

Environmental Preservation In A Review Of Prophetic Hadith

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ABSTRACT

The environment is one of the prerequisites for survival with land, water and air as the main components. Failure to maintain its existence means failure to form the basis for the duties of the caliphate. Considering the strategic position of the environment, as well as the availability of religious doctrines both from the Qur'an and hadith, it is deemed necessary to continue to elaborate on the content of verses and hadith about the environment. The aim of this research is to find out what is the quality and understanding of hadith about environmental preservation? What is the quality and understanding of hadith regarding environmental use? What is the quality and understanding of hadith regarding preventing environmental damage? The method used in this paper is descriptive qualitative research with hadith sharia, linguistic, sociological and normative theological approaches. Based on the criticism of *sanad*, hadith related to the environment, whether it is maintenance by planting trees, utilization through optimal use of unused land and prevention of damage through the prohibition of throwing away dirt/waste, is of authentic quality. The content of each hadith regarding the environment is clearly positively correlated with the spirit of the Holy Quran and Hadith. The hadith related to protecting the environment from pollution shows that humans' dependence on the environment is a certainty, so the Prophet prepared a number of environmental management rules.

Keywords: environment; hadith; planting trees

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1. INTRODUCTION

The environment is one of the prerequisites for survival with land, water and air as the main components. Failure to maintain its existence means failure to form the basis for the duties of the caliphate. Indonesia is an area where 43% of the world's endemic species are located. However, 1.4% of the world's territory continues to erode. In 2005, it was estimated that Sumatra's lowland forests would soon disappear, followed by forests in Kalimantan in 2010. National forest damage reached 1.6 million or 2.2 million hectares (ha) per year. Meanwhile, critical land reaches 43 million ha. Qadir Gassing encouraged the need to find solutions to environmental problems, based on a religious perspective, he proposed the development of environmental jurisprudence, by utilizing moral and ethical values originating from culture and religion (Ali, 2015). Considering the strategic position of the environment, as well as the availability of religious doctrines both from the Al-Qur'an and Hadith, it is deemed necessary to continue to elaborate on the content of verses and hadith regarding the environment.

Much research has been carried out on environmental conservation. Some of the conclusions of the research that has been carried out are: Hendawati, Y. said that efforts that humans can make to preserve the environment include planting trees or reforestation, reviving dead land, protecting the environment, and caring for the environment (Hendawati, 2011). Qamar, S. said that environmental preservation demands serious attention from humans which must be carried out in the belief system of religious communities, both men and women. Environmental preservation requires active participation from humans. Because of this, humans and the environment have a fairly strong relationship (Qamar, 2014). Athiyah, C.U. said that the hadith perception regarding environmental conservation is a signal about the existence of order that must be maintained by every living creature in one system. If the system is disturbed, it will cause chaos in the lives of living creatures and their ecosystem (Athiyah, 2017). Ali M. said that environmental damage occurs due to ignoring the ethical values of religious teachings which teach wisdom and balance in the use of nature/the environment and current human attention to the environment such as the dangers of pollution, the spirit of optimizing land so that it is functional, as well as planting/reforestation campaigns, indications true and precise predictions and visions of the Prophet thousands of years ago (Ali, 2015).

Research equations Hendawati, Y., Qamar, S., Athiyah, C.U. and Ali M. with this researcher, namely from the similarity of research themes related to environmental conservation. Athiyah and Ali's research and this research also have other similarities in terms of the approach method used, namely the hadith approach. Meanwhile, the difference between the author's research and previous research is that this research will discuss the Prophet's views on environmental preservation through various hadiths related to several things, such as planting trees, maximizing use of abandoned land and preventing damage by prohibiting the disposal of dirt/waste. This research will also assess the status of the hadith in terms of the quality of the hadith sanad. Starting from the similarities and differences with previous research, the author's research in this article is entitled Environmental Conservation According to the Hadith Perspective of the Prophet SAW. The aim of this research is to find out what is the quality and understanding of hadith about environmental preservation? What is the quality and understanding of hadith regarding environmental use? What is the quality and understanding of hadith regarding preventing environmental damage?

Starting from the found hadiths containing topics related to environmental maintenance written in hadith books, the author found that the environment must be protected, maintained, and utilized according to its intended purpose based on the values of the Al-Qur'an and hadith. Environmental damage occurs due to ignoring the ethical values of religious teachings which teach wisdom and balanced use of

nature/the environment. Hadith related to the environment, whether it is maintaining it by planting trees, exploiting it by using unused land optimally and preventing damage to it through prohibiting throwing away dirt/waste, is of authentic quality. The content of each hadith regarding the environment is clearly positively correlated with the spirit of the Al-Qur'an and hadith. In fact, it does not contradict common sense which gives the impression that there are various confusions in the content of the hadith in its view.

