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Understanding Ecological Hadiths with Interconnective Approaches in Responding to Ecological Problems

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ABSTRACT

One of the global crises experienced by the world is the ecological crisis. Various kinds of natural disasters cannot be separated from the environmental damage that occurs cumulatively and collectively. Excessive use of technology and development that does not care about the environment can damage nature; as mentioned in Islam, preserving nature is one of the tasks of human beings. Scholars have written a lot regarding the concept of maintaining nature based on the Qur'an. However, this effort has not been thoroughly carried out on the hadith. This is evidenced in the discussion of the hadiths in classical fiqh books, which are more focused on the *'ubūdiyyah syar'iyah* aspect, such as the problem of *tahārah*. These hadiths have the potential to be understood more contextually and ecologically. Based on this, this paper tries to answer academic questions, how is the understanding of hadiths that can respond to the global ecological crisis? The author attempts to understand these traditions by the interconnective method to broaden the scope of meaning. The data used are the main books of hadith, books of hadith that explain from the fiqh perspective and some factual data regarding the ecological crisis. This paper aims to produce contextual meanings that respond positively to various environmental problems globally and locally.

Article history

Keywords

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Introduction

The discourse of ecological crisis occurs when the environment is not sustainability maintained. The Executive Director of the United Nations Environment Program (UNEP) has presented data on natural damage, which is worsening day by day. About 200 tons of carbon dioxide are released into the atmosphere, and 750 tons of topsoil are lost every second. Besides, about 47000 hectares of forest are cleared, 16 hectares of land are removed, and between 100

and 300 species die every day. Meanwhile, the earth that is getting old is continuously increasing its burden because the population is growing by one billion people per decade. An environmental crisis that is so troubling, of course, needs to be considered because it involves the issue of the life of creatures as a whole (Heriyanto, 2005)

Islam pays attention to ecological conditions through *ra'iyah* (protection) and *himāyah* (maintenance) (Chandra, 2016). Humans are God's creations who have a stake in participating in preserving nature as part of creation. Thus, maintenance is an absolute effort to do because the ontological status of humans as creations is the part of nature itself. The irresponsibility towards nature threatens human life (Ridwan, 2013). However, often humans are the actor who causes nature's destruction as mentioned in Qur'an "*it has been seen that damage on land and at sea is caused by the actions of human hands (actions)...*" (Q.S. al-Rum: 41).

In terms of Islamic teaching, there are several hadiths on ecological issues. However, the usage of these hadiths is limited in *fiqh* discussion. This deficiency can be seen in the mainstream *fiqh* books, which have not formulated the concept of nature conservation in a firm and detailed manner as seen in the classical *fiqh* books, which focus only on *'ubūdiyyah* (ritual worship) but not on the environmental aspect (Ridwan, 2013). Several researchers have discussed the ecological crisis from Quranic and hadith perceptions such as the research on ecology with the Quranic paradigm (Saddad, 2017). Other researchers such as the hadith on industrial phenomena (Chandra, 2016), ecology from the *fiqh* point of view (Ridwan, 2013) ecology from an Islamic ethic perspective (Sanitois, 2021), ecology from the Islamic sociology approach (Davary, 2011), agrarian law from *fiqh* perspective (Ismail, 2019), and Islam and environment (Haleem, 1998)

This paper focuses on understanding ecological hadith with an interconnected approach. The interconnection approach is one approach that is now widely used in understanding religious arguments, including hadith, to give a more contextual understanding (Anwar, 2011), (Mustaqim, n.d.). The usage interconnection system is expected to offer conclusions that can be formulated into the concept of Islamic guidance in responding to ecological problems. The concept includes the foundations, principles and ways to protect and preserve nature based on natural signs.

In this paper, the interconnection approach is applied in several steps. First, using the theory of levelling norms to determine the essential value of the Islamic view of nature. Norm level theory is a theory that views that every law has its level. The first level is the critical value which is the basic foundation of the legal building. The second level is a general principle, a formula conceptualised from fundamental values. The third level is praxis law, namely legal provisions that directly touch on reality and problems.

The level of norms in this paper is explored from the Qur'anic verses, especially in the verses that contain the keyword "*Al-Ālamīn, as-Samā', al-Arḍ, and al-Bī'ah*". This discussion formulates the Islamic view of nature in general. The second step is to conduct thematic induction on the hadiths related to ecology, then group them based on the similarity of themes and continuity of the discussion. Each hadith in each group is then analysed by connecting it to the contemporary ecological crisis happening globally. It is expected to provide a more contextual understanding of ecological problems.

Ecological Problems Between Anthropocentrism and Religion

Linguistically, the root of the word ecology comes from Greek which consists of two words, *Oikos*, which means house and *logos*, which means knowledge (Bakker, 1995, p. 34). These two words illustrate that ecology refers to the science of households or places to live and those who live in them. Soemarwoto defines ecology as the science of living things' reciprocal relationship with their environment (Soemarwoto, 2004, p. 4)s. This understanding aligns with the version written in the Indonesian dictionary, that ecology is the science of the reciprocal relationship between living things and their natural surroundings (KBBI, n.d., p. 19).

