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## Research Article

# Damage on Earth in the Qur'an: A Study of Thematic Interpretations in Anwar Al Tanzil's Interpretation by Al Baidhawi

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**Abstract.** There is a lot of damage that occurs on earth, both on land and in the ocean, this has been explained in the Qur'an. As an ecosystem response to acts of damage committed by humans with the arrival of various natural disasters. There are about 800 verses that talk about the universe and the environment, and man is entrusted as a caliph with the task of maintaining and preserving the natural environment, so that there is a balance between nature and man. Natural Resources that are abundant in the bowels of the earth are intended for humans to meet their needs, so humans are forbidden to make damage. Damage from the natural environment will bring a negative impact on human life as a whole. Global Warming that occurs in some parts of the world is felt by the absence of seasonal regularity, and extreme seasons occur. Even though Allah has given the laws inherent in all creation, and the law works according to the Sunnatullah, but if it is damaged it will have a negative effect. This

literary research will answer the impact of environmental damage on humans which has been explicitly explained by Allah through his words collected in the Qur'an. For this reason, the method of analysis used is interpretive comparative between interpretation kittabs. This study took several verses of the Qur'an about the destruction on earth with a mufassir scholar named Al Baidhawi in his book entitled *Anwar Wa Al Tanzil Wa Asrar Al Ta'wil*. The author takes the relevant verse and takes the essence of the discussion in the book. The findings of this study that environmental damage due to human actions has a multidimensional negative impact that is felt not only by the perpetrators of damage, but also felt by society in general. For this reason, solutions are offered, namely strengthening faith and piety implemented in life, being aware of the importance of the environment, and sustainable natural resource management.

**Keywords:** destruction of the earth, Al Baidhawi, Anwar wa Al Tanzil

## BACKGROUND

The Qur'an is the holy book that contains the most perfect life instructions for all mankind throughout the ages. The clues contained in it can be known by interpreting it. To interpret the Qur'an is to reveal instructions, to reveal the contents of the law, and the meanings contained therein. The interpretation of the Qur'an that has begun since the time of the Prophet (peace be upon him) continues to develop along with the times. To produce a more complete and comprehensive understanding, of course, a certain method or way of interpreting the Qur'an is needed. In operating the tafseer mufassir uses different methods, some interpret the Qur'an in detail word for word, verse by verse, some interpret the Qur'an in outline without detail, and there are also those who interpret the Qur'an based on a certain theme.

The method of tafsir (manhaj tafsir) is an orderly method used by a mufassir to gain an understanding that is in accordance with what Allah Almighty means in the verses of the Qur'an. This definition illustrates that the method of interpretation of the Qur'an contains a set of rules and rules that must be observed when interpreting the Qur'an. The method and style of interpretation of a mufassir are very colored by the background and scientific basis he masters. al-Baidhawi, the Iranian mufassir with his tafseer *Anwār al-Tanzil wa Asrār al-Ta'wil* with the characteristics he has and the basic science he mastered, certainly gives its own color to the method and style of interpretation.<sup>1</sup>

As the background of the writing of al-Baidhawi is;

First, he said that for him the science of exegesis is a high and noblest science. Because the science of interpretation is the core and foundation of religious sciences. Therefore, it is not appropriate for anyone to speak of it except those who have mastered religious knowledge, both *ushul and furu'*, as well as Arabic language and literature. As al-Baidhawi wrote in his introduction:

*"Indeed, the most noble and noble science is the science of exegesis: it is the leader of the religious sciences and its head, the foundation and foundation of*

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<sup>1</sup> Elmia Zarchen Haq, "A Study of Lughawi Tafsir in the Middle Ages (A Comparative Study between the Tafsir of Anwar al-Tanzil wa Asrar al-Ta'wil fi al-Tafsir and al-Bahr al-Muhit)", in the journal Al Muhafidz vol 2 2022 p 51

*religion. It is not appropriate for one to speak of it secondly to those who are masters of religious knowledge, both ushul and furu', and are experts in language and literature."*

Second, to realize a desire that existed long ago, namely writing the book of tafsir. The book covers selected thoughts that he received from his teachers, namely from the Companions, scholars of the tabi'in level, and scholars of salaf al-salih. A book that also includes the best thoughts of him, previous scholars and scholars who were contemporaries with him. It also includes a variety of recitations (*qira'at*) from famous Qur'an scholars. This is as revealed in the introduction to his book;

*"I have long wanted to write a book about this discipline (tafsir). A book that covers the best thoughts I learned from the Companions, scholars from among the tabi'in, and scholars of salaf al-salih. A book that also includes extracts from my best thoughts and those of scholars before me and other scholars. The book includes also the variety of qira'at of the eight famous and recognized imams of the Qur'ra, and the recitations whose narrations are shaz'at according to the recognized imams of the Qur'ra."*<sup>2</sup>

