

The Rights of Nature in al- Qur'an and Hadith;

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Submission date: 04-Apr-2023 11:34AM (UTC+0700)

Submission ID: 2055344186

File name: labib,_journal_manager,_9._Nur_Arfiyah.pdf (513.56K)

Word count: 8645

Character count: 42930

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MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir
Fakultas Ushuluddin Adab dan Humaniora
UIN Prof. K.H. Saifuddin Zuhri Purwokerto
Edisi: Juli-Desember, Vol. 6, No. 2, 2021
DOI: 10.24090/maghza.v6i2.6103

The Rights of Nature in al-Qur'an and Hadith; Study of Animal Welfare and Human Ethics

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Abstract

The purpose of this paper is to find a format that accommodates between human needs, human rights related to nature and the right of nature itself in Quranic and hadith perspectives. By using *maudu'i*/tematic interpretation method, the authors found about human ethics is depicted in practical action for all mankind without exception, namely: 1. Appreciating the existence of nature as a fellow creation of God; 2. The wise use of natural resources; 3. Managing the use of natural resources; 4. Prosperate the earth with harmonious interactions; 5. Take care the survival of God's creatures on earth by making efforts to regenerate; 6. Maintain the natural order of the environment as human application of the caliphate function; and 7. Law enforcement for people who do not pay attention to planning; utilization; control; and maintenance; environmental supervision. While Quranic perspective regarding indication of the rights of the nature, including: 1. The right to be respected; 2. The right to a harmonious relationship with fellow creatures; 3. The right to be treated fairly by human beings 4. The right to equal treatment as fellow- creatures of God; 5. The right to worship and obey to God's command; 6. The right to be rewarded for their existence; 7. The right to grow and develop; 8. The right to seek guidance from God in the form of instinct, to show the function of creation and instinct to survive in life; 9. The right to live within a community (for fauna) and have a leader; and 10. The right to live in pairs.

Key words: Rights of Nature, Human Ethics, al-Qur'an, Hadith.

Abstrak

Tujuan dari tulisan ini adalah untuk menemukan format yang mengakomodir kebutuhan manusia, hak asasi manusia yang terkait dengan alam, dan hak alam itu sendiri dalam perspektif Al-Qur'an dan hadits. Dengan menggunakan metode tafsir maudu'i/tematik, penulis menemukan tentang etika manusia yang tergambar dalam tindakan praktis bagi seluruh umat manusia tanpa terkecuali, yaitu: 1. Menghargai keberadaan alam sebagai sesama ciptaan Tuhan; 2. Pemanfaatan sumber daya alam secara bijaksana; 3. Mengelola pemanfaatan sumber daya alam; 4. Mensejahterakan bumi dengan interaksi yang harmonis; 5. Menjaga kelangsungan hidup makhluk Tuhan di bumi dengan melakukan upaya regenerasi; 6. Menjaga tatanan alam lingkungan hidup sebagai aplikasi manusia dari fungsi khilafah; dan 7. Penegakan hukum bagi masyarakat yang tidak memperhatikan perencanaan; pemanfaatan; kontrol; dan pemeliharaan; pengawasan lingkungan. Sedangkan perspektif Al-Qur'an mengenai indikasi hak-hak kodrat, meliputi: 1. Hak untuk dihormati; 2. Hak atas hubungan yang harmonis dengan sesama makhluk; 3. Hak untuk diperlakukan secara adil oleh manusia; 4. Hak atas perlakuan yang sama sebagai sesama makhluk Tuhan; 5. Hak untuk beribadah dan menaati perintah Tuhan; 6. Hak untuk mendapatkan penghargaan atas keberadaan mereka; 7. Hak untuk tumbuh dan berkembang; 8. Hak untuk meminta petunjuk kepada Tuhan berupa naluri, untuk menunjukkan fungsi ciptaan dan naluri untuk bertahan hidup; 9. Hak untuk hidup dalam komunitas (untuk fauna) dan memiliki pemimpin; dan 10. Hak untuk hidup berpasangan.

Kata Kunci: Hak Alam, Etika Manusia, Al-Qur'an, Hadits.

A. INTRODUCTION

Environmental damage is caused among other things, by limited human skills in using natural resources so that human often take shortcuts to take natural resources and do not maintain their sustainability (Ali Kodra, 2020).

For example, deforestation for timber not only causes global warming but also threatens the extinction of 40% of amphibian species. Likewise, the exploitation of marine resources results in marine pollution and degradation of 33% of coral reef animals. If humans do not change their interaction patterns, then the environmental damage will be more critical (Mangunjaya, 2021).

According to Nasr (1996) the environmental crisis originated from the spiritual crisis of modern man. Therefore, human must also involve spiritual dimension to come out of this environmental degradation. The anthropocentric paradigm makes human dominative to the environment, and it is a key factor of environmental degradation, and it need to be reconsidered.