The ecological crisis is one of the global crises in Indonesia. Nur Hidayat said since 2017, Indonesia has been in a state of environmental emergency (mongabay, 2019) This statement is based on the National Disaster Management Agency (BNPB) data. The data shows that 99.08% of 2,175 disasters in Indonesia are ecological disasters. WALHI also noted that 302 agrarian environmental conflicts occurred throughout 2017, and 163 people were criminalised (WALHI, 2019).

The ecological crisis factor that is increasingly concerning until now is the result of modern human activities that ignore the preservation of nature. For example, using technology results in pollution, industrial activities create waste, and massive deforestation causes air and water pollution. Mujiono Abdillah said that the ecological crisis occurs not only in industrial and urban areas but also in rural areas. Specifically, at rural levels, the environmental problem is caused by domestic household waste, home industry waste, and air pollution resulting from small-scale vehicles (Abdillah, 2001, p. 4).

In a book, *Menuju Kelestarian Lingkungan* (Towards Environmental Sustainability), it is stated that ecological problems are essentially a problem that goes hand in hand with the growth and development of human civilisation. This problem occurs in four aspects: 1) population dynamics, 2) exploitative actions towards natural resources, 3) growth economics conceptually

and practically, and 4) the development of science and technology that is against environmental sustainability (Zen, 1980).

Historical data shows that the development of rationalism and anthropocentrism also triggered the transition to industrial civilisation. In other words, the progress of science and technology is essentially an acceleration of humans making things around as "machines" that can fulfil their needs and desires. The progress that is coloured by anthropocentrism also affects ecological discourse. Eugene said, as a scientific concept, in the past, ecology was still ideally understood as an insight into the relationship between various species, both biotic and abiotic. The ecological paradigm describes that every entity in this universe is part of a giant, universally interwoven universe. This is also why traditional societies understand that humans are not bigger than nature. Traditional spiritual beliefs believe in a divine symbol representing nature's power (Odum, 1983, pp. 1-3).

Munadjat Danusaputro said that anthropocentrism influences humans to see the ecological discourse in a narrow understanding. Thus, humans only focus on how ecology benefits them and do not care about environmental problems. Consequently, humans are arrogant in exploiting nature. Jacob said the emergence of various technologies that are very anthropocentric is evidence of the influence of this understanding on the development of nature. This is because of the belief that natural resources are controlled objects, and humans have the right to exploit them for their interests (Jacob, 1989, p. 69). According to Clifford Geertz, this anthropocentrism is very different from the utilisation of technology carried out by traditional societies. Traditional beliefs such as local religions, myths, and animism believe humans are not masters. Thus, they use nature to fulfil their needs while maintaining the balance and harmony of human life with the environment (Clifford, n.d., p. 97)

What about religion? One article from Martin Harun entitled *Alkitab Ibrani dan Dampaknya Untuk Lingkungan Hidup (The Hebrew Bible and Its Impact on the Environment)* is interesting to discuss. He explores whether religion plays a role in today's ecological problems or not. At first, Harun did not directly discuss religious doctrine and the environmental crisis, but he started with the relationship between religion and scientific progress. Citing statements from several secular figures such as Harvey Cox and J Barr, he stated that religious teachings—those contained in Hebrew teachings—have a creation doctrine that separates God from humans and humans from nature. In that doctrine, nature is placed as a "third level creature" after humans, and the purpose of nature's creation is as a "facility" provided by God. In line with that, Barr said that the Christian doctrine of creation could be categorised as one of the triggering factors for the development of the modern natural sciences (Barr, 1972, pp. 50-52).

The relationship between the teachings of creation and the development and advancement of technology associated with ecological problems was at its peak expressed by Lynn White Jr:

"God planned all of this explicitly for man's benefit and role: no item in the physical creation had any purpose to serve man's purposes. And, although man's body is made of clay, he is not simply part of nature: he is made in God's image."

"Especially in its Western form, Christianity is the most anthropocentric religion the world has seen... Christianity, in absolute contrast to ancient paganism and Asia's religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature but also insists that it is God's will that man exploit nature for his proper ends." (White, 1974, p. 24)

White's statement above was then elaborated further by some scholars. For example, Arnold Toynbee cites several Bible verses as doctrinal verses that motivate humans to be exploitative. As in *Genesis*, "fill the earth and conquer it; have dominion over the fish of the sea" (Genesis 1:28) and *Genesis*, "By sweating sweat you seek your food" (Genesis 3:19) (Toynbee, 1974, p. 140) Toynbee's opinion about how monotheistic religion contributes to the ecological crisis can be clearly understood from his statement,

