



The Spiritual and Metaphysical Dimensions of the Environment in Sufism

Dr. Zouhir Benketfi

University of El Oued (Algeria)

E-mail: Benketfi-zouhir@univ-eloued.dz ;Orcid :0000-0001-8794-9371

Abstract:

This paper undertakes a critical examination of environmental consciousness in Sufi thought, with particular emphasis on the metaphysical and ethical dimensions underlying the human-nature relationship. It argues that fundamental Sufi principles—namely compassion, ascetic restraint, and the aesthetic apprehension of divine beauty—form the epistemological and existential foundations of an environmentally responsive worldview. Nature, in this perspective, is not a passive backdrop to human existence but a locus of divine self-disclosure, manifesting the sacred Names and Attributes of God. Accordingly, the study posits that Sufism offers a spiritual paradigm capable of nurturing ecological awareness and ethical responsibility amid the accelerating materialism and environmental degradation of the contemporary world.

Keywords:

Sufism; Environmental Ethics; Ecological Consciousness; Human-Nature Relation; Divine Theophanies in Creation.

Received: 02 January 2025

Accepted: 06 March 2025

Published: 10 May 2025

Introduction:

In spite of ongoing scientific advances in the study of environmental change, the environment remains one of the most pressing issues of our time. With their escalation in number and scale, complexity and gravity, these problems have brought environmental pressures upon mankind to an unprecedented level. As a consequence, the environment has become an urgent international issue that has brought with it serious questions about the future of human life on the planet. Environmental issues have never received so much international attention as they do now, as is evidenced in extensive statistics, studies, research endeavors and conferences throughout the world. Nevertheless, we must recognize that the environmental crisis is especially a moral and spiritual crisis, for which there will be no purely technical, technological, legal, or political solution. This reality calls for a critical reassessment of the intellectual and spiritual frameworks embedded within human heritage. It invites the exploration of worldviews capable of establishing a more balanced and harmonious relationship between the human self and the natural environment. In this regard, Sufism presents itself as one of the most significant spiritual and ethical systems. Representing the station of *Ihsan* (spiritual excellence) within Islam, Sufism offers an authentic and profound worldview distinct from dominant Western philosophical and ethical paradigms, while also sharing common ground with them in certain respects. Sufism holds the potential to contribute unique insights toward understanding environmental challenges and developing meaningful solutions.

Within this intellectual framework, Sufism occupies a pivotal position as a comprehensive spiritual, gnostic, and intellectual system that offers a cosmological vision grounded in deep harmony with all aspects of existence. This makes Sufism well-suited to play an active role in shaping a profound, renewed, and alternative environmental consciousness. The Sufi worldview transcends reductionist conceptions of the universe as inert matter, instead viewing the cosmos as a reflective mirror of divine manifestations. In this

perspective, all created beings possess intrinsic worth and an inherent right to exist, which necessarily fosters a relationship characterized by compassion and deep respect.

Building upon this foundation, the present study seeks to explore the formation and development of environmental awareness through an Islamic, gnostic, and Sufi lens. The central research question guiding this study is as follows: What are the fundamental principles and concepts within Sufism that can be linked to environmental concern, awareness, and protection? Moreover, how can the values, principles, and practices derived from Sufism contribute to shaping and enhancing environmental awareness among individuals and communities?

Research Objectives:

The primary objectives of this research encompass both theoretical and practical dimensions:

Theoretical Objectives:

- To identify and highlight the shared or complementary concepts between Sufism and environmental awareness, demonstrating how the Sufi worldview can foster concern for the environment.
- To explore the Sufi perspective on the natural world and its components, as well as the spiritual and ethical values attributed to them.
- To contribute to the development of Islamic studies by incorporating the environmental dimension within the broader framework of Islamic spiritual heritage.

Practical Objectives:

- To raise and strengthen environmental awareness among individuals and Muslim communities by shedding light on the spiritual and ethical foundations for responsible environmental behavior in Islamic Sufism.
- To develop educational curricula and approaches inspired by Sufi teachings that promote environmental awareness among Muslim youth and future generations.
- To foster dialogue between cultures and civilizations by emphasizing shared spiritual and ethical values that support environmental protection.

In summary, this study seeks to address the knowledge gap concerning the relationship between Islamic Sufism and environmental awareness. It aspires to offer practical insights that may contribute to fostering responsible environmental behavior in Muslim societies and the global community.

Methodological Approach:

The study adopts a descriptive and analytical approach, focusing on the Sufi perspective regarding environmental challenges. It seeks to explore the conceptual foundations of this perspective, analyze them, extract the embedded environmental values, and examine the potential for activating these values within the framework of contemporary environmental consciousness.

Literature Review:

Throughout history, Muslim scholars, both classical and contemporary, have shown considerable interest in the welfare and sustainability of the environment. However, classical Islamic literature addressing environmental matters often did not treat the environment as a distinct and independent topic of study, as is common in modern research. Instead, environmental themes were interwoven within various legal, ethical, and theological discussions.

In contrast, contemporary scholarship has produced numerous dedicated studies and publications addressing environmental preservation and sustainability. Examples include:

- Environmental Protection in Islamic Law by Dr. Yusuf al-Qaradawi
- Islam and the Environment by Muhammad Musa

- The Environment: Its Problems, Issues, and Protection from Pollution by Muhammad al-Faqi
- Islam and the Environment: A Civilizational Perspective by Barakat Muhammad Murad
- Environmental Issues from an Islamic Perspective by Abdul-Majid al-Najjar
- Environmental Protection in Islamic Sufism by Muhammad Munji

Despite this growing body of literature, it is evident that the field remains open to further exploration, particularly concerning the Sufi perspective on environmental awareness. This area still requires further scholarly attention and deeper academic engagement.

Structure of the Study:

This research is structured as follows:

Introduction: Outlining the significance of the topic, research problem, objectives, methodology, and overall structure.

- 1.The Concept of Sufism and the Environment
- 2.The Human Being and the Universe
- 3.The Cultivation of Mercy in Islamic Sufism as a Foundation for Universal Ethics
- 4.Asceticism (*Zuhd*) as a Lifestyle for Sustainable Existence
- 5.Aesthetic Sensibility in Sufism and Its Connection to Environmental Preservation
- 6.Sufi Critique of Contemporary Materialistic Behavior
- 7.Towards Activating Sufi Consciousness within Contemporary Environmental Awareness
- 8.Conclusion: Addressing the research problem and summarizing key findings.

1. Meaning of Sufism and the Environment:

1.1. Sufism: Sufism has been defined in numerous ways across Islamic intellectual and spiritual traditions. However, for the purposes of this study, it is sufficient to adopt a definition that directly relates to our central theme, provided by one of the most influential Sufi figures, *Shaykh al-Akbar* Muḥyī al-Dīn Ibn Arabī (560–638 AH / 1165–1240 CE). Ibn Arabī defines Sufism as: “adherence to the external and internal etiquettes prescribed by the Sharīʿa, the noble traits of character. It is to interact with everything in an appropriate manner, in a personal, praiseworthy way” (Ibn Arabī, n.d., chap. 73.) This definition clearly reveals that Sufism is fundamentally rooted in the integration of outward legal practice (*Sharīʿa*) with inward spiritual insight (*Ḥaqīqa*). As Sufi discourse emphasizes, the spiritual path towards the knowledge of God is inseparable from strict adherence to the etiquettes of the Sharīʿa and the embodiment of noble character traits. This is because authentic knowledge (*maʿrifa*) cannot be attained without self-discipline, without dealing with all aspects of creation in accordance with wisdom—meaning placing things in their rightful place, as appropriate to their nature and one's own spiritual rank.

