

Representations of Man-Nature Relationship in the Holy Quran: An Ecological Approach

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Abstract:

This study is inspired by the eco-critical approach to show the significant and interconnected relationship between man and nature that the Holy Quran has addressed centuries ago. The study argues that the Holy Quran is precursor in the sense that it preceded the advance of modern ecological science and the related consciousness emerging in the late nineteenth century. Although eco-criticism crystallized in the 1970s, this study demonstrates that man's relationship with nature and concern for it can be traced back to ancient times, particularly in the Holy Quran. God Almighty has referred, in many verses, to the nature of creation and the exploitation of all creatures in the service of man. Following the contemporary ecological critique approach, this study discusses the relationship between humans and nature in light of three main themes: balance, stewardship, and respect for all creatures.

Keywords: The Holy Quran; Eco-criticism; Eco-fiction; Nature; Environment Verse(s)



تمثيلات علاقة الإنسان بالطبيعة في القرآن الكريم: مقارنة بيئية

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الملخص:

تستلهم هذه الدراسة من النهج البيئي النقدي لتُظهر العلاقة الهامة والمتداخلة بين الإنسان والطبيعة التي تناولها القرآن الكريم منذ قرون. وتُجادل الدراسة بأن القرآن الكريم هو السبّاق في هذا الصدد، حيث سبق ظهور العلوم البيئية الحديثة والوعي المرتبط بها الذي بدأ في الظهور في أواخر القرن التاسع عشر. وعلى الرغم من أن النقد البيئي تبلور في السبعينيات من القرن العشرين، إلا أن هذه الدراسة تُظهر أن العلاقة بين الإنسان والطبيعة والاهتمام بها يمكن تتبعه إلى العصور القديمة، وخاصة في القرآن الكريم. أشار الله سبحانه وتعالى في العديد من الآيات إلى طبيعة الخلق وتسخير جميع المخلوقات لخدمة الإنسان. ووفقاً لمنهج النقد البيئي المعاصر، تناقش هذه الدراسة العلاقة بين الإنسان والطبيعة في ضوء ثلاثة محاور رئيسية: التوازن، والخلافة، واحترام جميع المخلوقات. الكلمات المفتاحية: (القرآن الكريم؛ النقد البيئي؛ الأدب البيئي؛ الطبيعة؛ آية أو آيات البيئة).

1. Introduction

The concepts of what is today called sustainable development, a friendly environment, and ecological awareness, which many humanitarian organizations around the world seek, are clear and evident in the Holy Quran. There is a diverse range of social, economic, and intellectual issues that can directly or indirectly impact the human-nature relationship and the surrounding environment. These issues already exist within society and were addressed by the Quran centuries ago.

Eco-criticism can simply be defined as the field of study that examines the relationship between literature and the environment. But this



definition can also be expanded to encompass religious texts, including the Holy Quran. The Holy Quran is rich with many verses that encourage and urge the preservation and care of the environment. This is evident through clear indications that demonstrate the greatness of the Creator in creating a perfectly balanced universe with utmost precision. Disrupting this balance leads to immediate and future environmental disasters. For example, the phenomena of global warming and climate change are current testimonies in our era due to the lack of proper care for the Earth. These natural phenomena are merely negative outcomes of human actions interacting with nature, such as building factories at the expense of agricultural lands, drying up or polluting some rivers, or the absence of reforestation processes that have led to desertification.

Nasr (1968) writes, from an Islamic perspective, the intricate connection between man and nature as well as between the natural sciences and nature, is firmly rooted in the Holy Quran, the Divine Book which is the Word of God. Therefore, the Holy Quran serves as both “the source of the revelation which is the basis of religion and that macrocosmic revelation which is the Universe” (94-95). God Almighty has been keen to pay attention to the importance of natural resources and take care of them. After God created the universe, He created man to be a steward on the earth to cultivate it and eat from its bounties, on the condition that man does not cause corruption.



