



CLIMATE CHANGE MITIGATION HADIS PERSPECTIVE: Thematic-Correlative Approach

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Abstract

Climate change is a critical issue threatening life on earth, requiring active human efforts and support from religion to address it. This study analyzes the moral messages in hadis related to climate change mitigation through a thematic-correlative approach. This research uses qualitative methods, library research, and takhrij al-hadis, data were examined using content analysis, al-jarh wa al-ta'dil, and tawarikh al-ruwat, along with internal and external hadis criticism. The findings confirm that three hadis addressing climate change mitigation are of high quality, making them valid references for Islamic teachings (*maqbul al-hujjah*) and applicable in practice. Thematically, these hadis align with efforts to combat climate change, emphasizing the importance of preserving water resources and preventing ecosystem damage. Islam highlights water conservation and responsible usage, recognizing water as vital for all living beings. Mitigation efforts include reforestation, rehabilitating degraded lands, and prohibiting the felling of wild trees to sustain ecosystems. These teachings affirm Islam's proactive approach to environmental preservation through hadis, advocating for sustainable practices that align with the broader goal of mitigating climate change impacts.

Keywords: mitigation, climate change, hadis

Abstrak

Perubahan iklim adalah masalah krusial yang mengancam kehidupan di bumi, membutuhkan upaya aktif manusia dan dukungan agama untuk mengatasinya. Penelitian ini menganalisis pesan moral dalam hadis yang berkaitan dengan mitigasi perubahan iklim melalui pendekatan tematik-korelatif. Penelitian ini menggunakan metode kualitatif, penelitian kepustakaan, dan takhrij al-hadits. Teknik analisis data menggunakan analisis isi, al-jarh wa al-ta'dil, dan tawarikh al-ruwat, serta kritik hadis dari aspek internal dan eksternal. Hasil penelitian ini menunjukkan bahwa tiga hadis yang membahas mitigasi perubahan iklim memiliki kualitas tinggi, sehingga dapat dijadikan referensi yang sah dalam ajaran Islam (*maqbul al-hujjah*) dan diterapkan dalam praktik. Secara tematik, hadis-hadis ini sejalan dengan upaya mengatasi perubahan iklim, menekankan pentingnya menjaga sumber daya air dan mencegah kerusakan ekosistem. Islam menekankan konservasi air dan penggunaannya secara bijak, mengingat air adalah kebutuhan esensial bagi semua makhluk hidup. Upaya mitigasi meliputi reboisasi, rehabilitasi lahan yang terdegradasi, dan larangan penebangan pohon liar untuk menjaga keberlanjutan ekosistem. Ajaran ini menegaskan pendekatan proaktif Islam melalui hadis terhadap pelestarian lingkungan, mendorong praktik berkelanjutan yang sejalan dengan tujuan mitigasi dampak perubahan iklim.

Kata Kunci: mitigasi, perubahan iklim, hadis

Introduction

Humans and the universe are creations of Allah SWT that are interdependent even though they are two different entities. Humans need the universe to live their lives, while the universe needs humans to be cared for and preserved. A well-maintained and managed environment will bring many benefits to human life. For example, the environment can provide water, oxygen, Natural Resources (SDA), food, shelter, etc. However, the reality is that the earth is currently experiencing significant damage that can result in various natural disasters (Mukono, 2018).

Meanwhile, the damage to this earth is all the result of humans' actions and selfishness. One form of global problem on earth is climate change (Haryanto & Prahara, 2019). Research conducted by *The Royal Society* and the *US National Academies of Science* explained that this climate change problem has occurred since the 1900s. Some of the signs that indicate the impact of this climate change include a temperature rise of up to 0.8^o Celsius or 14^o Fahrenheit. This increase in temperature is followed by more intense warming in the oceans, the melting of significant amounts of polar ice, the submersion of coastal areas and surrounding small islands and the increase in extreme weather events. All of these factors are indicators that climate change is ongoing (Haryanto & Prahara, 2019).

The existence of climate change can affect human life, such as health problems, extreme climate change and erratic climate change can give rise to disease outbreaks such as dengue fever, skin diseases, coughs, and colds. In addition to health, climate change can affect the agricultural sector and even spread to the economy. Climate change can result in crop failures from rice, sugarcane, vegetables and other sectors. This can have an impact on economic growth. Climate change can disrupt the normal balance of nature, such as storms due to changes in rainfall, droughts due to rising temperatures and increasingly scarce water (Ainurrohmah & Sudarti, 2022).

The existence of climate change leads to extreme weather, one of which is drought. The existence of this extreme drought can result in forest fires. With this fire problem, forests are no longer able to function properly as the lungs of the world by producing O₂ and helping to absorb greenhouse gases and carbon dioxide as the cause of global warming. The threats described earlier are real issues, especially in Indonesia. This is also a major concern in the improvement efforts that can be made by the government (Haryanto & Prahara, 2019).

The various impacts caused by climate change require appropriate anticipation and mitigation measures. Mitigation is essential to reduce the impact felt, especially on communities and as a guide in development planning. In addition, mitigation also serves to increase public understanding of managing and reducing the risk of extreme climate change that impacts natural disasters.

There are many literatures similar to this writing, including “Islam and Global Climate Change: A Study of Hadīṣ Transmission in the Contemporary Era” written by Rafi Rasyad Kadarusman, this paper discusses the transmission of hadīṣ about hygiene in response to global climate change (Kadarusman et al., 2022). Furthermore, there is a book entitled “Environmental Conservation From The Perspective of Hadīṣ” by Erwin Hafid. This book discusses the process of utilizing natural resources based on principles of fairness and sustainability, as well as ethics in interacting with the environment, which can be viewed through the lens of the prophet’s hadīṣ as a practical guide in implementing the teachings of the Qur’an and hadīṣ in Islam (Hafid, 2023). From all the previous studies, they only explain environmental preservation based on hadīṣ. This is different from the research that I do, which will discuss the efforts that should be made to prevent climate change based on the hadīṣ of the prophet Muhammad Saw.

This research is very important to conduct considering that climate change is a crucial problem that can threaten all creatures on this earth, and this problem cannot be solved by itself without the active efforts of humans and religious encouragement. So that humans, especially Muslims, protect the environment, which is the value of worship because they follow the sunnah. In this case, this study aims to analyze climate change mitigation efforts based on the perspective of the hadīṣ of the Prophet Saw.

This study uses a qualitative approach by applying a descriptive-analytical method. And this research is a *Library Research*, namely research conducted using literature either in the form of books, notes, or reports of research results from previous research (Zed, 2014). In the process of collecting data, literature studies, observations, and documentation are used. In this study, the data collection technique used is the documentation method, by studying the records that support this research and collecting information (Bungin, 2015). Then, data collection techniques are obtained by doing takhrij al-ḥadis, and the collected hadīss are those themed around efforts for climate change mitigation. The data analysis technique used in this study is the content analysis method (*Content Analysis*) (Titscher, Stefan, 2009). Then all the data were analyzed using content analysis, al-jarḥ wa al-ta'dīl (the study of the defects of hadīṣ narrators and how to assess them) and tawarikh al-ruwat (that describes the narrators of the hadīṣ from the aspect of their narration of the hadīṣ.), the method of hadīṣ criticism (manhaju naqdil ḥadith) from two aspects, namely: al-naqd al-kharijī and al-naqd al-dakhilī. Next there is the method *Hadīṣ Lecture*, the hadīṣ syarah is an explanation of the matan (text) of the hadīṣ that is used to gain an understanding (Soetari, 2015).

