



RELATIONSHIPS OF HUMAN, RELIGION AND NATURE IN YUSUF QARDAWI'S PERSPECTIVE

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ABSTRAK

Kajian tentang alam dan lingkungan dari sudut pandang agama khususnya kajian tafsir penting dilakukan guna menjawab dan melihat sejauh mana peran dan solusi yang ditawarkan agama di dalam pelestarian lingkungan. Maka penelitian ini akan mengungkap dua hal utama yaitu; penafsiran Yusuf Qardawi atas ayat-ayat larangan merusak lingkungan dan implikasinya pada masa depan pelestarian alam. Penelitian ini menggunakan pendekatan penafsiran *ma'na cum maghza*, metode penelitian yang digunakan ialah kualitatif *library research*, dengan jenis penelitian deskriptif analitis. Penelitian ini berhasil mengungkap bahwa: pertama, Yusuf Qardawi menafsirkan ayat-ayat larangan merusak lingkungan (*ifsad*) dengan menetapkan pada keumuman *ma'na* dari kata *ifsad* dan turunannya sebagai *maghza al-mutaharrik al-mu'ashir* dari ayat-ayat tersebut, sehingga yang dimaksud dengan *ifsad* mencakup pada kerusakan alam yang tampak maupun tidak tampak oleh indra (*ifsad al-ma'nawi* dan *ifsad al-madi*). Kedua, pada aktualisasi *maghza* ayat-ayat *ifsad* nampak implikasi dari penafsiran Yusuf Qardawi secara ekologis yaitu berupa adanya solusi tahapan-tahapan pelestarian alam sebagai berikut; tahap pencegahan, tahap perbaikan dan tahap perawatan.

ABSTRACT

Studies on nature and the environment from a religious perspective, especially interpretation studies, are important to be carried out to answer questions and see the extent of the role and solutions offered by religion in environmental preservation. Therefore, this research will reveal two main things: Yusuf Qardawi's interpretation of the verses prohibiting harming the environment and their implications for the future of nature conservation. This study used the interpretation approach of *ma'na cum maghza*. The research method used was qualitative library research, with analytical descriptive as the type of research. This study succeeded in revealing that: first, Yusuf Qardawi interpreted the verses prohibiting harming the environment (*ifsad*) by specifying the generality of the meaning of the word *ifsad* and its derivatives as *maghza al-mutaharrik al-mu'ashir* from these verses; thus, what is meant by *ifsad* includes damage to nature that is visible or invisible to the senses (*ifsad al-ma'nawi* and *ifsad al-madi*). Second, in the actualization of the *maghza* verses of *ifsad*, the implications of Yusuf Qardawi's ecological interpretation appear, namely in the form of a solution to the stages of nature conservation as follows: prevention stage, repair stage and maintenance stage.

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Introduction

Currently, the topic of nature is an interesting study. Especially if it is related to a religious point of view, where on the one hand there are doctrines and beliefs that have developed among adherents of divine religions that nature was fully created for the benefit of human life.¹ In Islamic teachings, all creatures, including nature, are indeed commanded to prostrate to Adam as the first human being, but this order does not mean that nature is subdued in the sense of having a negative connotation for humans.²

In Islamic teachings, it has also been described about the forms and ways of human interaction with nature. The existence of procedures and rules taught by Islam is intended so that humans do not feel they are masters and owners of this universe and are free to exploit and destroy nature, as is happening today. Hence, it can be concluded that religion has an important role in mitigating damage to the environment.

As an example of the role of religion in mitigating damage to nature, consider the movement carried out by religious leaders in efforts to prevent gold mining in Pace Village, Silo Sub-District, Jember District. Since 1980, they have unanimously refused offers from several investors from Australia who wanted to mine in the village. Since then, religious leaders have tried to continue to provide understanding to the public and fight against efforts to implement mining. Even in the *bahtsul matsa'il* forum, Muslim scholars have issued a fatwa for the prohibition of mining, which can cause damage to nature.³

However, it needs to be realised that just as strong is the role of religion and religious leaders in mitigating damage to nature as is their power to mobilise damage to nature. so that it is necessary and must be continuously displayed the results of studies and research on the relationship between religion and nature.

¹ Dede Setiawan. Peran Agama Dalam Aktivitas Pelestarian Alam: Studi Deskriptif Pada Front Nahdliyyin Untuk Kedaulatan Sumber Daya Alam, FNKSDA." *Jurnal Penelitian Ilmu Ushuluddin* 2 (1) 2022. 1-18. <https://doi.org/10.15575/jpiu.13469>.

² Elba Damhuri. "Mengapa Alam Tunduk Kepada Manusia?" *Republika*. July 2, 2021.