After this book was finished written by al-Baidhawi, he named it " *Anwar al-Tanzil wa Asrar al-Ta'wil*". This is as he wrote in the introduction to his book:

*"After performing the istikharah prayer, I decided to do what I had intended, which was to write and finish what I had hoped for. And intend to name it "Anwar al-Tanzil wa Asrar al-Ta'wil" after finishing writing."*<sup>3</sup>

In his writing, he was guided by his teacher, Shaykh Muhammad al-Khata'i. Writing in this interpretation is done with a brief explanation but the requirement of meaning. According to Montgomery Watt, what he did was intended to be used as a guidebook for teaching in madrasas, high schools and mosques. That way, it is expected to provide a concise, best and reasonable understanding of the explanations ever put forward by previous tafsir scholars.<sup>4</sup>

## RESEARCH METHODS

This research paradigm is qualitative research with a type of literature research, because all data is taken from the main source, namely the verses of the Qur'an that discuss the environment. The data collection technique uses documentation with a working sequence of collecting verses in which there are words façade, halaka, sa'a, and dammara. The next step is to understand these keywords by referring to the books of tafsir, especially the books of tafsir of Ibn Kathir, al-Maraghi and al-Misbah. Analysis by comparative interpretive means, namely interpreting verses about the environment based on the book of interpretation, then comparing them. The final step is to conclude with an inductive thinking pattern

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<sup>2</sup> Ibid, p 23

<sup>3</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz I, 23

<sup>4</sup> A. Rofiq (Ed), "Study of the Book of Tafsir", (Yogyakarta: Teras, 2014), 115.

## METHODOLOGY OF THE WRITING OF TAFSIR ANWAR AL-TANZIL WA ASRAR AL-TA'WIL

To be able to understand the content of meaning contained in the Qur'an requires appropriate methods of interpretation. In the scientific study of the Qur'an there are several methods of interpretation;

1. Method of analytical interpretation (*tahlili*);
2. Global method of interpretation (*ijmali*);
3. Method of comparison (*muqarin*);
4. Thematic method (*maudhu'i*).

Each of these methods of interpretation has its own peculiarities and weaknesses. Nevertheless, the four methods of interpretation can be used in accordance with the goals and needs that a mufassir wants to want.<sup>5</sup>

Tafsir Anwar al-Tanzil wa Asrar al-Ta'wil, like most books of tafsir at that time, used rnetodoiogi tahlili (analytical) which attempted to interpret the verses of the Qur'an sequentially according to the order of the Ottoman mushaf, from verse to verse, and from surah to surah from surah al-Fatihah to surah an-Nas.

The interesting thing about al-Baidhawi's interpretation is that the quotation of hadith which is done as a source of reference in its interpretation has three functions;

- a) Hadith quoted as explanatory verses;
- b) Hadith quoted as asbab al-nuzul;
- c) Hadith which shows the priority (*fadilah*) of surah.<sup>6</sup>

In interpreting the Qur'an, al-Baidhawi made use of various sources: Qur'anic verses, hadiths of the Prophet, the opinions of the Companions and tabi'in, and the views of previous scholars.

The use of grammar and qira'at became a very important part to strengthen al-Baidhawi's analysis and interpretation. The *Israiliyat* stories that were an "important part" of the earlier books of exegesis were minimized. Even if quoting these stories, al-Baidhawi mentions it using the terms "*ruwiya*" (narrated) or "*qila*" (said). According to al-Zahabi, the use of these two terms suggests that al-Baidhawi hints at the weakness of the quality of the *Isra'iliyat* stories.<sup>7</sup>

## STYLE OF TAFSIR ANWAR AL-TANZIL WA ASRAR AL-TA'WIL

The book of tafsir Anwar al-Tanzil wa Asrat al-Ta'wil is one of the books of tafsir that tries to combine interpretation in *bi al-ma'tsur* and *bi al-ra'yi* at once. In this regard, al-Baidhawi not only included the narrations of the Prophet and his companions in interpreting the Qur'an, which is characteristic of *bi al-ma'tsur* interpretation, but also used *ijtihad* to clarify his analysis or strengthen his arguments. This "mixed" model of interpretation is considered to facilitate the understanding and practice of the instructions of the scriptures,<sup>8</sup> because the

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<sup>5</sup> M.Quraish Shihab, "*Rules of Tafsir*", (Jakarta; Heart Lantern, 2013), 2nd cet, 376.

