



Maqāṣid al-Syarī'ah's Perspective on Fiqh al-Bī'ah: Developing Islamic Law Based on Ecological Justice in the Face of the Climate Crisis

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ABSTRACT

The sustainability of human life and the balance of natural ecosystems are at risk due to the global climate catastrophe, which has developed into an ecological problem. However, ethical knowledge regarding the relationship between humans and the environment has not yet been fully established by modern legal strategies. This article's objective is to analyse the concept of *fiqh al-Bī'ah* from the perspective of *Maqāṣid al-Sharī'ah*, considering it as an Islamic legal framework that addresses the climatic issue and is based on ecological justice. This study examines Islamic legal literature, *maqāṣid* philosophy, and Islamic ecological thought using a normative juridical method and a conceptual approach. The findings demonstrate that *fiqh al-Bī'ah* incorporates the goals of Islamic law in protecting human well-being and the sustainability of ecosystems by upholding the principles of *hifḍ al-nafs*, *hifḍ al-nasl*, and environmental protection in addition to prohibiting environmental exploitation. The paper contends that an alternative framework for developing Islamic law that tackles the difficulties presented by the current climate crisis can be created by merging *fiqh al-Bī'ah* and *Maqāṣid al-Sharī'ah*.



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INTRODUCTION

The climate crisis has grown to be one of the biggest issues confronting humanity in the twenty-first century. A serious crisis in the relationship between humans and the natural world is indicated by the rapid progression of global warming, the increasing occurrence of extreme weather events, the degradation of ecosystems, the reduction of biodiversity, and the disruption of ecological balance. This phenomenon is a multifaceted dilemma with ethical, social, economic, political, and spiritual dimensions; it is not only a scientific or technological problem. (M. Nurholis, 2025). Technology advancement, environmental governance, and regulatory initiatives have been the main focus of contemporary responses to climate change. However, the fundamental ethical paradigms and value systems that shape human attitudes and actions towards nature are often not sufficiently addressed by these approaches. (S. Muhammad and S. Amal, 2020).

In this regard, religious perspectives particularly those of Islam offer a crucial moral basis for reestablishing a more responsible and balanced connection between people and the environment. Islam views nature as an essential component of God's creation with inherent worth, order, and purpose rather than merely something to be used for human benefit. C.D. (Ives and J. Kidwell, 2021). As *khalīfah fī al-arḍ* (stewards of the earth), humans are tasked with maintaining ecological balance and ensuring the sustainability of life. The Qur'an expressly forbids destructive behaviours that worsen the environment (*fasād fī al-arḍ*). This is demonstrated by Q.S. al-Rūm [30]: 41, which claims that human

activity has led to the emergence of corruption on land and at sea. According to Islamic belief, environmental degradation is not just a physical reality but also a moral and spiritual concern connected to human accountability before God, as demonstrated by the theological foundation.

However, unlike other recognised disciplines of Islamic law like *jināyah* (criminal law), *aḥwāl al-shakṣiyyah* (family law), *mu'āmalah* (transactions), and *'ibādah* (ritual law), environmental protection has not been formed as a separate legal field in ancient Islamic jurisprudence. Instead, ecological issues have traditionally been addressed indirectly through a number of legal concepts, including the goal of collective welfare (*maṣlahah*), the regulation of natural resource usage, land cultivation (*iḥyā' al-mawāt*), and the prohibition of destruction (*fasād*). The emergence of contemporary environmental concerns has prompted the development of *fiqh al-bī'ah*, or Islamic environmental jurisprudence, as a way to develop Islamic legal responses to ecological problems. *Fiqh al-bī'ah* still requires a stronger theoretical framework to address the complexities of contemporary environmental issues, particularly the global problem of climate change, despite its growing significance. The framework of *maqāṣid al-syarī'ah* (the higher purposes of Islamic law) provides a significant theoretical foundation for the development and improvement of *fiqh al-bī'ah*. (M.Y. Gada, 2022).

A fundamental idea in Islamic legal philosophy, *Maqāṣid al-syarī'ah* emphasises that the primary goals of Islamic law are to prevent harm (*mafsadah*) and advance human wellbeing (*maṣlahah*). Five basic goals (*al-darūriyyāt al-khams*) are often used to illustrate this framework: protecting religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and riches (*ḥifẓ al-māl*). (A. Mutakin and W.H. Abdul Rahman, 2023). Modern Islamic legal philosophy has expanded this framework by recognising environmental protection (*ḥifẓ al-bī'ah*) as an important component of Islamic legal objectives. This progress demonstrates an understanding that protecting human life, maintaining social stability, and preserving the welfare of future generations are all inextricably tied to ecological sustainability. (Haq, F., & Hamid, I. (2022).

