

THE URGENCY OF ENVIRONMENTAL PRESERVATION THROUGH THE QUR'AN AND HADITHHelsa Fadillah Putri¹, Farhan Ariesto Hefroni², Afdhal Ulil Ambri³, Hadi Syabri⁴, and Muhamad Yahya⁵¹ Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia² Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia³ Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia⁴ Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia⁵ Universitas Islam Negeri Mahmud Yunus, Batusangkar, Indonesia**Corresponding Author:**

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2026**Abstract**

This study examines the urgency of environmental conservation based on the Qur'an and Hadith. The background is the increasing environmental damage that threatens the balance of life and the need for moral-theological legitimacy for conservation actions in Muslim societies. The research aims to identify and analyze verses and Hadith that encourage environmental conservation ethics and formulate their normative implications for contemporary environmental practices. The research approach is qualitative with library research methods because it focuses on text interpretation, the study of primary documents (the Qur'an, hadith collections) and secondary literature to understand the context, interpretation, and legal traditions. This allows for an in-depth study of normative content and theological arguments without the need for field data. The results of the discussion said that Islam teaches that humans are caliphs (guardians) on earth who are responsible for managing and protecting the environment, as stated in the Qur'an, Surah Al-Baqarah verse 30, which states that humans are given the mandate to guard the earth, and principles such as caliphate, trust, prohibition of damage (fasad), and maintaining balance (mizan) provide a strong foundation for conservation policies and behavior. In conclusion, these arguments support ecological obligations in Islam and can be used as an ethical basis for educational programs, public policies, and environmental conservation practices.

Keywords: Conservation, Environment, The Qur'an and Hadith

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INTRODUCTION

Islam, a religion known as rahmatan lil 'alamin (blessing for all the worlds), regulates the relationship between humans and the universe, as well as between God and humans. They are moved to reflect on their religious teachings regarding environmental conservation amidst the global environmental crisis.

Islam teaches that humans are khalifah (guardians) on earth, responsible for managing and protecting the environment. Verses in the Quran, such as Surah Al-Baqarah verse 30, state that humans are entrusted with safeguarding the earth. Furthermore, the Prophet's hadiths emphasize the importance of maintaining cleanliness, protecting natural resources, and treating animals with kindness. For example, one hadith states that "Whoever plants a tree, every fruit it bears is a charity for him." (Narrated by Ahmad).

Environmental degradation is increasingly alarming in the modern era, marked by natural disasters, pollution, and climate change that threaten the survival of life. In this context, Islam offers a strong philosophical and ethical foundation through the verses of the Quran and hadith to encourage the urgency of environmental conservation. The purpose of this article is to outline the urgency of environmental conservation based on the evidence of the Qur'an and Hadith, and to explain how Islamic principles such as khalifah (leadership), mizan (balance), and amanah (responsibility) guide Muslims to be responsible for preserving nature. The scope of this article includes an analysis of ecological verses in the Qur'an and the Prophet's hadiths that emphasize the importance of natural elements such as animals, plants, soil, water, and air.

The Qur'an commands humans to preserve the environment as a manifestation of faith. Surah Al-A'raf: 85 explicitly forbids causing damage on the earth after God has repaired it. Similarly, Surah Al-Baqarah: 205 emphasizes that God dislikes damage. The Prophet's hadith also emphasize the importance of environmental conservation, including the prohibition on cutting down trees and the encouragement of planting trees as a form of charity. As caliphs on earth, humans have a responsibility to manage and utilize natural resources based on conservation to meet the needs of future generations.

RESEARCH METHOD

This research examines the urgency of environmental conservation based on the evidence of the Qur'an and Hadith. The research approach is qualitative and employs library research methods, focusing on textual interpretation and the study of primary documents (the Qur'an, hadith collections), and secondary literature to understand the context, interpretation, and legal traditions. This method allows for an in-depth examination of normative content and theological arguments without the need for field data.

Literature research allows researchers to explore, understand, and compare various expert perspectives on text-based learning and writing skills, particularly descriptive texts. Through the literature review, researchers can gain a comprehensive overview of theoretical developments, learning principles, and previous research findings related to the research topic.

RESULTS AND DISCUSSION

Analyzing the material on environmental damage in QS. Ar-Rum verses 41-42 and the hadith with a study of mining exploitation, environmental pollution, and global warming

Environmental damage in QS. Ar-Rum verses 41-42

In essence, humans are highly dependent on the surrounding environment, namely the natural resources that can be utilized to support their lives. The primary natural resources for human life are air, land, and water. All three must be properly maintained so as not to disrupt the continuity of life.