Many of the ecologists, philosophers, anthropologist, and theologians believed that nature had rights which human as both the primary violators and only moral agents on earth, should respect and uphold. Michael W Fox an officer of the Humane Society United State declared in 1978 that "if a human has a natural right, by virtue of his very

being, to be free than surely this right should be accorded to all other living creatures” (Nash: 1989).

According to Fuller, the right of nature is the recognition and honoring that nature has rights. It is the recognition that our ecosystems – including trees, oceans, animals, mountains– have rights just as human beings have rights. Rights of Nature is about balancing what is good for human beings against what is good for other species, what is good for the planet as a world. It is the holistic recognition that all life, all ecosystems on our planet are deeply intertwined. Rather than treating nature as property under the law, rights of nature acknowledges that nature in all its life forms has the *right to exist, persist, maintain, and regenerate its vital cycles* (Quinn, 1999).

Fuller's view has relevance to environmental ethics in the al-Qur'an and Hadith. It is because so many verses of the al-Qur'an and hadith provide rules for humans in using natural resources as will be explained in this paper. There are human rights to use natural resources and of course there is an obligation that must be done by humans in caring for and preserving them after their use.

It's also important to know that humans' ethics should treat nature as they would treat their own kind. This is because nature is also as God's creation as humans that have the right to exist and doing their duties that given by God. So, it is important for humans to know their rights related to the nature, and what nature's rights are to humans.

However, the concept that balancing between human rights related to the nature and the right of nature the al-Qur'an, has not yet been found both in environmental protection legislation in a country, scientist research or in religions expert view. So, for the object of this research is to make an ideal paradigm of balancing between human needs and environmental conservation especially animal welfare, utilization of natural resources and their conservation through understanding and respecting the rights of nature in Quranic perspective.

B. THE RIGHTS OF NATURE DISCOURSES

In the study of ecology, religion and philosophy, scientific reasons have been offered for the development of a fundamental environment in the form of biocentrism. Nash said that religion and scriptures will always provide rules for life, including rules for protecting and preserving nature (Nash, 1989).

In addition, according to Arne Naess, nature as a living being has rights because of the principle of biocentric egalitarianism. All living things have the right to live and develop, this is a universal right that cannot be denied (Naess, 1993). The natural rights that have been discussed by biocentrism and ecocentrism experts are the right to life, the right to exist and the right to develop (George Session, 1995).

Human rights themselves in the KBBI are defined as basic rights (such as the right to life and the right to protection). From this it can be said that natural rights are the recognition and respect that nature has basic rights or basic rights attached to it which must also be protected.

The concept of natural rights is still debated, because according to Paul Taylor, nature does not have moral rights, so nature does not have rights. Paul distinguishes between legal rights and moral rights. Legal rights are rights that are granted, recognized, and ratified by state law, while moral rights are rights that belong to certain parties and recognized as legitimate based on moral principles. Nature is seen as not having both rights (Nash, 1999).

In the Qur'an, signs of natural rights can be found in several key words, such as Sabaha as a spiritual right/worship of nature, *zauj* as a sign of the right to regenerate, umam as the right to live in a community and others.

Interestingly, Ahmad Zumaro's Dissertation (2020) also discusses the hadith of the Prophet in fulfilling animal rights. Zumaro revealed several hadiths that explain fauna rights in conservation, namely: the right to life, the right to protect the habitat, the right to eat and drink, the right not to be burdened beyond one's ability, the right to be treated well and the right to health. Here we can know the "moral rights of nature" as Taylor said above.

Moral rights that have been revealed by Ahmad Zumaro in his dissertation for animals that can also be applied to other creatures of God in the world. This is a concept that can be offered to policy makers/governments to be able to make regulations on the points of natural rights that humans must know and protect.

Furthermore, before initiating natural rights in the Qur'an and hadith, the authors also wants to reveal Kashāni's words quoted by Sachiko Murata whose essence is that Allah gives rights to every object/creature he created (Murata, 1992). Granting rights is synonymous with "maintaining survival" who have rights. Then, are all creatures created "alive"?

The Ikhwān al-Ṣafa argues that this universe has the potential of a soul which they call the universal soul. Even nature is said to be a "big man", because both in the arrangement of its orbit and its function have similarities with the anatomy of the human body as well as its function. With soul potential, beings can be said to be alive. It's just that not all creatures have the potential to move, grow and reproduce as well as various other potentials, as possessed by creatures that are currently categorized as living things.

According to them, this is to prove the "wisdom of Allah", that every creature was created according to their respective functions to support the needs of human life. Some are actively growing and moving, some are seen to be still and static. Their existence in

this universe is meant to be enjoyed, but as partners who are side by side in harmony (al-Şafa, 1999).

