



ECO-FRIENDLY LIFESTYLE IN HADITH PERSPECTIVE

Muhammad Raffin Althafullayya

Universitas Islam Negeri Sultan Syarif Kasim Riau
m.raffin.au1204@gmail.com

Agus Firdaus Chandra

Universitas Islam Negeri Sultan Syarif Kasim Riau
agus.firdaus.chandra@uin-suska.ac.id

Saifullah

Universitas Islam Negeri Sultan Syarif Kasim Riau
saifulo204@gmail.com

Kresna Wahyu Ariadi

Universitas Islam Negeri Sultan Syarif Kasim Riau
12330212339@students.uin-suska.ac.id

Mhd. Riansyaputra Lubis

Universitas Islam Negeri Sultan Syarif Kasim Riau
12330214601@students.uin-suska.ac.id

ABSTRAK

Penelitian ini mengkaji ajaran ekologis dalam hadis Nabi Muhammad SAW melalui analisis sanad dan matan, khususnya hadis tentang menanam pohon sebagai sedekah. Dengan metodologi kontekstual Yusuf al-Qaradawi, penelitian menunjukkan keselarasan prinsip Islam dengan tujuan pembangunan berkelanjutan modern, terutama TPB/SDGs 12 (Konsumsi Bertanggung Jawab), 13 (Penanganan Perubahan Iklim), dan 15 (Ekosistem Darat). Analisis membuktikan keotentikan hadis sekaligus relevansinya dengan tantangan ekologi kontemporer, seperti deforestasi, perubahan iklim, dan hilangnya keanekaragaman hayati. Temuan penelitian menekankan potensi integrasi etika lingkungan Islam dalam pendidikan dan kebijakan untuk mendukung pembangunan berkelanjutan.

Kata Kunci: Hadits, Ekologi, SDGs



Lisensi

Lisensi International Creative Commons Attribution-ShareAlike 4.0

ABSTRACT

This research examines the ecological teachings in the hadith of Prophet SAW through sanad and matan analysis, particularly focusing on the hadith about tree planting as an act of charity. Employing Yusuf al-Qaradawi's contextual methodology, the study demonstrates the alignment between Islamic principles and modern sustainable development goals, specifically SDGs 12 (Responsible Consumption and Production), 13 (Climate Action), and 15 (Life on Land). The analysis confirms the authenticity of the hadith while highlighting its relevance to contemporary ecological challenges such as deforestation, climate change, and biodiversity loss. The findings emphasize the potential for integrating Islamic environmental ethics into education and policy to support sustainable development.

Keywords: Hadith, Ecology, SDGs

A. INTRODUCTION

Eco-friendly lifestyle has become an increasingly relevant topic in today's global context, where environmental issues such as climate change, deforestation, and pollution increasingly threaten the survival of humans and other creatures. Based on data from the Food and Agriculture Organization (FAO) 2024, *The State of the World's Forests 2024*, there are 10 million hectares of forest lost every year globally, from the World Resources Institute (WRI) 2024, *Global Forest Review*, about 47% of the world's forests have been lost since the industrial era began. Atmospheric carbon dioxide (CO₂) concentration reached 420 ppm (parts per million) in 2024, a 50% increase since the pre-industrial era, from the National Oceanic and Atmospheric Administration (NOAA) 2024, *Global CO₂ levels report*. 1 million species are threatened with extinction in the coming decades due to human activities, according to the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) 2024, *Global Assessment Report on Biodiversity and Ecosystem Services*. 30% of food produced globally is wasted each year, equivalent to 1.3 billion tons according to the food and agriculture organization (FAO) 2024, *Global Food Loss and Waste Report*. These alarming statistics imply an urgent need for a transformative shift in human behavior and policies towards more sustainable, eco-conscious lifestyles to safeguard the planet and future generations. This urgency aligns with the objectives of the Sustainable Development Goals (SDGs), particularly Goals 12, 13, and 15, which emphasize responsible consumption, climate action, and ecosystem conservation.

Islamic teachings, especially those found in the hadith of the Prophet SAW, deeply emphasize the preservation and stewardship of the natural environment. Beyond spiritual cleanliness, these teachings advocate for ecological responsibility by promoting sustainable interaction with nature. These teachings do not only have spiritual value, but are also ecologically relevant, making Islam a religion that is very concerned about the preservation of nature (Azzahra & Siti Maysithoh, 2024). The Prophetic Hadiths provide clear guidance on how humans should interact with the environment. The concept of simplicity advocated by the Prophet SAW, for example, aims to reduce overconsumption and waste, which



are at the root of many of today's environmental problems (Sari, 2024). In a modern context, this simple lifestyle can be interpreted as an effort to reduce carbon footprint, reduce waste, and avoid a culture of excessive consumerism (Joni Mambela, 2020). The Prophet SAW taught that a meaningful life is not about accumulating as much wealth as possible, but rather about how we can utilize natural resources wisely and responsibly (Mila Amelia et al., 2024).

