

An Eco-Critical Analysis of Selected Hadiths of Prophet Muhammad on Environmental Issues

Saja Abdul Ameer Hadi

University of Wasit, Iraq

Sajaabd@uowasit.edu.iq

Abstract: This study addresses the pressing issue of global environmental degradation by exploring the relevance of Islamic prophetic traditions to contemporary ecological ethics. The research aims to uncover how selected Hadiths of Prophet Muhammad provide guidance for sustainable living and environmental stewardship within the Islamic tradition. Adopting an eco-critical analytical method, the study examines Hadiths related to key environmental concerns, including water conservation, the sacredness of nature, ecological agriculture, animal welfare, moderation in consumption, and cleanliness. Through detailed textual analysis, supported by a thematic table of Hadiths and their eco-critical dimensions, the findings reveal a comprehensive Islamic environmental ethic rooted in the interconnectedness of all creation, the concept of human stewardship (*amanah*) over nature, and the prohibition of wastefulness (*israf*) and corruption (*fasad*) on earth. The results demonstrate that prophetic teachings offer timeless wisdom and practical strategies for addressing modern environmental challenges, encouraging an integrated approach that links religion, ethics, and ecological action. The study's contribution lies in showing the potential of Islamic scripture to inform environmental awareness, inspire green policy-making, and promote eco-friendly lifestyles in Muslim societies while fostering interfaith dialogue on environmental care, thereby enriching the global discourse on sustainability.

Keywords: *Eco-criticism, Islam environmental ethics, Sustainability in Islam, Prophrt Muhammad's Hadith, Green Islam.*

Abstrak: Penelitian ini membahas isu mendesak terkait degradasi lingkungan global dengan menelusuri relevansi tradisi kenabian Islam terhadap etika ekologi kontemporer. Tujuan penelitian ini adalah mengungkap bagaimana hadis-hadis terpilih Nabi Muhammad memberikan panduan untuk hidup berkelanjutan dan pengelolaan lingkungan dalam perspektif Islam. Dengan menggunakan metode analisis ekokritik, penelitian ini menelaah hadis-hadis yang berkaitan dengan isu lingkungan utama seperti konservasi air, kesakralan alam, pertanian ekologis, kesejahteraan hewan, moderasi dalam konsumsi, dan kebersihan. Melalui analisis tekstual yang mendalam, dilengkapi tabel tematik hadis dan dimensi ekokritiknya, hasil penelitian menunjukkan adanya etika lingkungan Islam yang komprehensif, berakar pada keterhubungan seluruh ciptaan, konsep amanah manusia sebagai pengelola alam, serta larangan terhadap pemborosan (*israf*) dan perusakan (*fasad*) di bumi. Hasil ini membuktikan bahwa ajaran kenabian menawarkan kearifan abadi dan strategi praktis untuk menghadapi tantangan lingkungan modern, serta mendorong pendekatan terpadu yang menghubungkan agama, etika, dan aksi ekologis. Kontribusi penelitian ini terletak pada penunjukan potensi teks-teks Islam dalam membangun kesadaran lingkungan,

menginspirasi perumusan kebijakan hijau, dan mempromosikan gaya hidup ramah lingkungan di masyarakat Muslim, sekaligus memperkuat dialog lintas agama tentang kepedulian lingkungan, sehingga memperkaya wacana global tentang keberlanjutan.

Kata Kunci: Ekokritik, Etika lingkungan Islam, Keberlanjutan dalam Islam, Hadis Nabi Muhammad, Islam Hijau.

Submission : 23-05-2025

Revised : 11-07-2025

Accepted : 14-08-2025

Introduction

The modern world is faced with a record-level environmental emergency, defined by global warming, loss of biodiversity, pollution, as well as the unsustainable use of natural resources. These issues, mostly anthropogenic, necessitate an extreme reconsideration of human engagement with nature. Scientific and technological solutions are at the forefront, but increasingly there is an acknowledgment of the necessity for ethical and spiritual thinking in building a sustainable future (Buell, 2005).

Religions, as wisdom and ethical repositories for most of human history in much of the world, have rich traditions which can instruct and inspire environmental ethics and activism. Islam, with its integrated worldview and emphasis on justice, balance, and stewardship, provides a solid basis for facing environmental challenges. The Qur'an and Sunnah, the two primary Islamic books, contain a number of directives and precepts that are solely focused on preserving the environment and leading sustainable lives.

The field of Islamic environmentalism has grown significantly over the past decades as Muslim scholars and activists have endeavored increasingly to outline an authentic Muslim reaction to the global ecological crisis. This literature review examines principal trends and contributions in the field, with a focus on eco-critical exegesis of Islamic scriptures, particularly the Hadith, and the development of Islamic environmental ethics. Modern scholarship emphasizes the intrinsic principles within Islam that encourage environmental stewardship,

conservation, and sustainability, drawing extensively from the Qur'an and the Sunnah.

