



A Critical Discourse Analysis of Prophetic Hadiths on Environment: An Eco-linguistic Perspective

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المستخلص

يعد علم اللغة البيئي اتجاها جديدا الى حد ما في علم اللغة الذي يتعامل مع العلاقة بين البيئة واللغة. لقد ظهرت مصطلحات مثل الاخضر والبيئة والوعي البيئي للفت الانتباه الى المشكلات البيئية وطرق حلها. وفي مجال الحديث النبوي هناك احاديث معينة تتناول القضايا المتعلقة بالبيئة وطرق الحفاظ على بيئة صحية واستدامة الوعي البيئي. يعد هذا البحث محاولة لتحليل عدد من الاحاديث النبوية التي تتناول البيئة من خلال اعتماد نموذج تحليل الخطاب النقدي مقترنا بإطار لغوي بيئي. حيث ان الاحاديث النبوية تتعلق ببعض القضايا البيئية التي يؤدي حلها الى رفاهية المجتمع بشكل عام. تم اجراء مستويين من التحليل اعتمادا على فان دايك (١٩٩٥) وستيبي (٢٠١٥) لتسليط الضوء على التراكمات الجزئية والكلية وصولا الى الايديولوجية الكاملة وراء هذه الاحاديث. ويبين تحليل الاحاديث النبوية المختارة ان هذه الاحاديث تعكس ايديولوجية تهدف الى الحفاظ على الموارد الطبيعية والحفاظ على بيئة صحية.

الكلمات المفتاحية: علم اللغة البيئي ، الاستدامة البيئية، الحديث النبوي، البيئة

Abstract

Eco-linguistics is a rather new trend within linguistics dealing with the relationship between ecology and language. Terms like green, ecology, and environmental consciousness have come into existence to draw attention to environmental problems and ways to solving them. Within the realm of Prophetic Hadith, there are certain Hadiths which address issues related to environment and the ways of maintaining healthy environment and sustaining environmental consciousness.

The present paper is an attempt to analyse a number of Prophetic Hadiths that deal with environment by adopting a critical discourse analysis model combined with an eco-linguistic framework. As the Prophetic Hadiths pertain to certain ecological issues whose solving would lead to the welfare of the society in general.

Two levels of analysis are carried out depending on van Dijk (1995) and Stibbe (2015) highlighting the micro and macro structures reaching to the ideology behind these Hadiths.

The analysis of the selected Prophetic Hadiths shows that these Hadiths reflect an ideology that aims at preserving natural resources and sustaining healthy environment.

Key words: eco-linguistics, environmental sustainability, Prophetic Hadith, environment, ecology



1. Introduction

Ecolinguistics, a relatively new area of linguistics was developed in the 1990s. It aims to connect a community's language to the natural and cultural environment in which that group lives and prospers; it "has evolved during the last five decades" (Zhou, 2012: 471)

The study of ecolinguistics, according to The International Ecolinguistics Association, looks at how language functions in relationships between people, other animals, and the natural world. The first goal is to create language theories that consider people to be a member of both society and the wider ecosystems on which life depends. The second goal is to demonstrate how languages may be used to deal with important ecological concerns, such as environmental justice, biodiversity loss, and climate change <https://www.ecolinguistics-association.org/>

Haugine (2001:57) uses the term Language ecology to refer to the study of interactions between any given language and its environment. Stibbe (2015:2) highlights this relation saying that language shapes our thoughts, conceptions, ideas, ideologies, and worldviews, which in turn determine how people treat one another and the natural environment. This is how ecology and language are related. He elaborates further saying that the environmental issues may be formulated in the form of stories-we-live-by. The diversity of the stories reflects the many facets of ecolinguistics which are very different from one another, each has a cultural value of its own and contributes to the understanding of the cultural and environmental changes that human groups are going through in relation to the global views.

To uncover underlying worldviews or the "stories we live by," the ecological study of language uses a variety of linguistic techniques, such as critical discourse analysis, framing theory, cognitive linguistics, identity theory, rhetoric, and systemic functional grammar. People's ecocultural identities and the way they treat one another, other animals, plants, forests, rivers, and the physical environment are influenced by the tales we live by, which are cognitive structures in the minds of individuals or throughout cognitive structures in the minds of individuals or throughout a society (social cognition). According to an ecological framework (also known as ecosophy), the stories are examined from an ecological point of view and evaluated based on whether they promote actions that harm ecosystems or encourage people to preserve the ecosystems on which life depends. <https://en.wikipedia.org/wiki/Ecolinguistics> Stibbe (2015:5) further states that these stories exist behind the lines of different advertisement, weather forecasts, news reports, etc. The stories behind the lines are expressed not only through certain speech patterns but also through writing, music, drawing, photography, videography, clothing, and many other forms of self-expression.

The stories-we-live-by are analyzed by using linguistic techniques from an ecological standpoint, the stories can be analysed after they are made public to see if they promote the destruction or preservation of the ecosystems that support life. It is necessary to oppose them if they are harmful and to support them if they are advantageous (ibid: 2).

The aim of this paper is to highlight a number of stories-we-live-by underlying Prophetic Hadiths which pertain to environment after analyzing them eco-linguistically depending on an eclectic model selected for this study.

The study tries to answer the following questions:



1. How advantageous is the environment according to Prophet Muhammad's teachings, and what ideologies underlie them?
2. How can such an ecosophy reflect the Muslim identity?