<sup>6</sup> Ibid, pp 73-74

<sup>7</sup> Muhammad al-Hussein al-Zahabi, "*Al-Tafsir al-Mufasssirun*", Vol. 1, (Beirut: Dar al-Fikr. 1976), p. 299

<sup>8</sup> Abdul jalal HA, "*The Urgency of Tafsir Maudlu'i in the Present*", (Jakarta: Kalam Mulia, 1990) p. 68

niufassir not only quotes or quotes the opinions of previous people, but also uses his own experience review.<sup>9</sup>

In interpreting the verses of the Qur'an, al-Baidhawi actually has no particular tendency to use one absolutely specific style, such as Fiqh, Aqidah or others. What al-Baidhawi did actually covered various patterns, both linguistic, Aqidah, Philosophy, Fiqh and even Sufism. However, as a Sunni, al-Baidhawi's interpretation does tend to the school he adheres to. Admittedly, *min bab al-Taghlib*, this book of tafsir has more theological nuances. Although al-Baidhawi refers a lot to the tafsir al-Kasysyaf written by al-Zamakhshari, al-Baidhawi sometimes abandons, often criticizes, aspects of al-Zamakhshari's *mu'tazilahan*.<sup>10</sup>

## HOW TO PRESENT TAFSIR ANWAR AL-TANZIL WA ASRAR AL-TA'WIL

In operating his interpretation, the first step that al-Baidhawi takes is to explain the place of descent of the surah (makki or madani) and the number of verses of the surah being interpreted. After that al-Baidhawi explained the meaning of the verses one by one using linguistic analysis, filtering the hadiths of the Prophet and qiraat. At the end of almost every surah, al-Baidhawi includes hadiths explaining the virtues of the surah just interpreted.

The language approach becomes the "main menu" in every interpretation of al-Baidhawi. In this case al-Baidhawi explained words and terms that were less clear, explained the relationship between one word and another, and sometimes explained the position of the word in the sentence structure. Hi this was done by al-Baidhawi to elaborate its meaning. From this it is very evident that al-Baidhawi was indeed very good at some works of Arabic grammarians, such as Sibawayh, al-Khalil, al-Mubarrad, Tsa'labi and others.

An example is his interpretation of Q.S al-Fatihah (1:5), which reads *iybaka na'bud wa iyyaka nasta'in*. In interpreting this verse, al-Baidhawi expressed, among other things:

The word "iyya" is a pronoun read separately *nashab*, the letter of which is echoed by the word "iyya", be it *ي* or *ك* is a hurui-letter added to describe , the position of takallum (iyyaya ,khithob (iyyaka) ,(a}-ghaibah ,(iyyaha) which has no position in i'rab, such as *ك* in the word "anta" and *ك* in "Aro'aitaka". Al-Khalil said, "The word 'iyya' rested on him." He reasoned with what some Arabs say, "*idza balagha al-rajul al-sittin fa iyyahu wa iyya al-shawwab*". This reason is strange and cannot be held. Some say that "iyya" is a pronoun, "iyya" is a crutch, when separated from its supporters it becomes difficult to pronounce it, then it is later combined. Some say: the pronouns are a collection, some read "ayyaka" and "hayyaka".<sup>11</sup>

## CHARACTERISTICS OF TAFSIR ANWAR AL-TANZIL WA ASRAR AL-TA'WIL

"One of the characteristics of Anwar al-Tanzil's tafsir is that the author always uses concise, concise and short language. The conciseness of the use of hahasa in this book of tafsir is clearly evident from the number of books of tafsir which are only two

<sup>9</sup> Hamka, "*Tafsir al-Azhar*", Juz I (Jakarta: Pustaka Panjimas, 1982), p. 36.

<sup>10</sup> Al-Zahabi. On. cit, p. 301.

<sup>11</sup> Al-Baidhawi, "*Anwar al-Tanzil*", I, p 9

volumes. Although the scientific disciplines used and sources of interpretation are almost the same as those of Mafatih al-Ghayb and al-Kasasyaf, these two books are much thicker than Anwar al-Tanzil. In addition, the number of syarh or hasyiyah may be referred to as one indication of the very concise book of tafsir by al-Baidhawi.<sup>12</sup>

## ADVANTAGES AND DISADVANTAGES OF TAFSIR ANWAR AL-TANZIL WA ASRAR AL-TA'WIL

A work must have its drawbacks and advantages as well as this interpretation of al-Baidhāwi. Below is a display of the advantages that lies in the interpretation of Anwar al-Tanzil wa Asrar al-Ta'wil by al-Baidhāwi.

Some of the advantages possessed by Tafsir al-Baidhāwi are as follows:

- a. The advantage of Al-Baidhāwi's interpretation lies in the style of language used by al-Baidhawi to interpret verses, the use of short and practical language so that it can be consumed easily by all circles of readers. In addition, this interpretation is also concise because of al-Baidhawi's caution in choosing words.