A recurring theme in the literature is the concept of Tawhid (the unity of God) as the metaphysical basis of an Islamic environmental ethic. Scholars like Seyyed Hossein Nasr (1968, 1996) have long argued that the desacralization of nature in the modern West was the cause of the environmental crisis and that the rediscovery of a sacralized view of the cosmos, like that of Islam, is the remedy. Tawhid instructs that all creation is a sign (ayah) of God, indicating His unity and greatness, and thus has intrinsic value. This perspective challenges anthropocentric approaches that consider nature merely as a resource to be used for human purposes (Khalid, 2002; Izzi Dien, 2000). Man's role as Khalifa fil-Ard (vicegerent or steward on Earth) is another pillar of Islamic environmentalism.

This concept, drawn from the Qur'an, is that human beings have been appointed trustees by God to look after the Earth and its creatures (Ouis, 1998; Hope & Timmel, 2003). The texts explore the implications of this stewardship, such as accountability, justice, and sustainable use of resources. Foltz (2003) and others have noted how this role requires active protection of the environment, rather than passive exploitation. Shaleh and Islam's (2024) article in *Intellectual Discourse* strongly emphasizes this common human trusteeship for taking care of environmental resources and protecting the universe from functional degradation, and it positions this in a comprehensive perspective of Islamic faith, law, and ethics. The principle of Mizan (balance) is most commonly cited with reference to environmental balance.

The Qur'an speaks of God having created everything in measure and proportion, and man is ordered not to disturb this equilibrium (Abdul-Matin, 2010; Bakar, 2007). It is this concept that underlies the Islamic call for moderation in consumption, the ban on waste (israf), and the ban on corruption or mischief in the earth (fasad), all of which have direct environmental application. Kamali's work (2016), for instance, investigates the higher objectives of Shari'ah (Maqasid al-Shari'ah), which include the preservation of life, intellect, progeny, property,

and religion, in order to argue that the protection of the environment lies embedded within the achievement of these objectives. Ecologically critical interpretations of the Hadith literature, perhaps not as voluminous as Qur'anic interpretation on the subject of the environment, are increasingly taking place.

Compendiums such as the "Forty Green Hadith" (Majeed & Latif, 2020), which was one of the primary sources for this research, illustrate an active interest in bringing together and making known prophetic wisdom specifically applicable to environmental justice and sustainability. Such compendiums bring to light Hadiths regarding water conservation, planting trees, the protection of animals, land ethics, and sustainable living. For example, the Hadith of not wasting water even by a flowing river (Sunan Ibn Majah 425) is frequently cited to illustrate the Islamic emphasis on resource conservation (Agwan, 2005). Similarly, Hadiths encouraging the planting of trees as an ongoing act of charity (sadaqa jariya) (Sahih al-Bukhari 2320) are seen to promote afforestation and biodiversity. More recent studies, such as those of Gade (2019) and Helfaya et al. (2018), on goingly examine the theological and ethical dimensions of Islamic environmentalism.

Gade's work on Muslim environmentalisms provides a nuanced understanding of the different ways Muslims are responding to environmental issues, while Helfaya and Hanafi (2018) discuss Quranic business ethics with some consideration of environmental responsibilities. Shaleh and Islam (2024) address head-on the need for an integrative methodological approach to Islamic Environmental Ethics (IEE) that integrates faith, law, and ethics, and they use an integrative literature review to bring together different theoretical positions and empirical findings. Their article mentions the need for capacity building, good governance, and collaboration for effective application of IEE in the Muslim world and elsewhere. Despite the rich textual basis for an environmental ethos in Islam, scholars also acknowledge the gap between Islamic teachings and ecological practice in much of the Muslim world today (Hancock, 2003).

Factors like colonialism, political instability, poverty, and the adoption of unsustainable models of development have all contributed to this disparity. So, a lot of the discourse of Islamic environmentalism is not only a question of delineating the ethics but also designing for their actual implementation in education, policy, and community action. In general, the research on Islamic environmentalism and ecological critical interpretations of Islamic sources is a dynamic and evolving field. There is broad consensus on the general principles of Tawhid, Khalifa, and Mizan as the cornerstones of an Islamic environmental ethic. The Hadith literature is increasingly recognized as a vital source of practical ethics for environmental stewardship. Although there remain challenges in realizing these ethics in widespread practice, the ongoing scholarly and activist interest in Islamic teachings brings hope for a more environmentally conscious and sustainable future, rooted in Islam's spiritual and moral heritage. This article attempts to contribute to this literature by providing a focused eco-critical exegesis of some Hadiths and thereby casting additional light on their relevance to contemporary environmental concerns.

Method

This study takes a qualitative methodology of performing an eco-critical exegesis of Prophet Muhammad's selected Hadiths on the environment. The methodology is textual and interpretive, aiming at unearthing the environmental ethics within these prophetic traditions and their relevance to contemporary ecological issues. The methodology integrates principles of eco-criticism and major Islamic theological precepts in order to provide an informed interpretation of the selected texts.

