

Islam and Natural Resource Management: The Quranic Perspective

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Abstract

The exploitation of natural resources is frequently condemned due to its tendency to inflict environmental harm. This subject requires clarification to prevent misunderstandings. This page provides a description of environmental management from the perspective of the Qur'an, including elucidations of Qur'anic words pertinent to issues, actual practices of environmental stewardship, and principles that should serve as a foundation for engaging with the environment. This article use the theme interpretation technique of the Qur'an to provide a complete description. This article seeks to elucidate how the Qur'an addresses appropriate natural management to mitigate adverse effects and promote sustainability. The study's findings indicate that the Qur'an permits humanity to engage with nature and its resources, provided it does not result in hazards or adverse effects on the environment.

Abstrak

Pemanfaatan sumber daya alam merupakan permasalahan yang sering mendapat kritikan, karena seringkali menyebabkan kerusakan lingkungan. Topik ini perlu diuraikan supaya tidak menimbulkan salah persepsi. Artikel ini berisi uraian tentang pengelolaan alam dalam perspektif al-Qur'an, memuat penjelasan term-term dalam al-Qur'an terkait masalah, praktik nyata pengelolaan lingkungan, dan prinsip yang perlu dijadikan

landasan interaksi dengan lingkungan. Guna memperoleh uraian yang komprehensif, metode yang digunakan dalam artikel ini adalah metode tafsir al-Qur'an tematik. Artikel ini bertujuan untuk menguraikan bagaimana al-Qur'an berbicara pengelolaan alam yang benar sehingga tidak meninggalkan dampak buruk dan dapat berkelanjutan. Hasil kajian menunjukkan bahwa al-Qur'an memberi kebebasan bagi manusia dalam berinteraksi dengan alam dan sumber dayanya asalkan tidak meninggalkan bahaya dan dampak buruk bagi lingkungan.

Keywords: Islamic principles, natural resource management, conservation.

Introduction

Environmental issues are presently at a global crisis level affecting several countries worldwide.¹ There are at least five main issues of actual environmental damage, namely: (1) land and forest destruction; (2) damage to the sea and its biota; (3) land, water, and air pollution; (4) urban and residential environmental problems; and (5) socio-community.² Researchers agree that current environmental degradation cannot be separated from human activities that are not wise towards nature.³ Bad behavior is considered the main cause of environmental degradation, although there are also many causes of environmental damage that do not involve human intervention, such as earthquakes, volcanic eruptions and so on.⁴ The negative interaction of humans with the environment in the context of philosophy is intertwined with modern anthropocentrism. Humans are seen as the centrality of nature and the only holder of moral standing. Nature in terms of its value is believed to be only for humans and the existence of

¹ Elin Kelsey, *Hope Matters Why Changing the Way We Think Is Critical to Solving the Environmental Crisis* (Canada: Greystone Books Ltd, 2020), 11.

² Indasah, *Analisis Mengenai Dampak Lingkungan (AMDAL)* (Yogyakarta: Deepublish Publisher, 2020), 58.

³ Gerrit Jasper Schenk and Martin Bauch, 'Teleconnections, Correlations, Causalities between Nature and Society? An Introductory Comment on the "Crisis of the Fourteenth Century"', in *The Crisis of the 14th Century*, ed. by Gerrit Jasper Schenk (Boston: Walter de Gruyter GmbH, 2020), 5.

⁴ K.E.S. Manik, *Pengelolaan Lingkungan Hidup*, 2nd edn (Depok: Prenamedia Group, 2018), 56–57.

other living things to support human existence.⁵

Nature should not be viewed as a means of improving welfare alone, which could result in long-term damage.⁶ Humans need to build ecological wisdom or non-anthropocentric environmental ethics as an alternative to saving the environment. This kind of attitude is a form of harmony of life in nature.⁷ Harmony of life with nature can be built by eliminating attitudes of dominance over nature.⁸ Keraf cited Naess' assertion that the environmental crisis can be resolved by fundamentally altering our perceptions and behaviors towards nature, emphasizing the necessity of employing environmental ethics as a framework for our interactions with the natural world.⁹

Environmental damage from an Islamic perspective is an ethical and social problem that arises from human behavior.¹⁰ The discussion of ecology in Islam is not just a discourse, but becomes the identity of humans in daily activities. According to Foltz, Islam has great sensitivity to the value of natural resources and the command to preserve them. Therefore, it is somewhat ironic if Muslim society pollutes and destroys natural resources.¹¹

⁵ A. Sonny Keraf, *Krisis Dan Bencana-Bencana Lingkungan Hidup Global* (Yogyakarta: Kanisius, 2010), 49; Marhaeni Ria Siombo, *Hukum Lingkungan Dan Pelaksanaan Pembangunan Berkelanjutan Di Indonesia* (Jakarta: PT. Gramedia Pustaka Utama, 2012), 12; Franz Magnis Suseno, *Berfilsafat Dari Konteks* (Jakarta: Gramedia, 1991), 58; Adri Febrianto, *Antropologi Ekologi: Suatu Pengantar* (Jakarta: Kencana, 2016), 75.

