

The Human- Nature Relationship in the Context of Theo-Centric Environmental Ethics

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Abstract

The environmental problems are one of the issues that intensively occupy the agenda of humankind. This fact mainly derives from the ambiguity of the span and the content of the issue. The concept of environmental problems can not be confined to the soil, air and water pollution for the reason that it covers a scope wider than a classical pollution issues.

Initially the form of the relationship between human and nature has been relying on the “consumption at the level of content” which stands for a level that is enough to sustain the living. The perception of the nature used to be described with the metaphor of mother while natural environment was defined as the “mother earth”.

However subsequent to natural environment definition of the Cartesian philosophy with its approach to the human nature relationship, the core metaphor to describe the natural environment has changed from the metaphor of “mother” to the “slave” which should serve by any means.

The human- nature relationship within the context of ethics, both the parties and their respective statues bear an importance. In terms of ethics of human- nature relationship, it is possible to mention three main approaches. First one is the anthropo-centric approach. Within the scope of historical process, human- nature relationship is addressed according to anthropo-centric ethics comprehension so human has remained at the center of discussion. Following the change of the perception regarding the issue of environment, new approaches have emerged that give emphasis not only on human beings but also others; on living and non-living beings within the eco-system. In principle, this represents a departure from an anthropo-centric ethics to a new ethic approach which falls into two categories, bio centric and eco-centric.

The theo-centric ethics should also be included to these ethics approaches that are shaped within the sphere of positive sciences. The Abrahamic religions, particularly Islam’s human-nature relationship conception do not fall within the scope of these three approaches. This study stands for the assumption that the theo-centric approach is applicable to explain the human-nature relationship of the religion of Islam.

Within this framework, initially the core of environmental problems which is the transformation of human-nature relationship from organic to mechanic relationship will be touched upon whereas the mechanic world view will also be examined. Later on, around the main sources of religion of Islam, the content of human-nature relationship will be elaborated. In this context, a new paradigm will also be proposed for current global environmental issues.

Keywords: human-nature relationship, anthropo-centrism, bio-centrism, eco-centric, theo-centric, Islam and environment

Introduction

The environmental concerns are among the issues that densely occupy the agenda of humanbeings that derives from the blurry extent and the content of the issue. It stands for the fact that environmental concerns can not be confined to only mainstream pollution issues as soil, air and water pollution rather it covers a broader area. In this context, the definition of the environment is directly related to what falls under the category of environmental problems.

The environment in a broader sense can be defined anything that is influenced from and that it influences. From this perspective it will with an anthropo-centric approach be anything not only that affects human and but also that is affected from human. The scope and the content of the humanbeings' relationship with the environment have evolved in the course of the time. In order to sustain their livings humans are obliged to have environmental inputs. This led humanity to intervene and transform the natural environment. The intervention of humanbeings to natural environment produces a new environment, called built environment. However any type of intervention has potential to cause environmental problems. The type of intervention is determinant whether it will end up with destruction or not.

Initially, human-nature relationship had been based on the basis of consumption level being content with while the perception of nature used to be described with the mother metaphor and the natural environment connotated with mother earth. However with the introduction of Cartesian philosophy and its explanations regarding the natural environment and human-nature relationship, the "mother" metaphor has left its place to "slave" metaphor. (Yaylı, 2006: 70).

This sharp rupture experienced in the human perception of the environment, sufficiency level consumption has abandoned, the understanding of production and consumption for growth and development have been adapted. The initial belief on the infiniteness of the natural resources has transformed into another dimension when the ethic perception in human-nature relationship has evolved first into anthropo-centric and then into bio-centric perception.

In times when human intervention to nature was limited to sufficiency level consumption, such intervention enabled the reproduction of the natural balance. Natural environment has potential of self reproduction, at the level in which human intervention remained below its self reproduction level and it used to be hard to mention about environmental problems.

The main reason behind environmental problems is inability of humans' substituting natural resources that they have used and deranging the ecosystem's balance. In that sense, air pollution means the disruption of the gas population in the air, at the expense or in favor of any particular gas. Thus if environmental problems are defined as upsetting the natural balance, the concept of environmental problem stands for a broader array of issues from wars to famine, desertification, hunger and poverty.