Result and Discussion

Theoretical Framework

This research is framed theoretically by eco-criticism, a multidisciplinary practice that explores the relationship among literature, culture, and the natural world. Specifically, this research is guided by eco-critical theory that emphasizes

environmental justice, sustainability, conservation, the intrinsic value of nature, and a critique of anthropocentric world views often underpinning environmental degradation (Glotfelty & Fromm, 1996; Buell, 2005). The analysis seeks to understand how Islamic thinking, as represented in the Hadiths, addresses these eco-critical concerns.

This eco-critical emphasis is augmented by basic Islamic theological assumptions that structure Muslim views of the environment. These include:

Tawhid (Unity of God): The paramount Islamic doctrine that believes God to be the sole creator and sustainer of the universe. All creation, therefore, testifies to His divine attributes and is interconnected, possessing inherent value as signs (ayat) of God.

Khalifa (Stewardship): The Qur'anic concept that humanity has been appointed vicegerents or stewards on the Earth, entrusted with the trust (amana) to care for and manage creation justly and sustainably.

Mizan (Balance): The concept that Allah has created the universe in proportion and balance. Man is instructed to maintain this ecological balance and not do anything to cause disruption or corruption (fasad) in the earth.

Rahmah (Mercy): A central attribute of Allah in Islam, which is also to be followed in human conduct towards all beings, including animals and the natural environment.

Selection of Hadiths

Ten authentic Hadiths related to different environmental issues were selected for the sake of this study. Popular Hadiths that are referenced in reliable collections, such Sahih al-Bukhari, Sahih Muslim, Sunan Ibn Majah, Sunan al-Nasa'i, Sunan Abi Dawud, Jami` at-Tirmidhi, and Musnad Ahmad, were given preference in the selection process. The starting point of identification was the compilation "Forty Green Hadith: Sayings of the Prophet Muhammad (peace be upon him) on Environmental Justice & Sustainability" (Majeed & Latif, 2020), cross-referenced with classical Hadith collections to ensure authenticity and ensure accurate sourcing. The Hadiths selected cover the themes of water

conservation, guardianship of the earth, tree planting and cultivation, compassion to animals, moderation in use, and cleanliness of the environment.

Analytical Approach

The eco-critical analysis of the selected Hadiths involved the following steps:

Textual Analysis: Each Hadith, in its original Arabic text and authoritative English rendition, was carefully examined to understand its literal content and linguistic nuances. Prominent words and phrases related to environmental ethics were kept in mind.

Contextual Understanding: Though the primary focus is given to their eco-critical relevance today, their historical and socio-cultural context was borne in mind wherever data was available and pertained to understanding their original meanings. However, the timelessness of prophetic counsel allows their applicability to modern environmental concerns.

Thematic Analysis: Eco-critical themes were evoked within and between the selected Hadiths. This was done through coding the Hadiths based on recurring environmental themes such as conservation, sustainability, animals' rights, inherent value of nature, and deprecation of wastefulness.

Eco-Critical Interpretation: The essence of the methodology was interpreting the Hadiths based on the combined parameters of eco-criticism and Islamic theological principles. This step explored how each Hadith enhances an Islamic environmental ethic, confronts environmentally destructive attitudes or habits, and gives insight into sustainable living. The analysis tried to bridge the gap between the wisdom of yore in the Hadiths and the ecological imperative of the 21st century.

Data Presentation and Illustration

In order to make the analysis easier and to enhance clarity, results are presented in table

Table 1: Eco-Critical Themes and Corresponding Hadiths: It aggregates the findings by grouping Hadiths under corresponding eco-critical themes and

providing a concise explanation of their significance from an eco-critical perspective. By applying this interpretive and qualitative research methodology, the study aims to make a vivid and extensive eco-critical analysis of the selected Hadiths, delineating their continued significance in fostering environmental consciousness and activism in an Islamic structure.

Eco-Critical Analysis of Selected Hadiths

This section is an extended eco-critical analysis of the ten selected Hadiths in light of the methodology outlined above. Each Hadith is examined on the basis of its explicit and implicit environmental messages, and its relevance to contemporary ecological challenges is explained from an Islamic eco-critical point of view.

Hadith 1: Extravagance in Wudu (Ablution):

Arabic Text:

"عن عبد الله بن عمرو بن العاص، قال: مر رسول الله صلى الله عليه وعلى آله وسلم بسعد وهو يتوضأ، فقال: ما هذا السرف؟! فقال سعد: أفي الوضوء سرف؟! قال: نعم، وإن كنت على نهر جارٍ."

English Translation: Sa'd was ablution-ing when the Messenger of Allah (peace and blessings be upon him) passed by him, according to Abdullah ibn Amr. "What is this extravagance?" asked the Prophet (peace and blessings be upon him). Questioned Sa'd, "Is there extravagance with water in ablution?" "Yes, even if you were on the banks of a flowing river," the Prophet (peace be upon him) said to them. (Sunan Ibn Majah 425).

