

DEFORESTATION AS A VIOLATION OF *FIQH AL-BI'AH*: THE PERSPECTIVE OF YUSUF AL-QARADAWI

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Abstract:

This study aims to analyze the phenomenon of unemployment from the perspective of human resource development based on Islamic values, specifically through the *maqasid al-shari'ah* approach. Conventional development models focused solely on economic growth often fail to comprehensively address unemployment issues because they neglect the dimensions of ethics, social justice, and spirituality. This study employs a qualitative method using a literature review approach, examining various classical and contemporary works related to Islamic economics and human development. The findings indicate that unemployment is not merely an economic issue but also reflects a failure in the holistic management of human resources. From the perspective of the *maqasid al-shari'ah*, development must be directed toward the protection of religion, life, intellect, lineage, and wealth, which implicitly demands the creation of fair, productive, and dignified employment opportunities. Therefore, a reconstruction of development policies is necessary one that focuses not only on macroeconomic indicators but also on the comprehensive enhancement of human quality. This study is expected to provide a conceptual contribution to the development of public policies based on Islamic values to address unemployment in a sustainable manner.

Keywords: *Unemployment, Human Resource Development, Maqasid al-Shari'ah, Islamic Economics, Social Justice*

Introduction

Deforestation is one of the most serious ecological issues in the contemporary world. According to an official report from the Ministry of Environment and Forestry, Indonesia's net deforestation stood at approximately 121,100 hectares in 2023 and increased to approximately 175,400 hectares in 2024. This increase indicates that despite the implementation of various control policies, the effectiveness of forest governance still faces challenges in consistently reducing the rate of deforestation.¹

Furthermore, when viewed from the aspect of gross deforestation, the rate of forest cover loss reaches more than 200,000 hectares per year, with the dominant loss in secondary forest areas. From a historical perspective, Indonesia has lost approximately 18 million hectares of natural forest between 1990 and 2024, indicating long-term, systemic ecological pressure. Furthermore, tropical primary forest loss has also reached more than 10 million hectares in the past two decades, placing Indonesia among the countries with one of the highest rates of deforestation in the world.²

In the last decade (2014–2024), cumulative forest loss was recorded at more than 3.3 million hectares, driven by the expansion of land use for the plantation sector, large-scale agriculture, and extractive industrial activities such as mining.³ This trend shows that land conversion is still the dominant factor driving deforestation in Indonesia.

The most recent data shows a significant spike in deforestation by 2025, with deforestation projected to reach more than 430,000 hectares, a drastic increase compared to the previous year. This surge reflects increasing pressure on forest areas due to development policies, land requirements for food security, and natural resource-based economic expansion. This situation confirms that Indonesia's forest

¹ Mawaddah Mawaddah dan Zulkarnaini Zulkarnaini, "Evaluasi Kebijakan Pengendalian Deforestasi dalam Mencapai Target Pembangunan Berkelanjutan (SDGs)," *WISSEN: Jurnal Ilmu Sosial dan Humaniora* 3, no. 3 (Juni 2025): 128–36, <https://doi.org/10.62383/wissen.v3i3.1007>.

² Samsul Hidayat, *Hukum Lingkungan dalam Mengendalikan Deforetasi sebagai Ancaman Keamanan Nasional*, 1 (2026).

³ Departement of Geography, Universitas Negeri Semarang, Indonesia. dkk., "Analysis of Deforestation Research Trends in 2015–2024," *Jurnal Teknik Lingkungan* 31, no. 2 (Oktober 2025): 16–27, <https://doi.org/10.5614/j.tl.2025.31.2.2>.

ecosystems remain highly vulnerable to policy dynamics and macroeconomic pressures.

Overall, the deforestation phenomenon in Indonesia reflects not only an environmental problem but also a multidimensional issue involving economic, political, and natural resource governance aspects. Therefore, a comprehensive and sustainable approach is needed, emphasizing not only regulatory aspects but also prioritizing preventative innovation, community participation, and the integration of environmental protection and sustainable development.

