

# ECO-THEOLOGY IN ISLAMIC WORLDVIEW PERSPECTIVE

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PROF.DR.HAMID FAHMY ZARKASYI

# Eco-theology

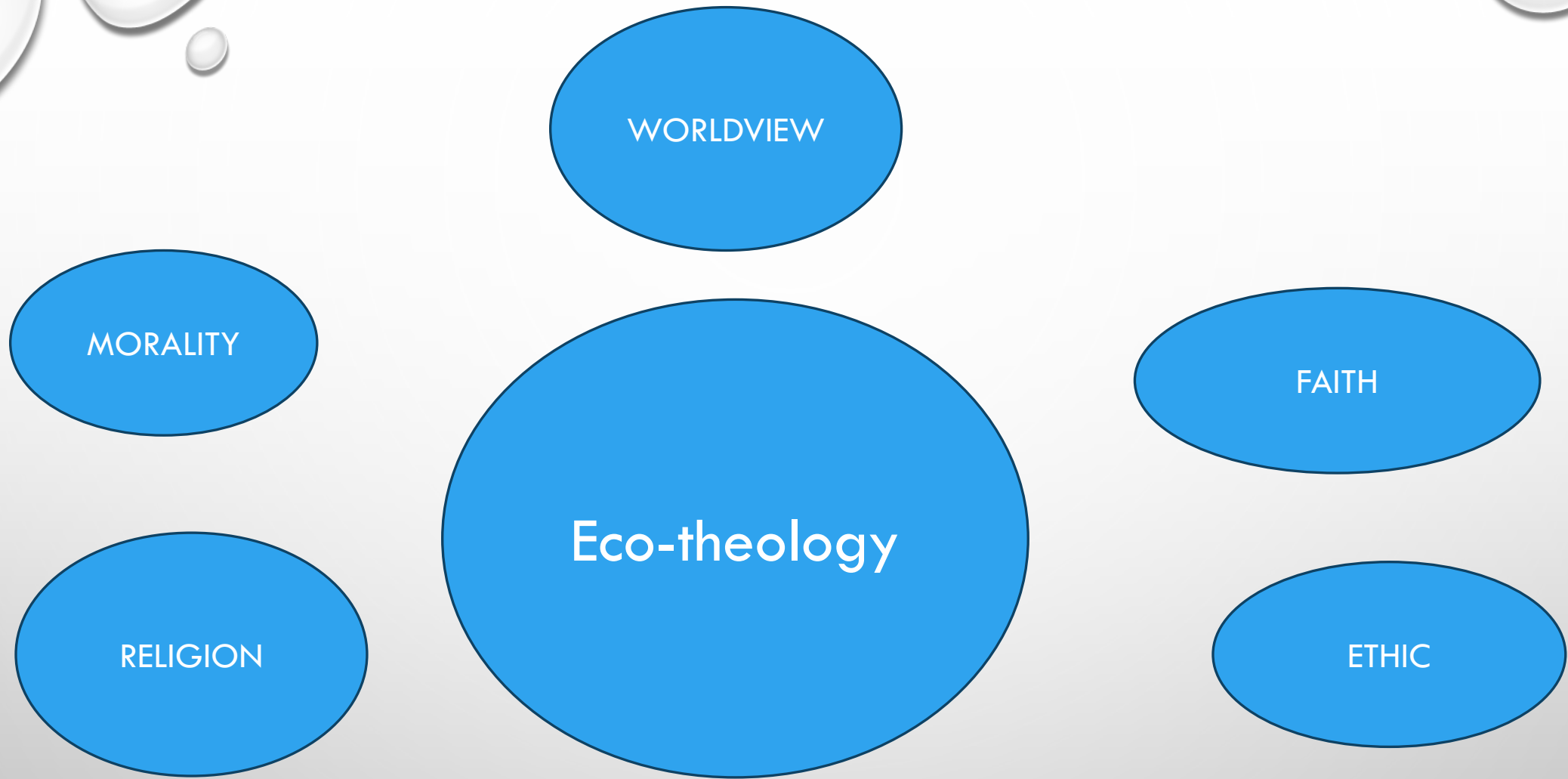
# Eco-theology

1. Eco-theology is the combination of the disciplines of ecology and theology.
2. Eco-theology is a form of constructive theology that addresses the interrelationship between religion and nature, especially in relation to environmental issues
3. Eco-theology starts from the premise that there is relationship between a worldview based on belief in God and the environment. Within this relationship there is an interaction between ecological values, such as sustainability, and human dominance over nature with a Godly worldview.

# Eco-theology

Eco-theology is a universal field that includes spiritual dimensions, faith, worldview, ethics, morality and religion, to restore the sacredness of the earth and consider it as an organic part of God and humans.