Eco-Critical Analysis: This Hadith beautifully underscores the Islamic water ethic

Conservation, an issue of utmost priority in today's environmental research. The Prophet's condemnation of israf (wastefulness) even with seemingly abundant resource like a flowing stream stresses that water is inherently valuable and its use must be governed by moderation, not by its

perceived abundance. From an eco-critical perspective, this defies the anthropocentric argument that natural resources are limitless and for human exploitation alone. Instead, it advocates a stewardship (khalifa) framework in which people have the responsibility to utilize resources prudently, as in the Divine trust (amana). The Hadith's emphasis on non-wasting in a ritual process (ablution) brings environmental consciousness into direct practice with religion, and saving thus becomes a devotion. The teaching is highly relevant today, demanding conservationist water management and a judicious approach to use in all aspects of life, in compliance with the law of mizan (balance) in creation. The Hadith itself is a strong reminder that resource management is not only a pragmatic concern but also an ethical and spiritual obligation well embedded in the Islamic faith. It calls for a transformation of consciousness, whereby every drop of water is cherished and its use is governed by a sense of responsibility in front of God, nature, and the future generations.

Hadith 2: Sharing Water as Charity

Text Arabic:

"عن سعد بن عبادة قال: قلت: يا رسول الله إن أمي ماتت أفأصدق عنها؟ قال: نعم. قلت: فأبي الصدقة أفضل؟ قال: سقي الماء"

English Translation: As said by Sa'd ibn Ubadah: "O Messenger of Allah, my mother has passed away. Do I have to give alms for her? In response, the Prophet Muhammad (peace and blessings be upon him) said, "Yes." I replied, "Which alms is better?" the Prophet (peace and blessings be upon him) said, "A glass of water." (Sunan al-Nasa'I ٣٦٦٤).

Eco-Critical Analysis: This Hadith elevates the act of providing water to the highest level of charity (sadaqa). Eco-critically, it sets water center stage as a place of rights for all living beings and emphasizes the ethical duty to provide access to this life-giving substance. In a world where global horizons are confronted with increasing water shortage, pollution, and disparity of distribution, this teaching calls for radical environmental justice. It encourages policies and practices favoring poor and vulnerable access to water, human and non-human.

The Hadith does acknowledge tacitly the unity of life (Tawhid in creation), in which sharing water promotes the well-being of the entire ecosystem and manifests mercy (Rahmah). It reframes water not only as a commodity to buy and sell, but as a gift of God, the distribution of which is profoundly spiritual and social. It calls forth communal-management of water, diligent conserving, and a generous attitude toward distributing resources, one that resists purely utilitarian or profit-driven conceptions of water. It emphasizes that providing water security for everyone is a shared responsibility and the most important ethical issue from an Islamic perspective.

Hadith 3: The Earth as a Place of Prayer and Purification

Arabic Text:

"حدثنا عثمان بن أبي شيبة حدثنا جرير عن الأعمش عن مجاهد عن عبيد بن عمير عن أبي ذر قال قال رسول الله صلى الله عليه وعلى آله وسلم جعلت لي الأرض طهورا ومسجدا."

English Translation: As Abu Dharr recounts, the Prophet declared, "The earth has been made for me to purify and as a mosque (place for prayer)." (Sunan Abi Dawud 489).

Eco-Critical Analysis: This Hadith makes the Earth holy, referring to it as a place for place of worship (masjid) and a source of purification (tahir). Eco-critically, this provides the natural world inherent spiritual worth, counter to only materialistic or exploitative attitudes towards land and its resources. If the Earth itself is a sanctum of prayer, then pollution, uncontrolled development, deforestation, or depletion of resources becomes an outrage to its holy nature and a derangement of a space earmarked for communion. The notion of the Earth being cleansing (tahir) is to capture its innate regenerative capacity and role of ecological balance that it possesses, which human beings, as trustees (khalifa), have a divine duty to sustain and preserve. This religious teaching is one that entrenches deep respect for the earth and cultivates practices that maintain its purity, integrity, and ecological health. It proposes that God-bonding may be

found not only within purpose-built mosques but everywhere along the natural landscape, instilling an environmental ethic rooted in awe, appreciation, and a sense of belonging to the world as a divine gift and a sacred trust.

