



**THE CONCEPT OF *FIQH AL-BĪ'AH*
IN THE QUR'AN:
A Study of the Quranic Verses on Environment in the
Ulamas' Views of Lombok**

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Abstract: This article examines the Qur'anic verses about the environment and the Islamic legal understanding of it (*fiqh al-bī'ah*) in the view of the ulama of Lombok. This study was based on library resources, compiling the works of Quranic exegesis (*tafsīr*) and relevant literature, and fieldwork data from the interviews with ulama in Lombok. This study found that the verses of the Qur'an associated with *fiqh al-bī'ah* can be classified based on the following themes: 1) environmental elements; 2) the diverse ecosystems; 3) the description of ideal and non-ideal environments; 4) the creation of the universe; 5) the purposes of nature's creation; 6) the causes of natural damage; and 7) the role of humans as caliphs. Second, the interpretation of ulama of Lombok regarding verses related to *fiqh al-bī'ah* can be classified into seven themes: 1) the procedure for interacting with the environment; 2) the impact of environmental damage; 3) environmental stability as a blessing and grace from Allah; 4) fourth, human immorality as the source of environmental damage; 5) environmental equilibrium and prohibition of environmental damage; 6) the responsibility of leaders in environmental protection; and 7) the urgency of *fiqh al-bī'ah*.

Keywords: *fiqh*, *al-bī'ah*, Qur'an, verses, environment, *ulama*

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Introduction

ALL NATIONS CONFRONT the ecological crisis as a global issue. Complex social issues are the cause of this crisis. Countries are divided into opposing blocs, such as the West versus the East, developing versus developed nations, rural versus urban

populations, etc.¹ Countries compete to become developed by exploiting the environment and other means, among others. Ecosystems are harmed, air pollution increases, and forests are deforested as a consequence.

The Global Forest Resources Assessments discovered that 7.8 million hectares per year were deforested between 2010 and 2018.² The annual rate of deforestation was calculated to be 10 million hectares between 2015 and 2020.³ Additionally, air pollution is considered one of the world's greatest health and environmental problems.⁴ Galina Semenova stated that the average individual inhales approximately 20,000 liters of air per day, which contains both oxygen and hazardous dispersed gases.⁵ Additionally, marine pollution is a developing global issue. Chemicals and garbage are the two most prevalent forms of ocean contamination.⁶ The data described by the authors indicates that the planet Earth is undergoing ecological degradation. Therefore, multiple approaches are required to reduce environmental devastation, including religious practice.

Numerous problems cannot be resolved empirically, but a religious approach deserves consideration.⁷ In the Islamic context, Muslims believe Allah created the universe in proportion and

¹ Kseniya Kovalenko and Nataliya Kovalenko, "Ecological Problem of Modernity as a Global Problem of Humanity," in *MATEC Web of Conferences*, vol. 01033, 2018, 2.

² UN, "Global Deforestation Slowing but Tropical Rainforests Remain under Threat, Key FAO Report Shows," Food and Agriculture Organization of the United Nation, 2022, <https://www.fao.org/newsroom/detail/global-deforestation-slowng-but-rainforests-under-threat-fao-report-shows-030522/en>.

³ UN, "Status and Trends in Forest Area," Food and Agriculture Organization of the United Nation, 2020, <https://www.fao.org/state-of-forests/en/>.

⁴ Hannah Ritchie and Max Roser, "Air Pollution," *Our World in Data*, 2021, <https://ourworldindata.org/air-pollution>.

⁵ Galina Semenova, "Global Environmental Problems in the World," in *E3S Web of Conferences*, vol. 11004, 2020, 2, <https://doi.org/10.1051/e3sconf/202021711004>.

⁶ National Geographic, "Marine Pollution," National Geographic Society, 2022, <https://education.nationalgeographic.org/resource/marine-pollution/>.

⁷ Lalu Pattimura Farhan and Prosmala Hadisaputra, "Responses of Religions Outside of Islam toward the Ecological Crisis," *Millah* 21, no. 2 (2022): 414, <https://doi.org/10.20885/millah.vol21.iss2.art4>.

equilibrium (*tawāzun*). Allah mentions in the Qur'an that humans should observe order in creation, and He prohibits them from causing harm (*fasād*) to His creation after He has arranged it.⁸ Therefore, all humans, particularly Muslims, should be fortified by Islamic teachings concerning the duty to preserve the environment.

The authors contend that *fiqh al-bī'ah* (environmental *fiqh*) is one of the initiatives promoted by global Muslim scholars to strengthen ecological conservation. Based on the author's review of numerous sources, *fiqh al-bī'ah* means, in simple terms, procedures for interacting with the environment to achieve environmental balance. Therefore, *fiqh al-bī'ah* seeks to preserve ecological balance through harmonious human-environment interactions.

Numerous scholars and researchers have paid significant attention to the study of the environment from the perspective of the Qur'an. Nur Arfiyah Febriani, Alfi Sachdeva Aziz Waktar, and Badru Tamam, for example, study ecology from the perspective of the Qur'an according to the interpretations of Ṭabārī and Ṭabāṭabā'ī.⁹ Dede Rodin researches environmental conservation based on Qur'anic verses about ecology.¹⁰ Ibrahim Sulaiman analyzes environmental protection through the lens of the Qur'an.¹¹ Mariatul Istiani and Muhammad Roy Purwanto discussed *fiqh al-bī'ah* research within the context of the Quran.¹²

⁸ M. Kamal Gueye and N. Mohamed, "An Islamic Perspective on Ecology and Sustainability," in *IntechOpen*, 2023, 2, <https://doi.org/doi:10.5772/intechopen.105032>.

⁹ Nur Arfiyah Febriani, Alfi Sachdeva Aziz Waktar, and Badru Tamam, "The Qur'anic Perspective On Ecology In Ṭabārī And Ṭabāṭabā'ī Interpretation," *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman* 4, no. 01 (2020): 27–54.

¹⁰ Dede Rodin, "Alquran Dan Konservasi Lingkungan: Telaah Ayat-Ayat Ekologis," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 2 (2017): 391, <https://doi.org/10.21154/altahrir.v17i2.1035>.

¹¹ Sulaiman Ibrahim, "Pelestarian Lingkungan Hidup Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al-Jauhari (JIAJ)* 1 No 1, no. 1 (2016): 109–32.

¹² Mariatul Istiani and Muhammad Roy Purwanto, "Fiqh Bī'ah Dalam Perspektif al-Qur'an," *At-Thullab* 1, no. 1 (2019): 24–39.

Eko Zulfikar discussed the ecological insights of the Quran.¹³ M. Octa Puji Karunia and Kharirotul Badriyah investigate humans' ecological functions and responsibilities in the Al-Quran.¹⁴ Bani Syarif Maula studied nature conservation under the Qur'an's teachings.¹⁵ Abdullah Muhammad examined the significance of environmental protection in the Qur'an.¹⁶ M. Fathurahman and others have researched the eco-theology of the Qur'an.¹⁷ This demonstrates that the study of ecology through the lens of the Qur'an has received extraordinary scholarly attention.¹⁸

However, all the previous studies provided by the authors were based on library research and resembled conceptual studies more than anything else. In the meantime, the current research is a qualitative study employing a literature review approach and a field study approach, specifically through in-depth interviews. Consequently, the authors can assert that the current research has a novelty never presented in previous studies. The novelty presented is a new paradigm for the concept of *fiqh al-bī'ah* from the perspective of the Qur'an, according to ulama in Lombok.

