



Eco-Sufism in the Light of the Qur'ān: A Thematic Study of Tafsir Al-Misbah by Muhammad Quraish Shihab

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Abstract: The concept of Eco-Sufism, as an environmental ethic, believes that nature is the *tajalliyāt* and image of *asmā* and the attributes of God, all of which have theological and humanist sensibilities. The Qur'ān confirms this view, stating that all nature surrenders (*aslama*), submits to God's laws (*qāni'ūn*), purifies (*sabbaha*), prostrates (*yasjudu*) and prays (*ṣalāt*). This library research focuses on analysing Tafsir Al-Misbah by Muhammad Quraish Shihab as a primary source. The content analysis approach is used to uncover the *mufassir*'s views on Eco-Sufism in his tafsir. In contrast, the *mauḍū'i* (thematic) method is applied to explore the concept of Eco-Sufism in the Qur'ān. The results showed that the religiosity of the universe expressed through paradigmatic dialectics and Eco-Sufism terms can be understood as a form of the universe's submission to the system established by Allah the Almighty. The universe's harmony, aptitude and discernment are clues to the Power and Oneness of the Creator. However, various natural activities such as *tasbīh*, *sujūd*, and *ṣalāt* are variously interpreted as *majāzi* or *ḥaqīqī*. However, the servitude of nature expressed through the activity of the universe is proof that nature also has a soul and spiritual dimension, just like humans.

Contribution: This paper theoretically provides a holistic view of Sufism in building an ideal relationship among humans, God and the environment, which is expected to produce pragmatic results for the rescue and protection of nature and the environment.

Keywords: eco-sufism; environmental conservation; *Tafsir Al-Misbah*

Introduction

Various environmental damages that occur become a severe threat to the survival of all living things on earth: depletion of the ozone layer, climate change, global warming, rising sea levels, air pollution and the emergence of various new diseases/infectious viruses, contamination of seas, rivers, lakes and groundwater, drought, loss of biodiversity on land and in the ocean, forest fires, landslides to flash floods. In short, the world's environmental problems are increasingly frightening; along with the population growth rate and uncontrolled industrial development, especially in developing countries, environmental quality continues to decline, even some of which cannot be repaired and restored to normal (*irreversible environmental damage*).¹ In addition, another problem that is being faced is human behaviour that is full of greed and irresponsibility towards the environment, even though most of the world's population has religious beliefs.²

Environmental damage and pollution are rife not only in Indonesia but also in other parts of the world. This global ecological crisis is rooted in fundamental philosophical errors regarding how humans understand the nature of themselves and nature and the place of humans in the ecosystem. The occurrence of the environmental crisis cannot be separated from the perspective of modern human life, which relies on the positivist paradigm in constructing and applying modern science.³ The global ecological problem is also caused by greedy behaviour, mainly due to imbalances between oneself (*self*), public interests and environmental rights (nature).⁴ The cause is the lack of understanding of modern man from a traditional point of view and a superficial understanding of religion as a sacred value of tradition, a quality of spirituality based on religion.⁵ Various studies prove that the rapid development of human thought that brings scientific

¹ Laode M. Syarif and Andri G. Wibisana, eds., *Hukum Lingkungan: Teori, Legislasi Dan Studi Kasus* (Jakarta: The Asia Foundation, 2000), 98.

² Thiyas Tono Taufiq, "Kearifan Lingkungan Berbasis Agama (Studi Etnoekologi Komunitas Nelayan Di Pesisir Banyutowo Dukuhseti Pati)," *Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial* 11, no. 2 (2017): 259–80, <https://doi.org/10.14421/jsa.2017.1112-07>.

³ Sayyed Hossein Nasr, *Knowledge and The Sacred* (New York: Crossroad Publishing Company, 1998), 123; Sayyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (London: George Allan and Udwin, 1968), 78.

⁴ Richard Evanoff, "Reconciling Self, Society, and Nature in Environmental Ethics," *Capitalism Nature Socialism* 16, no. 3 (September 2005): 107–14, <https://doi.org/10.1080/10455750500208839>; Sudarsono, *Menuju Kemapanan Lingkungan Hidup Regional Jawa* (Yogyakarta: PPLHRJ, 2007), 154.

⁵ Seyyed Hossein Nasr, *Islam and the Plight of Modern Man*, vol. 4 (London; New York: Longman, 1975), 3.

progress does not make humans wise enough to live in harmony with nature. On the other hand, the earth's current condition is threatened to become full of sudden natural disasters.

According to Sayyed Hossein Nasr, one form of effort in maintaining the natural balance of crisis and destruction situations is reinforcing spiritual and religious values and moral wisdom.⁶ As part of Islamic spirituality, Sufism can provide motivation, inspiration and vision for environmentalists in building environmental ethics and other environmental conservation programs. Social sensitivity, nature (environment), and various other lifelines are part of the barometer that Sufism is not only limited to spiritual fulfilment but also, more than that, can contribute pragmatically to the protection and salvation of this earth. This effort to present the existence of God in nature conservation activities is called Eco-Sufism.

Eco-sufism constructs environmental ethics by integrating environmental consciousness and divine consciousness at the same time.⁷ In the perspective of Sufism, nature is not positioned as a collection of inanimate objects that are lifeless, heartless, and have no value, or only in terms of economic use, as the Western materialistic view sees. However, as Ibn' Arabi expresses, nature is nothing else; it is *a tajalliyāt* (manifestation of God); nature also serves as humans even have the dimension of the soul, namely the universal soul (*al-nafs al-kulliyah*).⁸ Therefore, Sufism is not known by the term inanimate matter. The Qur'ān confirms the truth of this statement, that there is not a single being that Allah created in the universe, except all prayer beads (*sabbahā*), prostration (*yasjudu*) and prayer (*ṣalāt*). Furthermore, the universe, heaven, and earth and their contents are all surrendered (*aslama*) and submitted (*qānitūn*) to Allah Almighty.

From here, the author considers it necessary to reveal the idea of Eco-Sufism in the Qur'ān, especially regarding interpreting the terms Eco-Sufism contained in Muhammad Quraish Shihab's Tafsir Al-Misbah. This is because people's behaviour (mode of conduct) cannot be separated from their thinking patterns (mode of thought). At the same time, the way of thinking was also influenced by the interpretation of religious texts, which later became a

⁶ Sayyed Hossein Nasr, *Religion and the Order of Nature* (New York: Oxford University Press, 1996), 3.

⁷ Nasr, 47.

