delving into discussions concerning the environment fundamentally entails exploring the environmental ecosystem. It is paramount to direct our attention to this environmental ecosystem, as it serves as the linchpin for ensuring the sustainability of the environment. The environmental ecosystem embodies a symbiotic relationship between living organisms and their surroundings—a symbiosis that necessitates a comprehensive consideration of rights and methods of utilization, all aimed at preserving the environment itself.

The undeniable reality is that humans cannot exist on this planet without other creatures, as the environment is not merely a neutral or passive coexisting companion but rather bestows significant meaning upon human existence². It is at this juncture that the paradigm of anthropocentrism emerges—a paradigm of environmental management grounded in the assumption that humans are the focal point of the natural system, based on the various capacities and unique interests that humans possess. Thus, humans assume the most decisive role within the framework of the ecosystem, both in terms of environmental order and policymaking associated with the management of nature.

The anthropocentric paradigm, while apparently benefiting humans, should instead encourage a shift towards an ecocentric perspective that places equal value on all subjects within the universe, whether biotic or abiotic, as they are mutually interconnected in an environmental ecosystem. The emergence of this ecocentric paradigm itself aims to ensure the lasting utilization of human needs until the end of time. Consequently, humans are inevitably compelled to maintain the environmental ecosystem through this ecocentric paradigm in order to achieve a positive, comfortable, and sustainable environmental balance. This involves treating all subjects within the universe, whether biotic or abiotic, with equal regard for their inherent right to life. Ultimately, this culminates in the establishment of a positive, comfortable, and sustainable environmental ecosystem.

Therefore, when humans conscientiously observe all elements encompassed by the scope of the living environment, encompassing both biotic and abiotic aspects, through an

² Erwati Aziz, *Upaya Pelestarian Lingkungan Hidup Melalui Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2013), p. 42.

ecocentric lens while employing a long-term thought process, the benefits will inevitably return to humanity itself, ensuring their sustainable advantages until the end of time. Treating the environment from an ecocentric standpoint, regardless of its use for consumptive purposes, entertainment, or business ventures, sustains a comfortable, beautiful, fresh, healthy, and serene living environment, with clean water and the continued existence of a diverse range of animal and plant forms. This is because nurturing the environmental ecosystem with a long-term perspective ensures its enduring sustainability, with humanity enjoying the benefits.

The Islamic perspective on environmental management transforms into an act of worship when aligned with the teachings of Islam as found in the Qur'an and Hadith. With the intention of obeying the command of Allah SWT, numerous verses in the Qur'an emphasize that the entire universe and its contents are intended for human use. However, humans are urged to employ their intellect in its utilization, as exemplified in Surah Al-Jathiyah: 13

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

“And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.”

The aforementioned verse distinctly and unequivocally conveys that all that Allah SWT has created, whether in the heavens or on the earth, is ordained by Allah SWT as an expression of His mercy—a testament to His bestowed grace upon humanity. This collective embodiment serves to underscore the magnitude of Allah SWT's power and compassion, especially for the servants of Allah SWT who are willing to contemplate upon it.”

2. The Scope of Environmental Hadiths

When the understanding is revisited that the environment encompasses everything that exists, both biotic and abiotic, and is linked with the teachings of Hadith, which encompass all that exists on Earth, in the heavens, and in the afterlife, the coverage of Hadiths concerning the environment nearly includes all of the Hadiths of the Prophet Muhammad SAW. The foundation of Islam is *'rahmatan lil 'alamin'* (a mercy to all worlds), evident in every aspect of Islamic teachings that concern not only the well-being and preservation of humans and other visible living creatures but also encompass everything that Allah, the Most Exalted, has created—both the visible and the hidden, the biotic and the abiotic, and beyond. Therefore, the sphere of Hadiths concerning the environment encompasses almost all Hadiths, covering the teachings of the Prophet Muhammad in matters of faith, worship, transactions, ethics, and even politics or warfare.

Through these themes, the guidance of the Prophet Muhammad in safeguarding the environment becomes apparent. Additionally, it is clear how the Prophet Muhammad organized this environment's ecosystem so that all of Allah's servants—and particularly the Prophet Muhammad's followers—could comprehend and use it. In almost every Hadith, when observed and correlated with their benefits, they ultimately lead to the important message of maintaining the ecosystem of the environment at large. There are numerous Hadiths of the Prophet Muhammad that outline the practical aspects of preserving the ecosystem of the environment. However, given the limitations of this study, only

fundamental Hadiths concerning the environment will be highlighted. Therefore, the focus is directed towards Hadiths that discuss environmental preservation, efforts in water resource sanitation, and sustainable utilization of natural resources, encompassing both energy resources and land. According to the author, these four aspects are critically imperative to be considered in the pursuit of environmental conservation.

