

A Perspective on Sustainable Ecology in the Light of the Qur'an

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Abstract

Today, the ecological system is being destroyed due to the environmental pollution. Unlimited consumption habits and the use of non-recyclable materials disrupt the ecological balance; thus endangering the life of all living things in danger. This situation puts the life of all living things in danger. This paper explores how religion might shape perspectives on sustainability measures. The references from the Holy Quran on ecological issues have been highlighted to bring into light the teachings and instructions of Islam and the collaboration of Islamic teachings into environmental campaigns in order to raise social awareness on sustainability issues has been proposed. This paper explains how environmental issues are mentioned in the Qur'an and suggests studies involving Religious Culture and Moral Knowledge (RCMV) teachers and the religious commissaries to protect the environment. At the same time this study shows that it is necessary to act in accordance with the nature of the earth for a more balanced, peaceful and sustainable existential climate.

Key Words: Religious Education, Quran, Ecology, Sustainability, Protection, Environment.

Öz

Günümüzde çevre kirliliği nedeniyle ekolojik sistem tahrip edilmektedir. Sınırsız tüketim ve geri dönüşümü olmayan ürünlerin kullanımı ekolojik dengeyi bozmaktadır. Bu durum tüm canlıların hayatını tehlikeye atmaktadır. Bu makale dinin sürdürülebilirlik konusunda perspektifleri nasıl şekillendirebileceğini araştırmaktadır. Ekoloji ile ilgili konularda Kur'an'dan yapılan referanslar alınarak İslam'ın öğretileri ortaya konulmakta ve sürdürülebilirlik konularında toplumsal farkındalığı artırmak için İslâmi öğretilerin çevre çalışmalarında kullanılabileceği gösterilmektedir. Bu makale Kur'an'da çevre konusundan nasıl bahsedildiğini açıklamakta ve çevreyi korumaya yönelik Din Kültürü ve Ahlak Bilgisi (DKAB) öğretmenleri ve din görevlilerinin dahil olduğu çalışmalar önermektedir. Aynı zamanda varoluşsal iklimin dengeli, barışçıl ve sürdürülebilir olması için yeryüzünün doğasına uygun hareket edilmesi gerektiğini göstermektedir.

Anahtar Kelimeler: Din Eğitimi, Kur'an, Ekoloji, Sürdürülebilirlik, Koruma, Çevre.

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Introduction

Sustainability concept has to be considered in order not to compromise the benefits of the future generations with the present consumption habits before damaging the planet in an irreparable and irreversible way (Ak & Sezer, 2020, p.41). Ecological sustainability includes everything that is connected with the Earth's ecosystems. Amongst other things, ecological sustainability includes the stability of climate systems, the quality of air, land and water, land use and soil erosion, biodiversity (diversity of both species and habitats), and ecosystem services (e.g. pollination and photosynthesis). Environmental sustainability can only start with educated and committed people. Carbon footprint, is one of the indicators of environmental sustainability. A carbon footprint is the amount of greenhouse gases -primarily carbon dioxide- released into the atmosphere by a particular human activity.

A carbon footprint can be a broad measure or be applied to the actions of an individual, a family, an event, an organization, or even an entire nation. It is usually measured as tons of CO₂ emitted per year, a number that can be supplemented by tons of CO₂-equivalent gases, including methane, nitrous oxide, and other greenhouse gases. These concepts have emerged lately due to the adverse effects of increasing greenhouse gas emissions, overexploitation of natural resources and environmental degradation and pollution. However, the concept of sustainability has been mentioned in the Quran centuries ago. This paper suggests the inclusion of Quranic knowledge in the education of sustainability and raising public awareness on environmental protection especially in the Muslim countries. This paper suggests the inclusion of Quranic knowledge in the education of sustainability and raising public awareness on environmental protection. It is suggested that engaging Religious Culture and Moral Knowledge (RCMV) teachers and the religious commissaries to raise public awareness on environmental protection might have an immense effect especially in the Muslim countries.

Methodology

In this study which was conducted in a qualitative research pattern, the "document review technique" that is referred to analyze the content of written documents meticulously and systematically is used. Qualitative research is defined as a method in which many qualitative data collection methods such as observation, interview and document analysis are used, and the process is carefully followed in order to analyze the events in a realistic way in their natural environment. This method is based on researching, understanding and interpreting social phenomena in the environment they are related to, with a perspective based on theorizing (Yıldırım, 1999, p.3). The document review technique includes the analysis of written materials containing information about the phenomenon or facts to be investigated (Madge, 1965, p.75). As in all other methods, in the document review technique, in the document analysis technique used, all data should be examined and interpreted in order to make sense, interpret, create a perspective on the subject and develop empirical knowledge. In the document analysis, all materials that can be a source for the subject of the study, both hardcopy and digital, have been used systematically. In this technique, the analytical process is carried out in three steps: finding the relevant data in the documents, selection and evaluation of the data, and synthesizing it (Bowen, 2009, p.27-28).

Document review technique is accepted as an indispensable data collection technique for almost every research. Researchers are required to first review, understand and evaluate previous research on the research topic. Hereby, documents produced in the historical process or in a certain period are analyzed by scanning more than one source related to a specific research problem (Yıldırım & Şimşek, 2008, p.12). The most important aspect of this technique is that it requires a communication between the researcher and the document. Besides, the researcher has to establish a linear relationship between what the document wants to express and what he interprets (Karasar, 2007, p.184). This technique, which includes review (superficial investigation), reading (comprehensive investigation) and interpretation,

combines elements of content analysis and thematic analysis. Thus, the data obtained can be organized in categories related to the basic questions of the research (Bowen, 2009, p.3). In this study, the subject of ecology is divided into categories and subcategories using the document review technique, ecology and sustainable ecology are defined in line with the literature review and the opinions of the experts, the development of the industry and the change and transformation in ecology as a result of the conformist approaches are explained, and the problems caused by these changes and transformations are evaluated. As a result of the research, the destruction in the ecosystem is explained and it is understood that unless precautions are taken, the destruction in the ecology will affect all existence. Depending on the results obtained, suggestions are made for a sustainable ecology.

