JURNAL ILMIAH
ISLAM FUTURA
Universitas Islam Negeri Ar-Raniry Banda Aceh

ISSN 1412-1190
E-ISSN 2407-7542
Vol. 26. No. 2, August 2026, 612-636

ECO-SUNNAH AS THE ARCHITECTURE OF ISLAMIC ECOTHEOLOGY: A REINTERPRETATION OF PROPHETIC HADITH IN RESPONDING TO THE 21ST-CENTURY ECOLOGICAL CRISIS

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Abstract

The ecological crisis, marked by climate change, environmental degradation, biodiversity loss, and natural-resource exploitation, requires an ethical framework integrating environmental, social, and spiritual dimensions. This article analyzes the Prophet Muhammad's hadith on the environment and formulates Eco-Sunnah as a framework of ecological ethics based on the Sunnah. Using qualitative library research, the study employs thematic hadith analysis (*al-ḥadīth al-mawḍū'ī*), focusing on water conservation, prohibition of *isrāf*, tree planting, animal protection, *ḥimā* management, and public-space maintenance. The analysis considers linguistic dimensions, the narrative contexts of the hadith, hadith commentaries, *fiqh* traditions, and *maqāṣid al-sharī'ah.* The findings reveal a coherent set of ecological principles embedded in the Sunnah, including *amānah* (trust), *raḥmah* (mercy), *tawāzun* (balance), *wasaṭiyyah* (moderation), and the prevention of *fasād* (corruption and harm). These principles function not only as individual moral guidelines but also as foundations for social and ecological responsibility. The study further develops and systematizes an Eco-Sunnah framework integrating hadith studies, *maqāṣid al-sharī'ah*, and Islamic ecotheology through theological, ethical, legal, and transformative dimensions. This framework connects Prophetic teachings with human responsibility, ethical conduct, environmental governance, and contemporary ecological transformation, expanding hadith studies toward sustainability and ecological justice.

Keywords: Eco-Sunnah, Ecotheology, Hadith, Environmental Ethics, Climate Crisis.

Abstrak

Krisis ekologis yang ditandai oleh perubahan iklim, degradasi lingkungan, hilangnya keanekaragaman hayati, dan eksploitasi sumber daya alam memerlukan kerangka etika yang mengintegrasikan dimensi lingkungan, sosial, dan spiritual. Artikel ini menganalisis hadis Nabi Muhammad saw. tentang lingkungan dan merumuskan Eco-Sunnah sebagai kerangka etika ekologis yang berlandaskan Sunnah. Dengan menggunakan penelitian kepustakaan kualitatif, penelitian ini menerapkan analisis hadis tematik (al-ḥadīth al-mawḍū'ī), dengan fokus pada konservasi air, larangan isrāf (berlebih-lebihan), penanaman pohon, perlindungan hewan, pengelolaan ḥimā (kawasan lindung), dan pemeliharaan ruang publik. Analisis mencakup aspek kebahasaan, konteks naratif hadis, syarah hadis, tradisi fikih, dan maqāṣid al-syarī'ah

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Citation: Rahman, Zulfahmi Alwi, Suhayib, Suhaimi, and Arwan. "Eco-Sunnah as the Architecture of Islamic Ecotheology: A Reinterpretation of Prophetic Hadith in Responding to the 21st-Century Ecological Crisis." *Jurnal Ilmiah Islam Futura* 26, no. 2 (2026): 612-636

10.22373/jiif.v26i2.34295

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(tujuan-tujuan syariat). Temuan penelitian menunjukkan adanya seperangkat prinsip ekologis yang koheren dalam Sunnah, meliputi amānah (kepercayaan dan tanggung jawab), raḥmah (kasih sayang), tawāzun (keseimbangan), wasaṭiyyah (moderasi), dan pencegahan fasād (kerusakan dan kemudaratan). Prinsip-prinsip tersebut tidak hanya berfungsi sebagai pedoman moral individual, tetapi juga menjadi landasan bagi tanggung jawab sosial dan ekologis. Penelitian ini selanjutnya mengembangkan dan mensistematisasikan kerangka Eco-Sunnah yang mengintegrasikan studi hadis, maqāṣid al-syarī'ah, dan ekoteologi Islam melalui dimensi teologis, etis, hukum, dan transformatif. Kerangka ini menghubungkan ajaran profetik dengan tanggung jawab manusia, perilaku etis, tata kelola lingkungan, dan transformasi ekologis kontemporer, sekaligus memperluas kajian hadis ke arah keberlanjutan dan keadilan ekologis.

Kata Kunci: *Eco-Sunnah, Ekoteologi, Hadis, Etika Lingkungan, Krisis Iklim*

مستخلص

تتطلب الأزمة البيئية، التي تتجلى في تغيّر المناخ، والتدهور البيئي، وفقدان التنوع البيولوجي، واستنزاف الموارد الطبيعية، إطارًا أخلاقيًا متكاملًا يجمع بين الأبعاد البيئية والاجتماعية والروحية. وتهدف هذه الدراسة إلى تحليل الأحاديث النبوية المتعلقة بالبيئة، وصياغة إطار «إيكو-سُنّة (Eco-Sunnah)» بوصفه نموذجًا للأخلاقيات البيئية المستندة إلى السُّنّة النبوية. وتعتمد الدراسة على المنهج النوعي من خلال البحث المكتبي، وتستخدم التحليل الموضوعي للأحاديث النبوية، مع التركيز على ترشيد استخدام المياه، والنهي عن الإسراف، وغرس الأشجار، والرفق بالحيوان، وإدارة الحِمى بوصفه نظامًا للمناطق المحمية، وصيانة المرافق والأماكن العامة. ويشمل التحليل الدلالات اللغوية للأحاديث، وسياقات الروايات، وشروحها، والاجتهادات الفقهية المتعلقة بها، ومقاصد الشريعة الإسلامية. وتكشف النتائج عن منظومة مترابطة من المبادئ البيئية المستمدة من السُّنّة النبوية، تشمل الأمانة، والرحمة، والتوازن، والوسطية، ومنع الفساد. ولا تقتصر هذه المبادئ على توجيه السلوك الأخلاقي الفردي، بل تشكّل أيضًا أساسًا للمسؤولية الاجتماعية والبيئية. كما تطوّر الدراسة إطار «إيكو-سُنّة» وتنظّمه بصورة منهجية من خلال التكامل بين الدراسات الحديثية، ومقاصد الشريعة، واللاهوت البيئي الإسلامي، ضمن أربعة أبعاد متكاملة: البعد اللاهوتي، والبعد الأخلاقي، والبعد الفقهي، والبعد التحويلي. ويربط هذا الإطار بين التعاليم النبوية، ومسؤولية الإنسان، والسلوك الأخلاقي، والحوكمة البيئية، والتحول البيئي المعاصر، بما يوسّع آفاق الدراسات الحديثية لتشمل الاستدامة والعدالة البيئية.

الكلمات الرئيسية: الإيكو-سُنَّة؛ اللاهوت البيئي؛ الحديث النبوي؛ الأخلاق البيئية؛ أزمة المناخ

A. Introduction

The global ecological crisis is a major 21st-century challenge, driven by climate change, biodiversity loss, natural disasters, and environmental degradation associated with unsustainable human production and consumption.[1] This situation shows that the environmental crisis is not merely technical or scientific, but also an ethical, cultural, and spiritual crisis.

[1] IPCC, *Climate Change 2022: Impacts, Adaptation, and Vulnerability* (New York: IPCC Sixth Assessment Report, 2022), 13.

Therefore, scientists and theologians increasingly emphasize religiously grounded ethical frameworks to foster sustainable ecological awareness.[2]

In global discourse, ecotheology has emerged as a critical response to the limitations of scientific and technocratic approaches to resolving environmental issues.[3] The development of ecotheology is rooted in the realization that ecological damage is caused not only by the failure to manage natural resources, but also by humanity's perspective on nature itself.[4] Since Lynn White Jr.'s critique of Western religious anthropocentrism in the 1960s, ecotheology has sought to reinterpret religious teachings in ways that support sustainability and ecological justice.[5] Tucker and Grim's Forum on Religion and Ecology shows that major religions contain ethical and cosmological resources for ecological transformation. Tucker argues that addressing environmental crisis requires not only policy changes but also a transformation of human values, beliefs, and spiritual awareness.[6]

In Islam, ecotheology has been strongly influenced by Seyyed Hossein Nasr, who views the environmental crisis as a manifestation of humanity's spiritual crisis and its loss of a sacred connection with God and nature.[7] In Islam, nature is understood as *āyāt Allāh*; thus, its excessive exploitation is not merely an ecological problem but also a theological and metaphysical transgression.[8] Nasr's ideas have inspired studies of Islamic environmental ethics, including Richard C. Foltz's work, which highlights Islam's strong ethical foundations for environmentally responsible behavior.[9]

Fazlun Khalid argues that the *Sunnah* embodies principles of *mīzān* (balance), cosmic harmony, and human stewardship of the earth, emphasizing environmental preservation. These principles are reflected in hadith teachings on water conservation, tree planting, and compassionate treatment of animals.[10] Ibrahim Özdemir complements this perspective by

[2] Iyad Abumoghli, "The Role of Religions, Values, Ethics, and Spiritual Responsibility in Environmental Governance and Achieving the Sustainable Development Agenda," *Religion and Development* 2, no. 3 (July 2023): 485–95, https://doi.org/10.30965/27507955-20230008.

