

Environmental Ethics in The Perspective of The Qur'an in Surat At-Kasur

Muhammad Yahya Izzul Islam Alhaq ^{1*}, Kharis Nugroho ²

¹ Faculty of Islamic Religion, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

² Faculty of Islamic Religion, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

The current environmental crisis has reached a stage that threatens the existence of planet Earth and the life within it. The damage to nature caused by human actions is proof that the need for environmental ethics in living life in this world, this universe was created by Allah for the life of its creatures. God entrusted it to us. humans are to protect the earth as caliphs, but many people do not care about the impact of natural destruction, large-scale exploitation, living in luxury, boasting about wealth and not caring about their surroundings, therefore the discussion of Surah Al Takasur is Allah's condemnation of human nature. boast about wealth but do not pay attention to the impact of what they do in business without thinking about the long-term impact on life.

Introduction

The current environmental crisis has reached a serious stage that threatens the existence of planet Earth and the life in it. Slowly but the environmental systems that sustain humans are experiencing increasingly severe damage. Visible indicators of environmental damage are mainly caused by land degradation such as flooding, erosion and sedimentation of rivers and lakes, scarcity of clean water, air pollution, global warming, biodiversity damage, extinction of plant and animal species, and life-threatening diseases due to pollution by human hands.(MINISTRY OF ENVIRONMENT Environmental Assembly PP Muhammadiyah, 2016)

Indonesia is facing serious problems such as river pollution, air pollution, illegal logging (*Illegal logging*), timber smuggling (*Illegal Trade*), forest fires (*Forest Fire*Damage to coral reefs, coastal and marine pollution, wildlife trade, all of which are costly impacts due to neglected aspects of ligencies. All of them are only caused by lack of concern and moral responsibility for environmental problems.(Ahmad Husni, 2005)

The universe created by Allah is perfect. To regulate the survival of His creatures on earth, God has given trust to humans to prosper and manage them in a good way so that there is no disaster on earth *وَالَّذِي نُنَادُوا بِحَدِيثِ اللَّهِ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ* "It means to Samud (We sent) their brother, Saleh. He said, "O my people, worship Allah! There is no god for you but Him. He has created you from the earth (land) and made you its prosperer.(Istianah, 2015) Therefore, ask Him for forgiveness, then repent to Him. Verily my Lord is very close again All-Allowing (the prayer of His servant)." In the verse, the words *وَاسْتَغْفِرْكُمْ* "It means that man is commanded to prosper the earth, because man has the potential and has the readiness to become a constructive being. Prospering the earth is essentially the correct management of the environment by carrying out development and cultivating the earth. Because nature must be taken care of.†

Here the author will discuss environmental ethics in the view of the interpretation of Surat at-Takasur where human nature is boastful, looking for treasure. Building corporations, companies without considering AMDAL so that it becomes a disaster for human life and the environment Their boastfulness has no human impact, does not have an impact on environmental sustainability, does not bring health, mercy lil alamin for nature and living things so Allah gives condemnation to boasting humans.

* Corresponding author: g100210036@student.ums.ac.id

† Mujiono Abdillah "Eco-friendly religion: Qur'anic perspective"

Research Methods

In this study is qualitative with a phenomenological approach, the author tries to analyze the relationship between environmental ethics and the interpretation of Surat Attakasur where this letter explains oligarchic humans who boast without caring about environmental aspects. Al-Takasur is the name of one of the Surahs in the Qur'an which means boasting. This surah consists of 8 verses and belongs to the Makkiyya Surah group. In interpreting Surah Al-Takasur the author uses several tafsir such as Tafsir al Mraghi and tafsir Fi Zilalil Qur'an and also other tafsir. Where these two interpretations both explain the main content of surah al-Takasur, which can be used as ethics in protecting the environment.

Discussion

Environment perspectives of the Qur'an and hadith

The environment is all that affects the growth of humans and animals. In the Dictionary Indonesian environment is everything that surrounds a living thing (organism) that has a reciprocal influence on the living thing. (Language Development and Development Agency, n.d.) The living environment is all objects, forces and conditions that exist in a place or space where humans or living things exist and can affect their lives. It includes humans and their behavior that is present in the space in which humans reside and affects the life and well-being of humans and other living bodies. (Siahaan, 2004) While sustainability means to remain forever, eternal does not change. The word preservation means to devote, maintain, and protect something from change. In Arabic, preservation is synonymous with al-*ishlah*, which means to make something remain and maintain its existence because it is based on compassion. (Lois Makluf, 1973) Thus, environmental conservation efforts are to maintain the existence of an environment based on love and affection. *Ishlah* can also be interpreted as repairing something that has previously suffered damage or destruction (QS al-A'raf [7]: 56) وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Do not engage in mischief on the earth after it has been set right, and pray to Him with both fear and hope, for God's mercy is near to those who do good. The environment constitutes an indispensable aspect of human existence, as man cannot thrive in isolation. Humans rely heavily on the environment for meeting their basic needs such as food and water. Additionally, the environment furnishes various natural resources essential for sustaining human life, providing energy for humans, animals, and plants alike. Moreover, it serves as a platform for the cultivation and expression of human talents and artistic endeavors. Recognizing the environment as an integral part of human life entails respecting, appreciating, and safeguarding it from harm. This integral relationship underscores humans' responsibility to treat the life surrounding them with care and consideration. Natural resources encompass all that nature offers to fulfill human needs, both present and future. Human survival hinges on their ability to manage and utilize these resources wisely. Viewing the environment not merely as a source of resources but also as a habitat necessitates fostering harmony and balance between humans and their surroundings. Therefore, it is imperative for humans to consistently uphold and protect the environment from damage and pollution, as they are entrusted by Allah with its stewardship. (QS. Al-Ahzab [33]: 72) إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

"Verily We have offered commissions unto heaven, earth, and mountains; But all were reluctant to shoulder the mandate and they feared they would not carry it out. Then man carried the commission. Surely he (man) is very cruel and very stupid."

