

THE *AL-SUNNAH* METHOD IN PROTECTING THE ENVIRONMENT: HADITH PERSPECTIVES

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Abstract: This article studies the Sunnah (including what the Prophet is saying and conducting) regarding crucial global issues, namely the environment. Prophet Muhammad had given directions to humankind to maintain the environment (including earth, water, air, and living things) from any corrupted acts. The Hadith books contain information on these issues. This study uses a qualitative methodology with a descriptive approach, collecting hadiths on the environment and maintenance, accompanied by the views of classical and contemporary scholars. The findings indicate that Prophet had talked about contemporary global issues like water protection, living things protection, including protection of plants, tree planting and reforestation, prohibition of tree cutting, animal protection and the means for not harming them, earth and land protection, a special topic on reviving dead land, air protection, and prohibiting polluting the air. If the world had implemented these directives, there would not be a current catastrophic environmental condition.

Keywords: Environments; al-Sunnah; Hadith.

Abstrak: Artikel ini membahas tentang Sunnah (dalam arti: ucapan dan perbuatan) Nabi terkait isu global yaitu isu lingkungan. Nabi Muhammad SAW. sudah memberikan arahan kepada umat manusia untuk menjaga lingkungan (mencakup: bumi, air, udara dan makhluk hidup) dari berbagai tindakan yang merusak. Hal itu tertuang di dalam hadits-haditsnya yang masih dibaca oleh setiap orang hingga hari ini. Studi ini menggunakan metodologi kualitatif dengan pendekatan deskriptif, mengumpulkan hadits-hadits yang terkait dengan lingkungan dan cara memeliharanya, disertai pandangan ulama klasik dan kontemporer. Temuan penelitian ini, Nabi telah berbicara seputar isu global saat ini, seperti perlindungan air, makhluk hidup – termasuk tumbuhan, penanaman pohon, penghijauan hutan, larangan pemotongan pohon- perlindungan hewan, tindakan menyakitinya, perlindungan tanah, serta topik khusus tentang peremajaan tanah tandus, perlindungan udara, dan larangan mengotorinya. Andai dunia menerapkan arahan ini, niscaya tidak terjadi malapetaka yang menimpa lingkungan sekarang.

Kata Kunci: Lingkungan; al-Sunnah; Hadits.

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Introduction:

Environmental pollution is a global issue. Nations affected by industrialization and modern lifestyle are witnessing forest logging, deep mining excavation, factory smoke and road traffic emissions, among others. The adverse impacts of the advancement are widespread in the water, air, and soil at an alarming rate. The Earth's resources are depleting, further exacerbating the pollutant's level,

The NIPCC (Nongovernmental International Panel on Climate Change) believes that climate change is solely a sun and earth phenomenon. Despite the debate, it is a fact that the world is experiencing environmental degradation. Global warming and climate change are not just myths. (Maghfur Ahmad, 2019). Environmental degradation caused an unprecedented worldwide economic crisis and massive anti-virus vaccination distribution.

Those phenomena may not be able to be handled by one person or community, but they need the involvement of multiple stakeholders including Islamic clerics, institutions as well as communities depending on their capability and their access. For this reason, the specific literature and basic teachings of Islam that have a strong correlation with environment and human life may need to be elaborated as a basis of Islamic rule that can be used to strengthen the foundation, improve the acceptance and bargaining power of many agencies which have awareness on environment in delivering their mission to Moslem communities such as in Indonesia.

Islam forbids the acts of destroying nature. The texts of the Qur'an and the Hadiths of the Prophet provide intelligent guidance to the authenticity and beauty of the environment. The Prophet Muhammad taught mankind to own responsibility in its protection and conservation by examples through motivations, reflections and subsequent warnings in the Hereafter.

Islam as a religion and system of knowledge places great emphasis on the protection and preservation of the environment. It allows humankind to live in safety, and prosperity, comfortably breathing clean and fresh air.

Islamic civilization contains comprehensive law and definite *Maqâsid* (objectiveness) with the ability to respond to every problem through texts or conclusions drawn from the rules, thereby laying down methods for environmental security. It places environmental protection as both human and religious obligations. It also stipulates penalties for violators of environmental elements.” (K. Şahrawy, 2015)

The Sharî'a (Islamic laws) defines standards for Muslim behavior within the divine decrees of the Qur'an and as expressed in the practice of the Prophet

(*Sunnah*). Its imperatives point to God (Almighty Allah) as the sole owner and creator of the universe, where humankind is to serve the divine will, including to keep sustainable with His gift of natural resources

The history of Islamic civilization has proven - since the time of the prophet Muhammad - that Islam does not discriminate between Muslim and non-Muslim areas under its control. Islam disapproves of environmental racism. All areas within the territory of Islamic rule honor equal environmental justice. (Mishkât al-Mu'min, 2016)

We will extrapolate the significance of Sunnah and directions to present its sufficiency as straight teachings and guidelines towards happiness.

Research methodology:

The methodology is qualitative with a descriptive approach. The author collects hadiths related to the environment from various literature collected from famous hadith books *kutub al-sittah*, analyzes them and attains lessons to prove the validity of the Prophet's environmental concerns. Furthermore, these hadiths then were dissected and explained in relation to environmental aspects, so that they can be used as a moral and spiritual basis in supporting environmental sustainability programs.

