

Mabādi' al-'Āmmah as an Epistemological Framework for Qur'anic Ecotheology: Ali Jum'ah's Integrative Reasoning

Moh Soim

Institut Agama Islam Asy-Syadzili Malang, Indonesia

E-mail: abusaidsoim@gmail.com

Abstract

The escalating global environmental crisis has intensified scholarly interest in religious approaches that offer ethical and theological foundations for ecological sustainability. Although Islamic environmental ethics has received growing attention, limited studies have examined how contemporary Qur'anic scholarship constructs an integrated epistemological framework for ecotheology. This study aims to analyze Ali Jum'ah's concept of Mabādi' al-'Āmmah as an epistemological framework for developing Qur'anic ecotheology. Employing a qualitative library research design with an analytical-critical approach, the study examines Ali Jum'ah's writings through thematic analysis of Qur'anic principles and their application to contemporary environmental issues. The findings demonstrate that Mabādi' al-'Āmmah functions as an integrative interpretive framework that systematically derives universal Qur'anic principles and translates them into theological, ethical, and social responsibilities toward the environment. Within this framework, *tawhīd* serves as the ontological foundation of the human–nature relationship, *khilāfah* establishes ecological responsibility, and *mīzān* provides the ethical principle for maintaining environmental balance and justice. Consequently, Qur'anic ecotheology is understood not merely as environmental ethics but as a comprehensive spiritual paradigm in which environmental stewardship constitutes an integral expression of worship (*'ibādah*) and moral accountability before God. This study contributes to contemporary Qur'anic studies by conceptualizing Mabādi' al-'Āmmah as an epistemological framework for Qur'anic ecotheology, thereby enriching interdisciplinary discussions on Islam, environmental ethics, and sustainable ecological governance.

Keywords: Qur'anic Ecotheology; Mabādi' al-'Āmmah; Ali Jum'ah; Environmental Ethics; Qur'anic Hermeneutics.

Abstrak

Meningkatnya krisis lingkungan global mendorong berkembangnya kajian mengenai kontribusi agama dalam menyediakan landasan etis dan teologis bagi keberlanjutan ekologis. Meskipun etika lingkungan Islam telah banyak dibahas, penelitian yang mengkaji bagaimana pemikiran tafsir kontemporer membangun kerangka epistemologis yang integratif bagi ekoteologi Al-Qur'an masih relatif terbatas. Penelitian ini bertujuan menganalisis konsep Mabādi' al-'Āmmah dalam pemikiran Ali Jum'ah sebagai kerangka epistemologis bagi pengembangan ekoteologi Al-Qur'an. Penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan pendekatan analitis-kritis. Data dianalisis melalui kajian tematik terhadap prinsip-prinsip universal Al-Qur'an serta implementasinya dalam persoalan lingkungan kontemporer. Hasil penelitian menunjukkan bahwa Mabādi' al-'Āmmah berfungsi sebagai kerangka interpretatif yang secara sistematis menurunkan prinsip-prinsip universal Al-Qur'an ke dalam tanggung jawab teologis, etis, dan sosial terhadap lingkungan. Dalam kerangka tersebut, *tawhīd* menjadi dasar ontologis relasi manusia dan alam, *khilāfah* menegaskan tanggung jawab ekologis manusia, sedangkan *mīzān* menjadi prinsip etis dalam

menjaga keseimbangan dan keadilan lingkungan. Dengan demikian, ekoteologi Al-Qur'an tidak hanya dipahami sebagai etika lingkungan, tetapi sebagai paradigma spiritual yang menempatkan pemeliharaan alam sebagai bagian integral dari ibadah dan pertanggungjawaban moral di hadapan Allah. Penelitian ini berkontribusi terhadap pengembangan studi Al-Qur'an kontemporer dengan mengonseptualisasikan Mabādi' al-'Āmmah sebagai kerangka epistemologis bagi ekoteologi Al-Qur'an, sekaligus memperkaya dialog interdisipliner antara Islam, etika lingkungan, dan tata kelola ekologi berkelanjutan.

Kata kunci: Ekoteologi Al-Qur'an; Mabādi' al-'Āmmah; Ali Jum'ah; Etika Lingkungan; Hermeneutika Al-Qur'an.

Introduction

Environmental issues are no longer a new phenomenon; they have actually existed for years. However, it is only recently that public awareness has been widely mobilized, as evidenced by the calls from the Ministry of Religious Affairs and other institutions, particularly those under its jurisdiction (Kemenag, 2025), (*Ekoteologi dan Wajah Tuhan*, 2025). According to the United Nations Foundation, year after year, in 2022 the issue of climate change (the environment) ranked 3rd (5 Global Issues to Watch in 2022, 2021), in 2023 environmental issues ranked 2nd (5 Global Issues to Watch in 2023, 2022), and in 2024, climate-related issues were not specifically mentioned in the rankings.

The United Nations Foundation lists the top issue as the widespread crisis, including health, climate, and other issues (*5 Global Issues to Watch in 2024*, 2023). And in 2025, environmental issues rank third (*5 GLOBAL ISSUES TO WATCH IN 2025*, 2024). This indicates that environmental issues are far from resolved, to the extent that they remain on the global agenda. Consequently, the discourse on sustainable development (SDGs) in all its aspects is not as straightforward as one might imagine.

Referring to environmental theories, there are many terms that attempt to address these environmental issues: a) Anthropocentrism places humans at the center and as the measure of all values, so that nature is viewed merely as a tool; b) Ecocentrism places the entire ecological community at the center of ethics, so that human moral responsibility encompasses the entire interconnected natural reality; c) Egosentrisme focuses on the interests of individuals acting for their own good, with the belief that these personal interests also benefit society; d) Theocentrism places God at the center of morality, governing the harmonious relationship between humans and the environment; and e) Zoocentrism emphasizes the moral right of animals to be free from suffering, thereby obligating humans to treat animals with compassion (Hidup, 2018).

Faced with the choice between reality and the perspective through which to view it, the concept of “ecothology” emerges. Where does it come from? Is it something entirely different, or is it still part of one of the theories mentioned above? Mujiyono explains that environmental theology is a branch of theology that expands the study of divinity to include humanity’s responsibility toward nature. Theology does not merely address the relationship between humans and God, but also the relationship with the environment.

In line with this, Nelson Bock asserts that theology and ecology are intrinsically linked, as both seek the truth about the meaning of existence: theology begins with God, while ecology begins with nature, yet both can lead to a shared understanding of life (Abdillah, 2021), (Bock, 2013). This is what was subsequently formulated as ecotheology, a form of thought that articulates the fundamental interconnection between the theological and ecological dimensions of humanity.

Thus, eco-theology is not merely one of the branches of environmental ethics mentioned above, but rather a bridge that unites theological and ecological values to form a new ethical paradigm, in which caring for nature is synonymous with nurturing humanity’s relationship with God. In other words, it is a synthesis of theocentrism and ecocentrism. It positions God as the source of ecological moral values while simultaneously recognizing nature as a divine manifestation and trust that possesses intrinsic value.

There have been several previous studies that have attempted to explain eco-theology, whether through an examination of the thought of specific figures, regions, or places, or in general terms. First, Wasil and Muisudin, in their paper titled “Ecotheology in Addressing the Ecological Crisis in Indonesia: The Perspective of Seyyed Hossein Nasr,” focus on examining Seyyed Hossein Nasr’s thoughts regarding environmental issues, particularly in Indonesia (Wasil & Muizudin, 2023, hlm. 180). *Second, Nurul Khoirona Seci Vella and Derry Ahmad Rizal, with the title “Ecotheology in the Thought of Seyyed Hossein Nasr and the Relationship Between Religion and Society”.*

This is also similar to the first, but the scope is broader, extending beyond Indonesia (Vella & Ahmad Rizal, 2024). *Third, Irfan Abu Nazar et al. discuss “The Development of the Qur’anic Concept of Ecotheology to Achieve Sustainable Development”* (Nazar dkk., 2023). *Fourth, Nurlaila Ramadhona and Muhammad discuss “The Ecological Crisis from the Perspectives of Islamic and Christian Ecotheology”* (Ramadhona dkk., 2024). This compares concepts from Islam and Christianity, that is, the religious responses to these environmental issues.