High rates of deforestation not only result in the loss of forest cover but also trigger various environmental crises such as climate change, biodiversity loss, land degradation, and increased frequency of natural disasters. In this context, deforestation cannot be understood solely as a technical forestry issue, but rather as an ecological crisis with broad social, economic, and humanitarian implications. Various studies have shown that forest destruction significantly contributes to the declining quality of human life, especially for local communities that depend directly on the sustainability of forest ecosystems.⁴

As a contemporary ecological crisis, deforestation also exposes the paradox of modern development. On the one hand, economic development is often used as the primary legitimacy for the massive exploitation of natural resources. On the other hand, the long-term impacts of this exploitation threaten the sustainability of human life itself. Deforestation has caused serious ecological imbalances, from the disruption of the hydrological cycle to increased carbon emissions that accelerate global warming. From this perspective, environmental damage caused by deforestation is not only local but also global in scope, thus demanding a more comprehensive and sustainable approach.

The phenomenon of deforestation becomes increasingly complex when legitimized through state policies and economic interests. Various regulations that open up space for the conversion of forest areas for mining, large-scale plantations, and infrastructure projects often ignore the principles of ecological sustainability. Short-term economic interests are often placed above considerations of

⁴ Dinda Febriana Yusman, Abdul Malik Ghazali, dan Beko Hendro, "Deforestasi Dan Tanggung Jawab Manusia Dalam Al-Qur'an (Studi Tafsir Hidayatul Insan Karya Abu Yahya Marwan Bin Musa)," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 7, no. 2 (2024): 334–50, <https://doi.org/10.35132/albayan.v7i2.801>.

environmental sustainability and ecological justice. This demonstrates the imbalance between development orientation and ecological responsibility, where nature is treated solely as an economic commodity, rather than as a living system that must be maintained in balance.⁵

In the Indonesian context, the legalization of deforestation through specific policies often leads to conflict between the state, corporations, and indigenous communities. This practice demonstrates that environmental damage does not exist in isolation, but is closely linked to power structures, capital interests, and exploitative development paradigms. Yet, the ecological impacts of deforestation are often irreversible and felt by future generations. Therefore, deforestation should not only be viewed as a legal-formal issue, but also as an ethical and moral issue that demands broader accountability.

From an Islamic perspective, environmental damage is an issue with both theological and normative dimensions. Islam views nature as a creation of Allah SWT, possessing intrinsic value and functioning as a support for human life. Humans are positioned as caliphs on earth, tasked with preserving, maintaining, and preventing disruption of the natural balance. This principle emphasizes that unlimited exploitation of nature, including deforestation that damages ecological systems, contradicts the fundamental values of Islamic teachings. Therefore, environmental damage caused by deforestation cannot be understood solely through technical and policy approaches. Islam, as a value system, also has a normative perspective regarding the relationship between humans and nature, which can be explained through the concept of fiqh al-bi'ah.

One relevant Islamic normative approach to environmental issues is the concept of fiqh al-bi'ah. Fiqh al-bi'ah is a development of contemporary Islamic jurisprudence that focuses on the relationship between humans and the environment within the framework of Islamic law and ethics. This concept emphasizes that protecting the environment is a sharia obligation, not simply a moral choice. Yusuf al-Qaradawi, as a contemporary scholar, pays serious attention to environmental issues through the idea of fiqh al-bi'ah which

⁵ Muhammad Azrul Amirullah dkk., "Analisis Fiqih Bi'ah Atas Pencabutan Izin Usaha Pertambangan di Kawasan Raja Ampat," *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman* 11, no. 2 (Desember 2025): 301–12, <https://doi.org/10.24952/tazkir.v11i2.17782>.

emphasizes the principles of ecological justice, balance, and trust in managing nature.⁶

Yusuf al-Qaradawi's thinking on the environment positions environmental damage as a form of *ifsād fī al-ardh*, which is prohibited in Islam. Deforestation, which causes ecosystem damage, human suffering, and the loss of the rights of future generations, can be understood as a violation of the principles of *fiqh al-bi'ah*. Within this framework, *fiqh* functions not only as a set of legal rules but also as an ethical instrument that guides human behavior in harmony with the goals of creation and the common good. Thus, the *fiqh al-bi'ah* approach offers a strong normative foundation for critiquing environmentally damaging deforestation practices.

Based on this description, the study of deforestation as a violation of *fiqh al-bi'ah* from Yusuf al-Qaradawi's perspective is important and relevant. This study aims not only to enrich academic discourse on Islamic law and the environment but also to provide a normative contribution to environmental conservation efforts. By placing deforestation within the framework of *fiqh al-bi'ah*, it is hoped that awareness will emerge that protecting forests and the environment is not only an ecological and social demand, but also a religious obligation that has moral and spiritual implications for humans as caliphs on earth.