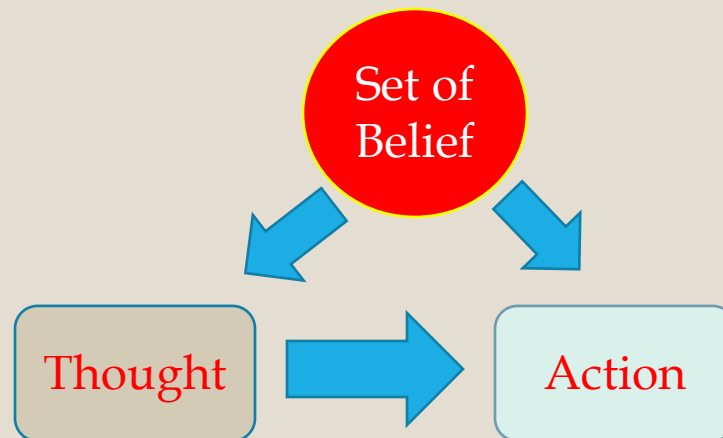
**EARTH IS ORGANIIC PART OF GOD AND HUMAN (SACRED)**

# UNDERSTANDING WORLDVIEW

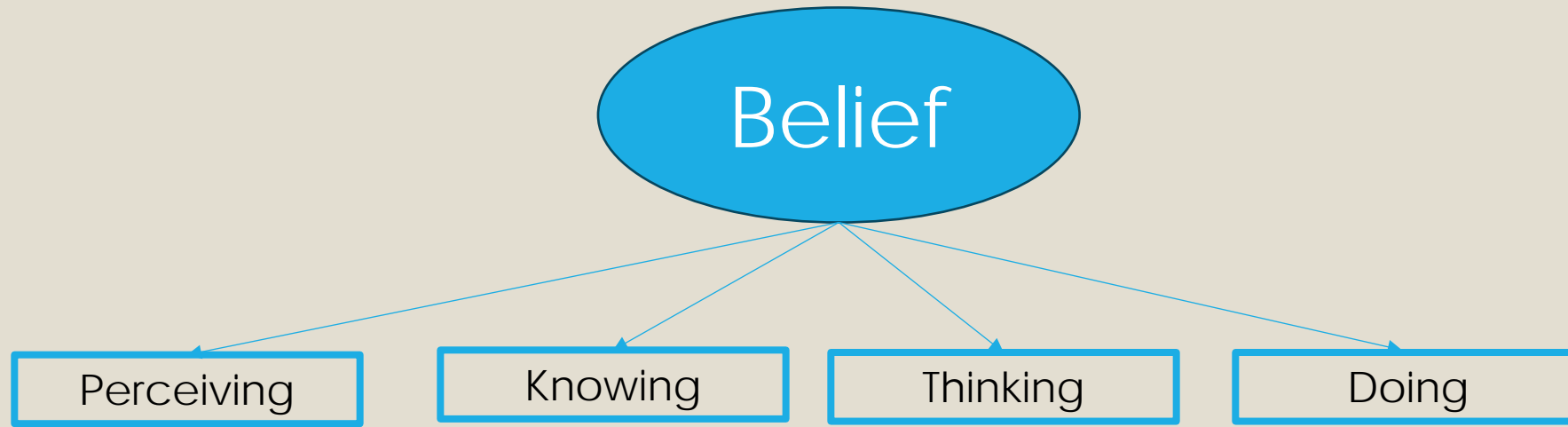
## What is Worldview?