⁸ Mulyadi Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam Dan Manusia*, 1st ed. (Bandung: Mizan, 2017), 151–52.

theological system that was believed. Therefore, by revealing the roots of the idea of Eco-Sufism contained in Tafsir Al-Misbah, it is hoped that it will be able to reconstruct paradigmatic insights into the nature of nature, can also trigger Eco-Sufism awareness, namely awareness of the importance of living harmoniously in the environment, as well as strengthening wisdom related to life, so that then efforts to heal the environment (*eco-healing*) occur.

Literature Review

Environmental research is currently becoming a global concern and becoming mainstream in the world of science. Therefore, ecological studies emerged with various approaches, including theology, philosophy, *shari'ah* (Islamic law), gender, spirituality, and Sufism. As a relatively new field of study, Eco-Sufism provides a refreshing outlook on solving environmental issues, encouraging researchers to contribute by applying environmental ethics rooted in Sufism. This is expected to provide solutions to the ecological crisis that is currently emerging.

Some literature is directly related to the title that the author made. Among them is research titled “Eco-Sufisme di Indonesia (Studi Tentang Usaha Pelestarian Lingkungan pada Jama’ah Mujahadah Ilmu Giri dan Jama’ah Aolia Jogjakarta)”,⁹ “Eko-Sufisme Islam Aboge Masjid Saka Tunggal Cikakak Banyumas”¹⁰, and “Eko-Sufisme Majelis Zikir Kraton Habib Muhamad Dardanylla Shahab Pekalongan”.¹¹ This research reveals how to build relationships and transform and apply Sufism as part of environmental ethics by presenting case examples of several Sufi groups and religious communities concerned about the environment.

Then, research titled: “Pola Konsumsi dalam Islam dan Konsep Eco-Sufisme Muhammad Zuhri”,¹² “Pandangan Ulama Balangan Tentang Pengelolaan Sumber Daya Alam Batubara di Balangan Dalam Perspektif Eko-

⁹ Suwito NS, *Eko-Sufisme: Konsep, Strategi, Dan Dampak*, 2nd ed. (Purwokerto: STAIN Press Purwokerto, 2011).

¹⁰ Mochammad Lathif Amin, “Eko-Sufisme Islam Aboge Masjid Saka Tunggal Cikakak Banyumas,” *JURNAL PENELITIAN* 14, no. 2 (December 21, 2017): 131–50, <https://doi.org/10.28918/jupe.v14i2.969>.

¹¹ Nur Laila, “Ekosufisme Majelis Zikir Kraton Habib Muhamad Dardanylla Shahab Pekalongan,” *Religia* 21, no. 1 (April 25, 2018): 67–77, <https://doi.org/10.28918/religia.v21i1.1500>.

¹² Suwito Ns, “Pola Konsumsi Dalam Islam Dan Konsep Eco-Sufisme Muhammad Zuhri,” *Ibda’ Jurnal Kebudayaan* 9, no. 1 (2011): 71–88.

Sufisme”,¹³ “Menghadapi Kapitalisme: Pendekatan Eco-Sufism dalam Gerakan Environmentalisme Islam Indonesia”,¹⁴ “Penanggulangan Sampah Non Organik (Plastik) dalam Perspektif Eko-Sufisme”,¹⁵ These researches present a description of the problems of environmental crises faced by modern society, ranging from consumerism, capitalism, and exploitation of natural resources to overcoming the problem of plastic waste, by reinforcing the concept of Eco-Sufism as a solution to these problems. Furthermore, research written by Nur Arfiyah Febriani (2017) titled “Ekosufisme Berwawasan Gender dalam Al-Qur'an”¹⁶ seeks to integrate gender relations with Eco-Sufism as an alternative solution to building an integral and holistic community paradigm.

From the exploration of relevant research that has been carried out, it can be seen that, in general, these works are in the form of field research and case studies on the application of the concept of Eco-Sufism in a Sufism institution: *ṭarīqah* (spiritual path), mosques and religious communities. One study on Eco-Sufism in the Qur'an examines the relationship between gender relations and the Qur'anic perspective of Eco-Sufism. This differs from the author's research, which is more based on the Qur'anic paradigm by exploring verses related to Eco-Sufism terms and their content and interpretation in Tafsir Al-Misbah. Regarding searching previous research, the author has not found studies or writings discussing this matter.

Method

The method used in research is a descriptive method with a qualitative approach.¹⁷ The data in this study was obtained through library research; the primary source used was Tafsir Al-Misbah by Muhammad Quraish Shihab. The secondary sources in this study are various literature on Sufism and ecology.

¹³ Ridhatullah Assya'bani and Ahmad Syadzali, “Pandangan Ulama Balangan Tentang Pengelolaan Sumber Daya Alam Batubara Di Balangan Dalam Perspektif Eko-Sufisme,” *Jurnal Studia Insania* 2, no. 1 (April 30, 2014): 59–77, <https://doi.org/10.18592/jsi.v2i1.1092>.

¹⁴ Fardan Mahmudatul Imamah, “Menghadapi Kapitalisme: Pendekatan Eco-Sufism Dalam Gerakan Environmentalisme Islam Indonesia,” *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 1 (June 9, 2017): 109–35, <https://doi.org/10.21274/kontem.2017.5.1.109-135>.

¹⁵ Ahmad Zainur Rofiq, “Penanggulangan Sampah Non Organik (Plastik) Dalam Perspektif Eko-Sufisme,” *An-Nahdlah* 6, no. 1 (2019): 84–94, <https://journal.stitjembrana.ac.id/index.php/An-Nahdlah/article/view/31>.

¹⁶ Nur Arfiyah Febriani, “Ekosufisme Berwawasan Gender Dalam Al-Qur'an,” *Musawa Jurnal Studi Gender Dan Islam* 16, no. 1 (April 23, 2017): 127–52, <https://doi.org/10.14421/musawa.2017.161.127-152>.

¹⁷ Lexi J. Moleong, *Metodologi Penelitian Kualitatif*, 8th ed. (Bandung: Rosda Karya, 1997), 6.

Furthermore, the author uses the content analysis method to find Muhammad Quraish Shihab's views on Eco-Sufism in his tafsir. In addition, the author also uses the *mauḍūʿī* (thematic) method, which the author chose because this method can be used as a digger of the concept of Eco-Sufism in the Qurʾān more thoroughly and deeply. The author's steps in revealing the idea of Eco-Sufism in Tafsir Al-Misbah are as follows: first, the author chooses some verses that can represent several verses related to keywords. Second, the author will directly refer to the interpretation of the verse. Third, the performance of the verses is then described and analysed. Fourth, it reveals the ideas and views of Muhammad Quraish Shihab on the terms of Eco-Sufism that the author chose. *Fifth*, concluding Muhammad Quraish Shihab's views and interpretations of these Eco-Sufism terms.

