



# The concept of environmental damage in the Qur'an: An analysis of the thematic method of Abdussatar Fathullah Sa'id and its relevance to Hifzhul Bi'ah

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ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b></p> <p>Environmental issues; Progressive Islam; Public spaces; Qur'anic interpretation.</p>	<p>Environmental degradation results from humans disobeying God's command to maintain harmony with nature. All elements of the universe reflect God's word and form an ecosystem. When humans disrupt this balance through selfish actions, nature reacts in ways harmful to human life, underlining that everything is subject to Allah's will. This study analyzes the concept of environmental damage in the Qur'an using Abdussatar Fathullah Said's maudu'i method and explores its connection with Yusuf Qardawi's idea of hifzhul bi'ah (environmental preservation). Using qualitative library research, it finds that the Qur'an's teachings on preventing environmental harm align with hifzhul bi'ah: 1) Humans, as earth's caliphs, must preserve and protect nature (QS Al-Baqarah 2:30); 2) The Qur'an commands maintaining and forbids destroying the environment, as in QS Al-A'raf 7:56 and other verses (QS Al-Baqarah 2:11-12, 60, 205; Al-A'raf 7:56, 74, 85; Hud 11:85; As-Syu'ara 26:150-152).</p>
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## 1. INTRODUCTION

Environmental damage is a direct result of human disobedience to God's mandate to maintain harmonious coexistence with nature. Humans, the sea, the air, the wind, the sky, and everything in the universe and its surroundings are manifestations of God's word that unite to create an ecosystem, as we know. Therefore, if humans, as active creatures, act in a way that disrupts the ecological order, nature will respond in a way that endangers human life, because everything is subject only to God, the Creator and All-Knower of all rules. Environmental damage will occur if humans behave selfishly and do not include divinity in their interactions with the environment.

In the Al-Qur'an, which roughly shows that the meaning of damage is *fasad*. The meaning of lafazh *fasad*. Even though the explanation of the verse is very clear and detailed, it cannot be denied that each person's reasoning power is very diverse and has a different level of understanding of the meaning of *fasad*. The scope of the meaning of the word *fasad* is the soul, physical, and other things that are deviant and the balance or provisions that have been determined by Dede Rodin, "The Qur'an and Environmental Conservation: A Study of Ecological Verses." The term *fasad* is the antonym of *salah*, both of which are related to something that is beneficial and not beneficial. This means that anything that does not bring benefits, either individually or socially, falls into the category of *fasad*, and vice versa, anything that is beneficial falls into the category of *salah* (Al-Qur'an, 2009).

Etymologically, fasād can be interpreted as *al-talaf wa al-'atab* (damage and evil), *al-idtirab wa al-khalal* (chaos and loss), and *ilhaq al-darar* ("including" danger/loss). However, there are also scholars who interpret fasād as meaning "damaged," "destroyed," or "rotten," derived from the Arabic word فساد (*fasad*) (Sya'bi, n.d.).

When examined more closely, the word fasad comes from the root word fa-sin-dal, which means to destroy (Baqi', 2001). Al-Fayruzabadiy (Fairuzabadi, 2005) and Ibnu Manzur (Manzur, 1994) interpret the word fasad as meaning *didd sa-lu-ha* or *naqid al-salah* (the antonym of the word "good"). In the book Al-'Ain by Al-Khalil Al-Farahidi, this word is translated as "damaged, destroyed, bad" (Al-Farahidi, 2003). Modern Arabic dictionary writers such as Louis Ma'luf in his Munjid dictionary, Ahmad Rida in his Matn Al-Lughoh book, and Farid Wadji in his Da'irat Ma'arif book, mostly refer to the interpretations of Al-Fayruzabadiy and Ibn Manzur. Therefore, the most well-known meaning of al-fasad among students, especially Arabic language students, is "damage."

The word fasad and its derivatives are mentioned fifty times in the Qur'an, including: Qs. Al-Baqarah/2: 11, 12, 27, 30, 60, 205, 220, 251, Qs. Ali-Imran/5: 63, Qs. Al-Maidah/5: 64,32, Qs. Al-A'raf/7: 56, 74, 85, 86, 103, 127, 142, Qs. Al-Anfal/8: 73, Qs. Yünus/10: 40, 81,91, Qs. Hüd/11: 85,116, Qs. Yüsuf/12: 73, Qs. Ar-Ra'du/13: 23, Qs. An-Nahl/16: 88, Qs. Al-Isra'/17: 4, Qs. Al-Kahfi/18: 94, Qs. Al-Anbiya'/21: 22, Qs. Al-Mu'min/23: 71, Qs. Asy-Syu'ara/26: 152, 183, Qs. An-Naml/27: 14, 34, 48, Qs. Al-Qasas/28: 4, 77, Qs. Al-Ankabut/29: 30, 36, Qs. Ash-Şad/38 28, Qs. Muhammad/47: 22, Qs. Ghafir/40: 26,34, Qs. Al-Fajr/89: 12. Qs. Al-Rüm/30: 41 (Abdul Baqi, 2001).

