

Research article

Islamic View Towards Environment Preservation

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Abstract.

Environment is one of global issues humans are facing today. The worsening condition of global environmental cannot be apart from various problems from garbage, logging, and air pollution due to industrial or transportation activities as the main factors of the environmental crisis. The basic principles of ecology are to protect, maintain, utilize and preserve the environment for the life of future generations. In the context of power, the idea of ecology and environmental sovereignty is related between God, humans and nature. The results of this study showed that Islam is very concerned with these environmental issues as proven through many discussions contained in classical fiqh literature, such as discussion of thaharah (cleanliness), ihya al-mawat (opening the unused land), al-musaqat and al-muzara'ah (utilization of land belonging to others), laws related to the sale and purchase and ownership of water, fire and salt, the rights of pets and other issues related to the environment around humans.

Keywords: Ecology; Fiqh; Al-Quran; Environment

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1. Introduction

As living creature, humans always interact with the environment they are living in. When a change occurs in the nature of the environment beyond the limits of human adaptability, both as a natural change and as the change caused by life activities, life sustainability will be vulnerable. The human environment refers to the number of all objects and conditions in the space where human are occupying that affect human life.[1] The limitations on the environment based upon its content for both practical purposes and analytical necessities need to be limited only to the environment in the sense of the biosphere, i.e. earth's surface, water, and the atmosphere where living bodies exist. In this case, environmental limitations include all objects, power, and life including humans and their behavior in a space, which determine the life sustainability and welfare of humans and other living bodies.[2] Any environmental issues and changes humans are now facing commonly are determined by two factors: first, natural events occurred

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due to natural process itself and second, human actions that intervene in nature, both as planned (development) and as unplanned.[3] It is undeniable that in an effort to preserve the environment in Indonesia, there must be the involvement of all elements. Islam as the majority religion in Indonesian has a conceptual formula known as Fiqh al-biah in the focus of the study about the environmental issues.[4] Yusuf al-Qardhawi stated that protecting the environment is equal to protecting the soul, mind, heredity as well as wealth. In terms of rationality, if the aspects of the soul, mind, heredity and wealth are damaged, then it can make human existence in the environment tainted.[5] The concept of environmental fiqh formulated by Muslim scholars reflects the dynamics of fiqh related to changes in context and situation. This study aims to more deeply observe the Islamic perspective towards environment and the concept of Islam in environment preservation.[6]

2. Research Method

This research method is a main strategy and plays a critical role in writing a scientific works as the use of method is an attempt to understand and answer the issues studied. This qualitative research emphasized more on the research with the sources from literatures.

3. Result and Discussion

3.1. Environmental Fiqh

In Arabic language, environment preservation is known with the term of environmental fiqh (*fiqhul bi'ah*). From the semantic aspect, it consists of two words (compound sentence: *mudhaf* and *mudhaf ilaih*), i.e. fiqh and al-bi'ah. Linguistically, "Fiqh" comes from the word *Faqiha-Yafqahu-Fiqhan* meaning *al-'ilmu bis-syai'i* (knowledge about something) *al-fahmu* (understanding). Meanwhile, in terminology fiqh refers to knowledge about practical sharia laws taken from the propositions of *tafshili* (more detailed).[7] Term "*Al-Bi'ah*" can be defined as environment, i.e. the unity of space with all objects, forces, conditions, and living creatures including humans and their behavior, which affect the nature itself, life continuity, and the welfare of humans and other living creatures.[8] From the explanation above, it can be interpreted that environmental fiqh (*fiqhul bi'ah*) is the Islamic provisions sourced from the detailed propositions about the human behavior to overall materialize the benefits of earth inhabitants with the aim of

preventing any damages. Therefore, the environmental fiqh referred is knowledge or syar'i demands concerned with ecological problems or syar'i demands used to criticize human behavior that tends to treat the environment destructively and exploitatively.[9] In his book entitled *Ri'ayatul Bi'ah fi Syari'atil Islam*, Yusuf Al-Qardhawi explains that Islam is highly concerned with the environmental issues. This can be seen from the discussion found in the classical fiqh literature such as discussion about *thaharah* (cleanliness), *ihya al-mawat* (clearing the unused land), *al-musaqat* and *al-muzara'ah* (use of land belonging to others), laws relevant with buying-selling and water ownership, fire and salt, rights pets and other discussions related to the environment surrounding.[10]

