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Beyond Anthropocentric Jurisprudence: Reconstructing Maqāṣid al-Sharī'ah through Theocentric Ecocentrism and Hydrocentrism

Melampaui Yurisprudensi Antroposentris: Rekonstruksi Maqāṣid al-Syarī'ah Berbasis Ekosentrisme Teosentris dan Hidrosentrisme

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Abstract

The global environmental crisis reveals the limitations of anthropocentric paradigms in classical Islamic jurisprudence, which tend to position nature primarily as an instrument for human interests. This study aims to reconstruct maqāṣid al-sharī'ah through a theocentric ecocentric and hydrocentric paradigm by positioning ḥifẓ al-bī'ah as a foundational ḍarūriyyāt. This study employs a qualitative non-empirical approach using philosophical-hermeneutic analysis and critical content analysis of sources on uṣūl al-fiqh, maqāṣid al-sharī'ah, Qur'anic cosmology, and environmental ethics. The findings demonstrate that environmental preservation constitutes an existential condition for the realization of ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-nasl, and ḥifẓ al-māl, while hydrocentrism positions water as a central element of life sustainability and ecological justice. The study contributes a reconstructed maqāṣid framework that integrates Qur'anic theology, environmental ethics, and Islamic environmental jurisprudence, thereby shifting Islamic legal reasoning from an anthropocentric orientation toward ecocentric ethical praxis.

Keywords: Ḥifẓ Al-Bī'ah; Maqāṣid Al-Sharī'ah; Theocentric Ecocentrism; Hydrocentrism; Environmental Fiqh

Abstrak

Krisis lingkungan global menunjukkan keterbatasan paradigma antroposentris dalam yurisprudensi Islam klasik yang cenderung menempatkan alam terutama sebagai instrumen bagi kepentingan manusia. Penelitian ini bertujuan merekonstruksi maqāṣid al-syarī'ah melalui paradigma ekosentrisme teosentris dan hidrosentrisme dengan menempatkan ḥifẓ al-bī'ah sebagai fondasi primer ḍarūriyyāt. Penelitian ini menggunakan pendekatan kualitatif non-empiris dengan analisis filosofis-hermeneutis dan analisis isi kritis terhadap sumber-sumber usul fikih, maqāṣid al-syarī'ah, kosmovisi Al-Qur'an, dan etika lingkungan. Hasil penelitian menunjukkan bahwa pemeliharaan lingkungan merupakan kondisi eksistensial bagi keberlangsungan ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-nasl, dan ḥifẓ al-māl, sedangkan hidrosentrisme menempatkan air sebagai elemen sentral keberlangsungan kehidupan dan keadilan ekologis. Kontribusi penelitian terletak pada rekonstruksi arsitektur maqāṣid yang mengintegrasikan teologi Qur'ani, etika lingkungan, dan fikih lingkungan untuk menggeser orientasi hukum Islam dari antroposentris menuju praksis etis ekosentris.

Kata Kunci: Ḥifẓ Al-Bī'ah; Maqāṣid Al-Sharī'ah; Ekosentrisme Teosentris; Hidrosentrisme; Fiqh Lingkungan



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INTRODUCTION

The Earth's biosphere is currently facing an ecological polycrisis characterized by global warming, biodiversity loss, and the degradation of life-supporting ecosystems.¹ Various sustainable development frameworks have been developed to address these challenges, yet studies of sustainable development from Islamic perspectives indicate that sustainability agendas continue to face difficulties in integrating religious values with social, economic, and ecological transformations.² At the same time, critiques of anthropocentrism highlight the tendency of modern ethics to place human interests at the center of moral consideration and separate humanity from the biotic community.³ This condition demonstrates the need for an ethical framework that not only controls environmental degradation but also reexamines the philosophical assumptions underlying human–nature relations and the sustainability of life.

Within Islamic intellectual traditions, the Qur'an contains a cosmological vision that situates nature within an order of creation endowed with religious significance. Islamic thought also encompasses various perspectives on human responsibility toward the environment, while studies of Islamic conservation demonstrate that religious principles can be translated into practices of environmental protection.⁴ Nevertheless, the application of Islamic law to contemporary ecological challenges requires further conceptual development so that environmental governance does not remain limited to resource management for human interests. Studies of environmental fatwas in Indonesia indicate that religious authorities have formulated various responses to conservation and ecological concerns, although their effectiveness depends on the ability to connect religious norms with social and institutional action.⁵ Therefore, environmental problems need to be understood as more fundamental ethical and legal questions.

The need to broaden this framework becomes evident in discussions of *maqāṣid al-syarī'ah*, particularly when *al-darūriyyāt al-khamsah* is understood through the objectives of protecting religion, life, intellect, progeny, and property. Classical *maqāṣid* theory places *maṣlaḥah* at the heart of the objectives of Islamic law, while contemporary developments emphasize the need to interpret these objectives through more systemic and multidimensional perspectives.⁶ In the environmental context, Ali Yafie and Yusuf al-Qaraḍāwī have developed approaches that incorporate environmental protection into Islamic jurisprudential responsibility.⁷ However, these approaches do not necessarily resolve the question of hierarchy: whether the environment should be protected merely because it sustains human needs or because it possesses a more

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- 1 Intergovernmental Panel on Climate Change (IPCC), "Climate Change 2023: Synthesis Report" (Geneva: IPCC, 2023).
 - 2 Odeh Al-Jayyousi et al., "Re-Thinking Sustainable Development within Islamic Worldviews: A Systematic Literature Review," *Sustainability* 14, no. 12 (2022): 7300, <https://doi.org/10.3390/su14127300>.
 - 3 Aldo Leopold, *A Sand County Almanac, and Sketches Here and There* (New York: Oxford University Press, 1949); Lynn White Jr., "The Historical Roots of Our Ecologic Crisis," *Science* 155, no. 3767 (1967): 1203–7, <https://doi.org/10.1126/science.155.3767.1203>.
 - 4 Fachruddin M Mangunjaya, *Konservasi Alam Dalam Islam* (Jakarta: Yayasan Obor Indonesia, 2005).
 - 5 Fachruddin Majeri Mangunjaya and Gugah Praharawati, "Fatwas on Boosting Environmental Conservation in Indonesia," *Religions* 10, no. 10 (2019): 570, <https://doi.org/10.3390/rel10100570>.
 - 6 Aḥmad Al-Raysūnī, *Imām Al-Shāṭibī's Theory of the Higher Objectives and Intents of Islamic Law* (Herndon, VA: International Institute of Islamic Thought, 2005); Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought (IIIT), 2008).
 - 7 Ali Yafie, *Merintis Fiqh Lingkungan Hidup* (Jakarta: Yayasan Amanah, 2006); Yūsuf Al-Qaraḍāwī, *Ri'āyat Al-Bī'ah Fi Shari'at Al-Islam* (Cairo: Dār al-Shurūḡ, 2001).

fundamental position within the objectives of Islamic law. This question is crucial for reconstructing a more fundamentally ecosystem-oriented ecological *maqāṣid* framework.

