

Modern Meanings of Dhahara al-Fasad: A Case Study on Thantawi Jauhari's Interpretation over Qs al-Rum: 41

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Abstract: This article discusses the interpretation of *Dhahara al-Fasad* mentioned at QS. al-Rum: 41, by Thantawi Jauhari in relation to the discourse of sustainability. Known as a scientist, Jauhari can be considered as one important figure who began making relation the message of the Qur'an to the progress of human civilization scientifically. In spite of criticism over his works, his initial work on Qur'anic scientific interpretation is undeniably paves the way to further progress. Using descriptive analytic method, this study examines Thantawi's interpretation of *Dhahara al-Fasad* in relation to the discourse of sustainability. The data used in this study were collected from his tafsir, books, articles and other relevant sources. This study finds that Jauhari's interpretation of QS. al-Rum: 41 signifies two important points to clarify the importance of sustaining nature for human and universes. *First*: there is a positive relation between good and bad human deed with its implication over nature. The environmental damage done by human brings about the growth of microbes and viruses which carry the various diseases, in spite of the physical destruction resulted from human exploitative deed. *Second*: the environmental destructions were resulted from human's unresponsibility, greediness and lust.

1 INTRODUCTION

Conservation is an effort to manage natural resources wisely based on the principle of conservation (Large Indonesian Language Dictionary, 2005). the environment in the al-Quran is referred to as *al-'Alamin* (Asy-Syinqithy, 1996), *al-'Alamin* in the Qur'an is mentioned 71 times is 46 connotes all species and 25 connotes humans (al-Ba<qi, 1996), which means all objects, powers and conditions of humans and other beings are interdependent (Siahaan, 2005). Earth as a place to live is always dynamic and constantly changing. Changes can occur naturally and can also be caused by humans.

The problem of environmental conservation is basically an ecological problem. According to Walhi Institute, the issue of environmental conservation has now reached a state of danger status (Walhi Research Results, 2017). Some argue that there are fundamental issues that have been ignored in understanding environmental issues, namely aspects

of spirituality (*religion*). Because in ecological discourse as a scientific discipline, religion does not get a place and space (*neglected*), religion should be a reference approach in looking at ecological issues. according to Hossein Nasr, religion has an important role in helping to overcome the problem of environmental conservation. For him, nature is a symbol of God. Understanding this symbol will lead to the existence and hospitality of God. Damaging nature is the same as "destroying" God (Hossein Nasr, 1996).

Hasan Hanafi offers a solution to overcome environmental damage through a religious approach (*human attitude towards nature*) (Hanafi, 2001). In fact, David E. Cooper and Joy A. Palmer agree that spiritual insight into the environment becomes a real need as an effort to preserve the environment and the Earth planet (Mangunjaya, 2007). Basically, the balance of the environment will be disrupted by two factors. *First*, damage because of internal factors (*natural damage*). Internal damage is difficult to prevent because it is a natural process that occurs in nature (*natural events*) (Wardhana, 1995). *Second*,

damage because of external factors, (*due to human activity*). Damage caused by human behavior causes an imbalance towards other living creatures, for example, damage caused by industrial waste, smoke pollution, littering etc. which causes a situation where the condition of a habitat is not pure anymore, due to the influence of various conditions on the habitat (Khaelany, 1996).

Environmental conservation efforts in Islam have actually been implemented at the time of the Prophet Muhammad. For example, the Prophet had taught the procedures for environmental conservation through the concept of *Hima*, which is a conservation land which in contemporary terms is popular with the term city park, open green park or animal sanctuary. The area is not allocated as public facilities for people, and not for exploitative purposes (Ubaidillah, 2010).

Jauhari, (1870 M-1940 M) wrote *al-Jawahir fi Tafsir al-Quran al-Karim* aiming at preserving nature naturally. Everything is well organized and has an extraordinary appeal to be noticed and uncovered in secret (Thantawi, 1932). This encouragement inspired Jauhari to compile a discussion that can integrate Islamic thought with the advancement of science. Because according to him, more than 750 verses of the al-Quran speak of science while no more than 150 verses of the al-Quran explain the law (*fiqh*) (Thantawi, 1932). This means that one eighth of all the verses of the Holy Qur'an that encourage the faithful to study, ponder, and investigate nature (Qadir, 1988).

At least there are three basic things that need to be noted from Jauhari's thoughts. *First*, his obsession to advance the thinking power of the people. *Second*, the importance of linguistics in mastering modern idioms. *third*, his study of the Qur'an as the only scripture that motivates the development of science.