⁶ Mohammad Monib and Islah Bahrawi, *Islam Dan Hak Asasi Manusia Dalam Pandangan Nurcholis Madjid* (Jakarta: PT. Gramedia Pustaka Utama, 2011), 268.

⁷ Muh. Aris Marfai, *Pengantar Etika Lingkungan Dan Kearifan Lokal* (Yogyakarta: Gadjah Mada University Press, 2016), 10.

⁸ Bulent Alagoz and Ozkan Akman, 'Anthropocentric or Ecocentric Environmentalism? Views of University Students Higher', *Education Studies*, 6, No. 2, 34–53.

⁹ A. Sonny Keraf, *Etika Lingkungan Hidup* (Jakarta: PT. Kompas Media Nusantara, 2010), 2.

¹⁰ 'Audah Rasyîd al-Jayûsî, *al-Islâm wa at-Tanmiyyah al-Mustadâmah Ru'â Kauniyyah Jadîdah*, Print. 2 (Oman: Friedrich Ebert Stiftung, 2013), 163.

¹¹ Richard C. Foltz, *Animals in Islamic Tradition and Muslim Cultures* (Oxford: Oneworld Publications, 2006), 101.

Al-Qur'an's Explanation of Natural Resource Management

Environmental damage needs serious attention in the form of conservation. Environmental conservation aims to maintain, manage, and preserve natural resources and maintain the balance of the ecosystem so that it can provide sustainable benefits for life. Conservation activities include protection, preservation, and utilization. If conservation is carried out consistently, its benefits can be felt sustainably by present and future generations.¹²

In Islamic teachings, nature conservation is an important teaching that must be realized. The Islamic perspective on nature protection reflects the positive image of Islam and how Islam deals with environmental problems faced by humans. In the Qur'an there are many terms related to nature management and conservation, including the following: First, *ishlâh*. This word means an effort to improve something to be good.¹³ Ibn 'Asyur explains that the word *ishlâh* means: 1) Making something remain in good condition; and 2) Making something that is damaged good again (restoration).¹⁴ The term *ishlâh* in the Qur'an provides guidance on how humans live their lives. *Shalâh al-ardh* (good earth) cannot be separated from good/pious humans (*shalih*).

A pious person is one who has awareness and common sense which is applied in good deeds (*'amal shâlih*). This is mentioned in Q.S. al-An'am: 48, "Whoever believes and makes amends, then there is no fear for them nor shall they grieve." Human piety which is marked by awareness, sound reasoning and good deeds (*'amal shâlih*) can be read in this verse. Faith and piety will affect thought patterns, awareness, behavior, and personality. The better a person's faith, the better their behavior will be.¹⁵

Second, *'Adam al-Ifsad*. This word indicates an unbalanced condition and full of damage. In the explanation of al-Asfahâni it is stated, al-fasâd is the exit of something from balance (*khurûj asy-syai 'an*

¹² Hadi S. Alikodra, *Era Baru Konservasi Sumber Daya Alam Dan Lingkungan Membumikan Ekosofi Bagi Keberlanjutan Umat* (Bogor: IPB Press, 2020), 19-20.

¹³ Ibnu Manzbur, *Lisân Al-'Arab* (Cairo: Dar al-Ma'arif, n.d.).

¹⁴ Muhammad at-Thâhir bin Âsyûr, *Tafsîr At-Tahrîr Wa at-Tanwîr*, volume 1 (Tunis: ad-Dâr at-Tûnisiyyah li an-Nasyr, 1984), 285.

¹⁵ Muhammad Husain At-Thabathabai', *Al-Mizan Fi Tafsir al-Qur'an* (Beirut: Muassasah al-A'lami li al-Mathbu'at, 1997), 235.

al-i'tidâl).¹⁶ In the Qur'an, the word *al-fasâd* in various forms of the word is mentioned fifty times.¹⁷ One of the verses of the Qur'an states, "And do not cause damage on the face of the earth, after (Allah) has repaired it and pray to Him with fear (it will not be accepted) and hope (it will be granted). Indeed, Allah's mercy is very close to those who do good" (Q.S. al-A'râf: 56). Through this verse, Allah expressly forbids humans from doing damage and destroying the earth.¹⁸ The prohibition of causing damage is included in many dimensions of life, such as economics, politics, social, and culture. The verses of the Quran about the prohibition of causing damage on earth provide a holistic picture.

