

THE SCIENTIFIC OF QURANIC RESPOND TO PHENOMENON OF GLOBAL WARMING ISSUES

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Abstract

The problem of global warming is regarded as one of the most serious environmental problems of our time, concerning which experts have held many conferences and published many articles about its dire consequences. al-Qur'ân was object of interpretation and was sources of law and inspiration to context with reality in the nature. In this context, What is the scientific of Qur'anic respond to solve the global warming disaster. This riset used qualitatife method with methodology of Qur'âniyah analysis was also used to explain the meaning of verses and Syahrûr hermeneutic also. Global Warming disaster is sunnatullâh and also caused by human hands as catalyzer. The negative effects of Global Warming can be resolved by changing the attitudes and actions of mankind for an environmentally safe world. Allâh has created everything in this universe in due proportion and measure both quantitatively and qualitatively. These changes include developing and harnessing new forms of energy that was environmentally safe, the prevention of deforestation and implementation of increasing flora environments, and ultimately influence and educate the public about environmental issues.

Key Word: *global warming, disaster, sunnah Allah, deforestation, attitude hermeneutic.*

A . Introduction

The problem of global warming is regarded as one of the most serious environmental problems of our time, concerning which experts have held many conferences and published many articles about its dire consequences. These experts attribute this rise in temperature to the accumulation of gases in the atmosphere that is caused by factories, power stations and car emissions, which has led to a rise

in air temperature and ocean temperature, which threatens to melt the ice-caps and cause flooding of land, which is expected to change the features of some countries completely and to change the climate of vast areas on earth.

Global warming¹ is widely discussed

¹In 1988, James Hansen, director of NASA's Goddard Institute of Space Studies, testified before the Senate that based on computer models and temperature measurements he was "99 percent sure the [human caused] greenhouse effect has been detected and it is changing our climate now." His statement was widely covered by the media

in this news period. The question about the definition for global warming or in other words: what is global warming? The term “global warming” refers to the rising temperature of the earth due to an increased amount of greenhouse gases.² This was the increase in the average measured temperature of the earth’s near-surface air and oceans since the mid-20th century, and its projected continuation.³ Global warming was the observed and projected increases in the average temperature of earth’s atmosphere⁴ and oceans. The earth’s

and brought the term “global warming” to the general public’s attention for the first time. Many of his colleagues thought, and still think, that his announcement was premature at best and rash at worst. But critics received little attention in the rush to publicize this most apocalyptic of all environmental threats. Look at : <http://www.ncpa.org/ba/ba299.html>). accessed on Juli 28th 2016.

²Greenhouse Gases is any gas that absorbs infra-red radiation in the atmosphere. Greenhouse gases include water vapor, carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), p.ogenated fluorocarbons (HCFCs), ozone (O₃), perfluorinated carbons (PFCs), and hydrofluorocarbons (HFCs). Look website: <http://www.globalwarmingissues.wordpress.com/>. accessed on Juli 28th 2016.

³http://en.wikipedia.org/wiki/global_warming. accessed on Juli 28th 2016.

⁴Atmosphere is the mixture of gases surrounding the Earth. The Earth’s atmosphere consists of about 79.1% nitrogen (by volume), 20.9% oxygen, 0.036% carbon dioxide and trace amounts of other gases. The atmosphere can be divided into a number of layers according to its mixing or chemical characteristics, generally determined by temperature. The layer nearest the Earth is the troposphere, which reaches up to an altitude of about 8 km (about 5 miles) in the polar regions and up to 17 km (nearly 11 miles) above the equator. The stratosphere reaches to an altitude of about 50 km (31 miles) and lies above the troposphere. The mesosphere extends up to 80-90

average temperature rose about 0.6° Celsius (1.1° Fahrenheit) in the 20th century.⁵ Global warming was a term to account for an over impact of the greenhouse effect.⁶ The greenhouse effect was a natural process that the earth undergoes to maintain a normal temperature range. If this process did not exist then the average temperature of the earth would be 0 ° F⁷ and life would not be sustained on earth but because this process does exist this keeps the average

km and is above the stratosphere, and finally, the thermosphere, or ionosphere, gradually diminishes and forms a fuzzy border with outer space. There is very little mixing of gases between layers.

⁵<http://timeorchange.org/definition-for-global-warming-is-global-warming>. accessed on Juli 28th 2016.

⁶The phenomenon is called “greenhouse effect” because the atmosphere, loosely comparable to the glass of a greenhouse, transmits sunlight while trapping heat inside. Greenhouse Effect is the effect produced as greenhouse gases allow incoming solar radiation to pass through the Earth’s atmosphere, but prevent most of the outgoing infrared radiation from the surface and lower atmosphere from escaping into outer space. This process occurs naturally and has kept the Earth’s temperature about 60 degrees Fahrenheit warmer than it would otherwise be. Current life on Earth could not be sustained without the natural greenhouse effect. However, too much greenhouse effect, caused by burning of fossil fuels and deforestation, may cause harmful environmental change. See in : William P.Cunningham, Mary Ann Cunningham, *Principles of Environmental Science Inquiry and Applications*, (Boston : McGraw Hill, 2002), p., 194.

⁷°F means and should be read as Degrees Fahrenheit, Units for measuring temperature. Fahrenheit units represent a thermometric scale on which under standard atmospheric pressure the boiling point of water is at 212 degrees above the zero of the scale, the freezing point is at 32 degrees above zero, and the zero point approximates the temperature produced by mixing equal quantities by weight of snow and common salt.

temperature of the earth at an average 52 ° F. Global surface temperature⁸ increased 0.74 ± 0.18 °C (1.33 ± 0.32 °F) during the 100 years ending in 2005. This process was necessary and important to keep the earth at a constant temperature, but the main cause of this over-working of the greenhouse effect lies in the issue of pollution.⁹

The Qur'ân was described the natural problem in the heaven and earth (Q.S.al-Rûm [30]: 41-42). The debate some scholars about the interpretation of environment verses especially the topic of global warming, what is had explained by Qur'ân or not yet and additionally the issues and effect the global warming for the continuing of the human life. What is global warming the part of the disaster or torment by 'adhâb of Allâh to all