Discussion

Hadīss on Climate Change Mitigation: Criticism of Sanad and Matan

The research in these hadīss on climate change mitigation can be understood through three hadīss, namely: a hadīṣ about the intention of ablution and violations in ablution, a hadīṣ about the prohibition of cutting down the jujube trees, and a hadīṣ about reviving dead soil. This research was carried out with two methods of tracing hadīṣ, namely

through a digital system and a manual system (Sumbulah, 2008). The digital system is the search for hadīṣ through computers or data collected by hadīṣ books that have been documented in the hadīṣ VCD collection, and in this case the researcher uses *Maktabah Syamilah* version 4_1 and *Jawāmi' Al Kalim* V4.5. While the manual system is through the hadīṣ takhrij through the sources of the collection of hadīṣ books through the book *Al-Mu'jam Al-Mufahras Li Alfāzi al-Hadiṣ*, which is then referred to the qualified hadīṣ books (*Kutub al-tis'ah*). The following are the criticisms of sanad, criticism of matan, and the meaning of hadīṣs from hadīṣs about climate change mitigation:

Hadīṣ about the intention of ablution and violations in ablution

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا ابْنُ لَهَيْعَةَ، عَنْ حُيَيْبِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَيْيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ، فَقَالَ: « مَا هَذَا السَّرْفُ يَا سَعْدُ؟ » قَالَ: أَيْ الْوُضُوءِ سَرْفٌ؟ قَالَ: « نَعَمْ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ

(Imam Ahmad bin Hanbal said) narrated to us Qutaibah bin Sa'īd, narrated to us Ibn Lahī'ah, from Huyyay bin Abdillah, from Abū Abdul al-raḥman Al-Hubuli, from 'Abdullah bin 'Amr bin Al-'Aṣ, that the Prophet (peace be upon him) walked past Sa'ad and he was performing ablution, and then he said: "Do not overdo it." He asked: "O Messenger of Allah, is it forbidden to perform excessive ablution (in the use of water is also prohibited)?" He replied, "Yes, even though you are in a flowing river". (HR. Imam Ahmad bin Hanbal) (Hanbal, 2001)

Based on manual search results by keywords "Babun fi al-Qashdi fi al-Wudhu'i" (Wensink, 1946) The hadīṣ is found only in the book of Sunan Ibn Majah with the code 48, while if tracked digitally, the hadīṣ is also found in the book Musnad Ahmad bin Hanbal. Here are the redactions of each of the hadīṣ:

مَا هَذَا السَّرْفِ؟ فَقَالَ: أَبِي الْوُضُوءِ إِسْرَافٌ؟

The hadīs about the intention of ablution and the violation of ablution has this redaction only found in one line in the book Sunan Ibn Majah, page 59, in the 48th discussion in the Book of Ṭaharah (Muhammad, 1999).

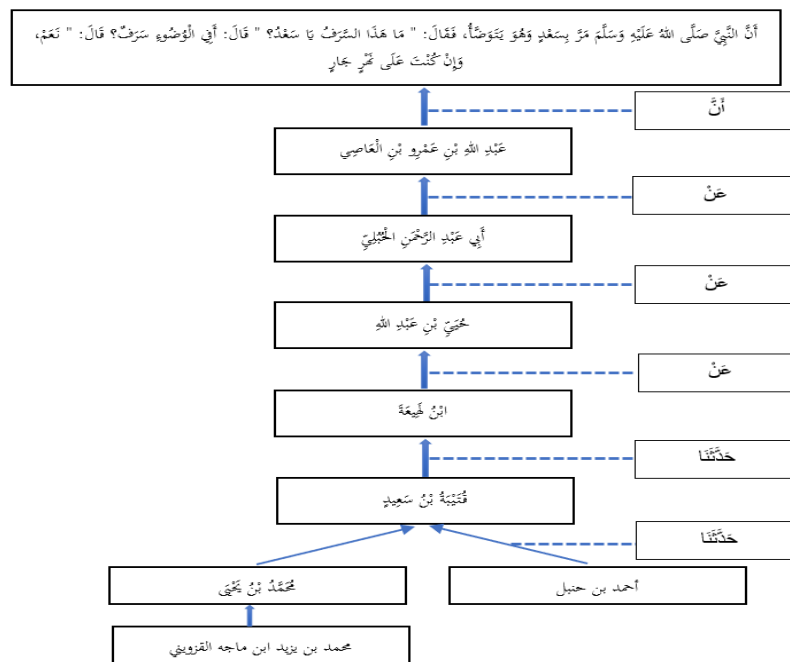
مَا هَذَا السَّرْفِ يَا سَعْدُ؟ قَالَ: أَبِي الْوُضُوءِ سَرْفٌ.

Meanwhile, the hadīs about the intention of ablution and violations in ablution, which has a matn redaction like this, also has only one line in the book Musnad Imam Ahmad bin Hanbal, volume 11, page 637.

Research on the quality of sanad is then focused on the transmitters involved in the narration of the hadīs with the following aspects:

مَا هَذَا السَّرْفِ يَا سَعْدُ؟ قَالَ: أَبِي الْوُضُوءِ سَرْفٌ

hich was ruled by Imam Ahmad bin Hanbal. The sanad path is depicted in the diagram of the hadīs transmitter (*silsilah al-ruwāt al-hadis*) which is presented in the following figure:



Criticism of Sanad Hadīs

The hadīs narrated by Imam Ahmad bin Hanbal has the following sanad path: Qutaibah bin Sa'īd, Ibn Lahī'ah, Huyayy bin 'Abdillah, Abū Abd al-raḥman Al-Hubuliy and Abdullah bin 'Amr bin Al-'Aṣī. Regarding the biography of each narrator (*rāwī*), the analysis of the connection of the sanad, the personal qualities and intellectual capacity of the *rāwī*, as well as the liberation of the sanad from *syaz* and *'illat*, can be seen in the following table:

Narrator Name	TL-TW / Age	Teacher	Pupil	Jarh Wa Ta'dil
Qutaibah bin Sa'īd (Qutaibah bin Sa'īd bin Jamil bin Ṭarīf bin Abdillah)	L: 240 H W: 150 H U: 90 years old	220 people • Abdullah bin Lahī'ah • Uṣman bin Abū Syaibaḥ • Kaṭir bin Ḥisyam Al-Kilābi	221 people • Ahmad bin Hanbal • Ibn Ibrāhīm bin Muhammad Al-Syafi'ī • Al-Ḥasan bin Muhammad Al-Za'faroni	<ul style="list-style-type: none"> • Yahyā bin Ma'in and Abū Hātim Al-Rāzi: Ṣiqah • Ibn Hajar Al-'Asqalāni: Ṣiqah ṣabat • Ahmad ibn Syu'aib Al-Nasāi: Ṣiqah ṣadūq • Abū Hātim bin Hibbān: his name is mentioned in the book Al-Ṣiqāt, one of the narrators of the hadīs in the book of <i>Sunan</i>
Ibn Lahī'ah (Abdullah bin Lahī'ah bin 'Uqbah bin Far'ān bin Rabī'ah bin Ṣauban)	L: 97 H W: 174 H U: 77 years old	270 people • Huyayy bin Abdillah • Khālid bin Abū Imran • Ja'far bin Rabī'ah Al-Qurasyi	254 people • Qutaibah bin Sa'īd • Syu'bah bin Al-Hajjāj • Al-'Abbas bin Al-Walīd	<p>Ibn Hajar Al-'Asqalāni: Ṣadūq, switched to the redaction of his hadīs after his book burned</p> <p>Ibn Thohir: <i>laisa bi hujjah</i> (the hadīs cannot be used as an argument), the critics of the hadīs agree that it is not an argument from the narration of the hadīs.</p> <p>Sa'īd Ad-Darimī: <i>ḍa'if al-hadīs</i>.</p> <p>Yahyā bin Ma'in: The hadīs is enough to be recorded, especially from the narration before the burning of the book.</p> <p>Al-Ḍaḥabī: likes to do <i>ḍa'if</i> hadīs</p>

