

Hadith and Ecological Harmony: A Contextual Interpretation of the Prohibition Against Cursing the Wind Amid the Global Environmental Crisis

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ABSTRACT

The global ecological crisis reflects a profound imbalance in the relationship between humanity and nature, which is no longer within a sacred and ethical framework. This phenomenon signifies a form of spiritual degradation in perceiving nature as a manifestation of divine creation. This study aims to examine the prophetic prohibition against cursing the wind through the lens of Islamic social ethics by analyzing relevant hadiths within the frameworks of hermeneutics and *maqāṣid al-sharī'ah*. This study uses a qualitative approach based on library research and thematic content analysis to engage classical hadith texts, exegetical literature, and contemporary Islamic scholarship. The findings demonstrate that Islam articulates a framework of ecological ethics rooted in reverence, cosmic responsibility, and spiritual consciousness toward nature as a divine sign. These findings underscore the urgency of revitalizing Islamic ethical values as a normative critique of human-induced environmental degradation and as an ethical paradigm uniting faith, sustainability, and ecological civility.

Keywords: *Contextual exegesis, ecological crisis, Islamic ecotheology, hermeneutics.*

ABSTRAK

Krisis ekologi global mencerminkan ketidakseimbangan yang mendalam dalam hubungan antara manusia dan alam, yang tidak lagi berada dalam kerangka sakral dan etis. Fenomena ini menunjukkan suatu bentuk degradasi spiritual dalam memandang alam sebagai manifestasi dari ciptaan ilahi. Penelitian ini bertujuan untuk mengkaji larangan Nabi terhadap mencaci maki angin melalui lensa etika sosial Islam dengan menganalisis hadis-hadis yang relevan dalam kerangka hermeneutika dan *maqāṣid al-sharī'ah*. Studi ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dan analisis isi tematik terhadap teks-teks hadis klasik, literatur tafsir, dan pemikiran Islam kontemporer. Temuan penelitian menunjukkan bahwa Islam merumuskan kerangka etika ekologi yang berakar pada sikap penghormatan, tanggung jawab kosmik, dan kesadaran spiritual terhadap alam sebagai tanda-tanda ketuhanan. Temuan ini menegaskan urgensi revitalisasi nilai-nilai etika Islam sebagai kritik normatif terhadap kerusakan lingkungan yang disebabkan oleh manusia serta sebagai paradigma etis yang memadukan iman, keberlanjutan, dan kesalehan ekologis.

Kata kunci: *Tafsir kontekstual, krisis ekologi, ekoteologi Islam, hermeneutika.*

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INTRODUCTION

The study of ḥadīth occupies a strategic position in the development of Islamic intellectual tradition and in ensuring the continued relevance of Islamic teachings amid the changing dynamics of the modern era. As the second principal source of Islamic law after the Qur'an, ḥadīth provides theological and spiritual guidance and facilitates normative responses to evolving social issues. In contemporary contexts, the interpretation of ḥadīth must be more adaptive and contextual, particularly in addressing transnational concerns such as environmental crises, ecological degradation, and social inequality. Therefore, a contextual approach to ḥadīth becomes a methodological necessity to ensure that religious messages remain functional and relevant to humanity in the modern era.

As global awareness of environmental crises grows, Islam—as a universal and comprehensive religion—recognizes ecological concerns as integral to humanity's moral responsibility. The Qur'an and ḥadīth emphasize maintaining nature's balance and strictly prohibit acts that lead to environmental degradation. The concepts of *khalīfah* (stewardship) and *amānah* (trusteeship) provide solid theological foundations for addressing environmental issues. However, interpretations often focus solely on normative texts without adequately considering social and cultural contexts. The hermeneutic approach advanced by Abū Zayd offers an opportunity to interpret environmental messages in ḥadīth more flexibly. At the same time, al-Qaradāwī provides practical guidance for implementing these messages in daily life.