Discussion Systematics:

This chapter contains five articles: Article 1 provides definitions. Article 2 discusses the Sunnah method of water, its protection, and pollution prevention. Article 3 discusses the protection of living things, reforestation, The Prophet's attention to trees and tree-cutting prohibition, in addition to animal protection. Article 4 discusses the Sunnah method of protecting the earth, land, and dead land reviving. Article 5 discusses air protection and air pollution prohibition.

Definition

Definition of Environment (*Al-Bî'ah*)

The environment is a collection of natural and created elements, which exist around living things (humans, animals, and plants). (M. Marwan, 2020). *Al-Bî'ah* (in Arabic) is also referred to as home for certain groups of people in the valley, circumference, situation, and surroundings. (Ibn Manzûr, 2003)

The 1972 United Nations International Conference on the Human Environment in Stockholm defines the environment in its series of policy compilations on medicine, society and culture, whereby human coexistence with nature avails the necessities to fulfil live activities. (Ibrahim Sulaiman, 1999). It entails every visible human surroundings and the materials that factor into cognitive engagement. (Y. Ibrahim Al-Sallûm, 1996). Another definition is a collection of social conditions or traditions affecting individuals or society. (William, 1999)

Definition of Ecology: A science that studies the relationship between all or some living things and their relationships with the surrounding environment. (Abd al-Ilâh M. Al-Hasan, 2006)

Definition of Environmental Systems: It is a unit of living things and inanimate objects within a certain area, interacting and exchanging materials as an intrinsic part.

The definition of an environmental system is different from the understanding of society because it uses aspects that can affect a larger form. Studies have recorded and observed the energy within a complete environmental system, the rays of light, photosynthesis, the effectiveness of materials and others. (Abd al-Ilâh, 2006).

Definition of pollution (*at-Talawwuts*).

Pollution or *At-Talawwuts* (in Arabic): It defines a general understanding of viewing pollution through all types and shapes; without due acknowledgement of its form and impact on the environment.

Among these definitions are as follows: It is a change that occurs due to direct and indirect influence on human activities in using environmental resources by means of destruction, instead of by act of natural care for the functioning of the environment. (Ahmad Salâmah, 1998; Al-Muhammadi, 2000)

There are other general understandings related to *at-talawwuts*, where everything revolves around its harmful effects, which can abruptly attack the vital role of the environment (air, water, land). Additionally, it causes grave damage as a result of abusive human activities.

Main Sources of Pollution:

Environmentalists identify sources of pollution as follows: 1. Sporadic development. 2. Disposal of waste and garbage, 3. Use of Chemical Pesticides, 4. Motor vehicles and noise pollution, 5. Industry, with the following details: (‘Ulwâni Mubârak, 2017)

The institutions under the UN condemn the occurrence of development irregularities, which affects the relationship between the already deteriorating humans and the environmental conditions. Recently, new awareness has emerged at the beginning of the twenty-first century with the paradigm of maintaining a balance in using available facilities. It serves to maintain environmental sustainability while fulfilling human needs (development), without damaging the environment. Therefore, a change in basic assumptions is needed through sustainable environmental education. (Fatîḥah Ṭawîl, 2013)

The critical point of this concept is that the relationship between creatures is based on integration, solidarity, and coexistence. This is the basic principle of the relationship between creatures in this world as religious and moral. (D. Wahyudi, 2012).

Environmental Protection in the *Sunnah* of the Prophet:

The Islamic method (*manhaj*) in protecting and maintaining the environment is built on the following principles: (1). Tree Planting and Reforestation, (2). Building and investing, (3). Maintaining Cleanliness and Holiness, (4) Protecting natural resources, (5). Performing good conduct (*ihsân*) to the environment, (6). Maintaining the environment to protect from damage/extinction, (7). Maintaining the balance of nature. (Karimah Mahruq, 2020)

There are many hadiths which have a close relation with those principles, even though in this paper we will only emphasise some hadiths which have strongly related to the environment. Some examples of hadiths will be presented below.

The Sunnah books are rich in the hadiths of the Prophet on the protection of the environment, including the aquatic, land, and air environments. Prophet Muhammad, Peace Be Upon Him (PBUH) said, "Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him." [Bukhari, 3:103; Muslim, 5:28]

These hadiths generate concepts that were strengthened by modern knowledge, such as nature protection, combatting desertification, and the like. (Al-Kâshif, 2020).

Sunnah Method in Protecting Water

Research proves that environmental problems decrease natural resources, including the volumes of clean water for drinking, agricultural, and industrial purposes. This is due to the increasing level of pollution in surface and underground water. Pollution of sea and river water has the effect of reducing the production of marine animals. (Hanâ F. 'Isa, 2018)

There are two forms of environmental water protection: (1) Water preservation and protection from pollution. (2) Water sources protection from excessive use, desludging, and intentional wastage. (Hamûdi, 2014)

Water pollution is the most dangerous environmental problem, both chemical pollution and the like. It can affect the livelihood of living things, causing unusable and undrinkable water. Prophet Muhammad Peace Be Upon Him (PBUH) prohibits the waste of natural resources and sources of life. In the hadith narrated by Abu Hurairah on the prohibition of urinating in still water and bathing, Muhammad PBUH said: "Don't ever anyone of you urinate in still water and use it for bathing." [Bukhârî 1:57 No. 239 and Muslim 1:162 No. 282]. He also said: "Lâ dharar wa lâ dhirâr" [Ibnu Majah 4:27, No. 2340; Malik 2:290, No. 2171].