⁸http://www.globalwarmingart.com/wiki/Image:Instrumental_Temperature_Record.png

⁹According The Intergovernmental Panel on Climate Change (IPCC) concludes "most of the observed increase in globally averaged temperatures since the mid-twentieth century is very likely due to the observed increase in anthropogenic greenhouse gas concentrations" via an enhanced greenhouse effect. Natural phenomena such as *solar variation* combined with *volcanoes* probably had a small warming effect from pre-industrial times to 1950 and a small cooling effect from 1950 onward. These basic conclusions have been endorsed by at least 30 scientific societies and academies of science, including all of the national academies of science of the major industrialized countries. While individual scientists have voiced disagreement with these findings, the overwhelming majority of scientists working on climate change agree with the IPCC's main conclusions. Look detail in website: <http://www.rpi.edu/%7Engok/Global%20warming/global.html>. accessed on Juli 28th 2016; http://en.wikipedia.org/wiki/global_warming. accessed on Juni 28th 2016.

mankind? Azyumardi Azra said that all the disaster in the earth; principally in Indonesia have correlation with global warming.¹⁰

We know that global warming is widely discussed in the news today, and scientists in many fields concerned about it.¹¹ Scientists are asking, is the climate really changing? How much? Where is it changing most? And what will be the effects of global warming on ecosystems, on water resources, on farming, and on our society? These were all important questions, but let's step back and ask more basic question: How do we know the climate is warming in the first place? Are the changes in the atmosphere and oceans really problem? And if so, are they serious enough to be considered crises? The consequences of the greenhouse effect are matters that scientists speculate about, but changes in the environmental are taking place now.¹²

What are some verses in the Qur'ân have inspired about the global warming? As the verse (al-Infitâr[82]:1-9), (al-Takwîr[81]: 6), (al-Rûm[30]: 41), (al-Qasas[28]: 77),

¹⁰Look at <http://azyumardiazra.com/index.php>; accessed on August 1st 2016.

¹¹William P. Cunningham, Mary Ann Cunningham, *Principles of Environmental Science Inquiry and Applications*, (Boston : McGraw Hill, 2002), p.192.

¹²John L. Allen (ed), *Annual edition environmental 00/01*, (Guilford: McGraw-Hill, 2000), p.11; or see in website www.dushkin.com/ online.

(Sabâ'[34]: 9) and the others about disaster verses will indicate the phenomena of damage that be resulted by global warming, a like oceans are suffered to burst forth where gone under the islands. Besides some Qur'ân verses about economical principle can also indicate global warming issues as verse (Alî 'Imrân[3]:190-191), (al-An'âm[6]:141), (al-Rûm[30]:8), (al-Ahqâf [46]:3), Perhaps some scholars said that's between these some verses only explain about condition in the day of resurrection. But if we read again that verses might indicate about damage or message by global warming. Finally, al-Qur'ân was object of interpretation and was sources of law and inspiration to context with reality in the nature. In this context, What is the scientific of Qur'anic respond to solve the global warming disaster?

B . Methodology

Based on the formulation of the problem above, so the process of writing this paper was library research. The data have correlation on this paper collected from literary study. Therefore, to create these data or information needed systematic as follow:

1. Data Source :

a. Primary data

It was the information which is

acquired in direct from research subject as source information searchable.¹³ The primary data in this paper was the Qur'ân and supported by the books of tafsîr or literatures that got down the cases about theme of global warming by Muhammad Shahrûr hermeneutic approach, concerning the Qur'anic verses having correlation the actual problem and cases needed.

b. Secondary data

Secondary data was information which advocates and supports this research.¹⁴ These were the books on occasion of the formulation of problems like internet sources or much information direct that contributed to topic.

2. Collecting Data

This study was library research which supplied data or matter from books, website, journal, paper, seminar etc, which supported and helped to answer and solve the problem discussion.¹⁵ The collecting of data which related this research have done from library research, because this research on occasion of understanding of Qur'anic verses which explained and described the global warming phenomena. Therefore,

¹³DR. Rianto Adi, *Metodologi Penelitian Sosial dan Hukum*, (Jakarta: Granit, 2004), first edition, p.57.

¹⁴Moh Nazir, *Metode Penelitian*, (Jakarta: Graha Indonesia, 1998), p. 235.

¹⁵Hadari Nawawi, *Metodologi Penelitian bidang sisial*, (Yogyakarta: Gajah Mada Press, 1991), p. 30

this research as methodology could be categorized to explorative research.¹⁶ By Muhammad Shahrûr hermeneutic approach would be looked for the meaning from verse which accorded with the spirit contextual from the topic. The sources had been needed from the tafsîr books of classic and modern; Ulûm al-Qur'ân, Ulûm al-Hadith. The tafsîr books such as: *Jauhar fi al-Tafsîr al-Qur'ân* by Shaikh Tantâwî Jauharî, *al-Kashâf* by al-Zamakhsharî, *Tafsîr Ibn Kathîr*, Mannâ' al-Qattân: *Tafsîr wa al-Mufasssîrîn fi; al-Asr al-Hadith* by Muhammad Husain al-Dhahabî, *al-Mu'jam al-Mufahras li Alfâz al-Qur'ân al-Karîm* by Muhammad Fuad Abdul Baqî, *al-Tibyân fi 'Ulûm al-Qur'ân* by 'Alî al-Sâbûnî, *al-Mu'jam al-Wasîl*, *Lisân al-'Arâb*, and etc.

To support these, I used *Maktabah al-Shâmilah Software: Isdâr al-Thâni* (<http://www.waqfeya.net/shamela>), *Holy Qur'ân* by Sakhr Software version 6.5 (1991-1997), Software of Mausû'ah Hadith al-Sharif Kutub al-Tis'ah: Isdar al-Thâni by Global Islamic Software Company (1991-1997), Software of English Dictionary: SatuVISI Indict freeware Edition v.2.0 version 2.0.1(Build 40), Software of Pocket Oxford Dictionary by Oxford University (March

¹⁶Suharsini Arikunto, *Prosedur, Penelitian; Suatu Pendekatan Teori dan Praktek*, (Jakarta: Rineka Cipta, 2002), p.126.