Contemporary scholarship provides several foundations for developing such an approach. Mangunjaya demonstrates the importance of Muslim authorities and communities in environmental conservation, including through fatwas addressing ecological concerns in Indonesia.⁸ From the perspective of Islamic philosophy, Nasr critiques the modern spiritual crisis associated with the desacralization of nature and humanity's changing perception of the natural world.⁹ Auda proposes a systems approach that enables *maqāṣid* to be interpreted holistically, dynamically, and multidimensionally,¹⁰ while Ramadan emphasizes dialogue between textual interpretation and engagement with lived realities in the renewal of Islamic ethics.¹¹ Beyond Islamic traditions, Leopold and Naess developed critiques of approaches that concentrate moral value exclusively on human beings.¹² Nevertheless, a more systematic argument is still required to establish *ḥifẓ al-bi'ah* as a fundamental necessity within the structure of *maqāṣid*.

This article seeks to address this conceptual space by critically examining anthropocentric tendencies in interpretations of Islamic law and reconstructing the position of *ḥifẓ al-bi'ah* within the *ḍaruriyyāt* structure of *maqāṣid al-syarī'ah* through an ecocentric paradigm. The central argument is that environmental protection should not be understood merely as an instrument for human survival, because the Qur'an portrays non-human beings as components of a created order possessing distinct positions and functions in relation to God. Such a reading opens the possibility of a theocentric–ecocentric paradigm in which God constitutes the transcendent center, while humans and nature belong to a shared community of creation. Within this framework, *ḥifẓ al-bi'ah* is positioned as an existential condition enabling the realization of other *maqāṣid*. This reconstruction seeks to bring Islamic environmental ethics into dialogue with the concept of nature's intrinsic value in modern environmental philosophy.

Method

This study is a qualitative, non-empirical inquiry employing a philosophical-hermeneutic approach and critical content analysis. This approach is used to unpack the epistemological structures embedded in classical Islamic legal texts and to critically confront them with the principles of modern environmental ethics and recent reputable scholarly literature. The philosophical-hermeneutic approach enables the study to interpret the conceptual meanings, assumptions, and structures underlying classical formulations of Islamic law, while critical content analysis is employed to identify the paradigmatic orientations embedded within those formulations. This methodological framework is appropriate for examining the development of *maqāṣid al-syarī'ah* and its relationship with contemporary ecological concerns because the study focuses on conceptual reconstruction rather than empirical measurement. The philosophical

8 Mangunjaya and Praharawati, "Fatwas on Boosting Environmental Conservation in Indonesia."

9 Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (Chicago: Kazi Publications, 1997).

10 Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

11 Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, 2009), <https://doi.org/10.1093/acprof:oso/9780195331714.001.0001>.

12 Leopold, *A Sand County Almanac, and Sketches Here and There*; Arne Naess, *Ecology, Community and Lifestyle: Outline of an Ecosophy*, ed. David Rothenberg (Cambridge: Cambridge University Press, 1989), <https://doi.org/10.1017/CBO9780511525599>.

orientation of the research follows the systematic interpretation and critical examination characteristic of philosophical inquiry.¹³

The data sources are divided into primary and secondary sources. The primary sources comprise foundational works in *uṣūl al-fiqh* and *maqāṣid al-syarī'ah*, namely *Al-Burhān fī Uṣūl al-Fiqh* by al-Juwaynī, *Al-Mustaṣfā min 'Ilm al-Uṣūl* by al-Ghazālī, *Al-Muwāfaqāt fī Uṣūl al-Syarī'ah* by al-Shāṭibī, and Jasser Auda's contemporary systems approach to *maqāṣid al-syarī'ah*. These works provide the principal textual basis for examining the construction of *maṣlaḥah*, the hierarchy of necessities, and the objectives underlying Islamic law.¹⁴ The secondary sources include major works in environmental ethics by Aldo Leopold, Arne Naess, and Paul Taylor, as well as reputable scholarly articles published during 2021–2026 addressing ecological *maqāṣid*, biospheric justice, and environmental fatwas. These materials are used to establish a critical dialogue between classical Islamic legal thought and contemporary environmental ethics.

Data collection was conducted through a thematic inventory of documentary literature, with particular attention to the evolution of *maṣlaḥah* hierarchies and conceptual indicators concerning the protection of the cosmos. The collected literature was classified according to its relevance to Islamic legal theory, *maqāṣid al-syarī'ah*, environmental ethics, and contemporary ecological discourse. Recent scholarship addressing the relationship between Islamic principles, climate change, and environmental governance was also considered as part of the secondary literature, including the conceptual development of *eco-maqāṣid* through the synthesis of Islamic environmental perspectives and contemporary climate concerns.¹⁵ Thematic organization of the sources enabled the study to trace conceptual continuities and tensions between classical jurisprudential formulations and contemporary ecological approaches before proceeding to the subsequent stages of critical analysis.

The data analysis was conducted through three interconnected stages.¹⁶ The first stage, discourse deconstruction, examines latent anthropocentric assumptions within classical jurisprudential formulations concerning the utilization and management of nature. This stage focuses on how natural resources are conceptually positioned in relation to human interests, legal rights, and *maṣlaḥah*. The second stage, cosmological reconstruction of the texts, examines Qur'anic verses and Prophetic traditions concerning the moral significance, agency, and *tasbiḥ* of non-human beings. This stage is intended to identify theological and cosmological principles that may provide an alternative to purely anthropocentric interpretations of the human–nature relationship. The third stage, conceptual synthesis of ecocentric *maqāṣid*, repositions *ḥifẓ al-bi'ah* within the matrix of *ḍarūriyyāt* and formulates its ethical implications for contemporary ecological crises. These three stages are analytically interconnected to produce a coherent reconstruction of ecocentric *maqāṣid*.

13 Anton Bakker and Achmad Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1990).

14 Abū Ḥāmid Muḥammad Al-Ghazālī, *Al-Mustaṣfā Min 'Ilm Al-Uṣūl*, ed. Muḥammad 'Abd al-Salām 'Abd al-Shāfi (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993); Abū al-Ma'ālī 'Abd al-Malik Al-Juwaynī, *Al-Burhān Fī Uṣūl Al-Fiqh*, ed. 'Abd al-'Azīm al-Dīb (Cairo: Dār al-Anṣār, 1979); Abū Ishāq Ibrāhīm Al-Shāṭibī, *Al-Muwāfaqāt Fī Uṣūl Al-Sharī'ah*, ed. Mashhūr Ḥasan Āl Salmān (Cairo: Dār Ibn 'Affān, 1997); Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

15 Fakhriy Ahmad, Ahmad Sudirman Abbas, and Roma Wijaya, "Eco-Maqāṣid as an Integrative Islamic Response to Climate Change through a Conceptual Synthesis of Indonesian Ulama Council Fatwas," *Hikmatuna: Journal for Integrative Islamic Studies* 12, no. 1 (2026): 110–30, <https://doi.org/10.28918/hikmatuna.v12i1.15100>.