Results and Discussion

Tafsir Al-Misbah by Muhammad Quraish Shihab

Tafsir Al-Misbah was written for approximately four years. Writing began in Cairo, Egypt on Friday, 4 *Rabīʿul Awwal* 1420 H / June 18, 1999 AD and finished writing in Jakarta on Friday 8 *Rajab* 1423 H to coincide with September 5, 2003. This 30 *juz* (volume) of *tafsīr* books writing gained momentum when B.J Habibie offered 1999 Muhammad Quraish Shihab to serve as Ambassador and Plenipotentiary in Egypt. In the process of carrying out this trust, Muhammad Quraish Shihab found the appropriate time and place to realise the idea of writing the tafsir, supported by a fertile scientific climate, where Al-Azhar University as his alma mater provided motivation and determination in the preparation of this Tafsir Al-Misbah. According to him, at first, he only intended to write no more than three volumes, but the spiritual pleasure felt when he was with the Qurʾān led him to study, read, and write so that his work of exegesis gradually reached fifteen volumes.¹⁸

Methodologically, Muhammad Quraish Shihab, in his tafsir, tried to combine several methods commonly used by *mufasssīr* (interpreter of the Qurʾān). Such is the *tahkīkī* (analytical) method because it interprets the verses based on the order of verses contained in the Qurʾān, which attempts to explain the content of the Qurʾānic verses and its various sides by taking into account the chronological systematics of the verses of the Qurʾān as contained in the *muṣḥaf*.

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qurʾan*, vol. 15 (Jakarta: Lentera Hati, 2012), 557–78.

Second, the *muqārin* (comparative) method is used because it exposes various opinions of scholars in interpreting verses, both the views of classical exegete scholars and contemporary exegetes. Third, the *mauḍū'i* (thematic) method, because in interpreting, he always explains the central theme of the Qur'ān or the primary purpose that revolves around the verses of the surah to help correct errors and create the right impression.¹⁹

Then, in terms of the source of interpretation, Tafsir Al-Misbah tries to combine *tafsīr bi al-ra'yi* (interpretation of the Qur'ān by reason) and *tafsīr bi al-ma'thūr* (interpretation of the Qur'ān by Qur'anic verses and prophetic traditions), where Muhammad Quraish Shihab does not only present explanations of his performance based on narration alone, both from the hadith of the Prophet, *qaul ṣaḥābāt* (the companion's opinion), and the Qur'ān itself. However, his interpretation is also corroborated by the argument of ratio (*ijtihād*), which is the result of a long and in-depth reading of the works of earlier and contemporary scholars, especially the views of the exegete Ibrāhīm ibn Umar Al-Biqā'ī (d. 885 AH/1480 CE). Likewise, the interpretation by Shaykh al-Azhar, Shaykh Sayyid Muhammad Ṭanṭawī, Shaykh Mutawallī Al-Sha'rāwī, and not to forget Sayyid Quṭub, Muḥammad Ṭāhir Ibn 'Ashūr, Sayyid Muḥammad Ḥusayn Ṭabaṭaba'ī, and several other exegetes.²⁰

As for the style of interpretation, it is the literary style of social culture (*al-adabī al-ijtimā'i*). This can be seen from the interpretation of Muhammad Quraish Shihab, who is more likely to discuss problems that apply to or occur in society. The explanations given in many ways are always associated with the issues experienced by the people at that time, and the description seeks to answer existing problems and find solutions to these problems.²¹

In writing his *tafsīr*, Muhammad Quraish Shihab discussed his tafsir as follows: First, it begins with explaining the *sūra* (chapter) in general. Second, verses are grouped according to specific themes, followed by translation. Third, elaborate on the vocabulary that is considered necessary in interpreting the meaning of the verse. Fourth, inserting explanatory words to explain the purpose or insertion is part of the word or sentence used in the Qur'ān. Fifth, the Qur'ān verses and the Prophet's sunnah (peace be upon him) used as reinforcement or

¹⁹ Abdul Rouf, *Mozaik Tafsir Indonesia; Kajian Ensiklopedis* (Depok: Sahifa Publishing, 2020), 344–45.

²⁰ M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 1 (Jakarta: Lentera Hati, 2012), vii–viii.

²¹ Rouf, *Mozaik Tafsir Indonesia; Kajian Ensiklopedis*.

part of his *tafsīr* are only translated. Sixth, explain the *munāsaba* (the relationship between verses and chapters in the Qur'ān).²²

The reason for choosing Tafsir Al-Misbah as the focus of this research is because the *tafsīr* is the work of contemporary Indonesian scholars and is considered a symbol of the culmination of interpretation in the archipelago. Therefore, it is essential to understand the explanations contained in Tafsir Al-Misbah, especially regarding the attention and response to the *kauniyah* verses (verses on nature), especially in interpreting Eco-Sufism. This is expected to be the basis for reconstructing the understanding of the nature of the universe, as well as strengthening awareness of the importance of establishing harmony with nature to support environmental conservation efforts.

The Concept of Eco-Sufism

According to Suwito NS, the term Eco-Sufism was once referred to among adherents of Universal Sufism or often referred to as The Sufi Order in the West, a branch of Sufism founded by Hazrat Inayat Khan (d. 1927).²³ Eco-Sufism is a combined term for two essential concepts: eco and Sufism or *Taşawwuf*. To fully understand the idea of Eco-Sufism, it is necessary to explain both terms.

First, the notion of ecology. Before the term ecology was used, in 1866, Ernst Heinrich Philipp August Haeckel (1834-1919), a student of Charles Darwin and also a German biologist and evolutionist, used the word *Ökologie* in German to denote the study of organisms and their interactions with the world around them, basing them on the Greek words *oikos*, meaning household and *logos* means science. Ecology can be interpreted as the study of the families of living beings.²⁴ This understanding aligns with the definition of ecology found in the *Dictionary of Environment and Ecology*, which defines ecology as "The study of the relationships among organisms as well as the relationships between them and their physical environment".²⁵ These relationships affect many aspects of nature,

²² Rouf.

²³ NS, *Eko-Sufisme: Konsep, Strategi, Dan Dampak*.