From this perspective, human interaction, according to the Sufi worldview, extends beyond interpersonal relations to include animals, inanimate objects, time, space, and even thoughts and ideas. These interactions are governed by the individual's spiritual state (*ḥāl*), rank (*maqām*), and degree of realization within the cosmic order. When such harmony is achieved, it reflects the cultivation of praiseworthy character traits of anyone who truly “*ʿarif bi-llāh*”. This leads to a fundamental Sufi principle: the noble character traits that the Sufi seeks to acquire and embody on the path to knowing Allah are inherently connected to the Divine Names. Each virtue is, in essence, a manifestation of one of Allah's Names. For example, compassion (*raḥma*) is a manifestation of the Divine Name *al-Raḥmān* (The Most Merciful), and the same applies to other Divine Names and their corresponding virtues.

Thus, in the Sufi context, noble character traits are not merely social or ethical ideals but serve as channels for the Divine manifestations within the human being. They represent a metaphysical connection to the

Divine Names, which the human being is invited to embody and realize (Abdel Baqi Meftah, 2018), thereby participating in what is referred to as *eternal wisdom (al-hikma al-khālida)*. From this standpoint, it becomes evident that Sufism, through the deeper implications of its concept, establishes a direct and profound relationship with the human environmental sphere. More than that, it provides the foundations for an integrated and spiritually grounded environmental awareness, the dimensions of which will be explored in the following sections.

1.2. The Environment: It also has numerous definitions. Broadly speaking, it refers to the physical surroundings in which human beings live, including water, air, space, soil, living organisms, and the structures and facilities established by humans to meet their needs (Mohamed Morsi Mohamed, 1999, p19). The environment is also defined as: "The milieu in which the human being lives, encompassing the natural and social resources and possibilities with which the human being interacts, both influencing and being influenced by them, with the aim of satisfying his needs, sustaining his life, and fulfilling his existential purpose." (Mohamed Morsi Mohamed, 1999).

Thus, the term *environment* encompasses the Earth and its natural components, including its physical features, such as mountains, hills, plains, valleys, rocks, minerals, soil, water resources, vegetation, and animal life. It also includes the atmospheric layer surrounding the Earth, containing the essential elements required to sustain life on its surface. In its broadest sense, the human environment is, in fact, the entire cosmos that has been placed at humanity's service. Within this vast framework, there exists a diversity of environments related to human life, including terrestrial, marine, aerial, agricultural, and industrial environments. Moreover, the environment extends to incorporate the social, cultural, and economic surroundings in which human beings live and interact with various components (Mahmoud Mahmoud Abu Layl, 2001, p18).

Based on these definitions, it becomes clear that the discussion on Sufism and environmental awareness intersects with what is today known as *environmental ethics* - a comprehensive system rooted in the proper moral conduct of humans in their relationship with the world. This discourse on environmental ethics emerged among scholars and specialists in this field towards the end of the twentieth century (Ahmad Munji, 2016).

It is also worth emphasizing, within this conceptual and semantic framework, that the human order and the cosmic order are not, in reality, separate or independent entities, as is often naively imagined. Rather, as the renowned metaphysician Shaykh Abd al-Wāḥid Yaḥyā (René Guénon, 1886–1951) affirms, they are inextricably linked, with each continuously influencing the other, and a constant state of correspondence existing between their respective conditions (René Guénon, 2013, p129).

1.3. The Environmental Crisis:

The term "environmental crisis" generally refers to a severe state of disruption and widespread degradation of the Earth's natural ecosystems, posing a threat to the sustainability of life for all living beings, including humans, and undermining the ability of these systems to continue providing the essential services upon which life depends (Abdulrazzaq Al-Dawai, 2012). According to experts in this field, the contemporary environmental crisis manifests itself in a set of interrelated and rapidly accelerating phenomena that threaten the sustainability of ecosystems on Earth. These phenomena include the degradation of various natural environments, such as deforestation, desertification, the drying up of water bodies, and the deterioration of vital habitats. Such developments have resulted in unprecedented rates of biodiversity loss, disruption of food chains, and the weakening of ecosystems' capacity for adaptation and regeneration. Pollution, in its three primary forms—air, water, and soil—represents one of the most prominent manifestations of this crisis. Atmospheric pollution is driven by the emission of greenhouse gases, while water pollution is exacerbated by chemicals, sewage, and industrial waste. Furthermore, pesticides and other forms of waste contribute significantly to the depletion of soil fertility. The situation is further aggravated by the excessive and unsustainable consumption of natural resources, accelerating the pace of environmental depletion. These factors converge to fuel the phenomenon of climate change, one of

the most critical manifestations of the environmental crisis. Human-induced greenhouse gas accumulation leads to rising global temperatures, disruption of precipitation patterns, melting of ice caps, rising sea levels, and the increased frequency and intensity of extreme weather events (Abdulrazzaq Al-Dawai, 2012).

The severe repercussions of the current environmental crisis across various regions of the world have heightened global awareness of its escalating risks, making it a persistent focal point of international debates that continue to expand within scientific, political, and human rights circles. Within the broader effort to investigate the roots of this crisis and assess its consequences, several intellectual and environmental movements have emerged, seeking to analyze the phenomenon. Among the most influential of these is what is known as "Deep Ecology", an intellectual current that attributes the origins of the environmental crisis to "Anthropocentrism"—a worldview that positions humanity at the center of the cosmic order, granting humans absolute freedom to exploit the natural environment. From this perspective, the world is regarded merely as a means to fulfill human needs, and nature itself is stripped of any intrinsic value or moral significance. In other words, it is a worldview that places the human being as the sole origin and ultimate standard for all value and consideration. According to this conception, the egocentric view of existence which elevates humans above all other creatures and excludes non-human life forms from the sphere of ethical consideration generates a form of civilizational arrogance that reduces the rest of nature to mere tools and resources subjected to human will and desires. This, in turn, contributes fundamentally to the acceleration of environmental degradation (Michael, Zimmerman, 2006, T1, p17).

As will be discussed, the Sufi perspective on the concept of the human being and their relationship with the universe offers a profound corrective to prevailing conceptions of this relationship. It provides a distinctive worldview that contributes significantly to the development of intellectual and philosophical foundations for addressing the environmental crisis.

2. The Man and the Universe:

In the Sufi vision, the universe is regarded as an open book—or more precisely, a visible Qur'an. Accordingly, the fundamental approach to interacting with the world, within this framework, does not arise from viewing it as mere consumable matter but rather as a sign that bears witness to the Almighty Truth, as previously mentioned. In this context, the verse: *"And there is not a thing that fails to exalt [Allah] by His praise, but you do not understand their way"* [Qur'an, Al-Isra: 44] is interpreted as the foundation for the sanctification of all beings and their acknowledgment of the Divine. This vision grants the universe a metaphysical depth, rendering any tampering with it a disruption of divine harmony, and, within the Sufi perspective, sometimes even a form of cosmic injustice.