³ Description of Muhammad Farohan, Head of Pace Village, Silo Sub-District, Jember District at PC PMII Talk Show of Jember District with the theme "*Kiai Pesantren dan Konservasi Lingkungan: Menelaah Kembali Polemik Perusahaan Lingkungan di Tanah Agraris Jember*" on 01 October 2022 in the Hall of the Ministry of Religious Affairs Jember. (See also Muhammad Ramadhan, "Maqasid Syari'ah Dan Lingkungan Hidup (Bahtsul Masa'il Sebagai Perlawanan Kaum Santri Terhadap Eksploitasi Pertambangan Emas Di Silo Jember)", *Analytica Islamica*, 21.2 (2019), p. 126-36, <http://jurnal.uinsu.ac.id/index.php/analytica/article/view/7076>.)



Studies and research on the relationship between religion and nature since the early twentieth century until now have been carried out by many Muslim scholars. For example, Sayyid Hussein Nasr revealed that the current state of the earth is bleeding because of the wounds it has suffered because of human actions that are no longer friendly to it. Secularism in the field of science and technology, which is separated from the roots of spirituality and religion, has brought the crisis on earth closer to the point of collapse. Therefore, the role of religion is needed to help solve all these crucial things.⁴

Besides Sayyed Husain Nasr, a Muslim scholar who specializes in fiqh and usul fiqh, Yusuf Qardawi also wrote a book entitled *Ri'ayat al-Bi'ah fi Shari'at al-Islam*. Yusuf Qardawi's book has outlined the best pattern of the relationship between adherents of Islam and nature, where in essence humanity is commanded by religion to preserve nature and prevent it from being damaged.⁵

Until now Qardawi's books and thoughts on nature and Islamic law have been studied and researched by many scholars, but those who read them from the point of view of studying text readings, in this case the Qur'an are still lacking. Even though it exists, it has not yet examined Qardawi's complete reading pattern of the texts of the verses of the Qur'an. At first glance, Qardawi's study in his book clearly shows that he did an in-depth reading of the Qur'anic texts as the basis for his ideas and ideas about the relationship between nature and Islamic law.

Therefore, the authors of this study will try to read Qardawi's interpretation of the verses prohibiting environmental damage (*ifsad*) in the book *Ri'ayat al-Bi'ah fi Shari'at al-Islam*. They will also try to uncover the implications of Qardawi's views and offers regarding the relationship between nature and humans from a religious point of view, in this case the Islamic shari'ah, for the future of environmental preservation.

Yusuf Qardawi and the Book of *Ri'ayat al-Bi'ah fi Syari'at al-Islam*

Yusuf Qardawi was born in Sath Turaab, a small village in the middle of the Nile Delta in Egypt. At the age of 10, he had already memorised the Koran. After completing his education

⁴ S H Nasr, *Religion and the Order of Nature* (Oxford University Press, 1996), <https://books.google.co.id/books?id=AOfiGBOx768C> p. 3.

⁵ Yusuf Qardawi, *Ri'ayat al-Bi'ah fi Syari'at al-Islam*, 1st edn (Kairo: Dar. Al-Syuruq, 2001). p. 2-99.



in Ma'had Thantawi and Ma'had Tsanawi, he continued his education at Al-Azhar University, Ushuluddin Faculty, and graduated in 1952. He earned his doctoral degree in 1972 after he wrote a dissertation entitled "Zakat and its Impact on Poverty Alleviation," which was later perfected into a fiqh zakat book that is quite comprehensive in discussing Zakat with the nuances of modern life.⁶

Qardawi's devotion to Islamic scholarship is very broad and does not only focus on one area but covers many very broad fields, ranging from fiqh and ushul fiqh, Islamic economics, the Qur'an, and hadith to even faith and theology. As for Qardawi's work, which discusses the study of nature from the point of view of Islamic law, the book *Ri'ayat al-Bi'ah fi Sharia al-Islam*. The book was written at the request of the committee of the First Global Environmental Forum from an Islamic perspective around the months of Rajab and Sha'ban 1421 H./October and November 2000 M. in Jeddah.⁷

At first, Qardawi was only going to write the book quite concisely as an article, but due to the breadth of the description in the discussion on this environmental theme from the point of view of Islamic studies, the book became quite thick. The book contains the basics of the obligation to preserve the environment from the point of view of fiqh, usul fiqh, and, of course, from the point of view of the ulum al-Qur'an, sunnah, and outlines several important steps in carrying out environmental preservation. The book is written in about 256 pages.⁸

Relations of Human, Religion and Nature Perspective of Yusuf Qardhawi

In explaining his ideas about nature and the environment, Qardawi reveals the obligation to preserve nature and the environment, or what he calls it *ri'ayat al-bi'ah*.⁹ In this case, he did not use the term *himayat al-bi'ah* as was used by many scholars at that time because, for Qardawi, the word *ri'ayah* had a broader meaning and scope than *himayah*, as explained by Yusuf Qardawi¹⁰.