1994), sources of colloquium and seminar about global warming, etc.

3. Method Of Data Analysis

The analysis of data from the collecting data above was divided into two phases as follows:

a . Inductive method

Inductive method was the mind method from specifically of theorem to generally of theorem as the conclusion.¹⁷

b. Thematic Method

This thematic method was getting down the cases from Qur'anic verses that have correlation with the topic. All of the verses wich have relation the topic be collected then analyzed them from any approach as commentary from *mufasssîr*, *asbâb al-Nuzûl* (if they were present), grammar, argumentation from *sunnah* tradition (*hadîs*), linguistic, and scientific to explain it, belonging our argument who rational that accountable as scientific.¹⁸ There explained away while being supported from al-Qur'ân and hadith theorem, along with fact finding which is scientifically accountable.

Besides, the methodology of Qur'âniyah was also used to explain the

¹⁷Sutrisno Hadi, *Metodologi Research*, (Yogyakarta: Andi Offset, 2001), p. 42.

¹⁸Nasruddin baidan, *Metodologi Penafsiran Al-Qur'ân*, (Yogyakarta: Pustaka Pelajar, 1998), p.151.

meaning of verses. There was historical method, comparative method, prediction method, observation method, clinical method, trigger method, behavior method, empirical / induction method¹⁹: appropriated for the verses who explained the topic ideas, what was about *asbâb al-Nuzûl* (if they were present) and historical of the verses, opinion by some mufasssîr, linguistic approach, *intertextuality* of verses and hermeneutic approach. The conclusion of this method was the final interpreter.

C . Global Warming as Implied Assertion in al-Qur'an

The problem of global warming is regarded as one of the most serious environmental problems of our time, concerning which experts have held many conferences and published many articles about its dire consequences. These experts attribute this rise in temperature to the accumulation of gases in the atmosphere that is caused by factories, power stations and car emissions, which has led to a rise in air temperature and ocean temperature, which threatens to melt the ice-caps and cause flooding of land, which is expected

¹⁹Look at: Dr. Ika-Rochdjatun Sastrahidayat, Agriculture Faculty of Brawijaya University, *International Seminar on Miracle of al-Qur'an and al-Sunnah on science and Technology by ICMI 1994*, collected by Library of Faculty of Ushûluddîn, page 10-13

to change the features of some countries completely and to change the climate of vast areas on earth.

The Qur'ân was described the natural problem in the heaven and earth. The Order to read and recite Qur'ân for application was very important, besides about the phenomena in the cosmos. The act of god as currently a like disaster, damage, mischief on the earth and heaven and the actual topic as global warming which were resulted by human factor or only process of natural occurrence. These problems had been explained by Qur'anic verses as lesson and teaching for humans. As we know, the content of al-Qur'ân is always relevant to every period (*sâlihun li kulli zamân wa makân*). Allâh said in the Qur'ân:

*“Mischief has appeared on land and sea because of (the meed) that the hands of men have earned. That (Allâh) may give them a taste of some of their deeds: in order that they may turn back (from Evil). Say: “Travel through the earth and see what was the End of those before (you): most of them worshipped others besides Allâh.”. (Q.S.al-Rûm [30]: 41-42)*²⁰

We could not find anything about global warming problem with textual comprehension in the Qur'ân and *sunnah* tradition, but with contextual comprehension these problems were actually explained.

²⁰The Quotation of all Qur'anic verses and its translation in English refers from al-Qur'ân software by sakhr, version 6.50,(1991-1997)

Some scholars who were specialized in *syari'ah* and environmental sciences said has to do with this topic, and some of the most prominent specialists in the world agreed with them, which was that the Arabian Peninsula would again become meadows and rivers. They attribute that the complete change in the earth's climate and the melting of the Arctic ice cap due to global warming.²¹ What we thought that Arabia becoming meadows²² and rivers again was something concerning which there was no doubt, but we could not be certain that it would happen because of the melting of the ice cap, because that was known only to Allâh. But we mentioned this view because it was relevant and has been said by some specialists, both Muslims and Kâfirs. The hadith was:

“Muslim narrated from Qutaibah bin Sa'id, narrated from Ya'qub, He is Ibnu Abdi al-Rahman al-Qariyyu, from Suhail from his father from Abi Hurairah, verily Messenger of Allah (peace and blessings of Allâh be upon him) said: “The Hour will not begin until the most of wealth whom plenitude till the Man haven't given zakah and nothing someone be accepted his wealth; and the Hour will not begin until the land of the Arabs once again becomes meadows and rivers.” (Hadith Narrated by Muslim, **chapter: Zakah**, hadith number:

²¹<http://www.eqraa.com/forums/index.php?showtopic=3687>, accessed on Juli 4th 2016.

²²Meadows refer to spacious land with a great deal of vegetation.

1681)²³

Zaghloul al-Najjaar said that this hadith was a scientific miracle that describes a natural fact that was not understood by scientists until the late twentieth century, when it was proven by definitive evidence that the Arabian Peninsula was meadows and rivers in ancient times. Climate studies have also indicated that the arid desert is now on its way to becoming meadows and rivers again, because the earth throughout its long history passes through climatic changes that take place gradually over long periods of time, or they may be sudden and swift.²⁴

1. The Signal of Global Warming in Qur'anic Messages

The happened of global warming which coincided with a lot of natural phenomena was informed by Qur'anic signal and *sunnah* tradition. We have known the contents of al-Qur'ân which are always relevant to every period. Basically, the contents of al-Qur'ân have three points i.e.: law for humans, story of antecedent community, and information the last times. Therefore, the signal of global warming in

²³Look in: Sahih Muslim on chapter zakah, hadith number: 1681; accessed with software CD Mausuh Hadith al-Sharif Kutub al-Tis'ah Isdar al-Thani by Global Islamic Software company (1991-1997)

²⁴Look detail in: <http://ayaat.wordpress.com/2008/05/21/is-there-anything-in-the-Qur'an-orsunnah-about-global-warming>. accessed on Juli 4th 2016.

the Qur'anic messages, as Allâh said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ

أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي

عَمَلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ قُلْ سِيرُوا فِي

الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ

مِن قَبْلُ كَان أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾

“Mischief has appeared on land and sea because of (the deed) that the hands of men have earned. That (Allâh) may give them a taste of some of their deeds: in order that they may turn back (from Evil). Say: “Travel through the earth and see what was the End of those before (you): most of them worshipped others besides Allâh.”. (Q.S.al-Rûm [30]: 41-42)

With Syahrûr approach, we knew that term of “*al-fasâd*” in the Qur’ân derived from *fa-sa-da* has meaning “mischief”. This term also derived from *fa-da-sa* has meaning “bury” (*am yadussuhû fit turâb*) (Q.S. al-Nahl [16]:59) or corrupts (*wa qad khâba man dassâhâ*) (Q.S. al-Syams [91]:100). This word is identical with any damage result by something. Al-Qur’ân mentioned *al-fasâd* ± 58 times.²⁵ All of them review to damage for human society or environment. The damage on this meant: mischief by hands of human like in violation

²⁵Muhammad Fuad Abdul Baqi, *al-Mu’jam al-Mufahras li alfâz al-Qur’ân al-Karîm* (Beirut: Dar al-Fikr, 1981), p.518-519.

of God’s law and immoral. Some interpreter (*mufasssîrîn*) interpreted the mischief on land and sea, as would be al-Imam al-Alusi²⁶ explained in *Ruh al-Ma’âni* book tafsîr i.e: dry season, disease of epidemy, forest fire and conflagration, flood, erasing of benediction and blessing from anything, decreased of benefit something, and rampant of danger. Ibn Kathîr also explained this verse i.e: “decreased of agriculture product, plants and fruits caused by wickedness because of no correction action in the earth and heavens”.²⁷ Muhammad Ali al-Sâbûni²⁸ interpreted this verse i.e: “danger and disaster in the land (earth) and sea (oceans) caused by wickedness and sin of Man’s”. Al-Zamakhsyari²⁹ interpreted this verse i.e: “disaster of dryness, less the agriculture product and crop, disaster of death, murder between the humans, disease of epidemy, conflagration, below a surface, fear, erasing of benediction and blessing from anything, decrease of benefit and increase of harm”.

The correlation above with global

²⁶Imam al-Alusi, *Ruh al-Ma’âni, in Maktabah al-Shâmilah* Isdar al-thâni, p.377 surah al-Rûm verse 41.

²⁷Al-Imâm Abî al-Fidâ’ al-Hâfiz Ibnu Kathîr al-Dimshiqî, *Tafsîr al-Qur’ân al-‘Azîm* (Beirut: Dar al-Fikr, 2005), juz 3, p.1438.

²⁸Muhammad Alî al-Sâbûni, *Şofwatu al-Tafâsîr* (Beirut: Dar al-Kutub al-Ilmiyah, 1999), al-majallad 2, p.861

²⁹Abi al-Qâsim Jârullâh Mahmud bin ‘Umar al-Zamakhsari al-Khawârizmi, *al-Kashâf ‘an Haqôiq al-Tanzîl wa ‘Uyun al-Aqôwîl fi Wujûhi al-Ta’wil* (Beirut: Dar al-Fikr, tt), juz 3, p.224-226.

warming, that hands and action by human caused the disaster in land and sea, the earth and heavens. We have explained in the chapter two that greenhouse effect in normally made benefit for human. The nature of atmospheric gases makes our air relatively transparent to visible light that warms the earth's surface and supports photosynthesis. The same gases trap outgoing energy, keeping the earth warm enough for life as we know it. But, imbalance caused by human in using energy, machine, and technology that friendly to environment result the excessive of greenhouse effect. The increase of greenhouse gas concentration (mainly carbon dioxide) led to a substantial warming of the earth and the sea, called *global warming*. In other words the increases in the man-made emission of greenhouse gases were the cause for global warming. So we could say the global warming according this verse: "Global Warming has appeared on land and sea because of (the meed) that the hands of men have earned. That (Allâh) may give them a taste of some of their deeds: in order that they may turn back (from Evil)".³⁰

The term of "*fasâd*" also found in another verse: Q.S. al-Qaşaş [28]: 77; Q.S. al-Baqarah [2]: 204-206 and 11-12; also in Q.S. al-Mu'minûn [23]: 71. Al-Qur'ân also defined the terms of keeping environment

³⁰Q.S. al-Rûm [30]: 41-42

which relation the good behavior, and Allâh hate human who did mischief in the earth and wasful in using product. Allâh said:

﴿ وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ
وَعَيْرٍ مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أُكْلُهُمْ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا
وَعَيْرٍ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ
وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ
إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾

"It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allâh loveth not the wasters." (Q.S. al-An'âm [6]: 141)

The behavior pattern that relation with "*fasâd*" has been abhorred by Allâh, all mankind in this universe. This was make annoyance in living series, imbalance of environment. Global warming as result "*fasâd*" behavior happened by imbalance in the nature. Allâh prepared all product in the earth and heavens for human living, but they were use it wasful and excessive not look the environment balance. Allâh said:

"Do they not reflect in their own

minds? Not but for just ends and for a term appointed, did Allâh create the heavens and the earth, and all between them: yet are there truly many among men who deny their meeting with their Lord (at the Resurrection).” (Q.S. al-Rûm [30]: 8)

In other verse, He also said,

“We created not the heavens and the earth and all between them but for just ends, and for a term appointed: but those who reject Faith turn away from that whereof they are warned.” (Q.S. al-Ahqâf [46]: 3)

The cosmos was created with big bang theory. Syahrûr explained it with relation with law of “*tasbih*”.³¹ *Tasbih* was terminology for movement anything where source and forward to Allâh only. The first creating start from the first big bang theory (*al-fajr*),³² Allâh said: “*By the Break of Day; By the Nights twice five; By the Even and Odd (contrasted);*” (Q.S. al-Fajr [89]: 1-3). Syahrûr made different on the process of cosmos creator:

- a. *Khalaqa as-samâwâti wa al-ard* (Who created (*khalaqa*) the heavens and the earth, and made the Darkness and the Light”). (Q.S. al-An’âm[6]: 1).
- b. *Badî al-samâwâti wa al-ard* (To Him is due the primal origin (*badî*’) of the

³¹Muhammad Syahrûr, *al-Kitâb wa al-Qur’ân: Qirâ’ah Mu’âsirah*, translate. M.Firdaus, *Dialektika Kosmos & Manusia Dasar-dasar Epistemologo Qur’âni* (Bandung: Nuansa, 2004), cet.1, p.61.