In his *al-Jawahir fi Tafsir al-Quran al-Karim*, Jauhari interprets the Qur'an by relating it to nature and science. In so doing, he illustrates his interpretation with photographs, images of plants, animals, natural landscapes, and scientific tables in order to provide realistic pictures and empirical facts.

Therefore, it is necessary to examine Jauhari's interpretation of QS. al-Rum: 41, because it is a form of religious approach in dealing with environmental. The study discusses how can Jauhari's interpretation of QS. al-Rum: 41 be relevant with the issue of sustainability.

2 LITERATURE REVIEW

Mujiono Abdillah, in *Religion of Environment Friendly in Al-Quran perspective*, discusses the verses of the Qur'an that are related to ecological issues using a hermeneutical method which integrates the following aspects: technology, religious ecology and spirituality (Abdillah, 2001).

Muhammad Ali Akbar, in *Environmental Preservation in Ibn Katsir Interpretation*, discusses Ibn Katsir's view on sustainability issues. He argues that Allah gives mandate to humans to prosper nature by obeying the law and the provisions of Allah. Human beings as well as other creatures have the obligation to preserve the environment (Ali Akbar, 2013).

Agus Haryo Sudarmojo, History of Earth "Revealing the Wonders of the Earth in the al-Quran". In his findings, Agus Haryo discusses related to the natural sciences, an explanation of the process of creating the earth, the structure of the earth and a number of events related to land and sea areas that are considered capable of being a reference to discuss the structure of the state of the earth until a disaster strikes the structure of the earth. All of them are discussed with reference to the concept of al-Qur'an which is assisted by the study of hadith and the science of logic (Sudarmojo, 2013).

3 RESEARCH METHODOLOGY

This library research treats *al-Jawahir fi Tafsir al-Qur'an al-Karim* by Jauhari as the primary source, and other relevant data sources as secondary sources (Subagyo, 1991). The data collected are grouped into a number of units of analysis and presented as they are found (Nazir, 2011). Having done so, the authors discuss QS. al-Rum: 41 to identify points that are relevant with the discourse of sustainability.

The approach used in this study is the semantic approach. namely exploring the meaning of al-Qur'an language which is associated with the use of the language itself. From this meaning then the relationship between verses and concepts is sought so as to form a complete understanding of concepts and interpretations (Izutsu, 2003).

4 FINDINGS AND DISCUSSION

4.1 Biography of Thantawi Jauhari

Tanthwi bin Jauhari al-Mishriy was born in 1287 H/1862 M, (some say in 1870 M) in the village of *'Iwadillah*, Province of Eastern Egypt. His childhood, Thantawi lived farming with his parents, but he also studied in the *kuttab* (a kind of Qur'an memorizing pesantren) in the village of al-Ghar, in addition to studying with his uncle who was still of royal descent, Syaikh Muhammad Syalabi. Thantawi was educated at al-Azhar College and continued with secondary education at government schools (al-Zahabiy, 2008).

At Al-Azhar University, Thantawi was met with various prominent reformers in Egypt. And among the many figures of the reformer, which greatly influenced the formation of his personality was Muhammad Abduh (author of Tafsir *Al-Manar*). For Thantawi, Abduh is not only considered a teacher, but also as a dialogue partner. Because, Abduh's thoughts greatly influenced the subsequent Thantawi thinking, especially his knowledge in the field of interpretation.

Thantawi love in the field of interpretive science is proven by the emergence of an interpretive work, namely *Al-Jawāhir Fī Tafsīr Al-Qur'an Al-Karīm*. Because Thantawi is proficient in the field of science or science, the interpretation he produces is even more knowledgeable (*Tafsir of Ilmy*). With all his abilities, he tried to interpret the Qur'an with his distinctive style which is indeed needed by all Muslims in the present.

In 1889 M, Thantawi moved to Dar al-'Ulum University, graduating in 1893 M, At the Dar al-'Ulum University, Thantawi studied a number of courses that were not taught at al-Azhar, such as mathematics (*al-Hisab*), geometry (*handasah*), aljabar, astronomy, botany (*Ilm al-Nabat*), physics, and chemistry (*al-Kimiya*), after completing his studies at the University of Dar al-'Ulum, Thantawi taught at the level of *Ibtidaiyah* and *Tsanawiyah*. Then he taught at his alma mater, Dar 'Ulum. Besides teaching, Thantawi also actively writes articles that always appear in *Al-Liwa Daily*, he has written more than 30 titles, so he is known as a figure who combines two civilizations. namely religion and the modern development of socio-political thinking (Aya<zi, 2007).