Allah emphasizes that humans may take advantage of the blessings of this world, but they must not exceed their limits by destroying or disrupting the good order. In contemporary interpretations, this verse forms the basis of Islamic ecological ethics: protecting the environment is part of upholding justice and goodness, and avoiding wastefulness and greed born of lust.

Destruction of nature and the social order not only harms the environment but also harms humans in the form of disasters, poverty, social instability, and shaken faith. Allah emphasizes that those who destroy the earth will be recompensed, both in this world and the hereafter, for they abuse their trust and ignore the principles of justice and goodness. As evidenced in Surah Ar-Rum, verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾
 قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾

Meaning: (41) Corruption has appeared on land and sea because of what the hands of men have earned: Allah desires that they may taste a part of their deeds, in order that they may return (to the right path). (42) Say (O Muhammad): "Travel through the earth and see what was the end of those before you! Most of them were associating partners (with Allah).

The connection between environmental damage and this verse is highly relevant because God views the earth as a trust that must be managed wisely, not plundered greedily. Uncontrolled deforestation, indiscriminate waste disposal, destruction of agricultural land, and excessive exploitation of natural resources are all forms of damage that God hates, as they disrupt the balance of His creation (IAIN Kudus et al., 2013). The following are the causes of environmental damage:

1. The Main Cause of Damage: Human Actions

This verse emphasizes that damage to land and sea occurs "because of human hands." This shows that the main causes of the environmental crisis are greed, over-exploitation, waste, and irresponsible lifestyles, not merely as a neutral "law of nature." Humans who forget that they are God's vicegerents are actually the perpetrators of damage: cutting down forests, littering, destroying ecosystems, and allowing pollution to run rampant.

2. Environmental Damage as a Form of Divine Warning

Allah says that humans will be "given a taste of (the consequences of) their deeds, so that they may return (to the right path)." Disasters, droughts, landslides, floods, and animal extinction are understood as warnings for humans to self-evaluate and repent. Environmental damage is not merely a punishment, but also a warning (dikdrm) that should motivate humans to restore the preservation of the earth and be more just towards nature, including other living creatures.

3. Link to Injustice and Moral Error

Classical and modern interpretations emphasize that environmental damage is closely related to injustice and sin (interpretations of Ibn A'syur, Quraish Shihab, and others). Injustice is not only a social issue, but also an ecological one: usurping the

rights of nature, exploiting resources without consideration for future generations, and destroying the environment for short-term gain. In this context, the verse serves as a foundation that religiousness must include environmental awareness and control over exploitative desires.

4. The Responsibility of the Caliph and Environmental Ethics

Based on this verse, humans should not view nature as something to be exploited arbitrarily, because they are Allah's caliphs on earth, entrusted with caring for, protecting, and preserving it. Environmental ethics in Islam emphasize balance (*mizān*), justice, and the prevention of destruction (*laa tufsidu fī al-ardd*). In the modern context, this means encouraging reforestation, waste management, water conservation, pollution reduction, and environmentally friendly economic development (Harefa et al., 2024).

Environmental damage in the hadith with a study of mining exploitation

1. The hadith regarding the mining exploitation in question was narrated from Abyadh bin Hammal

وَهَبَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعْدِنَ مَلْحٍ عَلَى وَجْهِ الْبَحْرِ، فَلَمَّا بَلَغَ الْمَدِينَةَ أَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَدْ صَارَ لِي مَعْدِنٌ يَجْرِي الْمَاءُ فِيهِ، فَتَزَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِّي وَقَالَ: «لَا يَحِلُّ لِأَحَدٍ مِنْكُمْ أَنْ يَجْعَلَ لَهُ مَعْدِنًا يَجْرِي الْمَاءُ فِيهِ، فَمَا يَكُونُ مِنْهُ فَهُوَ لِلْعَامَّةِ»

Meaning: The Prophet Muhammad (peace be upon him) once gave him a salt mine by the sea. When he arrived in Medina, he told the Prophet that the mine was as abundant as flowing water. So the Prophet (peace be upon him) took the mine back from him and said: "It is not permissible for any of you to appropriate such a large amount of mine for himself; whatever is in it is for the public good."

This argument is often used as a reference to the fact that abundant minerals, such as nickel, coal, gold, and so on, are public property that cannot be monopolized by individuals, especially if their exploitation results in environmental damage.

2. Hadith about environmental pollution narrated by Abu Dawud

Islam teaches its followers to preserve the environment as part of their mandate as caliphs on earth. Environmental pollution, such as littering or water pollution, contradicts this principle. The hadith of the Prophet Muhammad (peace be upon him) provide clear guidance to prevent such damage.