In the context of the aforementioned verse, "commission" refers to the mandate and trust bestowed upon humanity by God as intelligent beings. While the heavens, earth, and mountains are unwilling to accept this responsibility, humans willingly embrace it. Thus, every individual bears the duty to conserve the environment and combat pollution and environmental degradation, in accordance with Article 6, paragraph (1) of Law No. 23 of 1997 (Supriadi, 2006) This obligation means that everyone participates in the development of a clean culture, counseling activities and guidance in the field of environment. The environment is one of the natural resources that has a very strategic role in the existence of God's creatures. Humans as subjects of the environment have a very important role for their survival. Environmental sustainability is closely related to the welfare of a nation, because the environment is one of the most valuable economic assets to be empowered. The more friendly a nation is to its environment, the greater the opportunity to increase economic development in its country.

Therefore, we must all be responsible for maintaining the cleanliness of the environment by not littering in rivers, sewers and in sewers. This is a very simple but difficult thing to implement. Besides cleaning, it also beautifies the environment by planting trees, decorating the garden with various kinds of flowers and greenery. Thus it will create a clean, fresh and healthy environment. Humans with the environment have a very close relationship and harmony between the two. Harmony in Islamic teachings includes four things, namely: harmony with God, harmony with society, harmony with the natural environment and harmony with oneself. (Quran, n.d.) Similarly, between humans and the environment there is a relationship of interconnectedness and non-negotiable mutual involvement.

The environment and humans are so closely intertwined, one with another is inseparable. Because this universe was created by Allah in a form that is very harmonious and in harmony for the benefit of man (QS. Al-Mulk [67]: 3-4)

who has created seven multi-layered heavens. you never look at God's gracious creation for anything unbalanced. Then look at it over and over again, Do you see something out of balance? then look again, thy sight shall return to you, finding no defect, and thy sight in a poor state. From the verse mentioned above, this beautiful nature was created in perfect harmony and harmony, so that it can run according to the purpose of its creation. Like humans need solar heat, but at the same time solar heat results in the evaporation of water. Then when humans breathe oxygen and emit CO₂ (carbon dioxide), green plants assimilate CO₂ through the process of photosynthesis which O₂ (oxygen) produces. So that CO₂ and O₂ in the atmosphere return to balance.

Thus the work system complements each other in harmony and harmony. The universe with everything in it is interrelated with each other, like one body. All of them affect each other both positive and negative, which in turn will have an impact on human life.(Shihab., n.d.) With regard to efforts for environmental conservation, this received serious attention from the Holy Prophet (peace be upon him). there are several hadiths that explain environmental conservation efforts, among which are: "Hadith Jabir bin Abdullah (r.a.) he said: There are some of us who have land reserves. Then they said: We will lease the land (to manage it) with one-third of the proceeds, one-quarter and one-half. The Prophet (peace and blessings of Allah be upon him) said: Whoever has land, let him cultivate it or hand it over to his brother (for use), so if he is reluctant, let him pay attention to maintaining the land himself." (HR. Imam Bukhori in Al-Hibbah)". Then there is the hadith about planting trees Hadith from Anas r.a. he said: Rosulullah S.a.w. said: "A Muslim does not plant a tree or sow seeds into the ground, then a bird or man or animal eats some of it, but what is eaten is his alms". (HR. Imam Bukhori.)

From the mentioned hadiths, the Prophet (peace be upon him) imparted teachings on revitalizing barren land, planting trees (engaging in reforestation), and prohibiting defecation and urination in various locations. These include roads, shelters, beneath fruit-bearing trees, water sources, areas where water gathers, riverbanks, animal burrows, and stagnant water bodies to prevent environmental pollution. From the above, it is very clear that Islam is a religion that teaches to keep the environment clean. All of these prohibitions are to prevent disease outbreaks caused by not maintaining hygiene. Therefore, humans are not only obliged to manage the environment, but at the same time also maintain and prosper it. The way to prosper can be started from the smallest environment, namely from the family environment. Nature and all its contents should be maintained and preserved by stopping all forms of natural exploitation, both in the form of illegal logging and fishing in unnatural ways, causing the water to be polluted and others. From the spiritual messages of the Holy Prophet (peace be upon him) above, he made his people aware to always increase concern for the environment. If mankind on this earth is able to practice and practice the concepts taught by the Holy Prophet mentioned above, of course they will never hear the threat of global warming, illegal logging, floods, landslides, tsunamis, air pollution, and others. Humans have a very important position, because humans are the vanguard in protecting the balance of ecosystems and preserving the carrying capacity of the environment. Thus, in managing the environment, humans essentially act as God's mandatari or as an extension of God's hand.

Humans in their role as *khalifatullah fil ard* must be able to act wisely and wisely in managing natural wealth on this earth so that there is no damage. And moreover, humans must be friendly to the environment. Thus, the preservation of the earth and the environment is maintained. When humans do not pay attention or even do not care about nature, then there is damage and even disaster that will befall them.‡ This concern for the environment is in accordance with the role of humans such as *khalifatullah fil ard* (QS. Al-Baqarah [2]: 30), Allah Subhanahu wa Ta'ala said:

وَأَذَقْنَا لِكُلِّ شَيْءٍ ذُقًّا إِنَّكَ لَرُبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Al-Baqarah [2]:30 The Caliphate requires man to maintain, guide and direct everything in order to achieve the purpose and purpose of His creation. Recall when your Lord said to the angels, "Indeed, I am going to place upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." Khalifa in the context of the above verse means that humans are mandated to carry out an ecological mission to manage nature sustainably. God as the potential manager of the environment and man as the actual manager of the environment. So that cooperation between God and humans is formed in managing the environment.§

In order for human duties and obligations in managing the environment to run well, can truly realize happiness and welfare, humans should follow the operational guidelines contained in the Quran and hadith. Because of the Qur'an and hadith as a guide to life for mankind. The person who damaged the environment by Yusuf Qaradawi as quoted by Nadjamuddin Ramly is considered to have tarnished the substance of true religion and indirectly negated the purpose of human existence on earth. By committing arbitrary acts against the environment by exploiting without regard to the consequences is clearly contrary to the teachings of Islam.(Nadjamuddin