³²Muhammad Syahrûr, *al-Kitâb wa al-Qur’ân...*, p.60.

heavens and the earth). (Q.S. al-Baqarah [2]: 117)

- c. *Fâtir al-samâwâti wa al-ard*] (Who created (out of nothing) (*fâtir*) the heavens and the earth). (Q.S. Fâtir [35]: 1)
- d. *Qul Allâhu khâliq kulli shai` wa huwa al-Wâhid al-Qahhâr* (Say: “Allâh is the Creator of all things: He is the One, the Supreme and Irresistible). (Q.S. al-Ra’d [13]: 16.

Khalaq has meant create, but “create” on this term refers to anything which there before. In the same manner as engineer can create home where it has been created before. So, to explain that creating the heavens and earth not start with a model before, and of course that the first and early creating, Allâh used term “*badî*” (“To Him is due the primal origin (*badî*’) of the heavens and the earth”). Whereas the desain and creating heavens and earth not abid (eternal) and both of them united early then one of them separated, Allâh said: *Fâtiris Samâwâti wa al-Ard* (“Who created (out of nothing) (*fâtir*) the heavens and the earth”). This separating used big bang theory. In the creating of heavens and earth, Allâh prepared all product and sustenance on limited. Allâh said: “We created not the heavens and the earth and all between them but for just ends, and for a term appointed”

(Q.S. al-Ahqâf [46]: 3). Therefore, the supply of product, sustenance, and energy in the heavens and earth on limited. Allah said:

“He set on the (earth). Mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (sustenance).” (Q.S. Fussilat [41]: 10)

He also said:

“And the earth we have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance (19). And We have provided therein means of subsistence, for you and for those for whose sustenance ye are not responsible.” (Q.S. al-Ĥijr [15]: 19-20)

The natural phenomenon in the global warming problem was Sunnatullâh.³³ The support factor was caused by human hands. The first, Allâh created cosmos with balance and justice. This is basic law where heavens and earth build. All product, sustenance and energy in this earth and heavens are limited (Q.S. al-Rûm [30]:8), (Q.S. Fussilat [41]:10), (Q.S. al-Hijr [15]:19-20). The cosmos balance in materialized form which all occupants, humans, animals, plants, mountains, rivers, lands, seas, etc: lived

³³Sunnatullâh is condition in the world which follow the applicable law and certitude in world. The causative law is basic factor which the chain living going on *sunnatullâh*. Look footnote in chapter one page 1.

be just and safe without wrong doers and mischief. In fact, damage and disaster was caused by human’s irresponsibility. Allâh was describing the balance in the cosmos:

“He Who created the seven heavens one above another: no want of proportion wilt thou see in the Creation of (Allâh) Most Gracious. So turn thy vision again: seest thou any flaw?” (Q.S. al-Mulk [67]: 3)

And in other verses, He said:

“Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding. Men who celebrate the praises of Allâh, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): “Our Lord! not for naught hast thou created (all) this! Glory to Thee! Give us salvation from the Penalty of the Fire.” (Q.S. Alî ‘Imrân [3]: 190-191)

When the natural was imbalance, so it’s the beginning of damage and disaster. Global warming was once of damage that caused from imbalance in ecology and environment, such as: glacier, sea levels, change of weather condition, natural disaster, animal migration, diseases.

2. Global Warming as Disaster and Sign of Damage in Nature and Environment

Global Warming refers to the rising temperature of the earth due to an increased amount of greenhouse gases. The scientific community as a whole has determined

through all research that global warming is a problem caused by human influence. The burning of fossil fuels emits greenhouse gases such as carbon dioxide into the atmosphere. These gases trap the heat from the sun and cause the temperature of our planet to rise. This warming of the globe could potentially alter sea level, crop yield and rain fall, and could increase the intensity and frequency of natural disasters such as tornadoes, hurricanes, floods, and droughts, tsunami, oceans suffered to burst forth. Allâh said in the al-Qur'ân surah al-Infitâr verse 1-9:

إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ
 اَّتَثَّرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾
 وَإِذَا الْقُبُورُ بُعِثَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا
 قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾ يَتَأَيَّأُ الْإِنْسَانُ مَّا
 غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ
 فَسَوَّكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا
 شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكذِّبُونَ
 بِالذِّينِ ﴿٩﴾

“When the Sky is cleft asunder; When the Stars are scattered; When the Oceans are suffered to burst forth; And when the Graves are turned upside down; (Then) shall each soul know what it hath sent forward and (what it hath) kept back. O man! what has seduced thee from thy Lord Most

Beneficent? Him Who created thee, fashioned thee in due proportion, and gave thee a just bias; In whatever form He wills, does He put thee together. Nay! But ye do reject Right and Judgment!” (Q.S. al-Infitâr [82]: 1-9)

