

THE ECO-THEOLOGY OF ḤIMĀ AND ḤARĪM : RECONSTRUCTING THE AUTHORITY OF GREEN SPACE CONSERVATION IN PROPHETIC TRADITIONS

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Abstract

The escalating ecological crisis, marked by deforestation, the reduction of green spaces, contamination of water resources, and global climate change, reflects the inadequacy of conservation approaches that have largely relied on formal regulations without sufficient support from the moral and spiritual consciousness of society. On the other hand, Islamic environmental discourse remains predominantly confined to the level of individual ethics and has not extensively addressed ecological spatial governance as a structural instrument of conservation. This study aims to analyze the concepts of ḥimā and ḥarīm in the Prophet's hadith as normative foundations for green space conservation, reconstruct ecological authority within the Prophetic tradition, and explain their relevance in the context of contemporary environmental management. This research employs a qualitative library-based method (library research) with a thematic hadith (mawḍūʿī) approach. Primary data were obtained from the major hadith collections and classical fiqh literature, while secondary data were drawn from scholarly articles and studies on Islamic ecotheology. The analysis includes the interpretation of hadith meanings (maʿānī al- ḥadīth) and ecological contextualization. The findings reveal that the concept of ḥimā functions as a conservation mechanism based on public authority to protect the sustainability of natural resources, while ḥarīm functions as a protective zone for vital resources, particularly water, from activities that may disrupt ecological balance. These findings affirm that the Prophet's hadith not only embodies environmental ethics but also provides a systematic, preventive, and relevant model of conservation governance for strengthening environmental policies based on Islamic values in the modern era .

Keywords: Ḥimā , Ḥarīm , Conservation, Hadith Ecotheology

Abstrak

Krisis ekologis yang semakin masif, ditandai oleh deforestasi, penyusutan ruang hijau, pencemaran sumber air, dan perubahan iklim global, menunjukkan kegagalan pendekatan konservasi yang selama ini lebih bertumpu pada regulasi formal tanpa dukungan kesadaran moral dan spiritual masyarakat. Di sisi lain, diskursus keislaman tentang lingkungan masih dominan berada pada level etika individual dan belum banyak menyentuh tata kelola ruang ekologis sebagai instrumen konservasi yang bersifat struktural. Penelitian ini bertujuan untuk menganalisis konsep *ḥimā* dan *ḥarīm* dalam hadis Nabi sebagai basis normatif konservasi ruang hijau, merekonstruksi otoritas ekologis dalam tradisi kenabian, serta menjelaskan relevansinya dalam konteks pengelolaan lingkungan kontemporer. Penelitian ini menggunakan metode kualitatif berbasis kepustakaan (*library research*) dengan pendekatan hadis tematik (*mawḍūʿī*). Data primer diperoleh dari kitab-kitab hadis utama dan literatur fikih klasik, sedangkan data sekunder bersumber dari artikel ilmiah dan kajian ekoteologi Islam. Dilakukan analisis makna hadis (*maʿānī al-ḥadīth*), dan kontekstualisasi ekologis. Hasil penelitian menunjukkan bahwa konsep *ḥimā* berfungsi sebagai mekanisme perlindungan kawasan konservasi berbasis otoritas publik untuk menjaga keberlanjutan sumber daya alam, sedangkan *ḥarīm* berfungsi sebagai zona perlindungan sumber daya vital, terutama air, dari aktivitas yang berpotensi merusak keseimbangan ekologis. Temuan ini menegaskan bahwa hadis Nabi tidak hanya memuat etika lingkungan, tetapi juga menyediakan model tata kelola konservasi yang sistematis, preventif, dan relevan untuk penguatan kebijakan lingkungan berbasis nilai-nilai Islam pada era modern.

Kata Kunci: *Ḥimā, Ḥarīm, Konservasi, Ekoteologi Hadis*

INTRODUCTION

The global ecological crisis, encompassing land degradation, deforestation, water pollution, and the reduction of green spaces, poses a serious threat to human sustainability and ecosystem balance. Contemporary research demonstrates that responding to this crisis requires not only technical solutions but also a strong moral and spiritual approach. In the Islamic context,

ecoteology is a field of study that bridges religious teachings and environmental conservation practices as part of the ethics of human life on earth.

