

Nature Conservation in Islam: A Study on M. Quraish Shihab's Qur'anic Interpretation

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Abstract: *Nature Conservation in Islam: a Study on M. Quraish Shihab's Qur'anic Interpretation.* Environmental problems become a hot issue and particular interest for several years. The damage occurring in almost all parts of the world sparked a passion of various people to give their best effort in order to save the environment. That in turn makes the arising theories that are expected to minimize this situation. Many efforts were made to save the environment, but some of them are failed to do that even though some of them are successful. So many people believe that it is going back to religion provisions to be an important factor that can alter it so as to minimize it. Therefore, the researchers raised the theme of nature conservation based on the interpretation of the verses of the Qur'an. Qur'anic interpretation used as a reference by the researcher here is the books of tafsir written by M. Quraish Shihab, an Indonesian mufassir (interpretation) who is very concerned about the problems of the natural environment and its preservation.

Keywords: *nature conservation, Qur'an, interpretation, Quraish Shihab*

Introduction

The natural environment is an important component in the life of sentient beings on earth. It always becomes hot topic to talk about, given the importance of nature to the lives of humans and other living beings. Human dependence on nature will never stop because it provides all the needs of them. Nature becomes an important factor in human life because it is considered as an important component in the ecosystems that exist on earth. As an important component, nature must be maintained in order to remain sustainable and serve many benefits for human life and

other living things.¹ In this case humans are required to behave and provide a positive value to nature.

Human as one of the living creatures in nature has the duty and responsibility to take care of and preserve nature. As the most dominant creature on the earth, human beings have an important role in managing nature so that human existence can provide benefits. Hence the relation of man to nature is mentioned in the Qur'an as a relationship of mutual need so that philosophers see that man can not live without the help of nature. Man and nature cannot be separated from each other because they are an unbreakable entity. Human beings as the most dependent beings of nature must preserve and preserve nature in order to remain useful. Everything that happens in nature in principle has to do with human activity on earth.²

Humans are also referred to as khalifah fil ardh³, which means a man must give his attention as a natural leader who can save this nature from damage and total destruction. The human being as khalifah is described in the Qur'an which reads:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ قَالُوْۤا اَجْعَلْ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا
وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

Remember when your Lord said to the Angels: "I will make a caliph in the earth." they say: "Why do you want to make the (Caliph) on earth the one who will make damage to him and shed blood, yet We always celebrate by praising You and purifying You?" The Lord said: "Verily I know what you do not know" (Q.S. Al-Baqarah: 30)⁴

The verse above it is explained that the human Caliphate on earth has three interconnected elements, then added the fourth element which is outside, but very determines the meaning of Caliphate in the view of Al-Qur'an. The first three elements are:

1. Man, who in this case is named caliph.
2. The universe.

¹ Hasan Basri Jumin, *Sains dan Teknologi dalam Islam: Tinjauan Genetis dan Ekologis*, (Jakarta: Rajawali Pers, 2012), p. 108

² Basri Jumin, *Op. Cit.*, p. 85

³ Basri Jumin, *Op. Cit.*, p. 108

⁴ Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: CV Penerbit J-ART, 2004), p. 6

3. The relationship between man and nature and everything in it, including with man (*istikhlaf* or Caliphate duties).⁵

Those three elements are interrelated-related, while the four elements that are outside are giving assignments from Almighty Allah SWT.⁶ The relationship between humans and nature, as already described above. Thus humans are required for continued interaction between human beings and between humans and nature, so as to deepen this interaction will change the way of nature and human behavior because they feel as equally creatures of Allah. Therefore, human beings are always required to establish the principle as the leader of nature that will bring prosperity and peace to this nature. In this case, the man should be more concerned with his relationship with nature and is based on a relationship of love and affection between man and nature are one.

In the Qur'an messages about the importance of the natural environment have been explicitly described.⁷ This earth is the responsibility of humans to keep and maintain which is has been mentioned repeatedly in the Qur'an, the prohibition to destroy nature is also stated very clearly. Warning about the destruction of the natural environment that occurs due to the neglect of Allah's guidance will have a negative impact on humans and other living creatures of this nature.⁸

Environmental issues have become a global issue because it involves various human interests on earth. This is evidenced by the emergence of issues of environmental damage are increasingly occurred, it causes the way of view and human behavior towards nature itself. The recent natural environment damage has been caused by irresponsible human activities, causing many kinds of damage in nature. As an example of environmental pollution due to industrial waste disposal, household, illegal forest burning and other irresponsible activities, so those ultimately threaten the safety and human life.

Deforestation, massive exploitation of mining materials is also a human act that is too consumptive and irresponsible to the environment.