Some mistakenly believe that caring for nature is a contemporary issue, arising from the large number of movements advocating for an eco-friendly environment and sustainable use of resources. However, turning to the Quran, the Holy Book and source of legislation for Muslims, one can find numerous verses urging the care and preservation of the environment in a way that ensures the continuity of life on Earth. The Holy Quran is a universal message that is not limited to a specific time or place. God provides parables in the Holy Quran about previous peoples, some were grateful for the blessings, cultivated the earth, and God rewarded them, while others denied the blessings, corrupted the earth, and God punished them. God says in (14:7), “And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.” This gratitude for God's blessings on humanity ensures the increase and preservation of these blessings. In this verse, God clarifies that human gratitude for His blessings or denial of them is the standard for reward and punishment.

In addition to the centrality of the Quran in the Islamic faith as it is the main source of legislation and proof of the divinity of the One and Only Creator, the Quranic discourse includes verses of reward and punishment that urge the preservation of the environment so that life on planet Earth is harmonious. In the Holy Quran nature is often used as a divine instrument of reward or punishment. Kay (1989) writes nature serves as God's tool for reward and punishment which depends on human morality: nature's



generosity is a reward for man's good deeds, and its deterioration is God's punishment for evil deeds (215). For instance, in the following two verses, rain is utilized as a blessing and a curse respectively: in (42:28) the Holy Quran mentions, "And He it is Who sends down rain after they have despaired, and spreads out His mercy. And He is the Protector, the Praiseworthy", and in (7:84), it is mentioned: "And We rained upon them a rain. Now see, what was the end of the sinners!" In the first verse, God sent moderate rain for those people who needed water for drinking and plantation, whereas in the second verse, He sent heavy rain to punish the prophet Lot's folk who committed abomination. These and similar topics like balance, stewardship, and respect for all creations will be focused on in subsequent sections in this study.

There should have been urgent and serious endeavors to pay attention to the environment especially with the growing climate change. As cited in Krell (2020: 211), Berry indicates that in order to avoid destruction, we should turn our attitude "toward sustaining an integral Earth community in which the human becomes a functional component and not an oppressive destroyer." This idea is recurrent in the Holy Quran as many verses declare that God does not like the oppressors, the wasteful, and the corrupters.

2. Defining Eco- Criticism

Broadly speaking, eco-criticism, eco-fiction, eco-consciousness, eco-friendly, or likewise, are all terms used to denote or study the relationship



between man and nature. These terms have become increasingly relevant due to imbalances and serious damage to the environment. Although these terms seem to be contemporary, their roots can be found in ancient texts, particularly religious texts.

Indeed, the focus on studying or raising the awareness towards nature has come from diverse factors. For instance, the increasing industrial development in many countries has come at the expense of the environment. Many factories have negatively affected agricultural lands, such that vast agricultural areas have been uprooted to build buildings and factories. Therefore, caring for the ecosystem is a primary goal of development. Nalukenge (2009) states that “Economic development ultimately depends on the institutions that can protect and maintain the environments carrying capacity and resilience. The ethics and behaviour of humans in relation to their use of the environment is critical to the design and implementation of effective environmental protection” (100-101). Dwyer (2010) believes that “Ecocriticism arose from the development of a greater understanding of ecological processes, concern over the intensification of global environmental degradation, deep ecological philosophy, the green movement, ecofeminism, and the emergence of scholars whose formative years occurred during a time of great political, social, and environmental ferment in the 1960s and 1970s” (1). However, this is not to underestimate culture, if the word culture is used to mean the opposite of nature in the context of man-nature relationship. Therefore, as



Garrad (2004) puts it, eco-criticism is fundamentally about demarcating, constructing and reconstructing the boundaries between nature and culture. "The ultimate logic of pastoral would be the hope that culture might be subsumed within nature, but we have seen the limitations of such idealism" (179).

