

Application of Fiqh Rules in The Interpretation of Ecological Verses in the Interpretation of Marah Labid

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Abstract

In today's digital world, cyberbullying has become a severe issue, especially among teenagers, which can negatively impact their mental health and identity. This study explores the application of fiqh principles in interpreting ecological verses in Tafsir Marah Labid by Imam Nawawi al-Bantani. The methodology used is a qualitative approach with content analysis, focusing on identifying and interpreting fiqh principles in an environmental context. The results show that Imam Nawawi al-Bantani indirectly applies fiqh principles such as "la darara wa la dirar" and "al-masyaqqah tajlibu al-taysir" in explaining environmental verses. This interpretation highlights the importance of maintaining ecological balance as a human responsibility as a caliph. The fiqh approach in Tafsir Marah Labid is highly relevant to current environmental conservation efforts and the importance of Islamic values education for ecological preservation among the younger Muslims.

Keywords: *Fiqh Principles, Ecology, Tafsir Marah Labid, Qur'anic Exegesis.*

Abstrak

Dalam dunia digital saat ini, *cyberbullying* menjadi isu yang sangat serius, terutama di kalangan remaja, yang dapat berdampak negatif pada kesehatan mental dan identitas mereka. Penelitian ini bertujuan untuk mengeksplorasi penerapan prinsip fiqh dalam menafsirkan ayat-ayat ekologi dalam *Tafsir Marah Labid* oleh Imam Nawawi al-Bantani. Metodologi yang digunakan adalah pendekatan kualitatif dengan analisis konten, berfokus pada identifikasi dan interpretasi prinsip fiqh dalam konteks lingkungan. Hasil penelitian menunjukkan bahwa Imam Nawawi al-Bantani secara tidak langsung menerapkan prinsip fiqh seperti "la darara wa la dirar" dan "al-masyaqqah tajlibu al-taysir" dalam penjelasan ayat-ayat lingkungan. Interpretasi ini menyoroti pentingnya menjaga keseimbangan ekologi sebagai tanggung jawab manusia sebagai khalifah di bumi. Pendekatan fiqh dalam *Tafsir Marah Labid* sangat relevan untuk upaya konservasi lingkungan saat ini, serta pentingnya pendidikan nilai-nilai Islam untuk pelestarian lingkungan di kalangan generasi muda Muslim.

Kata Kunci: Prinsip Fiqh, Ekologi, Tafsir Marah Labid, Tafsir Al-Qur'an..

A. Introduction

The interpretation of the Qur'an is an intellectual endeavor aimed at uncovering the meanings and messages embedded within the Divine revelation, utilizing various methodological approaches. One widely adopted method among scholars is the application of fiqh principles, Islamic legal maxims designed to aid in understanding the texts of the Qur'an and Sunnah within the context of daily life. The use of fiqh principles in Qur'anic exegesis is not solely intended to resolve issues of Islamic law; it also serves as a framework for addressing contemporary challenges, including ecological and environmental concerns.

In this regard, interpreting verses related to ecology becomes increasingly pertinent, particularly in response to the growing complexity of environmental degradation in the modern world. A notable contribution to this field can be found in *Tafsir Marah Labid* by Nawawi al-Bantani. This exegetical work employs jurisprudential principles to interpret verses concerning the relationship between human life and the natural world, offering theologically grounded and contextually relevant insights.

Tafsir Marah Labid is a widely recognized Qur'anic commentary among Indonesian Muslims, distinguished by its integration of Islamic jurisprudence (fiqh) into Qur'anic interpretation. Authored by the eminent scholar Nawawi al-Bantani, renowned for his contributions to tafsir, fiqh, and Sufism, the work reflects a contextual approach that links Qur'anic verses to the everyday realities of Muslim life in Indonesia. Nawawi underscores the importance of legal reasoning in understanding scriptural texts, particularly those related to social and environmental dimensions. His interpretive method extends beyond textual analysis by addressing contemporary issues, including ecological challenges, through Islamic legal principles. In doing so, *Tafsir Marah Labid* offers a meaningful framework for engaging with modern environmental concerns while remaining rooted in traditional Islamic scholarship.¹