⁶ The Muslim 500, *The World's 500 Most Influential Muslim*, 2018, 2018. p. 76.

⁷ Qardawi. p.7.

⁸ Ibid. p.7.

⁹ Ibid p. 8.

¹⁰ Ibid. p. 12.



“and it has been well-known among scholars to use the word *himayah al-bi'ah*, however, I say there is a sentence that is more prominently used in expressing "environmental care" than the word *himayah*, namely the word *ri'ayah* as you say *ri'ayat al-tufulah*, *ri'ayat al-umumah*, *ri'ayat al-usrah*, then it is appropriate for you to say *ri'ayat al-bi'ah*”

In general, the ideas described by Qardawi lead to the conclusion that religion, humans, and nature form a relationship. In his view, all creatures created by Allah in this universe prostrate to Allah, but humans are different from other creatures. Humans have been endowed with reason and spirit, and with that, they have been entrusted with being God's representative (caliph) on earth. In this regard, Qardawi cites Al-Asfahani's opinion when he describes the main purposes of human creation as follows:¹¹

“Humans were created as nothing but servants who worship the one and only God. Humans were created as God's representatives (caliph) who were entrusted with being fair, adhering to the truth, and spreading goodness and benefit. Humans were created as creatures who were ordered to create prosperity and revive the earth.”

As the purpose of human creation was to carry out its role, prophets and envoys were sent to guide them. Every prophet and messenger have their own era, and Islam is a religion and a place of guidance for them in interacting with their roles, both as caliphs and servants of Allah. In Qardawi's view, the meaning of religion is the improvement of interaction with everything: interaction with God, the owner of the universe; interaction with oneself (body, mind, and spirit); interaction with social fellow human beings, both Muslim and non-Muslim; and interaction with the universe both in the form of inanimate objects such as rocks, soil, and water as well as living things like trees and stuff.¹²

Furthermore, in Islamic teachings, every action committed by its adherents—in this case, all forms of interaction that are not purely a form of servitude to God above—can bear fruit as acts that are judged as a form of servitude to God.¹³ This change can be made through positive intentions and obedience to God's commands and prohibitions¹⁴. For example, a farmer who takes care of his agricultural land maintains the fertility and balance of his land by not using

¹¹ Al-Asfahani. *Al-Dzurriyah Ila Makarimi al-Syar'iyah*. (Bairut: Dar al-Kutub. 2013). p. 120.

¹² Qardawi. p. 26.

¹³ Ibid. p. 28.

¹⁴ Ahmad Tantowi. n.d. “Urgensi Niat Dan Pengaruhnya Terhadap Peserta Didik (Analisis Parsial Terhadap Hadith Innamal A'mālu Bi Niāt Riwayat Imam al-Bukhari).” *Intelegensia: Jurnal Pendidikan Islam*. 10 .(1) 2022. p. 61-71.



materials that have the potential to damage it. This can bear fruit as a servant to God if it is intended to comply with God's commands to maintain the balance of nature.

Furthermore, human interaction with nature is an interaction that will continue forever. In this case, humans are commanded by God to prosper nature; this command can be interpreted as a prohibition against destroying nature. At least in three different verses, the form of the prohibition statement is clearly used, namely, QS. al-Baqarah: 11-12; QS. al-A'raf: 56-85; and several other verses do not directly mention prohibition but can refer to the meaning of prohibition.

Qardwi, when explaining the prohibition to do damage to nature, quotes several verses that contain the word *ifsad* and its derivatives. The use of the word *ifsad* and its own derivatives in the Qur'an is repeated 50 times in several different surahs, some are repeated several times in one sura. The *ifsad* verses studied by Qardawi himself are as follows: QS. al-Baqarah: 11-12, 60, 204-206, QS. al-Maidah: 64, QS. al-A'raf: 56, 74-75, 85-86, QS. Hud: 85, QS. al-Qasas: 77, QS. Yunus: 81, and QS. al-Ankabut: 30. All of these verses will be further referred to by the author as *ifsad* verses.

