



Environmental preservation from maqasid shariah and islamic perspective: A literature review

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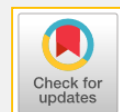
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ABSTRACT

Environmental preservation has become one of the core topic to be addressed due to today's global warming and continuous climate shift. In Islam, environmental preservation is firmly part of Islamic priorities where Allah has entrusted human with the earth and its resources. This includes the balance of resources management and distribution, sustainable practices and conservation and preservation. The purpose of this article is to explore environmental ethics and its well-being through the viewpoint of Islamic teachings and principles. This study used narrative literature review to provide a more comprehensive overview of how Islamic teachings and principles has put environment as important as the well-being of mankind. This article shows that Islam views environment as an important element in life sustainability. Quranic verses, hadith and Islamic jurisprudence perceive environmental preservation as not only a matter of individual ethic but also considered it as religious obligation. The five dharuriyyat in Maqasid Shariah also are strongly associated with environmental preservation and plays a big role in achieving its of each maqasid. Thus, it is concluded that environmental preservation is indeed a holistic responsibility to every person on earth where the condition of environment is depending on the human's action and behavior. If the humans govern the earth with good regulations then the well being of environment is highly guaranteed. Likewise, the corruption and humans' greed will cause damages to the earth.

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Introduction

Human and environment are intertwined to each other, human depends on the resources from environment such as air, water and soil to sustain their life while environment is affected with the activities and human's action. As the number of human population is growing, the interaction between human and environment also became higher. The interaction is unavoidable as human are living in the environment itself. Environment is an invaluable gift from Allah and it is humans' responsibility to protect (Hadisi et al., 2023) and preserve it from any corruption and harm. Nowadays, various environmental issues have been reported involving the pollution of air, water, soil, degradation and many more. The continuous issues have led to multiple negative impacts to not only the environment but also to the human being and other creatures as well (Nurul Umah Fijanati, Hafidz, Sukadi, 2023) . Imbalanced resources use and inconsistent resource management pilot to the environmental degradation and endanger the long-term sustainability. The unmananged deforestation for

example, can lead to the extinction of some habitat and animals in the forest. The excessive deforestation and logging activity will reduce the number of plants and trees and cause the weather become hotter and unstable. The quality of air also will get affected as the outcome from the large scale of deforestation. This is because the trees play crucial role in absorbing the carbon dioxide (CO₂) and lead to the heightening of the volume of greenhouse gas emission and hastening the global warming. Exposure to poor quality of air may cause to many disease such as stroke, lung cancer and chronic obstructive pulmonary disease (World Health Organization). Nowadays, media continuously reported the pollution and corruption that happened and indirectly destroy the environment ecosystem.

Humans' greed has always brought damages to the involved parties. Allah (SWT) had warned the human to avoid any acts that will or may bring the harms and destruction to the nature as the consequences will be seen as an impacts of the acts. As mentioned in the Quran, 30:41: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." This verse highlights the consequences of human actions and behavior on the natural world. It suggests that the widespread corruption and destruction of the environment, both on land and in the sea, are the result of the negative actions of people (Handayani et al., 2021). There are many quranic verses mentioning about the nature and environment. This shows how the preservation of nature and environment is an important aspect to take care of in Islam. Various hadith also mentioned about the environment. The prophet Muhammad (PBUH) also had concern about the well being of the nature, this can be seen in the multiple hadith narrated such as in the hadith when the prophet told a companion to not waste water even when taking ablution. Water and other resources such as land and air are essential in life, therefore one should properly use the resources and utilize it wisely.

In Islamic jurisprudence, *fiqh al-Bi'ah* or jurisprudence of environment has been a significant role in nurturing environmental preservation (Kholis & Yunita, 2023). *Fiqh al-Biah* stressed on the preservation of environment in order to protect the *maslahah* and prevent from any *mafsadah* (Al-Qaradhawi, 2001) which align with the purpose of *Shariah* (*Maqaasid Shariah*). Islam views environment as an important element in sustaining one's life, as environment does not involve only plants, water and soil, but also include the air, sun, moon, sky, etc. All five main components of *Maqaasid Shariah* have close relation with the environment as the *fiqh al-biah* plays role in ensuring the purpose of *shariah* in the five components are achieved.