The comprehensive reformulation of *fiqh al-bī'ah* via the lens of *maqāṣid al-syarī'ah* in response to the climate issue remains a substantial intellectual vacuum notwithstanding these advances. Previous study has mostly examined Islamic environmental viewpoints through theological and ethical frameworks based on prophetic traditions and Qur'anic precepts. (M.K. Khuluq and A. Asmuni, 2025). However, studies of *maqāṣid al-syarī'ah* have often focused on its general legal-philosophical features, failing to sufficiently address contemporary ecological concerns. Furthermore, climate change incorporates issues of justice, inequality, and ethical obligation in addition to environmental destruction. A legal and ethical framework that incorporates the principles of ecological justice is required since the effects of climate change are felt differently by various groups, geographical areas, and generations. In order to address the climate problem, this project aims to build an Islamic legal framework based on ecological justice by analysing *fiqh al-bī'ah* through the lens of *maqāṣid al-syarī'ah*. The purpose of this study is to examine how the concepts of *maqāṣid al-syarī'ah* can be used as a normative foundation for managing natural resources sustainably, protecting the environment, and reconstructing human responsibility with regard to ecological preservation.

This study advances both theoretical and practical facets. By expanding the use of *maqāṣid al-syarī'ah* to include environmental sustainability, this study theoretically advances contemporary Islamic legal studies. By presenting environmental protection as a fundamental goal of Islamic law rather than as an incidental matter, it supports the discourse of *fiqh al-bī'ah*. For academics, religious institutions, and legislators creating environmentally conscious plans grounded in Islamic ethics, this study provides a conceptual framework. Furthermore, it reinforces the understanding that protecting the environment is a religious and social obligation that results from humanity's role as the planet's stewards. (W. Muizudin and Wardo, 2023).

This article is unique in that it aims to reconstitute *fiqh al-bī'ah* as an all-encompassing Islamic legal paradigm centred on ecological justice, as opposed to merely a collection of environmental

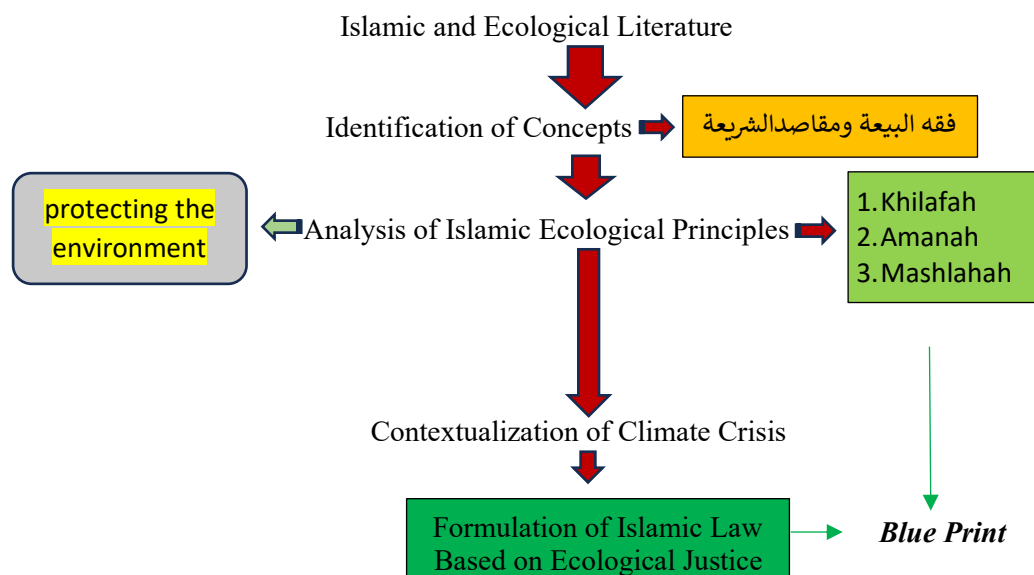
protection laws. In order to shape Islamic environmental law on climate change, this paper proposes an integrative framework that links intergenerational justice, human stewardship (*khilāfah*), and *maqāṣid al-syarī'ah*. According to this research, environmental conservation in Islam should be seen as a fundamental reflection of the higher goals of Islamic law in creating universal welfare (*maṣlahah li al-ālamīn*), rather than only a response to contemporary ecological crises.