[3] Yuda and Jonathan, "Ecotheology as a Basic Human Attitude to the Environment," *Ecology, Environment and Conservation*, no. Suppl. Issue (September 2022): S131–34, https://doi.org/10.53550/EEC.2022.v28i05s.024.

[4] Ali Maksum et al., "Ecotheology: Environmental Ethical View in Water Spring Protection," *Ethics in Science and Environmental Politics* 23 (June 2023): 23–33, https://doi.org/10.3354/esep00205.

[5] Elspeth Whitney, "Lynn White Jr.'s 'The Historical Roots of Our Ecologic Crisis' After 50 Years," *History Compass* 13, no. 8 (2015): 396–410, https://doi.org/10.1111/hic3.12254.

[6] Mary Evelyn Tucker and John A. Grim, eds., *Religion and Ecology: Can the Climate Change?* (Canada: DÆDALUS: American Acad. of Arts and Sciences, 2001), 45.

[7] Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*, Reprint (Chicago, IL: ABC International Group, 1997), 17.

[8] Seyyed Hossein Nasr, *Religion and the Order of Nature: Doing Good and Avoiding Evil* (Oxford: Oxford University Press, 1996), 23.

[9] Richard Foltz, "Is There An Islamic Environmentalism?," *Environmental Ethics* 22, no. 1 (2000): 63–72.

[10] Fazlun Khalid, "Exploring Environmental Ethics in Islam," in *The Wiley Blackwell Companion to Religion and Ecology* (New York: John Wiley & Sons, Ltd, 2017), 130–45, https://doi.org/10.1002/9781118465523.ch11.

examining the Qur'anic foundations of environmental ethics, highlighting the role of Islamic scriptural teachings in shaping human responsibility toward the natural world.[11]

Nevertheless, existing studies reveal several conceptual limitations. Islamic environmental scholarship can generally be divided into three strands. *First*, studies of Islamic environmental ethics focus on Qur'anic concepts such as *khalifah* (vicegerent)*, amānah* (trust), and *mīzān*.[12] *Second*, the Green Islam approach emphasizes environmental activism, eco-friendly lifestyles, and sustainable practices within contemporary Muslim societies.[13] *Third*, Islamic ecotheology studies connect cosmology, spirituality, and environmental ethics within a broader theological framework.[14] These approaches have contributed significantly, but most rely on the Qur'an or general theological principles. Studies developing an eco-theological framework specifically based on the Prophet Muhammad's *Sunnah* remain relatively limited.

Indeed, the *Sunnah* is a major normative foundation of Islamic civilization. Contemporary scholarship highlights the ecological relevance of the Prophet's *hadith*. Foltz notes that classical conservation mechanisms such as *ḥimā* (conservation zones) and *ḥarīm* (inviolable buffer zone around water sources or property) embodied environmental ethics within the *sharīʿah*, demonstrating Islam's longstanding commitment to environmental protection and resource conservation.[15] According to Mustafa Abu Sway, the Islamic concept of *ḥimā* (conservation zones) represents a systematic form of environmental protection that predates modern conservation areas.[16] Odeh Al-Jayyousi et al. argue that Islamic values such as justice, moderation, and trustworthiness directly shape environmental ethics.[17] However, these studies generally use *hadith* as supporting evidence in Islamic environmental ethics rather than as the primary basis for a comprehensive eco-theological paradigm.

Recent scholarship has begun to use the term Eco-*Sunnah* explicitly. Faiz, for example, develops an Eco-*Sunnah* framework by relating Prophetic teachings to contemporary ecological crises, environmental ethics, and sustainable development.[18] In light of this gap, this study

[11] Ibrahim Özdemir, "Towards An Understanding of Environmental Ethics from a Qur'anic Perspective," in *Islam and Ecology: A Bestowed Trust* (Cambridge: Harvard University Press, 2003), 1–37.
[12] Fazlun Khalid, "Islam and the Environment – Ethics and Practice an Assessment," *Religion Compass* 4, no. 11 (2010): 707–16, https://doi.org/10.1111/j.1749-8171.2010.00249.x.
[13] Ibrahim Abdul-Matin, *Green Deen: What Islam Teaches about Protecting the Planet*, 1. ed., [Nachdr.], A BK Currents Book (San Francisco, Calif: BK, Berrett-Koehler, 2011), 1–5.
[14] Ibnu Fikri and Freek Colombijn, "Is Green Islam Going to Support Environmentalism in Indonesia?," *Anthropology Today* 37, no. 2 (2021): 15–18, https://doi.org/10.1111/1467-8322.12642.
[15] Richard Foltz, *Animals in Islamic Tradition and Muslim Cultures* (New York: Oneworld Publications, 2014), 112–18.
[16] Mustafa Abu Sway, "Towards an Islamic Jurisprudence of the Environment," Environment and Ecology, 1998, https://environment-ecology.com/religion-and-ecology/487-towards-an-islamic-jurisprudence-of-the-environment-.html.
[17] Odeh Al-Jayyousi et al., "A Critical Discourse Analysis on Climate Change in a Globalized World: The Nexus of Islam and Sustainable Development," *Sustainability* 15, no. 19 (October 2023): 14515, https://doi.org/10.3390/su151914515.
[18] Bilqees Faiz, "Eco-Sunnah and the Contemporary Ecological Crisis: An Analytical Study in the Light of the Prophetic Seerah," *Al-Qamar*, March 31, 2026, 59–92, https://doi.org/10.53762/alqamar.09.01.e04.

systematizes *Eco-Sunnah* as an eco-theological framework developed through a thematic and contextual reinterpretation of Prophetic *hadith*. Rather than introducing the term as an entirely new concept, the study contributes by reconstructing its analytical architecture through the integration of *maqāṣid al-sharīʿah* (the objectives of Islamic law), historical-contextual interpretation, and theological, ethical, legal, and transformative dimensions. This framework extends conventional Islamic environmental ethics, which primarily examine human–nature relations, by situating ecological responsibility within an integrated relationship between God, humanity, and nature. It also differs from Green Islam, which has largely emphasized environmental activism and social engagement, by foregrounding the epistemological and theological foundations that shape ecological responsibility. Accordingly, the contribution of this study lies not in coining Eco-*Sunnah*, but in developing a systematic methodological framework through which Prophetic *hadith* can be reconstructed as a coherent basis for contemporary ecological ethics.

The theoretical foundation of Eco-*Sunnah* is rooted in a number of key concepts in Islam. The concept of *khalīfah* affirms that humankind is Allah's vicegerent on earth, responsible for safeguarding the sustainability of creation. Allah states:

…وَإِذ قَالَ رَبُّكَ لِلمَلَٰٓئِكَةِ إِنِّي جَاعِل فِي ٱلأَرضِ خَلِيفَةٗۖ

"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority…" (QS. al-Baqarah [2]: 30).

Classical exegetes such as Al-Qurṭhubī interpret *khalīfah* as a mandate to uphold justice and prevent *fasād*, rather than a license to exploit nature.[19] Thus, the environmental crisis reflects humanity's failure to fulfil its ethical stewardship. This principle is reinforced by *mīzān*, which affirms the cosmic balance inherent in God's creation. The Qur'an states:

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلمِيزَانَ ۝٧ أَلَّا تَطغَواْ فِي ٱلمِيزَانِ ۝٨

"And the heaven He raised and imposed the balance; 8. That you not transgress within the balance." (QS. al-Raḥmān [55]: 7–8).

According to Ibn 'Āshūr, the concept of *mīzān* is not only related to social justice, but also encompasses the ecological order that sustains life.[20] This understanding opens the door to an ecological interpretation of classical texts without detracting from their normative meaning. The ethics of sustainability in Eco-*Sunnah* are also reinforced by the prohibition against *isrāf* (wastefulness/excess). Allah says:

[19] Imam Syamsuddin Al-Qurthubi, *Al-Jami' Li-Ahkam al-Qur'an* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1994), 264.
[20] Muhammad Ibn 'Āshūr, *Al-Taḥrīr Wa al-Tanwīr*, vol. 15 (Tunis: al-Dār al-Tūnisiyyah lil-Nashr, 1984).

يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُم عِندَ كُلِّ مَسجِدٖ وَكُلُواْ وَٱشرَبُواْ وَلَا تُسرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلمُسرِفِينَ ٣١

"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess." (QS. al-A'rāf [7]: 31).

Ibn Mājah's *hadith* (No. 425) condemns excessive water use during ablution, linking conservation to Islamic ethics. Al-Ghazālī likewise viewed *isrāf* as undermining moral and natural order.[21] Beyond individual ethics, Eco-*Sunnah* also addresses institutional responsibility through the concept of *ḥimā*. The Prophet Muhammad said:

عَنِ ابْنِ عَبَّاسٍ عَنِ الصَّعْبِ بْنِ جَثَّامَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ حِمَى إِلاَّ لِلَّهِ وَلِرَسُولِهِ ".

From Ibn ʿAbbas, from al-Ṣaʿb ibn Jaththāmah, that the Messenger of Allah said. "There is no (permission for) protected land except for Allah and His Prophet." (Narrated by Abū Dāwūd, No. 3083/ in English edition translation, No. 3077).[22]

Historically, *ḥimā* functioned as a conservation area for pastures, water sources, and wildlife, showing that the *Sunnah* supports not only individual ecological ethics but also collective environmental governance.

Eco-*Sunnah* encompasses Prophetic values with ecological implications. Its epistemological basis follows Al-Shāfiʿī and Al-Khaṭīb al-Baghdādī, who view the Prophet's words, deeds, rulings, and example as normative sources. Thus, the *Sunnah* serves not only as law but also as a living ethical guide for contemporary ecological challenges.[23] Mawil Izzi Deen argues that this ecological dimension is often overlooked because *hadith* studies tend to emphasize ritual and legal-formal aspects rather than ethical and cosmological dimensions.[24]

This study reinterprets *hadith* through *maqāṣid al-sharīʿah*, following Al-Syāṭibī's emphasis on welfare and harm prevention and Auda's systemic, context-responsive approach.[25] Gottlieb argues that religion can shape public environmental ethics and drive structural transformation beyond individual piety.[26]

This article argues that Eco-*Sunnah* contributes to Islamic and global ecotheology by reinterpreting Prophetic *hadith* through *maqāṣid al-sharīʿah*, historical-contextual, and ethical-cosmological approaches. It integrates spiritual values, environmental ethics, and ecological responsibility, positioning the *Sunnah* as a normative foundation for sustainability, environmental justice, and harmonious human–nature relations.

[21] Imam Al-Ghazali, *Ihya' Ulumuddin*, Juz 3 (Beirut: Dar al-Ma'rifah, 1993), 87.
[22] Abū Dāwūd, *Sunan Abī Dāwūd*, no. 3083 (English edition, no. 3077), https://sunnah.com/abudawud:3083.
[23] Zakariya Umayrat Al-Khatib Al-Baghdadi, *Al-Kifayah fi 'Ilmu Ar-Riwayah* (Beirut: Dar Al Kotob Al-Ilmiyah, 2006), 9–11; M. ibn Idrīs As-Syafi'i, *Al-Risālah* (Cairo: Dār al-Ḥadīth, 2001), 93–95.
[24] Mawil Izzi Dien, *Environmental Dimensions of Islam* (Cambridge, England: Lutterworth Press, 2000), 28–35.
[25] Jasser Auda, *Re-Envisioning Islamic Scholarship: Maqasid Methodology as A New Approach*, ed. Sharif H. Banna (California: Claritas Books, 2021), 143–49.
[26] Roger S. Gottlieb, *A Greener Faith: Religious Environmentalism and Our Planet's Future* (Oxford: Oxford University Press, 2006), 17–21.

B. Methods

This study uses qualitative library research and thematic *hadith* analysis (*al-ḥadīth al-mawḍū'ī*) to examine water conservation, tree planting, animal protection, environmental harm, and values of *i'tidāl*, *amānah*, and *raḥmah*. It integrates *isnād* and *matn* analysis, classical commentaries, and contextual interpretation to connect Prophetic teachings with contemporary ecological challenges.[27] This approach reflects Al-Khaṭīb al-Baghdādī's view that *hadith* requires both *riwāyah* (transmission) and *dirāyah* (critical understanding of meaning, purpose, and context).[28]

Primary sources include major hadith collections—*Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Ibn Mājah, Sunan Abū Dāwūd,* and the additional collections identified in the *takhrīj* tables. The textual corpus examined in this article is organized around five themes: water conservation, tree planting, animal protection, *ḥimā*, and the prevention of harm in public spaces. The corresponding hadith reports, their sources, transmission chains, and reported authenticity assessments are presented in the discussion and *takhrīj* tables. Secondary sources include classical hadith commentaries, *maqāṣid al-sharī'ah* literature, Islamic ecotheology, and contemporary environmental ethics.

Data analysis was organized into four interpretive stages. First, *ma'ānī al-ḥadīth* examined the linguistic meanings of the selected reports. Second, contextual interpretation considered the narrative circumstances of the reports, including *asbāb al-wurūd* where documented. Third, *fiqh al-ḥadīth* examined their ethical and legal implications through relevant commentaries and jurisprudential interpretations. Fourth, ecological reinterpretation drew on *maqāṣid al-sharī'ah* and Fazlur Rahman's "double movement" to connect Prophetic teachings with contemporary environmental concerns.[29] Braun and Clarke's thematic approach informed the organization of recurring themes across the selected reports, which are presented in five environmental categories.[30]

Themes were mapped across four dimensions—theological, ethical, legal, and transformational—to form the Eco-*Sunnah* framework integrating *hadith*, *fiqh*, *maqāṣid al-sharī'ah*, and ecotheology.

[27] Muhammad Mustafa Azami, *Studies in Hadith Methodology and Literature* (Amerika Serikat: American Trust Publications, 1978), 32–45.
[28] Al-Baghdadi, *Al-Kifayah fi 'Ilmu Ar-Riwayah*, 12–14.
[29] Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (London: University of Chicago Press, 1982), 6–9.
[30] Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (January 2006): 77–101, https://doi.org/10.1191/1478088706qp063oa.

C. Discussion

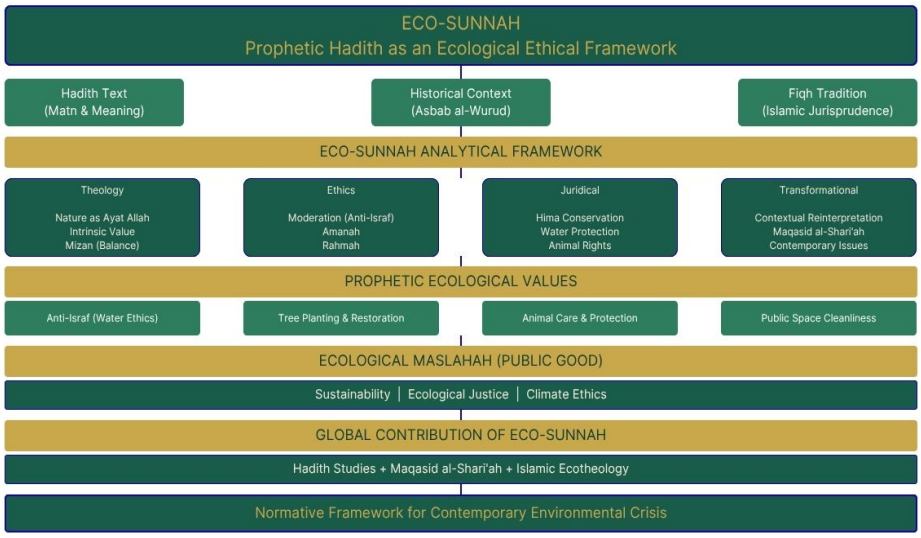
1. Eco-*Sunnah* in the Prophetic *Hadith*

Eco-*Sunnah* is not merely a term for environmental *hadith*, but an epistemological framework that reconstructs the *Sunnah* as a systematic source of ecological ethics, governing harmonious relations among humans, nature, and God. This aligns with Fazlun Khalid's view of nature as a moral community grounded in *mīzān*, *amānah*, and *raḥmah*.[31]

Eco-*Sunnah* comprises four interconnected dimensions: theological, ethical, legal, and transformational. *First*, the theological dimension views nature as Allah's signs (*āyāt*) with intrinsic value, rather than an object of exploitation.[32] *Second*, the ethical dimension emphasizes *wasatiyyah* (moderation), *iʿtidāl* (balance and justice), the avoidance of *isrāf* (wastefulness and excess), *amānah* (trust), and *raḥmah* (mercy) toward all creatures. *Third,* the legal dimension establishes environmental norms through *ḥimā*, water conservation, and wildlife protection.[33] Fourth, the transformational dimension reinterprets *hadith* contextually to address contemporary ecological challenges through *maqāṣid al-sharīʿah*.[34]