Within the framework of ethics, the parties of human-nature relationship and their respective statues bear an importance. In terms of ethics of human-nature relationship, it is possible to mention three fundamental approaches. First one is anthropo-centric approach. In the course of history, the human-nature relationship has been evaluated by means of anthropo-centric ethics understanding. The main thesis of anthropocentric approach is that the value of all natural entities stem from their contribution to human well-being. In other words they bear an instrumental value. For this reason, no natural entity bears an intrinsic value, thus they do not deserve to be protected and even respected. The result of anthropo-centric ethic approach is

that the beings other than human do not take place in the scope of ethics. (Ergün and Çobanoğlu, 2012:98). This approach has had different dimensions. Whether the relationship between human and nature will be the relationship of domination or metabolic relationship is determinant to comprehend their potential to cause environmental problems. Eventhough the roots of antropo-centric ethics approach dates back to Ancient Greek, this has begun to have detrimental effects on environmental subsequent to Industrial Revolution. The antropo-centric approach from the times of Industrial Revolution derives from the fact that tipping the scale in favor of Cartesian philosophy and the domination at the expense of the natural harmony and balance. Following this shift in the perception, the value of living and non-living creatures other than humans have begun to feature under new approaches (Yaylı,2012:160). Fundamentally, these approaches which reflects a rupture from antropo-centric approach can be categorized as bio-centric and eco-centric ethic approaches. Bio-centric approach appreciates the intrinsic value of beings other than humans. These beings have become subjects of ethic comprehesnion. In addition to antropo-centric and bio-centric approaches, eco-centric approach exists in an endeavour to explain environmental ethics. Various approaches including eco-feminism, social ecology, eco-fascisim fall under the title of eco-centric approach. The main argument of eco-centric approach is that all living and non-living creatures as a whole, not regarding their contribution to human well-being, deserve to be cared just for their inherent ethic value. This value given by eco-centric approaches to all beings called as “intrinsic value” (Ergün ve Çobanoğlu,2012: 98).

One another approach that should be attached to these ethic approaches that have been defined around the themes of positive sciences is theo-centric ethic approach. And the most important questions of such an approach will surely focus on the questions such as “ Is the core human in human-nature relationship? or the human bears the same statue with other creatures?” The monotheistic religions, particularly the religion of Islam has offered a human-nature relationship comprehension that can not be defined through above-mentioned three approaches. This study asserts that the theo-centric approach is necessary to explain human-nature relationship of Islam religion.

In this framework, firstly, how human-nature relationship has transformed from an organic to a mechanic relationship will be evaluated, the comprehension of mechanic world view is going to be touched upon and around the fundamental sources of Islam, the human-nature relationship will be discussed. In this context, this study comes along with a paradigm shift for the solution to today’s global environmental problems.

Human-Nature Relationship In Mechanic World View

Humanbeings’ interaction with the nature dates back to the times till humans have ever existed. Since the ancient times, this interaction has evolved towards integration with nature rather than becoming apart. This organic world view lasted till 1500s, when it comes to 16th and 17th centuries, by the influence of Bacon and Descartes, the reason has begun to accepted as the sole criteria. That has transformed not only positive sciences but also humans’ self-perception and perception of their environment and led to mechanic envision of the environment.

Till 16th century from the emergence of the earth, the organic view was the dominant one. Initially the vulnerable and impotent human used to be cave in to the nature and its survival was conditional to the nature. For this reason, humanbeings had to live in harmony with the

nature. Humanbeings used to live in communities where members acted in solidarity and their individual needs was contingent upon the needs of society. These communities were living as small and adjacent entities.

By adopting sedentary life, first cities have begun to be formed, whereas human has begun to shape and control its environment. However this control can not be regarded as similar to today's level which is equal to exploitation and domination beyond the needs. Those days, science was implemented "for the sake of supreme God" or as in the case of the Chinese, "to follow the natural order" and "to chase the flow of Tao" (Yaylı; Çelik, 2011:370). This holistic view has given an ecological component to the scientists (Capra, 1992: 54).

The organic view of medieval age has experienced a fundamental change by 16th and 17th centuries. In 16th century, Polish Copernicus has invented his sun-centered model of the world (Bulu, 2014: 4). While Galileo has put forwards his supportive arguments to the Copernicus' thesis, that received a harsh reaction from the church (Göktürk, 1978: 29). According to the church, this thesis was in contradictory with the book of Joshua of the sacred book which includes orders to the Sun not to move (Bulu, 2014: 4).