This study was guided by two research questions (RQ): RQ1, which Qur'anic verses pertain to *fiqh al-bī'ah*? RQ2, how do the

¹³ Eko Zulfikar, "Wawasan Al-Qur'an Tentang Ekologi," *Jurnal Ilmiah Studi Islam: Manarul Qur'an* 15, no. 1 (2015): 15–23, <https://doi.org/10.30762/qof.v2i2.578>.

¹⁴ M Octa Puji Karunia and Kharirotul Badriyah, "Peran Dan Tugas Ekologis Manusia Dalam Al-Quran," *Journal of Qur'an and Hadis Studies* 3, no. 1 (2022): 81–90.

¹⁵ Bani Syarif Maula, "Wawasan Al-Quran Tentang Konservasi Alam," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2017): 57–68, <https://doi.org/10.24090/maghza.v2i2.1569>.

¹⁶ Abdullah Muhammad, "Urgensi Pelestarian Lingkungan Hidup Dalam Al-Qur'an," *Jurnal Pilarr: Jurnal Kajian Islam Kontemporer* 13, no. 1 (2022): 67–87.

¹⁷ M. Fathurahman et al., "The Qur'anic Eco-Theology: Seeking Ecological Sustainability Responding to Industrial Modernity Challenges," in *Conference: Proceedings of the 2nd International Conference on Islamic Studies, ICIS 2020, 27-28 October 2020, Ponorogo, Indonesia* (Ponorogo, 2020), 1-, <https://doi.org/10.4108/eai.27-10-2020.2304155>.

¹⁸ See also Thohir Luth et al., "Coastal Ulama Ijtihād and Destructive Fishing Prevention in Indonesia," *AHKAM: Jurnal Ilmu Syariah* 22, no. 2 (December 31, 2022): 335–56, <https://doi.org/10.15408/ajis.v22i2.28077>; Munib Munib et al., "Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (October 3, 2022): 556–72, <https://doi.org/10.22373/sjhk.v6i2.12411>.

ulama in Lombok interpret verses related to the environmental world? Through a documentation approach and field interviews, this study enriches Islamic law's treasures and the concept of *fiqh al-bī'ah* on a broader framework.

The data sources come from documents and interview results. These documents are the Qur'an, books of commentary, books, journal articles, proceedings, and master and doctoral theses related to *fiqh al-bī'ah*. Documents are collected online through digital libraries such as *Maktabah al-Waqfeya*, kutupdf.book, Google Scholar, Research Gate, JSTOR, and others. Researchers can obtain numerous relevant references with the support of online data collection. In addition, the online database contains significant scientific articles. With an internet connection, nearly all scientific journals are freely accessible.¹⁹ However, not all data can be relied upon to be accurate. Therefore, researchers have to select and organize relevant literature for use as a scientific reference.

In-depth interviews were employed for the interviews. Ten informants from various districts and communities on the island of Lombok were interviewed. Informants were chosen based on the following criteria: 1) the informant was a *tuan guru* or *ustādh*; 2) the informant had qualified Islamic knowledge, particularly in the disciplines of the Qur'an, *fiqh* (Islamic jurisprudence), and *uṣūl fiqh* (fundamentals of jurisprudence); and 3) the informant resided on the island of Lombok.

All collected information is inputted into the NVivo program. NVivo is utilized as an analytical instrument to facilitate the analysis procedure, thereby reducing analysis time and enhancing analysis outcomes. NVivo is software designed to assist researchers with qualitative data analysis. Nvivo enables researchers to map and categorize themes and subthemes and generate charts and concept maps.²⁰ NVivo is an integral

¹⁹ Arlene Fink, *Conducting Research Literature Reviews: From the Internet to Paper* (London: Sage, 2014), 15.

²⁰ Syarifuddin Dollah, Amirullah Abduh, and Ms. Rosmaladewi, "Benefits and Drawbacks of NVivo QSR Application," in *Advances in Social Science, Education and Humanities Research (ASSEHR), Volume 149 2nd International Conference on Education, Science, and Technology (ICEST 2017)*, vol. 149, 2017, 63, <https://doi.org/10.2991/icest-17.2017.21>.

component of qualitative data analysis because it assists researchers in streamlining the analysis process. In addition, the NVivo software may improve the precision of the analysis, thereby making the analysis process more efficient.²¹ Consequently, this software should be regarded as a tool for qualitative data analysis.

The Concept of *Fiqh al-Bī'ah* (Islamic Jurisprudence of Environment)

Fiqh al-bī'ah, in Arabic literature, is referred to as *ahkām al-bī'ah*,²² *himāyat al-bī'ah*,²³ and *al-muḥāfaẓat al-bī'ah*.²⁴ Although the terms are different, the substance is identical. All of these categories pertain to comprehending environmental interactions.

The term *fiqh al-bī'ah* consists of the two words *fiqh* and *al-bī'ah*. Understanding (*al-fahm*) is the etymological origin of *fiqh*. In other words, Muslims understand sharia through *fiqh*.²⁵ Terminologically, *fiqh* is the understanding of the obligation to carry out a legal decision or the understanding of the presumption that the decision must be carried out.²⁶

Al-Qatīrī defines *fiqh* simply as the study of sharia law.²⁷ According to the scholars of Shafi'iyyah, *fiqh* is the discipline of making practical legal decisions based on extensive legal

²¹ Zamawe, "The Implication of Using NVivo Software in Qualitative Data Analysis: Evidence-Based Reflections," *Malawi Medical Journal* 27, no. 1 (2015): 15, <https://doi.org/10.2307/446810>.

²² Al-Sahibani Abdullah bin 'Umar bin Muhammad Umar, *Ahkām Al-Bī'ah Fi al-Fiqh al-Islami* (Riyad: Dar Ibn al-Jawzi, 2008).

²³ Muhammad Khalaf Bani Salamah, "Himāyat Al-Bī'ah Wa Man' al-Taghayyurat al-Manakhiyyah Fi al-Fiqh al-Islami," *Dirast 'Ulum al-Shari'ah Wa al-Qanun* 43, no. 2 (2016): 817–32.

²⁴ Ahmad Muhammad Bayumi Al-Rakh, "Al-Muhafazah 'ala al-Bī'ah Fi Daw' Maqasid al-Shari'at al-Islamiyyah," *Majallat Kulliyat Al-Dirasat al-Islamiyyah al-Banin Bi Aswan* 2, no. 2 (2019): 1425–1529.

²⁵ Najm ad-Dīn Abū r-Rabī' Sulaymān ibn 'Abd al-Qawī at-Tūfī, *Sharh Mukhtasar Al-Rawadah* (Mu'ssah al-Risalah, 1987), 131. Shihāb al-Dīn Abu al-Abbās Ahmad ibn Abi al-'Alā' Idrīs Al-Qarafi, *Nafais Al-Usul Fi Sharh al-Mahsul* (Maktabah Nizar Mustafa al-Baz, 1995), 118.

