

THE QUR'ANIC PERSPECTIVE ON ECOLOGY IN ṬABĀRĪ AND ṬABĀṬABĀ'Ī INTERPRETATION

Nur Arfiyah Febriani^{1*}, Alfi Sachdeva Aziz Waktar², Badru Tamam³

¹Interpretation Lecturer of Postgraduate Institute of PTIQ Jakarta, Indonesia. ²College Student at Medical Faculty Islamic University of Indonesia, Indonesia, ³College Student of Hadith and Koran Interpretation UIN Syarif Hidayatullah Postgraduate School Jakarta, Indonesia. Email: ¹Royyana12@yahoo.com

Abstract

The Intergovernmental Panel on Climate Change (IPCC) at the end of 2019 launched findings on global warming which increased by 0.5%. The lifestyle of modern humans starting from the anthropocentric paradigm is often said to be a trigger for environmental damage. Interestingly, anthropocentric precisely argued the teachings of celestial religion which became the basis of his thought. This paper aims to make a reconciliation effort towards the anthropocentric paradigm by providing an explanation of the views of the Newspaper which are read through the thoughts of Ṭabārī and Ṭabāṭabā'ī related to the pattern of human and natural interaction. Using the *maudu'i* interpretation method and based on scientific arguments through Ecology studies, this paper discovers Tabārī and Tabatabā'ī views on ecological concepts that can be understood in the sense of. The study of the interactions between nature and humans in the ecosystem where they grow and develop and benefit from each other with the same goal, to worship God. This is based on findings about the spiritual dimension between nature and humans in the activities and purposes of creation revealed by the Newspapers. With this view, humans can use natural resources while preserving them as a *caliph al-Ar fid*/ natural conservator, as God's mandate to humans in the newspaper.

Keywords: Ecology, Interpretation of the Newspaper, Ṭabārī and Ṭabāṭabā'ī

INTRODUCTION

An anthropocentric paradigm is a paradigm which views that the universe was created for the happiness of human life as its center.¹ This dry paradigm of spiritual value has logical implications for human activities in exploiting natural resources and human behavior that does not respect the existence of nature as God's fellow creatures.

The impact of the anthropocentric paradigm is, the attitude of excessive consumerism and materialism of the world community that really disturbs the harmony of natural ecosystems that are currently on the verge of collapse. Data on natural disasters on land, sea and air describe the earth in very poor conditions. Various assumptions of factors causing environmental damage began to stick out. Factors causing the environmental crisis and global warming² are human lifestyles that create increased production of greenhouse gases (GHGs), these results in excess heat at the earth's temperature.³

Scientific debates about ecology and environmental damage have sprung up with various solutions offered. However, it must be admitted, classical and modern commentators have not yet explored the meaning of awesomeness of the verses *Kauniyah*. Shaykh Ṭanṭāwī Jauharī, a Professor of Interpretation at Cairo University stated, that in the Koran there are more than 750 verses of *kauniah*, and only about 150 verses of jurisprudence. But strangely, the scholars have written thousands of books of jurisprudence, but hardly pay attention and write books about the universe and its contents.⁴ But in the author's view, this could be due to the time when this book was made, at that time the study of jurisprudence was more urgent.

Therefore, this paper tries to make a scientific contribution in exploring the ecological concepts of the Quran which are read through the eyes of famous

¹ Among the anthropocentric meanings are: "Regarding humankind as the central or most important element of existence, especially as opposed to God or animals". See also: <http://www.oxforddictionaries.com/definition/english/anthropocentric>. Accessed March 6, 2014. See also: Pius A Partanto dan M Dahlan al-Barry, *Kamus Ilmiah Populer* (Surabaya: Penerbit Arkola, 1994), 38.

² Global Warming is an increase in the average temperature of the atmosphere, seas and plains of the earth. Global average temperatures on the surface of the earth have risen 0.74 + 0.18 C. Over the past hundred years the Intergovernmental Panel on Climate Change (IPCC) concluded that, most of the increase in average temperatures occurred since the mid-20th century.

³ See some of the main factors causing environmental damage done by the IPCC until the end of 2019 in: https://www.ipcc.ch/site/assets/uploads/sites/2/2019/06/SR15_Full_Report_High_Res.pdf. Accessed on 26 Mei 2020. See also: 'Abd al-Hādī Ḥasan, *Ḥimāyah al-Bī'ah al-Tulūth bi al-Mubayyidāt al-Kīmāwiyah wa Afḍal al-Hulūl*, cet. III. (Sūriyah: Dār 'Alā' al-Dīn, 2003)

⁴ Muḥammad Ḥusain al-Dhahabī *al-Tafsīr wa al-Mufasssīrūn* (Qāhirah: Maktabah Wahbah, 1413 H/1992), 417. In contrast to Agus Purwanto who explains the verses of *kauniyah* totaling 800 verses. That is, verses about cosmology take 13% of the total portion of the Koran. In his book, Agus Purwanto made a list of 800 verses about cosmology in alphabetical order from "a" like air, to "z" like zoo. Lihat: Agus Purwanto, *Ayat-Ayat Semesta, Sisi –Sisi al-Qur'an yang Terlupakan*, cet. I (Bandung: Mizan, 2008), cet. I.

interpreter in the world of the interpretation of the Koran, Ṭabārī and Ṭabāṭabā'ī. This second election commentators, on the grounds that: 1) Both of these commentators have the same method of interpretation, the method of *taḥlīli*, 2) With the Sunni and Shiite sects difference between these commentators, ecology could be one universal teaching the Koran which can be applied by all human beings from any background, including as a unifier in the midst of differences in class from Muslims, 3) Ṭabāṭabā'ī despite being an interpreter in the Shiite group, but also quotes the hadith from Sunni narrators. So with this, it is expected to give a little oasis amid the differences between the two schools of Islam.

The thing that needs to be underlined in this paper is, this paper does not discuss the problem of ideological and political differences between Sunnis and Shiites. This paper precisely wants to find a point of equality in these two schools of Islam by examining the ecological concepts of the two famous commentators in the Sunni and Shiite scientific traditions. This paper tries to provide an applicative solution that can accommodate all views so that the relationship between one discipline with another, is a complementary but not compulsive relationship.

METHODS

The method used in this paper is the *Maudu'i* interpretation method. According to Shihab, with this method the interpreter tried to collect verses of the Koran that are scattered in several Surahs and related them to a predetermined theme. Next interpreter analyzes the content of these verses so as to create a unified whole. This method was first conceived by Aḥmad Sayyid al-Kūmī chairman of the department of interpretation of the University of al-Azhar until 1981. However the operational steps of this method were clearly stated by Abd al- Ḥayy al-Farmāwī in his book *al-Bidāyah fi al-Tafsīr al-Maudū'ī* (1977).⁵

The procedure for interpreting the Qur'an with thematic methods in the format and procedures introduced by Aḥmad Sayyid al-Kūmī, uses the following procedure:

- a. Determine the discussion of the Koran to be studied thematically.
- b. Track and collect verses according to the topics raised.
- c. Arranging the verses chronologically (because of the descending), prioritizes the *makiyah* verses from *madaniyah* and is accompanied by knowledge about the background of the verses.
- d. Know the correlation (*munāsabah*) of these verses.
- e. Arrange the theme of the discussion in a systematic framework (outline)

⁵ Interpreting the Koran with this method is also what Amīn Khūlī (w.1966) and his wife Bint al-Shāṭi used to interpret the Koran through a language and literary approach. See: Muhammad Quraish Shihab in the preface to the book by Ahmad Syukri Saleh, *Metodologi Tafsir al-Qur'an Kontemporer dalam Pandangan Fazlul Rahman*, cet. I (Jambi: Sulthan Thaha Press, 2007),. See also: Aḥmad Sa'īd al-Kūmī, *al-Tafsīr al-maudū'ī*. See also: Abd al-Ḥayy al-Farmawī, *al-Bidāyah fi al-Tafsīr al-Maudū'iyah: Dirāsah Manhajiyah Maudū'iyah*, 51.

f. Complement the discussion with related traditions.

This discussion method *maudū'ī*/thematic typically on issues of contemporary people who become an urgent issue, therefore contextualization message of the Qur'an to be very important,⁶ including on the issue of environmental damage.

RESULTS AND DISCUSSION

Discourse of Ecology

According to Koesnadi Hardjasoemantri, the interconnection between elements in the universe as a whole influences one another. Between humans and humans, between humans and animals, between humans and plants and even between humans and inanimate objects. Likewise between animals and animals, between animals and plants, between animals and humans and between animals and inanimate objects around them. Finally, the influence of plants between one plant and another, between plants and animals, between plants and humans, and between plants and inanimate objects around them cannot be separated. The influence of one component to another component varies in form and nature. Similarly, the reaction of one group to the influence of others also varies.⁷

Something that happens to a person can be concluded as a "resultant" of various influences around him. There are so many influences that push people into a certain condition, so it is natural that the human being then also tries to understand what really affects him, and to what extent these influences.⁸ From the results of research on the interrelations between creatures that influence each other, then a branch of science called ecology was born, as later revealed by Koesnadi Harjasumantri.

In his book Koesnadi explains that, etymologically, the word "ecology" comes from the Greek words "oikos" (household) and "logos" (science), which were first introduced in biology by a German biologist named Ernst Haeckel (1869). Therefore developed what is called "ecology", it means the study of the relationship

⁶ It should be noted that the interpretation of verses of the Koran thematically, although differing in the systematic presentation, has actually been pioneered in history. For example, Ibn Qayyim al-Jauziyyah (d. 751 H) wrote about the oath in the Koran in his work *al-Tibyān Aqsām al-Qur'ān*, *Majāz al-Qur'ān* oleh Abū 'Ubaidah (w. 210-824), *Mufradāt al-Qur'ān* by al-Rāghib al-Isfahāni (w.502/1108), *Mushtabihāt al-Qur'ān* by al-Kisā'ī (w. 804 M), *Ma'ānī al-Qur'ān* by al-Farrā' (w. 207/822), *Faḍā'il al-Qur'ān* by Abū 'Ubaid (w. 224/438), etc. See: Ziyād Khalīl Muḥammad al-Daghāmāin, *Manhajiyah al-Baḥṡ fi al-Tafsīr al-Maudū'ī li al-Qur'ān al-Karīm* (Amman: Dār al-Bashīr, 1955), 18.