Literature review

Deforestation is generally understood as the conversion of forest areas to non-forest uses caused by human activities, such as agricultural expansion, mining, and infrastructure development. According to the Food and Agriculture Organization (FAO), deforestation is one of the main causes of global environmental degradation, directly impacting ecosystem balance. In Indonesia, deforestation is a strategic issue given the country's position as one of the world's largest tropical forest owners.

Numerous studies show that deforestation contributes significantly to climate change through increased carbon emissions. Furthermore, forest loss also leads to a decline in biodiversity, disruption of the hydrological cycle, and an increased risk of disasters

⁶ Maizer Said Nahdi dan Aziz Ghufroon, "Etika Lingkungan Dalam Perspektif Yusuf Al-Qaradawy," *Al-Jami'ab: Journal of Islamic Studies* 44, no. 1 (Juni 2006): 195–221, <https://doi.org/10.14421/ajis.2006.441.195-221>.

such as floods and landslides. A study by the Intergovernmental Panel on Climate Change confirms that land-use change, including deforestation, is a significant factor in accelerating global warming.

Furthermore, deforestation also impacts socio-economic aspects, particularly for local and indigenous communities who depend on forests for their livelihoods. This demonstrates that deforestation is not only an ecological issue but also touches on dimensions of social justice and sustainable development.

Research Method

This study is a qualitative study using library research. Library research was chosen because it focuses on the exploration, analysis, and interpretation of written sources relevant to the theme of deforestation from the perspective of Islamic jurisprudence (fiqh al-bi'ah). This approach is used to explore the normative and ethical constructions of Islam regarding the relationship between humans and the environment, particularly in the thought of Yusuf al-Qaradawi.

The approaches employed in this study are a normative-philosophical approach and a conceptual approach. The normative approach is used to examine the principles of Islamic law relating to the prohibition of environmental destruction (ifsād fī al-ardd), the concepts of maslahah (benefit), mafsadah (benefit), and maqāṣid al-shari'ah (obligatory objectives). Meanwhile, the conceptual approach is used to analyze the ideas of Islamic jurisprudence (fiqh al-bi'ah), the concept of the caliphate, amanah (trust), ecological justice, and the balance of nature as developed in Yusuf al-Qaradawi's thought.

The data sources in this study consist of primary and secondary sources. Primary sources include the works of Yusuf al-Qaradawi on the environment and Islamic law, particularly his book *Ri'āyat al-Bi'ah fī Shari'at al-Islām*, as well as verses of the Qur'an and hadith of the Prophet Muhammad (peace be upon him) relating to the prohibition of environmental destruction and the obligation to preserve nature. Secondary sources include books, scientific journal articles, proceedings, and previous research findings discussing fiqh al-bi'ah, Islamic environmental ethics, deforestation, and contemporary Islamic legal studies related to environmental issues.

Data collection was conducted through documentation study, namely by inventorying, classifying, and reviewing written sources relevant to the research focus. The data obtained were then analyzed

using descriptive-analytical analysis using content analysis methods. This method was used to uncover the meaning, thought patterns, and normative arguments of Yusuf al-Qaradawi regarding the environment, then link them to the phenomenon of deforestation as a violation of Islamic jurisprudence (*fiqh al-bi'ah*).

Data analysis was conducted through several stages: (1) data reduction by selecting concepts and arguments relevant to the issue of deforestation; (2) data presentation in the form of categorizations of Islamic jurisprudence concepts, normative principles, and prohibitions on *ifsād fī al-ardh*; and (3) drawing conclusions by synthesizing the thinking of Islamic jurisprudence (*fiqh al-bi'ah*) and the reality of contemporary deforestation. Through these stages, the research is expected to demonstrate that deforestation is not only an ecological and public policy issue, but also a normative violation of Islamic jurisprudence principles.