Hadith 4: Stewardship of the Earth

Text Arabic:

"محمد بن المثنى ومحمد بن بشار قالا حدثنا محمد بن جعفر حدثنا شعبة عن أبي مسلمة قال سمعت أبا نضرة يحدث عن أبي سعيد الخدري عن النبي صلى الله عليه وعلى آله وسلم قال إن الدنيا حلوة خضرة وإن الله مستخلفكم فيها فينظر كيف تعملون فاتقوا الدنيا واتقوا النساء فإن أول فتنة بني إسرائيل كانت في النساء وفي حديث ابن بشار لينظر كيف تعملون"

English Translation: According to Abu Sa'id Khudri, The Messenger of Allah (peace be upon him) said, "The world is delightful and green (alluring), and definitely Allah will set up you as vicegerent in it for the purpose to see how you do." Because women actually produced the first test for the people of Israel, shun their seduction. The hadith that Ibn Bashshar recounted on his authority also says: "So that He may observe the way you act." (Sahih Muslim 2742)

Eco-Critical Analysis: This Hadith unequivocally delineates humanity's function on this world in that of khalifa (vicegerent, steward), who is entrusted with its guardianship and held responsible for their actions upon it. The world is portrayed as 'sweet and green,' acknowledging its attractiveness and charm, but also demanding: how will human beings act as stewards? This is a simple call for environmental responsibility. Eco-critically, this Hadith resists exploitative thinking in itself by inviting accountability to God for what one does on the planet. It invites long term thinking, where present-day actions are measured by the impact on the planet and its resources. The danger of the "allurement of the world" can itself be viewed as a warning against unsustainable high

consumerism and materialism, which are powerful drivers of environmental degradation.

Hadith 5: Planting a Sapling Even at the Last Hour

Arabic Text :

"عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وعلى آله وسلم:
إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ، فَلْيَغْرِسْهَا"

English Translation: Based on Anas ibn Malik, Allah's Messenger (peace and blessings of Allah be upon him) stated: "Let him plant a sapling if the Resurrection will occur upon one of people while he has it in his hand." (Musnad Ahmad ١٢٤٩١)

Eco-Critical Analysis: This profound Hadith emphasizes the unbreakable importance of good environmental action even in the presence of what seems to be the ultimate death. Planting a sapling, an action of care for life and investing in the ecosystem, is deemed worthwhile even when the Day of Resurrection is imminent. Eco-critically, this generates a sense of depth of responsibility and hope. It resists despair or immobilization in the face of such unprecedented environmental crises by insisting on the intrinsic worth of all positive action, however short-term or otherwise may be its perceived benefits. It promotes an active, rather than a merely defensive, environmental ethic, contending that such actions have an unquantifiable value not to be reduced to such immediate utilitarian consequences. This Hadith upholds a long-term ecological sensitivity and ethic of continuous care about the Earth, demanding constant positive interaction with the environment as an act of faith and virtue irrespective of perceived future outcomes.

Hadith 6: The Reward for Planting Trees and Crops

Arabic Text:

"عن أنس بن مالك - رضي الله عنه - قال: قال رسول الله صلى الله عليه وعلى آله وسلم: "ما من مسلم يغرس غرساً أو يزرع زرعاً، فيأكل منه طير أو إنسان أو بهيمة، إلا كان له به صدقة"

English Translation: As reported by Anas ibn Malik, the Messenger of Allah (peace and blessings be upon him) stated: "No Muslim sows seeds or plants a tree and then a bird, man, or animal eats from it, but it is regarded as an act of charity for him." (Sahih al-Bukhari 2320, Sahih Muslim 1553)

Eco-Critical Analysis: This Hadith splendidly expounds the law of interrelatedness in creation and the ever-present benevolent attitude of sustainable actions. The cultivation of plants and trees is not only beneficial for human consumption but also for animals and birds, and such an act is referred to as continuous charity (sadaqa jariya). Ecocritically, this is beneficial for biodiversity and defines the rights of non-human entities to enjoy of the materials of the Earth. It encourages farming and tree planting as morally noble acts with religious rewards, highlighting the intrinsic value of nature and the positive ripple effects of environmentally friendly practices. This type of teaching encourages an ecologically oriented sense of responsibility that transcends human requirements, stimulating action that benefits the greater ecosystem and future generations. It situates human activity in a web of life in which stewardship of the earth is a continuing source of blessing and reward.

Hadith 7: Kindness to Animals - Quenching a Dog's Thirst:

Text Arabic:

"عن ابي هريرة أن النبي - صلى الله عليه وعلى اله وسلم - قال : (بينا رجل يمشي ، فاشتد عليه العطش ، فنزل بئراً فشرب منها ، ثم خرج ، فإذا هو بكلب يلهث يأكل الثرى من العطش ، فقال : لقد بلغ هذا مثل الذي بلغ بي ، فملاً خففه ثم أمسكه بفيه ، ثم رقي فسقى الكلب ، فشكر الله له فغفر له) قالوا : يا رسول الله ، وإن لنا في البهائم أجراً؟ قال : (في كل كبدٍ رطبةٍ أجر)"

English Translation: According to Abu Huraira, Allah's Messenger (peace be upon him) stated: "A man felt extremely thirsty while out on a stroll. He located a well, descended into it, and took a sip. When he arose, he saw a dog eating soil and licking its mouth in extreme thirst. "This

dog has reached the same stage of thirst as me," the man stated. To give the dog a drink, he went down into the well, filled his shoe with water, and carried it in his mouth as he ascended. Allah pardoned him after accepting this deed. "O Messenger of Allah, is there a reward in serving animals?" the companions asked. In response, the Prophet (peace and blessings be upon him), "There is an honour in assisting every living creature." (Sahih al-Bukhari 2363, Sahih Muslim 2244).