²⁶ at-Tūfī, *Sharh Mukhtasar Al-Rawadah*, 160.

²⁷ Safiy al-Dīn 'Abd Mu'min bin 'Abd al-Haqq Al-Qatīrī, *Qawā'id al-Uṣūl Wa Ma'āqid al-Fuṣūl: Mukhtaṣar Taḥqīq al-Amal Fi 'Ilm al-Uṣūl Wa al-Jadal* (Riyad: Dar al-Raka'iz, 2018), 48.

evidence.²⁸ The authors contend that these definitions are too narrow, but the above definitions could be employed to comprehend *fiqh* better. Therefore, *fiqh* is a discipline that examines shariah law.

Yūsuf al-Qarḍāwī explains *fiqh* in a broader context as the discipline that regulates the relationships between humans and their God, humans and themselves, and humans and their families and communities. In addition, *fiqh* regulates human relationships with the surrounding environment under the five shari'ah laws: *wujūb* (obligatory), *istiḥbāb/sunnah* (recommended), *ḥarām* (prohibited), *makrūh* (hated), and *mubāh* (permissible).²⁹ Under this definition, al-Zarkashi asserts that *fiqh* encompasses the entirety of the Sharia, which leads to the knowledge of Allah (*'ilm Allāh*), His Oneness, His holiness, and all of His attributes, as well as the knowledge of His Prophets and Messengers, including morals, etiquette, the fulfillment of service rights, etc.³⁰

The Arabic origin of the word *al-bī'ah* is the verb *bā'a-yabū'u-baw'an*, which means to return home and settle down.³¹ *Bī'ah*, *bā'ah*, and *mabā'ah* are derived from the Arabic word *ba'a*, which signifies house (*al-manzil*) or the place where a community resides.³² *Al-Bī'ah* is a place for humans to carry out different activities.³³ Subsequently, *al-Bī'ah* is the location on Earth where humans reside and travel.

According to Yūsuf al-Qarḍāwī, *al-bī'ah* refers to places where people live and travel and where they return, voluntarily or involuntarily, when they are compelled to depart. The

²⁸ Muḥammad Mustafā Al-Zuhaylī, *Al-Wajīz Fī Uṣūl al-Fiqh al-Islāmī* (Damaskus: Dar al-Khayr, 2006), 18.

²⁹ Yūsuf Al-Qarḍāwī, *Ri'āyat al-Bī'ah Fi Sharī'at al-Islām* (Kairo: Dar al-Shuruq, 2001), 38.

³⁰ Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur Al-Zarkashi, *Al-Bahr al-Muḥit Fi Uṣul al-Fiqh* (Dar al-Kutubi, 1994), 37–38.

³¹ Muhammad bin Makram bin Ali Abu al-Fadl Jamal al-Din bin Manzur, *Lisan Al-'Arab* (Beirut: Dar Sadir, 1414), 36 & 37.

³² Manzur, 39. 'Adnan bin Sadiq Dahir, "Ahkam Al-Bī'ah Fi al-Fiqh al-Islami" (Jami'ah al-Islamiyyah Ghazzah, 2009), 3. Salamah, "Himayat Al-Bī'ah Wa Man' al-Taghayyurat al-Manakhiyyah Fi al-Fiqh al-Islami," 819.

³³ Salamah, "Himayat Al-Bī'ah Wa Man' al-Taghayyurat al-Manakhiyyah Fi al-Fiqh al-Islami," 819.

environment consists of both static (inanimate) habitats, such as the universe, and dynamic (living) structures and environments, such as humans, animals, and vegetation.³⁴

Al-Rakh noted that *al-bī'ah* is the house of life, whereas the Earth is the human home. Humans and other organisms inhabit the planet, construct homes, and extract food, water, minerals, and energy, which they use collectively as they breathe the same air and are equally affected by the gravity and climate of the Earth.³⁵ Therefore, *al-bī'ah* encompasses creatures that inhabit the sea, land, and air,³⁶ as well as space and distant space.

Al-Qardawi clarified that in the context of the environment, that *fiqh* is not only related to the environment in terms of its laws but also in terms of its principles (*al-Qawā'id al-Fiqhiyyah*).³⁷ Al-Qardāwī concluded that the foundation of *fiqh al-bī'ah* is the norm of *darar* (danger).³⁸ As long as an activity is deemed detrimental to the environment, it is *ḥarām* (prohibited). In contrast, beneficial actions are *mubāh* (permissible), *sunnah* (recommended), and sometimes even *wājib* (obligatory) under Islamic law.

In scientific contexts, *fiqh al-bī'ah* is typically translated as ecology. Ecology is derived from the Greek words *oikos*, which means dwelling, and *logos*, which means science.³⁹ Hence, ecology is a field of study that examines how humans interact with their environment. However, *fiqh al-bī'ah* tackles human interaction with the environment in light of Islamic teachings and values derived from the Quran and hadith.

Verses Related to *Fiqh al-Bī'ah* in the Qur'an

The Qur'an is the ideal sacred text. In addition to containing teachings on faith, worship, social interaction, history, and esoteric

³⁴ Al-Qardāwī, *Ri'āyat al-Bī'ah Fi Sharī'at al-Islām*, 12.

³⁵ Al-Rakh, "Al-Muhafazah 'ala al-Bī'ah Fi Daw' Maqasid al-Sharī'at al-Islamiyyah," 1449.

³⁶ Fadl bin Abdillah Murad, *Al-Muqaddimah Fi Fiqh al-'Asr* (San'a: al-Jayl al-Jadid, 2016), 482.

³⁷ Al-Qardāwī, *Ri'āyat al-Bī'ah Fi Sharī'at al-Islām*, 39.

³⁸ Al-Qardāwī, 40.

³⁹ Salamah, "Himayat Al-Bī'ah Wa Man' al-Taghayyurat al-Manakhiyyah Fi al-Fiqh al-Islami," 819.

matters, the Qur'an also addresses broader issues, such as environmental concerns. Wahbah al-Zuhaylī affirms that the Qur'an is a rich and exhaustive sacred book that encompasses the concerns of the world and the hereafter, and he claims the Qur'an additionally explains and demonstrates the intent and purpose of a particular matter in a clear manner.⁴⁰ As a result, there is no doubt that the Qur'an contains verses covering *fiqh al-bī'ah* (Islamic Jurisprudence of Environment).

Mohammad Shomali argues that more than 750 verses in the Qur'an are devoted to nature. Fourteen Sūrah of the Qur'an are named after certain animals and natural events, such as Sūrah al-Baqarah (cow), Sūrah al-Ra'd (thunder), Sūrah al-Nahl (bee), Sūrah al-Sūrah Naml (ants), Sūrah al-Nūr (light), Sūrah al-An'ām (cattle), Sūrah al-Fīl (elephants), Sūrah al-Fajr (dawn), Sūrah al-Layl (night), Sūrah al-Shams (sun), Sūrah al-Qamar (moon) and others.⁴¹ In addition, some Sūrah names denote an environment or place of habitation, such as Sūrah al-Ṭūr (Mount Tursina), Sūrah al-Balad (Makkah), Sūrah al-Aḥqāf (sand dunes), Sūrah al-Kahf (cave), and Sūrah al-Ḥijr (room).⁴² These sūrah are only a few of the numerous Qur'anic proofs regarding ecology.