2. Methodology

The following sub-sections shed light on the methodological steps followed in data collection, categorization, the adopted model and the levels of analysis.

2.1 Data Collection

The selected data comprise ten Hadiths which are related to ecology or environment downloaded from the internet site sunnah.com together with their translation, then they are cross-checked in the authentic books of Prophetic Hadith after being surveyed for those Hadiths to verify their authenticity. The selected Hadiths roughly cover the following ecological themes: balance in the exploitation of environmental resources, keeping the environment clean, preserving biodiversity, nature reserves and preserving green spaces.

2.2 Model of Analysis

The selected Prophetic Hadiths are analyzed according to Stibbe's (2015) framework and van dijk's (1995).

2.2.1 Stibbe's (2015) Framework

Stibbe's (2015) framework with the stories-we-live-by adopts the dichotomy of "beneficial and destructive" discourse. It represents an important tool for the analysis for related-to-environment texts. All texts, according to Stibbe (2015), provide the basis for certain stories (mental models or structures), which we encounter without choosing them deliberately or realising they are stories. Since we encounter these tales on a regular basis, they are appropriately referred to as "stories-we-live-by" (p. 60). Instead of being conventional narratives, Stibbe's stories are mental models that are cognitive in nature and live in between discourse lines. These tales have an impact on people's actions and life decisions. Framing, evaluation, metaphor, ideology, identification, conviction, erasure, and salience are the eight types of stories that Stibbe describes. Due to considerations of space, only ideology and identity are to be adopted in the analysis of the data in the current study. What follows is a summary of the eight types of stories:

1. Framing is defined by Stibbe (2015) as the use of an example from one aspect of life to illustrate the conceptualisation of another. According to him, a frame is a narrative about a certain aspect of life that is cognitively acquired through specific "trigger words" (p.17), which are words that conjure up a particular concept in the minds of audiences.
2. According to Stibbe, ideology is the story that a certain group of people share about how the world was, is, and ought to be.
3. The third aspect of the evaluation story is the use of appraisal patterns to depict favourable or unfavourable opinions about a certain aspect of life.
4. Stibbe defines a metaphorical story as a kind of framing in which the target domain and source frame are distinctly different. It is the application of a certain tangible framework to consider a particular space.
5. The fifth narrative used in the Stibbe's (2015) framework is that of salience, which Stibbe defines as a narrative that communicates to the listeners that something is significant or



deserving attention. According to Stibbe, a pattern of salience is the method of foregrounding a certain aspect of life.

6. The sixth narrative is identity which refers to the meaning of being some particular person and the type of language being used as characteristic of that particular individual.

7. Conviction as the eighth type of stories within this framework refers to "a story about whether a particular description of the world is true, uncertain or false".

8. Erasure is a story about an area of life as being is unimportant or unworthy of consideration. By integrating the idea of the stories-we-live-by with van Dijk's approach of critical discourse analysis in which he refers to "social cognition, that is, socially and culturally shared beliefs such as knowledge, attitudes, ideologies, norms and values" (2009:24), we can get a cognitive framework capable of analyzing eco-linguistic discourse. (Stibbe, 2015:9).

2.2.2 van Dijk's (1995) Framework

Van Dijk's (1995) framework is articulated within a conceptual theory of connecting discourse, society and cognition within one triangle. According to this perspective, ideologies serve as the fundamental frameworks for structuring the social cognitions that members of social groupings, organisations, or institutions share. Ideologies are both social and cognitive in this regard. They essentially serve as the link between the societal status and interests of social groups on the one hand, and the cognitive representations and processes that underlie discourse and behaviour on the other. Additionally, they shape the social representation of the groups in micro-level studies of situated interaction and discourse as well as macro-level analyses, social formations, and social structure. (van Dijk, 1995:17-18)

Social cognition is the term used to describe the mental processes and representations of group members. One part of the system is the sociocultural knowledge that members of a particular group, civilisation, or culture share. Ideologies are the systems of principles that structure social consciousness, and they are developed over time by members of a society or culture. Ideologies are perceived as being in control through the social reproduction of the group and the thoughts of its members. The basic social characteristics of a group, such as its identity, tasks, goals, status, rules, values, and resources, are represented in their minds. Ideologies are situated between societal institutions and the mental structures of people in the community. Their ability to transform social qualities (identity, goal, position, etc.) into the knowledge and beliefs that constitute the concrete model of their everyday experiences—that is, the mental representation of their actions and discourse—is what enables social actors to do so. Consequently, ideologies influence how people plan and comprehend their social activities, as well as the structures of text and speech, indirectly (that is, through attitudes and knowledge) (ibid, 19-21).

He further states that ideologies are expressed through the actual text and talk (micro analysis), thus discourse structures could be the expression of ideological meanings (macro analysis) (p 20).

