



Ecological Ethics of the Prophet: A Hadith-Based Framework for Islamic Environmental Thought

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Abstract

The global environmental crisis shows not just ecological damage but also a deep ethical and spiritual gap between humanity and nature. This article discusses prophetic eco-ethics as an Islamic framework for caring for the environment, based on the sayings and practices (*ḥadīths*) of Prophet Muhammad. Using a qualitative thematic analysis approach (*mawḍūʿī*), the study identifies and groups selected ḥadīths that express values of ecological responsibility. These values include moderation in resource use, preservation of biodiversity, compassion toward all creatures, and keeping the environment clean as an act of faith. The findings show that the prophetic tradition provides a complete ecological ethic that combines divine accountability (*tawḥīd*), stewardship (*khilāfah*), mercy (*raḥmah*), and reform (*iṣlāḥ*) as moral duties. These values are not only spiritually important but also relevant to today's discussions about ecology, offering a moral and spiritual way to respond to current environmental issues. The study suggests integrating prophetic eco-ethics into Islamic education, mosque-led environmental efforts, and faith-based sustainability programs.

Keywords: *Prophetic Ethics, Environmental Sustainability, Hadīth, Islamic Environmentalism, Eco-Ethics*

Introduction

The current environmental crisis is one of the most urgent global challenges. It threatens the sustainability of life on Earth. Reports from the Intergovernmental Panel on Climate Change (IPCC) indicate that rising global temperatures, loss of biodiversity, air and water pollution, and other ecological disasters directly result from human exploitation of nature without ethical restraint or balance (Cheema, 2025). Beneath these clear facts is a deeper issue. There is a crisis of values and morality in how humans interact with the natural world. When people see nature only as an economic asset or a tool for production, the relationship becomes one of exploitation. This gradually leads to what can be called ecocide—the destruction of ecosystems (Mohamed, 2012).

In this context, there is an urgent need for what we can call green ethics. This is a set of values, principles, and moral guidance aimed at encouraging environmentally just human behavior. Green ethics goes beyond just technical rules; it deals with deep aspects of worldview, spirituality, and moral responsibility. It sees humans as part of an interconnected universe (Khalid, 2005). Unfortunately, many modern environmental ethics models are secular and focused on technology. They often do not reach the deeper spiritual levels that make humans moral agents (Ali & Agushi, 2024). This is where an eco-theological approach becomes crucial. It does not simply focus on logical reasoning. It also aims to awaken spiritual, emotional, and prophetic awareness (Hidayat, 2023).

In Islam, concern for the environment is closely linked to the main principles of faith. Nature is not viewed as neutral; it represents the signs of God (*āyāt kauniyyah*) that are part of the sacred structure of existence. The connection between humanity and the environment follows the ideas of *tawhīd* (divine oneness), *khilāfah* (ethical stewardship), *‘ibādah* (worship), and *amānah* (moral trust) (Mian et al., 2013). So far, discussions on Islamic eco-theology have mainly centered on interpretations of the Qur’an and the legal aspects of environmental law (*fiqh*) (Mutakin & Rahman, 2023). However, the real-life example of the Prophet Muhammad—his actions, spiritual teachings, and ethical values—has not been fully examined as a source of prophetic eco-ethics.

The Hadith literature offers many stories that show how the Prophet treated nature with respect, compassion, and responsibility (Khan et al., 2024). He discouraged wasting water even when washing in a flowing river. He encouraged planting trees even on the brink of the Day of Judgment. He showed kindness to animals. Together, these examples create a prophetic eco-ethical framework that is still very relevant in tackling today’s ecological challenges.

Given this background, this study aims to explore the ecological values found in the Hadiths of the Prophet Muhammad. It will build a clear model of prophetic eco-ethics that combines spiritual, moral, and social aspects. The study argues that Hadiths are not just legal sources; they also hold valuable ecological wisdom. This wisdom can shape a faith-based environmental awareness. Through a thematic analysis of Hadiths related to the environment, this research proposes an alternative ethical foundation. This foundation critiques harmful development models and inspires a spiritually based vision for a just and sustainable future.