In water pollution theory, we discover the understanding of environmental scholars as follows: Any changes in the quality of water connected to the science of biology or chemically has a negative impact on the living. It can also lead to wasteful water. The changes can either be tangible or biological. (Hamûdi, 2014).

The Prophet has prohibited spring water contamination and condemned the perpetrators. He forbade polluting the *râkid* (murky water), *dâ'im* (puddle of

water) and the *nâqi* (swamp). Moreover, on polluting *dâ'im* (still water) for bathing and washing areas.

Prophet Muhammad prohibited urinating in still water and bathing, He said: "Don't ever anyone of you urinate in still water and use it for bathing." [Bukhâri 1:57 No. 239 and Muslim 1:162 No. 282]. In other Hadith, He said, "Do not anyone of you to ever urinate in the swamp." [Ibnu Mâjah 1:124]

Muaz bin Jabal narrated a hadith on toilet etiquette: "Rasulullah PBUH said, "Stay away from three condemned acts; defecating in water sources, in the middle of the road and in the shade. "[Abû Dâwûd, 1:28]

The improper act of displaying toiletry openly invites public scrutiny. A passerby would condemn the perpetrator. It is also referred to as *zhalim* or curse due to unjust acts of exploitation. (Al-Saharanfûri, 2006). Disputing the Nabawi method can lead to other harmful effects.

Among the authentic hadiths that prohibit urinating and polluting water are as follows: Rasulallah PBUH said, "Do not anyone of you to ever urinate in the swamp." [Ibnu Mâjah, 1:124]

In Collins English Dictionary, pollutant means a chemical or biological substance which harms water, air, or land quality. Olaniran (1995) defined water pollution to be the presence of excessive amounts of a hazard (pollutants) in water in such a way that it is no longer suitable for drinking, bathing, cooking or other uses. So, this category also includes all things that caused pollution in the water or soil, and a small example in ancient times was dirt (urine). In the modern context, of course, it can be read that urine, which is an organic material that easily decomposes, is prohibited from being disposed of in water, what about hazardous materials that do not easily decompose, such as plastic, chemical waste, heavy metal etc.?

Among the dangers of using polluted water is what scientists have recently said: Water from waste pollution contains microbes. (M. Al-Shalash, 2009). Bacteria is the most dangerous cause of multiple diseases. Among the most dangerous forms of microbes and diseases are the following:

(1). Salmonella bacteria can cause typhoid. (2). Shigella bacteria, can cause bacillary dysentery. (3). Cholera virus can cause cholera and occurs through drinking water. (4). Leptospira bacteria, can cause Wells's disease and is transmitted through mice. (5). E. Coli bacteria can cause liver and bladder infections. (Sotor.com, 31 December 2020).

Since pollutants materials, including biological pollutants released into the environment, can cause detrimental diseases, adhering to the noble Prophetic directives by preventing the pollutants into the environment (water) will prevent individuals from seeking to cure these diseases.

Adhering to the noble Prophetic directives will prevent individuals from seeking to cure these diseases. Prevention is better than having to cure them. To emphasize, Allah created water as the origin of life and its source. [QS al-

Anbiyâ' (21):30]. The existence of plants, animals and humans is bound by the existence of water, and their survival depends on water. [QS al-Baqarah (2):164]. Maintaining this one element is fundamental to all forms of life's existence.

The legal maxim says: An imperfect obligatory practice makes an obligatory law. Any attempt to neglect that element from implementing the function of life and social forces is to neglect life. This is tantamount to either wasting or polluting it with materials that deactivate its function, due to its existence as the origin of life or as a suitable living environment. The legal maxim says: Any action that can lead to matters prohibited (*harâm*), becomes *harâm*.

These Qur'anic verses and hadiths emphasise that water is among the common and shared property that must be guarded and protected together as part of togetherness to protect the environment.

Protecting Water from Waste

Some countries experience water shortages, not because of limited amounts or scarcity of sources. It is due to a lack of community management of water sources. "Indonesia is a country with high annual rainfall, so it has high water reserves in a year, although it is not evenly distributed, because during the rainy season, the amount of water is large while during the dry season there is a shortage of water (ADB, 2021). This requires good water management, including protecting the forest as a source of water springs, increasing the water catchment arena and keeping water from being contaminated. Kardono (2007) highlighted that the decrease in water resources in Indonesia is mostly caused by pollution, deforestation, heavy agricultural activities, and the change of the function of the catchment area."

As for the hadith on the prohibition of wasteful use of water: Abdullah bin Amr reported that the Prophet passed by Sa'ad while he was performing ablution. The Prophet PBUH said, "What is this excess?" Sa'ad said, "Is there excess water in ablution (*wuḍū*)?" The Prophet replied, "Yes, even if you were on the banks of a flowing river." [Ibnu Majah, 1:147] Other hadiths on water apply to usage in moderation and balance to maintain sufficiency and avoid excessiveness. Aishah *radhiyallâhu 'anha* narrated: The Prophet bathed with one *sha'* of water (a single pot called "*faraq*") and performed ablution with one *mudd* of water. [Abu Dawud, 1:71]. Ibn Hajar said: "His words: In this hadith, there is a prohibition against wasting and wasteful use of water." (Al-'Asqalâni, 1986).

