

and Ecology



EDITED BY **Richard C. Foltz, Frederick M. Denny,**
and Azizan Baharuddin

Toward an Islamic Ecotheology

KAVEH L. AFRASIABI

Introduction

The awakening of ecological consciousness since the 1960s has had an immediate effect on Islamic theology: the basic tenets of Islam have come under the heavy fire of ecologists, and it is perhaps not an overstatement to describe these criticisms as devastating. The criticism begins from the argument that Islam, much like other monotheistic religions, is anthropocentric, and concludes that the pursuit of an ecologically minded theology must necessarily transcend these religions in search of alternative traditions and belief systems.¹ According to this line of criticism, Islam is anthropocentric because it takes human value and importance as its starting point: man is given dominion over nature and its other creatures and these have value only in their use to human beings who are bestowed with stewardship (*khalīfat*) by the Almighty.² What is criticized here are the Qur'anic ideas of nature as a tool, resource, favor, or even a trust (*amānat*), and its doctrine of creation which mandates the human subduing of the earth.³ Deemed as entirely utilitarianist, these ideas are traced to the theological dualism of man and nature, and to the corollary axiom that nature as God's artifact has no purpose save to serve man.

These criticisms raise many difficulties. For one thing, they point to an Islamic basis for what ecologists and philosophers have come to deplore about the so-called technical rationality. The nub of technical rationality is a means-ends view of man's relations with nature that permits the objectification and exploitation of outer nature on an unlimited basis often in the name of human progress.⁴ Closely identified with the productivist paradigm of modern capitalism, technical ratio-

applies, *mutatis mutandis*, to the humanist tradition in Islam.¹³

Following Derrida, we can, hypothetically, extend the provenance of Foucault's critique by arguing that the Islamic tendency to construe the anthropocentric view of man in terms of origins (that is, Adamic man) is the inevitable counterpart of the teleological concept of the highest man as a perfect and divine presence (*insān al-kāmil*). This criticism particularly applies to the modernist thinkers such as Shariati and Muttahari. Between the two, Shariati has been more explicitly forthcoming with his elaboration of *insān al-kāmil*: "This is an ideal human being (who) passes through nature and understands God and reaches God. . . . In nature he is God's successor . . . is a God-like in the exile of earth . . . (who) reaches the end of history and the borders of nature."¹⁴

It can be shown that the embrace of the idea of *insān al-kāmil* has definite anthropocentric implications. Even though Shariati and others have enveloped this idea in modernist language, in essence they have reinforced the traditional Islamic denial of the nonreductionist role of nature and the resultant lack of progress toward a theological doctrine of nature in contemporary Islam.

Furthermore, the question of whether such views of perfect man inadvertently carry atheistic connotations can be posed from a Fuerbach-Blochian angle which maintains that since the aim of all religion is the attainment of human perfection, it is in the final analysis based on an implicit elimination of God: "The utopia of Kingdom destroys the fictions of God the creator and the hypothesis of God in heaven."¹⁵ This is not to necessarily endorse this point of view, rather to emphasize that the recent theorization(s) of *insān al-kāmil* have lent it an air of validity. As in the case of Shariati, in the custody of many modernist Muslims, "nature" has been denatured and interpreted deterministically and mechanically, bereft of its ethical value and autonomy. We may take this point one step further and make a sweeping claim: That the deconstruction of the Islamic humanism as it stands today is the essential prerequisite for the objective of arriving at the door of an alternative Islamic theology that would be capable of integrating within its horizon the fundamental ecological precepts. Amplifying a thesis recently debated in the ecological, religious, and philosophical literature, the force of this claim makes the culpability of the Islamic humanism in the neglect of nature a central issue; it shows that from an ecological critique of Islam to a critique of the Islamic humanism

is but a small step, that the two types of critique are in fact highly intertwined; it also calls for an integral theology that meets the conditions for focusing on viable themes of nature and ecology. Contrary to Manzoor, Sardar, Agwan and others, it is not enough to show that pro-ecology insights can be found in Islam. Before the ecological criticism can be dismissed what is needed is a convincing presentation of ecological parameters *sui generis* to Islam, if there is any. There remains, at the outset of our work, an inconclusive if and but about the discovery of ecologically relevant facets of Islam, first of all, due to the broad deconstructionist implications of the ecological criticism: Will there be any thing retrievable for a viable Islamic theology once we apply the (hermeneutic and) deconstructionist method? Or will this lead us to give up on this project altogether?