**A set of belief** that underlie and shape all human thought and action.

Emmanuel Kant



# Worldview Belief About Reality

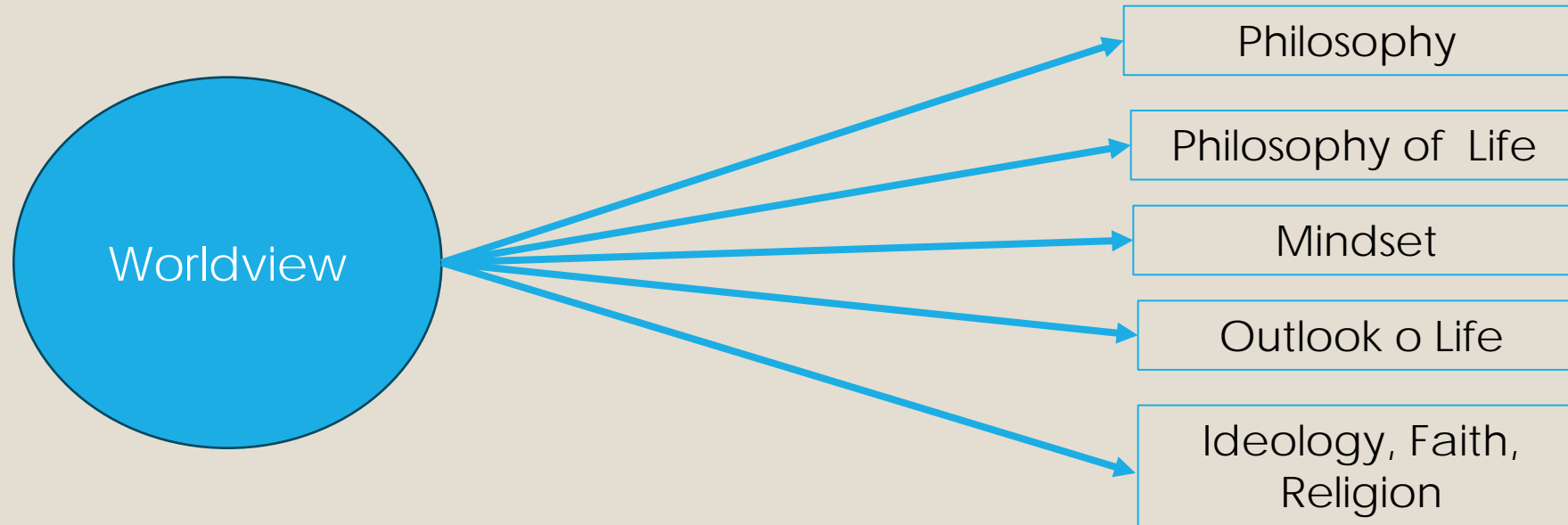


Worldview is **set of belief** about fundamental aspects of **reality** that ground and influence all one's **perceiving, thinking, knowing and doing**.

