



Philosophical Study of Universal Rights (HAAS) and Human Rights (HAM): Exegesis of Al-'Ālamīn's Concept in the Al-Qur'ān

M. Syukri Ismail^{1*}, Abu Khaer²

¹Institut Agama Islam Yasni Bungo

²Universitas Nurul Jadid

*m.syukriismail@iaiyasnibungo.ac.id

Abstract. This paper is intended to explore the holistic philosophy of *al-'ālamīn* in al-Qur'an as the basis for Universal Rights, *Hak Asasi Alam Semesta* (HAAS), for the lack of comprehensiveness of Human Rights, *Hak Asasi Manusia* (HAM), which tends to be anthropocentric-materialistic-secularistic. This research is qualitative research relying on the literature review method. The analytical tool used in this research is the Hermeneutical-philosophical paradigm of human rights and international law contained in the *al-'alamīn* concept. *Al-'alamīn*, God Sustainer of Humans, has been, is, will always be translated and interpreted with the embodiment in the form of Human Rights. Not only human rights, it also needs to be conceptualized and implemented in the discourse of Universal Rights where God is the Custodian of the Universe. HAM does not necessitate human religiosity. It is just the fulfillment of human rights to one creature, named human. HAAS, in addition to fulfilling human rights religiously and spiritually, is also primarily a blessing for the universe, including the fulfillment of human rights for all forms of natural resources, such as plants, animals, jinn, earth, planets, galaxies and so on. Therefore, the five main things that make up *maqashid al-shari'ah*, namely protecting religion, soul, lineage, property and mind, which have an anthropocentric tendency, become more holistic when fulfilled by protecting the universe, *hifẓ al-'ālamīn*.

Keywords: Philosophical; Exegesis; *al-'ālamīn*; Human; Rights

Abstrak: Tulisan ini dimaksudkan untuk mengeksplorasi filosofi holistik *al-'alamīn* dalam al-Qur'an sebagai dasar Hak Asasi Universal, Hak Asasi Alam Semesta (HAAS) karena kurang komprehensifnya Hak Asasi Manusia (HAM) yang cenderung antroposentris-materialistik-sekularistik. Penelitian ini merupakan penelitian kualitatif yang mengandalkan metode kajian pustaka. Alat analisis yang digunakan dalam penelitian ini adalah paradigma hermeneutika-filosofis hak asasi manusia dan hukum internasional yang terkandung dalam konsep *al-'alamīn*. *Al-'Alamīn*, Tuhan Pemelihara Manusia, telah, sedang, dan akan selalu diterjemahkan dan ditafsirkan, dengan pengejawantahannya dalam bentuk HAM. Tidak hanya HAM, HAM juga perlu dikonseptualisasikan dan diimplementasikan dalam wacana HAAS, @copyright: M. Syukri Ismail dan Abu Khaer

Tuhan Pemelihara Alam Semesta. HAM tidak mengharuskan adanya religiusitas manusia. HAM hanyalah pemenuhan hak asasi manusia terhadap satu makhluk, yaitu manusia. HAI, selain memenuhi hak asasi manusia secara religius dan spiritual, juga utamanya adalah menjadi rahmat bagi alam semesta, termasuk pemenuhan hak asasi manusia terhadap segala bentuk sumber daya alam, seperti tumbuhan, hewan, jin, bumi, planet-planet, galaksi, dan lain sebagainya. Oleh karena itu, lima hal utama yang membentuk maqashid al-syari'ah, yaitu menjaga agama, jiwa, nasab, harta, dan akal, yang memiliki kecenderungan antroposentris, menjadi lebih holistik ketika dipenuhi dengan menjaga alam semesta, hijz al-'alamīn.

Kata kunci: *Filosofis; Tafsir; al-'Ālamīn; Manusia; Hak Asasi;*

INTRODUCTION

The issue, concept and implementation of Human Rights (HAM) in world civilization is still dominated by a Western-centric paradigm which ignores the form of the Human Rights paradigm from various other aspects, including the Universal Concept of Universal Rights. In the repertoire of scientific discourse, for example, human rights are promoted by Magna Charta (Davis, 1963, hal. 23–33), the United Nations, world institutions (High Commissioner for Human Rights-UN, European Court of Human Rights) and other experts (Hegel (Hegel, 1991), Daud (Mahmud, 2013), Al-Mayman in Majma' Al-Fiqh Al-Islamy Al-Tabi' li Al-Munadlamah Al-Mu' Tamar Al-Islamy (Al-Mayman, 1996), Tohun (Tohun, 1998), Rahmat (Rahmat, 2014)), focuses on partial conceptions that display the hegemony of the Western-biased human rights paradigm. This concept was further universalized to various other parts of world civilization. The teachings and practices of human rights wisdom from Eastern countries, the third world, and various human rights paradigms from religions, are considered a kind of pseudo-human rights.

Instead of strengthening and guaranteeing human rights in all forms of its products, the Word of Allah as stated in the Qur'an reads: "Corruption has spread on land and sea as a result of what people's hands have done, so that Allah may cause them to taste 'the consequences of' some of their deeds and perhaps they they might return 'to the Right Path'," (QS. Ar-Rum: 41). Therefore, the paradigm of Universal Rights (HAAS) which has a religious-communal and universal pattern, as a form of the wisdom of the Eastern world and also world religions, is very necessary to fulfill human rights which

have an individualist-anthropocentric pattern(Shihab, 2017), HAAS, apart from strengthening human rights, also does not ignore the importance of human rights for other creatures, namely all natural resources, rivers, forests, mountains, oceans, plants, animals, humans, planets, galaxies and the universe. Prophet Muhammad *saw* with his Islamic teachings became an example of a perfect and holistic human rights and HAAS paradigm that could be a role model for all creatures in this world.

Islam and the Prophet Muhammad *saw* are *rahmatan li al-'ālamīn*, namely mercy for the universe, especially in discussing human rights and HAAS. Human rights in Islam usually refer to the five pillars of Islamic law included in *maqāshid al-shari'ah*. Uniquely, *maqāshid al-shari'ah* as the embodiment of human rights still tends to be individualist-anthropocentric(Al-Ghazali, 1998, hal. 481–482). In fact, in the literature on the Book of Tafsir al-Qur'an, the concept of *al-'ālamīn* tends to be interpreted anthropocentrically and not yet universally (al-Razī(Al-Razi, 1981, hal. 230–231), al-Qurthubī(Al-Qurtubi, 2006, hal. 302–303), al-Zamakhsharī(Zamakshari, 1998, hal. 170), al-Tabarī(Al-Thabari, 2001, hal. 440),).