"My observation of living religion of eastern Asia, and my book-knowledge of the extinguished greek and roman religion, has made me aware of the startling and disturbing truth that monotheism, as enunciated in the book of genesis, has removed the age-old restraint that was once placed on man's greed by his awe. Man's greedy impulse to exploit nature used to be held in check by his pious worship of nature. The rise and spread of monotheism have removed this primitive inhibition. Moreover, the monotheistic disrespect for nature has survived the weakening of the belief in monotheism in the ex-monotheistic part of the world, and it has invaded that significant portion of the world in which monotheism has never become established (Toynbee, 1974, p. 144)

Toynbee and other scholars who have the same ideas as his claim that the teachings of monotheism, including Islam and Christianity, play a role in eliminating the divine status of holiness over nature which contradicts pre-monotheistic. Pre-monotheistic beliefs that divine nature should be maintained. Human greed for nature is now legitimised by religion due to the loss of the sacredness of nature. Harun said that crisis [ecological problem] could only be treated by turning back from a monotheist view to an older and once more universal idea of pantheism) (Hartun, 1998)

As a monotheist religion, Islam is also considered to play a role in creating human actions against ecology. This statement is based on two things. First is the concept of the teaching of creation which is the root of the desacralisation of nature as found in several textual verses of the Qur'an. Among them is Surah al-Hajj: 65, "Have you not seen that Allah **has subjected to you whatever is on the earth** and the ships that sail in the sea by His command..." and al-Jasiah: 13, He has **subjected (too) to you all that is in the heavens and all that is on earth** (as mercy) from Him. Indeed, there are signs (the greatness of Allah) for people who think (Kemenag RI: 2019). Al-Ashfahani mentions that the word *sakhkhara* or *taskhīr* used in the Qur'an has the meaning of

permitting specific purposes by al-Asfahānī (*siyāqah ilā al-gharḍ al-mukhtaṣṣ qahran*) (Al-Asfahānī, 1412, p. 402). Ibn al-Manzur also interprets the word *sakhhkharā* as an act of subjugation. *musakhhkhar* means anything that is forced to do something when it does not want to do. Still, it has no power to escape from (*kallafahu mā lā yurīdu wa qaharahu wa kullu maqhūr wa mudabbar lā yamlīku linafsihi mā yukhallīshuhu min al-qahr, fa zālīka musakhhkharun*) (Al-Manzur, 1414, p. 352).

Second, Muslim-majority countries, which used to have ecological traditions, have turned ignorance toward nature. Artur Saniotis said that the colonial process carried out by Europeans in the eighteenth to twentieth centuries affected the development of science and Muslim ecological habits. These Europeans imported these materialistic perspectives and economic practices into their colony. As a result, in the 1950s, Muslim leaders emerged - such as Mohammad Reza Pahlevi in Iran and Gamal Abdul Nasser in Egypt. They saw western technology and economic development as positive progress and should be imitated. This, in the end, has influenced the direction of their leadership, which prioritises the economic and technological development and eliminates environmental issues (Sanitois, 2021, pp. 160-161).

Quranic Principles as the Basis of Islamic Ecological Values

A claim that monotheism teaching, including Islam, is one of the roots of modern human theological problems is certainly a thesis that must be scientifically tested. It is necessary to understand the Quranic verses on the theory of creation holistically by placing the hierarchical structure of Allah, Man and Nature. For this reason, I base this holistic study on the three levels of norms that make up Islamic law as a whole. The theory of increasing norms was formulated by a professor of Islamic law at Sunan Kalijaga State Islamic University, Syamsul Anwar. According to him, Islamic law works at three hierarchical levels, influencing each other. The work of Islamic law cannot be separated from these three legal frameworks because within the corridor of these three norms, Islamic law can dynamically answer various problems and at the same time maintain the ideals of its principles, both ideally and normatively-symbolically (Anwar, 2016)

The first level is, *al-Qiyām al-Asāsiyyah* or *al-Mabādi` al-Asāsiyyah*. This level is the principle or foundation on which Islamic laws emerged. This section is filled with universal and comprehensive values, principles, and basic norms that are undebatable (*qaṭ'ī*). These qualities must be possessed by the first level, to provide the basis for more concrete laws. To determine the value included at this level, it is necessary to inductively search various arguments with quality arguments that can be accepted and understood collaboratively (Anwar, 2016).

The second level is called *al-Uṣūl al-Kulliyah*. This second level is general rules or principles that are theoretical. Syamsul Anwar divides it into two forms. First, *al-qawā'id al-fiqhiyyah* (fiqh rules) and second, *al-naẓariyyah al-fiqhiyyah* (general theory or concept of fiqh) (Anwar, 2016). The third level is named *al-Ahkam al-Far'iyyah* [concrete laws]. In this stage, legal provisions have become increasingly sharp and specific at this level but cannot be separated from the first and second levels.