²⁴ Thomas M. Smith and Robert Leo Smith, *Elements of Ecology*, 9th ed. (England: Pearson Education Limited, 2015), 18.

²⁵ Peter Hodgson Collin, *Dictionary of Environment and Ecology*, 5th ed. (London: Bloomsbury Publishing Plc, 2004), 69; Manuel C. Molles and James F. Cahill, *Ecology: Concepts and Applications*, 8th ed. (New York: McGraw-Hill Education, 2019), 2; William Bowman, Sally Hacker, and Michael L. Cain, *Ecology*, 4th ed. (Sunderland: Sinauer Associates, 2017), 8.

including the distribution and abundance of organisms, the diversity of species living together in a place, and the transformation and flow of energy in nature.²⁶

Second, the understanding of Sufism. Sufism or *taṣawwuf* is a term commonly used to represent the world of mysticism (esotericism) in Islam, with the main aim of gaining direct contact with God by conducting *sulūk* (journeying along the spiritual path) and various efforts to cleanse the soul (*tazkiyat al-nafs*) by distancing themselves from the influence of world life that can neglect themselves, to then focus attention only on Allah the Almighty.²⁷ Various opinions and views of scholars in defining the meaning of Sufism, both in terms of etymology and terminology. According to Al-Shibli (d. 334 AH),²⁸ as quoted by Abdul Halim Mahmud (d. 1978 CE), the Grand Shaykh of Al-Azhar, stated that the difference of opinion has not reached a conclusive conclusion.

Etymologically, the foremost scholars of both early and late generations agreed that the term Sufi (صوفي) comes from the Arabic word *ṣūf* (صوف)²⁹, which means fleece. It then derived into the word *taṣawwuf* (تصوف) with two additional letters (*ta'* and *tashdīd*), which means having many fathers. In Arabic, both additional means to be or to move. Therefore, *taṣawwuf* means (to be) a tremendous hairy, with the actual meaning of being a Sufi or striving to become a Sufi whose distinctive clothing is always made of fleece (wool).³⁰ This is the only word taking (*ishṭiqāq al-kalima*) judged according to linguistic rules. However, there are various other opinions, such as those taken from the comments: سُؤْفِيًّا، الصَّفَاءُ، أَهْلُ الصَّفَةِ، الصَّفُّ الْأَوَّلُ and other words, which are legally against linguistic rules.³¹

As for terminology, scholars have developed many definitions to express the meaning of Sufism. No less than 65 definitions of Sufism were put forward by Yusuf Khaṭṭār Muḥammad in his book *Al-Mausū'ah Al-Yusūfiyyah fī Bayāni Adillati Ash-Ṣūfiyyah* (The Encyclopedia of Yusufi in Explaining Proofs of Sufism). According to Syihābuddīn Abū Ḥafsh Umar Al-Shuhrawardī (d. 632

²⁶ Molles and Cahill, *Ecology: Concepts and Applications*.

²⁷ Bahrudin Achmad, *Tasawuf Dan Thariqah: Menuju Manusia Rohani* (Bekasi: Pustaka Al-Muqṣith, 2020), 112–13.

²⁸ Abdul Halim Mahmud, *Qadliyah At-Tashawwuf: Al-Munqidz Min Adl-Dlalal*, 6th ed. (Cairo: Dar Al-Ma'arif, 2008), 29.

²⁹ Atabik Ali and Ahmad Zuhdi Muhdlor, *Kamus Kontemporer Arab-Indonesia*, 8th ed. (Yogyakarta: Multi Karya Grafika, 1998), 1195.

³⁰ Achmad, *Tasawuf Dan Thariqah: Menuju Manusia Rohani*.

³¹ Giuseppe Scattolin and Ahmad Hasan Anwar, *At-Tajalliyât Ar-Rûhiyyah Fi Al-Islam: Nushâsh Shâfiyyah 'Abr At-Tarikh* (Cairo: Al-Haiah Al-Mishriyah Al-'Ammah li Al-Kitab, 2012), 19.

AH), scholars have various comments in explaining the essence of Sufism, and there are more than a thousand opinions.³² Even according to Abu Al-'Abbās Ahmad Zarrūq Al-Fasi (d. 899 AH), these definitions come to about two thousand views.³³ Too long to present all reports here, the author tries to mention one of the definitions of Sufism put forward by a scholar of Sufism in the modern century, namely Abu al-Wafā Al-Ghanīmī Al-Taftazani (d. 1995), who explains that Sufism is:

“Sufism is a philosophy of life that aims to uplift the human soul morally. This can be achieved through certain riyāḍa practices, which in some conditions give rise to temporary feelings in the highest reality and knowledge is attained by dhauq (taste), not by reason. At the same time, the fruit is spiritual happiness; expressing its essence using ordinary language is problematic because it is emotional and personal”.³⁴

The description of the two concepts of ecology and Sufism can be built on the idea of Eco-Sufism, as expressed by Suwito NS that Eco-Sufism can be interpreted as ecology-based Sufism, namely spiritual awareness achieved through analysing interactions between systems of existence, especially in the surrounding environment. Nature is a medium or means to reach God. Nature is the medium of *dhikr* (remember to Allah). Nature is the source of wisdom and knowledge. In that case, the practitioners of this type of Sufism will then treat nature wisely and with noble qualities such as compassion, love, respect, guarding, caring, preserving and various other attributes, as mentioned in the beautiful names of Allah (*al-asmā al-ḥusnā*).³⁵ Eco-Sufism can also be understood as using nature as a medium of devotion to Allah so that life-related wisdom is born. In addition, our closeness to God sparks awareness of the importance of living in harmony with the environment so that there are efforts to heal the environment (eco-healing).

Qur'anic Terms Related to Eco-Sufism

As the basis of theological argumentation, the Qur'ān presents many ecological dialectics, evidenced by more than 750 verses about the universe.³⁶

³² Khaththar Muhammad, *Al-Mausū'ah Al-Yusūfiyyah Fi Bayāni Adillati Ash-Shūfiyyah* (Damaskus: Dar At-Taḳwa, 2012), 28–34.

³³ Abu Al-'Abbas Ahmad Zarruq Al-Fasi, *Qawā'id At-Tashawwuf Wa Syawāhid At-Ta'arruf*, 2nd ed. (Beirut: Dar Al-Kutub 'Ilmiyah, 2005), 21.

³⁴ Abul Wafā Al-Ghanimi At-Taftazani, *Madkhal Ila At-Tashawwuf Al-Islami*, 3rd ed. (Cairo: Dar Ats-Tsaqafah li Ath-Thaba'ah wa An-Nasyr, 1979), 8.