Results and Discussion

I. The Concept of Fiqh Al-Bi'ah in the Thoughts of Yusuf Al-Qardawi.

Fiqh al-Bi'ah as Part of Contemporary Fiqh

Fiqh al-bi'ah is a part of contemporary fiqh that developed in response to modern environmental problems. Yusuf al-Qaradawi emphasized that the issue of environmental damage, although not discussed explicitly in classical fiqh books, can still be analyzed through the general principles of Islamic law that aim to maintain public welfare and prevent damage.⁷ In this context, fiqh al-bi'ah emerged as a form of *ijtihād* that linked Islamic normative texts to contemporary ecological realities. Over time, fiqh al-bi'ah has been understood as a subset of contemporary Islamic jurisprudence (*fiqh*) that addresses the relationship between humans and the environment. This concept emerged in response to the increasing ecological damage caused by human activities.

Al-Qaradawi believes that fiqh cannot be separated from social realities and the challenges of the times. Therefore, environmental issues must be placed within the purview of Islamic law. He believes that widespread environmental damage constitutes a serious threat to

⁷ Yusuf Al-Qardawi, *Ri'āyat al-Bi'ah fī Shari'at al-Islām* (Kairo: Dār al-Shurūq, t.t., t.t.), 29.

human life, necessitating a preventive and protective approach to fiqh.⁸ Thus, fiqh al-bi'ah functions as a normative instrument to guide human activities so as not to overstep the bounds of their use of nature.

Yusuf al-Qaradawi's view of fiqh al-bi'ah as part of contemporary fiqh aligns with the studies of contemporary Muslim academics. Jamaluddin asserts that fiqh al-bi'ah is a response to the modern ecological crisis, which demands a reinterpretation of classical fiqh values within an environmental context.⁹ Fiqh is no longer understood solely as regulating the relationship between worship and transactions between individuals, but also encompasses the relationship between humans and nature as a living system.

Gayo et al. emphasized this in their study of forest management based on fiqh al-bi'ah. According to them, environmental fiqh serves as a normative framework that integrates Islamic law with the principles of ecological sustainability.¹⁰ Thus, fiqh al-bi'ah has academic and normative legitimacy as part of the development of contemporary fiqh.

Man as Khalifah and Nature as Trustee

In Yusuf al-Qaradawi's view, humanity's relationship with nature is based on the concept of the caliphate. Humans were created as caliphs on earth, meaning they have a mandate to manage and preserve nature, not exploit it arbitrarily.¹¹ This concept emphasizes that humans are not the absolute owners of the earth, but rather managers who are bound by divine values and moral responsibility.

Besides being caliphs, humans are also positioned as trustees of nature.¹² Al-Qaradawi emphasized that nature is a trust from Allah SWT, whose sustainability must be maintained.¹³ Any action that causes environmental damage, including deforestation that eliminates

⁸ Al-Qardawi, 31–32.

⁹ Jamaluddin Jamaluddin, "Fiqh Al-Bi'ah Ramah Lingkungan; Konsep Thaharah Dan Nadhafah Dalam Membangun Budaya Bersih," *Tribakti: Jurnal Pemikiran Keislaman* 29, no. 2 (Juli 2018): 324–345, <https://doi.org/10.33367/tribakti.v29i2.600>.

¹⁰ Ahyar Gayo dkk., "Pengulu Uten's Forest Management in Central Aceh: A Perspective of Fiqh al-Bi'ah," *AHKAM: Jurnal Ilmu Syariah* 24, no. 1 (Juni 2024): 20–21, <https://doi.org/10.15408/ajis.v24i1.34518>.

¹¹ Al-Qardawi, *Ri'ayat al-Bi'ah fi Shari'at al-Islam*, 41.

¹² Mohammad Ainun Muhammad, Arif Syihabbudin, and Hani'atul Khoiroh, "PANDANGAN FILSAFAT PENDIDIKAN ISLAM TERHADAP TUHAN, MANUSIA DAN ALAM" 5, no. 1 (2026): 78–90.

¹³ Al-Qardawi, 43–44.

the ecological function of forests, constitutes a betrayal of this trust. Therefore, ecological responsibility has a spiritual dimension that is inseparable from a Muslim's faith.

The concept of humans as caliphs and nature as a trustee has also received serious attention in the study of contemporary Islamic interpretation and law. Idris and Latifah explained that Yusuf al-Qaradawi views ecological verses as the theological basis for human responsibility towards the environment.¹⁴ Nature is positioned as a valuable resource whose existence must be protected, not exploited destructively.

Yusman et al. added that environmental damage, including deforestation, reflects humanity's failure to fulfill its role as caliph.¹⁵ Therefore, ecological responsibility is not only social, but also a consequence of the faith inherent in human status as caliph on earth.

