

Yūsuf Al-Qaraḍāwī's Thoughts on the Hadiths of Reforestation: A *Maqāṣid Sharī'ah* Perspective

Muhammad Kudhori

Universitas Islam Negeri Walisongo, Semarang, Indonesia

Email: kudhori@walisongo.ac.id

Muhammad Faiq

Universitas Islam Negeri Walisongo, Semarang, Indonesia

Email: faiq_muhammad@walisongo.ac.id

Abstract: *The Qur'an states that human beings were created with a duty to prosper the earth; one of which is by preserving the environment and reforestation. This study aims to unveil the hadiths on reforestation by employing the Maqāṣid Sharī'ah approach of Yūsuf al-Qaraḍāwī. This paper is a qualitative study with content analysis and descriptive-analytical approaches. This study found that the hadiths about the recommendation for plantation and reforestation must be interpreted generally, not restricted to certain conditions. Thus the command for reforestation applies in general, not limited to certain conditions and places. Reforestation must be carried out anywhere and anytime until the end of the day. While the proper meaning of the hadith, which contains the threat of hell for cutting down the Bidara tree, is that such a threat is addressed or people who cut down the tree in open space where it serves as a shelter for travellers and animal habitats. In addition, the hadith should also be understood to a more general meaning, particularly for the Bidara tree and all trees with the same function as shelters.*

Keywords: *Reforestation; Hadith; Maqāṣid Sharī'ah; Yūsuf al-Qaraḍāwī*

Abstrak: *Al-Qur'an menegaskan bahwa manusia diciptakan dengan tugas untuk memakmurkan bumi; salah satunya dengan menjaga kelestarian lingkungan dan penghijauan. Kajian ini bertujuan untuk mengungkap hadis-hadis tentang penghijauan dengan menggunakan pendekatan Maqāṣid Sharī'ah dari Yūsuf al-Qaraḍāwī. Artikel ini merupakan penelitian kualitatif dengan pendekatan content analysis dan deskriptif-analitis. Kajian ini menemukan bahwa hadis-hadis tentang anjuran penanaman dan penghijauan harus dimaknai secara umum. Dengan demikian perintah penghijauan berlaku secara umum, tidak terbatas pada kondisi dan tempat tertentu. Penghijauan harus dilakukan di mana saja dan kapan saja hingga kiamat tiba. Sedangkan pemaknaan yang tepat terhadap hadis yang berisi ancaman neraka bagi penebang pohon bidara diperuntukkan bagi orang-orang yang menebang pohon bidara di tanah lapang secara sewenang-wenang di mana pohon itu berfungsi sebagai tempat berteduh bagi para musafir dan habitat satwa. Selain itu hadis larangan menebang pohon bidara juga seyogyanya diarahkan kepada makna yang lebih umum, tidak hanya khusus pada*

pohon bidara saja, melainkan semua pohon yang mempunyai fungsi yang sama sebagai tempat berteduh, habitat satwa dan sebagai penyeimbang ekosistem.

Kata Kunci: *Penghijauan, Hadis, Maqāṣid Sharī‘ah, Yūsuf al-Qaraḍāwī.*

INTRODUCTION

The Qur'an confirms that Allah created humans to carry His mission as the caliph of Allah and establish prosperity on earth. One kind of prospering the earth is maintaining and caring for its nature to remain sustainable for generations to come. However, the problem arises that humans have not entirely been able to carry out their mandate as caliphs on earth. Worldly greed causes a group of people to exploit nature. Illegal logging, forest burning, and conversion of forest functions occur everywhere, making the forest area increasingly narrow. Housing development and urban planning in cities, especially in Indonesia, have neglected the availability of green open spaces. While green open spaces filled with trees as the "lungs of the cities" become an irreplaceable oxygen supplier for human beings.¹

Based on the data from Walhi (the Indonesian Forum for the Environment), the earth's temperature is currently experiencing an increase of 1.1 degrees Celsius due to the continuing increase in carbon dioxide emissions. As a result, if humans continue to carry out their usual activities and do not want to reduce fossil fuels, in the next twenty years, disasters caused by climate change will be unavoidable.² Unfortunately, Indonesia's forest area, which functions as a carbon dioxide absorber, continues to decrease, turning its function into mining areas and oil palm plantations. Based on IPBES (the Intergovernmental Science-Policy Platform for Biodiversity and Ecosystem Services) data in 2018, Indonesia

¹ Samsuri, Anita Zaitunah, and Okber Rajaguguk, "Analisis Kebutuhan Ruang Terbuka Hijau: Pendekatan Kebutuhan Oksigen," *Jurnal Silva Tropika* 5, no. 1 (n.d.): 305–20, <https://doi.org/https://doi.org/10.1088/1755-1315/374/1/012042>.

² Lone, Niyaz Ahmad Lone, "The Role and Significance of Taṣawwuf in Modern-Day Crisis." *Teosofia: Indonesian Journal of Islamic Mysticism* 11, no. 1 (2022): 83-102. doi:<https://doi.org/10.21580/tos.v11i1.12030>

loses 650,000 hectares of forest annually. It is undoubtedly very worrying for the future of the earth and humankind.³

Meanwhile, according to records from the Ministry of Public Works and Public Housing (PUPR), as of August 2019, out of 174 cities in Indonesia, only 13 cities participated in the Green City Program and had 30% or more Green Open Space (RTH) areas. Whereas in Indonesia itself, based on Law No. 26 of 2007, it is stated that the minimum portion of green open space is 30% of the city area.⁴

Muslims, as one of the largest inhabitants on earth and the largest in Indonesia, certainly have an essential duty and role in participating in environmental conservation. Participation in environmental preservation is a form of implementing the earth's prosperity which Islam commands to its adherents. Moreover, some hadiths of the Prophet clearly instruct them to carry out nature conservation by ordering them to plant trees, condemning arbitrary illegal logging, maintaining cleanliness, being frugal with natural resources, and so on.