He did not include a single word without consideration. Indeed, there are many scholars who write marginal notes (*hasyiyah*) to explain their subtleties and elaborate their formulations on their interpretations. This proves that al-Baidhāwi's interpretation has appeal as its advantage so that it is in great demand. Therefore, many marginal notes are written.

- b. Contains a lot of knowledge in it, ranging from fiqh, grammar, and qiraat. The interpretation that reaped a lot of praise and was in great demand by these scholars did not escape from various shortcomings and even a lot of criticism and negative views directed at this interpretation.<sup>13</sup>

Here are some of the shortcomings found in Tafsir al-Baidhāwi:

- a. One of the shortcomings lies in the taking or inclusion of hadith as a source of interpretation that is not mentioned in advance and is not developed or not selected for quality whether the hadith includes shahih hadith, hasan hadith, dhaif or mursal hadith.
- b. The lack of interpretation also lies in some interpretations of al-Baidhāwi which tends to have a dependence on the previous interpretation of al-Kasyf by Zamakshari, Mafatih al-Ghaib by Fakhr al-Din al-Razi, Jami al-Tafsir by al-Raghib al-Ashfihani.
- c. The advantages that exist in this interpretation are also the disadvantages of this interpretation itself. That is, the interpretation that is considered very concise in using this word, the interpretation that should be easy to understand becomes difficult to digest, so it requires interpretation again to get an easy understanding.

However, it should be noted that although al-Baidhawi uses the method of tahlili in his interpretation, he also sometimes uses the muqaran method to explain

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<sup>12</sup> Ustadi Hamzah, "Interreligious Relations in Scientific Discourse: Unanswered Problems". Journal of Essentials (January:2007), p. 24.

<sup>13</sup> Elmia Zarchen Haq, "Study of Comparison between interpretations of al-Tanzil wa Asrar al-Ta'wil fi al-Tafsir al-Bahr al-Muhit". Journal AL Muhafidz(UIN Surabaya: February 2022), p. 58.

the verse he interprets. Al-Baidhawi presented and compared the opinions of several Islamic sects in interpreting the verse, sometimes he presented the opinions of the mu'tazilah, khawarij, and ahl sunnah, but in the end he expressed the opinion of the sunnah members.<sup>14</sup>

## DISCUSSION OF DESTRUCTION ON EARTH IN THE QUR'AN IN TAFSIR ANWAR AL-TANZIL WA ASRAR AL-TA'WIL

### Environmental and Ecological Concepts in Islam

The meaning of Environment seen in the Big Indonesian Dictionary (*KBBI*) has several meanings, including the area or area and so on included in it, parts of regions, groups or circles, all that affect human or animal growth.<sup>15</sup> Still in the Big Indonesian Dictionary, the environment when associated with 'nature' is a condition, condition or surrounding force that affects the development and growth of organismal behavior. If it is associated with 'life' then it means the unity of space with all objects, forces, conditions and living things, including humans and their behavior that affects the life and well-being of humans and other living things. Environment can also be meaningful as an environment outside an organism consisting of living organisms such as plants, animals and humans.<sup>16</sup>

Simply put, the environment is the dwelling place of organisms and anorganisms in which they develop and interact mutually. All objects and forces and those in them, including human activities, have an impact on other lives. Humans as creatures or organisms, in the sense of the environment are considered to have a vital position. There is even an affirmation that humans are the living environment itself.<sup>17</sup> So, the environment is an area, area or region in which all living things and all objects in it come together, including the behavior of organisms that affect each other's life and the welfare of another organism.

While ecology, is a word taken from two Greek words namely oikos and logos. Oikos means home or residence. While logos means theory or thought. From these two meanings of the word, it can be understood that ecology is a theory of habitation. While the meaning of the term is the science that studies the residence of various organisms. The term ecology was first introduced by a German biologist, Ernst Haeckel in 1869. Ecology was originally a subset of biology that studies the reciprocal relationships between organisms and the environment, both biotic and abiotic. Later in its development it became a separate discipline whose studies were more complex and multidisciplinary. In his study not only about the reciprocal relationship between all organisms and their environment, but also examined the impact of attitudes and behaviors of organisms on their environment.<sup>18</sup>

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<sup>14</sup> Al-Baidhawi, Op.Cit, p 12

<sup>15</sup> Ministry of National Education, "*Kamus Besar Indonesian Pusat Bahasa*", (Jakarta: Gramedia, 2008), 4th edition, 831

<sup>16</sup> Ibid., p. 832.

<sup>17</sup> Alim Roswanto, "*Philosophical Reflections on Islamic Theology on the Environment and Its Preservation*" in Al-Tahrir, Vol. 12, No. 2 November 2012, 223.

