

The Mizan Principle and Global Climate Crisis: A Comparative Analysis of Al-Munir and Al-Azhar

Muhammad Nurudin Salim^{1*}

¹ Faculty of Islamic Science, Universitas Muhammadiyah Surakarta

* Email: g100251086@ums.ac.id

Abstract

Purpose: This study aims to contextualize the Qur'anic principle of Mizan as a Theological framework for addressing the global climate crisis, which reflects a cosmic imbalance resulting from excessive anthropogenic activities. It specifically explores how Mizan can be implemented as a solution through the lenses of two major contemporary exegetes.

Methodology: This research employs a qualitative library research method, utilizing thematic (maudhu'i) and comparative (muqarran) exegetical approaches. The analysis focuses on comparing the legalistic-contemporary perspective of Wahbah al-Zuhayli's Tafsir Al-Munir with socio-literary (adabi-ijtima'i) style of Buya Hamka's Tafsir Al-Azhar.

Results: The findings demonstrate that Wahbah al-Zuhayli emphasizes Mizan as a divine rule that is legally binding, where environmental destruction is categorized as a Sharia violation with sinful consequences. Conversely, Buya Hamka perceives Mizan as a manifestation of cosmic harmony and spiritual etiquette (adab). The synthesis of these perspectives culminates in the concept of "Integral Mizan" a mitigation model that integrates regulatory firmness (law) with moral consciousness (adab).

Application/Originality/Value: This research contributes a novel theological-ecological model called "Integral Mizan" to the discourse on environmental ethics. It offers a robust theological foundation for policy-makers and religious scholars to develop comprehensive, solutive, and spiritually-grounded climate mitigation policies.

Keywords: *Mizān*, Climate Crisis, Tafsir Al-Munir, Tafsir Al-Azhar, Environmental Ethics.

I. Introduction

Climate change has emerged as a critical global challenge for humanity today. According to reports from various international organizations, such as the World Meteorological Organization (WMO), the Intergovernmental Panel on Climate Change (IPCC), and the United Nations Framework Convention on Climate Change (UNFCCC), climate change will persist for decades to come unless effective mitigation efforts are promptly implemented. The adverse impacts of climate change, including rising global temperatures and sea levels, demand a collective global response to mitigate risks and initiate adaptation strategies to address the resulting consequences (Putratama, 2024).

The phenomenon of global warming is a direct consequence of the exploitation of nature and the environment. Nature was created with an inherent balance designed to benefit humanity. However, the widespread misuse of natural resources has disrupted this cosmic equilibrium. Such actions fundamentally contradict moral, ethical, and theological principles, which mandate that humans utilize natural facilities in accordance with the norms established through religious guidance.

In Islam, all teachings refer to the primary source, the Al-Qur'an, which provides a comprehensive blueprint for a life of beauty and happiness, guiding humanity from darkness toward enlightenment – the straight path. The Al-Qur'an serves as a guide, with human conduct as its primary object of focus (Nurrohim, 2019). Furthermore, as stated in Surah Al-Baqarah [2]:30, humans were created to be *khālifāh fi 'ārdh* (stewards on earth). A *khālifāh* or leader is tasked with maintaining justice and public welfare (*māslahah*) on earth. This aligns with the human obligation to utilize nature and the environment responsibly and ethically.

The interpretation of Qur'anic verses has been conducted since the era of Prophet Muhammad ﷺ, specifically through direct inquiries to him regarding difficulties in comprehending the context of the verses (Suharjianto & Maghfiroh, 2022). Understanding the Al-Qur'an can be categorized into two perspectives: consensus-based understanding (*mujma' 'ālih*), characterized by theoretical clarity of the message, and disputed understanding (*mukhtalafih*), which involves diverse and sometimes contradictory interpretations (Nurrohim, 2019). The Al-Qur'an also discusses natural elements such as mountains, seas, and other phenomena. Interpreters from the classical to the contemporary eras have offered varied perspectives on these verses. Ibn Jarir al-Tabari, for instance, classified environmental verses as *kunyah* signs, signifying the power of Allah and the human duty of gratitude. In contrast, al-Razi interpreted the continuity of nature as evidence of divine wisdom.