Theoretically, Eco-*Sunnah* positions Prophetic hadith as a primary textual foundation for Islamic ecological ethics. Methodologically, it integrates textual interpretation, the narrative contexts of hadith, *fiqh*, *maqāṣid al-sharīʿah*, and contemporary ecological realities. It offers a coherent framework extending hadith studies toward sustainability, environmental responsibility, and ecological justice, as illustrated in the following diagram:

Figure 1. Eco-*Sunnah* Conceptual Framework



[31] Fazlun Khalid, *Signs on the Earth: Islam, Modernity and the Climate Crisis*, First Edition (Markfield, Leicestershire, England: Kube Publishing Ltd, 2019), 45–49.
[32] Nasr, *Religion and the Order of Nature*, 92–95.
[33] Foltz, *Animals in Islamic Tradition and Muslim Cultures*, 112–18.
[34] Auda, *Re-Envisioning Islamic Scholarship*, 143–49.

a) Prohibition of *Isrāf*

The prohibition of *isrāf* (wastefulness/excess), particularly in water use, is central to *Sunnah* ethics, linking worship with responsibility for natural resources. A *hadith* narrated by ʿAbd Allāh ibn ʿAmr reports that the Prophet rebuked Saʿd for excessive water use during *wuḍūʾ*, illustrating the prohibition of *isrāf* even in acts of worship:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَا هَذَا السَّرَفُ فَقَالَ أَفِي الْوُضُوءِ إِسْرَافٌ قَالَ نَعَمْ وَإِنْ كُنْتَ عَلَى نَهَرٍ جَارٍ.

From ‘Abd Allah ibn ‘Amr, that the Messenger of Allah passed by Sa’d while he was performing ablution, and he asked, "Is this wastefulness?" Sa'd replied, "Is there wastefulness in ablution?" He said, "Yes, even if you are on the bank of a flowing river." (Narrated by Ibn Majah, No. 425).[35]

The hadith is transmitted from ʿAbd Allāh ibn ʿAmr, and its authenticity has been subject to differing assessments. Al-Būṣīrī considered its chain weak *(ḍaʿīf)*, particularly because of concerns regarding Ibn Lahīʿah and Ḥuyayy ibn ʿAbd Allāh.[36] Al-Albānī initially classified the report as weak but subsequently reassessed it as *ḥasan* in Silsilat al-Aḥādīth al-Ṣaḥīḥah (no. 3292). [37] The distinction between criticism of an individual transmission chain and the later assessment of the report is therefore important when interpreting its normative significance.

Table 1
Takhrīj hadith

Source	Number	Isnād	Assessment
Sunan Ibn Mājah	425	Muḥammad b. Yaḥyā → Qutaybah → Ibn Lahīʿah → Ḥuyayy b. ʿAbd Allāh → Abū ʿAbd al-Raḥmān al-Ḥublī → ʿAbd Allāh b. ʿAmr	al-Būṣīrī considered it *da’īf*
Musnad Aḥmad	7065	Qutaybah → Ibn Lahīʿah → Ḥuyayy b. ʿAbd Allāh → Abū ʿAbd al-Raḥmān → ʿAbd Allāh b. ʿAmr[38]	Al-Albānī: *ḥasan*
Al-Bayhaqī	2533	Qutaybah → Ibn Lahīʿah → Ḥuyayy b. ʿAbd Allāh → Abū ʿAbd al-Raḥmān → ʿAbd Allāh b. ʿAmr[39]	The same chain of transmission; it does not provide an independent chain of transmission that resolves the issue concerning Ibn Lahī’ah

[35] Abu ‘Abdillah Muhammad bin Yazīd bin Mājah Al-Qazwīnī, *Sunan Ibn Mājah*, vol. 1, ed. Muḥammad Fuʾād ʿAbd Al-Bāqī (Beirut: Dār Iḥyāʾ al-Kutub al-ʿArabiyyah, 1952), 147.

[36] Aḥmad ibn Abī Bakr al-Būṣīri, *Miṣbaḥ Al-Zujajah fī Zawa’id Ibn Mājah*, vol. 1, ed. Muḥammad al-Muntaqá Al-Kashnāwī (Beirut: Dār al-ʿArabīyah, 1983), 58.

[37] Muḥammad Nāṣir al-Dīn Al-Albānī, *Silsilah Al-Ṣaḥīḥah*, 1st ed. (Riyadh: Maktabat al-Maʿārif lil-Nashr wa-al-Tawzī’, 1995), 7:865.

[38] Imam Aḥmad ibn Muḥammad Ibn Ḥanbal, *Musnad Aḥmad Ibn Ḥanbal*, vol. 11, ed. Shuʿayb Al-Arnaʾūṭ (Beirut: Muʾassasat al-Risālah, 2001), 636.

[39] Aḥmad ibn al-Ḥusayn Al-Bayhaqī, *Shu’ab al-iman*, 2nd ed. (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2008), 4:286.

The narrative of this hadith describes the Prophet's correction of Saʿd ibn Abī Waqqāṣ during wuḍūʾ and his reference to excessive water use even beside a flowing river. This reported exchange provides the immediate narrative context for interpreting *isrāf* as an ethical concern, emphasizing responsible resource use regardless of apparent abundance.[40] Al-Suyūṭī's discussion reinforces the ethical significance of restraint. In this interpretation, *isrāf* constitutes a moral failing (*khuluqī*), rather than merely inefficient resource use.[41]

From a *maqāṣid al-sharī'ah* perspective, the *hadith* prohibiting water waste reflects the objectives of protecting public welfare and preventing harm (*daf' al-mafsadah*). Al-Shāṭibī emphasizes that Sharī'ah aims to preserve life and prevent harm to society and the environment.[42] Today, *isrāf* can be understood as a critique of excessive consumption and resource exploitation. Jasser Auda emphasizes interpreting *maqāṣid* contextually to address environmental crises and resource scarcity.[43]

From an ecotheological perspective, this *hadith* promotes responsible water use and restraint from *isrāf*, challenging consumerism based on excessive consumption and assumptions of abundance.[44] Linking this critique to *wasatiyyah* (moderation) is interpretive; here, *wasatiyyah* frames sustainable resource use within Eco-*Sunnah*'s ethical and transformational dimensions.

b) Tree planting and environmental rehabilitation

The principle of environmental rehabilitation in the Eco-*Sunnah* is strongly reflected in the *hadith* on tree planting, which places ecological action as part of religious piety. The Prophet Muhammad said:

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلاَّ كَانَ لَهُ بِهِ صَدَقَةٌ

It was narrated from Anas that, "No Muslim plants a tree or tills the land, then a bird, a human, or an animal eats from it, except that it is charity for him." (Narrated by Muslim, no. 1553).[45]

[40] Jalaluddin al-Suyūṭī, *Asbāb Wurūd Al-Ḥadīth, Aw, al-Luma' Fī Asbāb al-Ḥadīth*, al-Ṭab'ah 1 (Mesir: Dār al-Wafā, 1988), 82–83.
[41] Jalaluddin Al-Suyuthi, *Miṣbāḥ Al-Zujājah 'alā Sunan Ibn Mājah* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1998), 1:92–93.
[42] Imam Al-Syatibi, *Al-Muwafaqat*, Jilid 2 (Beirut: Dar Al-Ma'arif, 2004), 8–12.
[43] Auda, *Re-Envisioning Islamic Scholarship*, 143–49.
[44] Tim Jackson, *Prosperity without Growth: Economics for a Finite Planet* (London: Earthscan, 2009), 37–41.
[45] Muslim ibn al-Ḥajjāj Al-Naysābūrī, *Ṣaḥīḥ Muslim*, vol. 4, ed. Muḥammad Fuʾād ʿAbd Al-Bāqī (Kairo: Maṭbaʿat ʿĪsā al-Bābī al-Ḥalabī, 1995), 1189.

Table 2
Takhrīj hadith

Source	Number	Isnād	Status
Ṣaḥīḥ Muslim	1553	Yaḥyā b. Yaḥyā, Qutaybah b. Saʿīd & Muḥammad b. ʿUbayd → Abū ʿAwānah → Qatādah → Anas → Prophet	Ṣaḥīḥ
Ṣaḥīḥ al-Bukhārī	2320	Qutaybah b. Saʿīd / ʿAbd al-Raḥmān b. al-Mubārak → Abū ʿAwānah → Qatādah → Anas → Prophet[46]	Ṣaḥīḥ
Ṣaḥīḥ Muslim	1552	Abū al-Zubayr → Jābir → Prophet	Ṣaḥīḥ

The *hadith* uses general wording (*ʻāmm*), encompassing cultivation and living creatures that benefit from it. The terms *ṭayr*, *insān*, and *bahīmah* indicate a multispecies ecological ethic in which the value of cultivation lies not in ownership or profit but in its ecological benefits.