Naṣr Ḥāmid Abū Zayd and Yūsuf al-Qardhāwī are two influential contemporary Muslim intellectuals who offer distinct methodological approaches to ḥadīth interpretation, particularly in addressing modern social and environmental challenges. Abū Zayd, a progressive thinker in Islamic studies, developed a hermeneutic methodology that emphasizes reconstructing the social and historical contexts in interpreting religious texts, including ḥadīth. He posits that the meaning of a text cannot be detached from the societal dynamics in which it emerged, thus requiring interpretation to be responsive to contemporary realities (Lestari & Hs, 2020). On the other hand, Yūsuf al-Qardhāwī, as a leading contemporary jurist and scholar, offers an approach based on *maqāṣid al-sharī'ah*, which emphasizes flexibility, public interest (*maṣlahah*), and the contextual application of Islamic law. Although methodologically different—Abū Zayd focusing on textual and contextual analysis, while al-Qardhāwī is goal-oriented—their approaches complement each other in actualizing the messages of ḥadīth in a relevant manner, particularly in addressing environmental and contemporary social issues.

Numerous studies have addressed the global environmental crisis, reflecting an increasing academic concern for this critical issue. For instance, research by Cut N. Ummu Athiyah underscores that environmental conservation from a ḥadīth perspective is rooted in prophetic values that emphasize reforestation, protection of animals, and the moral responsibility of humans as stewards on Earth. Her study cataloged no fewer than fifty ḥadīths that directly or indirectly address environmental conservation. A key finding is that the Prophet Muhammad (PBUH) had long warned against the potential for environmental damage and linked environmental preservation to the ongoing reward (*ṣadaqah jāriyah*)

(Athiyah, 2017).

A case study by Sri Ulfa Rahayu on the mangrove ecosystem in Pantai Cermin further affirms the operational function of ḥadīth in fostering ecological awareness among communities. Ḥadīths concerning tree planting, reforestation, and land restoration serve as central references to bolster religious arguments about the human role as agents of ecological restoration. In this context, the revelatory approach used by the researcher demonstrates the continuity between divine revelation and modern ecological science. These ḥadīths serve as a strong theological basis for responding to environmental degradation caused by excessive exploitation of natural resources, as exemplified in the concrete case of mangrove destruction (Rahayu, 2024).

Hasri's research in the journal *Kelola* offers a conceptual approach to the relationship between ḥadīth, ecology, and natural systems. By explaining that ḥadīths related to the environment must be understood as integral components of an ecological system (ecosystem), the study asserts that natural elements such as wind, water, soil, and living beings hold equal positions within the web of life. Damage to any single element can result in systemic harm to the entire structure. Therefore, human interaction with the environment must conform to the principle of balance (*mīzān*), a fundamental concept in the Qur'an (Hasri, 2017).

A more focused study on the phenomenon of wind, as examined by Muslim, reveals that in both classical and modern tafsīr traditions, the wind functions as a multifaceted symbol in the Qur'an—representing both mercy and punishment. Wind is understood in meteorological terms and through theological and metaphorical lenses. Tafsīr al-Marāghī and Tafsīr al-Azhar highlight wind as a representation of cosmic balance governed by God, and that cursing the wind can be interpreted as a rejection of divine will in managing natural order. This forms an essential basis for a contextual reading of the ḥadīth that prohibits vilifying the wind (Muslim, 2020).

From the existing literature, it is evident that most approaches to the ḥadīth prohibiting vilification of the wind tend to focus on linguistic, cosmological, and normative-traditional dimensions. There is a lack of research that specifically addresses this issue by integrating Islamic social ethics within the context of the global ecological crisis, particularly through the lens of the Prophet Muhammad's ḥadīths. Therefore, this study aims to fill that gap by offering an alternative perspective rooted in Islam's ethical heritage.

Specifically, this research offers a reinterpretation of the prohibition against cursing the wind through the lens of Islamic social ethics, as reflected in the teachings of the Prophet Muhammad (PBUH) regarding humanity's relationship with nature as part of the responsibility of *khalīfah fī al-ard*. By examining relevant ḥadīths, this study aims to construct an ethical critique of environmentally destructive behavior and formulate corrective principles that are more humane, spiritual, and ecologically civilized. Consequently, the main objective of this study is to contribute a normative foundation for reconfiguring the human–environment relationship in contemporary Muslim societies, by Islamic values of compassion, preservation, and socio-ecological responsibility.