Physical damage, such as air pollution, flooding, landslides, and so on, is indicated when the word fasād is written in the form of *maşdar*. Meanwhile, non-physical damage, such as kufur, *shirk*, nifak, and others, is often implied when the word *fasād* appears as a verb (*fi'il*) or *maşdar* followed by a *fi'il* phrase. Thus, damage that manifests physically is essentially a byproduct of damage that does not manifest physically.

Classical exegetes often viewed fasad as a danger to society and the soul; however, Ibn Kathir explained it as disobedience to Allah's law (*shirk*), sin, murder, and similar crimes. Verses from Surat al-Ankabut/29:14, an-Najm/53:50, al-Hud/11:68, Qaf/50:12, an-Naml/27:54, Saba/34:16, and al-Qaşaş/28:40 are some examples of verses that discuss environmental destruction, social damage, and spiritual corruption, or how humans are punished (Rodin, n.d.).

Meanwhile, modern exegetes such as Yusuf Al-Qardawi define fasad as physical damage to the environment that causes disaster for all living creatures on Earth. This includes things such as food shortages, natural resource crises, climate and seasonal changes, pollution, and disease pandemics. Verses such as Surat al-Zalzalah/99:1-2, al-Ankabut/29:37 and 40, al-An'am/6:65, al-A'raf/7:78 and 130, al-Waqiah/56:4, al-Mulk/67:16, Fussilat/41:16, and an-Nahl/16:112. In general, these verses indicate that human activities are the primary cause of environmental degradation due to neglecting the importance of abiotic life and the sustainability of living beings.

Among these exegetes, Teungku Muhammad Hasbi Ash-Shiddiqey is one of the Indonesian exegetes who provides scientific exegesis. He compiled his interpretations of several verses and surahs of the Qur'an into the book Tafsir An-Nur in 1966. Using the approaches of tafsir *bi al-ma'thur* and *bi al-ra'yi*, Tafsir An-Nur is an academically written tafsir. Scholars from around the world, particularly in Southeast Asia, have adopted this exegesis as a source for understanding the meaning of the Quran. An Indonesian scholar named Teungku Muhammad Hasbi Ash-Shiddiqey delved deeply into the diverse social and cultural framework of Indonesia to explain his exegesis (Ash-Shiddieqy, 2000).

Among the verses interpreted by Teungku Muhammad Hasbi Ash-Shiddiqey on the topic of the environment is Surah ar-Rüm/30:41, which discusses environmental damage on land and at sea. Every element of the verse, both spiritual and physical, is explained by Teungku Muhammad Hasbi Ash-Shiddiqey. Quotes from research by a multidisciplinary team of scientists help reinforce his explanations of his perspective. This interpretation exemplifies a modern approach to exegesis that helps readers understand the text. Hasbi Ash-Shiddieqy is another example linking environmental degradation to human greed. This is an excellent introductory work explaining the various ways humans exploit and damage nature (Ash-Shiddieqy, 2000).

Consistent with Hamka's nuanced interpretation of the term al-Fasad in relation to the modern world, Hamka offers his perspective by considering what might happen in the future or through the lens of futurology. Futurology is the study of the future as it is currently understood, taking into account past and future events. According to Hamka, futurology is a depiction or explanation of anything that occurs in the present. For example, consider land degradation caused by human activities such as pollution, deforestation, and forest

clearing, all of which contribute to flooding. Bombing that kills people and destroys ecosystems is a common tactic used in tribal and national conflicts (Hamka, 2015a).

Some examples of marine damage include excessive disposal of waste products and industrial waste, which disrupts the marine environment, and contamination of seawater, which kills marine animals. The holy book explains very clearly that damage will appear on earth when human hearts are tainted by evil intentions; after all, human hearts reflect their actions.

In order to understand how Allah's words speak about environmental damage in terms of meaning and wisdom, the author will compile interpretations using the thematic method (Maudu'i). Maudu'i, as a new method, provides an alternative in answering emerging issues. This method is increasingly seen as important because the Quran has been fully revealed, while the issues facing society continue to emerge alongside the progression of time. Thus, Maudu'i exegesis as a method that focuses on all themes or discussions by referring to all related verses and then synchronizing them with scientific knowledge becomes important (Awadin & Hidayah, 2022).

Maudu'i interpretation is also considered increasingly important because it stems from the idea that the Qur'an is the most perfect book. This extraordinary resource of the Qur'an is highly sought after by many scientists and researchers because of its many valuable guidelines and topics of discussion.

According to Abd Sattar, there are several factors that influence the growth of Maudu'i interpretation (Fikri Ys, Irsyad Al, 2021) which is:

- a. The rapid development of science requires reading, understanding, and synergistic development.
- b. Many new theories have been adopted by Muslim scholars indirectly or purely in studying Islamic science synchronized with the Qur'an, then non-Muslim scholars who study the Qur'an because they want to identify its weaknesses.
- c. The seriousness of Muslim scholars in studying Islamic science from the perspective of the Qur'an using various approaches that can serve as a relay for the continuity of thematic research is increasingly prevalent.
- d. Many unanswered questions continue to arise from existing research.