Martin Heidegger, *The basic Problems of Phenomenology*,



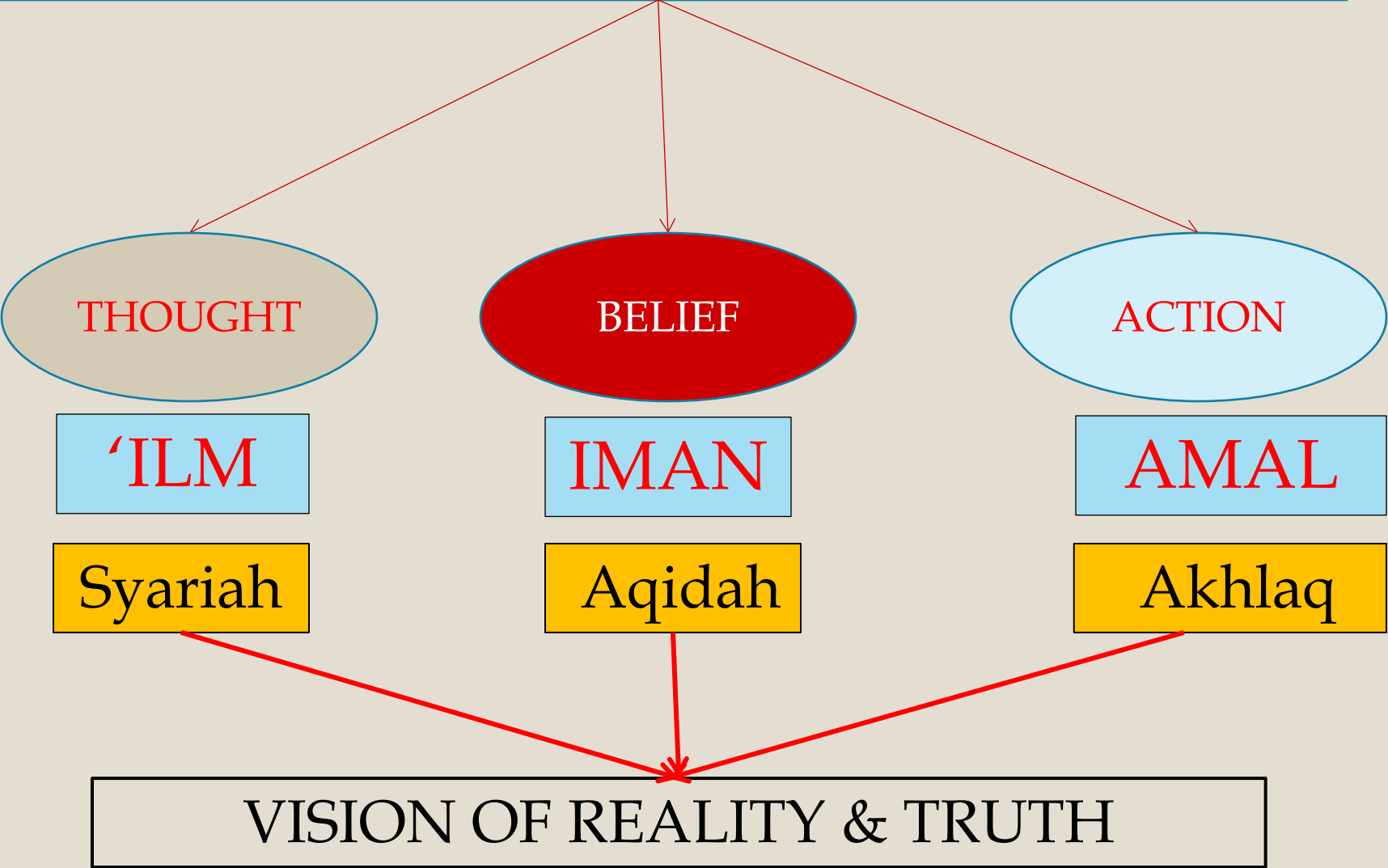
# Worldview As Set of Belief



One's worldview is also referred to as one's philosophy, philosophy of life, mindset, outlook on life, formula for life, ideology, faith, or even religion.

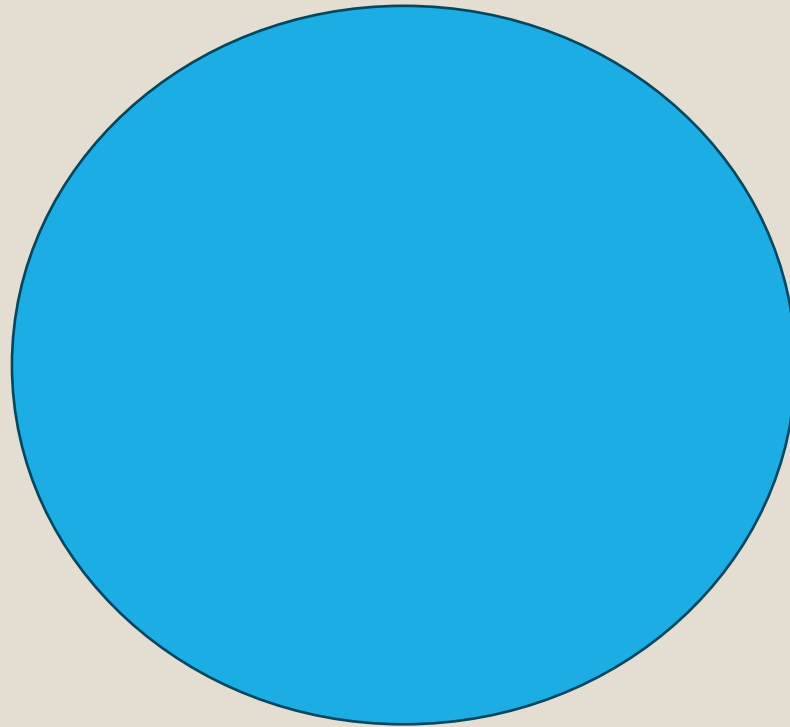
*Martin Heidegger, The basic Problems of Phenomenology,*