3. Preventive Attention of Hadiths towards Environmental Damage

In general, the attention of the Hadiths towards environmental conservation encompasses all the teachings of the Hadiths. As mentioned earlier, the content of the Hadiths meets the needs of all creatures that Allah SWT has created. The main objective is to establish a conducive, sustainable, and enduring ecosystem for the environment and, fundamentally, for human livelihood as well. Therefore, the initial efforts advocated by Prophet Muhammad SAW through his Hadiths, whether in the form of his direct actions during his lifetime, known as “*hadith fi’li*,” or in the form of his verbal statements, known as “*hadith qauli*,” are preventive measures before damage occurs or natural resources, such as energy, land, minerals, water sources, and so forth, become depleted. When it comes to preventing the destruction of the environment and the depletion or exhaustion of natural resources, an analysis of the content of Hadiths about the environment shows that Prophet Muhammad SAW’s first suggestions were to protect all of Allah’s facilities, whether they were on earth or in the heavens. Human maintenance is necessary to ensure the sustainability and continuity of these facilities when people use them.

Environmental damage can be understood as a process of deterioration or decline in the quality of the environment. This deterioration can be characterized by the gradual loss of land, water, and air resources, the extinction of wild flora and fauna, and the disruption of environmental ecosystems. Environmental damage can also be interpreted as actions that directly or indirectly alter the physical attributes of the environment, rendering it less functional or even dysfunctional in supporting sustainable development³.

Upon closer examination of the various forms of environmental damage that lead to the disruption of environmental ecosystems, two categories of such degradation become evident.

- 1) Natural disasters or calamities occur. In Islam, these are referred to as *sunnatullah*,” a term denoting divinely ordained natural occurrence. These can encompass droughts, famines, tsunamis, and others that transpire in nature. These disasters can also take the form of diseases, oceanic disasters, poverty, and similar events. Nevertheless, a more in-depth analysis reveals that these disasters often involve varying degrees of human influence. The Quran declares that every disaster befalling humankind is preordained in the Book/Qur’an (*Lauh al-Mahfuzh*), as can be seen in Surah al-Hadid, verse 22:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَاهَا إِنَّ ذَلِكَ عَلَى اللَّهِ
يَسِيرٌ

³ Khikmawati, ‘Representasi Kerusakan Lingkungan Dalam Novel Partikel Karya Dee Lestari (Kajian Ekokritik)’ (Universitas Muhammadiyah Purwokerto) <<http://repository.ump.ac.id/id/eprint/7345>>.

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy-.”

The aforementioned verse unequivocally demonstrates that Allah SWT made a decree in the Preserved Tablet (Lauh Mahfuzh) regarding everything that happens in the course of human or natural events. Not a single occurrence eludes the reckoning of Allah SWT. According to M. Quraish Shihab, Allah SWT emphasizes this assertion to prevent human beings from becoming excessively despondent and mournful in the face of adversity and, likewise, from becoming excessively exultant beyond bounds, leading to arrogance upon attaining success. Indeed, Allah SWT does not favor those who transgress the limits, despair when outcomes do not align with expectations, or become haughty upon achieving success. This insight is further elucidated in the subsequent 23rd verse. M. Quraish Shihab also posits that the term “*musibah*” in this verse encompasses everything that transpires, whether positive or negative, inclusive of blessings and calamities.⁴ It can be comprehended that the preordained destiny by Allah SWT does not render humans passive. Human effort is still an important part of doing good deeds to the fullest extent. This includes using your mind and heart, praying, and working hard physically, all with the goal of getting closer to Allah SWT and getting his mercy. However, upon the culmination of their endeavors, humans must return to Allah SWT. Thus, whether humans receive blessings or adversities, they remain within the confines of true monotheism, not exceeding bounds due to the firm belief that all these occurrences are not exempt from Allah SWT’s knowledge, dominion, and decree, all of which are ultimately best for humanity.

- 2) Environmental damage or disasters caused by human activities are varied and multifaceted. These deteriorations are often the result of human actions that undermine the delicate balance of the natural world. Such degradation encompasses instances such as floods, which are precipitated by reckless deforestation and an absence of reforestation efforts. Similarly, the reckless disposal of waste materials can obstruct waterways, both on local and large scales, leading to inundation and ecological disturbance. Air pollution, another manifestation of human interference, can be attributed to the lack of environmentally conscious practices within industrial operations. Negligent management of factories and disregard for environmental standards result in the release of pollutants, contributing to the deterioration of air quality. Analogously, the contamination of water bodies arises from industrial waste discharge and improper waste disposal practices, including the wanton discarding of refuse into lakes, seas, and waterways. The application of harmful substances to facilitate unsustainable fishing methods also leads to the poisoning of aquatic ecosystems, resulting in the decimation of aquatic life and the loss of their habitats. Moreover, human negligence extends to sanitation practices, with improper waste disposal causing the proliferation of diseases and health complications. Even

⁴ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), p. 446.

geological phenomena such as earthquakes can be influenced by human actions. The transformation of mountains, which serve as integral stabilizing components of the Earth's structure, into settlements, residential areas, and even recreational spaces can potentially disrupt the natural balance of the Earth's crust. These anthropogenic interventions have been addressed by Allah in the Quran, particularly in Surah Ar-Rum, verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned so He may let them taste part of (the consequence of) what they have done that perhaps they will return (to righteousness).

In the aforementioned verse, it is unequivocal that Allah SWT asserts that the degradation evident in terrestrial and aquatic domains results from the agency of human beings themselves. M. Quraish Shihab expounds that an array of scholarly interpretations exists concerning this verse. The term “*fasad*” within the verse is intricately intertwined with the transgressions committed by humanity, prompting divine retribution in the form of calamities, which have manifestly inflicted detriment upon the terrestrial realm, including droughts, scarcity, and erosion of security, and within the aquatic realm, manifesting as ecological imbalances, depletion of aquatic resources, and river impairment—all attributed to human deeds. M. Quraish Shihab elucidates this by interlinking it with other Quranic verses,⁵ notably Surah al-Baqarah verse 205:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.