⁷ See also the study of interconnection between creatures in the universe that influence each other, including in: Rodrik Hanat, *Munhīnāt Numū al-Nabāt* (Baghdād: Wizārah al-Ta'līm al-'Alī wa al-Baḥṡ al-'Ilmī Jāmi'ah Baghdād, 1989 M/1410 H); GA Yarrangton, "Plant Ecology: an Unifying Model", *Journal of Ecology*, 57, 254-250 (1969); Stanley A. Rice, *Green Planet: How Plants Keep The Earth Alive* (New Brunswick: Rutgers University Press, 2009), and Roderick Hunt & RL Colasanti, "Self-assembling Plants and Integration across Ecological Scales", *Oxford Journals, Annals of Botany* 99: 1023–1034, 2007, www.aob.oxfordjournals.org. Accessed: February 2, 2010).

⁸ Koesnadi Harjasoemantri, *Hukum Tata Lingkungan*, cet I (Yogyakarta: Gadjah Mada University Press, 1994), 11, 1-2.

between one organism with another, and between these organisms with their environment.⁹ Ecology also literally means the science of living things in his home/the knowledge of the household of living things.¹⁰

In addition to Koesadi, De Bel put forward the notion of ecology with the phrase: Study of the total impact of humans and other animals on the balance of nature ". Meanwhile, according to William H. Matthews, stated that Ecology focuses in the interrelationship between living organisms and their environment. While Joseph van Vleck explained that Ecology is the study of such communities and how each species takes to meet its own needs and contributes toward meeting the needs of its neighbors. In addition, according to Otto Soemarwoto, ecology is the science of the mutual relations between living things and their environment.¹¹

A more comprehensive understanding of ecology is also expressed by Lipietz by stating that there are three forms of relations in ecology, they are: individual relationships or a kind of group, organized activities, and the results of the activities that they do, which in turn will influence each other's circumstances this living individual and all his activities.¹²

In Arabic, ecology is known as "Ilm al-Bī'ah/علم البيئة". Etymologically, the word *bī'ah* is taken from the word *fi'il* (بَوَّأ) which means: stay, stop and stay. The isim form of the word *fi'il* is (البيئة) which means home / residence.¹³ Whereas in terminology "'Ilm al-Bī'ah / علم البيئة" is the study of the environment. Mamduh Hamid 'Atiyyah briefly explain the definition of the word "bī'ah" with the phrase:

“حَيْرُ الْحَيَاةِ وَإِطَارَهَا”

From this it can be seen that what is meant by the word *البيئة* is the environment and the whole ecosystem included therein. From this understanding Mamduh Hāmid 'Atiyyah states that "ilm al-bī'ah" is: a deep knowledge of the interaction of living things with the surrounding environment. But in a more specific and comprehensive sense, 'Atiyyah states ecology/ علم البيئة is the study of the constant interconnection between humans and the entire ecosystem contained in the

⁹ See: Fuad Amsyari, *Prinsip-Prinsip Masalah Pencemaran Lingkungan* (Jakarta: Ghalia Indonesia, 1981), 11. Otto Soemarwoto, *Etika Lingkungan Hidup dan Pembangunan* (Jakarta: Jambatan, 1989), 14., dan Koesnadi Harjasoemantri, *Hukum Tata Lingkungan*, 2. Ecology can also be understood as a science that learns the relationship between all living things and the surrounding circumstances. See: Peter Salim, *The Cotemporary English – Indonesian Dictionary* cet. VII (Jakarta: Modern English Press, 1996), 581.

¹⁰ Robert E. Ricklefs, *Ecology* (New York: Chiron Press, 1973), 11.

¹¹ Koesnadi Harjasoemantri, *Hukum Tata Lingkungan*, 2.

¹² Alain Lipietz, *Cultural Geography, Political Economy and Ecology*, *European Planning Studies*, Vol. 7, Iss, 1 (1999): 9.

¹³ See: Atabik Ali A. Zuhdi Muhdlor, *Kamus Kontemporer Arab Indonesia*, 1836.

world.¹⁴ Ecology is also understood as the whole ecosystem where humans live with other creatures; these ecosystems are interrelated with each other in carrying out their respective activities.¹⁵ From the whole opinion of experts on ecology above, ecology can also be understood in the sense of: the study of the pattern of mutual relations between creatures in an ecosystem where it grows and develops.

As already stated, one of the core concepts in ecology is the ecosystem, which is an ecological system formed by the reciprocal relationship between living things and their environment.¹⁶ According to Otto Soemarwoto, a system consists of components that work regularly as a whole. Ecosystems are formed by living and non-living components in a place that interacts to form an organized unity. That order occurs by the flow of matter and energy that is controlled by the flow of information between components in the ecosystem. Each component has a function and niche. As long as each component performs its functions and cooperates well, the regularity of the ecosystem is maintained. The regularity of the ecosystem shows that the ecosystem exists in a certain balance. The balance is not static, but dynamic. It is always changing. Sometimes change is big, sometimes small. These changes can occur naturally, as well as human actions.¹⁷

For example, small or large ecosystem boundaries can be taken. An aquarium, can be called a small ecosystem. Hundreds of hectares of forest can be called a large ecosystem. Likewise the whole earth is considered a large ecosystem. With the concept of ecosystems, the elements in the environment are seen not separately, but integrated as related components in a system. This approach is called the ecosystem approach holistic. The functional relationship between the components that bind them in an organized unity is a major concern in the ecosystem approach.¹⁸

Furthermore, there are two important forms of ecosystems. *First*, it is a natural ecosystem and the *second* is an artificial ecosystem that is the result of human work on its ecosystem. In the natural ecosystem there will be a high heterogeneity of living organisms there so that they are able to maintain the life process in it by themselves. While the artificial ecosystem will have the characteristics of less heterogeneity so that it is unstable and to make the ecosystem stable, it needs to be

¹⁴ Extracted from: Mamdūh Ḥāmid 'Atiyyah, *Innahum Yaqtulūn al-Bī'ah* (Cairo: Maktabah al-Ussrah, 1998), 9. see: 'Abd al-Raḥmān al-Jīrah, *al-Islam wa al-Bī'ah* (Qāhirah: Dār al-Salām, 2000 M/1420 H), 13; Ṣāliḥ Wahabī, *al-Insān wa al-Bī'ah wa al-Tulūth al-Bī'ī*, cet. II (Damshīq, Dār al-Fikr, 2004), 19, dan Rajā' Waḥīd Duwaidirī, *al-Bī'ah Maḥnūmihā al-'Ilm al-Mu'āṣir wa 'Umuqihā al-Fikrī al-Turāthī*, cet. I (Damshīq: Dār al-Fikr, 2004), 31-32.

¹⁵ 'Abdullāh Ibn 'Umar Ibn Muḥammad al-Suḥaibānī, *Aḥkām al-Bī'ah fī Fiḥ al-Islāmī* (Saudi 'Arabia: Dār Ibn al-Jauziyyah, 2008 M/1429 H), 21-25.

¹⁶ Alan Gilpin, (Ed), *Dictionary of Environment Terms*, 49. See also: Koesnadi Harjasoemantri, *Hukum Tata Lingkungan*, cet. (Yogyakarta: Gadjah Mada University Press, 1994), 11, 3.

¹⁷ Otto Soemarwoto, *Etika Lingkungan Hidup dan*, 13-14.

¹⁸ Extracted from A. Qadir Gassing, "Perspektif Hukum Islam tentang Lingkungan Hidup", *Disertasi*, UIN Syarif Hidayatullah Jakarta (2001), 37-38.

given energy assistance from outside which must also be sought by humans, so that it takes the form of a "maintenance" or maintenance of the ecosystem that was made.¹⁹

No matter what kind and form of the ecosystem, what is important is how the ecosystem is stable, so that people can continue to live regularly from generation to generation for long and as prosperous as possible. In addition, it is also important to realize that humans must function as subjects of their ecosystems, although they must not ignore the importance of being stable in their own ecosystems. Changes that occur in the area of their environment will inevitably affect the existence of humans, because humans will depend a lot on their ecosystems.²⁰

Leenen argues that, humans are part of the ecosystem, humans are also managers of the system. Environmental damage is a side effect of human actions to achieve a goal that has consequences for the environment. Environmental pollution is a result of ambiguity in human action. Man has included nature in his cultural life, but he almost forgot, that he himself is at the same time a part of nature, where he lives. Thus man turns out not only to act as a *ruler* of nature, but as servant his. With his power over nature he cannot escape from his dependence on nature. Human life contains in itself part of nature and dependence on the material environment. Thus nature obtains a human face and not only as a drainage place by homo fibers. Humans affect nature, nature affects humans. Thus, nature is included in human evolution and vice versa.²¹

Leenen's expression is very interesting because this expression is in line with the concept of the Caliphate as implied by the Qur'an in Surah al-An'am [6]: 165.²² Thus with the sign that there is an interconnection between nature and humans who need and influence each other as implied in QS Luqman [31]: 20, Ibrahim [14]: 32-34, al-Nahl [16]: 5-8 and 10-13, and Yasin [36]: 33-35.

¹⁹ See: Koesnadi Harjosoemantri, *Hukum Tata Lingkungan*, 3-4.

²⁰ See: Fuad Amsyari, *Prinsip-Prinsip Masalah Pencemaran Lingkungan* (Jakarta: Ghalia Indonesia, 1981), 35-44.

²¹ Koesnadi Harjosoemantri, *Hukum Tata Lingkungan*, 3-4. The Explanation above quoted Koesnadi Harjosoemantri from: HJJ Leenen, *Milieuhygienerrecht* (Samson: Alphen aan den Rijn, 1971), 12-13.

²² The proper ayat is:

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

And he that makes you rulers on Earth and he elevates you partly over some (others) degrees, to test you about what he has given you. Indeed, your Lord is very fast to torment him and indeed he is forgiving and merciful. (QS al-An'am [6]: 165). According to Nasaruddin Umar, the purpose and purpose of the creation of man on the face of the earth is, beside to be a servant ('Abid) who is subject and obedient AND devoted to Allah SWT, also to be the Caliph on earth (*khalifah fi al-Ard*). See more: Nasaruddin Umar, *Argumen Kesetaraan Gender Perspektif al-Qur'an*, cet. II (Jakarta: Paramadina, 2001), 252.