We find that the scarcity of fresh water is a huge concern in most Arab countries. It is a major hurdle in the fields of development, agriculture, and renewable industry. Data from ESCWA (2021) showed that 19 out of 22 States fall below the renewable water resources scarcity annual threshold of 1,000 m³ per capita and 13 States fall below the absolute water scarcity threshold of 500 m³ per capita per year. Even so, the use of these water sources is still wasted, causing direct and indirect pollution.

Muhsin Tawfiq is applied according to the action plan and work design on several themes. For example: (1). Prepare equipment for different water source productions. (2). Create laws, guidelines, penalties, and campaigns to ensure proper direction for improved water usage. (3). Efforts to increase human awareness regarding the scarcity of water, and the importance of using the already depleted remaining resources. (4). Use all quality-controlled equipment within limits to prevent direct or indirect water contamination. (5). Establish the best solution to reuse healthy water delivery in the field of agriculture or industry. (Muhsin Taufiq, 1993).

The method of *al-Sunnah* in Safeguarding Living Creatures,

Plants have an important role in human life because through the photosynthesis process plants absorb carbon dioxide (CO₂) from the atmosphere to produce various carbon compounds for human life including foods, fibres, houses, medicines and other goods (Usman et al., 2014). Therefore, the existence and sustainability of plants have a big impact on human beings. In the scope of ecosystems, a forest is a good example to illustrate how strong the relationship between plants and the environment. Jenkins and Schaap (2018) in the United Nations forum emphasized that forests sequester and store carbon from the atmosphere, contributing to regulation of the global carbon cycle and climate change mitigation. Consequently, forest loss worldwide negatively impacts the livelihoods of millions of people and poses major challenges to sustainable development. For this reason, growing plants which are also known as revegetation is among the most important steps to support environmental health and sustainability.

Surveys proved that Nabati's nature is now not spared from the destruction caused by tree cutting, desertification phenomena (desertification), illegal weed planting of weeds, the impact of insect repellent, and chemicals in the soil. (Hamûdi, 2014)

There are principles on plants in the Qur'an. They serve as a great and important human resource and animals for food consumption, which are produced and aided by sunlight and the permission of Allah. [QS 'Abasa (80):24-32]. Growing plants increases soil fertility, which avoids stripping due to wind and water.

Scientifically, it is proven that trees play a significant role in maintaining the balance of gases in the air. They absorb CO₂ gas from the air through photosynthesis. However, excessive use of motorized vehicles causes CO₁ and other toxic substances, (M. Al-Shalash, 2009) which the plants neutralize it. Plants offer energy flows from the sun for our survival, sending off the oxygen we breathe and balancing the ecosystem. Trees are of important value in producing medicines, oils, waxes, perfumes, fibre, wood, and fuel. [QS al-Wâqi'ah (56):71-73].

Many hadiths advocate planting and gardening to a large degree. If you cultivate, you will be rewarded. The hadith describes the action as equivalent to charity gained through the food production of plants and trees. As a nutritional value, they are consumed by humans, animals, and birds. Even when stolen by a thief, none incurs a loss, because it becomes a charity on the part of the crop's planters.

Rasulullah PBUH said, "Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him." [Muslim, 10:164]

Umm Mubasyir al-Ansari reported that the Prophet said, "Never does a Muslim plant, or cultivate, but has a reward for him for what the beasts eat or anything else eat out of that." [Muslim, 10:160]. Qâdi 'Iyâd said: In this hadith, there is a suggestion to cultivate, to make ends meet for the strayers, as did the *Salaf*, and not as those who forbid it. This hadith also states that those who do goodness are rewarded with the benefits they share. (Qâdi 'Iyâd, 1998)

It is noticeably clear that Prophetic *Sunnah* pays immense attention to planters who sacrifice their wealth and energy to cultivate and plant. The Prophet distinguished someone who plants and troubles himself in errands to cultivate by watering, supervising, buying, or producing fertilizers from someone who does not take great care in cultivating the plants. His assets are relieved from paying business zakat, which he painstakingly cares for as long as others merely water the plants from the river or rainwater.

Paying Attention to Plants, Trees, and Preserving Them.

After the Prophet instilled the virtue of planting and cultivating crops in the hearts of his companions (*Ṣahâba*), he emphasized protecting and maintaining them. Among the rules established by the Prophet are prohibitions against cutting trees: Abdullah bin Habsyi narrated The Messenger as saying, "Whoever cuts down a tree, Allah will immerse his head in hellfire." [Abu Dawud, 5:214].

Nabawi's attention is perfection and an emphasis on what Almighty Allah implies, that all creatures are created by Him in a balanced and perfect manner. This explanation is sufficient in the appreciation of plants' every shape and form; to protect them from damage. The cutting of certain trees and plants, which are used for energy purposes, gravely reduces forest area and plant wealth. (Hanâ F. 'Isa, 2018)

Hamudi wrote in his article about the damaging factors to plant life, its phenomenon and destruction that threatens the earth due to human bad actions. (Hamûdi, 2014).

