



# MAN'S CRIME AGAINST NATURE IN THE QUR'AN: AN ANALYSIS OF THE FIL ARD FACADE AND ITS IMPACT ON HUMAN HEALTH

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## Abstract

**Background.** The global ecological crisis demands a multidisciplinary approach that integrates modern science with spiritual values. The Qur'an provides the concept of *the façade as a theological framework for understanding* the ecological damage caused by human actions.

**Purpose.** This article analyzes the shapes of *fil-ard facades* and their impact on human health

**Method.** thematic interpretation methods and descriptive-qualitative analysis.

**Results.** The results of the study show that the Qur'an explicitly links environmental damage to human behavior, with physical, mental, and spiritual health impacts.

**Conclusion.** The concepts of caliphs *fil ard* and *mizân* offer an alternative paradigm in an effort to address the environmental health crisis.

**Keywords:** Facade fil Ard, Ecological Crime, Environmental Health, Islamic Ethics, Caliph.



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## INTRODUCTION

Climate change, pollution, deforestation, and biodiversity degradation have become serious threats to human life. WHO estimates that 23–24% of global disease burden is caused by environmental factors. The Qur'an has addressed the relationship between humans and nature through the concept of *façade fil ard*, which refers to the destruction of the earth caused by human actions.

In the modern era, economic development often gives birth to the exploitation of nature, which is considered progress, even though it actually accelerates the destruction of ecosystems. Research on environmental issues from an Islamic perspective is constantly evolving, but

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specific studies of the façade of *fil ard* and its impact on health remain limited. This article seeks to fill that void by linking the Qur'an's text to the findings of modern science.

The study of human relations and the environment from an Islamic perspective has grown rapidly in the last two decades. Previous research has highlighted Islamic environmental ethics, the concept of caliphs, and ecological balance (*mîzân*) as the normative foundation of human behavior towards nature. Classical to contemporary works such as Izzi Dien (2000), Nasr (1997), Abdul-Matin (2010), and Foltz et al. (2003) position religion as a source of ecological ethics capable of addressing the global environmental crisis. Meanwhile, modern scientific studies consistently show that ecological crises have a direct impact on human health, as reported by the WHO, IPCC, and The Lancet Countdown. Pollution, climate change, deforestation, and ecosystem degradation increase rates of respiratory diseases, water-based diseases, tropical infections, mental disorders, and malnutrition.

In the realm of Islamic studies, several studies highlight the relationship between Islamic teachings and environmental conservation, including Mangunjaya & McKay (2012), Kula (2001), and Hamed & El-Ahwal (2020). However, the study focuses more on theological and ethical foundations, without comprehensively discussing aspects of human health.

On the other hand, discussions of the façade of *fil ard* in the interpretive literature tend to focus on moral and social harm. Although some verses also address ecological damage (e.g., Qur'an Ar-Rum 30:41), their meaning is rarely systematically linked to the impact on the physical, mental, and spiritual health of contemporary humans.

Therefore, this article occupies an important position in the development of research because it offers a cross-disciplinary analysis between:

1. Study of the Qur'an (thematic interpretation)
2. Islamic environmental ethics
3. Modern ecological science and public health

Thus, this article contributes to integrating theological explanations and scientific findings regarding the environmental health crisis.

### **Problem Formulation**

1. How does the Qur'an describe *the façade of fil ard* as man's crime against nature?
2. What are the forms of *fil ard facades* that are relevant to the contemporary ecological crisis?
3. How does *the façade of the fil ard* impact human health?
4. What are the Qur'anic solutions to address ecological damage?

## LITERATURE REVIEW

### The concept of the fil Ard façade in the Qur'an

The Qur'an calls *the façade* a form of moral, social, and ecological damage. Sures Qur'an Al-Baqarah 2:11–12 and Ar-Rum 30:41 affirm that damage on land and sea comes from human actions. The damage is not only a physical phenomenon but also a violation of humanity's mandate as the managers of the earth.

### Man as Caliph fil Ard

Allah has appointed man as a caliph (QS 2:30), that is, a creature who is given authority as well as responsibility. This concept requires humans to protect and maintain the earth, not to exploit it excessively.

### The Mîzân Principle (Ecosystem Balance)

Qur'an Ar-Rahman 55:7–9 explains the balance of nature. Any disruption to the ecological balance will have implications for wider damage, including human health.