When explaining QS. al-Baqarah: 60, Qardawi elaborates on this verse by quoting the language analysis conducted by Abi Hayyan and other interpreters along with their descriptions¹⁵:

The commentators have made *ijtihad* about the meaning from the verse "*wala ta'tsau fi al-ardi mufsidin*" some scholars said "don't do injustice to each other, because each of you drinks from the same place", some others said its meaning was "do not end your breakfast, then if you finish it then you will be damaged (sick)", some others said "do not cover yourself with corruption", some others said "do not persist in your corruption", some others said "don't be overwhelmed", Abi Hayyan said "all of these opinions have something in common with one another". And the most important thing in my opinion (Qardawi) is to put the meaning of the *lafadz* in generality and absoluteness so that it can cover all types of damage, both visible or invisible damage, damage that has occurred or will occur.

From this, Qardawi's view of the damage meant by the *ifsad* verses above can be seen. He tends to define the damage he refers to as damage to the universe in general. As for the act of self-destruction, he categorises it as an act that ignores *maqasid al-shari'ah*. He argued with the

¹⁵ Ibid. p. 67.



views of Abi Hayyan who explained in his commentary book *al-Bahru al-Muhit* when he outlined his understanding of the contents of QS. al-A'raf: 56;

“This verse shows the prohibition of doing damage to the earth. The form of damage to the earth can include all kinds of good damage, including damage to the soul, lineage, property, mind, and religion.”¹⁶

Qardawi also explained that what is meant by damage is damage in general when describing what is meant by damage (*ifsad*) in QS. al-A'raf 56. Meanwhile, what is meant by *ba'da islahiha* in the verse is that after Allah created the earth in good condition, following Qardawi's description¹⁷:

The meaning of the word *islahiha* is that Allah created it in a good form to be used by creatures, and for the benefit of humans. And as for the history of the mufassirs who determine the types of *ifsad* and *islah* in certain types, it requires the process of *tahsis*, which has no basis, that is.

In addition to paying attention to the linguistic aspects of each verse, Qardawi also describes the correlation between each verse and the others. For example, the word *tufsidu* QS: al-A'raf: 56 in the chapter *al-Imarat wa al-tathmir*, associated with QS: al-Baqarah 11,12, 60, al-Ma'idah: 64, Yunus: 81, al-syu'ara': 150-152, al-Ankabut; 30. In these verses' words are also used which are derived from the word *tufsidu*, such as *mufsidun*, *mufsidin* and *fasad*.¹⁸ In the chapter *al-muhafadzah ala al-mawarid*, he also links the verses of QS. al-A'raf with QS: al-A'raf 85 which has the same editorial even though it was revealed in a different context.

Furthermore, QS. Al-A'raf: 56 also has a correlation with the previous verse, QS. al-A'raf: 55, which describes manners and manners in praying. Also, with one more verse before, namely QS. Al-A'raf: 54, which describes the process of creating the heavens and the earth, and the two verses that follow, namely QS. al-A'raf: 57-58 which also describe nature and ideal earth conditions. The salaf scholars' understanding of these verses emphasises the spiritual aspect, namely in the form of courtesy in praying and Allah's warning about the picture of human resurrection on the last day.

¹⁶ Abi Hayyan. *Tafsir Al-Bahru al-Muhit*. (12th ed. Bairut: Dar al-Kutub al-Ilmiyah. 2014). p. 311-312.

¹⁷ Qardawi. p. 52.

¹⁸ Ibid. p. 64-66.



QS. al-A'raf 56 also has cooperation with QS. al-A'raf 85-86, which is a verse in which describes the words of the prophet of the former people, namely the prophet Shu'aib, to the Madyan people. On another occasion, Qardawi correlated QS. al-A'raf 86 with QS. Hud 84-85. Following is Qardawi's explanation¹⁹:

And we find God's threat to destruction (*ifsad*) in the treatise of the Prophet Allah, Shuaib, who was sent for the Madyan people. Before Shuaib called to worship Allah and left worshipers other than Him, Shuaib called to uphold justice in muamalah and leave deeds of tyranny on earth, until the word of Allah came down to punish him. Read QS. Hud: 84-85... and in another verse the word of Allah *Qad ja'a kum bayyinatun min rabbikum faawu al-kaila wa al-mizan wala tabkhusu al-nasa assya'ahum wala tufsidu fi al-ardi ba'da ishlahiha then the word of Allah wadz-kuru idz kuntum qalilan fakaststarakum wandzuru kaifa kana aqibatu al-mufsidin* QS. al-A'raf: 86.

The problem that became very urgent among the Madyan people at that time was that there was a lot of scale and measurement fraud in buying and selling transactions. The relevant words of the prophet Shu'aib were conveyed again by the Prophet Muhammad as the last messenger sent to all creatures on earth. This verse has a connection with several previous verses in terms of its description. Where several previous verses describe the people of Add and Prophet Hud and the Thamud and Prophet Soleh, these two people are also described as people who commit acts that are just as bad as the actions of the Madyan, and all of them cause damage to the earth. While several verses after this verse still describe the Prophet Shu'aib and his people, The link between paragraphs 85 and 56 itself comes from the similarity of the editorial used.