Historically, both *eco* and *critic* stem from the Greek words *oikos* and *kritis* which respectively mean 'house' and 'judge.' Combining the two words in eco-critic would suggest "a person who judges the merits and faults of writings that depict the effects of culture upon nature, with a view toward celebrating nature, berating its despoilers, and reversing their harm through political action." In this respect, the *oikos* signifies nature (our widest home), while the *kritis* is the judge who strives to keep the house tidy and in order (Howarth, 1996: 69). Kerridge (1998) suggests a broad cultural view of the role of the eco-critic. The eco-critic seeks to trace environmental ideas and representations anywhere, to see clearly the debates that seem to be occurring, often partly hidden, in a multitude of cultural spaces. In other words, the eco-critic's role is to evaluate texts and ideas in terms of their relevance to environmental crisis (5).

Nevertheless, various definitions are introduced to label the relationship of human beings to nature. Gaarad (2004) introduces a comprehensive definition of eco-criticism as the study of the relationship of the human beings and the non-human (5). Dwyer (2010) defines eco-fiction as "Fiction that deals with environmental issues or the relation between

humanity and the physical environment, that contrasts traditional and industrial cosmologies, or in which nature or the land has a prominent role" (2). But eco-criticism is not restricted to studying man-nature relationship within fiction only. Baldow and Ladino (2018) suggest that since the 1990s, the term has expanded to investigate other texts and environments, building connections with fields like cultural studies, cinema studies, and animal studies (7). Hediger (2018) conducts an ecological study of human-nature relationship during wartime, claiming the lack and insufficient studies of this kind "despite their massive importance in terms of impacts both on the planet and on human cultures and histories" (155).

Hertweck (2018) indicates that eco-criticism has been always closely linked to food studies: "After all— with certain rare exceptions— humans must get their food from the nonhuman world, and so food culture has maintained good relations with the (agri) cultural experience of turning resources into the energy of human progress" (133). The relationship between man and nature, or rather the relationship between all creatures, is built on the basis of benefit, provided that there is no harm or transgression to the earth or the food resources. Therefore, in order to create an environmental balance on the planet on which we live and in order to benefit in the future from the Earth's bounties, humans must be moderate in their dealings with nature. For example, but not limited to, humans feed on some animals, which in turn feed on other animals or herbs. Thus, the right to live is guaranteed to all creatures and is not limited to humans only.



Garrad (2004) points out the necessity of studying the possibility of ‘Dwelling’ on earth in light of responsibility and duty. Dwelling, in this case, “is not a transient state; rather, it implies the long-term imbrication of humans in a landscape of memory, ancestry and death, of ritual, life and work.” (108). Therefore, moderation in benefiting from the bounties of nature and not harming them is the responsibility and duty of man, as he is the rational creature among all creatures.

On an ethical scale, there is a controversy as whether to view humanity “privileged, unique, or superior to the rest of creation” or to view the human beings as “simply a small part of creation and interdependent with it” (Hancock, 2018: 56). In his essay “Animal Liberation: A Triangular Affair” (1980), Callicott identifies three different perspectives concerning the rights of non-human beings. First, “ethical humanism” or “moral humanism” which claims that only humans deserve ‘moral standing.’ There are various reasons for this perspective including the human beings rationality, their ability to have interests, linguistics abilities, self-awareness, and the ability to represent the future (316). The second perspective, “humane moralism”, considers ‘sentience’, the capacity to experience feelings and sensations, as the only measure for moral standing (317). The third perspective, “environmental ethics” is more inclusive as it encompasses not only the rights of animals, but also the rights of other non-human entities like “oceans and lakes, mountains, forests, and wetlands” and thus included within the larger parameter of the ethical theory (337).

Callicott concludes that “Moral humanism and humane moralism... are atomistic or distributive in their theory of moral value, while environmental ... is holistic or collective” (337). According to Nalukenge (2009), environmental ethics is the field that is concerned with studying the moral relationship of humans with the environment, the value, moral standing, and non-human content of the environment. Human interaction with the environment depends mainly on the morals of a particular individual or society, and this interaction affects the qualitative and quantitative return of environmental resources (99).

3. Religion and Nature

Undoubtedly, all religions call for concern for the environment and not to infringe upon other creatures unjustly. Gottlieb (2006) believes that religion and the environmental movement should work side by side as they share similar values, suggesting the involvement of religious men in the political and environmental process. He also emphasizes the necessity of creating a renewed religious discourse to care for the environment, so that the pious words used by clerics in their sermons about caring for God’s creation or mercy for all beings will be useless unless there are radical changes in the way we produce, consume, and grow food, build homes, and use energy (7).