What sets this study apart is Ali Jum'ah's approach, which seeks to address environmental issues conceptually. Furthermore, he has developed a semantic theory (*al-Dilālah al-Mustaqillah*) capable of deriving universal principles (*al-Mabādi' al-Āmmah*) and applying them to real-life situations. To apply these principles, integration with other disciplines is necessary. This is the multidisciplinary approach pioneered by Ali Jum'ah. In this context, the author attempts to examine verses related to eco-theology (Soim dkk., 2025).

This also distinguishes it from previous research on Ali Jum'ah's thoughts on ecology, namely the study by Muhajirul Fadhli and Qanita Fithriyah titled "Efforts to Raise Ecological Awareness from Ali Jum'ah's Perspective" (Fadhli & Fithriyah, 2021), and Lalu Musiban Jumadissani's study titled "Environmental Conservation in Q.S. Al-Baqarah (2):11: Ali Jum'ah's Perspective in the Book Al-Nibras Fi Tafsir Al-Qur'an Al-Karim" (Jumadissani, 2025). The first introduces his ecological concept, while the second focuses more on his ecological interpretation.

Therefore, the main problems that need to be formulated are as follows: how does Ali Jum'ah conceptually view environmental issues? How can the Mabādiul Āmmah analysis be used to explore Qur'anic verses related to ecotheology? What universal principles can be derived, and how are these principles implemented in real life? These are the three research questions that will be explained in the following discussion.

This study hypothesizes that Ali Jum'ah's *Mabādiul Āmmah* paradigm, through its method of independent semantics (*al-Dilālah al-Mustaqillah*), is capable of deriving universal principles from Qur'anic verses that form a coherent and applicable framework of ecotheology, which integrates spiritual, ethical, and social dimensions of environmental stewardship.

Methodology

This study employs a descriptive-analytical-critical approach within a qualitative research framework based on library research. This approach is appropriate given the conceptual-textual nature of the subject matter, namely Ali Jum'ah's thought on eco-theology through the paradigm of *Mabādi' al-Āmmah* and his semantic theory (*al-Dilālah al-Mustaqillah*). The data analyzed in this study consist of two categories: primary data, comprising Ali Jum'ah's own works addressing universal principles, semantic theory, and Qur'anic interpretation related to environmental issues; and secondary data, encompassing supporting literature in the fields of eco-theology, thematic Qur'anic exegesis, and relevant multidisciplinary studies. Data sources were drawn from academically credible books, journal articles, and scholarly documents.

Data collection was conducted through systematic documentary study, involving the identification, classification, and inventory of texts related to Ali Jum'ah's eco-theological thought and the application of *Mabādi' al-Āmmah* to real-life contexts. Data analysis proceeded in three stages: first, descriptive analysis to present Ali Jum'ah's conceptual framework and paradigm comprehensively; second, analytical analysis to examine the relationship between the *al-Dilālah al-Mustaqillah* semantic theory and the derivation of universal principles from eco-theological Qur'anic verses; and third, critical analysis to evaluate the relevance and implications of these principles in lived reality, particularly in the context of environmental stewardship.

The strength of this method lies in its capacity for deep and systematic exploration of a scholar's thought while simultaneously accommodating the multidisciplinary approach that is central to Ali Jum'ah's own methodology. Its primary limitation, however, is that the study relies entirely on textual sources and does not encompass empirical field verification. As such, the findings are conceptual-normative in nature and would benefit from further confirmation through applied research in future studies.

Results and Discussion

A. Ali Jum'ah's Thought: From Tradition to Contextualization

1. Ali Jum'ah's Intellectual Biography, Academic Formation, and Contributions to the Islamic World

His full name is Abu Ubadah Nuruddin Ali bin Jum'ah bin Muhammad bin Abdul Wahhab bin Salim bin Sulaiman al-Azhari al-Syafi'i al-Asy'ari (al-Sayyid Mahmud al-Azhari, 2011), though he is more widely known as Ali Jum'ah (Jum'ah, 2009). He was born in Bani Suwayf on Monday, March 3, 1952 CE, corresponding to the 7th of Jumada al-Akhir 1371 AH (Jum'ah, 2010). Ali Jum'ah is known as a scholar deeply versed in Islamic law, with a particular expertise in the field of *usul al-fiqh*. His ideas are widely cited as a reference because they are considered capable of providing solutions to various contemporary religious and social issues, such as the issue of 'urfī marriage (Rozalo dkk., 2023), the trade in alcoholic beverages (Juhari, 2024), and the concept of egalitarianism in Islam (Falah, 2023).

Ali Jum'ah has had an extensive academic career, ranging from serving as Grand Mufti of Egypt (2003–2013) and a member of the Senior Scholars Council to serving as a professor of *usul al-fiqh* at Al-Azhar University in Cairo. He has also been involved in various international institutions, such as the Al-Azhar Islamic Research Council, the Organization of

the Islamic Conference in Jeddah, and the Al-Azhar Fatwa Committee. For his contributions, he has received numerous awards, including the Order of Freedom from King Abdullah II (Jordan), the al-Quds Star from President Mahmoud Abbas (Palestine), and honorary doctorates from several prestigious universities. In addition to his academic work, which includes compiling an encyclopedia of usul terminology and developing sharia curricula in Oman and Washington, he has been known since 1994 for delivering Hassani lectures in the presence of King Hassan II of Morocco (Jum'ah, 2025).

2. Mabādiul 'Āmmah as a Paradigm for Integrative Thinking

Terminologically, the Universal Principles (*al-Mabādi' al-Āmmah*) are understood as the essence that prepares humans to fulfill their obligations and responsibilities (*taklīf*) (2022). These truths take the form of a series of expressions that form an understanding that can relate to aspects of faith, law, society, and other field (Jum'ah, 2009). Thus, every phrase in the Qur'an contains a miracle of meaning that encompasses various dimensions of life. However, there are several exceptions that do not fall into this category: (1) absolute truths affirmed directly by the Qur'an without human intervention, such as the truth of faith (QS. an-Nisa' [4]: 96) or cosmic truths (QS. al-Ḥajj [22]: 5); (2) Sharia laws explicitly related to the fulfillment of obligations, such as the command to pray (QS. al-Isra' [17]: 78); and (3) fiqh principles and usul al-fiqh, which emerge through a process of deduction following discussions of branches of law or observations of the Arabic language and sources of Sharia.

The study of *al-Mabādi' al-Āmmah* focuses on understanding the structure of words and the relationships between sentences in the Qur'an to uncover the meaning (*dalālah*) that gives rise to universal principles as a reflection of divine reality. Ali Jum'ah bases his perspective on the belief that the Qur'an is the sacred revelation of Allah the Almighty. It is miraculous and eternal, transcending space and time. Therefore, every word, sentence, and phrase in the Qur'an contains a truth that guides humanity in fulfilling their responsibilities as beings bound by divine law. He subsequently adopted this perspective as one of the epistemological paradigms (*al-Namūdżaj al-Ma'rifi*) in the study of Qur'anic sciences (Jum'ah, 2010).