⁵ Quraish Shihab, *Membumikan Al-Qur'an : Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Penerbit Mizan, 1994), p. 295

⁶ *Ibid.*

⁷ Abdul Majid bin Aziz Al-Zindani, et. al, *Mukjizat Al-Qur'an dan As-Sunnah tentang IPTEK*, (Jakarta: Gema Insani Press, 1997), p. 194

⁸ *Ibid.*

This natural destruction caused by human activities will destroy humans also, in the end;⁹ this will happen if humans do not immediately repair their attitude and behavior. Therefore, Allah SWT has reminded man in the verses of the Qur'an which reads:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ ﴿٤١﴾

*Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return (Q.S. Ar Rum ayat 41).*¹⁰

The verse above mentioned that the land and sea as the site of the facade, which means the release of something out of balance, either a little or a lot. It means the land and sea into an arena of damage, such as murder and robbery in both places, and also means that land and gradually himself has suffered damage, imbalance and lack of benefits. On the other hand, the absence of equilibrium on the ground and sea leads to humans. Thus, the message on the verse above the more destruction of the environment made by human, the greater the adverse impact to them. The more damaged made by human, the worse effect to the human.¹¹

The environmental pollution has taken a lot of human rights to life and this has reached an alarming point. The current natural environment crisis is a gift of what we have done in the past, where we treat nature with arbitrary regardless of the impact that will be generated in the future. There is a misunderstanding of human in looking at nature and is wrong in putting himself in the context of the whole universe.¹² The current crisis and natural destruction cause temporary damage, this can be overcome by gradual and continuous reforms. Revamping done for sustainability and defend the nature to be not destroyed can be done by changing the way of view to nature as well as change lifestyle and mindset of human to nature fundamentally quickly and firmly so that the

⁹ Basri Jumin, *Op. Cit.*, p. 109

¹⁰ Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Bandung: CV Penerbit J-ART, 2004), p. 408

¹¹ M. Quraish shihab, *Tafsir Al Misbah*, (Jakarta: Lentera Hati, 2000), Vol. 11, p. 76-78

¹² Hasan Basri Jumin, *Sains dan Teknologi dalam Islam: Tinjauan Genetis dan Ekologis* (Jakarta: Rajawali Pers, 2012), p. 88

nature that became the dwelling of human beings and other living creatures Allah Almighty can be sustained and sustainable, because natural processing and utilization are done correctly. And this is the inspiration for the author to raise the theme of nature conservation in the perspective of the Qur'an because in understanding a verse cannot be separated from the understanding of the interpretation of the verses about the preservation of nature, in order to make clear what is meant in a verse. In order to obtain maximum results in understanding a verse, it is necessary to have some interpretations of the nature conservation issue in this Qur'an perspective. The scholars who become a primary reference in doing this research is M. Quraish Shihab. The reason the author raised the interpretation of M. Quraish Shihab is about the preservation of the natural environment is as follows.

He is one of the Indonesian mufassir who studies various aspects of the Qur'an and examines in detail the importance of the Qur'an to the Muslim community, He is M. Quraish Shihab. He stated that the Qur'an always requires interpretation, given its varying nature of editorial, loaded with various meanings, and in harmony with the level of intelligence and knowledge of its readers. The interpretation is always related to themes relevant to present conditions, and one of the focuses of the study is environmental issues. This can be seen in his book entitled *membumikan Al-Qur'an, fungsi dan peran wahyu dalam kehidupan masyarakat* in one of the sub-chapters of the title is "Islam, Population, and Environment".

M. Quraish Shihab has a great interest in environmental issues. He declared that the lives of God's creatures are intertwined so they have to keep each other, because if there is interference in one of them then the other will also be affected. The human relationship with the environment is the relationship of togetherness in submission to Allah SWT so that humans can not do as they wish in utilizing the environment.¹³ Along with human duty as the Caliph on earth then they also have the task to preserve nature. Based on that background, the researcher is interested in conducting a study which is related to the interpretation of M. Quraish Shihab on verses dealing with nature conservation. Based on the interpretation it will be known the concept of nature conservation

¹³ M. Quraish Shihab, *Op. Cit.*, p. 460

according to M. Quraish Shihab. The results of this study are expected to contribute to mankind in an effort to preserve nature. The concept of nature conservation which was born by M. Quraish Shihab is able to be understood and used as a guide in behaving and behaving towards nature.

Nature Conservation

The word conservation comes from the word sustainable which means to remain as in the original state, unchanging, enduring eternal, protection from annihilation.¹⁴ From the understanding above it can be concluded that conservation is a human effort to try to defend what already exists into the actual form and prevent it from total destruction. According to KBBI can be defined as the world, the universe and can also be said as all the power that regulates everything that exists in this world.¹⁵ Nature also includes all things that are physical and non-physical. So from the explanation above it can be concluded that the preservation of nature is an attempt made to keep everything that is in the world in sustainable.

Conservation of nature is a process which is undertaken by humans to maintain and care for the nature that exists around, not only nature that they must sustain but also all beings related to nature. The preservation of nature is a difficult thing to do especially if nature is already damaged and destroyed, so before that happens, the process of preservation of this nature should be done quickly so that natural resources won't destroy, and bring a lot of negative impact for all creatures therein. With the increasing number of natural degradations that occur today, it has made many people aware of the importance of this nature to the lives of all living things. Therefore, nowadays many creators of environmental and nature observers have been created to look and try to improve the condition of nature. It has now been widely formed as a movement specifically designed to seek to preserve nature as it was recently in the form of the Green Movement or the Go Green movement, such movements are very well organized because with such a movement it will help to reduce the natural impact that has been

¹⁴ Sri Wahyuni, *Kamus Besar Bahasa Indonesia*, (Jakarta: Pustaka Phoenix, 2007), p. 538

¹⁵ *Ibid*, p 543

damaged and they will definitely try to find the best solution to solve the problem of nature.

