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## **The Construction of the Go Green Concept in Hadith Perspective (A Study of Ma'ani al-Ḥadīṡ Analysis of Ecological Hadiths in Ṣaḥīḥ al-Bukhārī Book al-Ḥarṡ wa al-Muzāra'ah)**

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### **Abstract**

*This study analyzes the development of the concept of going green from the perspective of Hadith. The book Ṣaḥīḥ al-Bukhārī kitab al-Ḥarṡ wa al-Muzāra'ah has various hadiths on environmental protection (go green). This study employs a qualitative method based on library research, books, journals, and scholarly works. The study is based on the Prophet's Hadith, confirmed by Yusuf al-Qaradawi's hadith matan. It involves compiling relevant hadiths, understanding sabāb al-wurūd, determining the meaning of vocabulary in the hadith text, and concluding the concept of go green. This study aims to investigate how the concept of go green, as expressed in the Prophet's Hadith through Bukhari's narration, can be understood using Yusuf al-Qaradawi's theory of understanding. The study's findings include utilizing vacant land by planting trees to prevent it from becoming neglected. Second, become accustomed to*

*planting trees because it is a noble activity that merits charity. Third, do not cut down trees illegally, as this can harm the environment and humanity.*

**Keywords:** *Concept; Go green; Ma'ānī al-Ḥadīṣ; Qardhawi.*

### **Abstrak**

*Tulisan ini membahas tentang konstruksi konsep go green dalam perspektif Hadis. Dalam hadis Nabi Muhammad saw yang tercantum dalam kitab Ṣaḥīḥ al-Bukhārī kitab al-Ḥarṣ wa al-Muzāra'ah tercantum beberapa hadis yang terkait dengan konsep pelestarian lingkungan (go green). Penelitian ini menggunakan metode kualitatif yang didasarkan pada library research, buku, jurnal maupun kitab para ulama'. Penelitian ini juga berlandaskan pada hadis Nabi dan diteguhkan dengan pemikiran matan hadis menurut Yusuf al-Qaradawi, yakni dengan menghimpun hadis-hadis yang relevan, memahami sabāb al-wurūd, memastikan makna kosakata dalam teks hadis kemudian menyimpulkan konsep go green. Penelitian ini bertujuan untuk mengetahui bagaimana konsep go green berdasarkan hadis Nabi melalui riwayat Bukhari jika ditelaah menggunakan teori pemahaman Yusuf al-Qaradawi. Hasil penelitian diantaranya, pertama, memanfaatkan lahan kosong dengan menanam pohon sehingga lahan tersebut tidak terbengkalai. Kedua, membiasakan diri untuk mulai menanam pohon karena hal tersebut merupakan perilaku mulia dan bernilai sedekah. Ketiga, tidak menebang pohon secara liar karena hal tersebut dapat menimbulkan dampak negatif baik bagi bumi maupun bagi manusia.*

**Kata Kunci:** *Go green; Konsep; Ma'ānī al-Ḥadīṣ; Qardhawi.*

### **A. Introduction**

The order to protect the earth is contained in both of Islam's fundamental sources. However, many humans continue to do activities that can harm the environment, and they do not always recognize how their actions can harm the environment.

For example, unlawful tree-cutting causes forest fires, floods, and landslides. Some humans frequently use the planet and its contents without restriction, resulting in environmental changes that cause long-term damage to the world, such as global warming and its severe consequences.

This impacts the loss of human welfare, so the problem must be addressed swiftly, and a solution must be devised to rescue and sustain the earth. Various natural disasters necessitate the intervention of a large number of individuals. This is according to Allah's word in Surah al-Rum [30]:41.

Go green, often known as environmental conservation, is an initiative to repair natural damage. Previous researchers have extensively explored the topic of go green, including its importance to economics, fiqh, ushul fiqh, tasawuf, and other fields.