16 M B Miles, A M Huberman, and J Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (SAGE, 2014).

RESULTS AND DISCUSSION

The Anthropocentric Trap in Classical Fiqh and Maqāṣid Formulations

The evolution of *maqāṣid al-syarī'ah* took place within an Islamic legal tradition that formulated the objectives of the Sharī'ah primarily through the protection of fundamental human interests. In al-Ghazālī's formulation, *al-darūriyyāt al-khamsah* encompasses the protection of religion, life, intellect, progeny, and property as basic necessities that must be preserved to realize *maṣlaḥah*.¹⁷ This framework subsequently became an important foundation for the development of *maqāṣid* theory and al-Shāṭibī's discussion of the objectives of Islamic law.¹⁸ Consequently, human beings occupy a central position in classical articulations of the objects of legal protection: *ḥifẓ al-dīn* concerns religious commitment, *ḥifẓ al-nafs* life, *ḥifẓ al-'aql* intellectual capacity, *ḥifẓ al-nasl* progeny, and *ḥifẓ al-māl* property. This structure provides an important starting point for examining the ecological limitations of classical *maqāṣid* theory.¹⁹

This orientation can become problematic when non-human creation is understood primarily through its functional relationship to human interests. From the perspective of Holmes Rolston III's environmental ethics, nature is not merely an instrument for human needs, because the natural world possesses value and generates moral obligations toward animals, plants, species, and ecosystems.²⁰ A similar critique appears in the *deep ecology* developed by Devall and Sessions, which rejects reducing the value of nature solely to its usefulness for human beings and calls for a fundamental transformation in how humanity understands its relationship with the non-human world.²¹ In the context of *maqāṣid*, the issue is not that classical *fiqh* entirely lacked concern for nature, but that ecological protection was not explicitly formulated as a fundamental objective possessing an independent position within the structure of *al-darūriyyāt al-khamsah*.

This issue becomes increasingly significant when the concept of *al-maṣlaḥah* is applied within modern development contexts that bring economic, social, and ecological interests into tension. Deforestation, extractive mining, and the pollution of water sources may be justified when economic benefits and the protection of human life are treated as primary considerations; however, such reasoning risks assigning environmental preservation value mainly because of its benefits to human beings. Rasyidi's study of Islamic ecocentrism from the perspective of *maqāṣid al-syarī'ah* demonstrates the importance of broadening *maqāṣid* interpretations so that human–environment relations are not confined to a purely utilitarian framework.²² Accordingly, criticism of anthropocentric tendencies is not intended to reject *maṣlaḥah*, but to broaden its scope so that ecological sustainability can be considered a substantive component of the objectives of Islamic law.

17 Al-Ghazālī, *Al-Mustaṣfā Min 'Ilm Al-Uṣūl*.

18 Al-Raysūnī, *Imām Al-Shāṭibī's Theory of the Higher Objectives and Intents of Islamic Law*.

19 Sayyid Amir Ali Madani and Khaerudin, "Reconstructing the Paradigm of Islamic Educational Philosophy: Synthesizing the Thought of Al-Ghazali, Ikhwan Al-Shafa, and Ibn Khaldun for Contemporary Education," *Theosinesis: Journal of Integrative Understanding and Ethical Praxis* 2, no. 2 (2026): 49–59, <https://doi.org/10.20625/theosyn.v2i2.233>.

20 Holmes Rolston III, *Environmental Ethics: Duties to and Values in the Natural World* (Philadelphia: Temple University Press, 1988).

21 Bill Devall and George Sessions, *Deep Ecology: Living as If Nature Mattered* (Salt Lake City: Gibbs M. Smith, 1985).

22 Aprizal Sulthon Rasyidi, "Ekosentrisme Islam Dalam Perspektif Maqāṣid Al-Syarī'ah" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2020), <http://etheses.uin-malang.ac.id/22455/>.

In al-Shāṭibī's theory of *maqāṣid*, human needs are discussed through three levels, namely *ḍarūriyyāt*, *ḥājjiyyāt*, and *taḥṣiniyyāt*, which indicate different degrees of importance in realizing *maṣlahah*.²³ However, al-Shāṭibī does not explicitly classify *ḥifẓ al-bi'ah* as either *ḥājjiyyāt* or *taḥṣiniyyāt*. Therefore, placing environmental protection within one of these categories constitutes a contemporary reading and reconstruction rather than an explicit classification within classical theory. This is precisely where the conceptual problem addressed by this study emerges: whether the hierarchical structure of *maqāṣid* formulated in an earlier historical context remains adequate when ecological degradation can simultaneously threaten life, health, property, progeny, and social order. This question provides the basis for examining the possibility of positioning *ḥifẓ al-bi'ah* as a fundamental necessity within the framework of *ḍarūriyyāt*.

Critical Deconstruction of Classical Uṣūl al-Fiqh and Fiqh Principles

Anthropocentrism in the Islamic legal tradition should be analyzed not only through the hierarchy of *maqāṣid*, but also through the principles of *uṣūl al-fiqh* and jurisprudential maxims (*qawā'id fiqhīyyah*) that shape legal reasoning concerning objects, benefits, and human actions. These principles provide mechanisms for determining legal status, weighing benefits, and preventing harm. However, their application to contemporary ecological contexts requires critical examination because legal considerations now extend beyond individual matters to large-scale and long-term ecosystem degradation. Accordingly, the deconstruction undertaken in this study is not intended to reject classical jurisprudential principles, but to examine their conceptual boundaries when applied to ecological crises and to explore possibilities for extending their meanings in ways that are more responsive to the sustainability of ecological communities.

The first principle concerns the presumption regarding the legal status of things and is formulated in *uṣūl al-fiqh* as follows:

الأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ حَتَّى يَدُلَّ الدَّلِيلُ عَلَى التَّحْرِيمِ

“The original ruling concerning all things (in the universe) is permissibility (i.e., they may be utilized) until evidence indicates their prohibition”.²⁴

This principle establishes a presumption of permissibility for matters concerning which no specific evidence establishes prohibition. In the context of environmental management, however, this principle does not automatically mean that all elements of nature constitute objects of unlimited exploitation. Nevertheless, when permissibility is understood instrumentally and detached from considerations of harm, forests, rivers, wildlife, and minerals may be positioned primarily as objects of human utilization. This issue becomes increasingly significant when an intervention produces extensive and difficult-to-reverse ecological damage. Accordingly, this study proposes a more cautious interpretation of the principle of permissibility. In the Anthropocene context, interventions with the potential to cause serious ecological harm should be assessed through the principles of harm prevention, sustainability, and precaution. Thus, restrictions on destructive exploitation constitute an ecocentric reconstruction rather than a modification of the classical formulation.