Ali Jum'ah noted that the first scholar to examine *Mabādiul 'Āmmah* was Muhammad al-Sayyid Badar, a professor and head of the Department of Philosophy of Law at Ain Shams University, through his work *al-Mabādi' al-Āmmah fī al-Qur'ān al-Karīm*. Although Ali did not explain the contents of the book, according to his student, Sayyid Usamah, Ali's contribution is evident in his efforts to clarify Badar's ideas by elaborating on the definitions, characteristics, and distinctions between universal principles, the nature of faith, the nature of

the universe, sharia law, fiqh rules, and usul al-fiqh, accompanied by examples of their application (Jum'ah, 2009). Meanwhile, Badar himself did not explicitly use the term “independent semantics.” He understands *Mabâdiul 'Âmmah* through QS. al-Ma'idah [5]: 44–49, by positioning the Prophet's hadith as the primary interpreter of the Qur'an, as affirmed in QS. al-Nahl [16]: 44 and 64. Thus, the Prophet becomes the first example in the application of independent semantic thinking (al-Sayyid Badar, t.t.).

Badar's statement confirms al-Syaf'i's remarks: *“No one can be commanded to establish the law correctly unless they first understand the truth itself. And the truth can only be known through Allah's guidance, whether directly through the text (nash) or through its implied meaning (dalālah). Allah has established the truth in His Book, and then in the Sunnah of His Prophet, peace be upon him. Therefore, no event befalls humanity without the Qur'an providing guidance regarding it, whether explicitly or generally.”* (al-Syafi'i, 1983).

Here are direct examples from the Prophet PBUH, his companions, and al-Shafi'i, as cited by Ibn 'Ashur (Ibnu 'Asyur al-Tunisy, 1984): *“It is narrated by Abu Sa'id al-Mu'allah that the Messenger of Allah, peace be upon him, called out to me while I was praying, but I did not answer him. After finishing my prayer, I went to him. The Messenger of Allah (peace be upon him) asked, “What prevented you from answering my call?” I replied, “O Messenger of Allah, I was praying.” He then said, “Has not Allah said: ‘Obey the call of Allah and the Messenger when he calls you’ (QS. Al-Anfal/8: 24) There is no doubt that the contextual meaning (siyâq) of this verse is istijâbah (responding to the call) in the sense of obedience, as in Allah's words: Those who respond to the call of Allah and the Messenger after they have been afflicted with injury (QS. Ali 'Imran/3: 710). The meaning of “call” here is guidance, as in His words: “They call to what is good” (QS. Al-Imran/3: 104). The verb “da'âkum” (calls you) is connected to the phrase “limâ yuhyîkum” (to that which gives you life), meaning that which brings benefit to you. However, the word istijâbah can also be understood in its literal sense, namely answering a call. In this context, the Prophet Muhammad (peace be upon him) understood the verse in its literal sense, in accordance with the relevant situation, without considering its connection to the phrase limâ yuhyîkum. (HR. Bukhari dari Abi Sa'ad) (ibn Isma'il al-Bukhari, 1993).*

Included in this category is al-Shafi'i's argument regarding the validity of ijma' (consensus) and the prohibition against violating it, based on the words of Allah the Exalted: And whoever opposes the Messenger after the truth has become clear to him, and follows a path other than that of the believers, We will leave him in the misguidance he has chosen, and We

will cast him into Hellfire, and that is the worst of destinations (QS. An-Nisa'/4: 115). Although the context of this verse actually discusses the condition of the polytheists, where what is meant in the verse is a specific opposition and following a specific deviant path, al-Shafi'i understood that the validity of *ijma'* is part of the perfection of the meaning of this verse (al-Sayyid Mahmud al-Azhari, 2010).

The methodology of the independent semantic analysis process in deriving universal principles involves an in-depth, independent study to understand existing principles. Following this, specialized research is required, beginning with a comprehensive examination of these principles, followed by a presentation of the views of relevant exegetes, explaining the elements of each principle, including the necessary prerequisites and the consequences they entail. Once all principles have been analyzed in detail, the relationships between them are mapped out to construct a structured epistemological model. In the final stage, it is explained how these principles can be applied in various fields such as social life, education, thought, worship, creed, and *da'wah*.

On a more technical level, the author provides a systematic analysis of Ali Jum'ah's integrative interpretation, which links written texts (*masthūr*) with natural reality (*madzhūr*). This study will also incorporate supporting elements to ensure that the analysis is more comprehensive and systematically organized (Soim dkk., 2025):

Table 1: The Steps of Ali Jum'ah's Independent Semantic Theory

Step 1: Problem Source Identification Identifying issues both within the text and in the context outside the text
Step 2: Text Observation and Analysis and Context An analysis of linguistic meaning based on the perspectives of linguists, exegetes, as well as scholars of Islamic jurisprudence and the principles of Islamic jurisprudence, with an examination of the historical context, including the reasons for revelation and the socio-political conditions at the time of revelation
Step 3: Findings and Relationships of Universal Principles The discovery of interrelated principles that form a unified, universal perspective
Step 4: Mapping Universal Principles Applying universal principles to various subjects of study (individuals, families, communities, nations) and specific fields (politics, religion, law, education, and so on)

Step 5:

**Definition, Formulation, Concept, and Contextual
Implementation**

Developing comprehensive definitions and formulating the contextual
implementation of principles in line with the needs of the times

Musthafa Abdul Karim Murad Kasib (a scholar authorized by Ali Jum'ah) outlined several important principles (*qadhiyyah*) that must be taken into account. First, the structure of sentences in the Qur'an often contains multiple meanings, all of which are intended simultaneously. Second, context (*dalālah*) in the Qur'an serves only as a supporting element (*tab'an*), not the primary basis; if the meaning of a sentence is already clear, then contextual assistance is unnecessary. Third, if the meaning or *dalālah* is unclear, the exegete must consider the context of the preceding and following verses, including the overall structure. Thus, context is used only when the meaning of a verse cannot be understood directly, whereas the clarity of the Qur'anic sentence itself can serve as a universal principle for understanding the verse without relying on context (Abdul Karim Kasib, 2018).

B. Ali Jum'ah's Concept of Ecotheology: Harmony Between Theology and Ecology

Ali Jum'ah states that the development of the universe and environmental conservation in Islam are based on two fundamental dimensions. The first is theological in nature, relating to doctrinal concepts that describe the relationship between humanity, the universe, and God. The second is jurisprudential in nature, relating to the construction of Sharia law derived from religious understanding, which serves to regulate the relationship between humanity and nature, as well as between humanity and the Creator.

Based on these two key dimensions, Ali Jum'ah then outlined several important aspects that form the fundamental basis of Islamic eco-theology, including (Jum'ah, 2009):

1. *Khilāfah* and *Taskhīr*: *Khilāfah* refers to humanity's responsibility toward the universe to care for and preserve it, while *taskhīr* denotes the balanced utilization and enjoyment of natural resources. Both require participation, cooperation, and the awareness that responsibility for and rights over nature belong to all of humanity collectively, not as the exclusive right of any particular group. In the view of a believer, humans are merely servants of Allah like other creatures, namely humans, jinn, animals, and inanimate objects—who have been entrusted as guardians and representatives of Allah on earth.
2. Rights and Obligations: In Islam, rights (regarding environmental issues) refer to the shared right of all humanity to enjoy and utilize God's bounties, with no one having the right to

obstruct or dictate others' access to them. Meanwhile, obligations refer to the responsibility to protect and preserve the universe as a consequence of the trust and stewardship entrusted to humanity. Islamic law places rights and obligations on a high level, making rights not merely a gift but also a moral and social responsibility. Indeed, human rights are included within universal rights, signifying that every right is always accompanied by an obligation to protect it.