The expression of the Ikhwan al-Safa is not an exaggeration. However, for the time being, this hypothesis has not been fully scientifically proven. However, in the findings of water that is able to capture and respond to the given stimulus and has been proven by Masaru Emoto (2006), mountains that have the potential for motion were discovered by Alfred Wegener (National Geographic, 1978), as well as the activity of the earth which continuously continues to produce from in itself to be used by humans, which was expressed by Elisabet Sahtouris, a biologist from America, is an indication that there is a "spirit potential" possessed by objects that have been considered dead (Sahtouris, 1999).

Interesting editorial written by Elisabet Sahtouris, which states that: *"I now Understand the universe as having multiple dimensions beyond our familiar four and being essentially spiritual, in the sense that intelligence is a fundamental characteristic of the universe in both its material and non material or other-dimensional expressions. Trees and rivers and mountains appear to me now as more intelligent than my own kind; in turn those of my own kind who do not know and experience"* (Sahtouris, 1999).

Sahtouris's expression provides information that the universe is unique and has a different intelligence from humans. According to Sahtouris, the universe does not think to ask humans but always provides benefits for human life, in contrast to humans who always want to take from the universe. Nature always gives but humans always take.

Even more interesting, this biologist made a sub-discussion with the theme: "Earth Life", although Elizabeth herself has not firmly made this expression a theory (2000). However, Sahtouris cites the opinion of two biologists from Chile, namely Humberto Maturana and Francisco Varela, who provide a basic definition of what can be said to be alive. According to Humberto and Francisco: "A living entity is one that continually creates its own parts". Sahtouris (1995) emphasizes that, in this definition of living things, there is no explanation of growth and reproduction, which according to her may not be a form of a living system. Just like humans, not everything can reproduce. In many cases, this definition seems to apply to planet earth, which most scientists think of as not a living entity, but as an inanimate geological sphere, which emerged due to supernatural forces, the source of life which is currently considered inanimate. (Febriani, 2014).

If the definition of life is something that is constantly active, then the expression of Kashānī and Ikhwān al-Şafa above, is supported by the definition of "living creature" expressed by Elisabeth. The expressions of these scientists also support the moral right for nature to be able to maintain life and the continuity of its species on earth. This

means that humans may use these natural resources, but also don't forget to balance them with their regeneration and conservation efforts.

With the fulfillment of moral rights and ratification of natural rights in the future legal rights for nature, hopefully it can change the pattern of interaction between humans and the harmonious environment, so that a mutualistic symbiotic relationship can be established for humans and their environment.

1. Human Ethics: Respecting the Right of Nature In the al-Qur'an

In the Islamic scientific tradition, ethics is a science related to morals or character. Ethics is a moral philosophy, not morality itself. Therefore, in Arabic it is called 'Ilm al-Akhlāq, and not just morality. Ethics is included in the ranks of practical science because ethics is different from the theoretical sciences which make objects as objects. Ethics makes as its object free human behavior (voluntary acts). Here we discuss how humans should behave, so that they become good human beings, either as individuals, family members or members of society as a whole.

The teachings of ethics were introduced by the Prophets, especially the Prophet Muhammad SAW as a perfect example for his followers. This is agreed by Max Weber by stating that ethical teachings cannot be separated from the examples of the previous prophets. Therefore he calls the Prophet a "teacher of ethics" or a teacher of ethics, especially in social ethics (Weber, 1978).

The teachings of how humans should be ethical in Islam and other religions, are ethical teachings brought by the Prophet based on orders received from God's revelation, which must be followed as a manifestation of obedience and servitude. This is what Max Weber called the "ethical prophet". In addition, the Prophet is an example of an "exemplary man" whose whole personality is a role model for his followers in embodying religious teachings, namely as an "exemplary prophet" (Weber, 1978).

As one example of ethical lessons to fellow human beings, the universe and especially to Allah which has been demonstrated by the Prophet Muhammad, is the hadith narrated by Bukhari:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.

1

"From Anas Ibn Malik ra, he said, the Messenger of Allah said: "Every Muslim who grows plants, the results of which are also enjoyed by birds or other human animals, what he does is worth sadaqah (Bukhari, hadith number. 2152).

This hadith teaches how humans should have a productive attitude as well as a generous nature. In addition to ethics towards nature by trying to maintain its

sustainability by farming, humans must also be sincere in sharing the sustenance from their crops to other creatures of God, such as birds or other animals who want to enjoy the fruit produced, even humans who need it must also be given, because This is a form of alms to other living beings.

From here, there is a spiritual value that humans will get, apart from the pleasure of having helped fellow creatures, but also having carried out God's command to help each other in goodness. Even this inner and spiritual pleasure, is not useless, it becomes a field of good deeds for those who give charity with the sustenance they have.

The role of human ethics in the study of Islamic ecology is very important, because ethics is the embodiment of the various teachings contained in the holy book and sunnah of the Prophet which emphasizes the harmonious relationship between God, humans, and nature.

The urgency of ethics in overcoming the ecological crisis, among others, was stated by Izzi Dien, who stated that ethics is a very effective thing in bringing people to be able to change their behavior (Dien, 2003).