Of course, many exegetes have dedicated themselves and their thoughts to the development of the Maudu'i method, but the author only takes and focuses on Abdus Sattar's Maudu'i theory. The historical development of Maudu'i exegesis was initiated in the early period but gained momentum during the era of Syatiri and Syaltut, and was further developed by scholars from Cairo, Egypt, beginning with al-Kummi, followed by Mushthafa Muslim and al -Farmawi, then followed by Baqr Sadr in the subsequent period, but with a greater emphasis on the involvement of researchers in the field of study, which was difficult to apply. It was later refined by Abdus Sattar with a more systematic maudu'i method as a reinforcement of al-Farmawi's theory.

The research method used in this study is qualitative. After the required data has been collected, it will be elaborated with descriptive explanations. The data collected in this paper is sourced from various literature, namely the Qur'an, tafsir, books, articles, and theses. As for the data collection technique, the researcher uses a literature study technique. Simply put, the researcher will collect data related to stylistics and poetry from various sources such as books, articles, and research. The data analysis process in this study involves collecting data, categorizing the data, and then describing the data. In this study, the author serves as the research instrument responsible for observing, collecting, and analyzing the data (Moleong, 2007).

## 2. RESULTS AND DISCUSSION

### 2.1. The Concept of Environmental Damage in the Qur'an

#### a. Verse of Inventory

Identification using the book Mu'jam Mufahras li al-Fadz al-Qur'an al-Karim shows that the term fasâd and its derivatives in the Qur'an appear 50 times out of 47 verses. (Baqi', 2001) The word lafasadat is found in two verses, namely Surah Al-Baqarah/25:251 and Surah Al-Mu'minun/23:71. The word lafasadatâ is found in one verse, namely in Surah Al-Anbiyâ'/21:22. The word afsadûha is also only found in one verse, namely in Surah An-Naml/27:34. The word latufsidunna is only found in one verse, namely in Surah Al-Isrâ'/17:4. The word tufsidû is found in four verses, namely in Surah Al-Baqarah/2:11, Surah Al-A'râf/7:56 and 85, and Surah Muhammad/47:22. The word linufsidâ is found in one verse, namely in Surah Yûsuf/12:73. The word yufsidû is found in two verses, namely Surah Al-Baqarah/2:30 and 205. The word

liyufsidû is only found in Surah Al-A'râf/7:127. The word yufsidun is found in five verses, namely in Surah Al-Baqarah/2:27, Surah Ar-Râ'd/13:25, Surah An-Nahl/16:88, Surah Ash-Syu'arâ/26:152, and Surah An-Naml/26:48.

The word fasâd is found in 8 verses, namely in Surah Al-Baqarah/2:205, Surah Al-Mâidah/5:32, Surah Al-Anfâl/8:73, Surah Hud/11:116, Surah Qashash/28:77, Surah Ar-Rûm/30:41, Surah Ghafir/40:26, and Surah Al-Fajr/89:12. The word fasâdan is found in three verses, namely Surah Al-Mâidah/5:33 and 64, and Surah Qashash/28:83. The word al-mufsidâ is found in one verse, namely Surah Al-Baqarah/2:220. The word al-mufsidûna is found in two verses, namely Surah Al-Baqarah/2:12 and Surah Al-Kahf/18:94. The word mufsidîn is found in 18 verses, namely Surah Al-Baqarah/2:60, Surah Ali 'Imrân/3:63, Surah Al-Mâidah/5:64, Surah Al-A'râf/7:74, 86, 103, and 142, Surah Yûnus/10:40, 81, and 91, Surah Hûd/11:85, Surah Asy-Syu'arâ/62:183, Surah An-Naml/27:14, Surah Qashash/28:4 and 77, Surah Al-Ankabût/29:30 and 36, and Surah Shâd/38:28. These verses have various meanings based on the forms of the word fasâd used.

The author compiles a classification of fasâd terms related to the natural environment according to Tafsir an-Nûr, based on word forms, which aims to understand the context of the verse. The word fasâd in the form of masdar means a form of damage found in Surah Al-Baqarah/2:205, Hûd/11:116, Qashash/28:77, and Ar-Rûm/30:41. The word fasâd in the form of *fi'il mudâri'* which means doing damage, is found in Surah Al-Baqarah/2:11, 30, and 205, Al-A'râf/7:56 and 85, Muhammad/47:22, and Asy-Syu'arâ/26:152. Meanwhile, the word fasâd in the form *fi'il mâdhi* which means the result of damage is found in Surah Mu'minûn/23:71. Meanwhile, there is also the word fasâd in the plural form which is found in Surah Al-Baqarah/2:12 and 60, Al-A'râf/7:74, Qashash/28:77, and Asy-Syu'arâ/26:183.