Third, *ihsân*, which has many meanings, including: (1) *al-itqân* (doing the best and perfect); (2) doing something that is considered the best and most important; and 3) compassion (*rahmah*).¹⁹ The meaning of *ihsan* when drawn in the context of environmental interaction is that humans must be able to interact with their environment optimally, seriously, innovatively, creatively, and need to foster a sense of compassion for nature, so as to avoid arbitrary behavior. This is in line with the explanation of the Qur'an, "... and do good as Allah has done good to you, and do not cause mischief on the earth. Indeed, Allah does not like those who do mischief" (QS. al-Qashash: 77). This verse can be understood that humans are required to carry out activities in the best way and produce something that is best. Fourth, *'Adam Isrâf*. The term *'adam isrâf* can literally be interpreted as not being excessive. *Isrâf* is interpreted as an amount or size that exceeds the limits of use.²⁰ Muhammad Muhammad Daud explained that *isrâf* in the Qur'an is used in the context of using property beyond the limits of need or wastefully, and the word is also used in other contexts.²¹ Ibn Katsîr

¹⁶ Ar-Raghib Al-Asfahani, *Mufradatu Alfazhi Al-Quran* (Damascus: Dar al-Qalam, 2009), 137.

¹⁷ Majma' al-Lughah Al-'Arabiyyah, *Mu'jamu Alfazhi Al-Qur'an* (Cairo: Majma' al-Lughah al-'Arabiyyah, 1988), 98.

¹⁸ Abû al-Fidâ Ismâ'il bin Katsîr, *Tafsîr Al-Qur'ân al-'Azhîm*, volume 3 (Beirut: Dâr al-Kitâb al-'Arabi, 2005), 168.

¹⁹ Manzbur, *Lisân Al-'Arab*, 878; Yusuf Al-Qaradhawi, *Daur Al-Qaim Wa al-Akhlak Fi al-Iqtishad al-Islami* (Cairo: Maktabah Wahbah, 1415), 201; Yusuf Al-Qaradhawi, *Ri'ayah al-Bi'ah Fi Syari'ah al-Islam*, Print. 1 (Cairo: Dar asy-Syuruq, 2001), 120.

²⁰ Al-Asfahani, *Mufradatu Alfazhi Al-Quran*, 407.

²¹ Muhammad Muhammad Daud, *Mu'jam al-Furûq Ad-Dalâliyyah Fi al-Qur'ân al-Karîm* (Cairo: Dar Garib, 2008), 119.

quotes Ibn Juraij's view, the prohibition on wasteful and excessive behavior (*isrâf*) applies to everything. Anything done beyond the established limits is excessive.²²

Islamic teachings prohibit *isrâf* through verses of the Qur'an, including, "O son of Adam, wear your beautiful clothes every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like those who exaggerate" (Q.S. al-A'râf: 31). God gives humans the ability to eat, drink, dress and adorn themselves without excessively. All of God's pleasures on earth can be utilized without being excessive or wasteful (*'adam al-isrâf*).²³

Examples of Natural Resource Management Practices in the Qur'an

Adam as a Manager of Nature

Adam was appointed as the manager of the earth (Q.S. al-Baqarah/2: 30). In front of the Angels, he was declared as the caliph or representative of God who would prosper, manage the earth (*siyâsat al-'âlam*), and carry out the will of Allah (*tanfidz irâdatillâh*).²⁴ As a caliph, Adam was given the ability to receive new information, learn many things around him, and develop his abilities.²⁵ To fulfill the necessities of life, Adam worked and cultivated the earth (Q.S. Thâha: 118). On earth, Adam and his wife settled and lived,²⁶ armed with reason, self-preparedness, abilities, skills, and character that are in accordance with the characteristics of the earth, so that we are able to live life well.²⁷ With reason, Adam was able to manage nature well. The innate nature that exists in humans, such as instinct and character combined with reason becomes capital to live life.²⁸

²² Katsîr, *Tafsîr Al-Qur'ân al-'Azhîm*, volume 3, 100.

²³ Al-Qaradhawi, *Ri'ayah al-Bi'ah Fi Syari'ah al-Islam*, 203.

²⁴ Al-'Arabiyyah, *Mu'jamu Alfazhi Al-Qur'an*, 371.

²⁵ Faruq Ahmad Dasuqi, *Istikhlafu Al-Insan Fi al-Ardhi* (Iskandariyyah: Dar ad-Da'wah), 7–8.

²⁶ Muhammad bin Jarîr at-Thabarî, *Jâmi' al-Bayân 'an Ta'wîl Âyi al-Qur'ân*, juz 12 (Cairo: Dâr Hajr, 2001), 358.

²⁷ Fakhruddîn ar-Râzî, *Mafatih Al-Gaib*, juz 13 (Beirut: Dâr al-Fikr, 1981), 109.

²⁸ Abdurrahman bin Muhammad bin Khaldun, *Muqaddimah Ibn Khaldûn*, juz 3 (Cairo: Maktabah Usrah, 2006), 924.