However, changes in human behavior must first begin with reconstructing the human perspective as in the previous study. The new perspective followed by the practical actions of humans in continuously improving the environment has become something that humans cannot bargain after what they have done. Because the perspective and ethics that lack environmental insight are the basic things that cause humans to lack respect for the existence of nature, which leads to less harmonious interactions.

This is in line with the opinion of environmental experts such as J Baird Callicot (1989), Holmes Rolston (1992), John W Lango (2006), Patrick Curry (2007) and Carol Booth (2009), who state the same thing that eco-healing) is done by looking for the basic causes of damage, both in terms of economy, geography, morals, to efforts to rebuild awareness of the importance of being friendly to the environment.

An interesting phrase by R Bruce Hill (2006) in viewing the importance of humans using ethics other than logic in their mutual relationship with nature: "Think Ecologically, Act Ethically". An expression that describes a serious invitation and deep awareness for all human beings to carry out environmental conservation efforts (Zakariyyā, 2001).

From the expressions of the scientists above, it can be understood that human ethics is very important in efforts to preserve the environment. Without ethics, humans will feel arrogant and exploit natural resources without paying attention to their conservation efforts (Sterba, 2007).

Furthermore, this paper will describe what points can be revealed from the Qur'an about signs of natural rights. Interestingly, there are some similarities between human rights initiated by the United Nations and natural rights in the al-Qur'an.

According to Thomas Sieger, "Human rights issues increasingly in the news (the fiftieth anniversary of the *Universal Declaration*, the Pinochet case, and more), we have seen a renewed in-terest in extending the concept of rights to nonhuman entities. Despite the well-established hesitation or even skepticism about this "extensionism" in the writings of many environmental philosophers, there is an almost casual acceptance of the idea among many others, and an assumption that it must be the next and obvious step for the enlightened mind to take." Thomas thinks *rights*, within the usual meaning of the word, can be secured for nonhuman entities by any other route (Derr, 2000).

In the al-Qur'an, the indication about the right of nature often mentioned like explained before. Interestingly, there are correspondences between human right and the right of nature. The correspondences between human right and the right of nature can be seen in the table below:

Table I
Correspondences between Human Rights and the Rights of Nature in Quranic Perspective

No	Human Rights (based on the United Nations' Universal Declaration, 10 Dec. 1948)	The Rights of Nature (according to the al-Qur'an)
1	The Right to Equality and Freedom from Discrimination	The right to be respected (Q.S. al-Qaṣaṣ [28]: 77).
2	The Right to Life, Independence and Personal Security	The right to a harmonious relationship with fellow creatures (Q.S. al-An'ām [6]: 165).
3	The Right to Freedom from Persecution and Abusive Treatment	The right to be treated fairly by human beings (Q.S. al-Kahf [18]: 7).
4	Equal Rights before the Law and the Right to Equitable Justice	The right to equal treatment as fellow-creatures of God (Q.S. al-Raḥmān [55]: 7-9).
5	The Right to Choose Religion or Belief	The right to worship and obedience to God's command: Q.S. Yāsīn [36]: 40 & al-Anbiyā' [21]: 33.
	The Right to Prosper and the Right to	The right to be rewarded for their

6	Health	existence (Q.S. al-Rūm [30]: 24, al-Naḥl [16]:80, al-Ḥadīd [57]: 25 & al-Dhāriyāt [51]:49).
7	The Right to work	The right to grow and develop (Q.S. al-Baqarah [2]:22, Nūḥ [71]: 17, ‘Abasa [80]: 26/27, Qaf [50]: 9, 6:99).
8	The Right to Education	The right to seek guidance from God in the form of instinct, to show the function of creation and instinct to survive in life (Q.S. Thaha [20]:50 & Al-A‘lā [87]: 1-3).
9	The right to participate in the state government, equal access to public services, and to participate in the government based on the will of the people	The right to live within a community (for fauna) and have a leader (al-An‘ām [6]: 38 and al-Naml [27]: 18).
10	The right to marry and live with one’s family	The right to live in pairs (Q.S. al-Dhāriyāt [51]: 49).

The table 1 (one) showed the correspondences between human right and the right of nature. It is showed us that between human thought and guidance of the al-Qur’an, there is no contradiction, as long as it is for human and nature goodness. al-Qur’an is not only for Muslim life guidance, but al-Qur’an is also guidance for human being (Q.S. al-Baqarah [2]: 187). The teaching of indication and suggestion about the right of nature in Quranic perspectives, is one of universal teaching of the al-Qur’an for human being, and it can be implemented for anyone that envisages protecting and conserving nature.

The authors will explain about several verses related to natural rights above, namely the right to live in pairs for the regeneration process or to work cooperatively and complementarily and the right to worship God. Here is the explanation of the verse:

The Right to Live in Pairs

Interestingly, there are some verses that describe about gender relations in nature also illustrated in the Qur’an, when God implies that He created all things in pairs in the cosmos, as in Q.S. al-Dhāriyāt [51]: 49 Allah said that:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ
 “And everything We have created pairs, that ye may receive instruction”.