Principles of Fiqh al-Bi'ah

a. al- 'Adl (Ecological Justice)

The principle of justice (al-'adl) in Islamic jurisprudence encompasses justice in the relationship between humans and nature. Yusuf al-Qaradawi explains that ecological injustice occurs when the exploitation of natural resources benefits only certain parties, while the impact of the damage is borne by society at large and future generations.¹⁶ In this context, deforestation carried out for economic gain without considering environmental sustainability contradicts the Islamic principle of justice.

The principle of ecological justice in Islamic jurisprudence is also emphasized by Amirullah et al. in their study on the revocation of mining business permits. They argue that policies that legitimize environmental exploitation without considering ecological and social impacts constitute a form of structural injustice.¹⁷ From the perspective of Islamic jurisprudence (fiqh al-bi'ah), justice demands the protection of ecosystems and the rights of affected communities.

¹⁴ Idris Idris dan Itsna Latifah, "Tafsir Ayat-Ayat Ekologi Yusuf al-Qaradawi dan Seyyed Hossein Nasr," *Al-Thiqah : Jurnal Ilmu Keislaman* 7, no. 1 (April 2024): 160, <https://doi.org/10.56594/althiqah.v7i1.186>.

¹⁵ Yusman, Ghozali, dan Hendro, "Deforestasi Dan Tanggung Jawab Manusia Dalam Al-Qur'an (Studi Tafsir Hidayatul Insan Karya Abu Yahya Marwan Bin Musa)," 340.

¹⁶ Al-Qardawi, *Ri'ayat al-Bi'ah fi Shari'at al-Islam*, 52.

¹⁷ Amirullah dkk., "Analisis Fiqih Bi'ah Atas Pencabutan Izin Usaha Pertambangan di Kawasan Raja Ampat," 305.

This view aligns with Hulaify's thinking, which emphasizes that environmental ethics in Islamic law rests on the principles of justice and moral responsibility.¹⁸ Excessive exploitation of nature reflects the unequal relationship between humans and nature and is contrary to Islamic values of justice.

b. al-Mīzān (Balance)

Balance (al-mīzān) is a fundamental principle in the creation of the universe. Al-Qaradawi linked this concept to the prohibition on destroying the natural order that has been established by Allah SWT.¹⁹ Forests play a vital role in maintaining ecosystem balance, so their massive destruction will disrupt the harmony of nature and human life. From the perspective of Islamic jurisprudence (fiqh al-bi'ah), actions that disrupt this balance fall under the category of *ifsād fī al-ard*.

The principle of natural balance (al-mīzān) was strengthened in Falah's study regarding the reconstruction of uṣūl fiqh based on maqāṣid al-syarī'ah. According to him, environmental damage is a form of violation of the balance that is the goal of sharia.²⁰ The principle of natural balance (al-mīzān) was strengthened in Falah's study regarding the reconstruction of uṣūl fiqh based on maqāṣid al-syarī'ah. According to him, environmental damage is a form of violation of the balance that is the goal of sharia.²¹ Thus, the principle of al-mīzān in fiqh al-bi'ah is not only ethical, but also has a strong maqāṣid basis in Islamic law.

c. al-Amānah (Responsibility)

The principle of trust (al-amānah) emphasizes that humans have full responsibility for the impacts of their use of nature. Yusuf al-Qaradawi emphasized that all use of natural resources must be based

¹⁸ Akhmad Hulaify, "Etika Lingkungan Perspektif Hukum Islam," *Al-Iqtishadiyah: Ekonomi Syariah dan Hukum Ekonomi Syariah* 4, no. 1 (Februari 2019): 125, <https://doi.org/10.31602/iqt.v4i1.1769>.

¹⁹ Al-Qardawi, *Ri'āyat al-Bi'ah fī Shari'at al-Islām*, 58–59.

²⁰ Syamsul Falah, "Rekonstruksi Uṣūl Fiqh Perspektif Maqāṣid Syari'ah Sebagai Ikhtiyar Pelestarian Lingkungan," *Syariat: Jurnal Studi Al-Qur'an Dan Hukum* 5, no. 01 (Mei 2019): 35, <https://doi.org/10.32699/syariat.v5i01.1183>.