2. METHODS

This research is descriptive qualitative research with a hadith sharia approach, linguistics to analyze linguistic dimensions, sociological to see the influence of community ties, and normative theology. Data collection techniques through library research with primary books are hadith books containing commands to preserve the environment and additional secondary sources in the form of books, papers, articles and writings related to the research topic. These works are then used as references and conclusions are drawn to build a complete discussion in the article.

3. FINDINGS AND DISCUSSION

A. HADITHS ABOUT THE ENVIRONMENT

Hadiths related to the environment can be divided into three basic topics. The topics of these hadiths are hadiths related to preserving the environment, hadiths on utilizing the environment/unused land (not abandoning land) and topics related to preventing environmental damage. Hadith related to environmental protection were narrated by Bukhāri, Muslim, Tirmidhī, Aḥmad and al-Dārimi. Hadith related to environmental/land use (not neglecting land) was narrated by Al Bukhari, Ahmad, Abu Dawud, Tirmidhi, and hadith related to preventing environmental damage was narrated by Ahmad, Ibnu Majah, an-Nasai, and Muslim. The author will present three hadiths with the three main topics above based on Ahmad's history considering that these three topics were published by Ahmad in his *Musnad*.

1. Hadith on Environmental Preservation

حَدَّثَنَا يُونُسُ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا مِنْ مُسْلِمٍ يَزْرَعُ زَرْعًا، أَوْ يَغْرِسُ غَرْسًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ بِهِمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ "

Meaning: "Has told us [Yunus], has told us [Abu 'Awanah] from [Qatadah] from [Anas bin Malik radiallahu 'anhu] said; The Prophet sallallahu 'alaihi wasallam said: "It is not a

Muslim who cultivates or plants a plant and then the plant is eaten by birds or humans or livestock but it becomes sadaqah for him."

2. Hadith on Environmental Utilization

حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو عَقِيلٍ، أَبُو عَقِيلٍ اسْمُهُ: عَبْدُ اللَّهِ بْنُ عَقِيلٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ أَحْيَا أَرْضًا مَيْتَةً، فَلَهُ فِيهَا أَجْرٌ، وَمَا أَكَلَتِ الْعَافِيَةُ مِنْهَا، فَهُوَ لَهُ صَدَقَةٌ "

Meaning: "Has told us [Abu An Nadhr] has told us [Abu Uqail] Abu Uqail His name is Abdullah bin Uqail, has told us [Hisyam bin 'Urwah], has told me [U'ubaidullah bin Abdurrahman bin Rafi'] from [Jabir bin Abdullah] he said: Rasulullah shallallahu 'alaihi wasallam, he said: "Whoever gives life to dead land, then for him in that action there is a reward. He is what is eaten by all (creatures) who seek sustenance then he is for him alms from the land."

3. Hadith on Prevention of Environmental Damage

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، قَالَ: سَمِعْتُ أَبَا مَرْيَمَ، يَذْكُرُ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ، ثُمَّ يُتَوَضَّأُ مِنْهُ "

Meaning: "Has told us [Zaid bin Al Hubab], has told us [Mu'awiyah bin Salih], he said: I heard [Abu Maryam] mention from [Abu Hurairah]: That the Prophet sallallaahu 'alaihi wasallam, indeed He forbade urinating in stagnant water and then performing ablution from it."

B. QUALITY OF HADITHS

1. Hadith on Planting Trees

Some of the scholars' assessments regarding the quality of the hadith are:

- Muhammad bin Ismail Ash Shan'ani considered this hadith to be an authentic hadith in his book, *Tanwir Syarh Al Jami 'ish Shagir* (As Shan'ani, 2011).
- This hadith was categorized as an authentic hadith by Nashiruddin al-Albani in his book, *Takhrij Musykilail Faqr* (Al Albani, 1983)
- Syu'aib Al Arnauth said: "This hadith is authentic." He expressed his opinion in his *tahqiq* on the book *Al Musnad* by Ahmad bin Hanbal (Hanbal, 2001).