Beyond classical scholarship, several contemporary interpreters have also addressed environmental themes. Sayyid Qutb, in his work *Fi Zhil'al-Qur'an*, posits that nature is an *amanah* (trust) bestowed upon humanity. The universe, meticulously ordered by Allah SWT, must be preserved and nurtured. The aforementioned examples indicate that existing environmental studies tend to emphasize the concepts of *khālifāh* (stewardship) and *fāsād* (destruction/corruption). However, the Al-Qur'an offers another alternative for maintaining the global balance ordained by Allah: the concept of *mīzān*. This concept of balance (*mīzān*) warrants further investigation through diverse interpretations based on its specific Quranic contexts. The concept of *mīzān* (balance) is understood as a divine decree established by Allah to ensure that humanity consistently upholds justice. This concept dictates that every action, no matter how minute, will be held accountable in the divine court of the hereafter.

In the environmental context, extensive research has explored Islamic environmental ethics, predominantly focusing on the concepts of *khālifāh* (stewardship), *fāsād* (destruction), and *muskhakhrah* (the subjugation of nature). Prominent scholars such as Fazlun Khalid emphasize the human role as custodians responsible for the environment, while M. Quraish Shihab argues that committing *fāsād* (environmental corruption) constitutes a sinful act. These actions contradict ethics, understood as human moral conduct that is free from taboos and errors within social life (Mahmudulhassan dkk., 2024).

Despite the abundance of studies on *khālifāh* and *fāsād*, existing frameworks often remain partial, focusing primarily on human roles and prohibitions. Recent research by Rasyid, Bakir, and

Munawir (2025) regarding the principle of *mīzān* in *Tafsir Al-Azhār* (QS. Ar-Rahman: 7-9) has provided significant contributions to contextualizing the principle of balance with environmental conservation. However, that study remains limited by its focus on a single verse and a singular interpretive perspective. Given that Hamka's perspective on *mīzān* is rooted in an *adabi-ijtim'i* (socio-literary) context, a synthesis with Wahbah al-Zuhayli's perspective (which views *mīzān* as a robust legal regulation) is profoundly necessary.

This research aims to transcend these limitations by conducting a comparative-thematic study that integrates all *mīzān*-related verses across various Quranic contexts. By comparing *Tafsir Al-Munir* by Wahbah al-Zuhayli (representing the contemporary-legalistic style) and *Tafsir Al-Azhār* by Buya Hamka (representing the modern-social tradition), this study presents a synthesis of two distinct interpretive styles. This synthesis yields a theological, legal, and social framework as a solution to the global climate crisis. Variations in Quranic interpretation are inevitable, often stemming from changes in transmitted information (*nqli-sm'i*), or differences in the interpreters' intellectual capacities (*'qli*) (Nurrohim, 2019).

Utilizing a comparative-thematic method, this research formulates the environmental ethical consequences of the *mīzān* concept. Ultimately, this study is expected to contribute to Islamic intellectual discourse, specifically in formulating the concept of *mīzān* as a foundational pillar for *Fiqh al-Bi'ah* (Environmental Jurisprudence).

II. Methodology

This research employs a qualitative methodology centered on Library Research. To ensure a comprehensive understanding of the *Mīzān* verses, the study utilizes Thematic (*Mudū'i*) and Comparative (*Muqār'n*) exegetical approaches, subsequently analyzing two distinct contemporary interpretive styles. Wahbah al-Zuhayli is recognized for his systematic analysis of legal aspects in *Tafsir Al-Munir*, while Buya Hamka represents the *adabi-ijtim'i* (socio-literary) approach in the modern era, which aligns with prevailing social and natural conditions (Yazril & Syauqani, 2025).

The primary focus of this study is on verses containing the word *Mīzān* and its derivatives. While the term *Mīzān* appears 23 times in the Al-Qur'an, the in-depth analysis is narrowed down to verses that demonstrate a direct correlation with ecological balance and social ethics.

Primary Data Sources include the Holy Al-Qur'an, *Tafsir Al-Munir* by Wahbah al-Zuhayli, and *Tafsir Al-Azhār* by Buya Hamka. Secondary Data Sources consist of scientific journals on Islamic environmental ethics and supporting literature regarding the ecological perspectives of both scholars to establish a comparative framework and its relevance to contemporary issues.

Furthermore, this research applies the Content Analysis technique to examine Wahbah al-Zuhayli's and Buya Hamka's interpretations of the *Mīzān* verses. According to Hasan Shadily (1980), content analysis is a research approach used to deconstruct messages and content objectively and systematically (Shadily, 1980). Through these two interpretations, this study investigates similarities and differences in the conceptualization of *Mīzān*, identifying a potential semantic shift from a "physical scale" to "ecological balance." The results of this comparison will be analyzed for their relevance to the global climate crisis, aiming to formulate environmental ethical principles derived from classical literature that remain pertinent to modern challenges.