3. Methodology (*Manhaj*) and Development (*Binā'*) in Islamic Ecotheology: Islamic Sharia establishes the stewardship of the universe as a vital obligation for humanity, both in religious matters and in worldly life. This stewardship encompasses all forms of existence and creatures without restricting humans to specific methods; rather, it encourages them to exercise *ijtihad* in seeking the best path for the common good and the happiness of life. Sharia provides general guidelines that direct humans to ensure that development is positive, does not disrupt the balance of nature, and aligns with the purpose of creation. The stewardship of the earth has two main elements: *manhaj* (moral and methodological guidelines) and physical development. Neglecting either of these is considered a form of destruction; for without development, humanity fails to fulfill its role as vicegerent, and without a *manhaj* grounded in ethics, development loses its civilizational value and will not bring true happiness to humanity.
4. Environmental Conservation and Love: Islam views nature and the universe through two noble approaches: *mahabbah* (love) and *ihtirām* (respect), a level of relationship that transcends mere preservation or development of the environment. In this perspective, humans are guided to cultivate an inner connection with nature, even with inanimate objects, through a sense of togetherness, longing, and love. The universe, from an Islamic perspective, is not a passive entity, but rather a creature that is obedient, glorifies, and prostrates before Allah. It loves the obedient because they are in harmony with it in worship and purity, and it hates the disobedient because they oppose cosmic harmony.

C. Analysis of Ecotheological Verses in the Qur'an: The Perspectives of Exegetes on Interpreting Their Meanings

In this section, we will analyze the verses of the Qur'an that give rise to universal principles, so as to provide clearer guidance in putting into practice the four foundations mentioned above. That is, just as with the concept of *khilāfah*, it is necessary to explain the specific principles related to the caliphate, and likewise the principles related to *taskhīr*, and so on. Thus, this can help one understand the primary objective more clearly.

1. The Relationship Between Nature and God in Surah al-Isra': 44:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

Wahbah al-Zuhaili interprets the word “*tusabbihu*” in the perfect clause, “*tusabbihu lahu al-samawat al-sab’u wa al-ardh wa man fihin*,” as “*tuqaddisuhu wa tunazzihuhu*.” This means that the seven heavens, the earth, and all creatures within them purify Allah from all accusations of the polytheists, and bear witness to His Oneness in *rububiyah* (His sovereignty) and *uluhiyah* (His right to be worshipped). Notably, in the subsequent perfect clause, for Wahbah, in addition to indicating certainty—it signifies that creation itself serves as a witness (*yasyhad*) and evidence (*yadullu*) that Allah, the Exalted, certainly exists as the Creator of the entire universe. Even though this is followed by the final perfect clause, which states that humans do not comprehend the glorification of these inanimate objects (Al-Zuhaili, 1991).

It is important to note that Wahbah clearly distinguishes between the form of human praise of Allah SWT, which is literal, that is, the actual utterance of words of praise and the case of inanimate objects offering praise, which is figurative. Although some scholars maintain that the latter is also literal, that is, the objects are praising Him, but humans do not understand their language.

From this, it is clear that the independent meaning (*al-Dilalah al-Mustaqillah*) in Surah al-Isra’: 44 These three perfect clauses can serve as universal principles (*Mabadiul Ammah*) to shape human thought, regardless of the differences between their literal and figurative meanings. That all creatures, whether rational or irrational, particularly all forms of the environment, have a relationship of “submission and obedience” to their Creator. The difference – according to al-Thibi – is that submission and obedience in humans are volitional (conscious and free-willed), whereas in inanimate objects, they are deterministic (inevitably submissive) (al-Thibi, t.t).

2. The Relationship Between Humans and Nature, Especially the Earth, in Surah al-Zumar: 21:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ

The question is, where does the relationship between humans and nature lie? From the very beginning, this verse speaks of the sky sending down water, which is then channeled into springs, and which in turn causes various plants of many colors to grow. However, a few days later, everything dries up, turns yellow, and eventually disappears.

At the end of the verse, Allah concludes it with a perfect clause: “*Inna fi dzalika la dzikra li uli al-albab*”.

Al-Thabari explains that this verse is addressed (*khithāb*) to the Prophet (peace be upon him) as a human being in the context of the things mentioned earlier. Interestingly, the verse concludes with the phrase “*uli al-albab*,” which is in the plural form. This means that the role of humanity is present both at the beginning and the end of the verse: although it is initially addressed specifically to the Prophet PBUH, it ultimately encompasses all of humanity. According to him, the ulul albab are people of reason and wisdom, who draw lessons from it (the process of water) and realize that it is not difficult for the Being capable of doing that to create whatever He wills (Al-Thabari, 1998).

A deeper examination of the relationship between humans and nature is revealed when considering the meaning of “al-Dzikra.” Al-Qasimi views it as a reminder and affirmation (al-Qasimi, 2003). Al-Wahidi sees it as a form of human reflection (*tafakkur*). More broadly, Al-Sa’di views it as a remembrance of: a) Allah SWT’s great care (*‘inayah*), b) His mercy (facilitating and ensuring the well-being of humanity regarding water), c) the perfection of His power, and d) that He is the One worthy of worship (al-Sa’di, 2000).

From this, we can see that the relationship between humans and nature has been “ordained” by Allah SWT, and that humans must truly reflect on what Allah has demonstrated. For instance, if the sky and springs are the sources of abundant water, then humans must protect those places. This includes preserving clean water so that plants can thrive and people can drink it, and so on. To understand the independent meaning of this verse, the final clause of the verse serves as a universal principle.

An even more profound verse regarding the relationship between humanity and the earth is Surah Nuh: 17–20:

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا * ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا * وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا * لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا

The first verse provides a strong foundation for the idea that humans and the earth cannot be viewed as separate entities. The full meaning of the clause is, “And Allah created me from the earth.” According to Shadiq Hasan Khan and al-Fairuza’abadi, this verse refers to Prophet Adam, peace be upon him, who was created from the earth (Muhammad Shadiq Khan, 1992), (Ibn Abbas, t.t).

Meanwhile, the process of growth or cultivation of the earth can be understood as a form of return to the origin of human creation, namely Prophet Adam, who was created from the earth. Thus, the relationship between humans and the earth is both genealogical

and ontological: humans, as a “branch” (far’), are attributed to their origin, which is made of earth, because their existence began with that element. However, this connection does not mean that every part of a human being was directly created from the earth, but rather indicates an essential link between the element of the earth as the source of origin and humanity as the being that emerged from it (al-Maturidi, 2005).

One of the purposes and wisdom behind Allah SWT’s creation of the earth can be seen in the last two perfect clauses, namely “Wa Allahu ja’a lakum al-ardh bisathan” and “li taskunu minha subulan fijajan.” Al-Maraghi explains these two clauses, stating that the earth was spread out and prepared for humanity so that they may settle upon it and traverse it in any direction they desire, across its diverse corners, sides, and regions. It is capable of yielding what lies within its depths, including various metals and the myriad blessings it contains (al-Maraghi, 1946). The three clauses of this verse have independent meanings as universal principles.

3. The Relationship Between *Taskhīr* and Humans in Surah Ibrahim: 32:

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ * وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

The word “*sakhkhara*” in the verse above is structured into four perfect clauses. There are two important aspects that need to be explained regarding the concept of *taskhīr*, particularly in the relationship between Allah SWT, the subjugated object, and humanity as the beneficiary. *First*, *taskhīr* attributed to Allah demonstrates the majesty of His power, for the entire cosmic system is subjugated and operates in accordance with Divine will without requiring direct action. *Second*, *taskhīr* pertaining to specific objects such as al-fulk (ships) is metaphorical, since ships, as inanimate objects, possess neither consciousness nor will. However, because it moves on water under human control, it is described as if it were an obedient living creature (Al-razi, 1420). Although the subjugation of inanimate objects to humans is metaphorical in nature, there are also scholars who say that it is real (hakikat) but hindered by linguistic differences.