Method

The methodology that is utilized in this study is literature review approach. The data collections are from books, journals, academic articles and library databases available that are related to the research topic. This method is used to gather the relevant data from various resources from scholarly books to academic databases to ensure the concept and perspective of Islam and *Maqaasid Shariah* towards the environment is clearly interpreted.

The literature review method is used to complete this article in order to deeply understanding the context and provide a comprehensive overview on the topic researched (Syaiful Anam, 2023). By reviewing the topic and data obtained from available database, it helps in perceiving the studied topic in general and grasp the sketch of the broad topic. In this article, the researcher used narrative literature review in order to give a broad overview on the studied topic without bounding with any strict methodological framework. This type of literature review also allow the researcher to review the topic in flexible manner and present the outcome in more straightforwards and readable content with less technical manner.

Results and Discussion

In this article, as the library research method is used to collect the data, various articles, books, journal and academic literature were analyzed to better understand how Islam has a big concern over the environment. The quranic verses, hadith and some other islamic jurisprudence had mentioned a lot regarding the environment and how preserving the environment gives a big impact in Maqasid Shariah. In the Quran and Hadith (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023), there are many verses and Islamic teaching mentioned that define the position of environment in Islam. The creation of this universe itself is a sign of Allah's greatness. Allah the Almighty creates the earth with a very careful and beautiful process. The creation of earth took 6 days as mentioned in the Quran, 7:54 "Indeed, your Lord is Allāh, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allāh, Lord of the worlds". The creation of earth and all its content not at a time but through a process, this is referring to the explanation by the prophet in the hadith in Sahih Muslim: "Allah created the clay on Saturday and He created the mountains on Sunday and He created the trees on Mondays and He created the thighs entailing labor on Tuesday and created light on Wednesday and He caused the animals to spread on Thursday and created Adam (PBUH) after 'asr on Friday, the last creation at the last hour of the hours of Friday between afternoon and night. (Sahih Muslim, n.d., Hadith 2789). As we learned that the earth and the universe are created with wisdom and thorough process, we as human shall appreciate and preserve this great inheritance from Allah.

Islam has emphasized the importance of environment preservation and conservation in human's life. A human being is not only have to maintain the relationship with the God (Husna Nashihin & Yenny Aulia Rachman, 2024), but also is commanded to maintain the relationship with fellow creatures. Each creatures have their own roles, Allah (SWT) does not create His creation without their roles and function in this earth, even the existence of bacteria has its role to this life. The existence of water as one of most essential element in life, has many function to both living and non-living creatures (Muthoifin et al., 2024). Water is a very crucial element and is a fundamental to one's life. It is used in many sectors such as in agricultural uses, for sanitation and health as well as for economic and commercial activities. Many diseases in the world are caused by poor quality and contaminated water such as cholera, polio, Hepatitis A, diarrhoea and many more (WHO).

In Islam, water is also mentioned and discussed in other field by Islamic scholars such as in 'ibadah under the topic 'Thaharah' where there are many group of waters are discussed in details and each has their function of use to human. Water use should be managed properly to ensure its sustainability. The prophet Muhammad (PBUH) had rebuked a companion for using too much water when taking ablution. In a hadith narrated by Abdullah ibn Amr he reported: The Messenger of Allah (peace and blessings be upon him) passed by Sa'd while he was performing ablution. The Prophet (peace and blessings be upon him) said, "What is this extravagance?" Sa'd said, "Is there extravagance with water in ablution?" The Prophet (peace and blessings be upon him) said, "Yes, even if you were on the banks of a flowing river." (Sunan Ibn Majah, n.d., Hadith 425). In other hadith narrated by Anas: "The Prophet (peace and blessings be upon him) would perform ablution with one mudd and would perform a ritual bath with one sa' to five mudd." (Sahih Bukhari, n.d. Hadith 198 and Sahih Muslim, n.d., Hadith 325). These hadith indicate how much the Prophet has been very concern especially when it is involving the usage of resources as the extravagance can lead to waste. Water is one of the most important basic need of human being, thus it is very important to use it wisely and avoid any waste to ensure its sustainability and availability in a long term period (Ardianta, 2022). Though we can easily get the water from river, sea or any source of water but it can be hard to get water with good quality and clean for human to use and consume. Other than functioning as source of energy, transportation,