²¹ Ahmad Sarip Saputra, Ida Rohmah Susiani, dan Nur Syam, "Hifdh Al-Bi'ah as part of Maqāṣid Al-Shari'ah: Yūsuf Al-Qarḍāwī's perspective on the environment in Ri'āyat al-Bi'ah fī Shari'ah al-Islām book," *AIP Conference Proceedings* 2353, no. 1 (Mei 2021): 4, <https://doi.org/10.1063/5.0052768>.

on the principles of responsibility and caution.²² Deforestation carried out without regard for long-term ecological impacts demonstrates a lack of trust and contradicts the values of Islamic jurisprudence.

Nahdi and Ghufon emphasize ecological responsibility as a form of trust in their study of Yusuf al-Qaradawi's environmental ethics. They believe that the modern environmental crisis stems from humanity's failure to uphold Allah SWT's trust in nature.²³ Therefore, Islamic jurisprudence demands collective accountability, whether from individuals, corporations, or the state. This view is reinforced by Amirullah et al., who stated that environmental damage resulting from economic policies and interests indicates a weak awareness of ecological mandates.²⁴ In the context of deforestation, the principle of al-amānah demands moral and legal controls on all forms of forest exploitation.

Prohibition of *Ifsad fī al-Ard* in an Islamic Perspective

a. The Meaning of *Ifsād fī al-Ard* in the Al-Qur'an and Hadith

The term *ifsād fī al-ard* is an important concept in the Qur'an that refers to all forms of destruction that disrupt the order of life on earth. The Qur'an expressly forbids such acts, as stated in QS. al-A'rāf [7]: 56 which emphasizes the prohibition of causing damage on earth after Allah has repaired it. This verse shows that the earth was created in a state of balance and order, so that any action that disrupts this balance is seen as a violation of Divine will. Allah SWT says: The Meaning of *Ifsād fī al-Ard* in the Qur'an and Hadith:

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

Meaning:

“And do not cause damage to the earth after (Allah) has repaired it, and pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good.”(QS. al-A'rāf [7]: 56)

²² Al-Qardawi, *Ri'āyat al-Bī'ah fī Shari'at al-Islām*, 63.

²³ Nahdi dan Ghufon, “Etika Lingkungan Dalam Perspektif Yusuf Al-Qaradawy,” 210.

²⁴ Amirullah dkk., “Analisis Fiqih Bī'ah Atas Pencabutan Izin Usaha Pertambangan di Kawasan Raja Ampat,” 309.

Yusuf al-Qaradawi interprets the concept of *ifsād fī al-ardh* broadly, not limited to social or moral damage, but also includes ecological damage.²⁵ According to him, environmental destruction such as pollution, excessive exploitation of nature, and deforestation falls under the category of *ifsād* because it has a destructive impact on human life and other living things.

The prohibition of *ifsād* is also reinforced in the hadith of the Prophet Muhammad, which emphasizes the importance of protecting the environment and prohibits actions that endanger life. The principle of prohibiting harm (*lā ḍarar wa lā ḍirār*) serves as a relevant normative basis for assessing environmental destruction practices.²⁶ Thus, the concept of *ifsād fī al-ardh* has a strong textual basis in both the Qur'an and the hadith.

b. Environmental Damage as a Mafsādah 'Āmmah

From a fiqh perspective, environmental damage is understood as a *mafsādah 'āmmah*, meaning damage whose impact is widespread and felt collectively by society. Deforestation, for example, not only results in the loss of forest areas but also triggers natural disasters, water crises, and ecosystem damage that threaten human safety.²⁷ Therefore, environmental damage cannot be viewed as a purely individual issue.

Yusuf al-Qaradawi emphasized that all forms of malice must be prevented, even if they have short-term economic benefits.²⁸ This principle aligns with the Islamic jurisprudence principle of *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ*, which places preventing harm above achieving benefits. In the context of deforestation, economic gain cannot justify widespread ecological damage.

This view is reinforced by the Falah study, which states that environmental damage is a form of failure to uphold the objectives of sharia (*maqāṣid al-shari'ah*), particularly in protecting human life and survival.²⁹ Thus, deforestation as a cause of environmental

²⁵ Al-Qardawi, *Ri'āyat al-Bi'ah fī Shari'at al-Islām*, 71.

²⁶ Al-Qardawi, 74.