The above classification shows that the number of fasâd terms in the form of mudhari' verbs is greater than the number of madhi verbs. This means that environmental damage is ongoing and will continue to occur. The term fasâd in the form of a plural verb is also found in five verses, suggesting that environmental damage is carried out by many people. If the term fasâd is in the form of a masdar and stands alone, it indicates physical damage, such as air pollution, forest ecosystem damage, flooding, and so on. If it is in the form of a *fi'il* or masdar but preceded by a *fi'il* sentence, it indicates non-physical damage, such as infidelity, hypocrisy, polytheism, immorality, and so on. This analysis provides an understanding that physical damage is rooted in non-physical damage or mental problems.

The argument is that the discussion of environmental damage in the Qur'an is not directly and specifically stated as a result of human physical behavior that directly damages the natural environment, but rather there is a connection between environmental damage and human behavior or mentality that shows an attitude of destroying God's creation. Based on the dominance of the term fasâd which is plural, mental damage or destructive behavior of humans collectively is the forerunner of environmental damage. Human mental damage is not at the personal level or related to one of the truths of one's faith, but rather the question of environmental damage is about the massive behavior of humans who are not beneficial to the natural environment.

So based on the interpretation, the author identified 15 verses whose interpretations specifically touch on ecological damage to the natural environment. In these 15 verses there are several forms of damage to the natural environment, namely: Damage that touches on human consciousness is found in Surah Al-Baqarah/2:30 and Al-A'râf/7:74; Damage that touches on greed is found in Surah Al-Mu'minun/23:71, Al-Baqarah/2:60, and Al-Qashash/28:77; Damage that touches on hypocrisy is found in Surah Al-Baqarah/2:11-12 and Al-Baqarah/2:205; Damage that touches on mutualistic relations is found in Surah Al-A'râf/7:56 and 85, and Surah Ash-Syu'arâ/26:183; Damage caused by no one to reprimand or forbid is found in Surah Muhammad/47:22, Asy-Syu'arâ/62:152, Hûd/11:116, and Ar-Rûm/30:41.

#### **b. The Concept of Environmental Damage in the Qur'an**

Overall, the Qur'an outlines environmental damage and how to prevent it in five main sections. 1) affirming the duty of humans as caliphs on earth to protect and preserve nature and the environment; 2) avoiding greed in their behavior toward nature and the environment; 3) avoiding hypocrisy in their behavior toward nature and the environment; 4) building harmonious relationships with other living creatures in the natural environment; and 5) the role of leaders and figures in raising awareness of nature and environmental preservation. These will be discussed in more depth below:



1) *Humans as Caliphs on Earth are tasked with prospering nature and the environment*

Humans are social creatures who interact not only with other humans but also with the natural environment around them. The universe can be likened to a body, intimately connected by its various parts. Just as in the human body, if one part malfunctions, it will negatively impact the others. Likewise, awareness of the natural environment is crucial because human life depends on it. Damage to nature directly impacts humans. Environmental awareness also means understanding our role and responsibility as stewards of the earth. This is one of the characteristics that distinguishes humans from other living creatures.

Humans must be able to protect the natural environment to provide comfort in their lives. Maximum protection impacts humans themselves. The primary cause of environmental damage is triggered by human errors in understanding the environment. The anthropocentric view of society, which views humans as the center of the universe, while nature and its contents are objects to fulfill human needs, is a mindset that must be changed because it leads to excessive exploitation of nature (Karim, 2017).

Like other developing countries, Indonesia faces environmental degradation. This is influenced by rapid population growth, which leads to excessive use of natural resources, inappropriate use of technology, and poorly controlled social behavior patterns regarding the environment. Therefore, humans play a dominant role in addressing environmental issues, and this depends on their level of awareness of environmental law (Sabardi, 2014).

This awareness includes an understanding of legal norms and behavior that is in accordance with the law, based on accurate and factual information. A person's environmental awareness will grow when they have an understanding and knowledge of the various aspects of the environment that support their lives. The more information they obtain about their environment, especially when facing various environmental problems, the higher their level of environmental awareness will be. The importance of the environment for human life becomes clear in this awareness, especially its relationship to human life, which is the focus of attention.

Humans play a crucial role in controlling and managing the environment, but conversely, human behavior can also cause environmental damage. Environmental awareness in society can be seen through positive responses, attitudes, and thoughts toward the environment, reflected in their perceptions, emotions, and thoughts. Environmental awareness is an essential prerequisite for developing environmental management, preservation, and utilization in accordance with its existence. Environmental development that is not based on an understanding of environmental law will not achieve its goals effectively.

Population growth and development should ideally be accompanied by increased human awareness of environmental protection. Sensitivity and self-awareness are essential for maintaining natural ecosystems. Although humans are caliphs on earth, this does not mean they are free to exploit nature. As stated in the Quran, Surah al-Baqarah (2:30).

