

Zaini Ujang & Zulkifli Mohd Yusoff. (2021). **40 Hadis Pelestarian Alam Sekitar, Edisi Kedua (40 Hadith on Environmental Sustainability, 2nd ed.)**, Kuala Lumpur: Institut Terjemahan & Buku Malaysia. lviii+539 pp.
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For more than 1400 years, Muslims annually gathered in Makkah not only to demonstrate their sense of union to God, but also to mankind as part of their duty enshrined in the Five Pillars of Islam. But in that annual event, Muslims also observe how cleanliness is neglected, food is left wasted and garbage is thrown everywhere after nearly every event. Sure enough, although this act is of only a few, this unhealthy picture depicts as if environmental awareness is not part of the Muslim teaching on the importance of character-building. In reality, spiritual excellence (*Ihsan*) speaks volumes on this matter.

Following the Green *Deen* environmentalism literature, we have the stewardship duty on this planet to take care of the environment, and the Quran in verse 31 of Surah Ar-Rum has made clear of this. With such awareness, Zaini Ujang and Zulkifli Mohd Yusoff, one author from environmental engineering and the other from the Quranic and hadith studies provide numerous sayings by Prophet Muhammad which teaches mankind how to improve their ecosophy knowledge. Inspired by an-Nawawi's, "*Al-Arba'in (40 Hadith)*", they too produced a work called 40 Hadith.

Extending the first author's previous work, "Eco-Shift: Holistic Transformation Towards Environmental Sustainability" (2018) published by the same institution, focusing on environmental conservation and sustainable development, this idea of 40 hadith on environmental sustainability is also an extension of the 2030 agenda for sustainable development of the Paris 2015 Agreement. The book offers specifically 40 *sahih* and *hasan* hadith. It would be unwise to review every single hadith in this limited space, hence the review targets two specific related hadith, and these are found in chapters 28 and 29 of the book. The hadith are as follows:

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Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "While a man was walking on his way, he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins". The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He (ﷺ) said, "A reward is given in connection with every living creature".

(From Chapter 28)

Abu Hurairah (May Allah be pleased with him) reported:

Another narration says: "Once a dog was going round the well and was about to die out of thirst. A prostitute of Banu Israel happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action".

(From Chapter 29)

The important essence of these hadith lies on the spiritual character or heart of the individuals. If the heart is still alive (wet), humans will naturally be sensitive and perceptive to issues surrounding them. The story of the parched dog in both hadith which present two different characters: the former is of a gentleman and the latter of a lady (prostitute), articulates a lot on their heart. The fact that a dog is a principal figure in the case of these two hadith should open the human mind, particularly Muslims themselves, to not only be more concerned of the welfare of other beings including animals, but also to not tread with negative thoughts and shallow interpretations of Islamic rulings concerning Islamic ecosophy.

The book puts at the centre two important paradigm shifts: eco-shift and eco-habits. The two Islamic ecosophy hadith imply that the latter paradigm although very new requires urgent attention. It deals with the level of attitude and habit; not only with talking, but actions including educating and advocating eco-friendly habits to others and opting for and contributing to the development of eco-friendly products. Of course, there are some who live with a dead heart, and surely enough Islam has a lot to offer as therapy for such group.

This book is unique on two counts: the interdisciplinary nature of the work, blending the engineering field and al-Quran and hadith; and secondly blending two paradigms: the stewardship role we have as humans and maintaining a life support system not only for men but also for other creatures. No doubt there is a lot to say about the strength of the book, however the reviewer has two comments to make:

- (i) Literatures about environmentalism is burgeoning and the anthropogenic nature of the problem has always been placed on the table. Although the Japanese Kaizen model was also employed in this work, to make it accessible to a larger audience, it has to be presented with comparison and in response to the green capitalism and green socialism model in which both of them are equally useful to understand the nature of environmental issues. When the term ecosophy was first coined by Félix Guattari, the agenda was to embed ecological awareness in the mission towards social liberation in the midst of the 20th century social revolution, aiming to maximise human potential and utility. However, the flaw of such ecosophy model is that while it acknowledges the importance of how ecosystem functions as a support system for mankind, the model still sees how humans can benefit from the oxygen which the system offers rather than seeing us as part of the larger system. When Islamic ecosophy is discussed, they should broaden the perspective, and the next point is the reviewer's take on this issue.
- (ii) More indigenous to the Islamic model not visible in this work is the model of Creation Spirituality. This model is discussed quite widely recently in which names such as Timothy Winter are always being referred to. Following this model, the problem of environmental degradation can be effectively mitigated if we see non-human creations worshipping God as humans do. There are also hadith hinting that pebbles and animals as well as plants and even the sun worship the Almighty God. Such model which is in a way Sufistic in its approach informs us that we have the duty to respect other creations with dignity.

The book of *40 Hadith on Environmental Sustainability* has its own dynamics and its staying power can be expected if the social sciences paradigm were to be considered. With more nuances and subtleties responding to every available

paradigm that is currently developing, its staying power may be close to Imam an-Nawawi's "*Al-Arba'in*". With that said, this book should be read by both laymen and experts, regardless of their background.

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