In a hadith, the Prophet demanded his followers to love to plant, planting trees with strong trunks and shady branches and small plants. The Prophet said that if the plants are planted, stolen, or eaten by birds or wild animals, it will be a charity for the person who planted them.⁵ On the other hand, the Prophet also threatened those who cut down trees as shelter for travellers and pets with hell. The Prophet said, whoever cuts down a Bidara tree (Arabic *Sidr* or Lote tree)⁶

³ See <https://www.walhi.or.id/kondisi-lingkungan-hidup-di-indonesia-di-tengah-isu-pemanasan-global>, accessed 12 December 2021.

⁴ Hery Wahdaniyat, "Ruang Terbuka Hijau Yang Masih Terpinggirkan Di Indonesia," Direktorat Bina Penataan Pembangunan, 2019, http://ciptakarya.pu.go.id/pbl/index.php/detail_berita/565/ruang-terbuka-hijau-yang-masih-terpinggirkan-di-indonesia, accessed 1 August 2021.

⁵ Muḥammad bin Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, Vol. 3 (Kairo: Dār al-Sha'b, 1987), 135; Muslim bin al-Ḥajjāj al-Naysābūrī, *al-Jāmi' al-Ṣaḥīḥ*, Vol. 5 (Beirut: Dār al-Jayl, n.d.), 27-28.

⁶ Bidara tree, its Latin name is *Ziziphus mauritiana*.

Allah will put his head in the fire of hell.⁷ These two hadiths give us an understanding of reforestation's importance, which was recommended by the Prophet.

Unfortunately, the hadiths that talk about the motivation to plant and reforest and the hadiths that talk about threats to environmental destroyers and illegal loggers are less popular in our society. We rarely hear issues about environmental conservation being voiced through the Friday sermons or lectures by the preachers. So, it is natural if the message of these hadiths is not appropriately conveyed to the broader community, especially the Muslims who follow Prophet Muhammad as a way of life. Even if these hadiths are conveyed to the public, the method of deriving their meaning often tends to be textual so that they are far from the *maqāṣid* (main purpose) of these hadiths.

Based on this reason, this study aims to review the hadiths related to reforestation using the *maqāṣid sharī'ah* approach proposed by Yūsuf al-Qaraḍāwī, a contemporary scholar who has moderate thoughts and a great interest in environmental conservation issues. Several studies have been conducted so far. First, an article entitled "Etika Lingkungan dalam Perspektif Yūsuf al-Qaraḍāwī" written by Maizer Siad Nahdi and Aziz Ghufon and published in the *Journal al-Jāmi'ah*, in 2006. This article discusses Yūsuf al-Qaraḍāwī's thoughts in general about the environment as outlined in his work entitled *Ri'āyat al-Bī'ah Fī Sharī'at al-Islām*. In his view, environmental problems are moral problems, so an effective solution to solve them is revitalizing moral values related to justice, compassion, friendliness, and not being arbitrary. These values are then used as the basis of human ethics in interacting with the environment.⁸ Although elaborating al-Qaraḍāwī's thoughts on the environment, this article does not discuss the hadith about reforestation specifically from the point of view of *maqāṣid sharī'ah* by Yūsuf al-Qaraḍāwī. Second, Ahmad Suhendra wrote an article entitled "Tinjauan

⁷ Abū Dāwud bin Sulaymān al-Sijistānī, *Sunan Abī Dāwud*, Vol. 4 (Beirut: Dār al-Kitāb al-'Arabī, n.d.), 530.

⁸ Maizer Siad Nahdi dan Aziz Ghufon, "Etika Lingkungan dalam Perspektif Yūsuf al-Qaraḍāwī". *al-Jāmi'ah*, Vol. 44, No. 1, 2006.

Hadis Nabi terhadap Upaya Reboisasi Pertanian", published in the *Journal Addin*, in August 2013. This paper attempts to explore the hadiths of the Prophet, which contains recommendations for reforestation in the main books of hadith. The moral messages from these hadiths can be the theological basis for recommendations for reforestation, as well as criticism and threats to those who harm the environment.⁹

Third, an article entitled "Upaya Pelestarian Lingkungan Hidup dalam Perspektif Hadis" was written by Istianah and published in the *Journal Riwayah*, in 2015. This article analyses the hadiths of the Prophet, which contain spiritual messages to revive vacant land, recommendations for planting trees and prohibition of indiscriminate defecation.¹⁰ Fourth, Agus Firdaus Chandra wrote an article entitled "Hadis-hadis Ekologi dalam Konteks Perindustrian di Indonesia", published in the *Journal Syari'ah*, in 2016. This article explores the concept of ecology in the view of the Prophet by portraying hadiths that contain recommendations for planting, utilizing vacant land and doing good in all things, not doing harm, maintaining cleanliness and prohibiting polluting water by defecating indiscriminately.¹¹ None of the journal articles above specifically discuss "Reforestation in the Perspective of Hadith: Overview of Maqāṣid Sharī'ah Yūsuf al-Qarāḍāwī". Therefore, this study is necessary because today's environmental destruction needs more attention, especially from Islamic teachings.

This paper is a qualitative study. The primary data is obtained from the works by Yūsuf al-Qarāḍāwī related to environmental conservation issues and *māqāṣid sharī'ah*, such as his work entitled *Ri'ayāt al-Bī'ah Fī Sharī'at al-*

⁹ Ahmad Suhendra, "Tinjauan Hadis Nabi terhadap Upaya Reboisasi Pertanian". *Addin*, Vol. 7, No. 2, Agustus 2013.

