

## Ecological *Ṣadaqah* and Sustainability: A Comparative Study of Ḥadith Commentaries on Tree Planting in *Ikmāl al-Mu'lim* and *Fath al-Mun'im*

Azis Asmana<sup>1\*</sup>, Husen Zenal Mutaqin<sup>2</sup>, Lani Lasna Ulhaq<sup>3</sup>, Risyan Nurhakim<sup>4</sup>.

<sup>1</sup> Institut Agama Islam Persis Garut, Indonesia; azisasmana@iaipersisgarut.ac.id

<sup>2</sup> Institut Agama Islam Persis Garut, Indonesia; husenzenalmutaqin@iaipersisgarut.ac.id

<sup>3</sup> Institut Agama Islam Persis Garut, Indonesia; lanilasnaulhaq@iaipersisgarut.ac.id

<sup>4</sup> Ibnu Tufail University, Kenitra, Morocco; nurhakim.risyan@uit.ac.ma

\*Correspondence: azisasmana@iaipersisgarut.ac.id

Received: 2026-02-30; Revised: 2026-08-25; Accepted: 2026-09-15; Published: 2026-09-19

**Abstract:** The contemporary ecological crisis calls for environmental ethics grounded in normative, spiritual, and justice-oriented frameworks of resource governance alongside technocratic ones. The Prophetic ḥadith on tree planting in Ṣaḥīḥ Muslim provides an important basis for connecting productive action, benefit across species, and the religious value of ṣadaqah. This study comparatively examines the interpretation of the ḥadith in al-Qāḍī 'Iyād's *Ikmāl al-Mu'lim bi-Fawā'id Muslim* and Mūsā Shāhīn Lāshīn's *Fath al-Mun'im Sharḥ Ṣaḥīḥ Muslim* and formulates its relevance to Islamic environmental ethics and sustainability. Employing a qualitative library research approach, the study combines thematic ḥadith analysis, textual analysis, and comparative interpretation. The analysis proceeds through ḥadith verification, examination of its placement within *Kitāb al-Musāqāh*, identification of semantic elements and interpretive patterns, and dialogue with Islamic land jurisprudence and environmental ethics literature. The findings indicate that al-Qāḍī 'Iyād emphasizes the virtue of ghars, land cultivation and management, the relationship between beneficial causation and reward, and related juridical implications, whereas Lāshīn expands the interpretation through the semantic distinction between ghars and zar', muṭlaq al-intifā' (unrestricted benefit), the plurality of beneficiaries, and the continuity of benefit. The study further identifies a doctrinal tension within fiqh al-arḍ itself, since iḥyā' al-mawāt attaches ownership to the productive conversion of land classified as desolate, while ḥimā operates by withholding precisely such land from conversion to conserve its pasture. On this basis the study proposes ecological ṣadaqah (sedekah ekologis) as an analytical category for religiously motivated ecological action that generates benefit across species and generations while remaining accountable to legal legitimacy, equitable access, resource governance, and ecological sustainability.

**Keywords:** Ecological *Ṣadaqah*; ḥadith commentary; tree planting; fiqh al-arḍ; iḥyā' al-mawāt; ḥimā.

**Abstrak:** Krisis ekologis kontemporer menuntut pengembangan etika lingkungan yang memiliki landasan normatif, spiritual, dan tata kelola yang berkeadilan di samping pendekatan teknokratis. Hadis Nabi tentang penanaman pohon dalam *Ṣaḥīḥ Muslim* menawarkan basis penting untuk menghubungkan tindakan produktif, kemanfaatan lintas makhluk, dan nilai *ṣadaqah*. Penelitian ini menganalisis secara komparatif pemaknaan hadis tersebut dalam *Ikmāl al-Mu'lim bi-Fawā'id Muslim* karya al-Qāḍī 'Iyād dan *Faṭḥ al-Mun'im Sharḥ Ṣaḥīḥ Muslim* karya Mūsā Shāhīn Lāshīn, serta merumuskan relevansinya bagi etika ekologis dan keberlanjutan. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan (*library research*) dengan analisis hadis tematik, tekstual, dan komparatif. Analisis dilakukan melalui verifikasi *riwāyah*, pembacaan struktur *Kitāb al-Musāqāh*, identifikasi unsur semantik dan pola pensyarah, serta pendialogan dengan fikih pertanahan dan literatur etika lingkungan Islam. Hasil penelitian menunjukkan bahwa al-Qāḍī 'Iyād menekankan keutamaan *ghars*, pengelolaan lahan, hubungan antara penyebab kebaikan, manfaat, dan pahala, serta implikasi fikihnya, sedangkan Lāshīn memperluas pemaknaan melalui pembedaan semantis antara *ghars* dan *zar'*, konsep *muṭlaq al-intifā'* (kemanfaatan tanpa batas), Keragaman penerima manfaat, dan keberlanjutan manfaat. Penelitian ini juga mengidentifikasi ketegangan doktrinal di dalam *fiqh al-arḍ*, yakni antara *iḥyā' al-mawāt* yang mengaitkan kepemilikan dengan konversi produktif atas lahan yang dinilai mati dan *ḥimā* yang justru menahan lahan semacam itu dari konversi demi konservasi padang penggembalaannya. Atas dasar itu, penelitian ini menawarkan sedekah ekologis sebagai kategori analitis bagi tindakan ekologis berorientasi ibadah yang menghasilkan manfaat lintas spesies dan lintas generasi, dengan tetap tunduk pada legitimasi hukum, keadilan akses, tata kelola sumber daya, dan keberlanjutan ekologis.

**Kata kunci:** Sedekah ekologis; syarah hadis; penanaman pohon; *fiqh al-arḍ*; *iḥyā' al-mawāt*; *ḥimā*.

---

## 1. Introduction

The contemporary ecological crisis can no longer be viewed as a technical problem resolvable through technological innovation or natural resource management policy alone. Climate change, ecosystem degradation, biodiversity loss, and increasing pressure on food systems demonstrate that environmental problems also concern how human beings understand their relationship with nature and other living beings. Sustainability therefore carries a moral dimension inseparable from its policy dimension. The idea of meeting the needs of the present generation without compromising the ability of future generations to meet their own needs raises ethical questions concerning limits on resource use, intergenerational responsibility, and justice (World Commission on Environment and Development, 1987). In the study of religion and the environment, religion functions as a source of doctrine and, beyond that, as a source of values, moral motivation, and social networks that influence how communities perceive and treat the environment (Gade, 2019).

For Muslim communities, the question is how Islamic normative sources are read, explained, and actualized when confronted with ecological problems whose forms differ from the historical contexts in which these religious texts were transmitted. The relationship between Islam and the environment does not constitute a single, uniform mode of thought. Gade demonstrates that *Muslim environmentalisms* have developed in diverse forms and intersect with law, ethics, religious practice, social experience, and the local contexts of Muslim communities. More recently, multispecies perspectives, the rights of nature, and environmental justice have become increasingly prominent in Muslim environmental ethics discourse (Gade, 2019, 2023).

The Indonesian context illustrates this diversity. The ecological responsibility of Muslim communities is shaped by lived experience, relationships with place, social bonds, and religious interpretations that develop within communities, alongside normative texts (Pratisti, 2024). The development of Islamic ecotheology in Indonesia can be observed through the involvement of Muslim organizations, *pesantren*, education, conservation movements, and various responses to climate change (Mustofa, Zenrif, & Barizi, 2025). Recent mapping of the Green Islam movement identifies its actors, strategies, and networks, and shows that religious environmentalism in Indonesia operates across ethical, political, and policy registers simultaneously (Testriono et al., 2025; Testriono & Billahi, 2025). Institutional authority has also entered this field, as in the fatwa of the Indonesian Council of Ulama on the legal status of global climate change control (Majelis Ulama Indonesia, 2023). These studies demonstrate that the relationship between Islam and the environment has become an expanding field of research. What remains underdeveloped is how the ecological meaning of a ḥadīth is constructed through the *sharḥ* tradition and how such readings can ground an Islamic ecological ethic. It is at this point that the present study is situated.

