

THE RELATIONSHIP OF HUMAN WITH THE NATURE IN ISLAM



Islamic Theology: Relation of Human with the Nature in Islam © 2022 by Doç. Dr. Aybiçe Tosun: Sharing Worldviews is licensed under CC BY-SA 4.0. To view a copy of this license, visit <http://creativecommons.org/licenses/by-sa/4.0/> Exceptions: see notes or picture credits; design elements, logos and icons not under free license.

Human-Nature Relationship in the Qur'an

- ❖ Islam includes a theocentric perspective.
- ❖ Theocentric perspective means observing the universe as Allah's creature.
- ❖ The theo-ethical principles of Islam are shaped in connection with four main concepts. In the verses of Qur'an, nature is evaluated within the framework of four teachings:
 1. Principle of Oneness (Tawhid)
 2. Principle of Balance (Mizan)
 3. Principle of Creation (Fıtrat)
 4. Principle of Responsibility (Caliph)

1. Principle of Oneness (Tawhid)

- ❖ Tawhid means oneness of Allah.
- ❖ According to the basic arguments of God-nature relationship in the Qur'an, nature is;
 - created by Allah.
 - a reflection of Allah.
 - a proof of existence of Allah.
 - a tool that strengthens belief in God Allah.

2. Principle of Balance (Mizan)

❖ There is a balance in nature that includes man.

- *«Indeed, We have created everything, perfectly preordained.» (al-Qamar 49)*
- *«As for the sky, He raised it 'high', and set the balance 'of justice'. So that you do not defraud the scales.» (ar-Rahman 7-8)*
- *«As for the earth, We spread it out and placed upon it firm mountains, and caused everything to grow there in perfect balance.» (al-Hijr 19)*

3. Principle of Creation (Fitrat)

- ❖ Nature has an inherent value.
- ❖ It was not created for human domination, exploitation or control.
- ❖ It is a living creature that glorifies Allah and has feelings.
- ❖ Many verses warn man to think over creatures.

➤ *«The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises – but you ‘simply’ cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving.» (al-Isra 44)*

- *«Do you not see that Allah is glorified by all those in the heavens and the earth, even the birds as they soar? Each 'instinctively' knows their manner of prayer and glorification. And Allah has 'perfect' knowledge of all they do.» (an-Nur 41)*
- *«And He is the One Who spread out the earth and placed firm mountains and rivers upon it, and created fruits of every kind in pairs.¹ He covers the day with night. Surely in this are signs for those who reflect.» (ar-Ra'd 13)*

4. Principle of Responsibility (Caliph)

❖ The verses emphasizing that nature was created for man can be interpreted in two ways:

1. Man is dependent on nature, nature has an effect on man and human relations.
2. Nature is a verse in itself. Therefore, man should respect nature and protect it. The destruction of nature and the waste of creation are strictly prohibited.