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Huyayy bin 'Abdillah (Huyayy bin 'Abdillah bin Syuraih Al-Ma'āfirī)	L: 148 H W: - U: -	5 people • A b d u l l a h bin Yazīd Al-Ma'āfirī • 'Ayyasy bin 'Abbas Al-Qityati • Abū Bakr Maula Banu Hasyim	5 people • Abdullah bin Lahī'ah • Mālik bin Anās Al-Asyīsyī • Rāsyidīn bin Abū Rāsyidīn Al-Mahri	Yahyā bin Ma'in: <i>laisa bihi ba'sun</i> (no problem) Al-Bukhāri: needs to be reviewed, <i>da'if</i> Al-Nasāi: <i>laisa bi al-qrāwī</i> (the hadīs is not strong) Ibn Hajar Al-'Asqalāni: Ṣadūq Bihim Ahmad bin Hanbal: The hadīs narrated by him are <i>munkar, da'if</i> .
Abū Abd al-raḥman Al-Hubuliy (Abdullah bin Yazīd)	L: 100 H W: - U: -	34 people • Abdullah bin 'Amr As-Sahmi • Jābir bin 'Abdillah Al-Anṣārī • Abū Żarr Al-Ghifārī	51 people • Huyayy bin 'Abdillah Al-Ma'āfirī • Khālid bin Abū 'Imran Al-Tajibi • Rāsyīd bin Yahyā Al-Ma'āfirī	Abū Hātim bin Hibbān: his name is mentioned in the book Al-Ṣiqāt Ibn Hajar Al-'Asqalāni, Al-Żaḥabī and Yahyā bin Ma'in: Ṣiqah
Abdullah bin 'Amr bin Al-'Aṣ (Abdullah bin 'Amr As-Sahmi) (Abdullah bin 'Amr bin Al-'Aṣ bin Wā'il bin Hasyim bin Sa'id bin Sa'ad bin Sahm bin 'Amr bin Hasyisy bin Ka'ab bin Lu'ay)	L: 63 H W: 136 H U: 73 years old	32 people • The Prophet SAW • Surāqah bin Mālik • Umar bin Khattāb	411 people • A b d u l l a h bin Yazīd Al-Ma'āfirī • Syahr bin Hausyāb • Shafwan bin Sulaim Al-Qurasyi	Abū Hātim bin Hibbān: his name is mentioned in the book Al-Ṣiqāt Ibn Hajar Al-'Asqalāni: one of the companions of the Prophet (peace be upon him) <i>ash-Shahabah Kulluhum 'Udul</i>

From the table above, the hadīs of Imam Ahmad bin Hanbal of the narrators in this path has a sanad connection (*muttaṣil*), which is evidenced by the relationship between the teacher, the pupil, and the teacher's pupil between them, as well as their lifetime which allows them to meet each other directly. All narrators have received good comments from the critics of the hadīs, except for Abdullah bin Lahī'ah and Huyay bin 'Abdillah Al-Ma'āfirī, who are judged to be *da'ifl-al-isnād*. So that this narration path is considered as a *da'if al-al-isnād hadīs*, because this hadīs is found to be martyred and tabi' even though it is not with the same redaction as support for the hadīs narrated by Imam Ahmad bin Hanbal No: 7065, namely in the hadīs narrated by Al-Bukhāri No. 198

and Abū Daud No. 92 and 93, which have the power of their valid sanad. So the hadīṣ from the narration of Imam Ahmad bin Hanbal that was studied was upgraded to *ḥasan li ghairihi* because he had martyrdom and mutabi so that he had the qualification of *maqbul* in the sense that it was accepted as a postulate for practicing Islam.

Criticism of the Matan Hadīṣ and the Content of the Meaning of the Hadīṣ

The research on the quality of this hadīṣ is carried out on hadīṣ whose sanad is confirmed to be of the quality of *maqbul al-hujjah* (*ṣaḥīḥ* and *ḥasan al-al-isnād*), and no research is carried out on hadīṣ whose sanad is of *da'if quality*.

The benchmark for the criticism of matan hadīṣ is that it does not contradict the Quran or other hadīṣs that are more authentic, the ratio, history and redaction reflect the prophetic kalam. Therefore, the research of this hadīṣ is in line with the Qur'an and more authentic hadīṣ. The more authentic hadīṣ is narrated by Imam Al-Bukhāri:

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: حَدَّثَنِي ابْنُ جَبْرِ، قَالَ: سَمِعْتُ أَنَسًا، يَقُولُ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ أَوْ كَانَ يَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ»

Meaning: (Imam Al-Bukhāri said) narrated to us Abū Nu'aim, he said: narrated to us Mis'ār, he said: narrated to me Ibn Jabr, he said: I heard Anās say: The Prophet (saw) was bathing, he bathed with water measuring one sha' to five muds and performed ablution with 1 mud of water.”(Al-Bukhāri, 2002)

This hadīṣ explains that the Prophet performed ablution with one mud of water and took a bath with one sha' of water. One mud of water is equivalent to 0.688 liters of water. Thus, the Prophet Saw performed ablution with 0.688 liters of water and bathed with 2.752 liters of water to 3.44 liters of water (Al-'Asqalāni, 2004). In this hadīṣ studied, the

Messenger of Allah (SAW); ah affirmed that *Israaf* It does not only happen in terms of property but also in terms of worship, including ablution. Excessive ablution in ablution can be interpreted as using excessive water to wash ablution members, such as hands, face, and feet. This can lead to water wastage and is not suitable.

Muslims are encouraged to be frugal and wise in using everything. This is so that we do not fall into wasteful acts that can harm ourselves and others. This is in line with the verse of the Qur'an, surah Al-A'raf: 31

يٰۤاَيُّهَا اٰدَمُ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

It means: "O sons and daughters of Adam, wear your beautiful clothes in every mosque and eat and drink, but do not overdo it. Indeed, He does not like people who are excessive."

According to Al-Wahidi in the book Tafsir Al-Wajīz, this verse explains the prohibition of excess, especially in consuming food (Wahidi, 1995). Meanwhile, in QS. Al-An'am verse 141, Allah also forbids Muslims to be excessive in all things, both in eating, drinking, using water in purification, and in other matters. So, excessive use of water in purification can also cause waste and environmental damage. Because water in human life is precious, without water humans will not be able to survive. Thus, the Prophet Muhammad forbade his people to waste water during ablution. Wasting water means using more water than necessary. This can be done by washing the ablution members more than three times or by letting the water flow uncontrollably (Friday, 2009).