RESEARCH METHODS

This study uses a library research methodology in conjunction with a qualitative research method. In response to the current climate catastrophe, the study attempts to conduct a conceptual and normative analysis of the development of *fiqh al-bī'ah* (Islamic environmental jurisprudence) from the viewpoint of *maqāṣid al-syarī'ah*. This is the reason this strategy was selected. Instead of depending on actual field data, this study analyses pertinent primary and secondary sources to develop an Islamic legal framework based on ecological justice. (P. Mayring, 2021).

The scholarly literature and documentary sources related to Islamic law, *maqāṣid al-syarī'ah*, *fiqh al-bī'ah*, Islamic ecological ethics, and climate change discourse are the main subject of this study. The Qur'an, *ḥadīth* (prophetic traditions), classical and contemporary publications on *maqāṣid al-syarī'ah*, and relevant environmental policy texts are the primary sources. Secondary sources, on the other hand, are scholarly publications, peer-reviewed journal articles, and contemporary academic studies that have been published within the previous five years and concentrate on the connection between Islam, ecological responsibility, and environmental sustainability. A descriptive-analytical method and content analysis are used in the data analysis. The study's main themes environmental conservation, human stewardship (*khilāfah*), public interest (*maṣlahah*), and ecological justice are used to methodically arrange the collected data. In order to create an Islamic legal approach that takes climate justice and environmental responsibility into account, these concerns are then examined within the framework of *maqāṣid al-syarī'ah*. (H. Snyder, 2019).

Figure 1. Research Analysis Framework



RESULTS AND DISCUSSION

The results of this study indicate that one of the main objectives of Islamic law (*maqāṣid al-sharī'ah*) is environmental protection. The study demonstrates that ecological concerns go beyond

social duty and are a significant component of Islamic moral and legal requirements. It does this by analysing Islamic normative texts, environmental ethics studies, and both classical and modern Islamic legal literature. (S.M.A. Al-Tamimi and M.S. Abdellatif, 2026). By examining the relationships between the fundamental tenets of *maqāṣid al-sharī'ah* and environmental preservation values, the information gathered from the literature analysis was arranged thematically. The analysed results demonstrate that the principles of Islamic goals provide a comprehensive framework for understanding environmental responsibility. The understanding that nature is a divine trust (*amānah*) and that humans have a responsibility to maintain ecological equilibrium as stewards (*khalīfah*) is the foundation for the preservation of religion (*ḥifḍ al-dīn*). (F.A.M. Zain, et al, 2024).

The protection of life (*ḥifḍ al-naḥs*) emphasises that pollution, environmental damage, and climate-related disasters directly threaten human life and call for preventative measures. The protection of intellect (*ḥifḍ al-'aql*) encourages the development of ecological consciousness and rational decisions about the usage of natural resources. While the preservation of wealth (*ḥifḍ al-māl*) emphasises the necessity for fair management of natural resources and the avoidance of overexploitation, the preservation of progeny (*ḥifḍ al-nasl*) emphasises the obligation to maintain environmental sustainability for future generations. (U.H. Esaputri, N. Nadhifa, H. Budiman and P.A.P. Agustiananda, 2025).

The findings of this conceptual research confirm a close relationship between environmental protection and the core principles of *maqāṣid al-sharī'ah*. This supports the research hypothesis that Islamic legal concepts can provide a framework for addressing contemporary ecological concerns. Rather than being seen as an external concept presented by contemporary environmental discourse, environmental preservation is anchored in essential Islamic values linked to balance, responsibility, and harm reduction. (M.Z. Awang, N.F. Mat Nong and W.M.Y. Wan Chik, 2025). The findings demonstrate a significant development in Islamic legal theory, particularly with regard to the expansion of the interpretation of *maqāṣid al-sharī'ah* from a primarily human centered perspective to a more ecological one. While protecting human welfare has been the emphasis of traditional Islamic objectives, contemporary environmental issues demand a more comprehensive awareness that human well-being is intricately tied to the condition of the natural environment. Climate instability, biodiversity loss, and ecosystem destruction are examples of how environmental damage eventually has social, economic, and humanitarian consequences. (F.A.M. Zain, S.F. Muhamad, H. Abdullah, S. A. F. S. A. Tajuddin and W.A. Wan Abdullah, 2024).