Hence, among the foundational ethical principles with environmental significance is the human recognition of the limitations of his world, the respect due to surrounding realms and their properties, and the moral necessity for man not to transgress out of discontent or arrogance. This is the warning found in the noble verse: *"No! Mandoes indeed transgress(6) when he sees himself self-sufficient."* [Qur'an, Al-'Alaq: 6] (Abd al-Rahman Hallali, 2024). Through this verse, the Qur'an warns that man's sense of independence from his Lord, coupled with egocentrism and the illusion of absolute control, is the root of tyranny and the source of corruption in the cosmos. This reality does not remain confined to the self, but radiates outward, impacting the entire cosmic order. With the rise of the rational-material paradigm, technological advancements gave man a sense of domination, leading him to neglect his station of servanthood and imagine absolute sovereignty over creation—thus transforming from a trustworthy vicegerent into an arrogant corrupter (Taha Abd al-Rahman, 2000).

As previously indicated, the Sufi cosmic vision is grounded in the belief that the universe is a manifestation of Allah's names and attributes. Accordingly, interaction with it must be governed by reverence for the Divine Presence, not merely utilitarian motives. The world is seen as a mirror reflecting divine realities, and man has to contemplate it with spiritual awareness. This understanding lays the groundwork for an ethical responsibility: to act within the environment only in accordance with the Creator's will. It also strengthens the imperative to protect nature by making such protection an act of worship and a dimension

of spiritual consciousness. In the Sufi perspective, the universe is not merely permissible materiality is a responsibility (*amanah*). Part of this responsibility is that man upholds the limits and laws of Allah in His creation. In this context, Emir Abdelkader El Djezairi (d. 1883 CE) affirms that the universe is nothing but a shadow of the Divine Truth and a manifestation of His name "The Manifest." The entire cosmos is a reflection of the Divine, displaying His effects, forms, and decrees, which point toward the realities of His Lordship. This is evident in everything from the smallest creature, such as a mosquito, to the greatest (Emir Abdelkader El Djezairi, 2005, T1, p573).

It is important to note that the Qur'an emphasizes the centrality of the human being. He alone was entrusted with vicegerency on Earth and granted knowledge of all the divine names, becoming a teacher to the angels. This vicegerency required the subjugation and cultivation of the universe for humanity's benefit but only within the framework of the Islamic law "Shari'ah balance" established by the Almighty for His creation. The more this balance is neglected, the more corruption spreads, eventually leading to destruction and annihilation. The Qur'an contains hundreds of verses linking cosmic well-being with human righteousness, and cosmic corruption with human wrongdoing. Among them is the verse: *"And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth. But they denied [the messengers], so We seized them for what they were earning."* [Qur'an, Al-A'raf: 96]. In this context, Ali al-Jamal (d. 1193 AH) says: "Know that Allah the Almighty said: 'He will punish them for their description. Indeed, He is Wise and Knowing.'" [Qur'an, Al-An'am: 139]. From this, it is understood that if you look at all existence other than God, all existence will look at you other than God. If you are generous to existence, existence will be generous to you. If you are stingy, it will be stingy toward you. If you do good to existence, it will do good to you. If you do harm, it will do harm to you. If you honor existence, it will honor you. If you belittle it, it will belittle you and so on without end. The essence is: existence is like a mirror; what you reflect toward it, it reflects toward you. That is because your self is a copy of existence, and existence is a copy of yourself. Your self is equivalent to all of existence, and all of existence is equivalent to your self. This is confirmed by the saying of Allah: *'whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.'* [Qur'an, Al-Ma'idah: 32] (Ali al-Jammal al-Umrani, 2005, p300).

Man is the center of existence insofar as he is the bearer of the divine trust. Whoever fails to understand the wisdom behind the subjugation of nature sees it as a privilege; but whoever truly understands it knows it is a responsibility. Therefore, whoever corrupts this order has betrayed the trust, for the world was not created in vain—its law of continuity was embedded within it. Man must therefore act, consume, and invest with respect for this divine law (Ibn Ashur, 2001).

From this Sufi perspective, the purpose of nature's subjugation is not domination or superiority, nor is it conflict with nature, but rather service through humility, trust-keeping, and fulfilling the role of vicegerency in accordance with the natural order and divine law. Thus, man's use of what has been subjugated to him must always be accompanied by a spirit of sanctity and reverence for Allah in all that He has created and brought into being, as emphasized by the Sufi reading of the Qur'an. In this light, Muhammad Iqbal (d. 1938) states: "One of the characteristics of the Qur'anic worldview is its emphasis on the fact that man belongs to nature. This belonging, however, must not be manipulated in pursuit of unrestrained desires for dominance, but should instead serve higher aims namely, the free development of spiritual life." (Muhammad Iqbal, 2011, p35-36.) Along the same lines, the Islamic philosopher Seyyed Hossein Nasr affirms that the right to exercise vicegerency over the Earth and to benefit from its resources is conditional upon worshipping Allah and submitting to His laws. Our rights over nature, he emphasizes, are secondary to our responsibilities toward it—just as, in Islam, rights always follow responsibilities and never precede them (Seyyed Hossein Nasr, 2008).

Therefore, in the Sufi view, nature is not merely a material object, but a field of manifestation for the divine names and attributes. Emir Abdelkader says: "All universes were created by Allah the Almighty as ladders by which we may reach the divine meanings within them. Whoever shortens his vision and stops at the form goes astray and becomes confused; but

whoever ascends to the reality is rightly guided. ... For He, the Almighty, only created us to worship Him—and worship without knowledge of the worshiped One is impossible. So He created the world so that we may know Him through it, and thereby worship Him. Thus, the effects point to divine meanings, and the divine meanings to the essence of the Divine Lord, the One worthy of worship." (Emir Abdelkader El Djezairi, 2005, T1,p574, T2,p569). This becomes especially evident in the doctrine of *the levels of existence* (marātib al-wujūd), particularly in the thought of Ibn 'Arabi, where all beings descend through degrees of divine manifestation, each bearing spiritual significance (Abdel Baqi Meftah, 2018).

Beyond this understanding, the Sufi view considers the Qur'anic command "*And cause not corruption upon the earth after its reformation*" [Qur'an, Al-A'raf: 56] not merely an ethical injunction but a spiritual warning. Every disruption in the human–cosmic relationship stems from an imbalance in *Tawhīd* (the affirmation of divine oneness) and spiritual purification. Man either treats the world as a stage for the ego or a field for servanthood. Environmental aggression begins with man's illusion of self-sufficiency and his belief that he is the unrestricted master of the universe, thereby transgressing as far as his power allows and violating the natural order through corruption and bloodshed.

Within this framework of man's relationship with the universe, as articulated by Islamic Sufism, the quality of mercy emerges as a central foundation for the cultivation of environmental awareness.

3.The Creation of "Mercy" in Sufism as a Source of Universal Ethics:

Sufism, regarded as the spiritual and ethical dimension of Islam, centers on the purification and discipline of the self in its journey toward Allah Almighty and the embodiment of His Divine Names. This spiritual path has given rise to a comprehensive ethical system that extends beyond human beings to encompass the entire cosmos and all creatures. This is because Sufism is founded on the principles of balance and justice in one's relationship with others—regardless of who or what that "other" may be including all living beings, animals, plants, and even inanimate objects. The Sufi does not merely seek personal moral rectification, refinement, and purification, but rather strives for harmony with the laws of existence, seen as expressions of the Divine Will and Decree. From this perspective, Sufi ethics are inherently universal, encompassing not only humans but also animals, plants, and the material world.