¹⁰ Istianah, "Upaya Pelestarian Lingkungan Hidup dalam Perspektif Hadis". *Riwayah*, Vol. 1, No. 2, September 2015.

¹¹ Agus Firdaus Chandra, "Hadis-hadis Ekologi dalam Konteks Perindustrian di Indonesia". *Jurnal Ilmiah Syari'ah*, Vol. 15, No. 1, 2016.

Islāmiyyah, Dirāsah Fī Fiqh al-Maqāṣid al-Sharī'ah, al-Madkhal Li Dirāsah al-Sharī'ah al-Islāmiyyah dan *al-Siyāsah al-Sharī'iyah Fī Daw' Nuṣūṣ al-Sharī'ah Wa Maqāṣidihā*. Meanwhile, secondary data sources were obtained from journal articles, research, books and fatwas of the ulama. For data analysis, this study uses content and descriptive analysis. Content analysis is carried out by analyzing the works of Yūsuf al-Qaraḍāwī related to environmental preservation, especially reforestation and *maqāṣid sharī'ah*. While descriptive analysis is an attempt to describe, record, analyze and interpret existing conditions.¹² So, the authors will describe the concept of *maqāṣid sharī'ah* Yūsuf al-Qaraḍāwī to analyze hadiths that talk about the reforestation.

RESULT AND DISCUSSION

Reforestation in the Main Books of Hadith

Hadiths about reforestation or plantation are often addressed by ulama in their books. Some hadith experts even give specific titles about the virtues of growing plants. Al-Bukhari (d. 256 H.) in his *Ṣaḥīḥ* book wrote a title which reads *Bāb Faḍl al-Zar'i wa al-Gharsi Idza Ukila Minhu*, a chapter that explains the virtues of sowing seeds and growing plants when animals or other people eat the fruit.¹³ Muslim bin al-Hajjāj al-Naysābūrī in his *Ṣaḥīḥ* also includes a title that reads *Bāb Faḍl al-Gharsi wa al-Zar'ī*, a chapter on virtue growing plants and sowing seeds.¹⁴ Al-Tirmidhī in his *Sunan* wrote the title *Bāb Mā Jā'a Fī Faḍl al-Gharsi*, a chapter on hadiths that explain the virtues of growing plants.¹⁵ Again, Al-Dārimī in his *Sunan* wrote *Bāb Fī Faḍl al-Gharsi*, a chapter that explains the virtues of growing plants.¹⁶ Ibn Ḥibbān in his book *Ṣaḥīḥ Ibn Ḥibbān* wrote the title *Dhikr Tafaddul al-Allāh Jallā wa 'Alā 'Alā al-Ghārisi al -Ghīrās Bikatbihi al-Ṣadaqata 'Inda Akli Kulli Shay'in Min Thamaratihi*, the chapter that tells about the

¹² Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2015), 5.

¹³ Al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, Vol. 3, 135.

¹⁴ Al-Naysābūrī, *Al-Jāmi' al-Ṣaḥīḥ*, Vol. 5, 27.

¹⁵ Muḥammad bin 'Īsā Al-Tirmidhī, *Sunan al-Tirmidhī*, Vol. 3 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.), 665.

¹⁶ 'Abdullāh bin 'Abdurrahmān al-Dārimī, *Sunan al-Dārimī*, Vol. 2 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1407 H), 347.

glorification of Allah SWT to those who grow plants by regarding them as alms when the fruit is eaten by other people or animals.¹⁷ Likewise, al-Bayhaqī (d. 458 H.) wrote the same title as al-Bukhārī in his book *Sunan al-Bayhaqī al-Kubrā*.¹⁸ What the hadith experts above did by including a title that explicitly explains the virtues of growing plants is proof that Islam is paying great attention to reforestation through the words of the Prophet.

Some hadiths dealing with reforestation were narrated by Anas bin Mālik and Jābir bin ‘Abdillāh, in which the messenger said, “*No Muslim grows plants or sows seeds, and then birds, humans, or animals eat the plants unless it is a charity for him.*”¹⁹ Anas bin Mālik also narrated, that the messenger said, “If the (signs) of the Day of Judgement comes while one of you has a date seed in their hand; if he is able to plant it before the Hour comes, then plant it.”²⁰ Besides, Al-Baghawī also told a story that a man met Abū Dardā', who was planting *Jauzah* (a kind of walnut). The man then said to Abū Dardā': "Are you planting this plant, even though you are an old man who will die tomorrow or the day after, while this plant you can not eat in several years?" Then Abū Dardā' replied: "Will I do not get the reward, even if it is eaten by other people?"²¹

Except for the hadiths that contain the motivation to plant and carry out reforestation, there are also several hadiths that condemn illegal logging. The hadith narrated by Sa'd contained in *Bāb Fī Tahṛīm al-Madinah*, he heard the Messenger forbade cutting down any plants in the city of Medina. He said, "Whoever cuts down any plant in Medina, then what is taken off from him (his

¹⁷ Ibn Ḥibbān al-Bustī, *Ṣaḥīḥ Ibn Ḥibbān Bi Tartīb Ibn Balbān*, Vol. 8 (Beirut: Mu'assasah al-Risālah, 1993), 154.

¹⁸ Abū Bakr al-Bayhaqī, *Sunan al-Bayhaqī al-Kubrā*, Vol. 6 (Makkah: Maktabah Dār al-Bāz, 1994), 137.