One of the efforts made in overcoming pollution and natural damage that occurred then created and established a regulation that is specifically for the conservation of nature. On a global or world scale, there has been established a special agent that protects nature, the agency formed by the United States in 1970 under the name Environmental Protection Agency (EPA). The EPA agent itself has a mission that is to help realize the conditions under which humans and nature can live in harmony.¹⁶In the Islamic religion perspective, the creation of the universe with all the elements in it is a sign of the power of Allah SWT. All of the creation have the same task, ie prostrate to glorify Allah Almighty, together with man manifest to Allah Almighty, obey His command, and obey all laws applicable to all beings. So humans and nature must create a harmonious principle of life in perfect balance (*mizan*).¹⁷ Caring for nature is a highly praised nature for maintaining the integrity and sustainability of nature. This is the most emphasized ethical principle, as members of the ecological community of equal humanity are drawn to love, caring about nature and all its contents, without discrimination.¹⁸In the perspective of natural rights, a human must recognize that nature and all its contents have the same moral and equal rights. Therefore, man as the leader of nature is obliged to appreciate the life of nature and the life of all the creatures that are in it. In this case, it is necessary to build the response to nature, this responsibility is not the only individual but covers all human classes ranging from those who are still children and the elderly, because nature is not only destined for one group just like humans but is destined for all living things that exist in it.

By establishing moral responsibility to nature with the principle of caring sincerely and with such a moral principle, human desire to be able to maintain the sustainability and conformity of nature can be achieved.¹⁹ The natural interest to be sustained in accordance with the guidance of religion because in its teachings there are always commands that humans

¹⁶ Ibrahim Abdul-Matin, *Greendeen Inspirasi Islam dalam Menjaga dan Mengelola Alam*, terj. Aisyah, Jakarta: Zaman, p. 77

¹⁷ *Ibid*, p. 33

¹⁸ Hasan Basri Jumin, *Sains dan Teknologi dalam Islam: Tinjauan Genetis dan Ekologis*, (Jakarta: Rajawali Pers, 2012), p. 117

¹⁹ *Ibid*.

have to take care of nature. Earth is a part of human life and all creatures in it by interacting with each other. In an effort to build the responsibility can also be applied into the life of the community such as, the application of green lifestyle or changing environmentally friendly lifestyle such as utilizing recycled goods, save electricity, water and fuel (Fuel Oil) planting and caring for trees around the neighborhood is an effort to preserve the natural environment Around the dwelling thus creating a clean and comfortable environment. This is tantamount to create a green village where it is done in ways such as independent waste management, water conservation, the greening of the village, and components that support the creation of a green village. According to the Global Eco village Net Work in 1994, it is important to realize green villages as well as to demonstrate eco-friendly behavior, such as water usage, rainwater management, green technology, energy saving, and greening.²⁰

The concept of Nature Conservation in Islam

M. Quraish Shihab has explained that it is important to preserve the nature and even shared some fearful aspects of nature conservation. The aspects that are relating to the preservation of nature is in accordance with the guidance of the Qur'an in which there are several verses that are directly related to aspects of nature conservation itself. This issue of nature conservation has also been discussed and explained by M. Quraish Shihab in his *Membumikan al-Qur' an Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat*. His opinion on environmental and natural issues was elaborated at length by using simple language so that readers can understand and be accepted by the public.

This issue has also been a hot topic of conversation among the public these days, as more and more environmental problems are faced. Damage and destruction that occurs in the surrounding areas become an unremitting thing in the spotlight. The problems experienced are also not as complex as estimated because of the destruction of nature that occurs almost in all parts of the world. For this reason, it attracts the attention of M. Quraish Shihab to interpret the problem of the natural environment by referring to the verses of the Qur'an.

²⁰ Anita Nur Laila, *Gerakan Masyarakat Dalam Pelestarian Lingkungan Hidup*, Jurnal Politik Muda, 2014, p. 289

Responding to this problem He did it very thoroughly and traced it according to the verses of the Qur'an. The core or subject matter of this nature lies in the human being as a creature who gets the mandate to become a *chalipe* on earth. Human as a natural leader is required to be able to maintain and preserve this universe as a source of life, so if the universe is damaged of course this will be very detrimental to humans themselves. In this case which are interrelated elements of nature or the earth as a place to live, the prohibition to do damage and subdue nature.

Nature or earth as a place for living

The universe is something created by Allah SWT. Nature is also the source of life for every living creature and inanimate, but it is also a place that has been prepared by the creator as a place of residence for all creatures including the human being. Allah creates the earth for a human to stay and settle in the earth realm as a place to continue his life and prosper the earth that Allah has created with perfectness. As a place to live, human beings can take advantage of everything in nature for the sake of life. By using wise and fair natural resources then all human needs will be fulfilled by nature. So this is the earth made perfect shelter for all creatures of Allah's creation.