WORLDVIEW ISLAM

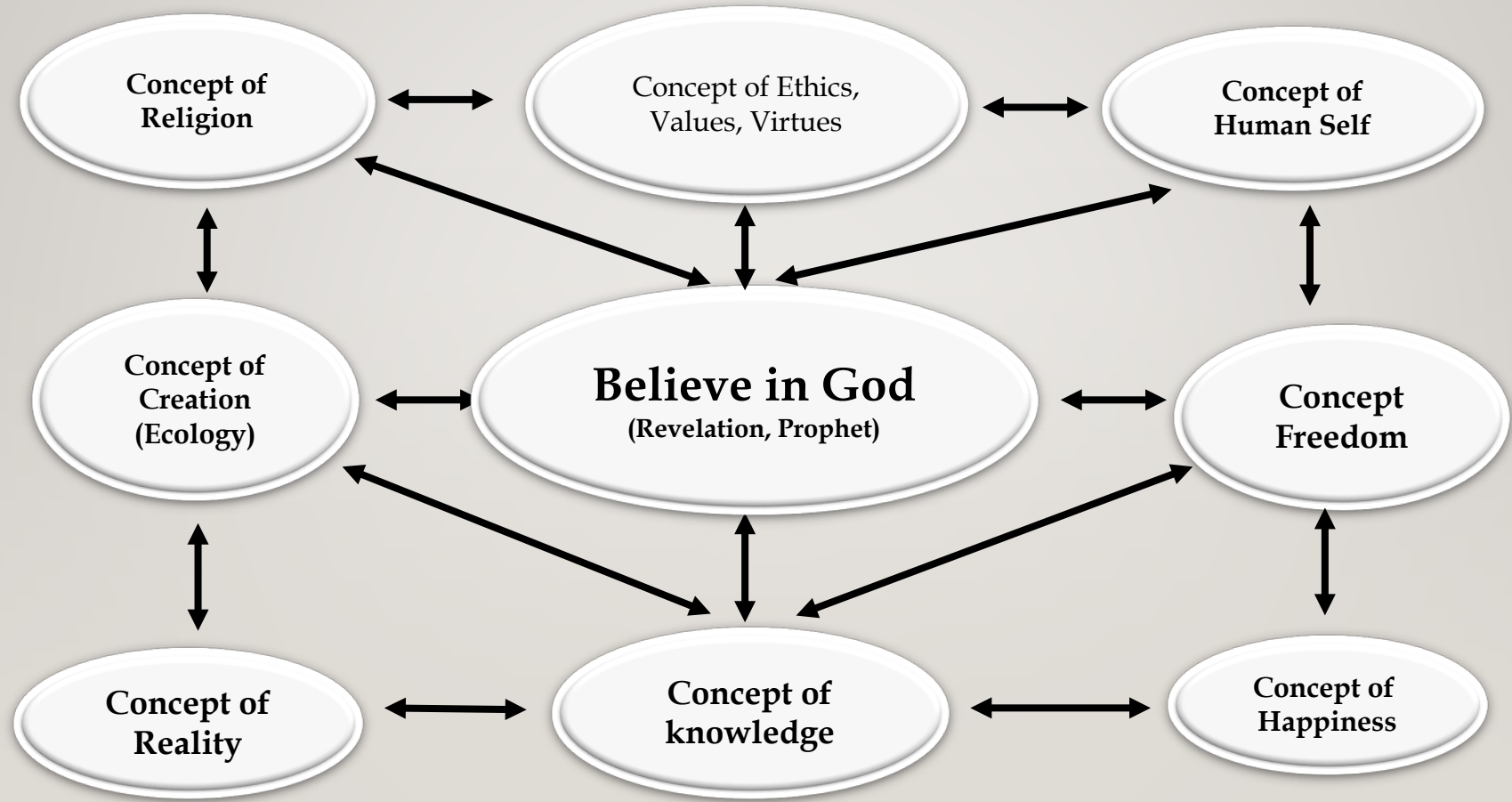




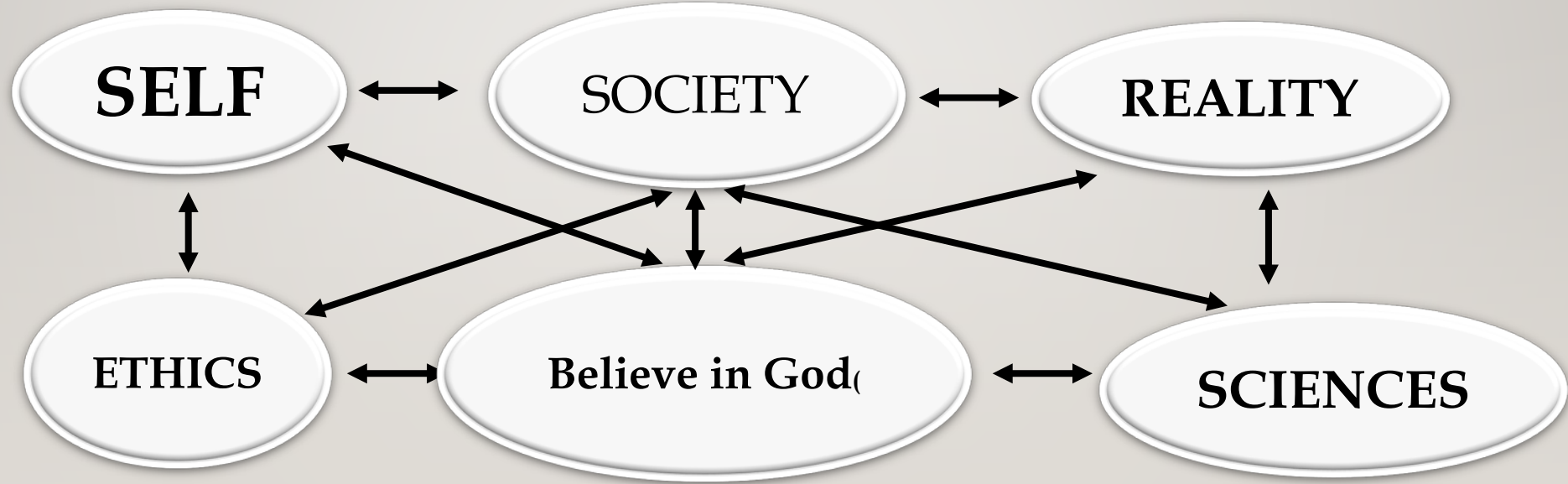
# Teleological Ecology



# Conceptual Network of Islamic Worldview



# THOMAS WALL'S ASPECT OF WORLDVIEW



## Teleology

everything is designed for or directed towards a final result, that there is an inherent purpose or final cause for all existing creation.