Causes of flora's destruction currently, tree logging, signs of desertification, illegal planting of wild grass, effects on pesticide usage and chemicals, imbalances

between elements of nature and soil erosion, imbalances between the elements of nature and soil erosion, and interference in water regulation.

The phenomenon of the current destruction of flora (based on examination) is the yearly logging of tropical forests with an area equivalent to the size of Austria (Rio de Janeiro Earth Summit in 1331 AD). Global deforestation amounts to an area of about 15 million hectares (Rio de Janeiro Earth Summit 1331 AD). Over 36 countries are facing desertification or desertification problems due to a twenty-year decline in land productivity at 16% (study). Probable arable land reduced up to 18% of cultivated land in developing countries until 1666 AD (experts).

The figures in this table are for illustration only, not limitations. (Hamûdi, 2014). Figures on how much natural flora is being devoured (swallowed) by desertification each year. Economical damages that led to 11 million hectares of unusable agricultural land. Desertification causes economic losses estimated at 10 trillion dollars per year. The yearly rate of desertification in Sudan is estimated at around 16%. Morocco's rate of decline in forest area figures is estimated at around 16,000 hectares from 1316 to 1351. Tunisia's yearly rate of decline in pine forests is estimated at 1,566 hectares.

In 2015, severe fires hit Indonesia's forests, especially on the islands of Kalimantan and Sumatra. The total area of forest and land fires reached 2.7 million ha with a total economic loss of 16.2 billion USD or 242 trillion rupiah. (Mangunjaya and Gugah Prahrawati, 2019).

Caring for Animals in *Sunnah* Perspective

Animals bring immense benefits to humans. Islam provides considerable support for their welfare because they have their own lives, and purpose and are bound by duties. The glorious Qur'an shows us that animals are a subject of adornment, invaluable to themselves and Allah.

Since the comfort of the soul is a religious requirement to be fulfilled and cared for in its causes, Allah instils in creatures enjoyment and pleasure as motivation to do good, and to perform their duties. [QS al-Nahl (16):8]

Animals' sustainability and survival are key principles in Islam. They are living beings, conscious of Allah with rights and responsibilities. They are the parcel and part of human society having their communities. [QS al-An'âm (6):38]. From this we know the timeless teachings of the Prophet PBUH on giving equal respect (both in life and death) and due care to the animals with compassion. It is an obligation to treat animals with dignity for their well-being when using them as livestock for the benefit of humans and beyond. (Bâqâdir *et.al.*, 1982)

As-Sunnah forbids cruelty to animals, by harming, exploiting, and abusing their privileges. They are submissive and live the way Allah created them. Islam enforces humane handling of animals, paying immense attention to animal husbandry by providing them with proper food and drink. They are not to be

overloaded nor overworked beyond capacity either as a means of transportation or for fieldwork.

The prohibition against harming an animal is an absolute prohibition, both through physical or verbal abuse. There has been a history of prohibition against hitting the animal's face, branding the faces of animals, because it is a form of physical harm. Likewise, there has been a history of prohibition against making fun of and cursing animals (a form of harmful harassment). It is an incomparable glorification and a great honor of the Prophet that is unfounded elsewhere in any other teachings in the world. He forbade hurting and cursing the animals since they have feelings just like humans.

Among forms of animal compassion are: (1). Be gentle to the animals when riding and mounting as means of transport. (2). Be gentle when providing food and drink. (3). Be gentle to function them in the tasks Allah has made for them. (4). Do not ridicule animals by hurting them verbally, such as berating and cursing them. (5). Do not mutilate by physically hurting the animals, by hitting and branding their faces. (6). Do not provoke the animals to fight against themselves. (7). Do not perform actions contrary to the nature of living things with animals.

Land animals are decreasing and becoming endangered due to inexhaustible wild hunting. The main factor is human greed in gaining material profits by selling animals or their body parts of high value such as fur, ivory, and animal skins. (Hanã F. 'Isa, 2018).

As references in [Q.S 16:5] and [QS al-Nahl (16):80], Allah created animals for humans and in them there are skins, sheep's hair, camel's hair, goat's hair, as well as meat and milk. And through animals, a source of food is produced just as Allah makes plants for animal's food or animals for other animal's food. And the food that is in animals is more beneficial and plentiful. For this reason, the Prophet showed the best method to painlessly kill an animal without hurting, butchering, or harming it. No one is to kill animals except for permissible (*halal*) food consumption when slaughtered according to his instructions, as well as for the benefit of *Sunnah kawniyyah*.

Shaddad bin Aus reported: There are two things which I remember the Prophet has said: "Verily Allah has enjoined goodness to everything; so when you kill, kill in an effective way and when you slaughter, slaughter in a safe way. So, every one of you should sharpen his knife, and let the slaughtered animal die comfortably." [Ahmad, 28:353, No. 17128; Tirmizy, 3:78, No. 1409; Al-Nasa'i, 7:227, No. 4405].

Nawawi said: To please your slaughtered animal means when you sharpen the knife, the slaughtering process will be quickened in order not to torture the animal. And it is advisable not to sharpen the knife in front of the animal to be slaughtered; not to slaughter in front of other animals, nor to drag them to the place of slaughter. So, killing in an effective way is a customary practice for all killed and

slaughtered animals due to the law of *qisas*. This hadith entails many aspects of the Islamic principles. (Al-Nawawi, n.d)

The Prophet has prohibited all forms of animal killing, abuse and cruelty, such as confining an animal to death, castrating an animal till dying, throwing an animal to death for a target, and mutilating an animal before killing.