Al-Nawawī explains in his *sharḥ* that the *hadith* highlights the virtue of planting and cultivation, as their benefits and rewards continue as long as living creatures benefit from them.[47] Al-Nawawī views tree planting as *ṣadaqah jāriyah*, linking the *Sunnah* to harm prevention, ecological restoration, and intergenerational sustainability.

From a legal perspective, *iḥyāʾ al-mawāt* recognizes the productive use of barren land. Al-Kāsānī discusses its legal status and conditions, emphasizing that land acquires legal status through actions that make it productive.[48] This discussion provides a juridical basis for understanding *iḥyāʾ al-mawāt* as a form of land use that brings benefits, without directly stating a specific ecological formula.

From an Eco-*Sunnah* perspective, this *hadith* provides a normative basis for environmental restoration. Al-Balādhurī highlights Medina's agricultural importance, supported by fertile land, oases, groundwater, and date cultivation.[49] Thus, *iḥyāʾ al-mawāt* emphasizes transforming unused land into productive land and can be extended today to reforestation, forest rehabilitation, biodiversity conservation, and ecosystem restoration, without equating these with the *hadith*'s original meaning. This reinterpretation aligns with *maqāṣid al-sharīʻah*, which prioritizes life sustainability as a public interest. Auda emphasizes a systemic approach to *maqāṣid* in addressing environmental and climate challenges.[50]

This aligns with Ariel Salleh's view of ecological work as ethical practice that restores human–nature relations and affirms intergenerational responsibility, challenging short-term

[46] Ibn Ḥajar Al-ʿAsqalānī, *Fatḥ Al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Maʿrifah, 1959), 5:4–6.
[47] Imam al-Nawawi, *Syarh Shahih Muslim* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1996), 12:35–36.
[48] Imam al-Kasani, *Bada'i 'al-Sana'i* (Kairo: Maktabah Ilmiyah, 1986), 194–96.
[49] Aḥmad ibn Yaḥyā Al-Baladhuri, *Futuḥ Al-Buldān* (Beirut: Dar Maktabat al-Hilal, 1988), 28–30.
[50] Auda, *Re-Envisioning Islamic Scholarship*, 149–50.

exploitation.[51] Thus, the tree-planting *hadith* provides a normative basis for environmental restoration ethics, contributing to the ethical and transformational dimensions of Eco-*Sunnah.*

c) Animal Protection

Animal protection is critical within the Eco-Sunnah framework because the Prophet's Sunnah expressly connects human treatment of non-human creatures with moral and eschatological implications. This principle is illustrated by the following hadith concerning the mistreatment of a cat:

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :دَخَلَتِ امْرَأَةُ النَّارَ مِنْ جَرَّاءِ هِرَّةٍ لَهَا ـ أَوْ هِرٍّ ـ رَبَطَتْهَا فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا تُرَمِّمُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ هَزْلًا

Abu Hurairah reported from Allah's Messenger A hadith out of which this one was, that Allah's Messenger said: A woman got into Hell-Fire because of a cat whom she had tied, and thus it could not eat, and she did not let it free so that it could devour the vermin of the earth, until it died. (Muslim, No. 2619[52]; HR. al-Bukhārī, No. 3318)[53]

The *hadith* is authentic (*ṣaḥīḥ*) and well transmitted in *Ṣaḥīḥ Muslim* (no. 2619) and *Ṣaḥīḥ al-Bukhārī*, with supporting *shawāhid* from Ibn ʿUmar and Abū Hurayrah.

Table 3
Takhrīj hadith

Source	Number	Isnād	Status
Ṣaḥīḥ Muslim	2619	Muḥammad b. Rāfiʿ → ʿAbd al-Razzāq → Maʿmar → Hammām → Abū Hurayrah → Prophet	Ṣaḥīḥ
Ṣaḥīḥ Muslim	2242	ʿAbd Allāh ibn Muḥammad ibn Asmāʾ al-Ḍubaʿī → Juwayriyyah ibn Asmāʾ → Nāfiʿ mawlā Ibn ʿUmar → ʿAbd Allāh ibn ʿUmar → Prophet	Ṣaḥīḥ
Ṣaḥīḥ al-Bukhārī	3318	Naṣr b. ʿAlī → ʿAbd al-Aʿlā → ʿUbayd Allāh b. ʿUmar → Nāfiʿ → Ibn ʿUmar → Prophet	Ṣaḥīḥ

In *Sharḥ Ṣaḥīḥ Muslim*, Al-Nawawī attributes the punishment to cruelty and disregard for the animal's right to life, emphasizing humane treatment regardless of economic value.[54] Ibn Ḥajar views the *hadith* as evidence for humane animal treatment and accountability for creatures under human care; the woman was punished for deliberately neglecting the cat.[55] Thus, this *hadith* broadens the scope of Islamic ethics from interpersonal ties to a cosmic relationship that includes all living creatures.

[51] Ariel Salleh, *Ecofeminism As Politics: Nature, Marx and the Postmodern* (London: Zed Books, 1997), 92–95.
[52] Al-Naysābūrī, *Ṣaḥīḥ Muslim*, 4:2110.
[53] Muḥammad ibn Ismāʿīl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, vol. 4, ed. Muḥammad Zuhayr bin Nāṣir Al-Nāṣir (Beirut: Dār Ṭawq al-Najāh, 2001), 103.
[54] Imam al-Nawawi, *Syarh Shahih Muslim* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1996), 14:106.
[55] Ibn Ḥajar Al-ʿAsqalānī, *Fatḥ Al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Maʿrifah, 1959), 6:356–57.

This *hadith* centers mercy in Islamic environmental ethics, extending compassion to animals. Eco-*Sunnah* views animal harm as *fasād* (corruption/harm) and protection as human stewardship; Al-Qāḍī ʻIyāḍ stresses the duty to prevent animal suffering regardless of economic value.[56] The discussion primarily illustrates the theological and ethical dimensions of Eco-*Sunnah*.

From an environmental perspective, this *hadith* extends beyond pet ethics by establishing a prohibition against harming or abandoning animals. Chao argues that Islamic animal ethics requires attention to their health and living conditions.[57] Mukhtar and Todd likewise identify compassion as a central ethical principle.[58] In Islam, animals are not merely objects of human use but members of Allah's ecological creation. Mawil Izzi Dien explains that all living creatures form an interdependent web of life, whereby harm to one element can disrupt overall ecological balance.[59]

Legally, this *hadith* reflects *dar' al-mafāsid* and protection of living creatures, requiring adequate food and care for animals under human custody.[60] Thus, responsibility towards animals is not only a moral obligation but also has legal implications within Islamic jurisprudence. Within Eco-*Sunnah*, this *hadith* challenges anthropocentrism by extending moral concern to animals and ecosystems. Through *maqāṣid al-sharīʻah*, animal protection supports life and ecological balance against exploitation, habitat destruction, and extinction.[61]

In Western ethics, Peter Singer advocates concern for animal suffering from a utilitarian perspective, emphasizing the reduction of suffering among sentient beings.[62] Although Islamic ethics is not utilitarian, its rejection of cruelty provides common ground. Islam frames animal protection through *amānah* (trust) and *raḥmah* (mercy), grounding Eco-*Sunnah* in prophetic piety and human responsibility toward creation.