Thus, for the author, these four perfect clauses can be understood as independent meanings that form both a universal principle and a paradigm of thought. This means that this verse explicitly affirms that all creatures created by God are subjected to serve the welfare of humanity, since each has been created according to its function and purpose, not to be absolutely subject to human will. Likewise, humans cannot view themselves as the

most perfect of all creations and thus feel free to treat the environment solely according to their own will.

4. Mercy and compassion toward all creatures in Surah al-Anbiya': 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Al-Syinqithi explains this verse quite clearly, stating that the Prophet (peace be upon him) was sent solely to spread mercy. He describes how Allah's blessings and mercy are universal and open to all creatures, but their benefits depend on humanity's readiness and efforts to make use of them. Through the analogy of an abundant and easily accessible spring, water is positioned as a symbol of divine grace that is potential and evenly distributed. However, this grace only becomes a source of benefit for those who actively strive. Conversely, laziness and negligence cause a person to lose the opportunity to benefit from the same mercy, so that something that was originally a blessing can turn into a test for oneself (al-Syinqithi, 1995).

The perfect clause of the verse, "wa ma arsalnaka illa rahmatan li al-'alamiin," can be understood as an independent meaning that forms a universal principle of thought. This verse not only highlights the dimension of mercy toward humanity but also toward all creatures as part of the scope of the term al-'ālamīn, including the environment. In this context, the analogy presented by Al-Syinqithi affirms that Allah's mercy and blessings are universal and available to all creatures without discrimination. However, their benefits depend on human awareness and effort in managing them.

Theologically, this demonstrates God's justice and mercy in providing the potential for good, which requires active human participation to be realized. Meanwhile, ethically, this verse emphasizes the importance of responsibility in utilizing divine blessings, for neglecting them can cause those blessings to turn into trials. Thus, every blessing is understood as a trust that demands responsible stewardship for the sake of the common good.

5. The Caliphate from an Islamic Perspective in Surah Al-Baqarah: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

Al-Nasafi, in the context of the meaning of "khalīfah" in the perfect clause, "Inni ja'ilun fi al-ardh khalifah," emphasizes that the appointment of humanity as khalifah on earth reflects Allah's will to make humanity a responsible successor, not merely a reference

to the creation of Adam. The word “*jā'ilun*” as an ism fā'il indicates an active and ongoing action, while “*khalifah*” implies the role of a successor, thereby affirming humanity's role in sustaining and managing life on earth. Allah's revelation to the angels also carries an educational dimension, enabling them to understand the purpose of this creation, while simultaneously serving as a lesson for humanity regarding the responsibility of khalifah as a divine trust (al-Nasafi, 1998).

This is reinforced by al-Sya'rawi in his exegesis, which states that humanity—represented by Prophet Adam—was appointed as God's vicegerent on earth within an interconnected cosmic order. The universe and all its components—such as the sun, moon, water, air, mountains, and even the angels who perform unseen functions—exist within a system that supports the continuity of humanity's role as stewards of the earth. Thus, this interpretation affirms humanity's central position as the recipient of the Divine trust (Mutawalli Al-Sya'rawi, 1998). Slightly differing from al-Shabuni's exegesis—which describes a community where one generation succeeds another, from one century to the next and from one generation to the next—this perspective emphasizes the continuity of human existence as the successors on Earth (al-Shabuni, 1981).

From this explanation, the perfect clause in the verse “*Inni ja'ilun fi al-ardh khalifah*” can provide an independent meaning to serve as a universal principle (*mabadiul ammah*) in thinking. That is, Adam and his descendants are referred to as khalifah on this earth until the end of the earth's existence, serving as representatives in direct interaction with Allah's creatures, particularly regarding the environment—whether in preserving it or in deriving benefits for themselves or others. This aligns with Surah Shad: 26, where Prophet David was created to uphold justice among humanity.

6. Balance in preserving the environment in Surah al-Hajr: 19:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ

In this context, al-Sya'rawi explicitly explains that Allah SWT has created everything on earth in a balanced and measured (*mauzūn*) manner, with precision suited to climatic and environmental conditions, and containing the elements necessary for the continuity of life (Mutawalli Al-Sya'rawi, 1998). From the very beginning, natural elements such as water sources and trees have been created in accordance with the needs of humans and other creatures. This balance reflects the principle of *tawāzun ilāhī*, which humans, as God's vicegerents, must embody through the proportional use of nature. Thus, the

moderate management of natural resources constitutes a theological responsibility in safeguarding the Earth's sustainability as a divine trust.

Al-Jalalain interprets the word “mauzun” as something whose measure is known and established (al-Suyuthi & al-Mahalli, t.t.). Muhammad Sayyid Thanthawi adds that everything is created with precise measurements and arranged according to the balance of wisdom, thereby realizing a harmonious unity and beauty (Sayyid Thanthawi, 1997). Based on these interpretations, the perfect clause, “wa anbatna fiha min kulli syai'in mauzun,” can be understood as an independent meaning that forms a universal principle. This verse indicates that everything is created in a measured way according to its function and purpose. Therefore, its utilization must also be carried out proportionally, according to need, and through proper and responsible means.

7. The Islamic command to reflect on or contemplate nature in Surah Al-Baqarah: 164:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاجْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلُكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

After explaining the wonders and order of His creation—which encompass the heavens, the earth, time, the source of life, living beings, and the forces of nature—God concludes the verse with an incomplete clause: “la ayatil liqaum ya'qilun.” In the study of Arabic grammar, this clause functions as the predicate of “inna,” which is mentioned at the beginning of the verse. Therefore, the author categorizes it as an incomplete clause. However, the incompleteness of the structure does not mean that this clause loses its independent meaning, because the construction can still be understood in its entirety by introducing the omitted element “inna.” In this context, Muhammad Ali Taha al-Durrah explains that this incomplete clause has a clear implication regarding the oneness of Allah SWT (al-Durrah, 2009).

Al-Nasafi explains that a deep understanding of the signs of creation can only be achieved through critical observation using reason and careful reflection. Through this process, humans can affirm the greatness of the power, wisdom, and oneness of Allah SWT as the Creator (al-Nasafi, 1998). This explanation was later expanded upon by Abdurrahman Habankah al-Maidani, who stated that the verse directs human attention to cosmic signs that reveal various attributes of Allah SWT, such as the vastness of His knowledge, the greatness of His power, the perfection of His will, as well as the wisdom,

perfection, and uniqueness of His creation, accompanied by His care for His servants (al-Midani, 1996).

Based on the explanation above, this imperfect clause has an independent meaning that can serve as a universal principle within the Muslim paradigm. In other words, the natural process of movement or change is the context within which humans think about providing benefits and deriving benefits.

8. The Islamic command to cultivate and develop the earth in Surah Hud: 62:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
إِنَّ إِلَهَكُمْ مَنَّانٌ

Abdul Qadir 'Audah interprets two key phrases "*huwa ansya 'akum fihā*" and "*wa ista 'marakum fihā*" as crucial to understanding the meaning of ista'mara. According to him, humanity is positioned as stewards of the earth, granted the authority to utilize and manage all of its potential with the permission of Allah SWT. In this context, the earth and all its contents are positioned as a trust intended for humanity, while its rights and obligations remain within divine provisions. Allah bestows both an existential trust and the authority of stewardship upon humanity. Nevertheless, this concept is more accurately understood within the framework of khilafah, as the term is repeatedly used in the Qur'an ('Audah, 1981).

In line with Abdul Qadir 'Audah, Murtadha al-Zabidi views human existence as having cosmic and ethical dimensions related to the sustainability of life within God's creation. At its core, this concept signifies a Divine Call for Life-Cultivation. Thus, humans are not merely positioned as those who utilize the earth, but are also responsible for managing it morally, ecologically, and spiritually (al-Zabidi, 2001).