In *Tafsir Marah Labid*, Nawawi al-Bantani offers interpretations of Qur'anic verses that address nature, humanity, and our responsibilities toward God's creation. These verses are not merely concerned with the physical aspects of the natural world, but also illustrate how Islam teaches the importance of environmental care and preservation. Within this framework, the application of *fiqh* principles becomes particularly significant. Jurisprudential concepts such as *maslaha* (public interest) and *istihsan* (juridical preference) are especially relevant in interpreting ecological verses. The principle of *maslaha* provides

¹ Nawawi al-Bantani, "*Tafsir Marah Labid*", vol. 2, (Jakarta: Pustaka Azzam, 1995), hlm. 245.

a foundation for recognizing the necessity of protecting and sustaining the environment for the collective well-being of humanity. Meanwhile, *istihsan* allows for the selection of more beneficial and contextually appropriate solutions to environmental challenges, even if such choices require revising or abandoning established norms or policies.²

Applying *fiqh* principles in interpreting ecological verses demonstrates that Islam is not detached from contemporary society's social and environmental issues. On the contrary, Islam offers clear and practical guidance for addressing environmental challenges, as reflected in the teachings of both the Qur'an and the Sunnah. Numerous verses command humanity to maintain the balance of nature and to use natural resources wisely and responsibly. This aligns closely with the principle of *tawhid*, God's oneness, which underscores that all creation belongs to Allah and must be treated with reverence and accountability. Thus, environmental preservation and ecological balance are not merely ethical concerns but form an integral part of Muslims' moral and spiritual responsibilities on Earth.³

In addition, *Tafsir Merah Labid* offers a broader perspective on how Muslims can apply *fiqh* principles in daily life, including in matters related to the environment. Nawawi al-Bantani emphasizes that every human action toward nature must consider its impact on the well-being of humanity and other living beings. Foundational Islamic values such as *ihsan* (doing good) and *adl* (justice) are essential for environmental sustainability. Within this framework, Nawawi employs *fiqh* maxims to interpret Qur'anic verses calling Muslims to protect and preserve the natural world as part of their divinely ordained role as *khalifah* (stewards) on Earth.⁴

As global awareness of ecological issues grows, applying *fiqh* principles in Qur'anic interpretation has become increasingly relevant. Many contemporary scholars emphasize the importance of making decisions grounded in *fiqh*-based frameworks to address environmental problems. These legal maxims offer a unique perspective for confronting ecological challenges, incorporating values such as justice, sustainability, and the collective welfare of humanity. In this light, works like *Tafsir Merah Labid* by Nawawi al-Bantani make a significant contribution to the development of ecological exegesis an interpretive approach that not only deepens the understanding of Qur'anic texts but also explores how

² Muhyiddin al-Tarablusi, "Kaidah-kaidah Fiqh dan Aplikasinya dalam Tafsir", (Beirut: Dar al-Maysarah, 2010), hlm. 88.

³ . Abdul Wahid, "Fiqh Lingkungan dalam Perspektif Islam", (Bandung: Pustaka Al-Kautsar, 2008), hlm. 131.

⁴ . Su'ud Muhammad, "Fiqh dan Lingkungan: Kajian Terhadap Kaidah Fiqh dalam Konteks Ekologi", (Jakarta: Sinar Grafika, 2011), hlm. 56.

these teachings can be practically applied in the context of modern environmental and social challenges.⁵

This study aims to explore the application of *fiqh* principles in interpreting ecological verses within *Tafsir Marah Labid* and to examine how this exegetical work offers solutions to contemporary environmental issues humanity faces. The primary focus is implementing key legal maxims such as *laa dharara wa laa dhirara* (no harm shall be inflicted or reciprocated) and others. Through this research, it is expected that a more profound understanding will be gained regarding the relevance of Islamic jurisprudence in ecological contexts, as well as the significant contribution of Nawawi al-Bantani's work in addressing the environmental challenges of the modern world.

B. Research Method

In the study "*The Application of Fiqh Principles in the Interpretation of Ecological Verses in Tafsir Marah Labid*," the research method is descriptive qualitative with a content analysis approach. This approach is intended to analyze the application of *fiqh* principles used by the author of *Tafsir Marah Labid* in interpreting Qur'anic verses related to ecology. The stages of the research include.

Primary data consists of the textual content of *Tafsir Marah Labid* by Imam Nawawi al-Bantani, specifically the sections that discuss ecological verses. Secondary data is drawn from books, journals, and scholarly articles relevant to Qur'anic exegesis, *fiqh* principles, and environmental discourse in Islam.