In performing a bottom up analysis of a given discourse, the levels of analysis can be summarized as follows:

1. Social Analysis
2. Cognitive Analysis
- 2.1 Social cognition



2.2.1 General (context free)

2.2.2 Particular (context bound)

3. Discourse Analysis

The analysis of discourse within van Dijk's (1995) model represents the basic level of analysis which could be taken further up to reach social analysis through cognitive analysis. The analysis of discourse may comprise the surface structure and end up with dialogical interaction and as follows:

1. Surface structures: refer to different forms of expression at the surface discourse and represent the "realization of the underlying syntactic, pragmatic and other abstract discourse structures" (p 23).
2. Syntax: the different syntactic structures used in the discourse
3. Lexicon: the selection of lexical items
4. Local semantics: the relations of meaning on the discourse level
5. Global semantics: Topics or macro-propositions
6. Schematic structures: overall meanings, i.e. topics or macrostructures organized by conventional schemata
7. Rhetoric: rhetorical devices
8. Pragmatics
9. Dialogical interaction

Ideology for Stibbe (2015:17), as mentioned above, represents one of eight forms that stories might take through the process of linguistic analysis. As for van Dijk (1995), ideology represents the macro-level of analysis which is realized linguistically through the micro-level, i.e., discourse structure. In an attempt to incorporate the two models, Stibbe's (2015) and van Dijk's (1995) together, the analysis in the present paper starts with the linguistic realization of the discourse in accordance with the micro-level giving details of the linguistic structure of discourse and taking it through cognitive and social levels of analysis to reach ideology. The resulting ideology behind the selected Prophetic Hadiths will be taken a step further forward, in the light of Stibbe's "identity" to highlight the Muslim identity crystalized through these Hadiths within a general eco-linguistic and critical discourse analysis framework.

The two forms (items) that will be made use of within Stibbe's framework are "ideology" and "identity" due to space limitations as dealing with the eight forms needs a lot of space which cannot be available in such a paper as this.

3. Data Analysis

The ten selected Prophetic Hadiths will cover the five above mentioned areas within environment issues and sustainable development. Each area is covered with two Hadiths to be analyzed on the two levels micro and macro highlighting the ideologies behind these Hadiths. After having finishing the analysis and highlighting the overall ideologies, they will be linked to "identity" to show how Muslim identity is highlighted throughout the ideologies expressed

in the selected Hadiths. What follows is the analysis of the selected Hadiths according to the five themes within ecosystem.

A. Balance in the exploitation of environmental resources

Within this are, the following Hadiths are selected:

1. حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمَصِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَنِي أُمِّي، عَنْ أُمِّهَا، أَنَّهَا سَمِعَتْ الْمُقْدَامَ بْنَ مَعْدِيكَرِبَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " مَا مَلَأَ آدَمِيٌّ وَعَاءَ شَرًّا مِنْ بَطْنٍ حَسْبُ الْآدَمِيِّ لَقِيَمَاتٌ يُقَمِّنُ صَلْبَهُ فَإِنْ غَلَبَتْ الْآدَمِيَّ نَفْسُهُ فَتُلْتَلِ لِلطَّعَامِ وَتُلْتَلِ لِلشَّرَابِ وَتُلْتَلِ لِلنَّفْسِ " .

Miqdam bin Madikarib said: "I heard the Messenger of Allah (ﷺ) 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 3349 <https://sunnah.com/ibnmajah:3349>

This Hadith gives the general outline for human beings of how to behave regarding eating and drinking following a healthy diet and a routine of satisfaction with no extravagance. Starting with the lexicon, one can see that the range of lexical items used here range from repetition, collocation to near synonyms. The verb (ملأ) *fills* collocates with (وعاء) *vessel*. The noun (لقيمات) *mouthfuls* also collocates with (بطن) *stomach*. The words (آدمي) *a human* and (ثلث) *one third* are rhetorically repeated. All these lexical relations add to all overall cohesion of the text. The indefinite nouns: (وعاء), (لقيمات), (بطن), (آدمي) and (ثلث) all show generic reference, i.e., the generalization is applicable to Muslims as well as human beings in general.

On the syntactic level, the Hadith consists of three sentences, two are simple and one is complex (a conditional sentence) expressing a condition that only in certain cases when one cannot resist the temptation of having food more than a few mouthfuls; only then he could have but one third of his stomach to be filled with food and the other two thirds left for drink and breathing. All the sentences are active. The first sentence is negative thus it expresses a case where man should avoid behaving in a bizarre manner within the Muslim community.

Within the limits of the text (local semantics), the meaning of the Hadith above has been expressed locally depending on the lexical, syntactic and rhetorical devices. Eating and drinking is a process performed on the personal level as a personal behavior but when this behavior is linked with indefiniteness of reference it becomes a topic that concerns the whole society. When this topic has gained adoption by society members it become part of the socio-cognitive schemata of the whole society representing a topicalized issue that is consistent with human approved of behavior. Thus topicalized meanings which represent macro structures are organized by conventional schemata (superstructures) reflecting the ideology behind such meanings.

The ideology behind the meanings expressed in this Hadith acquires additional recognition and adoption on the social level as Prophetic Hadiths represent teachings to be observed by Muslims resulting in leading a life with no extravagance, reaching a balance in exploiting natural resources.

The same meaning of living non-extravagantly is expressed in the Quranic Aya:



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(الأعراف)

O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loveth not the wasters. (Al-A'araaf: 31)

And in the following Hadith as well:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ " .

Prophet Muhammad (Peace and blessings of Allah be upon him) said: "Eat, give charity and clothe yourselves, without being extravagant, and without showing off."

Sunan an-Nasa'i 2559 <https://sunnah.com/nasai:2559>

As part of the ideal exploitation of resources without extravagance, the Prophet (Peace and blessings of Allah be upon him) recommends making use of recycling of materials as in the following Hadith:

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ وَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شاةً مَيْتَةً أُعْطِيَتْهَا مَوْلَاةٌ لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا " . قَالُوا إِنَّهَا مَيْتَةٌ. قَالَ " إِنَّمَا حَرُمَ أَكْلُهَا " .

