

Ecotheology in Classical Quranic Exegesis: A Study by Ibnu Athiyah and Zamakhshari

Hanif Hidayatullah

Abdelmalek Essaâdi University

Correspondence: hanifhdytllh@gmail.com

DOI: 10.29240/alquds.v10i2.16063

Abstract. The climate crisis is escalating rapidly, exacerbated by global temperature anomalies that have risen by of 1.5°C since the pre-industrial era, exceeding scientific projections. This problem is linked to humans' lack of spiritual values, leading to a disconnection between humanity, nature, and God. This disconnection has fostered an anthropocentric paradigm that drives excessive environmental exploitation. This study aims to stimulate human ecological awareness by examining the Qur'an's perspectives. Utilizing the Maudhu'i (thematic) interpretation method through library research, the paper analyzes selected verses by focusing on the insights of commentators Ibnu Athiyah and Zamakhshari. Findings reveal that both commentators offer different concepts of ecotheology; Ibnu Athiyyah developed cosmic-theocentric ecotheology, while Zamakhshari established rational-anthropocentric ecotheology resulting from their different theological schools. Additionally, humans as caliphs on earth, as revealed by the Qur'an through these interpretations, awaken their true role in utilizing and preserving natural resources as commanded by God.

Keywords: Ecotheology; Qur'anic exegesis; Ibnu Athiyya and Zamakhshari; Climate Crisis

Introduction

The climate crisis has been a metanarrative for several years and still counting; it is changing faster than expected, and climate events such as heavy rainfall, heat waves, drought, etc.¹ have significantly impacted every aspect of Human lives. In June 2020 and in 2019, the concentration of CO₂ had reached its highest point at 60% since 1990². Meaning that climate change (CC) disasters do not occur on their own. Instead, based on references indicating that it happens due to other aspects such as human destructive practices, namely anthropogenic climate change (ACC).

Human kind are supposed to be the one who is responsible for all climate disasters that have happened, given the consumer lifestyle that roots in the human disconnection from nature³. Ives et al⁴ have laid a conceptual platform to better understand human-nature connectedness in order to reconnect to nature, one of them namely cognitive connections such as beliefs (religion), knowledge, and attitude.

The disconnection between man and nature could result in a human-centered paradigm (anthropocentric paradigm) that views the universe as created for the happiness of human life as its

¹ Albert J. Gabric, "The Climate Change Crisis: A Review of Its Causes and Possible Responses," *Atmosphere* 14, no. 7 (2023): 1081, <https://doi.org/10.3390/atmos14071081>.

² Isak Stoddard et al., "Three Decades of Climate Mitigation: Why Haven't We Bent the Global Emissions Curve?," *Annual Review of Environment and Resources* 46, no. 1 (2021): 653–89, <https://doi.org/10.1146/annurev-environ-012220-011104>.

³ Carl Folke et al., "Reconnecting to the Biosphere," *AMBIO* 40, no. 7 (2011): 719, <https://doi.org/10.1007/s13280-011-0184-y>.

⁴ Christopher D. Ives and Jeremy Kidwell, "Religion and Social Values for Sustainability," *Sustainability Science* 14, no. 5 (2019): 1355–62, <https://doi.org/10.1007/s11625-019-00657-0>.

center, which leads to exploiting natural resources without having an awareness to conserve them⁵. In this context, the world's second-largest religion, Islam, holds significant potential to influence human environmental ethics and behavior through its foundational beliefs and values.⁶

Core teachings within Islamic ecotheology establish a robust framework for responsible ecological conduct by emphasizing key principles such as maintaining balance (*mizān*), avoiding excess (*israaf*), and practicing moderation (*wasatiyyah*)⁷.

Ecotheology, defined as an interdisciplinary field merging theology with ecological science, links the concept of divine creation to human duties as stewards (*caliph*). Indonesia, as a nation characterized by rich Islamic traditions and diverse religious heritage, this paradigm offers profound potential for advancing nature conservation efforts⁸.

However, despite the increased awareness of environmental conservation having fractionally risen, studies that specifically examine classical interpretations in the context of ecotheology with different theological backgrounds are still limited. Over the last few decades, many scholars started to explore this kind of issue; Sayyed Hossein Nasr is a foundational figure in ecological Sufism who offers a teaching on how humans should take care of nature ethically and properly in the form of a harmony between God, nature, and humans⁹. Although Nasr does not specifically examine the perspective of commentators of the Quran, his contributions have inspired many scholars that focused on the area of ecotheology.

Meanwhile, several studies have been carried out on commentators' view of ecotheology on the Qur'an, such as eco-theology in tafsir Al-Azhar that resulted in five efforts offered by Hamka (the author of tafsir Al-Azhar), namely; recognize the natural environment to know Allah (QS. al-Naml [27]: 60); environment/nature as an intermediary to get closer to Allah (QS. al-Fathir [35]: 41); humans play a role in preserving nature (QS. Mu'min [40]: 64); utilizing Natural Resources based on faith in Allah (QS. al-An'am [6]: 99); and managing vacant land as the utilization of Natural Resources (QS. Yasin [36]: verse 33)¹⁰. Yet his work, while insightful, but not explains the connection between God, man, and nature as well as the main goal of man on earth.

A similar pattern can be explored in the work of Febriani et al¹¹, who argues environmental concerns through the view of two commentators of the Qur'an, namely Tabari and Tabataba'i. Although his article discusses the interrelationship between God, man, and nature through classical exegetical books, it does not examine how both commentators' backgrounds influence their views on ecological verses. The author concluded that the perspective of Tabari being a Sunni and Tabataba'i as an interpreter from the Shiite group has the same understanding, yet the analysis of

⁵ Nur Arfiyah Febriani et al., "THE QUR'ANIC PERSPECTIVE ON ECOLOGY IN ṬABĀRĪ AND ṬABĀṬABĀ'Ī INTERPRETATION," *Mumtaz Jurnal Studi Al-Qur'an Dan Keislaman*, 01, vol. 14 (2020): 27–54, <https://www.academia.edu/download/100663665/83.pdf>.

⁶ Paul C. Stern et al., "Values, Beliefs, and Proenvironmental Action: Attitude Formation Toward Emergent Attitude Objects¹," *Journal of Applied Social Psychology* 25, no. 18 (1995): 1611–36, <https://doi.org/10.1111/j.1559-1816.1995.tb02636.x>.

⁷ Dina M. Abdelzaher et al., "Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How," *Journal of Business Ethics* 155, no. 3 (2019): 623–43, <https://doi.org/10.1007/s10551-017-3518-2>.

⁸ Ives and Kidwell, "Religion and Social Values for Sustainability."

⁹ Sayyed Ḥusain Naṣr, *Man and Nature* (s.l: Unwin Paperbacks, 1990).