METHOD

This study employs a qualitative research method using a library research approach, aiming to conduct an in-depth analysis of the ḥadīth prohibiting the cursing of the wind. The analysis draws from both classical and contemporary textual sources. This approach is appropriate as the research does not aim to generate empirical data, but rather to explore the interpretative and meaning-making processes associated with religious texts in the context of contemporary social and ecological challenges. Library research is particularly relevant in Islamic studies, especially those that aim to construct new understandings of religious texts through interpretative and philosophical approaches (Abdussamad, 2021).

This study's data sources consist of primary and secondary materials. The primary sources include ḥadīth texts related to the prohibition against cursing the wind, such as the narration recorded by Ibn Mājah No. 3727, as well as the works of Naṣr Ḥāmid Abū Zayd and Yūsuf al-Qardhāwī that elaborate on hermeneutical methodology and *maqāṣid al-sharī'ah*, respectively. Secondary sources include exegetical literature (tafsīr), academic books, scholarly journal articles, and relevant previous research pertinent to the study's theme.

The data collection technique was carried out through a documentation study using an exploratory method across related literature, in both printed and digital formats. An additional recommended approach to enrich the depth of the study is the application of textual phenomenology, particularly to examine the perceived spiritual and ecological meanings embedded in the ḥadīth from the perspective of contemporary readers.

The data analysis technique in this study employs thematic content analysis and a philosophical hermeneutic approach, developed in three stages: The data analysis technique in this study employs thematic content analysis and a philosophical hermeneutic approach, developed in three stages: (1) Contextual interpretation of the ḥadīth text through the socio-cultural background of the Prophet's era; (2) Structural analysis of the symbolic messages contained within the textual phrasing of the ḥadīth; and (3) Reinterpretation (reactualization) of the ḥadīth in the context of the contemporary environmental crisis.

This procedure is structured based on the hermeneutic framework of Abū Zayd, which emphasizes the dynamic interaction between the text, reader, and context, as well as al-Qardhāwī's *maqāṣid*-based approach, which necessitates an orientation toward the overarching objectives of the sharī'ah in interpreting ḥadīth. This study does not involve human subjects or respondents directly, and therefore does not employ sampling techniques or participant selection criteria, as the entire analysis is grounded in textual examination. The validity of the findings is maintained through theoretical and referential triangulation by comparing multiple authoritative sources and perspectives.

RESULT AND DISCUSSION

Contextual Understanding of Ḥadīth According to Naṣr Ḥāmid Abū Zayd

The contextual approach to understanding ḥadīth has emerged as a pivotal theme in modern Islamic discourse, particularly in responding to contemporary socio-cultural

challenges. Naṣr Ḥāmid Abū Zayd, a progressive Islamic thinker, contends that understanding ḥadīth cannot be achieved merely through literal adherence to textual content. Instead, a profound comprehension of the historical and social contexts in which the ḥadīths were conveyed is essential. According to Abū Zayd, many ḥadīths were revealed in response to specific societal issues during the Prophet Muhammad (PBUH), such as justice, humanity, and social reform. Thus, interpreting ḥadīth without considering its contextual background risks misinterpretation and misapplication in addressing the needs of the contemporary era. Abū Zayd employs several interpretative methods that reflect his contextual and critical approach to ḥadīth.

Historical Contextualization of Ḥadīth

Abū Zayd underscores the importance of examining the historical backdrop of ḥadīth, as many of these texts emerged in direct response to social conditions prevailing during the Prophet's time. A comprehensive understanding of a ḥadīth requires investigating its narration's historical circumstances. For instance, ḥadīths concerning the treatment of women must be contextualized within pre-Islamic Arabian culture, where women were often devalued. Abū Zayd asserts that recognizing this context enables scholars to view ḥadīth as products of dynamic social conditions rather than immutable legal codes (Alfian, 2018).

This contextual orientation highlights that many ḥadīths were revealed in response to specific societal conditions. As such, contextualizing ḥadīths enables a deeper exploration of their meanings and facilitates interpretations relevant to contemporary social challenges. Historical understanding thus makes Islamic teachings more appropriate and applicable to modern realities, fostering inclusive and adaptive interpretations. For example, certain ḥadīths can be applied to support women's rights, ensuring that the moral teachings of Islam remain relevant in today's world.