Fariz Ulul Abshar, in his article, discusses the duality of Islam's position in the context of human rights, highlighting the concept of Islam as a mercy to all creation (*rahmat li al-'ālamīn*) and its implications for plurality and tolerance (Abshar et al., 2021). Zaini explores the concept of human rights in the Qur'an and Hadith, focusing on the right to life, freedom of religion, and justice from an Islamic perspective (Zaini, 2016). Tiedemann, in his book, examines various classical philosophical approaches to demonstrate that only the concept of human dignity can serve as an adequate foundation for human rights (Tiedemann, 2023, hal. 25). Previous research tends to be fragmented, focusing either on human rights from an Islamic perspective or on normative analyses of Qur'anic verses, without delving deeply into the relationship between human dignity (HAAS), human rights (HAM), and the concept of *al-'Ālamīn*. No study has specifically examined the philosophical and exegetical connections between *al-'Ālamīn* in the Qur'an and the universality of human rights and human dignity.

In fact, the concept of human rights *al-'ālamīn* in the Qur'an is not only intended for humans alone but also everything other than Allah *swt*. Based on this description, how is the concept of *al-'ālamīn*'s human rights contained in the Qur'an related to HAAS and HAM? What are the main components of rights contained in *al-'ālamīn*? What examples of HAAS implementations were taught and practiced by the Prophet Muhammad? How to improve human rights and HAAS in the interpretation and *maqashid al-shari'ah* so that they are more universal? These questions will be analyzed and answered in this article.

This research is qualitative research that relies on the literature review method.(Muttaqin, 2022). The literature review contains a series of activities relating to the methods of collecting relevant literatures, reading and recording these textual bodies, and processing research materials (Zed, 2014, hal. 3). The analytical knife used in this research is the interpretive-philosophical-hermeneutic paradigm of human rights and HAAS contained in the concept of *al-'ālamīn* in the Qur'an. This concept, as will be explained in detail below, is mentioned 73 times in the Qur'an. Due to limitations of space and time, the author only discusses the term *al-'ālamīn* contained in two letters and verses, namely surah al-Fatihah [1] verse 2, (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) and/or surah al-Anbiya [21] verse 107, (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ). The main data comes from various tafsir books of the Koran, both in Arabic, English and Malay, as some of which have been mentioned above. Other scientific literature treasures relating to human rights and those relating to the human rights of the universe are sources of supporting data for the primary data.

RESULTS AND DISCUSSION

Semantics and Meaning of the Term *Al-'Ālamīn*

The term *'ālamīn* is a word formed from the three basic letters *'ayn-lām-mīm* (ع ل م). The word *'alama* is derived in 14 derivative forms. This word, in its various derivational forms, is repeated 854 times throughout the letters of the al-Qur'an. As a noun, the word *'ālamīn* (عَالَمِينَ) is repeated 73 times spread across 30 letters (Shihab, 2017, hal. 17). This phenomenon is very interesting. According to Dawam Rahardjo (Rahardjo, 1996, hal. 528), an orientalist

named Franz Rosenthal (Rosenthal, 1970) stated that the root of the word 'a-l-m in Arabic has nothing in common with the root of other Semitic languages which have the same meaning even though Arabic is included in the in the Semitic language family.

In detail, the words 'a-l-m are derived from the verb form I 'alima (عَلَّمَ) repeated 382 times and the verb form II 'allama (عَلَّمَ) 41 times. Another derivation occurs twice in the V form of the verb yata'allamu (يَتَعَلَّمُ) and twice in the noun form a'lām (أَعْلَمَ). Furthermore, this word is repeated 49 times in the noun form a'lam (أَعْلَمَ); four times in the noun form 'allām (عَلَّمَ); once in the noun form 'alāmāt (عَلَّمَتْ); 105 times in the noun form 'il'm (عَلَّمَ); 163 times in the noun form 'alim (عَلَّمَ); twice in the adjective form ma'lūmāt (مَعْلُومَات); 18 times in the active participle form 'alim (عَلَّمَ); 11 times in the passive participle form ma'lūm (مَعْلُوم) and once in the II form passive participle mu'allam (مُعَلَّم) (Qur'an Dictionary, n.d.).

Rahardjo (Rahardjo, 1996, hal. 532) concludes that the appearance of these words gives rise to various meanings such as: knowing, knowledgeable, knowledgeable person, who knows, educated, knows best, understands, knows everything, knows better, knows very well, is clever, teaches, learn (study), one who receives lessons or is taught, learns; also includes several meanings such as signs ('nature), addresses, boundary signs, warning signs, all natural events (the world), everything that exists, and everything that can be known.

Sequentially and in detail, the distribution of the term al-'ālamīn in the Qur'an is as follows:

Table 1 The term al-'ālamīn in the Koran

Surahs and Verses	Meaning	Sentence
(1:2:4) l-'ālamīna	of the universe	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
(2:47:11) l-'ālamīna	the worlds	اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ
(2:122:11) l-'ālamīna	the worlds	اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ
(2:131:9) l-'ālamīna	(of) the worlds	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

(2:251:27) <i>l-'ālamīna</i>	the worlds	وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ
(3:33:11) <i>l-'ālamīna</i>	the worlds	إِنَّ اللَّهَ اضْطَضَعَ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ
(3:42:12) <i>l-'ālamīna</i>	(of) the worlds	إِنَّ اللَّهَ اضْطَضَعَ وَطَهَّرَكَ وَاضْطَضَعَ عَلَى نِسَاءِ الْعَالَمِينَ
(3:96:10) <i>lil'-'ālamīna</i>	for the worlds	إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ
(3:97:25) <i>l-'ālamīna</i>	the universe	وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ
(3:108:11) <i>lil'-'ālamīna</i>	to the worlds	وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ
(5:20:22) <i>l-'ālamīna</i>	the worlds	وَجَعَلَكُمْ مَلُوكًا وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ
(5:28:16) <i>l-'ālamīna</i>	(of) the worlds	مَا أَتَا بِسَاطِطٍ يَدِي إِلَيْكَ لِأَفْتِنَكَ إِنَّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ
(5:115:17) <i>l-'ālamīna</i>	the worlds	فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ
(6:45:9) <i>l-'ālamīna</i>	(of) the worlds	فَقُطِّعْ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
(6:71:39) <i>l-'ālamīna</i>	(of) the worlds	قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأُمِرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ
(6:86:8) <i>l-'ālamīna</i>	the worlds	وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ
(6:90:16) <i>lil'-'ālamīna</i>	for the worlds	قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ
(6:162:9) <i>l-'ālamīna</i>	(of) the worlds	قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
(7:54:32) <i>l-'ālamīna</i>	(of) the worlds	أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ
(7:61:10) <i>l-'ālamīna</i>	(of) the worlds	قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
(7:67:10) <i>l-'ālamīna</i>	(of) the worlds	قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
(7:80:13) <i>l-'ālamīna</i>	the worlds	أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ
(7:104:8) <i>l-'ālamīna</i>	(of) the worlds	وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
(7:121:4) <i>l-'ālamīna</i>	(of) the worlds	قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ
(7:140:9) <i>l-'ālamīna</i>	the worlds	قَالَ أَغَيَّرَ اللَّهُ أَنْبِيَاءَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ

(10:10:14) <i>l-'ālamīna</i>	(of) the worlds	وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
(10:37:22) <i>l-'ālamīna</i>	(of) the worlds	لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ
(12:104:10) <i>lil'ālamīna</i>	to the worlds	وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
(15:70:5) <i>l-'ālamīna</i>	the world	قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ
(21:71:8) <i>lil'ālamīna</i>	for the worlds	وَنَجَّيْنَاهُ وَلَوْطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ
(21:91:11) <i>lil'ālamīna</i>	for the worlds	فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ
(21:107:5) <i>lil'ālamīna</i>	for the worlds	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
(25:1:8) <i>lil'ālamīna</i>	to the worlds	تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا
(26:16:7) <i>l-'ālamīna</i>	(of) the worlds	فَأَتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ
(26:23:5) <i>l-'ālamīna</i>	(of) the worlds	قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ
(26:47:4) <i>l-'ālamīna</i>	(of) the worlds	قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ
(26:77:6) <i>l-'ālamīna</i>	(of) the worlds	فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ
(26:98:4) <i>l-'ālamīna</i>	(of) the worlds	إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ
(26:109:11) <i>l-'ālamīna</i>	(of) the worlds	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ
(26:127:11) <i>l-'ālamīna</i>	(of) the worlds	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ
(26:145:11) <i>l-'ālamīna</i>	(of) the worlds	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ
(26:164:11) <i>l-'ālamīna</i>	(of) the worlds	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ
(26:165:4) <i>l-'ālamīna</i>	the worlds	أَتَأْتُونَ الذِّكْرَانَ مِنَ الْعَالَمِينَ
(26:180:11) <i>l-'ālamīna</i>	(of) the worlds	وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ
(26:192:4) <i>l-'ālamīna</i>	(of) the worlds	وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ
(27:8:14) <i>l-'ālamīna</i>	(of) the worlds	أَنْ يُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ
(27:44:28) <i>l-'ālamīna</i>	(of) the worlds	قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ

		الْعَالَمِينَ
(28:30:19) <i>l-'alamina</i>	(of) the worlds	يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ
(29:6:10) <i>l-'alamina</i>	the worlds	وَمَنْ جَاهَدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ
(29:10:31) <i>l-'alamina</i>	(of) the worlds	أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُورِ الْعَالَمِينَ
(29:15:6) <i>lil'alamina</i>	for the worlds	فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ
(29:28:14) <i>l-'alamina</i>	the worlds	إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
(32:2:8) <i>l-'alamina</i>	(of) the worlds	تَنزِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنَ رَبِّ الْعَالَمِينَ
(37:79:5) <i>l-'alamina</i>	the worlds	سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ
(37:87:4) <i>l-'alamina</i>	(of) the worlds	فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ
(37:182:4) <i>l-'alamina</i>	(of) the worlds	وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
(38:87:5) <i>lil'alamina</i>	to the worlds	إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
(39:75:17) <i>l-'alamina</i>	(of) the worlds	وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
(40:64:21) <i>l-'alamina</i>	(of) the worlds	ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ
(40:65:14) <i>l-'alamina</i>	(of) the worlds	فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
(40:66:20) <i>l-'alamina</i>	(of) the worlds	وَأَمِرْتُ أَنْ أُسَلِّمَ لِرَبِّ الْعَالَمِينَ
(41:9:14) <i>l-'alamina</i>	(of) the worlds	وَتَجْعَلُونَ لَهُ أُنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ
(43:46:12) <i>l-'alamina</i>	(of) the worlds	فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ
(44:32:6) <i>l-'alamina</i>	the worlds	وَلَقَدْ اخْتَرْنَاَهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ
(45:16:13) <i>l-'alamina</i>	the worlds	وَرَزَقْنَاهُمْ مِنَ الظَّيْبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ
(45:36:8) <i>l-'alamina</i>	(of) the worlds	فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ
(56:80:4) <i>l-'alamina</i>	(of) the worlds	تَنزِيلٌ مِنْ رَبِّ الْعَالَمِينَ
(59:16:17) <i>l-'alamina</i>	(of) the worlds	فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

(68:52:5) <i>lil' 'ālamīna</i>	to the worlds	وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
(69:43:4) <i>l- 'ālamīna</i>	(of) the worlds	تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ
(81:27:5) <i>lil' 'ālamīna</i>	to the worlds	إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
(81:29:8) <i>l- 'ālamīna</i>	(of) the worlds	وَمَا نَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ
(83:6:5) <i>l- 'ālamīna</i>	(of) the worlds	يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Source: <https://corpus.quran.com/qurandictionary.jsp?q=Elm>.

Semantically, referring to Arabic language expert Isfahani (Al-Isfahani, n.d., hal. 774–775), the word *al-'ālamīn* comes from the word *'alima*. The word علم means knowing the nature of something, which consists of two types; First, knowing the type (substance) of something, and second, determining something by the existence of something else that makes it exist or denies it. The first type requires one object. An example is the word of Allah: "You do not know, while Allah knows." (QS. Al-Anfal [8]: 60). The second type requires two objects. An example is the word of Allah: "So if you already know that they (really- true) believer." (QS. Al-Mumtahanah [60]: 10). "No, we have knowledge (about it)." (QS. Al-Maidah [5]: 109). This shows that their minds do not know it.

The word *al-'ilmu* (العلم), like *'alima*, is another form of derivation from the word *'alima* where this word consists of two types seen from the other side; first, *nadẓari* science (theory), secondly *'amali* science (practice). *Nadẓari* science is knowledge that if we already know it, we will be perfect. For example, the science of the existence of things in nature. Meanwhile, the science of *'amali* is a science that will not be perfect without practicing it. An example is the science of worship procedures (al-Ghazali (Al-Ghazali, 1986), al-Attas (Al-Attas, 1990), Othman (Othman, 2020)). The philosophical, theological and Sufi explanations given by Rosenthal when giving the preface to *Muqaddima* were carried out by ibn Khaldun. He formulated *al-'ilm* as "the speculative intellect" which means: "provides the knowledge, or hypothetical knowledge, of an object beyond sense perception without any practical activity (going with it). This is speculative intellect. It consists of both perceptions and apperceptions" (Rosenthal, 1970, hal. 412–413).