According to Muhammad Quraish Shihab (2004), the word (أزواج) *azwāj* pairs in this verse in the view of linguists like al-Raghīb al-Aṣfahānī (1997), is used for each of two adjoining things, both male and female, animal, human and also used to point the two in pairs. He also used pointing the same for other than animals, such as footwear. Furthermore, al-Raghīb explained that the pairing could be due to similarities and could also be due to opposites.

In the verse, the word (أزواج) *azwāj*/couple in the general sense, not just for living things. From here there is night there is noon, there is happy there is hard, there is up there down, so on and so on. All (as long as he's a creature) has a partner. Only the Creator, Allah Almighty, who has no partner, none is the same. From a scientific point of view, it is evident that electricity is in pairs, there are positive currents and negative currents, as well as atoms, which were thought to be the smallest and undivided form, the atom consists of electrons and protons.

From the above verse it can be understood that whenever God creates something, He creates it in pairs, as two objects that are attached to each other or opposite each other. Everything is created from two different but complementary realities.

2. The Right to Worship and Obedience to God's Command

In another example, the explanation of the attachment of every created being of God in general in the Q.S. Yāsin [36]: 36 letters:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

“Glory to God, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they are plunged in darkness;

The above verse describes the unity of all beings. Appointment *kespasang* all beings in the universe of this can be known from the sign of the Qur'an that uses the word *zawj*/couple. The meaning of *zawj* in the Qur'an is very broad, encompassing the various types of couples that exist in the universe. One of the signals of the couple implied by the Qur'an is, the biological pair of beings, which is the subject of this discussion (al-Asfahani, 1997).

In terms of language, the word (أزواج) *azwāj* is the plural of the word (زوج) *zawj* i.e., pair. According to the al-Qur'anic linguist al-Rāghib al-Asfahānī, this word is used for each of two adjoining things, both male and female, animal (including human intelligent animals) and also used the paired second pointing. The word *zawj* is also used to denote the same thing for other than animals such as footwear. Al-Rāghib also explains that the pairing can be due to similarity and can also because of the opposite (Shihab, 2004).

According to Wahbah al-Zuhāifi, this verse teaches man to purify the heart from doing shirk to God. Allah has proved to man that He is omnipotent Creates all the shapes and colors of various human foods from plants and fruits which are entirely in pairs. Even in the kind of man God creates both male and female, so does all the created beings of God that have not been/not known to man (Zuhāifi, 1998).

From the above explanation can be understood, that the concept of paired in the Qur'an not only from biological elements but can be understood also with paired in terms of the nature/character and function opposite for each pair of creatures.

The word "azwaḡ" or paired, also indicates the meaning of regeneration. This is because the union of the couple will give birth to a new generation for animals or in the process of pollination for plants. In other instances of electricity for example, the union of positive and negative poles will produce energy that is useful to humans. This means, that humans can also be a natural mediator for the continuation of regeneration, through the preservation and maintenance of plants and animals that are often used as human needs for daily food.

Furthermore, in ecology perspectives Yūsuf al-Qardāwī states, efforts to preserve the environment can foster awareness and sense of responsibility towards the maintenance of the environment among people who always prostrate and sanctify God with feelings of love and affection. Because all of Allah's creation also worship and prostrate to Allah SWT in their own way, which only God knows. This is as God's sign in his word in Q.S. al-Isrā '[17]: 44:

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

“The seven heaven and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-forgive, Most Forgiving”.

al-Qur'an interpreters such as Ibn Kathīr (1999) Tanṭawī Jauharī (no year), al-Majlisī (1983), Fakhr al-Rāzī (1995), Sa'īd Ḥawwa (1989), and al-Biqā'ī (1995), simultaneously interpret the word "tasbīḥ" in this verse in the sense: tasbīḥ for man is by his oral, is exalting for the creature of Allah other than man in this universe, that is, exalt according to the condition of each creature, which can't be understood man because of the limitations of man himself (al-Nursi, 1999).

Moreover, in another verse it is said that "prostration" everything that is in the heavens and earth to Allah (Q.S. al-Raḥmān [55]: 6). For the word prostration for the universe, Hamka (1983) explains it by the submission of all of God's creation to fulfill their respective functions in accordance with His decree, this subjugation so that man can live life in the world by taking the benefits wisely. For believers the various beings

who are in the heavens and earth are the signs of Allah (QS. al-Jāthiyah [45]: 3) and studying them will provide a great deal of benefit and will increase the faith of the believers (QS. al-Dhāriyāt [51]: 55).

In al-Qur'an also founded explanation submission of the universe with the provision of Allah, making the universe in the Qur'an is said to be "muslim" (Rahman, 1999). This is as God's cue in the Qur'an letter Āli 'Imran [3]: 83.