Biodiversity faces a serious threat due to the massive and uncontrolled increase in deforestation. Deforestation is the change in land cover from forested to non-forested, which directly impacts environmental degradation and the loss of natural habitats for various species. According to data from the Indonesian

Ministry of Environment and Forestry, the rate of deforestation in Indonesia has fluctuated over time. From 1990–1996, it was recorded at 1.87 million hectares per year, increasing to 3.51 million hectares per year from 1996–2000, and then gradually decreasing in subsequent periods, reaching 0.11 million hectares in 2019–2020. These dynamics indicate that changes in forest cover are strongly influenced by human activities in land use, both those that cause forest cover loss and those that contribute to recovery through replanting activities.(Muhammad Asril, 2022)

Various factor allegedly become reason main occurrence deforestation from time to time , including conversion area forest For interest development non-forestry sector like plantations and transmigration programs , practices management undeveloped forest sustainable , activity illegal logging , exploitation area forest in a way excessive , change allocation area forest legally and illegal activities mining , encroachment land (*illegal land occupation*), fire forests , as well as disaster nature . On the other hand , not yet optimal greening and reforestation programs participate expand area land critical so that aggravate the

level of damage environment .(Muhammad Asril, 2022)

Pressure to area forests are also increasingly increase along with need driving economy opening land plantation scale big . Based on cited BPS data in early 2026 in publication Databoks , total area of cropland plantations in Indonesia in 2025 are projected reach around 27.08 million hectares (ha), where coconuts palm oil dominate area the .(Akbar Ridwan, 2026)

Damage environment consequence deforestation impact direct to decline population organism as well as disturbance balance ecosystem . Various incident ecological like fire forest , flood , land landslide , activity volcanic , logging forests , as well as use pesticide in a way excessive become accelerating factors degradation environment . Fire forest , especially in the rainy season drought long , is one of the disaster the most frequent ecological occurring and potential cause damage Serious to ecosystem forest along with all over component live in it .

Crisis environment is disturbing global threats balance ecosystem earth and life humans , including pollution , change climate allegedly caused by

greenhouse gas emissions glass , deforestation and loss biodiversity . In ecotheology , crisis This viewed as violation to religious teachings about not quite enough answer man as caliph for guard creation God . Change the give impact and influence to condition nature and life , namely weather extreme , inequality social , poor communities , such as farmer small or public coastal areas , most affected although they A little contribute to emissions . This viewed as an ecological sin Because violate not quite enough answer man For guard creation Lord . In the Al-Quran Surah Ar -Rum verse 41 it is stated :

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Meaning: *"Corruption has appeared on land and sea because of what the hands of men have earned. (Through this) Allah will make them taste a part of (the consequences of) their deeds, that they may return (to the right path)."* (QS. Ar-Rum: 41)

The verse above links the destruction of the earth with human actions, emphasizing the role of the caliph to restore balance (*mizan*). If this is allowed to continue, it can have an impact on, namely: (1) social and economic, for example loss of livelihood; (2) health

impacts, for example air pollution from factory or vehicle smoke causes respiratory diseases, such as asthma or lung cancer; (3) Impact on Vulnerable Groups, for example poor communities living near landfills or factories are often exposed to dangerous pollution, without access to adequate health services.

Poverty, social injustice, and environmental degradation are three interrelated issues, forming a vicious cycle that exacerbates human suffering and the degradation of the earth. In ecotheology, this relationship is seen as a violation of religious teachings on justice, compassion, and the responsibility as stewards or caliphs to care for God's creation. Environmental degradation often exacerbates poverty and social injustice, while poverty and injustice encourage environmentally destructive behavior. Ecotheology offers a moral and spiritual framework for breaking this cycle, calling for action that integrates social justice and environmental preservation.(Juhrocin, 2025)

Various studies scientific state that the hadiths of the Prophet contain principles conservation strong environment , such as prohibition damage nature , sunnah of planting trees , and

obligations guard cleanliness as manifestation living and sustainable faith . Values This show that source Islamic law Alone contain narrative relevant ecotheology For reviewed in a way thematic in context conservation room green . Approach This important Because shift paradigm from just anticipation damage environment become reconstruction authority environment based the Prophet's teachings to give runway theological and practical in policy conservation room sustainable green in modern society .