Literature Review

Environmental issues have increasingly become a main focus in various fields of study, such as theology, ethics, and Islamic scholarship. The rising attention to the role of religion in tackling the modern ecological crisis is mainly due to the failures of secular and technocratic approaches in stopping environmental harm (Dallh, 2024; Furehaug, 2020). In light of these developments, a religiously nuanced point of view has emerged, commonly known as eco-theology. In the Islamic context, this approach leads to a view of environmental ethics based in spirituality, which this study refers to as prophetic eco-ethics (Noorhidayati et al., 2022).

2.1 Eco-Theology in Islamic Studies

Contemporary Muslim thinkers have created eco-theological approaches in response to environmental challenges. Seyyed Hossein Nasr, in his 1996 book *Man and Nature: The Spiritual Crisis of Modern Man*, argues that environmental destruction stems from the secular view of the universe and the loss of a sacred perspective. Nasr calls for a return to metaphysical and spiritual ways of seeing nature as a sign of the Divine. In a similar vein, Ibrahim Özdemir, in 2003, emphasizes the crucial role of *tawhīd* (divine unity), *khilāfah* (ethical stewardship), and *mīzān* (balance) as key principles for caring for the environment (Gada, 2024).

From a legal standpoint, works like *Environmental Dimensions of Islam* by Mawil Izzi Dien (2000) explore classical Islamic legal principles (fiqh) related to environmental conservation. These include rules against waste (*isrāf*), the treatment of animals, and the protection of natural resources.

2.2 Eco-Ethics and Moral Approaches

In environmental ethics, Western philosophers like Holmes Rolston III and Aldo Leopold have introduced the land ethics model. This model highlights the intrinsic value of nature and the moral responsibility humans have toward ecological systems. However, these Western viewpoints often focus on human interests or lack spiritual elements. As Vincenti points out, they miss transcendent aspects. (Vincenti, 2017) For this reason, it is important to include the prophetic dimension, especially the moral and spiritual example set by the Prophet Muhammad, to broaden the understanding of green ethics.

2.3 The Prophetic Tradition and Environmental Ethics

Scholarly exploration of the Hadiths of Prophet Muhammad as a source of environmental ethics is limited compared to studies on the Qur'an. However, many prophetic traditions show the Prophet's strong concern for the natural world. The compilation *Forty Green Hadith*, published by Cambridge Central Mosque in 2021, presents forty Hadiths that demonstrate the Prophet's approach to caring for the Earth. This includes planting trees, conserving water, treating animals with kindness, and prohibiting environmental harm.

A study by Yaqeen Institute in 2019 also highlights that the ethical aspects of Hadiths reflect important spiritual values like *rahmah* (compassion), *amānah* (moral trust), and *taqwā* (God-consciousness). When developed thematically, these values could create a unique and cohesive model of environmental ethics. In the Indonesian context, Hidayat in 2023 argues that prophetic narratives are essential sources for building faith-based ecological awareness. (Hidayat, 2023)

2.4 Research Gaps and the Urgency of Hadith-Based Inquiry

While many studies have looked into Islamic environmental ethics, few have specifically examined a Hadith-based prophetic eco-ethics. Most research tends to focus on normative fiqh views or analyze the Qur'an (Afandi et al., 2024). In this area, Hadith literature has significant moral and spiritual importance, but it remains underexplored in ecological discussions.

This study aims to address that gap by developing a prophetic eco-ethical framework based on key Hadiths related to the environment. It seeks to show that Hadiths are not just legal sources; they also contain valuable ecological insights that can provide spiritual and ethical solutions to today's urgent environmental problems.