Some previous studies are as follows: First, Vrisca Fanni Emilia wrote research (thesis) titled "Reforestation as an Effort to Preserve the Environment in Hadith Perspective".<sup>1</sup> Second, Rifyal Ka'bah Harahap's research (thesis) titled "Conservation of Natural Resources in the Qur'an: A Comparative Study Between Thantawi Jauhari and Buya Hamka".<sup>2</sup> Third, Muhammad Ali's research titled "Farming in Hadith Perspective: Textual and Contextual Analysis".<sup>3</sup> Fourth, Nur Wahidah conducted research (thesis) titled "Farming in the Perspective of Hadith (A *Tahlili* Study)".<sup>4</sup> Fifth, Ahmad Baihaqi's thesis is "Understanding the Hadith on the Prohibition of Cutting Bidara Trees (Study of Hadith Quality and Understanding)".<sup>5</sup> Sixth, Rustam Ibrahim and colleagues researched "The Concept of Environmentally Friendly in the Perspective of the Qur'an, Hadith, and Kitab Kuning in Islamic Boarding Schools".<sup>6</sup>

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<sup>1</sup> Vrisca Fanni Emilia, "Reboisasi Sebagai Upaya Pelestarian Lingkungan Dalam Perspektif Hadis" (IAIN Kediri, 2023), <https://etheses.iainkediri.ac.id/10918/>.

<sup>2</sup> Rifyal Ka'bah Harahap, "Konservasi Sumber Daya Alam Dalam Al-Qur'an: Studi Komparatif Antara Thantawi Jauhari Dengan Buya Hamka" (UIN Sultan Syarim Kasim Riau, 2021), <https://repository.uin-suska.ac.id/56795/>.

<sup>3</sup> Muhammad Ali, "Bercocok Tanam Dalam Perspektif Hadis: Analisis Tekstual Dan Kontekstual," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 10, no. 1 (2019): 1–27.

<sup>4</sup> Nur Wahidah, "Bercocok Tanam Dalam Perspektif Hadis Nabi SAW (Suatu Kajian Tahlili)" (UIN Alauddin Makassar, 2017).

<sup>5</sup> Ahmad Baihaqi, "Pemahaman Hadis Larangan Menebang Pohon Bidara" (Fakultas Ushuluddin, 2018).

<sup>6</sup> Rustam Ibrahim, A. Mufrod Teguh Mulyo, and Lilis Fatimah, "Konsep Ramah Lingkungan Dalam Perspektif Alquran, Hadis, Dan Kitab Kuning Di Pesantren," *Madania; Jurnal Kajian Keislaman* 21, no. 2 (2017): 209–220.

Seventh, Dede Rodin's work entitled "The Qur'an and Environmental Conservation: An Examination of Ecological Verses)."<sup>7</sup> Eighth, Durotun Nasukha's research entitled "Environmental Conservation in Hadith Perspective (Study at Daar EL Istiqomah Modern Islamic Boarding School)."<sup>8</sup> Ninth, an analysis of Maqashid Sharia and Fiqh al-Bi'ah in the Green Economy".<sup>9</sup> Tenth, David Efendi, Nanang Indra Kurniawan, and Purwo Santoso's research titled, "From Fiqh to Political Advocacy: Muhammadiyah's Ecological Movement in the Post New Order Indonesia."<sup>10</sup> Eleventh, a book entitled "al-Biatu fi al-Islami" by Ibrahim Özdemir.<sup>11</sup> Twelfth, a book entitled "al-Biatu wa al-Hifadzu alaiha min Mandzuri Islami" by Syaikh Ali Jum'ah.<sup>12</sup>

From some of the discussions above, researchers have not found a study that specifically discusses the concepts of go green which focuses on the book of Şaḥīḥ al-Bukhārī kitab al-Ḥarṣ wa al-Muzārah. Therefore, his study supplements the shortcomings mentioned above by resolving certain fundamental concerns, specifically how the concept of go green can be derived from ecological hadiths. This dilemma will be essential to the discussion of this research.

This type of research is library research sourced from library books and other sources that are entirely literature-based.<sup>13</sup> Researchers employ descriptive-analytical research, which aims to describe a symptom, occurrence, or event that occurs currently and then analyze the hadiths inside it to fulfill the study's objectives.

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<sup>7</sup> Dede Rodin, "Alquran Dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 2 (2017): 391.

<sup>8</sup> Durotun Nasukha, "Pelestarian Lingkungan Dalam Perspektif Hadis (Studi Di Pondok Pesantren Modern Daar El Istiqomah)," *Jurnal Holistic al-hadis* 4, no. 1 (2018): 82–118.

<sup>9</sup> R. Wahyu Agung Utama et al., "Tinjauan Maqashid Syariah Dan Fiqh Al-Bi'ah Dalam Green Economy," *Jurnal Ekonomi Islam* 10, no. November (2019): 242–259.