One clear basis for the hadith prohibiting environmental pollution is the Prophet Muhammad's statement prohibiting defecating in public places and sources of life. In a narration by Abu Dawud, the Prophet Muhammad (peace be upon him) instructed people to be wary of three places that bring curses: water sources, public roads, and shelters (Muhtarom, 2016). This hadith demonstrates Islam's strong emphasis on the cleanliness of public spaces and prohibits actions that disrupt public comfort and health.

Environmental pollution, according to the hadith, is not limited to garbage and waste, but includes any action that disrupts the balance of nature. For example, polluting rivers, damaging land, dumping waste carelessly, or cutting down trees without justification.

3. The Hadith Prohibits the Study of Global Warming

Global warming is a real threat to this balance caused by human activities such as deforestation, greenhouse gas emissions, and the exploitation of natural resources. The Hadith of the Prophet Muhammad (peace be upon him) provide clear guidance for protecting the environment, inviting Muslims to be pioneers in climate change mitigation (Tohir et al., 2026).

One of the most relevant hadiths is the narration of Abdullah ibn Mas'ud (RA): "Do not cut down date palm trees, do not damage them, and do not burn them. For indeed, they are a trust in your hands from Allah." (Narrated by Abu Dawud no. 3747).

This hadith directly opposes practices that exacerbate global warming, such as deforestation, which releases carbon dioxide into the atmosphere. In the modern era, illegal logging in Indonesia, such as in West Sumatra, contributes 20% of global emissions, so this hadith serves as a reminder for us to preserve forests as the lungs of the earth.

Analyzing the material on the prohibition of destroying nature in Al Qasas verse 77 and the hadith with a study of erosion, abrasion and exaration

As caliphs on earth, humans are given the responsibility to manage nature wisely, not arbitrarily. The use of natural resources is permissible as long as it is done in a balanced manner, without damage, and with consideration for their sustainability for future generations. By preserving forests, rivers, seas, and air, humans are actually carrying out Allah's mandate as responsible stewards, not as owners who can destroy at will.

In contemporary Islamic jurisprudence (fiqh), environmental damage falls under the category of prohibited acts (muharramat) and can result in social punishment or fines (Muhammad Hulaimi Hatami, 2025). The principles of fiqh al-bi'ah (environmental jurisprudence) emphasize that every economic or development activity must consider environmental sustainability and must not harm the public interest. Islam also permits the imposition of fines or sanctions on individuals or companies that damage the environment, as this is a form of upholding justice and protecting the rights of other living beings.

In Islam, environmental damage is understood as any form of human action that disrupts the environmental balance, destroys the ecosystem, or causes pollution. This includes littering, illegal logging, river damage, and excessive pollution emissions. Islam emphasizes that the earth is a trust from Allah SWT that must be protected, not exploited greedily without regard for the consequences (Hasanah et al., 2026).

The prohibition on destroying nature has been explained in QS. Al-Qasas verse 77

وَلَا تَبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: "And do not cause corruption on the earth. Indeed, Allah does not love those who cause corruption." (Q.S. al-Qasas 28:77)

This verse clearly directs humans not to damage nature but to care for and preserve it. Because, in essence, damage to nature is the result of human actions. By protecting and caring for nature, humans are doing good for themselves. Allah even explicitly states that if humans damage nature, they will suffer the consequences of their own actions.

The prohibition of destroying nature in the hadith with a study of erosion, abrasion and exaration

One of the main hadiths is, "Whoever cuts down a lote tree (sidrah) in a vast plain where travelers and animals find shelter out of mischief, injustice, and without right, Allah will turn his face toward Hell" (Narrated by Abu Dawud and an-Nasa'i).

Erosion is the erosion of soil by water or wind, resulting in the loss of fertile soil. Indiscriminate tree felling accelerates erosion by removing the roots that hold the soil together, as prohibited in the aforementioned hadith (Narrated by Abu Dawud). Islam commands tree planting as an eternal charity: "No Muslim plants a tree and then a bird, a human, or an animal eats it, except that it is charity for him" (Narrated by Bukhari and Muslim), to prevent erosion.

Abrasion or erosion is the erosion of the coast by waves carrying solid material such as sand. Destroying coastal vegetation such as coconut trees exacerbates abrasion, which is prohibited in the general hadith "Beware of the destruction of the earth" (Narrated by Tirmidhi). The hadith "Do not burn bushes" (Narrated by Abu Dawud) is also relevant, as wildfires weaken coastal soils from wave erosion.