One of the teachings of the Prophet SAW that is very relevant to environmental issues is the recommendation to plant trees. In a hadith, the Prophet SAW said that planting trees is a form of charity whose rewards continue to flow even though the person who planted it has died (Rasyid et al., 2023). This teaching not only encourages Muslims to be active in greening, but also emphasizes the importance of maintaining a balanced ecosystem. Trees play an important role in reducing air pollution, preventing soil erosion, and providing habitat for various living creatures. Thus, planting trees is not only a form of worship, but also a concrete action in preserving the environment.

In addition to planting trees, the Prophet SAW also strictly forbade illegal deforestation or destroying the environment without justifiable reasons (Muchlis, 2019). In a hadith, the Prophet SAW warned that damaging the environment, including cutting down trees carelessly, can have a negative impact on the lives of humans and other creatures. This shows that Islam highly values the sustainability of nature and prohibits any form of exploitation that damages the balance of the ecosystem (Usman & Nasir, 2023). In a modern context, this prohibition can be interpreted as a call to stop industrial practices that damage the environment, such as massive deforestation or pollution of rivers and seas.

Cleanliness is also an important aspect of Islamic teachings relating to the environment (Azzahra & Siti Maysithoh, 2024). The Prophet SAW often emphasized the importance of maintaining cleanliness, both personal hygiene and the surrounding environment. In a hadith, he said that cleanliness is part of faith. This teaching not only has spiritual significance, but also significant ecological implications (Tunjung Magenta et al., 2024). Keeping the environment clean means preventing soil, water and air pollution, which ultimately contributes to human health and the preservation of nature. In the modern context, this precept can be realized through practices such as reducing the use of single-use plastics, sorting waste, and supporting recycling programs.

Water, as a vital natural resource, also receives special attention in the hadiths of the Prophet SAW. The concept of eco-theology of water in the hadith perspective includes three main aspects: social function, ecological function, and conservation (Dahlan & Asrul, 2022). The Prophet taught that water is a common property that must be safeguarded and utilized fairly. He also emphasized the importance of water for meeting the basic needs of humans, animals and agriculture, as well as its role in disaster management such as droughts and floods (Ihya, 2018). In addition, the Prophet SAW encouraged Muslims to conserve water and not waste it, even in situations where water is abundant. This teaching is very relevant to today's conditions, where the clean water crisis has become a serious global problem.

Understanding the hadith of the Prophet SAW requires careful attention not only to its *sanad* (chain of transmission) and *matan* (content), but also to its historical context (*asbabul wurud*), social circumstances, and the intended objectives of Sharia (*maqasid al-shariah*). Hadith is not merely a normative text;

it represents the Prophet's response to real issues faced by his community, which may be local, temporary, or universal in nature. Therefore, interpreting a hadith demands a thorough analysis of its background and underlying purpose to avoid misinterpretation. This approach aligns with the views of scholars like Ibn Taymiyyah, who emphasized the importance of understanding the context of a hadith. Just as *asbabun nuzul* is essential in interpreting the Qur'an, *asbabul wurud* is vital for a sound understanding of hadith. In facing modern challenges, Muslims must discern which hadiths are universal and which are context-specific, and interpret their essence through the lens of *maqasid al-shariah*. Through this method, the teachings of the Prophet remain authentic, relevant, and capable of addressing contemporary realities wisely and contextually (Qhardawi, 1993) (Ansharullah, 2024). One of the hadiths that is the focus of this study is the narration from Anas bin Malik RA, where the Prophet said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو عَوَانَةَ، ح وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا أَبُو عَوَانَةَ،
عَنْ قَتَادَةَ، عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا،
أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ " . وَقَالَ لَنَا مُسْلِمٌ حَدَّثَنَا أَبَانُ،
حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Qutaibah ibn Sa'id narrated to us, Abu 'Awanah narrated to us. And Abdurrahman ibn Al-Mubarak narrated to us from Abu 'Awanah, from Qatadah, from Anas ibn Malik (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "No Muslim plants a tree or grows a crop, and it is eaten by birds, people, or animals, but it becomes charity for him." And Muslim told us: Aban told us, Qatadah told us, Anas told us, from the Prophet (peace and blessings of Allaah be upon him).