III. Result and Discussion

A. Classification of Mīzān Verses in the Al-Qur'an

1. Natural Balance

The first category refers to the divine cosmic decree or inherent balance within nature, as articulated in QS. Ar-Rahman [55] : 7-9:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

“And the heaven He raised and imposed the balance (7). That you not transgress within the balance (8). And establish weight in justice and do not make deficient the balance (9).”

This verse fundamentally explains the existence of an inherent system of equilibrium within Allah's creation. In the context of the climate crisis, there is a clear prohibition against "transgressing the limits" (*atthaghw*). Thus, *Mīzān* serves as a theological warning for humanity to avoid environmental exploitation that could disrupt the Earth's ecological order (Shihab, 2005, hlm. 498).

2. Legal Justice

The second classification places *Mīzān* within the context of legal and social justice, as stated in QS. Al-Hadīd [57]: 25:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

“Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance of justice so that people may administer justice. And We sent down iron with its great might, benefits for humanity, and means for Allah to prove who is willing to stand up for Him and His messengers without seeing Him. Surely Allah is All-Powerful, Almighty.”

In this verse, *Mīzān* is mentioned alongside the Scripture (Al-Qur'an), signifying its role as a principle of social order. It acts as an objective standard for discerning right from wrong, balancing rights and obligations, and measuring social justice (Aulia dkk., 2023). This is further emphasized in QS. Al-An'ām [6]: 152:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ
لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّوْكُمْ بِهِ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

“And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding close relative. And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful.”

In this verse, *mīzān* can be understood as a standard of justice and a measurement of social integrity at a fundamental level (Sri Ratna Wulan, 2025). The word *mīzān* is paired not only with the command to "fulfill" but also "fulfill with justice," which underscores the moral and social urgency of equity.

Al-Maraghi interprets *Al-Kāfi w-*Mīzān** (measure and weight) as a form of honesty in economic transactions. In *Tafsir Al-Murāghī*, the command to perfect measures and weights is understood not merely in a technical sense but as having broader ethical consequences. It serves as a critique of economic practices that potentially marginalize or diminish the rights of the vulnerable (Al-Maraghi, 1993).

3. Accountability

The third dimension of *Mīzān* pertains to eschatological accountability, found in QS. Al-Anbiyā': 47

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَا بِهَا
وَكَفَىٰ بِنَا حَسِيبِينَ ﴿٤٧﴾

"We set up the scales of justice for the Day of Judgment, so no soul will be wronged in the least. And even if a deed is the weight of a mustard seed, We will bring it forth. And sufficient are We as vigilant Reckoner."

In this context, the term appears in its plural form, *Al-mawāzīn*, understood as the literal scales on the Day of Judgment to weigh human deeds against Allah's standard of justice. Even the smallest action will be accounted for without injustice (Al-Zuhayli, 1991).

Similarly, QS. Al-A'rāf: 8-9:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَٰئِكَ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾

"On the Day the weighing of deeds will be true and just: those whose good deeds are heavy on the scales will be the ones to prosper (8). And those whose good deeds are light will be the ones who have lost their souls through their wrongful rejection of Our messages (9)."

In his exegesis, Ibn Kathir interprets *mīzān* in this context as a literal scale used to weigh human deeds. Beyond the deeds themselves, both the individuals and the records of their actions will be weighed, as he cites the hadith: *"On the Day of Resurrection, large, heavy men will be brought forth, but in the sight of Allah, he will not weigh as much as a mosquito's wing"* (Narrated by Bukhari & Muslim). Ibn Kathir further asserts that those whose scales are heavy with good deeds will attain salvation. Conversely, those whose scales are light will be among the losers. This illustrates Allah's absolute justice toward His creatures, ensuring that no one is treated unjustly (Ibn Kathir, 1999).

4. Economic Integrity

The final category involves the application of *Mīzān* in maintaining integrity within socio-economic interactions, as seen in QS. Al-Isrā': 35:

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

“Give full measure when you measure, and weigh with accurate scales: that is better and firmer in the end.”