For example, in the case of the environment, a hadith states that one should not harm oneself and others (*lā ẓarara wa lā ẓirāra*). This hadith becomes a principle based on the Shari'a (*al-qiyām al-asāsiyyah*) because so many Quranic verses and hadiths support this statement. From this shari'a basis, it was developed into a general principle (*al-uṣūl al-kulliyah*) that there should be no harmful action and dangerous conditions must be sought to be eliminated (*al-ẓarārah yuzālu*). This general principle is one of the cornerstones for solving various problems, such as prohibiting a person from building a toilet even if it is built on his land if the bathroom causes inconvenience to the general public.

Islamic view on ecology can be understood by using the norm theory approach. Thus, it is necessary first to find out the roots of this view in various verses of the Qur'an that talk about the relationship between Allah, Humans and Nature. These verses can be placed at the first level (*al-mabādi'*), or in Abdullah Saeed's terms, as fundamental verses (Saeed, 2015).

In the Qur'an, there are at least four vocabularies that represent the Qur'an's view of ecology: 1) *al-'ālamīn* with its various derivations; 2) *al-samā'* with its various derivations; 3) *al-arḍ* with its various derivations; and 4) *al-bi'ah* with its various derivations (Abdillah, 2001, p. 35)

1. *Al-'Ālamīn*

The word *al-'ālamīn*, with its various derivations, is mentioned in Qur'an 46 times (al-Baqi, 1992, 610). The word *al-'ālamīn* can be divided into two meanings; the meaning that refers to the whole species and the purpose-specific to humans. In the first sense, the concept of *al-'ālamīn* refers to Allah's holiness (*tanzīh*), where Allah is the One who created all creatures, and He is not the same as these creatures. Allah is the owner, regulator and ruler of the entire universe. God's mercy is not only for humans but the whole universe. (Abdillah, 2001, p. 40). It can be understood that the Qur'an equates the status of nature with humans in which humans are part of the nature created by Allah.

In the second meaning, *the concept of al-'ālamīn* specialises in humans as the only creatures of Allah who are given conscience, guidance, and light. This understanding is supported by several verses that mention the word *al-'ālamīn* and have the meaning that humans are always

associated with the apostolate, heart and morals. However, that does not mean that there is absolute power that God has given to humans. With this gift, human responsibility is heavier than other natures, namely the responsibility to preach, commemorate, spread God's teachings and manage the earth. (Q.S. Al-Ahzab: 72).

2. *Al-Samā`*

Word *al-samā`* is the *isim* of the *fi'il samā yasmū sumuwwan*. Linguistically, the word *al-samā`* can be interpreted as rising or something high (Al-Manzūr, 1414, p. 779). In the Qur'an, the phrase *al-samā`* is repeated 387 times. Mujiono's study of all these words concludes that there is some emphasis on meaning in the terms *al-samā`*. First, it means the universe (al-Baqarah: 22), second, means air space (Q.S. 16: 79) and third, means space (Q.S. 25: 61). This linguistic analysis shows that the Qur'an has a very advanced concept related to nature. That nature is not only understood in specific space or specific creature entities but as a vast universe (Abdillah, 2001, p. 44). In essence, this meaning follows the general ecological purpose, where the word ecology does not only refer to the living space but to every species that lives in that space.

3. *Al-Arḍ*

Generally, the word *al-arḍ* is defined as a place, land, or broader, namely the earth itself. The use of this word is repeated 463 times in the Qur'an. This word is interpreted with the following meanings from all of its uses. The first is ecological space (Q.S. 2: 164); the second is the environment (Q.S. 2: 22); the third is the ecosystem (Q.S. 16:15), and the fourth is the recycling process that occurs in the ecosystem (Q.S. 22:5). These meanings add to the general description of the concept of environment in the Qur'an, which refers to two things. First is the living space, where species can live in it. The second is the process of creation and life of various species in an ecological ecosystem system. According to Abdillah, it shows that the environmental concept contained in Qur'an does not contradict the formulation of the meaning of ecology (Abdillah, 2001, pp. 45-47)

4. *Al-Bī'ah*

The term *al-bī'ah* is one of the terms that can be found in various writings that discuss ecology. Several works by Muslim scholars choose to use this word when talking about ecology from an Islamic perspective. Among them, Yusuf al-Qaradawi, with his writing entitled *Ri'āyah al-Bī'ah fī Syarī'ah al-Islām* (Environmental Protection in Islamic Shari'a). Interestingly, this word is seldom used in the Qur'an. Practically, this word is repeated only 18 times with various