The ḥadīth that constitutes the focus of this study is recorded by Muslim on the authority of Jābir ibn ‘Abd Allāh:

وَمَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُْرِقَ مِنْهُ لَهُ صَدَقَةٌ  
وَمَا أَكَلَ السَّبْعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَزُودُهُ أَحَدٌ إِلَّا كَانَ  
لَهُ صَدَقَةٌ.

There is no Muslim plants a plant but that whatever is eaten from it is charity for him; whatever is stolen from it becomes charity for him; whatever is eaten by wild animals becomes charity for him; whatever is eaten by birds becomes charity for

him; and whatever anyone takes from it becomes charity for him” (Muslim, n.d., *Kitāb al-Musāqāh*, no. 1552).

Muslim places the ḥadīth in *Kitāb al-Musāqāh* under *Bāb Faḍl al-Ghars wa al-Zar’*. In narration 1552, Jābir relates that every part of a plant that is utilized, including what is consumed by animals or birds, remains charity for the planter. Narration 1553 conveys the same meaning through the transmission of Anas ibn Mālīk, a version that al-Bukhārī also records in *Kitāb al-Muzāra’a, Bāb Faḍl al-Zar’ wa al-Ghars idhā ukila minhu*, no. 2320 (al-Bukhārī, n.d.; Muslim, n.d.). The presence of the report in both *Ṣaḥīḥ* collections through two Companions establishes the transmissional foundation on which the remainder of the analysis rests.

The significance of this ḥadīth lies in the relationship between the act of planting, the benefit it generates, and the value of *ṣadaqah*. The moral value of the act does not end with the relationship between the planter and ownership of the plant. When the plant’s produce is utilized by humans, birds, or animals, the resulting benefit continues to hold the moral status of charity for the person who planted it. Benefit received by other beings is therefore not construed as a moral loss for the owner of the plant, and instead becomes part of the virtuous value of the act of planting (al-Nawawī, 1994; Muslim, n.d.). This structure opens a space for understanding human productive activity in terms of the beneficial consequences it generates for life beyond the self.

An ecological reading of the ḥadīth nevertheless requires methodological caution. The ḥadīth does not employ the terms “ecology” or “sustainability” in the sense in which they are understood in modern environmental discourse. Projecting contemporary ecological concepts onto the ḥadīth as though such concepts had been formulated in identical terms by the Prophet or by the commentators would be indefensible. The more defensible approach traces how the ḥadīth was understood within the *sharḥ* tradition and then examines the possibility of a dialogue between that meaning and developments in contemporary environmental ethics. The study accordingly distinguishes three layers, namely the meaning of the ḥadīth, the explanations provided by the commentators, and the actualization developed by the present authors.

Within this framework, the study compares *Ikmāl al-Mu’lim bi-Fawā’id Muslim* by al-Qāḍī ‘Iyāḍ and *Fatḥ al-Mun’im Sharḥ Ṣaḥīḥ Muslim* by Mūsā Shāhīn Lāshīn. These two works were selected because they allow the study to examine how the same ḥadīth is read through two different intellectual horizons and how those horizons shape the emphasis placed on its meaning. Within the *sharḥ* tradition, the explanation of a ḥadīth may involve supporting reports, linguistic analysis, legal explanation,

intertextual correlation, and normative implication, and therefore extends well beyond a rendering of its wording (‘Iyād, 1998; Lāshīn, 2002; al-Nawawī, 1994; Wahab & Syaripudin, 2023).

The comparison focuses on three principal elements, namely how al-Qādī ‘Iyād and Lāshīn explain *ghars* and *zar*, how they understand the relationship between the act of planting and the benefit received by other beings, and how *ṣadaqah* is explained as a moral and religious consequence. The study therefore asks how each commentator constructs meaning through the scholarly tools available within the *sharḥ* tradition, in addition to what similarities and differences appear in the content of the two works.

The question of *sharḥ* methodology matters because a ḥadīth is never read in an interpretive vacuum. Commentators work with texts, transmitted reports, language, legal contexts, and inherited interpretive traditions (Wahab & Syaripudin, 2023). Reading *Ikmāl al-Mu’lim* and *Fatḥ al-Mun’im* comparatively therefore entails tracing how their explanations are constructed as well as what they say. This distinction in turn clarifies the relationship among the validation of *riwāyah*, the explanation of meaning, and the actualization of *dirāyah* in the interpretation of ḥadīth. The problem is sharpened because contemporary commentary is written in a discursive environment already shaped by modern science, and Alhattab and Jamil (2024) show that scientific advancement has measurably altered the way recent commentators explain Prophetic reports. A twentieth-century *sharḥ* cannot therefore be read as a neutral continuation of a twelfth-century one.

The research gap, then, does not consist in an absence of scholarship on Islam and the environment. The literature on *Muslim environmentalisms* has demonstrated the relationship among religion, social practice, place, other living beings, and environmental justice (Gade, 2019, 2023; Pratisti, 2024). In Indonesia, research on ecotheology and the involvement of Muslim organizations has likewise developed (Mustofa et al., 2025; Testriono et al., 2025). The gap is more specific. Little scholarship has brought a comparative reading of two commentaries on *Ṣaḥīḥ Muslim*, namely *Ikmāl al-Mu’lim* and *Fatḥ al-Mun’im*, to bear on the construction of an ecological ethic grounded in the ḥadīth on tree planting.

Accordingly, the study addresses three questions. First, how is the ḥadīth concerning tree planting understood in *Ikmāl al-Mu’lim*? Second, how is the same ḥadīth explained in *Fatḥ al-Mun’im*? Third, how can the differences between these two approaches be developed into an Islamic ecological ethical framework relevant to sustainability concerns?

The objective of the study is to explain the structure of meaning in the ḥadith concerning tree planting, map the interpretive approaches of al-Qāḍī ‘Iyāḍ and Lāshīn, and formulate their relevance to the development of Islamic ecological ethics. The study makes two principal contributions, each of which is specified further in the discussion. First, the differences between the two commentaries are read as differences in interpretive horizon, particularly in relation to the validation of *riwāyah*, the explanation of meaning, and the actualization of *dirāyah*. Second, the study proposes ecological *ṣadaqah* (*sedekah ekologis*) as an analytical category for describing action that generates ecological benefit for humans and other beings, transcends the actor’s private interest, and is undertaken within a horizon of worship. This term is an analytical construct developed by the present study and is not historically attributed to either al-Qāḍī ‘Iyāḍ or Lāshīn.

The qualification matters because the study does not claim that al-Qāḍī ‘Iyāḍ or Lāshīn discussed ecology in its contemporary sense. It identifies the ethical possibilities contained in their explanations and relates them critically to contemporary environmental concerns. The study thereby avoids two tendencies, namely stopping at normative interpretation so that ecological relevance is never developed, and introducing modern ecological concepts into the ḥadith anachronistically. Ecological actualization is constructed only after the structure of the ḥadith’s meaning and its *syaharḥ* tradition have been traced.

This study adopts a qualitative design based on library research. The primary sources consist of *Ṣaḥīḥ Muslim*, *Ikmāl al-Mu’lim bi-Fawā’id Muslim*, and *Fath al-Mun’im Sharḥ Ṣaḥīḥ Muslim*. *Ṣaḥīḥ al-Bukhārī* and al-Nawawī’s *al-Minhāj* serve as comparative sources, particularly for examining the continuity of transmission and the development of ḥadith explanation. For the juridical layer, *al-Mughnī* of Ibn Qudāmah and *Fath al-Bārī* of Ibn Ḥajar al-‘Asqalānī are used as primary fiqh and commentary sources on land doctrine. Secondary sources include journal articles and scholarly works on the methodology of ḥadith *sharḥ*, Islamic environmental ethics, ecotheology, sustainability, environmental education, and Muslim environmentalism. The secondary literature functions as a means of dialogue and contextualization rather than as a substitute for the primary sources.

