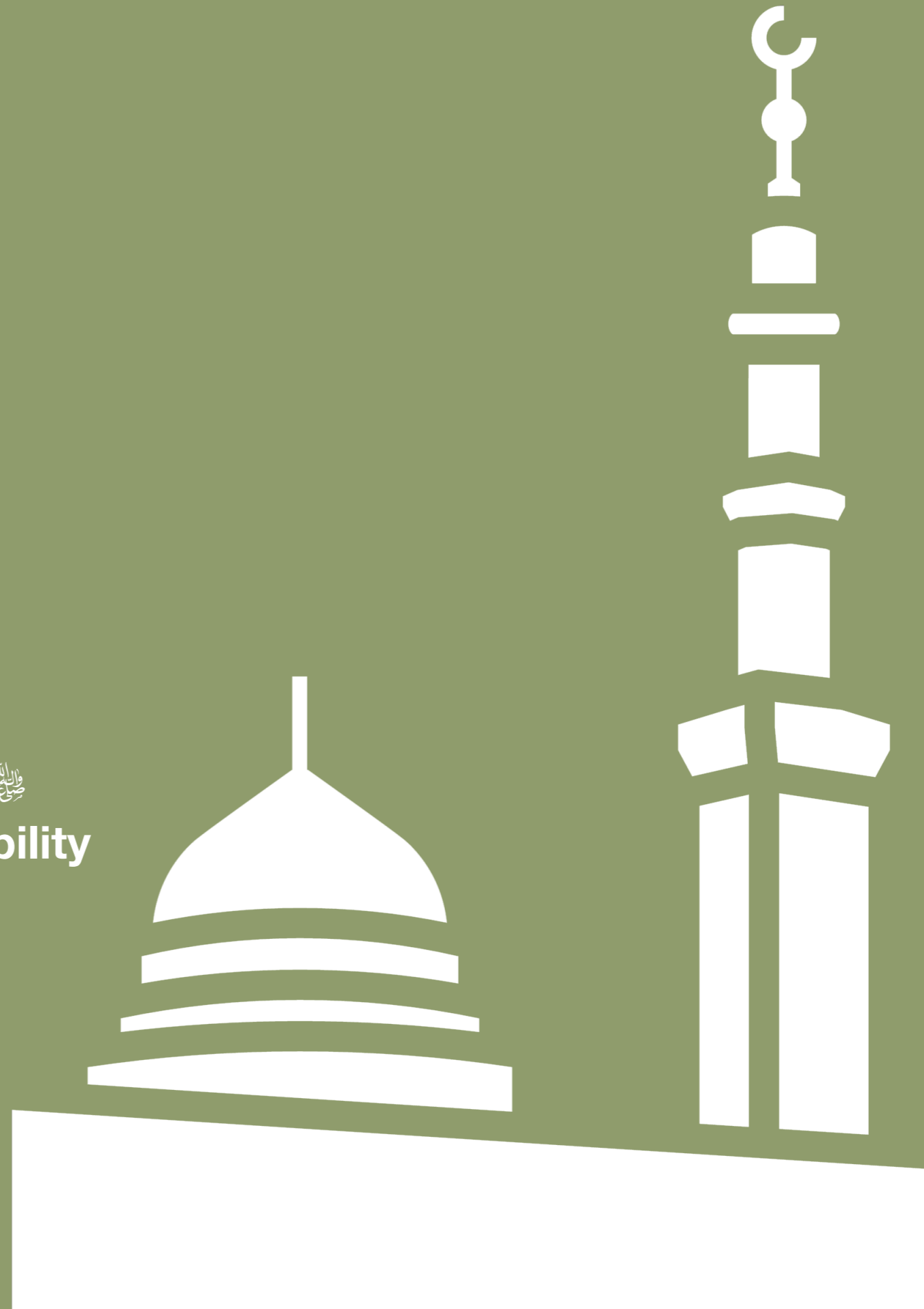


FORTY GREEN HADITH

Sayings of the Prophet Muhammad ﷺ
on Environmental Justice & Sustainability

Compiled by
Kori Majeed &
Saarah Yasmin Latif



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

For the Walking Quran ﷺ

Forty Green Hadith: Sayings of the Prophet Muhammad ﷺ on Environmental Justice & Sustainability
compiled by Kori Majeed and Saarah Yasmin Latif

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FOREWARD

FOREWORD

All Praise and forms of gratitude are due to Allah (God) and our sincere prayers and salutations be upon His messenger, our beloved Muhammad (*sallallahu alayehi wa salam* – peace and blessings be upon him), and upon all of his purified family and righteous companions and all those who follow in his footsteps until the Day of Judgment – Ameen!

Islam's view of the earth and the Divine, along with humanity's relationship with the two, can be found in (1) the Quran—Islam's Sacred Scripture, –the Word of Allah revealed to the Prophet Muhammed (peace and blessings be upon him) via the Archangel Gabriel over 1400 years ago, and (2) the Hadith—the sacred traditions, sayings, and affirmations of the Prophet Muhammed (peace and blessings be upon him) as they pertain to religious matters that Muslims hold as also

being divinely inspired and directed. These two texts serve as the agreed upon primary sources (*usool*) for Islam's teaching and Sacred Law (*Shariah*).

According to Islam, human beings enact the Divine Will in their divinely-instituted role as *Khulafaa* — caretakers of the Earth, with the ability to freely choose how to act in and upon the Earth. According to this view, human beings have been charged with the trust, *amanah*¹, which is the just (*adl*) and effective (*ihsan*) administration of all that has been placed under our control and use. This is to be done by maintaining the natural cosmic order and balance, *mizan*², through our multi-faceted role as Khalifa³. This trust not only encompasses the web of human relations, but extends outward in ever-expanding concentric circles to include all our fellow creatures within the natural world. With this awesome power and delegated authority comes the individual and collective responsibility for such actions. In this understanding, a Khalifa is not entitled to do what he/she pleases but is obliged to carry

out the will of his/her Master - Allah. If a human were to begin thinking of himself/herself as the real owner, or if he/she were to acknowledge someone other than the real owner as the Lord and Master, these would necessarily be deemed acts of infidelity and rebellion. It is this very understanding of the intimate integration of humans and fellow living organisms and the earth, which is fundamental to Islam's teachings regarding the environment, and key to our very existence and continued survival. For to properly care for the earth is to care for ourselves.