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ  
الْدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*"Remember when your Lord said to the Angels: "Indeed, I want to make a caliph on the face of the earth". They said: "Why do you want to make (a caliph) on the earth someone who will cause damage to it and shed blood, when we always glorify you by praising You and purifying You?" God said: "Indeed, I know what you do not know"".*

In the context of Islamic jurisprudence, Sheikh Ali Jum'ah argues that protecting the environment is a personal obligation that must be carried out by every responsible individual, and this obligation cannot be waived. Only with the contribution of every individual in this world in preserving the environment can this obligation of environmental conservation be fulfilled. Islamic law also emphasizes the importance of environmental prosperity (*i'mar al-kaun*), both in religious aspects and in legal regulations. The Prophet Muhammad also set an example in the spirit of preserving nature, such as through the concept of *ihya al-mawât*. *Ihya al-mawat* is the act of improving and revitalizing unproductive land by constructing structures on it, planting trees, or cultivating the land for agriculture (Jum'ah, n.d.).

Sheikh Ali Jum'ah also mapped out forms of environmental protection by protecting its supporting elements, namely humans, animals, plants, water, and air (Jum'ah, n.d.). Protection of humans in Islam emphasizes that humans act as caliphs, carrying responsibility, trust, and *i'mar* towards the environment.

This means that humans should not feel like free rulers who can exploit the environment without regard for moral ethics and responsibility. As caliphs, humans have a responsibility towards nature, but are also given permission to utilize natural resources. This responsibility is an interconnected right and obligation (Mudhofir, 2010).

## 2) *Avoid Greed in Behaving towards Nature and the Environment*

The source of the destruction on earth is caused by human greed, which always feels that what they have is not enough. The opposite of greed is contentment. Contentment means not forcing, begging, or taking the rights of others, because such is the effort made by humans who are controlled by greed (Hamka, Tafsir Al-Azhar Volume 6, 4698). From this greed, all evil and injustice will occur. As mentioned in Surah al-Mu'minun/23:71.

وَلَوْ أَتَّبَعَ الْخَلْقُ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمُوتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ

*"If the truth were to follow their lust, surely the heavens and the earth would perish, and all that is in them. In fact, We brought them their pride (Al Quran) but they turned away from that pride"*

By applying the principle of contentment, it is hoped that humanity will maintain a balance, including public awareness to utilize nature according to its needs, avoiding massive exploitation of natural resources or excessive exploitation of nature simply to satisfy worldly desires. In this way, balance and order will be achieved in the world, as exemplified by Allah in the people of the Prophet Moses, as mentioned in the Qur'an, Surah al-Baqarah/2:60.

وَإِذْ أَسْنَفَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

*"And (remember) when Moses asked for water for his people, then We said: "Strike the rock with your staff". Then twelve springs of water gushed forth from it. Truly every tribe has known its (each) drinking place. Eat and drink the sustenance (given) by God, and do not wander on the face of the earth doing mischief."*

Allah does not forbid humans from accumulating wealth in this world, but do not let worldly riches distract humans from their duties on earth. As Allah mentions in Surah al-Qashash/28:77. This verse pertains to the warning given to Qarun by his people, urging him not to become arrogant due to his wealth. For the world is temporary, and the wealth one possesses will fade away. The possessions gathered in this world are like borrowed items that will eventually be returned to their rightful Owner, Allah. Therefore, use wealth and possessions to obey Allah and earn rewards as provisions for the hereafter. However, humans must not neglect worldly needs such as food, drink, clothing, and shelter. For humans have obligations toward themselves and obligations to provide for their families.

Religion even forbids humans from avoiding worldly pleasures and encourages them to seek lawful means of livelihood in this world and fulfill the rights of Allah. In essence, this means working for this world as if one will live forever and performing acts of worship for the hereafter as if one will die tomorrow. Humans are commanded to do good to other creatures, including nature, just as Allah has done good to humans by giving them the intellect to manage the earth. Not the opposite, which is to cause destruction on earth by using the abilities Allah has given to humans.

People who possess the trait of qanâ'ah may belong to the wealthy class, but their wealth does not mean that they deliberately accumulate worldly possessions. They view their worldly wealth as a reminder of Allah's power and consider everything to be a trust from Allah. Thus, qanâ'ah is an internal matter or invisible, not something that can be seen by the eye (Fuadi, 2018).

The trait of qanâ'ah is the willingness to accept what one has and the cessation of the desire to forcefully add to what one already possesses. In this context, there are several positive effects associated with the trait of qanâ'ah. The positive impact of qanâ'ah is achieving mental peace, as the trait of qanâ'ah brings inner

peace and satisfaction. Those who are content with what they have do not constantly obsess over accumulating more wealth and possessions. This helps reduce stress, anxiety, and restlessness that come with material competition (Fabriar, 2020).