Indeed, the jury is still out on this question and the related question of the nature of relationship between Islam and ecology; short of lapsing into dogmatic and emotional defense of Islam, I am afraid the intellectual debate over Islam and ecology is yet to be won in principle. What we know for sure is that the ecological perspective has unleashed a serious challenge to the Islamic thought and values, and that the attempts to deny any trace of anthropocentrism and technical rationality in Islam have often ended in the snares of their own contradictions. Given the force of ecological criticisms and the various shortcomings of the Islamic responses, such as evading the core criticisms as in the case of Sardar,¹⁶ Islam has become resignative; its concept of "corruption on earth" (*mufsid fi' l-ard*) can at most unmask the unreason at the heart of what has passed for reason, without account of its own, in a word, has reached a dead end.

This unhappy situation is basically the product of a double, concurrent crisis, that is, on the one hand, the crisis of Islamic humanism and, on the other hand, the crisis of theoretical attempts to rethink the viability of Islam along ecological lines, the fact that these attempts have had to defend Islam against the ecological criticism in vain. These (largely modernist) attempts have suffered from a conspicuous absence of a past tradition to build upon; their crisis stems partially from the relative void of "ecological parameter" in the contemporary, twentieth-century discourses on Islam: From Abduh to Iqbal to Shariati, and so on, a common thread of the various so-called reconstructive projects in Islam has been a near complete obliviousness to the need to infuse a credible ecological dimension.¹⁷ Thus, whereas Iqbal's pioneering

“reconstruction of Islamic thought” was for the most part, except at the most abstract theological level, closed to ecological insights, Shariati on the other hand invoked the anti-ecological view of nature as the “objectified other” by describing nature as a “prison.”¹⁸ This deplorable lacuna in the reconstructive project has had vast ecological and even cultural implications; unintentionally, at least, it skewed the course of the modernistic Islamic thought in the direction of humanism and anthropocentrism, without achieving any major progress in Islamic theology of nature, and, consequently, without addressing the limitations of the pre-existing views of nature—as a prison or as the metaphoric “place of forgetfulness” (Ibn al-‘Arabi) or as “dream of a sleeper” (Rumi).¹⁹ Besides the absence of critical reflection on pre-modern Islamic interpretations of nature where nature was often downgraded as the antithesis of spirit, the reconstructive project has increasingly focused on sociological and cultural issues at the cost of neglecting the cosmological and theological implications. The “modernist” Islam in its main manifestation has lost credibility by its explicit and willful choice of priorities that has bracketed the large vision of the place of humanity in the cosmos; many of its pundits have stressed harmony with religion, but their flirtation with nature has rarely, if ever, led them in the direction of a new theology.

For the past couple of decades, the development of Islamic thought in the Muslim World has been dominated by the so-called fundamentalism and/or “revivalism,” a phenomenon of such magnitude and force that has set the tone and agenda for many Muslim theologians, some of whom are self-styled “liberation theologians” not unlike their Christian counterparts. The vast vagaries and differentiated attitudes of this movement notwithstanding, it is not far-fetched to charge its proponents with a relative neglect of nature as a result of their prioritization of politico-economic and cultural issues. A survey of the recent revivalist works shows that concern for nature and the related ecological issues has never been a top priority. Even among the more academically inclined advocates of “Islamization of knowledge,” we have yet to see attempts to address this deficiency and to propose a new theological approach that reintegrates the theme of nature.²⁰

The very idea of Islamization of ecological knowledge, though it sounds appealing, nonetheless has the fault of carrying the seeds of an inseparable romanticism that romanticizes Islam’s capability to address the various ecological themes and issues. Prompted in large mea-

sure by a catching-up new agenda to address ecological concerns from an authentic Islamic perspective, the proponents of this idea have assumed, a priori, both the self-contained quality of the Islamic view of nature and the unproblematic process of application of the Islamic insights to contemporary ecological issues. But in hindsight, both these positions may prove to be unwarranted, for neither the adequacy of Islamic theology of nature can be taken for granted, nor can we presume that the problematic of Islam and ecology is a simple one of drawing from the arsenal of Islamic insights to tackle the thematic and practical issues of ecology.