It is in keeping with this spirit that the Shariah-based religious science *Fiqh Ul Bi'ah* – Jurisprudence of the Environment, is now gradually becoming more accepted within Muslim scholarly circles as a specific sub-specialty of Fiqh (Islamic jurisprudence). Islam's modern eco-theology and environmental ethics utilizes religious language, principles, concepts and teachings derived from the Quran and Hadith which pre-date the modern jargon and terminology of

environmentalism and conservationism. *Fiqh Ul Bi'ah* places the Islamic tradition into conversation with the modern environmental project and there by enriches and expands its understanding and impact in the re-greening of the world.

40 Green Hadith: Sayings of the Prophet Muhammad on Environmental Justice and Sustainability, compiled by these emerging young Muslim environmental activists and leaders, Kori Majeed and Saarah Yasmin Latif, is a timely and welcome addition to the important on-going work of developing “green” Muslim attitudes and practices by rooting them in these eco-conscious teachings of the Quran and the eco-friendly practices of the life example of the Prophet Muhammad (peace and blessings be upon him).

This endeavor is in keeping with a long and well-established Islamic scholarly practice of compiling forty Hadith of the Prophet Muhammed (peace and blessings be upon him) on various subject matters. This scholarly endeavor over the ages has been driven, in general, by the Prophetic instruction to his

companions, “Let the one present among you convey to the absent” and specifically what has been related from the Prophet Muhammed (peace and blessings be upon him) through numerous chains of narration and varied narrated texts, including, “Whoever preserves for my nation forty hadith concerning its religion – Allah will resurrect him (or her) on the Day of Resurrection among the jurists and scholars.” In another narration it says, “...Allah will resurrect him (or her) as a jurist and scholar,” and in another, “...I will be for him on the Day of Resurrection an intercessor and a witness.”

The current global climate crisis is primarily due to what “the hands of men have wrought”⁴: anthropogenic activities driven by the soaring arrogance of conspicuous consumption and the insatiable corporate greed of the few, fueled by the burning of fossil fuels supplied by the extractive fossil fuel industry which puts profits above people. The climate emergency is now upon us, an existential threat to all life on our planet, all this at the expense of the poorest and most vulnerable of our human

family. Those who contribute the least to global warming yet pay the highest price in terms of its devastating effects and harms.

Highlighting the eco-teachings of Islam, especially through the teachings and beautiful life example (*uswaten hasana*) of the Prophet Muhammed (peace and blessings be upon him), who is called by Allah in the Quran a “mercy to all the worlds” (*rahmaten lil alaameen*), is of great benefit to both Muslims and peoples of other faiths as we seek to find ways to work together and seek to modify and “green” our attitudes, behaviors, and lifestyle choices that are integral to tackling climate change and securing a just, viable and sustainable future for our coming generations and all life on our planet Earth.

Imam Saffet A. Catovic

Imam Saffet A. Catovic is the Muslim Chaplain at Drew University, Madison, New Jersey, Chair of Green Muslims of New Jersey, Senior Muslim Advisor at GreenFaith, and founding member of Islamic Society of North America (ISNA) Green Initiatives.

1. Quran 33:72
2. Quran 55:7-9
3. Quran 6:165
4. Quran 30:41

INTRODUCTION

INTRODUCTION

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

Holy Quran, Al Ahzab 33:21

We compiled this book of forty green hadith to make known what our beloved Prophet Muhammad (peace and blessings be upon him) said and did concerning the care of the environment and creation. His (peace and blessings be upon him) life was well-documented, and he excelled in his roles as a messenger, religious leader, reformer, statesman, politician, military leader, diplomat, and family man. Muhammad (peace and blessings be upon him) was called the Walking Quran because his character was the Quran; his words and actions

provided a window into Islam. He (peace and blessings be upon him) is the ultimate role model. In Surah Ali Imran in the Holy Quran, Allah says, "Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful. (Holy Quran 3:11)" Intentionally emulating the Prophet (peace and blessings be upon him) is an action-oriented way to seek Allah's love and forgiveness.

In gathering these green hadith, our intention was to make a handy reference that people can use and share for community reflection and interfaith work locally and globally. This compilation is a downloadable and searchable ebook to be more suited to the needs of today's khalifa (environmental stewards, in this context) who would prefer that trees not be sacrificed. We've seen environmentally-friendly hadith online, referenced in articles, and even a few collections of 10 or so, but we thought a more thorough collection would be beneficial to Muslims doing environmental work around the world today.

We decided that every hadith we included in this collection should be able to be located online by the reader. We chose to group the hadith we found into five categories: water, earth, plants, animals, and lifestyle habits. The categories are ordered based on their creation according to Islamic thought. It was also important to us that each hadith be presented in Arabic alongside an English translation which has been lightly edited for clarity and consistency. In most cases the complete chain of narration appears in the Arabic, but has been shortened in the English translation.

December 2020 / Rabi Al-Akhar 1442

THE FORTY GREEN HADITH



WATER

Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.

Holy Quran, An Nur 24:45

WATER



Water is mentioned many times throughout the Quran and in the sayings and teachings of Prophet Muhammad (peace and blessings be upon him). Water is essential to life, and thus should be treated with respect and used wisely. Allah mentions in the Quran that He sends down rains from the sky in due measures and has created every living thing from water. There are a plethora of Quranic verses that mention water as a symbol of resurrection and purity. The following hadith highlight the principles of water conservation in our everyday lives and remind us that sharing this sacred gift is a form of charity.