Narrated Ibn `Abbas: The Prophet (ﷺ) saw a dead sheep which had been given in charity to a freed slave-girl of Maimuna, the wife of the Prophet (ﷺ) . The Prophet (ﷺ) said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

Sahih al-Bukhari 1492 <https://sunnah.com/bukhari:1492>

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ: «مَا هَذَا السَّرَفُ يَا سَعْدُ». قَالَ: أَفِي الْوُضُوءِ سَرْفٌ؟ قَالَ: «نَعَمْ وَإِنْ كُنْتُ عَلَى نَهْرٍ جَارٍ». رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ

‘Abdallah b. ‘Amr b. al-‘As said that the Prophet came upon Sa'd when he was performing ablution and asked, “What is the meaning of this extravagance, Sa'd?” He replied, “Is there extravagance in ablution?” He said, “Yes, even if you are beside a flowing river.”

Ahmad and Ibn Majah transmitted it.

Mishkat al-Masabih 427 <https://sunnah.com/mishkat:427>

This Hadith takes the form of a dialogue between Prophet Muhammad (Peace and blessings of Allah be upon him) and Sa'd (One of the Prophet's companions). Sa'd was performing ablution and he consumed a lot of water. The Prophet (Peace and blessings of Allah be upon him) did not approve of this consumption and asked him not to waste water even if he was beside a flowing river.

Lexically speaking, a number of lexical relations do appear in this. The verb (يتوضأ) *perform ablution* goes with the noun (وضوء) *ablution* as an instance of reiteration, according to Halliday and Hassan (1976) and the noun (سرف) *extravagance* is repeated twice for emphasis representing a case of lexical repetition. There is also an instance of collocation as the noun (نهر) *river* collocates with the adjective (جار) *flowing* emphasizing the fact that even if there is abundance of water taking the form of a flowing river one should not waste water.

On the level of syntax, the texts consists of three simple and one complex sentences taking the form of a dialogue of asking and answering. The first sentence is complex where the adverb of



manner is a verbal clause (وهو يتوضاً) *when he was performing ablution*. The second sentence is a nominal sentence taking the form of a rhetorical question meant to teach Muslims that one should not waste water even if he is performing ablution. This is emphasized in the reply to Sa'd's question in astonishment (أفي الوضوء سرفك؟) *is there extravagance in ablution* representing the third sentence. The fourth sentence is a reply to the previous question starting with (نعم) *yes* and emphasizing the fact that water should not be wasted. The lexical relations together with the syntactic weave of questions and answers keep the text cohesive building the local semantics of the text.

The Hadith here builds a mental model of denial and forbiddance that emphasizes the importance of exploiting water and natural resources moderately without extravagance. As an Islamic teaching, moderate consumption of resources becomes part of the social cognition as a macro topic that prevails the Islamic society. After being part of the conventional schemata as a superstructure such topics become part of the ideology that Islam tries to adopt and call for as Islam is a universal religion that pushes this ideology a step forward to become a story-we-live-by.

B. Keeping the environment clean

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا الْخَلِيلُ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنَا الْمُسْتَنِيرُ بْنُ أَخْضَرَ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ ٣. قَالَ: كُنْتُ مَعَ مَعْقِلِ الْمُزْنِيِّ، فَأَمَاطَ أَدَى عَنِ الطَّرِيقِ، فَرَأَيْتُ شَيْئًا فَبَادَرْتُهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ يَا ابْنَ أَخِي؟ قَالَ: رَأَيْتُكَ تَصْنَعُ شَيْئًا فَصَنَعْتُهُ، قَالَ: أَحْسَنْتَ يَا ابْنَ أَخِي، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ أَمَاطَ أَدَى عَنِ طَرِيقِ الْمُسْلِمِينَ كُتِبَ لَهُ حَسَنَةٌ، وَمَنْ تَقَبَّلَتْ لَهُ حَسَنَةٌ دَخَلَ الْجَنَّةَ.

3. Mu'awiya ibn Qurra said, "I was with Ma'qil al-Muzn when he removed something harmful from the road. Then I saw something and went over to it. He asked. 'What made you do that, nephew?' He replied, 'I saw you do something, so I did it.' He said, 'Nephew, you have done well. I heard the Prophet, may Allah bless him and grant him peace, say, "Whoever removes something harmful from the road of the Muslims has a good deed written for him. Anyone who has his good deed accepted will enter the Garden."'"

Al-Adab Al-Mufrad 593 <https://sunnah.com/adab:593>

Cleanness and purity are always emphasized in Prophetic Hadiths, starting from removing anything harmful from the road of Muslims reaching to personal hygiene and overall care for the environment. This hadith refers to a promise given by Prophet Muhammad (Peace and blessings of Allah be upon him) that whoever removes something harmful from the road of the Muslims will have a good deed written for him and anyone who has his good deed accepted will enter the Garden.

On the level of lexical relations, the verb (أماط) *removes* collocates with the noun (أذى) *something harmful*, the verb (كُتِبَ) *written* collocates with the noun (حسنة) *good deed* and the verb (دخل) *enter* with the noun *Garden*. As collocations show a strong bond between words which collocate together, this bond is understood to express the same relation between removing anything harmful from the road of Muslims and entering paradise as a bond as well.