It is important to emphasize that the Sufi commitment to Islamic law (Sharia) ensures that their interactions with others are firmly rooted in the teachings of the Holy Qur'an and the Sunnah the detailed example of the Prophet Muhammad (peace be upon him). Allah Almighty defined the essence of the Prophet's mission with His saying: "*And We have not sent you, [O Muhammad], except as a mercy to the worlds.*" [Qur'an, Al-Anbiya: 107]

The word "mercy" (*rahma*) and its derivatives appear over four hundred times in the Holy Qur'an. Furthermore, every chapter of the Qur'an (except one) begins with the invocation of mercy in the Basmala (*Bismillah*), through the Divine Names *Ar-Rahman* (The Most Merciful) and *Ar-Rahim* (The Especially Merciful) (Imran Izzat Yusuf Bakhit, 2009). One of the most well-known Prophetic sayings is the hadith known as "Musalsal bil-Awwaliyya" (the first transmitted hadith in many chains of narration), which is the Hadith of Mercy: "*The merciful are shown mercy by the Most Merciful. Be merciful to those on earth, and the One above the heavens will be merciful to you.*" (Ahmad, Hadith no. 6494, 1997, T11, p33). This mercy covers all creatures on Earth without exception. That is why Ibn al-Arabi said: "*Al-Fatā*" (the spiritual knight or chivalrous one in Sufi tradition) *is one whose actions and conduct extend to inanimate objects, plants, animals, and all beings, according to the measure of divinely-sanctioned knowledge.*" (Ibn 'Arabi, chap146). By "sanctioned knowledge," he refers to the knowledge of mercy and love, which the one honored as *Habib Allah* (Beloved of God) was sent to embody (Abdelbaki Meftah, 2025).

Thus, this all-inclusive mercy, with its many manifestations, is a central axis around which Sufi discourse revolves. It affirms that Allah created through mercy, sustains existence by mercy, and that mercy will continue to govern the cosmos eternally. In this light, Sheikh Ibn al-Arabi affirms that the perfect knower (*Arif*) is the one who actualizes the Divine Name *Ar-Rahman* and is thus merciful to all beings (Ibn 'Arabi, chap146).

Human mercy manifests itself primarily in noble character and virtuous conduct. For this reason, the Prophet Muhammad (peace be upon him) summarized the aim of his mission with the words: *"I am simply sent to perfect noble characters."* (Badr al-Dīn al-Zarkashī al-Shāfiʿī, 1986, p89). Numerous well-known hadiths emphasize kind treatment of all creatures and affirm that humanity is entrusted with the care of the universe. The Prophet's saying, *"Indeed, Allah has prescribed excellence (ihsan) in everything,"* (Muslim, Ḥadīth no.1955, vol.3, p1548) summarizes this well.

It was narrated by Ibn Masaoud: *We were with the Messenger of Allah (peace be upon him) on a journey. He stepped away to relieve himself. Meanwhile, we saw a small bird (a humra) with two chicks and took them. The mother bird hovered anxiously above. When the Prophet (peace be upon him) returned, he said: "Who has distressed this bird by taking its chicks? Return them to her!"* He also saw that we had burned an anthill and said: *"Who did this?"* We replied: *"We did."* He said: *"No one should punish with fire except the Lord of the Fire"* (Ahmad, Ḥadīth no.360). Another hadith narrated by Abdullah ibn Omar states: *"No person kills a sparrow or anything larger without just cause but that Allah will question him about it on the Day of Resurrection."* And Ibn Abbas reported that a man once laid a sheep on its side while sharpening his knife. The Prophet (peace be upon him) said: *"Do you want to kill it twice? Sharpen your knife before laying it down."* Islamic scholars have summed up the essence of religion in one phrase: "Religion is conduct."

On this foundational principle, Sufis have articulated the proper framework for human-environment interaction. Their approach is not shaped by passing emotions or circumstantial moods, as is often the case in modern discussions of ethics, but rather grounded in deep-rooted Sufi principles derived from immutable Qur'anic and Prophetic teachings. Sheikh Ibn al-Arabi said: *"You must show mercy to all creation and take them into consideration, whatever they may be. For they are all servants of Allah, even if they disobey; and they are all His creation, even if He has favored some over others. If you act in this way, you will be rewarded, for the Prophet (peace be upon him) said: 'There is reward for showing kindness to every living being that has a moist liver'. Do you not recall the hadith about the harlot from the Children of Israel? She passed by a dog panting with thirst, standing at the edge of a well. When she saw its suffering, she removed her shoe, filled it with water, and gave the dog a drink. Allah thanked her and forgave her—because of a dog! ... And what comparison is there between a dog and a believer? So do good and do not concern yourself with who receives it—you will be worthy of it"* (Ibn Arabi, chap560.)

The legitimacy of mercy in dealing with creation is intended to educate the Muslim soul and cultivate a deep awareness of the responsibility (amanah) we bear toward all beings. One should not consume resources wastefully, thereby embodying the virtue of asceticism (*zuhd*), nor should one act oppressively toward these creatures, as if they lack awareness or perception of injustice. These beings do feel and perceive, but it is we who fail to grasp their glorification (Ahmad Munji, 2016). As Allah Almighty says: *"And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting"* [Qur'an, Al-Isra: 44].

4. Asceticism: A Lifestyle for Sustainable Living:

The definition of asceticism (*zuhd*) states: "It is to view the worldly life through the lens of transience, so that it diminishes in your eyes, making it easier for you to detach from it" (Al-Qushayri, 1330 AH, p56). It has also been said: "Asceticism is the soul's aversion to worldly life, without pretension" (Al-Qushayri, 1330 AH). Imam al-Junayd (d. 298 AH) defined it as: "Diminishing the value of this world and erasing its traces from the heart" (Al-Qushayri, 1330 AH). Thus, in the Sufi tradition, asceticism generally means emptying the heart of attachment to worldly desires and filling it with love and knowledge of God. The more the heart frees itself from worldly attractions, adornments, and distractions, the more it increases in love, devotion, and spiritual awareness toward Allah Almighty.

Asceticism carries clear environmental implications. In ecological terms, it expresses restraint in consumption, rejection of extravagance, simplicity of living, commitment to moderation, voluntary austerity, reduction of excess, and avoidance of unnecessary wants. It also encompasses *qana'ah* (contentment) the state of making do with what is sufficient and necessary viewing the world as a means

rather than an end. In this regard, asceticism has also been defined as: “The emptiness of the heart from worldly life, not the emptiness of the hand”. Thus, it is not merely about relinquishing material possessions but involves a shift in one’s perspective on worldly life allowing a person to live in the world without being controlled by it. Consequently, asceticism places spiritual and moral values above material and personal gain. The Sufi worldview seeks to enable humans to live a “good life” a life of moderation and inner contentment on earth, while caring for both people and nature. It also offers hope and optimism about the possibility of harmony between human beings and the environment, and the achievement of balance. This harmony can only be realized when people reconsider their lifestyles, as the Qur’an reminds us: “*Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]*” [Qur’an, al-Rum: 41]. The idea of harmony between human nature and the natural order and respect for balance, proportion, and cosmic interdependence—is foundational to the Sufi perspective on the environment. These concepts, particularly asceticism, provide a moral framework and ethical imperative for respecting nature and all forms of life in the universe. Therefore, recognizing asceticism as an integral part of the Sufi cosmological vision inevitably contributes to reducing environmental transgressions. (Seyyed Hossein Nasr, 2007. Muhammad Fethullah Gülen, 2010. Ṭahā ‘Abd al-Raḥmān, 2012. Md. Abu Sayem, 2021).