‡ (Mujiono Abdillah, 2001)Op. Cit., p 203

§ *Ibid.*, p. 206

Ramly, 2007) Similarly, according to Hatim Ghazali as quoted by Mukhlisin that humans who do damage on earth have automatically tarnished human attributes as caliphs. Because the destruction of nature is a form of denial of religious teachings.(Mukhlisin, 2011)The instability of natural conditions, disasters and disasters that occur in nature, because they are caused by the actions of human hands QS. Ar-Rum [30]: 41) Allah Subhanahu wa Ta'ala said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"There has been visible damage on land and at sea caused by human hands. (Through it) Allah made them feel part of their actions so that they would return (to the right path). "

Ar-Rūm [30]:41

It is evident that corruption on land and at sea stems from human actions, leading Allah to let them taste a portion of their deeds, that they might return [to the right path]. The mentioned verse underscores that the various harms inflicted upon the earth are the consequences of human negligence and irresponsibility. Allah Almighty has cautioned that the degradation inflicted upon the natural world whether on land, sea, or air is not solely a result of natural occurrences, but rather a consequence of human behavior.

THE IMPACT OF MAN-MADE DAMAGE TO NATURE

Currently, environmental degradation is a grave concern, encompassing issues such as depletion of natural resources, deforestation, loss of biodiversity, soil erosion, and pollution of rivers due to accumulated waste. Humans are inherently interconnected with the air, soil, and water. When these fundamental elements of life become contaminated beyond control due to pollution, the substances therein can permeate the bodies of organisms, including humans, upon consumption. Consequently, these pollutants become absorbed into the bloodstream, leading to the onset of various diseases, notably cancer.(Awang Jauharul Fuad, 2001)

Damage on land such as building housing in areas where water is absorbed, so that when the rainy season arrives it causes floods, landslides, loss of springs, accumulation of water storage lakes, illegal felling of trees, forest burning and so on, it is all a disaster due to human hands.(Hernedi Ma'ruf, 2011)

Similarly, damage in the sea such as silting beaches, eliminating fish nesting sites, seawater pollution due to oil spills, and so on. God has laid out the earth and all its contents as the source of life. Making mountains with a climate suitable for agriculture, the sea is used as a source of search for fishermen. Similarly, flowing rivers, plants and even animals were created by God for the welfare of mankind. Therefore, it is fitting that man should be grateful for all His blessings.

TAFSIR SURAH AT-TAKASUR

الْهَآكُمُ التَّكَاثُرُ (1) حَتَّى زُرْتُمُ الْمَقَابِرَ (2) كَلَّا سَوْفَ تَعْلَمُونَ (3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (4) كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (5) لَتَرَوُنَّ الْجَحِيمَ (6) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (7) ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Boasting has neglected you, until you enter the grave. Do not do so, one day you will know (the consequences of your actions); and do not be so, one day you will know. Do not be so, if you know with confident knowledge, you will surely see the hell of Jahim, and indeed you will indeed see it with 'ainulyaqin, then you will surely be asked on that day about the pleasure (which you boast in that world). Allah (swt) says, that you are preoccupied by your love of the world and its pleasures and its adornments, so that you forget your efforts to seek the reward of the Hereafter and hunt for it. And you are constantly busy with your worldly affairs until death comes to fetch you and you are put into the grave and become its inhabitants.

قَالَ ابْنُ أَبِي حَاتِمٍ: حَدَّثَنَا أَبِي، حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى الْوَقَارِيُّ الْمَصْرِيُّ، حَدَّثَنَا خَالِدُ بْنُ عَبْدِ الدَّائِمِ، عَنْ ابْنِ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " {الْهَآكُمُ التَّكَاثُرُ} عَنِ الطَّاعَةِ، {حَتَّى زُرْتُمُ الْمَقَابِرَ} حَتَّى يَأْتِيَكُمُ الْمَوْتُ "

Ibn Abu Hatim narrated from his father, who narrated from Zakaria ibn Yahya Al-Waqad Al-Masri, who narrated from Khalid ibn Abdud Da-im, who narrated from Ibn Zaid ibn Aslam, from his father, who reported that the Prophet Muhammad (peace be upon him) once said: "Boasting has deprived you of obedience, until you enter the grave." Al-Hasan Al-Basri interpreted this by saying: "Boasting has neglected you," referring to the pursuit of wealth and children mentioned in Surah At-Takathur (Quran 102:1). This interpretation is also mentioned in Sahih Bukhari, in the chapter "Raq'a'iq," as reported by Al-Hasan Al-Basri. Additionally, it is mentioned that Ubay ibn Ka'b and others considered these words to be part of the Quran before Surah At-Takathur was revealed. The hadith further elaborates, stating: "If the Son of Adam had a valley of gold..." and continues until the end of the narration.

قَالَ الْإِمَامُ أَحْمَدُ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ مُطَرِّفٍ -يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ- عَنْ أَبِيهِ قَالَ: انْتَهَيْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ: " {الْهَأْكُمْ التَّكَاثُرُ} يَقُولُ ابْنُ آدَمَ: " مَا لِي مَالِي. وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟

Imam Ahmad said, having told us Muhammad ibn Ja'far, having told us Shu'bah, that he had heard Qatadah narrate from Mutarrif ibn Abdullah ibn Shaikhkhir, from his father who said that he reached the Prophet (peace be upon him) who at that time he was reading His words: Boasting has neglected you. (At-Takatsur: 1) Then the Prophet (peace be upon him) said: Ibn Adam said, "My treasure, my treasure." There is nothing unto you from your treasure except that which thou hast eaten, but thou loseth; or which thou hast put on, and then weathered; or you give alms, and then you continue. Imam Muslim, Imam Turmuzi, and Imam Nasai have narrated it through the path of Shu'bah with the same sanad.