In context said , efforts conservation become step strategic For guard sustainability source Power nature and protect diversity biological from threat extinction . Conservation environment No only aim maintain existence organism in its natural habitat , but also ensure creation condition a stable , safe and sustainable ecosystem for all over creature live . Meanwhile That in Islamic ecotheology of humanity as the caliph who was given trust For nurse earth in a way responsible answer . Teachings This No just principle normative , but has manifested in various teachings of the Prophet Muhammad SAW. that emphasizes preservation environment ,

prohibition to destruction nature , and action real like planting trees , water protection , and preservation of flora and fauna.

Literature Review

A number of study related previous with study this , namely First article written by sri crazy muhammads.rp with title “ protection diversity biological in Islamic law ” article This published in the Journal of Law and Justice 2016. Research This conclude that Islamic law regarding Protection Biodiversity in Indonesia own characteristics of mutual cooperation with still guard balance between utilization individuals and needs community public local

Second, the article written by Hesty Widiastuty and Khairil Anwar with title " Islamic Ecotheology : Principles Conservation Environment in the Qur'an and Hadith and its Policy Implications " published in the journal Risalah : Journal of Islamic Education and Studies 2025. The aim of the research is to explore draft Islamic ecotheology through analysis deep to principles conservation the environment contained in the Qur'an and Hadith and also formulate the implications to policy environment contemporary . Research results conclude Islamic ecotheology must built based on three fundamental concepts , namely tauhid, the oneness of Allah), khalifah

(management), and amanah (responsibility) answer).

Third , research written by Abdul Basir Mohamad with title " Concept" hima in Islam and its relationship with maintenance natural around (The concept of hima (public reserve land) in Islam and its relationship with environmental preservation)" published in the journal Asian Journal of Environment, History and Heritage, 2018. Research results that is business in look after existing nature carried out by Rasulullah SAW and his Companions through through many , including through system hima . Research This carried out in Malaysia. Hima in Islam takes into account care and maintenance natural around . Islam forbids actions that cause pollution natural around to keep welfare people man

Research methods

Study This is study qualitative based literature (*library research*) which focuses on studies about ecotheology *ḥimā* and *ḥarīm* in hadith of the Prophet as runway reconstruction authority conservation room green in Islam. Approach used is approach hadith thematic (*mawḍūʿī*), i.e with collect related hadith with draft *ḥimā* , *ḥarīm* , protection source water resources , area prohibition and conservation environment , then

analyzed in a way comprehensive based on researched theme . Data collection was carried out through technique documentation to Primary sources are hadith books authoritative such as Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, as well as books of fiqh classic that discusses draft *ḥimā* and *ḥarīm* . Source secondary obtained from article journals, books , and research relevant previous with theme ecotheology and jurisprudence environment . Analysis *maʿānī al- ḥadīth* done For understand content meaning hadith and analysis contextual For reconstruct relevance draft *ḥimā* and *ḥarīm* in policy conservation room green contemporary . With method this research expected capable produce formulation conceptual about authority ecological in hadith of the Prophet that can actualized in governance modern environment .

RESULTS AND DISCUSSION

Analysis Thematic Hadith of *Ḥimā* and *Ḥarīm*

Hadith About *Him* (Protected Area)

Draft *ḥimā* in Islam represents something effort systematic For protect sustainability population creature life , especially wildlife and their natural

habitats , through determination area protected conservation in a way special . In in practice , the area *ḥimā* can analogized with forms area modern conservation such as reserve nature , park national and forest protection to environment life the own runway normative in Islamic law as part from not quite enough answer man in guard balance ecosystem . In general conceptual , *ḥimā* is a designated area authority government based on principles sharia to guarantee sustainability source Power nature , including vegetation and the ecosystems within it . In context historically , the Prophet Muhammad SAW once set the area around Medina as a *ḥimā* area that functions For protect valley , field grass , and various type plants . Determination the accompanied by prohibition for public around For exploit area said , because intended for for interest welfare general and sustainability environment life .(Nurfauzi et al., 2023)

حدثنا يحيى بن بكير حدثنا الليث عن يونس عن ابن شهاب عن عبيد الله بن عبد الله بن عتبة عن ابن عباس رضي الله عنهما أن الصعب بن جثامة قال إن رسول الله ﷺ قال لا حمى إلا لله ولرسوله يحيى وقال بلغنا أن النبي صلى الله عليه وسلم حمى النقيع وأن عمر حمى السرف والريذة (صحيح البخاري)