Hermeneutical Approach

Abū Zayd proposes a hermeneutical framework for interpreting ḥadīth, arguing that readers inevitably bring their perspectives, backgrounds, and experiences, shaping diverse interpretative outcomes. This approach rejects the premise of a singular, absolute interpretation, instead promoting an evolving plurality of meanings. Within the realm of ḥadīth, this hermeneutic method calls for a more dynamic and context-sensitive understanding, considering communities' social, cultural, and historical settings.

This method ensures that the meanings of ḥadīths remain relevant and applicable to Muslims facing varied challenges in different eras. It also bridges Islamic teachings with modern needs without compromising their theological core (Ahmadi, 2017). In this framework, ḥadīth is not solely treated as a normative text but as a living source of ethics and solutions responsive to ongoing societal changes.

Hermeneutics encourages a balanced dialogue between text and context, as well as between interpretation and societal dynamics. For instance, interpreting ḥadīths on interfaith tolerance requires a nuanced understanding of their application in today's multicultural

societies. Inclusive and dynamic interpretations of ḥadīth are thus essential to ensure the continued relevance of Islamic values. Abū Zayd's hermeneutical approach offers the possibility for ḥadīths to serve as adaptive and living sources, capable of addressing evolving moral and social issues.

Social, Political, and Cultural Contexts

Abū Zayd explains that the meanings of ḥadīths are dynamic and can shift according to the social, political, and cultural contexts in which they are received. For instance, a ḥadīth advocating kindness toward neighbors may be perceived differently in densely populated urban contexts than rural settings, reflecting communities' varying social dynamics and lived experiences. In urban areas—where social interaction is often limited—this principle might be better actualized through public policy initiatives that foster social cohesion. The same ḥadīth may manifest in daily interpersonal engagements that reflect close-knit community ties in rural communities.

Understanding this contextual dynamism makes Islamic teachings relevant amid diverse social environments (Husna et al., 2024). Abū Zayd critiques literalist interpretations, which he views as restrictive. He says such an approach can hinder creative and innovative understandings of Islamic teachings. For instance, the concept of *jihād* is often narrowly associated with violence, whereas in broader terms, it encompasses all forms of striving for good. Moving beyond literalism, ḥadīths can be interpreted within broader sociopolitical and cultural frameworks, yielding more nuanced and meaningful interpretations.

From Abū Zayd's perspective, ḥadīths reflect religious doctrine and capture the social conditions of their time. Many ḥadīths were situated within specific social challenges, wherein the Prophet Muhammad (PBUH) acted as a spiritual guide and a transformative agent, aiming to improve societal conditions through his teachings. Understanding the social dimension of ḥadīths offers valuable insights for the contemporary applications of Islamic values to address present-day challenges—such as implementing principles of justice to counter corruption and discrimination. This highlights the enduring relevance of Islamic teachings as a moral framework for shaping just and equitable societies today and in the future.

Linguistic Approach

Abū Zayd also emphasizes the significance of linguistic analysis in studying ḥadīth to uncover deeper meanings embedded in the text. According to him, language is not merely a tool for communication but the principal medium through which the Prophet Muhammad (PBUH) conveyed spiritual values and profound ideas. Language plays a pivotal role in shaping perceptions and understandings of religious teachings. Abū Zayd regards analyzing language structure and word choice as an essential, non-negotiable step in ḥadīth interpretation.

Without linguistic analysis, key aspects of ḥadīth messages risk being overlooked—

particularly given that words in classical Arabic often carry layered and context-dependent meanings that demand careful interpretation (Hidayah & Zulfadli, 2024). The term *jihād*, for instance, is interpreted in varying ways depending on the context. In some cases, it denotes physical struggle; more broadly, it signifies inner spiritual striving, self-improvement, and devotion to God. Through deep linguistic inquiry, the multifaceted meanings of such terms can be uncovered—moving beyond simplistic or superficial interpretations.

Abū Zayd argues that without a strong foundation in linguistic analysis, Muslims risk adopting rigid and reductive interpretations of ḥadīth, potentially obscuring their essential meanings. Linguistic inquiry deepens our comprehension of ḥadīth and bridges prophetic teachings and the complexities of contemporary social realities. By examining the nuanced use of language within specific historical and cultural contexts, the values embedded in ḥadīth can be rediscovered and rendered meaningful for modern life. This approach enables ḥadīth to remain a viable moral guide across ages, integrating ethical and spiritual messages with the evolving needs of society. Abū Zayd believes that by analyzing ḥadīths linguistically, Muslims can uncover more contextual and universal meanings within sacred texts, transforming ḥadīth from merely normative doctrine into a dynamic and empowering source of social inspiration.