The second principle concerns the relationship between harm and benefit and is formulated as follows:

23 Al-Shāṭibī, *Al-Muwāfaqāt Fi Uṣūl Al-Shar' Ab*.

24 Al-Ghazālī, *Al-Mustaṣfā Min 'Ilm Al-Uṣūl*; Jalāl al-Dīn Al-Suyūṭī, *Al-Ashbah Wa Al-Naẓā'ir Fi Qawā'id Wa Furū' Fiqh Al-Shāfi'iyyah* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1990).

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

"Preventing harm takes precedence over securing benefit".²⁵

Normatively, this principle provides an important basis for prioritizing the prevention of harm when an action involves competing *mafsadah* and *maṣlahah*. Al-Suyūṭī places this principle within a broader set of jurisprudential maxims governing the consideration of harm and benefit in legal reasoning. In an ecological context, the scope of such evaluation can be expanded to include forest destruction, habitat loss, water pollution, and disruption of ecosystem functions as forms of *mafsadah* that must be taken into account. Accordingly, ecological damage should not be assessed solely according to its short-term consequences for human beings. The ecocentric reconstruction proposed in this study treats extensive, permanent, and difficult-to-reverse ecological damage as a serious consideration when determining whether an economic *maṣlahah* can genuinely be justified on legal and ethical grounds.

The third principle concerns the rule of dispensation under conditions of necessity, formulated as follows:

الضَّرُورَاتُ تُبَيِّحُ الْمَحْظُورَاتِ

"Necessity renders permissible that which is originally prohibited".²⁶

The principle *al-ḍarūrāt tubīḥ al-maḥẓūrāt* does not mean that every human interest can be categorized as a state of necessity. Within the tradition of jurisprudential maxims, the concept of *ḍarūrah* has specific contexts and limitations, and its application therefore requires assessment of the degree of necessity and the consequences of the relevant. In ecological contexts, the principle becomes problematic when claims of energy, food, or infrastructure crises are used broadly to justify exploitation of natural areas that produces long-term damage. An ecocentric reconstruction therefore does not reject the principle of dispensation but calls for stricter examination of claims of *ḍarūrah*. A human need should not automatically be considered a genuine necessity when satisfying it produces greater ecological damage, causes difficult-to-reverse consequences, or transfers the burden of environmental degradation to other communities, future generations, or non-human communities.

The complementary principle that provides an important basis for limiting such harm is:

الضَّرَرُ يُزَالُ

"Harm must be removed".²⁷

The principle *al-ḍarar yuzāl* establishes the removal of harm as an important basis of jurisprudential reasoning and is connected with the principle *lā ḍarar wa lā ḍirār*, which prohibits causing harm or injury to others. Within an ecocentric reconstruction, this principle can be contextually extended to evaluate ecological harm resulting from industrial activities and development policies. The removal of one form of harm should not be achieved by transferring that harm to another party or by creating broader environmental damage. From this perspective, river pollution, habitat destruction, soil degradation, and atmospheric pollution can be considered consequences that must be incorporated into legal assessments. Such an extension

25 Al-Suyūṭī, *Al-Ashbāh Wa Al-Naẓā'ir Fi Qawā'id Wa Furū' Fiqh Al-Shāfi'yyah*.

26 Zayn al-ʿĀbidīn Ibn Nujaym, *Al-Ashbāh Wa Al-Naẓā'ir 'alā Madhhab Abi Ḥanīfah* (Damascus: Dār al-Fikr, 1983).

27 Al-Suyūṭī, *Al-Ashbāh Wa Al-Naẓā'ir Fi Qawā'id Wa Furū' Fiqh Al-Shāfi'yyah*.

represents a contemporary interpretation of the jurisprudential principle rather than a claim that classical jurists explicitly formulated rivers, the atmosphere, flora, and fauna as subjects of modern environmental law.

The Qur'anic Cosmology: Affirming Theocentric Ecocentrism

In response to the limitations of human-centered perspectives within Islamic jurisprudence, the philosophy of Islamic law needs to return to the Qur'anic cosmology concerning the relationship between humanity, nature, and God. The Qur'an does not position humans as the sole center of value within creation, but instead highlights the grandeur of the cosmos, the existence of communities of creatures, and the ordered relationship of all creation to Allah. This perspective opens space for an ecocentric reading that remains rooted in Islamic theology. Ecocentrism in this study therefore does not seek to equate the ontological status of humans with that of all other creatures in absolute terms, but rather to shift the ethical orientation from human domination toward recognition that nature possesses a status and function not determined solely by its usefulness to humans. Qur'anic cosmology consequently provides a theocentric foundation for reconstructing the ethical relationship between humanity and ecological communities.

The Qur'an emphasizes the grandeur of cosmic creation in comparison with human creation through the following verse:

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"Indeed, the creation of the heavens and the earth is greater than the creation of humankind, but most people do not know." (Qur'an 40:57)²⁸

This verse provides a theological basis for challenging perspectives that regard humans as the sole center of reality and nature as something created merely for human interests. The statement concerning the greater magnitude of the creation of the heavens and the earth indicates that the cosmic scale of creation cannot be reduced to the measure of human interests. Within environmental ethics, the verse can therefore be read as a corrective to the tendency to evaluate nature solely according to its instrumental benefits. Nevertheless, the verse does not directly formulate a modern theory of ecocentrism. Its relevance lies in its capacity to establish a theological horizon that relativizes human claims to superiority and directs consciousness toward the grandeur of God's creation. Theocentric ecocentrism therefore neither divinizes nature nor equates all creatures with humans, but situates all creation within a relationship of dependence upon the Creator.

The Qur'an further portrays non-human creatures as communities possessing their own existential order:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

"There is no creature on earth nor bird that flies with its wings except that they are communities like you. We have not neglected anything in the Book; then to their Lord they will be gathered." (Qur'an 6:38)

The expression *umam amthalukum* indicates that animals are portrayed in the Qur'an as communities (*umam*) possessing their own existence and patterns of life. This verse need not be

28 Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Bandung: PT Sygma Examedia Arkanleema, 2009).

understood as establishing legal equality between humans and all other species, but it provides a strong basis for recognizing that non-human life is not merely a collection of objects without its own order. Such a portrayal is important for developing ecological ethics because it situates living beings within a shared community of creation that exists under God's knowledge and authority. From this perspective, humans cannot understand nature merely as an aggregate of resources. Forests, animals, and biological communities possess forms of existence that deserve consideration within the framework of human stewardship as part of the created order. Such a reading expands the horizon of Islamic ethics from exclusive concern with human interests toward responsibility for the sustainability of ecological communities.