Biography of Tabārī and His Interpretation

Ibn Jarir full name is Abu Ja'far Muhammad ibn Jarir ibn Yazid ibn Khalibal-Tabārīal-Amuli.²³ This name was agreed upon by al-Khatib al-Bagdadi (392-463/1002-1072), Ibn Kathir and al-Zahabi. His birth place is in the city of Amul, the capital of Thabaristan, Iran. So the last name is often mentioned al-Amuli according to place of birth. He was born in 223 AH (838-839 CE),²⁴ and died in 311 AH / 923 CE.

Viewing of Tabārī's life history culturally-academically very special, if viewed social settings that are colored by the progress of Islamic civilization and the development of Islamic scientific thought in the third century to early IV century H. This situation is very influential mentally and intellectually on the development of science. Tabārī live, grow and develop in a family environment that gives enough attention to educational problems, especially in the religious field. Coincided with the situation of Islam which is experiencing glory and progress in the field of thought. Such social conditions have a psychological role in shaping Tabārī's personality and foster his love of science.

Tabārī has visited various regions to seek knowledge from its sources, from its base and branches, so that being a scientist is second to none in its time, both in terms of science, charity, memorization of the Book of Allah, knowledge of its meanings, *nasikh mansukh*, because it's down, in addition to understanding about the sunnah and its paths, *fiqh* experts, mastering the opinions of friends, *tabi'in* and generations after them. He had accumulated sciences which had not been collected by the ulama 'in his time, a priest who was followed, had achieved the degree of mujtahid and became a reference in various fields of science.

According to Ibn Khillikan, Tabārī was among the mujtahid priests and did not preach to anyone. And before reaching the mujtahid level, he seemed to be a follower of the *Shafi'i* school. Similar praise was expressed by Al-Khatib. He is one of the leading scientists; his opinion became a reference because of his knowledge and virtue. Tabārī's educational career began in his hometown of Amul - a place that was conducive enough to build the initial fundamental structure of his education. He was raised by his own father, then sent to Rayy, Basrah, Kufa, Egypt, Syria and Egypt in the context of "traveling in the quest of knowledge" in a young age. His name is growing in popularity among the people because of his scientific authority. Al Syajary narrated from Ibn Jarir that he memorized the Qur'an when he was 7 years old, became a prayer leader when he was 8 years old, wrote a hadith when he was 9 years old.

²³ This biography of Al-Thabary priest was taken and extracted from: http://aa-den.blogspot.com/2009/10/metodologi-tafsir-ibnu-jarir_9987.html. This paper was accessed on 31 March 2015. The reference used by the authors in this blog can be accounted for using an authoritative reference in discussing the biography of Al-Tabārī.

²⁴ Muhammad Yusuf, *Studi Kitab Tafsir* (Yogyakarta: Teras, 2004), 21.

In Rayy he studied with Ibn Humayd, Abu 'Abdillah Muhammad bin Humayd al-Razy. He also studied from al-Mu'sanna bin Ibrahim al-İbili, specifically in the field of Hadith. He also went to Baghdad to study with Ahmad bin Hanbal (164-241 / 7780-855), when he got there he had died. He immediately turned toward the two major cities south of Baghdad, Basrah and Kufa, while stopping by the Referee because of a route to study and research. In Basrah he studied with Muhammad bin Abd al-A'la al-San'ani (d. 245/859), Muhammad bin Musa al-Harasi (d. 248/862) and Abu al-'As'as, Ahmad bin al-Miqdam (d. 253/867), and Abu-al-jawza 'Ahmad bin' Usman (d 246/860). Specifically in the field of interpretation he studied with a Basrah Humayd bin Mas'adah and Bistr bin Mu'ai al-Aqadi (d. End 245 / 859-860), although previously he had absorbed much of the interpretative knowledge of a Kufa Hannad bin al-Sari (w . 243/857).²⁵

After some time in the two cities, he returned to Baghdad and settled for a long time. He still focused on *qira'ah* (how to read) and *fiqh* with the guidance of teachers, such as Ahmad ibn Yusuf al-Sa'labi. While al-Hasan ibn Muhammad al-Sabbah al-Za'farani and al Raby al-Murady are teachers in the Science of *Fiqh*. Not satisfied with what he had achieved, he continued his journey to various cities to gain knowledge, especially deepening grammar, literature (Arabic) and *qira'ah*. Hamzah and Warasy-which are still popular among the Qur'an 'to this day-including those who have contributed to it. Both are not only known in Baghdad, but also in Egypt, Sham, Fustat and Beirut. A strong impetus for writing the commentary was given by one of his teachers Sufyan ibn 'Uyainah and Waqi' ibn al-Jarah, Syu'bah bin al-Hajjaj, Yazid bin Harun and Abd ibn Ha-mid.²⁶

The last domicile after returning from Egypt was Baghdad and had stopped in Tabaristan. As for at the beginning of his stay in Baghdad he was a Syafi'i school and then with his intelligence he undertook his own jihad. The above statement as He told Harun bin Abdul 'Aziz and told by Abu Muhammad al Farghanī: "I lived in Baghdad and followed the *Shafi'i* school for ten years". From his various wanderings in seeking knowledge, it is no exaggeration if Abu Ali al-Ahwazī said: "al-Tabārī is a person who understands *fiqh*, hadith, interpretation, *nahwu*, Arabic, Arabic literature, and he in the sciences has works that are unmatched. Tabārī managed to make several works until he finally died on Monday, 27 Shawwal 310 H to coincide with February 17, 923 AD at the age of 85 years. According to al-Khatib, his death was halted by the people day and night until sometime after his death.²⁷

According to Ibn Qadhy Syuhbah, his book numbered 83 books. But precisely, data have not been found on how many books have been produced and published, which is certain from historical records prove that the works of Tabārī cover many scientific fields, there are some that reach our hands including: *Adab al-*

²⁵ Subḥi al-Shālih, *Mabāhith fī 'Ulūm al-Qur'ān*, cet. VII (Beirut: Dar al-'Ilm, 1972), 290.

²⁶ Badr al-Dīn al-Zarkasyi, *al-Burhān fī 'Ulūm al-Qur ān*, Tahqiq: Muḥammad Abū al-Faḍl Ibrāhīm, vol. II (Kairo: Dar al-Ihya' al-Kutub al-'Arabiyah, 4 jilid 1376H/ 1957M), 159.

²⁷ Shidqy al-Athar, *Muqaddimah Tafsīr Al Thabārī* (Beirut: Dār al-Fikr, 1995).

*Manasik, Adab al-Nufus, Ikhtilaf al-'ulama al-Amshar, Ahadith Ghadir Kham, Al Jami 'fi al Qira'at, Jami' al-Bayan fi Tafsir al-Qur'an, etc.*²⁸

The commentary by Ṭabārī, has a double name that can be found in various libraries; first, *Jamī 'al-Bayān An Ta'wīl Ay al-Qur'ān* (Beirut: Dar al-Fikr, 1995 and 1998), and secondly called *Jamī 'al-Bayān fī Tafsīr al-Qur'ān* (Beirut: Dar al -Kutub al-'Ilmiyyah, 1992), consisting of 30 large juz / volumes. Al-Ṭabārī tries to elaborate the terms of takwil and interpretation into a holistic and holistic construction of understanding. For him both terms are *mutaradif* (synonyms). Both of them are intellectual tools to understand the holy book of the Koran, which in general are not enough to be analyzed only through their vocabulary, but require the active role of logic and other important aspects, such as verses and verses or letters, themes (*maudū'ī*), *asbab al-nuzul* and so on.

In the beginning this book never disappeared, its existence is not clear; it turns out that this interpretation can reappear in the form of manuscripts stored in the *maktabah* (private library collection) of a Najed official, Hammad ibn 'Amir' Abd al-Rasyid. Goldziher believes that the manuscript was discovered because of the revival of printing in the early 20th century. According to al-Subki, the current form of interpretation is a resume of the original book. To see the characteristics of an interpretation, it can be seen, at least, on aspects relating to language style, interpretation (style) interpretation, accuracy and source of interpretation, methodological consistency, systematics, critical power, tendency of the flow (sect) followed and objectivity interpreter.

Three sciences that cannot be separated from al-Ṭabārī that is interpretation, date, and *fiqh*. These three sciences basically color their interpretations. In terms of linguistics (*lugah*), Ibn Jarir is very concerned about the use of Arabic as a guide by relying on ancient Arabic poems in explaining the meaning of vocabulary, indifferent to the schools of grammatical language (*nahwu*), and the use of Arabic that has been known widespread among the public. Meanwhile, he is very thick with the narrations as a source of interpretation, which is based on the opinions and views of the friends, *tabi'in* and *tabi'al tabi'in* through the traditions they narrated (bi al-Ma'thur All it is expected to be a detector for the accuracy of his understanding of a word or sentence,²⁹ he also takes the path of *istinbat* when facing a number of legal cases and giving signals to the vague *i'ab* words.³⁰

Other important aspect in the book is the presentation of *qira'ah* varied, and analyzed by connecting with different meanings, then making choices on one particular *qira'ah* which he considers most powerful and appropriate. On the other hand, al-Ṭabārī as a scientist is not trapped in the bonds of *taqlid* especially in

²⁸ Shidqy al-Athar, *Muqaddimah Tafsir Al Thabārī*, 2.

²⁹ Manna' al-Qattan, *Mabāhith fī 'Ulūm al-Qur'ān* (Beirut: Mansyurat al-'Ashr al-Hadits, 1393H/1973M), 363.

³⁰ M. Quraish Shihab, "Ibn Jarir al-Tabari: Guru Besar para Ahli Tafsir", *Jurnal Ulumul Qur'an*, Vol. I, No. I (1989): 5.

discussing *fiqh* issues; he always tried to explain the teachings of Islam (the content of the Koran) without engaging in disputes and differences of understanding. Which can cause divisions. Indirectly, he has participated in efforts to create a healthy academic climate in the midst of the community where he is, and of course for the next generation.

Furthermore, the method of interpretation in the interpretation of al-abārī is the interpretation of *bi al-ma'thūr*, the method of interpretation which bases its interpretation on the verses of the Koran and narrations originating from the Prophet (s), the Companions, *Tabi'in*, and *Tabi 'al-tabi'in*. Ibn Jarir in his interpretation in his interpretation has compromised history and history.³¹

In the narration he usually does not examine the chain of transmission, although he often criticizes the Sanad by doing *ta'dil* and *tarjih* about the traditions themselves without giving any coercion to the reader. Even so, to determine the most appropriate meaning of a lafaz, he also uses *ra'yu*. In this connection, coherently the first thing he did was to expose the meanings of words in Arabic terminology with their linguistic structure, and (*i'rab*) if necessary. When he does not find a historical reference from the hadith, he will interpret the meaning of the sentence, and he is strengthened by the string of ancient poetry and prose that functions as *shahwah* and investigators for the accuracy of his understanding. With these steps, the process of interpretation (*takwil*) also takes place. Faced with interconnected verses (*munāsabah*) he inevitably must use logic (*mantiq*). Such methods are included in the category of *Tahlili* Interpretation with the interpretation of *bi al-ma'thūr* and *bi al-ra'yi*.