Prohibition of killing animals by making them target spots.

Anas said: The Messenger prohibited the use of living animals as shooting targets. [Muslim, 6:72; Ahmad, 19:204 No. 12161]. There is a prohibition against killing *mujatsama* (animals for use of gambling and stoning them to death). Abu Dardâ said: Rasulullah prohibits eating *mujatsamah*, which are animals used in sport hunting that are unjustly stoned and shot by arrows to death. [Tirmizi, 3:411; Ahmad, 4:57 No. 2161].

Making animal body parts as targets.

Ibn Abbas reported the Messenger as saying, "Do not make something alive for shooting target." [Muslim, 6:73; Tirmizi, 3:142]. The essence of the hadith is that you do not place living objects as throwing targets.

Killing by mutilation and absolute prohibition of mutilating animals.

Ibn Umar narrated: He once passed a group of young men who were shooting at a living and tied hen. So, he said, "Indeed, the Messenger of Allah PBUH curse the one who performs such a deed (to mutilate animals)." [Ahmad 2:81].

Hadits Perspective on Dog:

The dog is one of the animals most mentioned in the hadiths of Nabawi from a legal perspective on caring for and killing the animal. And the discussion that concerns us this time is the hadiths regarding the law of killing dogs. They are many in terms of apparent meanings, and manifestations (*zahir*) and have been debated since the beginning. However, after delving into the matter and combining various arguments, we find sufficient explanation for how to properly treat this animal.

The superior, preferred opinion is that killing an evil black-jet dog is permissible as the Prophet said, "(it is) a devil." [Muslim, 2:59 No. 510; Abu Dawud, 1:317 No. 702; Tirmizi, 1:369 No. 338; Nasa'i, 2:63 No. 750; and Ibnu Majah, 2:198 No. 949]. And it is not allowed to kill other dogs arbitrarily without due benefit (*maslahat*), because Shari'a protects *maslahat* and rejects harm (*mudarat*). Therefore, since dogs are impure (*najis*), and their saliva and urine are unclean, then the consideration to kill them is permissible should there be no other means to prevent them from causing greater harm.

Some believe that Western society has higher compassion towards all living creatures and have wrongfully accused the teachings of Islam of being otherwise. Even though Islam allows the use of dogs to guard crops or livestock and hunting, it forbids being cosy with them. This is to prevent exposing harmful diseases dogs may inflict due to their natural licking behavior.

Al-Sunnah Method in Safeguarding the Earth.

Allah speaks about the earth to show His abundant blessings to humans. [QS al-Baqarah (2):30]. Allah declares that He created everything on earth for them as caregivers according to His wishes and provides the conditions, including knowledge to perform the duties of serving Him. This verse also implies that humans must adhere to the guiding sharia to become responsible and motivational leaders. Starting from the leadership of the Children of Israel on earth, their impeachment, and the handing over of the treasury of the earth to Muslims who fulfil Allah's promise. (Sayed Qutub, 1980)

The Prophet also emphasized this virtue in his people to realise leadership and perfect the covenants. The hadith also shows the sanctity of the earth and its worthiness to become a place of worship. This indicates the importance of maintaining the purity of the earth by not defiling nor misusing it.

Abu Hurairah reported that the Messenger said: "I have been favored (by Allah) over all other Prophets with six (gifts which are): First, I have been granted (the gift of *Jawâmi' al-Kalim*) uttering, the shortest expressions that bear the widest meanings; Second, Allah made me victorious by means of awe, (by His frightening my enemies); Third, The spoils of war (*ghanîmah*) were made lawful (*halâl*) for me; Fourth, The earth was made for me (and my followers) a place for praying (*mosque*) and a (means of) purification; Fifth, Every prophet was sent to his nation only but I have been sent to all mankind; Six, And I am the seal of the Prophets." [Muslim, 2:63, No. 521; al-Nasa'i, 1:209, No. 432; Ahmad, 22:165, No. 14264]. The Messenger said: "The earth has been made for me a place in its purity, and a place of purification as a mosque for praying, therefore anyone of my followers (any man) can pray wherever the time of prayer is due." [Bukhari, 1:179, Muslim, 5:178, and Nasa'i, 1:209]. Ibn Hajar said: His words *ṭahûra*, show that he can purify anything due to *ṭahûr*. Should the meaning also denote *ṭâhir*, it has not given its specificity, meanwhile, a hadith does not imply a meaning which otherwise is specific. The meaning of *ṭayyibah* is *ṭâhirah*. Therefore, there can be two similar outcomes if the translation of *ṭahûra* is *ṭâhira*. (Al-'Asqalâni, 1987)

Huzairah reported: The Messenger said, "We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too. [Muslim, 5:178]

Al-'Aini said: The usage of the phoneme *turâb* in this hadith is to show that the *turâb* (soil) is most abundant and available. And the word *sha'îd* is more general, which means the surface of the earth whether it is land or sandy desert.

Clean substances from the earth can be used for purification. Therefore, when a human is exposed to dirt or filth, the earth can cleanse and purify in place of water. Using earth substances is good hygiene practice. Abu Hurairah narrated the

Prophet as saying, "If any of you treads with his shoes on something unclean, they will be purified with earth." [Abu Dawud, 1:191, No. 385, 386, 387].