Eco-Critical Analysis: This poignant Hadith is a pillar of Islamic animal ethics. The action of a man going out of his way to satiate the thirst of a dog, an animal often considered low, and forgiven by God for it, underscores the prominent position Islam accordeth to mercy to all creatures of God (kulli kabadin ratbatin, i.e., in every living liver there is a reward"). Eco-critically, this disintegrates anthropocentric hierarchies that downgrade non-human life. It involves an ethic of care and compassion that extends to all creatures, valuing their capacity for suffering and right to humane treatment. The Hadith intimates that kindness to animals is not merely morally good but spiritually sanctifying as well. This lesson is central to arguing animal welfare, species conservation, and ethical treatment of animals in general, from husbandry to wild life protection, solidifying the Islamic ethic of Rahmah mercy) as universal ethic.

Hadith 8: Prohibition of Harming Animals for Sport

Text Arabic:

"عن ابن عمر رضي الله عنهما أنه دخل على يحيى بن سعيد وغلّام من بني يحيى رابط دجاجة يرميها فمشى إليها ابن عمر حتى حلها ثم أقبل بها وبالغلّام معه فقال ازجروا غلامكم عن أن يصبر هذا الطير للقتل فإني سمعت النبي صلى الله عليه وعلى آله وسلم نهى أن تصبر بهيمة أو غيرها للقتل"

English Translation: Ibn Umar mentioned that he arrived when Yahya ibn Sa'id and a young boy out of the sons of Yahya had bound a hen and was taking potshots at it. Ibn Umar approached him, untied it, then

he moved to him with the hen and the boy and said, "Leave your boy from tying up this bird to kill it." In fact, I was under the impression that the Prophet (peace be upon him) prohibited tying an animal or anything else up for killing. (Sahih al-Bukhari 5513, Sahih Muslim 1958)

Eco-Critical Analysis: This Hadith unequivocally prohibits cruelty to animals specifically condemning the practice of using live animals as targets for sport or entertainment (sabr). Ibn Umar's strong response in stopping the boy and his reminder of the Prophet's prohibition emphasize the seriousness of this prohibition. Eco-critically, this teaching explicitly counteracts the objectification of animals and their utilization as mere tools for human diversion or cruel sport. It establishes the inherent worth of animals and their right to be free of gratuitous pain and fear. This Hadith provides a strong argument against such activities like trophy hunting for sheer sport, animal baiting, and similar other forms of animal cruelty based on entertainment needs rather than actual need (such as for food, which itself carries strict ethical guidelines in Islam). It once again asserts the Islamic principles of rahmah (mercy) to all creation and emphasizes the responsibility of humans to protect them from harm.

Hadith 9: Moderation in Eating:

Text Arabic:

"عن المقداد بن معد كُرب قال: سمعتُ رسولَ الله صلى الله عليه وعلى آله وسلم يقولُ: "ما ملأ آدمي وعاءَ شراً من بطن، بحسب ابن آدم أكالات يقمن صلبه، فإن كان لا محالة فثلث لطعامه وثلث لشرابه وثلث لنفسه."

English Translation: As stated by Al-Miqdam ibn Ma'dikarib, "A human being fills no vessel worse than his stomach," according to the Messenger of Allah (peace and blessings be upon him). A human being just needs to eat some mouthfuls to hold his head straight. However, one third of food, one third of water, and one third of air should be placed inside if he must." (Sunan al-Tirmidhi 2380, Sunan Ibn Majah 3349)

Eco-Critical Analysis: This Hadith promotes moderation in consumption, particularly in food, which has enormous environmental implications. Overconsumption is one of the major reasons for resource depletion, unsustainable agriculture (e.g., intensive agriculture leading to soil degradation and high carbon footprint), overuse of water, and enormous wastage. The Prophet's advice to eat only as much as is enough for health and energy, and the rule of dividing the stomach's capacity (one-third for food, one-third for drink, one-third for air), is a practical guide to healthy and sustainable living. Eco-critically, it is against the common culture of excess and encourages responsible consumption. It is in harmony with the Islamic idea of mizan (balance) and unambiguously discourages israf (wastefulness). Embracing such moderation can generate lower resource demand, less food wastage (a major cause of landfill methane emissions), and a considerably lighter ecological footprint. This lesson immediately connects personal happiness and inner discipline with the environment as a whole, with the suggestion that sustainable living begins with individual responsibility and self-denial.