By paying attention to the redaction and its meaning in accordance with the Qur'an, it can be concluded that the matan hadīs meets the criteria of validity so that it can be practiced as *an argument*. So, the hadīs narrated by Imam Ahmad bin Hanbal no. 7065 is *maqbul* in terms of *its rule* of value ḥasan li ghairihi and in terms of its implementation *maqbul ma'mul bihi*.

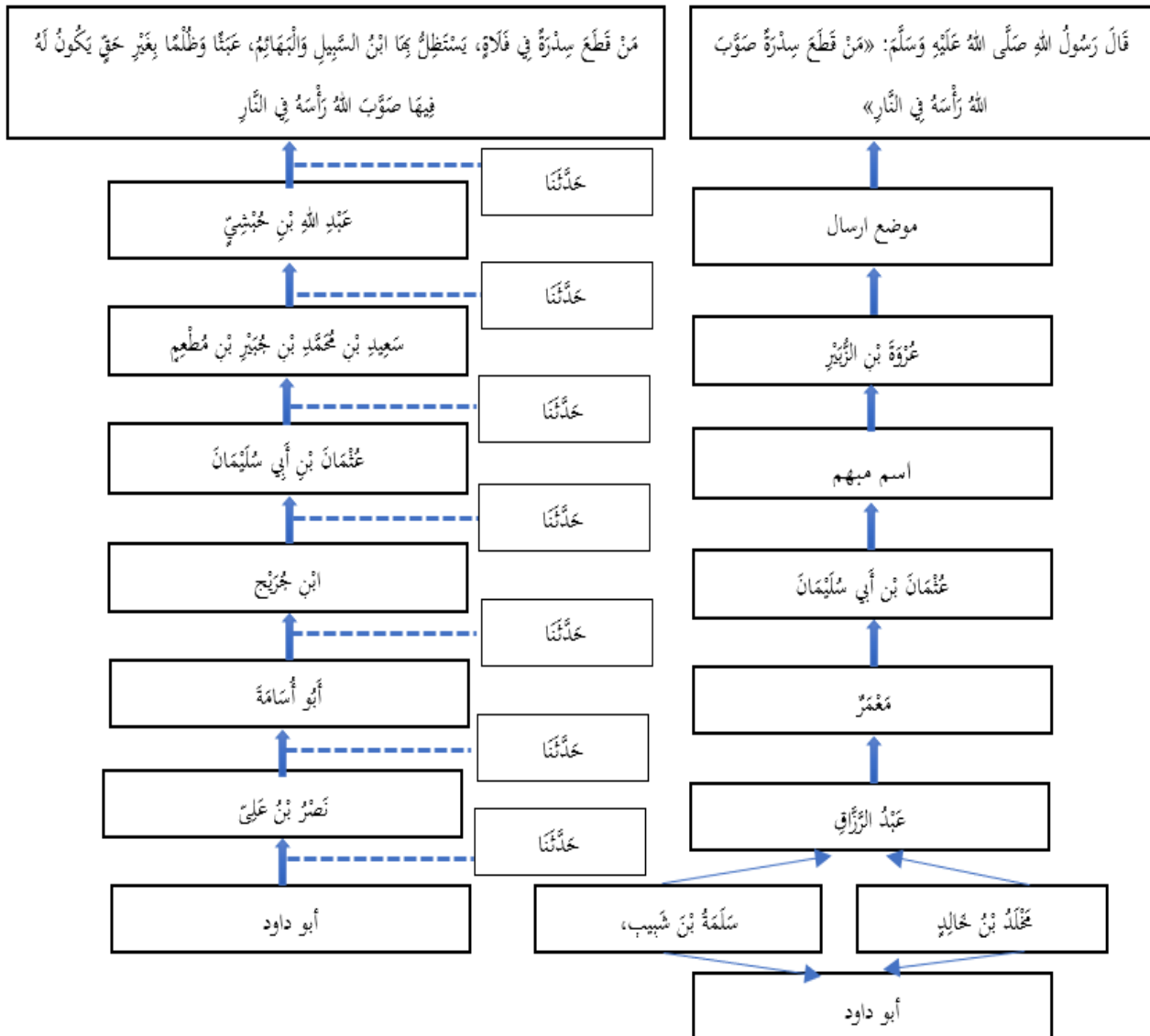
Hadīṣ about the Prohibition of Cutting the Bidara Tree:

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَنَا أَبُو أُسَامَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ مُحَمَّدٍ،
 بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبَشِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَطَعَ سِدْرَةَ
 صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ»

سُئِلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ، فَقَالَ: هَذَا الْحَدِيثُ مُخْتَصَرٌ، يَعْنِي مَنْ قَطَعَ سِدْرَةَ فِي فَلَاةٍ،
 يَسْتَنْظِلُ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ، عَبَثًا وَظُلْمًا يَغْيِرُ حَقًّا يَكُونُ لَهُ فِيهَا صَوْبَ اللَّهِ رَأْسُهُ فِي النَّارِ. حَدَّثَنَا
 مَخْلَدُ بْنُ خَالِدٍ وَسَلَمَةُ يَعْنِي ابْنَ شَيْبٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ عُثْمَانَ بْنِ أَبِي
 سُلَيْمَانَ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

Meaning: (Imam Abū Daud said) narrated to us Naṣr bin ‘Ali, narrated to us Abū Usāmah, from Ibn Juraij, from ‘Uṣman bin Abi Sulaimān, from Sa’īd bin Muḥammad bin Jubair bin Muṭ‘im, from Abdullah bin Hubsyi said: The Prophet (peace and blessings of Allah be upon him) said: “Whoever cuts down the angel tree, Allah swt will pour hot water on his head in Hell.” (HR. Abū Daud) (As-Sijistani, 1999)

Based on the results of tracking the above hadīṣ through manual means in the book *al-Mu’jam al-Mufahras* with the keyword “Sidrun” it was found “Adabun” (read: this hadīṣ is in Sunan Abū Daud in the discussion of “Kitab Al-Adab” chapter 159), which means that the above hadīṣ was found in the Sunan Abū Daud book (discussion) of the 159th chapter of Adab page 530. Digitally, there is only an editorial of hadīṣ from Imam Abū Dawud with two narration channels, and what is used is the redaction of the hadīṣ narrated through Naṣr bin ‘Ali. The sanad path is depicted in the diagram of the hadīṣ transmitter (*silsilah al-ruwat al-hadis*), which is presented in the following figure:



Criticism of Sanad Hadīs

The hadīs that was narrated by Imam Abū Daud has the sanad path: Abū Daud, Naṣr bin 'Alī, Abū Usāmah, Ibn Juraij, Uṣman bin Abū Sulaimān, Sa'īd bin Muhammad An-Nufali, and Abdullah bin Hubsyi. Regarding the biography of each narrator (rāwī), the analysis of the connection of the sanad, the personal qualities and intellectual capacity of the rāwī, as well as the liberation of the sanad from *syaz* and *'illat*, can be seen in the following table:

Ainul Azhari

Narrator Name	TL-TW / Age	Teacher	Pupil	Jarh Wa Ta'dil
Naṣr bin 'Alī (Naṣr bin 'Alī bin Naṣr bin 'Alī bin Ṣuḥbān bin Ubay) (Naṣr bin 'Alī Al-Azdiy)	L: 250 H W: - U: -	220 people • Hamād bin Usāmah • Jarīr bin Abd al-Hamīd • Khāzim bin Marwan Al-'Anzi	205 people • Abū Daud As-Sijistani, Sulaimān bin Al-Ash'ats • Zakariya bin Yahyā Al-Wadi • Hafsh bin 'Umar Ad-Duri	<ul style="list-style-type: none"> • Abū Hātim Al-Rāzi: Ṣiqāh, he said that Naṣr bin 'Alī was better than Ṣiqāh and better than his memorization. • Ibn Hajar Al-'Asqalāni: Ṣiqāh ṣabat • Ibn Hibbān: his name is mentioned in the book • Al-Ḍaḥabī: Al-Hāfiẓ • Ahmad bin Syu'aib and Abd al-Raḥman bin Yusuf: Ṣiqāh
Abū Usāmah (Hamād bin Usāmah bin Zaid) (Hamād bin Usāmah Al-Qurasyi)	L: 201 H W: 121 H U: 80 years old	210 people • Abdul Mālik ibn Juraij • Fālih bin Sulaimān Al-Aslami • Qatādah bin Da'āmah As-Sadusi	295 people • Naṣr bin 'Alī Al-Azdiy • Mūsā bin Abd al-Raḥman Al-Kindi • Waṣil bin Abd al-'Ala Al-Asadi	<ul style="list-style-type: none"> • Ibn Hajar Al-'Asqalāni: Ṣiqāh ṣabat • Al-Ḍaḥabī: <i>Al-Hāfiẓ, hujjah, 'alim, akhbari</i> • Yahyā bin Ma'in: Ṣiqāh • Abū Hātim Al-Rāzi: Ṣadūq • Ibn Hibbān: his name is mentioned in the book Al-Ṣiqāt
Ibn Juraij (Abd al-Mālik bin Abd al-Azīz bin Juraij)	L: 73 H W: 149 H U: 76 years old	422 people • Uṣman bin Abū Sulaimān • Ṣafwān bin Ya'la Al-Tamimi • Syu'bah bin Al-Hajjaj Al-Anki	411 people • Hamād bin Usāmah Al-Qurasyi • Khālid bin Abdullah Al-Ṭaḥān • Rabah bin Zaid Al-Qurasyi	<ul style="list-style-type: none"> • Yahyā bin Ma'in: 5 hadīṣ scholars mentioned that Ibn Juraij was; More ṣabat than 'Amr bin Dinar, Ibn Juraij is Ṣiqāh in every hadīṣ narrated by his disciples from the book. • Ibn Hibbān: Ṣiqāh, and sometimes he falsifies hadīṣ • Abū Hātim Al-Rāzi: Ṣiqāh

'Uṣman bin Abū Sulaimān Jubair bin Muṭ'im bin 'Adiy, bin Naufal	L: - W: - U: -	21 people • Sa'īd bin Muhammad Al-Nufali • Amir bin Abdullah Al-Qurasyi • 'Ali bin Abdullah Al-Azdiy	12 people • Ibn Juraij Al-Makki • Muhammad bin Syihab Az-Zuhri • Ma'mar bin Abū 'Amr Al-Azdī	• Abū Hātim bin Hibbān: his name is mentioned in the book Al-Ṣiqāh • Ibn Hajar Al-'Asqalāni, Yahyā bin Ma'īn, Al-Dārūquṭnī, Muhammad bin Sa'ad, ya'qub bin Syaibah, Abū Hātim Al-Rāzi, Ahmad bin Hanbal and Ahmad bin Abdullah Al-Ajli: Ṣiqah
Sa'īd bin Muhammad bin Jubair bin Muṭ'im bin 'Adiy (Sa'īd bin Muhammad Al-Nufali)	L: - W: - U: -	2 people • Abdullah bin Hubsyi • Muhammad bin Jubair Al-Qurasyi	8 people • Uṣman bin Abū Sulaimān • Hisyam bin Sa'ad Al-Qurasyi • Al-Qāsim bin al-Muṭayyib Al-'Ijli	• Abū Hātim bin Hibbān: his name is mentioned in the book Al-Ṣiqāh • Ibn Hajar Al-'Asqalāni: maqbūl • Al-Ḍaḥabī: Waṣīq (Ṣiqah) • The authors of the book Tahrīr Taqrīb Al-Tahzīb: ṣadūq, ḥasan al-hadīs
Abdullah bin Hubsyi	L: - W: - U: -	• The Prophet Saw	4 people • Sa'īd bin Muhammad Al-Nufali • 'Uṣman bin Abū Sulaimān • Nafi' bin Jubair	• Abū Hātim bin Hibbān: his name is mentioned in the book Al-Ṣiqāh • Abū Hātim Al-Rāzi, Ibn Hajar Al-'Asqalāni, Al-Ḍaḥabī: Abdullah bin Hubshii was a companion. <i>Ash-Shahabah Kulluhum 'Udul</i>

From the table above, it can be seen that all narrators in this narration path are of Ṣiqah quality, except for Sa'īd bin Muhammad Al-Nufali who is assessed as *Ṣadūq Ḥasanul Hadīs* by Ibn Hajar Al-'Asqalāni in the book *Tahrīr Taqrīb At-Tahzīb* (Al-'Asqalāni, 1997, vol. 2, p. 42). This makes the hadīs narrated by Imam Abū Daud valuable *Ḥasanul Al-Isnād*, but all of his prāwī have sanad connectivity (*muttashil marfū'*). This is shown in the relationship between the disciples and the disciples of each of the narrators, and this hadīs is based on the Prophet (peace

be upon him). *Ḥasan li zatihi* Because there are *rāwī* that are considered *ta'dīl* (*Ṣadūq*) who only reached the third and fourth positions.

Criticism of the Matan Hadīs and the Content of the Meaning of the Hadīs

Based on the editorial context, the *hadīs* studied does not contradict the verses of the Quran. The prohibition of cutting down the *bidara* tree contained in the *hadīs* of the Prophet Saw basically gains legitimacy in the Qur'an and is in line with the universal principles of Islamic teachings. Here are some verses related to this:

QS. Al-A'raf: 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ حَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

It means: "Do not do any harm to the earth after it has been well organized. Pray to Him with fear and hope. Indeed, the mercy of Allah is very close to those who do good."

QS. Al-Baqoroh: 11-12

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

"When it is said to them, "Do not do any damage to the earth," they replied, "We are only those who do the repair."

From some of the verses above, it is explained that human beings, as creatures created by Allah should not even be prohibited from causing trouble, riots, damage and other destructive acts on earth. And in QS. Al-Baqoroh verse 205, explicitly states that Allah SWT does not like damage and destruction, whether in the form of damage to crops or livestock.

The *hadīs* about the prohibition of cutting down the *bidara* tree hints at the *bidara* tree that grows in the desert, where this *bidara* tree is a shelter for travelers and livestock. So that cutting down the *bidara* tree in the desert certainly greatly disturbs the benefits of both of them and

causes them to lose their shelter, so it is appropriate for the Prophet Saw to prohibit and even give a strong threat to the person who cuts it down. In addition, through this hadīṣ, it is substantially intended to emphasize the importance of maintaining and caring for the environment without damaging it without the slightest benefit to human life.