Syntactically, the Hadith consists of two conditional sentences expressing a bond which exists between doing good deeds and getting (حسنة), and getting this (حسنة) and entering paradise. The relations of collocation and condition expressed in the sentences represent a surface structure phenomenon participating to the cohesion of the text which is echoed coherently through the bond made. The balance between the collocational structures, on the one hand and the syntactic balance of conditional sentences, on the other hand, adds to the rhetorical structure of the Hadith.

The Hadith promises a big reward for those who remove harmful things from the roads of Muslims forming an underlying mental model which is part of the social cognition of the society in general. Thus it becomes a shared knowledge among the society members. When this topic has been deeply rooted within the knowledge and thus social cognition, it forms part of conventional schemata of the Muslim community leading the way to being formalized as a fixed ideology within the Prophetic Sunnah (This word which refers to the verbal and non-verbal behaviour of Prophet Muhammad, peace and blessings of Allah be upon him, and the behavior of others which was approved of by him during his life time in addition to the things that he intended to do but he did not do, is used interchangeably here within this paper) that shows how Muslims should behave towards other Muslims and towards their environment.

The same meaning of keeping the road clear is expressed in another Hadith as follows:

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِيمَانُ بَضْعٌ وَسَبْعُونَ شُعْبَةً فَأَفْضَلُهَا: قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا: "إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ"

Abu Huraira reported Allah's messenger as saying, "Faith has over seventy branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the road. And modesty is a branch of faith."

(Bukhari and Muslim.)

Mishkat al-Masabih 5 <https://sunnah.com/mishkat:5>

4. أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ، وَالْحَارِثُ بْنُ مَسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بَكْرِ بْنِ أَبِي السَّائِبِ، حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ "

Abu Huraira narrated that the Prophet (ﷺ) had said: "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it."

Sahih al-Bukhari 239 <https://sunnah.com/bukhari:239>

The Hadith above is one of many Hadiths that urge Muslim to observe cleanness of their bodies and purity of water resources. It is mandate for a Muslim to preserve natural resources especially water which is necessary to keep life on.



The lexical relations in this text above are represented by the instance of synonymy as the two words (الدَّائِم) *stagnant* and (لَا يَجْرِي) *not flowing* give the same meaning. The use of (أَحَدُكُمْ) (any of you) as an indefinite noun is meant to generalize the prohibition to include all Muslims and at the same time to keep unanimity.

The syntactic structure of the Hadith shows that it is composed of two coordinated sentences, a simple sentence and a complex one which consists of two clauses. The main clause is an imperative negative sentence expressing a prohibition. The subordinate clause is an adjectival clause modifying the word (الماء) *water*. The whole complex sentence is coordinated with the second one by the coordinator (ثم) *then* emphasizing that such an action is unacceptable. Thus, the topic underlying this Hadith is proper hygiene which is a behaviour that Muslims should observe in their daily dealing with natural resources. Behaving this way would reduce the risk of contracting infectious diseases and damaging natural resources like water. A belief in the significance of personal hygiene and its influence on the environment suggests a commitment to its preservation.

This topic or macro-proposition is subject to ideological management through conventional schemata becoming a permanent ideology within the overall understanding of Islam to the role of the individual in keeping personal hygiene and cleanness of the environment and natural resources which further strengthens his overall favourable ecological perspective.

This same perspective can be seen in the following Hadith:

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُرَيْدٍ، وَفُتَيْبَةُ، وَابْنُ، حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَبِي بَرْدٍ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اتَّقُوا اللَّعَانَيْنِ " . قَالُوا وَمَا اللَّعَانَانِ يَا رَسُولَ اللَّهِ قَالَ " الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ " .

Abu Huraira reported: The Messenger of Allah (ﷺ) said: Be on your guard against two things which provoke cursing. They (the companions present there) said: Messenger of Allah, what are those things which provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest).

Sahih Muslim 269 <https://sunnah.com/muslim:269>

C. Preserving biodiversity

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَفْرُشُ فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَنْ فَجَعَ هَذِهِ بَوْلْدَهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا». وَرَأَى قَرْيَةً نَمَلٌ قَدْ حَرَّقَهَا قَالَ: «مَنْ حَرَّقَ هَذِهِ؟» فَقُلْنَا: نَحْنُ قَالَ: «إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ». رَوَاهُ أَبُو دَاوُدَ

‘Abd ar-Rahman b. Abdallah quoted his father as saying: When I /we were on a journey with Allah’s Messenger and he had gone to relieve himself, we saw a hummara* with two young ones and took the young ones, whereupon the hummara came and began to spread out its wings.



Then when the Prophet came he said, “Who has pained this one by the loss of her young? Give her young ones back to her.” He also saw an anthill which we had burned, and when he asked who had burned it and we replied that we had, he said, “It is not fitting that anyone but the Lord of the fire should punish with fire”

Abu Dawud transmitted it.

* A small bird like a sparrow, or a lark.

Mishkat al-Masabih 3542 <https://sunnah.com/mishkat:3542>

This Hadith is introduced, by the narrator, with a short introduction of the incident that made the Prophet (Peace and blessings of Allah be upon him) say this Hadith. The lexical relations in the first part of the Hadith appear through the repetition of the word (وَلَدَهَا) *her young*. The use of verb (فَجَعَ) *pained* personifies the bird portraying it as a human with all feelings of pain for losing someone one loves. In the second part, there is the repetition of the word (نار). These two cases of repetition add to the cohesion of the text within the surface structure level.