health and sanitation, water also can be a form of charity. Saidina Uthman bin Affan had bought a well in Madinah who was owned by a jew. The jew has charged a high price to muslims who want to take the water from the well. Muslim in the area had no choice but to pay as the well was the only one in their place. Saidina Uthman then bought the well and gave the well for muslims' use for free. Years later, a sahabi asked Saidina Uthman to buy the well but he refused and said that Allah has offered ten times rewards for the charity. Until today, the well is still existed and named as Bi'ir Uthman or Bi'ir Rummah and served the charity in the name of Saidina Uthman bin Affan (Abdullah, 2024).

Another crucial and essential basic need of human is air. Air is one of the most vitally important element in human's life sustainability. Fresh and good quality air is crucial for mental and physical growth. A place with fresh air usually synonym with good environment. During the prophet Muhammad's babies who are born in the city will be sent to foster family and grew up in the rural area, sending babies to rural area has been a tradition to arabs back then as they want the babies to grow up in a healthy environment (Muchamad Chairudin, 2023). The prophet Muhammad (PBUH) himself was also sent to his nursing mother, Halimah binti Abi Zuwaib (Al-Sibaghi, 1972) where the prophet stayed for 4 years with health and fresh environment until he was able to speak fluently and ride horse skillfully. Rural area is synonym with fresh and clean air as it is full of plants, trees and less polluted environment (Muchamad Chairudin, 2023). Plants are important tool in purifying airs by absorbing carbon dioxide formed by humans and convert in into oxygen. Other than playing a crucial roles as a natural air purifier agents, plants also contribute in many sectors such as in medicine, as nature landscape, for economy.

Planting trees can also be a form of charity. Allah assures a big reward for those who give sadaqah and who plant as the Messenger the prophet (peace be upon him) said as narrated by Bukhari and Muslim: "When a Muslim plants a tree and something is eaten of it, then it is a charity from him; anything which is stolen from it is also charity from him and what beasts feed from it is also a charitable donation. And what is being eaten by the birds is also a charitable donation for him. Hence, whatever loss one incurs will be included in charitable donation" (Narrated by Albukhari in Sahih Bukhary, n.d., Hadith 2195) and (Sahih Muslim, n.d., Hadith 1553). This hadith encourages humans to plant trees and those who plants they will be rewarded for their effort. Likewise, Allah warned those who corrupt the earth as mentioned in the Quran, 16:90: "Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.". In a hadith narrated by Abdullah ibn Habashi: The Prophet (peace and blessings be upon him) said, "If anyone cuts the lote tree, Allah brings him headlong into Hell." Abu Dawud was asked about the meaning of this tradition. He said, "This is a brief tradition. It means that if anyone cuts uselessly, unjustly, and without any right, a lote tree under the shade of which travelers and beasts take shelter, Allah will bring him into Hell headlong." (Sunan Abi Dawud, n.d., Hadith 467).