The Contextual Method of Ḥadīth Interpretation According to Yūsuf al-Qardhāwī

Yūsuf al-Qardhāwī asserts that the initial step in understanding ḥadīth is to ensure its alignment with the guidance of the Qur'an (Caca Handika, 2019). The Qur'an holds the highest authority as the primary source of Islamic law, while ḥadīth is a secondary source that complements and elucidates the Qur'anic teachings. Any ḥadīth to be used as a legal foundation must be congruent with the principles established in the Qur'an. If a contradiction appears to exist, a thorough verification is necessary—this includes an in-depth analysis of the *sanad* (chain of transmission), a critical examination of the *matn* (text), and an evaluation of the context and intent behind the ḥadīth. According to al-Qardhāwī, when a ḥadīth appears to conflict with the Qur'an, it is often indicative of a weakness in its chain of transmission, an error in narration, or a misinterpretation. This principle emphasizes the importance of maintaining continuity and coherence between Islam's two foundational sources of law.

Yūsuf al-Qardhāwī observes that certain groups, such as the Mu'tazilah, have rejected authentic ḥadīths regarding intercessory shafā'ah in the afterlife. He also contends that misinterpretations of the Qur'an often lead to misunderstandings of ḥadīth (Caca Handika, 2019). Al-Qardhāwī emphasizes the importance of adopting a systematic and critical methodology in interpreting ḥadīth, which integrates rigorous textual analysis with consideration of historical and sociocultural contexts and the overarching ethical principles enshrined in the Qur'an. This approach aims to achieve authentic understanding and ensure the consistency and integrity of Islamic law based on valid and mutually supportive textual evidence. Such a method is crucial for avoiding misapplication and preserving the relevance of ḥadīth across various temporal and spatial circumstances.

In addressing seemingly contradictory ḥadīths, al-Qardhāwī employs the method of *al-*

jam‘ (reconciliation). This method aims to harmonize the meanings of two or more conflicting ḥadīths, so that none are dismissed or deemed invalid (Caca Handika, 2019). This inclusive and integrative approach allows each ḥadīth to be valued appropriately, expanding its application to foster a more holistic legal understanding. Moreover, this method bridges ḥadīth with the realities of modern life, making Islamic law more flexible, dynamic, and responsive to socio-cultural changes.

The contextualization of ḥadīth involves understanding and applying it by taking into account the background, circumstances, and socio-historical conditions in which the ḥadīth was conveyed, as well as its relevance to contemporary situations. Al-QardHāwī places particular importance on understanding the *asbāb al-wuūd* (circumstances of the ḥadīth’s occurrence) to prevent misinterpretation or misapplication in the modern context. This becomes particularly critical for ḥadīths that seem less relevant or more challenging to apply in present-day realities (Alwi et al., 2023).

Yūsuf al-Qardhāwī contends that even ḥadīths deemed seemingly outdated or incompatible with present-day circumstances may still hold normative value when interpreted contextually. Rather than dismissing such texts, he advocates for interpretative approaches emphasizing the underlying objectives and ethical intentions embedded within the ḥadīth. This perspective enables Islamic law to remain flexible and responsive to the needs of modern society, without compromising its core teachings. Therefore, the focus shifts from literal textual interpretation to the moral and social objectives the ḥadīth intends to achieve, producing more relevant and applicable understandings.