Alongside the verification of *riwāyah* and textual analysis, the study situates the ḥadith within the thematic structure of *Ṣaḥīḥ Muslim*, particularly *Kitāb al-Musāqāh*. This step is necessary because Imam Muslim does not present the ḥadith concerning *ghars* and *zar’* as a stand-alone text. It appears instead within a unit of discussion

concerning the management of plants, agricultural produce, land use, and the relationship between landowners and those who work on the land. The chapter sequence moves from discussions of *masāqāh* and *mu'āmalah* involving shares of agricultural produce, to *Faḍl al-Ghars wa al-Zar'*, and then to *waḍ' al-jawā'ih*.

The ḥadīth *mā min muslimin yaghrisu gharsan* is therefore situated first within the horizon of agrarian fiqh underlying its placement in *Kitāb al-Musāqāh*, rather than read as a moral text concerning greening or reforestation. This context encompasses *musāqāh*, *muzāra'a*, *mukhābara*, land use, the distribution of agricultural yield, and risk in the relationships among land, plants, owners, and managers. Contextualization proceeds through three layers, namely the context of the book, the context of the chapter, and the context of the *sharḥ*. Ecological analysis is positioned after the reconstruction of the fiqh and *sharḥ* contexts rather than before them.

## 2. Results and Discussion

### *Hadith Validity, the Structure of Kitāb al-Musāqāh, and the Context of Agrarian Fiqh*

The ḥadīth concerning the virtue of planting should be understood in light of its structural position within *Ṣaḥīḥ Muslim* as well as its textual wording. Imam Muslim places it in *Kitāb al-Musāqāh* under *Bāb Faḍl al-Ghars wa al-Zar'*. This placement is significant because *musāqāh* concerns the management of plants and the distribution of agricultural yield. The discussion of the virtue of *ghars* and *zar'* is thus situated within a broader discursive context concerning human relationships with land, plants, agricultural produce, and the benefits derived from them. Al-Bukhārī's placement of the Anas version in *Kitāb al-Muzāra'a* under *Bāb Faḍl al-Zar' wa al-Ghars idhā ukila minhu* confirms this classification independently, since both compilers file the report among the agrarian transactions rather than among the chapters on general virtue (al-Bukhārī, n.d., no. 2320; Muslim, n.d., nos. 1552–1553).

The ḥadīth is therefore more than an individual recommendation to plant trees. It forms part of a sequence of discussions that brings together land, plants, production, ownership, management, yield, and benefit. Reading it alongside *muzāra'a* and *mukhābara* demonstrates that the discussion of *ghars* and *zar'* also concerns who manages the land, who receives its produce, how yields are distributed, and how the risks and benefits of agricultural activity are allocated.

The phrase *mā min muslimin yaghrisu gharsan* accordingly describes more than an individual relationship between a planter and a tree. It must be situated within the

broader horizon of agrarian activity, namely the human act of cultivating land and generating benefit through plants. The ecological dimension of the ḥadīth can indeed be developed, provided that the development proceeds from the agrarian context already embedded in the structural organization of the collection.

Al-Qāḍī ‘Iyāḍ does not reduce the discussion to the moral proposition that planting is good. In *Ikmāl al-Mu’lim*, the discussion of the ḥadīth relates to the virtue of *ghars*, the ownership or management of land, the legitimacy of deriving benefit from agricultural activity, and the relationship between reward and one’s role as a cause of goodness coming into existence. This structure can be understood through four elements, namely land as a space of production, plants as a medium of productivity, benefit as an outcome that extends beyond the actor, and reward as a moral-religious consequence.

The ethical significance of the ḥadīth is that the moral value of an action does not end with the planter’s ownership or direct benefit. Benefit transferred to others becomes part of the reason why the planter continues to receive reward. Analytically, this structure makes it possible to formulate a principle of benefit that transcends ownership, since goodness does not lose its value when its benefits extend beyond the control of the person who initiates the action, and benefit received by others becomes part of the moral value of that action.

The ḥadīth nevertheless does not speak in terms of ecology, sustainability, or intergenerational justice. Characterizing it as a modern theory of sustainability would be indefensible. The defensible formulation is that the ḥadīth possesses normative ecological potential that can be developed through a dialogue between the *sharḥ* tradition and contemporary environmental science.

*Al-Qāḍī ‘Iyāḍ in Ikmāl al-Mu’lim: The Encouragement to Plant, Benefit, and the Fiqh Dimension*

The reading of *Ikmāl al-Mu’lim* begins with the *sharḥ* text itself. In the Dār al-Wafā’ edition, critically edited by Yaḥyā Ismā’īl, the discussion of the ḥadīth in *Kitāb al-Musāqāh, Bāb Faḍl al-Ghars wa al-Zar’*, appears in volume 5, page 214 (‘Iyāḍ, 1998). Al-Qāḍī ‘Iyāḍ connects the ḥadīth with agrarian activity, land ownership, the production of benefit, and legal issues arising when a person cultivates land belonging to another.

He states:

فيه الحض على الغرس واقتناء الضياع، كما فعله كثير من السلف، خلافاً  
لمن منع ذلك

This ḥadith contains an encouragement to plant and to acquire or manage agricultural estates, as many of the early generations did, contrary to those who prohibited it” (‘Iyāḍ, 1998, 5:214).

This statement demonstrates that al-Qāḍī ‘Iyāḍ understands the ḥadith as a legitimation of productive activity in the form of *ghars* and *iqṭinā’ al-ḍiyā’*, rather than as a standalone ecological injunction. The relationship between human beings and nature in the ḥadith is accordingly situated within the horizon of land utilization and the production of benefit. The phrase *iqṭinā’ al-ḍiyā’* also indicates that ownership or control of agricultural assets is not in itself incompatible with piety.

### Reward Following Benefit

Al-Qāḍī ‘Iyāḍ subsequently articulates a principle that constitutes one of the foundations of the argument developed in this study:

وفيه أن المسبب للخير أجر بما تنفع به، كان من أعمال البر أو مصالح  
الدين

It also indicates that a person who serves as a cause of goodness receives a reward commensurate with the benefit generated by that goodness, whether that benefit takes the form of righteous deeds or serves the interests of religion” (‘Iyāḍ, 1998, 5:214).

Here the focus shifts from the act of planting to the benefits that planting generates. The moral value of the action is connected to the benefit that emerges from it rather than terminating with the initial activity. This framework matters for the formulation of ecological *ṣadaqah* because it makes it possible to understand the benefit that plants provide to humans, animals, and other beings as part of the continuity of the moral value of an action.

Al-Qāḍī ‘Iyāḍ is nevertheless not formulating a modern ecological concept. What appears in his text is a principle concerning *al-manfa’a* and *al-ajr bi-al-tasabbub li-al-khayr*. Its ecological actualization is an interpretive development of the present study.

### Planting on Another Person’s Land

The fiqh dimension becomes more apparent when al-Qāḍī ‘Iyāḍ cites the following opinion:

وقيل: وفيه حجة أن من زرع في أرض غيره أن الزرع له، وعليه كراء الأرض

It is also said that this ḥadith constitutes evidence that whoever cultivates another person's land owns the crop, while being obligated to pay rent for the land" ('Iyāḍ, 1998, 5:214).

Al-Qāḍī 'Iyāḍ immediately offers a critique:

وفيما قال نظر، وليس فيه بيان

This view requires further examination, and the ḥadith does not provide a clear statement on the matter" ('Iyāḍ, 1998, 5:214).

This passage is methodologically important. The ḥadith concerning planting should not be made to bear the burden of resolving all questions concerning land law. Al-Qāḍī 'Iyāḍ himself demonstrates that a ḥadith concerning the reward for planting does not automatically establish detailed legal rules concerning ownership of agricultural produce or the relationship between cultivators and landowners. The discussion of ecological *ṣadaqah* should accordingly be situated in dialogue with the broader field of agrarian fiqh rather than treated as a substitute for it.