The verses of the Qur'an pertaining to *fiqh al-bī'ah* could be categorized according to the following themes:

First, Environmental Elements

The author has found that the Qur'an mentions many ecological components. Among the environmental components mentioned in the Qur'an are: first, the term *mā'* (water) is found in 17 verses;⁴³ second, the term *nabāt* (plants) is found nine times;⁴⁴

⁴⁰ Wahbah bin Mustafa Al-Zuhayli, *Tafsir Al-Munir Fi al-'Aqidah Wa al-Shari'ah Wa al-Manhaj* (Damaskus: Dar al-Fikr al-Mu'asir, 1418), 287.

⁴¹ Mohammad Shomali, "Aspects of Environmental Ethics: An Islamic Perspective," *The Online Journal of the British Jesuit*, 2008, 1, https://www.thinkingfaith.org/sites/default/files/20081111_1_0.pdf. See Al-Qardāwī, *Ri'āyat al-Bī'ah Fi Shari'at al-Islām*, 54.

⁴² Al-Qardāwī, *Ri'āyat al-Bī'ah Fi Shari'at al-Islām*, 55.

⁴³ Sūrah al-Baqarah: 74, al-A'rāf: 50 dan 57, Hūd: 7, 43, & 44, al-Ra'd: 14, al-Anbiyā': 30, al-Ḥajj: 5, al-Furqān: 54, al-Sajdah: 57, Fuṣṣilat: 39, al-Qamar: 12 & 28, al-Wāqī'ah: 68, al-Hāqqah: 11, dan 'Abasa: 25.

third, the term *hajar/shajarah* (tree) is found in 26 verses;⁴⁵ fourth, the term *habb/habbah* is contained in 10 verses;⁴⁶ fifth, *hajar/hijarah* (stone) is found in 26 verses;⁴⁷ sixth, *al-riyāh, rih, širr and i'šār* (wind) found in 32 verses;⁴⁸ seventh, *an'ām* (cattle) found in 30 verses;⁴⁹ eighth, *dābbah* (animals) is found in 14⁵⁰ verses, while the word *dawābb* (plural form of *dābbah*) is found in 4 verses.⁵¹ These findings demonstrate that the Qur'an is extremely concerned with environmental issues.

Second, the Diverse Ecosystems

The author also finds that the Qur'an mentions several types of ecosystems. Among them are: first, *baḥr* (sea), which is contained in 38 verses,⁵² while *biḥār* (plural form of *baḥr*) is

⁴⁴ Sūrah Āli-'Imrān: 37, al-An'ām: 99, al-A'rāf: 58, Yūnus: 24, al-Kahf: 45, Ṭāha: 53, al-Ḥadīd: 20, Nūh: 17, dan al-Nabā': 15.

⁴⁵ Sūrah al-Baqarah: 35, al-Nisā': 65, al-A'rāf: 19, 20 & 22, Ibrāhīm: 24 & 6, al-Naḥl: 10 & 68, al-Isrā': 60, Ṭāha: 120, al-Ḥajj: 18, al-Mu'minūn: 20, al-Nūr: 35, al-Naml: 60, al-Qasas: 30, Luqmān: 27, Sūrah Yasin: 80, al-Saffat: 62, 64, 146, al-Dukhān: 43, al-Fath: 18, al-Raḥmān: 6, dan al-Wāqī'ah: 52 dan 72.

⁴⁶ Sūrah Al-Baqarah: 261, al-An'ām: 59 & 95, al-Anbiyā': 47, Luman: 16, Yasin: 33, Qaf: 99, al-Raḥmān: 12, al-Nabā': 15, dan 'Abasa: 27.

⁴⁷ Sūrah al-Baqarah: 24, 60, 74 & 264, al-A'rāf: 84 & 160, al-Anfāl: 32, Hūd: 82, 83 & 91, al-Ḥijr: 82, al-Isrā': 50, al-Kahf: 20 & 63, al-Furqān: 40, al-Shu'arā': 173, S al-Naml: 58, al-Qasas: 38, al-Ankabut: 40, Luqmān: 16, al-Dhāriyat: 33, al-Qamar: 34, al-Taḥrīm: 6, al-Mulk: 17, al-Fajr: 9, dan al-Fil: 4.

⁴⁸ Sūrah Al-Baqarah: 164 & 266, Ali 'Imran: 117, al-A'rāf: 57, Yūnus: 22, Ibrāhīm: 18, al-Ḥijr: 22, al-Isrā': 69, al-Kahf 45, al-Anbiyā': 81, al-Ḥajj: 31, al-Furqān: 48, Sūrah al-Naml: 63, al-Ankabut: 40, al-Rūm: 46, 48, 51, al-Aḥzāb: 9, Saba': 12, Fāṭir: 9, Šād: 36, Fuṣṣilat: 16, al-Shūra: 33, al-Jāthiyah: 5, al-Aḥqāf: 24, al-Dhāriyat: 1, 41, & 42, al-Qamar: 19, al-Wāqī'ah: 42, al-Hāqqah: 6 dan 7.

⁴⁹ Ali 'Imran: 14, al-Nisā': 119, al-Ma'idah: 1, Sūrah al-An'ām: 136, 138, 139 & 142, al-A'rāf 179, Yūnus: 24, al-Naḥl: 5, 66 & 80, Ṭāha: 54, al-Ḥajj: 28, 30, & 34, al-Mu'minūn: 21, al-Furqān: 44 & 49, al-Shu'arā': 33, al-Sajdah 27, Fāṭir: 28, Yasin: 71, al-Zumar: 6, Gafir: 79, al-Shūra: 11, al-Zukhruf: 12, Muḥammad: 12, al-Nazī'at: 33, 'Abasa: 32.

⁵⁰ Sūrah al-An'ām: 38, Hūd: 6, 56, al-Naḥl: 49, 61, al-Nūr: 45, al-Naml: 82, al-Ankabut: 60, Luqmān: 10, Saba': 14, Fāṭir: 45, al-Shūra: 29, dan al-Jāthiyah: 4.

⁵¹ Sūrah al-Anfāl: 22 & 55, al-Ḥajj: 18, dan Fāṭir: 28.

⁵² Sūrah Al-Baqarah: 50, 164 & 279, al-Maidah: 96, al-An'ām: 59, 63, 97, al-A'rāf: 138, 163, Yūnus: 22, 90, Ibrāhīm: 32, al-Naḥl: 14, al-Isrā': 66, 67, & 70, al-Kahf: 60, 61, 63, 79 & 109, Ṭāha: 77, al-Ḥajj: 65, al-Nūr: 40, al-Furqān: 53, al-Shu'arā': 63, al-Naml: 61 & 63, al-Rūm: 41, Luqmān: 27 & 31, Fāṭir: 12, al-Shūra: 32, al-Dukhān: 24, al-Jāthiyah: 12, al-Ṭūr: 6, al-Raḥmān: 19 & 24.

contained in 2 verses;⁵³ secondly, *anhār* (rivers), which is mentioned in 48 verses;⁵⁴ third, *jabal* (mountain), which is mentioned in 7 verses,⁵⁵ while *jibāl* (plural form of *Jabal*) is mentioned in 32 verses;⁵⁶ fourth, *kahf* (cave), which is mentioned in 6 verses,⁵⁷ while *gār* (another term that means cave) is mentioned 1 verse, and *magārat* (the plural form of the term *gār*) is mentioned 1 verse.⁵⁸

The results indicate that Allah designed diverse ecosystems to ensure organisms can exist together based on their individual varieties and characteristics. The authors argue that Allah created distinct ecosystems to prevent organisms from interfering with other organisms, as each species has its environment. Consequently, it is prohibited for humans to disrupt the habitats of different species.