Furthermore, a related criticism of the "Islamization of knowledge" and "revivalist" projects is that, regardless of their points of dissimilarities, they evince a latent (and at times manifest) common tendency toward dogmatic self-enclosure vis-à-vis relevant insights from other cultures and traditions. Coupled with this tendency is another tendency, namely, the tendency to exaggerate the dashing views and interests between Islam and the West and, thereby, lose sight of the global issues and the globalization of ecological concerns in today's "globalized context."²¹

The phenomenon of global interdependence has created the drive to a new uniformity of concerns over such issues as global warming, air and water pollution, population explosion, depletion of natural resources on a planetary scale, and the like, and this runs against the temptation (among some Muslim thinkers and activists) to shun any meaningful dialogue with the non-Muslim West, which they regard from their prism of "hermeneutic of suspicion" as a dangerous prelude for a new "mental colonization," whose goals would be to obliterate the autonomy of their culture and impose conformity to the Western standards. Seeking to nullify these dangers, these Muslims have adopted a strategy of resistance that often invokes the crusade-type image of "fortress Islam," as if by excommunicating the radically other (that is, the West) at the discursive and knowledge levels, it is possible to rehabilitate the *umma*. Still, it must be recognized that this is to some extent a defensive strategy imposed from without, that is, by the Western cultural and ideological impositions that have recently taken on new guises such as the "end of ideology" and world historical "triumph of liberalism" that carry totalitarian connotations and either directly or indirectly question the validity of cultural polycentrism on a world scale.²² In other words, the prejudices, the overt signs of

hostility, the economically superior position of the West and its cultural "invasion" have directly dictated the defensive Islamic strategy (of survival) which has manufactured its own shields of protection laden with meanings and prejudices.²³ Acknowledging the merits of this strategy and its emancipatory potential is at the same time an acknowledgment of the difficulty of establishing the possibility of an undistorted communicative interaction, to borrow a term from Habermas, in a situation of asymmetry and conflict of interests.²⁴ What has so far blocked this possibility is a variety of factors emerging from the hermeneutical (mutual) lack of recognition of the other, ranging from ignorance of the other's tradition, to intolerance to outright repugnance. Thus, while the fear of "green threat" runs rampant in the West, the Islamic revivalists and populists often succumb to the image of the West as a hostile other that embodies only the evil.²⁵ For these Muslims, entering into a conversation with the West becomes like entering into a zero-sum game where the validity claims of each side are at stake; their strategy of self-insulating from the Western influences has, as stated above, a rational basis connected to the striving of Muslims for cultural autonomy and emancipation in the light of onslaught of Western values and norms.

But the difficulty with the rational side is that it coexists, and one might say is even buried, under an irrational side that comes from the dogmatic religious belief that places an antimodern emphasis on the autonomy of the *umma*, as if Islamic civilization is landlocked in a closed horizon. Inadequately cognizant of the common global problems that bind the human inhabitants of the planet together in an unprecedented way, the Muslim revivalists have, conceivably, overemphasized sociopolitical and cultural issues and underemphasized theological and ecological issues; the two types of issues are of course interrelated and cannot be divorced from each other, except through the fiat of pragmatic revivalist movements guided by a burning desire to change the Muslim society from various forms and manifestations of corruption on Earth, without fully addressing the ecological aspect of this corruption and its doctrinal roots in Islam itself: As a result, the recently surfaced ideas of the environmental *jihād*, an Islamic green movement, and the like, have yet to take hold of the imagination of worthy Muslim theologians and jurists, most of whom appear to have confined themselves to rhetorical recycling of premodern norms and are hitherto unaffected by the ecologically imposed needs

for rethinking their conceptions of nature, man, and the cosmos. Thus, for instance, there is a conspicuous absence of a credible Islamic notion of limit, one that could, theologically speaking, define and elaborate upon limits in the Islamically sanctioned usage and exploitation of nature. Sadly lacking is even a minimal theological discourse that would exhibit a keen awareness of the inadequacy of Islamic theology when it comes to human self-limitation vis-à-vis nature and animals.