¹⁹ Al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, Vol. 3, 135.

²⁰ Aḥmad bin Ḥanbal al-Shaybānī, *Musnad al-Imām Aḥmad Bin Ḥanbal*, Vol. 20 (Mu'assasah al-Risālah, 2001), 296. Hadis senada juga diriwayatkan oleh al-Bukhārī dalam kitabnya *al-Adab al-Mufrad*. Muḥammad bin Ismā'īl al-Bukhārī, *Al-Adab al-Mufrad*, Vol. 1 (Beirut: Dār al-Bashā'ir al-Islāmiyyah, 1989), 168.

²¹ Al-Ḥusayn bin Mas'ūd al-Baghawī, *Sharḥ al-Sunnah*, Vol. 6 (Beirut: al-Maktab al-Islāmī, 1983), 149-151.

clothes) belongs to the person who caught him."²² The meaning of this hadith is that whoever finds someone cutting down a tree in Medina, then that person has the right to take the clothes of the person who cut it down. It is undoubtedly a warning to those cutting down the tree in Medina. Then 'Abdullāh bin Ḥubshī narrated, that the Messenger of Allah said, "Whoever cuts down a Bidara tree, then Allah SWT. will put that person's head in hell." Abū Dāwud explained that the meaning of this hadith is whoever cuts down a Bidara tree in a field that is usually used for shelter for humans and animals without any interests and needs. Allah SWT will put that person's head in hell.²³ 'Abd al-Razzāq in his book *al-Muṣannaḥ* wrote the title *Bāb Mā Yukrah Min Ḥijārat al-Ḥaram wa Qaṭ' al-Ghuṣn*, a chapter that describes matters hated; took the Haram rock and cut tree branches. In this chapter, 'Abd al-Razzāq presents several hadiths that explain the prohibition of cutting down trees and twigs because these trees are used as a shelter for animals.

The other hadiths were narrated by Muḥammad bin 'Ibād bin Ja'far, the Messenger says, "Do not cut down trees that are shelters for wild animals (tigers and others)"; Hadith narrated by Ṭāwūs says, "The Messenger of Allah forbade cutting down trees because it is a shelter for animals in the dry season"; Hadith narrated by al-Ḥasan, the Messenger of Allah said, "Do not cut down a tree, for it is a shelter for the animals in the dry season."²⁴

***Maqāṣid Sharī'ah* of Reforestation and How to Understand Hadith in al-Qaraḍāwī's Viewpoint**

Maqāṣid *al-sharī'ah* in the view of al-Qaraḍāwī is defined as the goal desired by the (holy) text in the form of commands, prohibitions, and permissibility realized by partial laws (*juz'ī*) in the life of *mukallaḥ* (sane and adult person). In another expression, *maqāṣid al-sharī'ah* is the wisdom behind the law

²² Abū Dāwud Sulaymān al-Sijistānī, *Sunan Abī Dāwud*, Vol. 2 (Beirut: Dār al-Kitāb al-'Arabī, n.d.), 166-168.

²³ Al-Sijistānī, *Sunan Abī Dāwud*, Vol. 4, 530.

²⁴ 'Abd al-Razzāq al-Ṣan'ānī, *Muṣannaḥ 'Abd al-Razzāq*, Vol. 5 (Beirut: al-Maktab al-Islāmī, n.d.), 145-146. See Muḥammad bin Ishāq al-Fākihanī, *Akhbār Makkah*, Vol. 3 (Beirut: Dār Khādir, 1414 H). 372 .

that Allah sets for His servants.²⁵ According to al-Qaradāwī, *maqāṣid al-sharī'ah* can be derived in two ways: *first*, by studying the texts of the Qur'an and Sunnah (hadith), which also mentions the *'illat* (reason) of the law, so that the text messages can be known; *secondly*, by collecting legal texts that are *juz'ī* (partial), then studied, observed, and confirmed with other related texts, so the general objectives desired by the *Shari'ah* for these texts are obtained.²⁶

In al-Qaradāwī's view, the concept of *maqāṣid al-sharī'ah* is not only limited to five basic needs (*al-Ḍarūriyyāt al-Khams*) as formulated by al-Ghazālī, al-Shāṭibī and others. According to him, the concept of *maqāṣid al-sharī'ah* can be developed in a new form, not limited to the concepts formulated by the previous Ulama. In his opinion, when discussing *Maqāṣid al-Islam, Risālah al-Muḥammadiyyah or Maqāṣid al-Qur'an*, Al-Qaradāwī argues that the basic *maqāṣid* of Islam includes five things: 1) Creating a good human being, 2) Creating a harmonious family, 3) Realizing civil society, 4) Creating good people, and 5) A call to humane values.²⁷

Therefore, al-Qaradāwī considers that environmental preservation is part of *maqāṣid al-sharī'ah*, where the ulama of fiqh say that Shari'ah comes solely to realize the benefit of humans both in the world and in the hereafter. In addition, the purpose of the Shari'ah is to protect religion, soul, lineage, mind, and human property. If we think about them deeply, preserving and restoring the environment are undoubtedly included in *al-ḍarūriyyāt al-khams*.²⁸ It also applies to reforestation because reforestation is an inseparable part or medium of environmental conservation efforts. Whereas in the rules of fiqh proposals, it is stated that *al-wasā'il lahā al-ḥukm al-maqāṣid* (the ruling of intermediary/media

²⁵ Yūsuf al-Qaradāwī, *Dirāsah Fī Fiqh Maqāṣid al-Sharī'ah* (Dār al-Shurūq: Kairo, 2008), 20-21.