This cosmological perspective is further reinforced by the Qur'anic portrayal of creation as participating in worship and glorification of Allah:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

"The seven heavens, the earth, and all those within them glorify Him. There is not a thing except that it glorifies Him with His praise, but you do not understand their glorification. Indeed, He is Forbearing and Forgiving." (Qur'an 17:44)

This verse portrays all creation as part of a cosmic order oriented toward Allah. The statement that everything glorifies Him indicates that nature and existence cannot be understood merely through the category of passive objects entirely available for human purposes. The Qur'an even emphasizes the limitations of human beings in comprehending such glorification. Human inability to perceive it therefore cannot serve as a basis for denying the religious significance of non-human existence. This perspective has ethical consequences: if all creation participates in a relationship of worship toward Allah, human actions toward nature must likewise be situated within a framework of accountability to God. Theocentric ecocentrism consequently acquires a spiritual foundation, because respect for nature does not depend on equating nature with humanity, but on recognizing that all creation maintains a relationship with its Creator.

The Qur'an also depicts various elements of nature as parts of a cosmic order subject to Allah:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ

"Do you not see that whoever is in the heavens and whoever is on the earth prostrates to Allah, as do the sun, the moon, the stars, the mountains, the trees, the animals, and many among humankind?" (Qur'an 22:18)

This verse expands the Qur'anic cosmological picture by placing the sun, moon, stars, mountains, trees, animals, and humans within a single order of submission to Allah. Its structure demonstrates that humans are not the only elements of creation that maintain a relationship with God. From an ecological perspective, this can provide a basis for understanding nature as a community of creation possessing religious significance rather than merely as an economic object. Nevertheless, this reading should be distinguished from the claim that the Qur'an directly teaches contemporary ecocentric theory. What can be affirmed is that Qur'anic cosmology provides normative resources for challenging perspectives that position humans as absolute rulers over nature. Awareness that all creation exists within an order of submission to Allah encourages humans to exercise stewardship responsibly rather than through destructive domination that disrupts ecological balance.

Awareness of humanity's moral relationship with non-human creatures is also reinforced by the Prophetic tradition. The Prophet Muhammad ﷺ said:

مَا مِنْ رَجُلٍ يَقْتُلُ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللَّهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ الْقِيَامَةِ

“No person kills a sparrow or anything larger than it without its due right except that Allah, Mighty and Majestic, will question him concerning it on the Day of Resurrection.” (Reported by al-Nasā’i and Ahmad).

The hadith demonstrates that human actions toward animals possess a dimension of accountability before Allah. Killing a sparrow without a justified reason is not treated as an act entirely free from moral consequences, but as an action for which a person may be held accountable on the Day of Resurrection. The hadith therefore provides a basis for strengthening an ethic of respect for non-human life within Islam. Nevertheless, the expression “legal rights” should not be understood technically as granting animals *ahliyyah* or the status of modern legal subjects. The significance of the hadith lies in recognizing moral limits on human conduct toward living beings. From an ecocentric perspective, this principle of accountability can be extended ethically to assess exploitative practices that cause animal suffering, destroy habitats, and degrade ecological communities.

The Qur’anic and Prophetic framework also intersects with several important developments in contemporary environmental ethics. Paul Taylor, through his theory of *Respect for Nature*, regards living organisms as *teleological centers of life* possessing *inherent worth*, meaning that the value of life is not determined solely by its usefulness to humans.²⁹ Aldo Leopold, through *The Land Ethic*, argues that humans should understand themselves as members of a biotic community rather than as conquerors standing outside nature.³⁰ Meanwhile, Arne Naess, through *Deep Ecology*, emphasizes the intrinsic value of non-human life and diversity and calls for a fundamental transformation in humanity’s relationship with the ecological world.³¹ These perspectives are not identical to Islamic cosmology, but they provide conceptual resources that can be brought into dialogue with the Qur’anic worldview to clarify the ethical implications of understanding creation as an interconnected order.

Theologically, the convergence between Qur’anic cosmology and contemporary environmental ethics can be formulated as theocentric ecocentrism, an ecological orientation that places Allah at the transcendent center of all value while understanding humans and nature as components of an interconnected created order. Within this framework, human stewardship is not a license for absolute domination of nature, but a trust to preserve the order of creation. This principle is closely related to the concept of *miṣṣān*, which emphasizes balance within the cosmic order. Human distinctiveness is therefore not eliminated but reinterpreted as a greater moral responsibility toward the continuity of life. Theocentric ecocentrism differs from secular ecocentrism because its ecological values are rooted in divine transcendence, while it also differs from anthropocentrism because human interests are not treated as the sole measure for legitimizing actions toward nature. This framework consequently provides a normative foundation for reconstructing ecological *maqāṣid* within Islamic legal thought.

29 Paul W Taylor, *Respect for Nature: A Theory of Environmental Ethics* (Princeton, NJ: Princeton University Press, 1986).

30 Leopold, *A Sand County Almanac, and Sketches Here and There*.

31 Naess, *Ecology, Community and Lifestyle: Outline of an Ecosophy*.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٥٥﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٥٦﴾ وَأَقِيمُوا الزُّنْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

“And the heaven He raised and imposed the balance, so that you do not transgress within the balance. And establish weight with justice and do not make deficient the balance.” (Qur’an 55:7–9)

The concept of *mīzān* provides an important foundation for ecological interpretation because it connects cosmic creation with a principle of balance that should not be violated or disrupted. In contemporary contexts, deforestation, marine pollution, soil degradation, and disruption of hydrological systems can be understood as forms of human action that disturb ecological balance. Nevertheless, the expression *ṭuḡhyān fī al-mīzān* should not be directly equated with every form of modern environmental degradation without an interpretive process. Its significance lies in the normative principle that humans must not transgress the limits sustaining the order of creation. Ecological destruction can therefore be situated within the Qur’anic horizon of transgression and injustice toward the order of life. This reading reinforces the argument that environmental protection is not merely an additional ethical concern within Islamic law, but can be understood as part of humanity’s responsibility to preserve the *mīzān* established by Allah.

Positioning Water at the Heart of Life in Hydrocentrism

In the reconstruction of Islamic ecocentrism, a paradigmatic transformation cannot be complete without giving particular attention to the position of water within the human–environment relationship. Water is not merely one element of nature, but a fundamental condition for the continuity of diverse forms of life on Earth. Consequently, water management carries ecological, social, and ethical implications that extend beyond individual interests. The idea of hydrocentrism, namely positioning water at the center of ecological ethics and resource governance, finds a basis in Qur’anic interpretations concerning the relationship between water and life.³² From a *maqāṣid* perspective, attention to water can also be connected to the protection of life, the environment, and resource sustainability. Thus, *ḥijz al-mā’* can be developed as an intermediate orientation that reinforces *ḥijz al-bi’ah*, particularly as water crises and ecosystem degradation increasingly demonstrate the interdependence between the sustainability of life and water-resource governance.