'*Alima* and *al-'ilm* are gifts of reason from God to humans with the ability to think through knowledge (*al-'ilm*) or preconceived knowledge (*dẓann*). This is called intellectual-speculative (*al-aql an-nadẓarī*). The term *al-aql an-nadẓarī* also contains perception, observation, *tasawwur* (worldview) and *tashdid*. At this stage, a human being is competent to make comparisons and combine several pieces of knowledge to produce new knowledge. Apart from speculative intellect, Rosenthal also formulated reason in the discerning intellect, namely: "The ability to think has several degrees. The first degrees the discerning intellect, with the help of which man obtains the things that are useful for him and his livelihood and repels the things that are harmful for him". According to Rosenthal, thinking ability has several levels. At the first level, a sharp intellect (the discerning intellect), where humans acquire things that are useful for them and their livelihood and reject things that are harmful to them. This stage is obtained by humans from "the experimental intellect." In Rosenthal's explanation, there is a quote containing: "the ideas and the behavior needed in dealing with his fellow men and in leading them."

'Ālamīn in the Understanding of the Microcosm

Until now, although the term '*ālamīn* has been easily understood in terms of the universe, in academic studies of Al-Qur'an interpretation. This quote has been standardized with a microscopic meaning that only focuses on humans. Although this word is also translated and interpreted as all forms of flora, fauna and *jinn*, or as a counterpart to creatures that move, feel and have reason. This microscopic-anthropocentric understanding of '*ālamīn* is a strong reason why the treasures of scientific discourse and implementation regarding human rights only focus on humans as the main subject and object. The rights of water, air, forests, rivers, seas, lakes, swamps, land, mountains, deserts and other creatures created by God in this universe are often ignored. These rights are often ignored, both in Western and Eastern civilizations, North and South of the world. Human rights are still the main field of struggle for humans themselves, whom God, the Creator, has actually chosen as His representative/*Khalifatullah* on this earth in charge of other creatures.

Instead, as civilization develops, human rights are increasingly fulfilled, humans exploit all the rights of other creatures who live with them.

This tendency of *'ālamīn*, which has a microscopic-anthropocentric meaning, is expressed in the exegesis of the Qur'an, for example al-Qurthubi (Al-Qurtubi, 2006, hal. 930). Tafsir al-Qurthubi surah al-Anbiya [21] verse 107 explains the words of Said bin Jubair from Ibn Abbas. He said: "Muhammad *saw* is a blessing for all mankind. For those who believe and confirm his teachings, they will gain happiness. For those who do not believe in him, they will be saved from the disasters that befell the previous people in the form of being drowned in the earth or drowned in water." Ibn Zaid argued that 'the whole world' in this verse is only for believers." This interpretation is correct that the main and most important thing he sent was the Prophet Muhammad *saw*, who was a blessing for fulfilling and respecting human rights for all mankind. However, his teachings and practices are also very loving which gives grace by fulfilling and strengthening the human rights of plants, animals, the environment and all other forms of natural resources (living and even non-living creatures). Uniquely, al-Qurthubi (Al-Qurtubi, 2006, hal. 351), when interpreting the same pronunciation of *ālamīn* as stated in the opening letter of the Qur'an (al-Fatihah) verse 2, preferred a polemic interpretation of the meaning of all existing [creatures] except Allah. Therefore, based on this, the *ālamīn* taught by Islam and the Prophet Muhammad is intended not only for the welfare of human rights alone but also for all creatures in this universe, and not only on a microcosmic scale but also on a macrocosmic scale.

In line with al-Qurthubi's interpretation in the microscopic style of human rights regarding the meaning of *ālamīn*, Maulana Muhammad Ali, in the book Tafsir *The Holy Qur'an*, (Ali, 1991, hal. 6), interprets *ālamīn* in the second verse Surah al-Fatihah with the following understanding:

"The word translated as worlds is *ālamīn*, which is pl. of *'ālam* (from the root *'ilm*, meaning to know), indicating literally that by means of which one knows a thing, and hence it signifies world or creation, because by it the Creator is known. In a restricted sense it is applied to any class or division of created beings or of mankind (LL). Hence *ālamīn* has been translated as "nations" in 2: 7 and elsewhere. The all-comprehensiveness

of the Lordship of Allah in the very first words of the Qur'an is quite in consonance with the cosmopolitan nature of the religion of Islam, which requires an admission of the truth of the prophets of all nations and thus subverts all narrow views of religion and of Godhead."

This microcosmic interpretation of the Ahmadiyya cleric from Lahore (Ali, 1991, hal. 926) was confirmed when he interpreted QS al-Anbiya [21] verse 107. He said that there was no doubt that this verse contained the meaning of the Holy Prophet Muhammad's loving treatment towards his enemies. . He also explained that the real meaning of this verse is that the coming of the Holy Prophet was a blessing not only for the Arab nation but also as a mercy for all mankind. The Holy Prophet as *rahmatan li al-ālamīn* or mercy for the entire nation showed that the entire nation would finally receive God's mercy as depicted through the Holy Prophet. The teachings of the Qur'an were useful not only for its followers. Those who rejected his message were willing to accept the principles of the Qur'an, even though they appeared to reject them.

Agreeing with the two interpreters above, Sirajuddin Zar (Shihab, 2017, hal. 17), said that the word *al-'Ālamīn* in the Qur'an is interpreted by most scholars as a collection of God's creatures who have intelligence or who have the characteristics close to intelligent creatures, such as growth, movement and feeling. This interpretation is based on the word *al-'Ālamīn* which is the form of *jama' al-mudzakkar*, which is usually reserved for intelligent beings. Therefore, this term is commonly known as the angelic realm, the human realm, the *jinn* realm, the plant realm, and so on. In addition, the terms above do not include natural rocks and natural soil because rocks and soil do not meet the above criteria. According to Muhammad Abduh, an Egyptian commentator, this interpretation is the agreement among Arabs in the use of the word *al-'Ālamīn*. They do not use it to refer to all existing creatures. The word *al-'Ālamīn* contained in the Qur'an as mentioned above is not the same as the term nature referred to by theologians, Muslim philosophers and modern cosmologists. Theologians define nature as everything other than God, while philosophers tend to define it as a vast collection of matter and forms that exist on earth and in the sky. Modern cosmologists describe nature as an array of thousands of galaxies, with clusters of billions of stars.