The presence of sins or corruption herein encompasses not only the transgressions of humanity in general (aside from concerns regarding environmental preservation), but also transgressions specific to humanity's management of the environment and its utilization of natural resources without due regard to the divine ordinances established by Allah SWT. Consequently, this leads to the occurrence of degradation or calamities, both on land and sea, the ramifications of which humanity itself must bear. In this context, M. Quraish Shihab cites the perspective of Ibn ‘Asyur, as elucidated in his exegesis “*al-Misbah*,” stating that the cosmic universe, meticulously crafted by Allah SWT, exists as a harmonious and congruous system tailored to human existence. Nevertheless, human engagement in detrimental activities resulting in disruption leads to disharmony and disequilibrium within the workings of the natural order. These transgressions or violations result in disturbances to terrestrial and aquatic equilibrium.⁶ Furthermore, Shihab draws upon the viewpoint of Thabathaba’I, who posits that the entirety of the cosmic universe, with its intricately interconnected components, exerts mutual influence. Should any

⁵ Shihab, p. 237.

⁶ Shihab, p. 237.

part falter or deviate, the adverse consequences manifest in other interconnected elements.⁷

The above explanation clearly shows that both natural degradation (sunnatullah) and human actions have bad effects or threaten the ecosystem that all living things depend on. For instance, in the event of floods, a multitude of damages and devastations ensue, impacting not only the physical well-being of human beings but also leading to the extinction of flora, the annihilation of aquatic organisms, environmental deterioration, and the forfeiture of beauty and tranquility. Instances of pollution, be it air pollution or water pollution, result in the proliferation of various diseases that afflict not only humans but also other life forms. Vegetation becomes infertile, some species face extinction, and a similar fate befalls the diverse array of flora and fauna existing within aquatic ecosystems, all of which essentially constitute requisites or complements to human existence. Consequently, the incurred ruin or catastrophe adversely disrupts the ecosystem, affecting all components encompassed within the realm of the living environment.

Among the creations of Allah SWT, humanity has been entrusted with the responsibility of managing this world and its entire contents. This signifies that humans are accountable for the entirety of Allah's creations on Earth, ensuring their perpetuity until the end of time, as humans have been designated as stewards (khalifah) of this terrestrial realm by Allah SWT. Thus, it can be understood that humans hold sway over their environment.

The relationship between humans and nature is an inseparable unity. According to Thabathaba'i, who M. Quraish Shihab cited in his work "al-Misbah," the relationship between people and nature is similar to that of a single entity in terms of how they carry out their tasks and obligations as well as how they experience suffering or well-being.⁸ Functioning as an integral whole, all components are interrelated and possess a functional nature. Humans draw sustenance from their environmental constituents; therefore, their interplay must harmonize with their inherent dispositions and be employed within their designated roles while concurrently attending to the preservation of ecological equilibrium. Consequently, humans bear the foremost responsibility for conserving their environment in accordance with the specific habitat and functions inherent in each element.

After understanding the factors of environmental damage and their effects on living creatures, it is important for humans to also understand how to control the risks of ecosystem damage. According to the author, there are two factors that need to be addressed: internal and external factors. Firstly, the internal factor refers to aspects within human beings themselves. This involves cultivating an awareness of the needs and interconnectedness between humans and their environment. It is emphasized that humans cannot survive without a positive environment that supports them. All flora, fauna, and elements, including both biotic and abiotic resources such as air, water, soil, and energy, are part of human life and need to be preserved. To raise awareness about this, education plays a crucial role, both formally and informally, starting from birth and continuing through generations. To achieve this goal effectively, the initial concept to be instilled in the education process is

⁷ Shihab, p. 238.

⁸ Shihab, p. 238.

monotheism. Humans must understand why they were created, what they should do during their time on Earth, and where they will eventually be held accountable for their actions. In this context, individuals will learn about their relationship with Allah SWT, often referred to as a vertical relationship, as well as their relationships with other humans and the environment, termed as horizontal relationships. Through this, people will recognize the importance of all elements within the sphere of the environment and nature, including both biotic and abiotic elements, for human existence and the existence of other living creatures. Secondly, morality comes into play. From a young age, individuals are taught how to exhibit ethical behavior in their relationship with Allah SWT and their interactions with the environment, both with biotic elements (flora and fauna) and abiotic elements (air, water, soil, and energy), guided by religious teachings. The cultivation of these two aspects in individuals raises awareness of the need to preserve the environmental ecosystem, thus leading to an understanding of how to address the external factors contributing to environmental damage.