In this light, asceticism—as defined in Islamic Sufism—emerges as a central principle and practical tool for environmental preservation. It helps promote a culture of contentment and reduces consumption-driven conflicts rooted in greed, thereby encouraging more sustainable behavior. In several respects, it overlaps with contemporary environmental theories such as those of “sustainable livelihoods” (Wikipedia, 2025).

In general, the theory of “sustainable living” can be defined as: “A conceptual framework and set of practices aimed at achieving a balance between present and future human needs, while protecting the environment and preserving natural resources. In essence, it is a set of values and strategies that guide individuals and communities toward lifestyles that reduce negative environmental impact and promote long-term well-being for all” (Abdallah Djenaba; Rabah Bouguerra, 2009, p240). Sustainable living, at its core, entails rethinking how we live, what we consume, how we organize our daily lives, and how we interact socially—living in balance with the natural world, with the aim of reducing resource depletion and providing a better quality of life for all, without harming the environment or the rights of future generations. (Anas Arar; Said Hamash, 2022).

It is important to note that asceticism can sometimes be misinterpreted as neglecting life or avoiding responsibility toward the world and its components. Such a reading has no connection to the teachings of Sufism, which emphasize care, cultivation, and improvement of life. In truth, the essence of asceticism lies in being detached in life, not detached from life. As the saying goes: “Asceticism is not that you own nothing, but that nothing owns you”. This means that asceticism encourages detachment from excessive materialism, without negating humanity’s role as responsible stewards of the earth.

From this perspective, we find that asceticism like mercy is also tied to another profound Sufi value: the aesthetic dimension in the Sufi view of nature.

5. Aesthetic Values in Sufism and Their Relationship to Environmental Preservation:

Beauty is deeply connected to the Divine Essence; it is, in fact, a Divine Attribute. “The Beautiful” (*Al-Jamīl*) is one of Allah’s Most Beautiful Names (*al-Asmā’ al-Ḥusnā*). Prophet Muhammad (peace be upon him) said: “*Indeed, Allah is beautiful and loves beauty*” (Muslim, 1991, T1, p93). This Divine Name is manifested in humanity, such that the human soul naturally gravitates toward beauty and perceives what it loves as beautiful.

AbūḤāmid al-Ghazālī (d. 505 AH), in his philosophical and spiritual discourse on beauty, affirms that beauty is loved intrinsically, and that the love of beauty is embedded in human nature. This is because every instance of beauty is a reflection or shadow of the beauty of the Absolute Reality (*al-Ḥaqq*), the Divine. Thus, human love for beauty is, in essence, a love for the Divine, since everything beautiful in creation is a

manifestation of Divine beauty. According to al-Ghazālī, beauty is that which stirs the soul, moves the emotions, and brings joy and delight whether perceived by the senses or felt by the heart. Beauty encompasses both pleasure and goodness, and goodness is the perfection of a thing in its outward or inward form (Al-Ghazali, n.d. T4, p256-257). Consequently, beauty can be found both in the material and the spiritual nature, in humanity, in all created beings, and in human actions, speech, and conduct, as long as they reflect harmony, order, and inner coherence. Ultimately, beauty draws the seeker toward its source: the Giver of existence, the Divine.

The aesthetic experience in Sufism generates multi-layered experiential meanings (*dhawqiyya*), born of rigorous spiritual discipline, inner purification from base desires, and striving against egotistical and satanic inclinations. Through spiritual progress and ascension along the stations (*maqāmāt*), the soul becomes prepared to receive the lights of Divine mercy and the breezes of Divine love. Sufism, as a spiritual path, is a journey toward realizing Divine Oneness (*tawhīd*), which manifests in all aspects of existence, including nature.

Within this framework, the aesthetic dimension of the Sufi worldview emerges as a deep gnosis (*maʿrifa*). It transcends mere sensory pleasure, liberating the soul to witness the Absolute. Beauty, from this perspective, is not a superficial trait of the world but a theophany (*tajallī*) of Divine beauty. Every entity in the cosmos, from the smallest particle to the greatest celestial body, carries the imprint of this beauty. The universe is a tapestry of Divine signs (*āyāt*), each reflecting the Most Beautiful Names and Supreme Attributes of Allah.

The Sufi engages in constant remembrance (*dhikr*) and worship, glorifying the beauty and majesty of Allah in every moment. This spiritual orientation is essential to their aesthetic consciousness. Najm al-Dīn Kubrā (d. 618 AH) states: “And if you remember ‘al-Raḥīm’ or hear it from someone else, you will sense and taste from it a set of attributes of beauty—mercy, generosity, tenderness, peace, and grace” (Najm al-Din Kubra, 1993, p201). These attributes reflect Divine nearness, covering love and compassion. Here, aesthetics is not an abstract concept, but a lived spiritual taste (*dhawq*)—an experiential witnessing of Divine beauty. The Divine Name *al-Raḥīm* manifests in creation through generosity, balance, harmony, and fertility—all of which are evident in the natural world. Thus, nature itself becomes a locus of Divine manifestation. From this view, environmental preservation is not only an ethical obligation but a gnostic imperative, rooted in love for the Divine and reverence for His beauty.

The Prophet’s traditions further emphasize this integration of ethics and aesthetics. He (peace be upon him) said: “No Muslim plants a tree but that whatever is eaten from it is charity for him, and whatever is stolen from it is charity for him, and no one reduce it except that it will be a charity for him until the Day of Resurrection”. He also said: “When comes the Hour (of Resurrection) and a sapling is in your hand, then plant it if you can”. These sayings reveal the Islamic aesthetic approach to the cosmos—one that encourages cultivation, beauty, and hope even in the face of ultimate endings.

The aesthetic sense in Sufism (*al-dhawq al-rūḥī*) is a refined spiritual awareness that compels the Sufi to treat all existence with reverence and care. Beauty demands protection. Hence, the Sufi avoids harming or disfiguring nature, which is for them a mirror reflecting Divine beauty. Muḥyī al-Dīn Ibn ‘Arabī, speaking of the rights of companionship between humans and creation, writes: “And likewise in companionship with non-humans and non-species—such as animals and trees, even if one does not own them. If he sees a tree in need of water, and its owner is absent, and he benefited from it—sat in its shade, leaned against it, or stood near it—then he owes that tree the right of companionship. He should water it, not for its owner or for its fruit, but out of that companionship” (Ibn ‘Arabi, n.d, chap70).

He concludes: “There is nothing but beauty. Allah created the world upon His image, and He is beautiful, so the whole world is beautiful. Whoever loves beauty, loves the Beautiful” (Ibn ‘Arabi, n.d).