#### *Mūsā Shāhīn Lāshīn in Fath al-Mun'im: From Planting Activity to the Breadth of Benefit*

A comparison with *Fath al-Mun'im* reveals a broader interpretive emphasis. In the Dār al-Shurūq edition, the discussion of the ḥadith appears in volume 6, beginning on page 266. Lāshīn attends to the lexical meanings of *ghars* and *zar'*, the scope of those who receive benefit, and the continuing reward generated by agricultural activity.

#### The Distinction between *Ghars* and *Zar'*

Lāshīn explains:

والغرس خاص بالشجر، والزرع بالنبات الصغير

*Ghars* specifically refers to trees, whereas *zar'* refers to smaller plants" (Lāshīn, 2002, 6:266).

This explanation is significant because the Anas version of the ḥadith speaks of sowing (*zar'*) as well as planting (*ghars*). The objects of benefit referred to in the ḥadith are accordingly broader than reforestation or greening activity alone and may encompass plant cultivation more generally.

#### Eating as General Benefit

In explaining *mā ukila minhu*, Lāshīn states:

### والمراد مطلق الانتفاع

What is meant is benefit in general” (Lāshīn, 2002, 6:266).

The implication is considerable. The word “eating” need not be restricted to biological consumption by human beings. When Lāshīn interprets it as *muṭlaq al-intifāʿ*, the scope of benefit can be understood more broadly. A plant has value because its existence generates benefit for other creatures, and not only because its fruit or agricultural produce is consumed. Any connection to modern ecological theory remains an actualization developed by the present study rather than a claim that Lāshīn himself formulated such a theory.

### Continuity of Benefit and Reward

Lāshīn also introduces a stronger temporal dimension:

حتى لو مات الزارع بقي زرعہ وغرسہ صدقة جارية

Even if the person who planted it has died, his crop and planting remain an ongoing charity” (Lāshīn, 2002, 6:266).

Here a line of continuity runs from the initial action to the continued existence of the plant, the benefit received by other creatures, and the continuation of the reward. The act does not end now of planting, since its benefits persist for as long as the plant remains alive and productive.

Whereas al-Qāḍī ‘Iyāḍ places greater emphasis on the legitimacy of planting activity, its benefits, and its juridical dimensions, Lāshīn provides greater space for interpreting the breadth and continuity of those benefits. This difference reflects differences in the hermeneutical emphasis of each work rather than a contradiction between classical and modern commentary. The difference is also historically conditioned. Lāshīn writes in a discursive environment in which modern science and its vocabulary had already entered Arabic religious prose, and recent scholarship shows that scientific advancement has reshaped how contemporary commentators explain Prophetic reports (Alhattab & Jamil, 2024). The expansion observed in *Fatḥ al-Mun’im* is therefore a datum about the conditions of twentieth-century commentary as much as about the semantics of the ḥadīth.

### Comparative Synthesis of the Two Commentaries

The textual units examined above show that the differences between *Ikmāl al-Mu’lim* and *Fatḥ al-Mun’im* rest on specific passages rather than on a general characterization of the two works. In *Ikmāl al-Mu’lim*, al-Qāḍī ‘Iyāḍ emphasizes three points, namely

the encouragement to engage in *ghars* and land management, the theological dimension of reward, and the principle that a person who becomes the cause of goodness receives a reward corresponding to the benefit generated by that goodness (‘Iyāḍ, 1998, 5:214).

*Fath al-Mun’im* operates on three levels, namely the semantic differentiation between *ghars* and *zar’*, the expansion of the meaning of benefit from eating to *muṭlaq al-intifā’*, and the relationship between planting activity and *‘imārat al-arḍ*, whereby the benefits may be enjoyed both by the person who undertakes the activity and by those who come after (Lāshīn, 2002, 6:266).

Conceptually, the two sequences run as follows. *Ikmāl al-Mu’lim* moves from land production and management to benefit, to reward, and then to juridical implications. *Fath al-Mun’im* moves from *ghars* and *zar’* to the breadth of benefit, to the continuity of benefit, and then to the continuity of reward.

**Table 1.** Textual Comparison of *Ikmāl al-Mu’lim* and *Fath al-Mun’im* in *Bāb Faḍl al-Ghars wa al-Zar’*

| Aspect                  | <i>Ikmāl al-Mu’lim</i>                               | <i>Fath al-Mun’im</i>                                                                  |
|-------------------------|------------------------------------------------------|----------------------------------------------------------------------------------------|
| Edition                 | Dār al-Wafā’, 1419/1998                              | Dār al-Shurūq, 1423/2002                                                               |
| Location                | 5:214                                                | 6:266                                                                                  |
| Unit of analysis        | The ḥadith of Jābir and al-Qāḍī ‘Iyāḍ’s explanation  | The ḥadith and Lāshīn’s explanation                                                    |
| Meaning of <i>ghars</i> | Encouragement to plant                               | Specifically, trees                                                                    |
| Meaning of <i>zar’</i>  | Context of the virtue of planting                    | Smaller plants                                                                         |
| Central argument        | <i>Al-mutasabbib li-al-khayr</i>                     | <i>Muṭlaq al-intifā’</i>                                                               |
| Basis of reward         | Benefit generated by the action                      | Benefit received by various parties                                                    |
| Scope of benefit        | Goodness and public welfare                          | Utilization in a broad sense                                                           |
| Social dimension        | Land management                                      | Benefit for oneself and others                                                         |
| Temporal dimension      | Reward follows the benefit generated                 | Benefit may continue to subsequent generations                                         |
| Ecological dimension    | Normative potential through the principle of benefit | More explicit through <i>‘imārat al-arḍ</i> and benefit extending across living beings |

Read together, the two commentaries are complementary. Al-Qāḍī ‘Iyāḍ provides epistemic control through his attention to *riwāyah* and normative meaning, whereas Lāshīn expands the interpretive space in ways that make the ḥadīth’s benefits more readily open to dialogue with the concerns of modern readers. An interpretation centered exclusively on *riwāyah* may stop at textual validation without developing social relevance, whereas actualization without the controlling framework of the *sharḥ* tradition risks projecting modern categories onto the ḥadīth. On this basis the study proposes the principle of validation and actualization, in which validation ensures that the text and its fundamental meaning remain academically accountable while actualization develops its ethical implications through dialogue with contemporary concerns.

### *The Concept of Ecological Ṣadaqah: From Personal Ethics to Resource Governance*

The principal conceptual finding of this study is the formulation of ecological *ṣadaqah* as an analytical category for explaining action that generates ecological benefit within a moral-religious orientation. The concept should not be confined to the level of personal ethics. The *ghars* and *zar’* ḥadīth is situated within an agrarian horizon involving land, plants, production, benefit, and resource management. Ecological actualization accordingly needs to bring the ethics of benefit into dialogue with land law and resource governance.

Two registers must be distinguished at this point. *Ṣadaqah* articulates the moral-spiritual dimension of action that generates benefit, whereas land law addresses who has the right to control land, how abandoned land may be utilized, when a particular area should be preserved for the public interest, how property rights are constrained by the rights of others, and how common resources should be protected from exclusive control that causes harm. Islamic ecological ethics therefore moves past the question of whether planting is an act of charity toward questions concerning the conditions under which land may be managed, who holds the right to manage it, in whose interest, and how such management can safeguard the common good.

The fiqh tradition provides several relevant conceptual tools, including *iḥyā’ al-mawāt*, *ḥimā*, *ḥarīm*, and *ḥaram*, as well as principles concerning ownership, control, rights of use, water, grazing land, and the public interest. *Iḥyā’ al-mawāt* concerns the management of land that is neither owned nor utilized and the legal consequences of bringing such land into productive use, particularly with regard to ownership, and it therefore means considerably more than greening or reforestation.

Ecological *ṣadaqah* accordingly constitutes an ethical layer that complements the legal framework of fiqh rather than replacing land law. *Ṣadaqah* provides moral motivation and an orientation toward worship, fiqh determines the legitimacy and limits of action, and ecological science provides knowledge about actual ecological impact. This structure can be formulated as a sequence.