Adam and Eve carried out various activities and built civilization as a realization of *khilâfah fî al-ardh*. Both of them built a place to live, farmed, hunted, managed livestock, and so on. The Qur'an through the letter az-Zumar informs that Adam and his wife were provided with eight pairs of livestock (Q.S. az-Zumar: 6). Muhammad al-Qahwaji mentioned that Qabil, one of Adam's sons, managed the farm and Habil, his other son, managed the livestock.²⁹

Hud Doesn't Question How Nature is Managed

'Âd are the people of Hud who have strong physical strength and great skills. They are able to build houses and other buildings on flat land or on rocky mountain cliffs (Q.S. al-A'râf: 74), "Remember when (Allah) made you successors (in power) after 'Ad and gave you places on the earth. You made in its lowlands great buildings and you hewed its mountains into houses. So remember the favors of Allah and do not do evil on earth by causing damage." In this verse there is a description of the skills of the 'Âd people in the field of urban planning and architecture. They developed buildings on flat land and on mountain cliffs. Building comfortable houses and buildings on flat land or on mountain cliffs requires creativity, creativity, and reliable skills.³⁰

In addition to being skilled in architecture and city planning, the 'Âd people also managed livestock and agriculture as a livelihood. Livestock and agriculture were very advanced, because they were supported by springs and irrigation, climate, fertile soil, and technology developed by them (Q.S. asy-Syu'arâ: 132-134).³¹ Hud did not have a problem with the activities carried out by his people, he was only tasked with forming the mentality of his people to believe in God and not to behave arbitrarily regarding the pleasures they had.³²

²⁹ Muhammad Ridhâ Muhammad Basyîr al-Qahwaji, *Hadhârah Al-Anbiyâ Târikhuhum Wa 'Ishmatuhum* (Riyadh: Dâr al-Waraq, n.d.), 85–86.

³⁰ Afrah Hasan Garâmah, 'T'mar al-Wathan Fi Dhau'i al-Qur'an al-Karim', *Majallah Al-Andalus Li al-'Ulûm al-Insâniyyah Wa al-Ijtimâ'iyyah*, 36.7 (2020), 52–76.

³¹ al-Qahwaji, *Hadhârah Al-Anbiyâ Târikhuhum Wa 'Ishmatuhum*, 95.

³² Fadhl Hasan Abbâs, *Qashash Al-Qur'an al-Karim* (Beirut: Dâr an-Nafâ'is, 2010), 225.

Yusuf's Strategy in Environmental Adaptation

Yusuf was a prophet descended from Jacob from Haran, who lived during the Hyksos rule in Egypt.³³ Yusuf was an important person in government and society, because of his expertise in devising effective strategies to deal with climate change in Egypt. After successfully interpreting the king's dream (Q.S. Yusuf: 46-49), he was given an important position in the kingdom, as treasurer or manager of the kingdom's finances (Q.S. Yusuf: 54-55), and later became a leader in Egypt.³⁴

Egypt in the past was an agricultural area, fruit plantations and livestock, especially areas on the banks of the Nile. However, every year Egypt is always hit by floods that damage agricultural lands, and a drastic decrease in the Nile's water discharge in the dry season which causes drought and crop failure.³⁵ Yusuf has ecological intelligence and knows how to adapt to climate change. Yusuf's adaptation strategies to deal with drought and long-term food shortages are: (1) telling people to plant food crops in the season suitable for farming; (2) storing most of the harvest in a dry condition and still in the shell, because it will last longer; (3) using the savings from the previous harvest when agricultural land is unproductive due to drought and flooding; and (4) carrying out other activities such as distilling olive oil, wine and milking livestock when the Nile overflows and floods agricultural areas.³⁶

The strategy that Yusuf did and implemented in Egypt paid off. The Egyptian people were able to get through the drought smoothly and no one went hungry.³⁷ What Yusuf did was an adaptive strategy with nature as well as resilience and mitigation against disasters.

Solomon Manages Natural Resources

Solomon was a prophet and a king who had a vast territory. As a king, Solomon certainly took care of many things, including managing

³³ Fayân Shâlih Ali, 'Ab'âd Iqîshâdiyyah Fi Qisshah an-Nabi Yûsuf Fi Dhau' al-Qur'ân al-Karîm', *Majallah Kulliyah Al-'Ulûm al-Islâmiyyah*, 13 No. 13 (2013), 224–256.

³⁴ Muhammad Bayyûmi Mahrân, *Dirâsât Târîkhiyyah Mi Al-Qur'ân al-Karîm Fi Bilâd Mishr* (Beirut: Dâr an-Nahdhah al-'Arabiyyah, 1998), 64.

³⁵ *Ibid.*, 70–71.

³⁶ Katsîr, *Tafsîr Al-Qur'ân al-'Azhîm*, volume 3, 590.

³⁷ Umar Muhyiddîn, *At-Takthîth al-Iqtishâdi* (Beirut: Dâr an-Nahdhah al-'Arabiyyah, 1975), 210–214.

his territory and natural resources. Many verses explain that many natural elements were subdued to Solomon, such as the wind which was managed according to his will for many purposes (Q.S. Shâd: 36 and Q.S. al-Anbiya/: 81), the management of copper ore (ain al-Qithr) into useful goods and equipment (Q.S. Sabâ: 12),³⁸ management of animals such as birds, made part of his army. In addition, Solomon also created an artificial environment such as making residential buildings, places of worship, and beautiful gardens (Q.S. Saba/34: 13).