'Ālamīn in the Understanding of the Macrocosm

Different and more religious from the microscopic-anthropocentric interpretation, the macroscopic-divine translation and interpretation of the term *'ālamīn* from al-Isfahani (Al-Isfahani, n.d., hal. 780) becomes more interesting and holistic. He said that the term *'ālamīn* is the same as the formation of the word *'alima* which also derives from the word *al-'Ālam* (العالم) which means the name of the planet (star) which includes other creatures. Isfahani's search for various forms of derivation of the letter series *'ain-lam-mim* in the Al-Qur'an and Arabic language civilization is more macro in nature. According to him, every type of creature in this universe, whether intelligent or not, also deserves to be classified with the word *ālam*. Therefore, in Arabic civilization, the sentence *'Ālam al-insān* (عالم الانسان), human nature, or the sentence *'Ālam al-Mā*, (عالم الماء) means the world of water, the sentence *'Ālam al-Nār* (عالم النار) means the world fire, and there are also other *'Ālams*. This diverse natural world also has its own human rights which must be respected and upheld. Apart from relying on data from the Qur'an and Arab civilization, Isfahani's opinion is also based on the Hadith of the Prophet Muhammad *saw* who said:

ان لله بضعة عشر ألف عالم

"Indeed, Allah has tens of thousands of worlds."

Isfahani (Al-Isfahani, n.d., hal. 780–781) explained in more detail that all types of creatures are combined into the word *'Ālam* which means the universe. This also applies to the term *جمع السلامة* because humans are part of the universe. Apart from that, if humans are included with other creatures in the word *'Ālam*, then the term human will disappear. Although Isfahani did not reject the interpretation of linguistic and tafsir experts who stated that the incorporation of all types of creatures into the name *'Ālam* was because what was meant by the word *'Ālam* only applied to groups of Allah's creatures consisting of angels, *jinn* and humans, and not others. This last opinion relies on the opinion narrated by Ibn 'Abbas. Because he compromised the meaning of the term *'Ālam*, Isfahani stated that in the word

'Ālam there are two types of meaning; First, العالم الكبير which means the big world (macrocosm), namely all creatures and planets in the universe. Second, العالم الصغير which means small nature (microcosm), namely humans or *jinn*.

Al-Nadwī (Al-Nadwī, 1986, hal. 430), Professor of Arabic in *Qāmūs Alfād al-Qur'ān al-Karīm*, agreed with Isfahani. He defined 'Ālamīn with the meaning:

“signifies all categories of existence both in physical and spiritual sense. it indicates also that the ‘world’ is not only what man knew upto now but there are numerous worlds to be discovered or known in future.”

The term *al-'Ālamīn* signifies all categories of existence, both in the physical and spiritual sense. This also shows that the 'world' is not only in what humans know to date, but there are many worlds that will be discovered or known in the future. Badawi and Haleem (Badawi & Abdel Haleem, 2008), in the Arabic-English Dictionary of Qur'anic Usage, also provided a similar meaning, namely:

“‘*alamīn*: 1. World, the universe, entire creation, all; 2. humankind; 3. everyone, everybody,”

Badawi and Haleem detailed the meaning of *al-'Ālamīn* in three forms, namely: 1. The world, the universe, all creation, everything; 2. humanity; 3. something, everyone.”

Yusuf Ali (Ali, 2004, hal. 14), in his tafsir book, *The Meaning of The Holy Qur'an*, very clearly explained the meaning of *al-'Ālamīn* when interpreting the second verse of Surah al-Fatihah, namely interpreted with sentences:

“There are many worlds – astronomical and physical worlds of thought, spiritual worlds, and so on. In every one of them, Allah is all in all. We express only one aspect of it when we say: “In Him we live, and move, and have our being.” The mystical division between (1) *Nāsūt*, the human world knowable by the senses, (2) *Malakūt*, the invisible world of angels, and (3) *Lahūt*, the divine world of Reality, requires a whole volume to explain it.”

According to Ali, there are many worlds in this universe, including the world of astronomical and physical thought, the spiritual world, and so on. In every single kind of world, God is all in all. We express only one aspect of it when we say: "In Him we live, move, and choose our being." Mystically, nature is divided between (1) *Nāsūt*, the human world that can be known by

the senses, (2) *Malakūt*, the invisible world of angels, and (3) *Lābūt*, the world of divine reality. Ali explained that we need volumes of discussion books to explain the phenomenon of the meaning of *al-'Ālamīn*. In detail, clearly and emphatically, Yusuf Ali (Ali, 2004, hal. 818), interpreted *al-'Ālamīn* verse 107 of surah al-Anbiya [21] with the following interpretation:

“There is no question now of race or nation of a “chosen people” or the “seed of Abraham”; or the “seed of David”; or of Hindu Arya-varta; of Jew or Gentile, Arab or 'Ajam (Persian), Turk or Tajik, European or Asiatic, White or coloured, Aryan, Semitic, Mongolian, or African; or American, Australian, or Polynesian. To all men and creatures other than men who have any spiritual responsibility, the principles universally apply.”

Ali further explained that Muhammad *saw* became *rahmatan li al-'Ālamīn*. This means that there were no questions or statements about the race or nation of the “chosen people” or “descendants of Abraham”; or “descendants of David”; or Hindu Arya-varta; Jew or Gentile, Arab or 'Ajam (Persian), Turkish or Tajik, European or Asian, White or colored, Aryan, Semitic, Mongolian, or African; or America, Australia, or Polynesia. The Prophet Muhammad *saw* was sent to all humans and non-human creatures who had spiritual responsibilities. These principles applied universally. These interpreters were also in line with the interpretation of al-Fansuri (Al-Fansuri, 1951, hal. 1), in *Tarjumān al-Mustafid* and Said bin 'Umar (Said, n.d., hal. 5), Qadhi of Jitra area, Kedah, in the Malay Tafsir Book, and *Tafsir Nur al-Ihsan*, which interprets *al-'Ālamīn* with the understanding that all praise is for Allah, the Lord who created all of nature which includes humans, *jinn*, angels, all land and sea animals, sky, earth and all other creatures.