Allah SWT not only created human but also made the earth the expanse for human being itself. If the word *khalaqa* / create gives the impression of his form something, either through existing material or not existing, and emphasize the form is very great, surely greater God Almighty who has made it happen. If the word *khalaqa* is the case, the word *ja'ala* contains the meaning of manifesting something from a pre-existing material while emphasizing that the being is very useful and must be achieved by the benefit, especially by what to manifest something, which is by man. So man must reach the inner and outer, material and spiritual manifestation of the making of this earth. Do not leave the earth without being properly managed; prosper the earth for the salvation of life, while remembering a being created before you, there is also a creature that will come after you. Which before you have managed the earth well and still much for you, so humans today do not spend or damaged the earth, remember the generation after you? Thahir Ibn Asyur explains that understanding the meaning of the word *ja'ala* in the sense of making that manifest something from material that has

existed before, this suggests that the earth we inhabit this has undergone a change and move from one state to another so it becomes what it is this is supported by the science of Geology, the science of the composition, structure, and history of the earth. ²¹

Allah made the earth unfold does not mean so, the earth is created by Allah SWT round, it is a scientific nature that is difficult to argue. Its expanse does not contradict its unanimity, that Allah Almighty created the earth so greatly that it is unanimous for man, wherever they go, they see, and get it stretched, so that man can reach as much as possible from the earth.

Allah SWT not only created the earth and made it spread but also made the sky as a building/roof. This implied that there are various other skies, which are incompatible with the general human condition. Where, these various heavens are not hindered by the heaven of the world. Not only that, Allah SWT but also prepare all means of life in the world, in the form of material and immaterial. Allah Almighty also produced some of the water from the sky that is rain through the laws of nature which he sets to regulate the rainfall. Water that comes from the sky is partly water, this is because not all water is rain because there is water that comes from the earth, even the rain is the water vapor that evaporates from the earth and forms a cloud which then drops back as rain to the earth. ²²

In the presence of this rain, Allah produces fruits as part of sustenance for you. But the source of sustenance is not only from the fruits that grow due to rain, but many others are spread on earth. Therefore you shall not establish partners for Allah. After referring to the material favors that are the source of physical life, the next verse alludes to the spiritual blessings that serve as a guide, the source of the spiritual life. The word *as-sama* 'in terms of language means everything above us, which is meant to be the sky by this verse is what we see above our heads like a blue dome. Temporal scholars understood it in the sense of the air that covers our earth. By this verse *as-sama* 'or air it is a building. The equation is like a building that protects people from the danger that can

²¹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2009), Volume 1, p.148-151

²² *Ibid*,

threaten it. Scientists explained that the ozone layer in the stratosphere serves as an umbrella that protects human life against harmful ultraviolet radiation by absorbing many of the shortwave radiation. Understanding the verses of the Qur'an as has been pointed out that not many people know the ethics of the decline of the Qur'an. From one side it is a scientific gesture that proves its truth and on the other hand, it shows that the holy book of the Qur'an can accommodate diverse meanings, and can be understood by scientists as well as the common people.²³

In the explanation of the verse above, it can be understood that Allah Almighty has created the earth and the heavens so greatly and has the benefit and the method of each as described above. Allah Almighty has also created water that is the source of life for every creature and makes the heavens as a protector for the creatures that exist in the earth so as to be protected from any form of radiation or the fall of other celestial bodies. And also has provided various forms of plants and fruits that can be eaten by humans and also animals that are some of the sustenance and favors that Allah has provided. Therefore humans as chalip on earth must be able to manage and preserve this nature so as not to be damaged so that future generations can feel the favors and gifts that Allah has created. Allah Almighty has also given guidance as well as a warning to man not to make an ally to Allah SWT, because we have known its greatness.

Of the things we have contemplated above we can see clearly that Allah has proved to a man that the whole universe belongs to Allah Almighty, He has created the heavens and the earth including the arrangements of his work which have been strung with a great system. The time and night turn that Allah Almighty has set in balance. Facilities and infrastructure such as classic vehicles that still use animals, ships that rely on wind, to modern transportation as encountered today are thanks to the power of Allah SWT that has subdued nature for humans. Allah SWT also always reduced rainwater in accordance with the levels so that can be utilized by the creatures that exist on earth. And from all of that Allah Almighty has given clues that can be seen by the man so that man can develop the guidance given by Allah SWT so that it can be useful for man. Thus, Allah Almighty is the owner of everything in heaven and on earth.

²³ M. Quraish Shihab, *Loc. Cit.*,

Meanwhile, according to Ibn Kathir interpretation of the paragraph above is also not much different from the interpretation made by Quraish Shihab. Ibn Kathir also explained that the creation of the heavens and the earth have been incensed and in accordance with their orbits, the turn of day and night also not escape from the system that governs it so that no one predates and preceded because everything has been arranged so as not to experience delays. The ark that the ocean did not escape from the power of Allah SWT in laying the ocean so that, the ark can carry all human needs. The rain that is descended to earth is also a grace given by Allah Almighty to his creatures who are assisted by the wind so that the rain can spread outside the surface of the earth. And of all these are signs of the greatness and power of Allah that has been shown to the man with real proof.²⁴

So it can be concluded that this verse is a proof or signs that show the power and greatness of Allah SWT in the process of creation of the heavens and the earth and the arrangement of the system in it so that all that is there will not collide with each other because there has been a system which governs it by putting everything in accordance with its orbit. With this regulating system man can live peacefully on earth because all that is needed has been available, just how human beings are able to take advantage of what Allah has given, of course with the minds and minds of humans can easily know all kinds of instructions that exist including making the ark that is able to sail the ocean to carry all human needs and utilize everything that exists in this for the benefit of human life.