In 1912 M, Thantawi also taught at al-Jami'ah al-Mishriyyah for the field of study in Islamic Philosophy. There are two scientific fields which he considers to be the basis for achieving the level of scientific knowledge, namely interpretation and

physics. Thantawi has spent his age composing and translating foreign books into Arabic, since he began to become a teacher until retirement in 1930. Thantawi died in 1358 H /1940 M.

4.2 Creation of Thantawi Jauhari

Thantawi Jauhari is a modern exegete born in the 18th century. He is very active in creating a work on Islamic science. He is also a driving force figure who once burned the spirit of Egyptian youth to fight against European occupation that occurred at that time. There are so many works that he has created during his life, to reach approximately 30 title. And among his most monumental works in his time, namely *al-Jawāhir Fī Tafsīr al-Qur'an al-Karīm*. This book is called monumental because it tries to awaken the mindset of Muslims from static (*classical*) thinking to more modern thinking.

Based on the literature contained in the Book of *Al-Mufasssirūn Hayātuhum wa Manhajuhum* by Sayyid Muhammad Ali Iyazi, in addition to producing extraordinary commentaries namely *Al-Jawāhir Fī Tafsīr Al-Qur'an Al-Karīm*, there are at least nine other works produced by Thantawi Jauhari, including:

- 1) *Al-Jawāhir Fī Tafsīr Al-Qur'an Al-Karīm*
- 2) *Jawahir al-Ulum*
- 3) *Al-Nidhām wa al-Islam*
- 4) *Nahd}ah al-Ummah wa Hayatuha*
- 5) *Al-Taj wa al-Murassh bi Jawahir al-Quran wa al-'Ulum* (Crown and Pearl)
- 6) *Nidham al-Alam wa al-Umam Al-Qur'an wa al-'Ulum al-Ashriyyah*
- 7) *Jamal al-'Alam* (Natural Beauty)
- 8) *Bahjah al-'Ulum fi al-Falsafah al-'Arabiyah wa Muwazanatuha bi al-'Ulum al-'Ashriyah* (The beauty of science in Arabic Philosophy and its Postion in Contemporary Science)
- 9) *Sawanih al-Jawhary* (Valuable Opportunity)
- 10) *Al-Musiqa al-'Arabi* (Arabic Music)
- 11) *al-Arwah*
- 12) *Aina al-Insan ?*
- 13) *Ashl al-Alam*
- 14) *Jawahir al-Taqwa*

Among the various works produced by Thantawi Jauhari, the most phenomenal work is the commentary called "*Al-Jawāhir Fī Tafsīr Al-Qur'an Al-Karīm*". Because in this interpretation it contains various information in a more comprehensive manner. In addition to presenting the interpretation of the verses of the Koran in tahlili (explanation is accompanied by analysis), the explanation is also

very good, which combines the interpretation of the Qur'an with the explanation of modern science (science).

Thantawi is also proficient in English, so not a few of his creation (books) are translated into English

4.3 Environmental Damage in Jauhari Perspective

The Qur'an speaks explicitly and specifically about environmental damage. Speaking of environmental damage, the language used in the Quran is *fasad* (damage) which is the antonym of *ṣalah* (benefit). *Fasad* (damage) according to al-Aṣfahānī, is something that comes out of balance both in soul, physical, or whatever deviates from balance (al-Aṣfahānī, 2012). While Yusuf Qardawi interpreted the facade as an environmental crisis that could endanger other living creatures (Qardawi, 2001).

The word *al-fasad* (damage) has a general and broad meaning, because in the sense of language can mean "mentally and physically disabled, chaotic and damaged perish". Whereas in terms of the term, *al-fasad* is any action that is against establishment and benefit. Interpreters give more varied meanings, such as long drought, famine, barrenness, epidemics, death, mutants (*gene mutations*), fire disasters, flash floods, food and animal scarcity, trade stagnation, no blessings, no benefits, natural disasters, colonized, oppressed, and many more understandings in accordance with the development of the history of human travel (Sulaiman, 1997).