³⁵ NS, *Eko-Sufisme: Konsep, Strategi, Dan Dampak*.

³⁶ Thanthawi Jauhari, *Al-Jawāhir Fi At-Tafsīr Al-Qur'an Al-Karīm*, vol. 1 (Cairo: Musthafa Al-Halaby, n.d.), 3.

The author chooses Eco-Sufism from many verses related to the environmental theme or verses about nature (*kauniya verses*). Terms are determined based on keywords relevant to the main idea of Eco-Sufism. They see that the universe is not an inanimate object with no meaning. Still, nature is entirely servant to Allah the Almighty, just like humans. The keywords are Qur'anic terms related to the servitude activities of the universe, namely the terms *aslama*, *qānitūn*, *sabbaha*, *yasjudu* and *ṣalāt*. The following discussions described explanations of linguistic aspects of those keywords in the Qur'ān as follows:

1. **أَسْلَمَ / *Aslama* (The Universe Surrenders to Allah)**

In Arabic term, *aslama* is *fi'il māḍī rubā'ī mazīd* (the added four letters word), which Raghīb Al-Isfahānī explains as *التعري من الآفات الظاهرة والباطنة* means being free from various dangers both outwardly and mentally.³⁷ From this term, the word *إِسْلَامٌ / Islām* was born, which means *al-inqiyād* (submission), which later developed into the word *مُسْلِمٌ / Muslim*³⁸, which means one who surrenders himself to Allah and submits to His laws. Elsaid M. Badawi, in his *Arabic-English Dictionary of Qur'anic Usage*, also explains that *Islam* means to surrender, to submit, to devote oneself.³⁹

In the Qur'ān, the word referring to the three letters derived from the root *sin-lam-mim* is mentioned by the Qur'ān no less than 93 times, either in the form *maṣdar* (root word), *fi'il* (verb) or *isim fā'il* (*adjective/doer*). However, the term that refers to the form of the phrase *aslama* in the Qur'ān is repeated five times, namely in QS al-Baqarah / 2:112, QS Ali-Imran / 3:83, QS an-Nisa / 4:125, QS al-An'am / 6:14 and QS al-Jin / 72:14. Of the entire verse, only 1 (one) verse relates to the context of the submission of the universe in general, namely in QS Ali-Imran / 3:83.

2. **قَانِتُونَ / *Qānitūn* (The Universe bows to God)**

The term *قَانِتُونَ / qānitūn* is a plural noun of the term *قَانِتٌ / qānitun* derived from the verb *قَانَتَ / qanata*, which has the same root as the term *قَنُوتٌ / qunūt*. According to Ibn Mandūr, the term *qunūt* contains various meanings, including refraining from speaking (*al-imsāk 'an al-kalām*), worship and prayer, prayer in

³⁷ Ar-Raghib Al-Isfahani, *Mufradat Al-Fadz Al-Qur'an*, 4th ed. (Damaskus: Dar Al-Qalam, 2009), 421.

³⁸ Abu Al-Fadhl Jamaluddin Muhammad Ibn Mandzur, *Lisan Al-'Arab*, vol. 4 (Cairo: Dar Al-Hadis, 2013), 663.

³⁹ Elsaid M. Badawi and Muhammad Abdel Haleem, *Arabic-English Dictionary of Qur'anic Usage* (Leiden: Brill, 2008), 450.

prayer, and solemnity and recognition of servitude by always performing obedience without violation of God's law. Al-Raghīb Al-Iṣfahānī, in this case, emphasises that *qunūt* is constantly performing loyalty accompanied by submission.⁴⁰ Moreover, it also means to stand (*al-qiyām*). According to Ts'alab and Abu' Ubaid, it is the original meaning. In explaining this meaning, there is a hadith demonstrating that the Prophet PBUH once performed *qunūt* (praying standing after ruku) in the morning prayer for a whole month to pray for martyrs who were killed. And the last, it means prolonged standing (*ṭālat al-qiyām*).

Elsaid M. Badawi also explains these meanings that the purpose of *qānit* (قَانِتٌ) is devout, one who is obedient to God, who stands long, or who is constant in performing the prayer.⁴¹ The word قَانِتُونَ/*qānitūn* and its derivations are repeated in the Qur'ān 13 times. However, the term related to the context of the universe is only mentioned twice, in QS al-Baqarah/2: 116 and in QS ar-Rum /30: 26, which explain the submission of the whole universe to the rules and laws of Allah the Almighty.⁴²

3. سَبَّحَ/*Sabbaha* (Nature Prayer Beads)

Etymologically, the word سَبَّحَ/*sabbaha* is a noun that was taken from *al-sibāḥa* السباحة and *al-sabḥ* السبح. Al-Raghīb Al-Iṣfahānī explains this word as المر walking fast on water or air.⁴³ From this understanding, Ibn Mandhūr and Al-Fairuzabadi⁴⁴ interpret the term *al-sabḥ* as العوم/*al-'aum*, which means swimming (moving in water).⁴⁵ Elsaid M. Badawi also explained that the meaning of the word formed from the three letters *sin-ba-ha*/سبح means: *to swim, to cover a long distance; to spread or disperse in the land, to dig or burrow in the earth; to be active, to toil; to be free, to declare as free from impurity, imperfection, or of everything derogatory*.⁴⁶ Later, the use of this word continued to grow and was used to explain the travel of stars in space (QS. Yāsīn /36:40); this word was also used to describe angels who descended from the sky

⁴⁰ Al-Ishfahani, *Mufradat Al-Fadz Al-Qur'an*, 421.

⁴¹ Badawi and Haleem, *Arabic-English Dictionary of Qur'anic Usage*.

⁴² Husain Muhammad Fahmi Asy-Syafi'i, *Ad-Dalil Al-Mufahras Li Al-Fadz Al-Qur'an Al-Karim*, 3rd ed. (Cairo: Dar As-Salam, 2008).

⁴³ Al-Ishfahani, *Mufradat Al-Fadz Al-Qur'an*.

⁴⁴ Majduddin Muhammad Ibn Ya'qub Al-Fairuzabadi, *Bashair Dzawi At-Tamyiz Fi Lathaif Al-Kitab Al-'Aziz*, vol. 3 (Cairo: Majelis Al-A'la li Syu'un Al-Islamiyah, 2009); Ibn Mandzur, *Lisan Al-'Arab*.

⁴⁵ Ali and Muhdlor, *Kamus Kontemporer Arab-Indonesia*.