The word “*fujjirat*” in “*wa iza al-bihâru fujjirat*” derived from *fa-jara*, has meant: “suffered to burst forth”. Despitefully, this word usually refers to thing whose result of sin, crime or mischief. This word also has root: big bang theory / *fajr* (Q.S. al-Fajr [89]:1), road of rebellious (Q.S. al-Syams[91]:8), disobedient peoples (Q.S. al-Mutaffifin [83]:7; al-Infitâr [82]:14; ‘Abasa [80]:42;), stream down (Q.S. al-Insân [76]:6; al-Baqarah [2]:74; Yâsîn [36]:34), wickedness (Q.S.Sâd [38]:28; al-Qiyâmah [75]:5; Nûh [71]:27), earth drained the water sources (Q.S. al-Isrâ’[17]:90; al-Qamar [54]:12). All of them refer to global warming result; the oceans are suffered to burst forth only. The rise in temperature of the earth is causing glaciers all over the world to melt rapidly, which affects the sea level. Such results can be the world ending up submerged in the depths of the sea from the melting of the polar ice caps from the rise in temperature. It is projected that by the year 2050 all of the Artic Ocean will be ice free. This may seem impossible but in fact in recent decades the sea level has risen as much as over a hundred feet and is still rising

rapidly due to Global Warming.³⁴

Another mufasssîr like Syekh Tantowi al-Jauhari³⁵ interpreted “*wa iza al-bihâru fujjirat*” refers to “oceans in union”. Ibn Kathîr³⁶ explained “*wa iza al-bihâru fujjirat*” refers to “oceans in self contained condition, one and another till the sea level spilled in the land. Muhammad Ali al-Sâbûni³⁷ also explained this verse i.e: the oceans are opened one by one to unite with another, and its have cause with ‘*adhâb*. Allâh also explained global warming signal in another verses: Q.S. al-Takwîr [81]: 6; Q.S. al-Tûr [52]: 54; and Q.S. al-Mulk [67]: 16-18).

Al-Qur’ân also describes the warning of global warming phenomena in surah Sabâ’ verse 9:

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنَّ نَاشِئًا مُّخْسِفًا
بِهِمُ الْأَرْضَ ۖ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا
مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ
عَبْدٍ مُّنبِئٍ

³⁴<http://www.rpi.edu/%7Engok/Global%20warming/effects.html>, accessed on Juli 28th 2016.

³⁵Syekh Tantowi Jauhari, *al-Jauhâr fî Tafssîr al-Qur’ân* (Beirut: Dar al-Fikr, tt), jilid 13, p.86.

³⁶Al-Imâm Abî al-Fidâ’ al-Hâfiz Ibnu Kathîr al-Dimshiqî, *Tafssîr al-Qur’ân al-‘Azîm* (Beirut: Dar al-Fikr, 2005), juz 4, p.2000.

³⁷Muhammad Alî al-Sâbûni, *Şafwatul al-Tafâsîr* (Beirut: Dar al-Kutub al-Ilmiyah, 1999), al-Majallad 3, p.1371-1372.

“See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to Allâh (in repentance).” (Q.S. Sabâ’ [34]: 9)

The signal of global warming was given expression in Qur’anic text with: “*in nasya` nakhsyif bihim al-arda au nusqit ‘alaihim kisafan min al-samâ’*” (We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them). The word *nakhsyif* derived from *kha-sa-fa*, has meant: disappear or sink; correlation with global warming phenomena: disappear of the island or land caused disaster phenomena, might be caused by earthquake, tsunami, flood, molten of glacier. This redaction is described in Qur’ân: Q.S. al-Qiyâmah [75]: 8; Q.S. al-Mulk [67]: 16; Q.S. al-Nahl [16]: 45; Q.S. al-‘Ankabût [29]: 40; and Q.S. al-Qasas [28]: 82).

Whereas, the word “*Kisafan*” derived from *ka-sa-fa*, has meant: cover up, cut, a piece. This meaning could refer to solar eclipse phenomena, or relation of global warming signal: ozon depletion, where it made greenhouse effect in the heaven. So we could say in Qur’ân: “See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause

the earth to swallow them up (by global warming), or cause a piece of the sky (ozone depletion phenomena) to fall upon them. Verily in this is a Sign for every devotee that turns to Allâh (in repentance)”.

The signal of global warming has inspired by al-Qur’ân as punishment and torment part to all mankind. When human couldn’t keep the living environment and his balance, so whenever torment arrival like damage by global warming phenomena, not Allâh make wrong doers to servant, but human as God’s servant have damaged with hands. The punishment this from Allâh as well as *sunnatullâh* (law of nature) will come every time. The believers only didn’t fear the torment, because Allâh gave torment to disbelievers, who were not keeping the environment balance. Allâh said:

“If the people of the towns had but believed and feared Allâh, We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds. Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep? Or else did they feel secure against its coming in broad daylight while they played about (carefree)? Did they then feel secure against the Plan of Allâh? But no one can feel secure from the Plan of Allâh, except those (doomed) to ruin!” (Q.S. al-A’râf [7]: 96-99)

D. Back to Basic Concepts of Al-Qur’ân and Al-Sunnah for Keeping The Environment.

We believe Islam has an answer to the issues facing our planet and environment. We are responsible for what we do and what is now happening. Also if this continues then the future generation will be in a big problem & for that only we will be responsible. If we want to help them then we should change ourselves on wasting the bounties of Al-Mighty.

The cultural values of humans affect the way the natural environment and resources are perceived, used, and managed. The ultimate objective of life for a Muslim is salvation.³⁸ An Arabic dictionary defines “Islâm” as “abiding by obligations and (avoiding) the forbidden without repining.” *Salâm*, the Arabic root of the word “Islâm,” means “peace and harmony”.³⁹ Therefore, argues that an “Islamic way of life entails living in peace and harmony” at individual and social as well as ecological levels.

Human-environment interactions exist within dynamic cultural, spatial, and temporal contexts. Given this, it is critical that water management strategies should

³⁸Ansari, “Islâmîc Perspectives on Sustainable Development,” in *American Journal of Islâmîc Social Science*, Vol. 11, 1994, p. 397.

³⁹Al-Munjid, *Qamus al-Munjid (Retrieving dictionary)* (Beirut: Dar-al-Machraq, t.th.), p.347.

incorporate elements of local cultures and religions. There are numerous references to water and related phenomena in the Qur'ân. For example, the word "water" (ماء) occurs sixty-three times and "river" or "rivers" fifty-two times.⁴⁰ Other words such as "fountains", "springs", "rain", "hail", "clouds", and "wind" occur less frequently. Paradise, which, Muslim believes, is the eternal home of believers and those who do righteous deeds,⁴¹ is often depicted in the Qur'ân as having, among other desirable services and objects, running rivers.⁴² Furthermore, perhaps the most quoted verse of the Qur'ân is "*And We created from water every living thing.*"⁴³ It testifies to the centrality of water to life in the ecosystem as a whole, and as the unifying common medium among all species. Given Islâm's recognition of water's pivotal importance, a management instrument that broadens traditional (for example, economic) water management approaches to include non-traditional, cultural and spiritual approaches is more likely to succeed in the Muslim world.