<sup>10</sup> Purwo Santoso David Efendi, Nanang Indra Kurniawan, "From Fiqh to Political Advocacy: Muhammadiyah's Ecological Movement in the Post New Order Indonesia," *Studia Islamika* 28, no. 2 (2021): 349–383.

<sup>11</sup> Ismail Ozdemir, *Al-Biatu Fii Al-Islami* (Kairo, 2008).

<sup>12</sup> Ali Jum'ah, *Al-Biatu Wa Al-Hifadhu Min Mandzuri Islami* (Kairo: Syirkatu al-Wabaili al-Shaibi, 2009).

<sup>13</sup> S Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 1995).

The researcher employs three of Yusuf al-Qaradhawi's eight steps: collecting hadiths on the same theme, understanding the Hadith according to *sabāb al-wurūd* and its purpose, and determining the meaning of the words in the Hadith. This theory of hadith comprehension is relevant to the topics addressed in this study, allowing for extensive and comprehensive research results.

## B. Preview of the Go Green Concept

Go green is derived from the English word "to go green." It can also be taken as a campaign to save the world, which is now suffering from destruction and global warming due to human activity. The movement is called Environmentalism, which promotes environmental sustainability and restoration.<sup>14</sup>

Physicist Harold Schilling contends that pollution and environmental degradation are religious and ethical issues that originate primarily from man's disrespectful and immoral attitude toward nature rather than technological failure.<sup>15</sup>

The Go Green concept is based on the 4Rs, which are efforts to limit the consumption of commonly used products in everyday life with the goal of neutralizing waste from the remaining materials. Reusing is an effort to repurpose objects that are still usable; recycling is an effort to recycle waste and replace products that are harmful to the environment with items that serve the same purpose but are more ecologically friendly.<sup>16</sup>

## C. Introduction to the Ma‘ānī al-Ḥadīṡ and Hadith Thought of Yusuf al-Qaradhawi

Ma‘ānī al-Ḥadīṡ is the science of determining the meanings utilized in Sunnah verses. The meanings of these verses might alter depending on time and space dimensions (from one context to

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<sup>14</sup> T Sartiyono, *Penggunaan Prasarana Dan Sarana Perkantoran Berbasis Go Green* (Jakarta, 2009).

<sup>15</sup> D. B Barrett, *World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World A.D. 1900-2000* (Oxford: University Press, 1982).

<sup>16</sup> Sartiyono, *Use of Office Infrastructure and Facilities Based on Go Green*.

another). Linguists who research language evolution under the impact of time and space know this.<sup>17</sup>

Yusuf al-Qaradhawi is a well-known expert in the subject of hadith science, specializing in the study of ma'ānī al-Ḥadīṡ. According to historical records, Yusuf al-Qaradhawi not only understood the substance and theory of Hadith but also created his own works, one of which was a contribution of his ideas to hadith study and written works in the form of books (*turats*).

According to Shaykh Yusuf al-Qaradhawi, if one wishes to learn about the practical *manhaj* (methodology) of Islam, including all of its characteristics and key teachings, one can study it in depth and implement it in the Prophet's Sunnah, which includes his sayings, actions, and decrees. According to Yusuf al-Qaradhawi, the Prophet's Sunnah contains three characteristics: *Manhaj Shumuli*, *Manhaj Mutawazin*, and *Manhaj Muyassar*.<sup>18</sup>

Yusuf al-Qaradhawi, a scholar noted for his expertise in hadith studies, developed a novel approach to analyzing Hadith. His technique incorporates three fundamental concepts that must be observed while dealing with the Prophet's Hadith. First, the integrity of the Hadith will be assessed using scientific references to the Hadith's *sanad* and *matan*, as decided by hadith scholars. Second, comprehending the Hadith using insights from the text's language, context, and *sabab al-wurud* to uncover its meaning. Third, ensure that the Hadith examined does not contradict other stronger hadiths.

Furthermore, Yusuf al-Qaradhawi proposed eight criteria for comprehending Hadith to realize these three basic concepts.<sup>19</sup> First, interpret the Hadith in conformity with Qur'anic teachings. According to Yusuf al-Qaradhawi, the link between the Qur'an and the Sunnah is so tight that the content or meaning of a hadith cannot contradict the Qur'anic *muhkam* passages. So, if the conflict occurs, it could mean that the Hadith is invalid or its interpretation is inappropriate.

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<sup>17</sup> Qardhawi, *Kaifa Nata'amal Ma'a as-Sunnah an-Nabawiyyah*. Page 197

<sup>18</sup> Qardhawi. Hal 26-32

<sup>19</sup> Qardhawi, 113–197.