This study employs a dual approach. First, the sanad analysis is conducted to assess the quality of hadith transmission by examining the continuity (*ittishal*) of the chain of narrators, as well as the integrity and reliability of each narrator (*al-'adalah wa al-dhabt*). Second, a matan analysis is applied to evaluate the content of the hadith, determining whether it contradicts the Qur'an, sound reason, or other authentic hadiths, and analyzing its moral and normative message based on the objectives of Islamic (*maqasid*).

Furthermore, the method of understanding hadith according to Yusuf al-Qaradawi emphasizes the importance of interpreting hadith within the frameworks of *fiqh al-waqi'* (understanding of current realities), *fiqh al-awlawiyyat* (jurisprudence of priorities), and *fiqh al-ma'alat* (consideration of long-term consequences). Qaradawi rejects a purely textual approach that ignores the social context, the circumstances of hadith emergence (*asbab al-wurud*), and the inherent benefits (*maslahah*) they may carry. He also stresses the distinction between universal hadiths and those that arose from temporary or situational needs.

Through this approach, the teachings of the Prophet are not understood merely in a literal sense but are interpreted proportionally in response to contemporary issues such as environmental degradation, social inequality, and cultural shifts. This ensures that hadith remains dynamic, relevant, and a source of guidance in addressing the challenges of modern times.



B. SANAD AND MATAN HADITH

The Hadith narrated by Anas bin Malik RA, in which the Prophet SAW said: “No Muslim plants a tree or grows a crop, and it is eaten by birds, people, or animals, but it becomes charity for him,” is a tradition that has a high degree of validity. It is recorded in some of the major hadith books in the *Kutub al-Tis'ah* (Nine Books of Hadith), such as Sahih Bukhari, Sahih Muslim, Sunan At-Tirmizi, Sunan Darimi, Musnad Ahmad ibn Hanbal. According to Mu'jam al-Mufahrras li Alfazh al-Hadith al-Nabawi (Alphabetical Index of Prophetic Hadith) (Wensinck, 1955):

يَغْرِسُ	صَدَقَةٌ
ما من مسلم غرس يغرس غرسا، لا يغرس مسلم غرسا... إلا كان كانت له [به] صدقة	إلا كان [كانت] له (به) صدقة كان له صدقة عند الله
خ ادب ٢٧ - حرث ١	خ ادب ٢٧ - حرث ١
م مساقاة ٧-١٠	م مساقاة ١٢، ١٠، ٨، ٧
ت احكم ٤٠	-
دى بيوع ٦٧	دى بيوع ٦٧
حم ٣-٢٤٣، ٢٢٩، ١٩٢، ١٤٧ ٤٢٠، ٤٤٤-٦	حم ٥-٣٧٤ ٦-٤٢٠

Sanad

To assess the validity of a hadith, hadith scholars apply a strict sanad criticism method (Suryadi, 2015), including analysis of the integrity of the sanad (ittishal as-sanad) (Anshori, 2016), the credibility of the narrators (tsiqah) (Firdaus, 2020), and the continuity of the narration (ittishal ar-riwayah) (Nadhiran, 2016). This hadith was transmitted through 49 narrators across various generations from the Companions, Tabi'in (Successors), to Atba' al-Tabi'in (Followers of the Successors) demonstrating the strength and continuity of its transmission. Among the Companions, key narrators such as Anas ibn Malik (a trustworthy Companion known for closely serving the Prophet SAW), Jabir ibn 'Abdullah, and Umm Mubashshir narrated the hadith directly from the Prophet SAW. The Tabi'in generation includes figures like Qatadah ibn Di'amah (considered trustworthy, a proof in transmission, and belonging to the fourth

generation), ‘Ata ibn Abi Rabah (a renowned jurist of Makkah), and Waki’ ibn al-Jarrah (a hadith memorizer and devout scholar). From the generation of Atba' al-Tabi'in, we find narrators like ‘Abdullah ibn Numayr (trustworthy) and Yunus ibn Muhammad (truthful). The transmission continues through scholars such as Ahmad ibn Hanbal and his son ‘Abdullah, both pivotal figures in preserving hadith (Al-Asqalani, n.d.).

The diversity of narrators—from various regions such as Basrah, Kufah, and Makkah, and from different scholarly backgrounds including hadith specialists and jurists—indicates the hadith’s widespread acceptance and transmission across schools and generations. For instance, Qatadah ibn Di‘amah (d. 118 AH) is classified as *thiqah* by Ibn Hajar in *Taqrib al-Tahdhib*, while Waki’ ibn al-Jarrah (d. 197 AH) is known as a reliable *hafiz* of hadith (Al-Asqalani, n.d.). The presence of uninterrupted and sound chains—such as Anas → Qatadah → Waki’ → Qutaybah—reinforces the authenticity of the hadith, qualifying it as *sahih li ghayrihi*, especially due to its multiple reliable chains (*mutawatir ma'nawi*).