In Islâm, human-environment interactions are guided by the notion of the

⁴⁰Abd al-Baqi, *al-Mu'jam al Mufahras li al-faz al Qur'ân al Karîm* (Cairo:Dar al-Hadith, 1987).

⁴¹Look at Q.S. al-Nisâ [4]: 57.

⁴²For example, Q.S. al-Nisâ [4]: 73, Q.S. al-Mâidah [5]:119, Q.S. Muhammad [47]:12.

⁴³Q.S. al-Anbiyâ [21]:30.

person as a *khalîfa*, meaning a viceregent or steward of the earth, according to the al-Qur'ân:

"Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praise and glorify Thy holy (name)?" He said: "I know what ye know not." (Q.S. al-Baqarah [2]: 30).

This task includes taking care of nature according to the His Divine will, but the responsibility involves also a certain amount of freedom in performing this task. In my ecological perspective, this God given freedom is for instance expressed in how nature is socially constructed. Environmental crisis is a failure of the trusteeship, thus nature becomes an index of how well a particular society has performed its responsibility towards God. However, the human being was the only one in God's Creation (i.e. nature) that was prepared to undertake this task of trusteeship (*âmana*) willingly, according to the verse:

"We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - he was indeed unjust and foolish." (Q.S. al-Ahzâb [33]: 72)

The philosopher of religion Ali

Shariati⁴⁴ argued that the spiritual as well as the material dimensions of humans are both “directed toward the singular human purpose of *khalîfa* (viceregency)”. Khalid states that although “we (humans) are equal partners with everything else in the natural world we have added responsibilities.⁴⁵ We are decidedly not its lords and masters” but its friends and guardians. One interpretation of *khalîfa* is given by Ibn Kathîr.⁴⁶ He argues that the *khalîfa* should be an adult Muslim male who is just, religiously learned (*mujtahid*), and knowledgeable in warfare. He ought to establish the thresholds (*hudûd*) of human conduct as mandated by God, as well as justice and peace among the people. He ought to stand by the oppressed and forbid indecency and despoiling. Some of the skills of a *khalîfa* that were essential fourteen hundred years ago, when Muslims were under constant threat of attack, are less relevant today – such as knowledge of warfare.

It is impermissible in Islâm to abuse one’s rights as *khalîfa*, because the notion of acting in “good faith” underpins Islamic law.

The planet was inherited by all humankind

⁴⁴Look: the Hussein A. Amery opinion in <http://www.idp.ca/en/ev-93950-201-1-do-topic.html>.

⁴⁵Kp.id, “Guardians of the Natural Order,” *Our Planet* 8, 1996, p. 20.

⁴⁶Al-Imâm Abî al-Fidâ’ al-Hâfiz Ibnu Kathîr al-Dimshiqî, *Tafsîr al-Qur’ân al-‘Azîm* (Beirut: Dar al-Fikr, 2005), juz 1, p.75-76.

and “all its posterity from generation to generation.... Each generation is only the trustee. No one generation has the right to pollute the planet or consume its natural resources in a manner that leaves for posterity only a polluted planet or one seriously denuded of its resources”.⁴⁷In other contexts, the concept of *khalîfa* refers to the fact that waves of humanity will continuously succeed each other and inherit planet earth.

The Qur’ân enjoins believers to “*Make not mischief on the earth*”⁴⁸ and declares that “*Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (God) may give them a taste of some of their deeds: in order that they may turn back (from evil)*”.⁴⁹ When human-produced “mischief” – a rough translation⁵⁰ of the Arabic word *fasâd* spoils the natural order, God penalizes people with the same type of affliction that they have inflicted on His creation. The other meanings of *fasâd* include taking something unjustifiably and unfairly or

⁴⁷Weeramantry, (*Islâmic Jurisprudence: An International Perspective* (New York: St. Martin’s Press, 1988), p.61.

⁴⁸Q.S. al-Baqarah [2]:11.

⁴⁹Q.S. al-Rûm [30]:41.

⁵⁰Yusuf Ali, *The Holy Qur’an: Text, Translation, and Commentary*, American Trust Publications for The Muslim Student Association of the United States and Canada, Plainfield, Ind, 1997.

spoiling or degrading (natural) resources. Tabataba'i⁵¹ views *fasâd* as "Anything that spoils the proper functioning of current (natural) regulations of the terrestrial world regardless of whether it was based on the choice of certain people or not, *fasâd* creates imbalance in the pleasant living of humans". The verses that succeed the passage on *fasâd* refer to earth and wind, and to rewards from 'God's bounty' for those "who believe (in God) and work righteous deeds".⁵² The notion of *fasâd* is not associated with any specific time and place, and is thus universal and everlasting in scope. *Fasâd* is mentioned in the context of "land and sea."⁵³

It is; however, reasonable to assume that this notion also encompasses all other components of the ecosystem because the Qur'ân states that to God, the creator of everything,⁵⁴ belong the heavens and the earth and whatever is between them and what is beneath the ground.⁵⁵ Islamic teachings, including the Qur'ân, therefore, command Muslims to avoid and prevent *fasâd*, which encompasses undue exploitation or degradation of environmental resources, including water.

⁵¹Tabatabai, *Al-Mizân fi Tafsîr al-Qur'ân* (Beirut: al-Alami Library, 1973), vol. 16, p.196.

⁵²Q.S. al-Rûm [30]:42-46.

⁵³Q.S. al-Rûm [30]:41.

⁵⁴Q.S. Al-Furqân [25]:2.

⁵⁵Q.S. Tâhâ [20]:6; also see Q.S. al-Rûm [30]:26.