The word *bawwa'akum*/put you from the word *ba'a* which means back. The point is that Allah SWT made their place of residence as a comfortable place to return to rest after doing various activities. Meanwhile, the scholars understand the word *qushur* which is translated with large buildings in the sense of houses in winter or rainy days because he is strong enough and sturdy to stem the water and fortify people from cold exposure. While the definition of a houses as a place to live in the summer and a place to grow crops. There are also scholars who

²⁴ Ibnu Katsir, *ShahihTafsir Ibnu Katsir Terj*, (Jakarta: Pustaka Ibnu Katsir), jilid 1. p. 131-132

understand the word *qushur* in the sense of housing that is given a guardrail.²⁵

So it is concluded that the explanation of the verse that man has been awarded a very big favor from Allah SWT and has been made *chalip/leader* on this earth. And from all the favors that exist on this earth, a man can take advantage of all the contents that can be used a house to take refuge from danger and also from the weather. Allah Almighty also provides a variety of facilities and facilities so that the human-built building can be sturdy and strong. Allah Almighty has also warned not to cause damage on earth by remembering the blessings he has given to this great man. Therefore humans are required to preserve and manage this nature properly so as not to cause damage that can harm human beings and all living things that exist on this earth because of human ambition to master nature. On the contrary man on this earth as a leader who is obliged to maintain and manage nature properly so that balance can be maintained properly.

Prohibition of damage

In this verse described the ugliness that human beings have done that are not merely fraudulent lies, but there are others, that is, the insanity of perception and recognition that is not in place so that if it is said to be reprimanded to them: do not make mischief on earth, they answer: We are (only those of us who are always doing correction), their remarks are disputed, they are indeed the ones who are truly destructive.²⁶ Earth damage is an activity that results in something that meets value and works well and is beneficial to lose some or all of its value and benefits. if someone finds something that is not functioning or lost its usefulness and then does the activity (repair) so that return the benefits of something missing can be reunited then someone can be said a *mushlih*. More than that a *mushlih* is a person who finds something that has benefits and he performs activities so as to give birth to the added value and quality benefits of something so that the quality and benefits are higher than before.²⁷

²⁵ *Ibid.*,

²⁶ M. Quraish Shihab, *Op. Cit.*, volume 1, p. 125

²⁷ *Ibid.*, p. 125-126

Verses 11 and 12 of Surat al-Baqarah illustrate that the people who actually do the damage on earth are not aware of his actions. Their destruction will, of course, bring a bad impact on themselves, yet even though they seem unaware of the damage they have done, it is because they have been deceived by the devil that makes them see the beauty of something bad. The destruction they make is of course reflected in several aspects, among others: the destruction that occurs to themselves who are reluctant to seek medical treatment so exacerbate their situation. Furthermore, the devastation that occurs to their families and children because of their poor exemplary values is reduced. In addition, the destruction that occurs to society by prohibiting people to do good and spread negative issues that cause hatred and division in society.²⁸

Ibn Kathir affirmed the view said by hasan that among the forms of destruction done on earth is the believers make the disbelievers as guardians (leaders or protectors). But know what they think of as an actual repair is damage, but because of their ignorance so they do not realize it is the real damage.²⁹ From these aspects, it can be seen that in fact what has been described in the Qur'an has been proven to occur in today's world. This can be seen by human self with real evidence that already exists because indeed the damage that occurred in this world has occurred and there is some damage that is bad and permanent so it is difficult to be overcome again. Although they consciously have done the damage they still do it repeatedly and continuously.

The universe created by Allah SWT in a very harmonious, and fulfilling the needs of the creatures and Allah also makes it good and ordered his servants to fix it. The sending of the Prophets to correct and straighten the chaotic life in society is one of the forms of divination by Allah. Whoever does not welcome or even hinder the coming of the Prophets, then they are among those who have done destruction on earth. This verse expressly emphasizes the prohibition, because damaging after being repaired is worse than destroying it before it is repaired.³⁰

²⁸ *Ibid*,

²⁹ Katsir, *Op. Cit.*, jilid. 1, p. 143-144

³⁰ *Ibid*

In the Word of God *وَأَدْعُوهُ خَوْفًا وَطَمَعًا* (*wad'uhu khaufan wa thama'an*)

"pray to Him in fear and hope". There are also those understand it in the sense of "fear, not to prayer is not granted". This opinion is not in accordance or in line with the advice of the Messenger of Allah, in order to pray with full confidence and hope of Allah SWT to hear prayer. This verse seems to tell the human being to gather in him the fear of Allah SWT and hope for his grace and do not ever suspect that the prayer is not granted because with the real seriousness is enough.³¹

The word *muhsinin* is the plural of the word *muhsin*. For a human, this trait describes the peak of the good that can be achieved. That is when he sees himself in others so that he gives to others what he should take his own being *ihsan* towards Allah SWT. It is the melting of the human self that he only "sees" Allah Almighty, for the man against his fellow man is that he no longer sees himself and sees only others. A *muhsin* is superior to a righteous person because the just demands all his rights and does not withhold the rights of others, he gives him to the true degree, whereas the *muhsin* gives more than he should give and is willing to accept what is less than his right.