An Analytical Study of the Ḥadīth Prohibiting the Cursing of the Wind

The study of the ḥadīth concerning the prohibition of cursing the wind represents a significant step toward understanding Islam’s theological and ecological perspectives on natural phenomena, particularly in elucidating the relationship between humanity and the environment. This ḥadīth conveys a clear message to Muslims not to revile the wind, as it is among the signs of Allah’s power. The wind is a natural phenomenon and a divine instrument carrying mercy and punishment. As a vital element in the ecosystem, wind functions within the natural cycles that sustain life on Earth—from dispersing seeds to regulating weather patterns. This is exemplified in the ḥadīth narrated by Ibn Mājah, No. 3727 (al-Qazwīnī, 1431):

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْأَوْزَاعِيِّ، عَنِ الرَّهْرِيِّ قَالَ: حَدَّثَنَا ثَابِتُ
الرُّرَيْحِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُسَبُّوا الرِّيحَ فَإِنَّهَا مِنْ رَوْحِ
اللَّهِ تَأْتِي بِالرَّحْمَةِ وَالْعَذَابِ، وَلَكِنْ سَلُوا اللَّهَ مِنْ خَيْرِهَا وَتَعَوَّذُوا بِاللَّهِ مِنْ شَرِّهَا

“Abū Bakr narrated to us, saying: Yahyā ibn Sa‘īd narrated to us, from al-Awzā‘ī, from al-Zuhri, who said: Thābit az-Zuraqī narrated to us, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: ‘Do not curse the wind, for it is from the spirit of Allah. It brings mercy and

punishment. Rather, ask Allah for its good and seek refuge in Him from its evil.”

In this context, "Ruh" is understood as life, relief, or mercy from Allah. Wind, as a creation of God, embodies multifunctionality and reflects His omnipotence. When wind is employed as a means of chastisement upon transgressors, it simultaneously serves as a mercy for the believers—demonstrating the balance of divine justice and wisdom. Moreover, *rūḥ* may also be understood as that which moves or is dispatched by divine command. At times, wind brings blessings, such as fertilizing the earth, spreading seeds, and maintaining ecological equilibrium. At other times, it serves as a sign of warning or punishment, aimed at reminding humanity of God’s majesty and justice (bin ‘Abd al-Hādī at-Tatwī, 1431).

The phrase *fa innahā min rūḥi Allāh* ("for it is from the spirit of Allah") carries profound theological significance and wisdom (bin ‘Abd al-Hādī at-Tatwī, 1431). In Islamic theology, the concept of *rūḥ* has diverse interpretations—ranging from mercy and comfort to divinely-sent wind. When the wind brings coolness, rain, and blessings, it symbolizes divine mercy supporting human life. However, wind can also manifest as a destructive force, as in the narrative of the ‘Ād people who were annihilated by a devastating storm (Ruslan et al., 2023). This dual nature illustrates that wind can serve both as mercy for the believers and punishment for the disbelievers, depending on one’s spiritual stance before Allah.

Although wind can serve as an instrument of divine punishment, it remains a medium of divine instruction. Within Islamic teachings, punishment (*‘adhāb*) is not merely a form of retribution but a reminder for humanity to return to the righteous path. When wind is deployed to destroy transgressing communities, such events act as signs for humanity—manifesting God's greatness and justice (Nikmah, 2013). For the believers, such occurrences are not only perceived as forms of mercy—liberating them from the threats posed by the wicked—but also as valuable lessons emphasizing the importance of faith and submission to the Divine Will.

Moreover, *rūḥ* may also refer to what Allah sends or breathes forth through His command. The wind from Allah’s *rūḥ* symbolizes divine power and remains entirely under His control—whether manifested as a source of benefit or a means of warning. Hence, all that emanates from Allah, including the wind, inherently contains divine purpose and wisdom (Muslim, 2020). Whether as a mercy that sustains life or as a punishment that awakens moral consciousness, the presence of wind ultimately aims to remind humanity of the grandeur and compassion of Allah in every dimension of existence.

An Analysis of the Ḥadīth Prohibiting the Cursing of the Wind through the Hermeneutical Approach of Naṣr Ḥamīd Abū Zayd

Naṣr Ḥamīd Abū Zayd, a progressive Islamic thinker, emphasizes the necessity of considering the socio-cultural and historical contexts in interpreting religious texts (Nuryansah, 2016). A relevant example is the ḥadīth prohibiting the cursing of the wind, as it is described as a “breath from Allah” (*rūḥ Allāh*) that brings both mercy and punishment.

Understanding this ḥadīth requires a return to the socio-historical context of the Prophet Muhammad's time, when wind played a crucial role in the daily life of the Arabian people who inhabited desert regions. The wind could bring mercy in the form of rain that fertilized the land and sustained life, but it could also bring sandstorms that caused destruction and fear. Within this societal tradition, the wind was often seen as a symbol of nature's unpredictable force. Thus, this ḥadīth reminds believers that natural phenomena such as wind are physical occurrences and expressions of the Divine Will.