According to al-Qurṭubī, the term *mīzān* in QS. Al-Isrā’: 35 refers to the physical scales used in buying and selling transactions. This verse serves as the foundation for the obligation to uphold justice in trade. He emphasizes the prohibition of giving short measure and the necessity of maintaining honesty. In this context, the meaning of *mīzān* does not extend to the eschatological realm (the hereafter) but is instead positioned as a socio-economic regulation within worldly life (Al-Qurṭubī, 1964).

In addition to the aforementioned verse, the interpretation of *mīzān* within a socio-economic context is also found in QS. Al-Mutaffifin: 1-3:

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

“Woe to those who give short measure (1). Who demand of other people full measure for themselves (2). But give less than they should when it is they who weigh or measure for others! (3).”

Although *mīzān* is mentioned through its derivatives [in these verses], the text clearly falls within a socio-economic context. According to al-Bayḍāwī, *mīzān* in this context refers to the literal scales and measures used in physical buying and selling transactions. The verse also condemns those who practice fraud in measurements, as such actions undermine social justice. Consequently, *mīzān* serves as a symbol for the implementation of economic integrity and acts as a Sharia foundation to ensure that transactions proceed without infringing upon the rights of others (Al-Bayḍāwī, 1998).

The following is a summary table based on the classification of the *mīzān* verses:

No.	Verse Reference	Classification	Key Phrasing	Ecological Relevance
1	QS. Ar-Raḥmān [55]: 7-9	Natural Balance	وَضَعَ الْمِيزَانَ	The establishment of systemic equilibrium within the universe.
2	QS. Al-Hadid [57]: 25	Legal Justice	وَأَنْزَلْنَا... وَالْمِيزَانَ	A symbol of justice within the order of life
3	QS. Al-An'am [6]: 152	Legal Justice	وَأَوْفُوا... وَالْمِيزَانَ	Prohibition of harming others through the manipulation of rights.

4	QS. Al-Anbiyā' [21]: 47	Accountability	المَوَازِينَ الْقِسْطَ	The consequences of every human action in relation to Divine Justice.
5	QS. Al-A'raf [7]: 8-9	Accountability	وَالْوَزْنَ... الْحَقُّ	God's absolute justice over human behavior on earth.
6	QS. Al-Isrā' [17]: 35	Economic Integrity	وَزِنُوا بِالْقِسْطَاسِ	The mandate to maintain accurate measurements as a foundation for consumption ethics.
7	QS. Al-Muṭaffifin [83]: 1-3	Economic Integrity	أَوْ وَزَنُوهُمْ يُخْسِرُونَ	A critique of injustices that disrupt the social order.

B. Mīzān in the Perspective of Wahbah al-Zuhayli: Legal Justice and the Ethics of Life

1. Methodological Characteristics of Al-Zuhayli in *Tafsir Al-Munir*

Wahbah al-Zuhayli, whose full name was Abu 'Ubadah Wahbah Mushtafa al-Zuhayli, was born in Dir 'Athiyah, Rif, Damascus, in 1351 H/1932 M. Following his graduation from *al-Tsunwiyyah al-Syriyyah* in 1952, he pursued higher education in Egypt. He enrolled concurrently in the Faculty of Sharia and Arabic Language at Al-Azhar University and the Faculty of Law at 'Ain Shams University, Cairo (Fadhil, 2021).

He earned his degree from Al-Azhar University in 1956 and from 'Ain Shams University in 1957. His profound dedication to scholarship established Wahbah al-Zuhayli as a preeminent expert in the fields of Jurisprudence (*Fiqh*) and Exegesis (*Tafsir*) (Iyazy, t.t., hlm. 684–685).

The interpretive method employed by al-Zuhayli in *Tafsir Al-Munir* integrates *bil-matṣur* (narrative-based) and *bil-rā'i* (reason-based and *ijtihād*) approaches (Dahlia & Wahab, 2023). This work is classified as a modern exegesis; while it utilizes traditional methods, it also incorporates legal and social perspectives relevant to contemporary social issues. The exegesis focuses on a *tahlili* (analytical) approach to understand linguistic nuances and a *mudhu'i* (thematic) approach to grasp the comprehensive context of the verses (Solehati, 2024).