⁴⁶ Badawi and Haleem, *Arabic-English Dictionary of Qur'anic Usage*.

quickly (QS an-Nazi'at / 79: 3), this word was also used to mean the speed of departure in work (QS al-Muzzammil / 73: 7).⁴⁷

One of its derived words is *as-subbūh* السُّبُّوحُ which means القُدوس/the holy one, الطَّاهِرُ/the clean one, المبارک/who bless. Next comes the word التَّسْبِيحُ/*al-tasbīh*, which means to purify Allah the Exalted from everything that is not worthy of Him and establish everything that shows His perfection and majesty. The origin of its meaning is walking fast toward God; it is used to represent every type of good deed. The word *tasbīh* means worship in general, whether in the form of speech, act or even just in the form of intention. As in QS. al-Şaffāt/37: 143. Al-Raghīb Al-Isfahānī explains that some argue that the meaning of the word *al-musabbahīn* in the verse is people who pray. Still, according to him, the word's meaning includes three types of worship: speech, deed and intention.⁴⁸

The word سَبَّحَ/*sabbaha* and its various derivations are repeated in the Qur'an 146 times⁴⁹; of these, 14 terms explain in the context of the universe that glorify Allah the Almighty, which are contained in 10 suras in 11 verses, 5 (five) times of which are used as opening letters, three words are *fi ṭl māḍī* (past tense) as in QS al-Ḥadīd / 57: 1, QS al-Hashr / 59: 1, QS ash-Shaff/61:1. And two words use the form *fi 'il muḍāri'* (present tense) i.e., in Al-Jumu'ah/62:1, QS at-Taghābun/64:1.

The use of each form of the word has a *dilālah* (meaning) that *tasbīh* (glorifying God) by the universe is timeless and placeless even before the creature came into being, Allah has put that character on it, so that whenever and wherever all beings will continue and always pray to Allah Almighty while purifying, obeying and glorifying Him by attaching all the attributes of perfection to Him. Al-Sayyid Isma'īl Ali Sulayman affirms the same point in his work *Fawātih al-Şuwar al-Qur'an al-Karīm: Anwa'uha wa Dilālatuha* (The Opening Chapters of the Qur'an; Varieties and Meanings), that the use of all forms of *şarfi* in the word, سَبَّحَ *sabbaha* and its various derivations in the Qur'an shows aspects of the miracles of the Qur'an that deserve to be carefully interpreted.⁵⁰

If viewed further, from the 14 terms of the word *tasbīh* which describes the activity of the universe in performing *tasbīh* to Allah, it can be categorised according to the subject who performs *tasbīh*, as for the categorisation as follows:

⁴⁷ Al-Ishfahani, *Mufradat Al-Fadz Al-Qur'an*.

⁴⁸ Al-Ishfahani; Al-Fairuzabadi, *Bashair Dzawi At-Tamyiz Fi Lathaif Al-Kitab Al-'Aziz*.

⁴⁹ Asy-Syafi'i, *Ad-Dalil Al-Mufahras Li Al-Fadz Al-Qur'an Al-Karim*.

⁵⁰ As-Sayyid Isma'il 'Ali Sulaiman, *Fawatih Suwar Al-Qur'an Al-Karim: Anwa'uha Wa Dilalatuha* (Cairo: Maktabah Al-Iman, 2010), 59.

Table 1. Nature Activities in Performing *Tasbīh* in Terms of the Subject

No	Subject of <i>Tasbīh</i>	Total Repetition	Chapter and Verses of the Qur'an
1	All creatures in Heaven and on Earth	Seven times	QS al-Ḥadīd/57:1, QS al-Ḥashr/59:1, QS al-Ṣaf/61:1, QS al-Nūr/24:41, QS al-Ḥashr/59:24, QS al-Jumu'ah/62:1, QS at-Taghābun/64:1.
2	The Seven Layers of Heaven and Earth and what is in them	One time	al-Isrā'/17:44
3	Mountain	Two times	QS al-Anbiyā'/21:79, QS Ṣād/38:18.
4	Bird	Two times	QS al-Nūr/24:41, QS al-Anbiyā'/21:79
5	Thunder	One time	QS al-Ra'd/13:13

4. *يَسْجُدُ* / *Yasjudu* (The Universe Bow)

The word *yasjudu* *يَسْجُدُ* is *fi'īl muḍari'*, which means وضع الجبهة بالأرض or placing the forehead on the ground.⁵¹ This meaning is also corroborated by the opinion of Al-Raghīb Al-Isfahānī, who explains that the word *sujūd* originally meant الإنحاء التَّطَامُّنُ / and التَّدَلُّلُ which means to bow or humble.⁵² This word was absorbed into Indonesian with the meaning of taking a bow: *first*, kneeling and placing the forehead on the floor; *second*, a statement of respect by kneeling and bowing the head to the ground.⁵³ This meaning is also aligned with what Elsaid M. Badawi explained: the meaning of the word from three letters of *sin-jim-dal* / س ج د means prostrating with the forehead touching the ground, submission, adoration, and worship.⁵⁴ From this meaning, it can be understood that the *sujūd* became a symbol of submission and humility, where a bowing person was willing to place his forehead; no part of the limb was above the head as a sign of honour, then set to the bottom of the earth.

⁵¹ Ibn Mandzur, *Lisan Al-'Arab*.

⁵² Al-Ishfahani, *Mufradat Al-Fadz Al-Qur'an*.

⁵³ Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta: Gramedia Pustaka Utama, 2008), 1542.

⁵⁴ Badawi and Haleem, *Arabic-English Dictionary of Qur'anic Usage*.

Sujūd, which describes submission and humility, describes the situation in which a servant seeks to humble himself to Allah and worship sincerely only Him. This meaning generally covers all living things in the universe: humans, animals, plants and even inanimate objects.⁵⁵ According to Al-Raghīb Al-Isfahānī, the word *sujūd*, is divided into two types: first, *sujūd ikhtiānī* (voluntary prostration), this only applies to humans who have the freedom to choose whether to prostrate or even vice versa. The consequence of this choice affects whether he will get a reward or sin and retribution in the form of sacrifice in the hereafter. Second, *sujūd taskhīr* (coercive prostration) that creatures inevitably have to prostrate; this applies to humans, animals and plants.⁵⁶

The word *yaşjudu* and its various derivations in the Qur'an are repeated 102 times⁵⁷, while the term that indicates the activity of nature prostrating to Allah is repeated 5 (five) times, which three times are the form *yaşjudu* in QS Ar-Ra'd / 13:15, QS An-Nahl / 16:49, QS Al-Hajj / 22:18, one verse is using the term *yaşjudān* which explains that plants and trees all bow down to Allah in QS Ar-Rahman / 55:6 and one-word *sujjadā* in QS An-Nahl / 16:48 which explains that all beings that Allah created are all in a state of prostration and humility to Allah.