To substantiate this latter criticism, we may glance at the Shi'ite jurisprudence (*fiqh*) in this century and the previous centuries. Such a scrutiny shows a remarkable uniformity of views in terms of a common obliviousness, on the part of the leading Shi'ite jurists, to ecological insights.

Concretely, various ayatollahs (*āyāt Allāh*; literally, "signs of God") such as Golpayegani, Khoi, Brujerdi, Montazeri, and Khomeini, each has explicated as precisely as possible the meanings and limits of the vast issue of *dakhl va taṣṣarruf dar ṭabī'at* (drawing from and possession of nature), yet, not only has the attention placed one-sidedly on *taṣṣarruf* and *dakhl* been relatively neglected, an added problem with the exegesis of the *sharī'a* by these ayatollahs is their shared inability to go beyond vague references to Islamic limits of human *dakhl* in nature and to include ecologically relevant conditions. More specifically, all these ayatollahs have spelled out in great detail the Islamic law pertaining to animal hunting, yet none has grappled with the issue of endangered species. To give an example, Ayatollah Montazeri writes in his *Tawdīh al-Masā'il* about the categories of birds whose meat is forbidden to Muslims, for example, vultures and eagles, since they are "rapacious and have claws."²⁶ However, no mention is made of the endangered birds and the role of the *sharī'a* in protecting them. Far from representing an exception, Montazeri's serious omissions are in fact shared by all the other leading ayatollahs aforementioned; the ecological shortcomings of their *Tawdīh al-Masā'il* point at a major lacuna in the Shi'ite jurisprudence, which is unfortunately not limited to Shi'ism but engulfs other Muslim sects and denominations as well. This lacuna points at what is urgently needed at the present time: an up-to-date, ecologically conscious *Tawdīh al-Masā'il*. From within Shi'ism, this would imply anew articulation of the issue of *dakhl va taṣṣarruf dar ṭabī'at* which, with the help of more refined concepts and understandings of limits, would be able to present moral and ethical solutions for the growing ecological problems. Yet, a satisfactory

articulation of this issue cannot possibly be realized without occurring as part and parcel of a wider theological agenda and, perhaps, a theological detour.

The reason a theological detour may be necessary has to do with the need to remove the fundamental theological roadblocks that have obliterated the space for a new articulation of the Islamic *sharī'a*; in a word what is needed is an alternative Islamic theology which has Qur'an and *ḥadīth* on its side, that seeks to telescope this theology to the need for spiritual deepening and a renewed sense of hope among the Muslims, the young generation especially.

Indeed, the young Muslims everywhere are in dire need of a new religious "manifesto," a dynamic, genuinely Islamic perspective that is thoroughly contemporary and dynamic, theoretically appealing and action-oriented, idealistic and yet nonutopian, and nondogmatic, a perspective based on a systematic theology that would be deemed satisfactory by what Iqbal has identified to be a criterion of the modern Islamic mind, that is, "a concrete living experience of God."²⁷