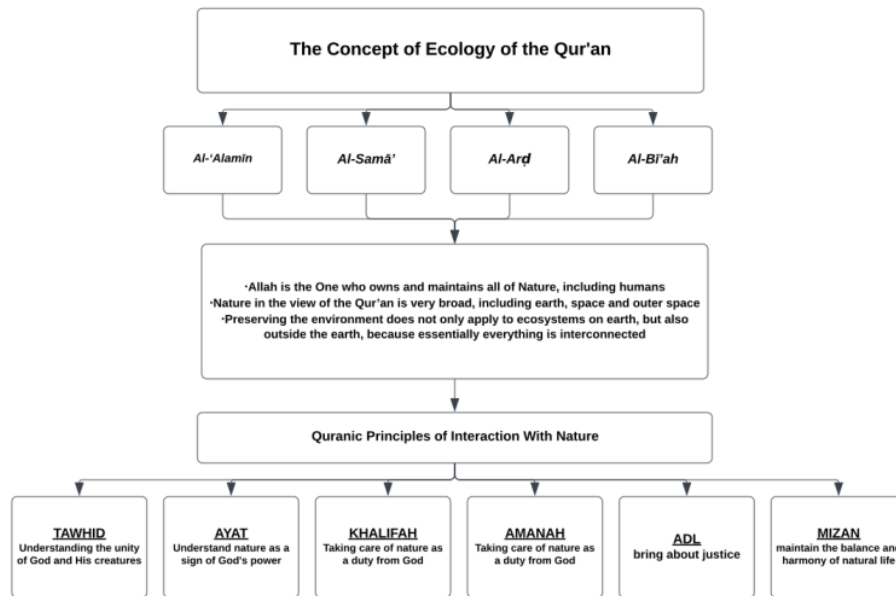
derivations. The use of this derivation of the term has nothing to do with the environment or ecology. As for *al-bī'ah* as an environment: Q.S. 3: 21, 7: 74, 10: 93 and Q.S. 12: 56.

Starting from these four terms, Mujiono Abdillah draws essential conclusions regarding the view of the Qur'an on the environment:

("...it can be said that the concept of the environment according to the Qur'an is the environment in a broad sense, which includes the natural environment of the planet earth, space, and outer space. The environment is understood not only to include the living environment of humans, but the environment of all species, both in Earth's space and in outer space, even those in outer space. Because in fact, the balance of ecosystems in the earth's space also has an ecosystem relationship outside the earth's space. According to the teachings of Islam, humans are obliged to preserve the carrying capacity of the environment, not only in the environment of the planet earth but also in outer space and outer space.") (Abdillah, 2001, p. 50).

The thesis concluded by Abdillah on the study of the semantics of these four words can provide a reasonably firm answer to the allegation that Islamic teaching causes the ecological crisis. Qur'an talks about ecology in a universal way, where humans are only a tiny part of these various realms. This, of course, has answered the accusation that the teaching of monotheism narrows the meaning of ecology, as does anthropocentrism.

Ibrahim Abdul Matin presented a sharper response to this claim. He also studied the verses of the Qur'an and several hadiths which fundamentally talk about the environment from an Islamic perspective. In his study, he concluded that Islam at least stipulates six ethical principles that must be heeded by every Muslim when interacting with the environment or nature as a whole. We can call these six principles as *al-qiyām al-asāsiyyah*, borrowing the theory of levelling norms that have been discussed previously. These six basic principles are, a) understanding the unity of God and His creatures (*tawhid*), b) understanding nature as signs of God's power (*āyāt*), c) preserving nature as a divine task (*khalīfah*), d) optimal and maximum in preserving nature (*amānah*), e) realising justice (*ādīl*), f) maintaining the balance and harmony of natural life (*mizan*). (Matin, 2012) The whole concept of ecology in the Qur'an that has been described above can be described in figure 1.



An Understanding of Ecological Hadith with an Interconnective Approach

Based on my research and analysis, at least thirty hadiths can be understood as the foundation of ecological maintenance to respond to environmental problems. These thirty hadiths are then categorised into seven points of contextual understanding.

1. Maintaining the Cleanliness of Natural Resources and Regulating Their Utilization

Among the hadiths that are included in this category are:

from Mu'adz bin Jabal said, The Prophet *saw* said: Fear you of three cursed things: defecating in springs, in the middle of the road, and in shelters (As-Sijistānī, n.d., p. I/ 11no. hadith 26)

from Jabir, the Prophet *saw* forbids urinating in stagnant water. (Muslim, 1374 H/1955 AD, I, 235) (Muslim, 1955, pp. I/23, no.hadith, 235)

from Jabir bin 'Abdullah, he said; I heard the Prophet *saw* said: "Close the vessels, and tie the drinking places because one night every year there will be an outbreak of disease (dangerous) that will fall into the ships and places of water that are not covered. " (Muslim, 1955, pp. III/1956, no. Hadith, 99)

Abu Hurairah said The Prophet *saw* said: Do not forbid excess water to stop grass growth. (Al-Bukhāri, 1422 H, pp. XV/271, no.hadith, 945)

These hadiths' interconnectivity speaks of the prohibition of polluting resources the nature. It can be understood by analogy from the ban on urinating in stagnant water. The defecation ban is a symbol that indicates anything whose nature can be a source of pollution, not only human-

derived faeces but actions beyond that, such as industrial activities or the construction of infrastructure that is not environmentally friendly. From *maqāṣid al-Syari'ah* point of view, the command to maintain the natural resource is the consequence of preserving the entire ecosystem creatures by God. The second hadith shows the command of closing the vessels symbolising the prevention of an epidemic that could pollute the water because pollution may occur naturally due to intentional human activity.