[56] Al-Qāḍī ʻIyāḍ, *Ikmāl al-muʻallim bi-fawāʼid muslim* (Beirut: Dār al-Wafāʼ, 1998), 7:104–5.
[57] En-Chieh Chao, "Islam and Veterinary Science: Rethinking Animal Suffering Through Islamic Animal Ethics and the Evolving Definition of Halal Slaughter," *Frontiers in Veterinary Science* 9 (May 2022), https://doi.org/10.3389/fvets.2022.785585.
[58] Mohamed Mukhtar and Mary-Justine Todd, "An Islamic Framework for Animal Ethics: Widening the Conversation to Include Islamic Ethical Vegetarianism," *Critical Research on Religion* 11, no. 3 (December 2023): 263–80, https://doi.org/10.1177/20503032231174209.
[59] Dien, *Environmental Dimensions of Islam*, 94–97.
[60] Yūsuf ibn ʿAbd Allāh Ibn ʿAbd Al-Barr, *Al-tamhīd li-mā fī l-muwaṭṭaʾ min al-maʿānī wa-l-asānīd* (Rabat: Wizārat al-Awqāf wa-l-Šuʾūn al-Islāmīya, 1967), 18:201–3.
[61] Auda, *Re-Envisioning Islamic Scholarship*, 149–52.
[62] Peter Singer, *Animal Liberation: The Definitive Classic of the Animal Movement* (New York: Harper Perennial Modern Classics, 2009), 3–7.

d) Conservation Zone (*ḥimā*)

The concept of conservation zones (*ḥimā*) in the Eco-*Sunnah* emphasizes that environmental protection is not merely a modern innovation, but has a strong normative basis in prophetic practice. The *hadith* of the Prophet:

عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ حِمَى إِلاَّ لِلَّهِ وَلِرَسُولِهِ

Narrated by al-Ṣaʿb ibn Jaththāmah: The Messenger of Allah ﷺ said, "There is no ḥimā (protected pasture) except for Allah and His Messenger" (Ṣaḥīḥ al-Bukhārī, no. 2370).

The report concerning *ḥimā* is narrated in *Ṣaḥīḥ al-Bukhārī* nos. 2370 and 3012, through Ibn ʿAbbās and al-Ṣaʿb ibn Jaththāmah, with parallel narrations in *Sunan Abī Dāwūd* nos. 3083 and 3084.

Table 4
Takhrīj hadith

Source	Number	Isnād	Status
Ṣaḥīḥ al-Bukhārī	2370	Yaḥyā ibn Bukayr → al-Layth → Yūnus → al-Zuhrī → ʿUbayd Allāh ibn ʿAbd Allāh ibn ʿUtbah → Ibn ʿAbbās → al-Ṣaʿb ibn Jaththāmah→ the Prophet ﷺ[63]	Ṣaḥīḥ
Ṣaḥīḥ al-Bukhārī	3012	Alī ibn ʿAbd Allāh → Sufyān → al-Zuhrī → ʿUbayd Allāh → Ibn ʿAbbās → al-Ṣaʿb ibn Jaththāmah → the Prophet ﷺ[64]	Ṣaḥīḥ
Sunan Abī Dāwūd	3083	Ibn al-Sarḥ → Ibn Wahb → Yūnus → Ibn Shihāb (al-Zuhrī) → ʿUbayd Allāh ibn ʿAbd Allāh → Ibn ʿAbbās → al-Ṣaʿb ibn Jaththāmah → the Prophet ﷺ	Ṣaḥīḥ, according to al-Albānī
Sunan Abī Dāwūd	3084	Saʿīd ibn Manṣūr → ʿAbd al-ʿAzīz ibn Muḥammad → ʿAbd al-Raḥmān ibn al-Ḥārith → Ibn Shihāb (al-Zuhrī) → ʿUbayd Allāh ibn ʿAbd Allāh → Ibn ʿAbbās → al-Ṣaʿb ibn Jaththāmah → the Prophet ﷺ	Hasan, according to al-Albānī

This *hadith* underlines that the authority to establish *ḥimā* is not intended as a private right or a tool of political dominance, but rather as a public policy aimed at the common benefit. This *hadith* tacitly limits claims to exclusive ownership of natural resources while emphasizing the importance of trust in ecological space management.

Historically, scholars interpreted the *ḥimā hadith* as a corrective to pre-Islamic (*Jāhiliyyah*) practices. Ibn Qudāmah explains that tribal leaders reserved grazing lands for their exclusive use, thereby restricting public access to shared natural resources.[65] Similarly, Abū

[63] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 2370, https://sunnah.com/bukhari:2370
[64] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 3012, https://sunnah.com/bukhari:3012
[65] Ibn Qudāmah, *Al-Mughnī* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1997), 4:191–92.

Yūsuf explains in *Kitāb al-Kharāj* that *ḥimā* was intended to prevent elite monopolization and preserve public resources for the wider community.[66] Al-Sarakhsī emphasizes that the prohibition targets exploitative and discriminatory *ḥimā*, while protected areas established for public benefit remain permissible under principles of justice and social welfare.[67] Islamic scholars interpret this *hadith* as a shift from privilege-based resource control toward environmental governance oriented to public welfare and social justice.

The reports concerning ḥimā illustrate the regulation of protected land for public purposes rather than unrestricted private appropriation. Abū ʿUbayd notes that authorities may restrict resource use to protect the public good.[68] Fuqahā' use this *hadith* to support conservation areas. Al-Shawkānī permits the practice of *ḥimā* in the public interest, including for grazing land, water sources and ecological protection, but rejects its use for private interests or in a discriminatory manner that violates justice and the *maqāṣid al-sharī'ah*.[69] Thus, the *hadith* shows that *sharīʿah* provides legal instruments to prevent exploitation of common resources and maintain environmental balance.

Environmentally, *ḥimā* represented an early system for regulating the use of protected land in Arabia. The Prophet is reported to have designated al-Naqīʿ near Medina as a protected area, illustrating the use of ḥimā as a mechanism for managing shared resources.[70] Foltz explains that *ḥimā* protects grasslands, wildlife habitats, water catchments, and natural resources from overexploitation, supporting long-term community sustainability.[71] Mawil Izzi Dien describes *ḥimā* as a community-based conservation model, reflecting Islam's early recognition of environmental sustainability.[72]

From an Eco-*Sunnah* perspective, *ḥimā* provides a *maqāṣid*-based model for protecting ecosystems, biodiversity, and natural resources from environmental harm.[73] Recent research indicates that *ḥimā* aligns with sustainable development and conservation by protecting ecosystems, regulating resource use, and maintaining human–environment balance within *maqāṣid al-sharīʿah*.[74] Thus, *ḥimā* prevents *fasād* and overexploitation of common resources.

[66] Yaʿqūb ibn Ibrāhīm Abū Yūsuf, *Kitāb Al-Kharāj* (Beirut: Dār al-Maʿrifah, 1979), 120–22.
[67] Muḥammad ib Aḥmad Al-Sarakhsī, *Al-Mabsūṭ* (Beirut: Dār al-Ma'rifah, 1913), 10:139–41.
[68] Abū 'Ubayd al-Qāsim ibn Sallām, *Kitāb al-amwāl* (Beirut: Dār al-fikr, 1988), 302–4.
[69] Muḥammad ibn 'Alī Al-Shawkānī, *Nayl Al-Awṭār* (Kairo: Dār al-Ḥadīth, 1993), 5:343–45.
[70] Hala Kilani, Assaad Serhal, and Othman Abd-ar-Rahman Llewellyn, *Al Hima : A Way of Life* (Gland, Swiss: IUCN, 2007), 4–7, https://portals.iucn.org/library/node/9091.
[71] Foltz, *Animals in Islamic Tradition and Muslim Cultures*, 113–15.
[72] Dien, *Environmental Dimensions of Islam*, 152–56.
[73] Rianne C. ten Veen, "Hima as a Protected Area – Opportunities and Challenges in the 21st Century," in *Religion and Nature Conservation* (London: Routledge, 2022).
[74] Sofyan Hakim et al., "Integrating Islamic Environmental Ethics into Legal Frameworks: The Role of Hima, Primum Remedium, and Strict Liability in Protecting Mining-Affected Communities," *Jurnal Studi Agama Dan Masyarakat* 21, no. 1 (October 2025): 1–10, https://doi.org/10.23971/jsam.v21i1.10014.

Conceptually, *ḥimā* represents an early Islamic model of community-based environmental governance, aligning with Ostrom's emphasis on collective norms, participation, and shared oversight.[75] The convergence of *ḥimā* and Ostrom's commons theory positions Eco-*Sunnah* as an ethical and institutional framework for contemporary environmental governance, integrating legal principles with mechanisms for the collective management of natural resources.

e) Cleanliness and Ethics of Public Space

The Eco-*Sunnah* dimension of cleanliness and public space ethics underlines that ecological duty extends beyond animals to shared living spaces in cities. The Prophet Muhammad stated:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ

> Abū Hurayrah reported that the Messenger of Allah said: "Faith has more than seventy branches, or more than sixty branches. The highest of them is the declaration that there is no god but Allah, and the lowest is removing harmful things from the path; modesty (*ḥayāʾ*) is also a branch of faith." (Ṣaḥīḥ Muslim, no. 35b).

The longer version in Ṣaḥīḥ Muslim no. 35b explicitly identifies the removal of harmful things from public paths as a branch of faith. Ṣaḥīḥ al-Bukhārī no. 9 preserves a shorter version emphasizing the multiple branches of faith and the importance of *ḥayāʾ*. These related narrations provide the textual basis for connecting religious commitment with responsibility for public welfare and safety.