Meaning : *Has told to us Yahya bin Bukair has tell to us Al Laits from*

Yunus from Ibn Shihab from 'Ubaidullah bin 'Abdullah bin 'Utbah from Ibn 'Abbas radliyallahu ' anhumata that Ash Sha'ba bin Jutsamah said : That the Messenger of Allah shallallahu ' alaihi wa greetings has said : "There is no himaa except to Allah and His Messenger ." Yahya said : It has arrived to us that the Prophet shallallahu ' alaihi wa greetings Once set himaa in Naqi' while 'Umar has set hima in As Saraf and Ar Rabadzah . (Sahih al-Bukhari)(Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah al-Ju'fi & al-Bukhari, 2197)

Based on the hadith above *ḥimā* is area established conservation in a way directly by the Prophet Muhammad SAW and recognized by *the Food and Agriculture Organization* (FAO) as a model of agricultural management . area protected the oldest capable endure in history civilization human . (Fachruddin Majeri Mangunjaya, n.d.)One of the area *ḥimā* The most widespread that developed during the Islamic classical period was *Ḥimā al- Rabadhah* which was established during the period of Caliph 'Umar ibn al- Khaṭṭāb . As for the area *ḥimā* which is direct

established by the Prophet Muhammad. including *Ḥimā an- Naqī'* around Medina , where he forbid activity hunting animals within a radius of less than more four miles as part from policy conservation based welfare ecological and social .

The word **حَمَى** means area forbidden . What it means somebody forbid animal For grazing in the area so that the grass become fertile Then used For shepherding animal certain . According to school of thought Shafi'i that which makes area prohibition That special for the caliph (leader) as ever carried out by the Caliph Umar bin Khattab. However , some scholars allow it for leader district (governor) if want to process land without owner of Al- Jauri say , make area prohibitions that are not allowed is limit place certain overgrown lush grass For interests personal , such as the actions of ignorant people previously . Meanwhile land without owner who may processed Is a place that is not give benefit for Muslims in a way general . Prohibited area categorized as land without owner , because land That Not yet Once There is the owner .(Ibnu Hajar Al-Asqalani, 2010) In context this , what is meant with area

prohibition (*ḥimā*) is determination a certain area that was previously nature access open for public general for example as a grazing area Then restricted its use by the priest or authority government for the sake of certain or group public weak , especially those who depend on the source Power natural For fulfil need his life like management field grazing for zakat camel .(Taufiqurrahman et al., 2022)

An-Naqi' is place located about 20 farsakh from Medina with 1 mile wide and 8 miles long . The original meaning of the word *An-Naqi'* is any place that holds water. *Ar-Rabadzah* is the name of a famous place located between Mecca and Medina. Ibn Umar established a forbidden area in Rabadzah for grazing camels for charity.(Ibnu Hajar Al-Asqalani, 2010)

In perspective Islamic jurisprudence , the scholars determine a number of criteria normative that must be filled in determination area *ḥimā* . *First* , the establishment of a *ḥimā area* must be carried out by a legitimate government authority within the Islamic system of government. *Second*, the purpose of establishing a *ḥimā* must be oriented towards the

public good (*maṣlaḥah 'āmmah*). *Third* , the establishment of the area must not eliminate the livelihoods of local communities who have no alternative substitutes. *Fourth* , the existence of a *ḥimā* must provide benefits that outweigh the potential negative impacts it may have on the surrounding community. Thus, the concept of *ḥimā* in the Islamic legal tradition functions not only as an instrument of ecological conservation, but also as a mechanism for managing resources that is socially just and oriented towards collective welfare.(Gilang et al., 2016)

Hadith About *Harim* (Buffer Zone)

Draft *harīm* in tradition Islamic law refers to regions functional prohibition as a protection zone around sources vital power , such as wells (*ḥarīm al- bi'r*), springs (*ḥarīm al- 'ayn*), and riverbanks river (*ḥarīm al- nahr*). This area set as a restricted area that is not may utilized in a way free , especially For development physique or engineering potential environment bother sustainability function ecological source Power said . With thus , *ḥarīm* is instrument normative in Islam which aims guard sustainability water sources and prevent occurrence

damage environment that can threaten interest public .