The external factors that need rectification, as referred to by the author, pertain to environmental degradation that can be physically addressed by humans based on the aforementioned internal awareness, which manifests in the attitudes humans themselves adopt in the management and utilization of this natural realm. Among the actions that humans can undertake are, firstly, upholding environmental cleanliness, such as refraining from indiscriminate defecation or littering, particularly in public spaces, sheltered areas, thoroughfares, or areas of the congregation, as well as stagnant bodies of water, among others. Avoiding reckless disposal of waste and implementing the principles of the 4 R's in waste management, namely reduce, reuse, recycle, and replace. Secondly, mitigation of excessive exploitation of nature. The overzealous and unregulated exploitation of natural resources without due consideration for their balance, role, function, and sustainability could lead to disasters such as flash floods, landslides, global warming, air pollution, resource depletion, etc. This can be addressed through resource regeneration endeavors like reforestation, establishing conservation areas or habitats (preserving the environment by ensuring the habitats of all living creatures as well as inanimate objects, which constitute the source of living entities), and the like. Thirdly, Employing and managing environmentally friendly technologies while also accounting for ecosystem preservation. By adopting environmentally friendly technologies and managing them, aspects of environmental cleanliness and sustainability, such as pollution and air quality, can be ameliorated, further contributing to the sustained availability of natural energy resources. Fourthly, Safeguarding the environment's persistence through the effective, efficient, and sustainable utilization of natural resources, including energy, water, air, and soil, through resource diversion. For instance, solar energy can be harnessed as a substitute for fossil fuels due to its perpetual availability, among other alternatives. These are among the measures that humans can undertake to address environmental risks.

4. Hadith Recommendations for Environmental preservation

The most fundamental and primary teachings of Islam that garner substantial attention pertain to the preservation of cleanliness. The urgency of maintaining cleanliness is so significant that Islam considers it an integral aspect of an individual's manifestation of faith.

Cleanliness also holds considerable influence over the validity of worship practices within the Muslim community. One of the most pressing matters in the context of worship pertains to matters of purity. The relationship between cleanliness and purity is inseparable in the lives of Muslims. Essentially, Islam categorizes every step taken by a person as an act of worship, as worship is intertwined with every action undertaken by individuals in any context, including their relationship with environmental conservation. Hence, this study on environmental preservation begins by examining the concept of cleanliness as an essential part of faith. This investigation is specifically directed towards the etiquette of relieving oneself and its connection to the preservation of the environment. Both of these aspects warrant attention when interacting with nature, particularly concerning the management and utilization of natural resources. This forms the central message of the hadiths concerning environmental preservation in the subsequent discussion. Numerous hadiths of Prophet Muhammad SAW, address these aspects, and the ensuing elucidation will delve into the hadiths that can be classified under the theme of cleanliness as a facet of faith, with a specific focus on the etiquette of relieving oneself.

The aforementioned explanation alludes to numerous measures that can be adopted to safeguard the environment from degradation, among which is the observance of cleanliness. This encompasses a broad spectrum, covering personal hygiene and environmental cleanliness in various forms. A multitude of hadiths cover this spectrum of cleanliness, addressing not only physical hygiene related to the human body, food, drink, clothing, and similar aspects but also environmental cleanliness in all its manifestations. These aspects are interrelated. For instance, an individual who is conscientious about personal hygiene, both outward and inward, is inclined to preserve the cleanliness of what enters their body and to maintain the environment they inhabit. This includes addressing any factors that might soil or diminish its cleanliness and beauty. Furthermore, cleanliness is closely associated with aesthetics; individuals who value cleanliness are often predisposed to appreciate beauty.

Cleanliness represents humanity's endeavor to preserve itself and its surroundings from all forms of impurity, thereby realizing and sustaining a healthy and comfortable existence. Cleanliness is a prerequisite for the attainment of health, and good health is a factor contributing to happiness. Conversely, impurity not only disrupts aesthetics but also harbors the potential to induce various ailments, and illness is a factor associated with suffering.⁹ Given the paramount importance of upholding cleanliness, it assumes a position within the realm of manifestations of faith, as articulated in the words of Prophet Muhammad SAW:

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُورُ شَطْرُ الْإِيمَانِ

Abu Malik Al-Ash'ari (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: "Purity is half of iman (faith)..(HR. Muslim)¹⁰

⁹ Departemen Agama dan Unisef Indonesia Majelis Ulama Indonesia, Departemen Kesehatan, *Air, Kebersihan Dan Kesehatan Lingkungan Menurut Ajaran Islam* (Jakarta: MUI, 1998), p. 35.

¹⁰ Muslim bin al-Hajjaj al-Qusyairi Al-Naisaburi, *Ensiklopedia Hadits Shahih Muslim*, 1st edn (Jakarta: al-Mahira, 2012), p. 127.

The term “*Syathrul*” signifies “a portion.” Consequently, it can be understood that cleanliness constitutes a portion of faith. Certain scholars posit that indeed, engaging in all actions or activities that contribute to the realm of cleanliness will result in a manifold reward equivalent to a portion of faith.¹¹ In this regard, Yusuf al-Qaradawi prioritizes cleanliness above all else for a number of reasons. First, cleanliness is a highly favored aspect of Allah SWT. Second, cleanliness serves as the foundation for the health and strength of the community. Third, cleanliness is a prerequisite for beauty and aesthetic presentation, which are favored by Allah SWT and the Prophet Muhammad SAW. Fourth, cleanliness and a good outward appearance serve as reinforcing factors for the bonds between individuals.¹² From M. Yusuf al-Qaradawi’s perspective, the significance of maintaining cleanliness becomes evident. Cleanliness is entwined with maintaining a relationship with the Creator and the Prophet Muhammad SAW, fostering relations among human beings, and contributing to the preservation of the environment and sources of strength and happiness.