Research Method

This study takes a qualitative, library-based approach with a descriptive and analytical focus. It aims to explore, interpret, and reconstruct ecological ethical values found in the Hadiths of Prophet Muhammad, forming what is called prophetic eco-ethics. The qualitative library method allows for deep engagement with classical and contemporary Islamic texts using a hermeneutical approach.(Azhari, 2025; Novianto & Hidayat, 2023) Central to this method is a thematic analysis of Hadiths. This involves identifying and grouping traditions related to environmental care, such as planting trees, avoiding corruption on Earth, conserving water, and showing compassion to animals and nature.(Mauluah & Marsigit, 2021; Yumnah, 2022)

Primary data were taken from canonical Hadith collections, including Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Sunan Ibn Mājah, and Musnad Aḥmad ibn Ḥanbal. These were selected based on their relevance to environmental ethics(Muzakki & Ghifari, 2024). Secondary data included thematic Hadith commentaries, scholarly books, and academic articles on Islamic eco-theology and environmental ethics from both Muslim and Western viewpoints(Rusdi et al., 2024). Data collection used thematic takhrīj, along with indexed and digital Hadith tools. The analysis applied content analysis to place the Hadiths in the context of current ecological challenges.

The analytical process occurred in four stages: (1) inventory and categorization of environmental Hadiths; (2) critique of isnād and matn to assess Hadith authenticity; (3) contextual interpretation linking Hadiths to modern ecological crises; and (4) systematic construction of prophetic environmental ethics. Triangulation was used to improve analytical validity by comparing Hadith-based findings with contemporary literature in environmental ethics and Islamic theology. This method ensures the resulting eco-ethical framework is rooted in divine revelation and relevant in addressing today's global environmental crisis.

Result and Discussion

The Prophetic Character in Islamic Eco-Ethics

The idea of prophetic eco-ethics in Islam is closely linked to the mission of prophethood (*nubuwwah*). This concept involves more than just delivering divine revelation and moral guidance; it also includes building harmonious relationships between people and the natural world. In Islamic thought, the prophetic nature of the Prophet Muhammad goes beyond personal spirituality. It has significant effects on our social, cosmological, and ecological ethics.(Khalid, 2010; Nasr, 1996) We can explore this character across three main aspects: theological, ethical, and practical.(Imran, 2023)

1. Theological Dimension: *Tawhīd*, *Khilāfah*, and Islamic Cosmology

Theologically, prophetic eco-ethics is based on the doctrine of *tawhīd*, which declares that all creation submits to and depends on Allah (QS. Al-Hasyr: 24; QS. Ar-Rahman). (Zuhdi A., 2024) In this view, nature is not just a resource. It is part of a divine system that is interconnected and spiritually meaningful. This belief leads to the idea of ecological *tawhīd*, which holds that caring for the environment is a form of submission to God's will and respect for His creation (M. Izzi Dien, 2017). Classical Islamic cosmology, as discussed by al-Ghazali and Fakhruddin al-Razi, further supports this perspective. They viewed nature as an open book that we can understand using both reason and emotion.

Additionally, humans have been given the role of *khalīfah fi al-ard*, or ethical stewards on Earth (QS. Al-Baqarah: 30). This role comes with a divine responsibility to protect the order of creation and not to destroy it. The Prophet demonstrated this stewardship in his daily life. He showed compassion towards animals and plants and managed water resources sustainably in Madinah. (Hutagalung, 2024) Therefore, the theological aspect of prophetic eco-ethics highlights the essential connections between humans, God, and nature within a *tawhīd* framework. (Foltz, 2010)

2. Ethical Dimension: *Rahmah*, Justice, and Moderation

The ethical view of the Prophet Muhammad is deeply connected to the idea of *rahmah*, or universal compassion for all living beings (QS. Al-Anbiya: 107). Many Hadiths encourage kindness towards animals, protecting natural habitats, and not being greedy when using the environment (Junaidi et al., 2023). This *rahmah*-based ethic provides a moral base for ecological cooperation across species and generations.