5. *صَلَاة*/*şalāt* (The Universe Pray)

The term *صَلَاة*/*şalāt*, with its various derivations, is repeated in the Qur'an 95 times.⁵⁸ According to Ibn Mandzur and Al-Raghīb Al-Isfahānī this word has several meanings including الدُّعَاءُ، الإِسْتِغْفَارُ، الرَّحْمَةُ، النَّعْظِيمُ/الْتَمَجِيدُ، النَّبْرِيكُ (prayer, asking for forgiveness, mercy, exaltation, and asking for blessings).⁵⁹ Elsaid M. Badawi explains a similar meaning that the word *صَلَاة*/*şalāt* means blessing, adoration and supplication to God by all beings.⁶⁰ This word has various meanings according to the context in which it is used. Just as *şalāt* from Allah means the gift of mercy and affection, *şalāt* from angels is istighfar/petition for mercy, and *şalāt* from man is prayer, the hope of supplication for good. Ibn Al-'Araby explains that the *şalāt* of all beings, including angels, humans, or jinns means to stand, bow, prostrate, pray and glorify God, while *şalāt* of birds and

⁵⁵ Al-Fairuzabadi, *Bashair Dzawi At-Tamyiz Fi Lathaif Al-Kitab Al-'Aziz*.

⁵⁶ Al-Isfahani, *Mufradat Al-Fadz Al-Qur'an*.

⁵⁷ Asy-Syafi'i, *Ad-Dalil Al-Mufāhras Li Al-Fadz Al-Qur'an Al-Karim*.

⁵⁸ Asy-Syafi'i.

⁵⁹ Ibn Mandzur, *Lisan Al-'Arab*.

⁶⁰ Badawi and Haleem, *Arabic-English Dictionary of Qur'anic Usage*.

insects is to glorify God.⁶¹ From the 95 word *ṣalāt* repeated in the Qur'ān, there is only one term explaining that God's creatures in heaven and on earth all perform *ṣalāt* and pray according to their circumstances and methods, such as in QS an-Nur/24:41.

Description of Eco-Sufism in Tafsir Al-Misbah

Further in this discussion, we will elaborate on interpreting the terms of Eco-Sufism in Tafsir Al-Misbah. As a representation, the author presents only one verse from each discussion. The author describes the explanation as follows:

1. The Resignation of Nature While Surrendering to God

“So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and they will be returned? (QS Ali' Imran/3:83)”

Muhammad Quraish Shihab explains in his Tafsir Al-Misbah that some creatures obey God based on willingness because of their pure nature and their expectations. Some others practice obedience to necessity due to not being able to evade. The sincere submission of the creature is seen in the submission of His obedient servants, even though they are given the freedom to choose whether to obey or not. Forced submission occurs from His creatures without a choice, and must accept everything He prescribes.

The submission of the universe to God is seen in the certainty of God's laws over the universe. For example, water that never rejects God's laws that it never flows to higher ground. The sun never protested its daily duty to rise from the east and wanted to rise from the west. Therefore, the laws of nature are consistent; even if they change, their changes always refer to the laws He has established as well, whether they are known to man or not. Man, who is given the ability to choose from the consequences of his choices, is still, in many ways, unable to avoid submission and obedience to Him, even if man feels unwilling. Indeed, people are blessed by Allah Almighty with the ability to choose, yet not absolute and limited to what Allah has bestowed on them.⁶²

⁶¹ Ibn Mandzur, *Lisan Al-'Arab*.

⁶² Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, 2012.

2. The Submission of All Creatures to God's Law

“And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient (QS ar-Rum/30:26)”.

In Tafsir Al-Misbah, Muhammad Quraish Shihab explains that the previous verses describe His power over heaven, earth, and man. In this verse, Allah the Almighty explains His power over everything, both creatures known to exist by man and those that have not. In addition, the previous verse explains that God describes his law on the universe by creating skies and earth. In this verse, there are descriptions of the inhabitants of heaven and earth who also cannot get out of God's system related to the system of the universe. The above verse states: And Belongs to Him alone, that is, He is Creator, Ruler, and Ruler, whosoever is in the seven-layered heaven, and on this earth. They submit to Him everything that exists, to Him alone, with complete submission. Muhammad Quraish Shihab explains that the word *man* (مَنْ) in this verse is used for intelligent beings. According to him, if intelligent beings are submissive and obedient to Him, of course, even more non-intelligent beings. The word also hints at intelligent beings in the sky, such as angels and jinns.⁶³

Furthermore, the word *qānitūn* (قَانِتُونَ) is taken from the word *qanata* (قانت), which means obey and accept what Allah has ordained. This term includes all humans. However, not all people are obedient to Allah's rules. Most of them do not obey His laws but keep in mind that disobedience is because Allah allows humans to obey or disobey the provisions of His *Shari'a*. However, despite his best efforts to prevent or change *qada* (Go'd decrees), there are many things that humans cannot avoid. According to Quraish Shihab, these things are meant by obedience here, namely obedience regarding the system and the laws of nature or society that He establishes. For example, man cannot live a thousand years, even if he wants to, nor can man prolong or shorten the life He has applied. The man also cannot avoid its various provisions, such as preventing disease, if he violates the laws of nature related to health and disease. Concluding his explanation, Muhammad Quraish Shihab commented that it could also be that the obedience referred to in this verse is associated with the description of the previous verse regarding the certainty of the resurrection of all humans after death, with the blowing of a second trumpet.⁶⁴

⁶³ Shihab.

⁶⁴ Shihab.

3. Compatibility of the Universe as Proof of God's Swt

“The seven heavens and the earth and whatever is in them exalt Him. And there is nothing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving” (QS al-Isra'/17:44)

Muhammad Quraish Shihab⁶⁵ broadly explains that the scholars debated the meaning of *khīṭāb* (addressed person) of those who cannot understand the bow of the universe. Some scholars argue that it referred to *mushrikīn* (the polytheists), as explained in verse 40 earlier. Some understand it to be everyone, as Al-Biqā'i argues. Still, he notes that its generality excludes those who are obedient and firm in obedience.