The data is analyzed using content analysis to identify the *fiqh* principles applied within the tafsir. In addition, the researcher employs a *maqāṣid al-sharī'ah* approach to assess the relevance of these legal maxims concerning contemporary environmental issues. This combined methodology allows for a comprehensive understanding of how Islamic legal reasoning, as reflected in *Tafsir Marah Labid*, contributes to ecological thought within the framework of Islamic teachings.

The analysis's results are used to conclude the extent to which *fiqh* principles are applied and the relevance of the ecological interpretations found in *Tafsir Marah Labid* to contemporary environmental challenges. This stage highlights Islamic jurisprudence's contribution to offering ethical and practical responses to modern ecological crises.

⁵ .Fathi Yakan, "*Al-Islam wa al-Bi'a: Kewajiban Umat Islam Terhadap Alam Sekitar*", (Kairo: Dar al-Shuruq, 2002), hlm. 112.

C. Results and Discussion

1. Biography of Shaikh Nawawi al-Bantani and the Characteristics of *Tafsir Marah Labid*

a. Biography of Shaikh Nawawi al-Bantani

His full name is Abū ‘Abd al-Mu‘ṭī Muḥammad bin ‘Umar bin ‘Arbī bin ‘Alī al-Tanara al-Jāwī al-Bantanī. He is more widely known as Muḥammad Nawawī al-Jāwī al-Bantanī. He was born in the village of Tanara, now part of the Tirtayasa subdistrict in Serang Regency, Banten, in 1815 CE (1230 AH).⁶

However, according to another perspective, 1230 AH corresponds to 1814 CE when aligning the Hijri and Gregorian calendars. Specifically, the month of Muharram 1230 AH aligns with December 1814 CE. Therefore, if Shaikh Nawawi al-Bantani were born after the month of Muharram, his birth year in the Gregorian calendar would still be 1815 CE, as previously noted. More precisely, this would place his birth between January and November 1815.⁷

Shaikh Nawawi al-Bantani was the eldest child in his family. He had six younger siblings: Ahmad Syihabuddin, Tamim, Sa’id, Abdullah, Syakilah, and Syahriyah. His lineage shows that Shaikh Nawawi descended from both the aristocracy and the scholarly elite of Banten. Among his ancestors were Maulana Hasanuddin, the first Sultan of the Banten Sultanate, and Syarif Hidayatullah, also known as Sunan Gunung Jati. Shaikh Nawawi was born during the reign of Sultan Muhammad Rafiuddin (1813-1820 CE) of the Banten Sultanate.

His father passed away when he was around 13 years old, after which young Nawawi took over his father's role in leading religious teachings at the local mosque. However, this role lasted only for two years. At 15, Shaikh Nawawi resolved to undertake the pilgrimage to the Holy Land, marking the beginning of his formal studies there. He remained in the Hijaz for three years, returned briefly to his homeland, and then left again, never returning. Shaikh Nawawi settled permanently in the Holy Land, where he dedicated his life to teaching and writing extensively until his death.

Shaikh Nawawi al-Bantani attracted students from the Muslim world, from Indonesia, Malaysia, Thailand, the Philippines, India, Pakistan, Africa, and Saudi Arabia. One of his notable students was ‘Abd al-Sattar al-Dahlawi, a scholar from Delhi who

⁶ Seykh Nawawi al-Bantani “*Kasyifatun Saja*” (Lebanon, Dar al-Hazm, 2011) hal, 5.

⁷ Ahmad Muttaqien “ *Karakteristik Tafsir Marah Labid Karya Shaikh Nawawi al-Bantani*” al Dzikra Jurnal Studi ilmu-ilmu al-Qur’an dan al-Hadis, Vol 8 No I Januari-Juni 2014.

became a prominent Islamic figure in Arabia. Most of Shaikh Nawawi's students became influential scholars in their respective regions, founding *surau*, *pesantren*, *madrrasah*, and mosques as platforms for Islamic propagation.