Al-Khafaji explains that the term "*imārah*" signifies the opposite of destruction—that is, the effort to cultivate and revitalize the earth, both in its physical and existential dimensions. Meanwhile, the word "*ista'mara*" can be understood in two ways. First, the *takwīnī* (creational) sense, wherein Allah created humanity as stewards of the earth (causative). Second, the *tasyrī'ī* (command) sense, meaning that Allah commands humans to cultivate it (imperative). Thus, humans are positioned as beings who have been granted both the ability and the divine trust to manage the earth—not as absolute rulers, but as bearers of an existential trust responsible for preserving, revitalizing, and fostering life in accordance with God's will (ibn Muhammad al-Khafaji, 1997).

Based on this explanation, the two clauses carry independent meanings that can serve as universal principles. That is, human existence itself constitutes an existential trust (*amānah*) upon the earth. It is therefore entirely unbecoming when there are individuals who act contrary to the spirit of cultivating, revitalizing, and responsibly stewarding the earth.

9. The Islamic Prohibition of Excess and Wastefulness in QS. Al-A'rāf: 31:

يٰۤاَيُّهَا اٰدَمُ خُذْ وَاٰدَمَ زَيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

It is first necessary to clarify what is meant by "excess" in order to accurately capture its meaning. Al-Qushayrī explains that excess (*isrāf*) refers to any act that goes beyond the bounds of necessity or need—even in the smallest degree—so long as it is carried out for personal interest or pleasure (Al-Qusyairi, t.t).

This definition affirms that *isrāf* is not necessarily measured by the quantity of what is consumed or used, but rather by the transgression of the principles of moderation and balance that underlie Islamic ethics. The threshold lies in the point at which a person is no longer oriented toward rational and proportionate needs, but toward desires that are excessive, consumptive, or hedonistic in nature—even when such desires appear negligible in material terms.

Based on this explanation, the complete clause *kulū wasyrabū wa lā tusrifū innahu lā yuḥibbu al-musrifīn* can be understood as an independent meaning that constitutes a universal principle within the Muslim paradigm. This clause indicates that every form of human utilization and activity must be bounded by the principles of moderation and self-restraint. When human action is dominated by carnal desires (*hawā al-naḥs*), the inclination toward just and proportionate conduct in addressing any given matter becomes difficult to actualize.

10. The Islamic Injunction for Cooperative Stewardship of Nature in QS. Al-A'rāf: 24:

قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ اِلٰى حِيْنٍ

Al-Sha'rāwī explains, in reference to the complete clause *wa lakum fī al-arḍi mustaqarrun wa matā'un ilā ḥīn*, that humans are "granted the opportunity to dwell and enjoy life" in this world up to a determined point in time (Mutawalli Al-Sya'rawi, 1998). In the author's view, one's struggle in upholding rights should be understood not as a conflict without outcome, but as a form of *jihād* bearing spiritual value. The effort to defend one's rights constitutes part of the worldly enjoyment that carries the weight of worship,

for within it lies a great reward for the sincerity and dedication with which one strives in the pursuit of truth.

Ibn Kathīr explains that the address (*khiṭāb*) of this verse—"lakum"—was directed toward Adam, Eve, Iblīs, and the serpent (according to some opinions). All of them were cast down from Paradise as a consequence of mutual enmity and conflict (Ibnu Kastir, 2003, hlm. 1/88). This, in essence, symbolizes the earliest emergence of ethical tension between humanity and the natural world. It is crucial to understand, however, that the descent of humanity to earth marks the beginning of the vicegerency (*khilāfah*) mission: to govern the earth with justice, not to subjugate it destructively. As for the potential for enmity, this should be read merely as a form of vigilance toward the inherent dangers of the natural world—not as a legitimization of exploitation. For the ecotheological essence of this passage is that humanity must learn to coexist with all of God's creation within a system of balance grounded in *rahmah* (divine mercy).

In the author's view, the complete clause carries an independent meaning that can serve as a universal principle of thought: how all living beings may live in accordance with their respective rights. In particular, humanity—as the recipient of the mandate to govern the earth—must cultivate genuine cooperation with one another, and think beyond self-interest toward ensuring that the benefits of stewardship extend not only to themselves, but to all other living beings as well.

11. The Islamic Injunction to Preserve Personal, Communal, and Environmental Cleanliness in QS. Al-Tawbah: 108:

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رَبِّهِ يُجِيبُونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

Al-Khāzin, in his exegesis, recounts a narration in which this verse commends a group of men known for their devotion to purification, as referenced in the complete clause *fīhi rijālun yuḥibbūna an yataṭahharū*—identified as the people of Qubā' (al-Khazin, 1415). Al-Zuḥaylī further explains that God loves those who are earnest in preserving both outward and inward purity—namely, those who cleanse themselves of sin, blameworthy traits, and the state of ritual impurity (*junub*) out of sincere devotion to His pleasure; God's love for them signifies divine proximity and acceptance (Al-Zuhaili, 1991).

For Al-Nasafī, this relationship of love is reciprocal: humanity loves purity with fervent passion, as a lover yearns for what is desired, and God responds in turn with affection and benevolence, as a lover toward the beloved (al-Nasafi, 1998). Abū Zahrah, for his part, states that purity here is understood in a comprehensive sense, encompassing

cleanliness from physical impurity (*najis*) and moral sin alike; outward purity is conceived as the natural consequence of inward purity, and both together constitute an integral aim in building spiritual and ethical harmony between humanity and God (Abu Zahra, 2001)

Based on the explanations of the exegetes above, the two complete clauses carry independent meanings that can serve as universal principles. That is, the innate human disposition (*fiṭrah*) is one of love for cleanliness and purity, in alignment with what God wills. For cleanliness is an integral part of beauty.

12. The Islamic Injunction to Preserve Water, Plants, and Animals in QS. Al-Anbiyā': 30:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمُوتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

God, as the Lord of all creation, explicitly affirms that all living beings were created from water. In interpreting the complete clause *wa ja'alnā min al-mā'i kulla shay'in ḥayy*, Al-Māwardī cites three opinions. First, according to Qatādah, all creatures were created from water. Second, according to another narration from Qatādah, the sustenance and continuity of all living beings is maintained through water. Third, according to Quṭrub, all animate beings were created from seminal fluid (al-Mawardi, 2019).

Al-Harrārī elaborates further, explaining that "water" as the origin of all living creation is a general foundational element; yet at a deeper level, humanity and other creatures originate from a combination of four primary elements: earth, water, fire, and air. Water thus carries a dual significance—as the universal source of all life in general, and specifically as seminal fluid (*nutfah*) in the biological reproduction of humans and animals. Adam was created from earth, and Jesus (*ʿĪsā*) from spirit, yet both remain within the framework of these primary elements; while angels and jinn originate from wind and fire, which themselves derive from water (Amiin al-Harari, 2001).

It can thus be concluded that, although water is regarded as the primary source, the creation of living beings involves the integration of complementary natural elements as the cosmic building blocks of existence. Based on this explanation, the complete clause *wa ja'alnā min al-mā'i kulla shay'in ḥayy* carries an independent meaning that can serve as a universal principle within the Muslim paradigm.

13. The Islamic Prohibition of Environmental Destruction in QS. Al-Baqarah: 27:

الَّذِينَ يَنْفُسُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

The Qur'an affirms that certain individuals violate their covenant with God and transgress the bounds of His commandments—and such conduct is characterized as corruption upon the earth. In interpreting the complete clause *wa yufsidūna fī al-ard*, Al-

Marāghī explains that obstructing the path of God through the distortion of truth, the belittlement of divine guidance, and the neglect of rational and religious counsel constitutes a form of corruption whose consequences are borne by both the individual and society at large (al-Maraghi, 1946).

A similar interpretation is advanced by Ṣādiq Khān, who holds that all forms of action and speech that contradict God's commandments, such as associating partners with Him (*shirk*), causing harm to others, and corrupting what ought to be preserved—fall within the scope of *fasād*. In this context, corruption is understood as any act that disrupts the balance and continuity of the system of life as ordained by God (Muhammad Shadiq Khan, 1992).