<sup>18</sup> Ibid., pp 221-222

An ecologist De Bel argues as quoted by Nur Arfiyah Febriani, that ecology is the study of the total impact of humans and other animals on the balance of nature. While William H. Matthews posited that ecology focuses on the interrelationships between living things and their environment.<sup>19</sup> Otto Soemarwoto stated that ecology is the science of the interrelationships between living things and their environment".<sup>20</sup>

While in Islam, ecology means the relationship between God, man and nature. God is in the position of being the creator of both. He perfected all forms and manifestations of men, and perfected and furnished the means and infrastructure of their characteristics, nature and provisions. The nature, characteristics and provisions for them, are often called sunnatullah and natural law.<sup>21</sup>

God as the creator of nature, subdues nature which is His creation. Nature as His creation always moves according to its respective orbits. Because, this movement of nature is a form of obedience to the creator as well as the organizer. Every movement made by nature is also a form of worship to its creator.<sup>22</sup>

The form of worship of the planets, for example, is always rotating in their orbits. The form of worship of the plant, for example, it twists according to the wind blowing right and left. In this way it is a proof that he is obedient and bows down. They exalt and sanctify God through the movements of its branches and stalks.<sup>23</sup>

The subjugation of nature by God is nothing but for the benefit of man. This is as stated in the Qur'an surah Luqman verse 20.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً  
وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۚ ٢٠

*It means: "Have you not noticed that Allah has subdued what is in heaven and that which is on earth for your (sake) and perfected His favor for you outwardly and inwardly. But among men there are those who dispute the (oneness of) God without knowledge or instruction and without an enlightening Book."*

According to Quraish Shihab, this submission contained in the word sakhkhara means submission to be utilized. As for everything in nature or condition he is reluctant to be subdued, except for the submission of God as his lord. And the submission made by God can be in the form of inspiration given to man, with which inspiration man is able to know the nature, characteristics and innateness of something so that he can be used by him.<sup>24</sup> 9 That is why only man is the caliph on

<sup>19</sup> Nur Arfiyah Febriani, "Gender-Oriented Ecology in the Perspective of the Qur'an", (Bandung: Mizan Pustaka, 2014), 44-45.

<sup>20</sup> Otto Soemarwoto in a foreword, "Only One Earth: Care and Maintenance of a Small Planet, Barbara Ward and René Dubos, tr. S. Supomo", (Jakarta: Gramedia, 1974), cet. 1st, VII.

<sup>21</sup> Imam Amrusi Jailani, "Positioning Philosophical Contemplation on the Relation of Nature and God within the Frame of the Paradigm of Modern Science" in Al-Tahrir, vol 12, No. 2 November 2012, 242

<sup>22</sup> Ibid., p. 242

<sup>23</sup> Ibid., pp. 242-243

<sup>24</sup> Nur Arfiyah Febriani, Op.Cit., pp 54-55

earth in the true sense. Man has more power than any other creature, so he is able to dominate all of God's creation. But, he also has the responsibility to take care of everything. The responsibility of man is also greater than that of other creatures. For man is given the consciousness and ability to understand the nature of God and obey Him on the one hand, and on the other hand man can also deny Him.<sup>25</sup>

In addition to being a caliph on earth, man is also the only being who is able to hold and carry out the commission given to him by God. For only man is able to resist his instinctual impulses, which all beings other than man cannot do. For example, fasting, only humans are able to resist their instinctual urge not to eat and drink for a certain period of time. It is also able to resist what is good and primary. With the free will that man has, it shows his closeness to God the Creator. Or in other language that man and God both have free will.<sup>26</sup>

The Qur'an describes that man has a naturalist intelligence that will lead man to always research and understand God's creations and love this universe. Moreover, spiritually, he realized that the entire universe has a ruler who governs the harmony of all His creation, namely God Almighty. With this understanding, it will certainly make man always remember God and make him harmonious in interacting with His fellow creatures. In addition, this man with naturalist intelligence will not do anything deviant or forbidden by religion. Because, he realized that there is a reciprocal relationship between God, nature and man.<sup>27</sup>

## INTERPRETATION OF AL-BAIDHAWI

### 1. Early Meccan Period

Q.S. al-Fajr [89]: 10-12

﴿١٢﴾ وَفَرَعُونَ ذِي الْأَوْتَادِ ﴿١١﴾ الَّذِينَ طَعَوْا فِي الْبِلَادِ ﴿١٠﴾ فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿٩﴾

*It means: "And (against) Pharaoh who had stakes (great buildings). Those who do domestic abuses, then they do a lot of damage in the country." (Q.S. Al-Fajr [89]: 10-12)*

Al-Baidhawi explained that Pharaoh had a large building because he had a large army to build it. They also commit a lot of arbitrariness. According to Al-Baidhawi this arbitrariness was carried out not only by the Pharaohs, but also by the people of 'Ad. The abuses committed by them inflict mischief, namely disbelief and tyranny.<sup>28</sup> In this period, the corruption in Surat al-Fajr was interpreted as disbelief and tyranny. Disbelief and tyranny depict that Pharaoh acted arbitrarily.