¹⁰ Eko Zulfikar, *ICQS Proceeding Conference The International Conference on Quranic Studies Ilmu Al-Quran Dan Tafsir, Fakultas Ushuluddin, IAIN Kudus*, n.d. <https://proceeding.iainkudus.ac.id/index.php/ICQS/article/view/399>

¹¹ Febriani et al., "THE QUR'ANIC PERSPECTIVE ON ECOLOGY IN ṬABĀRĪ AND ṬABĀṬABĀ'Ī INTERPRETATION."

epistemological differences between the two commentators is still not visible, thus indicating a research gap in linking classical texts with principles of ecotheology through the views of two commentators with different theological schools, particularly in the context of the environmental ethical consequences.

The chosen two commentators, because: 1) both of them use the same method of interpretation namely method tahlily, yet Ibnu Athiyah interprets verses on Qur'an by tafsir bi al-ma'thur wa al-ma'qul (combining interpretation based and reasoned opinion), whereas Zamakhshari applies only tafsir bi al-ma'qul, 2) they have difference theological background namely Sunni and Mu'tazilite that results in epistemological clash between Kasb (Ashariah) and Qadariyyah (Mu'tazilah) in the ecological discourse which has never been thoroughly explored by previous researchers. 3) their interpretation books of the Quran are the al-Turath al-Islami that studied and discussed in many Islamic institutions and schools. Thus, this research attempts to revive *al-Turath al-Islamic* through Zamakhshari and Ibnu Athiya's Quranic exegeses in current issues. Finally, the term ecotheology only refers to Islamic ecotheology, as the main focus of the study is two Islamic commentators.

The novelty of this research lies in its approach, which explores the principles of ecotheology from the perspective of both Ibnu Athiyyah and Zamakhshary through their tafsir books. Additionally, this study does not simply bring together two classical exegetical books, but rather demonstrates how different theological foundations give rise to complementary environmental ethical consequences in responding to the climate crisis.

This study adopts Maudu'i's interpretation method as a tool to collect ecotheological themes on selected verses of the Qur'an. According to Muhammad Quraish Shihab, with this method, interpreter try to collect the scattered verses of the Qur'an and related them in predeterminate theme¹². This method firstly conceived by Ahmad Sayyid Al-Kumi, chairman of the department of interpretation of the University of al-Azhar until 1981. Nevertheless, the operational method is explained by 'Abd al-Hayy al-Farmawi in his book *al-bidayah fi al-Tafsir al-Maudu'i*¹³.

The analytical approach used in this study is Islamic epistemological analysis formulated by Muhammad Abed al-Jabari (Bayani, Burhani, Irfani). Within this analytical design, the data—extracted from selected verses concerning ecotheology—are categorized and analyzed through two distinct epistemic lenses: 1) The *Bayani* (Textual/Linguistic) Approach: This dimension analyzes how the mufassir utilizes linguistic rules, semantic structures, and traditional transmission (*riwayah*) to derive meaning from the primary texts, 2) The *Burhani* (Rational) Approach: This dimension examines the employment of logical reasoning, dialectic principles, juridical maxims.¹⁴ The Irfani dimension is set aside because the object of study focuses on the linguistic-textual reasoning structure (Bayani) and rational-theological argumentation (Burhani), which are the main characteristics of Al-Muharrar al-Wajiz and Al-Kashshaf.

Methodologically, the study proceeds in three phases. First, it identifies several key qur'anic passages relate to human being as a caliph on earth including (al-Baqarah: 30), secondly, it identifies

¹² Muhammad Quraish Shihab, dkk., *Sejarah dan Ulum Al-Quran*. Jakarta: Pustaka Firdaus, 2001, cet. Ke-3, h. 192-193.

¹³ Abd al-Hayy al-Farmawi, *al-bidayah fi al-Tafsir al-Maudu'i: Dirasah Manhajiyah Maudu'iyah*. Mesir: Maktabah Jumhuriyyah, without year, p. 42-44.

¹⁴ Tamami et al., "Muhammad Abid Al-Jabari's Intellectual Contribution to Moderating Tradition and Modernity in Moroccan Islamic Education Reform," *Al'Adalah* 27, no. 2 (2024): 201–2016, <https://doi.org/10.35719/aladalah.v27i2.536>.

selected verses revealing the creature's goals, one of which is to worship God (beads; alhadid:1), the connection between God, humankind, and nature (an-nahl:14), these all verses are interpreted through the views of Zamakhshari and Ibnu Athiyah, analyzed its epistemological comments on those verses. Finally, the researcher will assess how their interpretation can impact the consequences of ecotheological application.

Results and Discussion

Over the last few decades, many studies have discussed what is so-called eco-theology given the big impact of environmental damage. Islam, as one of the largest religions in the world,¹⁵ plays a significant role in facing environmental issues. The reason is that these challenges not only impact countries in specific areas, but undermine the conditions for life in the universe.

One of the elements that Islam contributes with is Islamic ecotheology; it is regarded as a solution to change human behavior in an anthropocentric paradigm that roots in a paradigm shift that took place in Europe as a result of the Renaissance and subsequent developments. The Iranian philosopher Sayyed Hossein Nasr sees the Renaissance age resulting in a paradigm shift from a theocentric worldview to an anthropocentric viewpoint. Eventually, this worldview practically elevated humanity to the status of God, paving the way for human in mastering, tame, pillage, and exploit the natural resources¹⁶.

Therefore, to create an awareness of ecological responsibility, religion has a great potential to achieve sustainable environmental worldview¹⁷ through the foundational concepts in Islamic theology/beliefs and values; custodianship, Amana; Trusteeship, Shahada; witness, 'Abd; Humanity's role as a servant, Khalifa; God's representative on earth, and Ayat; Humanity's role as God's sign¹⁸.

Koesnadi, in his book, depicts that the word ecology comes from the Greek words "oikos" (household) and "logos" (science), which were first mentioned by a German biologist, namely Ernst Haeckel. This discipline means the study of the relationship between one organism and another, and between these organisms and their environment¹⁹.

Furthermore, the definition of ecotheology is also said by Lipietz that there are three forms of relations in ecology, namely: individual relationships or a kind of group, organized activities, and the result of the activities that they do, which in turn will impact each other's activities; this living individual and all his articles²⁰.

¹⁵ "Islam: Worldwide Distribution," Worlddata.info, accessed October 3, 2025, <https://www.worlddata.info/religion/islam.php>.

¹⁶ Sayyed Hossein Nasr, *In the beginning was consciousness. The Essential Sophia*, 2006, P. 200-201.

¹⁷ Paul C. Stern et al., "Values, Beliefs, and Proenvironmental Action: Attitude Formation Toward Emergent Attitude Objects¹," *Journal of Applied Social Psychology* 25, no. 18 (1995): 1611–36, <https://doi.org/10.1111/j.1559-1816.1995.tb02636.x>.