Integrating Ecology and Islamic Theology: The Tasks Ahead

The challenge to the Muslims of articulating and developing a sound ecological theology, which we may call ecotheology for purely heuristic purposes, are quite enormous. First of all, this is the challenge of establishing that, contra Tillich, a theology of the inorganic is potentially present in Islam.²⁸ Second, this is the challenge of proving that within Islam, utilitarianism does not reign supreme; and that creation outside human beings has more than just utilitarian values and, third, that the earth as a whole is thought of as a living, even an intelligent being. Fourth, the challenge is that of spelling out in a coherent fashion the fundamentals of an Islamic theology of "reverence for life" directed to man, nature, and animals as a whole, and, fifth, applying the parameters of this theology to such practical ecological issues such as clashing interests between human beings and animals. Given that the presentation of endangered species often involves some cost to human interests, the question of how Islamic ecotheology views this issue and what solutions it presents is of special importance. This is so because the theological concerns with the mundane global issues and their various moral and ethical questions form a central preoccupation

of Islamic ecotheology; of course, this interpretation runs contrary to a popular misunderstanding of what theology is all about, that is, the notion that theology belongs exclusively to the realm of higher grounds, that is, metaphysics and eschatology. This points, sixth, to another challenge of ecotheology, that of establishing a series of mediating concepts to bridge the gap between theology and ecology.

Seventh, in the process of developing these mediating concepts, Islamic theology can and should translate itself into a fashionable language attractive to the modern mind of the present and future generations. As a responsible service to the *bildung* of Muslims, ecotheology's main task is to self-present as the repository of a future-oriented practical theology that is centered on hope in close proximity to pre-existing values and interpretations. Certain discontinuities of language are nested in this project which must remain in a healthy state of hybridity vis-à-vis the elements of continuity. Surely, the Islamic ecotheology will rise or fall by its ability to provide a delicate balance between continuity and discontinuity. Relatedly, eighth, the Islamic ecotheology must walk the tight rope of, simultaneously, satisfying the requirement of addressing the concerns of (the Muslim and non-Muslim) ecological critics of Islam and, on the other hand, quieting the concerns of the Islamic conservatives and traditionalists, who may question it as heretical. Thus, unless the double tests of authenticity and innovation are passed successfully, which is no mean task by any measure of imagination, the Islamic theology will inevitably start down the road of identity crisis where the wolves of history prowl. Put in other words, the challenge before the self-declared Islamic ecotheologians is that, besides avoiding the ethnocentric temptation of self-imprisoning within the confines of the primordial tradition as perfect and complete, they must also prove that they can constructively and critically appropriate the wisdom of the non-Muslim world on ecology without succumbing to either unprincipled eclecticism or "Westoxication."²⁹ Following Ibn Khaldun's footsteps, it can be safely assumed that without an open mind capable of absorbing the wisdom of others, Islamic thought will inevitably ghettoize itself on ruinous grounds.³⁰ To prevent this unwanted outcome, and to lift the heavy chain of dogmatism that shuns the rest of the world as unessential to the development of its thought (perhaps except as negative points of reference), the Islamic ecotheology draws its inspiration—to borrow foreign ideas and infuse them into its repository—based on the invio-

lability of its communicative theological ethics that touches on universal human progress across visible and invisible frontiers; undoubtedly, such a progress means in today's shrinking world a process of forging partnership and collective action on the part of different peoples around the world.

Launched by a new sense of realism about the shared global problems and the welter of interdependencies that characterize today's world society, this communicative theology is bound to jailbreak from the twin hazards of Western and Eastern self-centrism. Responding to the enthusiasm generated by the impact of greater and greater intra-faith communication, this "school" of theology is potentially readied for substantial learning from without. And at the same time, its openness to interfaith communication implies that the Islamic ecotheology's requirement is not necessarily an epistemological *courpure* pure and simple, that in fact the parameters of this theology can perhaps be best described as neoconservative. The neo aspect of its conservatism comes from its particular view of what it takes to have an Islamic renaissance in the late twentieth century.