One verse that talks about environmental damage using *fasād* is in QS. al-Rum: 41:

Meaning: *it has been seen that damage on land and in the sea is caused by the actions of human hands, so that God feels to them part of their actions, so that they return (to the right path).*

The Qur'an informs that QS. al-Rum: 41 identifies land and sea as the place of damage (*Fasad*). One form of imbalance on land is that the air gets hotter and it causes a long dry season. Likewise, some Oceans have been polluted so fish die and sea products are reduced. This makes the balance of the environment disturbed. Ibn Kastir added that the damage to the environment on land includes in the City and Village areas, while the damage in the oceans covers the areas of the islands. The damage is caused by the hands of humans themselves and should be a shared awareness and attention (Ibnu Katsir, 1999).

Jauhari explains the meaning of the *fasad* (damage) of the environment that occurred on land caused by war and military aggression of the armed forces of the fighter aircraft, while the damage in the ocean was due to the war using warships using missiles carried out by humans on earth actually caused disasters human beings themselves and cause environmental damage. For example, disposal of company wastes without screening first, taking fish using fish bombs which impact on the destruction of ecosystems in the sea, namely destruction of coral reefs in the sea (Thantawi, 1932).

environmental damage such as pollution in the sea which in this case is part of the *al-fasad*, is a law of nature where the cause and effect apply, and humans who have caused environmental damage receive the consequences of what they have caused (*environmental damage*) is dead fish, and marine products that can be consumed by humans are reduced.

Likewise with the explanation with Tantawi Jawhari which explains that the danger posed by wars involving many troops, and the use of modern combat equipment such as combat aircraft, combat ships, submarines and torpedoes. The use of these devices cannot be separated from the danger of environmental damage.

This was also reinforced by Quraish Shihab who said that in warfare, it would cause crisis damage in all fields, because humans save lives more and do not care about the natural conditions. Land damaged due to bomb use and security that is not conducive, makes humans ignore environmental cleanliness. This results in the dumping and accumulation of garbage everywhere which eventually makes the nest of disease-carrying animals (viruses) one of which is rat animals. Because basically, the destruction of ecosystems on land and in the ocean has a direct impact on the damage to other species and ecosystems (Shihab, 2001).

4.4 Factors that Damage the Environment

There are two types of environmental damage factors, *first*: human factors (*Human Error*). It is the damage caused by human lust. One of the tasks of humans as caliphs on earth is to be fair to others or to other beings. Fair in the sense, when humans take advantage of other creatures, it must give reciprocity so that there is a balance between the two. Because the truth between humans and other beings is mutually necessary and interrelated between each other (Mudhofir, 2010). If this justice can be achieved then a new human being can be said to succeed in his task as *khalifah*.

Second: natural factors, Jauhari explains further, in that he explains the process of damage and destruction in nature. It began with the growth small animals such as microbes and viruses that carry various diseases. They grow because of human deeds such as throwing trash carelessly, exploiting nature arbitrary, etc. Jauhari proposes alternative solution by creating countermeasures and doing it patiently (Thantawi, 1932).

Jauhari argues that the damage of nature lead to the growth of small animals and these could cause various diseases including:

1. Natural damage caused by rats

Jauhari explains that mice are disease-carrying animals that should be wary of and should not be underestimated. Because of that, mice, animal could become enemy to humans. Natural disasters caused by mice are disasters in terms of health. Because mice live in dirty places, and come out of dirty holes and go to where there is food and leave bacteria in these food ingredients. According to medical science, the bacteria found in rat feathers are the most deadly types of microbes that cause various diseases. The health academy in the UK has determined that in fact male rats do marriages in one year, giving birth to their children, their children again and finally at the end of the year can reach 10,000 rats.

2. Types of infectious diseases

Jauhari explains that there are several types of diseases that are transmitted through water, food, air, and fertilization. Infectious diseases are caused by water and food such as; dysentery, diarrhea, cholera, typhoid fever. Airborne and contact diseases are typhoid fever, chickenpox, measles, influenza, cough, depression. diseases through mosquito viruses, insects and lice, for example, malaria fever, and relapsing fever. There are also diseases that are transmitted through fertilization such as; red spots (fever accompanied by red spots), puerperal fever, bloody poisoning, Titanus, Leprosy. The protection of the disease is by seeing the symptoms of the disease coming from antibiotics. therefore, antibiotics or vaccinations are manifested as protection for body resistance from disease attacks.

a. Smallpox

Smallpox is a type of severe category of disease. The microbial source of this disease is in the skin hole, then transmitted through skin contact, clothes, mattresses, and other furniture. Or through the air with drafting and splitting. Symptoms of smallpox are usually high fever for 2-3 days, vomiting, back pain, and often occur

spots on the fourth day. Symptoms of boils begin to appear on the face, forehead and other limbs. Then the boils dry and shrink and then begin to disappear. The total period from the start of the infection to healing is 14-30 days.