قَالَ مُسْلِمٌ فِي صَحِيحِهِ: حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَقُولُ الْعَبْدُ: مَا لِي مَالِي؟ وَإِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْنَى، أَوْ لَبِسَ فَأَبْلَى، أَوْ تَصَدَّقَ فَأَقْتَنَى وَمَا سِوَى ذَلِكَ فَذَا هِبٌ وَتَارِكُهُ لِلنَّاسِ

Imam Muslim said in his sahih book, that Suwaid ibn Sa'id had told us, had told us Hafs ibn Maisarah from Al-Ala, from his father, from Abu Hurairah (r.a.) who said that the Prophet (peace be upon him) once said: A servant said, "My treasure, my treasure!" Whereas in fact there was nothing of his treasure but three things, namely what he had eaten, and he lost; or the one he wore, the other he lamented, or the one he gave away, and then he continued. While those other than that will go and he will leave for others. Imam Muslim narrated it munfarid through this route.

قَالَ الْبُخَارِيُّ: حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ: يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ

Imam Bukhari reported through Al-Humaidi, who narrated from Sufyan, who in turn narrated from Abdullah ibn Abu Bakr ibn Muhammad ibn Amr ibn Hazm, who heard from Anas ibn Malik, that the Prophet Muhammad (peace be upon him) said: "There are three things that accompany a person to the grave, but only two of them return while the other remains with him: his family, his wealth, and his deeds. His family and wealth return, but his deeds remain with him."

This same hadith is also reported by Imam Muslim, Imam Tirmidhi, and Imam Nasai through the narration of Sufyan ibn Uyaynah with the same chain of transmission.

قَالَ الْإِمَامُ أَحْمَدُ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يَهْرَمُ ابْنُ آدَمَ. وَتَبْقَى مِنْهُ اثْنَتَانِ: الْحِرْصُ وَالْأَمَلُ

Imam Ahmad said, having told us Yahya, from Shu'bah, had told us Qatadah, from Anas, that the Prophet (peace be upon him) once said: Ibn Adam will age, and will still accompany him two things, namely desires and ideals. Imam Bukhari and Imam Muslim have mentioned it in their respective sahih books.

Al-Hafiz ibn Asakir in the biography of Al-Ahnaf ibn Qais nicknamed Ad-Dahhak mentions that he wrapped a man in his hand holding dirham currency, then he asked "Who does this dirham money belong to?" The man replied, "Mine." So Ad-Dahhak said, "Verily the dirham is yours whenever you spend it on things that contain merit, or as an expression of your gratitude." Then Ad-Dahhak alias Al-Ahnaf uttered the words of a poet:

أَنْتَ لِلْمَالِ إِذَا أَمْسَكَتَهُ ... فَإِذَا أَنْفَقْتَهُ فَالْمَالُ لَكَ

"You are ridden by treasure if you hold it, then if you spend it, it is yours (beneficial to you)."

Ibn Abu Hatim narrated from Abu Sa'id Al-Asyaj, who narrated from Abu Usama, who reported from Saleh ibn Hibban, who heard from Ibn Buraidah regarding the interpretation of the phrase "boasting has neglected you." (At-Takatsur: 1) That this letter was revealed concerning the two tribes of Ansar, namely Banu Harisah and Banil Haris, they boasted of each other with their many possessions. One of the parties said that whether among you there are people like the Fulan bin Fulan and the Fulan. While the other party said the same thing to his opponent. They boasted of each other who were still alive, then they said, "Let us go to the grave." Then one of the parties says, "Is there anyone among you who is like the Fulan," hinting at someone's grave. And others said the same thing while hinting at other graves. And he said, boasting has neglected you, until you enter into the tomb. (At-Takatsur: 1-2) Indeed, there has been for you a lesson from what you see and also busyness.

Qatadah has said in connection with the meaning of His words: Boasting has neglected you, until you enter into the grave. (At-Takatsur: 1-2) They used to say, "We are more than Banu Fulan, and we are stronger than Banu Fulan," every day they knocked each other down without ceasing. By God, they will continue to do so that they all go into the tomb and become its inhabitants.

The valid opinion says that His word is meant: until you enter into the grave. (At-Takatsur: 2) That is until you are buried and become its inhabitants, as mentioned in the sahih hadith:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَعْرَابِ يَعُودُهُ، فَقَالَ: "لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ". فَقَالَ: "قُلْتَ: طَهُورٌ؟! بَلْ هِيَ حُمَى تَفُورُ، عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ! قَالَ: "فَنَعَمْ إِذَا

that the Holy Prophet(saw) came to a Bedouin man in order to visit him, and said: "It is okay, God willing, to be sanctified." The man replied, "You say purified, not actually what I feel is a fever that shakes a sheikh (elderly) again old and close to his grave." So the Prophet (peace be upon him) said, "Then it is the best."

Ibn Abu Hatim narrated from Abu Zar'ah, who narrated from Muhammad ibn Sa'id Al-Asbahani, who narrated from Hakkam ibn Salim Ar-Razi, who heard from Amr ibn Abu Qais, who heard from Al-Hajjaj, who heard from Al-Minhal, who heard from Zur ibn Hubaish, who heard from Ali. Ali mentioned that they had doubts about the torment of the grave before the revelation of Surah At-Takathur (Quran 102:1-2), "Boasting has neglected you until you enter the grave." Imam Tirmidhi also narrated this hadith from Abu Kurajb, from Hakkam ibn Salim with the same chain of narration, and then commented that this hadith is considered "garib."