The hadīṣ about the prohibition of cutting down bidara trees is the theological foundation in the environmental greening program. This program is very important to be carried out as a form of mitigation from the occurrence of global warming and climate change, which is currently threatening the lives of the global community. The prohibition in the hadīṣ of the Prophet Saw about cutting down bidara trees to preserve and regreen the environment can be attributed to the role of humans on earth as caliphs. Allah SWT has given this earth, including the preservation of the earth from things that can destroy humans and other creatures.

By paying attention to the conformity of the redaction of the hadīṣ and its meaning with the Qur'an, it can be concluded that the matn hadīṣ meets the criteria for the validity of the matn hadīṣ, so that this hadīṣ can be accepted as *an argument*. And this hadīṣ became *the hadīṣ of maqbūl ma'mūl bihi*.

Hadīṣ About Reviving the Dead Land:

حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو عَقِيلٍ، أَبُو عَقِيلٍ اسْمُهُ: عَبْدُ اللَّهِ بْنُ عَقِيلٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، حَدَّثَنِي
عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «
مَنْ أَحْيَا أَرْضًا مَيْتَةً، فَلَهُ فِيهَا أَجْرٌ، وَمَا أَكَلَتِ الْعَافِيَةُ مِنْهَا، فَهُوَ لَهُ صَدَقَةٌ»

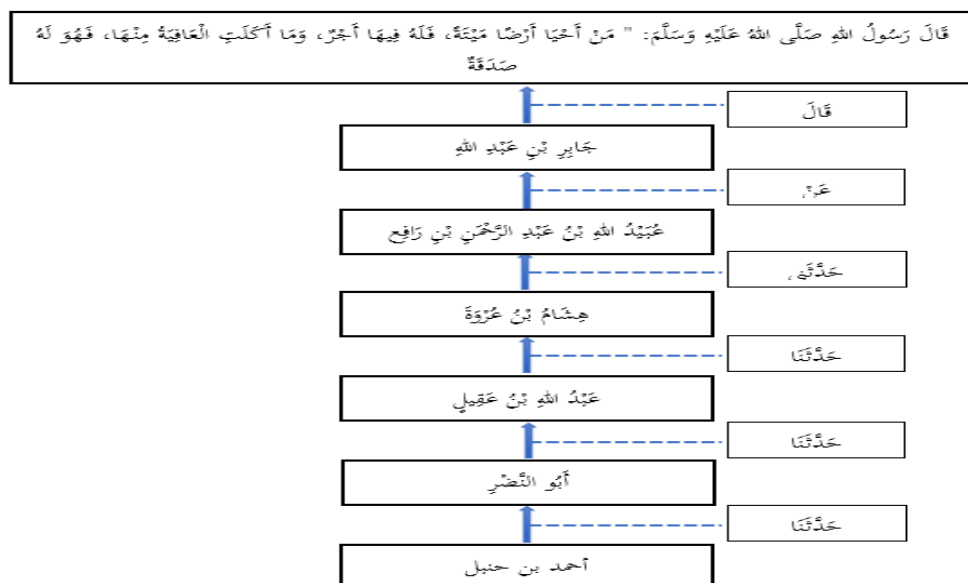
Meaning: (Imam Ahmad bin Hanbal said) narrated to us Abū Al-Naḍr, narrated to us Abū 'Aqīl, narrated to us Hisyam bin 'Urwah, narrated to me 'Ubaidullah bin Abd al-raḥman bin Rāfi' from Jābir bin Abdillāh said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever gives life to the

dead land will find a reward in it, and whatever the living in it eats, then for him alms” (HR. Imam Ahmad bin Hanbal) (Hanbal, 2001)

Based on the results of the manual search of the above hadīṣ in the book *al-Mu’jam al-Mufahras* with the keyword:

«أحيا»، خ حرث ٥١، حم ٢٠٣:٤٠٣:٧٢٣:٧٢٣:٨٢٣:٦٥٣:٣٦٣:٢٨٣، دي بيوع ٥٦، ط أفضية ٦٢-٧٢، ت أحكام ٨٣، د إمارة ٧٢

The meaning is that the above hadīṣ is found in Ṣaḥīḥ Bukhārī (discussion) of the book of planting, chapter 15, Sunan Abū Daud, chapter 37 of leadership chapter, Sunan Al-Tirmizī, chapter 38 of the discussion of the Law, Muwaṭṭa’ of the district, chapter 26 and 27, Sunan Ad-Darimi, chapter 65 of the discussion of buying and selling, and Musnad Ahmad in several numbers including; 302, 304, 327, 328, 356, 363, 382. The numbering of hadīṣ in the book *al-Mu’jam Al-Mufahras* is sometimes not the same as some of the books of kutubuttis’ah. Digitally it was found to be like that found in the book *al-Mu’jam al-Mufahras*, and what was used was a redaction of the hadīṣ narrated by Imam Ahmad bin Hanbal No. 14500. The sanad path is depicted in the diagram of the hadīṣ transmitter (*silsilah al-ruwat al-hadīṣ*) which is presented in the following figure:



Criticism of Sanad Hadīs

The hadīs that was narrated by Imam Abū Daud has the following sanad paths: Abū Al-Naḍr, Abū 'Aqīl, Hisyam bin 'Urwah, 'Ubaiullah bin Abd al-Raḥman bin Rāfi' and Jābir bin Abdullah. Regarding the biography of each rāwī, the analysis of the connection of the sanad, the personal qualities and intellectual capacity of the rāwī, as well as the liberation of the sanad from *syaz* and *'illat*, can be seen in the following table:

Narrator Name	TL-TW / Age	Teacher	Pupil	Jarh Wa Ta'dil
Abū Al-Naḍr (Hasyim bin Al-Qāsim bin Muslim bin Muqsim) Hasyim bin Al-Qāsim Al-Laiši	L: 133 H W: 207 H U: 74 years old	125 people • Abdullah bin 'Aqīl Al-Šaqafi • Ziyad bin Abdullah Al-'Aqīli • Sa'īd bin Muhammad Al-Šaqafi	180 people • Ahmad bin Hanbal • Ishāq bin Al-Jarah Al-Užuni • Hamid bin Yahyā Al-Balkhi	<ul style="list-style-type: none"> • Abū Hātim Al-Rāzi: ṣadūq • Ibn Hibbān: his name is mentioned in the book Al-Šiqāt • Ibn Hajar Al-'Asqalāni: Šiqah ṣabat • Ali bin Al-Madini, Abd al-Bāqī, and Muhammad bin Sa'ad: Šiqah
Abū 'Aqīl (Abdullah bin 'Aqīl Al-Šaqafi)	L: 91 H W: 180 H U: 89 years old	16 people • Hisyam bin 'Urwah Al-Asadi • Yahyā bin Sa'īd At-Taīmi • Umar bin 'Ubaidillah Al-Qurasyi	4 people • Hasyim bin Al-Qāsim Al-Laiši • 'Ubaidillah bin Mūsā • Abd al-Ḥāmid bin Šalih Al-Burjāmi	<ul style="list-style-type: none"> • Ibn Hajar Al-'Asqalāni: Syaikh, Syaikh • Al-Žaḥabī: ṣadūq • Abū Hātim Al-Rāzi: Syaikh • Ibn Hibbān: His name is mentioned in the book Al-Šiqāt, his hadīs can be used as l'tibar if the narrator before and after him is not a da'if.
Hisyam bin 'Urwah bin Zubair bin Al-'Awwām bin Khuwailid bin Asad bin Abdul 'Izzi bin Qushay, bin Kilab (Hisyam bin 'Urwah Al-Asadi)	L: 58 H W: 145 H U: 87 years old	98 people • Ubaidillah bin Rāfi' Al-Ausi • Šābit bin Aslam Al-Banani • Bakr bin Wāil Al-Laiši	591 people • Abdullah bin 'Aqīl Al-Šaqafi • 'Ubādah bin Sulaimān Al-Marwazi • Šālih bin Rustam Al-Khazazi	<ul style="list-style-type: none"> • Yahyā bin Ma'in: Šiqah fil hadīs • Ibn Hibbān: His name is mentioned in the book Al-Šiqāt, hafidz, mutqin, wara' and has a special • Abū Hātim Al-Rāzi: Šiqah, Imam fil hadīs