In this light, beauty is a facet of Divine manifestation, and preserving it is a form of spiritual fidelity. As Ibn Arabī puts it: “The Divine beauty by which Allah described Himself is that He loves beauty in all things” (Ibn ‘Arabi, n.d). The Sufi, therefore, views all creation as inherently beautiful, worthy of respect because it

reflects the Creator. Yet, the Sufi also warns against becoming fixated on created beauty without recognizing the Absolute Beauty behind it. Jalāl al-Dīn al-Rūmī (d. 672 AH) alludes to this: "Every beauty in this visible world is but a ray of Divine beauty, like the reflection of the sun on a wall. But when the sun turns away, what beauty remains?" (Jalal al-Din Rumi, 2016, T3, p15).

Abd al-Karīm al-Jīlī (d. 805 AH) affirms that beauty is not only a Divine attribute but the very origin of existence. He writes: "Everything Allah created is beautiful, for it is the form of His goodness and beauty. All of existence is a manifestation of His beauty" (Abdel Baqi Meftah, 2019, p256). For Sufis, nature is not merely a resource but a theatre of Divine disclosure (*kachef*). It is a means for contemplation and spiritual ascent. Sufism, through its profound spiritual experience, accords great significance to aesthetic dimensions and regards them as an essential component of its relationship with the natural world. Sufis perceive nature as a manifestation of the Creator's beauty and employ it as a means for contemplation and spiritual proximity to Allah. Their path seeks to liberate the soul from the confines of materialism, cultivating sensitivity to Divine beauty in all things. This orientation fosters a continual state of harmony between the Sufi and the environment. In this context, Abd al-Karīm al-Jīlī states: "Bear in mind that the beauty of the Truth (al-Ḥaqq), exalted be He, though multifaceted, is of two kinds: the first is spiritual, consisting of the meanings of the Most Beautiful Names and the Highest Attributes, and this type is exclusive to the direct witnessing of the Divine. The second is formal, embodied in this absolute world as expressed through creatures in their various species and forms. Thus, it is absolute Divine beauty that appears in these theophanies, which have been named 'creation' a designation that also stems from Divine goodness" (Abdel Baqi Meftah, 2019, p255).

From this perspective, environmental preservation is not solely justified by utility, productivity, or ego-centric concerns, but by the inherent aesthetic and spiritual value of the natural world. Trees, rivers, birds, and all living beings are reflections of Divine beauty. To harm them is not merely an ecological violation but a spiritual transgression a desecration of sacred manifestations. Sufism thus presents a distinctive paradigm for environmental ethics one that transcends legalistic frameworks and is rooted in an inward transformation of human awareness regarding nature. The closer a person draws to Divine beauty and attains spiritual purity, the more attuned they become to the manifestations of that beauty in the cosmos, and the more committed they are to safeguarding and honoring them. The aesthetic dimension in Sufism calls us to perceive nature as a mirror reflecting Divine beauty, making environmental preservation an expression of love for Allah and reverence for His creation.

However, in the context of contemporary reality, we witness alarming degradation of the environment an outcome directly linked to the absence of such spiritual awareness. The widespread dominance of a reductionist, materialistic worldview has severed the human connection to the sacred and contributed significantly to ecological imbalance and exploitation.

6. Sufism's Critique of Contemporary Materialistic Behavior:

The contemporary materialistic worldview has led to an alienation from nature, which ultimately stems from humanity's estrangement from its own heart and spirit. This alienation manifests in the transformation of nature into an object of exploitation, rather than an "entity" engaged in a relationship of meaning and love with human beings. From this standpoint, the Sufi perspective offers a rigorous critique of materialistic tendencies in modern civilization, asserting that such tendencies sever the human being from their true self and from a mode of existence that is inherently dependent on the Absolute Truth (*Al-Haqq*)—the Divine.

One of the root causes of the current environmental crisis, as inferred from the thought of Sheikh Abd al-Wāḥid Yahyā (René Guénon, d. 1951), lies in the very nature of modern Western civilization. Guénon identifies a fundamental flaw in the essence of Western science, which he characterizes as "*superficial, external knowledge*." To avoid calling it "clueless knowledge," he refers to it as "*inferior knowledge*" inferior in the metaphysical sense that it is disconnected from its Divine origin. In this light, he sees no essential difference between Western philosophy and Western science, even when the former is described as

“human wisdom,” since it lacks any transcendent referent beyond human reason. Guénon calls it “*inferior wisdom*,” merely an illusory reflection of true, eternal wisdom. Modern Western knowledge, in Guénon’s view, is marked by a superficial and deceptive nature like a mirage perceived by a thirsty person, which vanishes upon approach (René Guénon, 2016). He argues that the West’s fascination with modern science is rooted in its ability to fulfill material needs: “There is only one thing that can explain the boundless fascination and superstitious reverence for this science: that it perfectly suits the needs of a purely materialistic civilization” (René Guénon, 2016, p88-89). Modern science, as he explains, neglects metaphysical contemplation and confines life to practical, utilitarian, and technological concerns. Technology’s most prominent expression has not elevated the spirit, but instead intensified bodily desires and reinforced instincts tied to consumption. The human body, in this paradigm, becomes a commodity within the economic system, an object of wealth, identity, self-expression, and even aesthetic taste. Technology glorifies the body while divorcing it from the soul, thus severing once more the bond between body and spirit. Accordingly, Western science, in Guénon’s thought, serves only the physical aspect of humanity, producing what he calls “physical well-being” (Dhahban Mufida, 2020).

This pursuit of physical well-being has given rise to a “civilization of quantity,” one that marginalizes quality in all areas of life. The Western view of the human being itself is shaped by a rational framework that exalts numerical values at the expense of meaning: “Quality has been silenced and replaced with numerical” (Sayed Morteza Owaini, 2016, p8).

In Guénon’s view, modern science is based solely on the principle of quantity, even attempting to impose it on disciplines that are inherently qualitative. Science, in its modern form, is valuable only to the extent that it yields industrial application. The modern Western civilizational model aligns itself entirely with this utilitarian paradigm, often disregarding human, ethical and spiritual ends (Abdel Wahab Al-Massiri, 2007).

Another key factor behind the ecological crisis, closely tied to the first, is what may be termed the “secularization of the cosmos”—a desecralization that empties the world of its sacred content. This process is rooted in the very assumptions of modern science, as previously mentioned. Western science views nature as an autonomous reality, disconnected from God and the higher realms of being. Seyyed Hossein Nasr explains that modern thought conceives of the physical world—space, time, matter, motion, and energy—as independent entities, divorced from divine power and metaphysical hierarchy. Nature is seen not as a realm of signs (*āyāt*) pointing to God, but as a system reducible to mathematical and quantitative analysis. This outlook renders invisible all dimensions of existence that are not susceptible to measurement (Seyyed Hossein Nasr, 2004. See: Rachida Aoulmi, 2024).

This secular, materialistic dominance has obscured the spiritual truths that human beings constantly encounter in the natural world. It has erased from nature all that might invite contemplation of the Divine signs manifested in creation (Seyyed Hossein Nasr, 2004). As the Qur’an says: “*So take warning, O people of vision*” [Qur’an, al-Hashr: 2].