The earth can also purify in the passing of time. The same benefits go with the air and sun when a person is exposed to *najs*. Ibn Umar said: At the time of the Prophet PBUH, dogs used to urinate and come and go in the mosque, and the *Ṣaḥāba* did not sprinkle anything on any of that." [Bukhari, 1:335, Abu Dawud, 1:265]. Ibn Hajar said: Abu Dawud argued with this hadith in *as-Sunan* in that an unclean earth becomes pure when it is dry. The sentence in "the *ṣaḥāba* did not sprinkle anything" shows if the first solution is done by not sprinkling it and later becomes dry, it will not return the earth to its purity. Consequently, they undoubtedly would not leave it as that. (Al-‘Asqalāni, 1987).

Caring for the Earth:

Agricultural land effects the quality of the soil and its suitability for cultivation and production output. Among the influencing factors is the phenomenon of desertification in that the higher the level of soil salt, the less natural elements in the soil. In addition, there is excessive use of pesticides and haphazard disposal of chemical waste on the soil or in the surrounding waters. (Hanâ F. ‘Isa, 2018)

The destruction of the earth is also caused by acid rain. The impact can affect plants, soil, buildings, and other objects on the earth's surface. Acid rain also changes the composition of soil and water making it unsuitable for plants and animals. (M. Y. Al-Nujaimi, 2009)

This is due to the impact of human behavior that deviated from noble behavior. Humans have sacrificed lives and the environment for the benefit of their own pleasure and material gain. The Earth is a shared dwelling place for humans and other living creatures. It is mandatory to adapt to conditions and maintain its habitat. It could be that the first lesson is to protect the earth from pollution and to take its proper care. Because of this incident, when the first son of Adam murdered his brother, he did not know how to treat the corpse till it was rotten, and the stench disturbed other creatures. Therefore, Allah sent him a crow to demonstrate what to do. [QS Al Maidah: 31] and [QS al-Mā'idah (5):31].

The surah illustrates an effort to protect the earth from contamination that causes disturbance and shifts the movement of the earth. And by burying a corpse, another positive outcome is the aspect of life's natural regenerative rotation. Allah makes the natural system function accordingly in keeping the water clean and in maintaining soil fertility and purity, where plant and animal composts are collected from dead creatures in the soil. Then the composts are degenerated by bacteria and fungi into nitrates, phosphates, and fossils, which are essential food elements for plants as new life rotation begins. (Nukhbat, 1995).

The utmost concern of the Prophet for the earth and its care is most apparent in: The Prohibition of Making *Hajat* on the Streets (street toiletry), Public Gathering and Sitting in the Shades, etc.

Abu Hurairah reported the Prophet PBUH as saying, "Beware of *Al La'ânayn* (acts that lead to people cursing). The Companions (ṣahāba) asked, "And what are the *Al La'ânayn*, O Messenger of Allah?" He replied, "The one who relieves himself in the pathway of people (on the roads) or their shade." [Muslim, 3:503, Abu Dawud, 1:28]

Suggestion on Earth Re-Purification when soiled, specifically in areas most frequented by humans

As narrated by Abu Hurairah about a Bedouin Arab who stood up and started making water (urinate) in the corner of the mosque. As it was happening, people immediately stopped him, but the Prophet PBUH ordered him to leave him. When the man finished, a bucket of water was poured over the place where he passed the urine. The Prophet PBUH then said, "You have been sent to make things easy and not to make them difficult." [Bukhari, 8:30 No. 6128; Muslim, 1:163; Nasa'i, 1:48]

Based on the hadith in this chapter, some scholars argue that the earth can be purified by pouring water over it. (Al-Mubârafûri, 1985). This hadith contains several lessons: (1). Human communication requires attention to an individual's culture and background level. (2). Addressing issues on soil cleanliness from all forms of impurities (*najis*) and filth. This is a civilization taught by the Prophet Muhammad.

Sewerage Maintenance to Not Harm Humans.

Abu Musa al-Asy'ari reported that the Messenger came to a low and soft part of the ground and urinated. He then said, "When one of you urinates, he should choose the proper place to do so." [Abu Dawud, 1:15; Ahmad, 5:539]. It means, the place has soft soil and usually consists of sand. It is said that it is in the sand and elsewhere. He hints at the hadith, "That the Prophet urinated on soft ground." The reason is to prevent the splashing of the urine.

Advice on Waste and Dirt Removals from the Earth

'Aisyah narrated that the Messenger said, "Verily, every human being among the children of Adam was created with three hundred and sixty joints. Whoever exalts Allah, praises Allah, declares Allah to be one, glorifies Allah, removes a rock from the roads of people, or a thorn, or a bone from people's path, enjoins good and forbids evil to the No. of those three hundred and sixty joints, that individual will walk that day having saved himself from Hellfire." [Muslim, 7:77]

Warning of Earth Pollution from Human Feces and Underestimating to Eliminate It, Even Including Snot/phlegm.

Abu Zar reported that the Prophet said, "I was shown the action of my community - both good and evil - and I found that one of their good actions is

removing thorns from the road, I found that one of the evil actions was spit in the mosque which is not buried.” [Muslim 3:206; Ibn Majah 2:1214]

Praise and explanation of the virtue of people who care for the earth regarding its purity and cleanliness.