Meanwhile, the correlation between verse texts and texts outside the Qur'an, both in the form of hadiths and Arabic *syi'ir-syi'ir* (intratextual), which was carried out by Qardawi, was to correlate the meaning of these verses with several related prophetic hadiths. The hadiths of the prophet who can strengthen and clarify his ideas are quoted by Qardawi; for example, the intratextual process Qardawi carried out to strengthen his idea of *imarah wa al-tathmir* (prospering and fertilising nature). After he interpreted QS. Al-A'raf: 74 and QS. Hud: 61. Hadith about the Prophet's command to turn on no man's land, following Qardawi's statement²⁰:

¹⁹ Ibid. p. 66.

²⁰ Ibid p. 69.



Ihya' al-mawat (turning on no man's land) is an Islamic teaching taken from the hadith of the Prophet: "whoever revives no man's land, then the earth belongs to him"²¹

Although Qardawi has paid attention to the linguistic and correlation aspects of each verse, he did not explicitly describe the context behind the revelation of these verses. Even though the description of the context in which each verse was revealed is important to be able to draw conclusions and a more comprehensive understanding of each verse, especially if you want to contextualise the understanding of each verse in the current and heretical context,

As for the micro-context (*asbab al-nuzul*) of the verses described by Qardawi above, the author can find only a few, including *asbab al-nuzul* from QS. Al-Baqarah: 204-205 as follows²²:

Ibn Abi Hatim, narrated from Sa'id or Ikrimah, told from Ibn Abbas: "When the Muslim army, which included Ashim and Murtsid, was defeated, two hypocrites said, "Woe to those who were deceived by Muhammad's invitation to be killed, and as a result, they did not feel a peaceful life again with his family and were also unable to continue the guidance of his religious teachings." Thus, Allah sent down *wamin an-nasi man yu'jibuka qaluhhum ...* QS. Al-Baqarah: 204-205.

And Ibn Jarir narrated from as-Suddi saying: this verse was revealed regarding al-Akhnas bin Syariq ats-Tsaqafi (a Zuhra conspirator who was hostile to the Prophet) who came to the Prophet and showed Islam even though his heart was opposite (hence that was a strange incident), then when he returned on his way he found gardens and livestock belonging to the Muslims and then he burned the crops and killed his livestock. Hence, Allah sent down this verse, QS. Al-Baqarah: 204-205.

From these two stories, it appears that the second storey is quite clear relating to the prohibition of damaging the environment. While *asbab al-nuzul* from QS al-Ma'idah 64 is as follows²³:

Al-Tabrani narrates from Ibn Abbas saying: said a man from the Jewish people nicknamed al-Nabbasy ibn Qais "indeed your Lord Bahil means miserly" then came down QS. Al-Ma'idah: 64.

Furthermore, the macro context behind the revelation of the *ifsad* verses above can be seen from the existence of the *ifsad* verses above as part of the *makkiyah* surahs except for al-Baqarah

²¹ This hadith was narrated by Abi Daud in his Sunan book page 3073. Imam al-Tirmidhi categorised this hadith as a *hasan gharib* hadith in his book page 1378. Imam Bukhari narrated this hadith with lafadz from Umar in the chapter Kitab al-Umra, and in the chapter of the book al-ruqba using the editorial lafadz from Aisyah "man a'mara ardan laisat liahadin fahua ahaqqu biha".

²² Al-Suyuti. *Lubab Al-Nuqul Fi Asbab al-Nuzul*. Bairut: Dar Kutub al-Islami.2014). p. 45.

²³ Ibid. p. 119.



and al-Ma'idah. Meanwhile, the socio-historical conditions in Mecca at that time were scattered and needed unity due to the many wars between tribes

Disputes between many tribes were caused by power struggles and economic (trade) areas because the geographical conditions of Mecca at that time were arid and hot. So that trade becomes a source of livelihood for the people of Mecca²⁴. According to several studies, it is stated that hot weather can also cause a person to become irritable due to the increase in the hormone cortisol²⁵. Thus, making it difficult for humans to control their emotions and anger.

Therefore, it is very relevant if the verses revealed in Mecca contain many calls for unity and the establishment of a new political order that prioritises social justice in one creed and unity. Hence, it is not surprising that there are verses that, apart from textually indicating the importance of unity and the belief in the oneness of God, also indicate other meanings expressed in them; for example, these two verses, which implicitly contain the meaning of prohibiting doing damage on earth.