Syntactically, the first part is composed of two simple sentences taking the form of a question and an imperative sentence issuing an order to be implemented. The second part also consists of a two sentences taking the form of a question and a comment taking the form of a statement expressing an indirect order that no one but Allah should punish with fire. Lexical repetition and the balance of syntactic structure show how the elements of the text are parallel. The negative sentence «إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ» expresses the exclusion of anyone who punishes with fire from circle of those who have mercy.

This Hadith makes it clear that a Muslim should have mercy for creatures. It show a mental model to be followed in dealing with nature in all its biodiversity. This macro-structure should form part of the Muslim's knowledge and the overall conventional schemata of how to behave towards the environment with all its diversity. Thus it represents an ideology within the Islamic culture.

قَالَ الزُّهْرِيُّ وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : " دَخَلَتْ 6. امْرَأَةٌ النَّارَ فِي هَرَّةٍ رَبَطَتْهَا فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ " .

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “A woman entered Hell because of a cat which she tied up and did not feed, or let it loose to eat of the vermin of the earth, until it died.”

Sunan Ibn Majah 4256 <https://sunnah.com/ibnmajah:4256>

This Hadith tells a story of a woman who will enter Hell because of a cat which she tied up without food until it died. It clarifies how Muslims should be merciful with animals as they represent part of this diversified nature.

On the level of lexical relations, the two nouns (امْرَأَةً) woman and (هِرَّةً) cat are indefinite showing generic reference to generalize the fact that this deed is prohibited and it drives anyone who commits it to Hell. There is also a parallel in the sequence of verbs (رَبَطْتُهَا) tied it up, (أَطْعَمْتُهَا) fed it and (أَرْسَلْتُهَا) let it loose showing a harmony in the flow of meaning.

Syntactically, the Hadith comprises six sentences; two of them are full while the other four have undergone ellipsis. The first sentence (دَخَلَتْ امْرَأَةُ النَّارِ فِي هِرَّةٍ) a woman entered Hell because of a cat is a full sentence, the third one is also full (فَلَا هِيَ أَطْعَمَتْهَا) she did not feed it and the fourth one is full as well (وَلَا هِيَ أَرْسَلَتْهَا) she did not let loose. The structures (رَبَطْتُهَا) she tied it up, (تَأْكُلُ) to eat of the vermin of the earth and (حَتَّى مَاتَتْ) until it died are elliptical forms. Here one can notice the parallel between these structures giving a smooth movement from one sentence to another which is also attained through the instances of coordination by using the coordinators (أَلِفَاء) and the (الْوَائِ). The two syntactic processes of ellipsis and coordination as well as the different instances of personal reference add to the cohesion of the text and manage the overall meaning of the Hadith.

The meaning expressed in this Hadith is a macro-structure formed by a number of micro-structures, i.e., specific incidents and happenings, and organized by conventional social schemata. The topic of taking care of animals and being merciful to them to preserve their existence within the environment and to keep biodiversity is a macro-structure within the Islamic culture forming part of Islamic ideology which is clear in other Hadiths like the Hadith below:

عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: التَّمْلَةِ وَالنَّحْلَةِ وَالْهُدُودِ وَالصُّرَدِ. رَوَاهُ أَبُو دَاوُدَ وَالدَّارِمِيُّ

Ibn ‘Abbas said Allah’s messenger prohibited killing four creatures: ants, bees, hoopoes and sparrow-hawks. Abu Dawud and Darimi transmitted it.

Mishkat al-Masabih 4145 <https://sunnah.com/mishkat:4145>

The Quranic Aya No.38 in Surat Al-An'aam shows that all animals and birds are communities like human beings.

$$\begin{aligned} & \notin \mu / \sqcup \psi \mu \exists o \Psi \pi \gamma \downarrow 2 \mid \square \square \notin \leftarrow \tau \square \text{ } 9 \square \sqcup \sigma \downarrow \approx \sigma \Leftrightarrow \square \omega \rho \cap \vee \square \Phi \{ \exists \# \square \in \} \text{ } 7 \pi \uparrow / \# \psi \square \text{ } \bar{\notin} B \exists \tau B \cup \rho \\ & \&^{\text{TM}} \mid \odot \xi \leftrightarrow \text{ } \bar{\notin} B \supset \approx \tau \Gamma \oplus 3 / 9 \exists \# \square \in \} \exists \cup Z \mid \Leftrightarrow \clubsuit \sigma \mid \exists \blacklozenge B \text{ } 4 \text{ } N^{\text{TM}3} \text{ } \text{TM} 9 \exists \sigma \zeta / B \rho \& \{ \text{N} \tau B \mid \& \text{H} \omega \in \} \\ & \hspace{15em} (\text{الأنعلم}) \cap \subset \nabla \cup \square \gamma \rho \mid \square \geq / \tau^{\text{TM}} \square \text{ } \backslash \text{N} \subset \kappa \subset \eta 5 \cup \square \text{ } 4 \vee < \in \} \text{ } 'O \setminus O \text{ } 4 \end{aligned}$$

There is not an animal (That lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. nothing have we omitted from the Book, and They (all) shall be gathered to their Lord In the end.

D. Nature reserves

7. حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرٍ، بْنِ عَمْرِو عَنْ سَهْلِ بْنِ حُنَيْفٍ، قَالَ 7. أَهْوَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ إِلَى الْمَدِينَةِ فَقَالَ " إِنَّهَا حَرَمٌ آمِنٌ " .