The Principles of Natural Resource Utilization

The combination of utilization and maintenance of nature becomes the identity of balance and harmony between humans and nature. Such a relationship is justified in the perspective of religion, law, and norms, because it is built on responsibility and wisdom. Utilization of nature is not limited to actions that can bring material benefits and self-satisfaction, but needs to be based on mutually beneficial interactions based on ethics and values.³⁹ Based on the results of reading the texts of the Qur'an and religious texts, there are several principles in human interaction with nature, especially in the utilization of natural resources, which are described as follows.

First, optimal utilization. Non-renewable natural resources are increasingly depleted and renewable natural resources are also polluted by waste and pollution. This reality demands optimization of the use of natural resources as an effort for sustainable development.⁴⁰ Optimal use does not mean maximum use with great benefits.

³⁸ Quoting the explanation of Ahmad Isa al-Ahmad, in the Old Testament it is mentioned that the copper industry and processing developed rapidly during the time of Solomon. At that time there were many copper experts and processors. Then after the Archaeologists conducted research and excavations in the areas of Solomon's kingdom, the remains of the copper industry and processing were found. The discovery of these archaeologists is proof of the truth of the Qur'an. See Ahmad 'Isâ al-Ahmad, *Dâud Wa Sulaimân Fi Al-'Ahd al-Qadîm Wa al-Qur'ân al-Karîm* (Cairo: t.p., 1990), 127.

³⁹ 'Abdul Majîd Umar an-Najjâr, *Qadhâyâ al-Bî'ah min Manzihûr Islâmî*, Print. 2 (Doha: Wizârah al-Auqâf wa asy-Syu'ûn al-Islâmiyyah, 2004), 241.

⁴⁰ Kumar Anupam, Amiya Kumar Ray, Prasenjit Mondal, "Sustainability Issues in the Twenty-First Century and Introduction to Sustainable Ways for Utilization of Natural Resources," dalam Prasenjit Mondal dan Ajay K. Dalai (ed.), *Sustainable Utilization of Natural Resources* (London: CRC Press, 2017), 11.

Optimization is the use in the best way, efficiency, and does not leave harmful negative impacts. The Qur'an's instructions on the obligation to act not excessively and wastefully are the principles of optimizing the use of natural resources. "Eat from its fruit when it bears fruit and give its due (zakat) when it is harvested, but do not be excessive. Indeed, Allah does not like those who are excessive". (QS. al-An'âm/6: 141). Based on the instructions of the verse, a person must maintain the environment so that it remains stable, healthy, and productive. Optimizing the use of natural resources needs to refer to responsible processes, efficient use, not excessive, maintaining environmental quality and health, and reducing waste.⁴¹

Second, wise use. A wise attitude needs to be maintained firmly in interacting with nature. Wise attitudes are mentioned in Q.S. al-Furqân/25: 67, "And those who when they spend (wealth), they are not excessive, and are not (also) stingy, and are (those spenders) in the middle between such things." In this verse there is the term *qawâm*, which among its meanings is good behavior shown in behavior. The interpreters of the Qur'an interpret "*qawâm*" in a fair manner, being in the middle position without leaning to one side.⁴² The attitude of *qawâm* if applied in life will make life comfortable.⁴³

Although the above verse speaks of the personality of the best servant of Allah (*ibâdurrahmân*), where he has a moderate, just attitude, and does not lean towards one side that he likes; it also gives instructions—as in the interpretation of as-Sa'dî—on the importance of being wise in all matters without causing harm to oneself and others.⁴⁴ Wise attitude is a principle of interacting with nature. This principle is preventive, meaning it can prevent arbitrary and selfish actions in utilizing natural resources. *Hathab* explained that wise behavior can

⁴¹ Amiya Kumar Ray, Prasenjit Mondal, "Sustainability Issues in the Twenty-First Century and Introduction to Sustainable Ways for Utilization of Natural Resources," dalam Prasenjit Mondal dan Ajay K. Dalai (ed.), *Sustainable Utilization of Natural Resources*, 12.

⁴² Muḥammad bin Aḥmad al-Qurthubî, *al-Jâmi' li Ahkâm al-Qur'ân wa al-Mubayyin li Mâ Tadhammanahu min as-Sunnah wa Âyi al-Qur'ân*. Print. 1. juz 15 (Beirut: Muassasah ar-Risâlâh, 2006), 476; Katsîr, *Tafsîr Al-Qur'ân al-'Azhîm*, volume 4, 609.

⁴³ 'Abdurra'ûf al-Mishrî, *Mu'jam al-Qur'ân wa Huwa Qâmûs Mufradât al-Qur'ân wa Garîbuh* (Cairo: Mathba'ah Hijâzî, 1948), 109.

⁴⁴ Abdurrahmân bin Nâshir as-Sa'dî, *Taisîr al-Karîm ar-Rahmân fi Tafsîr Kalâm al-Mannân*, Print. 1 (Beirut: Muassasah ar-Risâlâh, 2000), 366.

lead to environmental and economic balance, because this behavior is fair and balanced behavior that is in accordance with the direction of the Qur'an.⁴⁵

Third, proportional utilization. Although the earth is given to humans, it does not mean that it is to be destroyed and its resources drained. Humans are obliged to manage and maintain it. In the Islamic view, a person is not allowed to take advantage of it without considering the aspect of its preservation, because it is not in line with the concept of God's creation which is full of goodness and perfection. Anything that is not used properly is a denial (*kuf'r*) and injustice to God's blessings.