¹⁸ Sayyed Hossein Nasr, *The need for a sacred science*, New York: State University of New York Press, 1993, p. 134.

¹⁹ See: Fuad Amsyari, *Prinsip-Prinsip Masalah Pencemaran Lingkungan*, Jakarta: Ghalia Indonesia, 1981, 11. Otto Soemarwoto, *Etika Lingkungan Hidup dan Pembangunan*, Jakarta: Jambatan, 1989, 14., dan Koesnadi Harjasoemantri, *Hukum Tata Lingkungan*, 2. Ecology can also be understood as a science that learns the relationship between all living things and the surrounding circumstances. See: Peter Salim, *The Cotemporary English – Indonesian Dictionary cet. VII*, Jakarta: Modern English Press, 1996, 581.

²⁰ Alain Lipietz, *Cultural Geography Political Economy, and Ecology*, *European Planning Studies*, Vol. 7, Iss. 1 (1999):9, <https://doi.org/10.1080/09654319908720499>.

Meanwhile, in Arabic, ecology is known as *Ilm al-Bi'ah*, meaning home etymologically. Whereas in terminology, *Ilm al-Bi'ah* is the study of the environment. Mahmud Atiyyah describes the definition of the word “bi'ah” as:

"حيز الحياة وإطارها"

Means that *Ilm Bi'ah* is a profound understanding of the interaction of living things with the surrounding environment, meaning that Atiyyah states *Ilm Bi'ah* is a study to understand humans and their interconnection with the entire ecosystem in the world²¹. Therefore, based on the opinions mentioned by western and eastern scholars before, it can be concluded that ecology is the study of the relationship between all creatures that grows and lives in the same ecosystem, and the study of environmental conditions.

Theology, according to Oxford Dictionary, is defined as the study of religion and beliefs²²; meanwhile, Cambridge Dictionary defines it as the study of religion and religious belief, or a set of beliefs about a particular religion²³. Thus, it can be defined as a study to understand religions and beliefs.

In contrast, the definition of theology in Islam is different. Theology means a study that discusses principles of religion related to religion's belief system (*iman*), that aims to defend religion's belief with rational argument²⁴. A more comprehensive understanding of theology is also expressed by al-Iji by stating that it is a knowledge that enables one to prove religious beliefs by presenting arguments and dispelling doubts²⁵.

Of the discourses of theology that respond to current issues, one of them is the issue of environmental damage; the term ecotheology appears²⁶. Mujiono defines ecotheology as a religious belief concept that relates to environmental issues based on Islamic teaching²⁷. From this, it can be said that ecotheology is a theological formulation that discusses the interrelation between religion and nature, or between religion and the environment. More broadly, that formulation oughts to involve religious text such as *turath al-islami* and Islamic tradition that focusing on environmental issues.

Biography of Ibnu Athiyah and his book *al-Muharrar al-Wajiz*

His full name is 'Abd al-haq Ibn Ghalib Ibn 'Abd al-Rahman Ibn Ghalib Ibn 'Abd al-Rauf Ibn Tamam Ibn 'Abd Allah Ibn Athiyah Ibn Khaled Ibn Athiyah al-Muhariby. His nickname is Abu

²¹ Extracted from: Mamduḥ Ḥamid 'Atiyyah, *Innabum Yaqtulūn al-Bi'ah*. Cairo: Maktabah al Usrah, 1998, 9. see: 'Abd al-Raḥmān al-Jīrah, *al-Islam wa al-Bi'ah*, Qāhirah: Dār al-Salām, 2000 M/1420 H, 13; Ṣāliḥ Wahabī, *al-Insān wa al-Bi'ah wa al-Tulūth al-Bi'i*. cet. II Damshīq, Dār al-Fikr, 2004, 19, dan Rajā' Waḥīd Duwaidirī, *al-Bi'ah Maḥmūmihā al-'Ilm al-Mu'aṣir wa 'Umuqibā al-Fikri al-Turāthi*. cet. I Damshīq: Dār al-Fikr, 2004, 31-32

²² <https://www.oxfordlearnersdictionaries.com/definition/english/theology?q=theology>. Accessed on 08 October 2025.

²³ <https://www.oxfordlearnersdictionaries.com/definition/english/theology?q=theology>. Accessed on 08 October 2025.

²⁴ Mulyadi Kartanegara, *Reaktualisasi Tradisi Ilmiah Islam*, Jakarta: Baitul Ihsan, 2006, h.131-132

²⁵ Izz Din al-Iji, *al-Mawaqif*, Beirut: Dar al-Jayl, 1977, cet. 1, pg. 31

²⁶ Ezichi A. Ituma, “*Christocentric Ecotheology and Climate Change*”, Open Journal of Philosophy 2013. Vol. 3, No. 1A, 126. Look also: Parid Ridwanuddin, “EKOTELOGI DALAM PEMIKIRAN BADIUZZAMAN SAID NURSI,” *LENTERA: Jurnal Ilmu Dakwah dan Komunikasi* 1, no. 01 (2017), <https://doi.org/10.21093/lentera.v1i01.832>, pg. 47, and Anne Marie Dalton & Henry C. Simons, *Ecotheology and the Practice of Hope*. New York: Albany 2010.

²⁷ Mujiono, *Teologi Lingkungan*, Dissertation in UIN Syarif Hidayatullah Jakarta, 2001, h. ix-xii

Muhammad²⁸; there is disagreement between scholars in his tie, but “Ibnu ‘Athiyya stated explicitly in his work that the correct interpretation is the one mentioned above”²⁹.

The sources agreed that Ibn Atiyah was born in the year (481) AH in the city of Granada. He grew up in a house of knowledge, virtue, generosity, and nobility. His grandfathers were famous scholars of their time in various sciences and knowledge³⁰. A group of scholars emerged from them in the field of jurisprudence and literature, including Ghaleb bin Tamam bin Atiyah (d. 400 AH), the learned, ascetic and pious jurist Abd al-Rahman bin Ghaleb bin Tamam bin Atiyah al-Maharbi (d. 468 AH), and the imam, hafiz, and master Abu Bakr Ghaleb bin Abd al-Rahman bin Ghaleb bin Tamam bin Atiyah al-Maharbi al-Garnati al-Andalusi (d. 518 AH), his father, who had the greatest credit for his brilliance; and who is considered the first building block in his scientific upbringing, as he prepared for him all the reasons and paths leading to knowledge and learning, so he was keen to seek permission for him from many scholars.

Ibn Athiyyah - may God have mercy on him - adhered to the Sunni school of thought in belief, and this doctrinal affiliation was evident in his interpretation in several places, including his interpretation of the verse:

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

"And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful."

Ibn Atiyyah believed that the verse promised the condition of free will, as required by Sunni belief, thereby demonstrating his adherence to the doctrine of the Sunnis and the community. He - may God have mercy on him - was an Ash'ari interpreter who defended the Ash'ari interpretation³¹. We often find him favoring the views of al-Ash'ari (d. 324 AH) in his interpretation, defending them, and describing them as the doctrine of the investigators (Muhaddiqin).