Sahl bin Hunif reported that Allah's Messenger (ﷺ) pointed with his hands towards Medina and said: That is a sacred territory and a place of safety.

Sahih Muslim 1375 <https://sunnah.com/muslim:1375>

This Hadith is a short one consisting of one sentence which is a nominal sentence according to Arabic grammar. The lexical item (إِنَّ) is an emphatic particle used with nominal sentences. The nominal sentence according to Arab grammarian expresses rather permanent incidents or states and shows stability. So, it is being used here to emphasize the fact Medina is a sacred territory. This sacredness is explained in another longer Hadith which shows that Medina is "sanctuary from that place to that (the Prophet pointing with his hand). Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it a heresy or commits sins (bad deeds), then he will incur the curse of Allah, the angels, and all the people."

Sahih al-Bukhari 1867 <https://sunnah.com/bukhari:1867> .

Visitors of Medina are required to behave in accordance with this Hadith and abide the teachings it shows. Keeping this sacredness for Medina and regarding it as natural reserve for all birds, other animals and plants forms a topic that has become part of Muslims schematic knowledge and thus it is a macro-structure and part of Islamic ideology towards the environment and nature.

8. حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ - 8. رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ الصَّعْبَ بْنَ جَثَامَةَ، قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ " . وَقَالَ بَلَّغْنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمَى النَّقِيعَ، وَأَنَّ عُمَرَ حَمَى السَّرَفَ وَالرَّيْبَةَ.

Narrated As-Sab bin Jath-thama: Allah's Messenger (ﷺ) said, No Hima except for Allah and His Apostle. We have been told that Allah's Apostle made a place called An-Naqi' as Hima, and `Umar made Ash-Sharaf and Ar-Rabadha Hima (for grazing the animals of Zakat).

Sahih al-Bukhari 2370 <https://sunnah.com/bukhari:2370>

This Hadith shows that Prophet Muhammad (Peace and blessings of Allah be upon him) had taken certain areas as reserves for the horses and the camels that were given for charity or Zakaat. These areas were natural pastures that had to be protected in order to cultivate what grew naturally there. As reported in this Hadith that Prophet Muhammad (Peace and blessings of Allah be upon him) declared an area which was called (النَّقِيع) and Umar Bin Alkhattab (May Allah be pleased with him) declared (السَّرَفَ وَالرَّيْبَةَ) as nature reserves.

The Hadith above consists of two parts, the first part (لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ) no Hima(nature reserve) except for Allah and His Messenger. It is a simple negative nominal sentence assuring that the right to declare areas as nature reserves is a right restricted to Allah and His Messenger. The second part of the Hadith reports that the Prophet (Peace and blessings of Allah be upon him) declared (النَّقِيع) and Umar ((May Allah be pleased with him), during his reign declared (السَّرَفَ وَالرَّيْبَةَ) as nature reserves. This part consists of two simple sentences each emphasized

with the emphatic particle (أَنَّ). The use of this particle is to emphasize this right and to add to the cohesion of the text.

The underlying mental model is that the declaration of (Hima) *nature reserves* should be for Allah and His Messenger cause as these reserves would be the property of all Muslims to be exploited for their own good and welfare.

This macro-structure shows that these reserves are properties of all Muslims who are partners and ought to share equally in terms of fire, water, and herbage; this claim suggests the just distribution of natural resources principle that is required in the modern world. This Hadith reflects the Islamic ideology regarding community properties and natural resources which should be looked at as a property that the whole society shares.

E. Preserving green spaces

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ 9. طَيْرٌ أَوْ بَيْهِيمَةٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ»

Anas reported God's messenger as saying, "If any Muslim plants something or sows seed from which man, bird, or beast eats, it counts as sadaqa for him."

(Bukhari and Muslim.)

Mishkat al-Masabih 1900, 1901 <https://sunnah.com/mishkat:1900>

The whole Hadith here is a kind of encouragement to Muslims to cultivate land and plant it with what is useful to man and beasts as well. It represents a general appeal to all Muslims to benefit themselves and others by exploiting land in agriculture. They are promised that any Muslim who plants or sows seed from which man, bird or beast eats, it counts as *sadaqa* (reward).

Lexically, a number of relations exist within this text, the verb (يَغْرِسُ) *plant* and the noun (غَرْسًا) *plant*, on the one hand, and the verb (يَزْرَعُ) *sow* and the noun (زَرْعًا) *seed* on the other hand, represent instances of partial recurrence in Beaugrande and Dressler's (1981) terms. The words (إنسان) *man*, (طير) *bird* and (بهيمة) *beast* are subordinates of the superordinate noun (مخلوق) *creature*. By using the subordinates man, bird and beast, the meaning of comprehensiveness of benefit is emphasized.

On the level of syntax, the Hadith is composed of one conditional sentence with a number of ellipsis cases within the coordinated structures by using the coordinators (أو) and (الفاء) which express a rather long span of time between the first and second actions, and a rather shorter span of time between the coordinated actions respectively. These lexical and syntactic relations participate to the cohesion of the text. Meaning is managed via the surface structure relations which keep the text elements hang together.

Islam encourages Muslim to indulge in cultivating land and growing his food by himself to have independence and at the same time to turn earth into a source of for feeding man, birds, beasts, etc., attaining a goal of benefiting from natural resources and preserving these resources at the same time. This encouragement is emphasized in another Hadith as follows:

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهِيَ أَحَقُّ ". قَالَ غُرُوهُ قَضَى بِهِ عُمَرُ - رَضِيَ اللَّهُ عَنْهُ - فِي خِلَافَتِهِ.