²⁶ Yūsuf al-Qaradāwī, *Kaifa Nata'āmal Ma' al-Sunnah al-Nabawiyyah* (al-Manṣūrah: Dār al-Wafā', 1990), 23.

²⁷ Al-Qaradāwī, *Kaifa Nata'āmal Ma' al-Sunnah al-Nabawiyyah*, 27.

²⁸ Yūsuf al-Qaradāwī, *Ri'āyat al-Bī'ah Fī Sharī'at al-Islām* (Kairo: Dār al-Shurūq, 2001), 44-47.

is the same as the ruling of its purpose); media or methods have the same law as the goals to be achieved.

Environmental Preservation is part of *Hifz al-Dīn* (Protection of Religion). In al-Qaradāwī's view, environmental preservation or *hifz al-Bī'ah* is part of *hifz al-dīn* (protection of religion), which is *darūriyyāt* (necessary) at the first level because crimes against the environment contrary to the essence of genuine religiosity, contrary to the human mission on earth which aims to prosper the world and contrary to what has been ordered by Allah SWT to humans to the creatures around them. Injustice, crimes against the environment, and its misuse are contrary to the values of justice, and *ihsān* (benevolence) commanded by Allah SWT in His book, because Allah SWT in the Qur'an commands to do justice and do good, and forbids doing evil and enmity.²⁹

Environmental Preservation is Part of *Hifz al-Nafs* (Protection of the Soul). What is meant by the maintenance of the soul is the maintenance of human life, human safety, and health. Currently, environmental pollution has become a threat to human life and other living things. While Islam is very concerned about human life, where killing humans is one of the most significant kinds of crimes after associating partners (*shirk*) with Allah. The Qur'an asserts that whoever kills a human being, not because that person kills another person or not because he causes mischief on the earth, is as if he has killed all humans. On the other hand, whoever preserves the life of a human being, it is as if he has preserved the life of all human beings.³⁰

One aspect of protecting the environment is reforestation, which keeps the environment balanced to avoid flooding and other natural disasters. In addition, reforestation also functions to maintain groundwater quality, reduce air pollution, protect animals, minimize the impact of acid rain, stabilize the climate, reduce dust particles, reduce the risk of the greenhouse effect, and protect the earth from pollutants and gases that can damage the ozone.³¹

²⁹ QS. Al-Nahl: 90. See Yūsuf al-Qaradāwī, *Ri'āyat al-Bī'ah fī Sharī'at al-Islām*, 47-48.

³⁰ QS. Al-Mā'idah: 32.

³¹ Desy Fatma, "18 Fungsi Penghijauan dan Penjelasmnya," *ilmugeografi.com*, 2017, <https://ilmugeografi.com/ilmu-bumi/hutan/fungsi-penghijauan>, accessed 30 November 2021.

Environmental Preservation is Part of *Ḥifẓ al-Nasl* (Protection of Lineage). Preservation of the environment is part of the protection of lineage. The descendants referred to here are the descendants of humans who are the future generations on earth. Crimes against the environment threaten future generations' survival because they will cause devastation and destruction of nature that directly impact humans. Suppose parents are obliged to be responsible for their children's education, health insurance, and moral education. In that case, they are also obliged to protect them from the threat of environmental damage that can harm them. This is an implementation of their responsibility to the children, as the Prophet said that everyone has their respective duties according to the tasks they bear.³²

Environmental Preservation is Part of *Ḥifẓ al-'Aql* (Protection of the Mind). In its broadest sense, environmental conservation demands the protection of human beings with all of their existence; physical, mental, and psychological. There is no meaning in protecting humans if they do not protect their minds, as Allah SWT has distinguished humans from animals based on reason. Some environmental problems caused by people today, such as the destruction of the environment that can endanger nature and itself, are actions that are not based on a sound mind. Therefore, including *ḥifẓ al-bī'ah* (protecting the environment) is keeping the mind sane and in harmony with its nature which does not like natural damage.³³

Environmental Preservation is Part of *Ḥifẓ al-Māl* (Protection of Property). Allah SWT has made wealth the capital of human life in this world. In the Islamic view, wealth certainly has a comprehensive meaning, not only limited to money, gold, and silver, because everything a person wants to own is a treasure. Thus, land occupied by humans, vegetation, livestock, water, pastures, houses, clothing,

³² Muḥammad bin Ismā'īl al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, Vol. 2 (Kairo: Dār al-Sha'b, 1987), 6. Muslim bin al-Ḥajjāj al-Naysābūrī, *Al-Jāmi' al-Ṣaḥīḥ*, Vol. 6 (Beirut: Dār al-Jay, n.d.), 7. See Al-Qaradāwī, *Dirāsah Fī Fiqh Maqāṣid al-Sharī'ah*, 49-50.

³³ Al-Qaradāwī, *Dirāsah Fī Fiqh Maqāṣid al-Sharī'ah*, 50-51.

minerals, and oil are treasured. The environment requires us to preserve its wealth in all kinds and forms, conserve resources, and not stupidly destroy them. One of the problems experienced by the world today is the depletion of natural resources that threatens humankind shortly. It is why one of the objectives of Shari'ah is *hifz al-māl* (protecting property) by conserving natural resources and protecting them from damage.³⁴

Al-Qarāḍawī's understanding of the hadiths of the Prophet is based on *maqāṣid shari'ah*. In this regard, he criticizes the literalists who understand the hadiths of the Prophet textually. He forgets *maqāṣid* and the spirit of Shari'ah and also liberals who tend to ignore the texts of the Qur'an and Sunnah.³⁵