His students represented a spectrum of Islamic thought, ranging from traditionalists to modernists. Among the modernist camp were Shaikh Ahmad Khatib al-Minangkabawi and Kiai Ahmad Dahlan, figures whose impact was instrumental in fostering the spirit of independence and renewal among Muslims in the archipelago.⁸

Shaikh Nawawi al-Bantani returned to his Creator in 1314 AH / 1897 CE, precisely on the 25th of Shawwal 1314 AH. Upon hearing the news of his passing, Muslims in the Hijaz region rushed to the village of Si'ib 'Ali, overwhelmed with grief over the loss of a deeply revered and learned scholar. The sorrow was especially profound among those who had studied under him. His funeral prayer was attended by thousands of mourners who filled the Masjid al-Haram in Makkah, a testament to the deep respect he commanded across the Muslim world. In addition to the prayer held at the Masjid al-Haram, *ṣalāt al-ghā'ib* (funeral prayer in absentia) was also performed in many countries, particularly in the Indonesian archipelago, where his countless students, from Sabang to Merauke, mourned the loss of their beloved teacher and spiritual guide.⁹

This highly prolific scholar from Banten was laid to rest in the Ma'la Cemetery, in the village of Si'ib 'Ali, Makkah. Although his grave lies thousands of kilometers away from his homeland, in the sacred soil of the Hijaz, his native village of Tanara, located in the Tirtayasa subdistrict of Banten, continues to be a place of pilgrimage. Every year on the 25th of Shawwal, people gather there to commemorate his passing through a *Haul*, an annual memorial event held to honor the legacy of Shaikh Nawawi al-Bantani, a towering figure who brought great renown to the land of Java.¹⁰

It was a long-standing tradition in the Hijaz that, after a year, the remains of those buried in Ma'la Cemetery would be exhumed. Their bones would then be gathered and relocated to make space for new burials. According to accounts, when the gravediggers at Ma'la began exhuming the grave of Shaikh Nawawi al-Bantani for relocation, they were startled by an extraordinary occurrence. His body, still wrapped in its white burial shroud, was found to be perfectly intact, with a luminous radiance on his face.

⁸ Amirul Ulum, " *Shaikh Nawawi Al-Bantani Penghulu Ulama Di Negeri Hijaz*" (Yogyakarta, Global Press, 2016) hal,122.

⁹ Ibid, 98.

¹⁰ M. Shalahuddin, " *5 Ulama Internasional Dari Pesantren*" (Kediri, Nous Pustaka Utama, 2012), hal, 2.

Shocked by what they had witnessed, the gravediggers reported the incident to their supervisor. The supervisor came to inspect the situation and was astounded by what he saw. Upon careful observation, it became clear that the preserved and radiant body was indeed that of Shaikh Nawawi al-Bantani, a sign that, for many, affirmed his piety and elevated spiritual status in the eyes of God.¹¹

b. Characteristics of *Tafsir Marah Labid*

The *Tafsir Marah Labid*, authored by Shaikh Nawawi al-Bantani, is written in Arabic and consists of two volumes. It was composed using the *tahlīlī* method of exegesis. This analytical approach interprets the Qur'an verse by verse while adhering to the order of the *muṣḥaf* (the canonical arrangement of the Qur'anic text). The work was completed in the year 1305 AH. The first volume covers Surah al-Fātiḥah through Surah al-Kahf, while the second continues from Surah Maryam to Surah al-Nās.¹²

The structure of this tafsir follows the order of the *muṣḥaf*, beginning with Surah al-Fātiḥah and continuing sequentially through to Surah al-Nās. *Tafsir al-Munīr*, another name for *Tafsir Marah Labid*, can be classified as an *ijmālī* tafsir. It is considered *ijmālī* because Shaikh Nawawi explains each verse concisely and clearly, making it accessible and understandable. The composition adheres strictly to the Qur'anic order, and the work is notable for its detailed interpretation of individual words within each verse, indicating Shaikh Nawawi's exceptional command of the Arabic language.

Tafsir Marah Labid, also known as *Tafsir al-Munīr li Ma'ālim al-Tanzīl*, stylistically resembles *Tafsir al-Jalalayn*, combining elements of both *tafsīr bi al-ma'thūr* (interpretation based on transmitted reports) and *tafsīr bi al-ra'y* (interpretation based on informed reasoning). The tafsir reflects the characteristics of the classical middle period of Qur'anic exegesis, offering concise, verse-by-verse explanations often presented in a numerical format. Occasionally, it delves into grammatical analysis (*i'rāb*) of the Qur'anic text. This approach is understandable, as Shaikh Nawawi lived in a cosmopolitan yet theologically orthodox Islamic environment. Moreover, his era coincided with the prominence of traditional tafsir methodologies, which continued to dominate the exegetical landscape among most Muslims.