Though the Qur'an shows the greatness of God in man himself and all creatures of His who lie in the universe. The Qur'an implies the universe as a means of man realizing the oneness of God the Most Creator, so that humans also get a reply from what he did (Nasr, 2004).

That is, nature in the perspective of the Qur'an can also be understood as a means of human beings to increase human theological awareness. This is according to Nasr because the Qur'an and the universe (cosmos) have the same form. The Qur'an is a revelation derived with various symbols of the written and collected words (*tadwīn*/the recorded al-Qur'an), while nature is a cosmic revelation (*takwīn*). Nature is a book that contains "primordial revelation". Thus, it can be understood that "the Qur'an and nature" are the "scriptures" of God (Noer, 1999).

The last verses that we need to justify about the fulfilment of the right of nature is the verse al-An'ām [6]: 165. In this verse Allah explains that one of duty of human in this world is to be a protector and conservator of environment. Allah says:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ۝

1
"It is He Who hath made you (His) agents, inheritors of the earth; he hath raised you in ranks, some above others; that He may try you in the gifts He hath given you; for thy Lord is quick in punishment; yet He is indeed Oft-forgiving, Most Merciful".

If translated into English, according to Elsaid M. Badawi and Muhammad Abdel Haleem, the word *ja'ala* has several meanings, namely: *reward/payment set for a task to be carried out, bribe, to put, to place, to make, to create, to constitute, to attribute, seedling*.

The word *ja'ala* in this verse also indicates the involvement of the human role in the wise and creative use of natural resources. This is because the word *ja'ala* has the meaning of making something from something that already exists (Shihab, 2013). From this it can be understood that there is a dimension of human involvement in this verse and teachings for humans to be creative towards the natural resources found on earth.

Furthermore, the verse above refers to man as the *khalīfah*/caliph, this word describes one of the tasks of man on earth as a protector, regulator, and caretaker of the

universe. Humans are given a set of potential by God to carry out the mandate. That is, humans may take natural resources, as well as observers and preservers.

From several discussions of the Qur'anic verses that explain the spiritual dimensions of man and nature, it is understandable that man and nature have their respective roles and rights in carrying out their duties in the universe. Therefore, people should be aware of their rights and obligations in the use of natural resources and environmental conservation efforts after their use.

C. ANIMAL WELFARE: THE RIGHT OF NATURE IN THE HADITH

Islam's concern for the fulfillment of animal welfare can be seen from the verses of the Koran and hadith. Zumaro explained that the use of animal resources must be accompanied by respect for their existence and conservation efforts (Zumaro, 2020).

In the discussion below, we will mention some of the Prophet's hadiths about human ethics in maintaining animal welfare which can also be applied to other God's creatures in the world.

The Messenger of Allah taught his companions about the fulfillment of animal rights, of which if slaughtered it must be in a good way and with a clear purpose. Not just for fun, let alone wasted. Rasūlullah PBUH said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ عَزَّ وَجَلَّ عَنْهَا قَبْلَ يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا قَالَ يَذْبَحُهَا فَيَأْكُلُهَا وَلَا يَقْطَعُ رَأْسَهَا بِرَمِي بِهَا.

¹ "From Abdillah bin Amru, he said, "Whoever kills a bird or animal of the like with an unrighteous purpose, he will be held accountable on the Day of Resurrection. Then the friend asked what are animal rights? The Prophet replied, "Their right is that you slaughter them for food and not cut off their heads until they are cut off and then thrown away." (al-Nasa'ī, hadith number. 4445).

In the editorial of the above hadith clearly the word "rights" is found, in this case it is the right of animals to be slaughtered in accordance with the ethics of slaughtering animals taught by the Prophet and the slaughter is for a clear purpose to be consumed not to be wasted.

The above hadith teaches moral rights for nature as required by the Tailor above. From here, the moral rights taught by the Prophet to mankind to be able to slaughter animals in a good way and with clear goals, can be a lesson for humans to respect animal rights which can also be applied to other living creatures.

1. The Right to Live

In a hadith the Prophet said that every creature created by God has the right to live. God's creatures as natural resources can be used by humans to support their life needs on condition that they are useful and not excessive. Rasūlullah PBUH said:

عَنْ عَمْرُو بْنِ الشَّرِيدِ قَالَ سَمِعْتُ الشَّرِيدَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَتَلَ عُصْفُورًا عَبَثًا عَجَّ إِلَى اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَقُولُ يَا رَبِّ إِنَّ فَلَانًا قَتَلَنِي عَبَثًا وَلَمْ يَقْتُلْنِي لِمَنْفَعَةٍ.

1
"From Amru bin Syarid, he said, he heard Syarid say, he has heard the Messenger of Allah (PBUH) say, "Whoever kills a bird in vain, he will complain to Allah on the Day of Resurrection and say, "Someone has killed me in vain." -wasted and didn't kill me for some benefit" (al-Nasa'i, hadith number. 1865).