Environmental damage can occur if humans focus only on utilization. Forests that are only taken for their wood without being accompanied by reforestation will be damaged, seas that continue to be taken for their contents without considering their sustainability will be destroyed, and the earth that continues to be exploited for its contents without considering its sustainability will run out. A balanced attitude between the utilization and maintenance of nature is absolutely necessary. If this aspect is not fulfilled, then it is certain that nature will be quickly destroyed. The importance of maintaining and preserving nature is indicated in one of the hadiths of the Prophet Muhammad, "If the apocalypse occurs and in the hands of one of you there is a seed; and has the opportunity to plant it, then do so" (Narrated by Ahmad).

The relationship between humans and nature is a relationship of use and maintenance. Abou Bakr Ba Kader, as quoted by Mortada, explained that humans are managers of the earth and not owners. God created all sources of life in nature, so that humans can realize their life goals. Among the behaviors that can be carried out are: (1) thinking about God's power and serving Him; (2) settled on earth and prospered it; (3) utilize natural resources wisely; and (4) enjoy and appreciate the natural beauty of God's creation.⁴⁶ Although Islam supports the utilization of natural resources, it does not mean that it approves of egoism. Islam does not approve of excessive actions in taking natural resources and does not approve of any losses that befall anyone.

⁴⁵ Kamâl Taufiq Hathab, "Istikhdam al-Bi'ah min Manzhûr Iqtishâdî Islamî," dalam *Mu'tah li al-Buhûts wa ad-Dirâsât*, 19 No. 4 (2004), hal. 143–171.

⁴⁶ Hisham Mortada, *Traditional Islamic Principles of Buill Environment* (London: RoutledgeCurzon, 2003), 48.

Fourth, be careful. The precautionary principle was first proposed in the Rio Declaration in 1992. Although this precautionary principle has been widely criticized, it has become an innovative, widespread, and significant concept in environmental policy over the past quarter century.⁴⁷ In 1998 this principle was formalized and implemented in various policies.⁴⁸

In Islam, the principle of caution has been applied and has become one of the foundations in realizing public welfare by implementing preventive measures (*at-tadâbir al-wiqâ'iyah*).⁴⁹ Caution is a preventive measure to prevent things that could be detrimental from happening.⁵⁰ The Qur'an has given a signal to be careful, "O you who believe, when you go (fight) in the way of Allah, then be careful and do not say to the person who says "greetings" to you: "You are not a believer..." (Q.S. an-Nisâ/4: 94).

Through this verse, Allah tells humans to obtain valid information about someone, so that wrong actions do not occur.⁵¹ This is a form of *ihthiyâth* (caution) in receiving information. The principle of caution explains the importance of being confident and not hasty in doing work, so that the expected goodness can be achieved.⁵² If drawn into the context of environmental interaction, the principle of caution as a precaution to achieve public good without harming humans and the environment. The implementation of this principle is very important and is not denied by the majority of Islamic legal experts. They agree

⁴⁷ Gary Marchant dan Kenneth Mossman, *Arbitrary and Capricious: The Precautionary Principle in the European Union courts* (Washington, DC: American Enterprise Institute, 2004), 1.

⁴⁸ Carolyn Raffensperger dan Joel A. Tickner (ed.), *Protecting Public Health and the Environment: Implementing the Precautionary Principle* (Washington, DC: Island Press, 1999), 8.

⁴⁹ asy-Syeikh Busâmahah dan at-Thayyib Wald 'Umar, "Himâyah al-Bî'ah 'alâ Dhau'i Mabda'i al-Haithah," dalam *Majallah al-Bâhîts li ad-Dirâsât al-Akâdîmiyyah*, 2 No. 2 (2015), 102–113.

⁵⁰ Munîb bin Maḥmûd Syâkir, *al-'Amal bi al-Ihthiyâth fi al-Fiqh al-Islâmî* (Riyâdh: Dâr an-Nafâis, 1998), 44.

⁵¹ Muḥammad bin Aḥmad al-Qurthubî, *al-Jâmi' li Ahkâm al-Qur'ân*, juz 5, 291.