More specifically, this study delves into two hadiths that exemplify the teachings of the Prophet Muhammad SAW regarding the etiquette of relieving oneself and their connection with environmental conservation. These hadiths emphasize the recommendation to relieve oneself away from the view of others and from places prohibited for such purposes.

Hadith regarding Relieving Oneself Away from the Sight of Others

عَنْ مُغِيرَةَ بْنِ شُعْبَةَ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَقَالَ: يَا مُغِيرَةُ خُذِ الْإِدَاوَةَ، فَأَخَذْتُهَا، فَأَنْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَوَارَى عَنِّي، فَتَقَضَى حَاجَتَهُ.

Narrated Mughira bin Shu`ba: Once I was traveling with the Prophet (ﷺ) and he said, “O Mughira! take this container of water.” I took it and Allah’s Messenger (ﷺ) went far away till he disappeared.’... (HR. Bukhari)¹³

The Hadith explains how the Prophet Muhammad SAW relieved himself when he was not in a designated place for such purposes or when he was not at home. In this particular Hadith, it is clear that in open areas or during travel (*safar*), the Prophet Muhammad SAW made an effort to find a place with some form of obstruction and distanced himself from crowded areas. This practice was not only aimed at preserving modesty but also, equally important, at ensuring the comfort of other individuals. This went beyond merely avoiding offensive odors; it encompassed preventing exposure to impurities and protecting people from coming into contact with them.

Furthermore, by refraining from defecating in public or heavily trafficked areas, the potential spread of bacteria or microorganisms originating from waste was proactively minimized. This, in turn, reduced the likelihood of diseases spreading and people getting infected. Caring for the well-being of others, in terms of both avoiding impurity and airborne pollution, falls under the domain of environmental preservation, or the ecological

¹¹ Al-Imam Yahya bin Syarah al-Nawawi Al-Dimasqi, *Syarah Al Nawawi* (Beirut: Dar al- Kutub al-`Ilmiyyah, 1995), p. 85.

¹² Yusuf Qardhawi, *Sunnah, Ilmu Pengetahuan Dan Peradaban* (Yogyakarta: Tiara Wacana Yogya, 2001), pp. 427–28.

¹³ Abu Abdullah Muhammad bin Ismail Al-Bukhari, *Ensiklopedia Hadits Shahih Bukhari* (Jakarta: al-Mahira, 2012), p. 87.

framework. This involves concerted efforts to maintain an environment that remains pleasant, clean, beautiful, and healthy.

Hadiths on Prohibited Places for Defecation

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقُوا اللَّاعِنِينَ، قَالُوا: وَمَا اللَّاعِنِينَ قَالُوا وَمَا اللَّاعِنِينَ يَا رَسُولَ اللَّهِ قَالَ: الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ

Abu Huraira reported: The Messenger of Allah (ﷺ) said: Be on your guard against two things which provoke cursing. They (the companions present there) said: Messenger of Allah, what are those things which provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest).” (HR. Muslim)¹⁴

Upon considering the hadiths regarding the prohibited locations for defecation and urination, the significance of these narrations in reinforcing the directive to maintain privacy during such bodily activities becomes evident. The first hadith, in a general sense, encourages withdrawing from crowded areas. Subsequently, the second hadith clarifies the specific places where these actions are forbidden, namely public thoroughfares and sheltered spaces. The prohibition of engaging in these activities in the aforementioned places underscores the importance of preserving a comfortable, aesthetically pleasing, clean, and healthy environment.

As elucidated earlier, the potential consequences of contamination are noteworthy due to the potential risks posed to aesthetics, comfort, and health. Compromised health can, in turn, hinder overall well-being and happiness. Pathways, being integral to human movement, inherently demand freedom from all forms of impurity and obstruction. It is pertinent to note that in a separate hadith, Prophet Muhammad SAW elucidated that anyone who removes a harmful object or impediment from a pathway will be rewarded with a charitable contribution (*shadaqaah*):

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَهُ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ¹⁵

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him." (HR. Bukhari)

The hadiths illustrate the significance of upholding convenience in public spaces as well as the provision of shelter. A shelter is a place where humans seek respite from fatigue, rain, or the intensity of the sun. Considering the purpose of seeking shelter, it is imperative that such locations be not only pleasant but also healthful, comfortable, secure, and sanitary—guarded against factors that could compromise the aforementioned comforts, encompassing not only visual pollutants but also malodorous emissions. Thus, it is entirely

¹⁴ Al-Naisaburi, p. 141.

¹⁵ Abu 'Abd Allah Muhammad bin Isma'il Al-Bukhari, *Shahih Al-Bukhari* (Riyadh: Maktabah Dar al-Salam, 1999), p. 874.

justifiable that the Prophet Muhammad SAW invoked condemnation upon those who negligently defecated in thoroughfares, sheltered areas, or places of congregation, underscoring these prohibitions with emphatic admonitions and direful sanctions. Evidently, both of these hadiths underscore the profound concern of the Prophet Muhammad SAW, evident in both his direct actions (fi'li) and his injunctions (qauli), toward the preservation and enhancement of environmental sustainability and comfort.