'Ubaiullah bin Abd al-Raḥman bin Rāfi' (Abdullah bin Abdullah bin Rāfi' bin Khadij) 'Ubaidillah bin Rāfi' Al-Ausi	L: - W: 111 H U: -	6 people • Jābir bin Abdullah • Sulaimān bin Yasar • 'Ali Al-'Aqīli	12 people • Hisyam bin 'Urwah Al-Asadi • Muhammad bin Syihāb Al-Zuhri • Ma'mar bin Abū 'Amr Al-Azdiy	• Abū Hātim bin Hibbān: his name is mentioned in the book Al-Ṣiqāt • Ibn Hajar Al-'Asqalāni, mastūr (name and bio of the narrator unknown) • Abū Al-Qāsim bin Mandih Al-Ashbahani: <i>majhūl</i>
Jābir bin Abdullah	L: 78 H W: 172 H U: 94 years old	67 people • The Prophet Saw • Khālid bin Walīd • Khuzaimah bin Hakim Al-Silmi	384 people • Ubaidillah bin Rāfi' Al-Ausi • Shahr bin Hausyab Al-Ash'ari • Zaid bin Aslam Al-Qurasyi	• Abū Hātim bin Hibbān: <i>lahu ṣuhḥbah</i> • Abū Hātim Al-Rāzi, Ibn Hajar Al-'Asqalāni, al-Mazzī: Abdullah bin Habsyi was a companion. <i>Ash-Shahabah Kulluhum 'Udul</i>

From the table above, it can be seen that all the narrators have a sanad connection. It is proven that there was a direct meeting during their lives between the narrators as teachers, students and teachers. And all narrators in this sanad path are considered Ṣiqah, except for Abdullah bin 'Aqīl, who is considered ṣadūq by Ibn Hajar Al-'Asqalāni. In this narration path, there is a narrator, who *majhūlul hāl*, namely 'Ubaidullah bin Abd al-raḥman bin Rāfi'. *Majhūlul hāl* is a hadīṣ in which in the sanad there is a rāwī whose manifest is just, but it is not known the true state and the mind (Darussamin, 2020, p. 171). 'Ubaidullah bin Abd al-raḥman bin Rāfi' basically gets a score *Ṣiqah* but the situation is difficult to know, because in book *Tahzīb al-Kamāl*, it is stated that there are two other names for him, namely, Abdullah bin Rāfi' bin Khadij and Abdullah bin Abdullah bin Rāfi' (Al-Mizzi, 1992, vol. 19, p. 83), so it can be difficult to get their identity. Thus, the final assessment of this hadīṣ sanad becomes *Da'īf Al-isnād*. Because this hadīṣ is narrated by many other narrators, there is a more authentic narration, such as in Ṣaḥīḥ Bukhāri, chapter 13 and Musnad Ahmad, No. 14361, so that the value of

this hadīs rises to *Ḥasan Li Ghairihi*.

Criticism of the Matan Hadīs and the Content of the Meaning of the Hadīs

Hadīs about reviving the dead soil, editorially and in meaning in accordance with the verse of the Qur'an in QS An-Naml 60:

مَنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا

It means: "Is it better to be the substance that created the heavens and the earth and sent down water from heaven for you, and then We grew with that water gardens of beautiful scenery (which) you would not be able to grow trees? Is there a (other) God with Allah? They are people who deviate (from the truth)".

From this verse, it indicates that there is human involvement in planting various plants and various flavors through seed seeding and irrigation as well as plant maintenance (Syihāb, 2017, vol. 9, p. 480). Dead land means land that has no owner or owners, is not watered, is not filled with buildings, and is not used, as explained by Allah SWT in QS Yasin verse 33:

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

It means: "A sign (of His power) to them is that the earth dies (barren past) We raised it and brought out from it the grain and then from it they ate".

The death of a land will occur if it is abandoned and not planted. There are no buildings and civilizations unless trees grow in it. Land is categorized as living if there is water in it and settlements as a place to live. In the current era, there have been many philanthropic institutions

that offer assistance in managing unproductive private land to be planted and the benefits are used to help those in need. Reviving dead land is an expression of the hadīṣ that was studied.

حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو عَقِيلٍ، أَبُو عَقِيلٍ اسْمُهُ: عَبْدُ اللَّهِ بْنُ عَقِيلٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، حَدَّثَنِي
عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «
مَنْ أَحْيَا أَرْضًا مَيْتَةً، فَلَهُ فِيهَا أَجْرٌ، وَمَا أَكَلَتِ الْعَايِيَةُ مِنْهَا، فَهُوَ لَهُ صَدَقَةٌ»

In this hadīṣ, the Prophet (peace be upon him) emphasized that the status of ownership of vacant land is for those who revive it, as motivation and encouragement for those who revive it. Reviving dead land, this business is categorized as a virtue recommended by Islam and is promised a very great reward for those who seek it, because this business is categorized as an effort to develop agriculture and increase production sources. The spirit of this hadīṣ of the Prophet is the use of land/land/earth for the benefit of not only humans, but also animals, plants, and the ecosystem, so that the ecosystem on this earth is well maintained.

By paying attention to the redaction and its meaning following the Qur'an, it can be concluded that the hadīṣ meets the criteria of validity, so that the hadīṣ is of valid and maqbūl quality and can be used as an argument. This hadīṣ is also a *ma'mūl bihi hadīṣ* because it can be practiced and does not stop at the transmission of narration only.

Understanding Hadīṣs on Climate Change Mitigation with a Thematic-Correlative Approach

Understanding hadīṣ with a thematic-correlative approach means understanding hadīṣs that have the same main theme by relating or connecting the meaning of one hadīṣ with the meaning of another (Sumbulah, 2008). The purpose of this is to gain a deep understanding of the hadīṣ of the Prophet, which has been considered to have meaning

in a certain context. With this approach, it is hoped that a comprehensive meaning can be achieved, so that there is no contradiction between one hadīś and another.