Prohibition to do damage by associating partners with Allah, believing in hypocrites, damaging offspring by committing adultery and homosexuality, destroying the environment and unbalanced nature, asking Allah with fear of being rejected and greedy for Allah's mercy, reducing scales and measures in buying and selling.²⁶ Yusuf Qardhawi, in this case, categorises the damage into two types: damage that has occurred and damage that may occur; *al-ifsad al-madi* and *al-ifsad al-ma'nawi*. Qardawi said²⁷:

“Damage to the earth sometimes *madi* which is with damage to the prosperity of the earth, its uncleanness, damage to life, damage to the beauty of the earth, and damage to the benefits of the earth. And sometimes *ma'nawi*, which is by tyrannical acts, the spread of evil, the strengthening of evil and misguidance of reason. These two corruptions are bad and can make Allah's wrath and Allah does not like the culprit.”

Furthermore, *ifsad al-madi* is damage that is visible and directly visible to the five senses, including the death of living things, dirty things that are sacred, exploitation of nature beyond

²⁴ Hafiz, Abdul, Sairazi Fakultas, Syariah Uin, and Antasari Banjarmasin. “Kondisi Geografis, Sosial Politik dan Hukum di Makkah dan Madinah Pada Masa Awal Islam.” *Journal of Islamic and Law Studies* 3 (1). 2019. <https://doi.org/10.18592/jils.v1i1.2658>. p. 119.

²⁵ Redaksi Halodoc. “Cuaca Panas Bikin Cepat Marah, Ini Alasannya.” Halodoc.Com. July 13, 2018. (accessed 18 June 2023).

²⁶ Qardawi. p. 69.

²⁷ Ibid. p. 83-84.



its needs and benefits, wasting the benefits of nature, and others. While *ifsad al-ma'nawi* is damage that is difficult and cannot be captured by the five senses, this type of damage includes doing evil to Allah, disobeying Allah's favours, disobeying Allah's commands, eating what is forbidden, and doing bad things (adultery) both physically and spiritually. clear or not, and so on.²⁸

Forms of Action to Preserve the Environment

To actualize the understanding of the *ifsad* verses above in the context of life, Qardawi describes several forms of actions and actions that are categorised as forms of environmental preservation, as follows:

- a. *Al-tasyjir wa al-tahdhir* means preserving the environment, caring for and planting trees, and greening the earth with trees. There are at least two main factors that are important for tree planting and reforestation, namely²⁹: first, the beneficial factors contained in planting trees and plants, such as the need for lots of vitamins; carbohydrates consumed by humans are mostly obtained from agricultural and plantation products; and second, the factor of beauty that is created from trees and the greening of the earth. As it is known that Islam loves beauty, it is necessary to make the earth beautiful and comfortable to be a place to stop.
- b. *Al-imarah wa al-Tathmir* means preserving and protecting the environment, prospering the earth, revitalising the land that is no man's land, and planting plants for their fruits to be enjoyed.³⁰ This is one of the important teachings in Islam; in fact, it is one of the main purposes for human creation, as explained in the previous discussion. The process of making the earth prosperous is known in the study of *fiqh ihya' al-mawat*, which means to revive the earth on which there are no plants, buildings, and the like. The Prophet ordered, "Whoever revives the land that is no man's land, then the earth belongs to him."³¹
- c. *Al-nadzafah wa al-tathir* means that the process of environmental preservation is to maintain cleanliness and sanctity. The discussion of cleanliness and purity in Islamic teachings is the first part after learning about monotheism. In matters related to cleanliness, Islam has outlined teachings on cleanliness from the most personal in nature, such as teachings on

²⁸ Ibid. p. 66-68.

²⁹ Ibid. p. 58-60.

³⁰ Ibid. p. 58-60.

³¹ Abu Daud, Sunan Abu Daud, 3073, al-Tirmidzi, Sunan Tirmidzi, 1378, Bukhori, Sohih Buhori Bab al-Muzara'ah dengan redaksi "*man a'mara ardan laysat lihadin fahua ahaqqu biha*".,