5. The Hadith's Recommendation for Water Sanitation Efforts and Its Relationship with Natural Resource Conservation

Water resources are among the non-renewable natural resources. However, when utilized judiciously with due regard to their sustainability, these water resources can extend their benefits to the perpetual well-being of all living creatures. Water stands as a paramount natural resource indispensably required by living organisms. While humans can survive without food for several days, the absence of water would lead to the demise of humanity and other life forms. Acknowledging the crucial role of water for all living entities, the Prophet Muhammad SAW advocated for the preservation of water sanitation against contamination that could render the water impure. Such contamination would render the water unfit for vital necessities, eventually giving rise to diseases and endangering the existence of all life forms inhabiting the water bodies. Consequently, this human neglect of water sanitation efforts disrupts the environmental ecosystem.

The significance and interdependence of water for humanity and other creatures extend beyond the fundamental sustenance requirements. Water also serves as a source of relaxation and entertainment for humans. Hence, Allah SWT promises the beauty of flowing rivers in Paradise. Particularly for the Islamic community, water holds not only utilitarian importance but also plays an integral role in determining the validity of religious obligations. As a result, Islam places considerable emphasis on the conservation, cleanliness, and purity of water during its usage. Among the relevant hadiths are:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحَمِصِيُّ، حَدَّثَنَا بَقِيَّةٌ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ، عَنْ أَبِيهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ: رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَتَوَضَّأُ، فَقَالَ: «لَا تُسْرِفْ، لَا تُسْرِفْ»

It is narrated that Ibn 'Umar said: "The Messenger of Allah saw a man performing ablution, and he said: 'Do not be extravagant, do not be extravagant (in using water).'" (Maudu') (HR. Ibnu Majah)¹⁶

حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنِي ابْنُ جَبْرِ، قَالَ: سَمِعْتُ أَنَسًا، يَقُولُ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْسِلُ، أَوْ كَانَ يَغْتَسِلُ، بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ، وَيَتَوَضَّأُ بِالْمُدِّ»

Narrated Anas: The Prophet (ﷺ) used to take a bath with one Sa` up to five Mudds (1 Sa` - 5 Mudds) of water and used to perform ablution with one Mudd of water." (HR. Bukhari)¹⁷

The explanation of the aforementioned hadith can be understood as an exhortation for mankind to utilize water as effectively and efficiently as possible, both in their

¹⁶ Abu Abdullah Muhammad bin Yazid al-Qazwini Ibnu Majah, *Ensiklopedia Hadits Sunan Ibnu Majah* (Jakarta: al-Mahira, 2012), p. 28.

¹⁷ Abu Abdullah Muhammad bin Ismail Al-Bukhari, p. 52.

worship processes and in fulfilling their daily needs. Prophet Muhammad SAW taught the minimal threshold for its utilization without exceeding those limits. While the commentaries on these hadiths predominantly orient towards the discussions of jurisprudence (*thaharah*) and worship, the author discerns a salient message underlying these teachings—namely, the manner in which humans harness water resources should not verge on wastefulness or excessiveness, thereby depleting the water reserves. Through conscientious water usage practices, the perpetuity and sustainable utility of this vital resource can be ensured.

In the context of water sanitation, the matter pertains not solely to health considerations, but within the Islamic framework, it also intersects with the validity of an individual's religious practices. This perspective is discerned through exegesis that establishes a linkage between the aforementioned hadith and the spiritual practices of the community. There exists a hadith of the Prophet Muhammad SAW that accentuates this notion, notably the prohibition of defecating in stagnant water. The Prophet's statement on this matter is as follows:

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَغَسَّلُ مِنْهُ»

Zuhair bin Harb narrated to me, Jarir conveyed to us, from Hisyam, from Ibn Sirin, from Abu Hurairah, that the Prophet SAW said: "Let not any one of you urinate in stagnant water, then perform ablution using that water. (HR. Bukhari)¹⁸

The aforementioned hadith might appear deceptively simple at first glance, yet it encapsulates a profound and extensive significance. Within the framework of hadith exegesis, it is emphasized to pay greater attention to the cleanliness and purity of water, particularly in the legal aspect.¹⁹ This pertains to the worship process, wherein not only cleanliness but also purity is paramount. This is exemplified when performing ablutions (*wudu*) to purify oneself from all forms of impurities or when undertaking full-body ablutions (*ghusl*). Beyond the context of worship, the implications of this hadith hold paramount importance for the preservation of the environmental ecosystem. It is widely recognized that water serves as a fundamental source of life for all of Allah's creations inhabiting this world. The entirety of animate beings relies on this essential resource for survival. When water bodies are subjected to acts such as defecation and bathing, the resulting contamination and degradation of the water are inevitable, given the stagnant nature of the water. Moreover, various forms of aquatic life exist within these water bodies, constituting vital components of the interconnected environmental ecosystem. Hence, it is imperative to safeguard this ecosystem. The author contends that special protective measures should be undertaken by governing authorities to ensure the purity of stagnant water. Such precautions are essential to ensuring the perpetuity of both water itself and the myriad life forms it sustains. The utilization of such water should be exclusively for the benefit of Allah's creations without causing harm to its inherent functions.

¹⁸ Al-Naisaburi, p. 148.