Ibn Abu Hatim also mentioned that his father had narrated from Salamah ibn Daud Al-Irdi, who heard from Abul Malih Ar-Ruqiy, who heard from Maimun ibn Mahran. Maimun ibn Mahran stated that when he was sitting before Caliph Umar ibn Abdul Aziz, the caliph recited Surah At-Takathur (Quran 102:1-2), "Boasting has neglected you until you enter the grave." (At-Takatsur: 1-2) So he stayed for a while, and said, "O Maimun, I have not seen the grave but on my pilgrimage, and it is imperative for the one who makes the pilgrimage to return to his abode." Abu Muhammad explained that the meaning of returning to his abode is to heaven or to hell. The same thing has been mentioned, that once a Bedouin man heard a man read His words: until you enter into the grave. (At-Takatsur: 2) Then he said, "By God who rules the Kaaba, this means the day of resurrection." That is, for those who visit the grave will surely go from the tomb to another place. Word of Allah Almighty:

{كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ}

Do not do so, one day you will know (the consequences of your actions); and do not be so, one day you will know. (At-Takatsur: 3-4) Al-Hasan says that this verse contains the definition of threat after other threats. Ad-Dahhak says with regard to the meaning of His words: and do not do so, one day you will know. (At-Takatsur: 4) That is, O unbelievers. Do not be so, if you know. (At-Takatsur: 5) That is, O believers.

And regarding the next word, namely:

{كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ}

Do not do so, if you know with the knowledge of 'ainul yaqin. (At-Takatsur: 5) It seems like you're referring to the phrase "إِنْ كُنْتُمْ تَعْلَمُونَ بِالْعِلْمِ الْيَقِينِ" (if you know with true knowledge) from the Quran, which appears in various verses, including Surah Al-Baqarah (2:282). This phrase emphasizes the importance of providing truthful testimony and conducting transactions with certainty and knowledge. It underscores the significance of having solid knowledge and understanding before making decisions or judgments., you will not be carried away by multiplying wealth until you forget to seek the reward of the hereafter, until you enter the grave. Then it is mentioned in the next word:

{لَتَرَوُنَّ الْجَحِيمَ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ}

You will surely see the hell of Jahim, and indeed you will actually see it with 'ainul yaqin. (At-Takatsur: 6-7)

This is the explanation of the threat mentioned above, namely in His words: Do not do so, one day you will know (the consequences of your actions); and do not be so, one day you will know. (At-Takatsur: 3-4)

God threatens them with this situation, which is when the hell sees hell while hell is turbulent with one golak. So all the nearest angels and prophets sent by side with me on their knees for fear of witnessing these terrible events, as will be mentioned in the *atsar* that tells of the situation. Word of Allah Almighty:

{ثُمَّ لَنُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ}

Then you will surely be asked that day about the pleasures (which you boast about in that world). (At-Takatsur: 8) It seems there might be a misunderstanding or a disconnect between the initial statement and the narration provided. The narration you've shared begins with a chain of transmission starting from Ibn Abu Hatim down to Ibn Abbas, recounting an incident involving the Prophet Muhammad (peace be upon him) finding Abu Bakr inside the mosque at noon.

The initial statement discusses the accountability individuals will face on the Day of Judgment regarding their gratitude towards Allah for the blessings bestowed upon them, such as health, security, sustenance, and so forth. This statement prompts reflection on whether one is truly grateful and devoted to Allah for these blessings.

If you have a specific question or would like further information on either the narration or the initial statement, please feel free to ask. So the Holy Prophet (peace be upon him) asked, "What pushes you out at such a time?" Abu Bakr replied, "O Messenger of Allah, it has brought me out the Lord who has brought you out." Then came Umar ibn al-Khattab, so the Prophet (peace be upon him) asked, "What caused you to come out, O Ibn al-Khattab?" Umar replied, "God has caused you both to come out." Then Umar sat down, and the Prophet (peace be upon him) spoke to both of them, "Will I invite you both to go to the date palm garden, and you will have food, drink, and shade?" The two replied, "We want." The Prophet (peace be upon him) said, "Let us stop at the house of Ibnut Taihan alias Abul Haisam

Al-Ansari." So the Prophet (saw) was in front of us and said greetings and asked permission three times, while um Haisam was behind the door of his house listening to the words of the Prophet (saw) with the intention that he got additional from the greetings of the Prophet (saw). When the Prophet (saw) was about to leave, um Haisam came out and chased him from behind, and said, "O Messenger of Allah, by Allah, verily I hear the voice of your greetings, but I mean to get an addition from your greetings." The Holy Prophet(saw) replied, "That's good." The Prophet (peace be upon him) asked, "Where is Abul Haisam, I did not see him?" Ummul Haisam replied, "O Messenger of Allah, he went for a while to cool the drinking water, soon God willing he will come, come in." Then Ummul Haisam held a tapestry under a date palm tree. Not long after Abul Haisam came, and he was pleased with their arrival, so he immediately climbed the date palm tree and picked a few stalks of dates. So the Prophet (peace be upon him) said to him, "That is enough, O Abul Haisam." Abul Haisam said, "O Messenger of Allah, you eat the fruit that is still loose and that has ripened," then Abul Haisam served them drinking water and they drank from the water he served. After that the Prophet (peace be upon him) said:

"هَذَا مِنَ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ"

This includes favors that you will later be held accountable for
Hadith has the predicate garib when viewed in terms of its path.

Ibn Jarir said, "having told me Al-Husayn ibn Ali As-Sada'i, having told us Al-Walid ibn al-Qasim, from Yazid ibn Kaisan, from Abu Hazim, from Abu Hurairah (r.a.) who said that when Abu Bakr and Umar were sitting, the Prophet (peace be upon him) came to both of them, and he asked, "What made you both sit here?" both replied, "By the Lord Who sent you by right, nothing causes us to go out but hunger." The Prophet (peace be upon him) said; "By Allah who sent me by right, no one pushes me out apart from the same reason." Then they went until they reached the house of a man from among the Ansar, and they were greeted by a woman, and the Prophet (peace be upon him) asked the woman, "Where is the Fulan (her husband)?" The woman replied that her husband was away to cool water for her and her family. Soon the man they were looking for came with his water container, and he immediately said to greet them, "Marhaban (welcome), no guest visits anyone more afdal than the Prophet who today came to visit me." Then he hung his water container on the date palm tree and he left, then came again with a demon and a date palm. So the Prophet (peace be upon him) said to him, "Have you not picked your dates?" The man replied, "I want to honor you by serving you fresh food according to your preferences." Then he took a big knife (to slaughter goats), so the Prophet (peace be upon him) said, "Do not slaughter a nursing goat." He slaughtered goats for them that day and they ate the food that had been served, and the Prophet (peace be upon him) said:

"لَتُسْأَلَنَّ عَنْ هَذَا يَوْمَ الْقِيَامَةِ. أَخْرَجَكُمْ مِنْ بُيُوتِكُمْ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصَبْتُمْ هَذَا، فَهَذَا مِنَ النَّعِيمِ"

Surely you will be asked about this later in the doomsday. You came out driven by hunger, and before you go home you have got all this, and this includes favors.