This understanding is the same as the opinion of M. Duha Abdul Jabbar and Burhanuddin (Jabbar & Burhanuddin, 2012, hal. 455), in their collaborative work *Ensiklopedia Makna al-Qur'an: Syarah Alfaazhul Quran*, which summarizes various tafsir literature. The results of this interpretation conclude the same meaning as Badawi and Haleem. The term *'alamīn* is not only intended for humans or *jinn* as creatures subject to the obligation to worship but also applies to all other forms of creatures in this universe.

al-Thabari(Al-Thabari, 2001, hal. 225), "Father of Qur'an Tafsir," interpreted *al-'ālamīn* by quoting Abu Ja'far's opinion saying that the word *al-'ālamīn* is the plural form of the word *'ālam* and the word *al-'ālam* is a plural form that does not have a singular word, so *Al-'ālam* is the name for all types of creatures, where each group of them is called *'ālam* and the inhabitants of each era are also called *'ālam*. Therefore, humans are *'ālam*, the inhabitants of a time are called *'ālam*, jinn are *'ālam*, and all kinds of creatures that exist are *'ālam*. Each type of it is the *'ālam* of its time.

Al-Qurthubi(Al-Qurtubi, 2006, hal. 351), al-Baidhāwī(Al-Baidhawī, 1998, hal. 28), al-Qusyairi(Al-Qusyairi, 2000, hal. 46), al-Zamakhsyari(Zamakshari, 1998, hal. 27), al-Razi(Al-Razi, 1990, hal. 18) and Ibn Kathir(Kathir, 1986, hal. 26–27) strengthened al-Thabari's interpretation by stating the interpretation that the most correct opinion among the opinions regarding the interpretation of *al-'ālamīn* is the opinion that says *al-'ālamīn* represents all creatures created by Allah. According to al-Qurthubi, *al-'ālamīn* includes all creatures and everything that exists. The evidence used is the words of Allah *swt*, "Pharaoh asked: 'Who is the Lord of the worlds?', then Moses answered, 'God is the Creator of the heavens and the earth and everything between them.'" (QS. al-Syu'arā [26]: 23-23).

As short as the author's search in various texts of classical and modern tafsir books, the term *al-ālamīn* is the plural form of *al-'ālam* which comes from the root word *'ilm* which means "to know." This word has not only been applied to all forms or objects. With that word, one can know the Creator (*Aqrab*). Therefore, this word is not only applied to all kinds of forms or objects that are made (macrocosm) but also to groups collectively, so that people say *'alam al-ins* means human nature, or *'alam al-hayāwan* means animal nature. The word *al-'ālamīn* is not only used to refer to intelligent beings such as humans, *jinn* and angels. The Qur'an refers to all objects created by Allah (QS. 26; 24 - 29 and QS. 41; 10). However, of course sometimes the word is used in a limited sense (QS. 2; 123). In this case, the word is used in the widest possible sense and contains the meaning "everything that exists apart from Allah," namely all objects with souls and without souls which include celestial objects, the sun, moon, stars, planets

and so on. Therefore, based on this semantic search, it is not excessive and far-fetched if there are human rights in the context of the microcosm in the form of humans (HAM) and human rights in the context of the macrocosm in the form of the universe (HAAS). HAAS includes respect for human rights and not necessarily the opposite. Thus, HAAS is a respect for human rights which include humans, plants, animals, water, air, fire, land, oceans, mountains, rivers, lakes, seas, mines, forests, the environment, countries, worlds, stars, planets, galaxies to all creatures in this universe.

However, according to Shihab (Shihab, 1997, hal. 20), what needs to be underlined is the plural form of the word *al-'Ālamīn*. He emphasized the many realms that God maintains, some of which we do not know about. Allah *swt* says in QS. 16 verse 8, namely: "He (Allah) created creatures that you do not know about." Based on the explanation above, the conclusion from the semantic search for the term *al-alamīn* is related to rights in two contexts. First, the fulfillment of rights for humans, plants, animals, animate creatures and other inanimate creatures in this world. Second, fulfilling the rights of all of Allah's creation, both in this world and throughout the universe. Therefore, rights are not only owned by humans (HAM), but also plants, animals, water, sea, land, forests, air, stars, planets and all other creatures in the universe (HAAS), both animated or lifeless, both intelligent and non-intelligent.

HAM and HAAS in Islamic Civilization

Surah al-Maidah verse 32 firmly and clearly demands humans to uphold human *rights* and HAAS. God's word in that verse is:

"Therefore, We decreed (a law) for the Children of Israel that whoever kills someone, not because that person killed another person [HAM], or not because he caused mischief on the earth [HAAS], it is as if he had killed all humans . Whoever preserves the life of one human being, it is as if he has preserved the lives of all humans. Indeed, Our Messenger has come to them with (bringing) clear information. But then many of them after that went beyond the limits of the earth." (QS. al-Maidah [5]: 32).

The author interprets the verse above as a very principled basis for Muslims and humanity to always maintain human rights and HAAS. The

sentence fragment "as if he had killed all humans. Whoever preserves the life of one human being, it is as if he has preserved the life of all human beings," is the result of the impact of human rights and the rights of the universe. Until now, the interpretation and preaching of this sentence fragment tends to be emphasized only on one cause of human rights, namely the sentence "whoever kills someone, it is not because that person killed someone else.". Theorists and practitioners ignore an even more universal cause of human rights, namely the phrase "or not because of causing damage to the earth.". In other words, killing humans means going against two forms of rights, namely HAM and HAAS. Human rights refer to demands for disappearances, confiscation and murder of human rights in the form of the right to life. HAAS refers to demands for the destruction of all creatures on this earth. The surface of the earth is not just a term for the order of planets after Mercury and Venus in this solar system. Therefore, the face of the earth here means all the creatures contained on the planets spread across this universe.

Muhammad *saw* gave role models of *rahmatan li al-'ālamīn*, mercy for the universe. In this case, he plays a role in ensuring the security and strength of *human* rights and HAAS as recommended in the word of Allah. For example, the Prophet Muhammad *saw* forbade his companions to maintain human rights and the rights of the universe even during war, especially during peace. The hadith of the Prophet that narrates this matter is the following hadith:

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ قَتَلَ صَغِيرًا أَوْ كَبِيرًا، أَوْ أَحْرَقَ نَخْلًا، أَوْ قَطَعَ شَجَرَةً مُشْمِرَةً، أَوْ ذَبَحَ شَاةً لِإِهَابِهَا لَمْ يَزِجْ كِفَافًا (رواه أحمد).

It was narrated by Tsauban, khadim of the Prophet Muhammad. He heard the Messenger of Allah advising, "People who kill small children, elderly *people*, burn date palm plantations, cut down fruit-bearing trees, hunt goats for their skins will harm the next generation" (HR Ahmad).