One critical case is ‘Abd al-Malik ibn ‘Abd al-‘Aziz ibn Jurayj (d. 150 AH), who, despite being trustworthy and a well-known jurist, is noted for *tadlis* (ambiguous transmission) and *irsal* (omitting the intermediary). However, in this particular isnad, he narrates clearly (*an'ana*) from ‘Ata’ ibn Abi Rabah, which preserves his reliability (Al-Asqalani, n.d.). Therefore, this hadith fulfills the criteria of authenticity (*sahih*): all its narrators are trustworthy, the chain is continuous, and it is free from irregularities or hidden defects (*shudhudh* or *illah*).

Matan

Hadith textual criticism (naqd al-matn) is a very important discipline in hadith studies (Qomarullah, 2018; Qomarullah, 2022), where the main focus is to analyze the content of the hadith text to verify its authenticity and conformity with authentic Islamic sources. This process involves various aspects of comprehensive analysis, ranging from linguistics, consistency with the Qur'an, harmony with other traditions, rationality, historical context, to identification of indicators of forgery (Devi, 2020; Kusnandar, 2020). In the context of the traditions on the virtue of planting trees narrated by various companions such as Anas ibn Malik, Jabir ibn Abdullah, and Ummu Mubasysyir, matan criticism becomes very relevant to ensure the validity and relevance of the message contained therein.

From a linguistic perspective, the matan of the hadith “ مَا مِنْ مُسْلِمٍ يَغْرِسُ عُرْسًا “
 “إِلَّا كَانَ لَهُ صَدَقَةٌ” exhibits structural and lexical features that are consistent with the



Arabic style during the Prophet SAW time. The phrase “*مما من*” (there is no...) reflects classical Arabic negation frequently found in Quranic and early Islamic texts, while the use of active voice verbs like “*يَعْرِسُ*” (he plants) and nominal forms such as “*صَدَقَةٌ*” (charity) are stylistically congruent with the linguistic. There are no anomalies in syntax or vocabulary that would suggest later interpolation or linguistic development outside of the Prophet's era. This consistency strengthens the authenticity of the hadith's matan. To further sharpen the analysis, one may compare authentic diction with less authentic or fabricated narrations, which often exhibit anachronistic terms, irregular grammar, or rhetorical styles inconsistent with the linguistic norms of early Arabic. For instance, fabricated hadiths sometimes include rhymed prose (*saj'*) or post-classical idioms uncommon in the Prophet's speech. Additionally, a linguistic parallel can be drawn with Qur'anic verses such as Al-Baqarah 2:267, which states: *"O you who believe, spend from the good things which you have earned and from what We have produced for you from the earth..."* indicating thematic and linguistic alignment with the hadith on planting and charity. Both texts employ agricultural imagery to frame acts of faith and generosity, reinforcing the message within the same semantic field. This consistency between Qur'anic diction and the hadith further validates its authenticity, as it reflects the coherence of the prophetic linguistic environment and message transmission. Thus, analyzing the matan linguistically not only supports its authenticity but also affirms the organic harmony between the Prophet's words and Qur'anic guidance.

Consistency with the Qur'an is also a critical aspect in analyzing the matan of this tradition. The Hadith about the virtue of planting trees is in line with the universal principles in the Qur'an about charity and ever-flowing goodness. For example, QS. Al-Baqarah: 267 emphasizes the value of all forms of kindness, including those that are not directly given to the recipient. The concept that the benefits of plants to other creatures are considered charity is also in line with Islamic teachings on blessings and public good (Harmoko, 2023). There is no contradiction with the qath'i verses in the Qur'an, which further strengthens the position of this hadith as part of the authentic teachings of Islam.

The harmony with other traditions (*mutanabi'ah*) is also an important point in this analysis. The Hadith about planting trees is narrated through different sanadic routes but the matan is consistent in its meaning. Minor differences in the wording, such as the mention of “animals” or “birds”, do not lead to contradictions (*syadz*), but rather complement each other. This shows that the hadith is widely narrated (*mutawatir maknawi*) with the same core message. This consistency is strong evidence that the message about the virtue of planting trees did come from the Prophet SAW and was not the result of fabrication or forgery.