²⁷ Yusman, Ghozali, dan Hendro, "Deforestasi Dan Tanggung Jawab Manusia Dalam Al-Qur'an (Studi Tafsir Hidayatul Insan Karya Abu Yahya Marwan Bin Musa)," 338.

²⁸ Al-Qardawi, *Ri'āyat al-Bi'ah fī Shari'at al-Islām*, 76.

²⁹ Falah, "Rekonstruksi Uṣūl Fiqih Perspektif Maqāṣid Syari'ah Sebagai Ikhtiyar Pelestarian Lingkungan," 36.

damage can be categorized as a mafsādah ‘āmmah which must be prevented normatively.

c. The Obligation to Prevent Damage as a Sharia Requirement

Islam not only forbids destructive acts but also requires efforts to prevent such damage. Yusuf al-Qaradawi emphasized that protecting the environment is part of the sharia-compliant responsibility inherent in humans as caliphs on earth.³⁰ This obligation is collective (*farḍ kifayah*), encompassing the roles of individuals, society, and the state.

In the context of Islamic law, the obligation to prevent environmental damage is also related to the principle of *ḥifẓ al-bī’ah* as part of the *maqāṣid al-syarī’ah*. Saputra et al. assert that environmental protection is a prerequisite for realizing other objectives of sharia.³¹ Therefore, allowing deforestation that damages ecosystems is contrary to Islamic law.

Furthermore, it emphasizes that the state has the primary responsibility to prevent environmental damage through fair and sustainability-oriented policies.³² Thus, preventing *ifsād fī al-ardḍ* is not only an individual moral obligation, but also a structural requirement in the Islamic legal system and public policy.

Deforestation as a Violation of Fiqh al-Bī’ah

a. Deforestation as the destruction of ecological systems

Deforestation is essentially a form of destruction of the ecological system that Allah SWT created in a balanced way. Forests serve not only as a collection of vegetation but also as a living system that supports climate balance, the water cycle, and biodiversity. When forests are destroyed on a massive scale, the entire ecological system is disrupted, resulting in a cascading impact on human life and other living things.³³

Yusuf al-Qaradawi emphasized that all forms of environmental destruction that eliminate its basic functions fall into the category of

³⁰ Al-Qardawi, *Ri’āyat al-Bī’ah fī Shari’at al-Islām*, 80.

³¹ Saputra, Susiani, dan Syam, “Hifdh Al-Bī’ah as part of Maqāṣid Al-Sharī’ah,” 5.

³² Amirullah dkk., “Analisis Fiqh Bī’ah Atas Pencabutan Izin Usaha Pertambangan di Kawasan Raja Ampat,” 308.

³³ Gayo dkk., “Pengulu Uten’s Forest Management in Central Aceh,” 22.

ifsād fī al-ard.³⁴ From the perspective of Islamic jurisprudence (fiqh al-bi'ah), deforestation is not merely a technical forestry issue, but a normative violation because it damages the natural order that should be preserved. This view aligns with the study by Gayo et al., which positions forests as an integral part of the ecological system that must be protected through an environmental fiqh approach.³⁵

b. The imbalance between economic benefits and ecological benefits

Deforestation is often justified on the basis of economic benefits, such as increased investment, job creation, and development growth. However, in Islamic jurisprudence (fiqh al-bi'ah), benefits cannot be separated from consideration of long-term ecological impacts. Yusuf al-Qaradawi emphasized that true benefits are those that do not cause greater damage.³⁶

In this context, deforestation reflects the imbalance between short-term economic gains and broader, sustainable ecological consequences. Amirullah et al. show that policies that legitimize environmental exploitation often ignore the ecological damage inflicted on communities.³⁷ Therefore, fiqh al-bi'ah rejects a development approach that is solely oriented towards the economy without regard for environmental sustainability. The fiqh principle of *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* is an important basis for assessing deforestation practices.³⁸ If an economic activity causes significant ecological damage, then it should be prevented even if it promises material benefits.

c. Responsibilities of individuals, corporations, and the state

In the perspective of fiqh al-bi'ah, the responsibility to protect the environment is not only imposed on individuals, but also on corporations and the state. Yusuf al-Qaradawi emphasized that environmental damage is the result of collective failure to maintain

³⁴ Al-Qardawi, *Ri'āyat al-Bi'ah fī Shari'at al-Islām*, 71.