The way al-Qarāḍawī understanding Hadith is based on three methods (*manhaj*). First, the *Shumūlī* (comprehensive) *manhaj* views that the hadith of the Prophet covers all aspects of human life in three aspects: 1) The Hadith of the Prophet regulates human life from birth, even from the time humans in the womb as a fetus until they die. 2) Hadith of the Prophet is a guide for all areas of human life, whether related to fellow humans (muamalah), Allah SWT (worship) as well as with the surrounding nature, which includes animals and plants. 3) Hadith of the Prophet covers human affairs that include physical and spiritual, speech, actions, and intentions.³⁶ Secondly, the *Mutawāzin* (balanced) *manhaj*, which balances the spirit and the body, the mind and the heart, the world, and the hereafter, examples and reality, theory and practice, the unseen and the visible, freedom and responsibility, individuals and groups and between *ittibā'* (follow the practices of the Prophet) and *ibtidā'* (make innovations that are not exemplified by the Prophet). This *manhaj* is the *wasāṭiyyah* (moderate) *manhaj* for moderate people as well. Thirdly, *muyassar* (Easy) *manhaj*. One of the advantages of this *manhaj* is that it provides convenience and easiness. Prophet himself in the Torah, and the Bible is described as a person who orders his people to do what is right

³⁴ Al-Qarāḍawī, *Dirāsah Fī Fiqh Maqāṣid al-Shari'ah*, 50.

³⁵ Al-Qarāḍawī, *Kaifa Nata'āmal Ma' al-Sunnah al-Nabawiyyah*, 19.

³⁶ Al-Qarāḍawī, *Kaifa Nata'āmal Ma' al-Sunnah al-Nabawiyyah*, 23-24.

and forbids what is evil, makes lawful for them what is good and forbids them what is bad, and removes from them the burdens and shackles that are on them.³⁷

Except for the three *manhaj* above, according to al-Qaradāwī, three things must be avoided in understanding the hadiths of the Prophet to get a proper understanding in accordance with the values of *maqāṣid sharī'ah*; they are *Tahrīf Ahl al-Ghuluw* (deviations committed by excessive people), *Intihāl Ahl al-Bāṭil* (deviations committed by irresponsible people) and *Ta'wīl Ahl al-Jahl* (interpretation of the texts of the Qur'an and al-Sunnah performed by stupid people).³⁸

Meanwhile, to get a moderate understanding of hadith in accordance with Islamic values that are *rahmatan lil 'ālamīn*, Yūsuf al-Qaradāwī in his book *Kaifa Nata'āmal Ma' al-Sunnah al-Nabawiyah* provides eight instructions in understanding the hadith of the Prophet, 1) Understanding the hadith according to the instructions of the Qur'an, 2) Collecting related hadiths on the same theme, 3) Compromising among contradicting hadiths, 4) Understanding the hadith according to the background, situation, and conditions and its purpose. 5) Distinguishing between unstable means and specified goals. 6) Distinguishing between *haqīqat* (denotation meaning) and *majāz* (connotative, figurative meaning) expressions in understanding hadith. 7) Distinguishing between the supernatural and the real world. 8) Ensuring the meaning and connotation of the words in the hadith. In practice, these eight rules are not entirely applied in understanding the traditions of the Prophet because, in some traditions, not all of these elements are fulfilled.

Understanding the Hadiths on Reforestation with *Maqāṣid Sharī'ah*

The hadiths that explain reforestation above can be classified into two groups. *First*, hadiths that contain the motivation to Muslims to plant and do

³⁷ QS. Al-A'rāf: 157.

³⁸ Al-Qaradāwī, *Kaifa Nata'āmal Ma' Al-Sunnah Al-Nabawiyah*, 30-31.

reforestation as described above narrated by Anas bin Mālik and Jābir bin 'Abdillāh, where the Prophet said: “*No Muslim grow plants or sows seeds, and then birds, humans, or animals eat the plants unless it is a charity for him.*” This hadith is narrated with a slightly different narration. But, the meaning is substantially similar, which is to provide motivation and good news to every Muslim who is eager to plant trees. If they are eaten by animals or stolen by people, it will be recorded as alms for him. From Anas bin Mālik, the Messenger of Allah said: "If (signs) doomsday is approaching and one of you has a date seed, if you are able to plant it before the end of the day, then plant it." The above hadiths talk about the motivation for planting and reforestation that are in harmony with the messages of the Qur'an. The Qur'an confirms that Allah is the one who grows plants, and then from these plants, various kinds of fruits benefit humanity and animals.

According to al-Qaraḍāwī, there are two important elements that can be deduced from verses that deal with the plantation: benefits and beauty. The benefit referred to here is that the plants provide benefits to humans and animals in supplying food and their livestock. The plants can also be used as a shelter from the heat of the sun. In the modern world, the green area certainly has more complex benefits than some of the benefits mentioned in the Qur'an and Hadith. Then regarding the element of beauty, in the view of al-Qaraḍāwī, people often forget this element of beauty. Even some think that Islam never considers beauty. This assumption is incorrect because Islam is very concerned about beauty and aesthetics. Allah SWT. itself is the Essence of the Most Beautiful and likes the beauty as conveyed by the Prophet. Many of the Qur'anic verses mention this element of beauty, for example, those contained in the Surah Al-Naml: 60. In this verse, Allah SWT mentions *Ḥadā'iqā Dzāta Bahjah*, which are gardens with beautiful views. This means that except for the function of benefit for humans and other living things, reforestation also has a function of beauty so that anyone who views beauty can think and take lessons from Allah's blessings.³⁹ From here, it is

³⁹ See Al-Qaraḍāwī, *Ri'āyat Al-Bī'ah Fī Sharī'at Al-Islām*, 58-60.