Galileo has approached the sacred book in suspicion while this has led to a revolution in scientific comprehension of the medieval age (Russell, 1972: 102). Subsequent to this, unquestionable and unchangeable church-centered world of medieval times has begun to give its place to a culture where the reason oriented truths and scientific improvements have gradually become dominant. In parallel to this world view that accepts the reason as the constructive tenet, the nature has begun to be accepted as instrumental to the constant improvement of humanbeings.

Within the same period, in England, the spirit and view of Bacon has transformed the core and the intention of the science (Yaylı; Çelik, 2011: 370). Subsequent to Bacon, the purpose of the science has become obtaining knowledge to dominate the nature instead of illuminating and comprehending the nature (Yaylı; Çelik, 2011: 370). According to him, the science should be inclined to the core of the nature. Francis Bacon has had the aim of leading humanbeings to methodological thinking. In an endeavour to comprehend the nature, human mind should not leave on its own rather it should be directed by means of method. As a methodology, he offers experimental and inductive methods while trying to comprehend the nature. In his work, *Novum Organum*, he points that comprehension is domination, knowledge is power and knowing is doing. In other words, in order to comprehend the nature it is necessary to dominate the nature. The nature should be captured and put under control, its secrets should be revealed by force (Capra, 1992: 56).

Following to Bacon, Descartes has caused a rupture in scientific and intellectual spheres with Cartesian philosophy. According to Cartesian philosophy, scientific knowledge is absolute and accurate. In order to reach it as a methodology, Descartes has made use of reason and analysis. By segmenting the whole into its components and by analysing each and every constituent, he contributed much more to how to analyze complex structures. Descartes asserted that if it is possible to make proposals as certain as those in the mathematics, they can put forward as a premise to inductive proving. In this situation, any inferences reached by logical evaluation must give the truth. This provides us a methodological ground that we can trust a hundred percent. Descartes has called this premise as an "initial knowledge" which is above suspicion and has asserted that this initial knowledge could lead to the truth as indisputable as mathematics and so he has argued the certainty of scientific knowledge.

Descartes has accepted two essence in his comprehension to human and nature: substance and spirit. According to him, substance functions according to material principles, occupies a space but it is unable to think whereas the spirit does not function according to mechanic principles, does not occupy a space, but thinks. Human is the sole being that exists in the universe in substantial and spiritual sense. The beings other than human do not have a spirit and function in line with mechanical principles. In other words the nature with its constituent parts has a mechanic functioning. Descartes with this distinction in a studious approach has chased the traces of spirit from the material nature (Westfall, 1995: 36). The sharp distinction between two essences differs human from the nature. As the ambition of humanbeing in the path of Cartesian philosophy to reach the absolute knowledge stands for the fact that “nature is regarded as a thing that is to be dominated and possessed” (Descartes, 1994: 55).

The approach of combining empirical and inductive methodology of Bacon with reason and analysis bases on deductive approach of Descartes, formulizes the nature as mathematics and suggests a universal methodology.

In the paradigm of Galileo- Newton named as universe paradigm, comprehending the universe by a mechanic world view, it is accepted as a whole which is disintegrated into the pieces(Aslanoğlu,1994: 39). Newton physics by revealing the detectability of the rules of nature, has distinguished the nature from its mystery. The universe explained with theocentric approach by monotheistic religions has reconstruted through reasonal comprehension. Once upon a time, the nature used to be apprehended as an organic entity with its mysterious structural potent; now the nature turns into a system similar to a clock mechanism which can be manipulated (Bowler, 2001: 103).

This mechanic and Cartesian paradigm remained dominant till 20th century, not only influenced the positive sciences but also it was influential in shaping of social sciences.

The rationalism, at the core of social philosophy in 17th century including the times of Newton and Descartes, derives from mathematic and physics. The prominent thinker of that age, Hobbes asserts that there is a single essence and it is material substance. From this standing point, he proposes a comprehension for humans for their relations with each others and with the universe and designs social organizations accordingly.

Similarly, Spinoza has become one of the genuine followers of Cartesian philosophy. As the reflection of reductionist comprehension of this period, Locke has put not society but individual to the center. This individualistic approach which is contrary to the traditional, organic world view exemplifies the reflection of revolutions occurred in positive sciences to the scene of social sciences. According to Locke, human rights can be summarized as life, liberty and property (David, 1997:79). This property based on the comprehension which forms the ground to domination of the nature elicits a common attitude that humans tend to be careless while using the things that are not under their own possession moreover they tend to exploit.