Second, gather hadiths around a common theme (*maudhu'i* or thematic technique). According to him, to avoid errors in understanding the content of a hadith, it is necessary to bring out hadiths with similar themes. The approach is to collect genuine hadiths with a similar theme, restore the substance of *mutasyabih* stories to the *muhkam*, relate the absolute to the muqayyad, and interpret the *'am* (generic) as the typical (particular).

Third, reconcile opposing hadiths. In this subject, Yusuf al-Qaradhawi proposes three solutions: *al-jam'u wa al-taufiq* (combining or compromising), *tarjih* and *al-nasikh wa al-mansukh*, and *al-tawaqquf* (not accepting or rejecting both).

Yusuf al-Qaradhawi suggests that understanding the true content of a hadith involves identifying the specific reason for its emergence (*sabāb al-wurūd*), which can be related to a particular event or phenomenon, or a 'illat contained in the Hadith's text. This involves understanding the Hadith by the *sabāb al-wurūd*, the situation, and the conditions of its purpose. Hadiths can solve local difficulties (*maudhu'i*), specific (*juz'i*), and temporal (*ani*). Knowing the *sabab al-wurud* element of a hadith allows one to distinguish between general and particular, eternal and temporal, universal and individual.

Fifth, distinguish between shifting means and setting goals. Yusuf al-Qaradhawi believes that when understanding the content of a hadith, one should focus on the text's substantive meaning or ultimate intent because the meaning can vary depending on the conditions, location, and time.

Sixth, separating *haqiqah* from *majaz* phrases. Yusuf al-Qaradhawi believes that knowing Hadith based on *majaz* is sometimes required to avoid errors. *Ta'wil* provides a solution for hadiths that cannot be read textually. Meanwhile, if a hadith can only be read textually or externally, it must be rejected if its results violate common sense and Islamic law.

The seventh step is to discern between the invisible and the actual. Yusuf al-Qaradhawi's stance on the unseen world, as expressed in the Hadith, is consistent with that of Ibn Taymiyyah, namely avoiding *ta'wil* and returning it to Allah. Finally, the interpretation of the terms in the Hadith is determined. This is

significant because the implications of particular phrases may alter depending on the circumstances and context.

#### D. Hadiths on Go Green

This sub-chapter explains the concept of go green using Prophetic hadiths from the book of Ṣaḥīḥ al-Bukhārī. Furthermore, the researchers plan to describe and explain it in four stages. First, collect hadiths relevant to the theme. Second, interpreting the Hadith through sabāb al-wurūd. Third, determine the meanings of the words in the Hadith. Fourth, explaining the concept of go green in the book of Ṣaḥīḥ al-Bukhārī utilizing Yusuf al-Qaradhawi's way of comprehending Hadith.

##### 1. Hadiths that are Relevant to the Theme

In the first stage, scholars collect hadiths relating to go green from the book of Ṣaḥīḥ al-Bukhārī and al-Ḥarīth wa al-Muzāra'ah.

The Maktabah Syamilah analysis, validated with the primary book of Ṣaḥīḥ al-Bukhārī, identified four hadiths linked to the discussion. The following are the relevant hadiths.

No	The Number and the Matan of Hadiths	Theme	Source
1	٢٣٢٠. عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَرْزَعُ رَزْعًا فَيَأْكُلُ مِنْهُ طَلِيًّا أَوْ إِنْ سَانَ أَوْ بَهَيْمَةً إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ	The virtue of farming or planting trees as a form of representation of go green	Sahih al-Bukhari, page. 558
2	٢٣٤١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَرْعَهَا أَوْ لِيَمْنَحْهَا أَحَاهُ فَإِنَّ أَبِي فَلْيُؤْمِرْكَ أَرْضَهُ	The command not to abandon or neglect existing land	Sahih al-Bukhari, page. 563
3	٤٧٥. عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَيْسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسْهَا	The suggestion to plant trees even if doomsday has come	Sahih al-Adab al-Mufrad, page. 168



<p>4 ٢٠١. حَدَّثَنِي ابْنُ جَبْرِ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: كَانَ النَّبِيُّ ﷺ يَغْتَسِلُ - أَوْ كَانَ يُغْتَسِلُ بِالصَّاءِ إِلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ</p>	<p>The commandment to use water sparingly and carefully</p>	<p>Sahih al-Bukhari, page. 62</p>
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## 2. *Sabāb al-Wurūd*