Imam Muslim narrated it through the hadith of Yazid ibn Kaisan with the same sanad. Abu Ya'la and Ibn Majah have narrated through the hadith of Al-Mukari, from Yahya ibn Ubaidillah, from his father, from Abu Hurayrah, from Abu Bakr with the same lafaz. Arba'ah has narrated this hadith through Abdul Malik ibn Umair, from Abu Salamah, from Abu Hurayrah with similar texts and also stories.

Imam Ahmad said, having told us Shuraih, had told us Hashraj, from Abu Nadrah, from Abu Asib maula of the Prophet (peace be upon him) who had narrated that one night the Prophet (saw) came out. Then passing by near my house, he called me and I went out with him. Then the Prophet (peace be upon him) passed by Abu Bakr's house and called him, so Abu Bakr came out and joined him. The Prophet (peace be upon him) went on his way until he came to a date palm garden belonging to an Ansar and he entered it, and said to the owner of the garden, "Give us food." Then the owner of the garden came with a devil and dates, and the Prophet (peace be upon him) ate with his companions, asked for cool water and drink, and said: Verily you will be held accountable for this later in the Day of Judgment. So Umar took the glutinous fruit of dates and beat it on the ground until the fruit splattered in front of the Prophet (peace be upon him), then Umar asked, "O Messenger of Allah, will we really be held accountable for this later in the Day of Judgment?" So the Prophet (peace be upon him) replied:

"نَعَمْ، إِلَّا مِنْ ثَلَاثَةٍ: خِرْقَةٌ لَفَّ بِهَا الرَّجُلُ عَوْرَتَهُ، أَوْ كَسْرَةٌ سَدَّ بِهَا جَوْعَتَهُ، أَوْ جُحْرٌ تَدَخَّلَ فِيهِ مِنَ الْحَرِّ وَالْقَرِّ"

Yes, except for three things, namely the cloth used by a person to cover his body, or a piece of bread eaten to cover his hunger, or the house where he shelters from heat and cold.

The hadith is narrated by Imam Ahmad munfarid.

Imam Ahmad said, has told us Abdus Samad, has told us Hammad, has told us Ammar; he once heard Jabir ibn Abdullah say that the Prophet (saw), Abu Bakr, and Umar ate dates and drank water, after which the Prophet said:

"هَذَا مِنَ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ"

This includes favors that you will be held accountable about.

Imam Nasai narrated it through the hadith of Hammad ibn Salamah, from Ammar ibn Abu Ammar, from Jabir with the same lafaz.

Imam Ahmad said, having told us Yazid, having told us Muhammad ibn Amr, from Safwan ibn Sulaim, from Mahmud ibn Rabi' who said that when His word was revealed: Boasting has neglected you. (At-Takatsur: 1) He continued his reading until He said: You will surely be asked that day about the pleasures (which you boast about in this world). (At-Takatsur: 8) So the Companions asked, "O Messenger of Allah, what blessings will we ask about it? In fact, only dates and water, and our swords are always struck, while the enemy is in front of us. Then what favors will be questioned to us?" The Prophet (peace be upon him) replied, "Remember, verily the question of this will surely occur."

Imam Ahmad said, had told us Abu Amir alias Abdul Malik ibn Amr, had told us Abdullah ibn Sulayman, had told us Mu'az ibn Abdullah ibn Habib, from his father, from his uncle who said that we were in an assembly, then the Prophet (peace be upon him) appeared, while

on his head there was a mark of water. So we said, "O Messenger of Allah, we see you in a state of pleasure." The Prophet (peace be upon him) replied, "Yes." Then people talked about wealth. So the Prophet (peace be upon him) said:

"لَا بَأْسَ بِالْغِنَى لِمَنْ اتَّقَى اللَّهَ، وَالصِّحَّةُ لِمَنْ اتَّقَى اللَّهَ خَيْرٌ مِنَ الْغِنَى، وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ"

It is okay for wealth to be for those who fear Allah, and healthy is better for those who fear Allah than wealth, and joy is better than pleasure.

Ibn Majah narrated it from Abu Bakr ibn Abu Shaybah, from Khalid ibn Makhlad, from Abdullah ibn Sulayman with the same sanad.

قَالَ التِّرْمِذِيُّ: حَدَّثَنَا عَبْدُ بَنُ حَمِيدٍ، حَدَّثَنَا سَبَابَةُ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنِ الصَّحَّاحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَمِ الْأَشْعَرِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ -يَعْنِي يَوْمَ الْقِيَامَةِ- الْعَبْدُ مِنَ النَّعِيمِ أَنْ يُقَالَ لَهُ: أَلَمْ نُصِحِّحْ لَكَ جِسْمَكَ، وَنُرْوِّقَ مِنَ الْمَاءِ الْبَارِدِ؟"

Imam Turmuzi said, having told us Abdu ibn Humaid, had told us Shababah, from Abdullah ibn al-Ala, from Ad-Dahhak ibn Abdur Rahman ibn Arzab Al-Ash'ari who said that he had heard Abu Hurairah (r.a.) say that the Prophet (peace be upon him) once said: Indeed, what is first questioned to a servant – that is, in the Day of Judgment – about pleasure is said to him. Haven't We nourished your body and given you to drink with cool water?"

Imam Turmuzi narrated it munfaridly.