Table 5
Takhrīj hadith

Source	Number	Isnād	Status
Ṣaḥīḥ Muslim	35b	Zuhayr ibn Ḥarb → Jarīr → Suhayl ibn Abī Ṣāliḥ → ʿAbd Allāh ibn Dīnār → Abū Ṣāliḥ → Abū Hurayrah → the Prophet ﷺ	Ṣaḥīḥ
Ṣaḥīḥ Al-Bukhārī	9	ʿAbd Allāh ibn Muḥammad → Abū ʿĀmir al-ʿAqadī → Sulaymān ibn Bilāl → ʿAbd Allāh ibn Dīnār → Abū Ṣāliḥ → Abū Hurayrah → the Prophet ﷺ	Ṣaḥīḥ
Sunan Abī Dāwūd	4676	Mūsā ibn Ismāʿīl → Ḥammād → Suhayl ibn Abī Ṣāliḥ → ʿAbd Allāh ibn Dīnār → Abū Ṣāliḥ → Abū Hurayrah → the Prophet ﷺ	Ṣaḥīḥ
Jāmiʿ Al-Tirmidhī	2614	Abū Kurayb → Wakīʿ → Sufyān → Suhayl ibn Abī Ṣāliḥ → ʿAbd Allāh ibn Dīnār → Abū Ṣāliḥ → Abū Hurayrah → the Prophet ﷺ	Ḥasan Ṣaḥīḥ

[75] Elinor Ostrom, *Governing the Commons: The Evolution of Institutions for Collective Action* (Cambridge: Cambridge University Press, 1990), 58–61.

Sunan Al-Nasāʾī	5005	Aḥmad ibn Sulaymān → Abū Dāwūd → Sufyān → Suhayl ibn Abī Ṣāliḥ → ʿAbd Allāh ibn Dīnār → Abū Ṣāliḥ → Abū Hurayrah → the Prophet ﷺ	Ṣaḥīḥ
Sunan Ibn Mājah	57	ʿAlī ibn Muḥammad al-Ṭanāfisī → Wakīʿ → Sufyān → Suhayl ibn Abī Ṣāliḥ → ʿAbd Allāh ibn Dīnār → Abū Ṣāliḥ → Abū Hurayrah → the Prophet ﷺ	Ṣaḥīḥ

This hadith presents removing obstacles from public paths as an expression of faith, linking cleanliness and safety to religious responsibility. Within *Shuʿab al-Īmān*, it shows that preventing harm and promoting social benefit are integral to faith, encompassing creed, ethics, and social action.[76] Ibn Baṭṭāl explains that the *hadith* broadens the understanding of faith by recognizing actions that protect public safety and welfare as tangible expressions of faith.[77]

Al-Nawawī defines *al-adhā* as anything that harms or disturbs road users, including objects, dirt, and other hazards. Thus, the *hadith* links faith with social responsibility for public order and safety.[78] Ibn Ḥajar explains that removing harmful objects from roads is a branch of faith, showing that faith encompasses both inward conviction and outward action.[79] This interpretation broadens the meaning of the *hadith* to include urban environmental ethics, in which cleanliness and order are required for sustainable urban existence.

Legally, *fuqahā'* regard this *hadith* as the basis for a strongly recommended act (*mandūb mu'akkad*) to remove hazards from public spaces. Al-'Izz ibn 'Abd al-Salām links such prevention to Sharia's protection of public welfare.[80] Ibn Rajab al-Ḥanbalī explains that this *hadith* highlights the connection between faith and social responsibility, as true faith leads to actions that protect society from harm.[81] Therefore, clearing streets, managing waste, and maintaining environmental cleanliness are ethical acts with a legal dimension rooted in safeguarding the public interest.

Environmentally, this *hadith* embodies a preventive principle applicable to pollution and ecological degradation. Within *maqāṣid al-sharī'ah*, removing *al-adhā* protects life, property, and public welfare. In Eco-*Sunnah*, it symbolizes ecological responsibility to protect shared spaces from environmental harm. Transformatively, this *hadith* grounds urban environmental ethics by framing waste, pollution, and degraded public spaces as modern forms

[76] Aḥmad ibn al-Ḥusayn Al-Bayhaqī, *Syu'ab Al-Imān* (Beirut: Dār al-Kutub al-'Ilmīya, 1990), 1:43–47.
[77] Abū al-Ḥasan Ibn Baṭṭāl, *Syarḥ Ṣaḥīḥ Al-Bukhārī* (Riyadh: Maktabah al-Rushd, 1423), 1:108–10.
[78] Imam al-Nawawi, *Syarh Shahih Muslim* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1996), 2:132.
[79] Ibn Ḥajar Al-ʿAsqalānī, *Fatḥ Al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Maʿrifah, 1959), 1:53–54.
[80] 'Izz al-Dīn 'Abd al-'Azīz ibn 'Abd al-Salām Sulamī, *Qawa'id al-ahkam fi masalih al-anam* (Beirut: Dar al-Jil, 1980), 87–89.
[81] Ibn Rajab al-Hanbali, *Jāmi' al-'Ulūm Wa al-Ḥikam* (Beirut: Dar al-Ma'rifah, 2001), 245–47.

of *adhā* requiring removal. Eco-*Sunnah* links faith with ecological and civic responsibility for clean, safe, sustainable environments.

Ecologically, this *hadith* reflects an early Islamic view of public spaces as social ecosystems. Jane Jacobs similarly argues that well-maintained public spaces foster social interaction, collective responsibility, and community ownership.[82] The encounter between the *Prophet's hadith* and modern urban theory provides the basis for a conceptual dialogue on contemporary urban environmental ethics. This interpretation connects the ethical and legal dimensions of Eco-Sunnah with contemporary public environmental responsibility.

2. Integrating Eco-*Sunnah* with Global Ecotheology

Integrating Eco-*Sunnah* into global ecotheology extends Islamic environmental ethics into debates on climate ethics, ecological justice, environmental humanities, and interfaith theology, including climate change, ecological inequality, environmental colonialism, and vulnerable communities.[83] Eco-*Sunnah* brings environmental protection into dialogue with spiritual responsibility, social ethics, and public welfare.

Recent studies show that religion shapes ecological behavior. Gade finds that Muslim environmental practices combine religious texts, traditions, and activism, with religious legitimacy supporting community conservation and carbon reduction.[84] The findings suggest that the values embodied in Eco-*Sunnah* have the potential to serve as a source of religious legitimacy that reinforces ecological action at the community level.

Eco-*Sunnah* is increasingly relevant to ecological justice. The IPCC reports that 3.3–3.6 billion people live in highly climate-vulnerable conditions, particularly in regions with limited adaptive capacity.[85] Developing countries often bear greater climate impacts despite lower emissions, fueling climate justice calls for fairer distribution of responsibility, risk, and environmental benefits.

Schlosberg and Collins argue that climate justice requires equitable environmental impacts, recognition, and participation of vulnerable groups in decision-making.[86] Sultana

[82] Jane Jacobs, *The Death and Life of Great American Cities* (New York: Vintage, 1992), 29–31.
[83] Bron Taylor, "Religion and Environmental Behaviour (Part One): World Religions and the Fate of the Earth," *The Ecological Citizen* 3, no. 1 (2019): 71–76; Robin Globus Veldman, Andrew Szasz, and Randolph Haluza-DeLay, "Introduction: Climate Change and Religion - A Review of Existing Research," *Journal for the Study of Religion, Nature and Culture* 6, no. 3 (November 2012): 255–75, guest editors' introduction to special issue; contemporary; global, https://doi.org/10.1558/jsrnc.v6i3.255.
[84] Anna M. Gade, "'Muslim Environmentalisms and Environmental Ethics: Theory and Practice for Rights and Justice,'" *The Muslim World* 113, no. 3 (2023): 242–59, https://doi.org/10.1111/muwo.12474.
[85] IPCC, *Climate Change 2022: Impacts, Adaptation, and Vulnerability*, 12–14.
[86] David Schlosberg and Lisette B. Collins, "From Environmental to Climate Justice: Climate Change and the Discourse of Environmental Justice," *WIREs Climate Change* 5, no. 3 (May 2014): 359–74, https://doi.org/10.1002/wcc.275.

argues that climate change is a global injustice disproportionately affecting those least responsible for it.[87] Newell et al. argue that low-carbon transition policies must integrate social justice and protect vulnerable groups to avoid deepening existing inequalities.[88] Eco-*Sunnah* principles—*amānah* (trust), *raḥmah* (mercy), *tawāzun* (balance), and prohibiting *fasād* (corruption/harm)—support ecological justice through vulnerability protection, resource sustainability, and intergenerational responsibility, aligning with Jenkins' call for social and structural change.[89]

Recent studies highlight Islam's contribution to ecological transformation. Koehrsen finds that Muslim organizations and leaders raise climate awareness, mobilize mitigation efforts, and translate Islamic values into environmental action.[90] Mustofa et al. find that Indonesian Islamic organizations integrate *khalīfah*, *amānah*, and ecological responsibility into climate action.[91] Nugroho et al. show that Islamic ecotheology promotes behavioral change by linking spirituality, ethics, and sustainability.[92] Nielsen et al. show that cultural and religious values shape sustainability. Eco-*Sunnah* contributes through *tawāzun* (balance), ecological justice, and intergenerational responsibility.[93] Eco-*Sunnah* advances interfaith ecological ethics through *amānah*, *raḥmah*, and eschatological responsibility. Eco-*Sunnah* resonates with Christian stewardship, Buddhist interdependence, and Hindu *ahiṃsā* in rejecting environmental exploitation.[94]

Koehrsen et al. show that religious environmentalism mobilizes ecological engagement through ecotheologies, spiritualities, and faith-based practices despite institutional tensions.[95]

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[87] Farhana Sultana, "The Unbearable Heaviness of Climate Coloniality," *Political Geography* 99 (November 2022): 102638, https://doi.org/10.1016/j.polgeo.2022.102638.