### 2. Middle Mecca Period

Q.S. al-Shu'ara' [26]:151-152,181-183

﴿١٥٢﴾ وَلَا تَطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٠﴾

<sup>25</sup> Ibid. p 10

<sup>26</sup> Ali Shariati, "The Duty of Muslim Scholars", (Jakarta: Rajawali, 1982), Cet.1, p. 12

<sup>27</sup> Ibid., pp. 72-73

<sup>28</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz 5, 310

*It means: "And do not obey the orders of those who cross the line. Who makes mischief on the face of the earth and does not make repairs." (Q.S. Al-Shu'ara' [26]: 151-152).*

This verse tells the story of the Prophet Saleh who was preaching to the Tsamuds to have faith in him and also to have faith in Allah, and his invitation to disobey the command of those who transgressed, namely those who do mischief on earth and do no good. It is explained by al-Baidhawi that the following of the phrase "do no benefit" *wa laa yuslihun* shows clearly the damage they are doing.<sup>29</sup>

Another verse in the same letter, however, is a little clearer about the behavior of destruction committed on earth.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ﴿١٨٢﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

*It means: "Perfect the measure, and do not be among those who do harm; And weigh with a straight scale; And do not harm men to their rights, and do not run rampant on the face of the earth by making mischief." (Q.S. Al-Shu'ara' [26]: 181-183)*

Al-Baidhawi explains in the verse above that humans are required to perfect the scales or measures with equal scales. Because, reducing the scales means reducing other human rights.<sup>30</sup>

The Qur'an explicitly gives the message that it is not human beings who harm others by reducing their rights. Although in terms of scales or measures, it is even more the most basic rights for human beings, namely the right to life. To kill other human beings is to take away their right to exist. Tackles in the middle of the road or robbing also include taking away their rights. These things mean harming others, and harming others is included in the category of destruction on earth.<sup>31</sup>

### 3. Late Mecca Period

Q.S. Ar-Rum [30]: 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

*It means: "There has been visible corruption on land and in the sea caused by the works of human hands; God wants them to feel part of what they have done, so that they may return (to the right path)." (Q.S. Al-Rum [30]: 41).*

Al-Baidhawi explained that the damage on land in question is such as drought or famine, cattle plague, fire, loss of blessings, many dangers and tyranny. While damage at sea is damage that occurs around the coast. The damage that occurs is a form of consequence of immoral human actions. Others say that it seems that the

<sup>29</sup> Al-Baidhawi, Anwar al-Tanzil wa Asrar al-Ta'wil, juz 4, 147.

<sup>30</sup> Al-Baidhawi, Anwar al-Tanzil wa Asrar al-Ta'wil, juz 4, 149.

<sup>31</sup> Al-Baidhawi, Anwar al-Tanzil wa Asrar al-Ta'wil, juz 4, 149.

damage on land was the killing of Qabil's brother. While damage at sea is the forcible seizure of boats at sea.<sup>32</sup> The Qur'an tells people to walk on the earth and see their predecessors and what their final fate is to serve as a lesson for mankind.

﴿٤٢﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُم مُّشْرِكِينَ

"Say (Muhammad), "Travel on earth and see how the ancients end. Most of them are people who associate (Allah)." (Q.S. Al-Rum [30]: 42).

Al-Baidhawi explains that the Qur'an tells people to walk the earth so that they can witness the truth of how the ancients ended. The former people, most of them ended up associating God and imprecating. Only a few of them are not polytheistic and immoral.<sup>33</sup>

#### 4. Medina Period

##### a) Q.S. al-Baqarah [2]: 205

﴿٢٠٥﴾ وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

It means: "And when he turns away (from you), he walks on the earth to do mischief to it, and to destroy crops and livestock, and God does not like destruction." (Q.S. alBaqarah [2]: 205).

