



ISSN 3109-2357
Vol.2 No.1 Page 24-27

“JRPPM”

“JURNAL RISET PENDIDIKAN MULTIDISIPLIN DAN PENGABDIAN KEPADA MASYARAKAT”

Homepage: <https://cermat.co/index.php/jrppm/index>
E-mail: ronipasla20@gmail.com

Plants in the Qur'an and Hadith: A Thematic Study on Ecological Values in Islamic Perspective

Lisa Karunia¹, Aulia Pravaita Hapsari J.M², Alihan Satra³

^{1,2,3}Universitas Islam Negeri Raden Fatah Palembang

Email: niaalisakarunia@gmail.com¹, auliapravitha26@gmail.com², alihansatra_uin@radenfatah.ac.id³

Published: Juni, 2026

ABSTRACT

Plants are one of the creations of Allah SWT that play an important role in maintaining the balance of life on Earth. The Qur'an and the hadiths of Prophet Muhammad SAW extensively discuss the creation, functions, and virtues of caring for plants as part of humanity's responsibility as khalifah (stewards) on Earth. This article aims to examine Qur'anic verses and hadiths related to plants and connect them with the perspective of modern science. The method used in this study is library research with a qualitative descriptive approach through the analysis of Islamic sources and scientific references. The results of the study show that plants were created in balance and possess highly vital ecological functions as providers of oxygen, sources of food, regulators of the water cycle, and maintainers of ecosystem stability. In addition, the Qur'an uses plants as philosophical metaphors to describe the quality of human faith and deeds.

Keywords: *Qur'an, Hadith, Plants, Islamic Ecology, Environment.*

ABSTRAK

Tumbuhan merupakan salah satu ciptaan Allah SWT yang memiliki peran penting dalam menjaga keseimbangan kehidupan di bumi. Al-Qur'an dan hadis Nabi Muhammad SAW banyak membahas tentang penciptaan, fungsi, serta keutamaan merawat tumbuhan sebagai bagian dari tanggung jawab manusia sebagai khalifah di muka bumi. Artikel ini bertujuan untuk mengkaji ayat-ayat Al-Qur'an dan hadis yang berkaitan dengan tumbuhan serta menghubungkannya dengan perspektif ilmu pengetahuan modern. Metode yang digunakan adalah studi pustaka dengan pendekatan deskriptif kualitatif melalui analisis terhadap sumber-sumber keislaman dan referensi ilmiah. Hasil kajian menunjukkan bahwa tumbuhan diciptakan secara seimbang dan memiliki fungsi ekologis yang sangat vital sebagai penyedia oksigen, sumber pangan, pengatur siklus air, serta penjaga kestabilan ekosistem. Selain itu, Al-Qur'an menggunakan tumbuhan sebagai perumpamaan filosofis untuk menggambarkan kualitas iman dan amal manusia.

Kata Kunci: *Al-Qur'an, Hadis, Tumbuhan, Ekologi Islam, Lingkungan.*

INTRODUCTION

The Qur'an is the guide for Muslims that discusses not only matters of worship and law but also explains various natural phenomena as signs of Allah SWT's power (Putri, 2022). One such phenomenon frequently mentioned in the Qur'an is plants. Plants play a vital role in the lives of humans and other living beings as a source of food, oxygen producers, and guardians of the Earth's ecosystem balance. The existence of plants demonstrates the greatness and power of Allah SWT in creating the universe in an orderly and balanced manner.

Various verses in the Qur'an explain that plants grow through a process full of wisdom, starting from the falling of rain to the growth of various types of beneficial vegetation. Furthermore, the Hadiths of Prophet Muhammad SAW also provide explanations regarding the importance of planting, nurturing, and protecting plants as part of human responsibility toward the environment. Islam views preserving nature as a form of devotion to Allah SWT and a tangible manifestation of the human duty as a *khalifah* (steward) on Earth.

Current environmental conditions show that there is still widespread natural destruction caused by human actions, such as illegal logging, environmental pollution, and the excessive exploitation of natural resources. This has resulted in the disruption of ecosystem balance and a decline in the quality of the living environment. Therefore, a deeper understanding of Islamic teachings regarding plants and the environment is needed so that humans develop the awareness to preserve the sustainability of nature.