Third, the Description of Ideal and Non-Ideal Environments

Jannah (heaven) and *nār* (hell) are the two primary places used to characterize the environment in the Qur'an. *Jannah* is a setting that is beautiful, secure, comfortable, harmonious, peaceful, and full of joy. *Jannah* is mentioned in 76 verses of the Qur'an.⁵⁹ *Nār* is a

⁵³ Surah al-Takwīr: 6 dan al-Infīṭār: 3.

⁵⁴ Surah al-Baqarah: 25, 74 & 266, Āli 'Imrān: 15, 136, 195 & 198, al-Nisā': 13, 57 & 122, al-Mā'idah: 12, 85 & 119, al-An'ām: 6, al-A'rāf: 43, al-Tawbah: 72, 89 & 100, Yūnus: 9, al-Ra'd: 3, 35, Ibrāhīm: 23 & 32, al-Naḥl: 15 & 31, al-Isrā': 91, al-Kahf: 31, Ṭāha: 76, al-Ḥajj: 14, 23, al-Furqān: 10, al-Naml: 61, al-Ankabut: 58, al-Zumar: 20, al-Zukhruf: 51, Muḥammad: 12 & 15, al-Fath: 5 & 17, al-Ḥadīd: 12, al-Mujādalah: 22, al-Ṣaff: 12, al-Tagābūn: 9, al-Talaq: 11, al-Taḥrīm: 8, Nūh: 12, al-Burūj: 11, al-Bayyinah: 8.

⁵⁵ Surah al-Baqarah: 260, al-A'rāf: 143, 171, Hūd: 43, al-Shu'arā': 184, Yāsin: 62, al-Ḥashr: 21,

⁵⁶ Surah al-A'rāf: 74, Hūd: 42, al-Ra'd: 31, Ibrāhīm: 46, al-Hijr: 82, al-Naḥl: 68, 81, al-Isrā': 37, al-Kahf: 47, Maryam: 90, Ṭāha: 105, al-Anbiyā': 79, al-Ḥajj: 18, al-Nūr: 43, al-Shu'arā': 149, al-Naml: 88, al-Aḥzāb: 72, Saba': 10, Fāṭir: 27, Sad: 18, al-Tūr: 10, al-Wāqī'ah: 5, al-Hāqqah: 14, al-Ma'ārij: 9, al-Muzammil: 14, al-Mursalat: 10, al-Nabā': 7, al-Nazī'at: 32, al-Takwīr: 3, al-Gasihiyah: 19, al-Qariah: 5.

⁵⁷ Sūrah Aal-Kahf: 9, 10, 11, 16, 19, & 25.

⁵⁸ Sūrah al-Tawbah: 40 dan 57.

⁵⁹ Sūrah al-Baqarah: 35, 82, 111, 214, 221, 265, 266, Ali Imran: 133, 142, 185, Al-Nisā': 124, al-Maidah: 172, al-A'rāf: 19, 22, 27, 40, 42, 43, 44, 46, 49, 50, 184, al-Tawbah: 111, Yūnus: 26, Hūd: 23, 108, 119, al-Ra'd: 35, al-Naḥl: 32, al-Isrā': 91, Maryam: 60, 63, Ṭāha: 117, 121, al-Mu'minūn: 25, 70, al-Furqān: 8, 15, 24, al-

setting that is incredibly warm, unpleasant, frightening, perilous, and filled with sorrow. The term *nār* appears in 102 verses throughout the Qur'an.⁶⁰

God has provided two options for the environment: paradise and hell. Heaven represents the most optimal setting imaginable. In the Quran, Allah defines paradise as a place adorned with rivers and fruitful trees.⁶¹ Heaven is a delightful, shady,⁶² and comfortable site.⁶³ Heaven is also depicted as a location with attractive and well-organized structures.⁶⁴ Therefore, if humans desire a paradise-like environment, they must take care of the environment, plant trees, and remove trash from the land, rivers, ocean, etc. If humans do not care for the environment, then they will create the worst environment (*bi's al-maṣīr*).⁶⁵

Fourth, the Creation of the Universe

The scholars at the scientific forum "Meeting to Initiate Environmental Fiqh (*Fiqh al-Bī'ah*)" formulated themes of *fiqh al-bī'ah* from the perspective of the Qur'an. In 2004, the Indonesia Forest and Media Campaign (INFORMA) hosted the forum in Sukabumi.⁶⁶ One of the successfully formulated themes was the verses of the Qur'an concerning the creation of nature.

The fourth theme contains the following subthemes: first, the universe's Creator is the God of the Universe; (al-Shua'arā': 23-24, al-Anbiyā': 56, and al-Ṣaffāt: 4); secondly, Allah is the Creator of the cosmos and the Earth (al-Zumar: 38, al-Baqarah: 117, dan al-Rūm: 25, and Fāṭir: 40); third, God who constructs, perfects, and

Shu'ara: 85, 90, al-Ankabut: 58, al-Sajdah: 13, al-Saba':8, 46, Yasin: 26, 55, al-Saffat: 158 dll.

⁶⁰ Sūrah al-Baqarah: 24, 39, 80, 81, 126, 167, 174, 175, 201, 217, 221, 257, 275, Āli 'Imrān: 10, 16, 24, 103, 166, 131, 151, 183, 185, 191, 192, al-Nisā': 145, al-Mā'idah: 29, 37, 72, al-An'ām: 27, 128, al-A'rāf: 36, 38, 44, 47, 50, al-Anfāl: 14, al-Tawbah: 17, Yūnus: 8, 27, dll.

⁶¹ Al-Baqarah: 25. Al-An'ām: 99.

⁶² Al-Nisā': 57.

⁶³ Al-Mā'idah: 65.

⁶⁴ Al-Tawbah: 72.

⁶⁵ Al-Baqarah: 126. Āli 'Imrān: 151.

⁶⁶ Ahsin Sakho et al., "Fiqh Lingkungan (*Fiqh al-Bī'ah*)" (Suka Bumi, 2004).

sustains His creation (al-Nāzi'āt: 27-28, al-Zukhruf: 7, al-Nabā': 37, and Fāṭir: 41).⁶⁷

The authors argue that this fourth theme emphasizes that *fiqh al-bī'ah* must be founded on faith in Allah. Humans have to keep believing that God is the universe's creator. Humans can carry out God's mandate to safeguard the environment if their faith is powerful.