If we start from the view that the aim of the Islamic ecotheology is to present an authentic interpretation of Islam intimately in tune with the need for renewal in the historically changed circumstances, then it is easier to proceed with confidence toward the stated project of Islamic renaissance. Though this means taking Islam in a new direction, the course of Islamic ecotheology still retains the threads of continuity in many respects: it concurs with the prevalent view among the Muslim scholars that the refinement of theological method is the *sine qua non* of Islamic knowledge, that without theological beliefs the harmony of man and nature is difficult if not impossible to achieve, and that any attempt to rethink the unity of man and nature must by necessity travel through metaphysics as a viable, and not a self-defeating, solution.³¹

Henceforth, Islamic ecotheology has cut for itself a huge job. It must articulate a defensible non-anthropocentric conception of Islam; it must provide a nonobjectifying view of nature, and a dialectical view of man that is not overlaid with the stereotypical monarchical connotation of vicegerency; it must be an integrated theology which views all life as sacred and deals with man's relation with his Deity, man's relation with man, and man's relation with nature; it would open new inquiries about all these relations. Concerning the latter, it would

seek deeper views than the conventional one according to which living beings are at the disposal of man; it would favor a more complex theological discourse to cast in new lights the religious interpretation of man-nature dualism; it would seek all these by and through a critical self-reflection that would amount to (a) a reconstruction of the meanings of key Islamic terms and their interrelationships, for example, *tawhīd* (divine unity), *khalqiyat* (creation), *ahd* (covenant), *amānat* (trust), *qiyāmat* (apocalypse), and *umma* (community), and (b) a deconstruction of those Islamic cosmological, theological, and ethical perspectives deemed untenable either wholly or in part. In pursuing these objectives, Islamic ecotheology would contribute to the ongoing debates on ecology and ethics, showing the exalted place of Islam in the planetary struggle for survival and evolution. Should Islamic ecotheology succeed in rising to the occasion of challenges aforementioned, in that case its proponents will have very little difficulty proving that Islam and care for the earth and its creatures are one and the same, that where there is an Islamic theological vision there is no scarcity of ethics of responsibility toward the environment, and that Islamic attempts to conceive of nature as a moral category potentially give rise to a human species capable of self-limiting from undue exploitation, and which communicates with nature as part of a moral order. The shift to an Islamic ecotheology might well have consequences for the Muslims' sense of obligation to nature and for the norms governing their interaction with nature that they regard as justifiable. A final introductory note and that is, Islamic ecotheology is less concerned about the newness of its approach, as a new "paradigm," and more with the self-prescribed criterion of consistency vis-à-vis its theological route. This route is paved to a considerable degree with extractions from *kalām* and *falsafa* backgrounds. Transgressing the time-honored distinctions, the Islamic ecotheology's newness derives from its novel combination of manifestly hostile subviews within Islam, and from the addition of elements of novelty inspired by advances in human knowledge.

In bringing this introductory essay to a close, if we were to ask instead, whether or not the Islamic ecotheology promises more than it delivers, and whether its potential to distort surpasses its potential to illuminate, then we have a legitimate excuse to pause for a healthy moment of self-doubt, followed by a conscientious effort to delineate the specifics of Islamic ecotheology.

Notes

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1. See Lynn White, Jr., "The Historical Roots of Our Ecologic Crisis," *Science* 155 (March 1967): 1203–7. Prior to White, Arnold Toynbee articulated the ecological attack on monotheistic religions. See, "The Religious Background of the Present Environmental Crisis," in *Ecology and Religion in History*, ed. David and Eileen Spring (New York: Harper and Row, 1974).

2. Qur'an 10:14: "Then We made you heirs in the land after them, to see how ye would behave." See also 27:62, 35:39 and 67:14.

3. "Seest thou not that God has made subject to you (men) all that is on the earth?" (Qur'an 22:65). "It is He Who hath made you (His) agents, inheritors of earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you." (Qur'an 6:165).

4. For a critique of technical rationality see, Jurgen Habermas, *The Theory of Communicative Action, I: Reason and Rationalization of Society* (Boston: Beacon Press, 1984); *Zur Rekonstruktion des Historischen Materialismus* (Frankfurt: Suhrkamp, 1976). Also Max Weber, *The Methodology of the Social Sciences* (New York: Free Press, 1949).

5. See Seyyed Hossein Nasr, *Man and Nature* (1967; Chicago: Kazi, 1997); Ziauddin Sardar, *The Future of Muslim Civilisation* (London: Croom Helm, 1979); S. Parvez Manzoor, "Environment and Values: The Islamic Perspective," in *The Touch of Midas: Science, Values and Environment in Islam and the West*, ed. Ziauddin Sardar (Manchester: Manchester University Press, 1984), 150–70; and A. R. Agwan, *The Environmental Concern of Islam* (New Delhi: Institute of Objective Studies, 1992).