The impact of qanâ'ah also creates a frugal lifestyle because qanâ'ah encourages a person to live simply and appreciate what they have. This can lead to a frugal and wise lifestyle in managing finances, being able to distinguish between wants and needs. By not following excessive consumption trends, a person can save money and avoid unnecessary debt (Hamka, 2015b).

The trait of qanâ'ah can also give people flexibility or freedom in the face of changing times. Qanâ'ah means that a person does not depend on or is not bound by their possessions to feel happy or worthy. This frees individuals from material slavery and insatiable desires. As a result, individuals can focus on more meaningful aspects of life, such as personal relationships, self-development, and social contributions. Cultivating the attitude of qanâ'ah also brings emotional balance to humans, as it helps avoid feelings of envy and jealousy toward others who possess more wealth. By feeling content and grateful for what they have, they can maintain their emotional balance and appreciate their own achievements without comparing themselves to others (Hakim, 2018).

### 3) *Avoid Hypocrisy in Behaving Towards Nature and the Environment*

Hypocrisy is a trait that is more difficult than disbelief. Hypocrisy manifests in human behavior that differs from what is said and what is truly in the heart. People with this trait are called hypocrites. As Allah states in the Quran, hypocrites claim to believe in Allah and the Last Day when in reality they do not. Similarly, those who claim to do good when in reality they only do evil.

Hypocrisy is a mental illness that arises and takes over the human soul, so that those infected with it are unaware of their own illness. Furthermore, hypocrites tend to believe that what they do is right, when in reality, what they do is harmful (Fuad, 1996).

In environmental issues, this hypocrisy is particularly dangerous, as individuals or groups may claim to be improving the environment while actually causing damage for personal gain. Companies and industrialists have a significant responsibility to address the environmental damage caused by their industrial activities. Currently, capitalists focus solely on the economic side, ignoring the damage they cause, even though it is an act that can lead to destruction (Gifford, 2006). As mentioned in Surah al-Baqarah/2:205.

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

*"And when he turns away (from you), he travels in the earth to make mischief therein, and destroy crops and livestock, and Allah does not like mischief".*

Hypocrisy has a very real impact on the environment. Therefore, it is crucial for every human being to practice honesty and consistency to support sustainable environmental conservation and avoid being considered a hypocrite. This is as outlined in Surah al-Baqarah 2:11.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

*"And when it was said to them: "Do not cause damage on the face of the earth". They replied: "Indeed, we are the ones who make improvements "".*

Although the hypocrites referred to were those of the Prophet Muhammad (peace be upon him), their nature will remain that way until the Day of Judgment. The corruption referred to in verse 11 above refers to those who violate the prohibitions of Allah and His Messenger. This is further reinforced by Surah al-Baqarah 2:12.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

*"Behold, it is they who are the ones who make mischief, but they are not aware of it".*

This explains that hypocrites consistently carry destructive behaviors into their daily lives, thus indirectly embedding them in their subconscious. Human behavior that takes root in the subconscious has the potential to

make them feel justified in their actions, even though in reality, those behaviors are destructive and cause misery to others.

#### 4) *Building Harmonious Relationships with Other Living Creatures in the Natural Environment*

Building a good relationship is crucial in the effort to build a harmonious life between humans and other species and entities on Earth. This relationship is a symbiosis between two different organisms, both of which provide mutual benefits. Both organisms cooperate to survive. For example, the inseparable relationship between humans and the natural environment. Humans depend on natural resources for survival, and nature requires humans to care for it. Furthermore, the relationship between humans and the natural environment is also expected to become a repository of knowledge.

Man's duty is to treat and repair the damage to nature because nature has been created by God in a good and orderly manner. As found in Surah al-A'râf /7:56, 85 and Surah ash Syu'ara'/62:183. It can be concluded that the importance of human relations with the natural environment through the rules that have been established by God, namely not to damage the natural environment by maintaining the ecosystem that has been created and also improving relations with other humans, namely by improving interaction patterns both in trade and in daily life. If human faith is weak, it will be easily incited by worldly desires that lead astray and damage the ecosystem. However, if faith is strong, a balance in life will be achieved. Not only does it impact oneself but also impacts the surrounding environment, including other people and even the nature in which one lives.

God forbids actions that damage the earth and those that threaten its sustainability after it has been restored. Because in reality, if everything were running according to its intended path, and then humans engaged in actions that could damage and disrupt it, it would endanger all humanity, not just unbelievers but also believers, in the sense that it would cause great damage.

#### 5) *The Role of Leaders and Figures in Preventing Damage to Nature and the Environment*

Being a leader means not only being responsible for fellow human beings, but also for all creatures throughout the territory they govern. Don't be a leader so greedy for the world that you sacrifice everything you have. As stated in Surah Muhammad 47:22 and Surah Ash-Shu'ara' 26:152.

Not only leaders, the role of figures in overcoming damage to the natural environment is also very important because they have a big influence on society, especially in terms of conveying norms and moral values directly to society. In other words, figures have a contribution in educating, motivating, and guiding humans or society in protecting and preserving the environment.