unsurprising that the al-Qurtubī argues that planting and greening is *farḍu kifāyah* (collective obligation),⁴⁰ so the government must demand its people to plant.⁴¹

From the aspect of *asbāb al-wurūd al-ḥadīths* (reasons for the birth of hadith), the hadith regarding the recommendation to plant and reforest are included in the category of the hadith that do not have *asbāb al-wurūd* specifically. Thus, the principle of *al-'ibrāh bi 'umūm al-lafz* (meaning based on the general meaning of the words) can be applied in these hadiths. It means that this hadith has a general meaning that is not bound by certain conditions. Thus the recommendation to do reforestation applies in general, not limited to certain conditions and places. It can be done anywhere and anytime until the end of time, as mentioned by the Prophet: "...If the (signs) of the Day of Judgement comes while one of you has a date seed in their hand; if he is able to plant it before the Doomsday, then plant it."

The meaning of this hadith was initially tricky for the ulama to understand because someone couldn't plant it when the day comes to an end. However, according to al-Haythamī, what is meant by *qiyām al-sā'ah* (end of the day) in this hadith is the coming of the signs of the end of the day because, in another hadith, it is stated: "...If any of you hears the Dajjal, while in his hand there are date seeds, then let him plant them because there is still a life after the arrival of Dajjal." In another narration as recorded by al-Bukhārī in *al-Adab al-Mufrad* it is stated: "...If you hear that the Dajjal has come out, while you have a date seed, then plant it and do not be in a hurry to take care of it because there is still life for humans after the arrival of Dajjal."⁴² This hadith shows that there is a solid recommendation for Muslims to make efforts to plant on this earth to maintain the balance until the end. In addition, it also shows that Muslims, at the end of their lives, even in difficult circumstances, are still demanded to provide benefits to

⁴⁰ Obligations which, when fulfilled by some people, become void for others. However, if all of them do not perform these obligations, then all of them are subject to sin.

⁴¹ Al-Qaradāwī, *Ri'āyat Al-Bī'ah Fī Sharī'at Al-Islām*, 60.

⁴² Al-Bukhārī, *Al-Adab al-Mufrad*, Vol. 1, 169.

others or future generations, one of which is by planting plants or reforestation.⁴³ According to al-Qaraḍāwī, there is no suggestion and encouragement to do plantation that is stronger than this hadith because this hadith shows the productive nature of a Muslim where, by nature, he is a worker who will consistently work until death picks him up although he will not get advantage from it.⁴⁴

Regarding the media or method of planting and reforestation, it is left to humans who are more aware and understand agricultural science in their respective areas in accordance with the development and progress of agricultural technology, including what plants are suitable in each area with a different climate. Thus the words of the Prophet, who still recommends planting date seeds even though the end of the day is about to come, must be understood in general. It means it is urged to plant not only dates but all types of plants that can benefit Allah's creatures and future generations. This meaning can be implied from the general statement of the Prophet in the hadith narrated by Anās bin Malik and Jābir bin 'Abdillāh, which does not limit to planting certain plants. Especially the Prophet also said to the Companions who complained about the pollination of dates by saying that you Companions, including all Muslims, know better about worldly affairs that are not explicitly regulated by the Shari'a, including in terms of agricultural techniques and reforestation. Therefore, in this context, Muslims are certainly always encouraged to carry out farming and reforestation innovations so that they can produce quality seeds that provide broad benefits to humankind.

The Prophet's instructions to plant and reforestation are then also practiced by his companions. In a narration, Abū Dardā' in his old age, still planted Jawzah (walnut), even though he knew that this plant needs a long time to produce fruit. Abū Dardā' motivation to grow is none other than to get a reward from Allah even though other people will crop the fruit. In the history of Ibn Jarīr, from 'Imārah bin Khuzaymah bin Thābit, he relates that 'Umar bin al-Khaṭṭāb rebuked his father,

⁴³ 'Abd al-Ra'ūf al-Munāwī, *Faiḍ al-Qadīr Sharḥ al-Jāmi' al-Ṣaghīr*, Vol. 3 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1994), 40. See Faḍlullāh al-Jīlānī, *Faḍl Allāh al-Ṣamad Fī Tawḍīḥ al-Adab al-Mufrad*, Vol. 1 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2002), 475.

⁴⁴ Al-Qaraḍāwī, *Ri'āyat al-Bī'ah Fī Shari'at al-Islām*, 63.

Khuzaymah bin Thābit about his land fo being unoccupied without a plant. His father argued that he was old and would soon die. ‘Umar then convinced him to plant in the land. It is later narrated that ‘Umar and Khuzaymah bin Thābit planted the land. In this case, ‘Umar was a responsible caliph. In his view, there should be no land that has the potential to be planted, but then the land is left empty and does not grow anything and does not provide benefits.

These narrations show the concern of the Companions in planting and reforestation solely by practicing the instructions of the Qur'an and the Sunnah of the Prophet. In this case, Muslims must have great enthusiasm to follow the teachings of the Prophet in reforestation so that they have a significant role in maintaining and caring for their beloved earth.

As mentioned above, the hadiths that contain prohibitions and threats of illegal logging are in accordance with the Qur'an's messages which prohibit destroying the earth. Many verses of the Qur'an explain this prohibition, as contained in the QS. al-Baqarah: 60, 205; al-Qaṣāṣ: 77; al-Mā'idah: 33, 64; al-Ra'd: 25; al-A'rāf: 74, 85; Hūd: 85 and so on. If, then, there is a threat of hell in many hadiths for the perpetrators of illegal logging, it is very reasonable because the perpetrators of illegal logging are people who do damage to this earth and whose impact is also very detrimental to the environment and humanity.