Exaration, or erosion caused by glacial ice movement or melting ice, is rare in Indonesia but relevant globally. From an Islamic perspective, the destruction of mountains or highlands that trigger landslides similar to exaration is prohibited, as evidenced by the hadith "Do not cause corruption on the earth after it has been properly arranged," attributed to a hadith of the Prophet (interpretation of Surah Al-A'raf: 56 with supporting hadith). Preserving mountains through vegetation prevents this damage.

Analyzing the material Preserving nature in QS. Al-Baqarah verse 30 and hadith with studies on reduce, reuse, recycle and reforestation

The concept of environmental conservation from an Islamic perspective has a strong theological foundation, one of which is found in Surah Al-Baqarah, verse 30, which explains that humans were appointed as caliphs on earth. In this verse, Allah states about the creation of humans as leaders entrusted with managing and protecting the earth, not destroying it. Classical commentators such as al-Tabari explain that the term caliph refers to humans as stewards of the earth who must uphold God's laws and maintain the balance of nature (Rusmiati & Mahmud, 2025). In the context of modern ecology, this verse embodies the principle of ecological responsibility, which requires humans to maintain environmental sustainability. This is reinforced by studies of Islamic ecotheology, which emphasizes that the mandate as caliphs includes the obligation to maintain ecosystem balance, prevent damage (*fasad*), and ensure the sustainability of life on earth. Thus, Surah Al-Baqarah, verse 30 is not only normative-theological but also has practical implications for environmental management. In addition to the Quran, the hadith of the Prophet Muhammad (peace be upon him) also place a strong emphasis on environmental conservation. One hadith narrated by Bukhari and Muslim states that if someone plants a tree or plant, and the results are then used by humans or other living creatures, it constitutes charity (Isfahani, 2025). This hadith demonstrates that reforestation or reforestation activities are part of social worship in Islam. This concept aligns with the principle of environmental sustainability, where humans not only utilize nature but also have an obligation to improve and preserve it. From the perspective of environmental jurisprudence (*fiqh al-bi'ah*), environmental protection is part of the *maqāṣid al-shari'ah* (obligatory duties), particularly in preserving life (*ḥifẓ al-nafs*) and protecting the environment (*ḥifẓ al-bi'ah*) as a support for human life.

In a modern context, these Islamic values can be integrated with environmental management concepts such as reduce, reuse, and recycle (3R). The principle of "reduce" aligns with the prohibition on excess (*isrāf*) in the Quran, which teaches humans not to overuse resources. The principle of "reuse" reflects an attitude of efficiency and responsibility in utilizing goods to prevent them from becoming environmentally damaging waste. Meanwhile, "recycle" represents human innovation in maintaining the balance of nature by reprocessing waste into useful products. These three principles are concrete implementations of humanity's role as responsible caliphs (*khalifah*) of the earth. Furthermore, the concept of reforestation, or replanting forests, is a concrete solution to address environmental damage such as deforestation and climate change. Reforestation not only serves to maintain ecosystem balance but also serves as a form of human devotion to God through the care of His creation.

Thus, an analysis of Surah Al-Baqarah, verse 30, and related hadiths demonstrates that Islam has a comprehensive concept of environmental preservation that is relevant to current global issues. Islamic teachings emphasize not only the spiritual aspect but also provide practical guidelines for preserving nature through the 3R principle and reforestation. Therefore,

implementing these values in daily life is crucial, especially in the face of the global environmental crisis. As caliphs on earth, humans are required to manage natural resources wisely, maintain ecological balance, and leave a sustainable environment to future generations.

CONCLUSION

The Qur'an and Hadith emphasize that environmental damage is often caused by human actions (Surah Ar-Rum: 41–42) and that humans are positioned as caliphs entrusted with managing air, land, and water. Therefore, environmental preservation is not an option but a religious obligation: the prohibition of *isrāf* (traditional *israf*), the prohibition of harmful exploitation, and the Hadith prohibiting pollution and resource monopolization demand a moderate, sustainable, and responsible attitude for the common good and intergenerational justice.

Contemporary Islamic jurisprudence (*fiqh*) and the principles of *maqāsid al-shari'ah* (the principles of Islamic law) reinforce that environmental damage impacts life and is punishable. Concrete practices such as planting, reforestation, reducing burning and illegal logging, and implementing reduce-reuse-recycle are manifestations of fulfilling this divine mandate and are important strategies for leaving a sustainable earth for current and future generations. The closing section contains conclusions that address the research objectives. Conclusions are written concisely and clearly. Recommendations are permitted if necessary.

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