⁵² Hikmat Shubaih Nûrî, "al-Ihthiyâth fi al-Kitâb wa as-Sunnah" dalam *Journal of The Iraqi University*, 20 No. 1 (2008), 1-13.

that the implementation of this principle is a must, because it can bring benefits and avoid losses.⁵³

Before humans interact with nature in any form, they must first start with considerations, whether there are threats or risks that will occur or not. Considerations like this are a form of vigilance. The application of the principle of caution can maintain the biodiversity and ecosystems that support people's lives, both in terms of economy, livelihood, and health. This principle is not just anticipation, avoidance, and mitigation of potential dangers from human activities, but requires insight and vision to protect the future of nature. This principle encourages humans to commit to the future of life on earth by ensuring that life support systems continue to be renewed and maintained, so that future generations can still enjoy life on this earth.⁵⁴

Fifth, implementation of the principles of justice and togetherness. All living things have the right to live, survive, and enjoy nature. The role of each living thing should not be disturbed, because it can cause disharmony. Humans are not creatures who have power in nature, even towards fellow humans they should not harm each other. The principle of integration in nature must be embedded in the minds of everyone, without this principle, humans will act arbitrarily.

Togetherness in inhabiting the earth demands to be fair in dividing each other's roles. As caliphs, humans must be fair to the environment, must not be arbitrary, not selfish, and must share with each other. Cory and Rahman said, there is an agreement that the main concern of environmental justice revolves around the idea that living things should not be exposed to environmental hazards, obtain healthy environmental quality and avoid environmental risks.⁵⁵

Environmental justice means the availability of environmental resources for all creatures, so that they have equal access to natural resources. The principle of justice requires humans to interact in

⁵³ For example, it can be found in the statement of ash-Syâtibî, "Islamic figures and scholars hold to this principle, even though there are slight differences in its application in various issues." See Ibrâhîm bin Mûsâ asy-Syâtibî, *al-Muwâfaqât fî Ushûl asy-Syarî'ah*, volume 5 (Beirut: Dâr-al-Ma'rifah, n.d.), 35.

⁵⁴ David Kriebel, *et.al.*, "The precautionary principle in environmental science.," dalam *Environmental Health Perspectives*, 109 No. 9 (2001), 871-876.

⁵⁵ Dennis C. Cory dan Tauhidur Rahman, *Environmental Justice and Federalism* (Cheltenham: Edwar Elgar Publishing Limited, 2012), 1.

nature properly and to be continuously evaluated for potential dangers and risks to the surrounding ecosystem. A good, comfortable, clean and healthy nature belongs to everyone and all living creatures.⁵⁶ As confirmation of this principle, the Prophet Muhammad once explained that humans should not do damage that could harm themselves or others. The Prophet Muhammad stated, “You must not take actions that could harm yourself or others” (Ibnu Mâjah).⁵⁷

This hadith is an important rule in interacting with nature. Islam does not condone destructive practices and spreading harmful dangers. In this case, Ibn ‘Asyur also explained, “Among the general intentions (*al-maqshad al-‘amm*) of Islamic law is to maintain the goodness that exists around humans.⁵⁸

Islam upholds the concept of togetherness and justice in the utilization of natural resources. No matter how small the environmental loss is, it is not in line with the concept of Islam. Misuse of natural resources for the benefit of certain individuals or groups, leaving many problems, is deviant behavior. ‘Ali Jum’ah emphasized that the integration of environmental utilization rights in fulfilling various basic human needs has been regulated by Islamic law which is based on the principles of justice (*al-‘adâlah*) and togetherness (*al-musâwah*).⁵⁹

Sixth, maintaining the balance of nature. This universe runs regularly (equilibrium) and has perfect balance since the beginning of its creation.⁶⁰ An orderly nature provides many lasting benefits for all living things. God has established a system and balance in nature. Every part of it works in harmony in a wonderful order, to the point that no flaws are apparent.⁶¹ This balance will continue as long as there are no changes that cause disequilibrium (irregularity). Rasyîd al-Hamd and

⁵⁶ Christopher. H. Foreman, *The Premise and Peril of Environmental Justice* (Washington DC: Brookings Institute Press, 1998), 30.

⁵⁷ Muḥammad bin Yazîd al-Qazwîni, *Sunan Ibn Mâjah...*, juz 2, 784, nomor hadis 2341.

⁵⁸ Muḥammad at-Thâhir bin ‘Âsyûr, *Maqâshid asy-Syarî‘ah al-Islâmiyyah*, Print. 1 (Oman: Dâr an-Nafâis, 1999), 200.

⁵⁹ Nûruddîn ‘Ali Jum’ah, *al-Bî‘ah wa al-Hifâzh ‘alaihâ min Manzhûr Islâmî*, Print. 1 (Cairo: al-Wabil ash-Shayyib, 2009), 84.

⁶⁰ ‘Abdurrahîm Mardîni, *al-Fjâz al-‘Ilmî fî al-Ḥadîts an-Nabawî asy-Syarîf* (Beirut: Dâr Âyât, 2003), 32–33.

⁶¹ Abdul Malik az-Zandanî, *Kitâbu Tauḥîd al-Khâliq* (Jeddah: Dâr as-Salâm li at-Thibâ‘ah wa an-Nasyr, 1985), 33.