Narrated `Aisha: The Prophet (ﷺ) said, "He who cultivates land that does not belong to anybody is more rightful (to own it)." `Urwa said, "'Umar gave the same verdict in his Caliphate."

Sahih al-Bukhari 2335 <https://sunnah.com/bukhari:2335>

This understanding of the importance of the environment represented by cultivated land forms a macro-structure within the overall conventional schemata of the Muslim society as indicated in the Hadith above "'Umar gave the same verdict in his Caliphate". Thus this superstructure reflects Islamic ideology of preserving and benefiting from the environment.

10. حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسْهَا.

Anas ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "If the Final Hour comes while you have a shoot of a plant in your hands and it is possible to plant it before the Hour comes, you should plant it."

Al-Adab Al-Mufrad <https://sunnah.com/adab/27/4>

Islam always urges Muslims to be optimistic in every situation and to be helpful to others as well as to themselves and encourages every act of righteousness, kindness, charity, and benefit to others, even if the doer does not see its fruits. It also promotes the cultivation and development of land. According to this Hadith, "If the Hour has come," meaning that if one believes with certainty that the Day of Judgment with its signs and specifications has come, "and in the hand of one of you is a palm tree shoot and he is capable of planting it, he should do so.

The lexical relations in this Hadith are represented by instances of collocation and instances of partial recurrence. The verb (قامت) *has come* collocates with (الساعة) *Final Hour* and the noun (فسيلة) *palm tree shoot* with the verb (يغرسها) *plant it*. The verb (يغرسها) is repeated twice and the repetition of the verb (قامت) and (تقوم) represents partial recurrence. The particle (ان) is also repeated twice expressing a double condition.

إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسْهَا.

Syntactically, the Hadith is composed of one conditional sentence with double condition.

The first part consists of two conditions إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ

and the second part of the sentence represents the reply to the condition فَلْيَغْرِسْهَا. This is an exaggeration in urging to do good even in the darkest of circumstances, even if the person doing it thinks that there is no benefit from it. Meaning is managed in this Hadith with a lot of emphasis on the importance of cultivating land and developing it. Thus this understanding of the Muslim role within his environment represents a macro-structure that formalizes Islamic ideology regarding the environment and the ecosystem. Linking the above ideologies on the ecosystem and the Islamic view regarding the environment with the identity of the Muslim highlights the aspects of this identity. Identity "literally refers to sameness" (Bucholtz and Hall, 2004). For Stibbe (2015), identity is a "story about what it means to be a particular kind of person". So being a Muslim entails being committed to the ideologies of Islam which are drawn clearly through the Islamic teachings.



The Prophetic Hadiths analyzed above clarify aspects of the Muslim identity regarding the relationship between the Muslim and the ecosystem, environment and nature. They underlie certain stories enacting a code of behavior of preserving the environment and natural resources covering so many aspects of dealing with these resources. The positive discourse encourages people to deal favourably with the natural resources promising them reward and discouraging those who abuse these resources, warning them of punishment.

The stories behind the Hadiths acquire an extra element of power as these Hadiths are issued by the Prophet (Peace and blessings of Allah be upon him) who has the legitimate power and authority for such enactment. These Hadiths have additional value as an ecosophy because they represent mandatory religious teachings that should be observed by Muslims. So, the Muslim identity will be between the two extremes of reward and punishment regarding their observance of these teachings.

Conclusion

-The analysis of the Prophetic Hadiths related to the environment show that Prophet's ecosophy centres around a positive discourse regarding the ideal way of dealing with natural resources and their rational exploitation. He even recommends recycling of resources as is the case with the hide of the dead sheep.

- The stories behind the Hadiths show a big interest in the environment in such a way that these stories cover diverse themes (balance in the exploitation of natural resources, keeping the environment clean, preserving biodiversity, nature reserves and preserving green spaces) within the ecosystem and sustainable development.

-The teachings through these Hadiths represent a code of behavior for Muslims to adopt and abide by in their dealing with the ecosystem for their welfare and better life. They are therefore advantageous to the environment.

-The critical discourse analysis of the Hadiths reveals the ideologies behind the stories in these Hadiths. These ideologies reflect a pro-environmental philosophy that encourages people to view nature as something precious that should be protected and preserved as all of the stories include directions to preserve natural aspects.

-The incorporation of van Dijk's 1995 model with Stibbe's 2015 model proves to be a practical tool for the analysis of the selected Prophetic Hadiths showing the underlying ideology behind these Hadiths and how they clarify aspects of the Muslim identity regarding the environment and the ecosystem.

- The ecological issues revealed through these Hadiths show that this treatment of the environment and ecosystem matters is pioneer. The Prophet's recommendation not to kill certain creatures, bees for example, shows his positive view towards the ecosystem.

-The ideologies which have clarified through the analysis of the Hadiths clarify aspects of the nature of the Muslim identity-his commitment to be positive towards the ecosystem in the multitude of ways he deals with his environment.

- In the light of the Hadiths man is seen as part of his environment where he should behave in a way that preserves the ecosystem and individual natural entities as indistinguishable members of the ecosystem as a whole.

This goes in line with Sultan's (2023) and Rababah's (2021) results.



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