And Ibn Hibban narrated it in his sahih through the path of Al-Walid ibn Muslim, from Abdullah ibn al-Ala ibn Zubayr with the same sanad.

Ibn Abu Hatim said, has told us Abu Zar'ah, has told us Musaddad, has told us Sufyan, from Muhammad ibn Amr, from Yahya ibn Hatib, from Abdullah ibn Zubayr who said that Az-Zubayr once said that when He came down His word: Then you will surely be asked on that day about the pleasures (which you boast in that world). (At-Takatsur: 8) They asked, "O Messenger of Allah, what favors are in question to us, when in fact our food is only dates and water?" The Prophet (peace be upon him) replied:

"إِنَّ ذَلِكَ سَيَكُونُ"

Surely the question will exist.

The same has been narrated by Imam Turmuzi and Imam Ibn Majah through the hadith of Sufyan ibn Uyaynah with the same sanad. Imam Ahmad has narrated it from the same line, and Imam Turmuzi says that this hadith is hasan. Ibn Abu Hatim said, having told us Abu Abdullah Az-Zahrani, had told us Hafs ibn Umar Al-Adni, from Al-Hakam ibn Aban, from Ikrimah who said that when this verse was revealed, that is His word: then you will surely be asked on that day about the enjoyment (which you boast of in that world). (At-Takatsur: 8) The Companions asked, "O Messenger of Allah, what blessings do we get, do we only eat wheat bread to prop up our stomachs?" So God revealed to His Prophet: Say to them, "Have you not put on a pump and drank cool water? That is a favor." Ibn Abu Hatim said, has told us Abu Zar'ah, has told us Ibrahim ibn Musa, has told us Muhammad ibn Sulayman ibn al-Asbahani, from Ibn Abu Laila, which according to narrators it is believed he received it from the Amir, from Ibn Mas'ud, from the Prophet (peace be upon him) in connection with the meaning of His words: then you will surely be asked on that day about the pleasures (which you boast about in that world). (At-Takatsur: 8) Then he said: (i.e.) Safety and health. Zaid ibn Aslam has said from the Prophet (peace be upon him) regarding the meaning of His words: Then you will surely be questioned on that day about enjoyment. (At-Takatsur: 8) Namely a full stomach, a cool drink, a shade of the house. creation of an upright (perfect) form. and the pleasure of sleep. Ibn Abu Hatim has narrated it with sanad as above, from Zaid ibn Aslam in the beginning of this letter. Sa'id ibn Jubayr said that it would be questionable also until honey was drunk. Mujahid said it would be questioned all the pleasures of the world. Al-Hasan Al-Basri said that including the favors that will be questioned are lunch and dinner. Abu Qilabah said that including pleasure is eating samin and honey with bread. And the most encompassing opinion is that put forward by Mujahid. Ali ibn Abu Talhah has narrated from Ibn Abbas regarding the meaning of His words: Then you will surely be questioned on that day about enjoyment. (At-Takatsur: 8) That favor is the health of body, hearing, and sight. God will question His servants as to whether they are used, whereas He knows so much about them. This is mentioned by His words in another verse, namely: Verily hearing, sight, and heart, all these shall be held accountable. (Al-Isra: 36)

In the books of Sahih Bukhari and Sunan Turumuzi as well as Sunan Nasai and Sunan Ibn Majah it has been mentioned through the hadith Abdullah ibn Sa'id ibn Abu Hindun, from his father, from Ibn Abbas who said that the Prophet (peace be upon him) once said:

"نِعْمَتَانِ مَعْبُودُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ"

There are two kinds of favors that deceive most humans, namely health and leisure.

The meaning of this hadith is that they neglect to be grateful for these two blessings and do not do what should be done with them. And whoever does not fulfill a right which is required of him is deluded.

قَالَ الْحَافِظُ أَبُو بَكْرِ الْبَرَّارُ: حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْمَرْوَزِيُّ، حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ ابْنِ شَقِيقٍ، حَدَّثَنَا أَبُو حَمْرَةَ، عَنْ لَيْثٍ، عَنْ أَبِي فَرَارَةَ، عَنْ يَزِيدِ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا فَوْقَ الْإِزَارِ، وَظِلُّ الْحَائِطِ، وَخُبْرٌ، يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ، أَوْ يُسْأَلُ عَنْهُ"

The narration you provided, attributed to Al-Hafiz Abu Bakr Al-Bazzar, starts with a chain of transmission as follows: Al-Qasim ibn Muhammad ibn Yahya Al-Marwazi narrated from Ali ibn al-Husayn ibn Shaiq, who narrated from Abu Hamzah, who heard from

Lais, who heard from Abu Fazzarah, who heard from Yazid ibn Asam, who narrated from Ibn Abbas. In this narration, Ibn Abbas reported that the Prophet Muhammad (peace be upon him) said: "Clothing on cloth, shade of walls (houses), and drinking water, one day a servant will be chastened about it or held accountable."

Imam Al-Bazzar mentioned that this hadith is only regarded through this specific chain of transmission (sanad).

This hadith highlights the importance of being grateful for basic necessities such as clothing, shelter, and water, as they will be subjects of questioning or accountability on the Day of Judgment.

قَالَ الْإِمَامُ أَحْمَدُ: حَدَّثَنَا بَهْرٌ وَعَفَّانُ قَالَا حَدَّثَنَا حَمَّادٌ - قَالَ عَفَّانُ فِي حَدِيثِهِ: قَالَ إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يَقُولُ اللَّهُ، عَزَّ وَجَلَّ - قَالَ عَفَّانُ: يَوْمَ الْقِيَامَةِ-: يَا بَنَ آدَمَ، "حَمَلْتَنكَ عَلَى الْخَيْلِ وَالْإِبِلِ، وَزَوَّجْتَنكَ النِّسَاءَ، وَجَعَلْتَنكَ تَرْبِعَ وَتَرَاسُ، فَأَيْنَ شُكْرُ ذَلِكَ؟"

The narration you provided is attributed to Imam Ahmad, who reported that Bahz and Affan relayed information from Hammad. In their narration, Affan mentioned that Ishaq ibn Abdullah narrated from Abu Saleh, who heard from Abu Hurairah (may Allah be pleased with him), who reported that the Prophet Muhammad (peace be upon him) said: "Allah (subhanahu wa ta'ala) said on the Day of Judgment, 'O son of Adam, I provided you with horses and camels, I granted you marriage to women, and I enabled you to lead and rule. So where is your expression of gratitude for all these blessings?'"