Other important ethical principles are *ʿadl*, which means justice, and *tawāzun*, meaning balance. Islam rejects all types of *ifṣād*, or corruption, on Earth (QS. Al-Aʿraf: 56) and promotes moderation in consumption (QS. Al-Aʿraf: 31). The Prophet even banned wasting water while performing ablution at a flowing river (Ibn Mājah, Hadith no. 425). This shows how ecological justice is part of spiritual practices.

These ethical values go beyond individual actions; they influence collective awareness. Prophetic eco-ethics supports the development of a cultural mindset based on responsibility, balance, and care for future generations. (Gada, 2024)

3. Practical Dimension: Ecological *Daʿwah* and Perpetual Charity (*Amal Jariyah*)

At a practical level, the prophetic character shows through actions that support environmental conservation. The Prophet Muhammad communicated his teachings verbally and made social changes that encouraged environmentally friendly lifestyles in an Arab society that had often exploited nature.

One clear example of this prophetic character is the idea of *ṣadaqah jāriyah* (ongoing charity) through caring for the environment. The Prophet's Hadiths state that planting trees, digging wells, and saving water are types of charity with rewards that persist forever (Sahih Muslim, no. 1553). This gives ecological actions significant meaning, framing environmental preservation as not just a worldly responsibility, but also as a form of worship with lasting spiritual effects into the afterlife. (Hutagalung, 2024)

Moreover, the character of *tablīgh* (conveying the prophetic message) provides a basis for developing eco-*dawah*—an environmentally aware approach to Islamic outreach. The Prophet shared ecological values through his exemplary actions, community policies like

the *ḥimā* system (protected land zones), and education based on Islamic principles. (Khalid, 2010) In today's world, *eco-dawah* can be practiced through environmental education in Islamic boarding schools, themed sermons, and online campaigns that combine Islamic teachings with ecological urgency. (Imran, 2023)

Looking at the prophetic character in Islamic eco-ethics shows that the teachings of the Prophet Muhammad are not only important for personal moral growth but also vital for developing an ecological ethic that is theological, ethical, and practical. These three areas connect and together provide a foundation for an environmental movement that goes beyond simple technical fixes and embraces a spiritual and prophetic viewpoint. In light of the global climate crisis, this approach offers an alternative model that promotes not only behavioral change but also engages the hearts and deepest beliefs of people.

Eco-Ethical Values in the Prophetic Tradition

The teachings of the Prophet Muhammad about the environment in the Hadiths show a value system focused on ecological ethics. These values serve as personal spiritual guidance and help build a sustainable ecological culture in Muslim societies. (Gada, 2024) This analysis identifies five main values supporting Islamic eco-ethics based on the Prophet's Hadiths: cleanliness, tree planting, water conservation, compassion toward animals, and the prohibition of environmental destruction.

1. Cleanliness as a Dimension of Faith

In a hadith, it is stated: *النظافة من الإيمان*, which means "Cleanliness is part of faith" (Hadith narrated by Tirmidhi, no. 2799). This hadith shows that Islam views cleanliness, both personal and environmental, as a crucial part of faith. The Islamic focus on cleanliness is clear in the requirement for purification (*tahārah*) before performing acts of worship like prayer (*ṣalāh*), circumambulation (*ṭawāf*), and reciting the Qur'an. The idea of *tahārah* involves cleansing from ritual impurity (*ḥadath*) and physical impurity (*najasah*). Islamic jurisprudence (*fiqh*) explains this concept in detail, usually at the start of legal manuals, even before discussing worship rituals. Thus, this hadith confirms that cleanliness and purity are essential and non-negotiable for every Muslim. In the context of eco-ethics, cleanliness serves as the base for ecological awareness, connecting physical hygiene with spiritual clarity. (Kamali, 2018)

The Prophet's attention to the cleanliness of places of worship, public pathways, and drinking water shows the importance of this value. (Alserhan, 2020) Dirty, impure, and foul environments are considered the homes of jinn and devils. The Prophet encouraged Muslims to recite a specific supplication when entering the restroom to seek protection from harmful spiritual entities. He consistently highlighted the importance of staying pure and maintaining hygiene. In modern medical terms, unhygienic and filthy areas can breed germs and cause diseases. This understanding is particularly relevant to today's concerns about sanitation and waste management. It highlights that environmental ethics in Islam starts with simple, everyday practices on both personal and community levels.