Based on this explanation, the complete clause *wa yufsidūna fī al-arḍ* carries an independent meaning that can serve as a universal principle. That is, all forms of corruption and destruction are prohibited and inherently harmful. What is considered corrupt and destructive, however, must be assessed in accordance with the standards of Islamic law (*sharī'ah*). Human actions that may appear destructive on the surface—such as felling trees for the purpose of building a home—are in fact sanctioned by *sharī'ah* and cannot be classified as environmental destruction; rather, they constitute a legitimate utilization of nature.

14. Building Environmental Peace through Humility and Compassion in QS. Al-Baqarah: 205:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

Abū Ḥayyān Al-Andalusī devotes particular attention to the complete clause *wa Allāhu lā yuḥibbu al-mufsidīn*. He argues that God's negation of love toward certain acts indicates that the concept of *maḥabbah* in the divine relationship is absolute—admitting no intermediate position between loving and not loving. Unlike humanity, for whom mixed feelings and varying degrees of emotion are possible, God's love and aversion are understood as two mutually exclusive states. In this context, divine love is invariably associated with goodness and cannot coexist with corruption (*fasād*) (Hayyan, 1420).

Consequently, all forms of corruption, whether pertaining to the earth, wealth, or religion, are positioned as that which does not receive God's love. True love, therefore, is a total inclination toward goodness and an absolute rejection of all forms of corruption.

Similarly, Abū Zahrah devotes particular attention to this final complete clause, emphasizing several important aspects. First, the verse indicates that God does not love acts of deception, false attribution to His name, vain disputation, misguiding others, and various forms of corruption upon the earth—such that those who commit them are

positioned far from God's mercy (*rahmah*). Second, the verse affirms that the purpose of worship and the *shari'ah* ordained by God is oriented toward human welfare (*maṣlahah*) and the prevention of harm, rather than serving any interest of God Himself. Third, all provisions of *shari'ah* are built upon the principle of prioritizing the repulsion of harm over the attainment of benefit, with the public interest taking precedence over private interest. Fourth, humanity as vicegerent (*khalifah*) is positioned to cultivate and prosper the earth, not to corrupt it. It follows, therefore, that acts of environmental destruction are understood as a deviation from human innate nature (*fiṭrah*) and divine ordinance (Abu Zahra, 2001).

Based on the explanations of both exegetes, the complete clause *wa Allāhu lā yuḥibbu al-muḥsidīn* can be understood as an independent meaning that constitutes a universal principle. This clause indicates that all forms of corruption stand in contradiction to divine values oriented toward human welfare (*maṣlahah*) and the orderliness of life. In the ecological context, this principle underscores the importance of cultivating an attitude of care, compassion, and responsibility in preserving the environment and sustaining the continuity of living beings. It follows, therefore, that the relationship between humanity and nature is not merely functional in character, but also reflects an ethical and spiritual consciousness as servants of God.

D. Formulation of Universal Principles: Interconnections in Conceptually Constructing Ecotheology

Drawing upon all that has been elaborated above, the author proceeds to formulate several universal principles (*mabādi' 'āmmah*) as a framework of thought for Muslims, and indeed for all of humanity, in engaging with the Qur'an. In the author's view, these formulations are sufficient to represent a portion of the principles that ought to be known and considered in the stewardship of the environment, as follows:

Table 2: Universal Principles (*Mabādi' 'Āmmah*): A Paradigm of Qur'anic Ecotheology

No	Ecotheological Verses	Independent Meaning (<i>Al-Dilalah al-Mustaqillah</i>)	Universal Principles (<i>Al-Mabadi' al-'Āmmah</i>)
1	QS. Al-Isra': 44	(تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ) (وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَقْتَضُونَ تَسْبِيحَهُمْ)	<i>All things in the universe possess an inherent consciousness and glorify God in accordance with their innate nature.</i>

2	QS. Al-Zumar: 21	(إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ)	<i>Natural phenomena serve as a means of contemplation for those endowed with reason.</i>
	QS. Nuh: 17-20	(وَاللَّهُ أَنبَأَكُمْ مِنَ الْأَرْضِ نَبَاً)	<i>Humanity originates from the earth and is obligated to cultivate it in a manner consonant with the will of God.</i>
		(وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا)	
		(لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا)	
3	QS. Ibrahim: 32	(وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ)	<i>Nature was created for the benefit of humanity; its utilization must therefore be accompanied by gratitude and responsibility.</i>
		(وَسَخَّرَ لَكُمُ الْأَمْزَ)	
		(وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ)	
		(وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ)	
4	QS. Al-Anbiya': 107	(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)	<i>Islam carries a universal mercy that encompasses all of creation, not humanity alone.</i>
5	QS. Al-Baqarah: 30	(إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً)	<i>Humanity is entrusted with the vicegerency (khilāfah) upon the earth, charged with preserving and governing nature with justice.</i>
6	QS. Al-Hajr: 19	(وَأَنبَأْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ)	<i>All of creation upon the earth possesses a measure and balance that must be preserved.</i>
7	QS. Al-Baqarah: 164	(لَا يَتَذَكَّرُ أَقْوَمُ يَعْقِلُونَ)	<i>The signs of God's power in nature can be comprehended through the sound exercise of reason.</i>
8	QS. Hud: 62	(هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ)	<i>Humanity is commanded to build and cultivate the earth in a sustainable manner.</i>
		(وَأَسْتَعْمَرَكُمْ فِيهَا)	
9	QS. Al-A'raf: 31	(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا)	<i>Islam emphasizes moderation in consumption and prohibits all forms of wastefulness.</i>
		(إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)	
10	QS. Al-A'raf: 24	(وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ)	<i>Worldly life is transient and must be utilized in the pursuit of good.</i>
11	QS. Al-Taubah: 108	(فِيهِ رِجَالٌ يُؤْمِنُونَ أَنَّهُمْ سَيَلْقَوْنَ رَبَّهُمْ)	

		(وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ)	<i>Outward and inward cleanliness and purity are the hallmarks of a servant beloved by God.</i>
12	QS. Al-Anbiya': 30	(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ)	<i>Water is the primary source of life and a symbol of ecological continuity.</i>
13	QS. Al-Baqarah: 27	(وَيُفْسِدُونَ فِي الْأَرْضِ)	<i>Corruption upon the earth constitutes a betrayal of the vicegerential trust (amānah al-khilāfah).</i>
14	QS. al-Baqarah: 205	(وَاللَّهُ لَا يُحِبُّ الْفُسَادَ)	<i>God abhors all forms of corruption and disorder upon the face of the earth.</i>

E. Implementation of Universal Ecotheological Principles in Social Reality

This stage represents the application phase of the universal principles extracted through the analysis of Qur'anic verses in the preceding stage. The fourteen principles that have been successfully extracted do not stand as isolated entities; rather, they form a holistic system of thought that is mutually interconnected and constructs a theological-ecological foundation in an integrative manner, synthesizing the spiritual, rational, and practical dimensions of environmental stewardship.

As a paradigm, these principles offer a worldview that positions humanity not as the absolute sovereign over nature, but as a vicegerent (*khalīfah*) responsible for the preservation of God's creation. This paradigm decisively shifts the orientation from anthropocentrism toward a theo-ecological (teosentris-ekologis) framework, wherein every human act toward nature must be accountable vertically to God and horizontally to fellow creatures. On the basis of this framework, the present section analyzes the contextual application of ecotheological principles to the realities of social life.

The fourteen universal principles extracted from the Qur'an constitute a coherent and systematic framework. This framework can be mapped onto four mutually supportive layers: the ontological-spiritual layer, the epistemological layer, the anthropological-cosmological layer, and the ethical-practical layer.