From the perspective of rationality and scientific facts, the content of this hadith is very reasonable and in accordance with modern knowledge. Planting trees does provide extensive ecological benefits, ranging from providing food, cooling the environment, to supporting the sustainability of nature. The Prophet SAW often emphasized the importance of planting trees, such as in another hadith that states that if the end of the world comes and someone is holding a date palm seedling, he is still told to plant it. This message is not only rational but also visionary, as it is relevant to contemporary environmental issues. This alignment with scientific facts strengthens the validity of the matan of the hadith (Chandra, 2017).

The historical context (asbab al-wurud) also sheds important light. This hadith arose in the agrarian society of Medina, where growing trees (especially dates) was a major economic activity. The Prophet SAW encouraged his followers to plant as a form of charity whose rewards continue to flow. This context strengthens the validity of the matan, as it is in line with the social and economic realities of the time. The fact that the Prophet himself actively planted trees and encouraged his companions to do the same is concrete evidence of the importance of this message in Islamic teachings (Chandra, 2017).

The identification of indicators of forgery also did not reveal any suspicious signs in the matan of this hadith. There are no exaggerated and unsubstantiated promises of reward, no contradictions with the principles of Shariah, and no strange or illogical claims. It is also consistent with other traditions on charity and the virtue of planting, which further confirms its authenticity. In matan criticism, the absence of indicators of forgery is one of the strongest proofs of the validity of a tradition. Comparison with historical sources and mutawatir traditions also supports the validity of the hadith's text. The Hadith about planting trees was narrated by many companions through different channels, which indicates its wide dissemination from the beginning. Historical records also prove that the Prophet SAW actively encouraged tree planting, such as when building the Quba' market and ordering the planting of trees for shade. This consistency between the text of the hadith and the historical facts is an additional proof of its authenticity (Saifuddin et al., 2024).

The matn (textual) criticism of the hadith on the virtue of planting trees demonstrates strong authenticity from multiple perspectives. Linguistically, the structure and diction align with classical Arabic typical of the Prophet SAW era, showing no signs of interpolation or post-Prophetic influence. The hadith is consistent with Qur'anic principles, such as in Surah Al-Baqarah 2:267, which highlights charity and the blessings of earth's produce. Narratively, it is supported by multiple chains of transmission with consistent meaning (mutawatir ma'nawi), affirming its widespread early acceptance. Its message is rational and aligns with modern scientific understanding of environmental sustainability. The



historical context of Medina, an agrarian society, further reinforces the relevance and authenticity of this tradition, as the Prophet SAW actively promoted tree planting. No signs of fabrication such as exaggerated rewards or contradictions with Islamic principles are found. Additionally, historical records and other traditions confirm the Prophet's practice and encouragement of planting. Therefore, the hadith about planting trees is not only authentic in its content but also remains highly relevant today, embodying the Islamic ethos of ongoing charity, ecological care, and public benefit. It stands as a timeless guidance rooted in both revelation and reason.

C. YUSUF AL-QARADAWI'S CONTEXTUAL METHODOLOGY IN UNDERSTANDING HADITH

According to Yusuf al-Qaradawi, understanding the hadith of the Prophet SAW is not limited to the technical verification of the chain of transmission (sanad) and the text (matan), but also requires a contextual approach that considers the historical background, the objectives of Islamic law (maqasid al-sharia), and its relevance to contemporary realities. In his book *How to Understand the Prophet's Hadith*, al-Qaradawi emphasizes that misinterpretations often occur due to the neglect of *asbab al-wurud* (circumstances behind the hadith) or the application of hadiths in a literal manner without considering changes over time. His approach is rooted in the principle of *fiqh al-hadith* (deep understanding of hadith), which combines traditional sanad-matan criticism with maqasid analysis and contextualization (Qhardawi, 1993).

Firstly, al-Qaradawi stresses the importance of ensuring the authenticity of a hadith through chain criticism, as done by classical scholars. The hadith about the virtue of planting trees, narrated by Anas bin Malik, for example, has a strong chain of transmission and is considered *mutawatir ma'nawi* (mass-transmitted in meaning), thus meeting the criteria of *sahih li ghayrihi*. However, he adds that chain authenticity alone is insufficient; the text must also be verified through linguistic critique, consistency with the Qur'an, and the rationality of its message. This hadith aligns with Islam's universal values regarding environmental preservation and charity, as reflected in Qur'an 2:267, and therefore contains no contradiction or anomaly in its matan.