The message above (*Fibris Maudhu'at al-Qur'an*, n.d.) is an implementation of the teachings of the Prophet to all mankind, especially Muslims. His Majesty taught to uphold human rights by prohibiting small

children and elderly people from burning date palm plantations, cutting down fruit-bearing trees, and hunting goats for their skins. These things were the teachings of the Prophet to respect the rights of the universe even when he was fighting against the enemy. In another history, Abu Bakar's friend also gave the same message to the war leaders of his time, namely *atsar* (*Kitab al-Riyadh al-Nusrah fi Manaqib 'Asyrah*, n.d.):

عن ابن عمر أن أبا بكر الصديق بعث يزيد بن أبي سفيان إلى الشام. فمشى معهم نحواً من ميلين. فقيل له: يا خليفة رسول الله لو انصرفت. فقال: لا، إني سمعت رسول الله صلى الله عليه وسلم يقول: من غبرت قدماء في سبيل الله حرمهما الله على النار. ثم بدا له في الانصراف إلى المدينة. فقام في الجيش فقال: أوصيكم بتقوى، ولا تعصوا ولا تغلوا ولا تجبنوا. ولا تهدموا بيعة. ولا تفرقوا نخلاً ولا تحرقوا زرعاً. ولا تجسدوا بهيمة. ولا تقطعوا شجرة مثمرة. ولا تقتلوا شيخاً كبيراً ولا صبياً ولا صغيراً ولا امرأة.

"It was narrated from Ibn Umar who said that Abu Bakar sent Yazid bin Abu Sufyan to lead the war to Syria. Yazid walked with his soldiers for about two miles. Yazid asked Abu Bakar, "Are you coming?" "No," answered Abu Bakar. "I once heard the message of the Messenger of Allah. "Whoever sets foot to fight in the way of Allah, Allah will forbid him from going to hell," said Abu Bakar. When he was in Medina, Abu Bakar advised the soldiers of war, "I ask taqwa for you, do not commit sins, do not go beyond limits, do not be cowardly, do not destroy houses of worship, do not destroy date palm plantations, do not burn plantations, do not kill livestock, do not cut down fruit-bearing trees, do not kill old people, small children, toddlers and women."

The above behavior of *Rahmatan li al-'ālamīn*, the Prophet's friend and father-in-law, is a reflection of the beliefs, customs and values of Islamic human rights and HAAS which offer a comprehensive and effective solution. This characteristic also addresses the current ecological challenges facing humanity. Islam has a tradition of highlighting the importance of protecting human rights while protecting environmental human rights by conserving natural resources. According to Islamic law, the basic elements of nature — earth, water, fire, forests and light — have rights as fellow living creatures. Universe rights are not only limited to human rights alone. Human rights and universe rights contained in the Holy Qur'an and the Sunnah of the Prophet

serve as a guiding light to promote sustainable development in Muslim countries and throughout the world. Allah Almighty has commanded humans to avoid abusing human rights or HAAS and wasting resources because these actions can contribute to environmental damage and the balance of the universe. According to Islam, every person is a guardian of human rights and HAAS who must live in harmony with other creatures within him. The obligation of all Muslims is to respect, strengthen and preserve human rights and also the human rights of the universe.

All types of violations of human rights and universal rights, which include industrial pollution, environmental damage, reckless exploitation, and mismanagement of natural resources, are acts that are hated by Allah Almighty. According to the Qur'an, human rights and HAAS in the context of preserving the environment are religious obligations and social obligations. This is not a matter of choice. Violations of HAAS by exploiting certain natural resources are directly related to accountability and commitment to preserving and ensuring their sustainability. The Hadith of Rasulullah also extensively discusses various aspects of HAAS, including resource conservation, land reclamation, and environmental cleanliness. The Prophet Muhammad denounced extravagance and luxury. He encouraged moderation in all levels of society. All of the Prophet's behavior reaffirms the teachings of the al-Qur'an, where humanity has been given the responsibility to safeguard human rights and HAAS.

Islam teaches to prioritize the human rights of the universe in a productive way, namely sustainable land cultivation, good treatment of animals, conservation of natural resources and protection of wild animals. Islamic HAAS guides and demands humanity to protect, care for and empower all forms of natural resource gifts. Apart from that, natural resources must not be overexploited and must not be misused. For example, Islam has a fiqh conceptual paradigm about establishing inviolable zones, known as "no man's land" or "hima," where these resources must not be touched. In this case, Islam commands to strengthen and protect land, forests and wildlife. An example of HAAS application is establishing 'sacred areas' placed around wells and water sources to protect groundwater from

excessive water pumping. HAAS in the form of Hima (environmental protection) is applied to wildlife and forests. In addition, HAAS in the form of Hima also designates areas of land where grazing and logging are restricted, or certain animal species such as camels, goats, sheep, bison, deer, and so on are protected. Regulations also apply to creatures such as grass and all kinds of species of creatures that live in the wilderness of grass. All of these narratives show the beauty of the concept of *rahmatan li al-'ālamīn* in the form of human rights and universal rights in the Qur'an for all creatures.

CONCLUSIONS

The concept of *al-'ālamīn* in the Qur'an is not only translated, interpreted and implemented in the form of fulfilling human rights alone. The Human Rights of the Universe, namely all creatures created by Allah *al-Ahad*, both living creatures and inanimate objects, are an automatic and logical consequence of a form of *rahmatan li al-'ālamīn* which must also be protected and respected. The findings of this research indicate that the fulfillment and enforcement of human rights as summarized in *maqashid al-syari'ah*, - namely protecting religion, soul, lineage, property and reason, - which tends to be anthropocentric, needs to be fulfilled by protecting the universe, *hifẓ al-'ālamīn*, so that it becomes more holistic.

World civilization in terms of the worldly and spiritual welfare of mankind cannot yet be achieved if the rights of the universe are still neglected. Apart from human rights which are anthropocentric-microscopic, humanity also needs universal rights which are universalist-macroscopic and religious. HAAS with this pattern is also in line with the national identity and the Republic of Indonesia which is based on Pancasila. Automatically, when the struggle to uphold human rights and HAAS is implemented, then at that time citizens will become Qur'anic and Pancasila citizens.

Several recommendations for future research include focusing on the development of practical mechanisms to protect the universe (*hifẓ al-'ālamīn*), whether through legal policies or environmental policies. Such research could explore how the principle of *rahmatan li al-'ālamīn* can be applied in sustainable development planning, natural resource management, and climate

change mitigation. Further studies could investigate how the values of human dignity (HAAS) and *hifẓ al-'ālamīn* can be integrated into educational curricula, from elementary to higher education levels, to shape citizens who embody both Qur'anic and Pancasila principles.