If this is contextualised in the present time, the essence can also be contextualised by wearing a mask in a pandemic Covid-19. Additionally, the fourth hadith shows that we are not allowed to use natural resources that harm other creatures excessively.

2. Prohibition of Harming Species and Exploiting the Environment

From Nafi', from 'Abdullah, that the Prophet *saw* said: Allah tortured a woman on the Day of Judgment because she locked up a cat so that the cat died. Therefore Allah *SWT* put her in hell. He confined the cat without food or drink and did not let it go so that it could catch the insects of the earth. (Muslim, 1955, pp. IV/357, no. hadith, 2242)

From Sahl bin Al Hanzhaliyyah, he said, Rasulullah *saw* once passed a camel whose back had stuck to his stomach. Then he said: Fear Allah in taking care of these speechless cattle, and ride with it in a decent state, and eat in a proper form (As-Sijistānī, n.d., pp. III/328, no. hadith 2548)

Ibn Abbas, whom the Prophet *saw*, said: Do not take anything living as a target (shooting). (Muslim, 1955, pp. III/1549, no. hadith, 1957)

Syu'bah narrated to us he said I heard from Hisham bin Zaid bin Anas bin Malik; he said, I went with my grandfather, Anas bin Malik to the house of Al-Hakam bin Ayyub. At that time, a group of people were confining a chicken to be thrown. Anas, who saw it, then said Rasulullah *saw* forbade holding animals to be the throwing target. (Muslim: 1374 H/ 1955 A.D., III, 1549, no. Hadith, 1956)

Abu Az Zubair said, from Jabir, a donkey with a tattoo on its face once passed in front of the Prophet *saw*. So he said: 'Allah curses people who make a tattoo. (Muslim, 1955, pp. III/1673, no. hadith, 1955)

The hadiths above holistically have the same spirit that one of the teachings of the prophethood is the obligation of every Muslim to be gentle with every living being and interact well. Thus, there is a strict prohibition on anyone who commits acts of injustice. The acts of persecution prohibited in this case include all forms of prohibition, whether direct physical action or passive action. For instance, confining cat without food, giving an overburden to camels and making fun of animals and torturing them. The spirit of this hadith shows that the human rights of all living beings are genuine and had been declared by the Prophet long before the West established the declaration of animal and nature rights.

3. Maintaining the sustainability and Stability of nature

from Abu Hurairah, the Prophet *saw* said: When a man walks on a road and finds a thorny branch, and then he throws it away, then God praises him and forgives his sins (Al-Bukhāri, 1422 H, pp. II/874, no. hadith, 2340)

from Abu Hurairah that the Prophet *saw*: Stay away from *La'anaini*. The companions asked, O Messenger of Allah, who is *la'anāni*? He replied: People who defecate in the way of men or their shelters. (Muslim, 1955, pp. I/226, no. hadith, 269)

from Abu Sa'id Al Khudri said; The Prophet *saw* said: Stay away from you sitting on the side of the road" the companions asked; O Messenger of Allah, we do not do anything that is just the usual place we used to talk only, he said: If you still want to occupy it then give it the right, they asked; Is that the right of way? he replied: "Subdue the gaze, do not hurt, answer *salām*, *amar ma'ruf* and *nahi munkar*. (Aḥmad, 1995, pp. XVII/ 411, no. hadith, 11309)

The hadiths above clearly emphasise that Prophetic teaching commands Muslims should not be the source or cause of damage and danger in nature, regardless of the scale of the damage and the potential risk. In addition, the hadiths above also give orders to the entitled and authorised parties to prevent injury and potentially harmful things. Once the damage and danger have materialised, they must do their utmost to eliminate it.

4. Fighting the Spread of Disease and Epidemic

Abu Salamah heard Abu Hurairah say The Prophet *saw* said: Do not put the sick (camel) with the healthy one. (Al-Bukhāri, 1422 H, pp. II/874, no. hadith, 5437)

From Usamah bin Zaid, he said, the Messenger of Allah *saw* said: If you hear there is *ṭā'ūn* in one area, then do not enter that area, and if *ṭā'ūn* happens in your area, don't leave your site because you want to run away from it. " (Al-Bukhāri, 1422 H, pp. V/2168, no.hadith, 5396)

From 'Amru bin Asy Syarid, he said from his father, In the delegation of Tsaqif (who will be sworn in by the Prophet *saw*), there was a man with leprosy. So the Prophet *saw* sent a messenger to say to him: We have accepted your oath. That's why you can go home. (Muslim, 1955, pp. IV/1752, no. hadith 2231)

Ikrimah once said to us, Shall I tell you something brief Abu Hurairah once narrated that the Prophet *saw* forbade drinking directly from the mouth of a *geriba* or a place of drinking water and let someone forbid his neighbour to lean on wood in his house. (Al-Bukhāri, 1422 H, pp. V/2132, no.hadith, 5304)

The entire hadith at this point shows us that Islam, through its shari'ah, has formulated principles and rules that need to be observed to prevent the spread of diseases and plagues. In some '*amaliah*' interactions, this principle becomes a practical rule for preventing transmission from one person to another. For example, the hadith forbids a person to drink directly from the edge of a glass. This prohibition can be a preventive measure so that the virus or disease does not spread from any medium.