Abu Hurairah reported that a black woman (or a young man) used to clean the mosque. The Messenger missed her (or him) and asked about her (or him). He was told that she (or he) had died. He PBUH said, “Why did you not inform me?” (It seemed as if) they (Companions) considered the matter insignificant. Then he said, “Show me her (or his) grave.” When it was shown to him, he ordered (*Janâzah*-funeral) prayer over it and said, “These graves cover those in them with darkness, and Allah illuminates them.” [Bukhari, 1:99, No. 460; and Muslim, 3:56, No. 956]

Prosperity of the Dead Land (*Ihyâ' al-Mawât*):

Allah's wisdom regulates that humans as part of the universe become leaders on the earth to carry out Allah's universal commands. They do not own the earth but are permitted to control and regulate it with limitations to their beliefs to build and develop. The position of Islam on the environment as a life resources is positive. Just as Islam protects and prohibits from doing damage, it also engages in development, prosperity, and expansion. This can be seen in the rules of *ihyâ' al-mawât* (prosperity of dead land) and their welfare through planting, gardening, and development. [QS Hûd (11):61].

The Messenger said in the narration mentioned by Anas bin Malik, "If the Resurrection were established upon one of you while he was in his hand a sapling (date palm tree seedling), then let him plant it." [Ahmad, 3:184]

Among the teachings of the positive position in Islam is the use of all means to improve the fulfilment of life's fertile conditions, both in terms of food and psychology. It is done by safeguarding human beings and their prosperity, and by preparing for a more predominant life condition for future generations to come. (Bâqâdir, *et.al.*, 1982)

The following hadiths recommend prosperity and its regulations on dead ground. Sa'ad bin Zaid reported Prophet Muhammad PBUH as saying: "Whoever converts the dead ground (open new land) then the land belongs to him, and no rights over people with a land of oppression." [Abu Dawud, 3:454; Tirmizi, 3:662] This hadith means: He is the one who cultivates a neglected land belonging to another person. It is also said that he is the person who purchases another person's land or cultivated land, which he later grows crops, manages its water, develops the land, removes the harvested crops or converts it into precious metals. The point is that whoever plants on land owned by another person and does gardening on the property, the owner can move them freely because it does not fall under the status of the right to stay.

Among others is that the result of their production utilizes the available resources and are allocated as specific factors in earth's production. Because of this, Islam invites humans to make good in planting, gardening, and building. (QS Hūd (11):61). This way, they can make ends meet and feel sufficient from others instead of a burden to others. (R. Yûnus al-Miṣri, 1988)

Nature is ours regardless. The same goes for the sun which gives off heat, warmth, light, air and water. But the earth says, if we want to interact, plant and care for it utilizing sustainability knowledge of the environment and production, then in the end will bring out results. Otherwise, there is nothing in return. And then there is an increased level of willingness to interact well with nature that provides us, even though we do not ask for it, just like the sun freely gives off heat. However, if we improve through experimentation and innovation, we can interact with the sun, which can provide us with valuables, like solar energy. (M. Al-Sha'râwi, 1979). Due to the urgency in protecting, conserving, and preserving our planet, it becomes a collective and individual obligation on our part to use ideas in making proper use of the earth and to realize its immense benefits.

Air Protection.

Air is an essential and natural resource. Originally, humans, plants, and animals breathed clean air and were off airborne diseases. However, the problem of air pollution arose postindustrial age. Hanâ wrote: "Air pollution in the form of dust and toxic fumes worsens the quality of air that is needed for life, both plants and animals. Dirty air results in reduced agricultural and animal production." (Hanâ F. 'Isa, 2018)

The underpinning factors in air pollution are caused by nuclear radiation, the use of prohibited weapons, chemical industries, cigarettes, and forest fires, which generate toxic gases. Likewise, swamp areas that emit gases into the air, including neglecting land by not cultivating it with plants. (M. Al-Shalash, 2009).

The Qur'an and Hadith speak broadly on the protection of nature and the environment in general. [QS al-Jâthiyah (45):13]. The hadith does not speak specifically about air protection. However, it reminds humans not to inflict harm either towards each other or on themselves. The Prophet's words: "Lâ ḍharar wa lâ ḍhirâr" [Ibnu Majah, 4:27, No. 2340; Malik, 2:290, No. 2171].

There is a hadith about the giving of the earth to humans to be used properly. It serves as a reminder that Allah pays attention to human actions. Here, great attention to air is upheld.

Conclusion

From the previous discussion, several conclusions can be drawn: (1). Environmental damage is an undeniable fact. Experts and relevant international institutions have warned of the threats due to bad human behaviors and deviation in gaining profits or personal ambitions. Islamic civilization has laid important

foundations regarding environmental stewardship. (2). Several hadiths on water, commands for keeping water clean and preventions on pollution sources. (3). The Sunnah of the Prophet over the protection of living things, including protection of plants, tree planting promotion and reforestation, as well as the Prophet's attention to trees and the prohibition of tree cutting. (4). The Sunnah also embraces animal protection and the means for not harming them. (5). The Sunnah intends to protect the earth and land, specifically reviving dead land. (6). The Sunnah also talks about air protection and the prohibition on polluting the air.

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