RESEARCH METHOD

This study employs a library research method with a qualitative descriptive approach. Data are obtained from various sources, such as the Qur'an, Hadith, books of Tafsir (exegesis), books, scientific journals, and other references related to plants from Islamic and scientific perspectives. The data collection technique is conducted through documentation and literature review by identifying, selecting, and analyzing sources relevant to the research discussion. The collected data are then analyzed descriptively by interpreting Qur'anic verses and

Hadiths about plants and linking them with modern scientific concepts, particularly in the fields of botany and ecology.

This approach is used to provide a deeper understanding of the relationship between Islamic teachings and science in viewing the role, function, and importance of preserving plant sustainability for human life and the environment.

RESULT AND DISCUSSION

The Essence of Plant Creation in the Qur'an

The Qur'an explains that Allah SWT created plants through an orderly and perfectly balanced process, designed to sustain life and serve as clear signs of His wisdom and power. This is stated in Surah Qaf, verses 9–10:

نُضِيدُ طَلْعُ لَهَا بِاسْبِقَاتٍ وَالنَّخْلُ ۝ الْحَصِيدِ وَحَبِّ جَنَاتٍ بِهِ فَأَنْبَتْنَا مُبَارَكًا مَاءَ السَّمَاءِ مِنْ وَنَزَّلْنَا

The Meaning: *And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest, and lofty palm trees having fruit arranged in layers. These verses explain that rainwater is the cause for the growth of various plants and trees that benefit human life. This indicates that water is the primary element sustaining plant life.*"

These verses explain that rainwater is the primary source and divine cause for the growth of diverse plants, trees, and crops that provide food, shelter, and resources for humanity and all living beings. The term "blessed rain" indicates that water is not merely physical, but carries divine provision and benefit, capable of reviving barren land and producing abundant, layered fruit—reflecting systematic, organized creation, not random occurrence. This confirms that water is the fundamental element sustaining plant life, and the entire growth process follows precise laws set by the Creator.

Furthermore, (Surah Al-Hijr, verses 15:19)

مُؤَزَّوْنَ شَيْءٍ كُلِّ مِنْ فِيهَا وَأَنْبَتْنَا رَوَاسِيَ فِيهَا وَالْقَيْنَا مَدَدْنَا هَاوِ الْأَرْضِ

The Meaning : *And the earth We have spread out, and set thereon mountains standing firm, and caused to grow therein all kinds of things in due proportion.*

This verse conveys the meaning that Allah causes everything to grow according to a specific measure and balance. It implies that every plant has its own function, characteristics, and role in maintaining ecosystem stability. From a scientific perspective, floral diversity functions to maintain the food chain, the water cycle, and environmental balance. The Qur'an also explains that plants are created in pairs, as mentioned in Surah Taha, verse 53. This explanation aligns with modern botany, which proves the existence of male and female reproductive systems in plants.

The word "mawzun" (in due proportion/measured) used in this verse means every plant, species, and part is created with exact measure, balance, and specific purpose—nothing is created in excess or without function. It implies that each plant has its own unique characteristics, growth pattern, and ecological role, all arranged to maintain stability, harmony, and balance in the global ecosystem. Scientifically, this matches the concept of biodiversity, where every species supports the food chain, water cycle, climate regulation, and environmental equilibrium—exactly as outlined in this verse.

The Philosophical Meaning of Plants in the Qur'an

The Qur'an uses plants as parables to explain the values of human life. This is expressed in Surah Ibrahim, verses 24–25:

مَاءَ السَّفِيِّ وَفَرَعُهَا ثَابِتٌ أَصْلُهَا طَيِّبَةٌ كَشَجَرَةٍ طَيِّبَةٍ كَلِمَةً أَمْثَلًا لِلَّهِ ضَرْبٌ تَكَيْفَ رَأَى ۝ يَتَذَكَّرُونَ لَعَلَّهُمْ لِلنَّاسِ الْأَمْثَالِ اللَّهُ وَيَضْرِبُ رَبُّهَا يَأْتِنَ جِئْنَ كُلِّ أَكْلَهَا تُوتِي ۝

The Meaning: *Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit at all times by permission of its Lord. "(The tree) yields its fruit at all times by the permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded."*

It is explained that a "good word" is likened to a "good tree"—its roots are firmly fixed, its trunk and branches reach toward the sky, and it produces beneficial fruit. Philosophically, the tree's roots symbolize strong faith (iman), the trunk and branches represent the development of knowledge and deeds, while the fruit symbolizes the benefits shared with others. This parable teaches that a believer must have a solid foundation of creed (aqidah) and the ability to provide value to their surrounding environment.