Fifth, the Purposes of Nature's Creation

INFORMA's forum "Meeting to Initiate Environmental Fiqh (*Fiqh al-Bī'ah*)" also explored this topic. The verses of the Qur'an that describe the purposes of nature's creation are arranged as follows: first, to demonstrate Allah's power to people who have intelligence (Ālī 'Imrān: 190); secondly, as a sign of Allah's power for those who know (al-Rūm:22); third, as a sign of Allah's power for those who are pious (Yūnus: 6); fourth, as Allah's power for those who want to listen to lessons (al-Naḥl: 65); fifth, as a sign of Allah's power for people who think (al-Ra'd: 3); sixth, to meet the needs of human life (al-Baqarah: 29); seventh, as a mercy from Allah (al-Jāthiyah: 13); eighth, to fulfill human interests (Luqmān: 20); ninth, to complete the favors and tests for all humans (Hūd: 7); the tenth, to know who is better practice in this life (al-Mulk: 2).⁶⁸

The authors contend the primary purpose of nature's creation is to satisfy the requirements of terrestrial creatures, particularly humans. Allah designed the oceans, rivers, forests, and cereal paddies for human use. Similarly, Allah sent rainfall from the sky to satisfy the thirst of His creatures. Therefore, people must protect the natural world to attain sustainable benefits.

Sixth, the Causes of Natural Damage

This theme is also the formulation of INFORMA's forum. The verses of the Qur'an relating to the causes of natural damage and their respective conservation strategies can be categorized according to several themes, namely: first, eradicating (al-A'rāf: 56 & 74 dan al-Baqarah: 60); secondly, cheating (Hūd: 85 and al-Shūrā: 181-183); third, disorientation of environmental functions,

⁶⁷ Sakho et al., 16.

⁶⁸ Sakho et al., 16.

environmental imbalance and excessive use of the environment (al-Isrā': 17: 25-26, al-An'ām: 141, al-A'rāf: 31, al-Raḥmān; 55: 7-9, and al-Furqān: 67); fourth, reducing and changing the environment (al-Nisā': 118-119); and fifth, encouragement of lust (Muhammad: 22, al-An'ām: 123, and al-Isrā': 16).⁶⁹

The authors contend that preventing environmental devastation is preferable to its repair. For instance, regreening of forests takes years. It takes a lot of time for small fish to mature and reproduce, etc., when larger fish bombard them. Therefore, everyone is responsible for preventing themselves and others from damaging the environment.

In addition, according to the principles of *uṣūl al-fiqh – lā ḍarara wa ḍarar* – all forms of injury must be avoided.⁷⁰ Shariah places a heavy emphasis on the safety principle. All actions and objects that violate the law are illegal. Likewise, with environmental destruction. Destruction of the environment is highly hazardous to oneself, other individuals, and other species.

Seventh, the Role of Humans as Caliphs

The forum "Meeting to Initiate Environmental *Fiqh* (*Fiqh al-Bī'ah*)" held by INFORMA also developed this theme. The verses of the Koran relating to the duties and responsibilities of the Khalifah are: first, upholding religion (al-Ḥajj: 41, al-Nūr: 55, and al-An'ām: 163-165); secondly, managing world affairs (Ālī 'Imrān; 3: 159, al-Shūrā: 38 and al-Nisā: 59).⁷¹

God gives humanity preference over other species. Humans are God's representatives on Earth and must protect and preserve the environment rather than destroy it; they must also appreciate God's creation on Earth (al-Baqarah: 30).⁷² As caliph, Allah equips humans with motivation and thought to manage nature responsibly. Humanity is anticipated to prosper with effective environmental management.

⁶⁹ Sakho et al., 17.

⁷⁰ 'Abd al-Rahman bin Abu Bakr Jalal al-Din Al-Suyuti, *Al-Ashbah Wa al-Naza'ir* (Dar al-Kutub al-'Ilmiyyah, 1990), 7.

⁷¹ Sakho et al., "Fiqh Lingkungan (*Fiqh al-Bī'ah*)," 17.

⁷² Muniri, "Fiqh Al- Bī'ah: Sinergi Nalar Fiqh Dan Analisis Mengenai Dampak Lingkungan (Amdal)," *Al-'Adalah: Jurnal Syariah Dan Hukum Islam* 2, no. 1 (2017): 37.

The Concept of *Fiqh al-Bī'ah* in the Qur'an: an Exegesis of Verses Pertaining to the Environment by Ulama in Lombok

Ulama' in Lombok interpreted the following verses regarding *fiqh al-bī'ah*: al-Rum: 41, al-A'raf: 56, al-Baqarah: 205, al-Qasas: 77, and al-Baqarah: 11. These verses generate seven *fiqh al-bī'ah* - related themes, which are as follows:

First, the Procedure for Interacting with the Environment

All informants agreed that the five verses of the Qur'an submitted for interpretation referred to *fiqh al-bī'ah*, or the principles guiding how humans interact with their environment. This demonstrates that Islam places a high priority on environmental protection.⁷³ Allah enjoins humanity to be environmentally conscious. Verse 77 of Surah al-Qaṣaṣ instructs humanity to show mercy to all living things. Allah enjoins people to be kind to themselves and the environment.

Allah commands humans to take actions that promote environmental sustainability. Humans should practice *al-Ihsān* (doing kindness), as Allah instructs in the Qur'an. In Surah al-Qaṣaṣ, verse 77, the concept of *al-Ihsān* emphasizes that human morals must follow Allah's morals in all things, particularly concerning environmental preservation.⁷⁴ Allah's principles include adoring, honoring, and protecting his creatures and others that can be gleaned from His gorgeous names (*al-Asmā' al-Ḥusnā*).

Good interaction with nature lead to Allah's favor (al-A'rāf: 56).⁷⁵ And vice versa, destroying the environment can result in Allah's punishment. Therefore, people must interact with their environment as effectively as feasible to obtain abundant grace.

⁷³ Lalu Ahmad Zainuri, *Interview*, January 6, 2023. Lalu Ahmad Zainuri is a *tuan guru*, Islamic preacher, and lecturer in Islamic studies.

⁷⁴ Fahrurrozi Dahlan, *Interview*, January 9, 2023. Fahrurrozi Dahlan is a *tuan guru*, Secretary General of the Nahdlatul Wathan organization, Islamic preacher, and lecturer in Islamic studies.

⁷⁵ Jibril bin Muhammad Al-Bashili and Usamah Ahmad Muhammad Kahil, "Tanmiyat Al-Bī'ah Wal Hifaz 'alayha Fi Daw' Maqasid al-Shari'ah," *Majallat Al-Dirasat al-Islamiyyah Wa La-Buhuth al-Jademiyyah* 10, no. 63 (2015): 223.

Second, the Impact of Environmental Damage

The damage triggered by humans has a detrimental impact on both humans and other species.⁷⁶ Humans will experience the effects of environmental degradation, such as drought, forest fires, and the displacement of animals from their natural habitats.⁷⁷ This negative consequence is God's warning to humanity to redeem themselves by restoring their environment to its original form. Replanting deforested forests is necessary. Humans must not permit such harm. Humans pray and implore God for forgiveness and engage in numerous activities to preserve the natural order.⁷⁸

The authors concur that environmental degradation significantly affects all living organisms, including humans. In addition to endangering the economy, environmental degradation also threatens human health. In addition, natural disasters resulting from ecological damage have lasting effects on the economy, public health, and society. Therefore, individuals must restore environmental damage by greening, avoiding excessive pesticide use, and avoiding fish bombardment.