Biography of Ṭabāṭabā'ī and His Interpretation

'Allamah Sayyed Muhammad Husain al-Ṭabāṭabā'ī was born in 1903 AD in Azerbaijani, as the city of Tabriz, an area in northwestern Iran.³² Ṭabāṭabā'ī was born from a religious family and knowledge lover. He has gone through his learning process in the city of Najaf, under the teachings of his professors such as Mirza 'Ali Qadi (in the field of Gnosis or *irfan*), Mirza Muhammad Husain Na'ini and Sheikh Muhammad Husain Isfahani (in the fields of *fiqh* and *shari'a*), Sayyed Abu al-Qasim Khawansari (in mathematics), as he also studied text standards in book *As-Shifa* Ibn Sina's, *Asfar* Sadr al-Din Shirazi's, and *Tamhid al-ibn Turkah's Qawa'id*, with Sayyid

³¹ Shidqy al-'Athar, *Muqaddimah Tafsir Ibn Jarir*, 3.

³² The biography Ṭabāṭabā'ī taken and extracted from an asrori paper that has been presented in courses: "Tafsir al-Quran contemporary in the Middle East with the title: AL-MIZAN FI TAFSIR AL-QUR'AN Allamah sayheed Muhammad Husein Thabathaba'i", at the state Islamic University (UIN) Jakarta 2011. This paper was retrieved March 31, 2015. More about this discussion can be accessed through: <http://kajianbersama.blogspot.com/2012/12/tafsir-thabathabai.html>.

Husain Badkuba'i, and he himself was a student of two famous teachers at the time, Sayyid Abu al-Hasan Jilwah and Aqa 'Ali Mudarris Zinuni.³³

As a scholar who has multi-disciplinary knowledge, Tabātabā'ī has a lot of associations with various groups, both from Muslims and with Western scholars. In his scholarship career, Tabātabā'ī exchanged ideas with Henry Corbin³⁴ and Sayed Hosein Nasr. They have not only discussed the classic texts of divine revelation and gnosis, but also the entire discipline referred to by Nasr as comparative gnosis, which in each session of the sacred texts of the major religions contains mystical teachings and spiritual knowledge; such as *Tao Te Ching*, *Upanishads* (a series of sacred Hindu texts), the Gospel of John, which has been discussed and compared with Sufism and doctrines of Islamic knowledge in general.

Tabātabā'ī is a philosopher, prolific writer, and inspirational teacher for his students, who have devoted much of his life to the study of non-political Islam. Many of his students were ideologues in the Islamic Republic of Iran, such as Murthada Mutahhari, Beheshti, and Muhammad Mofatteh. While others, such as Sayyed Hosein Nasr and Hasanzadeh Amuli still continue their studies in the non-political intellectual sphere. While in Najaf, Tabātabā'ī developed his main contributions in the fields of interpretation, philosophy, and history of Shi'a schools. In the field of philosophy, he has an important work, *Proposal-i Falsafeh va Ravesh-e-realism* (The Principles of Philosophy and The method of Realism), which has been published in 5 volumes with explanatory notes and comments by Murtadha Motahhari. The publishing deal with the inclusion of the Islamic outlook is world not only confronted with idealism that denies the reality of the world, but is also confronted with the concept of world materialism, by reducing all reality to the ambiguity of the concepts of the myths of materialism and its falsification. The point becomes established when the point of view of the Islamic world is reality, while both (idealistic and materialistic views) are unrealistic.

Another major work in philosophy was the widespread review of the *Asfar al-Arba'ah*, a magnum opus by Mulla Sadra, who was a major Muslim thinker of the last Persian in medieval times. In addition, he also wrote extensively about the themes in philosophy. Humanistic approach can be seen from his three works; the nature of Man— before the world, in this world, and after this world. His philosophy focused on sociological approaches to find solutions to humanitarian problems. His

³³ Ali al-Awsi, *al-Ṭabāṭabā'ī wa Manhajuh fi Tafsih al-Mizān* (Teheran: Mu'awaniyah al-Riasah li al-'alaqat al-Daulah, 1985), 44. See also Khudhair Ja'far, *Tafsir al-Qur'an bi al-Qur'an 'inda al-'Allamah al-Ṭabāṭabā'ī* (Qum: Dar al-Qur'an al-Karim, 1411 H), 10.

³⁴ Henry Corbin was a French orientalist who had been in the study of Islam, including Sufism, Islamic philosophy, and the Syi'ah teachings. To Corbin this is Ṭabāṭabā'ī often discusses philosophical themes that include the denied of the Marxist dialectics on the basis of traditional Islamic philosophy. Discussions between the two were conducted in weekly sessions in Tehran during the fall between 1958 and 1977.

other two works are the books of *Bidayat al-Hikmah* and *Nihayat al-Hikmah*, which is counted as a major work in Islamic philosophy.

Some of the statements and their questions surrounding the doctrines and history of Shi'a are still neatly stored. One of several of his questions included clarifications and exposition of the Shi'a Madhhab in answer to the question that was thrown by the famous French orientalist Henry Cobin. His other book in this theme is Shi'a Dar Islam which has been translated into English by Sayyed Husain Nasr in the title Shi'ite Islam, assisted by William Chittick as a project from Colgate University, Hamilton, New York, USA. The book was presented as a good endeavor to straighten out the popular miss-conception of the Shi'a who could also pave the way to improve inter-sectarian understanding between Islamic schools in America.

Among the most prominent works of Ṭabāṭabā'ī are *al-Mizan fi Tafsiri al-Qur'an* which is better known as *al-Mizan*, which is the result of considerable hard work in the scope of the study of the Qur'an. Her unique methods, style, and approach are very different to other large interpretator. Tafsir al-Mizan was first printed in Arabic as much as 20 volumes. The first edition of Al-Mizan in Arabic was printed in Iran and subsequently printed in Bairut, Lebanon. Up to now, more than three of its Arabic language has been printed in Iran and Beirut in large form.

Ṭabāṭabā'ī is also an accomplished poet. He has compiled the poetries mostly in Persian, but occasionally in beautiful Arabic. In addition he is also a writer of various article rubrics and essay. In all, his writings ranged from 44 titles. Three of them are the result of collection of her papers in various aspects of Islamic and al-Qur'an. On 15 November 1982 ' Allamah sayheed Muhammad Husayn Ṭabāṭabā'ī died at the age of 80.

On the Life setting, Ṭabāṭabā'ī suffered from a devastating intellectual and political uprun. In the uplift of the intellectual, he inherited the opposition between the Akhbar sect, as a traditional tendency in the jurisprudence of Shi'a, and the *Ushuliyyah* sect, a law sect of the Shi'a that relied on a series of rational processes. Although the city of Qum became a traditional early stronghold, the rational tendencies against it dominated for centuries.

Iran became a symbol of Islamic philosophy with the doctrine of Isyraqiyyah Mulla Shadra (d. 1640 A.D.). Not only was the teaching of Mulla Shadra to be the overweight of the Iranians, Ibn Sina's teachings were no less interesting and many who thoroughly experienced it, Ṭabāṭabā'ī is one of them. During the *Qajar* period, Tehran gradually escalated into the centre of Islamic Philosophy Studies. For the next, he also took his own role in the spread of Islamic philosophy, particularly the teachings of Mulla Shadra, Ibn Sina, Ibn Arabi, and Suhrawardi.

In the political up fight, al-Ṭabāṭabā'ī experienced two major events, that is World WAR II and the Islamic Revolution of Iran 1979. In September, 1941, British and Russian soldiers invaded Iran. This forced the emergence of materialism and capitalism. This fact is, of course, very harmful to the Iranian nation, especially the younger generation.

John Esposito describes the events of the war. According to him, World War II has been ravaged the economic joints and life of the Iranian people. However, politically, in this period there was a massive liberalization. The political prisoners were freed, the more free press made the news, etc. The political parties also appear as a symptom of the freedom.

In his old age, Ṭabāṭabā'ī experienced no less interesting and most dramatic political events, described by Montgomery Watt, as the most dramatic and spectacular revolution that occurred in the Islamic world in the 20th century, that is the Islamic Revolution of Iran 1979. The revolution not only changed the social, economic, cultural, and political order of Iranian society internally, but also had a great influence on the international Islamic community.

In Al-Mizān, Ṭabāṭabā'ī classify the four groups that interpret the Qur'an, they are theologians, philosopher, Sufi, and Hadith members. After grouping, Thabathaba'i commented on their interpretation model, and then criticized their views and approach in interpreting the Qur'an. According to him, the hadith experts in interpreting the Qur'an only based on the history that comes from his predecessors, the Companions and *Tabi'in*. So they are bigoted and only cling to his predecessors' histories without involving the role of reason as an interpretation process.³⁵ In this case the Hadith experts have an uncomprehensive view, this is because according to Ṭabāṭabā'ī Allah never said in his book that reason should not be used as blasphemy and evidence. How can God prohibit using the argument of reason, whereas he himself establishes in his book; *afalā ta'qilūn*, *Afalā tatadabbarūn*, etc. And on the other hand, God never commanded to use the opinions of his companions and *tabi'in* and their conflicting and unaccountable views, and did not order to follow their conflicting opinions and eliminate each other.

Regarding the interpretation method, Ṭabāṭabā'ī presents three ways that can be done to understand the Qur'an: *first*, interpret a verse with the help of scientific and non-scientific data; *Secondly*, interpreting the Qur'an with the hadith of the Prophet narrated from the Holy Priests; *Third*, interpret the Qur'an by way of utilizing other related verses. Here the hadith is used as an addition. This method of interpretation is *Tahlili's* method.