In a way conceptual , *ḥarīm* understood as a protected area on purpose set For guard sustainability function ecological and social various facility general , such as wells , lakes , springs , rivers and streams . Determination area This aim prevent damage environment at a time protect public from potential dangers that can arise consequence exploitation room in a way No under control . In practice historically , the existence of the *ḥarīm* zone is part from spatial planning traditions in Islamic civilization that advocates existence area supports around settlement or center activity society that does not may established buildings above it . Buffer zone the functioning as mechanism protection to source Power strategic support life social public .

Based on framework conceptual said , the *ḥarīm zone* can understood as area prohibitions that are located around residential areas or center activity society that has function main protect source vital energy to remain sustainable and can utilized optimally by the community . The existence of area This aim guard stability function

ecological source Power the so that still capable fulfil need base public in a way sustainable .

As illustration its implementation , in provision jurisprudence mentioned that area *ḥarīm* along river set with certain limits , namely around half from wide river on both side . Provisions This show existence awareness ecological in Islamic law for guard sustainability riverbank river to remain functioning optimally and prevent occurrence pollution and damage environment that transcends Power support ecosystem river . With Thus , the concept *ḥarīm* can understood as form beginning spatial planning regulations based ethics environment in Islamic traditions that are oriented towards protection source Power public and sustainability ecological .(Gilang et al., 2016)

Well Boundary (*ḥarīm al- bi'r*)

Harim al- bi'r This explained in the books of Musnad Ahmad and Sunan Ibn Majah , namely :

حَدَّثَنَا هُشَيْمٌ قَالَ أَخْبَرَنَا عَوْفٌ عَنْ رَجُلٍ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرِيمُ الْبَيْرِ أَرْبَعُونَ ذِرَاعًا مِنْ حَوَالِيهَا كُلُّهَا لِأَعْطَانِ الْإِبِلِ وَالْغَنَمِ وَابْنُ السَّبِيلِ أَوَّلُ شَارِبٍ وَلَا يُمْنَعُ فَضْلُ مَاءٍ لِيُمْنَعَ بِهِ الْكَلْبُ . (رواه أحمد)

Meaning : *"Has told to us Hasyim, he said : has report to us 'Auf from A the man who has tell it from Abu Hurairah, he said : Rasulullah sallallaahu ' alaihi wa greetings said : "The boundaries of the forbidden area well is four twenty cubits from every his side , all of them That allowed as place mooring camels and goats , and Ibn stable is the person with the most rights For drink it first time, and don't forbid excess water for obstruct growth weeds ."* (Musnad Ahmad)(Al-Imam Ahmad bin Hanbal, 1421)

حَدَّثَنَا سَهْلُ بْنُ أَبِي الصَّغْدِيِّ حَدَّثَنَا مَنْصُورُ بْنُ صَقِيرٍ حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ أَبِي غَالِبٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ حَرِيمُ الْبَيْرِ مَدْرَشَانِهَا (سَنَنُ ابْنِ مَاجَه)

Meaning : *"Has told to us Sahl bin Abu Ash Shughdi said : yes tell to us Mansur bin Shuqair said : has tell to us Thabit bin Muhammad from Nafi' Abu Ghalib from Abu Sa'id Al Khudri ia said : "The Messenger of Allah sallallaahu ' alaihi wa greetings said : "The boundary of the well area is as far as the grass that grows around it ."* (Sunan Ibn Majah 2478)(Abu Abdillah Muhammad bin Yazid bin Abdullah bin Majah Ar-Rabi'i Al-Qazwini, 1431)

According to Abu al-Hasan al-Mawardi *ḥarīm al- bi'r* refers to the surrounding protection zone a well dug

in the ground die (*al- mawāt*) who have brought to life (*iḥyā' al- mawāt*) and therefore get right management protected by sharia . *ḥarīm* area This functioning as a prohibited area that is not may disturbed or established other wells within a certain radius , cause activity the potential reduce water discharge or damage system flow well main . For designated wells for need drink animal livestock , its protection radius set as far as 40 (four) ten) cubits of all direction , whereas the well used For irrigation agriculture or plantation has a larger protection radius area , namely 50 (fifty) cubits. Provision This show that Islam since beginning has own mechanism normative in guard sustainability source water power and prevent harmful exploitation interest general and place protection right on water (*irfāq al- mā '*) as an integral part of governance source Power nature that becomes not quite enough answer authority government to ensure welfare public and sustainability ecological .(Abu al-Hasan al-Mawardi, 2006)