From a religious point of view, “a regard for nature is a guarantee of an ethical sense which is inextricably bound up with religious principles” (Coupe, 2000: 14). Eliot (1976) writes religion “implies a life in conformity



with nature” (48), condemning “the exploitation of the earth... for commercial profit: immediate benefits leading to dearth and desert”, emphasizing that “a wrong attitude towards nature implies, somewhere, a wrong attitude towards God, and that the consequence is an inevitable doom” (49). If man wants to be happy with nature, he must accept its laws and rhythms instead of seeking to control and overcome it, and he must not judge nature according to human value. “Man should accept and follow the nature of things and not seek to disturb nature by artificial means. Perfect action is to act without acting, without self-interest and attachment, or, in other words, according to nature which acts freely and without greed, lust or other ulterior motives” (Nasr, 1968:86).

The human rights of exploiting the resources of the earth differ slightly from religion to another. While the Christian Scripture and the Hebrew Bible assume dominion over nature and its creatures, the Holy Quran does not assign to humans this dominion. The Quran states that the control of the heavens and the earth belongs only to God. Thus, in many verses, the Quran clearly does not ascribe “ownership, possession, or dominion of the earth to humanity; only God has dominion over the earth.” In the Quran, God makes man Khālīfah, meaning “a representative or successor on the earth”, not to rule or subdue it, rather to work it and take care of it (Hancock, 2018: 55). According to Islam, the word Khālīfah has no sense of ownership, possession, or dominion on earth. It either indicates the enduring succession of human beings from generation to generation as

intended by God, or it may indicate the human's role as God's representative on earth (56). Since the human beings do not own the earth they dwell in, acting merely as stewards, they should mediate their conflicting interests and needs (Tulod-Peteros, 2009: 149).

4. Man-Nature Relationship in the Holy Quran

4.1. Balance, the Avoidance of Excess and Corruption, and Sustainable Use of Resources

Central to an Islamic environmental worldview is the concept of Mizan, understood as balance, which is frequently used to explain the intricate ecosystem and physical laws of the universe. In Arabic literature, the word Mizan does not only mean a physical balance, but also justice (Hancock, 2018:59). God Almighty created the universe with extreme precision and mastery. He was creative in His creation, and perfected its formation and organization. God created the universe with perfect balance and commanded man to maintain this balance for the perpetuation of this universe.

Because God is the supreme example, the Quran has stated in various verses the greatness of God in creating a balanced and perfect universe and it has instructed people not to disturb this balance in order to preserve it. Balance in the Quranic meaning achieves justice and equality among individuals themselves on the one hand and between individuals and the environment on the other. The most commonly quoted verses indicating God's grandeur in creating a balanced universe are found in



(11:85): “O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption”, (15:19): “And the earth – We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing”, (26:181- 183): “Give full measure, and be not of those who give less [than the due]”, “And weigh with the true balance”, “Wrong not mankind in their goods, and do not evil, making mischief, in the earth”, (55:7-9): “And the heaven He raised and imposed the balance”, “That you not transgress within the balance”, “And establish weight in justice and do not make deficient the balance.” In these verses, balance is taken to mean a physical balance and the invitation to spread justice among creatures.

God has permitted humans to benefit from the bounties of nature, provided they do not engage in excess or corruption on Earth. Some verses advise people to eat and drink without being extravagant as in (2: part of verse 57): “[saying]: Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves”, (2: part of verse 60): “Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth”, (6: part of verse 141): “Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals”, (7:31): “O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals”, and

(20:81): “[Saying]: Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed.” These verses advise people to be moderate in consuming the natural resources of the earth, warning them of God’s wrath if they exceed the limits.