Although giving a formula on how to interpret the Qur'an as above, Ṭabāṭabā'ī does not consider all of the ways mentioned as valid and accurate. The first way should not be followed because he thinks, the way it uses personal opinions. Interpreting the Qur'an this model is more likely to mistake. The second way is not adequate enough, not only because of the limited number of Hadith the prophet can Dipertanggung-jawabkan validity, but the hadith itself is not enough to fulfill the need to answer various questions about the Qur'an that is growing. According to Ṭabāṭabā'ī only the third way, that is interpreting the Qur'an with other related verses, that can be dipertanggung-jawabkan as a way to interpret the Qur'an.

³⁵ Ṭabāṭabā'ī, *Tafsīr al-Mizān*, vol. I, 5.

In the view of Ṭabāṭabā'ī, interpreting the Qur'an with this Qur'an, does not belong to the interpretation with *Ra'yu* as the Prophet forbidden. Interpret the Qur'an by associating a verse with other verses (later known as the interpretation of the Qur'an with the Qur'an) by Ṭabāṭabā'ī rated as the most valid interpretation way.

In the book of his Tafseer al-Mīzān Ṭabāṭabā'ī follow the systematics of *Tartib Mushafi*, that is to compose the book of commentaries based on the composition of the verses and letters in the Quran Mushaf, which begins from Surah al-Fātiḥah until it ends at *Surah al-Nās*. Although it is a system of *Tartib Mushafi*, but Ṭabāṭabā'ī in its interpretation Membagi-baginya into several themes. Thus, in interpreting the Qur'an, Ṭabāṭabā'ī does not do so in verses per verse, but rather collects a few verses for the later one given its interpretation. In this connection, Ṭabāṭabā'ī started with the theme of the explanation that includes the study of *Mufradat, I'rab, Balaghah*, and then the theme of the study of history in which contains the view of the history that is addressed by Ṭabāṭabā'ī critically, continued philosophy and other studies.

Tafseer al-Mīzān as the praise of the Ilyas Klantre in his book in the title *Dalīl al-Mīzān* is like a wave that rises from the ocean of Sciences of the Qur'an. The knowledge contained therein is infinite.³⁶ As stated in the Quran Ulum books that the source of interpretation is divided into two; *Bi al-ra'y* and *bi al-ma'tsûr*.³⁷ While the book of interpretation of Al-Mīzān by Ṭabāṭabā'ī is as it himself is an interpretation that interprets the Qur'an with the Qur'an. This claim was made by Ilyas Klantre by recounting, "The Ṭabāṭabā'ī confession corresponds to the evidence."³⁸

In addition, Ṭabāṭabā'ī also often quotes the opinions of previous mufastators, both classical and contemporary. Mention it as Ibn ' Abbaas, Tafseer al-Kasyāf by Zamakhsyarī, *Tafsīr Maḥāṭib al-Ghaib* by Fakhr al-Rāzī, *Tafsīr al-Manār* and some other interpretations. Besides referring to other interpretations, Ṭabāṭabā'ī also uses several grammatical books and Arabic dictionaries, such as *Lisān al-'Arab*, Al-Muḥīth and others. To comparative religious studies, Ṭabāṭabā'ī also cited several other books of religion, such as the Torah, the Gospels, the Vedas, and others.³⁹

As for the pattern of interpretation in the book of interpretations can be said as *Tafsir of Falsify*. Because in the interpretation is widely expressed philosophy that is made one of the supporting in interpreting the Qur'an. The interpretation of *Falsify Tafsir* is the Qur'an attempt to be attributed to philosophical matters. Some of them also have the interpretation of the *Falsify* interpretations of Qur'an verses using philosophical theories. When the religious and science sciences progressed, Islamic

³⁶ Ilyas Klantre, *Dalīl al-Mīzān* dialihbahasakan ke dalam bahasa Arab oleh Abbas Tarjuman, cet 1 (Libanon; Mu'assasah al-'Alâmî Li al-Mathbû'at, 1985), 7.

³⁷ Muhammad 'Abd al-'Azhim al-Zarānī, *Manāhil al-'Irfān Fī 'Ulūm al-Qur'ān*, vol. 2 (Beirut; Dār al-Fikr, tth), 10-69.

³⁸ Ilyas Klantre, *Dalīl al-Mīzān*, 7.

³⁹ Regarding the references Ṭabāṭabā'ī to the Book of Tafseer, Dictionary, hadith, other books of religion, see 'Ali al-Awsiy, *Al-Ṭabāṭabā'ī Wa Manhajuhu fī Tafsīrihi al-Mīzān*, 49-70.

cultures flourished in Islamic territories and the translation of foreign books into Arabic was encouraged during the Abbasid caliphs, among the books that were translated were books by the pilots such as Aristotle and Plato. In subsequent developments, the scholars of Tafsir tried to understand the Qur'an with the method of philosophy, hence the method of Falsify.

On top of that explanation, there are also classifying the interpretation of Ṭabāṭabā'ī as the tafsir of Syi'i, this is because the authors of the Shi'a and when interpreting al-Quran Ṭabāṭabā'ī refer to the Shi'a's understanding and the Syi'ah scholars, especially the words or inspiration of the Twelve. However, Ṭabāṭabā'ī also took the opinions of *Ahlu al-Sunnah wa al-Jama'ah* as a counterbalance in interpreting the Qur'an.

Ecology in Ṭabārī and Ṭabāṭabā'ī Views

Men and nature, the two sides of each side are tied to each other. The environment as a source of life, human being the custodian of sustainability. The human function of the caliph, one of which is the konservator of the Earth.

Ahmad Thib Raya provides an explanation of the word caliph (خليفة) called in 2 (two) contexts in the Qur'an. *First*, in the context of the Prophet Adam's talk. (QS al-Baqarah [2]: 30). The context of this verse shows that the man who was made the caliph on this earth was tasked to prosper him or build it according to the concept established by God as assigning it; *Second*, in the context of talks of the prophet David as. (QS Ṣād [38]: 26), the context of this verse indicates that David became *Caliph* (خليفة) who was given the task of managing a limited area.

Seeing the use of the word caliph (خليفة) in the above two verses, it can be understood that the word in the Qur'an refers to who is given power to administer an area of the Earth. In managing the territory of the power, a caliph could not arbitrarily or follow his or her passions (QS Ṣād [38]: 26 and QS Ṭāhā [20]: 16).

Ahmad Thib Raya added the explanation that the Almighty has required four interrelated sides, they are: 1) The Giver, that is Allah SWT.; 2) The recipient of a duty, i.e. human, both individual and group; 3) Place or environment where human beings live; and 4) Assignment materials to be carried out. The task of the same will not be considered successful when the assignment material is not performed or when the link between the recipient of the assignment and its environment is not noticed. Furthermore, in order for the task to succeed, God equips the recipient of the task with certain potentials, among other things: 1) The ability to know the nature, function and usefulness of all kinds of objects (QS al-Baqarah [2]: 31), and 2) subjugation of the Earth, the heavens and all its contents by Allah SWT. To the Caliph (al-Jāthiyah [45]: 3). To be the Caliph, the Qur'an explains the indicator of the caliph with the praiseworthy nature of which it belongs, they are: 1) the ability to demonstrate the path of happiness to its leader; 2) noble morality; 3) Strong faith; 4) Obey worship; 5) patient nature; 6) Fair nature; and 7) The nature does not redefine

lust. From here it is understandable that, whoever does not conform to the description of the Koran, he is not worthy of the title of the Caliph on Earth.⁴⁰

Thus, an anthropocentric paradigm that becomes one of the causes of human beings to exploit natural resources with less wisdom as revealed in the beginning, contrary to human concept as a caliph that entrusted the harmonious interaction between humans and the environment. People are allowed to use natural resources, but they should still be able to conserve conservation and respect the regeneration rights of God creatures. Therefore, even though man was created to be the Caliph on Earth, but did not necessarily have human acting arbitrarily against the earth, let alone only by excuse for economic interest. The concept of human-the-the-earth that is revealed above must also be understood correctly in the sense as the protector and the Earth's burial. Likewise human beings must be understood the spiritual dimension that is always emphasized in every concept that is shaken from within the Quran, including about the Principality and ecology. That is, the dimension of human responsibility in regulating the Earth, is as one form of worship application to God Almighty.

Among the verses of the Qur'an that describes the pattern of interaction between man and nature as a lesson for people who want to think, found in *Sura al-Jāthiyah* [45]: 12-13, reads:

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ⁴¹

Ṭabārī interprets the passage above by emphasizing the aspect of the "gratitude" of Man to God for all the pleasures that God created for man, the nature that his resources can exploit. This form of gratitude to God's favor is demonstrated by obedience and submission to all the provisions of God and away from all his prohibitions, with the keyword "Ikhlas". The blessing of this form of gratitude, to keep the various delights to keep constant.⁴²

Meanwhile Ṭabāṭabāī interprets the two verses above in stating that, the subjugation of this nature is to be exploited by humans thus to add to the faith of mankind of the omit of God in regulating the kingdom. People can conquer the universe using what is in the wild because of the permission of God. Nature is also

⁴⁰ Ahmad Thib Raya, "Khalifah", dalam: *Ensiklopedi al-Quran*, cet. I, vol. 2 (Jakarta, Lentera Hati, 2007), 451-453.

⁴¹ Meaning: 12. It is God who subdues the seas for you that the vessels may sail to him with his permission and so that ye may seek his gift and hopefully you are grateful. 13. And he has bowed you things which are in heaven and things on earth all, (as mercy) than he is. Indeed, there are signs in the people who are thought to be true. (QS al-JāThiyah [45]: 13).

⁴² Abī Ja'far Muḥammad bin Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī al-Musammā Jāmi' al-Bayānfi Ta'wīl al-Qur'ān*, juz. XI (Beirūt: Dār al-Kutb al-Ilmiyyah, 1999 M/ 1420 H), 255.

the means and human object to think and find science in it.⁴³ While according to Muhammad Quraish Shihab, the subjugated heavens and the earth are understood in the sense; all parts of nature are affordable and running on the basis of one definite system, hook hooks and in a consistent form. God set this up and from time to time inspires people about the knowledge of natural phenomena that they can utilize for the benefit and comfort of human life.⁴⁴ But of course, this verse can also be understood that the subjugator of the kingdom is not only for the use of human beings, but also as a form of human responsibility as its conservators.