In a part of verse *إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ* *inna rahmatallah* *qaribun min al-muhsinin/ the mercy of God is close to al-muhsinin* also a long discussion of scholars. Because the verse uses the word *qarib* or close which according to Arabic rules should be shaped *mu'annas/ feminism, ie qaribatun* not *qarib (mudzakkar)*. While superficial people intend to blame this verse because according to them, it is against the rules of language. "Nature must be in accordance with the characteristic, if the feminism, its nature must be so." That is the formulation of the rules of the Arabic language. Therefore the formulator introduced what is called a *syadz* or exception to accommodate what it is. A man should not be arrogant towards nature but should be friendly with him while thankful to Allah Almighty by following all his guidance, whether related to the universe or the self of man himself.

This verse explained that Allah Almighty has given warning to human beings in order to preserve and protect nature, because Allah has

³¹ *Ibid*

repaired it. So humans have no right to destroy it because it will not bring benefits otherwise, it will bring disaster to humans. He warns people of this because He knows that man will not be able to fix it if the damage has already happened and that will get the consequences and disaster for the damage that happens is the man himself. People should be grateful for what God has given them because the grace and grace of God are very close to them. Therefore, it is better for them to pray and ask forgiveness of Allah Almighty.

The fragmentation of *al-musrifin* is derived from the word neuron, ie the exceeding of the limit. What is meant here is the non-muslim figure. this command is for all human or in the other word this is a general command. Exceeding the limits made by them must have been repeatedly done and the form is also diverse. The word *yufsidun* or damaging serves to explain the exceeding of the limit. It is displayed in the form of *muddri* (present and future) to imply continuity of destruction. Someone will not be said to be a destroyer if only done once but different if done repeatedly and repeatedly so that makes it something that entrust and become personality.³²

Damage is an activity that results in something that fulfills its values or functions well and beneficially loses some or all of its value so that no or less function and its benefits are caused by the act of the destroyer. Destruction is the opposite of improvement so as to establish the existence of destruction can already mean no improvement. So, the verse above, still includes a sentence; "They do not make repairs?". Thahir Ibn Assyria argues that the phrase implies that they have done nothing at all except destruction, this verse says, as saying: "they did not do anything on earth except destruction."³³

This above verse also still has to do with the verse which has been described previously above that is about the prohibition to do damage on earth and follow those who have exceeded their limitations so as to do damage. The destruction they do will certainly hurt them because they cannot fix if something is broken. Damage has been caused it is not easy to be repaired so it will cause something it is getting damaged and still disaster.

³² *Ibid*

³³ *Ibid*,

Just as the interpretation that Ibnu Katsir has made about this verse, he assumes that the exceeding of the limit that has been done by man is a greedy nature and not satisfied with everything. The excesses of the borders take on a wide variety of shapes, such as those who like to boast that are actually beyond their needs. They should do more useful things and bring rewards for the final day. And do not follow in the footsteps of leaders or orders of the authorities who always do damage, shirk, kufr and against the truth.³⁴

In this verse it is clear that try your best to acquire earthly possessions and gifts with the limits which Allah has decreed, carouse in earnest way through what Allah has bestowed with the fruit of your efforts, that is the happiness of the Hereafter, by way of ignoring or disregarding your part from the pleasures of the world and do good to all parties, as Allah SWT has done good to you and do no damage in any form and anywhere on earth, because Allah SWT does not like those who do damage.³⁵

The meaning of this verse does not mean that it should only be pure worship and forbid the world. The meaning of this verse is to try your might and your mind within the limits justified by Allah to obtain worldly possessions and gifts and seek earnestly in that through what Allah has bestowed upon you from the fruit of your efforts is the happiness of the Hereafter, according to the guidance of God and at the same time do not forget that ignore your share of the pleasures of the world and do good to all parties, as or because Allah has done good for you with His various blessings, and do no damage in any form in any part on this earth. Allah does not love the makers of corruption.³⁶

The word *fima* can be understood to contain the most meaning or in general, as well as consolidate in the heart of efforts to seek happiness in the afterlife by doing what Allah has bestowed upon men by living life in this world. While the word *wa la tansa nashibaka min ad-dunya* that is a prohibition to forget or neglect and ignore the part of a person of the pleasure that Allah SWT give in the world. This argument is understood not to be unlawful to ignore it, but in the sense, it is permissible to do so.