Wahbah az-Zuhaili explain that water sources , especially well , has vital position in life so that its existence must guarded through determination

area protection around him that is free from development or potential activities damage water quality . In determine size in a way standard Maliki and Shafi'i schools of thought No determine size certain , but rather hand it over to habit public local (' *urf*) throughout can ensure maintenance cleanliness and sustainability water sources . (Wahbah az-Zuhaily, 2007) More far , deep effort guard quality source water resources , development settlements around springs and riverbank river viewed No justified if potential cause pollution , especially consequence waste domestic and activities human . Even though development the can present benefit socio-economic for society , Islam emphasizes that potential harm more ecological big must avoided .

Punishment for those who destroy

Hima and Harim

Yusuf al-Qaradawi emphasized that effort preservation environment life is an integral part of realization welfare at a time prevention to various form harm . View the in line with framework formulated *maqāṣid al-sharī'ah* in draft *al- kullīyyāt al- khams* , namely protection to soul (*ḥifẓ al- nafs*

), reason (*ḥifẓ al- 'aql*), wealth (*ḥifẓ al- māl*), offspring (*ḥifẓ al- nasl*), and religion (*ḥifẓ al- dīn*).(Yusuf Al-Qaradhwī, 2003) In perspective this , keep sustainability environment understood as part from obligation sharia For protect the five goals main sharia said . With Thus , every potential actions damage environment in essence is threat to the continuity of the five fundamental elements that become objective main Islamic law .

Act of destruction environment that gives rise to impact harm for public wide also contradictory with principles base in *al- qawā'id al- fiqhīyyah* , especially rules that emphasize prohibition cause danger (*lā ḍarar wa la ḍirār*) and obligation remove harm (*al- ḍarar yuzāl*). These rules confirm that every activities that cause damage ecological and threatening interest public must prevented Because contradictory with principle justice and welfare in Islamic law . In hadith of the Prophet Muhammad. mentioned that pollute water sources are one of the actions cursed .

حدثنا إسحق بن سويد الرملي
وعمر بن الخطاب أبو حفص وحديثه
أتم أن سعيد بن الحكم حدثهم قال

أخبرنا نافع بن يزيد حدثني حيوة بن
شريح أن أبا سعيد الحميري حدثه
عن معاذ بن جبل قال قال رسول الله
ﷺ اتقوا الملاعن الثلاثة البراز في
الموارد وقارعة الطريق والظل)
سنن أبي داود

Meaning : *"Has told to us Ishaq bin Suwaid Ar Ramli and Umar bin Al Khaththab Abu Hafsh and their hadith more perfect , that Sa'id bin Al Hakam has tell to they , he said : Has reported to us Nafi' bin Yazid has tell to us Haiwah bin Syuraih that Abu Sa'id Al Himyari has tell to him from Mu'adz bin Jabal, he said : Rasulullah sallallaahu ' alaihi wa greetings said : " Be afraid of three cursed thing : defecating in a water source , middle streets and places take shelter ." (Sunan Abu Daud, 24)(Abu Dawud Sulaiman bin Al-Asy'ats, 1431)*

In context enforcement law environment , Yusuf al-Qaradawī also emphasized importance implementation sanctions *al- ta'zīr* to perpetrator destruction environment life as form existing policies in authority government in order to maintain order and welfare general . Approach This in harmony with the moral message contained in hadith of the Prophet Muhammad SAW. about

parable a group of people who are in One ship : part be in the section above , while part other be in the section below . When the group in the section lower take the initiative make a hole boat For make things easier access against water without consider safety together , action the potential endanger all over passenger ship . Therefore, preventing such actions is essential to maintain collective safety. This hadith demonstrates that controlling actions that have the potential to harm the common good is a social responsibility that must be upheld for the sustainability of the community as a whole.(Runjani et al., 2017)