In this framework, on the ground of human-nature relationship, “a new role casted to the reason which is, giving possibility to become potent over the nature instead of saving from the natural world through death or true life or dominating the nature.” (Plumwood, 2004:150).

In 19th century as a natural result of such comprehension, the capitalist order has come to the presence. The classic economics school is based on the assumption that it is necessary to

utilize environment and the nature. In other words, basic environmental resources are regarded as free goods thus they are not regarded as a value in production process.

Especially in 19th century, as a result of development in science and technology, humanbeings has found themselves in a position as a sole potent controller of the environment. By means of new inventions, mass production has emerged and the process of capital accumulation has initiated that results in European Industrial Revolution. In the aftermath of the Industrial Revolution, the changes occurred in quality, quantity and scale; the amount of production, raw materials and also the amount of waste as a result of production process has increased incomparable to previous times (Özerkmen, 2002:171). The industrial city has become the most densely populated city in the course of history and this high concentration in city areas has led detrimental effects on the environment (Keleş, Hamamcı, 1997; 33).

As a result of these developments, environment has begun to be destroyed incrementally that force humanbeings to searching for the ways to protect and improve their environment. To put it another way, humanbeings tried to bring the system into balance that has destabilised by its own (Özerkmen, 2002: 172). In the period when man-made societal orders' detrimental effects on the nature has begun to be questioned and this atmosphere has resonated both in terms of ideas and social movements. In this context, in 19th century, by transformation brought along with Malthusian thought, the ecological nucleus has begun to flourish in humans' perception of nature and natural resources and the holistic view generated General System Theory developed by "Ludwing von Bertalanffy" also made an important contribution to the ecological thought (Yaylı; Çelik, 2011: 371). When the time comes to 1970s, green movement has emerged as environmental problems has been deepening (Yaylı; Çelik, 2011: 371).

In contemporary times, as environmental problems have begun to go beyond the borders of national states it has also become a common problem of the humanity. In order to tackle at the global scale, while the United Nations is in the first place, various supra-national organizations carry out endeavours and introduce legal and institutional arrangements under the international environmental law.

In this regard, under the leadership of United Nations, international endeavours that commenced in 1972, Stockholm Environmental Conference has continued with 1987 Our Common Future Report, 1992 Rio Conference, 2002 Johannesburg and 2012 Rio- 20 Conference in Rio. Meanwhile, World Climate Summits have been continuing to be held under the leadership of United Nations as well.

As a result of this endeavours, sustainable development conception which proposed as a solution to environment and development dilemma has generated hopes whereas the period after following to Kyoto Protocol has led to disappointment.

Humanity has not gained momentum yet in terms of environmental problems which can be counted as one of the most chronic problems in the history of civilizations. Behind this failure, the insistence on the developmentalist ideology is decisive. While natural resources are limited, the speed and the scale of utilization from natural resources is faster and bigger two times than the renewal capacity of natural resources. Besides, the anthropo-centric perception of economic development has been deepening the deadlock situation.

In various societies, ecological living formations have been projected and put into practise. The types of livings based on the sufficiency level consumption still remained as local choices

and examples and failed to be part of dominant discourse in national and international environmental politics.

When we have a look at Islamic societies, their development ideologies and human-nature perceptions, it is possible to say that they are not different from their Western counterparts. While economic growth and development together with the level of societal well-being at the Western standards remained as basic premise and discourse in public policies that shaped under almost all policy documents.

In this part, by chasig the verses of Quran, the Islamic religion's perception of nature will be elaborated. The purpose behind this endeavour derives from revealing the position of human within human- nature relationship and the utilization of natural resources according to the principles of Quran. Thus this study will shed light on the possible contribution of Islam to the existing environmental problems.

The Position of Humanbeing In Islam In Terms of Human- Nature Relationship

In contemporary times, it is asserted that there is organic relationship between the religion and environmental problems. White asserts that the humans' belief in improvement has rooted in Jewish- Cristian theology. According to White, Jewish- Christian theology not only keeps distance between human and nature but also insists on humans' domination on the nature as God's order (1967:1205). In terms of such perception there are claims that Islamic religion has accounts similar to Jewish- Christian belief. Certain verses of Quran are main reference points of such claims regarding the relationship of Islam with ecological crisis and its anthropo-centric approach. Some verses that has led to interpretations as Islamic religion is anthoropo-centric is as follows:

“And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.” (TheIsraelites; Verse: 70)

“Certainly We created man in the best make. Then We render him the lowest of the low. Except those who believe and do good, so they shall have a reward never to be cut off” (The Fig Section, Verse: 6).