- Saarah

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَا هَذَا السَّرْفُ
فَقَالَ أَفِي الْوُضُوءِ إِسْرَافٌ قَالَ نَعَمْ وَإِنْ كُنْتَ عَلَى
نَهْرٍ جَارٍ

سنن ابن ماجه كتاب الطهارة وسنها باب ما جاء في القصد في
الوضوء وكراهة التعدي فيه 425

Abdullah ibn Amr reported: The Messenger of Allah (peace and blessings be upon him) passed by Sa'd while he was performing ablution. The Prophet (peace and blessings be upon him) said, "What is this extravagance?" Sa'd said, "Is there extravagance with water in ablution?" The Prophet (peace and blessings be upon him) said, "Yes, even if you were on the banks of a flowing river."

Sunan Ibn Majah 425



عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ
بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ

صحيح البخاري كتاب الوضوء باب الوضوء بالمد 198

صحيح مسلم كتاب الحيض باب القدر المستحب من الماء في
غسل الجنابة وغسل الرجل والمرأة في إناء واحد في حالة واحدة
وغسل أحدهما بفضل الآخر 325

Anas reported: The Prophet (peace and blessings be upon him) would perform ablution with one *mudd* and would perform a ritual bath with one *sa'* to five *mudd*.

Sahih al-Bukhari 198, Sahih Muslim 325

—

1 mudd \approx 2/3 liter

1 sa' to 5 mudd \approx 2–3 1/2 liters

Conversion provided by *Water Management in Islam*

<https://www.idrc.ca/sites/default/files/openebooks/924-0/index.html#ref-ch01-20>



حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ أَبِي
الزَّيْنَادِ، عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُمْنَعُ فَضْلُ
الْمَاءِ لِيُمْنَعَ بِهِ الْكَلْبُ

Narrated Abu Huraira: Allah's Messenger (peace and blessings be upon him) said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle."

Sahih al-Bukhari 2353, Book 42, Hadith 3



عَنْ سَعْدِ بْنِ عُبادَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمَّي
مَاتَتْ أَفَأَتَصَدَّقُ عَنْهَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نَعَمْ قُلْتُ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ سَقْيُ الْمَاءِ

سنن النسائي كتاب الوصايا ذكر الاختلاف على سفيان 3664

Sa'd ibn Ubadah reported: I said, "O Messenger of Allah, my mother has died. Shall I give charity on her behalf?" The Prophet (peace and blessings be upon him) said, "Yes." I said, "Which charity is best?" The Prophet (peace and blessings be upon him) said, "A drink of water."

Sunan al-Nasa'i 3664



EARTH

EARTH



*And the earth - We spread it out and cast therein firmly
set mountains and made grow therein [something] of
every beautiful kind, giving insight and a reminder for
every servant who turns [to Allah].*

Holy Quran, Qaf 50: 7-8

The vast earth with its scenic mountains and all the marvelous things that spring forth from it provide a constant proof, lesson, and reminder for those who humble themselves enough to receive the insight about the One who created and sustains both it and us. In the following hadith the earth is called our mother, it has been designated as both a place of prayer and means of purification, and Allah has given humanity the responsibility as its caretakers.

- Kori

تَحْفَظُوا مِنَ الْأَرْضِ فَإِنَّهَا أُمُّكُمْ، وَإِنَّهُ لَيْسَ مِنْ أَحَدٍ
عَامِلٍ عَلَيْهَا خَيْرًا أَوْ شَرًّا إِلَّا وَهِيَ مُخْبِرَةٌ بِهِ

Safeguard the earth, for it is your mother who will report (to God) the good or evil anyone does on it.

Nahj-al-Fasahah



حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ، عَنِ
الْأَعْمَشِ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ عَنْ
أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
جُعِلَتْ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا

Narrated Abu Dharr: The Messenger of Allah said, “The earth has been made for me purifying and as a mosque (place for prayer).”

Sunan Abi Dawud 489, Book 2, Hadith 99



حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ
الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَضَّلْتُ عَلَى الْأَنْبِيَاءِ
بِسِتِّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ
وَأُحِلَّتْ لِي الْغَنَائِمُ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا
وَطَهُورًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِي النَّبِيُّونَ

Abu Huraira narrated that the Prophet (peace and blessings be upon him) said, "I have been honored over the Prophets with six (things): I have been given Jawami' Al-Kalam, I have been aided by (the ability to cause in the enemy) fright, the spoils of war have been made lawful for me, the Earth has been made as a Masjid and purifier for me, and I have been sent to all creatures, and with me Prophethood is sealed."

Jami` at-Tirmidhi 1553, Book 21, Hadith 7



حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا
سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ وَحَمَّادُ بْنُ
سَلَمَةَ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَّامَ

It was narrated that Abu Sa'eed Khudri said: The Messenger of Allah (peace and blessings be upon him) said, "All the earth is a mosque, except for graveyards and *hammam*."

Sunan Ibn Majah 745, Book 4, Hadith 11

—

Hammam means bathroom.



حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ قَالَ
سَمِعْتُ أَبَا نَضْرَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ
خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ
تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي
إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ. وَفِي حَدِيثِ ابْنِ بَشَّارٍ
لَيَنْظُرُ كَيْفَ تَعْمَلُونَ.

Abu Sa'id Khudri reported that Allah's Messenger (peace and blessings be upon him) said, "The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurements of women: verily, the first trial for the people of Isra'il was caused by women."

And in the hadith transmitted on the authority of Ibn Bashshar the words are: "So that He should see how you act."

Sahih Muslim 2742, Book 49, Hadith 12



PLANTS

PLANTS



Plants play a vital role in the environmental well-being of all communities. They absorb carbon dioxide and release oxygen from within their leaves, provide habitats for a plethora of organisms, and are a source of both food and medicines. The Quran includes passages that describe luscious gardens and trees in the heavens, highlighting their significance in both this life and the afterlife. Prophet Muhammad (peace and blessings be upon him) warns us about harming plants unnecessarily and encourages us to plant trees as a form of charity.