Hadith 10: Removing Harmful Objects from the Path

Arabic Text :

"عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وعلى آله وسلم قال: الإيمان بضع وسبعون - أو بضع وستون - شعبة، فأفضلها قول لا إله إلا الله، وأدناها إمالة الأذى عن الطريق، والحياء شعبة من الإيمان"

English Translation: Abu Huraira recounted that the Prophet Muhammad (peace and blessings be upon him) stated: "There are more than sixty branches of faith, the highest of which is the affirmation of the fact that there is no god but Allah, and the most simple of which is to get rid of obstacles from the way. And one of the branches of faith is humility." (Sahih al-Bukhari 9, Sahih Muslim 35).

Eco-Critical Analysis: This Hadith covers the practice of "removal of that which is hurtful (al-adha) from the way" as an integral pillar of faith (iman). Though seemingly simple, this rule bears profound meaning in relation to the environment. "Hurtful objects" can be defined in a wide sense nowadays to refer not only to physical obstructions but also to garbage, pollutants, rubbish, and any form of environmental hazard that inflicts harm to the community, wildlife, or environment. Ecologically, this promotes civic responsibility and active participation in maintaining the space clean, safe, and healthy. It places environmental stewardship and cleanliness not just as social virtue or a matter of preference for aesthetics but as inherent expression of piety. This encourages individuals to act on environmental problems in their local areas, from recycling and clearing litter to fighting against so-called 'dirty' industries, in order to have a sense of shared responsibility and ownership of public space and the natural world. It emphasizes that small, seemingly modest acts of environmental stewardship are spiritually significant and are part of one's practice and belief.

This close reading of the ten Hadiths reveals a consistent and compelling prophetic environmental ethic. These works, when applied from an eco-critical approach, offer ageless wisdom for the development of a relationship with the earth based on stewardship, mercy, justice, and balance. They offer a wholesome foundation for contemporary Muslim environmentalism and education to return to these core principles to address the crises the world is presently experiencing in terms of ecology.

Table 1: Eco-Critical Themes and Corresponding Hadiths

Eco-Critical Theme	Relevant Hadith(s) (No. from Table 1)	Brief Eco-Critical Implication/Interpretation
Water Conservation & Justice	1,2	Condemns extravagance in water use even with apparent abundance; elevates providing water to the needy as a high form of charity, underscoring water as a fundamental right and a shared

		resource. Challenges purely utilitarian views of water, promoting mindful consumption and equitable access.
Sacredness and Stewardship of Earth	3,4	Designates the Earth as sacred (a place of prayer and purification) and positions humanity as stewards (khalifa) accountable for its care. Counters exploitative attitudes by emphasizing reverence for the land and responsible management of its resources.
Afforestation & Sustainable Agriculture	5,6	Stresses the unwavering importance of planting trees, even at the brink of the apocalypse, and highlights the continuous charitable reward for cultivating plants that benefit humans, animals, and birds. Promotes biodiversity, long-term ecological thinking, and recognizes the interconnectedness of life.
Animal Welfare & Rights	7, 8	Emphasizes profound compassion for all living beings, rewarding kindness even to a thirsty dog, and strictly prohibits cruelty to animals, including using them for sport. Affirms the intrinsic value of animals and their right to humane treatment, challenging anthropocentric hierarchies.
Sustainable Lifestyle & Consumption	4, 9	Advocates for moderation in consumption (especially food) and warns against the allurements of the world that lead to overconsumption. Promotes a mindful, balanced lifestyle that reduces ecological footprint and

		waste, linking personal discipline with environmental responsibility.
Environmental Cleanliness & Civic Duty	3,10	Considers the removal of harmful objects from public paths a branch of faith and the Earth itself as purifying. Promotes active participation in maintaining a clean, safe environment as a religious and civic duty, fostering collective care for shared spaces.

Conclusion

This ecocritical reading of certain Hadiths of Prophet Muhammad has unearthed the expansive depth and width of Islamic environmental ethics within the prophetic tradition. These ten Hadiths that were examined, from water saving and sanctity of the Earth to animal welfare and moderation in consumption, collectively enunciates an integral vision of man's sustainable and peaceful coexistence with nature. The study concludes that these teachings, far from being anachronistic, present fruitful and highly relevant wisdom for addressing the intricate environmental issues confronting humanity today.

The Tawhid, Khalifa, Mizan, and Rahmah analysis based on eco-criticism theory and core Islamic values reveal that care for the environment is not an Islamist extremist but a key aspect of practice and belief. The Hadiths consistently emphasize the role of mankind as vicegerents in the world to preserve and look after creation as a trust of God (amana). They call for a conscious shunning of excess (israf) and transgression (fasad) on earth, and the imposition of justice (adl), equilibrium (mizan), and compassion (rahmah) in all matters with the world and its diverse inhabitants.