6. See Fazlun Khalid and Joanne O'Brien, eds., *Islam and Ecology* (London: Cassel, 1992).

7. Seyyed Hossein Nasr, *Science and Civilization in Islam* (Cambridge: Cambridge University Press, 1987).

8. Seyyed Hossein Nasr, *Islamic Life and Thought* (Albany: State University of New York Press, 1981).

9. Toshihiko Izutsu, *God and Man in the Koran* (Tokyo: Keio Institute of Cultural and Linguistics Studies, 1964), 75.

10. Fazlur Rahman, *Major Themes of the Qur'an* (Chicago: University of Chicago Press, 1980); Sayyid Qutb, *This Religion of Islam* (1967; Salimiah, Kuwait: International Islamic Federation of Student Organizations, 1980); also Wan Mohd Nor Wan Daud, "God in the Quran: An Objective and Functional Existent," in *Islam and the Modern Age* 19, no. 3 (1988): 155–65.

11. "But those who believe and work deeds of righteousness—to them We shall give a Home in Heaven, —lofty mansions, beneath which flow rivers,—to dwell therein for aye;—an excellent reward for those who do (good)! (Qur'an 29:58). For more on this issue, see Colleen McDonnell and Bernard Lang, *Heaven: A History* (New Haven: Yale University Press, 1988). Also Juan Eduardo Campo, *The Other Sides of Paradise* (Columbia: University of South Carolina Press, 1991).

12. For example, see Murteza Muttahari, *Fundamentals of Islamic Thought: God, Man and the Universe*, trans. Hamid Algar (Berkeley: Mizan Press, 1985).

13. Michel Foucault, *The Archaeology of Knowledge* (New York: Pantheon Books, 1972). For a greater elaboration on postmodern antihumanism see Kate Soper, *Humanism and Anti-Humanism* (La Salle, Ill.: Open Court, 1986). Derrida's view can be found in his book *Margins of Philosophy* (Chicago: University of Chicago Press, 1983).
14. Ali Shariati, *Islamology* (Tehran, 1981), 100. (In Persian.)
15. Ernst Bloch, *Danz Prinzip Hoffnung* (Frankfurt: Suhrkamp, 1969), 1412.
16. One problem with Sardar's defense of Islam is that he does not grapple with those passages in the Qur'an and *hadith* which, according to the ecological critics, are anthropocentric. See Sardar's introduction in the *Touch of Midas*, 8.
17. See Muhammad Abduh, *al-Islam wa'l-Nasraniyya* (Cairo, 1954); Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore: Muhammad Ashraf, 1982); and Ali Shariati, *On the Sociology of Islam* (Berkeley: Mizan Press, 1979).
18. Shariati, *On the Sociology of Islam*.
19. Ibn 'Arabi writes about "the confines of nature. . . the place of forgetfulness." See William Chittick, *The Sufi Path of Knowledge* (Albany: State University of New York Press, 1989), 165. For Rumi's view, see *Discourses of Rumi*, trans. A. J. Arbery, (London, 1961), 60. Similar views can be found in the 'Ashari school. See Richard J. McCarthy, *The Theology of al-'Ashari* (Beirut, 1953).
20. *Towards Islamization of Disciplines* (Washington, 1989) and *Islamization of Knowledge* (Washington, 1991); also Seyyed Hossein Nasr, "Islam and the Environmental Crisis," *MAAS Journal of Islamic Science* 6, no. 2 (1990): 31-51.
21. See Max L. Stackhouse, *Apologia: Contextualization, Globalization and Mission in Theological Education* (Grand Rapids: Eerdmans, 1988). Also Hans Kung, *Global Responsibility: In Search of a World Ethic* (New York: Crossroad, 1991).
22. For example, see Francis Fukuyama, *The End of History and the Last Man* (New York: Free Press, 1992). In this book, Fukuyama portrays Islam as an "illiberal ideology" that is "very hard to reconcile with liberalism and the recognition of universal rights, particularly freedom of conscience or religion" (p. 217).
23. See Mona Abul-Fadl, *Where East Meets West: The West on the Agenda of the Islamic Revival* (Herndon, Va.: International Institute of Islamic Thought, 1992). Also John L. Esposito, *The Islamic Threat: Myth or Reality?* (New York: Oxford University Press, 1992).
24. Jurgen Habermas, *The Theory of Communicative Action*. For critical evaluations of Habermas, see Axel Honneth and Hans Joas, eds., *Communicative Action* (Cambridge: Polity Press, 1991).
25. David E. Gordon, *Images of the West* (Lanham, Md., 1989).
26. Hossein Ali Montazeri, *Tawzih al-Masa'il*, (Tehran, 1984), 516.
27. Iqbal, *Reconstruction of Religious Thought*, 183.
28. Paul Tillich, *Systematic Theology*, vol. 3 (Chicago: University of Chicago Press, 1963), 18. Similarly, Albert Schweitzer has written, "The greatest fault of ethics hitherto has been to deal only with man's relation with man" (*Ethics and Civilization* [London, 1929], 133). In this book, Schweitzer writes that no man is truly ethical unless all of life is sacred to him; "that of plants and animals as that of his fellowman" (p. 216). For contemporary attempts in Christianity and other religions to address the