From Abū Zayd's hermeneutical perspective, the significance of this ḥadīth is not limited to its historical setting but extends to a broader relevance in contemporary life (Choiroh & Munawir, 2023). In an era marked by urgent challenges such as climate change, air pollution, and environmental degradation, this ḥadīth can be interpreted as a caution against the careless condemning or exploiting of nature. Natural phenomena such as wind are vital in sustaining the global ecosystem—facilitating air circulation, inducing rainfall, and supporting various other natural processes. In this context, the term “*mercy*” (*rahmah*) mentioned in the ḥadīth can be understood as the ecological balance that sustains human life. At the same time, “*punishment*” (*adhāb*) may be interpreted as the consequences of human-induced environmental destruction—such as floods due to deforestation, extreme storms driven by global warming, or air pollution causing widespread illness. Therefore, this ḥadīth prohibits cursing and invites the ummah to respect, protect, and nurture the natural balance as a form of reverence toward the Creator's work.

In his critique of conventional exegetical approaches, Abū Zayd argues that religious texts should not be confined to rigid, literal interpretations. Traditional approaches that ignore social dynamics and time evolution often produce stagnant and contextually irrelevant understandings (Muhammad Saekul Mujahidin, 2023). Every ḥadīth text holds deeper symbolic dimensions that can and should be reinterpreted in light of contemporary needs, without abandoning its core values. Regarding the ḥadīth about the wind, the wind is a physical phenomenon and a symbol of divine will intimately tied to human well-being and the continuity of the natural world. This interpretive framework opens the possibility of understanding religious texts as dynamic ethical guides that are inclusive and responsive to modern challenges such as environmental crises.

Moreover, this ḥadīth embodies a profound moral message relevant to today's ecological context. As environmental degradation intensifies due to human actions, the ḥadīth can be viewed as a call to respect and preserve the natural world (Ilyas, 2008). Abū Zayd emphasizes that natural phenomena such as wind should not be perceived as adversaries to be feared or rejected, but rather as integral elements of creation with specific roles and divine purposes. Understanding this ḥadīth may encourage believers to adopt more responsible environmental practices—such as reducing carbon emissions, preserving forests, and supporting green technology. Thus, the message of this ḥadīth may be translated into concrete actions that benefit the environment and simultaneously enhance spiritual awareness that humanity, as *khalīfah* (steward) on Earth, bears a moral obligation to maintain ecological harmony (Manan, 2015).

Abū Zayd's vision fosters a deeper reflection on the relationship between humans and the cosmos. This ḥadīth not only warns against disparaging or underestimating the forces of

nature but also urges the internalization of essential values such as respect, compassion, and gratitude toward the creation of Allah. As one of the signs (*āyāt*) of God's greatness, nature must be treated with reverence and responsibility. Thus, the *ḥadīth* guides the *ummah* not merely toward ecological preservation, but also toward a spiritual intimacy with the Creator. This approach promotes a holistic understanding in which human beings are called to protect the environment, express gratitude, and fulfill their divine mandate as stewards on Earth. In the modern context, these values emphasize maintaining natural balance and cautioning against impulsively blaming natural phenomena. The universal message of the *ḥadīth* extends beyond mere human-wind interaction, encompassing all aspects of the created world. Through hermeneutical interpretation, Abū Zayd demonstrates that religious texts can serve as ethical and spiritual sources capable of offering profound solutions to both social and ecological problems faced by humanity across generations (Farida, 2010).

Analysis of the *Ḥadīth* through the Methodology of Yūsuf al-Qardhāwī

The *ḥadīth* narrated by Ibn Mājah No. 3727 addresses the prohibition of cursing the wind, which is described as the "breath of Allah" that brings both mercy (*raḥmah*) and punishment (*'adhāb*). This prohibition teaches Muslims to regard natural phenomena as manifestations of Divine Will. In the sociocultural context of the Arab society during the time of the Prophet Muhammad (peace be upon him), wind played a vital role in daily life—either as a bearer of rain that nourished life or as a source of sandstorms that caused destruction. This *ḥadīth* encourages believers to avoid negative attitudes toward natural occurrences and instead cultivate *tawakkul* (trust in God) while seeking the wisdom embedded in every event. This understanding reflects the profound Islamic teachings regarding the interconnected relationship between humanity, nature, and the Creator, Allah (SWT).