In this context, Sufism offers a profound philosophical and ethical alternative to a consumerist vision that reduces existence to utility and pleasure. Rather than viewing nature as a resource to be exploited, Sufism regards it as a domain of divine manifestation worthy of reverence, contemplation, and care.

7. Activating Sufi Consciousness in Contemporary Environmental Awareness:

Building on the Sufi principles and foundations previously discussed and their role in fostering environmental awareness and shaping a mature, holistic framework for engaging with nature, we can envision what might be termed a “spiritual environmental charter” derived from Islamic Sufism. This charter could serve as an alternative paradigm to dominant technical or economic approaches, offering a more ethically and spiritually grounded discourse. Its key features include:

- Recognizing the environment as a subject with inherent rights, rather than as a mere object reduced to a resource for abstract utility.

- Integrating Sufi teachings and education into the broader Islamic environmental discourse to promote a spiritually infused understanding of ecological responsibility.
- Employing ascetic behavior (zuhd) as a conscious practice aimed at minimizing environmental impact and resisting excessive consumption.
- Embedding the values of mercy (raḥma), beauty (jamāl), and spirituality (rūḥāniyya) as emphasized in Islamic Sufism—into the way nature is perceived, appreciated, and preserved.

Conclusion:

In response to the central problem posed in the introduction, an analytical reading of Sufism reveals that it embodies a coherent and profound environmental vision, rooted in its metaphysical conception of the cosmos, existence, and humanity. Although this vision is not articulated in the language of modern environmental science, it offers a rich ethical and spiritual framework that can meaningfully contribute to redefining our relationship with the natural world. Accordingly, reviving these Sufi values may serve as guiding lights in the pursuit of a more balanced and harmonious civilization.

The key conclusions of this study regarding the foundational principles and concepts within Islamic Sufism that relate to the environment, environmental awareness, and its protection are as follows:

1- Viewing the cosmos as a theophany—a manifestation of Allah’s Names and Attributes—demands that it be approached not with utilitarian exploitation, but with reverence (adab) befitting the Divine Presence. In this view, environmental preservation becomes part of embodying the Divine Names and a stage in the spiritual journey of ihsān (excellence).

2- Mercy (Raḥma) is central to the Sufi conception of environmental awareness. Treating all beings with mercy educates Muslims to recognize the trust of stewardship (amāna) entrusted to them, avoiding both wasteful consumption and injustice towards any creature, animate or inanimate.

3- Asceticism (Zuhd), as articulated in Islamic Sufism, functions as a vital tool for environmental preservation. It fosters contentment (qanā’a), encourages simplicity, moderation, and combats excessive consumerism driven by greed—thereby enabling humans to live virtuously while caring for both people and nature.

4- The aesthetic values of Sufism invite us to view nature as a mirror reflecting Divine beauty. Preserving this beauty is not merely a moral duty but an act of love for Allah and appreciation of His creation. The more one advances in spiritual refinement and nearness to Divine beauty, the more one grows in reverence for nature and commitment to its protection.

5- A spiritual environmental charter, as proposed in this study, could emerge from Sufi principles. Such a charter would offer an alternative paradigm to purely technical or economic models of environmental engagement.

In this light, we echo the view of Shaykh ‘Abd al-Bāqī Meftāḥ, who maintains that material environmental degradation is a symptom of psychological imbalance within the human self and imbalance rooted in the spiritual crisis of modern humanity. Thus, the first step toward addressing environmental destruction must be the reformation of the human psyche. As Allah Almighty states: *“Indeed, Allah will not change the condition of a people until they change what is in themselves”* [Qur’an, Ar-Ra’d: 11] .

The question remains: What is the point of international environmental conferences and forums, if their resolutions continue to address only the material symptoms of the crisis while neglecting its psychological and spiritual roots? Can fragmented or partial solutions truly suffice in the face of the accelerating degradation of the global ecological balance? The answer is unequivocally negative, particularly when disproportionate attention is given to secondary environmental threats while more immediate and

catastrophic sources of destruction—such as the global arms race, moral erosion propagated by irresponsible media, and the perpetuation of violent regional and international conflicts—are overlooked.

There is a striking paradox: some leaders of major world powers who express concern over environmental deterioration are simultaneously complicit in exacerbating the very crises they condemn. Their materialistic civilizations and industrial models lie at the heart of environmental corruption. Therefore, the real problem does not lie in the environment per se, but in the prevailing distorted mindset that governs much of the modern world.

Ultimately, every deviation from truth and balance, no matter how dominant it appears temporarily, is destined to fade. The restoration of environmental balance begins with the restoration of the spiritual balance within the human being.(Abdel BaqiMeftah,2024).

Bibliography List

• Books:

- 1- *The Noble Qur'an.*
- 2- *Abd al-Rahman, Taha. (2000). Su'al al-Akhlaq, 1st ed., Casablanca-Morocco: al-Markaz al-Thaqafi al-'Arabi.*
- 3- *Abd al-Rahman, Taha. (2012). Abd al-Rahman, Taha, Ruh al-Din, 1st ed., Casablanca: al-Markaz al-Thaqafi al-'Arabi.*
- 4- *Ahmad. (1997). Al-Musnad, edited by Shu'ayb al-Arna'ut, Beirut, Al-Resalah Foundation, 1st ed.*
- 5- *Al-Ghazali, A. H. (n.d.). Ihya' 'Ulum al-Din, Damascus, Dar Al-Kutub,*
- 6- *Al-Dawai, Abdulrazzaq. (2012). Adwa' 'ala al-Azma al-Bi'iyya al-Mu'asira, (Silsilat Dirasat), al-Markaz al-'Arabi li-l-Abhath wa Dirasat al-Siyasat, Qatar, September.*
- 7- *Al-Umrani, Ali al-Jammal. (2005). Al-Yawaqit al-Hisan fi Tasarruf Ma'ani al-Insan, Beirut, Dar al-Kutub al-Ilmiyyah.*
- 8- *Al-Massiri, Abdel Wahab. (2007). al-Falsafa al-Maddiyyawa Tafsik al-Insan, Damascus: Dar al-Fikr.*
- 9- *Al-Qushayri. (1330 AH). Al-Risala al-Qushayriyya, Mustafa Al-Babi Al-Halabi Press.*
- 10- *Al-Tirmidhi. (1996). al-Sunan, Tahqiq: Bashir 'Awwad Ma'ruf, 1st ed., Beirut: Dar al-Gharb al-Islami.*
- 11- *Al-Zarkashi, Badr al-Din. (1986). al-Zarkashi, Badr al-Din, al-Tadhkira fi al-Ahadith al-Mushtahara, Tahqiq: Mustafa 'Abd al-Qadir 'Ata, 1st ed., Beirut: Dar al-Kutub al-'Ilmiyya.*
- 12- *Djenaba, Abdallah; Bouguerra, Rabah. (2009). al-Waqa'i' al-Iqtisadiyya: al-Awlama al-Iqtisadiyyawa al-Tanmiyya al-Mustadama, Alexandria: Mu'assasat Shabab al-Jami'a.*
- 13- *Emir Abdelkader El Djezairi. (2005). Al-Mawaqif Fi Ba'dh al-Isharat Al-Qur'an Ila Al-Asrar Wal-Ma'arif, Edited by: Abdelbaki Miftah, Ain M'lila - Algeria, Dar Al-Huda.*
- 14- *Guénon, René. (2013). Haymanat al-Kamm wa Alamat Akhir al-Zaman, Tarjama: Abd al-Baqi Muftah, 1st ed., Irbid-Jordan: Alam al-Kitab al-Hadith.*
- 15- *Guénon, René. (2016). Sharqwa Gharb, Tarjama: Abd al-Baqi Muftah, Irbid-Jordan: Alam al-Kutub al-Hadith.*
- 16- *Ibn Ashur. (2001). al-Tahrir wa al-Tanwir, Tunis: Dar Sahnun.*
- 17- *Iqbal, Muhammad. (2011). Tajdid al-Tafkir al-Dini fi al-Islam, Tarjama: Yusuf Muhammad Adas, Beirut: Dar al-Kitab al-Lubnani.*
- 18- *Ibn 'Arabi. (n.d.). Al-Futuh al-Makkiyya, Beirut, Dar Sadir.*
- 19- *Kubra, Najm al-Din. (1993). Fawa'id al-Jamal wa Fawatih al-Jalal, Tahqiq wa Dirasat: Yusuf Zaydan, 1st ed., Kuwait, Cairo: Dar Su'ad al-Sabah.*
- 20- *Meftah, Abdel Baqi. (2018). al-Haqai'iq al-Wujudiyya al-Kubra fi Ru'yat al-Shaykh al-Akbar Muhyiddin Ibn 'Arabi, 1st ed., Irbid-Jordan: 'Alam al-Kutub al-Hadith.*
- 21- *Meftah, Abdel Baqi. (2019). al-Sharh al-Shamil li-Kitab al-Insan al-Kamil fi Maarifat al-Awa'il wa al-Awakhir li-Shaykh Abd al-Karim al-Jili, Tahqiq: Abd al-Rahman Muhammad Rashid al-Sha'arwa Marwan al-Katib, 1st ed., Damascus: Dar Ninawa.*