### Environmental Health and Human Health

From a public health perspective, the environment is a major determinant of health status. Air, water, soil, and climate change pollution have been shown to increase the global burden of disease.

Based on the mapping of the literature, there are several research gaps that have not been filled and filled by this article:

1. The limitations of the study of the façade of fil ard in the context of the contemporary ecological crisis. Previous studies have addressed facades more as moral or social damage, but have not elaborated on modern forms of ecological damage, such as pollution, climate change, and deforestation, based on the framework of the façade. This article fills this void by reinterpreting Qur'anic verses in the context of today's ecology.
2. The lack of integration between the interpretation of the Qur'an and the discipline of environmental health. Some studies only discuss theological aspects without directly linking environmental damage to the impact of human physical, mental, and spiritual health. This article integrates the two disciplines using a descriptive-qualitative approach.
3. There is no holistic model that connects Islamic ethics, ecology, and human health. Although the concepts of caliph, mîzân, and the prohibition of israf have been widely discussed, no study has compiled them into a framework of ecological solutions applicable to public health. This article introduces the Qur'anic framework of ecological monotheism,

environmental ethics, conservation (hima/harim), and a green economy as a response to the planetary health crisis.

4. Lack of emphasis on environmental injustice from an Islamic perspective. Islamic ecological studies rarely associate environmental degradation with social inequality and a heavier health burden on the poor. This article raises the issue as part of the façade of fil ard.

Based on the literature review in the article, the development of research can be mapped as follows:

### **Islamic Environmental Ethics Study**

Previous research has extensively discussed:

1. The concept of caliph fil ard
2. The principle of mîzân (balance)
3. Prohibition of israf and tabdzir
4. Human moral responsibility towards nature

The main focus is still **normative-theological**, emphasizing the obligation to protect the environment without systematically linking it to health aspects.

### **Ecology and Modern Health Studies**

The WHO, IPCC, and The Lancet reports show:

1. Pollution, climate change, and deforestation have a direct impact on disease
2. Increasing the burden of physical and mental illness
3. Exacerbating social inequality

However, this study is **secular-scientific** and rarely integrated with a religious perspective.

### **A Study of the Tafsir on the Fasad fil Ard**

In the literature of interpretation:

1. Facades are more often understood as moral and social damage
2. The ecological dimension is not yet the main focus
3. Health impacts are hardly discussed

### **Position of Articles in Research Maps**

This article is on a three-plane slice:

1. Tafsir of the Qur'an
2. Islamic environmental ethics
3. Modern environmental health

Thus, this article occupies a position as an interdisciplinary research of the Qur'an–ecology–health, which is still relatively limited in the literature.

This state-of-the-art study shows that Islamic and environmental studies have evolved, but have not been comprehensively integrated with human health issues.

## RESEARCH METHODS

This study used:

1. Qualitative approach,
2. Thematic Interpretation Method (Mawdhu'i)
3. Study of Qur'anic verses, hadiths, classical-contemporary tafsir books, ecological literature, and global health reports.

The analysis is carried out through the following stages:

1. Identify verses related to *the façade fil ard*.
2. Semantic and sentence context analysis.
3. Comparison of scholars' interpretations.
4. Integration with environmental health scientific data.
5. Conclusion drawn.

## RESULTS AND DISCUSSION

This article offers several aspects of novelty that make it stand out in the discourse of Qur'anic study and ecology:

1. New perspective: Facades of the film as a framework for human health analysis. This research not only sees the façade as ecological damage, but as the cause of physical, mental, and spiritual diseases caused by human actions. This formulation is relatively new in the Islamic ecological literature.
2. Integration of Qur'anic texts with modern scientific data on environmental health. This article blends Qur'anic verses, hadiths, classic and contemporary interpretations, WHO reports, IPCC reports, and global health research to build a solid interdisciplinary argument. This kind of synthesis approach is very rare.
3. Affirmation that ecological damage is a moral-spiritual crime (eco-crime). The term 'human crime against nature' (ecocrime) serves as an analytical framework that links human behavior, environmental damage, and health consequences. This approach reinforces the ethical and legal dimensions of contemporary Islam.

4. Preparation of the concept of an applicable Qur'anic solution. This article develops a series of solutions that can be operationalized, such as: environmental hisbah, ecological fatwa, conservation zones (hima/harim), sharia-based green economy, green boarding schools and environmentally friendly mosques.
5. This solutive approach bridges theology and environmental policy. Strengthening the ecological spiritual aspect (eco-spirituality). The article asserts that the destruction of nature does not only have a physical impact, but also severs man's spiritual connection with God's creation, an aspect rarely studied in environmental health.