The prophet Muhammad (PBUH) is the best vicegerent and serve the best role to all human beings. All his deeds, words and practices have became the model to be followed by muslims. Through out his life, the prophet had concern over the environment and reminded companions to care and preserve the environment and avoid from any action that can or may bring corruption to the environment (Ngabdul Shodikin et al., 2023). The prophet Muhammad also always reminded companions to always act with justice without doing anything that may harm the environment. Saidina Abu Bakar told his military when sending them to a war: "Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman. nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful. Slay not any of the enemy's flock.

save for your food. You are likely to pass by people who have devoted their lives to monast services; leave them alone"

Maqasid Syariah and Environmental Preservation

Maqasid Shariah or the purpose of Shariah aims to protect muslims and its surrounding from any harm or mafsadah. According to Jasser Auda (2010), maqasid syariah defined as "an Islamic system and teaching which documented in Al-Quran and revealed to the prophet Muhamamad (pbuh). There are five essential components (five dhururiyyaat) in the Maqasid Shariah which is hifz al-din, hifz al-nafs, hifz al-nasl, hifz al-'aql and hifz al-mal. All the five main components are closely related to environment where the presence of each other are affecting the other in a way or another.

1) Hifz al-Din and Environmental Preservation

Hifz al-Din or the preservation of religion is one of the most essential component in Maqasid Shariah (purpose of Shariah) and is considered as the most important in the five dharuriyyat. Hifz al-Din is defined as a comprehensive approach (kulliy) that includes identifying the religious guideline and essential requirement in the lives and existence of humans and all the effort in the denial of anything that opposing with the Islamic religion including bidaah and others (Al-Khadimi, 2001).

Environment preservation is closely associated with the hifz al-din. Human as khalifah on the earth hold responsibility to preserve and maintain the relation with fellow human and other creatures. Allah (SWT) mentioned in the Quran, 7:56: "Do not spread corruption in the land after it has been set in order". Allah has warned human to avoid and prevent any action or corruption, this include the corruption to the environment and its surrounding. The corruption to the environment divided into material and moral. Material corruption includes the pollution, damage of property and degradation while moral corruption includes the lack of awareness, ignorance to protect the surrounding, etc. The moral corruption lead to the material corruption. As Allah stressed on the prohibition of spreading corruption on earth and prohibition of following those who do the corruption as mentioned in the Quran, 26:151-152: "And do not follow the command of the transgressors, who spread corruption throughout the land, never setting things right".

The disruption towards the environment is an indicator that there are corruption occur and denying the application of justice and ihsan to the environment. Thus, the preservation of environment is necessary to all human beings and not limited to the authority. Human shall preserve the environment to fulfill the role as khalifah. It is one of the purpose of human creation, which is to govern the earth and maintain the harmonious balance of all creatures.

2) Hifz al-Nafs and Environmental Preservation

Hifz al-nafs is considered as the second most important component after hifz al-din in Maqasid Syariah. Preservation of life means preserving the human's life as a whole such as the prohibition of murder in Islam, either it is a suicide or murder other people. This preservation of life includes protection from diseases, maintaining one's health and safeguarding the safety to protect life. The pollution of air, water and soil lead to harm and disease to human (Nashihin et al., 2025). Disease such as cholera and hepatitis A are among the impact of the polluted and contaminated water. Excessive activity of deforestation and illegal logging can lead to landslide and harm the people living in the area as well as degrading the quality of air and caused disease like lung cancer and COPD. This aligns with the verse in the Quran, 5:32: "That is why We ordained for the children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of human ity.¹ 'Although' Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land.". Neglecting the well-being of environment will cause harm to one's life as human needs good water, air and land to sustain a healthy life. An

initiative to bring the balance in environment shall be implemented to ensure human's life sustainability and prevent from any harm. Therefore, maintaining and conserving the environment and nature is one of the method to achieve the hifz al-nafs.