- Saarah

And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees — of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

Holy Quran, Al An'am 6:99

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ قَامَتْ عَلَى أَحَدِكُمُ الْقِيَامَةُ وَفِي يَدِهِ فَسَلَةٌ فَلْيَغْرِسْهَا

مسند أحمد باقي مسند المكثرين 12491

Anas ibn Malik reported: The Messenger of Allah (peace and blessings be upon him) said, “If the Resurrection were established upon one of you while he has in his hand a sapling, then let him plant it.”

Musnad Ahmad 12491



حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ ابْنِ جُرَيْجٍ
 عَنْ عَثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ
 جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبَشِيٍّ، قَالَ قَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ سِدْرَةَ
 صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ. سُئِلَ أَبُو دَاوُدَ عَنْ مَعْنَى
 هَذَا الْحَدِيثِ فَقَالَ هَذَا الْحَدِيثُ مُخْتَصَرٌ يَعْنِي مَنْ
 قَطَعَ سِدْرَةَ فِي فَلَاةٍ يَسْتَتِظِلُّ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ
 عَبَثًا وَظُلْمًا بغيرِ حَقٍّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ
 فِي النَّارِ.

Narrated Abdullah ibn Habashi: The Prophet (peace and blessings be upon him) said, “If anyone cuts the lote tree, Allah brings him headlong into Hell.”

Abu Dawud was asked about the meaning of this tradition. He said, “This is a brief tradition. It means that if anyone cuts uselessly, unjustly, and without any right, a lote tree under the shade of which travelers and beasts take shelter, Allah will bring him into Hell headlong.”

Sunan Abi Dawud 5239, Book 43, Hadith 467



حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَقُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ
عُبَيْدِ الْغُبَرِيِّ وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ
الْآخَرَانِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ
يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ
أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

Anas reported Allah's Messenger (peace and blessings be upon him) as saying, "Never does a Muslim plant trees, or cultivate land, and birds or a man or a beast eat out of them but that is a charity on his behalf."

Sahih Muslim 1553 a, Book 22, Hadith 12



حَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ
جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ
يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ
صَدَقَةٌ وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ وَمَا أَكَلَتِ الطَّيْرُ
فَهُوَ لَهُ صَدَقَةٌ وَلَا يَرْزُؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ

Jabir reported: Allah's Messenger (peace and blessings be upon him) as saying, "Never does a Muslim plant a tree except that he has the reward of charity for him, for what is eaten out of that is charity, what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. [In short] none incurs a loss to him but it becomes a charity on his part."

Sahih Muslim 1552 a, Book 22, Hadith 7



ANIMALS

ANIMALS



There are several chapters in the Quran named after animals, like Al Baqara (The Cow) and An-Nahl (The Bee). Within these chapters and elsewhere in the Quran, Allah tells us again and again, to read and reflect on the signs that He has placed in the natural environment. In these sayings of the Prophet Muhammad (peace and blessing be upon him), he shares how kindness to animals is a way of showing reverence to the Creator of us all, can be considered a form of charity, and will be rewarded with forgiveness and mercy from Allah.

- Kori

And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.

Holy Quran, Al An'am 6:38



عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ
 فَوَجَدَ بئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ
 يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ
 هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ بِي فَنَزَلَ
 الْبئْرَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ فَسَقَى الْكَلْبَ فَشَكَرَ
 اللَّهُ لَهُ فَغَفَرَ لَهُ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّا فِي الْبَهَائِمِ
 أَجْرًا فَقَالَ نَعَمْ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ

صحيح البخاري كتاب الأدب باب رحمة الناس والبهائم 5663
 صحيح مسلم كتاب السلام باب فضل سقي البهائم المحترمة
 وإطعامها 2244

Abu Huraira reported: The Messenger of Allah (peace and blessings be upon him) said, “A man suffered from thirst while he was walking on a journey. When he found a well, he climbed down into it and drank from it. Then he came out and saw a dog lolling its tongue from thirst and licking the ground. The man said, ‘This dog has suffered thirst just as I have suffered from it.’ He climbed down into the well, filled his shoe with water, and caught it in his mouth as he climbed up. Then he gave the dog a drink. Allah appreciated this deed, so He forgave him.”

They said, “O Messenger of Allah, is there a reward for charity even for the animals?”

The Prophet said, “Yes, in every creature with a moist liver is a reward for charity.”

Sahih al-Bukhari 5663, Sahih Muslim 2244



عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُدَّتْ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتَهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ لِأَنَّهَا لَا هِيَ أَطْعَمَتْهَا وَلَا سَقَتْهَا إِذْ حَبَسَتْهَا وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ

Ibn Umar reported: The Messenger of Allah (peace and blessings be upon him) said, “A woman was punished due to a cat she had imprisoned until it died, so she entered the Hellfire. She did not give it food or water while it was imprisoned, neither did she set it free to eat from the vermin of the earth.”

Sahih al-Bukhari 3295, Sahih Muslim 2242

صحیح البخاری کتاب أحادیث الأنبياء باب حديث الغار 3295

صحیح مسلم کتاب السلام باب تحريم قتل الهرة 2242



عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَأَلَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ الْقِيَامَةِ قِيلَ يَا رَسُولَ اللَّهِ فَمَا حَقُّهَا قَالَ حَقُّهَا أَنْ تَذْبَحَهَا فَتَأْكُلَهَا وَلَا تَقْطَعُ رَأْسَهَا فَيُرْمَى بِهِ

سنن النسائي كتاب الضحايا من قتل عصفورا بغير حقها 4445

Abdullah ibn Umar reported: The Messenger of Allah (peace and blessings be upon him) said, “If someone kills so much as a sparrow or anything larger without a just cause, then Allah the Exalted will ask him about it on the Day of Resurrection.”