The Qur’an explicitly connects water with life through the following verse:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا يُؤْمِنُونَ

“Do the disbelievers not see that the heavens and the earth were once joined together, then We separated them, and We made from water every living thing? Will they not then believe?” (Qur’an 21:30)

The statement *na ja’alnā min al-mā’i kulla shay’in ḥayy* provides an important basis for an ecological reading of the position of water as an element closely associated with life. The verse need not be understood as a scientific formulation concerning the origin of all life, but rather as a Qur’anic

32 Damri Hasibuan et al., “From Anthropocentrism to Hydrocentric Ethics: A Qur’anic Reading of QS. Al-Anbiya’ [21]:30 and the Global Water Crisis,” *Al-Fahmu: Jurnal Ilmu Al-Qur’an Dan Tafsir* 5, no. 2 (2026): 740–52, <https://doi.org/10.58363/alfahmu.v5i2.1394>.

affirmation of the fundamental relationship between water and life. This relationship has ecological implications because damage to water sources can affect diverse organisms and life-supporting systems that depend upon them. The Qur'an also refers to water in the context of creation and the continuity of the cosmic order, including Q.S. Hūd [11]:7, which describes the Throne as being upon water before the creation of the heavens and the earth. Water therefore acquires theological and ecological significance that enables the development of a hydrocentric perspective within Islamic environmental ethics.³³

In the modern context, water governance faces serious problems when resources possessing ecological and social significance are treated primarily as economic commodities. Privatization, overexploitation, pollution, and groundwater extraction without consideration of ecosystem recovery capacity can produce both unequal access and environmental degradation. These problems demonstrate that water governance cannot be based solely on the logic of ownership and economic profit, but must also consider ecological sustainability and the interests of communities dependent on water sources. Hamdi et al. demonstrate that sustainable water management from an Islamic perspective can be developed through the integration of *maqāṣid al-sharī'ah*, *fiqh al-bi'ah*, and Islamic ethics. This perspective expands the discussion of water beyond a transactional object toward questions of stewardship, justice, and sustainability.³⁴ Hydrocentrism therefore provides a conceptual framework for positioning the sustainability of water systems as an important component of Islamic legal and ethical thought.

The Qur'an also provides an account of water distribution in the story of the people of Thamūd and the she-camel of Prophet Ṣāliḥ:

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ

“And inform them that the water is shared between them and her; each share of drinking is attended.” (Qur'an 54:28)

The verse portrays access to water through an arrangement in which drinking turns were allocated between the people of Thamūd and the she-camel of Prophet Ṣāliḥ. This narrative indicates that water in the Qur'anic account is not treated as a resource that can simply be controlled unilaterally, but as a resource whose use is regulated through an established distribution arrangement. Its ecological dimension becomes significant because the distribution involves humans and an animal sharing the same resource environment. Nevertheless, it would be inaccurate to state that this verse directly establishes a modern theory of *water justice* or contemporary environmental law. Its ecological relevance lies in the principle of limiting exclusive control and regulating access to water through an equitable arrangement. Read together with the broader narrative of Thamūd, the violation of this arrangement and the killing of the she-camel illustrate the consequences of human actions that transgress established boundaries in relationships with creatures and natural resources.³⁵

33 Afrizal Nur et al., “Qur’anic Ecotheology and the Ethics of Forest Protection in Indonesia,” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 26, no. 2 (July 31, 2025): 351–82, <https://doi.org/10.14421/qh.v26i2.6312>.

34 Fahmi Hamdi et al., “Integrating Maqashid Al-Sharia, Fiqh Al-Bi’ah, and Islamic Ethics for Sustainable Water Management: A Case Study of Indonesia,” *Al-Abkam: Jurnal Ilmu Syari’ah Dan Hukum* 10, no. 1 (2025): 1–19, <https://doi.org/10.22515/alakhkam.v10i1.11277>.

35 Muhammad Andryan Fitryansyah, “Islamic Perspective on Urban Ecology Environmental Preservation in The Context of Urbanization,” *Al-Madinah: Journal of Islamic Civilization* 1, no. 2 (December 16, 2024): 145–56, <https://doi.org/10.70901/2qf36d84>.

The principle concerning shared interests in water resources is further reinforced by a Prophetic hadith:

المُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ، وَالْكَلَالِ، وَالنَّارِ

“Muslims share in three things: water, pasture, and fire.” (Reported by Abū Dāwūd and Ibn Mājah).³⁶

This hadith constitutes an important basis for discussions in Islamic jurisprudence concerning resources possessing a communal dimension, including water, pasture, and fire. In the contemporary context, the principle can be employed to critique forms of control over water sources that disregard community needs and ecological sustainability. However, it should not necessarily be interpreted as an absolute prohibition of all forms of water management or ownership, because the jurisprudential construction of water rights is more complex. The significance of this hadith for hydrocentrism lies in its recognition that water possesses a communal dimension that limits exclusive use when such use harms collective interests. Accordingly, water sources can be understood not merely as economic commodities, but also as socio-ecological trusts whose use must consider community access, environmental sustainability, and the needs of living beings dependent upon those sources.

This principle is reinforced by another hadith concerning the prohibition against withholding excess water:

لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمنَعَ بِهِ الْكَلَالُ

“Excess water must not be withheld in order to prevent the growth of pasture.” (Reported by al-Bukhārī and Muslim)³⁷

The hadith demonstrates a direct relationship between water availability and the continuity of vegetation. The prohibition against withholding excess water in order to prevent the growth of pasture indicates that the use of water should not consider only the interests of its immediate users, but also the consequences for other ecological resources that depend upon it. In contemporary ecological interpretation, this principle can provide a basis for understanding the interconnectedness of water, vegetation, soil, and animal life within a single ecological system. Nevertheless, directly equating the hadith with the modern concept of *integrated watershed management* would constitute a contemporary interpretation rather than terminology found in the hadith itself. Its importance lies instead in the principle that water use should not create restrictions that undermine ecological continuity. Hydrocentrism can therefore serve as a conceptual bridge between water conservation and the reconstruction of *ḥijz al-bī'ah* within Islamic law.³⁸

On the basis of these foundations, hydrocentrism can be positioned as a concrete manifestation of theocentric ecocentrism in environmental governance. Water represents a strategic point because its existence connects humans, animals, plants, soil, and various ecological systems within a network of interdependence. Within a *maqāṣid* framework, water protection need not

36 Abū Bakr ‘Abd Allāh ibn Sulaymān Ibn Abī Dāwūd, *Kitāb Al-Maṣāḥif* (Beirut: Dār al-Bashā’ir al-Islāmiyyah, 2002).

37 Muḥammad ibn Ismā‘īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Beirut: Dār Ibn Kathīr, 2002).

38 Atti Janiah, “Maqāṣid Al-Syarī‘ah and Constitutional Accountability in Urban Governance: An Islamic Legal Reflection on Public Safety Policy in Banjarmasin City,” *Journal of Islamic Law and Humanitarian Studies* 1, no. 2 (December 29, 2025): 65–77, <https://doi.org/10.64268/jilhs.v1i2.57>.

be positioned as an objective entirely separate from *ḥifẓ al-bī'ah*, but can function as an operational dimension that strengthens the protection of life and ecosystem sustainability. Hamdi et al. demonstrate the conceptual importance of integrating *maqāṣid al-sharī'ah*, *fiqh al-bī'ah*, and Islamic ethics in sustainable water management, while Hasibuan et al. specifically develop a hydrocentric reading of Q.S. Al-Anbiyā' [21]:30. Thus, *ḥifẓ al-mā'* can serve as a concrete entry point for transforming Islamic legal orientation from resource management toward the sustainability of ecological communities.