Muhammad Sa'îd Shabârîni said that the balance of nature is dynamic. Nature will always change in every era, only these natural changes sometimes cause ecosystem damage according to the level of the cause.⁶² Mortada asserts that the balance and harmony provided by God in nature symbolizes His greatness, and as a guide for humans to reflect on the greatness of God. Therefore, humans are responsible for preserving the ecological order.⁶³ al-Qaradhâwî also emphasized that the balance as mentioned in the Qur'an is not a mere metaphor, but an undeniable reality. In this explanation, al-Qaradhâwî quoted the explanation of A. Cressy Morrison who said that order and balance exist in nature and will always exist.⁶⁴

Seventh, maintaining the sustainability of nature. All natural interaction activities built on the principle of sustainability will have implications for attention to the quantity and quality of available natural resources, as well as avoiding environmental damage. Nature must be able to support the needs of humanity today and in the future. In line with the explanation of al-Qaradhâwî which states that a generation is not allowed to take the resources and goodness contained in the earth, but the current generation must provide the same opportunity for future generations, not much different from the actions of parents who invest or save for the future of their children.⁶⁵

Musthafâ Athiyyah Jum'ah explained that the principle of sustainability has been mentioned in the Qur'an and its actual practice has been carried out by such as 'Umar bin al-Khattâb, during his victory and success in entering the city of Iraq.⁶⁶ 'Umar bin al-Khattab was a visionary. He saw that if the vast and fertile land of Iraq was distributed to the Islamic army, it would make them neglect their main mission, which was to spread Islam and maintain the prosperity of the earth.

⁶² Rasyîd al-Hamd dan Muhammad Sa'îd Shabârîni, *al-Bî'ah wa Musykilâtuhâ* (Kuwait: 'Âlam al-Ma'rifah, 1979), 83.

⁶³ Mortada, *Traditional Islamic Principles of Built Environment*, 53.

⁶⁴ Yûsuf al-Qaradhâwî, *Ri'âyah al-Bî'ah fî Syarî'ah al-Islâm* (Cairo: Dâr asy-Syurûq, 2001), 153; A. Cressy Morrison, *al-'Ilm Yad'û li al-Imân*, diterjemahkan oleh. Maḥmûd Shâlih al-Falâkî (Cairo: Maktabah an-Nahdhah al-Mishrîyyah, 1955), 158.

⁶⁵ Yûsuf al-Qaradhâwî, *Malâmiḥ al-Mujtama' al-Muslim alladzî Nunsyiduhu*, Print. 1 (Beirut: Muassasah ar-Risalâh, 2001), 199.

⁶⁶ Musthafâ Athiyyah Jum'ah, *al-Islâm wa at-Tanmiyyah al-Mustadâmah Tashîl fî Dhaw'i al-Fiqh wa Ushûlih*, Print. 1 (Cairo: Syams li an-Nasy wa al-I'lâm, 2017), 200.

‘Umar was worried that land management would make them busy and even cause them to dispute over land and water sources. Therefore, land management was handed over to local cultivators, so that future generations could obtain its benefits. Bashir bin Maulûd Jahisy also explained that ‘Umar bin al-Khattab’s attitude was in order to maintain social welfare and future generations.⁶⁷

Sustainable use of nature needs to be a reference in managing nature. Humans today must be aware and willing to share with people who will come. The inheritance of nature in each generation must run dynamically. Nature left for future generations must remain in good condition. Syahatah explained that the use of nature in the Islamic perspective is not limited to some people, and also not only for humans. Humans should not be selfish and feel the most powerful over nature, because basically humans do not have full rights to control nature.⁶⁸

Conclusion

Natural resources on Earth are divine endowments intentionally designed to sustain human existence. The Qur’an permits the utilization of natural resources by all individuals. No verse explicitly forbids the exploitation of nature. The Qur’an contains numerous narratives concerning the use of natural resources, including those enacted by the Prophets, who served as conveyers of messages and revelations. Nonetheless, this does not imply that humans possess the entitlement to deplete, exploit, and behave selfishly to satisfy their needs without regard for the life of others and other living organisms. Environmental consciousness must be cultivated inside us via our interactions with the environment. In the absence of environmental consciousness, the world and its natural resources would inevitably suffer degradation and become unsustainable. Natural resources must be effectively managed to yield advantages for all humanity. Every individual bears the obligation to uphold ecological balance in accordance with the directives of the Qur’an. Numerous verses of the Qur’an underscore humanity’s responsibility as stewards of the world, asserting that they possess no entitlement to harm it. Consequently, all

⁶⁷ Basyîr bin Maulûd Jâhisy, *Fî al-Ijtihâd at-Tanzîlî* (Qatar: Wizârah al-Auqâf wa asy-Syu’ûn al-Islâmiyyah, 2003), 90.

⁶⁸ ‘Abdullah Syahâtah, *Ru’yah ad-Dîn al-Islâmi fî al-Hifâzh ‘ala al-Bî’ah* (Cairo: Dâr asy-Syurûq, 2001), 19.

human interactions with environment must adhere to the principles of natural resource management, which encompass optimal, judicious, proportional, cautious, and equitable use, while preserving ecological balance and sustainability.

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Conflict of Interest

In writing this article, the authors have absolutely no conflict of interest. This submitted article is unique and has not been considered by other publishers.

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