It was said, “O Messenger of Allah, what is a just cause?”

The Prophet (peace and blessings be upon him) said, “A just cause is that you slaughter it for food, but you should not cut off its head and throw it aside.”

Sunan al-Nasa’i 4445



عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ كُنَّا مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَاذْطَلَقَ
لِحَاجَتِهِ فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا
فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تُفَرِّشُ فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا رُدُّوا وَلَدَهَا
إِلَيْهَا وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا فَقَالَ مَنْ حَرَّقَ هَذِهِ
قُلْنَا نَحْنُ قَالَ إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ
النَّارِ

سنن أبي داود أبواب النوم باب في قتل الذر 5268

Abdullah reported: We were on a journey with the Messenger of Allah (peace and blessings be upon him) and he went out to relieve himself. We saw a red sparrow that had two chicks with her and we took her chicks, so the sparrow started to flap her wings. The Prophet (peace and blessings be upon him) came to us and he said, “Who has upset her by taking her children? Give her children back to her.”

The Prophet also saw an ant colony which we had burned and he said, “Who burned this?”

We said that we did it.

The Prophet said, “No one should punish with fire except the Lord of the fire.”

Sunan Abi Dawud 5268



عَنْ سُرَاقَةَ بْنِ جُعْشَمٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ضَالَّةٍ الْإِبِلِ تَغْشَى حِيَاضِي قَدْ
لُطِّتْهَا لِإِبِلِي فَهَلْ لِي مِنْ أَجْرٍ إِنْ سَقَيْتُهَا قَالَ نَعَمْ فِي
كُلِّ ذَاتِ كَبِدٍ حَرَّى أَجْرٌ

سنن ابن ماجه كتاب الأدب باب فضل صدقة الماء 3686

Suraqa ibn Ju'shum reported: I asked the Messenger of Allah (peace and blessings be upon him) about a lost camel who comes to drink from my cisterns that I had prepared for my own camels. "Will I be rewarded if I give it some water to drink?"

The Prophet (peace and blessings be upon him) said, "Yes, in every living being with a warm liver is a reward for charity."

Sunan Ibn Majah 3686



عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَأَمَرَ بِقَرِيَةِ النَّمْلِ
فَأُحْرِقَتْ فَأَوْحَى اللَّهُ إِلَيْهِ أَفِي أَنْ قَرَصَتْكَ نَمْلَةٌ
أَهْلَكَتْ أُمَّةً مِنَ الْأُمَمِ تُسَبِّحُ

صحيح البخاري كتاب الجهاد والسير باب إذا حرق المشرك المسلم
هل يحرق 2856

صحيح مسلم كتاب السلام باب النهي عن قتل النمل 2241

Abu Huraira reported: The Messenger of Allah (peace and blessings be upon him) said, “An ant bit a prophet among the prophets, so he ordered for the colony of ants to be burned. Allah revealed to him, ‘One ant has bitten you and you destroy a nation among the nations that praise Allah?’”

Sahih al-Bukhari 2856, Sahih Muslim 2241



عَنْ سَهْلِ ابْنِ الْحَنْظَلِيَّةِ قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً وَكُلُّوهَا صَالِحَةً

سنن أبي داود كتاب الجهاد باب ما يؤمر به من القيام على الدواب
والبهائم 2548

Sahl ibn al-Hanzala reported: The Messenger of Allah (peace and blessings be upon him) passed by a camel whose back had fallen to its stomach. The Prophet (peace and blessings be upon him) said, “Fear Allah regarding these beasts. Ride them while they are healthy, and eat them while they are healthy.”

Sunan Abi Dawud 2548



وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا هُشَيْمٌ أَخْبَرَنَا أَبُو بَشِيرٍ
 عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ مَرَّ ابْنُ عُمَرَ بِفِتْيَانٍ مِنْ قُرَيْشٍ
 قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ
 كُلِّ خَاطِئَةٍ مِنْ نَبْلِهِمْ فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا فَقَالَ
 ابْنُ عُمَرَ مَنْ فَعَلَ هَذَا لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا إِنَّ
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنْ اتَّخَذَ شَيْئًا
 فِيهِ الرُّوحُ غَرَضًا

Sa'id b. Jubair reported: Ibn 'Umar happened to pass by some young men of the Quraish who had tied a bird (and this made it a target) at which they had been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. So no sooner did they see Ibn 'Umar they went away. Thereupon Ibn 'Umar said, "Who has done this? Allah has cursed him who does this. Verily Allah's Messenger (peace and blessings be upon him) invoked curse upon one who made a live thing the target (of one's marksmanship)."
 Sahih Muslim 1958 b



عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ
 الْأَنْصَارِ فَإِذَا جَمَلٌ فَلَمَّا رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ حَنَّ وَذَرَفَتْ عَيْنَاهُ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ فَقَالَ مَنْ رَبُّ هَذَا
 الْجَمَلِ لِمَنْ هَذَا الْجَمَلُ فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ
 لِي يَا رَسُولَ اللَّهِ فَقَالَ أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ
 الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا فَإِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُجِيعُهُ
 وَتُدْبِيهِ

سنن أبي داود كتاب الجهاد باب ما يؤمر به من القيام على الدواب
 والبهائم 2549

Abdullah ibn Ja'far reported: The Messenger of Allah (peace and blessings be upon him) entered a garden among the Ansar. When a camel saw the Prophet (peace and blessings be upon him), it started weeping and making sounds as its tears flowed. The Prophet (peace and blessings be upon him) came to it and patted it on the head, so it became silent.

The Prophet (peace and blessings be upon him) said, "Who is the master of this camel? To whom does it belong?"

A young man from the Ansar came and said, "This is mine, O Messenger of Allah."