This link can be explained by the notion of *jalb al-maṣāliḥ wa dar' al-mafāsīd*, which emphasises the significance of obtaining benefits and preventing harm. Because they endanger vital aspects of human existence including health, security, economic stability, and the welfare of future generations, climate change and ecological degradation are examples of *mafsadah*. Therefore, preventing environmental destruction is in line with the objectives of Islamic law. The theological and ethical precepts of balance (*mīzān*) and the prohibition of producing destruction on earth (*fasād fī al-arḍ*) serve as the foundation for the regulation of human relationship with nature. (I. Hayat, M.S. Malik, M.W. Ali, M. Husnain, M. Sharif and A. Haleem, 2023).

The findings also demonstrate the dynamic nature of *maqāṣid al-sharī'ah*, which enables Islamic law to tackle emerging world issues. Al-Shāṭibī's theory, which emphasises achieving public benefit and preventing harm, provides theoretical support for incorporating ecological considerations into Islamic legal reasoning. Similarly, the potential for developing legal responses to environmental problems is strengthened by Ibn 'Āshūr's broader view of *maqāṣid*, which emphasises universal principles like justice, human dignity, and social welfare.

Table 1. Integration of Maqāṣid al-Sharī'ah and Environmental Protection Principles

Maqāṣid al-Sharī'ah Dimension	Environmental Principle	Ecological Relevance
<i>Hifẓ al-dīn</i> (Religion)	Nature as a divine trust	Encourages moral responsibility toward the environment
<i>Hifẓ al-nafs</i> (Life)	Prevention of environmental harm	Protects human health and survival from climate impacts
<i>Hifẓ al-nasl</i> (Progeny)	Environmental sustainability	Ensures ecological rights for future generations
<i>Hifẓ al-māl</i> (Wealth)	Responsible resource management	Prevents excessive exploitation of natural resources
<i>Hifẓ al-'aql</i> (Intellect)	Ecological awareness and knowledge	Promotes rational and sustainable environmental practices

These findings are consistent with earlier studies on Islamic environmental ethics. According to Mawil Izzi Dien's research, Islamic perspectives on the environment are based on the ideas of *tawhīd* (unity of creation), *amānah* (responsibility), and *mīzān* (balancing), which regulate how people interact with the natural world. Similarly, Yusuf al-Qaradawi's environmental jurisprudence emphasises that the destructive exploitation of natural resources is incompatible with Islamic ethical norms because it causes harm that affects society as a whole. These perspectives support recent research showing that protecting the environment is a social and religious obligation. (S. Firdaus, 2022).

This study also identifies discrepancies between several traditional legal discourses and contemporary environmental views. Environmental issues are not recognised as a separate legal domain in several traditional Islamic legal texts. Instead, discussions about resource management, prohibiting wastefulness (*isrāf*), protecting public resources, and regulations pertaining to the use of land and water were used to indirectly address ecological issues. This distinction should be viewed as evidence of Islamic jurisprudence's flexibility in reinterpreting established principles in light of evolving situations rather than as a contradiction.

Therefore, integrating ecological factors into Islamic legal reasoning provides a more thorough framework for addressing environmental issues. It demonstrates how Islamic law contains conceptual resources that can support ecological justice, sustainable practices, and responsible resource management. By emphasising accountability, balance, and the welfare of all, this approach promotes a more nuanced understanding of the relationships between people, the law, and the natural environment.

CONCLUSION

Beyond environmental problems, the climate catastrophe presents an ecological dilemma with moral, social, and legal implications. A normative foundation for understanding that protecting the environment is a basic responsibility of humanity as *khalīfah* (stewards) on Earth is provided by *fiqh al-Bī'ah*. One can establish environmental preservation as a fundamental goal of Islamic law using the framework of *Maqāṣid al-Syarī'ah*, particularly when it comes to safeguarding human life (*ḥifḍ al-nafs*), maintaining ecological balance, and advancing the welfare of future generations. Islamic law, which is based on ecological justice, emphasises that natural resources must be exploited sensibly, equitably, and without degrading the environment (*fasād*). In order to address contemporary climate change concerns, the values of fairness, balance (*mīzān*), public benefit (*maṣlaḥah*), and harm prevention are essential foundations. Therefore, *Fiqh al-Bī'ah* should be seen as both a dynamic Islamic legal system that can provide answers to current ecological challenges and an ethical discussion about environmental awareness. Opportunities exist for the development of an adaptable, durable, and

contextually relevant Islamic legal framework that tackles the worldwide issues raised by climate change by fusing Islamic legal principles with the principles of ecological justice.

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