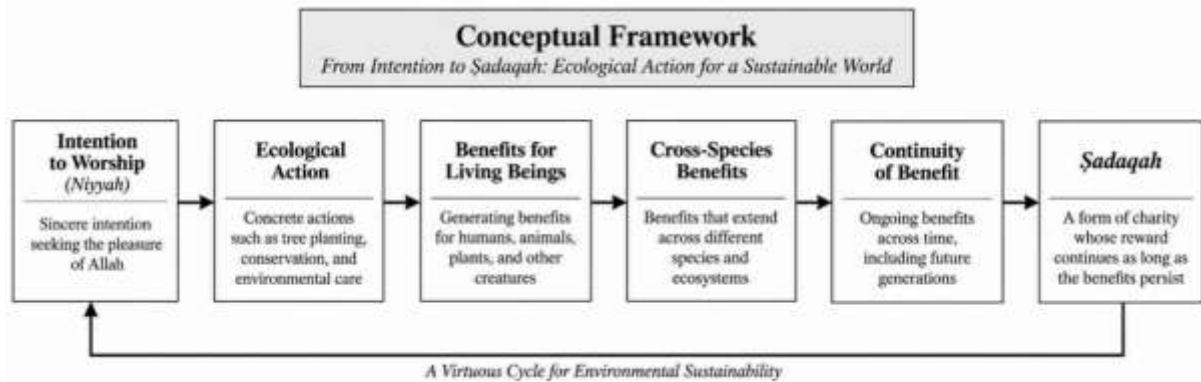
**Moral intention → legal legitimacy → ecological action → public and cross-species benefit → sustainability**

The concept is built through a stepwise synthesis. From al-Qāḍī ‘Iyāḍ comes the principle of *al-mutasabbib li-al-khayr*, namely that a person who becomes the cause of goodness receives a reward corresponding to the benefit generated (‘Iyāḍ, 1998, 5:214). From Lāshīn comes the expansion of benefit beyond consumption to encompass *muṭlaq al-intifā’*, together with the understanding that planting activity relates to *‘imārat al-arḍ* for oneself and for those who come after (Lāshīn, 2002, 6:266).

On this basis, ecological *ṣadaqah* is defined as an action consciously undertaken to generate or preserve ecological benefit for living beings, extending beyond the private interest of the actor and situated within a moral-religious orientation. This definition is an analytical construct developed by the present study, and it does not appear literally in *Ikmāl al-Mu’lim*, *Fatḥ al-Mun’im*, or the *matn* of the ḥadith.

The concept consists of four principal elements. The first is ecological action, with *ghars* and *zar’* serving as the textual basis, whose actualization may be brought into dialogue with reforestation, land rehabilitation, agroforestry, plant maintenance, water conservation, and other practices that generate ecological benefit. Such extensions constitute ethical analogies rather than claims that all of these practices are explicitly mentioned in the ḥadith. The second is cross-species benefit, since the ḥadith explicitly mentions human beings, birds, and animals. The third is a moral-religious orientation, because the benefit generated by plants is accorded the status of *ṣadaqah*. The fourth is continuity of benefit, because the reward is linked to the benefit that the plant continues to generate. The four elements may be stated as a single formula.

**Ecological *ṣadaqah* = ecological action + cross-species benefit + moral-religious orientation + continuity of benefit**



**Figure 1.** Conceptual Framework of Ecological Ṣadaqah

This formula, visualized in Figure 1, constitutes the conceptual model of the present study rather than a formulation attributed to the classical scholars. Ecological *ṣadaqah* differs from reforestation or greening as such because its value is determined by the relationship among intention, action, benefit, beneficiaries, and the orientation toward worship, and not by the act of planting alone. The concept therefore belongs to the domain of action ethics rather than to the technical category of conservation.

#### *Ecological Ṣadaqah and Land Law*

An ecological reading of the planting ḥadīth would be overly narrow if directed solely toward the individual act of planting a tree. Islamic legal tradition addresses human relationships with land and natural resources through a broader set of concepts. One of these is *ihyā' al-mawāt*, namely the development or bringing into productive use of land that is not under established ownership and is not currently being utilized. Ibn Qudāmah opens his treatment of the subject with a definition that repays attention, since he glosses *mawāt* as ruined and effaced land, *al-arḍ al-kharāb al-dārīsa*, and derives the term from death itself (Ibn Qudāmah, 1997, 8:145). The juristic category is therefore built on an assessment of a parcel's condition, and it is to that assessment that subsequent doctrine attaches ownership.

The ecological dimension of *ihyā' al-mawāt* lies in the principle that land is a space that can be brought to life through productive use rather than a passive object of control. The concept should not, however, be used to legitimize the appropriation of every parcel that appears unproductive. Land used as a pathway, watercourse, or settlement facility, or land functionally connected to already-owned property, cannot automatically be appropriated through *ihyā'*. Productivity is not synonymous with the right to control. Land may possess ecological or social functions that are not visible when measured in terms of economic productivity, and the juristic gloss of *mawāt* as

ruined land rests on exactly the kind of visual and agronomic assessment that modern ecology has learned to distrust, since wetland, scrub, and fallow pasture perform hydrological and habitat functions that no cultivation record registers.

A second concept is *ḥimā*, namely the protection or designation of a particular area for a purpose recognized as legitimate under the Sharī'a and in the public interest. Al-Bukhārī devotes a chapter of *Kitāb al-Musāqāh* to the report *lā ḥimā illā li-Llāh wa li-Rasūlih*, and Ibn Ḥajar explains the institution in terms that are directly relevant here, since he glosses *ḥimā* as the prohibition of *iḥyā'* over a portion of *mawāt* so that its pasture may remain abundant (Ibn Ḥajar al-‘Asqalānī, 1379, *Kitāb al-Shurb wa al-Musāqāh*, Bāb Lā Ḥimā illā li-Llāh wa li-Rasūlih). The significance of this gloss for the present argument is structural. *Ḥimā* is defined by the jurists as the suspension of *iḥyā'*, which means that the two doctrines govern the same terrain in opposite directions, one attaching ownership to conversion and the other withholding conversion to conserve a resource.

The administration of *ḥimā* carries a distributive dimension as well. Ibn Ḥajar reports that ‘Umar ibn al-Khaṭṭāb established *ḥimā* at al-Sharaf and al-Rabadha, and the well-known instruction to his agent Hunayy directs him to keep the large flocks of wealthy Companions out while admitting the herds of the poor, on the reasoning that a wealthy owner who loses livestock returns to his other assets while a small herder who loses his animals is ruined (Ibn Ḥajar al-‘Asqalānī, 1379, *Kitāb al-Shurb wa al-Musāqāh*, Bāb Lā Ḥimā illā li-Llāh wa li-Rasūlih). The precedent therefore couples area protection with a rule of preferential access, which is the feature that distinguishes it from a simple prohibition on use.

Shāfi‘ī jurists debated whether the prerogative to establish *ḥimā* ended with the Prophet or passed to the imām acting for the common interest, and Ibn Ḥajar records that they derived two positions from the wording of the report, with the later position prevailing among them (Ibn Ḥajar al-‘Asqalānī, 1379, *Kitāb al-Shurb wa al-Musāqāh*, Bāb Lā Ḥimā illā li-Llāh wa li-Rasūlih). From an ecological perspective, *ḥimā* provides a conceptual precedent for public-interest-based protected areas, although it is not identical to modern national parks or protected areas.

A third concept is *ḥarīm*, namely a protected space or zone functionally attached to a particular resource or property, such as the *ḥarīm* of a well, river, or water source. *Ḥarīm* concerns the space necessary for a resource to continue functioning and for one party's use not to infringe upon the rights of others. *Ḥaram* must be distinguished

from *ḥarīm*, since *ḥaram* refers to an area possessing a status of sanctity or special protection under the Shari'a whereas *ḥarīm* denotes a functionally protected zone.