Chickenpox is not included in the type of dangerous disease, but includes infectious diseases. This disease can spread through other clothes. The period of contracting is at least three weeks (Thantawi, 1932).

b. Puerperal fever

Fever is a dangerous disease that attacks women after childbirth. To keep from puerperal fever is to maintain overall personal hygiene, and sterilize everything used when giving birth. The development of this disease is the entry of microbes into the blood.

c. Measles

Measles is one type of disease that often occurs in children aged 2-5 years. Symptoms of measles are usually pain in the head and fever. Then after the fourth day red spots appear on the face and body, after which they will fade away on the seventh or eighth day. And the pain ends with the loss of peeling skin. And perhaps, continue until the second, or third week. And the continuation of this disease until healed at least until the third week.

d. Tuberculosis

Jauhari further explains that certain viruses and bacteria can cause TBC (Tuberculosis). Pulmonary tuberculosis spreads and spreads through saliva. Prevention is done from tuberculosis saliva. The spit when dry, becomes contagious through air gaps. To avoid transmission, the patient must spit in a special container. If the patient spits on a handkerchief, he must dip the handkerchief in boiling water or burn it. And it is not permissible for tuberculosis sufferers to sleep in the same room as healthy people.

e. Red spot disease

This disease can spread quickly and spread specifically through the skin or something that has been touched by the skin. This disease, seen 2 until 3 days after contracting the infection. The signs of this disease are feeling cold, fever, sometimes vomiting, redness, and pain in the throat. Fever and red spots usually appear on the third or fourth day. In a state of healing, precautions must be taken especially from the weather and cold. Overall, the red spots will

experience shrinkage and will slowly disappear from the tenth to the fourteenth day. This peeling continues from one week to three or four weeks (Thantawi, 1932).

4.5 Relationship between Religion and Environment

Nasr Hamid explained the main causes of the emergence of an environmental crisis in modern civilization while emphasizing the importance of the formulation of a harmonious relationship between humans, nature and God based on spiritual and perennial terms. Nasr explained that in the view of modernism, the cosmos or nature is only a collection of inanimate objects (like clock systems and machines), material that is lifeless, heartless and worth nothing, except only the value of usability economical. Nature has been treated by humans like a prostitute who is exploited without the obligation to be responsible for it (Hossein Nasr, 1980).

Mary Evelyn Tucker provides solutions in tackling environmental damage by calling on religions to be involved in saving the earth. Religion, according to Evelyn, has five basic recipes to save the environment with 5R, namely Reference, Respect, Restrain, Redistribution, *Responsibility* (Tucker, 2000). Likewise with Vasudha Narayan, he mentioned 3T as the basic capital that can be a source of solving religious-based environmental problems, namely: Text, Temple, and Teacher (Narayan, 2000).

According to Nasr, the religious values and moral wisdom he calls Ecotheology are very necessary to maintain the balance and sustainability of the earth. Nasr's invitation suggests that Muslims also contribute their thoughts on environmental conservation issues. This means that Muslims are challenged to explore the formulation of concepts main about nature conservation, expressing it in modern ecological concepts in the form of works and subsequently practiced as a moral guide in the reality of everyday life.

The effort of understanding carried out by Thantawi Jauhari on the verse ar-Rum verse 41 is started from two books of Allah. Namely the book written with its power, and the book that is delivered to humans with His revelation. Surat Ayat ar-Rum verse 41 is the revelation of Allah, while humans, according to Thantawi Jauhari, cannot understand it well except also study the book that Allah wrote with his power which in this case is warfare, the use of modern armed tools, and various disease outbreaks.

The reality approach with science as Thantawi Jauhari referred to as "a book written by Allah with his power" means that Allah has established natural

laws where when humans exploit nature, humans themselves will be affected by natural disasters because natural balance disturbed. Likewise with the wars carried out by humans with their chemical tools to eventually cause epidemics everywhere due to the large number of areas destroyed by bombs and other weapons (Thantawi, 1932).

5 CONCLUSIONS

Jauhari's interpretation of QS. al-Rum: 41 is more associated with the explanation of the outbreak of diseases caused by damage to the environment. He emphasizes one important thing, namely how humans can preserve and conserve nature full of awareness.

One way to overcome environmental damage is to seek the role of religion in internalizing religious values in caring for the balance of the earth so that its sustainability is always maintained.

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