The translators of Ibnu Athiyya differed in determining the date of his death. Some of them said that his death was in the city of Lorca on the twenty-fifth of Ramadan in the year (541 AH)³², and some of them said that his death was, and others believe that his death was in the year (546 AH)³³, and the first statement is the correct one³⁴.

His monumental book is known as “Al-Muharrir Al-Wajeez fi Tafsir Al-Quran Al-Azeem,” and this name was not coined by its author, and the interpretation was not known by this name in the era when Ibn Athiyya lived. Abdul-Wahhab Fayed attributed this name to Mulla Katib Al-Jalabi in the eleventh century AH³⁵, and he may have derived it from what Ibn Atiyah said in the introduction to his interpretation: “I intended it to be comprehensive (Jami’an), clear (Muharraran), concise (wajizan)”³⁶. The biographers of Ibn Atiyah did not specify when he began writing, but it

²⁸ Abu Abdillah Adz-dzahabi, *Siyaru a'lam al-Nubala*, Vol. 19 Beirut: Muassasah al-Risalah, 1996, 586-587

²⁹ Ibnu Athiyah, *fihrisat Ibn Athiyah*, Beirut: Dar Shadir, 1993, 12.

³⁰ Ibn al-Baar, *al-Mu'jam fi Ashab al-Qadi al-Shafdi*, Cairo: Dar al-Kitab al-Mishry, 1989, 265

³¹ Muhammad al-Mighrawi, *al-Mufasssirun Baina at-Ta'wil wa al-Itsbat fi Ayat as-Shifat*, Vol. 2, Muassasat Risalah, 861.

³² *al-Mu'jam fi Ashab al-Qadi al-Shafdi*, 265

³³ Lisan ad-Din Ibn al-Khatib, *al-Ihatab fi Akhbari Ghurnatab*, Vol. 4 Algeria: Dar al-Amal, 2009, 614

³⁴ *al-Mu'jam fi Ashab al-Qadi al-Shafdi*, 266

³⁵ Abdul Wahb Fayd, “Manhaj Ibn Athiyah Fii Tafsir Al-Qur'an al-Karim,” n.d., Cairo: al-Hai'ah 'Ammah li Shu'un al-mathabi' al-amiriyya, 1979, 82

³⁶ *Manhaj Ibn Athiyya fii tafsir al-quran al-kareem*, 34

seems that it was in the prime of his life and the prime of his youth³⁷, and this is inferred from what Al-Dhabi said: “The jurist Abu Bakr Ghalib would sometimes wake his son Abu Muhammad Abd Al-Haqq twice in the night, saying to him: ‘Get up, my son, and write such and such in such and such a place in your interpretation.’ He has many anecdotes about it.”³⁸.

Eight foundations that cannot be separated from Ibnu Athiyya’s interpretation are: 1) his combination of both tafsir bi al-‘ma’tsur wa al-ma’qul. 2) His focus on language and grammar in his interpretation. 3) His perspective on the interpretation of both commonly used (al-qira’at al-musta’malah) and diverted readings (al-qira’at al-syadhah). 4) His method of presenting Islamic jurisprudence. 5) His caution in accepting Isra’iliyyat (narratives of Jewish origin). 6) His opposition to symbolic interpretation (al-tafsir bi al-ramzi) and esoteric interpretations (al-qaul bi al-bathin). 7) His view on the miraculous nature (mukjizat) of the Holy Qur’an. 8) His limited use of rhetorical secrets (al-asrar al-balaghiyah) in his exegesis³⁹. These eight aspects basically color his interpretations, namely al-Muharrar al-Wajiz.

Biography of Zamakhshari and his book al-Kashaf

Zamakhshari’s full name is Abu al-Qasim Mahmud Ibn Umar Ibn Muhammad Ibnu Umar al-Khawirzmi al-Zamakhshari⁴⁰, an Imam of Nahwu, Rhetorics, and Kalam; people called him Jaar Allah since he lived near Mecca. He was born in Rajab 467 (AH) in the city of Zamakhshar, specifically in Khawarizm⁴¹. The reason why he was called Zamakhshari is based on his place of birth.

He lived in the government of Bani Abbasiyah that consisted of five Khalifahs governing throughout his period of life, namely: Al-Muqtadi biLlah, al-Mustazhir Billah, al-Mustashid Billah, al-Rashid Billah, and al-Muqtafi Billah. The time where Bni Abbasiyah only left a symbolic administration and started to collapse. It is proven that most people in Khawarizm suffered from famine, poverty, and misery. He solely narrated his condition in that city in his book Ru’us al-Masa’il⁴²:

فَيَا لَيْتَنِي أَصْبَحْتُ مُسْتَعْنِيًا وَلَمْ ... أَكُنْ فِي خَوَارِزْمٍ رَئِيسَ الْأَفَاضِلِ
وَيَا لَيْتَنِي مُرَضٍ صَدِيقِي وَمُسَخِّطٌ ... عَدُوِّي وَأَنِّي فِي فَهَاهَةِ بَاقِلٍ
وَمَا حَقٌّ مِثْلِي أَنْ يَكُونَ مُصَنِّعًا ... وَقَدْ عَظُمَتْ عِنْدَ الْوَزِيرِ وَسَائِلِي

Jaar Allah travelled to Bukhara to complete his studies because he told his father that he had a passion for the sciences. He says, “Bring me to state and leave me there alone.” Bukhara is the city of knowledge, as it was the Ka’bah of Ulama.’ He studied and learned disciplines there. Then he moved to Marwa, where he met al-imam al-Sam’ani; then he kept moving around from Khawarizm to Khurasan to learn Principles of Islamic Jurisprudence, Hadith, Quranic Exegesis, Islamic

³⁷ *Manhaj Ibn Atiyya fii tafsir al-quran al-kareem*, 83

³⁸ Al-Dhibby, *Bughyah al-multamis fi Tarikh Rijal Ahli al-Andalus*, Cairo: Dar al-Kutub al-Mishry, 1989, 578

³⁹ *Manhaj Ibn Atiyya fii tafsir al-quran al-kareem*, 131

⁴⁰ Abu al-Qasim Mahmud Ibn Umar al-Zamakhshari, “Al-Kashaf ‘an Haqa’Iq al-Tanzil Wa ‘Uyun al-Aqawil Fi Wujuh al-Ta’wil 1,” n.d., Vol.1, Riyadh: Maktabah al-‘Abikan, 1997, 12.