This perspective is especially revealing in light of the Islamic belief that the natural world is subservient to the human world. Humans are consequently permitted to use and transform the natural environment, with which they are entrusted, to serve their survival needs. For example, God states that humans may use His (good) resources for their sustenance on the condition that they "commit no excess therein, lest my wrath should justly descend on you".⁵⁶

God's "green light" to use water and other resources is conditional on humans' wise and sparing use of it. They ought to employ it to sustain their biological needs. Current users of water and other environmental resources must avoid irreversible damage so that the resources can serve humanity's current and future needs. Muslims are, therefore, permitted to control and manage nature but not to cruelly conquer God's creation. Being mindful of the needs of current and future generations is an important aspect of piety in Islâm. In the words of the Hadith, "Act in your life as though you are living forever and act for the Hereafter as if you are dying tomorrow".⁵⁷

⁵⁶Q.S. Tâhâ [20]:81.

⁵⁷Izzi Deen, "Environmental Islâmîc law, Ethics, and Society," in J. R. Engel and J. G. Engel (eds.), *Ethics of Environment and Development: Global Challenge, International Response* (London: Bellhaven Press, 1990), p.194.

The Hadith asks people in effect to work for and think of future generations as if they were alive and using these very resources. Just as one would not undermine one's own future, a person ought not to rob future generations of their needs.

Muslims are enjoined to “Violate not the sanctity of the symbols of God”⁵⁸ and to fulfill all of their obligations to Him.⁵⁹ In many verses, water and the rest of creation are described as “signs”.⁶⁰ Different verses in the Qur’ân state that these signs are for people, who think, hear, see, and have sense, and are intended for the people to give thanks to the Giver. Therefore, one should naturally avoid violating or undermining these divine signs. Although people are entrusted with caring for the natural world, God states in the Qur’ân that many violate the admittedly heavy burden of trust. In light of this, Islamic teachings state that if one generation of people is “cheated” by preceding ones, it must not cheat succeeding generations. A Muslim is instructed to correct environmental failures by abstaining from behaviours that waste or pollute water.

Muslims who engage in *fasâd* are effectively sinners. Their environmentally

⁵⁸Q.S. al-Mâidah [5]:3.

⁵⁹Q.S. al-Mâidah [5]:1.

⁶⁰See, e.g., Q.S. al-Nahl [16]: 65, Q.S. Fussilat [41]: 39, for symbols of “the presence and might” of The Creator.

disrupting conduct amounts to breaking “God’s covenant after it is ratified”.⁶¹ A covenant was “entered into with ‘Father Abraham’ that in return for God’s favours the seed of Abraham would serve God faithfully”. At another level, a “similar covenant is metaphorically entered into by every creature of God: for God’s loving care, we at least owe Him the fullest gratitude and willing obedience”⁶². Therefore, by knowingly violating the teachings of God, one is in effect resisting His grace and sustenance for which one is penalized by, among other things, God withholding his bounty from that person.

The Islamic perspective on the natural environment is holistic. Everything is seen as important and as interdependent on everything else. God has “sent down rain from the heavens; and brought forth therewith fruits for your sustenance”.⁶³ All environmental media have rights, including a right to water. The Qur’ân, for example, states that “There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities

⁶¹Q.S. al-Baqarah [2]: 27.

⁶²Yusuf Ali, *The Holy Qur’an: Text, Translation, and Commentary*, American Trust Publications for The Muslim Student Association of the United States and Canada, Plainfield, Ind, 1997, p.45

⁶³Q.S. al-Baqarah [2]: 22.

like you”⁶⁴ It also mentions that “vegetation of all kinds”⁶⁵ and of “various colors”⁶⁶ are nourished by rainwater that God sends down. Water is made available by God in “order that all life receives its support according to its needs”⁶⁷ including humans, animals, and plants.⁶⁸ This points to, among other things, the rights of non-human species to sufficient water that is of “good” quality because the water has to be suitable for irrigation and drinking.

Neither the problems for keeping the environment and natural were global guidance of al-Qur’ân and al-Sunnah, from the little problem till high problem have been arranged by al-Qur’ân. The permanent of matter and not change like aqidah, ibadah, law etc have been arranged as detail. But, social problem, science and relation with world were given of global rule by them. And rest, practice and development were given by human ijtihad. Allâh said:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ
 وَهُدًى وَرَحْمَةً وَنُذْرًا لِّلْمُسْلِمِينَ

“And We have sent down to thee a Book explaining all things, a Guide, a

⁶⁴Q.S. al-An’âm [6]: 38.

⁶⁵Q.S. al-An’âm [6]: 99 (emphasis added).

⁶⁶Q.S. Fâṭir [35]: 27

⁶⁷Yusuf Ali, *The Holy Qur’an* ..., p.3107.

⁶⁸Q.S. al-Furqân [25]:49, Q.S. as-Shu’arâ [26]: 155, Q.S. al-Ra’d [13]: 4.

Mercy, and Glad Tidings to Muslims.”
 (Q.S. al-Nahl [16]: 89)

If the human in the universe did consequence like Qur’ânic arrangement, of course the damage in the heavens, earth, land, soil, water could be minimized.

E. Conclusion

Allâh asks human to change the destiny (Q.S.al-Ra’d [13]:11). Islamic teachings, including the Qur’ân, therefore, command Muslims to avoid and prevent *fasâd*, which encompasses undue exploitation or degradation of environmental resources, including water, land and air. This perspective was especially revealing in light of the Islamic belief that the natural world was subservient to the human world. Humans were consequently permitted to use and transform the natural environment, with which they were entrusted, to serve their survival needs. Global Warming disaster is *sunnatullâh* and also caused by human hands as catalyzer. The negative effects of Global Warming can be resolved by changing the attitudes and actions of mankind for an environmentally safe world. Allâh has created everything in this universe in due proportion and measure both quantitatively and qualitatively (Q.S. al-Qamar [54]: 49). The attitude to life

providently and not ravenous (Q.S. al-Isrâ' [17]:27) for using energy and natural resource, and kept the environment balance would grow the grateful of behavior. These changes include developing and harnessing new forms of energy that was environmentally safe, the prevention of deforestation and implementation of increasing flora environments, and ultimately influence and educate the public about environmental issues. Finally, back to behavior of al-Qur'ân, it would give guidance and motivation to save the earth, where we know that contents of al-Qur'ân is always relevant to every period "*sâlihun li kulli zamân wa makân*", guide the humans to save the earth.

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