If both of these elements (leaders and figures) function according to their respective roles, there is the potential for the natural environment to live in harmony with humans. This is to prevent us from being among the oppressors who allow destruction, as mentioned in the Quran, Surah Hud 11:116.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

*"Then why were there not among the people before you those who had the privilege of forbidding from (doing) damage on the face of the earth, except for a small part of those whom We have saved from among them, and the unjust people only care about the luxurious enjoyment that they have, and they are the sinners".*

Public ignorance and a lack of environmental awareness can be minimized through the role of leaders and figures. By conducting training and raising public awareness to refrain from following their own desires in exploiting natural resources, it is hoped that life on Earth can achieve prosperity. Life on Earth once experienced a period of prosperity, when humans were not driven by greed, as mentioned in Surah ar-Rum/30:41.

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



*"We have seen destruction on land and in the sea caused by the actions of human hands, so that God may make them feel part of (the consequences of) their actions, so that they return (to the right path)".*

Addressing environmental damage requires serious and sustained efforts from leaders. Leaders must create policies and implement concrete steps to minimize negative impacts on the environment and promote sustainability. Furthermore, leaders must strengthen the protection of limited natural resources, such as forests and waters. Unsustainable use of these natural resources can lead to serious environmental damage, including biodiversity loss and land degradation.

Therefore, leaders need to adopt policies and implement strict monitoring measures to ensure the sustainable use of natural resources and the protection of important ecosystems (Liverman, 2208). In this case, a leader must not only create environmental protection policies, but must also increase public awareness and education about the importance of protecting the environment (Mayer, 2014).

## **2.2. The Relevance of Environmental Damage Prevention in the Qur'an *Hifzhul Bi'ah* Yusuf Qardawi**

There is a congruence between the concept of preventing environmental damage in the Qur'an and the *hifzhul bi'ah* concept proposed by Yusuf Qardawi. This can be traced from the verses on environmental damage that have been presented, and then their relevance to the *hifzhul bi'ah* proposed by Yusuf Qardawi can be determined. The following is an explanation:

### **a. Humans as Caliphs on Earth Tasked with Prospering Nature and the Environment**

In general, the ideas outlined by Qardawi in his book *Ri'ayat al-Bi'ah fi Shari'at al-Islam* stem from the relationship between religion, humans, and nature. All creatures created by God in the universe prostrate themselves to Him, but humans are distinct from other creatures. They have been endowed with reason and spirit, and with this, they have been entrusted with being God's representatives (*khalifah*) on earth. Islam assigns humans the task of being caliphs, a task that is extremely difficult. The title of caliph that humans possess must be implemented for all living creatures. This is stated in Surah Al-Baqarah, verse 30.

Humans as caliphs should be able to implement the concept *taskhir* (submission of nature to humans), meaning that humans do not violate Allah's provisions, namely the command to become a caliph who prospers the earth and leads a balance in nature. The existence of the concept of *taskhir* aims to demonstrate that God created the universe as a means for humans to more easily fulfil their duties as caliphs on earth. It serves as a reminder of humanity's role as a balancer of the universe, claiming to be the most perfect creature, endowed with reason, capable of discovering and utilizing the secrets of nature.

As the purpose of the creation of humans is to carry out their roles, prophets and messengers were sent to guide them. Each prophet and messenger has their own time and era, and Islam as a religion, and a vessel of guidance for them in interacting to carry out their roles, both as caliphs and servants of God. In Qardawi's view, the meaning of religion is the improvement of interactions with everything: interaction with God the owner of the universe, interaction with oneself (body, mind and spirit), interaction with fellow humans, both Muslims and non-Muslims, and interaction with the universe, both inanimate objects such as rocks, soil and water and living things such as trees and others (Al-Qardāwī, 2001).

The mandate given directly from the Quran regarding humanity's role as caliph on earth must be continuously conveyed to future generations. This is to ensure that the basic principles for understanding caliphate continue to develop, thus producing descendants who care for other living creatures, especially the environment.

According to Yusuf Qardawi, protecting the environment (*hifzhul bi'ah*) is the same as safeguarding religion, soul, intellect, descendants, and wealth. The rationale is that when these aspects of religion, soul, intellect, descendants, and wealth are damaged, the logical consequence is that all of them become tainted by the damage that has occurred. *Hifzhul bi'ah* provides the understanding that preserving everything on this earth is a must for every living human being. Because *hifzhul bi'ah* provides an understanding of all aspects that exist on earth, if everything is damaged, then something certainly cannot be used properly as before.

Furthermore, in the teachings of Islam, every act done by its adherents, in this case, all forms of interaction that are not pure servitude to God above, can bear fruit as acts that are judged as a form of servitude to God. This change can be done through positive intentions because of obedience to God's

commands and prohibitions. For example, a farmer who takes care of his agricultural land maintains the fertility and balance of his land by not using substances that have the potential to damage his land. This can bear fruit as servitude to God if he intends to obey God's command to maintain the balance of nature (Al-Qarḍāwī, 2001).