So in a teleological sense, this cosmos was created with a purpose and operates to fulfill that purpose.

Because the cosmos is teleological, humans have a moral and spiritual obligation to utilize and manage it responsibly. This view was developed by modern philosophers and thinkers such as Aldo Leopold, Thomas Berry, Arne Naess, Felix Guattari, Henry David Thoreau, John Muir, and Fritjof Capra

## Teleology in Islamic view

Viewed from Islamic Worldview teleology is closely related to theology, because in teleology there is recognition of the Designer which in Islamic theology is called *al-Khaliq*.

The cosmos or nature, therefore, reflects the existence of God who with full intent and purpose created nature. Nature was not created in vain. (QS Ali Imran 191; QS al-Sad 27; QS al-Anbiya' 16-17). Belief in Creator and recognition of the Designer is the core of Islamic worldview and has important implications in placing humans with their environment. In this sense humans are encouraged to be harmonious and friendly towards the environment. Teleology, like theology, provides humans with a set of values to place morals in their relationship with nature or the cosmos. These values in their real form are alignments and movements in the interests of environmental sustainability



# Secular Ecology

This could be traced back to their theories of creation that generally converged on the Big Bang theory (big explosion).

Francis Bacon, and others. Bacon who states that "The world was created for man and not man for the world", was echoed by Rene Descartes who said that man must be master and owner of nature". From here, Descartes shares the same view with Bacon that the aim of science is mastery and control of nature, which emphasizes that scientific knowledge can be used to "transform us into masters and owners of nature". The Descartes worldview influences Sir Isaac Newton's that the universe is an enormous mechanical system, which works according to definite mathematical laws. The result of this view is that the world operates mechanically and does not depend on a Super Being, or God.

The basic belief and the core of this school of ecology is humanism, human-centrism or human supremacy. From this belief it perceives nature in mechanistic view and deem the universe as simply material and nothing more than machine that operate according to mechanical laws. This subsequently bring about social moral and practical implications for human actions towards environment or become "scientific" approval to the manipulation and exploitation of nature. This anthropocentric ecology has been identified by many scholars as the root cause of ecological crises, overpopulation, and the extinction of many other non-humane species.



In this case, Murad Hoffman asserted that the cause of the environmental calamity that brought about environmental destruction was the arrogance of modern man who did not believe in God. Meanwhile, Seyyed Hossein Nasr said that the environmental crisis was due to a spiritual crisis and desacralization of nature. Nature has been made a whore and should be used as much as possible. In short, the desire of Western man who wants to conquer nature could exacerbates environmental damage. So, anthropocentrism in an environmental context can cause three things, environmental crisis, overpopulation and threatens the extinction of biodiversity. All three can be stopped by first changing the worldview which places God as creator, humans as caliphs and nature as a creation that must be cared for.



# Eco-sophy

Definition 1) Eco-sophy as a philosophy of environmental harmony or equilibrium that is openly normative, it contains both norms, rules, postulates, as well as values priority pronouncements and hypotheses about various problems in the universe. 2) definition eco-sophy as a new field with a monistic and pluralistic approach, and defines it as the study of complex phenomena, including human subjectivity, the environment, and social relations, all of which are intimately interrelated.

# Eco-sophy

So eco-sophy links three harmonious relationships between the human mind, society and the environment. This movement holds the belief that humanity is an integral part of its environment. The thought behind this belief is that value is placed on non-human species, ecosystems, and their processes in nature beyond building the environmental movement and the green movement.



# Deep-Ecology

system of environmental ethics by placing all the living environment in integral whole that has the same rights to live as humans. According to Stephan Bodian, deep ecology emphasizes a holistic view that involves not only the way humans act in everyday life, but also the most basic intuitions about human relations with non-human nature, basic values, and beliefs, namely beliefs and feelings about the most important thing in life



# Critique of Deep-Ecology

However, spirituality in deep-ecology does not necessarily based on the concept of God. It's emphasis more on biospheric egalitarianism that rejects the existence of an inherent hierarchy of values in all earth's creatures. This could be discerned as denigrating the role of human being as the rational animal, who, in some religious teaching, especially in Islam, is regarded as God vicegerent on earth.



# Eco-Science

Eco-science and ecotechnology are awareness of scientists on the drawback of current science and technology. Modern sciences and technology are considered environmentally unfriendly, or even damaging to nature and the environment.



# Eco-Science

Science and technology must be spiritualized by inculcating values in the worldview of scientists.

Science and technology must serve the virtues for the entire cosmos.

Science and technology should be given new meaning and be directed towards eco-science and ecotechnology that environmentally friendly.

# Eco-Science

The principles of ecotechnology in the fields of industrial technology, transportation technology, energy technology:

1. Produce more **products with less input**;
2. Produce products with **little negative impact on the environment as possible and without waste**;
3. Make it **possible recycling** (recycling) in the production process and recycling of the products produced,
4. Using energy **efficiently**, especially energy that can be recycled, such as solar, wind, wave, bio mass and hydro energy and, making it possible sustainable production process (sustainable).