According to the linguists, the word ‘السَّبَبُ’ can be interpreted as ‘الحَبْلُ’ or relationship. Terminologically, it refers to a method of connecting with a law that does not affect it. The phrase ‘الْوُرُودُ’ refers to the water that comes.<sup>20</sup> Sabāb al-wurūd limits the meaning of Hadīths, such as ‘*ām*, ‘*khāṣ*, ‘*muṭlāq*, and ‘*muqayyad*.<sup>21</sup>

Based on sabāb al-wurūd of the Hadīths above, first, Anas ibn Malik's Hadīth refers to an instance where a man witnessed Abu Darda putting tree saplings in Damascus. Then the man asked Abu Darda. "O Abu Darda, why did you plant the seedlings of this tree when you entered old age, and this tree will not bear fruit except after so many years?" Abu Darda responded, "Do not be too quick to judge me; I heard the Messenger of Allah say, "Whoever plants a tree seedling that humans or animals do not devour, Allah will record it as charity for him".<sup>22</sup>

In the second Hadith, the researcher has not located the sabāb al-wurūd ḥadīs, although the Hadith of Abu Hurairah recommends planting trees on vacant land.

In the third Hadith, the researcher has yet to find the sabāb al-wurūd ḥadīs for Anas ibn Malik's Hadith concerning planting trees even if the day of Judgment comes.

In the fourth Hadith, the researcher has yet to locate the sabāb al-wurūd of the ḥadīs, despite a hadith from Ibn Jabr recommending water conservation in ablution.

<sup>20</sup> Jalaluddin As Suyuthi, *Asbab Wurud Al-Hadis* (Beirut: Dar Kutub al-Ilmiah, 1983).

<sup>21</sup> As Suyuthi. Hal. 11-12, see Muhammad Alfreda Daib Insan Labib, *Epistemologi Ilmu Asbāb Al-Wurūd Hadis*, vol. 2, 2022.

<sup>22</sup> S. K. Rizq, *Al-Islam Wa Al-Biah* (Beirut: Dar al-Hadi lil Tiba'ah wa al-Nasyr wa al-Tauzi', 2006).

Based on the *sabāb al-wurūd* of the Hadīth, the Prophet recommends go green. Go green has numerous advantages, particularly for the health of the environment. Also, it is worth alms for Muslim practitioners.

### 3. Analysis of Hadith Understanding (Fiqh al-Hadis)

In the Book of Ṣaḥīḥ al-Bukhārī *Kitab al-Ḥarṣ wa al-Muzāra'ah*, some words require a lengthy explanation to understand their meaning. Here is an example:

The first Hadith is from Anas ibn Malik (may Allah be pleased with him) and discusses tree growth benefits. The Hadith states that the term “*مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا*” is understood as “*al-maghrus*,” which is a tree. The term “*أَوْ يَزْرَعُ زَرْعًا*” is understood as “*mazra'an*” or because “*az-zar'u*” is not “*al-gharsu*.” The statement “*فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ*” explains that only Muslims will be rewarded in the Hereafter, While the charity of the disbeliever or any good deeds will not be rewarded in the Hereafter.<sup>23</sup>

According to Ibn Bathal's commentary Ṣaḥīḥ al-Bukhārī, al-Muḥallab believes that the Hadīth demonstrates that charity applies to all living beings, including humans and animals. Every heart that gets wet is rewarded, but nonbelievers were never told to give *zakat*.

Crops planted on someone else's land belong to the planter. It is a charity for the planter, and the landowner has no claim to the crops. Allah, the Almighty, allows this for His believing servants and their families to obtain wealth.<sup>24</sup>

Abu Hurairah (may Allah be pleased with him) narrates the second Hadith, which recommends cultivating unoccupied land. According to the Hadith, *أَوْ لِيَمْنَحَهَا*, refers to donating land or vacant land to other Muslims without asking for money. The phrase *فَلْيُمْسِكْ* *أَرْضَهُ* suggests that if a landowner is unwilling to plant trees or give it to fellow Muslims, he should keep the land and not rent it out. This entails leaving the land unmanaged, which will not diminish

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<sup>23</sup> S. A. al-Qastalani, *Irsyadu As-Sari Li Syarh Sahih Al-Bukhari* (Beirut: Dar al kutub al ilmiyah, 2017).