Islam emphasizes that all over creature life own function and space each person's life in order ecosystem , while man carry trust as guard balance ecological Responsibility answer This reflected in various provision sharia that prohibits action exploitative to nature , such as excessive hunting , logging forest in a way destructive , and everything form pollution environment . Principles that is in essence represent implementation draft *himā* as mechanism protection areas and resources Power nature in order to maintain sustainability life . In

context contemporary , actualization values *himā* can seen in the policy modern religious practices , such as the Indonesian Ulema Council fatwa Number 86 of 2023 concerning the Law on Controlling Global Climate Change which was published in February 2024. This fatwa confirm forbidden all actions that cause damage environment , including deforestation , burning forests and land , as well as other contributing activities to crisis global climate . With Thus , the fatwa can understood as form reinterpretation contemporary on draft *himā* , which places protection environment as not quite enough answer collective based values sharia in respond challenge modern ecology .(Komisi Fatwa MUI, 2023)

The relevance of *himā* and *ḥarīm* for green urban planning

Historically, *himā* were protected areas established by public authorities to preserve grasslands, forests, and water sources for the benefit of the wider community. From an environmental jurisprudence perspective, this concept serves as an instrument to limit the excessive exploitation of natural resources. Research on environmental

sustainability from a sharia perspective shows that the *ḥimā* system is designed to prevent ecological damage through collective spatial use regulation oriented toward the public good.(Nasir et al., 2022) In modern urban planning context , concept *ḥimā* can relevant as base normative for :

1. Development of Urban Conservation Areas ,
2. Urban Forest Protection ,
3. Green Open Space Management ,
4. Ecological buffer area city .

Regional model conservation based *ḥimā* in line with principle *green infrastructure* that puts room green as element strategic in increase quality environment urban and resilience to change climate . Infrastructure green proven play a role important in guard balance ecological , efficiency energy and quality health urban society . With thus , *ḥimā* can understood as prototype ecological zoning system in planning the Islamic city that preceded draft modern conservation .(Bramantio Yusuf Wibarahman & Aimah, 2025)

Different with *ḥimā* , concept *ḥarīm* refers to the surrounding protection zone source vital power such as springs , rivers , roads public

and facilities social . Function main *ḥarīm* is guard sustainability function ecological something area with set a prohibition limit potential activities damaging . In practice historically , *ḥarīm* implemented in a way strict , for example in area holy Mecca which forbids logging plants and murder animals as form protection ecological permanent . (Nasir et al., 2022)In contemporary green urban planning, this concept is relevant as:

1. River Boundary Protection Zone, which prohibits development around water sources and emphasizes that this concept functions as a hydrological *buffer zone* that prevents water quality degradation due to human activities.(Fadylawaty et al., n.d.) Use draft *buffer zone* like This is component main in regulations room open green that works guard sustainability source water power and stability ecosystem urban .(Jundiani et al., 2024)
2. Groundwater Absorption Area , *ḥarīm* No only protect surface water , but also the surrounding areas wells and underground

springs land . The goal is prevent disturbance to sustainability water system and maintain access public to water sources .(Gilang et al., 2016)

3. Protected Area Around Public Infrastructure .
4. Protection zone ecosystem sensitive .

CONCLUSION

H *imā* and *ḥarīm* in the Prophet's hadith is instrument normative Islam which has dimensions strong and relevant ecology in effort conservation environment . *Ḥimā* functioning as mechanism protection area based authority public For guard sustainability room green , field grazing , forests , and natural habitats from excessive exploitation , whereas *ḥarīm* functioning as a protection zone source vital energy , especially water sources , rivers and areas buffer ecological must guarded from activities that can damage its sustainability . Second draft the confirm that the Prophet's hadith does not only load teachings ethical about connection man with nature , but also offers a governance model conservation of a nature structural , preventive , and welfare - oriented general . In perspective Islamic ecotheology , *ḥimā* and *ḥarīm* represent manifestation not quite enough answer man as a caliph on earth For guard balance ecological

Use draft *buffer zone* like This is component main in regulations room open modern green that works guard sustainability source water power and stability ecosystem urban . With thus , *ḥarīm* can reconstructed as an initial model *ecological protection boundaries* in Islamic spatial planning system .

as part from realization maqāṣid al-sharī'ah . Preservation environment No only understood as action social , but also as obligation related theology direct with protection soul , property , and sustainability life . *Ḥimā* and *ḥarīm* in context contemporary can become paradigm alternative in strengthening policy conservation room green , management source water resources , and mitigation crisis ecological based Islamic values . The Prophet's hadith has contribution strategic in building a conservation model integrative environment between spiritual, social and ecological dimensions .

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