The systematization of *Tafsir Al-Munir* is characterized by dividing verses into thematic units accompanied by in-depth legal (*fikhī*) analysis. This approach allows al-Zuhayli to present a comprehensive interpretation ranging from linguistic aspects to the Sharia context and the "Manhaj of Life" (*manhaj al-hayāt*). In this study, such a methodology is vital as it facilitates the derivation of *shar'i* legal conclusions regarding

the obligation to maintain ecological balance (*Mīzān*) as a manifestation of a *mukāllif's* (accountable person's) obedience.

Al-Zuhayli's interpretive style is predominantly *adabi-ijtimā'i* (socio-literary) and *fiqhi* (legalistic), reflecting his mastery of Islamic jurisprudence. He provides explanations using meticulous diction and style, adapted to the evolving conditions of society. *Tafsir Al-Munir* ultimately aims to synthesize the foundational elements of classical exegesis with the advancements of contemporary tafsir (Iyazi, 1414, hlm. 701–702).

2. Ontological Interpretation of *Mīzān* (QS. Ar-Raḥmān: 7-9)

The concept of *Mīzān* is explicitly articulated in Surah Ar-Rahman: 7-9. In *Tafsir Al-Munir*, Al-Zuhayli elucidates that the phrase "*wawadhā'ā mīzān*" signifies that Allah has established justice, legal order, and equilibrium within every cosmic element. Allah has positioned the heavens above the earth, simultaneously enforcing a balance between the two realms (celestial and terrestrial). He further explains that Allah established this justice so that humanity does not transgress the limits of equity and honesty, including in social exchange transactions. Al-Zuhayli cites a renowned adage: "*Bil 'ādī qāmā 'al-samāwāt w'arḍ*," which means: "*By justice, the heavens and the earth are upheld [in order].*"

Regarding verse 8: "*Allā tathghāw fīl-mīzān*", Al-Zuhayli interprets this as a prohibition against arbitrary actions or tyranny towards what Allah has regulated through *Mīzān* as a cosmic justice decree. It also forbids violating or exceeding the boundaries established by divine justice (Al-Zuhayli, 1991).

Subsequently, the term *Mīzān* reappears in verse 9 with the phrasing "*w'āqīmūl w'znā bil qisth*," which commands the execution of weighing and measuring with honesty and fairness. The continuing sentence explicitly forbids diminishing weights and measures. The repetition of the term *Mīzān* in this passage serves to emphasize the imperative of maintaining perpetual honesty and justice (Al-Zuhayli, 1991).

3. *Mīzān* as an Instrument of Global Justice (QS. Al-Ḥadīd: 25)

In this verse, the term *Mīzān* is juxtaposed with the word *Kitāb* (Scripture). Al-Zuhayli explains that grammatically, *Kitāb* here refers to the generic noun (*jins*) representing revealed books containing Sharia laws. Furthermore, he explicates *Mīzān* as the representation of established justice (Sri Ratna Wulan, 2025).

Al-Zuhayli draws a correlation between this verse and preceding verses that describe the conditions of the world and the hereafter. He posits that Allah intends to demonstrate the purpose of sending Messengers, fortified by miracles and absolute arguments, while simultaneously safeguarding social order through divine laws and Sharia (Shohib, 2024).

The correlation between *Kitāb*, *Mīzān*, and *Ḥadīd* (Iron) in this verse implies a symbolic relationship among three pillars, understanding religion as comprising *al-i'tiqād* (belief), *al-mu'āmalāt* (social interaction), *al-ushul* (fundamental principles), and *al-furu'* (derivative branches). *Al-I'tiqād* and *al-ushul* cannot be perfected without the foundation of celestial books (*kitāb samāwi*). Conversely, *al-mu'āmalāt* and *al-furu'*

cannot be solutive or orderly without *Mīzān*, defined here as justice (Al-Zuhayli, 1991). Additionally, the existence of *Hādīd* signifies the necessity of a supporting force to protect the Sharia legal order, serving as a deterrent for those who violate faith and the social interaction system (al-Rāzī, 1981, Volume 29 hal. 240).

In *Tafsir Al-Munir*, Al-Zuhayli clarifies that this verse narrates the revelation of Sharia through angels to the Prophets for delivery to their people. Allah sent down with the Prophets the *Kitāb* encompassing all revealed scriptures and the *Mīzān*, manifesting as justice in law. Allah commands the Prophets to uphold justice according to the determined balance. By adhering to the *Kitāb* and *Mīzān*, humanity is expected to follow divine commands so that their lives stand on the foundations of truth and justice, enabling them to interact with fairness (*inshāf*) in both religious and worldly matters (Sri Ratna Wulan, 2025).