He also stressed that environmental preservation is an attempt to create benefits and prevent any harms.[11] This is in line with *maqāsid al-syarī'ah* (the purpose of religious law) formulated in *kulliyāt al-khams*, i.e. *hifzu al-nafs* (protecting the soul), *hifzu al-aql* (protecting the mind), *hifzu al-māl* (protecting the wealth), *hifzu al-nasb* (protecting the heredity), *hifzu al-dīn* (protecting the religion). He also stated that environmental preservation is a demand to protect five objectives of the Sharia. Thus, all behaviors that lead to environmental destruction are similar with the acts threatening life, mind, wealth, heredity as well as religion.[12] Environmental fiqh sees the relation of human and nature surrounding as a unity that cannot be apart. Human is created from the components present in nature as the evidence that human is a part of the nature.[13] The creation of human has a unity with the creation of nature though humans are given the common sense and spiritual abilities as the capital of humans to do their duties as the God representatives. Thus, the protection of nature means the protection of human existence.

3.2. Study on Environmental Fiqh in Islam

The object of the study on environment in fiqh of al-Biah must cover all environmental issues that, in essence, include as follows: *First*, the introduction of physical parts and its correlation such as rivers, seas, forests, mountains, water, soil, air and the ecosystem balance, including existing living creatures such as plants and animals. The appreciation part, which is partly theological as the basis and paradigm, is a collaboration of religious knowledge, the first knowledge (scientific) about land, air, weather and water. The second knowledge concerns with the existence and natural phenomenon in the textual narration of Al-Quran and hadiths but not in the scheme of fiqh like nature as the sign of God power, and as the media of acknowledgment of the existence of God. This knowledge becomes the basis and paradigm of how humans should see the

physical and non-physical nature, not as a something to be "defeated". Hence, this knowledge is more theological as fiqh must be compatible and even interrelated - not contradicting to theology. *Second*, utilization and management (*tasharrif*) of natural resources. Natural resources can be categorized into three: *first*, the green group associated with forest and plant resources, *second*, blue group associated with marine resources, and *third*, brown group associated with mining and energy resources.[14] This section is assumed to be a fiqh-based Islamic concept regarding sustainable management of natural resources to achieve a continuous benefits and functions from generation to generation. This is the main substance in *fiqh biah* managing the authority (*tasharruf*) of the use and management of nature. Fiqh biah formulates how to conserve (*ri'ayah*) nature, by keeping it original as it came from, including in the management of its resources. *Third*, restoration or rehabilitation of a damaged environment. Fiqh biah contributes to the conservation of a damaged environment, i.e. namely the dead land. However, environmental issues are not only limited to the land but also more broadly to water pollution, air pollution, animal extinction, or the extinction of certain plant species. Fiqh biah ideally should manage the environmental issues based on two perspectives: first, the category of formal legal norms known with five legal categories: obligatory, *haram*, *makruh*, *mubah* and *manduh*. The second one is the moral-ethical norm that must be the support of formal legal dimension in environmental management.

4. Conclusion

The theological teachings of al-Quran concerning with the environmental management are highly clear in which al-Quran not only manages about the relation of human and Allah and human and human, but also manages the relation of human and nature. The existence of universe is created meaningfully; it is not only as the evidence of the creativity of Allah the Almighty but also as the evidence of Allah power. *Fiqh al-bi'ah* is a part of contemporary fiqh issue oriented to respond any environmental issues from the more practical perspective by giving the legal standards and regulations related to the environment. Environmental protection is an attempt to create benefit and prevent any harms. This is in line with *maqāsid al-syarī'ah* (the purpose of religious law) formulated in the *kulliyāt al-khams*, i.e. *h{ifz{ al-nafs* (protecting the soul), *h{ifz{ al-aql* (protecting the mind), *{ifz{ al-māl* (protecting the wealth), *h{ifz{ al-nasb* (protecting the heredity), and *h{ifz{ al-din* (protecting the religion).

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