This parable also implies a process of growth and sustainability. Just as a tree does not bear fruit immediately but requires time, care, and a suitable environment to mature, a person's character and good deeds also develop gradually through education, practice, and patience. Furthermore, the phrase "produces its fruit at all times" signifies that the goodness and benefits of faith are not limited to specific moments; rather, they remain constant, useful, and productive throughout life and even after death.

In contrast, the Qur'an also mentions the parable of an evil word compared to a bad tree that is uprooted from the surface of the earth, having no stability. This comparison teaches that without a solid spiritual foundation, knowledge and actions will be fragile, easily destroyed, and unable to provide lasting benefit. Thus, the philosophy of the tree emphasizes that true existence is not merely about growing tall, but about being rooted in truth and being useful to all creation.

The Virtue of Caring for Plants in the Hadith of the Prophet SAW

The Messenger of Allah (SAW) said:

« صَدَقَةٌ بِهِ لَهُ كَانِ إِلَّا بِهَيْبَةٍ أَوْ إِنْسَانٍ أَوْ طَيْرٍ مِنْهُ فَيَأْكُلُ، زَرْعًا يَزْرَعُ أَوْ عَرَسًا يَغْرِسُ مُسْلِمٍ مِنْ مَا »
(ومسلم البخاري رواه)

“There is no Muslim who plants a tree or sows a seed, and then a bird, or a person, or an animal eats from it, but it is regarded as a charity (sadaqah) for him.” (Narrated by Bukhari and Muslim)

In the hadiths of the Prophet SAW, caring for plants holds many virtues and is encouraged as a form of environmental concern and a source of good deeds for humans. Some of these virtues include:

1. Planting vegetation is valued as charity, because its benefits can be felt by humans, animals, and the surrounding environment. Its benefits are not limited only to the planter, but extend widely to humans, animals, and the surrounding environment. Every living being that consumes or benefits from the plant contributes to the reward recorded for the one who planted it.
2. Plants that continue to provide benefits are considered amal jariyah (ongoing charity), with rewards that keep flowing to the planter even after their life ends. As long as the tree stands, grows, and gives benefit, the merit is written endlessly, reflecting the lasting impact of positive actions.
3. Islam prohibits the wanton destruction and cutting down of plants because it can disrupt the balance of nature, especially those that are fruitful or beneficial. Destroying vegetation without a valid reason is viewed as an act of corruption and disruption of natural balance, which contradicts the values of preservation and harmony in Islamic teachings.
4. Caring for plants helps keep the air clean, creates a cooler environment, and ensures the ecosystem remains preserved. Scientifically, this aligns with the function of plants in producing oxygen, absorbing carbon dioxide, regulating water cycles, and preventing erosion—showing how religious guidance perfectly supports ecological health.
5. Planting trees teaches optimism and the spirit of doing good under any circumstances. This is further emphasized in the famous Hadith: "If the Hour (Doomsday) is about to be established and one of you is holding a palm shoot, let him plant it if he is able." This instruction shows that doing good and contributing to nature should never stop, regardless of the situation or condition.
6. Protecting plants is a form of human responsibility as the khalifah (steward) on Earth. Humans are appointed by Allah to manage and protect nature, not to exploit or damage it. Preserving plant life is therefore a fulfillment of the divine mandate to maintain the Earth as a safe and sustainable home for all creation.

Human Responsibility Toward the Preservation of Nature

Prophet Muhammad SAW strongly encouraged his followers to plant and care for vegetation. One famous hadith explains:

فَلْيَغْرِسْهَا السَّاعَةَ تَقْوَمَ أَنْ قَبْلَ يَغْرِسَهَا أَنْ اسْتَطَاعَ فَإِنْ عَرَسَ، أَوْ فَسِيلَةً أَحَدِكُمْ وَبَيَدِ السَّاعَةِ قَامَتْ إِذَا

The Meaning: *"If the Hour (Doomsday) were to arrive while one of you holds a seedling or a shoot in his hand, let him plant it if he is able to do so before the Hour comes."*

This Hadith demonstrates that Islam teaches optimism and environmental concern under any circumstances. Another Hadith clarifies that every plant eaten by humans or animals counts as charity (sadaqah) for the one who planted it. This concept shows that preserving plants is not merely an economic activity, but also a form of social worship that provides broad benefits for life. Islam also prohibits the indiscriminate destruction of plants and the environment. This prohibition aligns with modern ecological concepts that emphasize the importance of preserving nature to prevent environmental degradation and climate change.