Furthermore, the Holy Quran has warned of the consequences of environmental corruption, urging human beings to take care of and avoid causing harm to nature. Many verses in various parts of the Quran have stated that God does not like those who are extravagant or corrupt and has promised them with severe punishment. (2: 205): “And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption”, (7:56): “And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good”, and (30:41): “Corruption doth appear on land and sea because of [the evil] which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.” Since there is a mutual relationship between man and the environment, to the extent that the environment affects man, this man has an impact on the environment. The Quran calls for cooperation, which is a principle for protecting the environment. God Almighty in (5: part of verse 2) says: “And cooperate in righteousness and piety, but do not cooperate in sin and aggression, and fear Allah. Indeed, Allah is severe in punishment”. This verse calls for



cooperation and reform, and it prohibits aggression against nature and life. And God Almighty in (67: 15) says: “He it is Who hath made the earth subservient unto you, so walk in the paths thereof and eat of His providence. And unto Him will be the resurrection [of the dead].” That is, God Almighty has subjugated the earth for the human beings to get their needs from it such as planting, building, and plowing.

The Holy Quran emphasizes the sustainable use of resources in a way that meets the current needs and future expectations. The aim of sustainability is to thwart the depletion of resources, diminish environmental impact, and ensure a healthy ecosystem over the long term. Through the episode of the prophet Joseph and the Pharaoh’s dream of the seven cows and ears of grains, the Holy Quran teaches and instructs people how to be economic and moderate in using the natural resources. The Holy Quran mentions in (12: 47, 48, 49): “He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.” “Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.” “Then, after that, will come a year when the people will have plenteous crops and when they will press [wine and oil].” In this episode, the Holy Quran introduces a moral lesson for humans of how to manage situations in the time of crisis to avoid future famine and the impending death.

These blessed verses are keen to teach human beings moderation in order to preserve God’s blessings upon them. Wastefulness and corruption,



of course, lead to an imbalance in the ecosystem, which negatively affect not only on the individual level, but extend beyond the collective level. Water scarcity, overconsumption of agricultural crops, and unlawful aggression against animals lead to environmental disasters and famines.

4.2. Stewardship

The verses of stewardship were repeatedly mentioned in the Holy Quran, urging people to work to revive the earth and build it, and not to infringe on God's creation. According to Islamic teachings, the meaning of stewardship does not mean absolute ownership of man on the land, but rather it means that man exercises this role that God has entrusted to him to protect, reform and preserve the environment. Rahim (1991) writes, because of man's capacity for reasoning and thinking, God entrusted him to act as His representative or steward on earth. Stewardship, in the strict sense, does not imply man's superiority over the other creatures. Since ownership belongs to God alone, (2: 284): "To Allah belongs whatever in the heavens and whatever is in the earth", stewardship means that man bears an ethical responsibility to safeguard God's creation. In this respect, stewardship entails that man learns to coexist with rather than work against nature (65).

The general concept of "stewardship" is God's appointment of humans as successors on Earth to develop it and establish life according to His divine will. This began with God's appointment of Adam, peace be upon him, as the first successor on Earth. Since the very beginning of



creation God addressed the angels saying (2:30): “Lo! I am about to place a viceroy in the earth.” The angels’ response was: “Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee?” God replied: “Surely I know that which ye know not.” Here, there is a clear reference to God’s purpose in creating humankind, which is certainly contrary to the absolute corruption that the angels hinted to. Rather, the goal is to care for the earth and cultivate it.

The Holy Quran shows that man is God’s steward, representative, or vicegerent on earth, with the task of implementing God’s commands in this universe as in (6: 165): “He it is Who hath placed you as viceroys of the earth”. God has subjected to man everything in this universe to serve and help him in this divine assignment, (11: 61): “He said: O my people! Serve Allah, ye have no other Allah save Him. He brought you forth from the earth and hath made you husband it.” Therefore, there is no hostility between man and the universe, nor any discord or competition between him and the environment, nor any challenge to nature. Thus, the general meaning of this blessed verse is the will of God to cultivate the earth and benefit from its resources, ordering them to reform the earth and avoid corruption. In another place of the Holy Quran, God promises the believers who do good that He will make them His stewards on Earth,(24: 55): “Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them...” That is, the



measure of stewardship on Earth, according to the Holy Quran, is a pious scale because those who do good works will certainly not transgress or corrupt.