5. Utilization of the Diversity of Natural Life with a functional and not excessive

From Abu Hurairah, Rasulullah *saw* said: There was a Prophet among the prophets who stopped under a tree and was bitten by an ant. So he ordered to remove the ant from under the tree and then ordered Allah to reveal to the Prophet: Is it only because of an ant (which bites you, and then you burn all?). (Al-Bukhāri, 1422 H, pp. III/1206, no. hadith, 3141)

Shuhaib, the former slave of Ibn 'Amir, said; I heard Abdullah bin' Amru say; The Prophet *saw* said: Whoever kills a bird (sparrow) without right, then God will hold him accountable the Day of Resurrection. He was asked: What is his right? He replied: You slaughter and then eat it. (Ad-Dārimī, 2000 AD, pp. II/1259, no. hadith, 2021)s

From Ibn Abbas, Maimunah's servant was once given alms of a goat, and then the goat died. (Not long after) Rasulullah *saw* passed by that place and said, Why don't you take the carcass's skin and tan it so that you can use it? They said, "He has become a carcass. He said, the only prohibition is to eat it." (Muslim, 1955, pp. I/276, no. hadith, 363)

from Abul Malih, from his father, The Prophet forbade lying on the skin of wild animals. (Al-Tirmidhi: 395 H/ 1975 M, IV, 241, hadith no., 1770). (At-Tirmizi, 1998 AD, pp. IV/241, no. hadith, 1770)

The hadiths, at this point, become a complete paradigm of how Prophetic teaching in managing nature. From the first hadith, there is a principle that parts of nature, no matter how small, are things that need to be appreciated. Mistakes made by one entity do not necessarily allow us to act arbitrarily on the whole entity simply because they are weak, as these ants. It can also be seen that the management of nature must be done wisely because each creature has its destructive potential, but it does not mean that the only way to deal with it is to destroy it, because it will disturb the ecosystem and upset the natural order. The second, third and fourth hadiths also provide direction on the principle of functional, essential and not excessive use of animals. The use of nature must have a vital purpose. Similarly, everything that can be used should not be wasted so that there is no waste.

6. Nature Conservation Efforts optimally.

Abdurrahman bin Abdullah, from his father, said we were with Rasulullah *saw* on a journey, then he went for a need, then we saw a bird with his two chicks. Then we took them, and then the bird came and fluttered its wings. Then the Prophet *saw* came and said: Who hurt this bird by taking his chicks? Return his chicks to him. (As-Sijistānī, n.d., pp. III/8, no. hadith 2675)

from Sa'id ibn Al Musayyab from Abdurrahman ibn Uthman that a doctor once asked the Prophet *saw* about the frog he used as a mixture of medicine. Then the Prophet *saw* forbade from killing him. (As-Sijistānī, n.d., pp. III/328, no. hadith, 2548)

from Sa'id ibn Muhammad ibn Jubair ibn Muth'im from Abdullah ibn Hubsyi, he said, The Messenger of Allah *saw* said: Whoever cuts down the *bidara* tree (Indian jujube) then Allah will bury his head in the fire of hell. (As-Sijistānī, n.d., pp. IV/530, no. hadith 5239)

The three hadiths above provide an understanding, namely, the value of preservation in the Prophetic teachings. The first hadith shows how The Prophet *PUBH* protected the lives and

rights of small birds by not taking them and not separating them from their mothers. In the second hadith, even the Prophet *PUBH* had a priority view, where if there was a drug-making that had to sacrifice animals, it could be replaced with another alternative. It was necessary to seek that alternative to preserve the animal's life. Similarly, the third hadith shows that conservation efforts are made on animals and that the *bidara* tree exemplifies no plant in the hadith. In the description of the hadith mentioned, the prohibition applies to the felling of trees that have no benefit or even harm to other creatures. Because with the cutting of the tree, many animals have no place to live and shelter again.