Moreover, Muhammad Quraish Shihab also describes the scholar's debate on the essence of the universe's *tabīḥ* (the exalting). Some scholars explain that *tabīḥ* of heaven, earth and what is in them *majāzi* (metaphorically), in the sense of obedience in following the laws of Allah that have been established and applied to them. The harmony and meticulousness in the creation of all beings show that God's creation is perfect; there are no defects and flaws at all so that all indicate the *wujūd* (being) of the Creator and the Ruler of Allah alone, no ally for Him in this arrangement of the universe. Others explain the universe's exalting as *tasbīḥ ḥaqīqī* (the real exalting) that is performed metaphysically, although they cannot describe what and how it is. In this regard, ṭabāṭābaṭ has a different view from the previous two opinions in which he does not fully understand the meaning of prayer beads in the sense of *majāzi* (metaphorically). At the same time, he does not explain it in its real meaning.⁶⁶

Further discussion of the consequences of the understanding of *khīṭāb* of the verse لَا تَفْقَهُونَ تَسْبِيحَهُمْ, that is, if the addressed person is shown to the polytheists, it is true that they do not understand and cannot grasp the *tasbīḥ majāzi*. They cannot reach the oneness and domination of God in His creations, their perfection and harmony, and understand the system that exists in them because their hearts have been neglected and even closed. Meanwhile, those who explain that this *khīṭāb* is intended for everyone, not just the unbelievers, to understand it in the sense that every creation of God is perfect and harmonious, not only in its form or system of working as a whole but also in the parts and details of each of these units. That harmony is *tasbīḥ*. This means that not all people can understand deeply all the evidence in the details of each of His ideals.

⁶⁵ Shihab.

⁶⁶ Shihab.

Therefore, according to Muhammad Quraish Shihab, it can be that they understand the *tasbīh*, which is the harmony of all universe that is the evidence of the oneness of Allah. The universe as a unit can be used as evidence of His oneness through its being and working system. Still, the more detailed parts of the universe cannot be understood and used by many as evidence of the Oneness of God and His power.

One interesting point here, where Muhammad Quraish Shihab explains it by quoting the opinion of Al-Biqā'i, that Muslims who have a high level of obedience and righteousness, namely the *khawāṣ* (special people), or in the author's terms, namely the Sufis, can understand the nature of the *tasbīh* of the universe. The *khawāṣ* people's understanding of the *tasbīh* of the universe is in its essential meaning, that is, superrational. He relied his opinion on several *hadīth* (prophetic tradition). As the *hadīth* narrated by Al-Bukhari about the miracle of the Prophet Muhammad PBUH, when water came out of the cracks of his fingers, as conveyed by 'Abdullāh Ibn Mas'ūd, who stated, "*We listen to the tasbīh of food when eaten*", and also the *hadīth* narrated by Al-Bazzar about, "*The tasbīh of stones*". From this, Al-Biqā'i states that exceptional people can understand the *tasbīh* of all things, but not so with the ordinary people.⁶⁷

Muhammad Quraish Shihab concluded that all beings in the universe prayed to Him. Still, there is no need to discuss and dispute how these *maujūd* (creatures) are praying because Allah has affirmed that people do not understand the universe's *tasbīh* because their ways are beyond the reach and ability of (ordinary) humans because they are metaphysical.⁶⁸

4. The Universe's Obedience to God's Established System

"Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many, the punishment has been justified. And he whom Allah humiliates - there is no bestower of honour for him. Indeed, Allah does what He wills". (QS al-Hajj/22:18)

Muhammad Quraish Shihab explains that the word *yasjudu* (يَسْجُدُ) in this verse is the obedience of the universe to the system that Allah has ordained for each creature. Muhammad Quraish Shihab describes it as what happens with water. When Allah commands water to freeze or boil to a certain degree, then whenever and wherever, indeed, water will obey. So it is with fire; when God

⁶⁷ Shihab.

⁶⁸ Shihab.

commands it to heat and burn, it is followed by fire. If Allah, at one time, commanded it not to heat and boil, then the fire would bow down, which submit and obey Allah's commands, as happened when the Prophet Abraham was burned by the rulers of his time.

Muhammad Quraish Shihab then affirmed that the universe, heaven and earth, everything that is on it, as well as the sun, moon, stars, mountains, trees, and creeping animals, all of which bow down and obediently cannot circumvent the system which He establishes over each of them, and man becomes part of the prostration of nature. According to Muhammad Quraish Shihab, the prostration of nature differs from that of humans since they are given a particular task, namely carrying out religious *sharī'a* and the freedom to accept or reject that task. So, people who bow down and obediently carry out Allah's guidance in the form of *shari'a* based on their inner will and motivation are praiseworthy and will later get good rewards from Allah Almighty.⁶⁹

5. All beings pray to Allah Almighty

“Do you not see that Allah is exalted by whoever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do”. (QS an-Nur/24:41)

Muhammad Quraish Shihab explains that the meaning of *ṣalāt* in this verse is prayer. Muhammad Quraish Shihab further explains that the use of the word (مَنْ)/*man* in the verse refers to intelligent beings. However, some scholars argue that what is meant in this verse is all beings in heaven and on earth. Indeed, this verse uses terms referring to intelligent beings; in reality, the universe's inhabitants are partly mindless. Still, since prayer and prostration are activities carried out by the intelligent, the use of the word (مَنْ)/*man* is as if all those who pray and prostrate are intelligent beings.

The combination of *ṣalāt* and *tasbīḥ* in this verse by quoting the opinion of Ibn ‘Ashūr is explained by Muhammad Quraish Shihab as addressed to each intelligent and mindless being. It is as if the verse makes it clear that the whole universe prays to Him. *Ṣalāt* refers to the prostration of the intelligent being, while *tasbīḥ* refers to the prostration of a mindless being in metaphorical meaning (*majāzi*).

⁶⁹ Shihab.

Conclusion

The interpretation of Eco-Sufism in Muhammad Quraish Shihab's Tafsir Al-Misbah reveals that the universe, as God's creation, has a significant role. If he does not submit and obey God's rules, man will not be able to achieve peace in life. Hopefully, this interpretation can awaken awareness of the essence of the universe, that esoterically, nature also has "soul potential" and "spiritual potential" like humans; nature also bows down to God by submitting to the entire existing system of nature. The conventional view of nature only as God's creation to serve man must be reflected again. A new understanding emerged that nature is a friend, partner, and even teacher who can be a source of knowledge and wisdom. This perspective encourages humans to interact more wisely and use nature's diverse potential better.

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