Taken together, these four concepts demonstrate that Islamic tradition possesses a normative vocabulary concerning access, ownership, control, protection, the public interest, and restrictions on resource use. Ecological *ṣadaqah* explains why a person is morally motivated to undertake ecological action as an act of worship, whereas land law explains how rights to land and resources should be structured so that such action is legally valid and just and does not harm the public interest.

### *Ecological Ṣadaqah, Sustainability, and Resource Governance*

The concept of sustainable development received an important formulation in *Our Common Future*, which defines it as development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs (World Commission on Environment and Development, 1987). The ḥadith on tree planting does not employ this framework, yet the two share a normative point of convergence, since action undertaken in the present can generate benefit that extends beyond the moment in which the action is performed.

If sustainability is understood solely as the continuity of benefit generated by planting, the ecological analysis of the ḥadith remains at the level of individual morality. A more comprehensive understanding of sustainability requires institutional and governance dimensions. An act of planting may generate ecological benefit, yet that benefit will not be sustained if land is subject to ownership conflict, access to water is inequitable, recharge areas are converted to other uses, or common resources are subjected to exclusive control.

The study therefore expands the framework of sustainability from continuity of benefit to governance of benefit. The former explains how the benefit generated by plants can continue beyond the initial action of the planter, while the latter asks how that benefit is maintained, who has access to it, and how competing interests are resolved. From this perspective, *iḥyā' al-mawāt*, *ḥimā*, *ḥarīm*, and doctrines of ownership demonstrate that ecological benefit cannot be separated from the regulation of rights.

Ecological justice from an Islamic perspective accordingly concerns the regulation of access to resources and restrictions on their control, and cannot be formulated as an individual obligation to protect the environment alone. Sustainability intersects with the principle of *maṣlaḥa*, under which resources should be managed so that their

use does not deprive others of their rights or undermine the ability of communities to benefit from them over the long term.

None of this means that Islam adopts the Brundtland definition or that the ḥadith constitutes a direct source of the concept of sustainable development. The relationship is better understood as a dialogue between two normative horizons. The ḥadith tradition provides a moral orientation concerning benefit, responsibility, and reward, while the concept of sustainability offers a contemporary framework for discussing the continuity of benefit, resource constraints, and the interests of future generations. Al-Jayyousi (2012) broadens this dialogue by relating Islamic sustainability to social, human, economic, governance, educational, and environmental dimensions.

Islamic literature on the environment likewise demonstrates that ecological actualization must be developed through dialogue. Khalid and O'Brien (1992) demonstrate the relationship between Islamic teachings and environmental concerns, while Haq (2003) emphasizes the importance of retrieval and reconstruction. Ammar (2003) situates ecological discussion within a framework of justice and human rights, and Saniotis (2012) emphasizes the relationship between Islamic environmental ethics and ecological action. Gade (2019, 2023) traces the development of Muslim environmentalisms, including cross-species perspectives, the rights of nature, and environmental justice. In the Indonesian context, Pratisti (2024) demonstrates that the environmental responsibility of Muslim communities is shaped by social experience and relationships with place, while Mustofa, Zenrif, and Barizi (2025) highlight the role of Muslim organizations in climate change mitigation and adaptation.

### *From Moral Motivation to Ecological Governance*

The practical relevance of the ḥadith does not make every greening activity ecologically sound. Monoculture planting, the use of invasive species, and greening initiatives that fail to take ecosystem characteristics into account may produce unintended consequences. The ḥadith should accordingly be positioned as a source of normative orientation, while ecological science determines the appropriate technical choices.

The same point answers the critique of religion as a form of symbolic legitimation. If the ḥadith is used to encourage communities to plant trees while questions of land ownership, access to water, area protection, benefit distribution, and limits on resource control remain unaddressed, religion risks being reduced to a symbolic function. Ecological *ṣadaqah* would then generate moral motivation without addressing the structures that determine whether ecological benefit can actually be sustained.

Ecological *ṣadaqah* therefore needs to be understood as an ethical layer within a broader ecological framework comprising three dimensions. The first is the spiritual dimension, encompassing intention, *ṣadaqah*, reward, and religious responsibility. The second is the fiqh-institutional dimension, encompassing the regulation of ownership, *iḥyā' al-mawāt*, *ḥimā*, *ḥarīm*, area protection, rights of use, and the public interest. The third is the ecological-technical dimension, encompassing knowledge of ecosystems, biodiversity, water, soil, native species, environmental carrying capacity, and long-term impact.

A common division of labor holds that religion answers why the environment should be protected while environmental science answers how. The framework developed in this study expands these two questions into three, namely why the environment should be protected, which belongs to ethics; who has the right to manage it and within what limits, which belongs to fiqh and governance; and how it should be managed in an ecologically sound manner, which belongs to environmental science.

#### *Implications for Education, Da'wah, Institutions, and Policy*

The concept of ecological *ṣadaqah* has implications that extend beyond individual behavioral change. When the *ghars* and *zar'* ḥadith is read alongside the Islamic legal tradition on land, its actualization needs to move from individual acts of charity toward ecological institutions. These may include environmental education, community gardens, productive *waqf*, land rehabilitation, water conservation, area management, and policies grounded in the public interest.

In Islamic education, the ḥadith can be developed beyond memorization into an experiential process of cultivating ecological character. Students may plant and care for vegetation, observe the benefit generated by plants, and reflect on these experiences through the concepts of *ṣadaqah*, *amāna*, *khilāfa*, and social responsibility. Fanan and Fauzi (2024) demonstrate that Islamic ecotheological education through participatory approaches in *pesantren* can connect religious awareness with ecological action.

At the level of religious institutions, mosques, *pesantren*, *madrasah*, and Islamic organizations can develop environmental programs that extend beyond tree planting to include mapping land status, managing *waqf* assets, protecting water sources, maintaining open space, establishing productive gardens, and conserving areas with ecological functions. The motivation of *ṣadaqah* can in this way be translated into institutional structures that preserve benefit rather than allowing it to remain limited to ceremonial action.

At the level of land governance, the principle of *iḥyā' al-mawāt* can serve as a basis for dialogue on the rehabilitation of abandoned land while continuing to respect ownership status and the rights of other parties. The principle of *ḥimā* can be brought into dialogue with the development of protected areas based on the public interest, and its classical administration supplies a design feature that contemporary conservation frequently lacks, namely an explicit rule of preferential access for those who depend most heavily on the resource. *Ḥarīm* offers a perspective on protecting functional space surrounding water sources or other specific resources. These analogies identify governance principles that can be brought into dialogue with contemporary law and policy rather than equating classical fiqh institutions with modern environmental legal instruments.

At the level of public policy, religion provides more than moral legitimacy for conservation. The fiqh tradition offers a normative vocabulary concerning rights, limits on control, the public interest, area protection, and the distribution of benefit. Indonesian religious authority has already moved onto this terrain, as the fatwa of the Indonesian Council of Ulama on the legal status of global climate change control addresses obligation, prohibition, and institutional responsibility rather than exhortation alone (Majelis Ulama Indonesia, 2023). Translating such principles into state policy must nevertheless proceed through positive law, environmental science, social research, and community participation, and the political dimension of this translation is itself contested, as studies of religious environmentalism in Indonesia have shown (Testriono & Billahi, 2025).

#### *Integrating Riwāyah, Dirāyah, Agrarian Fiqh, and Ecology*

A further finding takes the form of an integrative model linking *riwāyah*, *dirāyah*, *fiqh al-arḍ*, and ecology. The inclusion of the *fiqh al-arḍ* dimension is decisive because the *ghars* and *zar'* ḥadith is situated within an agrarian horizon involving land, utilization, ownership, rights, and the public interest, and addresses more than the moral relationship between the planter and the plant.

First stage: *riwāyah*. This stage establishes the source, wording, transmission routes, and position of the ḥadith in *Ṣaḥīḥ Muslim*. The principal ḥadith is transmitted from Jābir (Muslim, n.d., no. 1552) and reinforced by the narration of Anas, which appears in both *Ṣaḥīḥ Muslim* (no. 1553) and *Ṣaḥīḥ al-Bukhārī* (no. 2320). The placement of the ḥadith in *Kitāb al-Musāqāh*, particularly *Bāb Faḍl al-Ghars wa al-Zar'*, constitutes part of its textual legitimation as well as the initial context for analysis.