The Prophet (peace and blessings be upon him) said, "Do you not fear Allah regarding this animal that Allah has put in your possession? Verily, she has complained to me that you keep her hungry and tired."

Sunan Abi Dawud 2549



حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ
حَدَّثَنَا زِيَادُ بْنُ مَخْرَاقٍ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِيهِ
قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ إِنِّي لَأَذْبَحُ الشَّاةَ
فَأَرْحَمُهَا أَوْ قَالَ إِنِّي لَأَرْحَمُ الشَّاةَ أَنْ أذْبَحَهَا قَالَ
وَالشَّاةُ إِنْ رَحِمْتَهَا رَحِمَكَ اللَّهُ مَرَّتَيْنِ

Mu'awiya ibn Qurra reported that his father said: A man said, "O Messenger of Allah, I was going to slaughter a sheep, and then I felt sorry for it (or sorry for the sheep I was going to slaughter)."

He said twice, "Since you showed mercy to the sheep, Allah will show mercy to you."

Al-Adab Al-Mufrad 373, Book 20, Hadith 2



LIFESTYLE

LIFESTYLE



*It is He who made you successors (khalifa) on the earth
and raises some of you above others in rank, to test you
through what He gives you.*

Holy Qur'an, Al An'am 6:165

The climate crisis seems like a massive issue, and it is. A collective accumulation of many small personal choices has contributed to our current precarious situation. Our lifestyle choices are also one of the paths that will lead us out of this global crisis. Prophet Muhammad (peace and blessings be upon him) was called a mercy to the worlds. His (peace and blessings be upon him) faith was evident in every action that he took. We can use these hadith to find inspiration to accept the challenge of living our daily lives as khalifahs, or stewards, of our shared earth.

- Kori

عن أبي هريرة قال قال رسول الله صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَإِنَّ خَيْرَ الْعَمَلِ
أَدْوَمُهُ وَإِنْ قَلَّ

سنن ابن ماجه كتاب الزهد باب المداومة على العمل 4240

Abu Huraira reported: The Messenger of Allah (peace and blessings be upon him) said, “Take up good deeds only as much as you are able, for the best deeds are those done regularly even if they are few.”

Sunan Ibn Majah 4240



عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ مَنْ طَالَِبَ حَقًّا فَلْيَطْلُبْهُ فِي عَفَافٍ وَافٍ أَوْ غَيْرِ
وَافٍ

وفي رواية أخرى قال خُذْ حَقَّكَ فِي عَفَافٍ وَافٍ أَوْ
غَيْرِ وَافٍ

سنن ابن ماجه كتاب الصدقات باب حسن المطالبة وأخذ الحق في
عفاف 2421

Ibn Umar reported: The Messenger of Allah (peace and blessings be upon him) said, “Whoever seeks a right, let him seek it with restraint, whether it is fulfilled or unfulfilled.”

In another narration, the Prophet said, “Take your rights with restraint, whether it is fulfilled or unfulfilled.”

Sunan Ibn Majah 2421



عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَبْعٌ يَجْرِي لِلْعَبْدِ أَجْرُهُنَّ مِنْ بَعْدِ مَوْتِهِ وَهُوَ فِي قَبْرِهِ
مَنْ عَلَّمَ عِلْمًا أَوْ كَرَى نَهْرًا أَوْ حَفَرَ بئرًا أَوْ غَرَسَ
نَخْلًا أَوْ بَنَى مَسْجِدًا أَوْ وَرَّثَ مُصْحَفًا أَوْ تَرَكَ وَلَدًا
يَسْتَغْفِرُ لَهُ بَعْدَ مَوْتِهِ

البحر الزخار بمسند البزار 2773

Anas ibn Malik reported: The Messenger of Allah (peace and blessings be upon him) said, “Seven deeds of a servant continue to be rewarded after his death while he is in his grave: knowledge to be learned, constructing a canal, digging a well, planting a date-palm tree, building a mosque, handing down a written copy of the Quran, and leaving a righteous child who seeks forgiveness for him after his death.”

Musnad al-Bazzar 2773



عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَضَى أَنْ لَا ضَرَرَ وَلَا ضِرَارَ

سنن ابن ماجه كتاب الأحكام باب من بنى في حقه ما يضر بجاره
2340

‘Ubadah ibn al-Samit reported: The Messenger of Allah
(peace and blessings be upon him) issued a decree, “Do not
cause harm or return harm.”

Sunan Ibn Majah 2340



عن أبي خِدَاشٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْكَلْبِ وَالْمَاءِ وَالنَّارِ

سنن أبي داود كتاب الإجارة باب في منع الماء 3477

Abu Khidash reported: The Prophet (peace and blessings be upon him) said, “The Muslims are partners in three things: vegetation, water, and fire.”

Sunan Abi Dawud 3477



حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ
الْمَلِكِ بْنِ أَبِي بَشِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُسَاوِرِ قَالَ
سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ ابْنَ الزُّبَيْرِ يَقُولُ سَمِعْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْسَ الْمُؤْمِنُ الَّذِي
يَشْبَعُ وَجَارُهُ جَائِعٌ

Ibn 'Abbas told Ibn az-Zubayr: I heard the Prophet (peace and blessings be upon him) say, "A man is not a believer who fills his stomach while his neighbor is hungry."

Al-Adab Al-Mufrad 112, Book 6, Hadith 12



حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ، قَالَ حَدَّثَنَا
مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ
عَنْ مُوسَى الْجُهَنِيِّ، عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَطِيَّةِ بْنِ
عَامِرِ الْجُهَنِيِّ، قَالَ سَمِعْتُ سَلْمَانَ وَأُكْرَهَ، عَلَى
طَعَامٍ يَأْكُلُهُ فَقَالَ حَسْبِي إِنْ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَكْثَرَ النَّاسِ شَبَعًا فِي
الدُّنْيَا أَطْوَلُهُمْ جُوعًا يَوْمَ الْقِيَامَةِ

It was narrated that Atiyyah bin Amir Al-Juhani said: I heard Salman, when he was forced to eat food, say, “It is sufficient for me that I heard the Messenger of Allah (peace and blessings be upon him) say, ‘The people who most eat their fill in this world will be the most hungry on the Day of Resurrection.’”