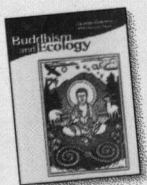
ecological issues see, among others, John B. Cobb, Jr., *Sustainability*, (Maryknoll, N.Y.: Orbis, 1992); Jay B. McDaniel, *Of God and Pelicans: A Theology of Reverence for Life* (Louisville, Ky: Westminster/John Knox Press, 1989); Conrad Cherry, *Nature and Religious Imagination* (Philadelphia: Fortress Press, 1980); Dieter T. Hessel, *For Creation's Sake: Preaching, Ecology, and Justice* (Philadelphia: Geneva Press, 1985); Warwick Fox, *Toward a Transpersonal Ecology: Developing New Foundations for Environmentalism* (Boston: Shambhala, 1990); Judith Plant, ed., *Healing the Wounds: The Promise of Ecofeminism* (Philadelphia: New Society Publishers, 1989); Robert Disch, *The Ecological Conscience* (Englewood Cliffs: Prentice-Hall, 1971); and M. Sethna, "Zoroastrianism and the Protection of Nature," in *Religion, Nature and Survival* (New Delhi, 1992).

29. On the concept of Westoxication see, Jalal Al-e Ahmad, *Gharbzadegi* (Tehran, 1981).

30. In the beginning of his book, Ibn Khaldun admonishes his contemporary Muslims for their failure to imitate the Western visitors who learned what they could from the East. See *Muqaddimah*, trans. Franz Rosenthal (New York, 1958).

31. Habermas has argued that attempts to re-establish the unity of reason "would have to lead back to metaphysics, and thus behind the levels of learning reached in the modern age into a re-encharmed world." Jurgen Habermas, "Reply to My Critics," in John B. Thompson and David Held, eds., *Habermas: Critical Debates* (Cambridge, Mass.: MIT Press, 1982), 245. The question left unanswered by Habermas is how his own theory of communication can restore the autonomy of nature against the assault of technical rationality short of, at a minimum, falling back on the "quasi-transcendental" notion of human interests (which Habermas has bracketed since taking the linguistic turn in his philosophy).

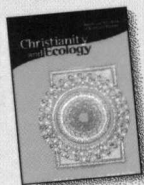
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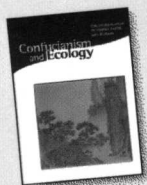
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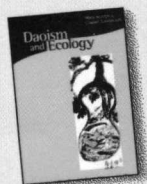
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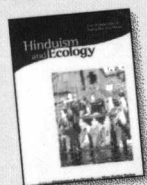
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