The harmonious interaction between man and himself, with his fellow man, Nature, and God as described by the Qur'an, clearly indicates the connection between God, man and nature. The gesture can be seen in a verse that reads:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ⁴⁵

In his commentary, Ṭabārī explains that, God teaches man: Does man not pay attention to the delights of God who are in the heavens; The Moon, the Sun, the star and the clouds, and the favor of God that lay on earth in form; Animals, trees, seawater and all the benefits that can be taken from the natural resources, all for the good of human life, to be able to survive with its various potentiality and mutual benefit of each other. For the favor that Allah gave that *Zhāhir* (visible), Thabary explain the deliciously *Zhāhir* in the form of a member of the body with all its functions, as for the favor of Allah that *bāthin* (hidden) is a favor of the people with whom the sweetness of faith and happiness has science.⁴⁶ It is similar to the Ṭabāṭabā'ī by explaining in his commentary that, God subdues the heavens and the earth to mankind, that man can see and learn both with the various ecosystems that are among the whole ecosystem is so organised, and humans are given the potential to understand it.⁴⁷

If it is stabilizes further about this verse, it turns out that there is a remarkable meaning of God's chosen word in expressing the interconnection between man and God, nature and fellow man. The word (سَخَّرَ) *Sakhkhara*, means *subjecting something so do what is desired by the subjugating it*. Just like the pen that a writer subjugated. He will write to the author. The subjugating of the kingdom is Allah SWT, his subjection to man. God subjugated by creating the laws of nature, then man-inspired

⁴³ Sayyid Muhammad Husain al-Ṭabāṭabā'ī, *al-Mīzan fī Tafsīr al-Qur'ān*, juz. XVIII (Beirut: Mu'assasah al-A'lamī li al-Mathbū'āt, 1417 -1997), 164-165.

⁴⁴ Muhammad Quraish Shihab, *Tafsir al-Mishbah*, vol. 13, 41.

⁴⁵ It means: *have You not noticed, God has bowed to (interest) you what is in heaven and what on earth and perfected for you is his favor born and inward. And among men there is a denying of God without knowledge or instruction and without a book that gives Enlightenment.* (QS Luqm āN [31]: 20).

⁴⁶ Abī Ja'far Muḥammad bin Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī*, juz. X, 217-218.

⁴⁷ Sayyid Muhammad Husain al-Ṭabāṭabā'ī, *al-Mīzan fī Tafsīr al-Qur'ān* juz. XVI, 233.

knowledge so as to be able to use the laws of nature to make nature can do what man wanted for the permission of Allah SWT.

Furthermore, because the subjugated God was intended for the benefit of man, then God gave authority and ability to manage the kingdom. He who is omnipotent commands man to manage it according to his desired "concept". But at the same time, the "concept" is a test for man. He can do it and for that he gets rewarded, or ignores it and this results in misery at least in the hereafter. So once again the subjecting is God, not man.

The Word of (أسبغ) *Asbagha* is taken from the word (سبغ) of *Sabagha* which at first means *perfect* and *spacious*. Referred to here are the delights that are in fact very wide covering even abundant beyond what is needed by man, if they want to use it fairly and correctly. Indeed, it may now be felt that God's favor is limited, but the main reason is the distribution of its distributions and its use improperly.⁴⁸

The above interpretation is an explanation that, if understood, will make people change the pattern of his mindset, in his business ethics sourced from nature. From this verse, there is a spiritual value that is emphasized in the Islamic economy, because this verse describes how the human should wisely use the ease of use of existing natural resources, while taking into account its effects today and in the future. That is, there must be an economical calculation that must also be prepared and inherited for the next generation of people.⁴⁹ This may also be a form of gratitude to God for the ease of use of natural resources, by preserving nature, as well as opening human consciousness of the consequences that have to be held accountable later (QS al-Zalzalah [99]: 7-8).

In Islamic frames Yūsuf al-Qardāwī explained, the simple principle of human relations with the environment and with the whole of the Kingdom is an attempt to foster a sense of love around him consisting of living creatures and creatures that are considered dead objects. Prophet Muhammad SAW has given an example explanation of compassion and love for all beings with a very beautiful expression, through a hadith that he said when it was just back from the war of Tabuk and almost approaching Medina, pointing to Mount Uhud, the Prophet said: "This is the *Thabah* and this is *Uhud*, a mountain that loves us and we also love him."⁵⁰

From this expression the prophet can be understood, that the Prophet greatly

⁴⁸ Extracted from: Muhammad Quraish Shihab, *Tafsir al-Misbah*, vol. XI, 142-143.

⁴⁹ See about the concept of environmentally friendly Islamic economics: Max Weber, *Economy and Society an Outline of Interpretive Sociology*, vol. I (London: University of California Press, 1978), 632. Lihat juga: Stephen Polasky, "Accounting For Nature," *Bioscience*, Vol. 59, Iss. 3 (2009): 265. Yūsuf al-Qardāwī, *Ri'āyah al-Bī'ah fī Shari'ah al-Islām* (Kairo: Dār al-Shurūq, 1421 H/2001 M), 36. The text is:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ بْنِ حَنْطَلٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ خَرَجْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْبَرَ أَخْدُمُهُ فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاجِعًا وَبَدَأَ لَهُ أَخْذُ قَالَ هَذَا جَبَلٌ يُجَبُّنَا وَنُجَبُّهُ ثُمَّ أَشَارَ بِيَدِهِ إِلَى الْمَدِينَةِ قَالَ اللَّهُمَّ إِنِّي أُحْرِمُ مَا بَيْنَ لَابَتَيْهَا كِتْحَرِيمِ إِبْرَاهِيمَ مَكَّةَ اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا

See: Narrated by Bukhārī, Hadith No. 2675, KitāB: *al-Jihād wa al-SiyāR*, chapters: *FaḍL al-khidmah Fī al-Ghazw*. CD Room: Mausū' ah al-Ḥadīth al-SharīF, al-Tis'ah pole.

appreciates the existence of a creature, whatever its shape, in this case it is a mountain. Although most human beings view the mountain only one of creation is only silent, considered dead, but not with Rasulullah SAW. This hadith indicates, that the mountain also has a soul and various potentials whose benefits are so great for humans even this world.⁵¹

In addition to the discussion of the verses above, the views of Thabari and Thabathabai which have a matching interpretation in the passage related to ecology and economic interests of man, among them can be seen from one of the examples of verses in Sura al-Qaṣaṣ [28]: 77. This verse at least describes the four economic ethics that are inscribed in the Qur'an, they are: (1) honest and fair, (2) forbidden to damage Nature, (3) charity, and (4) grateful, it can be seen the indication in paragraph:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ⁵²

Ṭabārī explained the passage above by quoting several hadith, among them: 1) Hadith of ' Āli Ra describing the meaning of "*wa lā tansa Nashībaka min al-dunyā*", with the phrase: do not leave the work, do the work in the world because of God; and 2) narrated by Ibn Wakī ', that the work of men in the world is the field for the hereafter. Thabari explains, the essence of the above paragraph is human forbidden to abandon seeking *halal* fortune in the world, to carry out the ritual of religious teachings.⁵³

Interesting to understand the interpretation of Ṭabāṭabā'ī in this verse. According to him, this verse teaches man to balance his efforts to achieve the happiness of life in the world and the hereafter with all the potential and opportunities that God has given in his life. But at the stage where human beings are able to berdikari, independent, and have power or power, people must therefore use all those abilities to maintain the stability of the Earth's ecosystem, not damage it. This is because God created the natural kingdom so beautiful and orderly for the happiness of human life, then human is forbidden to do any form of damage, be it in environmental damage and damage to social and spiritual relations.⁵⁴ The Passage teaches about a harmonious relationship pattern between God, nature and man.

From the above verses can be understood that there is a practical guidance for people in the scenario of the world. Between the worship of God and the striving of power and mind in seeking a worthy life is precisely the thing that commanded.

⁵¹ See this discussion further in: Nur Arfiyah Febriani, *Ekologi Berwawasan Gender*, 77.

⁵² What it means: *and look for what God has conferred on you (happiness) the Land of the Hereafter, and do not forget your divide from earthly pleasures and do well (to others) as God has done good, to you, and do not do harm in the Earth. Indeed, Allah does not like those who do harm.* (QS al-Qa ṣaṣ [28]: 77).

⁵³ Abī Ja'far Muḥammad bin Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī*, juz. X, 105-106.

⁵⁴ Sayyid Muhammad Husain al-Ṭabāṭabā'ī, *al-Mīzan fī Tafsīr al-Qur'ān*, juz. XVI, 77.

Note that this quest is within God's justified bounds to obtain earthly treasures and ornaments.

Furthermore, from what God has bestowed from the results of man, do not make people forget with the happiness of the State of the Hereafter by Infaq and its use in accordance with the teachings of God. Man is also commanded to do good to all the parties as God has done good to him, with his various delights. Another important thing that can be understood from this verse is that humans are forbidden to do damage of any kind in any part of the Earth, for God does not like it.⁵⁵

Al-Ṭabārī states that there is a lesson that man can take from the counsel given to the *Qarun* in the passage above, that man seeks property in a way that is good for his savings later in the Hereafter by practicing/feminizing what he obtained, by submitting to God's command in the world. His word: (ولا تنس نصيبك من الدنيا), so that people do not forget the needs of his life in the world, and do not forget to charity for savings in the Hereafter, man must work well as well as prepare to get the final result of what he works later in the afterlife of God.

While the verse reads (وأحسن كما أحسن الله إليك), It is understood in the sense that: the commandment for man to do good during life in the world, among other things can be done by providing for the gift of God-given gifts to him, as God does good to man by giving the breadth of sustenance and giving happiness to mankind with such sustenance. Man is forbidden to do damage on the face of the Earth by doing the deeds of God in the ethics of seeking sustenance, by committing sin like cheating among men.⁵⁶

From the discussion of several verses related to the pattern of interaction between the human and the environment above, it can be concluded that: ecology in the perspectives of Thabari and Ṭabāṭabā'ī have a similar understanding, even complementary to each other. From the two famous commentators can be formulated about the ecological concepts that can be understood in the sense: "The science that learns about the interaction between an organism and other organisms in an ecologist who benefits each other and is framed in one common purpose to serve God".

In other verses God also teaches the mankind to obey God, because God is the creator of man and of the natural kingdom:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ⁵⁷

⁵⁵ Extracted from: Muhammad Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan dan Keserasian al-Qur'an*, vol. 10, 405.

⁵⁶ Sayyid Muhammad Ḥusain al-Ṭabāṭabā'ī, *al-Mīzan fī Tafsīr al-Qur'ān*, juz. X, 105-106.