REFERENCE

- 'Ali, M. M. (1991). *The Holy Qur'an Arabic Text, English Translation and Commentary* (Seventh Ed). Ahmadiyya Anjuman Isha'at Islam Lahore inc.
- Abshar, F. U., Khanif, A., Efendi, A., & Muktafi, M. (2021). Islam and Human Rights: Friend or Foe? *Addin*, 15(2), 229–258. <https://doi.org/10.21043/addin.v15i2.14868>
- Al-Attas, S. M. N. (1990). *On Quiddity and Essence*. Institute of Islamic Thought and Civilization.
- Al-Baidhawi. (1998). *Tafsir al-Baidhawi*. Dar Ihya al-Turats al-Arabi.
- Al-Fansuri, 'Abd al-Rauf bin 'Ali. (1951). *Tarjuman al-Mustafid*. Maktabah wa Mathba'ah Sulaiman Mar'i.
- Al-Ghazali, A. H. M. ibn M. (1986). *al-Risalah al-Ladunniyyah*. Dar al-Hikmah.
- Al-Ghazali, A. H. M. ibn M. (1998). *al-Mustafa min 'Ilmil Ushul*. Dar al-Hijrah.
- Al-Isfahani, A. al-Q. al-H. al-R. (n.d.). *Al-Mufradat fi Gharib Al-Qur'an* (M. S. Kailani (Ed.)). Mustafa al-Halabi.
- Al-Mayman, N. I. A. (1996). *Al-Hurriyah Al-Diniyyah fi Al-Syariah Al-Islamiyyah Ab'aduba wa Dlawabituba*”, dalam *Majma' Al-Fiqh Al-Islamy Al-Tabi' li Al-Munadlamah Al-Mu'tamar Al-Islamy, Al-Daurah Tasi' Asyar*. Jam'iyah al Da'wah al Islamiyah al Alamiyah.
- Al-Nadwī, 'Abd Allāh 'Abbās. (1986). *Qamus Alfad al-Qur'an al-Karim: 'Arabi-Injilizī*. Muassasah Iqra.
- Al-Qurtubi, A. B. (2006). *Al-Jami' li Ahkam Al-Qur'an*. Muassasah Al-Risalah.
- Al-Qusyairi. (2000). *Lathaif al-Isyarat*. Hai'at al-Mishriyyat al-'Amah li al-Kitab.
- Al-Razi, F. (1981). *Tafsir Al-Fakhr al-Razi*. Darul Al-Fikr.
- Al-Razi, F. (1990). *al-Tafsir al-Kabir au Mafatih al-Ghaib*. Dar Al-Kutub Al-

Ilmiyyah.

- Al-Thabari, I. J. (2001). *Tafsir Al-Thabari*. Markaz Al-Buhuts.
- Ali, 'Abdullah Yusuf. (2004). *The Meaning of The Holy Qur'an*. Amana Publications.
- Badawi, E., & Abdel Haleem, M. (2008). *Arabic-English Dictionary of Qur'anic Usage*. Koninklijke Brill NV.
- Davis, G. R. . (1963). *Magna Carta*. British Museum.
- Fibris Maudhu'at al-Qur'an*. (n.d.). Diambil 27 Oktober 2023, dari https://islamarchive.cc/H_153303
- Hegel, G. W. . (1991). *Elements of the Philosophy of Right*. Cambridge University Press.
- Jabbar, M. D. A., & Burhanuddin, N. (2012). *Ensiklopedia Makna al-Qur'an: Syarah Alfaazhul Quran*. Fitrah Rabbani.
- Kathir, I. (1986). *Tafsir Al-Quran Al-Azim*. Dar al-Jail.
- Kitab al-Riyadh al-Nusrah fi Manaqib 'Asyrah*. (n.d.). Diambil 27 Oktober 2023, dari <https://shamela.ws/book/8657/167>
- Mahmud, S. H. D. (2013). *Haqq Al-Insan fi Al-Khurriyyah Al-Diniyyah, Dirasah Ta'shiliyyah ala Dlou'i Al-Itti'afiqiyyah Al-Urubbiyyah li Huquq Al-Insan Muqaranah bi Al-Fiqhi Al-Islamy*. Dar Al-Kalimah.
- Muttaqin, A. (2022). From Contextual to Actual Approach: Towards a Paradigm Shift in Interpreting the Qur'an. *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, 11(2), 203–230. <https://doi.org/https://doi.org/10.15642/mutawatir.2021.11.2.203-230>
- Othman, M. S. (2020). Issues and Problems in Higher Order Thinking Skills (HOTS) of Teaching Practices from Ibn Khaldun's Perspective. *Malaysian Journal of Islamic Studies (MJIS)*, 4(1), 94–106.
- Qur'an Dictionary*. (n.d.). Diambil 27 Oktober 2023, dari <https://corpus.quran.com/qurandictionary.jsp?q=Elm>
- Rahardjo, D. (1996). *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-konsep Kunci*. Paramadina.
- Rahmat, M. I. (2014). Jaminan Kebebasan Beragama dan Berkeyakinan di Indonesia. *Jurnal HAM: Komisi Nasional Hak Asasi Manusia*, 11(2), 1–34.

- Rosenthal, F. (1970). *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*. E.J. Brill.
- Said, bin 'Umar M. (n.d.). *Tafsir Nur al-Ihsan*. Muhammad al-Nahdi wa Awladuhu.
- Shihab, M. Q. (1997). *Tafsir al-Qur'an al-Karim: Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu*. Pustaka Hidayah.
- Shihab, M. Q. (2017). *Tafsir Al Mishbah : Pesan, Kesan dan Keserasian Al-Qur'an*. Lentera Hati.
- Tiedemann, P. (2023). *Philosophical Foundation of Human Rights*. Springer.
- Tohun, A. R. (1998). *Hurriyah Al-aqidah fi Al-Syariah Al-Islamiyyah*. Itrak li Al-Nashr wa Al-Tawzi'.
- Zaini, M. (2016). Hak Asasi Manusia Menurut Al-Qur'an Dan Hadis Nabi Saw. *Jurnal Ilmiah Al-Mu'ashirah*, 13(1), 11–21. <https://doi.org/10.22373/jim.v13i1.2351>
- Zamakshari, I. 'Umar. (1998). *Al-Kashshaf*. Maktabah al-'Abikan.
- Zed, M. (2014). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.