⁴¹ Ahmad Ibn Muhammad al-Adnah Wi, *Thabaqat al-Mufasssin*, vol. 1, Saudiya: Maktabah al-Ulm wa al-Hukm, 1997, 172

⁴² Abu al-Qasim Mahmud Ibn Umar al-Zamakhshari, *Ru’us al-Masa’il (al-Masa’il al-Khilafiyah bayn al-Hanafiyah wa al-Shafi’iyah)*, Beirut: Dar al-Masail al-Islamiyah li al-Thiba’ah wa al-Nashr wa al-Tawzi’, 19

Theology, and Arabic Language, before he finally travelled to Mecca and wrote plenty of his books at a place between Zamzam Well and the Maqam of Ibrahim, including his masterpiece, Al-Kashaf⁴³.

According to Al-Khalliqan, al-Kashaf is the first book that he wrote, and it is known that Jaar Allah is a Muktaẓilah Scholar; thus, the first copy of book al-Kashaf begins with the opening: "Praise be to God who created the Qur'an." It is said that he was told: "If you leave it in this form, people will abandon it and no one will desire it." Thus, he changed it to: "Praise be to God who made the Qur'an." "Made" here means "created." The discussion of this is lengthy; there are many copies that are written: "Praise be to God who revealed the Qur'an." This is a correction for the people, not for the author⁴⁴.

In the introduction to his commentary, al-Zamakhshari recounts what prompted him to write it. He explains that some of his fellow believers—meaning those of the Mu'tazilite school—gathered with him and asked him to dictate to them the unveiling of the truths of revelation and the essence of the sayings.

They implored him with every means of intercession, until he traveled to Mecca. Despite all this, he repeatedly declined the task until he met the noble prince (Ameer), Abu al-Hasan ibn Wahhas, who expressed a desire to undertake the task. He had no choice but to submit and obey the imam's command. He completed his commentary—as he states—within the span of the caliphate of Abu Bakr al-Siddiq-may God be pleased with him-, estimating that its completion would take more than thirty years.

There are many characteristics of this interpretation, despite Muktaẓilah values that he inserts there, such as verses that do not agree with his beliefs textually; he interprets them to other meanings. For instance, the verse "وَجُودٌ يُؤْمِنُ إِلَى رَبِّهَا نَاطِرَةٌ"⁴⁵, this verse states that believers will see their God in the Afterlife, and this must be in contradiction to the Muktaẓilah school; Zamakhshari argues that the meaning of Nadhirah "looking" in that verse is "expecting"⁴⁶.

Another characteristic that can be seen is that he is excessive at reliance on interpretation through allegory (tamtsil) and imagination (takhyil): When Al-Zamakhshari was cornered by the Qur'anic text, he would try to force it into an allegory. Thus, when he addresses the Almighty's statement: "وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ" [Al-Baqarah: 255], he mentions four interpretations of the meaning of "Kursiy." He says in the first of them: "His Throne is not too small for the heavens and the earth because of its vastness and expanse. It is merely a depiction of His greatness and an allegory only. There is no actual throne, no sitting, and no one sitting,"⁴⁷.

Furthermore, if there are verses conflicted to his doctrines, he interprets that by bringing them to Mutashabihat verses, which can be proven when he brings the interpretation of "وَجُودٌ يُؤْمِنُ" into verse "لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ" into verse "وَجُودٌ يُؤْمِنُ إِلَى رَبِّهَا نَاطِرَةٌ"⁴⁸. Ibn al-Munir criticizes al-Zamakhshari for this, saying: "This is, as I mentioned earlier, his forcing the interpretation of verses to conform to his beliefs. I seek refuge in God from making the Quran subservient to opinion, since he believes that seeing God Almighty is impossible." Based on the claim of the Qadariyyah that the vision necessitates corporeality and direction, if a definitive text indicating the occurrence of the vision is presented to them, such as His saying: "إِلَى رَبِّهَا نَاطِرَةٌ", they tend to make it one of those al-

⁴³ *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi wujub al-Ta'wil*, 13.

⁴⁴ Ibn Khalliqan, *Wafayat al-A'yan wa Anba' Abna' al-Zaman*, Beirut: Dar al-Shadir, 170.

⁴⁵ Al-Qiyamah: 22-23

⁴⁶ *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi wujub al-Ta'wil*, 20.

⁴⁷ *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi wujub al-Ta'wil*, 148.

⁴⁸ Al-An'am: 103

mutashabihat verses, so that they may refer to the verse whose apparent meaning they claim agrees with their opinion.

Ecotheology in Ibnu Athiyyah and Zamakhshari's Views

The analogy of connection between Nature and Men is like a body that consists of many elements, which have a close relationship to each other. If one part does not work optimally, the others will get damaged. Likewise, with humans as custodians of nature sustainability, and nature as a source of human life. They both are tied to each other.

Human beings as a caliphate on earth are commanded by God to do several duties, one of which is being the conservator of the earth. The word Khalifa etymologically means a person who comes to replace a previous person; in this context, Ibnu Ishaq explains the term "caliph," saying: "ابن اسحاق: إني جاعل في الأرض خليفة يقول: ساكنوا وعامروا يسكنوها ويعمرها خلقا ليس منكم" namely Caliph is living and replacing the role of the devil who previously occupied the earth and was destroyed and then replaced by Adam. Thus, humans are not the rulers of the earth, but rather functional successors to maintain and prosper the earth⁴⁹.

Meanwhile, Aminah et al define caliph as one who got a mandate from the Almighty⁵⁰. Meaning that human receives mandate to organize and be responsible for the earth. In addition, according to al-Mawdudi, the essence of the caliphate is that humans are not the owners, let alone the rulers, of everything on earth, but merely the representatives of the true owner, namely Allah⁵¹.

Ahmad Thib Raya gives an explanation of the word caliph mentioned in two contexts in the Qur'an; First, in the context of Adam's talk at Al-Baqarah: 30.

"[Prophet], when your Lord told the angels, 'I am putting a successor on earth.'"

The context of this verse delineates that the caliph on this earth was asked to prosper and build it according to the concept established by the Almighty when assigning it.

Ibnu Atiyya interprets the word "khalifa" as meaning "one who succeeds." Ibn Abbas said: "The jinn lived on Earth before the Children of Adam, and they caused destruction and bloodshed. So, God sent a group of angels against them who killed them and scattered them to the islands of the seas and the mountaintops, and He made Adam and his descendants His successors." Ibn Masoud said: Its meaning is a successor from Me in judging between My servants with truth and My commands. He meant by that Adam, peace be upon him, and whoever took his place after him from his descendants⁵².

Ibn Athiyyah's comment on this verse indicates that the word *khalifa* not only can be translated as its lexical meaning, namely successor, but it also means manager of the earth, meaning that humankind is given a mandate as a caliph on earth to preserve the nature on it. Additionally, the word *Khalifa* also means the successor of Jinn that lived on earth. Then succeeded by Adam and his descendants because of the corruption and bloodshed that Jinn had done. However, Ibnu Athiyah does not examine this passage through a theological lens, yet he interprets it with linguistical and historical approach that is based on transmitted reports from the *Sahabah* and *Tabi'in*.