Reconstructing Ḥifẓ al-Bī'ah as the Existential Foundation of Ḍarūriyyāt

Recognizing the ecological value of nature and the interconnectedness of all life-supporting systems requires a reconstruction of how *maqāṣid al-sharī'ah* is understood in responding to contemporary environmental crises. Jasser Auda develops a *systems approach* that examines Islamic legal theory through the principles of *wholeness*, multidimensionality, openness, and purposefulness, thereby understanding the objectives of the Sharī'ah not as isolated elements but as components of an interconnected system.³⁹ This approach provides methodological space for considering the protection of life together with the ecological conditions that sustain it. Tariq Ramadan likewise emphasizes the need to renew Islamic ethics by engaging revelation with contemporary realities and challenges.⁴⁰ On this epistemological basis, this study proposes *ḥifẓ al-bī'ah* as an ecological foundation within the level of *ḍarūriyyāt*. This position constitutes the study's conceptual reconstruction rather than a claim that such a structure was explicitly formulated by classical *maqāṣid* theory.

Positioning *ḥifẓ al-bī'ah* as a foundation of *ḍarūriyyāt* is based on the interdependence between ecological sustainability and the realization of the principal objectives of the Sharī'ah. The protection of life (*ḥifẓ al-naḥs*) materially depends on the availability of water, air, food, soil, and environments capable of sustaining life. The protection of intellect (*ḥifẓ al-'aql*) is likewise connected to environmental conditions that affect human health, while the protection of progeny (*ḥifẓ al-nasl*) and property (*ḥifẓ al-māl*) is related to generational sustainability, living spaces, and the security of livelihoods. Even *ḥifẓ al-dīn* operates within social and ecological conditions that enable human beings to live and fulfill their religious obligations. In the context of water, this relationship becomes particularly evident because water is essential for life and also plays an important role in Islamic worship. The integration of *maqāṣid*, *fiqh al-bī'ah*, and Islamic ethics in water management further demonstrates the relationship between the protection of life, *maṣlahah*, and ecological sustainability.⁴¹

Conceptually, this reconstruction does not seek to eliminate *al-ḍarūriyyāt al-khamsah*, but rather to reconsider how the elements within it are related. If human life is treated as an objective that must be protected, the ecological conditions that enable such life cannot be regarded as an external concern. From a systems perspective, damage to one component can generate cascading effects across other components, allowing environmental protection to be understood as a supporting condition for realizing multiple *maqāṣid*. The idea of incorporating environmental protection into the expansion of *maqāṣid* has also emerged in contemporary Islamic environmental thought. Yafie, for example, develops *fiqh lingkungan hidup* by positioning environmental preservation as part of humanity's religious responsibility.⁴² Rasyidi specifically

39 Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

40 Ramadan, *Radical Reform: Islamic Ethics and Liberation*.

41 Andi Hajar, "Transforming Islamic Education for Environmental and Social Sustainability," *Sinergi International Journal of Islamic Studies* 2, no. 2 (May 31, 2024): 82–95, <https://doi.org/10.61194/ijis.v2i2.601>.

42 Yafie, *Merintis Fiqh Lingkungan Hidup*.

develops an ecocentric reading of *maqāṣid al-sharī'ah*. This study builds upon these directions by placing particular emphasis on the relationship between environmental sustainability and water systems.⁴³

Table 1. Reconstruction of *Maqāṣid al-Syari'ah* through an Ecocentric-Hydrocentric Framework

Analytical Dimension	Classical <i>Maqāṣid</i> Formulation	Contemporary Ecocentric-Hydrocentric Reconstruction
Philosophical Premise	The objectives of the Sharī'ah are formulated primarily through the protection of interests related to human life and religious obligations.	The objectives of the Sharī'ah are interpreted systemically by considering the interconnectedness of humans, nature, and the sustainability of life.
Position of Ecology	Environmental protection is not explicitly formulated as an independent objective within the structure of <i>al-darūriyyāt al-khamsah</i> .	<i>Ḥifẓ al-bi'ah</i> is reconstructed as an ecological foundation supporting the realization of <i>maqāṣid</i> .
Status of Water	Water has an essential function for life and constitutes an object of regulation within various areas of Islamic jurisprudence.	Water is positioned as a strategic nexus of ecological sustainability and shared interests.
Scope of Moral Consideration	Primary attention is directed toward human actions and their legal consequences.	Consideration is extended to ecological impacts, biotic communities, and future generations.
Methodological Approach	Legal development proceeds through the tools of <i>uṣūl al-fiqh</i> and the classification of the objectives of the Sharī'ah.	A systemic approach connects legal objectives with ecological, social, and institutional dimensions.
Ethical-Legal Praxis	<i>Maṣlaḥah</i> constitutes a principal consideration in determining the orientation of legal rulings.	<i>Maṣlaḥah</i> is assessed together with ecological sustainability, harm prevention, and the principle of <i>mīzān</i> .

Source: Adapted and developed from Rasyidi (2020), with Auda's (2008) systems framework and Yafie's (2006) development of Islamic environmental jurisprudence.

As shown in Table 1, reconstructing *ḥifẓ al-bi'ah* as an ecological foundation of *darūriyyāt* requires a corresponding reconsideration of *maṣlaḥah* in light of the ecological consequences of human actions. *Maṣlaḥah* cannot be considered sufficient when it is measured solely through short-term economic benefits while its realization produces pollution, habitat loss, degradation of water sources, or ecosystem damage that is difficult to reverse. Within *fiqh al-bi'ah*, human responsibility toward the environment therefore extends beyond individual prohibitions to include the preservation of living spaces that sustain life. Accordingly, activities that cause serious ecological damage should be evaluated through the principles of *fasād* and the prohibition against causing harm. Nevertheless, environmental utilization cannot automatically be classified as *fasād*. Assessment must consider the extent of damage, ecological carrying capacity, the needs being addressed, and the possibility of restoration. Thus, *al-maṣlaḥah al-mu'tabarah* should be understood comprehensively by incorporating ecological sustainability into the evaluation of genuine benefit.

⁴³ Rasyidi, "Ekosentrisme Islam Dalam Perspektif Maqāṣid Al-Syari'ah."