## FIVE OBJECTIVES OF SHARI'AH

1. Preserving Religion (*hifz al-din*)
2. Preserving soul (*hifz al-nafs*)
3. Preserving Intellect (*hifz al-'aql*)
4. Menjaga Descendant (*hifz al-nasal*)
5. Preserving wealth (*hifz al-mal*)
6. Preserving Ecology (*hifz al-bi'ah*)

# Eco-theology

Islamic Worldview Perspective

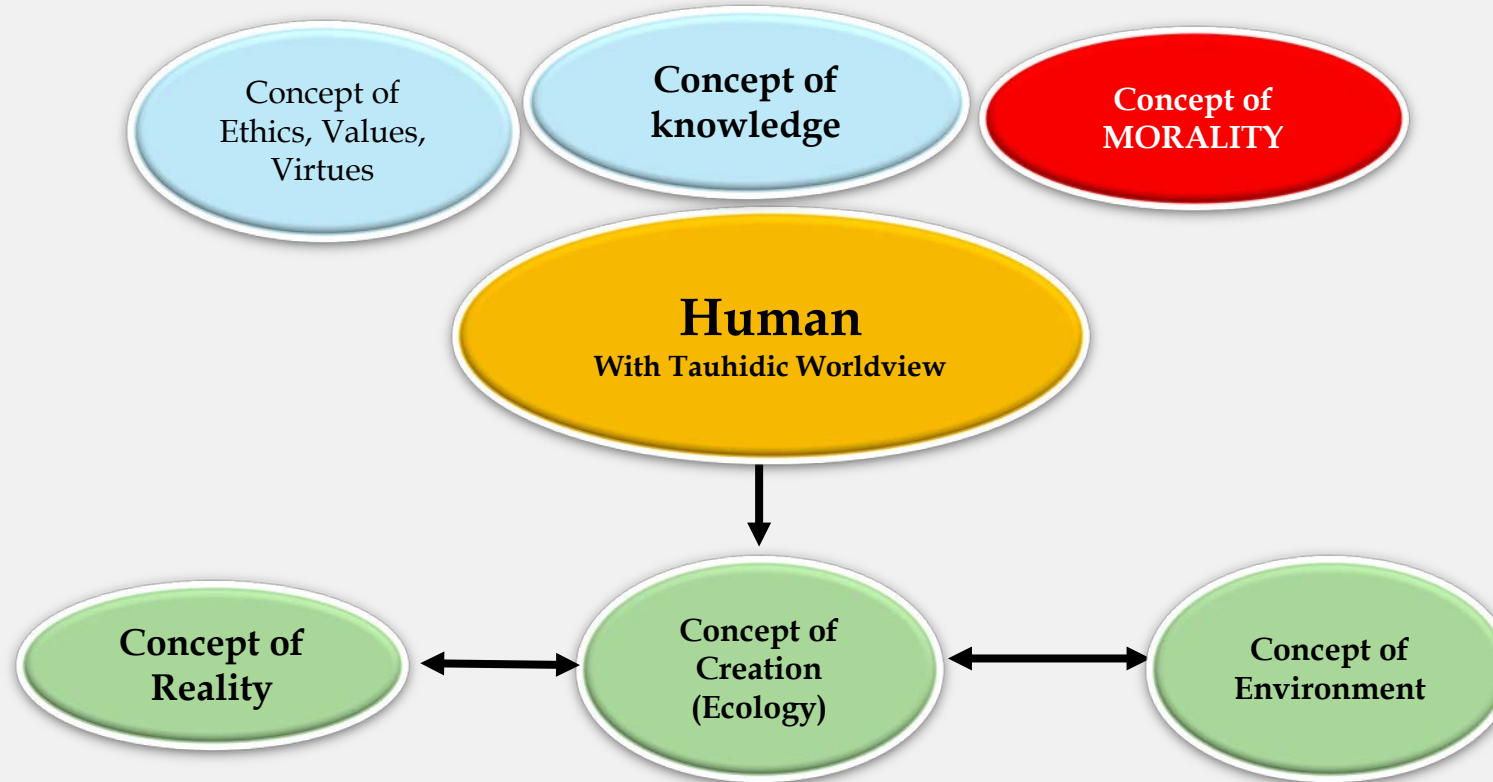
# 1- Tawhidic Eco-theology

*Tawhid* is ecological principle in which the universe is seen as originating from Allah, returning to Him, and centred around Him, sustained by Him with a purpose and a great design. This is parallel with teleological ecology, but conceptually more comprehensive.

*Tawhîd* is the matrix for human thought and action, it is all pervasive and penetrates every aspect of our endeavor.