³⁴ Katsir, *Op. Cit.*, jilid 6, p. 608

³⁵ M. Quraish Shihab, *Op. Cit.*, volume 9, p. 664

³⁶ *Ibid*

This verse is an advice that needs to be put forward so that who is advised not spared from the guidance. This kind of sentence many understand it differently, but this advice refers to the prohibition of using his property except to approach the self to the creator in the pure form of worship. This clearly shows that one may use his wealth for worldly life as long as Allah's rights concerning possessions have been fulfilled and as long as they do not violate the provisions set by Allah. In this verse, there are several important points that must be understood so that there is no mistake that can plunge the first, the view of Islam, which states that the nature of the world and the afterlife is a unity. Where nature of the world is the place to plant and the afterlife is the place to reap the harvest that is planted during in the natural world. So if in the world inculcate goodness then the good also will be produced in the hereafter and vice versa if the evil that is planted it will produce evil too.³⁷

The second important coincidence is that it leads to a view which states that the Hereafter the true purpose and nature of this world are only limited facilities and facilities that can be used to achieve that goal. So that the better their behavior in the world the easier they reach their happiness in hereafter. The third point is the verse patterns that are active and passive. It is linked when talking about the afterlife which emphasizes the command to be earnest and strong in achieving it. While the command concerns happiness this world in the form of passive that is not to forget. And this is what makes the imbalance of the view between the world and the hereafter, because the world is not the only one

Prohibition of destruction is a warning given by Allah to man. Destruction is meant here related many things, in the Qur'an has been mentioned examples of the peak of destroying the nature of human purity that is not keeping *Tauhid* which Allah has granted to every human being.³⁸ This verse implies the appearance of destruction on land such as drought, famine, loss of security, and in the sea such as drowning, lack of marine and river products, due to the disobedience of human hands, resulting in God's taste of feeling a little to them partly from their sin and their transgressions, that they may return to the right path.³⁹

³⁷ M. Quraish Shihab, *Op. Cit.*, volume 9, h. 667

³⁸ *Ibid*

³⁹ M. Quraish Shihab, *Tafsir al-Mishbāh ...*, volume 11, h. 76.

The verse above clearly stated that the damage that has occurred on land and at sea due to human actions. It means that land and sea are the arena of damage, such as murder, robbery in both places, or it may be interpreted that the damage occurring on land and sea causes an imbalance and lack of benefits. Though this universe has been created by Allah SWT in a balanced and harmonious but because of human acts that do bad deeds cause the imbalance in the work system of nature.

Ibn Assyria proposed several interpretations of the above verses ranging from narrow to broad interpretations. The last meal he put forward is that the universe has been created by Allah SWT in a system that is very harmonious and in accordance with human life. But they do destructive activities, resulting in lameness and imbalance in the natural work system. Ibn Kathir argued about this verse which contains Allah's warning to man that it appears that the damage that occurred on the ground such as the occurrence of drought and the damage that occurred in the sea is the scarcity of sea products. And the damage that occurred on land and sea this is due to misconduct done by humans so that the amount of natural damage that occurs such as water scarcity if drought arrives, shortage of food products such as plants and fruits.⁴⁰

Subdue nature

Allah Almighty is the Almighty God and omniscient of all things. The universe he created certainly has tremendous benefits and utility for the life of every living being, as well as for the nature not only a source of life but also a comfortable place to live. Therefore, Allah has subdued this nature so that humans and all other beings can feel the pleasure that Allah has given.

The meaning of the verse above is Allah Almighty has created and spread the earth so that stretched wide in order to simplify human life. Allah Almighty creates the earth in a rounded state with the mountains as a pillar so that the earth does not shake so those complicate the inhabitants therein. The earth has also created everything according to place and size so that with the wisdom it can meet the needs of the

⁴⁰ Katsir, *Op. Cit.*, jilid 7, h. 120-121

welfare of beings so that the earth becomes a good means of life in which there are all the needs of both basic and complementary needs. .⁴¹

the word of Allah SWT وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ *wa anbatna fiha min*

kulli syai'in mauzunin/ (and we grow to him all things according to size) in the word of Allah SWT many scholars conclude in the meaning of Allah SWT has cultivate in the world various kinds of plants that are very useful for survival and Allah also has arranged in such a way that the known period growth and also its harmonization in accordance with the quantity of the needs of every living being. And it is Allah Almighty who has established creation as well as habitat in nature.

In his word وَمَنْ لَسْتُمْ بِرَازِقِينَ لَهُ *wa man lastum lahu biraziqin (and*

whom ye open the giver of sustenance) in the fragment of this verse speaks about the creatures that God has created, be they human beings and the animals that exist on the earth. In this verse, Allah Almighty has a specific purpose that Allah has prepared everything for the comfort and survival of human beings themselves such as to farm, trade, work and so forth. In this verse, it should be underlined that from the number of creatures there are of course weak and strong but even so it does not mean that it is strong that gives them sustenance because those who are strong earn the sustenance of the creator and sustenance fortune. ⁴²

In the creation of this earth, Allah SWT has prepared everything that can facilitate the life of the creatures that are in it including for humans and other creatures that are very dependent on nature. All facilities and infrastructure have also been prepared to support the life and the benefit of every creature. And all the things that are on this earth is a sustenance that has been given Allah SWT not from other creatures who feel more powerful but they do not mean the true providers of sustenance. All the abilities and powers that Allah granted are used to manage and utilize the facilities that Allah has provided on earth.