Furthermore, this responsibility reflects the role of humans as khalifah (trustees or stewards) of the Earth. Humans are not owners who may exploit nature arbitrarily, but managers who are accountable to Allah for maintaining its balance and function. Preserving plants and greenery is thus a tangible manifestation of faith and obedience, ensuring that natural resources remain available and beneficial for current and future generations. By protecting vegetation, humans actively maintain the stability of the ecosystem, regulate the water cycle, sustain food sources, and protect the quality of life for all living beings, fulfilling the divine mandate to care for the Earth.

Wisdom and Ecological Values of Plants

Plants possess profound wisdom and ecological values that are vital to human life. From both Islamic and scientific perspectives, plants serve not only as a source of food but also as ecosystem stabilizers and evidence of Allah SWT's power. The existence of plants teaches humans to maintain natural balance and utilize the environment wisely so that life remains harmonious.

a. Plants as Guardians of Environmental Balance

Plants play a crucial role in maintaining natural balance because they produce oxygen, absorb carbon dioxide, and help maintain soil fertility and the water cycle. Their presence also makes the environment cooler and more comfortable for all living beings. In science, plants function as the primary pillar of the ecosystem that sustains life on Earth. Protecting and preserving plants is a form of human concern for the environment and a manifestation of gratitude to Allah SWT for the natural blessings provided.

b. Plants Teach Life Values

Plants teach humans about patience, growth, and providing benefits to others. Just as a plant continues to grow and give without expecting anything in return, humans are also taught to be individuals who are beneficial to others and their surrounding environment.

Furthermore, plants embody the value of generosity and selflessness: they continue to grow, flower, and bear fruit, giving benefits, shade, and sustenance to others without expecting anything in return or demanding compensation. Just as a plant exists to provide benefits to its surroundings, humans are taught to be individuals who are beneficial to others and their surrounding environment. This aligns with the Islamic principle that the best of people are those who are most beneficial to others. Ultimately, plants are a living lesson that true existence is measured not only by how tall one grows, but by how much benefit one brings to the life around them.

CONCLUSIONS

The discussion of plants in the Qur'an and Hadith demonstrates that Islam pays great attention to the preservation of nature and the environment. Plants do not only serve human biological needs but also stand as evidence of Allah SWT's power and a means of learning for humans to live in balance and benefit others.

Islamic teachings through the Qur'an and Hadith emphasize that protecting plants is part of human responsibility as khalifah (stewards) on Earth. An attitude of environmental concern can be realized through the habits of planting, nurturing, and not damaging vegetation, as well as utilizing natural resources wisely.

It is hoped that an understanding of the Qur'anic verses and Hadiths regarding plants can foster human awareness of the importance of protecting and preserving the environment. A harmonious life between humans, nature, and all living creatures can be achieved if humans possess a sense of responsibility and concern for the sustainability of the Earth.

REFERENCES

Al-Qur'an al-Karim.

- Campbell, N. A., Reece, J. B., & Mitchell, L. G. (2003). *Biologi: Edisi Kelima—Jilid 2*. Jakarta: Erlangga.
- Kementerian Agama RI. (2022). *Al-Qur'an dan Terjemahannya*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an.
- Rahmawati, dkk. (2024). "Analisis Botani-Filosofis Ayat Amsal: Studi Atas Morfologi Pohon dalam Al-Qur'an." *Jurnal Teologi dan Lingkungan*, 4(2), 112–115.
- Shihab, M. Quraish. (2021). *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati.
- Aminah, Siti. (2022). "Konservasi Lingkungan dalam Perspektif Islam." *Jurnal Pendidikan dan Studi Islam*, 8(1), 45–53.
- Hidayat, Nur. (2021). "Peran Tumbuhan dalam Menjaga Keseimbangan Ekosistem." *Jurnal Sains dan Lingkungan Indonesia*, 5(2), 66–72.
- Maulana, Rizky. (2023). "Nilai-Nilai Ekologi dalam Al-Qur'an dan Relevansinya terhadap Lingkungan Modern." *Jurnal Ilmu Keislaman Indonesia*, 10(1), 21–30.
- Nasution, Harun. (2008). *Ilmu Alam dalam Al-Qur'an*. Jakarta: Bulan Bintang.
- Pratiwi, Dwi. (2020). "Pendidikan Lingkungan Hidup dalam Perspektif Islam." *Jurnal Pendidikan Nusantara*, 6(3), 88–95..
- Syarifuddin, Ahmad. (2023). "Pendekatan Amsal Al-Qur'an dalam Pembelajaran Sains Modern." *Jurnal Islam dan Sains*, 9(1), 45–47.