Sunan Ibn Majah, Book 29, Hadith 3476



حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمَاصِيُّ حَدَّثَنَا مُحَمَّدُ
بْنُ حَرْبٍ، حَدَّثَنِي أُمِّي عَنْ أُمَّهَا، أَنَّهَا سَمِعَتْ
الْمِقْدَامَ بْنَ مَعْدِيكَرَبٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَلَأَ آدَمِيَّ وَعَاءٌ شَرًّا
مِنْ بَطْنٍ حَسْبُ الْآدَمِيِّ لُقَيْمَاتٌ يُقْمَنَ صُلْبُهُ فَإِنْ
غَلَبَتِ الْآدَمِيَّ نَفْسُهُ فَتُلُتْ لِلطَّعَامِ وَتُلُتْ لِلشَّرَابِ
وَتُلُتْ لِلنَّفْسِ

Miqdam bin Madikarib said: I heard the Messenger of Allah (peace and blessings be upon him) say, “A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink, and one third for air.”

Sunan Ibn Majah, Book 29, Hadith 3474



حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا
حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ عَنْ جَابِرٍ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ طَعَامُ الرَّجُلِ
يَكْفِي رَجُلَيْنِ وَطَعَامُ رَجُلَيْنِ يَكْفِي أَرْبَعَةً وَطَعَامُ أَرْبَعَةٍ
يَكْفِي ثَمَانِيَةً

Jabir reported Allah's Messenger (peace and blessings be upon him) as saying, "Food for one (person) suffices two (persons), and food for two (persons) suffices four (persons) and food for four (persons) suffices eight (persons)."

Sahih Muslim 2059 d, Book 36, Hadith 245



عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْبَدَاذَةَ مِنَ الْإِيمَانِ إِنَّ الْبَدَاذَةَ مِنَ الْإِيمَانِ

سنن أبي داود كتاب الترجل 4161

Abu Umamah reported: The companions of the Messenger of Allah (peace and blessings be upon him) mentioned the world one day. The Prophet (peace and blessings be upon him) said, “Do you not hear? Do you not hear? Verily, simple living is part of faith, simple living is part of faith.”

Sunan Abi Dawud 4161



حَدَّثَنَا عَمَّارُ بْنُ خَالِدِ الْوَاسِطِيِّ حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ
 عَنْ زُهَيْرِ بْنِ مَرْزُوقٍ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ
 عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ يَا
 رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنْعُهُ قَالَ الْمَاءُ
 وَالْمِلْحُ وَالنَّارُ. قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْمَاءُ قَدْ
 عَرَفْنَاهُ فَمَا بَالُ الْمِلْحِ وَالنَّارِ قَالَ يَا حُمَيْرَاءُ مَنْ أُعْطِيَ
 نَارًا فَكَانَ مَا تَصَدَّقَ بِجَمِيعِ مَا أَنْضَجَتْ تِلْكَ النَّارُ
 وَمَنْ أُعْطِيَ مِلْحًا. فَكَانَ مَا تَصَدَّقَ بِجَمِيعِ مَا طَبَّبَ
 ذَلِكَ الْمِلْحُ وَمَنْ سَقَى مُسْلِمًا شَرْبَةً مِنْ مَاءٍ حَيْثُ
 يُوجَدُ الْمَاءُ فَكَانَ مَا أَعْتَقَ رَقَبَةً وَمَنْ سَقَى مُسْلِمًا شَرْبَةً
 مِنْ مَاءٍ حَيْثُ لَا يُوجَدُ الْمَاءُ فَكَانَ مَا أَحْيَاهَا

It was narrated that 'Aishah said, "O Messenger of Allah
 (peace and blessings be upon him), what are the things which
 are not permissible to withhold?"

He said, "Water, salt and fire."

She said, "I said, 'O Messenger of Allah (peace and blessings
 be upon him), we know what water is, but what about salt
 and fire?'"

He said, "O Humaira', whoever gives fire (to another), it is as
 if he has given in charity all the food that is cooked on that
 fire. And whoever gives salt, it is as if he has given in charity all
 that the salt makes good. And whoever gives a Muslim water
 to drink when water is available, it is as if he freed a slave; and
 whoever gives a Muslim water to drink when there is no water
 available, it is as if he brought him back to life."

Sunan Ibn Majah, Book 16, Hadith 2567



حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ
الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا اللَّاعِنِينَ
قَالُوا وَمَا اللَّاعِنَانِ يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَتَخَلَّى فِي
طَرِيقِ النَّاسِ أَوْ ظِلِّهِمْ

Narrated Abu Huraira: The Prophet (peace and blessings be upon him) as saying, "Be on your guard against two things which provoke cursing."

They (the hearers) said, "Prophet of Allah (peace and blessings be upon him), what are these things which provoke cursing?"

He said, "Easing in the watering places and on the thoroughfares, and in the shade (of the tree where they take shelter and rest)."

Sunan Abi Dawud 25, Book 1, Hadith 25



حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ حَدَّثَنَا حُرَيْثُ بْنُ السَّائِبِ، قَالَ سَمِعْتُ
الْحَسَنَ، يَقُولُ حَدَّثَنِي حُمْرَانُ بْنُ أَبَانَ عَنْ عُثْمَانَ
بْنِ عَفَّانَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ
لِابْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ بَيْتٌ يَسْكُنُهُ
وَتَوْبٌ يُوَارِي عَوْرَتَهُ وَجِلْفُ الْخُبْزِ وَالْمَاءِ

Uthman bin 'Affan narrated: The Prophet (peace and blessings be upon him) said, "There is no right for the son of Adam in other than these things: a house which he lives in, a garment which covers his nakedness, a piece of bread, and water."