Secondly, al-Qaradawi proposes a dynamic approach to the application of hadiths (*tathbiq al-hadith*). He criticizes rigid and ahistorical understandings of hadiths, such as generalizing rulings without considering the socio-cultural context in which the hadith was spoken. For instance, the hadith about planting trees emerged in the agrarian society of Madinah, but its core message ongoing charitable rewards remains universally relevant. Here, al-Qaradawi employs the method of *al-takhsis al-maqashidi* (specification based on the objectives of

sharia) to distinguish between the eternal essence of a message and its form of application, which may evolve.

Thirdly, al-Qaradawi highlights the need to integrate *naql* (textual sources) and *'aql* (reason). He cites how Ibn Taymiyyah was once criticized for interpreting hadiths contextually, yet his approach was eventually acknowledged for its validity. In the context of environmental hadiths, al-Qaradawi observes that the Prophet SAW message about planting trees is not only spiritually significant but also aligns with scientific facts about the ecological benefits of trees. Thus, understanding hadiths must incorporate revelation, rational thought, and empirical reality.

Fourthly, al-Qaradawi warns against the dangers of *ifrat* and *tafrit* (extremes) in engaging with hadith. On one hand, there are those who reject authentic hadiths simply because they seem outdated (*tafrit*), while on the other hand, some insist on a literal interpretation without adaptation (*ifrat*). The solution, he argues, is *wasatiyyah* (moderation): acknowledging the authority of authentic hadiths while interpreting them contextually. For example, the hadith on tree planting can be applied to modern environmental movements or sustainable agricultural investments, as long as the essence of charity and environmental preservation is maintained.

Yusuf al-Qaradawi offers a comprehensive methodology for understanding hadiths, combining rigorous sanad-matan criticism with flexible, contextual interpretation. His approach not only guarantees the authenticity of hadiths but also ensures their relevance to contemporary issues. In the case of the hadith about planting trees, al-Qaradawi's analysis demonstrates how the Prophet SAW message can serve as both an ecological solution and a spiritual act of worship when understood holistically. Thus, understanding hadiths is not merely a textual exercise, but a dynamic effort to enliven the Prophet's sunnah in every era.

D. ECO-FRIENDLY LIFESTYLE IN HADITH PERSPECTIVE

From the perspective of hadith, an eco-friendly lifestyle is not merely about living frugally or maintaining cleanliness it is an integral part of Islamic ethics deeply rooted in the teachings of Prophet Muhammad (peace be upon him). The hadiths of the Prophet emphasize the importance of simplicity, compassion toward all living beings, and the prohibition against environmental destruction. One key narration from Anas bin Malik (may Allah be pleased with him) states: "There is no Muslim who plants a tree or sows a crop, and then a bird, a human, or an animal eats from it, except that it is considered a charity for him" (Sahih Muslim). This hadith underscores not only the spiritual value of agricultural and ecological actions but also their direct ecological relevance, especially in



addressing today's environmental challenges such as deforestation, climate change, and water crises. In the modern context, such prophetic guidance aligns seamlessly with the goals of the Sustainable Development Goals (SDGs) 2030, particularly SDG 12 (Responsible Consumption and Production), SDG 13 (Climate Action), and SDG 15 (Life on Land).

SDG 12 promotes reducing waste, encouraging recycling, and ensuring the efficient use of natural resources. In this regard, the Prophet's teachings against extravagance (*israf*) are highly relevant. For instance, he once admonished a companion for using too much water during ablution, even when water was abundant. This moral principle teaches proportional use of resources even during acts of worship—and reflects the broader Islamic ethic of sustainability (Alamsyah et al., 2021). Consequently, Islamic practices grounded in hadith can serve as a foundation for promoting zero-waste behavior and conscious consumption, in line with global environmental goals.

Meanwhile, SDG 13 focuses on combating climate change, and this is mirrored in the Prophet's encouragement to plant trees and protect the earth (Sari, 2024). Tree planting is one of the most practical methods for reducing atmospheric carbon dioxide, as trees naturally absorb CO₂ and contribute to carbon sequestration. By promoting reforestation, this hadith functions as a prophetic solution for climate mitigation. A Muslim who plants a tree with the intention of charity not only gains spiritual merit but also helps to reduce emissions and rehabilitate ecosystems. This shows how faith-based actions, inspired by hadith, can meaningfully contribute to environmental sustainability.