From the perspective of *Fiqh al-Hayāt* (Jurisprudence of Life), Al-Zuhayli asserts that this verse constitutes the fundamental basis for an Islamic society governed by Sharia, fully committed to the methodologies of truth, justice, and equality in all forms of social interaction (*mu'amalat*). This principle of justice is represented by the term *Al-Mīzān*. Consequently, Al-Zuhayli's *Tafsir Al-Munir* views religion and the state as inseparable entities (Yazril & Syauqani, 2025). The *Kitāb* provides the legal foundation (Legislative), *Mīzān* serves as the standard of justice in legal application (Judicial), and *Hādīd* provides the power for law enforcement (Executive).

4. Human Responsibility as a Legal Subject (*Mukallaf*)

From the perspective of *Tafsir Al-Munir*, Prophet Muhammad ﷺ was sent to his people to uphold justice and provide welfare in accordance with the natural constitution established by Allah, utilizing *Al-Mīzān* as the instrument of justice. Within this framework, human beings serve as the legal subjects of justice. In social interactions (*mu'amalat*), there is a strict prohibition against diminishing weights and measures. If justice is upheld, losses in every aspect of life can be minimized. Conversely, if this cosmic order is violated, it may trigger significant social issues (Akhandi dkk., 2024).

The violation of the *Mīzān* principle is identified as a primary cause of ecological degradation. Balance is not merely a relationship between humans and Allah SWT, but also encompasses relationships among humans and with the universe. Islam guides life towards a balance between worldly aspects and the hereafter, freedom and responsibility, as well as the equality between rights and obligations (Sri Ratna Wulan, 2025).

The consequence of violating the *Mīzān* principle is ecological shifts resulting from misalignment with the cosmic order. A prominent example is climate change caused by human use of fossil fuels, leading to increased greenhouse gas concentrations in the Earth's atmosphere and rising global average temperatures. Addressing this issue, nations have initiated international cooperation efforts. In 1992, the Earth Summit was held in Rio de Janeiro, Brazil, marking the inception of the United Nations Framework Convention on Climate Change (UNFCCC), with a focus on controlling the greenhouse effect (Ghaniyyu & Husnita, 2021).

This phenomenon represents an effort by modern humanity to re-establish the "tilted" *Mīzān*. This aligns with Al-Zuhayli's view on restoring the *Mīzān* principle within cosmic balance. Al-Zuhayli posits that humans bear the *taklif* (legal responsibility) for climate justice. Climate justice, as part of environmental discourse, is a multidisciplinary concept referring to environmental law and social equity. It addresses the inequality where marginalized groups suffer the impacts of ecological violations without benefiting equally from the activities causing climate change (Kusuma dkk., 2024).

C. *Mīzān* in Buya Hamka's View: Natural Balance & Social Etiquette

1. Methodological Characteristics of *Al-Azhār*: The *Adabi-Ijtima'i* Style of the Archipelago

Buya Hamka, broadly known by his acronym for Haji Abdul Malik Karim Amrullah, was born in 1908 M / 1326 H in Tanah Sirah. He stands as a contemporary exegete and a figure of interpretive authority in the Nusantara (Indonesian Archipelago) region, most notably through his monumental work, *Tafsir Al-Azhār*. This exegesis began with the interpretation of Surah Al-Kahfi, which Hamka first taught during dawn (*Subuh*) lectures to the congregation at the Al-Azhar Mosque, Kebayoran Baru, Jakarta (Abdul Rasyid dkk., 2025).

Through *Tafsir Al-Azhār*, the background of the interpreter's life is vividly illuminated. Hamka explains the societal thoughts and socio-cultural aspects prevalent at the time of writing. This work successfully records the bitter socio-political history of the *Ummah* while demonstrating a strong determination to ignite *Dawah* across the Archipelago. His imprisonment from 1964 to 1967 further strengthened his struggle, sparking new strength and spirit in his thoughts and worldview (Abdul Rasyid dkk., 2025).

As Hamka wrote in the introduction to *Tafsir Al-Azhār*:
"For during the detention, apart from working on this 'Tafsir' during the day, the nights provided ample opportunity to worship the Lord, performing Tahajjud and Munajat past midnight; this was the most potent remedy for gloom and loneliness when all paths of connection on earth were closed by men, the path to the vast heavens remained wide open." (Hamka, 1982).