Third, Environmental Stability is a Blessing and Grace from Allah

God created the environment and its components, so humans must respect the environment. Humans must interact appropriately with their environment. Each must give and receive, and both must benefit. The setting is for the current generation and future generations; therefore, the atmosphere is everyone's responsibility. Therefore, a well-organized environment could bring God's grace and favors into the lives of all living things.⁷⁹ Humans will exist comfortably and peacefully and can utilize their

⁷⁶ Masnun Tahir, *Interview*, January 5, 2023. Masnun Tahir is a *tuan guru*, Nahdlatul Ulama - West Nusa Tenggara Region chairman, Islamic preacher, and lecturer in Islamic studies.

⁷⁷ Falahuddin, *Interview*, January 10, 2023. Falahuddin is a *tuan guru*, Islamic preacher, lecturer in Islamic studies, and chairman of Muhammadiyah – West Nusa Tenggara Region. Rasyid Ridho, *Interview*, January 17, 2023. Rasyid Ridho is *ustādh*, an Islamic preacher and lecturer of Islamic studies.

⁷⁸ Abdul Wahhab, *Interview*, January 7, 2023. Abdul Wahab is an *ustzād*h teacher, an Islamic preacher and lecturer of Islamic sciences, and the rector of the University of Muhammadiyah Mataram.

⁷⁹ Abdul Wahhab, *Interview*, January 7, 2023.

environment as a source of life if the domain is protected from various types of damage. Therefore, the equilibrium of the universe is a gift to humanity.⁸⁰

From all angles, nature's equilibrium must be analyzed. The environmental equilibrium that must be maintained includes the natural *'uluwwī* (space) and natural *suffī* (Earth), as well as humans, animals, vegetation, and others. All of these balances, however, are subject to change at some point. Human actions are responsible for these changes in nature.⁸¹

Islam teaches humanity to maintain balance, harmony, and equilibrium in all aspects of existence. Specifically, Muslims must maintain balance and peace in the relationships between humans and Allah, humans and other humans, and humans and the environment.⁸² Destroying the environment is tantamount to destroying the natural equilibrium, which can result in natural disasters. Consequently, humanity is further removed from God's mercy and blessings.

Fourth, Human Immorality is the Source of Environmental Damage

The catastrophes that befell mankind are viewed not only in the context of environmental destruction but also in the context of human moral decadence. The deterioration of morality is the root cause of the breakdown of social order. The avarice of humans annihilates the universe. Forests are felled due to human greed. The pollution of the ocean and the destruction of its habitat contributed to an imbalance in the universe.⁸³ The presence of trees and animals in a forest maintains environmental equilibrium. If trees are felled, natural law dictates long-term droughts,⁸⁴ landslides, floods, shifting soil, etc.⁸⁵ The decline in morality can be observed in humans' vain, arrogant, and greedy behavior. For

⁸⁰ Falahuddin, *Interview*, January 10, 2023.

⁸¹ Subki Sasaki, *Interview*, January 20, 2023.

⁸² Dwi Runjani Juwita, "Fiqh Lingkungan Hidup Dalam Perspektif Islam," *El-Wasathiya: Jurnal Studi Agama* 5, no. 1 (2017): 27.

⁸³ Falahuddin, *Interview*, January 10, 2023.

⁸⁴ Falahuddin, *Interview*, January 10, 2023.

⁸⁵ Subki Sasaki, *Interview*, January 20, 2023. Subki Sasaki is a *tuan guru*, Islamic preacher, and leader of the Nurul Madinah Islamic boarding school, Kuripan, West Lombok.

their individual and collective interests, humans pursue their passions to destroy the environment.⁸⁶

According to the proposed interpretations, environmental damage begins with the degradation of human morality. According to al-Jabūrī, three important factors—religion and culture, thought and technology, and the economy—drive environmental degradation.⁸⁷ To do so, the authors consider adding "moral degradation" to the list of environmental damage factors.

The authors believe that the government and non-government organizations have technically implemented several environmental conservation programs. The programs have not, however, addressed the moral and spiritual aspects of society. To prevent environmental devastation, the creation of diverse teaching materials and standards of religious and moral law must be given a more strategic position.

The authors suggest that environmental moral values should be imparted to young children. Parents should instill in their offspring an appreciation for the environment. The curriculum for *fiqh al-bī'ah* should be designed and implemented in educational institutions. Similarly, community groups operating in the environmental sector should host seminars to enhance people's environmental morality.

Fifth, Environmental Equilibrium and Prohibition of Environmental Damage

Islam teaches ecological equilibrium to ensure the sustainability of ecology. If the human environment is harmed, then it is the humans themselves who will suffer the consequences. Humans will exist comfortably and peacefully if the environment

⁸⁶ Fahrurrozi Dahlan, *Interview*, January 9, 2023. Sazali, *Interview*, January 15, 2023. Sazali is a *tuan guru*, Islamic preacher, and leader of the Thoha Islamic boarding school, Lingsar, West Lombok.

⁸⁷ Muhammad Jabbar Hashim Al-Jaburi, "Fiqh Al-Bī'ah Fi Shari'at al-Islamiyyah" (University of Kufah, 2011), 69.

is protected from various damages. Additionally, humans are able to utilize the environment as a source of existence.⁸⁸

Allah created the Earth gorgeously, securely, and comfortably, indicating that the Earth was created in a state of equilibrium. Allah created the Earth in ideal conditions, so it must also be correctly managed. Therefore, with prior scientific studies, humans can only degrade the environment through deforestation, mining exploration, etc.⁸⁹

Environmental balance does not only cover the Earth (*'ālam suflī*) such as humans, animals, plants, and others, but also outer space (*'ālam 'uluwwī*). However, all of these balances can change at some point. Human actions themselves cause these changes.⁹⁰

Allah also regulated the equilibrium of the planet. The Earth was created with breathtaking splendor. The planet's forests contain a diversity of flora and fauna that serve to satisfy human needs. Humans must interact appropriately with nature in order to give, receive, and complement one another.⁹¹ Allah, therefore, hates those who cause harm (*mufsidīn*). Even Allah will punish individuals severely for committing this act of violence.⁹²

The authors consider that, based on the interpretations presented, the law of damaging the environment in Islamic shariah is *ḥarām* (prohibited). This can be understood from Surah al-A'rāf, verse 56. Allah states the prohibition of damaging the environment by using the word "*lā*," which shows the meaning of prohibition. In the rules of *uṣūl fiqh*, there is a rule: "*al-nahy yadullu 'ala al-taḥrīm*"⁹³: "Prohibition indicates the meaning of prohibition."

⁸⁸ Lalu Ahmad Zainuri, *Interview*, January 6, 2023. Adi Fadly, *Interview*, January 19, 2023. Abdul Wahhab, *Interview*, January 7, 2023. Rasyid Ridho, *Interview*, January 17, 2023.

⁸⁹ Lalu Ahmad Zainuri, *Interview*, January 6, 2023. Sazali, *Interview*, January 15, 2023.

⁹⁰ Subki Sasaki, *Interview*, January 10, 2023. Rasyid Ridho, *Interview*, January 17, 2023.