2. The Ethics of Planting and Preserving Vegetation

The Prophet Muhammad said in a hadith:

مَا مِنْ مُسْلِمٍ غَرَسَ غَرْسًا، فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

"Whoever plants a tree, and then a human, an animal, or a bird eats from it, it will be considered a charity for him." (Narrated by Bukhari, no. 2320; Muslim, no. 1553)

This hadith connects planting trees with the idea of ongoing charity (ṣadaqah jāriyah), showing a spiritual link between people and nature. (Wani & Azhar, 2021) It has both ecological and social aspects. It encourages preserving vegetation, ensuring food security, and promoting reforestation. In today's discussions, this idea relates to agroecological practices and community forestry as ways to manage the environment sustainably. (Faisal & Hashmi, 2025)

In another narration from Anas ibn Malik, the Prophet said:

إِنْ قَامَتِ السَّاعَةُ وَفِي يَدٍ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسْهَا

"If the Hour (Doomsday) begins and one of you is holding a sapling (young date-palm), and he is able to plant it before it arrives, then let him plant it." (Narrated by Ahmad, no. 12981).

This hadith sends a powerful message about caring for the environment and our responsibility towards it. In Islamic belief, the Day of Judgment means complete destruction, despair, and fear. Even in that dire scenario, the Prophet still encourages planting a tree. According to Uṣūl al-Fiqh (principles of Islamic law), this instruction—given during extreme circumstances—highlights the critical need for ecological action.

In light of the current global environmental crisis, this hadith inspires and provides strong shar'ī (legal-religious) support for environmental preservation, conservation efforts, reforestation initiatives, and other green programs based on Islamic values.

3. The Prohibition of Excessive Water Use

The Prophet Muhammad warned against wasting water, even during ablution (wudhu) at a flowing river. A narration from Ibn Mājah states:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ، فَقَالَ: "مَا هَذَا السَّرْفُ؟"

فَقَالَ: أَفِي الْوُضُوءِ سَرْفٌ؟ قَالَ: "نَعَمْ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ"

"From Abdullah ibn Amr, the Messenger of Allah passed by Sa'd while he was performing ablution. The Prophet said: 'What is this extravagance?' Sa'd replied: 'Can there be extravagance in ablution?' The Prophet said: 'Yes, even if you are by a flowing river.'" (Narrated by Ibn Mājah, no. 425).

This hadith shows the principle of wasatiyyah (moderation) and the awareness of limited natural resources. Although wudhu is a required ritual for Muslims before prayer, wasting water during this practice is not acceptable. Prophet Muhammad taught Muslims to be mindful and avoid excess in all areas of life, including water use and other natural resources.

The narration from Abdullah ibn Amr highlights the importance of simplicity and wisdom in using water. Even when water is plentiful, we should show restraint and not waste it. The Prophet stressed the need for consistency and commitment to moderation in every part of life. In this context, Said Nursi—a reformist scholar from Turkey—supported respecting natural resources and developing a spiritual character in how we consume. (Aydin, 2019) Given the current global water crisis, this hadith sends strong messages about conservation

and efficiency, aligning with Sustainable Development Goal (SDG) No. 6: Clean Water and Sanitation.(UNEP, 2021)

4. Prohibition of Cruelty to Animals and the Protection of Living Beings

In one hadith, the Prophet spoke about a woman who went to Hell for mistreating a cat:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا، فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ

“From Abdullah ibn Umar (may Allah be pleased with both of them), the Messenger of Allah said: A woman entered Hell because of a cat she had confined. She neither fed it nor allowed it to eat from the insects of the earth.”