⁵⁷ O man! Worship your lord who has created you and those who are before you, that you may fear. It is that which makes the earth as an overlay for you and the heavens as a roof, and it is he who lowers the water (rain) from heaven, then he produces with (rain) the fruits as a sustenance for you. Therefore do not make counterpoint to God, when you know.

Ṭabarī holds that the passage is related to two human groups, which are those who do not accept God's teachings and the sweet Hypocrites' in oral but in their hearts deny the doctrine of God. These two types of people are very bad, because they deny God as God. Related to the proof of the power of God who created the earth as an expanse, Allah has also lowered the rain and because it rains various plants that produce a variety of fruits that become rizki and nutrients for humans. All the various food on Earth is the creation of Allah, not the rival creation of God, which is worshipped by the heathen.⁵⁸

Ṭabāṭabā'ī interprets the passage above with the expression that, as great as any man, is essentially a very limited human knowledge. Therefore, man is not worthy to hold an alliance for God, if man realizes that God has created what is in heaven and on earth, then man will realize that God has also arranged and managed the system in this universe as fortune and as a natural resource that guarantees the continuity of human existence.⁵⁹ Interestingly, Ṭabāṭabā'ī also describes the general reason for the consequences of natural law. Where he thinks, something happens in the wild is definitely because of the reason. Fire events, must be caused by fire, etc. So man with all the limitations cannot be separated from the law of causation in his life. In the event of deviations from its main function, there will be corruption and various damages on Earth.⁶⁰

There is wisdom that can be taken behind the sequence of the mention of the object of God's creation in verses 21-22 of the Epistle of al-Baqarah. *First*, God mentions human self-creation; *Second*, comes from both parents; *Third* creation of the Earth as an exceed land; *Four* heavens as a preserved. And *fifth* roof, the result of the marriage process of heaven and earth, a variety of plants.

Because the run prosecution of the five points above, he thinks, contains several reasons. *First*, that the most known/known by man is himself. Therefore, the mention of man is personally more emphasized at the beginning; *Secondly*, the parents. Because of the marriage of both parents, man can be born into the world, there is an emotional proximity between children and parents who will always adore him; *Third*, earth as a human dwelling place. In general, people far know the earth better than the sky; *Fourth*, the heavens as the Earth's roof.⁶¹ Usually, people know more closely (the Earth) just then learn the other way further (the sky). Meanwhile, the *fifth*, the mention of the heavens from the earth, because the sky has an important role in lowering the rainwater in order to wet the Earth, which eventually from this water will grow a variety of plant species as food and human

⁵⁸ Abī Ja'far Muḥammad bin Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī*, juz. I, 195-198.

⁵⁹ Sayyid Muḥammad Ḥusain al- Ṭabāṭabā'ī, *al-Mizān fī Tafsīr al-Qur'ān*, juz. I, 123.

⁶⁰ Sayyid Muḥammad Ḥusain al- Ṭabāṭabā'ī, *al-Mizān fī Tafsīr al-Qur'ān* juz. I, 159.

⁶¹ In language, *al-samā'* means everything above the shade underneath. Whereas in terms, *al-Samā'* is a vast space high above the earth, functioning as a wrapper of the earth and consisting of several layers of gas. Lihat: Zaghlūl al-Najjār, "al-Samā' Laisat Firāghan kamā kāna Yu'taqad," *al-Mujāhid* 22, no 253 (Jumādī al-Ūlā 1422 H/ Agustus 2001), 10.

needs.⁶²

From this verse, it can be captured decryption about the harmonious interaction in human ecology and natural ecology of the Qur'an. The sequence of the mention of this type of creation God, invites people to know more about himself, the parents as the closest people who have to deliver them in the world, the Earth as their home, the sky as a living roof in the world, and the benefits that human beings can enjoy from the process of marriage between heaven and earth in the form of plants that produce fruit and food.

As a unity of an integral ecosystem on this earth, the Qur'an invites man to know himself, his parents, the Earth, the heavens and the various delights gained from the marriage of Heaven and earth, so that people realize the greatness of God in creating all things. One of the most important lessons of this combination of verses is that people know that from the marriage process of both parents generates themselves, while the marriage of the heavens and the earth produces a variety of plants on Earth.⁶³

Not only that there is a study of ecology in Islam, Qur'an also respects the spirit of togetherness in human effort to improve the setting of the damaged environment. These environmental conservation recommendations can be found in a number of verses such as:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ⁶⁴

Ṭabārī interprets the prohibition on damaging the Earth, citing the hadith of Abu Ja'far's history explaining the prohibition of God on earth and doing Maksiyat/forbidden by Allah on the earth. It is forbidden to do harm on Earth. While the editorial "After God has corrected" it is to improve the earth for the obedient, by sending the apostles by inviting the truth with the arguments they need.⁶⁵

The prohibition form of damaging the Earth in this verse is generalized, which can be understood in the sense of various forms of damage including environmental damage that can affect the comfort of human life and its ecosystem.

While Ṭabāṭabā'ī in interpreting the passage above, quoting the book of *Al-Kafi* by Abu Ja'far Muhammad Ibn Ya'qub al-Kulayni which includes a hadith of Maisir's history from Abi Ja'far as about the explanation of the above verse: Indeed, the earth was broken, then God brought it to life due to the presence of his prophet, therefore man was forbidden to spoil again after God repaired it. Ṭabāṭabā'ī also quoted Al-Suyutī in *al-Durur al-Manthūr* quoting a hadith narrated by al-Bukhari

⁶² Muḥammad al-Rāzī Fakhr al-Dīn, *Tafsīr Fakhr al-Rāzī al-Mushtahr bi al-Tafsīr al-Kabīr wa Mafāṭih al-Ghaib*, juz. I (Beirut: Dār al-Fikr, 1415 H/1995 M), 112.

⁶³ Nur Arfiyah Febriani, *Ekologi Berwawasan Gender*, 190.

⁶⁴ And do not commit harm to the Earth after a good (created). Pray to him with fear and full of hope. Indeed, God's mercy is very close to those who do good.

⁶⁵ Abi Ja'far Muḥammad Ibn Jarīr al-Ṭabarī, *Tafsīr al-Ṭabarī*, juz. V, 515.

and Muslim concerning the interpretation of the Prophet in the passage above, the Prophet said that it means: Allah sent such a lot of water to befall the land because the water was growing a variety of lush trees. God kept the water on the ground, the water could be used for drinking, farmland and other human needs. This parable is the teaching of the Prophet, who has been accepted and executed by believers. But there is also a land that does not save the water, so it does not grow trees, it is a parable for people who do not want to accept the teachings of Rasulullah. That is how man can take lessons from the presence of the Prophet and the science that he brought for the benefit of human life.⁶⁶

Analogy of this explanation of Rasulullah, teaches mankind to be an active and productive land. Active in absorbing science and productive in applying the teaching of the prophet. This became the teaching of the interpretation of the understanding of the text as Gracia revealed. True Muslims, such as land that can benefit by being a growing medium that grows various plants and various results. Productive and happy land who interacts with him.

Ideally, both men and women are invited by the Qur'an to become human beings who can benefit in their lives and carry out a trust in the conservation/preservation and environmental environment. The same view also revealed by Sayeed Quṭb interprets the passage above with the expression that, God's commandment to man both men and women to pray *solemnity*' only because of God and with full expectation for granted, other than that man is forbidden to resist the command of God, this prohibition also accompaniments with God's prohibition so that man should not damage the earth with his '⁶⁷

God gave his hidayah to human beings who are *Taḍarru'* (subject/submissive)⁶⁸ and Solemn (concentration/consistent)⁶⁹ to the teachings of God's religion. The person, who has this character, will not do any deeds that will cause damage on the face of the earth. This verse emphasizes the dimension of Ruhani, brain and human conscience that is enlisted in the form of physical activity. The unity of these four potential humans in applying the sharia of Allah, according to Sayeed Quṭb will lead to a personal figure that will succeed in the world and the hereafter.⁷⁰

⁶⁶ Sayyid Muhammad Ḥusain al- Ṭabāṭabā'ī, *al-Mizān fī Tafsīr al-Qur'ān* , juz. V, 176.

⁶⁷ An arrogant/dominative character that is destructive, in the study of Febriani categorized into *al-Lust al-Fujūriyyah* (the character is not good), This character is a negative masculine character. See the: Nur Arfiyah Febriani, *Ekologi Berwawasan Gender*, 168-178.

⁶⁸ In the study of Febriani, this character describes a character that is related to kindness and fun, hence the character is in a category of positive feminine character. View: Nur Arfiyah Febriani, *Ekologi Berwawasan Gender*, 160-161.

⁶⁹ According to Febriani, this character depicts characters that relate majesty and dignity, hence the character is entered into a positive masculine character category. View: Nur Arfiyah Febriani, *Ekologi Berwawasan Gender*, 158-159.

⁷⁰ See: Sayheed Quṭb, *fī Zillāl al-Qur'an*, juz ' . III, 1298. See also: Nur Arfiyah Febriani, *Ekologi Berwawasan Gender*, 233.

The essence of the exegetes explanation above the particular opinion of Ṭabārī and Ṭabātabāī about ecology is, that with *taskhīr*/subjugation of the nature done by God aims to: 1) give the stimulus and information to man to better know God through His creation creatures in the greater realms; 2) For man to be grateful by caring for sustainability and having responsibility in its use; 3) Making the Universe a medium of science, so that man can know the law of nature (cause of consequence), so that by this man can understand how the natural resources can be used more easily for man; and 4) The Qur'an appreciates the existence of man and nature as fellow creatures of God, wholly worship God in their respective ways.

From the above few points, it can also be understood that the use of natural resources should be set wisely. Natural rights Awards can be done by preserving their sustainability and regeneration efforts. So, although people use it, not only the generation of natural resources are maintained, but the future generation of people can also feel the wealth of natural resources that they can see, enjoy and maintain for the next generations.

CONCLUSION

From some of the above discussion, it can be concluded that, *firstly*: Ecology in the perspective of Ṭabārī and Ṭabātabāī has a similar understanding, even complementary to one another. From the two commentators can be formulated about the ecological concepts that can be understood in the sense: "The science that learns about the pattern of interaction between nature and man in its ecosystem is mutually beneficial and framed in a common purpose that is to serve God".