Al-Baidhawi explained "wa idzaa tawalla" that if he leaves you. Some say if he wins something and becomes a ruler, then he will damage the face of the earth just as a lion that comes will destroy crops and destroy people's livelihoods. Or like a despicable ruler who will corrupt by killing, destroying, and tyranny, so that God prevents it by sending down rain that destroys crops and their offspring. Since God does not grieve and hate destruction, avoid things that can invite God's wrath.<sup>34</sup>

##### b) Q.S. Muhammad [47]: 22

﴿٢٢﴾ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

Artinta : "Then what if you are in power will you make mischief on the earth and break family ties?" (Q.S. Muh}ammad [47]: 22)

Al-Baidhawi interprets the above verse that if people expect to be in charge of other human affairs and can command them, or they will turn away from Islam. Then they will do damage and break the brotherhood caused by the struggle for territory. This is what was done in the jahiliyah era, namely fighting over each other's territory until there was a civil war and so that they killed each other.<sup>35</sup>

##### c) Q.S. Al-Ma'idah [5]: 32

<sup>32</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz 4, 208

<sup>33</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz 4, 208

<sup>34</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz 4, 208.

<sup>35</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz 5, 123.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ  
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا  
بِالْبَيِّنَاتِ ثُمَّ إِنَّا كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

*It means: "Therefore We decreed (a law) for the Children of Israel, that: whoever kills a man, not because that person (kills) another, or does not cause mischief on the face of the earth, it is as if he had killed the whole man. And whoever preserves the life of a man, it is as if he had preserved the life of all men. And verily Our apostles came to them with clear information, and many of them afterwards went beyond the limit in doing mischief on the face of the earth." (QS. Al-Ma'idah [5]: 32).*

Al-Baidhawi explained that whoever kills someone is not because he has killed another person, or not because he has done damage on the face of the earth such as shirk or tackling on the road, then he must be punished (*qisas*). Whoever kills someone is as if he were killing all mankind. This is because he has deprived the honor of human blood.<sup>36</sup>

Moreover, to kill one or more human beings is to invite God's wrath. And whoever guards one human life after another is the same as guarding all human life. According to him, this is intended as a threat to those who turn away from Allah's provisions and exhortations (*targhib*) to take care of each other.<sup>37</sup>

God had sent messengers to a people with clear signs to reinforce the command not to do mischief, but many of them were making more and more mischief by killing others, and ignoring His commands.<sup>38</sup>

From the description above, it can be seen various kinds of meanings interpreted by al-Baidhawi regarding damage (*façade*). Corruption here can be interpreted as disbelief, tyranny, despotism, deprivation, evil, harming others, corrupting religion, shirk, and killing. Damage to the earth is not only damage to the environment, ecosystem or nature, but damage to the social or moral environment also includes damage to the earth. Based on this description, it can be concluded that damage is grouped into three forms, namely; (1) disbelief, (2) tyranny, and (3) disbelief.<sup>39</sup>

### 1. Disbelief

The word *kafir* comes from the Arabic *ka-fa-ra*, in *Lisan al-'Arabi* it is explained that *kafir* is a denial of faith in Allah, the opposite of the meaning of gratitude, and a denial of favor.<sup>40</sup>

<sup>36</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz 2, 124

<sup>37</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz 2, 124

<sup>38</sup> Al-Baidhawi, "Anwar al-Tanzil wa Asrar al-Ta'wil", juz 2, 124.

<sup>39</sup> Nur Rofiq et al, "Damage on Earth in the Qur'an: A Thematic Tafsir Study in Tafsir Anwar al-Tanzil wa Asrar al-Ta'wil by al-Baidhawi", in Journal of Diya al-Afkar vol.6 2018 p. 176

<sup>40</sup> Ibn Manzur, "Lisan al-'Arab", (Qahirah: Dar al-Ma'arif, t.th), 3897

The original meaning of kafir was to cover something (*tughtiyah al-shay*). Al-La'ith argues that a person is said to be an infidel because he has covered his whole heart. According to al-Azhari, al-La'ith's opinion still needs further explanation, namely linguistically, the original meaning of kafir is closed, which means that someone who disbelieves has a covering that covers his heart.<sup>41</sup>

So, an infidel is to close his heart to the blessings that Allah has given him until finally he is not grateful for it. Or close his heart from faith in God. He did not accept the prophet's invitation to believe in Allah. Disbelief is a corruption in relation to God. For he has eliminated God as his Lord in every conduct in the world.

## 2. Tyranny

Zalim is putting something out of place where the cause could be less than it should be or more than it should be. Like Digging the soil in an improper place. It is called *zulm*, while the person who digs is called *tyrannical*, and the excavated soil is called *malzum*.<sup>42</sup>

Zalim also means deviating from the truth, which is likened to a circle content, if the content of the circle is less or more then it is called deviation. Thus, tyranny can include small sins or major sins. Zalim can also be interpreted as evil, persecution, sin, and injustice.<sup>43</sup> Tyranny, in its many forms, is a sin. Sin against his God, against his fellow human beings and sin against fellow living beings.