3) Hifz al-Nasl and Environmental Preservation

Hifz al-Nasl or the preservation of lineage is an important part in Maqasid Shariah aims to maintain the purity of lineage and ancestry. A lot of Islamic law encourages the preservation of lineage started from the beginning of the fetus in the mother's womb. In the context of preservation of lineage and environmental preservation, environment plays a big role for the mother and baby's development and health throughout the pregnancy journey. Exposure to pollutants and toxin environment will distract the babies' development. Good food with less chemicals substances is important for babies and mother's health and the pregnancy as a whole. It has reported in 2017 that almost 17 million babies breathe toxic air with almost three quarter live in South Asia (UNICEF, 2017). According to executive director of UNICEF, Anthony Lake, he said that "not only do pollutant harm babies' developing lungs but they can permanently damage their developing brains". Contaminated and toxin surrounding will affect the baby in various aspects such as miscarriage due to exposure to certain chemicals, radiation or high level of pollutants. Thus, it is very important to have good and clean environment to ensure the good and health development of both mother and baby. This aligns with the purpose of shariah which is to protect the lineage as intended by the shariah.

4) Hifz al-'Aql and Environmental Preservation

Human being is granted with the intellect that differentiate them from other creatures. Intellectual gave human to think and act wisely. Allah mentioned in the Quran, 16:78 "And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful". Intellectual is the element that separate men and other living creatures as they are prepared with the thinking tool and ability to administer the world (Syuwaytih, 2010). When a human has lost their ability to think (insane or any factor causing them to lose their intellect ability), then their responsibility as a khalifah is removed. The absence of intellect can bring chaos to the world, thus it is important to conserve and continuously upgrade our intellectual as it is a crucial aspect for a human as a khalifah to manage and govern the world to the betterment and its best. All human are created with 'aql and are entrusted to manage the earth, therefore, it is an obligation to all human to govern and preserve the earth.

5) Hifz al-Mal and Environmental Preservation

Hifz al-Mal or preservation of property defined as protecting the property from any destruction and from transferring the property to others in a wrong way including prohibition against injustice, tyranny (Razali et al., 2021). The property does not limited only to monetary, gold and material property but property in wide definition includes land, water in rivers and sea, etc. Harming the environment is equivalent to destroying or damaging the property as air, land and water are part of environment. Damages on the environment will also require for its restoration and fix to conserve the authenticity and sustainability.

A good country is assessed by its environment condition, thus it is very important to maintain the quality of land, water and air, this is because land, water are considered as source of energy and resources. Allah (SWT) mentioned in Quran, 20:53: "He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others." Indeed, the earth is Allah the Almighty's property, therefore we as human shall do our best to hold the responsibility to protect the property given by Allah.

Conclusion

Islamic teaching and principles have clearly defined that Islam not only nurture the good relation between human and the God and between human and fellow human but also nurture the good interrelation between human and other creatures. It is very crucial to note that the other creatures here does not only focus on the living creatures but also non-living creatures such soils, air, etc. Human actions will always affect the environment and its surrounding, thus it is very important for human whose given the responsibility to act wisely in order to avoid any corruption or possible damages to other creatures. The creation of earth and the universe is the proof that Allah has created all His creation with care and each creation has its own role in this world. Allah also reminded in the Holy Quran on how the earth will be flourished with prosperity or turned to be corrupted depending on human's behavior. Therefore, with the 'aql that were given to human being, we shall be hold the accountability of taking care and protect the earth and everything in it. Both the main source of islamic sources, Quran and hadith have mentioned in multiple verses about the interrelation between humans and other creatures and conjointly highlighted that the environmental preservation is a part of fundamental element in Islam. The holy Quran and Hadith have emphasized that this earth is a trust and gift from Allah. Humans who are granted and hold the responsibility are obliged to manage and protect it judiciously. This includes avoiding corruption acts, sustaining the balance of nature and attending all living creatures with consideration and respect.

Maqasid Shariah aims to protect the five main components while protecting the nature and environment. The preservation of environment is closely related with all the five components in ensuring the purposes of shariah are achieved at its best. In conclusion, indeed human are given numerous blessing from Allah from all aspect of life. Allah mention in the Quran, "and if you try to count the blessings of Allah, never will you be able to count them", in this verse Allah mentions that the blessing that were given is countless if you want to measure or count. Therefore, to thank and appreciate all Allah's gifts and blessing we shall take care the gifts from Allah with preserving all the blessing on the earth.

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