The first hadīś, which is themed about the intention of ablution and violations in ablution, is understood as a command to be frugal in the use of water. Based on the verses and hadīśs that have been explained above, it can be seen that Islam's concern for water is very extraordinary. Therefore, the Prophet Saw asked his people to pay attention to water, maintain it, care for it and use it for the benefit of humans and other living beings. Islam warns of disasters and climate change that occur because of human actions that cannot maintain the balance of nature. The disasters that come from the disruption of the water ecosystem include floods, tsunamis, storms, landslides, water pollution, and drought (Athiyah, 2017). Therefore, as Muslims, especially humans as caliphs on this earth, should take care of, maintain and maintain water, which is a limited resource, for the common benefit of creatures on this earth. The form of Islamic attention to save and maintain water is in using and utilizing water in a wise and not excessive way even for the sake of worship, such as ablution and large bathing based on the hadīś of the Prophet Saw.

The second hadīś, with the theme of the prohibition of cutting down the bidara tree in an effort to preserve and regreen the environment, which can be associated with the role of humans on earth as the caliph of Allah. Allah SWT has given this earth, including the preservation of the earth from things that can destroy it from the actions of human beings themselves (Ali, 2015). Therefore, the significance of the hadīś prohibiting the felling of bidara trees is as a theological foundation in order to enforce the environmental greening program (*Go Green*). The program is very important to be carried out as a form of prevention of

global warming (*Global Warming*) and global climate change.

Today, global warming has occurred due to several things, one of which is due to a lot of illegal logging. Some people often carry out illegal logging for the benefit of their group without considering the benefits of human life. As a result, the earth is threatened with above-average warming, which can eventually have an impact on natural disasters, such as; landslides, earthquakes, floods, and so on. In recent times, a number of these disasters have occurred in the Indonesian region. In relation to this issue, the hadīṣ about the prohibition of cutting down and the strong threat to people who cut down bidara trees without paying attention to their impact on the surrounding environment has become relevant until now. With the support of the Qur'an and several other hadīṣs, the hadīṣ prohibiting the felling of the bidara tree can be a theological basis as a form of warning for a number of people who often carry out illegal logging, so that this universe is preserved and carries out human duties as *khālifatullah fil ardh*.

The third hadīṣ, namely the hadīṣ about reviving dead land, motivates Muslims to plant and reforest for the sustainability of the ecosystem, as well as good news for every Muslim who plants and then eats them by birds, animals, or is stolen by others. This hadīṣ shows that there is a very strong encouragement for Muslims to make efforts to plant plants on this earth so that the balance is maintained until the time is up. In addition, it also shows that Muslims at the end of their lives, even in difficult circumstances, are still ordered to provide benefits to others or to future generations, one of which is by planting plants or doing greening (Al-Munrāwī, 1994).

Based on the content of the meaning of the three hadīṣs, it can be seen that there is actually a universal and systematic concept in these hadīṣs, which has often been understood separately between one

hadīs and another. Therefore, the hadīs studied is about the intention of ablution and the violation of ablution, which is further understood as the command of the Prophet Saw to be frugal in the use of water even for worship (ablution and bathing). At the same time, it explains that this hadīs is a theological and phenomenological foundation in mitigating efforts from global climate change that is being experienced now both in Indonesia and around the world and then in the content of the second and third hadīss, it is an effort that must be made to minimize the impact of global climate change.

In other words, these three hadīss are closely intertwined and cannot be separated from each other. Because the first hadīs is the basis for its application from the second and third hadīss, and vice versa, the second and third hadīs are an effort to maintain the availability of water and disasters that come from the disruption of the water ecosystem, so that the command to be frugal in the use of water contained by the first hadīs is relevant today. From here, it can be seen that there is a correlation between the three hadīss. For a clearer understanding of the thoughts conveyed, you can see through the following diagram:



Based on the diagram above, it can be understood that the command to be frugal in the use of water is an Islamic concern to protect the environment because water is a source of need for all living things. The concept of water conservation in the hadīs is very much in line with efforts to manage natural resources sustainably, which is now a priority

in climate change mitigation. Efficient water use technology, wise management of natural resources, and waste reduction are some of the efforts that can be applied within the framework of Islamic teachings.

The greening taught in the hadīṣ is strongly related to efforts to plant trees to reduce the effect of greenhouse gases. The reforestation and reforestation programs that are now widely encouraged are in line with the teachings of the Prophet Muhammad (SAW) about the importance of tree planting. This source of life should be maintained through the procurement of reforestation by reviving dead land by planting trees for the sustainability of the ecosystem in nature. The balance of nature taught in the hadīṣ leads to the importance of preserving the entire ecosystem, including fauna and flora. Nature conservation and wildlife protection are part of climate change mitigation efforts, leading to the protection of biodiversity that supports natural resilience in the face of climate change.

The thematic-correlation approach in understanding the hadīṣ related to climate change mitigation shows that there is a compatibility between Islamic teachings and the efforts being made to reduce the impact of climate change. Concepts such as saving natural resources, greening, and natural balance contained in the hadīṣ of the Prophet Muhammad Saw can be used as a guideline in implementing climate change mitigation measures in a practical and sustainable manner.

Conclusion

Based on this study, it analyzes hadīṣs about climate change mitigation, including 3 hadīṣs that explain efforts to deal with global climate change, namely: hadīṣ about the order to save money in water use, hadīṣ about the prohibition of cutting down trees, and hadīṣ about reforestation. First, the hadīṣ about the command to save water is

narrated by Imam Ahmad bin Hanbal in the Book of Musnad Ahmad no hadīs: 7065, getting the *natijah hadīs ḥasan li ghairihi*. Second, the hadīs about the prohibition of cutting down trees illegally is narrated by Imam Abū Daud in the book of Sunan Abū Daud in the discussion of “Kitab al-Adab” chapter 159. This hadīs is worth *ḥasan li ḥairihi* because there is one narrator who only gets *ta’dilṣadūq*, namely Sa’id bin Muhammad An-Nufali. Third, this hadīs about reforestation is narrated by Imam Ahmad bin Hanbal no hadīs 14500. This hadīs is considered as *ḥasan lighairihi* because in the hadīs that is studied there is a narrator who is *majhūlul hāl*, namely ‘Ubaidullah bin Abd al-raḥman bin Rāfi’, thus causing it to become *ḍa’if al-isnād*. But then this hadīs was narrated by many other narrators, there are more authentic narration lines, such as in Ṣaḥīḥ Bukhāri chapter 13 and Musnad Ahmad No. 14361, so that the value of this hadīs rises to *ḥasan li ghairihi*.

After researching these three hadīss with the theme of global climate change mitigation by transmission (hadīs narration), all of them are of high quality and acceptable as a reason to apply Islamic teachings in real terms (*maqbul al-hujjah*) and *ma’mul bihi* for the practice of Islam in mitigating climate change. So that hadīs is not only examined in terms of its validity as a justification for the actualization of Islam in the science of hadīs but also understood as a history of hadīs in terms of acceptance, maintenance, and delivery of hadīs to be externalized in the form of a living sunnah.

The thematic-correlative understanding of this study is that efforts to maintain water availability and prevent disasters due to the destruction of aquatic ecosystems are important concerns in Islam. The economical use of water is ordered as in the hadīs to preserve the environment, considering that water is the source of the needs of all living things. Therefore, it is important to maintain this source

of life through reforestation, namely by reviving land that is already unproductive by planting trees and prohibiting illegal tree felling to ensure the sustainability of natural ecosystems.

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