[88] Peter Newell et al., "Toward Transformative Climate Justice: An Emerging Research Agenda," *WIREs Climate Change* 12, no. 6 (November 2021): e733, https://doi.org/10.1002/wcc.733.

[89] Willis Jenkins, *The Future of Ethics: Sustainability, Social Justice, and Religious Creativity* (Washington D.C: Georgetown University Press, 2013), 118–24.

[90] Jens Koehrsen, "Muslims and Climate Change: How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities," *WIREs Climate Change* 12, no. 3 (May 2021): e702, https://doi.org/10.1002/wcc.702.

[91] M. Lutfi Mustofa, M. Fauzan Zenrif, and Ahmad Barizi, "Towards an Islamic Ecotheology: Indonesian Muslim Organizations in Climate Mitigation and Adaptation Efforts," *Problemy Ekorozwoju* 20, no. 2 (July 2025): 21–31, https://doi.org/10.35784/preko.7089.

[92] Muhammad Aji Nugroho et al., "Green Wasathiyyah Campus as a Space for Transforming Islamic Wasathiyyah Values through Ecotheology," *Analisa: Journal of Social Science and Religion* 10, no. 1 (July 2025): 79–100, https://doi.org/10.18784/analisa.v10i1.3206.

[93] Pernille Nielsen, Andreas Aa. Christensen, and Simon Bolwig, "Comparing Contested Sustainabilities: How Diverse Human–Nature Relationships Give Rise to Different Approaches to Sustainability," *Sustainability Science* 20, no. 1 (January 2025): 55–76, https://doi.org/10.1007/s11625-024-01595-2.

[94] Elis Teti Rusmiati et al., "ECOTHEOLOGY IN RELIGIOUS TEXTS: ISLAMIC, CHRISTIAN, HINDU, AND BUDDHIST PERSPECTIVES ON RESPONDING TO THE ENVIRONMENTAL CRISIS," *Moestopo International Review on Social, Humanities, and Sciences* 3, no. 2 (October 2023): 127–35, https://doi.org/10.32509/mirshus.v3i2.126.

[95] Jens Koehrsen, Julia Blanc, and Fabian Huber, "How 'Green' Can Religions Be? Tensions about Religious Environmentalism," *Zeitschrift Für Religion, Gesellschaft Und Politik* 6, no. 1 (October 2021): 43–64, https://doi.org/10.1007/s41682-021-00070-4.

Eco-*Sunnah* links environmental ethics with charity, reward, and eschatological responsibility, potentially providing a religious rationale for sustained ecological care. Calder and Clugston highlight religious spirituality in shaping community sustainability ethics. Eco-*Sunnah* extends this by integrating ritual, morality, and environmental responsibility.[96]

3. The Application of Eco-*Sunnah* to 21st Century Crises

Eco-Sunnah extends the contemporary interpretation of the Prophet's Sunnah beyond ritual guidance by framing ecological action as an expression of faith and *amānah* in addressing environmental crises. Eco-*Sunnah* promotes *wasaṭiyyah* and prohibits *isrāf* in resource use. The hadith on water wastage frames efficiency as a moral responsibility, while Kamali links *amānah* and *maṣlaḥah* to sustainable management and intergenerational equity.[97] Eco-*Sunnah* frames resource management as a *sharīʿah* duty to prevent *fasād* and sustain life, while Verkerk and Hoogland emphasize the moral and religious dimensions of energy transitions.[98]

Eco-*Sunnah* promotes biodiversity through *raḥmah*, animal protection, and tree planting, integrating religious teachings with conservation and ecosystem restoration.[99] This aligns with E. O. Wilson's view that human survival depends on sustaining biodiversity and the web of non-human life.[100] Eco-*Sunnah* promotes sustainable lifestyles through the Prophet's simple, sufficiency-oriented model, offering an ethical critique of excessive consumption.[101] Jackson and Victor argue that sustainability requires redefining the "good life" beyond endless economic growth.[102] Eco-*Sunnah* contributes by interpreting the principles of moderation and control in consumption as ethical considerations in Islamic teachings.

Sunnah-based ecotheological education transmits ecological values across generations by integrating moral, spiritual, and environmental awareness. Auda's *maqāṣid al-sharīʿah* approach supports integrating environmental challenges into Islamic education.[103] Clugston and

[96] Wynn Calder and Richard Clugston, "Editorial: Education for a Sustainable Future," *Journal of Geography in Higher Education* 29, no. 1 (March 2005): 7–12, https://doi.org/10.1080/03098260500030231.
[97] Mohammad Hashim Kamali, *Freedom, Equality and Justice in Islam* (Cambridge: Islamic Texts Society, 2002), 189–95.
[98] Maarten J. Verkerk and Jan Hoogland, "The Hidden Dimension of the Energy Transition: Religion, Morality and Inclusion—A Plea for the (Secular) Sacred," in *Shaping an Inclusive Energy Transition*, ed. Margot P. C. Weijnen, Zofia Lukszo, and Samira Farahani (Cham: Springer International Publishing, 2021), 73–88, https://doi.org/10.1007/978-3-030-74586-8_4.
[99] Gade, "Muslim Environmentalisms and Environmental Ethics."
[100] Edward O. Wilson, *Half-Earth: Our Planet's Fight for Life* (New York: Liveright, 2016), 45–49.
[101] Martini Dwi Pusparini et al., "Scrutinizing a Frugal Lifestyle in Spiritual Dimensions: An Islamic Ethical Consumption Framework," *International Journal of Ethics and Systems* 42, no. 3 (October 2024): 779–801, https://doi.org/10.1108/IJOES-01-2024-0027.
[102] Tim Jackson and Peter A. Victor, "The Transition to a Sustainable Prosperity-A Stock-Flow-Consistent Ecological Macroeconomic Model for Canada," *Ecological Economics* 177 (November 2020): 106787, https://doi.org/10.1016/j.ecolecon.2020.106787.
[103] Auda, *Re-Envisioning Islamic Scholarship*, 151–55.

Calder emphasize the importance of transformative education and a holistic understanding of sustainability, providing a broader educational context for the application of Eco-Sunnah.[104]

D. Conclusion

This study shows that Prophetic *hadith* contain coherent ecological principles that can be reconstructed as Eco-*Sunnah*. Analysis of *hadith* on water, tree planting, animal protection, *ḥimā*, and public environmental responsibility reveals ecology as integral to the *Sunnah*'s moral vision. Values such as *amānah, raḥmah, wasaṭiyyah, tawāzun*, and the prevention of *fasād* underpin an ecological ethic linking humanity with God, society, and nature.

The study's main contribution lies in further systematizing Eco-*Sunnah* as an epistemological framework by integrating thematic hadith analysis, *maqāṣid al-sharīʿah,* contextual interpretation, and theological, ethical, legal, and transformational dimensions. This study is limited by its reliance on library research and normative analysis, without examining Eco-*Sunnah* in Muslim communities, environmental movements, public policy, or comparative ecotheology. Future research should investigate its empirical application in educational, social, policy, and interfaith contexts, advancing Eco-*Sunnah* from a conceptual framework toward an operational paradigm for sustainability and ecological justice.

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[104]Rick Clugston and Wynn Calder, "Higher Education for Strong Sustainability," in *Intergenerational Learning and Transformative Leadership for Sustainable Futures*, ed. Peter Blaze Corcoran and Brandon P. Hollingshead (Netherlands: Wageningen Academic Publishers, 2014), 165–78.

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