The above verse explains that Allah Almighty has created the heavens and the earth and arranged its circulation very carefully and regularly and it is Allah who has also lowered the rain from the heavens and

⁴¹ M. Quraish Shihab, *Op. Cit.*, volume 7, p. 108-109

⁴² *Ibid.*

created the laws of nature that govern the descent then He took it out, that is to grow with the help of the rainwater plants and various kinds of fruits as sustenance for use or for animals and other living creatures. And Allah Almighty has also subjected the ark that is useful for you to be able to sail off the sea quietly to help transport all human needs. And Allah SWT also has subjected the rivers that can flow into the rice field so that it can be utilized, and has been subdued also the sun and moon circulating continuously in orbit so as to provide warmth and also the benefits to be able to rest and the afternoon can work diligently.⁴³

In this verse, Allah SWT uses the word *سخر* which means subduing something for easy use. Something Here Allah SWT subjugates and from what has been subdued human beings can learn and use it without fear to face it and from here obtained by laws of nature. Yet even though subdued nature will respond according to what it receives from human actions. Humans will feel calm in the face of nature and subdue it because nature will not disobey the laws that have been established for him by Allah SWT. The subduing of the ark that Allah says in this verse is a human ability to make it so that it can be used to sail and lift things in the direction they desire. And before, Allah Almighty has applied raw materials for its manufacture such as wood and iron and rivers and seas to navigate and the winds that moves it and affects the voyages and that is the meaning of submission of the ark.⁴⁴

The word *al-mu'shirat* is the plural form of the word *al-mu'shir* it is taken from the word *ashara* which means blackmail. The almost menstrual girl is named also *mu'shir* because it has reached a certain age that allows him to remove (fluid) certain blood from his body. Rain is the result of a collection of seawater vapors and oceans that form clouds and then changes as they get bigger and become droplets-water or snow or both. The vapor that is collected is squeezed and then pours out in the form of rain or dew. Because that is the cloud called *al-mu'shirat* which is blackmail.

The word *tsajjajan* taken from the word *ats-tsajj* is poured out loud. The word *li nukhrija*/lest we make it seemingly deliberate to use, not the phrase "we will cultivate", because the purpose of exposure of the above

⁴³ *Ibid*, p. 61

⁴⁴ *Ibid*, p. 61

verse content is to prove the power of Allah SWT to raise and exclude man from his grave alive or in other words raise from the grave, thus that impression was said by Ibn Assyria. The word *alfafan* is the plural of the word *latif* which is taken from the word surround and wrap. What is meant is a limb or tree-linked tree-lined leaves, encircling one another because of its thickness.⁴⁵

The verse above is still related to the verses which was discussed above, this verse asserts that Allah SWT who has lowered water in the form of heavy rain from the sky and with the help of the rain we issued, that is growing all kinds of plants, so we remove from it the green vegetation, the greenery. To further explain about His power that we remove from it, that is from the green plants are stacked grains, that is many when previously he only one seed.⁴⁶

In the book *al Muntakhab fi-Tafsir* written by some experts argued that this verse explains the process of creation of fruit that grows and develops through several phases so as to reach the phase of perfect maturity. In the maturity phase, the resulting fruit contains various nutrients needed by the human body and animals.⁴⁷

In this verse also explains that the source of water in the soil is derived from rain water, while sun as the source of all life. But only grew that can store and process energy from the sun and the result of the process is left to humans and animals in the form of food.

The end of this verse reads *أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ* (*unzhuru ila tsamrihi idza atsmara wa yan'ih*), meaning notice the fruit at the time of the tree fruitful and maturity). It is this command that encourages various technological advancements in the field of botanics (science of plants) which until now continues to grow and rely on methods of outside observation of all organs in all phases of its development.⁴⁸

This verse has an important role in the science of crops and food because this verse is an indication that Allah grants to man to practice his own meaning of this verse. The development of science and technology

⁴⁵ *Ibid.*, p. 12-13

⁴⁶ *Ibid.*, p. 573-574

⁴⁷ *Ibid.*

⁴⁸ *Ibid.*

about the plant was not spared from the explanation that has been described in this paragraph. So this clearly proves that Allah SWT has prepared everything in this for human beings use and learn from Him about what humans want to know. As is the case with crop science described in this verse.

Conclusion

Interpretation of M. Quraish Shihab against the preservation of Nature is divided into several aspects, namely the universe (earth) as a human residence and the prohibition to do damage. So that the human can amange the nature without demaged it. All the things that have happened in this world are the result of what they have done during their life if the wise man in managing and utilizing nature properly then the damage caused by human deeds will not happen. So humans must keep this nature well because this nature is not only a place to live for humans but also for all creatures of Allah Almighty. If nature is broken then humans certainly cannot live comfortably in this area, because humans need everything that exists in this to continue life on earth.

The concept of nature conservation according to M. Quraish Shihab is to preserve the nature must be done and hastened this thing considering the amount of damage that has occurred in this nature which of course this can have a real impact on living things in it. The resulting impacts, of course, will bring enormous harm to human beings, given that most of the damage occurring in nature is due to their own behavior because of the overly consumerist attitude and also of self-satisfaction and pleasure without thinking about the consequences will result from their attitude.

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