2. Hadith on Environmental Utilization

Some of the scholars' assessments regarding the quality of the hadith are:

- Jalaluddin As Suyuthi considered this hadith to be an authentic Hasan hadith in his book, *Jam'ul Jawami'* (As Suyuthi, 2005)

- This hadith was categorized as an authentic hadith by Nashiruddin al Albani in his book, *Sahih Al Jami' ush Shaghir Wa Ziyadatuhu* (Al Albani, 1988).
- Syu'aib Al Arnauth said: "This hadith is authentic." He expressed his opinion in his *tahqiq* on the book *Al Musnad* by Ahmad bin Hanbal (Hanbal, 2001).

3. Hadith on Prevention of Environmental Damage

Some of the scholars' assessments regarding the quality of the hadith are:

- This hadith was categorized as an authentic hadith by Yasir Fathi in his book, *Fadhlu ar Rahim Al wadud Takhrij Sunan Abi Dawud* (Fathi, 2012).
- Syu'aib Al Arnauth said: "This hadith is authentic." He expressed his opinion in his *tahqiq* on the book *Al Musnad* by Ahmad bin Hanbal (Hanbal, 2001).

The conclusion from the opinions of the scholars above is that this hadith is an authentic hadith in both sanad and matan. By looking at Salah al-Din al-Allabi's criteria for a *matan* to be considered valid, in the form of: (1) it does not conflict with the instructions of the Qur'an. (2) does not conflict with hadith which is of stronger quality; (3) does not conflict with common sense, sense and history; (4) the structure of the statement shows the characteristics of a prophetic statement (Ilyas & Masudi, 1996), so the above hadith of maintaining the environment is seen as free from *syaz* and *illat*. Therefore, it can be used as *hujjah*, because it has the quality of *shahih lizatih*.

C. EXPLANATION OF HADITH

1. Tree Planting Order

The hadith relating to planting trees provides information that the practice of planting is an activity that is worth worshiping before Allah, the Almighty God (Sasongko, 2024). The hadith content illustrates that the activity of planting trees carried out by a Muslim is not an act in vain. Because a tree will produce various benefits, whether consciously or not. The leaves produced from plants will contribute the oxygen that humans really need. In the study of the hadith above, if parts of the plant are eaten by birds or provide other benefits for other living creatures, then the reward from the plant will be produced. Planting is said to be almsgiving or alms whose rewards will never end even if the person doing it has died, because the benefits obtained from the planted tree will still be enjoyed by other living creatures, even though the planter has died. Apart from that, the results obtained from these plants can still be utilized by the planter himself as long as he is still alive (Suhendra, 2013).

The second keyword, *zara'a* also means planting, but this meaning is more focused on plants or plants, the Arabic word is *nabat*. Thus, this word is used to refer to plants in the category of plants that do not have stems, branches and strong wood, or monocotyledonous plants. This word is more precisely oriented in the agricultural realm. Furthermore, these two words are used together to convince the listener (audience/subject) how important planting is to create a beautiful atmosphere (Suhendra, 2013).

Tree maintenance and greening are one way to maintain water quantity and quality. Every year, plants on this earth produce approximately 150,000 million tons of CO₂ and 25,000 million tons of hydrogen by releasing 400,000 million tons of oxygen into the atmosphere, as well as producing 450,000 million tons of organic substances. Every hour 1 ha of green leaves absorbs 8 kg of CO₂ which is equivalent to the CO₂ exhaled by the human breath of around 200 people in the same time. Each tree planted has the same air cooling capacity as an average of 5 air conditioners (AC), which are operated 20 hours continuously every day. Every 93 m² of trees can absorb 8 decibels of noise, and every 1 ha of trees can neutralize the CO₂ emitted by 20 vehicles (Ali, 2015).

The concept contained in the hadith of the priority of planting and the reward for those who plant it is to harmonize farming, or all human activities, and reforestation. Thus, these hadiths can become a reference and concept for all parties, especially the government, so as not to turn forests into mere industrialist commodities. Periodic and comprehensive forest development or restoration and with an adaptive approach that supports the welfare of the people is something that is necessary. There must be equality or balance between forest areas, population areas, industrial areas and agricultural and plantation areas.