⁹¹ Abdul Wahhab, *Interview*, January 7, 2023.

⁹² Falahuddin, *Interview*, January 10, 2023.

⁹³ Muhammad bin Abdullah Tayyar, Abdullab bin Muhammad Al-Mutlaq, and Muhammad bin Ibrahim Al-Musa, *Al-Fiqh al-Muyassar* (Riyad: Madar al-Watani li al-Nashr, 2012), 42.

Sixth, the Responsibility of Leaders in Environmental Protection

Almost all informants interpret Qur'an Surah al-Baqarah, verse 205, as a strong warning against leaders who are arbitrary in their environmental exploitation. Many government officials commit arbitrariness by exploiting, such as digging for mines, only to benefit certain groups or parties.⁹⁴ Authorities like the government and business capital owners destroy the environment. They are arrogant people and have no concern for other people or other beings; they don't even care for the next generation. In this case, the government must cooperate with the community to preserve the environment.⁹⁵

Subki Sasaki considered that the verses related to *fiqh al-bi'ah* recommend that policymakers (the government) make laws or regulations related to environmental preservation. For example, laws on forestry, mangrove conservation, marine hygiene, and coral reef preservation. Subki Sasaki saw that the use of the words *barr* (land) and *bahr* (sea) shows that the damage on land also occurred at sea. Garbage in the sea comes from trash on land. The garbage floats and is buried in the sea.⁹⁶ Therefore, the government must have significant faith and piety in Allah because faith and piety prevent environmental damage.⁹⁷ In addition, the government must collaborate with the community to preserve the environment.⁹⁸

Al-Tawmī, in his study of ecological *al-bi'ah*, recommended that *fiqh al-bi'ah* can motivate the emergence of laws that support environmental protection and preservation. To make this happen, the cooperation of everyone in government, especially the legislature and the executive, is needed.⁹⁹ In a broader context, cooperation between government officials from the lowest level to

⁹⁴ Falahuddin, *Interview*, January 10, 2023.

⁹⁵ Adi Fadly, *Interview*, January 19, 2023. Adi Fadly is a tuan guru, Islamic preacher, professor, lecturer in Islamic studies, and treasurer of the Nahdlatul Ulama organization in West Nusa Tenggara.

⁹⁶ Subki Sasaki, *Interview*, January 20, 2023.

⁹⁷ Sazali, *Interview*, January 15, 2023.

⁹⁸ Adi Fadly, *Interview*, January 19, 2023.

⁹⁹ 'Ali Makhzum Al-Taumi, "Himayat Al-Bi'ah Fi al-Fiqh al-Islami Wa La-Qanun al-Wad'i: Dirasah Muqaranah," *Majallat Kulliyah Al-Shari'ah Wa al-Qanun*, no. 1 (2018): 414.

the center. Local governments must be careful when granting permits for the exploration of natural resources so that they do not turn into exploitation.

Seventh, the Urgency of Fiqh al-Bī'ah

A few individuals indeed caused this injury, but it was felt by many people. Concerning this, individuals must have ecological knowledge (*fiqh al-bī'ah*). Several individuals in our daily lives are accustomed to throwing garbage into ditches or rivers, leading to garbage accumulation and flooding. Therefore, the public must be informed that all natural disasters result from human environmental destruction.¹⁰⁰ Therefore the authors consider that *fiqh al-bī'ah* is a solution to the environmental problems that humans confront globally.

Zaidi Abdad argued that these verses (al-Rum: 41, al-A'rāf: 56, al-Baqarah: 205, al-Qaṣaṣ: 77, and al-Baqarah: 11) can serve as a foundation for a *fiqh* that is instrumental in the formation of a new civilization, also known as *fiqh al-bī'ah*. Currently, *fiqh* encompasses ecological *fiqh*, agricultural *fiqh*, traffic *fiqh*, and others, in addition to worship and social interaction (*mu'āmalah*). The Qur'an prescribes how to interact with the environment to protect it from harm.¹⁰¹ Nevertheless, *fiqh al-bī'ah* necessitates a comprehensive study framework that includes perspectives and methods of participation in environmental conservation issues. Due to the inclusion of *fiqh al-bī'ah* within the domain of contemporary *fiqh*,¹⁰² classical *fiqh* is deemed inadequate in the context of environmental conservation from a modern environmental viewpoint.

The authors argue that *fiqh al-bī'ah* must be strengthened through massive promotions and campaigns. *Fiqh al-bī'ah* can be promoted through pesantren studies. The students and *tuan guru* can do *baht al-masā'il* (scientific discussion) about *fiqh al-bī'ah*. In

¹⁰⁰ Adi Fadly, *Interview*, January 19, 2023.

¹⁰¹ Zaidi Abdad, *Interview*, January 25, 2023. Zaidi Abdad is a *tuan guru*, Islamic preacher, leader of the Dar al-Zaid Islamic Boarding School, Lombok, and a lecturer in Islamic studies.

¹⁰² M. Ridwan, "Fiqh Ekologi: Membangun Fiqh Ekologis Untuk Pelestarian Kosmos," *Mazahib* 2, no. 1 (2013): 154.

addition, students at Ma'had 'Alī¹⁰³ can conduct scientific studies on *fiqh al-bī'ah*. Al-Tawmī recommended that *fiqh al-bī'ah* be included in the lessons or curriculum of educational institutions. Students are encouraged to examine environmental issues. In addition, it is also necessary to hold a conference to discuss *fiqh al-bī'ah*.¹⁰⁴

Conclusion

Islam is highly concerned with environmental concerns. This statement can be found in the Qur'an's extensive treatment of environmental issues. The Qur'an employs numerous terms commonly associated with environmental protection. This study reaches the following conclusion:

First, the verses of the Qur'an associated with *fiqh al-bī'ah* can be classified based on the following themes: 1) environmental elements; 2) the diverse ecosystems; 3) the description of ideal and non-ideal environments; 4) the creation of the universe; 5) the purposes of nature's creation; 6) the causes of natural damage; and 7) the role of humans as caliphs.

Second, the interpretation of Ulama in Lombok regarding verses related to *fiqh al-bī'ah* can be classified into seven themes: 1) the procedure for interacting with the environment; 2) the impact of environmental damage; 3) environmental stability as a blessing and grace from Allah; 4) fourth, human immorality as the source of environmental damage; 5) environmental equilibrium and prohibition of environmental damage; 6) the responsibility of leaders in environmental protection; and 7) the urgency of *fiqh al-bī'ah*.

From this study, the authors recommend: first, the government should consider *fiqh al-bī'ah* from the perspective of the Qur'an when issuing laws and regulations related to environmental preservation; second, the values and teachings of *fiqh al-bī'ah* should be instilled in children from a young age; and

¹⁰³ Ma'had Aly is a pesantren-based Islamic religious college that focuses on the study of classic books, or what is known as the Yellow Book (*Kitab Kuning*).

¹⁰⁴ Al-Taumi, "Himayat Al-Bī'ah Fi al-Fiqh al-Islami Wa La-Qanun al-Wad'i: Dirasah Muqaranah," 414.

third, *fiqh al-bi'ah* should be promoted through Islamic studies in Islamic boarding schools.

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