Jamiat Tirmidhi 2341, Book 36, Hadith 38



عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ وَالْمُؤْمِنُ يَأْكُلُ فِي مِعَى
وَاحِدٍ

Ibn Umar reported: The Prophet (peace and blessings be upon him) said, “The unbeliever eats with seven intestines, and the believer eats with one intestine.”

Sahih al-Bukhari 5079, Sahih Muslim 2060

صحيح البخاري كتاب الأطعمة باب المؤمن يأكل في معى واحد
5079



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ
غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخَذَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ
لَهُ

Abu Huraira reported: The Messenger of Allah (peace and blessings be upon him) said, “While a man was walking in the road, he found a thorny branch in the road and he moved it aside. Allah appreciated his deed and forgave him.”

Sahih al-Bukhari 2340, Sahih Muslim 1914

صحيح البخاري كتاب المظالم باب من أخذ الغصن وما يؤدي
الناس في الطريق فرمى به 2340
صحيح مسلم كتاب البر والصلة والآداب باب فضل إزالة الأذى عن
الطريق 1914



حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا مُعْتَمِرٌ عَنْ حُمَيْدٍ عَنْ أَنَسٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا. قَالُوا يَا رَسُولَ اللَّهِ هَذَا
نَنْصُرُهُ مَظْلُومًا فَكَيْفَ نَنْصُرُهُ ظَالِمًا قَالَ تَأْخُذُ فَوْقَ
يَدَيْهِ

Narrated Anas: Allah's Messenger (peace and blessings be upon him) said, "Help your brother, whether he is an oppressor or he is an oppressed one."

People asked, "O Allah's Messenger (peace and blessings be upon him), it is all right to help him if he is oppressed, but how should we help him if he is an oppressor?"

The Prophet (peace and blessings be upon him) said, "By preventing him from oppressing others."

Sahih al-Bukhari 2444, Book 46, Hadith 5



عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ لَا ضَرَرَ وَلَا ضِرَارَ مَنْ ضَارَّ ضَرَّهُ اللَّهُ وَ
مَنْ شَاقَّ شَقَّ اللَّهُ عَلَيْهِ

السنن الكبرى كتاب الصلح باب لا ضرر ولا ضرار 11070

Abu Sa'id al-Khudri reported: The Messenger of Allah (peace and blessings be upon him) said, "Do not cause harm or return harm. Whoever harms others, Allah will harm him. Whoever is harsh with others, Allah will be harsh with him."

al-Sunan al-Kubra 11070



DISCUSSION & REFLECTION



DISCUSSION & REFLECTION

Use these discussion questions as a guide for reflection (individually or in a group setting) about what each hadith means or how the spirit of the hadith can be applied to your specific situation, time, location or challenge. These questions can also be used in an interfaith setting to help examine environmental concepts from an Islamic framework.

1. As a Muslim, why do you care about protecting the Earth?
2. Why should Muslims be active in efforts to protect the environment?
3. What are your two favorite sayings from the hadith on the environment? Why did they stand out?
4. How can you support your masjid community in becoming more active in protecting the environment?
5. What are the greatest challenges for Muslims when it comes to protecting the environment?
6. What are some ways to help more Muslims become active in protecting the Earth?
7. What did you already know about environmental activism in the Muslim community before you read this compilation of hadith?
8. What was something new that you learned about the Prophet Muhammad's (peace and blessings be upon him) approach to environmental justice and creation care?
9. What actions have you seen or read about Muslims taking that protect our shared planet?
10. What else have you read on environmental justice in Islam that would you recommend to others?
11. What is one thing you plan to do differently in your personal life after reading this compilation of green hadith?
12. How has this compilation of green hadith changed your perspective on creation care?
13. What are some local organizations your masjid community can connect with to make a positive local impact on the environment?
14. How can spending time in nature positively change how you practice your faith?
15. Why do you think addressing the climate crisis is a moral issue for the Muslim community?
16. Using these green hadith as an inspiration, what are some personal actions you can take to be a better steward or khalifa?
17. What are some issues that need to be addressed at national, state and city levels to ensure better creation care of our shared planet?

18. Which hadith would you choose as the starting point for a khutba (sermon) or halaqa (discussion)?

19. Select one of the Forty Green Hadith. What are some changes you can make in your masjid community to put this particular hadith into practice? What are some changes you can make in your personal life?

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Learn more about GreenFaith at greenfaith.org.

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ABOUT THE AUTHORS

SAARAH YASMIN LATIF

Saarah Yasmin Latif is a GreenFaith fellow based in New Jersey. She received her Master's Degree in Sustainability and Leadership at Montclair State University. Saarah is an interfaith coordinator at NIA Masjid & Community Center in Newark, New Jersey. She is passionate about interfaith dialogue and environmental education, specifically in organizing ways to limit single-use plastic and reduce waste. Saarah believes that nature should be used as a means to better know, serve, and worship God.



Saarah Yasmin Latif

saarah.latif@gmail.com

Instagram: [@saarahlatif](https://www.instagram.com/saarahlatif)

KORI MAJEED

Kori Majeed is a GreenFaith fellow based in the Washington DC-metro area. Since 2013, she has used her Green Ramadan platform to encourage Muslims to eat mindfully and tread lightly by cultivating sustainable habits during Ramadan, one of the most sacred months in the Islamic calendar. These habits are based on Islamic teachings and principles that call humanity to give all of Allah's creation their rights. Kori is a Master Watershed Steward, a Muhammad Ali Scholar at Bayan Islamic Graduate School, and co-chair of the Green Team at Masjid Muhammad, the Nation's Mosque, in Washington DC.



Kori Majeed

kori@greenramadan.com

Instagram: [@greenramadan](https://www.instagram.com/greenramadan)

Facebook: [@greenramadan](https://www.facebook.com/greenramadan)

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