2. Commands to utilize the environment

The hadith saying: *"Whoever gives life to dead land, the earth is for him"* is a motivation and suggestion to revive dead land. The Prophet categorized it as a virtue recommended by Islam and promised great rewards for those who strive for it. This arises because of the positive impact, which is considered an effort to develop agriculture and increase production sources. Utilizing owned land is an effort to create a prosperous life through caring for the environment. Allah SWT. has hinted in the Qur'an to utilize everything that Allah created on this earth. This attitude is stated in Q.S. Al-Baqarah /2:29, *"He is Allah who created everything on earth for you all"* (Athiyah, 2017)

This hadith is an expression that has a broad meaning. Several meanings that can be taken from this hadith are: First, this earth must remain productive to help the development of humans and other creatures. Second, the recommendation to always revive the earth wherever you are, especially in the surrounding environment. Third, the earth and natural ecosystem can improve with the circulation of planting and harvest (utilization) (Aroyandini, 2021)

The spirit of the hadith above is that land use is not only for the benefit of humans, but also animals, plants and the ecosystem as a whole. By cultivating the land effectively, it is hoped that food shortages or scarcity can be avoided. At the same time, it provides opportunities for poor people who do not have enough arable land to improve their standard of living

3. Hadith on Prevention of Environmental Damage

The hadith narrated by Ahmad contains two important things, namely: first, the prohibition on urinating in stagnant water. Second, perform ablution in water that has been mixed with urine. Urine is a waste product of the body's metabolism. It contains many dangerous substances. That way, the container that contains urine must be cleaned. The spirit of the prohibition against urinating and not performing ablution/bathing in a container that has been mixed with urine in this hadith can be interpreted as: (1) prohibition against throwing feces carelessly, (2) bathing or washing in water that has been dirty/polluted, (3) preparing a container/place especially for dirt/dirty waste/contaminated water, or anything that is the basis of life, will result in the life cycle being disrupted (Ali, 2015).

Many hadiths contain messages about preventing environmental damage that are similar to the content of the hadith above. The content of this hadith, for example, is the prohibition on throwing dirt/waste in water but also on roads and shelters. Regarding this hadith, there are two important things that attract attention based on the findings of the modern world. These two things are: first, the medium of disease transmission, where diseases are generally spread/infected through the media of water, air, feces/excrement. Second, it is necessary to prepare a special place or media to accommodate dirt/waste so that it does not spread or spread. In its cycle, disease requires an intermediary. Urine as a waste product of metabolism contains dangerous waste substances (poisons) which, when mixed with stagnant water, will produce dangerous chemical compounds (Ali, 2015). Maintaining natural harmony in principle means maintaining the survival of the human species itself. Even without humans, animal life, plants, and other abiotic environments would still exist.

But on the other hand, without the support of other environmental components, it is impossible for humans to survive.

The author found that the concept of environmental maintenance is part of the concept of the teachings of the Prophet Muhammad. The hadith contains the content of planting trees, utilizing empty land and protecting the environment from pollution are the main concepts in environmental conservation. The problems of deforestation, water, soil and air pollution, abrasion, and reduced biodiversity, have been described as solutions by Rasulullah. Hadiths with environmental content illustrate how the Prophet prepared a number of environmental management rules. Apart from the fact that he is a *rahmatan lil 'ālamīn* who is responsible for maintaining the harmony of life, Rasulullah was also a visionary (his frame of mind was childish/far-sighted). And now, when people are worried about the lack of clean water, 15 centuries ago the Prophet had anticipated this through his teachings.

Efforts to campaign for environmental preservation will be very effective by involving sacred religious texts, especially the hadiths of the Prophet Muhammad who relate to the environment. The existence of hadiths containing promises of rewards and threats related to the environment is a method used by the Prophet Muhammad to ensure that what he conveyed is implemented by his people. This effective method is the reason why every idea that carries the name of religion is easier to implement

4. CONCLUSION

Hadiths related to the environment in the form of orders to plant trees, make maximum use of unused land and prevent damage to it through prohibitions on dumping dirt/waste, are of authentic quality so they can be believed to be information that was preached by the Prophet. Islam views the environment as an important part of life that must be protected, maintained and utilized. Environmental damage occurs due to ignoring the ethical values of religious teachings which teach wisdom and balanced use of nature/the environment. The concept contained in the hadith of the priority of planting and the reward for those who plant it is to harmonize farming, or all human activities, and reforestation. Hadith related to the use of dead land gives encouragement that land use is not only for the benefit of humans, but also animals, plants and the ecosystem as a whole. Hadith related to protecting the environment from pollution shows that human dependence on the environment is a certainty, So the Prophet prepared a number of environmental management regulations. Apart from the fact that Rasulullah's teachings are indeed *rahmatan lil 'ālamīn*, who is responsible for maintaining the

harmony of life, it is also because Rasulullah was a visionary (his frame of mind was childish/far-sighted).

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