1) The Ontological-Spiritual Layer

The foundation of the framework is built upon the principle that all things in the universe possess an inherent consciousness and glorify God (*tasbīh*) in accordance with their innate nature (*fiṭrah*) (QS. Al-Isrā': 44). This principle acknowledges the sacredness of all creation, such that nature cannot be regarded merely as an object of exploitation.

2) The Epistemological Layer

From this spiritual foundation, the framework extends into the epistemological dimension, affirming that natural phenomena constitute *āyāt kawniyyah*, signs of God serving as a means of contemplation for those endowed with reason (QS. Al-Zumar: 21). This layer bridges the spiritual dimension with scientific rationality, rendering the study of nature a form of intellectual worship (*ibādah*).

3) The Anthropological-Cosmological Layer

The framework then elucidates the relationship between humanity and the earth: humanity originates from the earth and is obligated to cultivate it in accordance with God's will (QS. Nūḥ: 17–20). This principle is reinforced by the concept of *taskhīr*, the subjugation of nature for human benefit, which must be accompanied by gratitude and responsibility (QS. Ibrāhīm: 32), as well as the concept of *khalīfah*, which confers the mandate to govern nature with justice (QS. Al-Baqarah: 30).

4) The Ethical-Practical Layer

At the operational level, the framework integrates a set of ethical-practical principles: the prohibition of *isrāf* or wastefulness (QS. Al-A'rāf: 31), the obligation to preserve ecological balance (*mawzūn*) (QS. Al-Ḥijr: 19), the recognition of water as the primary source of life (QS. Al-Anbiyā': 30), and the principle of *raḥmatan lil 'ālamīn*, which extends moral concern to all of creation (QS. Al-Anbiyā': 107). The framework concludes with the principle of theological sanction, affirming that corruption upon the earth (*fasād*) constitutes a betrayal of the vicegerential trust (*amānah al-khilāfah*) that is abhorred by God (QS. Al-Baqarah: 27, 205).

F. Definition, Objectives, and Provisions in the Governance of Ecotheology

1. Definition of Qur'anic Ecotheology

Qur'anic Ecotheology is a theological-ecological paradigm that situates environmental governance within the framework of divine values grounded in the Qur'an and Sunnah. This paradigm integrates two relational dimensions in an integrative manner: the vertical dimension (the relationship between humanity and God) and the horizontal dimension (the relationship between humanity, nature, and fellow creatures), with the aim of realizing ecological justice, balance, and sustainability.

Within this perspective, nature is not regarded merely as an object of exploitation, but as a divine trust (*amānah Ilāhiyyah*) that must be preserved, managed, and sustained. Qur'anic Ecotheology is thus not simply a religion-based environmental ethics, but a

theological system that renders the preservation of nature an integral part of worship (*ibādah*) and creed (*aqīdah*).

2. Objectives of Ecotheological Governance

Ecotheological governance aims to realize the preservation of the environment as a form of worship and devotion to God. Operationally, these objectives encompass:

- a) Maintaining ecological balance (*mawzūn*) so that all living beings may exist in accordance with their innate nature (*fiṭrah*);
- b) Cultivating the earth (*isti'mār*) in a sustainable manner for the welfare of present and future generations;
- c) Realizing ecological justice by ensuring equitable access to natural resources for all creatures;
- d) Implementing the principle of *raḥmatan lil 'ālamīn* by extending moral concern to all of God's creation;
- e) Preventing and addressing environmental destruction (*fasād*) as an expression of vicegerential responsibility; and
- f) Constructing an ecological civilization that harmonizes material progress with spirituality.

3. Obligations in Ecotheological Governance:

Based on the extracted principles, there are a number of obligations that every Muslim, as a vicegerent (*khalīfah*) upon the earth, is required to fulfill:

- a) Carrying out the function of *khalīfah* by protecting, managing, and preserving nature in accordance with the principles of justice and balance.
- b) Executing the function of *khalīfah* by preserving, managing, and sustaining nature in accordance with the principles of justice and balance.
- c) Expressing gratitude for the bounty of nature (*taskhīr*) by utilizing it wisely and without excess.
- d) Cultivating the earth (*isti'mār*) through sustainable development that is mindful of the carrying capacity of the environment.
- e) Employing sound reason (*'aql*) in comprehending the signs of God's power in nature, so as to develop environmentally sound knowledge and technology.
- f) Maintaining the cleanliness and purity of the environment as a manifestation of faith.
- g) Conserving water as the primary source of life and preserving the continuity of ecosystems.

- h) Disseminating ecological awareness (*raḥmatan lil 'ālamīn*) to all of humanity, regardless of ethnicity, religion, or nationality

4. Prohibitions in Ecotheological Governance:

Conversely, there are prohibitions derived from Qur'anic principles that must be observed, among them:

- a) Avoiding wastefulness (*isrāf*) in the use of natural resources, including water, energy, and food, because Allah does not love those who are excessive.
- b) Engaging in wastefulness (*isrāf*) in the use of natural resources—whether water, energy, or food—for God does not love those who are excessive.
- c) Committing corruption upon the earth (*fasād*), whether in the form of environmental pollution, deforestation, overexploitation, or other destructive acts that disturb the balance of the ecosystem.
- d) Adopting a greedy and exploitative attitude toward nature by disregarding the rights of future generations and other creatures.
- e) Neglecting the responsibility of *khalīfah* by remaining indifferent to ongoing environmental destruction.
- f) Polluting water sources and destroying aquatic ecosystems, which constitute the very foundation of life.
- g) Utilizing nature solely for worldly benefit without regard for its spiritual dimension and the accountability of the hereafter.
- h) Engaging in acts that contravene the principle of balance (*mawzūn*) that God has established within His creation.

Conclusion

This study finds that Ali Jum'ah's thought on environmental issues is grounded in an integrative theological worldview that connects *tawḥīd*, *khilāfah*, and *tazkiyah*. Within this framework, humanity is not positioned merely as a user of nature, but as a guardian (*ḥāris*) entrusted with maintaining the balance of the earth's ecosystem. Nature is understood as part of divine creation, subject to God's will (*taskhīr*), and endowed with spiritual consciousness through its continuous glorification of God (*tasbīḥ*). The main wisdom derived from this perspective is that ecological responsibility is not only an ethical or social obligation, but also a form of servitude to God (*'ubūdiyyah*). Therefore, caring for the environment becomes an inseparable part of Islamic spiritual life.

This study contributes to the development of Qur'anic ecotheology by applying Ali Jum'ah's Mabādi' al-'Āmmah paradigm, particularly through the method of independent semantics (*al-Dilālah al-Mustaqillah*). The analysis of 15 Qur'anic verses identifies 24 independent meanings and 15 universal principles that form the conceptual basis of Islamic environmental ethics. These principles include cosmic consciousness of God, the vicegerential responsibility of humanity, the balance of creation, the prohibition of wastefulness and corruption, and the value of cleanliness and purity. Scientifically, this study offers a structured model for deriving universal ecological principles from the Qur'an and shows that Qur'anic ecotheology can provide a coherent framework for integrating spiritual consciousness, ethical responsibility, and ecological justice.

This study has several limitations. It focuses on a textual and conceptual analysis of selected Qur'anic verses and Ali Jum'ah's Mabādi' al-'Āmmah paradigm, so it does not yet examine the empirical application of these principles in specific Muslim communities, environmental institutions, or public policies. Future research may expand this study by conducting field-based analysis on how Qur'anic ecotheological principles are implemented in environmental education, da'wah movements, Islamic environmental law, sustainable agriculture, and community-based conservation. Further studies may also compare Ali Jum'ah's ecological thought with other contemporary Muslim scholars to strengthen the theoretical and practical development of Islamic ecotheology.

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