The findings point out that the sayings of the prophets offer a robust moral basis for the promotion of sustainable lifestyles, preaching ecological justice, and instilling a deep reverence for nature. The teachings of planting trees even at the boundary of the Day of Judgment, the charitable nature of giving water or food

that is beneficial to any living organism, and the condemner of cruelty to animals lead towards an ethic that values all forms of lives and appreciates the interdependence of the ecosystem. Secondly, the value placed on moderation and the sacredness of the Earth are antithetical to consumerism and exploitative patterns that define much of modern environmental devastation.

Nevertheless, the articulation of these ethics is merely the starting point. The more daunting task is to translate this fertile insight into practical action and everyday use among Muslims and society in general. This requires cooperative working in education, policy-making, community organization, and a spiritual awakening to the ecological dimensions of Islamic faith. The tables and figures used in this study attempt to provide readable summaries and conceptual overviews that may aid this process of education and awareness-raising.

Ultimately, eco-critical analysis of Prophet Muhammad's Hadiths offers rich lessons and directions for a world badly in need of ethical and spiritual education to guide it through its environmental challenges. These lessons require a transmutive transformation of human sight and practice, moving beyond anthropocentric domination to a theocentric system of stewardship, responsibility, and profound respect for the complex web of existence. By reaffirming and re-applying the central environmental ethics, the Muslim communities can positively play their part in the world movement towards a sustainable and flourishing world, honoring their sacred trust as guardians of the Earth. Subsequent research can draw upon this critique, working with more Hadiths in wider variety of socio-ecological contexts, thereby further enriching the Islamic environmentalist literature.

References

- Abdul-Matin, I. (2010). *Green Deen: What Islam Teaches About Protecting the Planet*. Berrett-Koehler Publishers.
- Agwan, A. R. (Ed.). (2005). *Islamic Environmentalism: A Call for Action*. Global Vision Publishing House.
- Al-Bukhari, M. I. (n.d.). *Sahih al-Bukhari*. Various compilations and translations.
- Al-Nasa'i, A. S. (n.d.). *Sunan al-Nasa'i*. Various compilations and translations.
- Abu Dawud, S. A. (n.d.). *Sunan Abi Dawud*. Various compilations and translations.
- Ahmad ibn Hanbal. (n.d.). *Musnad Ahmad*. Various compilations and translations.
- Bakar, O. (2007). *Environmental Wisdom for Our Time: Islam and the Aims of The Greening of Religion-and-Ecology Movement*. Center for Civilizational Dialogue, University of Malaya.
- Buell, L. (2005). *The Future of Environmental Criticism: Environmental Crisis and Literary Imagination*. Blackwell Publishing.
- Foltz, R. C. (Ed.). (2003). *Worldviews, Religion, and the Environment: A Global Anthology*. Thomson Wadsworth.
- Gade, A. M. (2019). *Muslim Environmentalisms: Religious and Social Foundations*. Columbia University Press.
- Glotfelty, C., & Fromm, H. (Eds.). (1996). *The Ecocriticism Reader: Landmarks in Literary Ecology*. University of Georgia Press.
- Hancock, R. (2003). *Islam and Ecology*. In R. C. Foltz, F. M. Denny, & A. Baharuddin (Eds.) *Islam and Ecology: A Bestowed Trust* (pp. xiii-xxvi). Harvard University Press.
- Helfaya, A., & Hanafi, R. (2018). Quranic ethics for environmental sustainability in business. *Journal of Islamic Accounting and Business Research*, 9(4), 594-613. <https://doi.org/10.1108/JIABR-07-2016-0087>

- Hope, A., & Timmel, S. (2003). *Training for Transformation: A Handbook for Community Workers*. Practical Action Publishing.
- Ibn Majah, M. Y. (n.d.). Sunan Ibn Majah. Various compilations and translations.
- Izzi Dien, M. (2000). *The Environmental Dimensions of Islam*. Lutterworth Press.
- Kamali, M. H. (2016). *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*. Oxford University Press.
- Khalid, F. (2002). Islam and the environment. *Social and Economic Dimensions of Global Environmental Change*, 5, 217-223.
- Majeed, K., & Latif, S. Y. (Comps.). (2020). *Forty Green Hadith: Sayings of the Prophet Muhammad on Environmental Justice & Sustainability*. Kube Publishing Ltd.
- Muslim ibn al-Hajjaj. (n.d.). Sahih Muslim. Various compilations and translations.
- Nasr, S. H. (1968). *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man*. George Allen & Unwin.
- Nasr, S. H. (1996). *Religion and the Order of Nature*. Oxford University Press.
- Ouis, P. (1998). Islamic Gnosis (Irfan) and the Environment/Nature. *Ambio*, 27(866-667)
- Shaleh, A., & Islam, M. S. (2024). Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis. *Intellectual Discourse*, 32(1), 239-264. <https://journals.iium.edu.my/intdiscourse/index.php/article/view/1937>
- Al-Tirmidhi, M. I. (n.d.). Jami` at-Tirmidhi. Various compilations and translations.