These two verses has overtly indicates superiority of humanbeings to other creatures and it could lead to a conclusion as Islamic religion is antropo-centric. Holistic comprehension of Quran might lead us to reach an understanding that the religion of Islam offers an environmental ethic different from other monotheistic religions. Humanbeings are created as most honoured creatures. Moreover, humanbeings are created as caliphs of God which is mentioned in Quran as:

“And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! Wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know. (The Cow section: Verse 30)

This is ontological necessity that humanbeings as caliphs of God are superior to the other created beings. However when God entails humanbeings superior to beings, it is reminded that this superiority is not a permanent statues. While humans are the most honourable creatures, they also bear potential to become the most inferior being. However being

hounarable being is conditional to obey the rules of God and exempting from the God's prohibition's as servant of the God, thus the position of humanbeings will be assigned by God as mentioned in Quran:

“And I have not created the jinn and the men except that they should serve Me” (The Scatterers Section: Verse: 56)

It is apparent that Islamic human-nature relationship puts emphasis to humanbeings. Under Islamic view, humanbeings are not regarded as consumers but surrendering beings/ Muslims. For the Muslims, the humanbeings under Islam, there are detailed designations regarding their respective positions among other creatures and how to approach other beings. In the light of Quran, two interpretations exist regarding the position of humanbeings and their relationship with other created ones. On the one hand, it is interpreted as humans are masters of all other beings (Ak, 2013:57-58). The ones who interpreted that humanbeings are the masters of the beings, endowed with freedom in their attitudes towards otherbeings, they entailed to utilise other beings for the sake of their own interests as all other beings are created to answer the needs of the humanbeings.

On the other hand, there is an interpretation that humanbeings as Muslims are not the masters, rather trustees of other created beings. The ones who opposes to the implementation as the master of other beings relied on different verses. For instance in “The Clans” section, there indicates nature as a “trust” to humanbeings and this mentioned to prove the argument contrary to the one that accepts humans as masters (Ak, 2013:58). This verse “Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant” means it is necessary to be the servant of the God whereas approaching all other God-created beings as a trust to humanbeings that should be protected and monitored by them.

To put in another way, humanbeings are neither masters nor owners of other beings rather they are servants entitled to protect them. It is possible to assert that human-nature perception of Islam is similar to this second interpretation. Since it is not possible to reach a conclusion that human can be master and owner of other creatures under Islam as God is regarded the owner of all beings on the earth according to verses of Quran. In otherwords, not only the beings other than human but also humanbeings belong to God. Quran categorizes allbeings, human or non-human ones, while it reminds servant statues of all beings. Under Islamic belief, human are accepted as the servants of the God as they are created to be the servants of the God.

Humanbeings will all give an account to the God about their actions, almost including their actions on the nature. For this reason, although it is asserted that Islam entitles power of disposition over other beings, that does not mean that humanbeings are free in terms of their actions. Quran consists of verses that indicate humanbeings will be not only awarded for their favours to other beings but will also be punished for their misbehaviours. Thus while analysing Islam's human-nature relationship, it is important to not to forget humans' servant statues and accountability of their actions. In a mutual relationship between human and nature, there is also God, for this reason, humanbeings can not be regarded as masters (Ak,2013:58-60). Because of that, human-nature relationship perception of Islam is more close to the interpretation in which humanbeings are regarded as trustees. This interpretation is natural conclusion of theo-centric approach of Islamic environmental ethics. In case sources

of Islamic religion are interpreted, it leads to conclusion that the nature perception of Islam has a theo-centric ethics. This argument especially derives from the Quran which consists of verses that mention about the existence of the traces of God in all created beings. Some of these verses are as follows:

“And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.” (The Kneeling Section, Verse:13)

“And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder.” (The Bee Section, Verse: 12)

According to Islamic belief, humanbeings and all other beings are created by God and entitled as servants of the God. There is no need to the humanbeings’ mediation for other beings to be able to bring into connection with God:

“And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.” (The Bee Section, Verse: 49)

Eventhough “Allah has ordered: Thou, Son of Adam, I created you for myself and the goods are created for you” (İbni Arabi, 2011:126), hadith generates an impression as all other created beings put into initiative of humanbeings, the evaluation of all verses and hadiths make us aware of the fact that humanbeings’ potent over other beings are very limited. According to Yaran, as all beings bear traces of God within themselves, it is duty of humanbeings to observe their surroundings, ponder and reach dignified and true lessons (2010:202).