7. Creating a Paradigm of Friendly and Environmentally Sustainable Development

from Ibn Abbas said, "The Prophet *saw* said:" The Muslims are united in three things; water, grass and fire. And the price is haram. " (Mājah, 2009 AD, pp. III/528, 2472)

from 'A'ishah, the Prophet *saw* said:" Who uses land that has no owner (land not lord), then that person is the most entitled to it."

from Anas from the Prophet *saw*, he said:" It is not a Muslim who plants crops or sows seeds and then (the harvest) is eaten by humans, birds or livestock but it becomes alms for him. " (At-Tirmizi, 1998 AD, pp. III/658, no. hadith. 1732)

from Jabir he said; Rasulullah *saw* said:" Whoever owns the land, let him plant it, if he unable to cultivate it himself, should be given to his fellow Muslim brothers, without renting to him. " (Muslim, 1955, pp. III/1176, no. hadith, 1536)

from Sa'id ibn Zaid ibn Amr ibn Nufail, that Arwa accused him of taking part of his land, then Sa'id said, "Leave him and let (take it), in fact, I once heard the Prophet *saw* said: "Whoever takes an inch of land without right, then Allah will squeeze him with seven layers of earth on the Day of Judgment. " (Muslim, 1955, pp. III/1230, no. hadith, 1610)

When understood interconnectivity, the five hadiths above create a developmental paradigm in the teachings of the Prophet. The first hadith shows that in sustainable development, there need to be regulations on the ownership of natural resources (*mulkiyyah al-ard*) against human resources that have the potential to save large-scale energy. These large-scale resources should not be owned privately but must be controlled and regulated by the government based on justice and welfare. Personal ownership of the tremendous human resources symbolised in the hadith with the words "*water, wood and fire*" will impact the exploitation and arbitrary utilisation. As for the second hadith, it is understood by most scholars as a hadith that is categorised as *targīb* (motivation) so that each land is not idle but must be functioned to be more productive.

Moreover, this hadith also has a spirit of land regulation, especially for customary lands that have long been used by inland tribes unaffected by the progress and rapid flow of information. The owners of capital oppress these tribes by unilaterally claiming their land. Therefore, there needs to be a fair government policy that protects these rights.

The third hadith has an essential spirit in this modern era, namely the need for developing sensitivity and not being controlled by the egoism of capitalism. As symbolised in the hadith,

plant growth by humans must be beneficial to the surrounding environment. This spirit shows that the direction of development should lead to collective use. All projects and planning for infrastructure development, for example, must also pay attention to the needs and benefits, not only for the surrounding people but also for other creatures and nature. The fifth hadith shows that it is also necessary to have good cooperation. It is stated in the hadith that people who are not competent in managing the land can give the management authority to people who can take care of it so that the land is functional and productive. Likewise, in the development planning process, the capital, business people and government are expected to consult with environmentalists so the principles of natural preservation are taken into account within the planning. The fifth hadith is a hadith that contains severe torment to anyone who violates other people's land rights. This understanding also illustrates how acts of exploitation that harm people are condemned by Islam.

Conclusion

The global ecological crisis that has occurred nowadays has not only become the awareness and the responsibility of certain scholars in a specific field but multidisciplinary. Secular figures such as Lynn White, J. Barr, and Tonybe criticize the usage of environmental unfriendly technology as the cause of the ecological crisis. Besides, they also accuse monotheism teaching which deprives the sacredness of nature.

Having researched on this claim, it can be said that this claim is not based on scientific data and therefore is incorrect. Especially in Islamic teachings, there is a fundamental holistic view of the position of Allah, Nature and Humans. By examining several words such as *al-'Ālamīn*, *al-Samā'*, *al-Arḍ* and *al-Bi'ah*, it is concluded that nature in the view of the Qur'an is following the context of ecological meaning from various sides. First, in terms of its breadth, it is not only focused on humans but also all species, the universe and even outer space. Second, the ecological side is an environment and living space where every organism will influence each other in it. Third, all of these Natures before Allah are equal in status, namely as created, controlled and preserved. Fourth, man has no specificity in his position as a small part of nature. Even if there is, the specificity shows that the authority given to him is not absolute but relative. In other words, control is provided due to more responsibilities than other creatures. The Qur'an at least stipulates six principles that must be heeded by humans when interacting with nature: a) understanding the relationship between God and His creatures with the principle of God Almighty (*tawhid*), b) understanding nature as signs of God's power (*āyāt*), c) preserving nature as a divine task (*khalifah*), d) optimal and maximum in preserving nature (*amānah*), e) realising justice (*'adl*), f) maintaining the balance and harmony of natural life (*mizān*).

This paper shows that there are at least thirty hadiths related to ecology which, after being studied interconnectivity and contextually, formulate seven guiding points for interaction with nature which, if heeded, can become practical efforts in minimising the ecological crisis. First, maintain the cleanliness of natural resources and regulate their use. Second is the prohibition of harming species and exploiting the environment. Third, keep the sustainability and stability of nature. Fourth, combating the spread of disease and epidemics. Fifth, utilising the diversity of natural life functionally and not excessively. Sixth, efforts to conserve nature optimally and maximally. Seventh, creating an environmentally friendly sustainable development paradigm.

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