## 3. Obedience

Obedience is the opposite of obedience. Like a servant who obeys his Lord when he goes against his orders, or someone who goes against the orders of his king or ruler.<sup>44</sup> Immorality can also be interpreted as rebelling, giving up loyalty, flying, and disobedience.<sup>45</sup>

Wickedness can also be said to be tyranny. Because it is an iniquity or deviation from the bonds of prevailing norms. So he got out of the circle. It was his exit from this circle that then caused damage. As a result, it can harm others and fellow living beings.

## BIOGRAPHY of Al BAIDHAWI

Al-Baidhawi was a Persian Muslim figure who had a high reputation for being knowledgeable and contributed a lot to the development of the progress of the Islamic world by producing various works in various fields of religious science.<sup>46</sup> Al-Baidhawi's full name is 'Abd Allah bin 'Umar bin Muhammad bin 'Aliy Al-Baidhawi al-Shafi'I al-Shirazi. However, it is better known as al-Baidhawi, attributed to his

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<sup>41</sup> Ibid., p. 3898.

<sup>42</sup> M. Quraish Shihab (Ed), "*Encyclopedia of the Qur'an: A Study of Vocabulary*" (Jakarta: Lentera Hati, 2007), 1134.

<sup>43</sup> Ibid., pp1134-1135

<sup>44</sup> Ibn Manzur.Op.cit., p. 2981.

<sup>45</sup> Ahmad Warson, "*Munawwir*", (Yogyakarta: Pustaka Progressive, 1997), 939-940. (Rofiq, 2018)

<sup>46</sup>Editorial Board of Encyclopedia Islam, "Encyclopedia Islam", Volume I (Jakarta: Ichtiar Baru Van Hoeve, 1997), p. 220

birthplace the village of al-Baidha and often called al-Qadhi, in reference to his profession as qadhi (supreme judge) in the city of Shiraz which he had held for several years.<sup>47</sup>

He was born in an area called Baidha, a village in Southwestern Iran. He lived at the end of the 12th century CE and died in the disputed year as well, some say in 685 AH (1286 CE), the scholars who argued about this were Ibn Kathir and al-Suyuti, while according to al-Subki and al-Nawawi, he died in 691 (1291 CE).

He lived and grew up in a Sunni Shafi'I sect which was also surrounded by Shi'a and Mu'tazilites. But he grew up to be a fanatical Shafi'I school. This can be seen from every thought that tends to be against the Ahlu Sunnah school.<sup>48</sup> He studied with his father, Imam Abu al-Qasim 'Umar bin Muhammad bin 'Ali, a supreme judge in Farsi under the atabag (military officer title of Bani Saljuk) Abu Bakr bin Sa'd (613-658/1226-1260 AD). In matters of education, he was actually an enterprising student and a pious student. He studied various branches of Islamic science in depth ranging from fiqh and ushul, mantiq, philosophy, kalam and adab, as well as Arabic language and literature as well as sharia and law. No wonder he has many titles not only as a faqih, muhaddith or mufassir but he is also a theologian and Ushul expert also proficient in his field of debate and discussion ethics.

## CONCLUSION

The Qur'anic term directly related to damage is a façade term with all its finished words in the Qur'an stated 50 times. Other terms that have the meaning of damage are halaka (68 times), sa'a (30 times) and dammara (8 times). The term façade, if it is masdar shaped and stands alone, then it indicates damage that is hissi/physical, such as flooding, air pollution, and others; And if it is a verb (fi'il) or masdar form but before there is a sentence fi'il, then the most is to indicate the meaning of damage that is non-physical, such as infidels, shirk, hypocrites, and the like. Thus it can be understood that damage of a physical nature is essentially the result of damage of a non-physical or mental nature. Damage to nature or deviation of nature from the provisions must of course be believed that as a result of human actions either directly or indirectly. The impact of environmental damage on humans is multidimensional. The consequences of environmental damage cause damage on land or soil, in water, and in the air in the form of pollution and damage to human behavior. There needs to be a religious spiritual revolution in saving nature and the environment, by presenting a new paradigm, which is to add aspects of human love for nature, then grow awareness that nature and the environment are the entrustment of our children and grandchildren, a thousand or even a million years from now, not inherited from our ancestors, so that we do not damage the environment. And at the end of the day, we should incorporate the spiritual intentions of Islam into human understanding, study and policy towards nature and the environment, not to take actions that will end in environmental damage

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<sup>47</sup> Qadi Shihab al-Din Ahmad, "*Hasyiyah al-Shihad ala Tafsir al-Baidhawiy*", (Beirut: Dar al-Kitab, 1997), p ii (Ahmad, 1997)

<sup>48</sup> 3 Ibid, Editorial Board, p. 225

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