The hadiths above generally contain a prohibition on cutting down plants that can harm humans or animals that use these plants as a place to take shelter or even as their habitat. In the hadith narrated by ‘Abdullāh bin Ḥubshī above, the Prophet prohibits illegal logging and threatens people who cut down sidr (Bidara) trees with the threat of hell. Sidr itself is a Bidara plant that is known by the wider community. It grows in the field (desert), is resistant to hot weather, and is able to cool the air; the fruit can be consumed and is often used by humans as a shelter when they are traveling, looking for animal feed, and other purposes.

According to al-Qaraḍāwī, the threat of hell for people who cut down the Bidara tree shows the great concern of Islam on environmental preservation,

which is essentially a form of protection to maintain balance among living things so that one of its elements is not lost that can harm the environment and humanity. In this context, the Hadith of the Prophet has preceded various modern institutions worldwide, campaigning for reforestation and against the destruction of forests and poaching that can damage the balance of the earth.⁴⁵

The ulama differs in understanding the prohibition of cutting down the Bidara tree in the hadith above. Some ulama view that the ban applies to the Bidara tree in Mecca. Some other ulama argue that the prohibition applies to the Bidara tree in Medina because it serves as a shelter for people emigrating to Medina. Others argue that the prohibition applies to a Bidara tree owned by a person or an orphan so that the act of cutting down someone else's Bidara tree is threatened with hell. Imam al-Shāfi'ī himself was asked for a fatwa regarding cutting down this Bidara tree. He then argues that cutting down the Bidara tree is permissible because the Prophet himself ordered to bathe the corpse with water and Bidara. If cutting down a Bidara is unlawful, the Prophet will not call the Companions to wash the corpse with Bidara leaves.⁴⁶

Thus, the correct meaning of the prohibition on cutting down the Bidara tree in the above hadith is conveyed by the narrator of the hadith, Abū Dāwud. He said that the threat of hell is intended for people who cut down the Bidara tree in the open field, where the tree serves as a shelter for travelers, animals, and other living things.⁴⁷ The hadith about the prohibition of cutting down the Bidara tree should also be directed to a more general meaning, not only specifically for the tree itself, but for all trees that have the same function as a shelter, animal habitat, and balancer for the ecosystem. This kind of meaning refers to other hadiths narrated by Muḥammad bin 'Ibād bin Ja'far, Ṭāwūs and al-Ḥasan which generally prohibits illegal felling of trees, not only Bidara trees. This kind of meaning is certainly more suitable with the rules of *maqāṣid sharī'ah* where

⁴⁵ Al-Qaraḍāwī, *Ri'āyat al-Bī'ah Fī Sharī'at al-Islām*, 146.

⁴⁶ 'Abdurrahmān bin Abī Bakr al-Suyūṭī, *Al-Ḥāwī Lil Fatāwā*, Vol. 2 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2000), 49.

⁴⁷ Al-Sijistānī, *Sunan Abī Dāwud*, Vol. 4, 530. See Al-Qaraḍāwī, *Ri'āyat al-Bī'ah Fī Sharī'at al-Islām*, 147.

environmental conservation, reforestation are part of *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, *ḥifẓ al-'aql* and *ḥifẓ al-māl*. In addition, illegal logging is a form of greed and a wasteful act that Allah SWT strictly prohibits. Illegal logging also impacts environmental damage, which in turn will endanger human life and living things Islam strictly prohibits.

CONCLUSION

Maqāṣid sharī'ah in the view of al-Qaradāwī is the goal desired by religious texts in the form of commands, prohibitions, and permissibility embodied by partial laws (*juz'ī*) in human life, both individuals, families, communities, and people. According to him, the concept of *maqāṣid sharī'ah* can be developed in a new form, not limited to the concepts conveyed by the classical ulama. Al-Qaradāwī views that the basic *maqāṣid* of Islam includes five things: 1) Creating a good human being, 2) Creating a harmonious family, 3) Realizing civil society, 4) Creating good people, and 5) An appeal to human values. al-Qaradāwī also considers that environmental conservation, including reforestation, is part of *maqāṣid al-sharī'ah* which includes *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, *ḥifẓ al-'aql* and *ḥifẓ al-māl*.

The hadiths that contain the motivation to do reforestation are in line with the Qur'an and mutually reinforce each other because their substance is the same. They contain suggestions and reasons for planting and reforestation. The recommendation for greening in the hadiths generally applies not limited to certain conditions and places. Reforestation can be done anywhere and anytime until the end of the day. The Prophet's saying that recommends planting date palm seeds even though the end of the day is about to come must be understood in general. It means that it is recommended to plant not only dates but all types of plants that can provide benefits for living things and future generations. This kind of meaning can be deduced from the general statement of the Prophet in the hadith

narrated by Anās bin Malik and Jābir bin ‘Abdillāh, which does not limit to planting certain types of plants.

The hadiths that contain prohibitions and threats of illegal logging are also in accordance with the messages of the Qur'an, which prohibits destruction on earth. The hadith about the prohibition of cutting down the Bidara tree should also be directed to a more general meaning, not only for the tree itself but for all trees that have the same function as a shelter, animal habitat, and a balancer for the ecosystem. This kind of meaning refers to other hadiths narrated by Muḥammad bin 'Ibād bin Ja'far, Ṭāwūs and al-Ḥasan which generally prohibits illegal felling of trees, not only Bidara trees only because the trees are shelter and animal habitat. This meaning is more in line with the *maqāsid sharī'ah* where environmental conservation and reforestation are part of *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, *ḥifẓ al-'aql* and *ḥifẓ al-māl*.

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