¹¹ Amirul Ulum, “*Shaikh Nawawi Al-Bantani Penghulu Ulama Di Negeri Hijaz*” (Yogyakarta, Global Press, 2016) hal.98.

¹² Masnida “*Karakteristik dan Manhaj Tafsir Marah Labid Karya Shaikh Nawawi al-Bantani*” dalam jurnal pendidikan, komunikasi dan pemikiran hukum Islam. Institute Agama Islam Darussalam Blogagung. Volume VIII, No. 1, 189-197, September 2016.

The predominant characteristic of *Tafsir Marah Labid* is its linguistic orientation, as it begins by emphasizing the language of the Qur'an. Shaikh Nawawi al-Bantani grounds his interpretations in the Arabic linguistic structure of the Qur'anic text, reflecting his deep expertise in grammar and rhetoric. His meticulous attention to linguistic detail, especially in morphology, syntax, and semantics, demonstrates a widely acknowledged mastery among scholars. Many have regarded *Marah Labid* as a standard tafsir accessible and easy for readers to comprehend.

Another notable feature of Nawawi's exegetical work is the inclusion of captivating narratives and a rich array of *asbāb al-nuzūl* (occasions of revelation), presented comprehensively and engagingly. These elements are woven into his interpretation with literary finesse, further enhanced by his substantial Arabic literature and philology background. In line with this, his tafsir is replete with linguistic elaboration, including diverse introductory insights and references to the *qirā'āt sab'ah* (the seven canonical readings of the Qur'an), offering readers a multifaceted approach to understanding the sacred text.¹³

2. Fiqh Principles Relevant to Ecology

Fiqh maxims (*qawā'id fiqhiyyah*) are general principles in Islamic law that serve as foundational guidelines for addressing various aspects of life, including contemporary issues such as ecology. These principles offer a flexible and systematic framework for ethical reasoning and legal interpretation in evolving contexts. Several *fiqh* maxims particularly relevant to ecological concerns include the following:

a. الضرر يزال

"All forms of harm must be eliminated."

This legal maxim serves as a foundational principle for prohibiting actions that cause harm, including environmental degradation. For instance, whether caused by industrial activities or individual negligence, air, water, or soil pollution threatens the sustainability of human life and other living beings. Islam regards the environment as a sacred trust (*amānah*) that must be preserved. Consequently, any act leading to ecological harm must be prevented or ended. This principle underscores that environmental

¹³ Ahmad Muttaqin 'Karakteristik Tafsir Marah Labid Karya Shaikh Nawawi Al Bantani' Jurnal Setudi ilmu-ilmu al-Qur'an dan al Hadis al Dzikra vol. 8 no. 1 Januari-Juni 2014 Fakultas Ushuluddin IAIN Raden Intan Lampung.

preservation is integral to the protection of the *maqāṣid al-sharī'ah*, specifically, the safeguarding of life (*ḥifẓ al-nafs*) and property (*ḥifẓ al-māl*).¹⁴

b. لا ضرر ولا ضرار

“No harm shall be inflicted nor reciprocated.”

This principle prohibits actions that cause harm to oneself or others. Excessive exploitation of natural resources may offer short-term benefits to individuals or groups but often harms the broader community and future generations. A clear example is illegal deforestation, which can lead to flooding, soil erosion, and the destruction of ecosystems. This *fiqh* maxim forbids both direct and indirect harm, as its negative consequences contradict the principle of justice (*‘adl*), which lies at the core of Islamic law.¹⁵

c. ما لا يتم الواجب إلا به فهو واجب

“Whatever serves as a means to fulfill an obligation takes on the ruling of that obligation.”

This *fiqh* maxim affirms that environmental protection is integral to human duty as a *khalīfah* (steward) on Earth. Consequently, actions that support the preservation of ecosystems, such as planting trees, reducing plastic use, and managing waste, are considered obligatory, as they serve the higher obligation of safeguarding human life and the planet’s sustainability. Preventive measures to maintain ecological balance are thus a manifestation of Ecological responsibility, firmly rooted in Islamic teachings and moral accountability.¹⁶

d. درء المفسد مقدم على جلب المصالح

“Preventing harm takes precedence over attaining benefit.”