Secondly, humans are not allowed to damage the natural setting. This form of gratitude to God's favor is demonstrated by obedience and submission to all the provisions of God and away from all his prohibitions, with the keyword "Ikhlas". The blessing of this form of gratitude, to keep the various delights that lay in the wild to keep it constant. The various forms of destruction on the earth are a form of human dissensions and immortals to God, so that nature responds equally to mankind, with various forms of natural disasters and environmental destruction that threaten the safety of the human soul.

Thirdly, as a fellow creature of God, Al-Quran describes the pattern of interaction that is harmonious between nature and man. Only, people are given the trust to manage the world and its contents. To carry the trust, humans are given the various potentials/ability to prosper the Earth, rather than damage it indefinitely. For various forms of destruction on earth that have occurred as a result of human beings in the past, the Quran invites people to take lessons and instruct people to do conservation. This, so that men return to the doctrine of God for the happiness and comfort of human life, and do not repeat the same mistakes.

REFERENCES

- 'Atiyyah, Mamdūh Ḥāmid. *Innahum Yaqtulūn al-Bī'ah*, Cairo: Maktabah al-Ussrah, 1998.
- al-Awsi, Ali. *al-Ṭabāṭabā'ī wa Manhajuh fi Tafsīrih al-Mīzān*, Teheran: Mu'awaniyah al-Riasah li al-'alaqat al-Daulah, 1985.
- Amsyari, Fuad. *Prinsip-Prinsip Masalah Pencemaran Lingkungan*, Jakarta: Ghalia Indonesia, 1981.
- CD Room: Mausū'ah al-Ḥadīth al-Sharīf, Kutub al-Tis'ah.
- al-Daghāmain, Ziyād Khalīl Muḥammad, *Manhajiyah al-Baḥth fi al-Tafsīr al-Maudū'ī li al-Qur'ān al-Karīm*, Amman: Dār al-Bashīr, 1955.
- al-Dhahabī, Muḥammad Ḥusain, *al-Tafsīr wa al-Mufasssīrūn*, Qāhirah: Maktabah Wahbah, 1413 H/1992.
- Duwaidirī, Rajā' Waḥīd. *al-Bī'ah Maḥmūmihā al-'Ilm al-Mu'āṣir wa 'Umuqihā al-Fikrī al-Turāthī*, Damshīq: Dār al-Fikr, 2004, cet. I.
- al-Farmawī, 'Abd al-Ḥayy, *al-Bidāyah fi al-Tafsīr al-Maudū'ī: Dirāsah Manhajiyah Maudū'iyah*, Mesir: Maktabah al-Jumhūriyyah, t.th.
- Febriani, Nur Arfiyah. *Ekologi Berwawasan Gender dalam Perspektif al-Quran*, Bandung: Mizan, 2014.
- G. A. Yarrangton. "Plant Ecology: an Univying Model", *Journal of Ecology*, 57, 254-250, 1969.
- Gassing, A. Qadir. "Perspektif Hukum Islam tentang Lingkungan Hidup", Disertasi di Uiniversitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 2001.
- Gilpin, Alan (Ed), *Dictionary of Environment Terms*.
- Hanat, Rodrik. *Munḥīnāt Numū al-Nabāt*, Baghdād: Wizārah al-Ta'līm al-'Āli wa al-Baḥth al-'Ilmī Jāmi'ah Baghdād, 1989 M/1410 H.
- Harjasoemantri, Koesnadi. *Hukum Tata Lingkungan*, Yogyakarta: Gadjah Mada University Press, 1994, cet. 11.
- Ḥasan, 'Abd al-Ḥādī. *Himāyah al-Bī'ah al-Tulūth bi al-Mubayyidāt al-Kīmāwiyyah wa Afḍal al-Ḥulūl*, Sūriyah: Dār 'Alā' al-Dīn, 2003, cet. III.
- http://aa-den.blogspot.com/2009/10/metodologi-tafsir-ibnu-jarir_9987.html. Diakses pada tanggal 31 maret 2015.
- <http://kajianbersama.blogspot.com/2012/12/tafsir-thabathabai.html>.
- https://www.ipcc.ch/site/assets/uploads/sites/2/2019/06/SR15_Full_Report_High_Res.pdf . Diakses pada 26 Mei 2020.
- <http://www.oxforddictionaries.com/definition/english/anthropocentric>. Diakses pada tanggal 6 maret 2014.
- Hunti, Roderick dan R.L. Colasanti, "Self-assembling Plants and Integration across Ecological Scales", *Oxford Journals, Annals of Botany* 99: 1023–1034, 2007, www.aob.oxfordjournals.org. Diakses: 2 Pebruari, 2010.
- Ja'far, Khudhair. *Tafsīr al-Qur'ān bi al-Qur'ān 'inda al-'Allamah al- al-Ṭabāṭabā'ī*, Qum: Dar al-Qur'an al-Karim, 1411 H.

- al-Jīrah, 'Abd al-Raḥmān. *al-Islam wa al-Bī'ah*, Qāhirah: Dār al-Salām, 2000 M/1420 H.
- Klantre, Ilyas. *Dalīl al-Mīzān*, dialihbahasakan ke dalam bahasa Arab oleh Abbas Tarjuman, Libanon; Mu'assasah al-A'lāmî Li al-Mathbû'at, 1985, cet 1.
- Leenen, H.J.J. *Milieuhygiënerecht*, Samson: Alphen aan den Rijn, 1971.
- Lipietz, Alain. *Cultural Geography, Political Economy and Ecology, European Planning Studies*, Abingdon: Feb 1999: Vol. 7, Iss, 1.
- Muhdlor, Atabik Ali A. Zuhdi. *Kamus Kontemporer Arab Indonesia*, 1836.
- al-Najjār, Zaghlūl "al-Samā' Laisat Firāghan kamā kāna Yu'taqad," *al-Mujāhid* 22, no 253 (Jumādī al-Ūlā 1422 H/ Agustus 2001), 10.
- Partanto, Pius A. dan M Dahlan al-Barry. *Kamus Ilmiah Populer*, Surabaya: Penerbit Arkola, 1994.
- Purwanto, Agus. *Ayat-Ayat Semesta, Sisi –Sisi al-Qur'an yang Terlupakan*, Bandung: Mizan, 2008, cet. I.
- Polasky, Stephen. "Accounting For Nature," *Bioscience* (Washington: Mar 2009): Vol. 59, Iss. 3.
- al-Qardāwī, Yūsuf. *Ri'āyah al-Bī'ah fī Sharī'ah al-Islām*, Kairo: Dār al-Shurūq, 1421 H/2001 M.
- al-Qattan, Manna'. *Mabāhits fī 'Ulūm al-Qur'ān*, Beirut: Mansyurat al-'Ashr al-Hadits, 1393H/1973M.
- Quṭub, Sayyid. *Fī Zilāl al-Qur'ān*, Qāhirah: Dār al-Shurūq, 1419 M/1998 M.
- Raya, Ahmad Thib. "Khalifah", dalam: *Ensiklopedi al-Quran*, Jakarta, Lentera Hati, 2007), cet. I, vol. 2.
- al-Rāzī, Muḥammad Fakhr al-Dīn, *Tafsīr Fakhr al-Rāzī al-Mushtahr bi al-Tafsīr al-Kabīr wa Mafātīh al-Ghaib*, Beirut: Dār al-Fikr, 1415 H/1995 M.
- Rice, Stanley A. *Green Planet: How Plants Keep The Earth Alive*, New Brunswick: Rutgers University Press, 2009.
- Ricklefs, Robert E. *Ecology*, New York: Chiron Press, 1973.
- Salim, Peter. *The Cotemporary English – Indonesian Dictionary*, Jakarta: Modern English Press, 1996, cet. VII.
- Shidqy al-Athar, *Muqaddimah Tafsīr Al Thabārī*, Beirut: Dār al-Fikr, 1995.
- Shihab, M. Quraish. "Ibn Jarir al-Tabari: Guru Besar para Ahli Tafsir", dalam jurnal *Ulumul Qur'an*, Vol. I, No. I, 1989, 5.
- dalam kata pengantar buku karangan: Ahmad Syukri Saleh, *Metodologi Tafsir al-Qur'an Kontemporer dalam Pandangan Fazlul Rahman* Jambi: Sulthan Thaha Press, 2007, cet. I.
- *Tafsir al-Mishbah, Pesan Kesan Keserasian al-Quran*, Jakarta: Lentera Hati, 2005.
- Soemarwoto, Otto. *Etika Lingkungan Hidup dan Pembangunan*, Jakarta: Jambatan, 1989.
- al-Suḥaibānī, 'Abdullāh Ibn 'Umar Ibn Muḥammad. *Aḥkām al-Bī'ah fī Fiqh al-Islāmī*, Saudi 'Arabia: Dār Ibn al-Jauziyyah, 2008 M/1429 H.
- al-Ṣālih, Subḥi. *Mabāhith fī 'Ulūm al-Qur'ān*, Beirut: Dar al-'Ilm, 1972, cet. VII.

- al-Ṭabarī, Abī Ja'far Muḥammad Ibn Jarīr. *Tafsīr al-Ṭabarī al-Musammā Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, Beirut: Dār al-Kutb al-'Ilmiyyah, 1999 M/ 1420 H.
- al-Ṭabāṭabā'ī, Sayyid Muḥammad Husain. *al-Mīzan fī Tafsīr al-Qur'ān*, Beirut: Mu'assasah al-A'lamī li al-Mathbū'āt, 1417 -1997.
- Umar, Nasaruddin. *Argumen Kesetaraan Gender Perspektif al-Qur'an*, Jakarta: Paramadina, 2001, cet. II.
- Wahabī, Ṣāliḥ. *al-Insān wa al-Bī'ah wa al-Tulūth al-Bī'ī*, Damshīq, Dār al-Fikr, 2004, cet. II.
- Weber, Max. *Economy and Society an Outline of Interpretive Sociology*, London: University of California Press, 1978, vol. I.
- Yusuf, Muhammad. *Studi Kitab Tafsir*, Yogyakarta: Teras, 2004.
- al-Zarānī, Muḥammad 'Abd al-'Azhim. *Manāhil al-'Irfān Fī 'Ulūm al-Qur'ān*, Beirut; Dār al-Fikr, tth, vol. 2.
- al-Zarkasyi, Badr al-Dīn *al-Burhān fī 'Ulūm al-Qur ān*, Tahqīq: Muḥammad Abū al-Faḍl Ibrāhīm, Kairo: Dar al-Ihya' al-Kutub al-'Arabiyah, 4 jilid 1376H/ 1957M, vol. II.