Second stage: *dirāyah*. The ḥadīth is examined through the *sharḥ* tradition, particularly *Ikmāl al-Mu'lim* and *Fatḥ al-Mun'im*. This stage generates an understanding of the relationship among planting, benefit, beneficiaries, *ṣadaqah*, and the continuity of reward.

Third stage: *fiqh al-arḍ*. At this stage, the semantic structure of the ḥadīth is brought into dialogue with fiqh concepts concerning land and resources, particularly *iḥyā' al-mawāt*, *ḥimā*, *ḥarīm*, *ḥaram*, ownership, rights of use, water, and the public interest. The aim is to prevent ecological actualization from losing the institutional and legal dimensions that constitute an important part of the Islamic tradition, rather than to impose all of these concepts onto the *ghars* ḥadīth.

Fourth stage: ecology. The normative and fiqh-based structure is then brought into dialogue with contemporary environmental science. At this stage, the concepts of sustainability, conservation, biodiversity, ecological justice, land rehabilitation, and resource governance are employed to examine how the values articulated by the ḥadīth can be responsibly actualized.

**Table 2.** Integration Model of *Riwāyah*, *Dirāyah*, Agrarian Fiqh, and Ecology

| Stage                     | Central question                                                                                    | Analytical basis                                                                                | Outcome                  |
|---------------------------|-----------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|--------------------------|
| <i>Riwāyah</i>            | Can the text and source of the ḥadīth be substantiated?                                             | <i>Ṣaḥīḥ Muslim</i> and comparative narrations                                                  | Textual legitimization   |
| <i>Dirāyah</i>            | How is the ḥadīth explained within the <i>sharḥ</i> tradition?                                      | Wording, narrations, fiqh, morality, and <i>sharḥ</i>                                           | Meaning production       |
| <i>Fiqh al-arḍ</i>        | How are rights, ownership, utilization, and resource protection regulated?                          | <i>Iḥyā' al-mawāt</i> , <i>ḥimā</i> , <i>ḥarīm</i> , <i>ḥaram</i> , rights, and public interest | Institutional framework  |
| Ecology                   | How can these values be actualized in accordance with ecological principles?                        | Ecological science and environmental ethics                                                     | Ecological actualization |
| Ecological <i>ṣadaqah</i> | How can ecological action become an act of worship that generates public and cross-species benefit? | Synthesis of the four preceding layers                                                          | Normative praxis         |

The model clarifies the conceptual status of ecological *Sadaqah*. The category does not follow directly from *riwāyah*, *dirāyah*, and ecology. It results from a synthesis that incorporates the dimension of land law. Ecological action is accordingly evaluated in terms of legal legitimacy, equitable access, protection of the public interest, and ecological impact, as well as in terms of intention and benefit. The conceptual formula may be stated as follows.

***Riwāyah* → *dirāyah* → *fiqh al-arḍ* → ecology → ecological *ṣadaqah***

This model offers a middle path between two forms of reductionism. The first is moral reductionism, which treats the environment as an object of individual charity. The second is symbolic reductionism, which uses religion as a source of legitimacy for environmental policies or programmes without establishing just governance structures. By incorporating *fiqh al-arḍ*, religion is positioned as a source for discussing rights, limits, institutions, and the public interest alongside its role as a source of motivation.

Actualization does not replace the ḥadīth tradition and depends upon the preceding stages, since the stronger the textual foundation and the more careful the reading of the *sharḥ* tradition, the more accountable and measurable the resulting actualization can be.

### *Interpretive Boundaries and Conceptual Contributions*

The study also sets explicit interpretive boundaries. Ecological *ṣadaqah* and the integration model are analytical constructs developed by this study rather than concepts historically formulated by al-Qāḍī ‘Iyāḍ or Mūsā Shāhīn Lāshīn. This distinction must be maintained so that ecological actualization does not become an unsupported historical attribution.

Sustainability should likewise not be treated as synonymous with *ṣadaqah*. In the ḥadīth, *ṣadaqah* operates within the framework of religious acts and divine reward, whereas modern sustainability concerns the continuity of human needs, resource management, and the interests of future generations. The relationship between the two lies in the possibility of ethical dialogue concerning the long-term consequences of human action.

This study also does not claim that the *ghars* and *zar’* ḥadīth directly formulates the entire body of land-law doctrine such as *iḥyā’ al-mawāt*, *ḥimā*, or *ḥarīm*. These concepts developed within broader fiqh discussions and are subject to differences of opinion among the legal schools, as the Shāfi’ī debate over the *ḥimā* prerogative illustrates. Connecting them to the ḥadīth on planting therefore constitutes a contextual development rather than a historical attribution to the Prophet, al-Qāḍī ‘Iyāḍ, or Lāshīn.

Nor does this study assert that every greening activity automatically constitutes ecological *ṣadaqah*. An action may be so categorized only when it meets four criteria. It generates or preserves ecological benefit. It does not violate legitimate ownership or use rights. It does not undermine the public interest or cause ecological harm. And it is undertaken within a moral-religious orientation.

Planting trees on disputed land, appropriating public space in the name of greening, introducing species that damage ecosystems, and undertaking conservation measures that deprive local communities of their rights therefore cannot be categorized as ecological *ṣadaqah*. Ecological benefit must operate together with respect for rights and sound governance.

On this basis, the contribution of the article is not the claim that Islam already possesses a modern theory of sustainable development. Its contribution is more specific. The ḥadith *sharḥ* tradition provides a normative basis for developing ecological ethics, while contemporary environmental concepts and sciences help translate this moral orientation into responsible practice.

The central thesis of this study is that the ḥadith on planting reveals a moral logic whereby action that generates benefit for life may acquire the value of worship even when that benefit is enjoyed by parties other than the owner. When this logic is examined through *riwāyah*, deepened through *dirāyah*, and then brought into dialogue with *fiqh al-arḍ* and ecological science, it opens space for formulating ecological *ṣadaqah* as a category of contemporary Islamic ethics. Its conceptual contribution lies in building a bridge from the ḥadith text to the *sharḥ* tradition and from that tradition to the ethical needs of societies confronting ecological crisis.

Specified in full, the novelty of the study lies in four interrelated contributions. The first is the demonstration that the interpretation of ecological ḥadiths must consider the thematic structure of *Kitāb al-Musāqāh* and the agrarian *fiqh* context in which the ḥadith is situated and cannot be conducted at the level of the *matn* alone. The ecological dimension is accordingly developed from the semantic structure already present in the ḥadith and its *sharḥ* context rather than imposed from outside. The second is the demonstration that *Ikmāl al-Mu'lim* and *Fatḥ al-Mun'im* employ different yet complementary interpretive emphases, with al-Qādī 'Iyād emphasizing the relationship among the cause of goodness, benefit, and reward while providing critical control on questions of ownership, and Lāshīn expanding this relationship through the sequence running from *ghars* and *zar'* to *muṭlaq al-intifā'*, the plurality of beneficiaries, and the continuity of benefit. The third is the development of ecological *ṣadaqah* as an analytical category emerging from a synthesis of the ḥadith text, the two commentaries, *fiqh al-arḍ*, and ecological science. The fourth is the integrative model itself, which expands ḥadith studies from textual validation toward meaning production and ecological actualization without sacrificing the disciplinary controls of ḥadith scholarship.

These contributions shift the orientation from moral motivation toward governance, from individual benefit toward the public interest, and from symbolic action toward ecological sustainability. Religion can thus provide a space for discussing who has the right to manage resources, what should be protected, whose interests should be served, and how resources can be managed sustainably.