(Narrated by Bukhari, no. 2365; Muslim, no. 2242).

In another narration, a prostitute was forgiven and entered Paradise for giving water to a thirsty dog:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْطَعُهُ الْعَطَشُ، إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَتَرَعَتْ مُوقَهَا، فَسَقَتْهُ، فَغُفِرَ لَهَا بِهِ

“From Abu Hurairah (may Allah be pleased with him), the Messenger of Allah said: While a dog was circling around a well, almost dying of thirst, a prostitute from among the Children of Israel saw it. She took off her shoe, drew water with it, and gave the dog a drink. So Allah forgave her for that deed.”

(Narrated by Bukhari, no. 3467; Muslim, no. 2245).

These hadiths highlight the importance of *rahmah* (universal compassion), a key principle in Islamic ecological ethics. Caring for living beings is not just an act of kindness but a moral duty of humans as *khalifah* (stewards) on Earth. Several studies show that Islamic teachings on animal welfare can provide a religiously based framework for wildlife protection and animal rights policies.(Foltz, 2010)

5. The Prohibition of Environmental Destruction (*Ifsād fi al-Arḍ*)

The Qur'an clearly forbids causing corruption on Earth after it has been set right. It states:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

“And do not cause corruption upon the earth after its reformation” (QS. Al-A'raf: 56). This ban is supported by several hadiths of the Prophet that prohibit harmful actions against nature without good reason. Examples include burning trees, damaging fields, and cutting down trees unnecessarily.(Faisal & Hashmi, 2025)

Ecological destruction driven by greed, uncontrolled exploitation of natural resources, and unchecked industrialization is a modern example of *ifsād* (corruption). In Islamic eco-theology, *ifsād* is viewed as a breach of divine trust (*amānah*) and the sacred cosmic order.(Alserhan, 2020; M. Izzi Dien, 2017)

The five core values found in the hadiths of the Prophet Muhammad establish the basis of Islamic ecological ethics. These values can provide a theological and practical framework for promoting environmental awareness. Incorporating these values into education, public

policy, and community initiatives will strengthen the moral foundation necessary to tackle the pressing global ecological crisis.

The Relevance of Prophetic Eco-Ethics in Addressing the Contemporary Environmental Crisis

As climate change threatens our planet with melting polar ice caps, shrinking forests, and pollution harming Earth's health, the modern world faces a concerning paradox. Technology provides potential solutions, but the ecological crisis worsens due to deep-seated philosophical and ethical issues. In this context, the eco-ethics derived from the Hadiths of Prophet Muhammad serve as a refreshing alternative to the often soulless modern mindset. (Al-Hafiz, 2015) This prophetic legacy is not just a religious doctrine confined to old texts; it is a living ethical framework that can help us tackle the environmental challenges of the 21st century. (Foltz et al., 2003)

Today's environmental discussions often create a false choice between economic development and ecological preservation. Greedy global capitalism sees nature as a commodity to exploit endlessly. However, the Islamic perspective from the Prophet's Hadiths provides a more integrated view. When the Prophet said, "The Earth has been made a mosque for you" (HR. Ahmad), he emphasized the sacredness of nature. (Abdul-Matin, 2010) In this perspective, rivers are not just sources of drinking water, trees are not merely for wood, and animals are not only sources of protein; they all form part of Allah's interconnected creation in a complex web of life. (Shomali, 2014)

The global water crisis illustrates the importance of this prophetic eco-ethics. Over two billion people lack access to clean water, making the Prophet's prohibition against wasting water during ablution—even by a flowing river (HR. Ibn Majah)—highly relevant. This prohibition is not just a moral suggestion; it represents a forward-thinking principle of water conservation. (Ozdemir, 2003) The anti-*isrāf* (anti-wastefulness) principle in this Hadith is arguably more progressive than many current water-saving campaigns. It connects conservation efforts to a higher awareness, which is often missing in secular methods. (Kamali, 2018)