¹⁹ Ibnu Hajar Al-Asqalani, *Fath Al-Bari Bisyarhi Shahih Al-Bukhari* (Jakarta: Pustaka Imam Asy-Syafi, 2017), pp. 226–28.

Furthermore, the above-mentioned hadith offers additional lessons. Apart from the imperative to preserve stagnant water, several other considerations are underscored. Firstly, the prohibition extends beyond the disposal of human waste, encompassing any form of filth, including the inadmissibility of littering in stagnant water. Secondly, given the susceptibility of stagnant water to contamination, its use for bathing and purification is discouraged due to its compromised health and purity. Thirdly, proper waste disposal facilities, regardless of the type of waste, warrant attention and provision. Lastly, regulatory authorities are enjoined to undertake surveillance and establish regulations to ensure the perpetuation of the integrity of such water bodies.

6. The Hadith's Recommendation in Preserving the Sustainability of Natural Energy Resources

Ensuring environmental sustainability through the effective, efficient, and sustainable utilization of natural resources such as energy sources, water, air, and land is a paramount necessity that demands attention from mankind. This imperative is aimed at maintaining the perpetual usability of these non-renewable natural resources. For instance, solar energy, an inexhaustible alternative, can be harnessed to replace fossil fuels. Such initiatives form part of the actions that humans can take to mitigate environmental risks.

Preserving the sustainability of natural resources, particularly energy resources, encompasses an external factor contributing to environmental degradation in terms of the sustained benefits they offer to living beings, particularly humans. This aspect necessitates rectification. Environmental degradation caused by these external factors represents a form of impairment that humans can address physically, driven by the internal awareness mentioned earlier. This awareness manifests itself in human behavior concerning the management and utilization of these natural resources, as elaborated above.

In a general context, natural resources can be categorized into two types: Firstly, renewable natural resources are characterized by their ability to self-recover after use and encompass flora, fauna, water, animals, and sunlight. However renewable, their utilization without consideration for the environmental ecosystem, leading to overexploitation and a lack of preservation, can result in extinction and subsequent damage or pollution. Secondly, non-renewable natural resources, which are finite and lack the inherent capacity for self-regeneration after use, These resources include land, fossil fuels (such as petroleum and coal), nuclear elements, minerals, and others.²⁰ Despite their non-renewable nature, their lifespan can be prolonged through sustainable, effective, and efficient management.

This study specifically centers on energy and natural resources, with a focus on electric energy, illumination, and motive power. Among the hadiths of the Prophet Muhammad SAW that promote thriftiness in the use of electric energy sources are as follows:

²⁰ Mujiyono Abdillah, *Agama Ramah Lingkungan Perspektif Al-Quran* (Jakarta: Paramadina, 2001), pp. 53–54.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هَمَّامٌ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَظْفِنُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَغَلِّقُوا الْأَبْوَابَ، وَأَوْكُوا الْأَسْقِيَّةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ - وَأَحْسِبْهُ قَالَ - وَلَوْ بَعُودَ تَعْرِضُهُ عَلَيْهِ " .

Narrated Jabir: Allah's Messenger (ﷺ) said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, ". . . even with a stick you place across the container." (HR. Bukhari)²¹

The aforementioned hadith reinforces the role of humans in contemplating and behaving with regard to the utilization of natural resources, particularly energy resources. Prioritizing energy conservation or using alternative energy sources when practical highlights this. This hadith's urgent message emphasizes the significance of energy consumption restraint. When energy is no longer needed, it is advised to deactivate the devices utilizing it, thus ensuring the sustainability and enduring benefits of such energy resources.

Considering the contemporary technological urgency in the present era, where nearly all technological devices rely on electrical energy for operation, ranging from small-scale gadgets like laptop chargers to large-scale systems like subterranean electric trains, an immense consumption of electrical energy becomes evident. In daily life, instances of energy wastage are also commonplace, such as allowing technological devices to remain operational unnecessarily, such as running a fan constantly for 24 hours or keeping lights on during daylight hours.

A more profound analysis of the underlying message of this hadith reveals that, although seemingly simple, it bears profound consequences for the sustainability of natural energy resources. It significantly influences all aspects related to the utilization of these resources, encompassing both motive power and illumination. The illumination aspect, in this context referring to fire, serves a dual purpose: sometimes bestowing its benevolence as an illuminating and propelling force, yet at times, it can lead to calamity when not managed properly. Observing the contextual backdrop of the aforementioned hadith, wherein during the time of the Prophet Muhammad SAW, illuminative energy was in the form of burning flames, another inferred message is to avert the negative effects of further environmental degradation. This includes preventing the potential for conflagrations, which not only harm human settlements but also extend to impacting the surrounding environment, thus affecting all living beings and the preservation of the ecosystem therein.

7. The Hadith's Guidance on the Utilization of Natural Land Resources

Fundamentally, there is a closely intertwined relationship between humans and the land. This connection is evident through the vital necessities that humans have in relation to the land, much like their essential need for water. The concept of land extends beyond merely cultivatable soil; it encompasses land that provides services, both in the form of developed structures and vacant plots. Consequently, Islam governs land tenure and investment in

²¹ Abu Abdullah Muhammad bin Ismail Al-Bukhari, p. 594.

various forms, as delineated in both the verses of the Qur'an and the sayings of the Prophet Muhammad SAW. Similar to water, the significance of land extends to human existence and the sustenance of other creatures. From the land, humanity derives the means to fulfill its basic needs and secure its livelihood. Likewise, other creatures depend on the sustenance produced by human cultivation, whether in the form of fruits or blossoms. Hence, it is not surprising to find in the teachings of the Prophet Muhammad SAW, a narration stipulating that anything benefiting living beings—such as planting trees that yield fruits or flowers that are consumed by other creatures—is considered an act of charity. This implies a recommendation to actively maintain the ecological balance, rewarding efforts with spiritual merit and worldly gains.