This reconstruction has implications for the development of environmental jurisprudence as a more operational normative framework. The principles prohibiting wastefulness (*isrāf*), squandering (*tabdhīr*), and *fasad* can be employed to evaluate economic activities that exceed ecological carrying capacity. Fatwa institutions and religious authorities can contribute by providing normative guidance on the protection of forests, water sources, wildlife, and ecosystems. The Indonesian experience demonstrates that religious fatwas have been used to respond to conservation issues and encourage Muslim communities to participate in environmental protection. Accordingly, *fiqh al-bi'ah* should not remain merely an ethical discourse but can function as a source of consideration in environmental policymaking and governance. Within this framework, prohibitions against destructive activities are not based solely on their consequences for human economic interests, but also on the obligation to maintain the sustainability of ecological systems as part of humanity's trust as *kehalifah*.

The strengthening of ecological legal praxis can also be pursued through the revitalization of Islamic conservation institutions. The concept of *himā*, for example, historically demonstrates the regulation of particular spaces to protect broader ecological and social interests. In contemporary contexts, this principle can be developed contextually to support the protection of water catchment areas, forests, karst landscapes, riverbanks, and other ecologically significant areas. Mangunjaya and Praharawati demonstrate that faith-based conservation in Indonesia can involve religious scholars, pesantren, and Muslim communities. Waqf can likewise be developed as an instrument for financing conservation when its assets and returns are directed toward ecological purposes.⁴⁴ However, contemporary instruments such as *green waqf* or *cash waqf linked sukuk* should be understood as modern institutional innovations inspired by the principles of waqf rather than as forms directly derived from classical jurisprudential constructions. Revitalizing Islamic conservation institutions can therefore connect the heritage of Islamic law with contemporary ecological needs without conflating classical concepts with modern institutional innovations.

A hydrocentric orientation provides a more concrete dimension to this reconstruction because water functions as a connecting element among diverse life-supporting systems. Water management concerns not only human needs but also the ecological systems that depend upon sustainable water availability. Hamdi et al. demonstrate that sustainable water governance can be developed through the integration of *maqāṣid al-shari'ah*, *fiqh al-bi'ah*, and Islamic ethics, incorporating principles of *maṣlahah*, justice, and stewardship.⁴⁵ This perspective strengthens the argument that *hijz al-mā'* can be positioned as an operational dimension of *hijz al-bi'ah*. Water protection should therefore not be directed solely toward human consumption or worship, but also toward maintaining the ecological systems dependent upon water. Hydrocentrism in this study is consequently not intended to replace *hijz al-bi'ah*, but to provide a concrete focal point for translating environmental protection into legal policy and praxis. In this sense, water becomes a strategic entry point through which ecological *maqāṣid* can be operationalized within Islamic environmental governance.

The next practical dimension concerns the transformation of moral consciousness and humanity's relationship with non-human beings. Islam positions humans as *kehalifah* while simultaneously assigning them the responsibility of stewardship (*amānah*) over life on Earth. Accordingly, exploitation of animals, plants, and ecosystems cannot be separated from moral and religious considerations. Research on Islamic-based conservation demonstrates that Muslim communities can be engaged in environmental protection and ecological restoration. In this

44 Mangunjaya and Praharawati, "Fatwas on Boosting Environmental Conservation in Indonesia."

45 Hamdi et al., "Integrating Maqashid Al-Sharia, Fiqh Al-Bi'ah, and Islamic Ethics for Sustainable Water Management: A Case Study of Indonesia."

context, the concept of *animal rights* may serve as a point of dialogue with contemporary environmental ethics, but it need not be directly equated with the concept of rights within modern legal theory. More fundamentally, what is required is recognition that non-human beings are part of creation and must therefore be treated responsibly. Ecological piety can consequently be expressed through reducing waste, protecting water sources, conserving habitats, reducing pollution, and defending communities that are most vulnerable to ecological degradation.

Ultimately, reconstructing *ḥifẓ al-bi'ah* as the existential foundation of *ḍarūriyyāt* directs *maqāṣid al-sharī'ah* toward a more systemic understanding of the relationship between humans, the environment, and the sustainability of life. This reconstruction does not eliminate *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, or *ḥifẓ al-māl*, but emphasizes that their realization takes place within ecological conditions that must themselves be preserved. Auda's systems approach provides a methodological framework for understanding these interconnections, while the development of *fiqh al-bi'ah* and Islamic conservation scholarship provides normative and practical foundations. Hydrocentrism then offers an important concrete manifestation by positioning water protection as a strategic nexus of life and ecological sustainability. Thus, the ecological *theosynesis* proposed in this study integrates theocentric orientation, *maqāṣid*, ecological responsibility, and institutional praxis within a unified framework for reconstructing Islamic legal objectives.

CONCLUSION

This study demonstrates that the limitations of classical jurisprudence and *uṣūl al-fiqh* in responding to contemporary environmental crises are rooted in an anthropocentric orientation that tends to position nature primarily as an instrument for fulfilling human needs. Through the critical deconstruction of classical jurisprudential principles and a hermeneutic reading of Qur'anic cosmology, this study establishes a theocentric ecocentric and hydrocentric paradigm in which non-human creation is recognized as part of an interconnected order of creation that possesses significance beyond its instrumental utility for humans. Water is positioned as a central element within this framework because of its fundamental role in sustaining life and maintaining ecological systems. On this ontological basis, the study reconstructs *maqāṣid al-sharī'ah* by positioning environmental preservation (*ḥifẓ al-bi'ah*) as a foundational *ḍarūriyyāt*. This foundational position constitutes an ecological and biological condition for the realization of *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*. The reconstruction therefore shifts Islamic legal reasoning from a predominantly human-centered orientation toward a framework that integrates human welfare with ecological sustainability and the preservation of the broader community of life.

The principal contribution of this study lies in its theoretical synthesis between Qur'anic theology and contemporary environmental ethics, particularly *deep ecology* and *land ethic*, to challenge the assumption of human superiority while developing an epistemological foundation for an ecologically oriented Islamic ethical praxis. The study further contributes by integrating hydrocentrism into the reconstruction of *maqāṣid*, thereby providing a more concrete conceptual pathway for understanding the relationship between water, environmental sustainability, and the preservation of life. The strength of this study lies in its critical engagement with classical jurisprudential principles and its integration of theological, legal, and ecological perspectives within a unified framework. Nevertheless, the study remains limited to the macro-level domain

of normative philosophy of Islamic law and conceptual textual analysis. Future research should therefore translate this ecocentric *maqāṣid* framework into applied environmental jurisprudence, develop practical formulations for environmental fatwas and public policy, examine its compatibility with positive environmental legislation in Muslim-majority countries, and investigate its application through socio-ecological justice initiatives, Islamic philanthropy, conservation institutions, and grassroots environmental movements.

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