<sup>24</sup> A. a.-H. Malik, *Syarhu Sahih Al-Bukhari Li Ibni Bathal* (Riyadh: Maktabah al-Rusyd, 2003).

its benefits. By leaving the area unmanaged, grass or wood will develop, making it suitable for grazing and other uses.<sup>25</sup>

In addition to the Hadith, there is a verse in the Qur'an (Surah al-Hajj [22]: 5) that indicates that the existence of plants or vegetation not only maintains the world's equilibrium but also beautifies the earth so that looking at it soothes the soul, eyes, and heart.

The book *Ṣaḥīḥ al-Adāb al-Mufrad* contains the third Hadith from Anas bin Malik. The Hadith states that planting trees has various benefits. Hence, Allah and the Messenger of Allah are directed to plant trees even though the day of Judgment is approaching. Even if the person planting the tree does not profit from it, future generations and other creatures will.

As a result, the reward for planting a tree will continue long after the planter dies. Verses of the Qur'an, such as Surah al-A'raf [7]: 56 and Surah Hud [11]: 61, emphasize the prohibition of harming the environment.

According to the fourth Hadith, the Prophet was careful in ablution and cleansing. The Hadith states that the Prophet performed ablution with one mud (water) and bathed with one to five muds (water). This demonstrates that the Prophet lived simply in many aspects of his life, particularly when it came to ablution.<sup>26</sup>

According to another book, the term *كَانَ النَّبِيُّ ﷺ* refers to a continuous process, similar to how the Prophet performed ablution in the Hadith. The term *يَتَوَضَّأُ بِأَمْدٍ* means to perform ablution with one mud of water, where one mud is the size of about two hands joined together but spread out and the hands are medium-sized.

The term *وَيَغْتَسِلُ بِالصَّاءِ* refers to the Prophet taking a bath or purifying himself from major impurities with one to five *sa'* of water. The majority of scholars believe that one *sa'* is around 3 kilograms for measuring *zakat fitrah* or ablution.<sup>27</sup>

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<sup>25</sup> al-Qastalani, *Irsyadu As-Sari Li Syarh Sahih Al-Bukhari*. Page. 24

<sup>26</sup> A. b. Al-Bassam, *Taudhih Al-Ahkam Min Bulugh Al-Maraam* (Makkah: Maktabah al-Asadi, 2003).

<sup>27</sup> S. b. Fauzan, *Tashil Al-Ilmam Bi Fiqh Al-Ahadis Min Bulugh Al-Maraam* (Kairo: Maktabah dar as salaam, 2011).

According to the description above, the following explanation of the concept of go green is part of the *ma'anil* of these hadiths:

The first Hadith: Using the vacant ground to plant trees. If someone possesses a vacant lot, he should cultivate seeds, plant trees, or offer them to other Muslims to make use of the area. If the owner does not wish to plant trees or distribute them to his fellow Muslims, he should leave the area alone.

The second Hadith: Make it a habit to begin planting trees. The Hadith of Anas bin Malik (may Allah be pleased with him) emphasizes that planting trees is a noble act deserving of charity. Furthermore, planting trees offers numerous benefits, not only for humans and animals but also for the planet's long-term sustainability.

The third Hadith is to avoid cutting down trees irresponsibly. Indiscriminately cutting down trees will result in a variety of negative consequences, including deforestation, floods, and landslides. This is unquestionably the reverse of going green.

The fourth Hadith: Use water sparingly and cautiously. The Hadith that states that the Prophet did ablution with one mud and bathed or washed away large impurities with one to five sa' demonstrates meticulous and cautious practice. If the Prophet were cautious in ablution, he would have been even more careful in other areas because the devil is prone to excess and waste.

Being cautious with water might help the environment avoid numerous types of disasters. If we continue to squander water, it will create empty space in the soil, causing the land surface to decline. If left unchecked, the water will rise and sink the land surface.

## **E. Conclusion**

Based on the research, it can be concluded that the concept of go green from the perspective of Hadith is based on the analysis of ecological hadiths in Ṣaḥīḥ al-Bukhārī kitab al-Hartith wa al-Muzārah. The first step is to utilize empty land by planting trees to prevent neglect. Second, make it a habit to begin planting trees because it is a virtuous behavior that merits generosity. Third, do

not cut down trees illegally because it can harm the environment and people. Fourth, use clean water sparingly and carefully since conserving water will protect us from flooding and landslides.

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