- 22- Meftah, Abdel Baqi. (2025). *Masir al-Insanba'd al-Mawt fi Ru'yat Ibn 'Arabi al-Islamiyya (ma' 'Abd al-Karim al-Jili wa 'Abd al-Wahid Yahya - René Guénon)*.
 - 23- Meftah, Abdel Baqi. (2018). *Haqa'iq al-Asma al-Husna waSharhuha Inda Ibn Arabi*, 1st ed., Irbid-Jordan: Alam al-Kutub al-Hadith.
 - 24- Meftah, Abdel Baqi. (2024). *Nazarat fi al-Tarbiyya al-Irfaniyyawa al-Awsaṭ al-Ruhiyya*, 1st ed., Beirut: Kanz Nashirun.
 - 25- Mohamed, Morsi Mohamed. (1999). *al-Islam wa al-Bi'a*, Riyadh: 1st ed., Akademiyyat Nayif al-'Arabiyyalil-'Ulum al-Amniyya.
 - 26- Mohamed Fethullah Gulen. (2010). *al-Bi'a al-Akhlaqiyya fi al-Islam*, 1st ed., Cairo: Dar al-Nil.
 - 27- Mufida, Dhahban. (1441 H - 2020). *al-Ruhaniyya al-Nazila – Naqd al-Maddiyya al-Gharbiyya fi Fikr René Guénon*, al-Najaf-Iraq: al-'Ataba al-'Abbasiyya al-Muqaddasa, al-Markaz al-Islami li-l-Dirasat al-Istratijiyya.
 - 28- Muslim ibn al-Hajjaj. (1991). *al-Sahih, Kitab al-Iman, Bab Tahreem al-KibrwaBayanuh*, 1st ed., Beirut: Dar Ihya' al-Kutub al-'Arabiyya.
 - 29- Nasr, Seyyed Hossein. (2018). *al-Insanwa al-Tabi'a, Afaq lil-Nashr wa al-Tawzi*.
 - 30- Nasr, Seyyed Hossein. (2004). *Dalil al-Shabab al-Muslim fi al-'Alam al-Hadith*, Tarjama: Faruq Jarrar wa Sadiq 'Awda, 1st ed., Cairo: Maktabat al-Shuruq al-Duwaliyya.
 - 31- Ouwaini, Sayyed Morteza (2016). *al-Tanmiyyawa Usus al-Hadara al-Gharbiyya*, Tarjama: Mas'ud Fikri, Beirut: Markaz al-Hadara li-Tanmiyat al-Fikr al-Islami.
 - 32- Rumi, Jalal al-Din. (2016). *Mathnawi*, Tarjama: Ibrahim al-Dusuqi Shatta, al-Hay'a al-'Amma li-Matabi' al-Shu'un al-Amiriyya.
 - 33- Zimmerman, Michael. (2006). *al-Falsafa al-Bi'iyya*, Tarjama: Mu'in Shafiq Rumiyya, ('Alam al-Ma'rifa, no. 332), Kuwait: al-Majlis al-Watanilil-Thaqafawa al-Fununwa al-Adab.
- Theses:
34-Bakhit, 'Imran 'Izzat Yusuf. (2009). *al-Rahma al-Ilahiyya, UtruhatMajistirfiUsul al-Din, Kulliyat al-Dirasat al-'Ulya fi Jami'at al-Najah al-Wataniyya fi Nablus, Filastin*.
 - Journal article:
35-Abu Layl, Mahmoud Mahmoud. (2001). "Himayat al-Bi'a fi al-Shari'a al-Islamiyya." *Majallat al-Shari'awa al-Qanun, Jami'at al-Imarat, al-'Adad al-Rabi' 'Ashar*.
36-Hallali, 'Abd al-Rahman.(2024). "Hal Yuqaddim al-Qur'an Mabadi' Ta'sisiyya li-Akhlaq Bi'iyya?"
Journal of Islamic Ethics:1–25 doi:10.1163/24685542-20240003
37-Rachida, 'Ulami. (2024). "al-Azma al-Bi'iyya al-Rahina min Manzur Sayyid Husayn Nasr." *Majallat al-Mi'yar, Mujallad 28, 'Adad 2*.
<https://asjp.cerist.dz/en/downArticle/90/28/2/242179>.
38-Arar, Anas, waHamash, Said. (July 2022). "Anmat al-'Aish al-Mustadam." *al-Majalla al-Jaza'iriyya li-al-Amn al-Insani, al-Sana al-Sabi'a, Mujallad 07, al-'Adad 2*. (pp. 683–703).
<https://asjp.cerist.dz/en/article/196326>
39-Munji, Ahmad. (2016). "Ri'ayat al-Bi'a fi al-Tasawwuf al-Islami."
Teosofia: Indonesian Journal of Islamic Mysticism, Volume 5, Number 2, DOI:
<http://dx.doi.org/10.21580/tos.v5i2.1726>.
40-Md. Abu Sayem. (Summer: 2021). « *Islam and Environmental Ethics* », *Islamic Studies*, Vol. 60, No. 2.
41-Nasr, Seyyed Hossein. (2008). "The Contemporary Islamic World and the Environmental Crisis", *SOFHIA: The Journal of Traditional Studies*, 13(2).

- Internet websites:

42-Subul al-'Aish al-Mustadama. (2025).<https://ar.wikipedia.org/wiki/>,consulté le: 16/06/2025. A 11:30.