Challenges like deforestation and loss of biodiversity also find support in the prophetic tradition. When the Prophet warned of hellfire for cutting down a *sidr* (lote) tree without cause (HR. Abu Dawud), he introduced a concept of ecological justice that was advanced for his time. (M. Y. Izzi Dien, 2000) In modern terms, this Hadith provides a religious basis for opposing illegal logging and poor land use practices. Additionally, the Prophet did not only prohibit harmful actions; he encouraged tree planting as a form of *ṣadaqah jāriyah* (ongoing charity), making conservation an act of worship with lasting spiritual benefits. (Shihab, 2020)

On a global level, the Prophet's idea of *khilāfah* (stewardship) in environmental management addresses the "tragedy of the commons" that many blame for ecological harm. (Foltz et al., 2003) When natural resources are seen as common property without clear caretakers, they are often overexploited. The *khilāfah* model views humans as trustees accountable to God, not as owners who can exploit resources without limits. This approach

counters the greed of multinational corporations that drain developing nations of their natural resources without considering ecological impact.(Indonesia & Symposium, 2015)

The plastic waste crisis affecting our oceans can also be linked to the Prophet's teachings on cleanliness. When he stated, "cleanliness is part of faith" (HR. Tirmidhi), he included environmental stewardship in this belief.(Abdul-Matin, 2010) Today, we can connect this idea with a zero-waste movement rooted not only in ecological awareness but also in religious commitment. Mosques that minimize single-use plastic illustrate how prophetic eco-ethics can be practiced in communities.

The most profound aspect is that Hadith-based eco-ethics provides solutions not only at the policy level but also at a deeper motivational level.(Shomali, 2014) Unlike modern methods that depend solely on regulations and financial incentives, the prophetic model recognizes the spiritual side of humanity.(Nasr, 2007) When individuals see protecting the environment as an act of worship and harming it as a sin, they tap into a more profound and sustainable motivation than just fear of penalties or a desire for subsidies.

In confronting the complex issues of today's environmental crisis, prophetic eco-ethics is not just a choice—it is essential. It offers a unique combination of spiritual awareness and ecological action, personal responsibility and systemic change, ancient wisdom and modern relevance.(M. Y. Izzu Dien, 2000) The legacy of Prophet Muhammad is more than an academic subject; it is a crucial guide that we need to revive before our aging Earth reaches a point of no return.

Conclusion

The eco-ethics from the Hadiths of Prophet Muhammad provide an environmental ethical framework that is holistic, profound, and practical. Through principles like ecological *tawhīd* (divine unity), *khilāfah* (stewardship), *rahmah lil-‘ālamīn* (universal compassion), *ṣadaqah jāriyah* (ongoing charity), and *tablīgh* (prophetic communication), the Prophet's teachings create a model that combines spiritual responsibility with environmental action. The Hadiths on afforestation, wastefulness, animal protection, and natural resource conservation offer more than just moral guidance; they provide practical solutions that have been effective since the 7th century. In light of today's environmental crises, including climate change, deforestation, pollution, and water scarcity, these prophetic values become even more important. They tackle the root issues that often get ignored by secular approaches: the ethical and spiritual problems in human-nature relationships.

To make prophetic eco-ethics more relevant today, we need interdisciplinary research that connects Islamic theology with ecology, environmental policy, and sustainability science. This kind of research may lead to more practical models, such as: 1) Incorporating Hadith-based values into environmental policies in Muslim countries through options like ecological fatwas or green mosque initiatives. 2) Carrying out comparative studies between the Islamic *ḥimā* (protected zone) concept and modern conservation methods to create context-specific

solutions. 3) Conducting social experiments to explore the impact of spiritual motivations, like *ṣadaqah jāriyah*, on environmental movements compared to secular methods.

Thus, prophetic eco-ethics is not just a thing of the past; it can serve as a lively way of life that offers timeless wisdom for today's urgent environmental challenges.

Declaration of conflicting interest

The authors declare that there is no conflict of interest in this work.

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