⁴⁹ Abu Ja'far Al-Thabari, *Jami' al-Bayan fi Ta'wil al-Qur'an*, Vol. 1, Muassasah al-Risalah, 2000, 449-450

⁵⁰ Wiwin Siti Aminah, Haryandi, dan Alfred Benedictus (ed)., *Sejarah Teologi, dan Etika Agama-agama*, Yogyakarta: Dian Interfidle, 2005), 164-165

⁵¹ Abu 'Ala al-Mawdudi, *Khilafah dan Kerajaan; Evaluasi Kritis atas Sejarah Pemerintahan Islam*, Bandung: Mizan, 1994, 64

⁵² *Al-Muharrar al-Wajiz fi tafsir al-Kitab al-Aziz*, 165-166

The two comments above contain the profound keyword that aligns with ecotheological studies. Observe the keyword corruption and bloodshed, meaning the caliphate that Allah sent to earth (Adam and his descendants) does not have such destructive habits, and should not have, and they are supposed to be in contra with what Jinn did before them; if humankind does the same things as what Jinn have done, meaning they went against the caliph's roles mandated to them. Additionally, the shift of meaning from successor to manager also emphasizes the duty of the caliph on earth.

Meanwhile, Zamakhshari interprets it by stating that the passage *khalifa* means "He who succeeds another" means: a successor from among you (angels), because they were the inhabitants of the earth, and Adam and his descendants succeeded them therein.

If you ask: Why wasn't it said *Khala'if* or *Khulafa'*? I say: By "successor" is meant Adam, and mentioning him suffices without mentioning his sons, just as mentioning the father of a tribe suffices in saying: Mudar and Hashim. Or it means "one who succeeds you," or "a successor who succeeds you," so it is singular for that reason. It is also permissible that it means: a successor from Me, because Adam was God's successor on earth, and so is every prophet⁵³.

Here, there are 3 points stated by Zamakhshari, first, that *Khalifa* means (Adam and his descendants), successor of Angels, not Jinn, meaning that the inhabitants of earth are Jinn first, then Angels succeeded them, afterwards Allah succeeded Angels with Adam. Allah intended to said this part of the verse to Muhammad, in order to announce them (Angels) and teach them about the importance of discussion before execute something.

Second, the word *Khalifa* points toward a singular word, but it can function as a plural form, which would be *Khala'if/Khulafa'*. Hence, *kehalifa* includes Adam and his descendants. Third, it means a successor of God, meaning that Adam and his descendants are representative of God on earth, in the context of enjoining good and forbidding wrong, also repelling harm and attaining public good, particularly preserving natural resources. Zamakhshari only interprets this verse with linguistical and historical approach, yet he does not provide a chain of narration about the inhabitants of the earth before Adam.

Based on what has been mentioned previously, it can be concluded that the word caliph (*khalifa*) in the Quran refers to one that be a successor and is given power to manage an area of the earth, which cannot be exercised arbitrarily or follow his or her passion (Taha: 26 and Taha: 16), nor utilize his power to exploit natural resources massively. Consider the following table.

⁵³ *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi wujub al-Ta'wil*, 1/251

Table 1: The comparison of both commentators' view in the word *Khalifa*

Ibnu Athiyyah			Zamakhshari		
Meaning	Approach	Consequences of ecotheological application	Meaning	Approach	Consequences of ecotheological application
Word: <i>Khalifa</i> خليفة					
successor of Jinn	Historic	Emphasizes the ethical responsibility to preserve earth by not harming it, including doing corruption and bloodshed	Successor of Angel	Historic	Wise management of protecting nature; to discuss with people in ecological action.
Manager of the earth	Linguistic	Encourages interfaith people on earth to use natural resources to fulfill needs and conserve.	Adam and his descendants	Linguistic	Encourages all people in preserving earth to ensure the lives of future generations.
			Representative of God	Linguistic	Motivates People to enjoining good and forbidding wrong, including maintaining earth sustainability

However, Zamakhshari puts an effort theologically on passage “they said, ‘How can You put someone there who will cause damage and bloodshed’”, when Angels asked Allah about humankind as processor, author explains that Angel’s question is kind of exclamatory sentence of why God places the evildoer on place of worshiper, while Allah Only acts what is best and most salutary (according to Mu’tazilite), meaning that *Khalifa* that Allah replaced is the one who preserves earth and maintains its sustainability, not the one who corrupts. If humans damage nature, it is not by God’s will, but by their own free will.

This kind of paradigm brings consequences on the context of ecotheological ethics, Mu’tazilite concept of *qadariyyah* (free will of human) will regard disasters as purely resulted by human actions themselves through the law of cause and effect (*sunnatullah*) in nature, thus with a sense of responsibility, humankind is encouraged to immediately analyze technical errors and make improvements of this anthropological disaster to mitigate the same crisis in the future.

Whereas Ibnu Athiyyah, as an Asyarian-Sunni, holds a *kasb* concept which means all disasters that occur on earth are created and permitted by the absolute will of Allah. Humans who destroy the environment only intend and acquire the action (*kasb*), but it is Allah who brings about the physical outcome in the form of the disaster. So, Asyarian-Sunni deems ecological disaster as a decision that is beyond the power of humans, which means a test, warning, or divine justice for humankind. This paradigm will result in ecological ethics in the form of both physical reconstructions, such as an effort to self-evaluate and analyze the causes of disasters as a form of mitigation, and spiritual reconstruction such as activities of repentance, patience, and trust in Allah.

Hence, Men should be aware of their duty on earth as a caliph that carries out their function as conservator of the earth. Ahmad Thib Raya explained that God has required four interrelated sides; they are: 1. The Giver, that is Allah Ta’ala, 2. The recipient of a duty, i.e., human, both individual or group, 3. Place or environment where humans live, 4. Assignment materials to be carried out.

Furthermore, for the task to be performed, Allah has equipped humans with certain potentials, among other things, namely: 1. The ability to think and reason about all kinds of objects, especially nature⁵⁴, 2. Subjugation of the earth to the caliph⁵⁵, 3. As a recipient of the task, the caliph ought to conform to the requirements explained by the Quran; they are: 1) the ability to demonstrate the path of happiness to its leader, 2) noble morality, 3) Strong faith, 4) Proper worship, 5) Patient nature, 6) fair nature, and 7) the nature does not redefine lust. Whenever humans do not meet these kinds of indicators, they are unworthy of the title of the caliph on earth⁵⁶.

If humans observe how other creatures, particularly nature, carry out their activities on earth, they surely are treating them respectfully, given the right that they have, i.e., the right to live, breed, and reproduce. Unfortunately, it is difficult to prove the concept that nature has a right. Although Roderick Frazier Nash states that “the right of nature is the recognition and honoring that nature has rights. It is the recognition that our systems – including trees, oceans, animals, mountains- have rights just as humans.