Thus, it is clear that humans, as caliphs on earth, should prosper the earth by preserving nature and its environment. This is one way to prevent environmental damage. To this end, we need to fortify ourselves with faith and devotion to God, as much of the damage that has occurred is caused by moral corruption within humans.

### **b. The Order to Protect and Prohibit Damage to the Natural Environment**

Yusuf Qardawi categorized the act of destroying nature as an act of neglect *hearing al-shari'ah*. It can be understood that 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 mean a prohibition against destroying nature.

According to Qardawi, this is in line with the content of QS. Al-A'raf: 56. According to Qardawi, what is meant by damage in QS. Al-A'raf: 56 is damage in general, including damage to the environment and nature, while what is meant by damage is damage to the environment and nature. *ba'da islahiha* This is after Allah created the earth in good condition. This means that Qardawi emphasizes the importance of self-awareness to always protect and preserve nature, not the opposite, namely destroying and damaging nature (Al-Qarḍāwī, 2001).

In fact, this prohibition is clearly stated in several other verses, which clearly use the form of prohibition statement, namely; QS. Al-Baqarah: 11-12, 60, 205 QS. Al-A'raf: 56, 74, 85, Hud: 85, As-Syu'ara: 150-152, and several other verses do not directly mention the prohibition, but can refer to the intention of the prohibition.

Qardawi's view of the verses above is not much different from the view of previous scholars, namely the prohibition of doing damage by associating with God, believing in hypocrites, damaging the offspring by committing adultery, homosexuality, damaging the environment and making nature unbalanced, by appealing to God with fear of his prayers being rejected and greed for God's mercy, reducing the weights and measures in buying and selling (Al-Qarḍāwī, 2001).

It should be a form of human gratitude and respect for the universe, humans need to refrain from greed, the desire for luxury and change the way humans view themselves, that the universe is present as a complement to human tasks. Humans are God's representatives on earth and humans are the caretakers of the universe who should not feel they own nature and act arrogantly as if nature exists to be exploited.

Yusuf Qardawi categorizes corruption into two types that have occurred and are likely to occur: *al-ifsad al-madi* and *al-ifsad al-manawi*. Qardawi said:

Corruption on earth is sometimes evil, namely, the destruction of its prosperity, the defilement of its sanctity, the destruction of life, the destruction of its beauty, and the destruction of its usefulness. And sometimes it is evil, namely, the destruction of unjust acts, the spread of falsehood, the strengthening of evil, and the deviation of reason. These two forms of corruption are evil and can incur God's wrath, and God dislikes those who do them (Al-Qarḍāwī, 2001).

Thus, Yusuf Qardawi's interpretation of the verses prohibiting environmental damage leads to the conclusion that humans are prohibited from engaging in negative interactions with nature, such as destruction and the like. The opposite is true: good interactions between humans and nature are an obligation that must be obeyed and carried out by humans, especially Muslims.

## **3. CONCLUSION**

The Qur'an does not specifically state that environmental damage is caused by human physical behavior, but rather that there is a relationship between moral damage that leads to environmental damage itself. Environmental damage occurs because of human unawareness as caliphs on earth; humans are overcome by greed, hypocrisy, and a lack of mutualistic relations with the natural environment, as well as the minimal role of government and religious leaders in preventing environmental damage. Therefore, we also need to overcome environmental damage by raising human awareness of their role as caliphs on earth and instilling a caring attitude towards the natural environment. In addition, humans also need to cultivate

a sense of responsibility *Qanâ'ah* in utilizing the natural environment and avoiding excessive exploitation. Furthermore, another solution is to eliminate hypocrisy and show concern for the environmental damage caused by human activity. The role of religious leaders and the government is crucial in controlling human activity and avoiding anthropocentric attitudes in exploiting the natural environment. There is a correspondence between the concept of preventing environmental damage in the Qur'an and *hifzhul bi'ah* which was initiated by Yusuf Qardawi. This can be traced from the verses on environmental damage that have been explained, then its relevance can be known *hifzhul bi'ah* which was put forward by Yusuf Qardawi, namely: Humans as *caliph* on earth is tasked to prosper (maintain/preserve) nature and the living environment. Title *caliph* the rights possessed by humans must of course be implemented in all living creatures. This is stated in Surah Al-Baqarah, verse 30. Also, the commands to protect and prohibit damage to the natural environment. According to Qardawi, this is in line with the content of QS. Al-A'raf: 56. In fact, this prohibition is clearly conveyed in several other verses, which clearly use the form of prohibition statement, namely, QS. Al-Baqarah: 11-12, 60, 205 QS. Al-A'raf: 56, 74, 85, Hud: 85, As-Syu'ara: 150-152, and several other verses do not directly mention the prohibition, but can refer to the intention of the prohibition.

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