The teachings of the hadith above teach humans that the use of natural resources in moderation is a way of conservation by giving every creature the opportunity to carry out the purpose of its creation optimally. If an animal is slaughtered without a useful purpose for example, then the animal does not achieve the purpose of creation in order to contribute to its ecosystem and its benefits to human life.

2. The Right to Protect the Habitat

The Prophet's respect for animals can also be seen from the hadith which explains that the habitat where the animal community should not be disturbed. Rasulullah said:

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَرِصَتْ نَمْلَةٌ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَأَمَرَ بِقَرِيَةِ النَّمْلِ فَأُخْرِقَتْ فَأَوْخَى اللَّهُ إِلَيْهِ أَنْ قَرِصَتْكَ نَمْلَةٌ أَخْرِقَتْ أُمَّةً مِنَ الْأُمَّمِ تُسَبِّحُ.

1
"From Said bin Musayab and Abu Salamah, indeed Abu Hurairah RA said, "He heard the Messenger of Allah say, a prophet was bitten by an ant, then ordered to burn the ant's nest, then Allah revealed to him, did you destroy the ant because of the bite of an ant? nest, even though he is one of the people who glorify." (Muslim, hadith number. 4157)

In the context of cutting down trees in a forest, for example, this is tantamount to eliminating the habitat of a community of animals that breed in the forest. One tree becomes a breeding ground for species of birds, ants, bees and others. Moreover, this hadith also supports the verse above (Q.S. al-Isra [17]: 44), that ants are also creatures of God who glorify.

This hadith also teaches humans that the Messenger of Allah is not only concerned with animal welfare in the protection of a safe and comfortable place to live, but also the *spiritual rights* of animals to be able to worship Allah (praise) in their own way.

3. The Right to Eat and Drink

The Prophet also taught about fulfilling animal rights by providing proper food and drink for animals. Rasulullah said:

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ أَرْدَقَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلْفَهُ ذَاتَ يَوْمٍ فَأَسْرَّ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ وَكَانَ أَحَبُّ مَا اسْتَتَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لِحَاجَتِهِ هَدَفًا أَوْ حَائِشَ نَحْلٍ قَالَ فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا جَمَلٌ فَلَمَّا رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَنَّ وَذَرَفَتْ عَيْنَاهُ فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ ذُفْرَاهُ فَسَكَتَ فَقَالَ مَنْ رَبُّ هَذَا الْجَمَلِ لِمَنْ هَذَا الْجَمَلُ فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ لِي يَا رَسُولَ اللَّهِ فَقَالَ أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا فَإِنَّهُ شَكَا إِلَيَّ أَنْكَ تُحْيِعُهُ وَتُدْبِرُهُ.

"From Abdullah bin Ja'far, said; Once the Messenger of Allah (SAW) invited me to ride a vehicle behind him, then he whispered a conversation that I would not tell anyone forever. Rasulullah SAW when he wanted to defecate, he liked to cover himself, namely, to protect himself with a high building or in a date palm garden. One day he entered one of the gardens belonging to the Ansar, and it turned out that there was a camel in it crying and his eyes were shedding tears, so the Messenger of Allah (saw) rubbed his ears and the base of his neck, and the camel calmed down. Then he asked; "Who owns this camel?" There came a young man from Ansar, he replied, "That is mine, O Messenger of Allah." Then the Prophet SAW said: "Have you not feared Allah in caring for the camels which Allah has empowered you. This camel complained to me that you left him hungry and tired." (Musnad Ahmad bin Hanbal, hadith number. 1654).

This hadith teaches humans to give *physical rights* to food and drink as a source of energy for animals. Animals will not be able to help humans lighten their duties, if they are in a state of hunger and thirst.

4. The Right not to be Burdened Beyond One's Ability

In another hadith, the Messenger of Allah forbade humans not to burden animals beyond their limits, animals are not only mounts to be occupied, but also human companions in life. Rasulullah PBUH said:

عَنْ أَبِيهِ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ارْكَبُوا هَذِهِ الدَّوَابَّ سَالِمَةً وَابْتَدِعُوا سَالِمَةً وَلَا تَتَّخِذُوا كُرَاسِي.

"From Muaz bin Anas he was one of the companions of the Prophet SAW. He said that the Messenger of Allah (SAW) said, "Ride comfortably on these cattle, and leave them in a comfortable state. Do not make it a chair or a seat" (Ahmad Ibn Hanbal, hadith no. 15086).

The hadith of the Prophet above teaches humans that, after humans have finished using their pets according to their functions and abilities, humans must remove all objects attached to the animal so that the animal can rest in peace and comfort. This hadith teaches humans not to overburden their pets, they also need a sense of security and a comfortable rest.

In addition to the physical rights mentioned above, it turns out that the hadith of the prophet also really respects the *emotional rights* of nature. This means that this hadith also teaches that animals also have the right to live a calm, comfortable and happy life. Moreover these animals have provided benefits to help ease the task of humans. It is the duty of humans to behave well with the animals they keep.