At this point it is necessary to indicate that Allah created all other beings as his appearances to reveal his being. A hadith indicates that “I was a hidden treasure, inclined to reveal my being and created otherbeings”(Ahmet Avni Konuk, Fususul Hikem Tercem ve Şerhi, Haz., M. Tahralı, S. Eraydın, İstanbul, Dergah Yayınları, 1987, s. 130.) For this reason, all beings in the universe are valuable as they bear traces of God and they enable God’s being to be known. This value could be counted as a proof of theo-centric ethic perception with human nature perception of Islam. In order to deal with ecological problems, it is possible to reach a conclusion from the sources of Islam that Quran’s value system has necessary tenets to generate and form an environmental ethic. The approaches which have ecological comprehension of human-nature relationship, the prior emphasis is on the existence of a balance in ecosystem which should be preserved while the second one is intrinsic value of all beings:

“Surely We have created everything according to a measure.”(The Moon Section, Verse 49)

“And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.” (The Rock Section: Verse 21)

The verses of Quran overtly indicate that there is a balance in the creation of the universe. These verses also state that natural environment has a potential of renew itself to a limited extent. Thus the balance that exists in the creation of the universe has entrusted by God to the servants and in addition maintaining the balance is part of duty of servants. On the other hand the self- regeneration of ecosystems occurs to a certain extent. On this account, in order to preserve the balance of natural environment, human intervention to the environment should

not exceed natural environment's potential of self-regeneration. In terms of human-nature relationship, the responsibility of humanbeings is indicated as follows:

“And the heaven, He raised it high, and He made the balance That you may not be inordinate in respect of the measure. And keep up the balance with equity and do not make the measure deficient.”(The Beneficent Section, Verse 7-9)

“Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.”(The Romans Section, Verse: 41)

According to these verses, it is overtly entitled duty of humanbeings to monitor and preserve the natural environment. Thus to be able to maintain their status as the most honourable being and to fulfil their servant duties, humanbeings should sustain their livings in a way that could perpetuate the order and balance of the ecosystem. They should design their relationship with the nature within this direction. The verse that indicated above reveals the causes of environmental problems in the sense of Islamic view. The fundamental reason behind the breaking out of environmental problems is the damage of natural balance as a consequence of the choices and actions of humanbeings. Subsequent to deranging of the natural balance, bitter results have erupted and that teaches lessons to humanbeings stabilise the balance again.

Conclusion

At the present time, the scale of environmental problems has reached a global point where humanity could only pursue common endeavours to struggle against it. The fact that already proposed international efforts have been in vain to generate a solution; this increasingly leads humanity to continue embarking on a quest for a solution. In this sense the most critical threshold is the content of the ethic attitude generated to human-nature relationship. As the main impulsion behind ecological crisis of ecosystem is the damage of existing balance and driving force of this deterioration is self-alienation of humanbeings by disintegration with nature and their desire to dominate the nature.

The capitalist solution to the existing ecological crisis is environmental protection where as socialism proposes eco-socialism. These are both anthropo-centric environmental ethics and incapable to grant intrinsic value to the components of natural environment. Accepting instrumental value of the constituents of natural environment from a human perspective is unable to come with an alternative to the current ideology of growth with its cycle of production and consumption more and more. However at this stage, a paradigm shift is needed to bring along with radical solutions.

In this framework, redesigning the human-nature relationship with a stated emphasis on intrinsic value of beings other than humanbeings bears great importance. Besides adoption of this emphasis to the production-consumption model to generate an environmental ethic as a third way remained as a hot-debated issue. While the radical ecological proposals include the ones like biocentric deep ecology approach, Islamic environmentalism with its theo-centric approach also comes along with an environmental ethic perception. Islamic environmentalism orders humanbeings to perceive the natural environment as their trustees as all created beings have a value that derives from the fact that all bear traces from the God. God puts everything created in the service of humanbeings while charging humanbeings with responsibilities to be a good Muslim.

In this context, the condition of being a good Muslim includes being grateful for all blessings, not wasting and adopting a sufficiency level consumption, avoiding from all actions that might derange the natural balance which is a proof of the existence of God. Moreover, it includes acting as a trustee towards all other beings as creatures of God. Consequently with theocentric approach the morality of Islamic environmental ethic consists of these mentioned tenets and commitments.

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