This legal maxim is highly relevant in environmental policy and decision-making. For instance, while mining activities may promise substantial economic gains, they often

¹⁴ . Wahbah al-Zuhaili, *“Al-Qawa'id al-Fiqhiyyah wa Tatbiqatuha fi al-Madhahib al-Arba'ah”* (Damaskus: Dar al-Fikr, 2006), hlm. 87-88

¹⁵ . Mustafa Ahmad al-Zarqa, *“Syarh al-Qawa'id al-Fiqhiyyah”* (Damaskus: Dar al-Qalam, 1989), hlm. 119.

¹⁶ . Wahbah al-Zuhaili, *“Fiqh al-Islami wa Adillatuhu”*, jilid 1 (Beirut: Dar al-Fikr, 1985), hlm. 150.

result in severe ecological damage such as soil degradation, water pollution, and biodiversity loss. According to this principle, such actions must be avoided if the harm they cause outweighs their economic benefits. This aligns with the overarching objectives of *sharī'ah*, which prioritize minimizing harm and protecting both human life and the natural world.¹⁷

e. التصرف على الرعية منوط بالمصلحة

“A leader's decisions must be based on public interest (*maṣlahah*).”

In the ecological context, this *fiqh* maxim affirms that leaders bear responsibility for enacting policies that preserve the environment for the greater good of the people. Forest conservation, waste management, and renewable energy development reflect this duty. Islam teaches that a leader is a steward (*ra'īn*) of the community and will be held accountable for the trust entrusted to them, including the management of natural resources. Therefore, environmental governance is not merely administrative, but a moral and spiritual obligation grounded in the principles of *sharī'ah*.¹⁸

These *fiqh* maxims serve not only as moral guidelines but also as practical foundations for addressing ecological challenges. By formulating environmental policies based on these principles, Muslims can actively contribute to fostering a sustainable balance in nature. This approach aligns with the objectives of *maqāṣid al-sharī'ah*, which prioritize the promotion of public welfare (*maṣlahah*) and the prevention of harm (*mafsadah*), emphasizing the preservation of life, property, and the natural environment as integral components of Islamic ethical responsibility.

3. Analysis of the Interpretation of Ecological Verses in *Tafsir Marah Labid*

An Analysis of the Interpretation of Ecological Verses in *Tafsir Marah Labid*” is a study that explores the interpretation of Qur'anic verses related to ecology as presented in *Tafsir Marah Labid* by Imam Nawawi al-Bantani. In this work, Imam Nawawi integrates cultural context and environmental conditions specific to the Indonesian archipelago, offering a distinctive contribution to Indonesian Qur'anic exegesis. The following outlines a more detailed explanation of this integrative approach:

¹⁷ . Muhammad Abu Zahrah, “*Usul al-Fiqh*” (Kairo: Dar al-Fikr al-‘Arabi, 1958), hlm. 261.

¹⁸ . Yusuf al-Qaradawi, “*Ri'ayah al-Bi'ah fi al-Shari'ah al-Islamiyyah*” (Kairo: Dar al-Shuruq, 2001), hlm. 45.

a. Nawawi al-Bantani's Interpretation of Ecological Verses

In *Tafsir Marah Labid*, Nawawi al-Bantani interprets Qur'anic verses related to ecology using an approach that is contextually relevant to the Indonesian society of his time. He emphasizes the concept of humankind as *khalīfah* (steward) on Earth, highlighting the profound responsibility entrusted to humanity in preserving and maintaining environmental balance. Several key points in his interpretation of ecological verses include:

1) Humanity as Responsible Stewards (Khalīfah)

Imam Nawawi highlights the Qur'anic concept of humans as *khalīfah* (stewards) on Earth, as exemplified in Surah al-Baqarah (2:30):

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ¹⁹

“And [mention] when your Lord said to the angels, 'Indeed, I will make upon the earth a *khalīfah* (successor/steward).' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we glorify You with praise and declare Your perfection?' He said, 'Indeed, I know that which you do not know.'” (Qur'an, Surah al-Baqarah 2:30).