Furthermore, SDG 15 emphasizes the need to protect, restore, and promote the sustainable use of terrestrial ecosystems. The Prophet explicitly prohibited unlawful deforestation and the killing of animals without cause. These hadiths affirm the Islamic commitment to ecological balance (*mīzān*) and the prohibition of corruption (*fasād*) on Earth (Masruri, 2016). Therefore, the message of planting trees extends beyond individual worship it becomes a call to action for biodiversity conservation, forest restoration, and land rehabilitation. This understanding creates room for Islamic preaching (da'wah) to include environmental education as part of its core mission. Integrating hadiths about environmental ethics with SDGs demonstrates that the teachings of the Prophet are not only spiritually timeless but also practically relevant to global policy agendas. Their application requires collaboration between religious institutions, Islamic schools, and public policy actors. Eco-theological education based on hadith can become an alternative curriculum that instills environmental awareness from an early age. The compassionate messages of the Prophet regarding nature must be revitalized as part of collective social movements and green policy advocacy. In this way, an eco-friendly lifestyle from the hadith perspective becomes a valuable Islamic contribution to the achievement of SDGs

and the formation of a spiritually devoted and ecologically responsible Muslim community.

E. CONCLUSION

This study highlights the profound alignment between the Prophet SAW teachings on environmental stewardship and contemporary eco-friendly lifestyles. The hadith encouraging tree planting, analyzed through rigorous *sanad* and *matan* criticism, demonstrates both authenticity and ecological relevance. Yusuf al-Qaradawi's contextual methodology further bridges these teachings with modern challenges, linking them to SDGs 12, 13, and 15. The Prophet's emphasis on sustainability anti-waste practices, reforestation, and biodiversity conservation offers a faith-based framework for addressing climate change and environmental degradation. By integrating these principles into education and policy, Muslims can contribute to global sustainability while fulfilling their spiritual duty to protect the Earth. Thus, the hadiths not only provide timeless ethical guidance but also actionable solutions for today's ecological crises.

REFERENCES

- Al-Asqalani, I. H. (n.d.). *Taqrib Al Tahdzib*. Dar al-'Ashimah.
- Alamsyah, D. P., Othman, N. A., & Indriana. (2021). Consumer awareness towards eco-friendly product through green advertising: Environmentally friendly strategy. *IOP Conference Series: Earth and Environmental Science*, 824(1), 012043. <https://doi.org/10.1088/1755-1315/824/1/012043>
- Ansharullah. (2024). Etos Kerja Islami Dalam Perspektif Hadis Nabi: Panduan Untuk Kehidupan Modern. *POROS ONIM: Jurnal Sosial Keagamaan*, 5(2), 147–157. <https://doi.org/10.53491/porosonim.v5i2.1224>
- Anshori, M. (2016). Kajian Ketersambungan Sanad (Ittiṣāl Al-Sanad). *Jurnal Living Hadis*, 1(2), 294. <https://doi.org/10.14421/livinghadis.2016.1123>
- Azzahra, S., & Siti Maysithoh. (2024a). Peran Muslim dalam Pelestarian Lingkungan: Ajaran dan Praktik. *At-Thullab : Jurnal Mahasiswa Studi Islam*, 6(1), 1568–1579. <https://doi.org/10.20885/tullab.vol6.iss1.art8>
- Chandra, A. F. (2017). Hadis-Hadis Ekologi Dalam Konteks Perindustrian Di Indonesia. *JURIS (Jurnal Ilmiah Syariah)*, 15(1), 21. <https://doi.org/10.31958/juris.v15i1.485>
- Dahlan, A., & Asrul, A. (2022). Eco-Theology of Water from the Perspective of Hadith: Thematic Study of Al-Mā' Term. *Jurnal Ushuluddin*, 30(1), 63. <https://doi.org/10.24014/jush.v30i1.17100>
- Devi, A. (2020). Studi Kritik Matan Hadits. *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 14(2), 293–312. <https://doi.org/10.24042/al-dzikra.v14i2.6438>
- Firdaus, F. (2020). Penelitian Persambungan Sanad Hadis. *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan*, 7(1), 33–45. <https://doi.org/10.47435/al-qalam.v7i1.179>
- Harmoko, H. (2023). The Concept And Values Of Character Education On Al-