Ziauddin Sardar''

# Tawhidic Ecology = Grateful Ecology



Tauhidic ecology will never destroy environment, for destroying environment is contradictory to *tawhid* or anti-*tawhid* which could be equal to *kufur* towards God unthankful' (not grateful) to God.

## 2- TELEOLOGICAL ECOLOGY

1. God as Creator in the context of the environment is the centre. The nature is His manifestation, which is an element forming an ecosystem in a teleological cosmos.
2. The centrality of Allah presents cosmological principles that is important for humans in treating the environment.



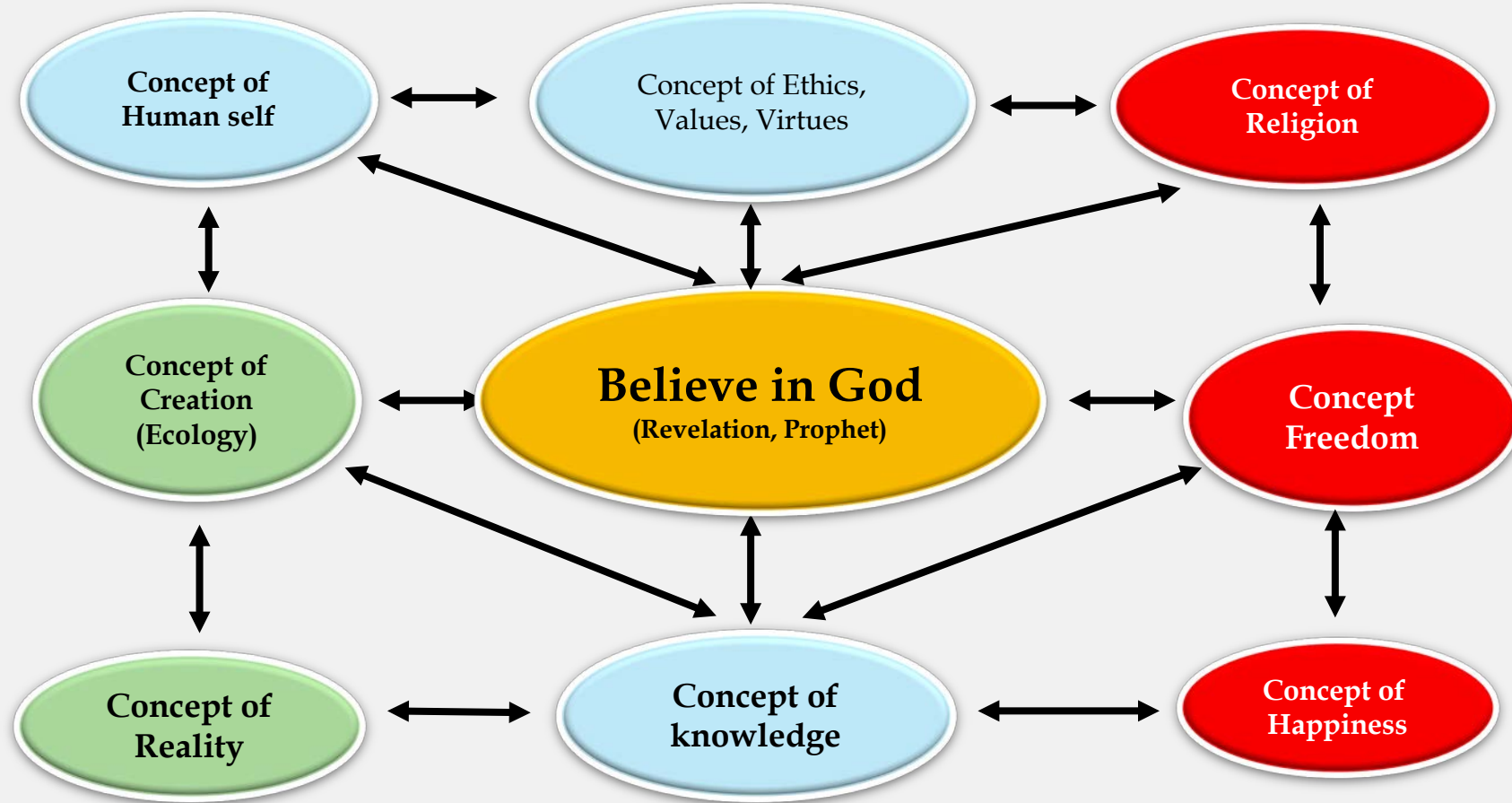
### 3- Responsibility of Vicegerent

Humans as creature receive a mandate from Allah to become God's Vicegerent on earth (*Khalîfatullāh fî al-'ardh*).

Humans who surrender to God he must also be submissive to the environment or care for the environment.

**William Chittick**

# God's Vicegerent Quality



*Thank you*