³⁵ Gayo dkk., "Pengulu Uten's Forest Management in Central Aceh," 25.

³⁶ Al-Qardawi, *Ri'āyat al-Bi'ah fī Shari'at al-Islām*, 76.

³⁷ Amirullah dkk., "Analisis Fiqih Bi'ah Atas Pencabutan Izin Usaha Pertambangan di Kawasan Raja Ampat," 304.

³⁸ Al-Shāṭibī, *al-Muwāfaqāt* (Beirut: Dār al-Ma'rifah, t.t., t.t.), 10.

Allah SWT's trust in nature.³⁹ Individuals are responsible for their consumption behavior and use of nature, while corporations have a moral and legal obligation not to damage the environment for profit alone.

The state, as the authority, has the greatest responsibility for regulating and overseeing the use of natural resources. Amirullah et al. emphasize that the state must not become a facilitator of environmental damage through exploitative policies.⁴⁰ In *fiqh al-bi'ah*, public policies that damage the environment can be categorized as violations of the principles of justice and trust.

d. Deforestation as a violation of Islamic ecological ethics

Deforestation also violates Islamic ecological ethics, which emphasize moderation, responsibility, and respect for Allah's creation. Yusuf al-Qaradawi places environmental ethics as part of Islamic morality that must be embodied in human relations with nature.⁴¹ Excessive exploitation of forests reflects greed (*ṭamaʿ*) and excess (*isrāf*) which are prohibited in Islam.

Hulaify emphasized that environmental ethics in Islamic law requires moral awareness to maintain the balance of nature and prevent damage.⁴² Therefore, deforestation not only violates legal aspects but also reflects the degradation of ecological ethics in Muslim society. Within the framework of *fiqh al-bi'ah*, this ethical violation strengthens the argument that deforestation is an act that contradicts basic Islamic values.

Conclusion

Based on the discussion in the previous chapters, it can be concluded that deforestation is not merely an environmental issue, but also a normative issue from the perspective of Islamic jurisprudence (*fiqh al-bi'ah*). Forest destruction has interrelated ecological, social, and moral impacts. Deforestation not only causes damage to ecological systems but also disrupts the natural balance established by Allah SWT. In Yusuf al-Qaradawi's framework, this type of environmental

³⁹ Al-Qardawi, *Ri'āyat al-Bi'Ah Fi Shari'at al-Islām*, 83.

⁴⁰ Amirullah dkk., "Analisis Fiqih Bi'ah Atas Pencabutan Izin Usaha Pertambangan di Kawasan Raja Ampat," 308.

⁴¹ Al-Qardawi, *Ri'āyat al-Bi'ah fi Shari'at al-Islām*, 88.

⁴² Hulaify, "Etika Lingkungan Perspektif Hukum Islam," 128.

destruction falls into the category of *ifsād fī al-ardh*, which is expressly prohibited in Islamic teachings.

Fiqh al-bi'ah, as part of contemporary Islamic jurisprudence, positions humans as caliphs entrusted with the responsibility to protect and preserve nature. The principles of fiqh al-bi'ah, such as ecological justice (*al-'adl*), balance (*al-mizān*), and responsibility (*al-amānah*), serve as the normative basis for assessing deforestation practices. When deforestation is carried out without regard for ecological and social impacts, the practice contradicts the fundamental values of fiqh al-bi'ah.

Furthermore, deforestation reflects the imbalance between claims of economic benefit and the resulting ecological benefit. Short-term economic gains cannot justify widespread and ongoing environmental damage. From the perspective of fiqh al-bi'ah, preventing damage must be prioritized over achieving perceived benefits, especially when such damage threatens the public interest.

This study demonstrates that fiqh al-bi'ah (Islamic jurisprudence) has strong relevance as a normative framework in responding to the issue of deforestation. Fiqh al-bi'ah serves not only as an individual ethical guideline but also as a basis for evaluating public policies and corporate practices related to forest management. Therefore, environmental conservation efforts need to be understood as part of a sharia obligation involving collective individual, corporate, and state responsibility.

Therefore, Yusuf al-Qaradawi's approach to fiqh al-bi'ah can be a significant contribution to building a just and sustainable environmental management paradigm. Maintaining forest sustainability is not only an ecological and social imperative but also a manifestation of adherence to Islamic values in upholding Allah SWT's trust in the universe.

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