5. The right to be Treated Well

Prophet Muhammad PBUH explained in a hadith, animals should be treated well and not hurt them. Rasulullah said:

عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهِ بِجِمَارٍ قَدْ وُسِمَ فِي وَجْهِهِ فَقَالَ أَمَا بَلَّغْتُمْ أَبِي قَدْ لَعَنْتُ مَنْ وُسِمَ الْبَهِيمَةَ فِي وَجْهِهَا أَوْ صَرَبَهَا فِي وَجْهِهَا فَتَنَهَى عَنْ ذَلِكَ.

"From Jabir, the Prophet SAW passed in front of him a donkey that had his face stamped on, then he said, "Didn't I tell you, I actually cursed the person who stamped a pet on his face and hit his face and I forbid it all" (Hadith) Muslim history, hadith no. 3953).

The hadith of the Prophet Muhammad above teaches that, if an animal owner wants to put a mark on the animal he owns, it is not permissible to give a sign that can injure the face/body part of other animals. Animal marking should use an identity tag with a necklace with a name on it so that it is known who owns the name of the animal and what information is needed to explain the identity of the animal. Animal marking can also be done in other ways, as long as it doesn't hurt the animal's face/body part.

6. The Right to Health

In the research of the authors, there were also hadiths that explained that the Prophet was very concerned about animal health. Sick animals must be treated first and so that sick animals are not combined with healthy ones.

قَالَ أَبُو سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُورِدُوا الْمُمْرِضَ عَلَى الْمَصِحِّ.

"Abu Salamah bin Abdur Rahman said that he heard Abu Hurairah from the Prophet SAW saying, "Do not collect sick animals with healthy animals." (Bukhari, hadith number. 5330).

This hadith teaches about quarantine and treatment for sick animals and do not mix with healthy animals so that the disease is not contagious. Separation between healthy and sick animals, as an effort to maintain the health of other animals and prevent the spread of viruses/diseases from sick animals to healthy animals.

Discussion of animal rights in the al-Qur'an and hadith in this paper, related to the physical, emotional and spiritual rights of animals. Humans as caliphs carry out the task of maintaining, regulating and preserving the natural resources used to needs of human life.

Thus the discussion of natural rights described in the al-Qur'an and hadith. The above discussion teaches about balancing the use of natural resources wisely and

creatively and respecting the existence of these natural resources with their conservation efforts. This is so that humans do not *ecocide* or destroy ecosystems by human hands. *Ecocide* is a violation of the future generation of humans and the environment itself as a source of human life.

It can also be seen that the al-Qur'an and hadith teach about human ethics towards the fulfillment of animal welfare. Although the hadith above explains the Prophet's concern for animal welfare by giving moral rights, this moral right can also be applied to all God's creatures that lie in the universe.

From the teachings of the Prophet about this moral right for the nature, it can be a reference for policy makers/government to be able to make natural rights legally. This is so that policy violators can be punished with the provisions that apply in the policy. This is very important for environmental conservation efforts.

This paper explained that to change the human paradigm regarding the environment, it has been done by providing a comprehensive view both in terms of science and religious teachings. This conceptual study must be strengthened by government policies that are environmentally sound and legal firmness for any violators.

D. CONCLUSION

al-Qur'an and Hadith teach about the fulfillment of natural rights after humans use them. Humans are allowed to use natural resources as well as conservators as the responsibility of their caliphate.

The term "rights of nature" is not explicitly used in the al-Qur'an, but the indications and suggestions in the Qur'an concerning the fulfillment of one's natural rights and the conservation efforts after humans have use natural resources are found, even in the al-Qur'an at least 10 (ten) points of natural rights are found as mentioned.

Moral rights for nature are found explicitly in the hadith of the Prophet regarding the rights of animals to be able to live according to the function and purpose of their creation. In the hadith found at least 6 (six) points about the fulfillment of animal welfare as a representative of the fulfillment of natural rights.

Definition of the rights of nature in the al-Qur'an and hadith can be initiated, namely: "The fundamental right consist of rules that God has given to every creature in His creation is the potential for worship and carrying out the role and purpose of its creation, with the aim of maintaining the sustainability of the existence of their respective each species". Natural rights can also be understood as a fundamental right for a species to live and be protected for the sustainability of its species existence.

Moral rights that have been explained for animals can also be applied to other creatures of God in the world. This is a concept that can be offered to policy makers/governments to be able to make regulations on the points of natural rights that humans must know and protect.

The proof of a believer's obedience to the teachings of the Qur'an and the hadith of the Prophet is by carrying out the teachings of Allah and His Messenger. On the other hand, negating the Qur'an and the Sunnah of the Prophet SAW is a denial of both. Thus, in the context of this research, it can be said that the custodian or guardian of the environment is the *nāṣir al-Qur'an wa al-sunnah* and the destroyer of the environment is called the *munkir al-Qur'an wa al-sunnah*.

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