As previously mentioned, the principles of Islam infuse every aspect of life with inherent sanctity. This principle is epitomized in the utterances of the Prophet Muhammad SAW:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أُمِّ مُبَشِّرِ الْأَنْصَارِيَّةِ فِي نَخْلٍ لَهَا، فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ غَرَسَ هَذَا النَّخْلَ أُمْسِلِمُ أَمْ كَافِرٌ» فَقَالَتْ: بَلْ مُسْلِمٌ، فَقَالَ: «لَا يَغْرِسُ مُسْلِمٌ غَرْسًا، وَلَا يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ إِنْسَانٌ، وَلَا دَابَّةٌ، وَلَا شَيْءٌ، إِلَّا كَانَتْ لَهُ صَدَقَةً»²²

Jabir (Allah be pleased with him) reported that Allah's Apostle (ﷺ) visited Umm Mubashshir al-Ansariya at her orchard of date-palms and said to her: Who has planted these trees of dates—a Muslim or a non-Muslim? She said: A Muslim, of course, whereupon he said: Never a Muslim plants, or cultivates a land, and it out of that men eat, or the animals eat, or anything else eats, but that becomes charity on his (planter's) behalf. (HR. Muslim)²³

In relation to environmental conservation, particularly within the domain of land management (agrarian), there exists a hadith that encourages the cultivation or revitalization of barren land. This hadith also stipulates a reward for the practitioner, namely the granting of ownership rights to the cultivator under the condition that the land is unequivocally ownerless and is proficiently cultivated, demarcated with boundaries to ensure proper management. This hadith reads as follows:

عَنْ سَمُرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحَاطَ حَائِطًا عَلَى أَرْضٍ فَهِيَ لَهُ

Al-Hasan said that Samura reported the Prophet as saying, "If anyone puts a wall round land, it belongs to him." (HR. Abu Dawud)²⁴

The aforementioned hadith injunction not only emphasizes the rewards attained, but upon further examination, it can be comprehended as an exhortation to not neglect the land. Although barren land yields limited benefits for creatures, adept management can lead to manifold advantages. Orchards or cultivated lands serve as sources of sustenance, ensuring

²² Abi Husain Muslim bin Hajjaj bin Muslim al-Qusyairy An-Naisabury, *Shahih Muslim* (Saudi: Maktabah Rushd, 2006), p. 1188.

²³ Al-Naisaburi, p. 26.

²⁴ Abu Daud Sulaiman bin al-Asy'ats al-Azdi As-Sijistani, *Ensiklopedia Hadits Sunan Abu Daud* (Jakarta: al-Mahira, 2012), p. 655.

the availability of water for all living beings, preserving soil stability, and facilitating the flourishing of biodiversity. The revitalization of barren lands also encompasses efforts to uphold the ecosystem and harness the benefits of the environment that Allah SWT has provided, fostering mutual benefits for all living entities when appropriately managed or rejuvenated. The profound concern of Islam for the environment necessitates that these hadith regulations receive due attention from the government, guaranteeing and acknowledging the rights of humanity as delineated by the Prophet Muhammad SAW.

C. Conclusion

A Study of Hadiths on Environmental Conservation related to environmental preservation encompasses various aspects, including maintaining the environment, efforts in water sanitation, and their correlation with the conservation of water resources. Additionally, it covers the responsible utilization of natural land resources. These hadiths vividly illustrate the direct manifestations of the teachings of the Prophet Muhammad, whether through his actions or words. However, these injunctions hold significance beyond mere rote memorization of knowledge; they signify profound human manifestations that materialize through conduct when humanity interacts with and manages the environment.

Furthermore, these hadiths emphasize the paramount importance of humans safeguarding their environmental ecosystems. Humanity bears the responsibility for the sustenance of these ecosystems. As humans have been chosen by Allah SWT as stewards and bestowed with various capabilities, Allah SWT acknowledges human tendencies towards greed, avarice, and the exploitation of nature. Therefore, Allah SWT has intervened with punishments and rewards in response to human behaviors concerning their surroundings.

Human endeavors, as highlighted in the hadith of the Prophet Muhammad SAW, are not futile; instead, Allah rewards human actions, even considering the consumption of food by animals as a form of charity. Similarly, when humans neglect Allah's commandments, such as disposing of waste indiscriminately, Allah SWT condemns such actions. Consequently, the examination of these hadiths necessitates that humans adopt an ecocentric paradigm. This paradigm centers around sustainability and the preservation of natural resources, achieved through positive stewardship of environmental ecosystems. This approach ensures the sustainability of all of Allah SWT's creations, both biotic and abiotic. Consequently, it ensures a comprehensive, beautiful, serene, healthy, and vibrant living environment for humanity. *Wallahu a'lam bissawab.*

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