In Yūsuf al-Qardhāwī's methodological framework, historical context plays a pivotal role in interpreting *ḥadīth* (Choirah & Munawir, 2023). During the Prophet's era, Arabian communities lived in desert regions that depended heavily on weather patterns, including the wind, for survival (Darmawijaya, 2017). This *ḥadīth* guides how humanity should perceive natural phenomena as inseparable from the divine plan of Allah. For societies frequently exposed to sandstorms and droughts, the prohibition against cursing the wind served as a reminder that everything—regardless of its perceived benefit or harm—has purpose and meaning within the cosmic system governed by Allah.

This *ḥadīth* acquires broader relevance when examined within global environmental issues such as climate change and air pollution. In Qardhāwī's interpretive approach, natural phenomena like wind are not only understood in a literal sense but also symbolically, as elements within the ecological balance that humans are obligated to protect. The wind that conveys mercy can be understood as an essential component of life—facilitating pollination, enabling renewable energy generation, and contributing to rainfall. Conversely, the wind associated with punishment may symbolize the destructive consequences of extreme weather events, often linked to environmental degradation. Accordingly, this *ḥadīth* conveys ecological values aligned with Islamic teachings, which advocate preserving natural balance

as a form of worship to Allah (SWT).

One of Qardhāwī's key contributions is his emphasis on the application of *maqāṣid al-sharī'ah* (the higher objectives of Islamic law) in interpreting religious texts, including ḥadīth. In the context of this ḥadīth, *maqāṣid* can be applied to underscore environmental conservation as a human obligation (Fikriyati, 2017). The mercy brought by the wind can be understood as Allah's compassion in designing an ecosystem that sustains life. Meanwhile, the punishment can be interpreted as the consequence of human exploitation and abuse of nature. This message encourages practical actions such as reforestation, adopting environmentally friendly energy, and the sustainable management of natural resources. By understanding the ḥadīth within the framework of *maqāṣid*, Muslims are not only urged to respect Allah's creation but also to actively participate in safeguarding the environment.

The ḥadīth provides a compelling moral message that resonates with the Muslim community's contemporary challenges. Its implementation extends beyond supplications for the wind's blessings and protection from harm; it also encompasses behavioral changes reflecting reverence for nature. Modern life may include reducing carbon emissions, utilizing green technologies, and supporting public policies oriented toward environmental sustainability (Siagian et al., 2022). The moral imperative of this ḥadīth teaches human beings to live in harmony with nature as a form of obedience to Allah (SWT). Through Qardhāwī's methodology, Muslims are encouraged to reflect upon their spiritual and ecological responsibilities, fostering a synergy between faith, science, and tangible action in daily life.

CONCLUSION

Based on the hermeneutical analysis of Naṣr Ḥamīd Abū Zayd and the *maqāṣid al-sharī'ah* approach of Yūsuf al-Qardhāwī, this study concludes that the ḥadīth prohibiting the cursing of the wind contains profound theological and ecological messages. The ḥadīth emphasizes proper ethical conduct toward natural phenomena and reflects an Islamic worldview that positions nature as a manifestation of Divine Will to be honored and preserved. Abū Zayd's hermeneutical methodology enables reinterpretation by reconstructing the social-historical context of revelation. At the same time, Qardhāwī's *maqāṣid*-based framework highlights the importance of public benefit (*maṣlaḥah*) and environmental stewardship as core objectives of Islamic law.

These findings contribute substantially to the development of contextual ḥadīth studies and enrich the discourse on Islamic ecotheology by affirming the normative potential of Islamic teachings in addressing global environmental crises. From a sociocultural perspective, this research encourages Muslims to cultivate ecological consciousness grounded in spiritual values and religious responsibility. Nevertheless, the study is limited by its exclusive reliance on literature-based analysis, without integrating empirical field data. Therefore, future research is encouraged to adopt interdisciplinary approaches and community-based methodologies to explore how Muslim communities internalize and actualize the ecological values embedded in the ḥadīth in contemporary contexts.

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