### 3. Conclusion

The planting ḥadith in *Ṣaḥīḥ Muslim* does not by itself generate an ecological ethic. Its placement in *Kitāb al-Musāqāh* under *Bāb Faḍl al-Ghars wa al-Zar'*, matched by al-Bukhārī's placement of the Anas version in *Kitāb al-Muzāra'a*, situates it among questions of tenure, cultivation, and the distribution of agricultural yield. What it states directly is that benefit flowing from a plant to any recipient retains the moral status of *ṣadaqah* for the planter. The ecological reading of that statement was built afterwards, and this study treats the construction itself as its evidence.

Al-Qāḍī 'Iyāḍ ties the merit of *ghars* to *iqṭinā' al-diyā'* and to the juridical question of cultivation on another's land, declining to let the ḥadith settle that question by itself. Eight centuries later Lāshīn reads *mā ukila minhu* as *muṭlaq al-intifā'* and extends reward through the survival of the plant as *Sadaqah Jariah*. The widening runs in one direction across time, from the beneficiary as contracting party toward the beneficiary as any living recipient, and that direction is a datum about the *sharḥ* tradition responding to changing conditions.

Brought into dialogue with *fiqh al-arḍ*, the ḥadith yields a result that is negative before it is constructive. *Iḥyā' al-mawāt* attaches ownership to productive conversion and rests on a definition of *mawāt* as ruined and effaced land, a judgment that modern ecology distrusts, since terrain classified as idle may perform hydrological, habitat, or grazing functions no cultivation record registers. *Himā* moves the other way, defined by the jurists as the suspension of *iḥyā'* over a portion of *mawāt* so that its pasture may be conserved. The two doctrines govern the same terrain in opposite directions, and the planting ḥadith adjudicates both. Ecological *ṣadaqah* names the point at which the merit of planting is made conditional on that adjudication, resolved in favor of ecological function and of users who hold no title. So defined, the category carries content that can fail, since it excludes greening that encloses common space, displaces an ecosystem, or dispossesses the communities dependent on it.

The charge that religious environmental discourse functions as symbolic legitimation is therefore accepted in part. Motivation is inexpensive to supply and governance is expensive, and that asymmetry is what produces ceremonial outcomes.

The juridical tradition already holds the expensive instrument. *Ḥimā* has a defined boundary, a purpose stated in the common interest rather than the ruler's, an authority empowered to exclude, and a documented rule of preferential access protecting the small herder against the large flock owner. Read as institutional design rather than as evidence of a green heritage, it contributes at the level where ecological outcomes are determined.

Two commentaries on a single ḥadīth establish a reading tradition and cannot establish a general pattern in Sunnī *sharḥ*, and the tension identified here between *iḥyā' al-mawāt* and ecological classification is stated as a doctrinal one, awaiting legal-anthropological work in jurisdictions where revival claims and conservation designations cover the same terrain. The contribution of this study is the identification of that tension and the construction of a category that makes it visible. Moral motivation becomes ethically consequential only when it is made answerable to questions of tenure, exclusion, and ecological function, and the *sharḥ* tradition supplies the materials for that answerability without having previously been read for them.

## Bibliography

- Alhattab, S., & Jamil, K. H. (2024). Exploring the impact of scientific advancements on ḥadīth commentaries. *International Journal of Islamic Thought*, 26, 136–145. <https://doi.org/10.24035/ijit.26.2024.308>
- Ammar, N. H. (2003). Ecological justice and human rights for women in Islam. In R. C. Foltz, F. M. Denny, & A. H. Baharuddin (Eds.), *Islam and ecology: A bestowed trust* (pp. 377–389). Harvard University Press.
- al-Bukhārī, M. ibn Ismā'īl. (n.d.). *Ṣaḥīḥ al-Bukhārī* (M. Z. ibn N. al-Nāṣir, Ed.). Dār Ṭawq al-Najāt.
- Fanan, M. A., & Fauzi, F. (2024). Mainstreaming Islamic ecotheology through participatory action research: Restoring santri's environmental awareness in an Indonesian pesantren. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(4), 804–816. <https://doi.org/10.31538/tijie.v5i4.2880>
- Gade, A. M. (2019). *Muslim environmentalisms: Religious and social foundations*. Columbia University Press.

- Gade, A. M. (2023). Muslim environmentalisms and environmental ethics: Theory and practice for rights and justice. *The Muslim World*, 113(3), 242–259. <https://doi.org/10.1111/muwo.12474>
- Haq, S. N. (2003). Islam and ecology: Toward retrieval and reconstruction. In R. C. Foltz, F. M. Denny, & A. H. Baharuddin (Eds.), *Islam and ecology: A bestowed trust* (pp. 121–154). Harvard University Press.
- Ibn Ḥajar al-‘Asqalānī, A. ibn ‘A. (1379). *Fatḥ al-Bārī sharḥ Ṣaḥīḥ al-Bukhārī*. Dār al-Ma’rifah.
- Ibn Qudāmah, M. al-D. ‘A. ibn A. (1997). *Al-Mughnī* (‘A. ibn ‘A. al-Turkī & ‘A. M. al-Ḥulw, Eds.; 3rd ed.). Dār ‘Ālam al-Kutub.
- ‘Iyāḍ, A. al-F. ibn M. (1998). *Ikmāl al-Mu’lim bi-fawā’id Muslim* (Y. Ismā’īl, Ed.). Dār al-Wafā’.
- al-Jayyousi, O. R. (2012). *Islam and sustainable development: New worldviews*. Gower Publishing.
- Khalid, F. M., & O’Brien, J. (Eds.). (1992). *Islam and ecology*. Cassell.
- Lāshīn, M. S. (2002). *Fatḥ al-Mun’im sharḥ Ṣaḥīḥ Muslim*. Dār al-Shurūq.
- Majelis Ulama Indonesia. (2023). *Fatwa Majelis Ulama Indonesia Nomor 86 Tahun 2023 tentang hukum pengendalian perubahan iklim global*. Majelis Ulama Indonesia.
- Muslim ibn al-Ḥajjāj. (n.d.). *Ṣaḥīḥ Muslim* (M. F. ‘Abd al-Bāqī, Ed.). Dār Iḥyā’ al-Turāth al-‘Arabī.
- Mustofa, M. L., Zenrif, M. F., & Barizi, A. (2025). Towards an Islamic ecotheology: Indonesian Muslim organizations in climate mitigation and adaptation efforts. *Problemy Ekorozwoju / Problems of Sustainable Development*, 20(2), 21–31. <https://doi.org/10.35784/preko.7089>
- al-Nawawī, Y. ibn Sharaf. (1994). *Al-Minhāj sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. Dār al-Ma’rifah.
- Pratisti, S. A. (2024). The ethical relationships of people and place: Theoretical analysis on Muslim communities environmental responsibility. *MIQOT: Jurnal Ilmu-ilmu Keislaman*, 48(1), 39–56. <https://doi.org/10.30821/miqot.v48i1.1200>

- Saniotis, A. (2012). Muslims and ecology: Fostering Islamic environmental ethics. *Contemporary Islam*, 6(2), 155–171. <https://doi.org/10.1007/s11562-011-0173-8>
- Testriono, T., & Billahi, S. (2025). Revisiting religious environmentalism in Indonesia: Navigating ethics, politics, and policy. *Studia Islamika*, 32(3), 405–419. <https://doi.org/10.36712/sdi.v32i3.46674>
- Testriono, T., Ropi, I., Auliya, A. N. F., Ibmar, D., Billahi, S., & Rohayati, T. (2025). The Green Islam movement in Indonesia: Actors, strategies, and networks. *Studia Islamika*, 32(2), 397–404. <https://doi.org/10.36712/sdi.v32i2.46441>
- Wahab, A. R., & Syaripudin, A. (2023). Metode fikih, metode syarah, teknik pendekatan, dan teknik interpretasi dalam memahami hadis. *Jawami'ul Kalim: Jurnal Kajian Hadis*, 1(1), 23–37. <https://doi.org/10.36701/jawamiulkalim.v1i1.911>
- World Commission on Environment and Development. (1987). *Our common future*. Oxford University Press.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).