- cleaning the mouth (*siwak*) to general matters, such as advocating cleanliness on the streets and other public places.
- d. *Al-muhafadzah ala al-mawarid* means that the process of environmental preservation is to protect energy sources. In this discussion, Qardawi explained the importance of shifting the use of energy sources from fossil energy to renewable energy.³² As is well known and campaigned by environmental experts, it is stated that fossil energy sources have created a lot of damage, starting from the beginning of the process to the stage where the use of fossil energy creates damage. The energy source of coal, for example, the mining process has destroyed nature, starting from the forest that was cut down, to the waste that has polluted the environment. When used, coal also creates carbon dioxide fumes, which pollute the air. This is different from renewable energy sources, although several research results show that the process of nickel mining as an important commodity in the energy transition to renewable energy is still considered damaging to the environment.³³ Therefore, it is important for policymakers to make every effort to carry out the mining process in accordance with environmental preservation standards.
- e. *Al-huffadz ala sihhati al-insan* means that the process of preserving the environment is maintaining human health. As creatures appointed by Allah as caliphs on earth, it is important to maintain their health. Even taking care of humans (spirits, souls, and bodies) is part of *maqasid al-shari'ah*³⁴. In the process of maintaining human health, it is important to maintain environmental health because many studies state that the quality of environmental health determines the quality of human health³⁵. In the hadith narrated by Bukhori in the book *Sohihain* from the story of Ibn Abbas, he said, "The Prophet said, there are two blessings that are often overlooked by many people, namely, health and free time".
- f. *Alihsan bi al-bi'ah* means that the process of preserving the environment is interacting with nature and the environment³⁶. Interacting well here means treating nature well. Even though nature is fully created for the benefit of humans, that does not mean that humans can freely do whatever they want (his lust) in exploiting nature. The process of exploitation

³² Qardawi. p. 83-88.

³³ Parid Ridwanuddin, "Temuan-temuan Lapangan Dampak Pertambangan Nikel di Pulau Wawoni'i Kabupaten Konawe Kepulauan, Provinsi Sulawesi Tenggara" <https://www.walhi.or.id/dampak-pertambangan-nikel-terhadap-pulau-wawoni>. (Accessed June 14, 2022).

³⁴ Qardawi. p. 44-46.

³⁵ Ibid. p. 105-107.

³⁶ Ibid. p. 120-122.



of nature must be in accordance with the needs and needs of human life, not human desires. Currently, the process of exploitation is mostly based on desire, for example, the process of converting forests in Kalimantan, which began in the New Order era, whose purpose was the human desire to extract mining resources and convert forests into oil palm plantations, has destroyed forests in Kalimantan. In fact, the impact of this is the occurrence of flooding in several locations that previously had never occurred when the forest was intact³⁷.

g. *Al-muhafadzah ala al-bi'ah min al-itlaf* means that preservation of the environment is preventing destruction and damage to nature. Preventing damage to Qardawi's nature is part of *maqasid al-shari'ah* because damage to nature also means damage to human life and even religion. There have been many fatalities that have fallen because of damage to nature, for example flood victims in Kalimantan, fatalities in many areas close to mining³⁸. In terms of damage to religion, for example the difficulty for humans to find water as a means of purification due to the absence of springs caused by deforestation, destroying nature also means betraying the mandate given to humans as caliphs on earth who are ordered to prosper them, not destroy them.³⁹ *Hifzd al-tawazun al-bi'i*, means that the process of preserving the environment it is important to maintain the balance of nature as it was created⁴⁰. As a result of the imbalance in nature, many disasters and damage have occurred, for example many rivers have overflowed and resulted in flooding due to the accumulation of garbage in the river, which during the rainy season impedes the smooth flow of the river itself.⁴¹

Theological and Ecological Implications of Yusuf Qardawi's View on Environmental Preservation

Yusuf Qardawi's explanation of the verses that clearly prohibit destruction (*ifsad*) of nature and the environment above can refute accusations that religion legitimizes destruction of nature and the environment. This explanation can also straighten out the understanding of the concept of subjugation of nature for humans. It can even lead to an understanding that

³⁷ Narasi Explains, *Hijau di Kalimantan: Pohonnya Ditebang Hutannya Dibabat*, Chanel Youtube Narasi Newsroom, 12 Maret 2023 (Accessed June 14, 2023).

³⁸ Ibid.

³⁹ Qardawi. p. 143-148.

⁴⁰ Ibid p. 152-155.

⁴¹ Boy Leonard, "Waspada Pencemaran Sungai Kenali Penyebab Dan Akibatnya", *Rumah.Com*, 2021, <https://www.rumah.com/panduan-properti/pencemaran-sungai-57576>, [accessed 12 February 2023].



religion has an important role in preventing and mitigating damage to nature as described by Dede Setiawan "religion has a role in the form of a strong force both through moral and institutional messages in efforts to preserve nature"⁴².

The position of humans as caliphs on earth should prosper the earth and preserve nature. Thus, it is important that the understanding of preservation become part of theological teachings, in this case, Islamic law. Hence, the adherents of Islamic teachings, with their faith and devotion to God, can fortify themselves against doing damage to nature.