According to Shaikh Nawawi, the role of *khalīfah* (vicegerent) extends beyond mere leadership; it is a sacred trust (*amānah*) that includes the responsibility to protect the environment. He links this concept of leadership with the duty to maintain ecological balance and to avoid excessive exploitation of natural resources. For Shaikh Nawawi, stewardship over the Earth entails ethical governance and mindful interaction with the environment, reflecting a holistic understanding of human responsibility as outlined in the Qur'an.²⁰

2) Prohibiting the Destruction of the Earth (Fasad)

On the Interpretation of Verses Prohibiting the Destruction of the Earth (QS. Al-A'raf: 56):

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

¹⁹ Al-Qur'an, 2: 30.

²⁰ . Nawawi al-Bantani, “*Tafsir Marah Labid*”, vol. 1, (Jakarta: Pustaka Azzam, 1995), hlm. 123.

"Do not spread corruption on the earth after it has been set right, and call upon Him with fear and hope. Indeed, the mercy of Allah is near to those who do good."

Shaikh Nawawi emphasized preserving the environment from damage or *fasād* (corruption). He warned that acts of environmental destruction would have detrimental consequences, not only for ecosystems but also for human life itself. This interpretation remains remarkably relevant for agrarian communities in the Indonesian archipelago, whose livelihoods depend heavily on a healthy and sustainable environment.²¹

3) The Importance of Preserving Biodiversity

In interpreting the verses that address the diversity of living beings (such as Qur'an, Surah Al-An'am: 38),

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ
 مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

"And there is no creature on earth nor bird that flies with its wings but are communities like you. We have neglected nothing in the Book. Then unto their Lord they will be gathered."

Shaikh Nawawi invites readers to reflect upon the beauty and diversity of God's creation as a manifestation of His greatness. He argues that preserving biodiversity is integral to honoring God's creation.²²

Nawawi al-Bantani's interpretation in the context of ecology conveys the understanding that Islam encourages its followers to become guardians of the environment, to maintain the balance of nature, and to fulfill the role of khalifah with a strong sense of responsibility. His approach in *Marah Labid* reflects an effort to integrate Islamic teachings with environmental concern, which remains highly relevant to contemporary ecological discourse.

b. The Application of Fiqh Principles in Interpreting Ecological Verses in the Marah Labid Exegesis.

Tafsir Marah Labid by Shaikh Nawawi al-Bantani is one of the Qur'anic commentaries that emphasizes the universal values of the Qur'an, including within the ecological

²¹ . Ibid., 200.

²² . Ibid. vol. 2, 45.

context. His exegesis frequently draws upon principles of Islamic jurisprudence (*fiqh*) to interpret verses related to the environment. In this regard, *fiqh* maxims are employed not only as legal guidelines but also as a means to cultivate awareness among Muslims about the importance of environmental preservation as an integral part of religious duty.

1) Principle: "*Adh-Dharar Yuzal*" (*Harm Must Be Eliminated*)

This principle asserts that all forms of harmful and detrimental effects must be removed. In the *Marah Labid* exegesis, this principle is applied to Qur'an Surah Al-A'raf verse 56 as follows:

وَلَا تُفْسِدُوا فِي الْأَرْضِ أَي كَإِفْسَادِ النُّفُوسِ بِالْقَتْلِ وَقَطْعِ الْأَعْضَاءِ وَإِفْسَادِ الْأَمْوَالِ
بِنَحْوِ الْغَضَبِ، وَإِفْسَادِ الْأَدْيَانِ بِالْكَفْرِ وَالْبِدْعَةِ، وَإِفْسَادِ الْأَنْسَابِ بِسَبَبِ الْإِقْدَامِ
عَلَى نَحْوِ الزَّانَا وَبِسَبَبِ الْقَذْفِ، وَإِفْسَادِ الْعُقُولِ بِنَحْوِ تَنَاوُلِ الْمُسْكِرَاتِ²³

Shaikh Nawawi explains that the prohibition in this verse extends beyond physical damage such as the destruction of land, water, or air to include moral damage that can trigger social and environmental imbalances. Nawawi emphasizes the importance of preventing all forms of harm that may threaten the lives of humans and other creatures. Thus, the principle of *adh-dharar yuzal* is applied to avoid actions leading to environmental pollution, deforestation, or excessive exploitation that causes ecosystem degradation.²⁴

Furthermore, Shaikh Nawawi emphasizes that humans must maintain Allah's *islah* (reformation or improvement) bestowed upon the earth. This interpretation serves as a reminder that destructive actions constitute a violation of Allah's trust as the Creator, who has made the world a suitable dwelling place for all creatures. The application of this principle remains highly relevant in the modern context, where environmental degradation stands as one of humanity's most significant challenges.