- Qur'an: A Critical Study Of Surah Al-Baqarah Verse 261-267. *JICSA (Journal of Islamic Civilization in Southeast Asia)*, 11(2), 309–333. <https://doi.org/10.24252/jicsa.v11i2.35411>
- Heba Hasan. (2022). Islam and Ecological Sustainability: An Exploration into Prophet's Perspective on Environment. *Social Science Journal for Advanced Research*, 2(6), 15–21. <https://doi.org/10.54741/ssjar.2.6.4>
- Ihya, M. S. (2018). Pengelolaan Air dalam Perspektif Hadis. *Journal of Hadith Studies*, 1(2), 54–69. <https://doi.org/10.32506/johs.v2i2.364>
- Joni Mambela. (2020). “Pengaruh Perkembangan Zaman Modern Yang Memunculkan Perilaku Gaya Hidup Konsumerisme, Di Kalangan Mahasiswa Teologi Zaman Ini.” <https://doi.org/10.31219/osf.io/nsf8h>
- Kusnandar, E. (2020). Studi Kritik Matan Hadis (Naqd al-Matn): Kajian Sejarah dan Metodologi. *Jurnal Studi Hadis Nusantara*, 2(1). <https://doi.org/10.24235/jshn.v2i1.6765>
- Masruri, U. N. (2016). *Pelestarian Lingkungan dalam Prespektif Sunnah*.
- Mila Amelia, Zaenal Abidin, & Muhammad Alif. (2024). Pola Hidup Sederhana dalam Perspektif Hadis di Era Konsumtif. *Madinah: Jurnal Studi Islam*, 11(1), 90–98. <https://doi.org/10.58518/madinah.v11i1.2438>
- Muchlis, M. (2019). Pelestarian Lingkungan Hidup Dalam Perspektif Hadis: Studi Analisis Hadits Tentang Qadha' Al-Haajah. *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 3(2), 163–173. <https://doi.org/10.52266/tajdid.v3i2.293>
- Nadhiran, H. (2016). *Kritik Sanad Hadis: Tela'ah Metodologis*.
- Permana, D. I., & Hadi Imawan, D. (2023). Pembahasan Seputar Muhaddis, Tadwin Hadis, Dan Kutub As-Sittah. *Holistic Al-Hadis*, 8(2), 121–139. <https://doi.org/10.32678/holistic.v8i2.6497>
- Qhardawi, Y. (1993). *Bagaimana Memahami Hadis Nabi SAW*. 1–200.
- Qomarullah, M. (2018). Metode Kritik Matan Hadis Muhammad Tāhir Al-Jawābī dalam Kitab: Juhūd al-Muḥaddisīn Fī Naqd Matan al-Ḥadīs an-Nabawī asy-Syarīf. *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 2(1), 51. <https://doi.org/10.29240/alquds.v2i1.390>
- Qomarullah, M. (2022). Metode Kritik Matan Hadis Dengan Pendekatan Alquran Dalam Kaidah Ilmu Naqd Al-Matan. *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 6(3). <https://doi.org/10.29240/alquds.v6i3.4041>
- Rasyid, D., Rasyid, A. D., Rasyid, S. D., & Rasyid, B. D. (2023). The Al-Sunnah Method in Protecting The Environment: Hadith Perspectives. *Elkawnie*, 9(2), 152. <https://doi.org/10.22373/ekw.v9i2.14714>
- Saifuddin, S., Amin, M., & Ahmad, L. O. I. (2024). Flora dan Fauna dalam Prespektif Hadits. *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam*, 9(1), 1. <https://doi.org/10.35329/jalif.v9i1.5047>
- Sari, W. (2024). Hadis dan Etika Lingkungan: Perspektif Ekologi dalam Tradisi Islam. *Future Academia: The Journal of Multidisciplinary Research on Scientific and Advanced*, 2(3), 218–229. <https://doi.org/10.61579/future.v2i3.137>
- Shindi Awwan, S. (2022). altaabieiu aljalil eata' bin 'abi rabaah (114 AH / 732 AD) And His biography and scientific position. *Al-Anbar University Journal For Humanities*, 2022(2), 1117–1136. <https://doi.org/10.37653/juah.2022.174759>
- Suryadi, S. (2015). Rekonstruksi Kritik Sanad dan Matan dalam Studi Hadis.

- ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 16(2), 177–186.
<https://doi.org/10.14421/esensia.v16i2.996>
- Tunjung Magenta, Taufik Warman Mahfuzh, Ahmadi, & Himad Ali. (2024). Perspektif Dalil Pendidikan Tentang Kebersihan Dan Pelestarian Lingkungan. *At Turots: Jurnal Pendidikan Islam*, 19–29.
<https://doi.org/10.51468/jpi.v6i1.502>
- Usman, A. H., & Nasir, M. N. (2023). Analisis Wacana Hadis tentang Penjagaan Alam Sekitar. *HADIS*, 13(26), 51–61.
<https://doi.org/10.53840/hadis.v13i26.220>
- Wensinck, A. J. (1955). *Al-Mu'jam al-Mufahras li Alfazh al-Hadits al-Nabawi*.
- Yağci, H. (2021). Atâ b. Ebû Rebâh ve Hadis İlmindeki Yeri. *Tasavvur / Tekirdağ İlahiyat Dergisi*, 7(1), 825–854. <https://doi.org/10.47424/tasavvur.886996>