Furthermore, the condition of the natural ecology itself is currently very apprehensive. Several studies have shown that many ecological losses are caused by the extent of critical land, which results in losses due to the exploitation of coal, natural gas, and oil. Subsequently, to overcome the ecological damage, it is necessary to take concrete steps.

The forms of actualization of nature conservation described by Qardawi above can be solutions for prevention and ecological improvement that have already occurred. In the opinion of the author, at least actualization can be started with the following three stages, which can be carried out simultaneously or sequentially.

First, there is the prevention stage, which means that in the process of preserving the environment, it is necessary to take steps to prevent and stop the destruction of nature. This stage was described by Qardawi in three forms of actualization steps, namely: maintaining the balance of nature (*hifdz tawazun al-bi'i*), preventing nature from being destroyed (*al-muhafadzah ala al-bi'ah min al-itlaf*), and interacting well with nature (*al-ihsan bi al-bi'ah*) if one form of actualization is carried out, actually all three have been carried out at once, because one has a fairly close relationship with one another.

When the balance of nature is maintained, of course there will be no damage to nature and it will interact well with nature. Without destruction and over-exploitation of nature by humans, nature can certainly survive in its balance, and can even provide great benefits for human life. Without mining and destruction of forests, all living things in nature will be saved.

⁴² Setiawan. p. 22



Second, the repair stage, which means that in the process of preserving the environment, it is necessary to make repairs to the damage that has already occurred. This stage was described by Qardawi in two forms of actualization steps namely, replanting trees and greening nature (*al-tasyjir wa al-tahdhir*), prospering and planting plants that can bear fruit (*al-imarah wa al-tatsmir*) are concrete steps to return nature to its balance.

The existence of nature which is green and beautiful so far has been damaged by many exploitations such as mining and deforestation for plantation purposes which have damaged the natural ecological system. Therefore, to improve the natural ecological system it is necessary to make improvements where the steps are by planting trees and reforesting forests and barren land.

Third, the maintenance and preservation stage means that nature is already in a good position and its balance needs to be cared for and maintained. This stage was described by Qardawi in three forms of actualization steps, namely, maintaining cleanliness and purity (*al-nadzafah wa al-tathir*), protecting natural energy resources (*al-muhafadzah ala al-mawarid*) and keeping humans in good health (*al-muhafdzah ala sihhati al-insan*). These three forms of actualization certainly have a big impact on caring for nature and the environment.

The care and preservation of nature are essentially for the good and benefit of humans. For example, by protecting natural resources and energy sources, the main goal is for the good of humans so that they can continue life on earth. Maintaining purity and cleanliness is also for the benefit of humans; in a clean and holy environment and in nature, humans can prevent themselves from disease so that their health can be maintained.

Conclusion

Yusuf Qardawi's reading of verses about nature and the environment was motivated by damage to nature and the environment as a result of the Industrial Revolution 3.0, which exploited natural resources a lot. In his reading, Qardawi concluded that the relationship between religion, humans, and nature must be balanced, since humans were created with the aim of serving Allah as well as to prosper and preserve nature and the environment as a form of serving Allah. Therefore, humans are prohibited from doing damage to nature and the environment.



Maghzaa al-mutaharrik al-mua'shir the word *ifsad* and its derivatives in the verses discussed by Qardawi is the general meaning of the word. So that what is meant by *ifsad* (destruction) is damage that is not visible to the senses (*ifsad al-ma'nawi*) such as acts of associating partners with God, greed and arrogance, and damage that is directly visible to the senses (*ifsad almadi*) such as burning and cutting forests, mining that does not pay attention to ecological conditions, the use of materials that can pollute rivers, seas and air, and other destruction. The implication of Qardawi's reading is that theologically it can refute accusations that religion legitimizes the destruction of nature and the environment. Meanwhile, ecologically according to the writer's opinion, it can be concluded that there are three stages of preserving and improving the ecological system offered by Qardawi, namely, prevention stage which includes *hifdz tawazun al-bi'i*, *al-muhafadzah ala al-bi'ah min al-itlaf*, and *al-ihsan bi al-bi'ah*, improvement stage which includes *al-tasyjir wa al-tahdhir* and *al-imarah wa al-tatmir*, and the treatment stage which includes *al-nadzafah wa al-tathir*, *al-muhafadzah ala al-mawarid*, *al-muhafadzah ala sihhati al-insan*.

The implementation of these stages to preserve nature and the environment is not easy because if human morals are still damaged, it will be difficult to restore balance to natural conditions. Thus, it is important to make improvements to the moral condition of humans who have already suffered damage to be able to repair and preserve nature and the environment.

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