⁵⁴ Al-Baqarah: 31-34

⁵⁵ Al-Jathiyah: 3

⁵⁶ *Ensiklopedi al-Quran*, 453

Right of nature is about balancing what is good for human beings against what is good for other species, what is good for the planet as a whole. It is the holistic recognition that all life, all ecosystems on our planet are deeply intertwined. Rather than treating nature as property under the law, rights of nature acknowledge that nature in all its life forms has the rights to exist, persist, maintain and regenerate its vital cycles”⁵⁷.

On the other side, Men should regard nature as a fellow creature of God which obeys His command to worship God just as human does. There are several verses related to nature activities, revealing the way they worship, namely Q. Al-Hadid: 1. Almighty uses the word “Sabbaha” in this verse, meaning to worship in the form of word, act, and intention⁵⁸.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Everything in the heavens and earth glorifies God—He is the Almighty, the Wise.”

Ibnu Athiyya interprets the passage above by emphasizing that most of the commentators said: The tasbih (glorification) here is the well-known praise in their saying: SubhanAllah “Glory be to God.” This, according to them, is a statement in the past tense that implies permanence, and that the glorification mentioned is continuous and ongoing. Al-Zajjaj and others said: The literal interpretation is better, and this has been discussed more than once. All of this pertains to inanimate objects. In addition, the word Maa in “maa fi al-Samawat wa al-Ardh” is general in all creation. Some grammarians said: The intended meaning is: What is in the heavens and what is in the earth. “Whatever” is an indefinite noun described⁵⁹.

Ibnu Athiyyah here just clarifies that nature prayer beads translated to its literal meaning, and that the possibility of nature being able to glorify Allah is the agreement of the scholars. Although he divides *tasbih* into three different meanings; namely 1) *Tasbih* is interpreted as *tajannuz*/*Majaḥ* (figurative) meaning that the existence and submission of nature to the laws of nature (*sunnatullah*), nature seems to “speak” to purify Allah from all shortcomings, thus encouraging rational humans to join in the tasbih when contemplating it. 2) Special Prayer Beads for Living and Growing Creatures: Ibn Athiyyah quoted a history from Ikrimah and Yazid ar-Raqashi which stated that trees chanted tasbih while they were still alive (growing), but when they were cut down and made into inanimate objects (such as tables/chairs), their tasbih stopped⁶⁰. 3) Tasbih essentially is for all things (*haqiqat*). This is an opinion supported by the majority of scholars (*jumhur*) and strengthened by Ibn Athiyyah through Islamic evidence such as Surah al-Isra’: verse 44.

Meanwhile, Zamakhshari interprets the verse above by rejecting the essential meaning and emphasizes that the *tasbih* of the universe (especially inanimate objects) is a tasbih figuratively (figuratively/metaphorically). He strengthens his argument by stating that all natures glorify Him with *Lisaan al-Haal* (not chanting by making sounds or having consciousness like humans), but through their physical order and submission to the laws of nature (*sunnatullah*), the universe seems to be purifying Allah from all forms of shortcomings and partners.

⁵⁷ Daniel Quinn, *Beyond Civilization: Humanity's Next Great Adventure*, New York: Three Rivers Press, 1999, 137.

⁵⁸ Al-Raghib al-Ashfihani, *Mu'jam Mufradat Alfaz al-Quran*, Riyadh: Maktabah Nazar Mustafa Al-Baz, 1997, 248.

⁵⁹ *Al-Muharrar al-Wajiz fi tafsir al-Kitab al-Aziz*, vol. 8, 217-218

⁶⁰ *Al-Muharrar al-Wajiz fi tafsir al-Kitab al-Aziz*, vol. 5, 486.

From the above explanation, it can be understood that the two commentators have different understandings in interpreting nature prayer beads, although all creature in this universe worship to the Almighty, regardless of how the way they act to worship. Consider the following table.

Table 2: The comparison of both commentators' view in the word *Tasbih*.

Ibnu Athiyyah			Zamakhshari		
Meaning	Approach	Consequences of ecotheological application	Meaning	Approach	Consequences of ecotheological application
Word: <i>Tasbih</i> سَبَّحَ					
Literal <i>tasbih</i> for all things (with their own ways)	Linguistic, transmitted reports	1)Islamic ecocentrism: The universe is no longer viewed as a passive or inanimate object. 2) encourages awareness that humans are part of the universe as a fellow creature of God.	Figurative <i>tasbih</i> (<i>lisaan al-haal</i>) and (<i>dlalaatul haal</i>)	Linguistic, logic	1)Muslims are required to use reason, research and read the laws of nature. (zamakhshari says non-Muslim cannot understand and contemplate " <i>tadabbur</i> " the nature prayer beads) 2) there is a potential to be trapped in a mechanistic view—seeing nature as just a lifeless, thus risking for the exploitation of nature in the name of rational human needs.

Wise consideration to interact with nature could hopefully reconnect human to nature through cognitive connection (theology), resulting in creating ecological ethics that are based on belief (Islam). The explanation about the rights of nature also should be considered in treating nature as a fellow creature of God.

In addition to the discussion of the verses above, Allah has explained in the Quran that there are harmonious interrelations and interactions between man and Himself, with his fellow creatures, including nature and God, which clearly delineates the connection between God, man, and nature. This form can be seen in a verse that reads:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ
عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنتَبِرٍ⁶¹.

In his commentary, Ibnu Athiyyah explains that this verse is stated as an announcement to humans that the one who could subjugate these great things such as the sun, moon, stars, clouds, winds, animals, and plants is only Allah the Almighty. In addition, Ibnu Athiyya does not state anything about Ni'mah (favor), but the way it is read, and the kind of favors that are divided into bathin (hidden) and Zahir (visible)⁶². This kind of view emphasizes the role of humankind on earth as a caliph in the context of utilizing the environment based on his needs, managing its sustainability, and conserving it, not by using natural resources for personal gain and destroying them.

Meanwhile, Zamakhshari defines term ni'mah by saying every benefit intended as a blessing is a ni'mah, and God Almighty created the entire world as a blessing, for it is either animate or inanimate. That which is inanimate is a blessing to the animate, and the animate themselves are a blessing for themselves, since their existence as living creatures (given life) is a blessing. If they were not created alive, they would not be able to enjoy or utilize other blessings, and everything that leads to and enables benefit is a blessing⁶³. Indeed, this interpretation strengthens the interrelation between God, Humans, and nature. Nature, as inanimate objects, also gain a blessing from human conservation and preservation in order to survive and regenerate; likewise, humans need nature to be able to utilize it and continue their existence. God as the

That verse indicates God subjugated all things on earth and in the heavens by creating the laws of nature; then humans can use his knowledge to comprehend the laws of nature, so that nature can be utilized according to God's desired "concept". Finally, man -with his free will and reasoning- can choose: either he obeys god's command and gets rewarded, or ignores it, and results in misery in the hereafter.