As a Muslim intellectual raised in Minangkabau culture, which is deeply rooted in the local philosophical wisdom of "*Alam takambang jadi guru*" (Nature unfurled becomes a teacher), Hamka possesses a unique interpretive space. This background ensures that Hamka's thought on the *Mīzān* concept does not stop at the theological realm but transforms into an ethical consciousness regarding the balance of the universe.

Tafsir Al-Azhār is Hamka's magnum opus in building thought and intellectual tradition, marking an important history in exegesis in the Archipelago. It was written based on a clear worldview and methodology (*manhaj*), referencing Fiqh, Hadith, *Asbab al-Nuzul*, *Nasikh-Mansukh*, Arabic linguistic rules, and *Sufi* interpretations (Abdul Rasyid dkk., 2025).

Unlike Al-Zuhayli's systematic legal approach, Hamka employs the *tahlili* method with a distinct *adabi-ijtima'i* (socio-literary) style, rich in historical narratives and

analysis of contemporary events. With these characteristics, Hamka does not merely explain the textual meaning of *Mīzān*, but also pulls it into the practical-spiritual realm through summaries of advice at the end of each surah discussion. In this study, such an approach is vital for transforming theological principles into ethical consciousness and social etiquette (*ādāb*) in facing the current environmental crisis.

2. *Mīzān* as Beauty and Cosmic Harmony (Analysis of QS. Ar-Raḥmān: 7-9)

The concept of *Mīzān* enshrined in the Qur'an serves as a fundamental principle governing both human life and the universe, acting as a synthesis of the two. In Surah Ar-Rahman: 7-9, Hamka posits that the existence of *Mīzān* renders the natural world beautiful.

Regarding verse 7, Hamka observes that the heavens are raised above the earth by Allah, who simultaneously established the balance within the universe. He interprets this as the existence of precise natural laws that regulate cosmology without defect, allowing humans to perceive it as natural harmony. This flawlessness is what Hamka defines as the concept of *Mīzān* (Abdul Rasyid dkk., 2025).

Furthermore, the text elucidates the prohibition against violating this determined balance. In verse 8, this is understood as a prohibition against committing tyranny (*zulm*) in both worldly and spiritual matters. Hamka emphasizes that any disequilibrium in social, economic, or ecological interactions becomes a catalyst for destruction and the ruin of harmony (Abdul Rasyid dkk., 2025).

The command to establish weight with justice follows in the subsequent verse. According to Hamka, this verse reinforces the preceding ones, asserting that the command to act justly encompasses both social and ecological realms. Through the universe, one can perceive the attribute of Allah, "*Ar-Rḥīmān*" (The Most Merciful), which manifests beauty and justice without flaw (Abdul Rasyid dkk., 2025). As subjects of natural law, humans bear a moral responsibility to preserve nature without committing injustice or harming others.

3. Social Justice and Etiquette (*Adāb*) in Utilizing Nature (Analysis of QS. Al-Hadīd: 25 & QS. Al-An'am: 152)

The concept of *Mīzān* can be interpreted within the framework of social justice, as inscribed in QS. Al-Hadīd: 25. In this verse, *Mīzān* is juxtaposed with the *Kitāb*. Hamka explains that the Messengers were sent not only equipped with Scriptures as guidelines for human life but also with the obligation to uphold justice in the balance and to lead their communities with the wisdom possessed by the Prophets. He also views Iron (*Hādīd*) as a strengthener of the law for anyone who violates God's rules (Hamka, 1982).

4. Contextualization of Nusantara Culture in Environmental Preservation

The mid-20th century marked a peak of intellectualism in Minangkabau. Born into a religious family, Hamka's character was shaped as a Muslim scholar and a prominent Minangkabau intellectual. Hamka elucidated two critical aspects that serve as the foundation for societal harmony in Minangkabau: Religion (*Agama*) and Custom (*Adat*) (Mustika, 2024).

The correlation between religion and cultural aspects in this region is unique, characterized by a lack of conflict. This aligns with the life philosophy that grounds the society: "*Adat Bersendi Syarak, Syarak Bersendi Kitabullah, Syarak Mngoto Adat Mamak*" (Custom is based on Sharia, Sharia is based on the Book of Allah; Sharia mandates, Custom applies). This proverb is deeply rooted in society, establishing Islam as the perfecter of the customary system. This correlation is evident in the social principle that encourages humans to study and contemplate nature as a reflection of Allah's majesty (Mustika, 2024).