Thus, the verses of stewardship mentioned in the Holy Quran, both specific and general, all call, directly or indirectly, to several practical applications for human beings as stewards appointed by God on Earth. In these blessed verses, there is a call to preserve the environment through engaging in activities that help protect the environment, such as afforestation, which reduces the risk of desertification, and rationalization of water consumption. This responsibility is not only an individual, but a collective responsibility in which all human beings must participate.

4.3. Respect for All Creation

It is important to emphasize that humans are not the only creatures on Earth, (55: 10): “And the earth He laid [out] for the creatures.” Izzi Dien (2000) writes “All human individuals are merely parts of the holistic system of life created by God” (47). Although humans have been given preference over other creatures, (17:70): “Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment”, they are still part of the cosmic system that God has created. The Holy Quran acknowledges the interconnectedness of all living creatures stating that all animals, like human beings, are part of a larger community as in (6: 38): “There is not an



animal that crawls in the earth, nor a bird that flies on its two wings, but they are communities like you”, and, hence, deserving respect and consideration.

God has commanded humankind to cooperate in righteousness and good deeds and not to cooperate in sin and aggression. He also has urged them not to engage in extravagant and corruption. In the blessed verses that were previously discussed in this study, there is an emphasis on respecting other creatures and not wrongfully harming them. Regardless of their value to man, the non-human creatures have their intrinsic worth. Therefore, caring for the earth is necessary because “animals, plants, and entire ecosystems are valuable for their own sake” (Bouma-Prediger, 2010:165). For example, God mentions that all the creature praise and worship Him in a way that only God knows, (24: 41): “Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.”

All creatures should be respected and appreciated because they are created by God for a specific purpose. Nasr (2003) writes “The trees have their due as do animals or even rivers and mountains. In dealing with nature man must pay what is due to each creature and, each creature has its right accordingly...The rights of creatures were given by God and not by us, to be taken away when we decide to do so” (97). On the other hand, Rahim (1991) emphasizes the right of all beings to live and thrive on Earth,

not only because humans benefit from them, but because their existence maintains the balance and harmony of the universe that God has created (65). In verse (16:5): “And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;” and in (16:8): “And horses and mules and asses [hath He created] that ye may ride them, and for ornament. And He createth that which ye know not”, the Holy Quran shows the value of creating the animals for people. They benefit from their meat and use them as a means for transportation. Similarly, in (16:15): “And He has placed in the earth firm mountains lest it quake with you, and rivers and routes that you may take the right way”, God shows the significance of creating the mountains in keeping the stability of the universe, and streams and roads to find a way.

5. Conclusion

This study has demonstrated the interconnected relationship between man and nature. The Holy Books, particularly the Holy Quran, should be considered as the significant reference for people to learn how to deal with, care for, and preserve the planet Earth. The Holy Quran offers a rhythmic and harmonious way of living with nature.

The ecological approach to the Holy Quran has revealed that there are many different ways of doing things that can help people to achieve their spiritual and ethical goals. This is why the Holy Quran has been so important for many people who were inspired by this approach in many different forms of mediation that they have developed a sense of belonging



to nature. This approach presents the Holy Quran as a valuable and comprehensive guideline in addressing current environmental crises.

Man, with the role of steward, vicegerent, or representative of God, should be responsible to maintain the nature's balance, integrity, and sustainability. This role given by God to the human beings is sacred, requiring them to be wise and moderate in using the natural resources, avoiding corruption, and showing respect for all creatures. Practically speaking, on a collective level, this sense of accountability should spread among all people, raising their awareness to reach the ultimate end of getting a preserved environment for current and future generations.

All the verses related to God's precise balance in creating the universe, the role of human beings as caretakers of nature, and the respect for all creation, are all correlated in a way that ensures a better life. They, together, teach the notion that disturbing the balance of the universe leads to corruption, physical loss, and ethical degradation. Moreover, misuse or mismanagement of the Earth's bounties will definitely cause current and future economic failure.

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