This hadith emphasizes the importance of expressing gratitude to Allah for the numerous blessings He bestows upon mankind, including provisions, spouses, and positions of authority."(Ghoffar, 2005)

Environmental ethics letter at takasur correlations and solutions

Environmental problems in Indonesia cannot be separated from development projects in all fields. Since Indonesia is a developing country, the main problem is to break down the level of economic backwardness and lay the foundation for poverty reduction. This encourages the need for development projects. Regrettably, the execution of development initiatives in Indonesia tends to prioritize economic progress and the enhancement of societal well-being, often relying heavily on the exploitation of natural resources. Consequently, this approach has detrimental effects on the long-term sustainability of the environment. For Indonesia, development is actually not just an activity to build factories, roads, irrigation canals, schools, and others that are material. Development is also not only educational, cultural, health, social and other non-material activities. All of this is important, but not enough. The essence of development is actually focused on human beings, namely building Indonesian people as a whole. This means, it is necessary to build "Indonesian People" with some prerequisites. First, it is necessary to harmonize man's relationship with God the Creator. Secondly, it is necessary to harmonize the relationship of the individual with society. Third, it is necessary to harmonize the relationship between man and nature. Harmony, balance and harmony.

Environmental ethics have long been traditionally embraced by human ancestors, with their roots in religion (ecothology) and perhaps also mythology and legend, including folklore. The traces may still be recognizable in the form of various traditional wisdoms. In Indonesia, there are still strong ethnic groups holding ancient environmental ethics such as the Nias, Mentawai, Dayak, Baduy, and more modern and impressive tribes are Bali. Along with the development of the times and industrialization, traditional wisdom that has always viewed nature as a sacred began to fade. More than that, modern man's view of nature has been technocratic, meaning that humans just want to master nature. The practice of large-scale exploitation of natural resources for various reasons, occurs as if without control. The culture of consumerism, that is, the improvement of living standards that are only judged by material standards, and not quality of life. Human welfare is only seen in terms of material fulfillment ability, while other aspects of welfare such as cultural, spiritual, and aesthetic progress are not taken into account at all. This in turn has an impact on the continued depletion of natural resources and the tendency to increase environmental damage. This consumerist culture does not only occur in urban or urban life. In the context of Islam, raising and reorganizing the conception of awuf more articulately is a valuable contribution to tackling the global environmental crisis and the process of dehumanization. According to Amin Abdullah, re-revealing the view of religious cosmology that emphasizes the dimension of spirituality that is ecosocial and at the same time functional is an alternative effort that can be contributed by religious scholars and religious people in general, to control the enactment of natural law, economic law, or historical law that is repressive and shackled.

Conclusion

Surah al Takasur gives an illustration of Allah's condemnation of humans who live in boasts, awash in wealth but they also do mischief on this earth boasting nature that makes them light in living life, seeking as much wealth as possible by justifying all means that cause damage on earth as it is today.

References

- Ahmad Husni. (2005). *Indonesia's Forest Potential and Resources Will Be Exhausted*.
- Qur'an, H. B. (n.d.). *A glimmer of divine light*.
- Awang Jauharul Fuad. (2001). *Global Warming in Islamic View*. eLSAQ Press.
- Language Development and Development Agency. (n.d.). *Big Dictionary Indonesian*. <https://kbbi.kemdikbud.go.id/>
- Ghoffar, A. M. A. I. A.-A. M. A. (2005). *Tafsir Ibn Kathir 8.5.pdf*.

- Hernedi Ma'ruf. (2011). *Hernedi Ma'ruf, Natural Disasters and Human Life in Qur'anic Perspective*,. Elsaq Press.
- Istianah. (2015). Environmental Conservation Efforts in Hadith Perspective. *History, No. 1(2)*, 249–270.
- MINISTRY OF ENVIRONMENT Environmental Assembly PP Muhammadiyah. (2016). *ENVIRONMENTAL THEOLOGY "Environmental management ethics in an Islamic perspective (Vol. 01)*.
- Lois Makluf. (1973). *Al MUNJID fi al lughah wa al adab wa al a'lam*. Matba'ah al Istiqamah.
https://perpustakaanlajnah.kemenag.go.id/home/index.php?p=show_detail&id=5441
- Mujiono Abdillah. (2001). *Eco-friendly religion: a Qur'anic perspective / Mujiyono Abdillah*. Paramadina.
http://opac.stainponorogo.ac.id/index.php?p=show_detail&id=9501
- Mukhlisin. (2011). *Mukhlisin, Preserving the Environment in an Islamic Perspective*. Elsaq Press.
- Nadjamuddin Ramly. (2007). *Environmentally Friendly Islam: Islamic Concepts and Strategies in Environmental Management, Maintenance, & Rescue*. Grafindo Khazanah Ilmu.
http://opacperpus.jogjakota.go.id/index.php/home/detail_koleksi?kd_buku=010717&id=1&kd_jns_buku=SR
- Shihab., D. M. Q. (n.d.). *Tafsir Al-Mishbah: The Message, Impressions, and Harmony of the Qur'an Volume 11*.
- Siahaan, N. H. . (2004). *Environmental law and development ecology / N.H.T.Siahaan; editors: Herman Sinaga, Yati Sumiharti*. Erlangga.
- Supriadi. (2006). *Environmental Law in Indonesia: An Introduction / Supriadi Author Supriadi*. Ray Grafika.
<https://simpus.mkri.id/opac/detail-opac?id=5583>