2) Principle: "*La Darar wa La Dirar*" (*No Harm and No Harm Infliction Allowed*)

This principle serves as a preventive rule against actions that may harm oneself, others, or the environment. In Qur'an Surah Ar-Rum verse 41, the interpretation is as follows:

²³ . Ibid., juz 1 hal 376

²⁴ . Ibid., juz 1, hlm. 150.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ أَي تَبِينُ الْفَسَادَ فِي الْبَرِّ وَالْبَحْرِ
كَالْجَدْبِ وَكَثْرَةِ الْحَرَقِ، وَالْغُرُقِ، وَمَوْتِ دَوَابِّ الْبَرِّ وَالْبَحْرِ، وَقِلَّةِ الْوُلُؤِ بِسَبَبِ كَسْبِ
النَّاسِ الْمَعَاصِي²⁵

Shaikh Nawawi al-Bantani interprets environmental destruction as a consequence of irresponsible human behavior. He links such actions to collective sin, which has harmful effects not only on humankind but also on other living beings and the entire ecosystem.

Through the principle of *la darar wa la dirar*, Nawawi reminds us that any act causing harm must be prevented, especially when that harm endangers the sustainability of future generations. For instance, large-scale deforestation destroys wildlife habitats and increases the risk of natural disasters such as floods and landslides. In this regard, Nawawi asserts that damage caused by human actions is not only a violation of environmental ethics but also contradicts Islamic law (*shari'ah*).²⁶

3) Principle: "Al-Mashaqqah Tajlibu At-Taysir" (Hardship Brings About Ease)

Shaikh Nawawi also applies this principle to verses that discuss Allah's blessings in the form of nature and its contents, such as Qur'an Surah Al-Baqarah verse 29. The interpretation is as follows:

هُوَ الَّذِي خَلَقَ لَكُمْ أَي لِأَجْلِ انْتِفَاعِكُمْ فِي الدِّينِ وَالْدُنْيَا بِالِاسْتِدْلَالِ عَلَى مَوْجِدِكُمْ،
وَإِصْلَاحِ الْأَبْدَانِ مَا فِي الْأَرْضِ جَمِيعاً²⁷

In his commentary, Shaikh Nawawi explains that the ease Allah provides through the creation of the earth is intended to support human life. However, he also emphasizes that this utilization must be carried out wisely and not be excessive to create hardship for others or future generations.

This principle aligns closely with the concept of sustainability, wherein humans are permitted to use natural resources as long as they do not disrupt the balance of the ecosystem. Nawawi explains that Islamic law (*shari'ah*) mandates a balance between human needs and environmental preservation. For example, when using water for daily

²⁵ .Ibid., juz 2, h 231

²⁶ .Ibid., vol. 2, h. 120.

²⁷ .Ibid., juz 1 h 14

needs, Nawawi advises against wastefulness that could lead to drought or inequity in the distribution of natural resources.²⁸

D. Conclusion

This study highlights the contribution of *Tafsir Marah Labid* by Shaikh Nawawi al-Bantani in interpreting Qur'anic verses related to ecology through applying *fiqh* principles. In increasingly urgent environmental issues, Nawawi al-Bantani offers a unique approach by integrating *fiqh*-based principles such as *la darar wa la dirar* (no harm or infliction of damage). Through this method, he interprets verses concerning human interaction with the environment. He strengthens the foundation of Islamic environmental ethics, urging the Muslim community to care for nature as a form of responsibility before Allah SWT.

This study finds that the ecological interpretations in *Tafsir Marah Labid* offer a comprehensive framework for Muslims, especially in the Indonesian context, to develop an Islamic ecological consciousness. Applying *fiqh* principles demonstrates that Islamic teachings provide a legal framework that extends beyond individual obligations to encompass collective responsibility in maintaining ecological balance. Thus, this research reveals that *Marah Labid*, as a classical Nusantara exegesis, presents a relevant perspective in contemporary ecological discourse. It enriches Islamic literature and serves as a valuable reference for applying *shari'ah*-based environmental ethics while reinforcing the role of Indonesian Islamic exegesis in ecological studies.

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²⁸ . Ibid., vol. 1, hlm. 80.

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