In addition, Seyyed Hossein Nasr offers a complementary perspective, emphasizing that Islam views nature as a sacred display of the Divine. This is exemplified by the command to plant a tree, even when there's no immediate gain for humanity, which illustrates a deep spiritual connection between people and their environment. This affirms an ethical obligation to preserve ecological balance that is rooted in the intrinsic value of nature, rather than merely its practical usefulness⁶⁴.

⁶¹ Luqman: 20

⁶² *Al-Muharrar al-Wajiz fi tafsir al-Kitab al-Aziz*, Vol. 7, 54

⁶³ *Al-Kashaf 'an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi wujub al-Ta'wil*, Vol. 5, 18-19

⁶⁴ Husain Nasr, *Religion & the Order of Nature: The 1994 Cadbury Lectures at the University of Birmingham* (Oxford University Press, 1996).

Ultimately, the discourse of Islamic ecotheology holds profound fundamental value not only by creating an ethical consciousness for humankind but also by suggesting solutions to transformative change in addressing several issues in terms of public policy.

Conclusion

This study demonstrates that Islamic ecotheology provides a robust and multifaceted framework for addressing modern environmental crises by reconnecting human spirituality with ecological responsibility. Through the Quranic paradigm of the human as a caliph, humankind is morally bound to maintain the earth's sustainability and avoid destructive exploitation. Thus, Humans are not the rulers of the earth, but rather merely the alternative rulers of God to maintain, preserve, and sustain the earth. With this awareness, human can consider the responsibility of natural preservation as an act of worship.

Theoretically, this paper contributes two distinct classical Islamic ecotheological typologies. First, Ibn 'Atiyyah constructs a cosmic-theocentric ecotheology through his interpretation of the verse nature prayer beads places nature as an active spiritual participant, framing environmental stewardship as a sacred moral test. Whereas Zamakhshari establishes a rational-anthropocentric ecotheology which is based on the functionality of human reason and the regularity of natural law (*summatullah*) that demand human rational agency, technical mitigation, and direct moral accountability for ecological disruption.

Ultimately, while these findings bridge classical exegesis with contemporary environmental ethics, demonstrating that theology possess diverse internal resources to address modern ecological crises, it has several limitations. The study only focuses on the interpretation of three verses in relation to ecotheology, which may not fully cover all principles of ecotheology through verses in the Qur'an. Additionally, the research only examines two commentators with their classical tafsir books, which may not capture other tafsir, particularly contemporary interpretations that more often discuss current issues such as the environment. Finally, this study is confined to the consequences of ecotheological application; while bridging the Islamic classical exegeses, it may need other perspectives from legal aspects to be implemented. Future research should explore how these classical frameworks can be operationalized into contemporary Islamic environmental policies and sustainable development education.

Bibliography

- Athiyya, Ibnu. "Al-Muharrar al-Wajiz Fi Tafsir al-Qur'an al-Aziz", Qatar: Wizaroh al-awqaf wa al-Shu'un al-Islamiyyah, 2007.
- Abdelzaher, Dina M., Amr Kotb, and Akrum Helfaya. "Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How." *Journal of Business Ethics* 155, no. 3 (2019): 623–43. <https://doi.org/10.1007/s10551-017-3518-2>.
- Al-Ashfihani, Al-Raghib "Mu'jam Mufradat Alfaz al-Quran", Riyadh: Maktabah Nazar Mustafa Al-Baz, 1997
- Al-Zamakhshari, Abu al-Qasim Mahmud Ibn Umar. "Al-Kashaf 'an Haqa'Iq al-Tanzil Wa 'Uyun al-Aqawil Fi Wujuh al-Ta'Wil", Riyadh: Maktabah al-'Abikan, 1997.

- Febriani, Nur Arfiyah, 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*, 01, vol. 14 (2020): 27–54. <https://www.academia.edu/download/100663665/83.pdf>.
- Folke, Carl, Åsa Jansson, Johan Rockström, et al. "Reconnecting to the Biosphere." *AMBIO* 40, no. 7 (2011): 719. <https://doi.org/10.1007/s13280-011-0184-y>.
- Gabric, Albert J. "The Climate Change Crisis: A Review of Its Causes and Possible Responses." *Atmosphere* 14, no. 7 (2023): 1081. <https://doi.org/10.3390/atmos14071081>.
- Ives, Christopher D., and Jeremy Kidwell. "Religion and Social Values for Sustainability." *Sustainability Science* 14, no. 5 (2019): 1355–62. <https://doi.org/10.1007/s11625-019-00657-0>.
- Naşr, Ḥusain. *Religion & the Order of Nature: The 1994 Cadbury Lectures at the University of Birmingham*. Oxford University Press, 1996.
- Naşr, Sayyed Ḥusain. *Man and Nature*. Unwin Paperbacks, 1990.
- Ridwanuddin, Parid. "EKOTEOLOGI DALAM PEMIKIRAN BADIUZZAMAN SAID NURSI." *LENTERA: Jurnal Ilmu Dakwah dan Komunikasi* 1, no. 01 (2017). <https://doi.org/10.21093/lentera.v1i01.832>.
- Stern, Paul C., Linda Kalof, Thomas Dietz, and Gregory A. Guagnano. "Values, Beliefs, and Proenvironmental Action: Attitude Formation Toward Emergent Attitude Objects¹." *Journal of Applied Social Psychology* 25, no. 18 (1995): 1611–36. <https://doi.org/10.1111/j.1559-1816.1995.tb02636.x>.
- Stern, Paul C., Linda Kalof, Thomas Dietz, and Gregory A. Guagnano. "Values, Beliefs, and Proenvironmental Action: Attitude Formation Toward Emergent Attitude Objects¹." *Journal of Applied Social Psychology* 25, no. 18 (1995): 1611–36. <https://doi.org/10.1111/j.1559-1816.1995.tb02636.x>.
- Stoddard, Isak, Kevin Anderson, Stuart Capstick, et al. "Three Decades of Climate Mitigation: Why Haven't We Bent the Global Emissions Curve?" *Annual Review of Environment and Resources* 46, no. 1 (2021): 653–89. <https://doi.org/10.1146/annurev-environ-012220-011104>.
- Tamami, Helmiati, Nazir, and Abdelmounaim. "Muhammad Abid Al-Jabiri's Intellectual Contribution to Moderating Tradition and Modernity in Moroccan Islamic Education Reform." *Al'Adalah* 27, no. 2 (2024): 201–2016. <https://doi.org/10.35719/aladalah.v27i2.536>.
- Zulfikar, Eko. *ICQS Proceeding Conference The International Conference on Quranic Studies Ilmu Al-Quran Dan Tafsir, Fakultas Ushuluddin, LAIN Kudus*. n.d.