## **Contemporary fil Ard Facade Forms**

### **Water, Air, and Soil Pollution**

Pollution is the most visible form of damage. The WHO estimates that 7 million premature deaths occur each year due to air pollution. In Islam, the Prophet forbade polluting water, roads, and shelters—an indication of ecological awareness from the beginning.

### **Deforestation and Ecosystem Degradation**

The loss of millions of hectares of forest each year results in species extinction and exacerbates climate change.

### **Overexploitation of Natural Resources**

The attitudes of israf and tabdzir are prohibited in the Qur'an. Uncontrolled use of resources is directly proportional to ecological damage.

### **Global Climate Change**

Climate change is changing weather patterns, increasing the incidence of disasters, and shifting the distribution of infectious diseases.

## **The Impact of the Ard Façade on Human Health**

### **Physical Impact**

1. Respiratory diseases: due to PM2.5 pollution.
2. Water-based diseases: cholera, dysentery, hepatitis A.
3. Climate-related diseases: malaria, dengue, heat stroke.
4. Malnutrition: crop failure due to extreme weather.

### **Mental Impact**

The phenomenon of *eco-anxiety*, stress, and post-disaster trauma is increasing in many countries.

## **Spiritual Impact**

The destruction of nature breaks the relationship between man and Allah's blessed creation (QS 17:44). The loss of spiritual connection to nature diminishes inner tranquility.

## **Environmental Injustice**

Ecological damage does not have an equal impact. The poor are more vulnerable to diseases and disasters because they live in polluted areas and have little access to clean water.

## **Qur'anic Solutions to Ecological Evils**

### **Awareness of Tawheed and Accountability**

Humans must realize that nature is God's trust, not an object of free exploitation.

### **Implementation of Islamic Environmental Ethics Principles**

1. The role of the caliph: responsible management.
2. *Ihya' al-mawât*: reviving dead land, rehabilitation of ecosystems.
3. *Hima* and *harim*: conservation zones like modern national parks.

### **Education and Environmental Awareness**

Islamic boarding schools, mosques, and clerics can be the motor of Islamic ecology education.

### **Sharia-Based Environmental Policy**

Environmental fatwas, hisbah-based regulations, and green sukuk can strengthen sustainability.

### **Eco-Friendly Technology and Green Economy**

Renewable energy, circular economy, and green investment are in line with the principle of *maslahah*.

## **CONCLUSION**

The Qur'an, through the concept of *Ard's Wire Facade*, provides a strong theological perspective on environmental damage as a moral and spiritual evil. *Shape Facade*: what is happening today—pollution, deforestation, exploitation of nature, and climate change—is very relevant to the Qur'an's image. The impact on human health is wide-ranging: physical, mental, and spiritual. The Qur'an offers holistic solutions through monotheism, the mandate of the caliph, ecosystem balance, environmental ethics, and the strengthening of sharia policies. Implementation challenges include the gap between doctrine and practice, development–conservation conflicts, and the influence of consumerism. This state of art research places the

façade of fil ard as a Qur'anic concept that is in harmony with the modern ecological crisis, and connects Islamic ethics with ecology and health. Gap research is in the form of a lack of studies that integrate Qur'an interpretation with environmental health science; there is no elaboration of the façade as the cause of physical-mental-spiritual illness; lack of study of environmental injustice in an Islamic perspective. Novelty presents an integrated theological-ecological-health framework; interpreting the façade as eco-crime; offers Qur'anic solutions based on applicable Islamic environmental ethics.

### **Practical Implications**

1. It can be used as the basis for the preparation of an eco-Islamic curriculum.
2. It is a reference for the preparation of environmental fatwas in religious organizations.
3. Supporting community programs such as green Islamic boarding schools and environmentally friendly mosques.

### **Research Limitations**

The article is still descriptive and has not measured the empirical impact of the application of Islamic environmental ethics in a real context. The study of hadith and environmental fiqh has also not been thoroughly explored.

### **Advanced Research Suggestions**

1. Empirical study of the ecological behavior of Muslim communities.
2. Development of *fiqh al-bi'ah*.
3. Interfaith collaboration in dealing with ecological crises.
4. A green economy study based on Islamic financial instruments.

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