Additionally, a traditional aphorism (*peuntun*) explicitly states that Minangkabau society is grounded in natural laws:

*Pnki pisu sirwik,
mbik gih bing lintbung,
silodng mbik kniru.
Nn sstik jidikh lwik,
nn skpjidikh gunung,
lm tkmbng jidi guru.*

This culture underpins Hamka's view in interpreting *Mizān*. The awareness of the importance of preserving nature regarded as a teacher of life has been formed since childhood, birthing a national individual personality that is inherently religious.

D. Theological Synthesis: *Mizān* as a Solution to the Global Climate Crisis

1. The Dialectic of "Instrument" (Al-Zuhayli) and "Sense" (Hamka)

The concept of *Mizān* is viewed through diverse contexts. As previously discussed, Al-Zuhayli views *Mizān* as a parameter regulating humans in utilizing the universe. It serves as a legal regulation for social interaction within an Islamic society rooted in justice, equality, and balance (Nasution, 2022).

Conversely, according to Hamka, *Mizān* is a subjective guideline that awakens the human conscience to protect nature, which was created as a manifestation of the Most Merciful. As servants and creatures, humans should feel a sense of shame (*malu*) when misusing nature and causing destruction (Abdul Rasyid dkk., 2025).

Global climate regulations, such as the Paris Agreement, demonstrate limitations when operating solely as legal instruments without moral socialization among the implementers. From Al-Zuhayli's perspective, weak and non-binding regulations fail to prevent environmental degradation. Meanwhile, Hamka emphasizes that without inner

consciousness and ethics, compliance with regulations easily devolves into mere formality. However, individual consciousness alone is insufficient without strict rules and enforcement mechanisms. Therefore, the effectiveness of climate policy demands the integration of robust regulations and societal ethical consciousness.

2. The "Integral *Mīzān*" Framework: Integrating *Taklif* and *Adab*

Through the *Mīzān* principle, humans are obliged to protect nature according to established rules. In Al-Zuhayli's perspective, damaging the climate is akin to violating a rule, where Allah has designated nature as a trust (*amānah*), and such violations bear the consequence of sin. In Hamka's view, protecting the climate is a form of *Adab* (etiquette) towards Allah in an ecological context. Thus, a strong legal fence and a moral compass are simultaneously required to manage the global climate crisis.

3. *Mīzān* as a Climate Crisis Mitigation Parameter

Referring to reports from international bodies such as the WMO, IPCC, and UNFCCC, climate change is driven by global warming caused by the accumulation of greenhouse gases (Kusuma dkk., 2024). In this case, climate mitigation is essential. Mitigation is not merely about new technology but an effort to return the *Mīzān* (scale) to its original position through a moderate lifestyle consistent with ecological etiquette and fair policies that do not harm one another.

4. Collective-Global Responsibility (Climate Justice)

Mīzān represents the justice that governs social interactions, including climate management. The climate crisis impacts not only polluter nations but also extends to developing countries. Limited technology in developing nations may exacerbate the impact of the crisis. *Mīzān* mandates accountability from the agents of climate change to create global solutions rooted in social justice and equity.

IV. Conclusion

This research concludes that the principle of *Mīzān* in the Al-Qur'an offers a comprehensive theological-ecological framework in response to the global climate crisis. Through a comparative analysis of Wahbah al-Zuhayli's *Tafsir Al-Munir* and Buya Hamka's *Tafsir Al-Azhār*, this study finds that *Mīzān* functions as a parameter of cosmic equilibrium that transcends the symbolic meaning of the hereafter's scales; it serves as a direct instruction for humanity to maintain the stability of the Earth's ecosystem.

Wahbah al-Zuhayli provides a normative-legalistic foundation, asserting that climate destruction is a violation of Divine Law with sinful consequences, as it compromises the *amānah* (trust) of managing a systematic natural order. Conversely, Buya Hamka complements this with an ethico-aesthetic dimension, viewing environmental preservation as an expression of spiritual *adab* (etiquette) in safeguarding the harmonious beauty of Allah's creation.

The synthesis of these two perspectives culminates in the concept of "Integral *Mīzān*" a climate mitigation model that integrates robust legal boundaries (regulation) with solutive moral

compasses (د/ب). The implementation of this principle demands climate justice, rooted in collective global responsibility to restore the ecological balance through a moderate lifestyle and equitable policies.

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