Ecology in the Qur'an

The environment, one of the most important factors in the existence and continuity of human being, surrounds every individual coming to the world with a warmth of a nest and functions as a living space where the individual satisfies his/her material and spiritual needs as long as he/she lives. In today's terminology, the term ecology, which defines the environment, is the study of 'life at home' with emphasis on the totality or pattern of relations between and their environment. In other words, ecology is the name of the living space that serves as a home for beings and all existence. The house made of stone and concrete, where people live and meet all their needs, is a tiny example of a house on earth. The home is a shelter, a protection and a habitat of safety for the individual. Likewise, ecology is a cosmic space designed for all human needs with the sky as a huge roof on top of it. In this huge space, there are not only physiological needs of man, but also material-spiritual beauties that his psychology and spirit may need. This place, which is a house, a mattress and a residential area for man, is completely ready for a person before he is born. So much so that all kinds of beings on earth, such as soil, water, trees, leaves and flowers, are a series of possibilities for human

beings. In this ecological house, when the opportunities are used correctly, there is constant renewal, while when the opportunities are used incorrectly, instead of renewal, deterioration and extinction begin. Today's world squanders the resources of the earth so much that the system cannot renew itself. It is a reality that lifestyles built on a consumption-centered and conformist understanding consume the possibilities offered by ecology.

The fact that the perception of modern life is consumption-centered causes utilization to become more widespread. Especially in the 20th century, it is known that life of shelf products is shortened and planned obsolescence is conducted for more consumption. So much so that as the aging time of a product decreases, more production thus more workers are required for more products. More products mean more profit and new methods are being developed to make more profit. For that matter in the 21st century, it is seen that the concept of "planned obsolescence" has been abolished and the concept of "product life" has been put forward as a new idea. Thus, the date of manufacture and the date of extinction of a product are perceived as an organic process (Neiman, 2017, p.161-162, 166-167). In other words, with the concept of product life, it is understood that objects are given a life and short-lived products are prioritized. Thus, the function of the used objects ends in a short time and those objects become a waste in nature. In addition, the rapid consumption of electronic equipment and short-lived objects without considering 3R (reduce-reuse-recycle) creates large landfills full of waste that indeed consists of tons of reusable/recyclable goods. With the development of technology, lifestyles turn into a more and more comfortable form. This comfortable lifestyle offered by science and technology spreads the idea of conformism and offers individuals the comfort of doing what they want the way they want. So much so that the frenzy consumption turns into an obsession as a result of the understanding 'anything goes'. This madness is now consuming the resources of ecology. "Be yourself, make yourself happy!" perspective encourages people to consume without thinking (Niedzviecki, 2011, p.17).

Therefore, with the technological developments, the growth of the industrial world and the presentation of information technologies, the consumption area is expanding and using products that are not needed becomes a necessity. The culture built by this system is defined as consumption culture, and the society it builds is defined as "consumption society". Every member of this society is seen as a means of consumption (Baudrillard, 2021, p.93) Since consumption is a priority for the consumer society, wasting and consuming ecological resources is not considered crucial.

It is necessary to prevent the ecology, which provides the existential continuity of human beings, from being wasted by the consumer society. Otherwise, it is understood that ecology will not be a shelter or a haven for human beings. The ecological nest that responds to all kinds of human needs has difficulty even maintaining its own sustainability. In studies on ecology, bringing up the issues of what the divine books mention and how they evaluate ecology should be seen as a contribution. The Qur'an draws attention to the issue of ecology and reveals that ecology also has a nature. The Qur'an states that the earth is a cradle (Ta-ha, 20/53), a mattress (Baqarah, 2/22; Naba', 78/6) and at the same time a residential area for human beings. In the verse "It is God who makes the earth a settlement area for you, that makes the sky a building, shapes you and makes you beautiful and provides you with clean food." (Mu'min, 40/64) the Earth is described as a fixed headquarters for human beings, that is, a place where human beings live and die (al-Razi, 2002, v. 19, p.326). The word "building" in the verse means "big tent" in Arabic, it is emphasized that the roof of the earth, which resembles a house or headquarters, is the sky, and the sky gives the appearance of a dome or a large roof for the earth (al-Zamakhshari, 2015, p.172). The Qur'an states that before the creation of man, his cradle and mattress were prepared and this mattress was created under special conditions (Bayraklı, 2004, v. 17, p.34). Therefore, the fact that the earth is a living and settlement area is crucial for the continuity of people's existence, for organizing and sustaining their lives (Abu Mansur al- Mâtürîdî, 2017, v. 13, p.89). However, the depletion of

natural resources, pollution of air, water and soil, deforestation and global warming are daunting threats towards an environmental catastrophe.

It is necessary to act in accordance with the nature of the earth for the balance, peace and continuity of the existential climate. The Qur'an considers ecology as a whole of activities on earth and in the sky. All of these activities meet both material and spiritual human needs biologically and psychologically. In the verse "(To guide) those who use their reason (to this Truth) there are many signs in the structure of the heavens and the earth, in the constant alternation of night and day, in the vessels which speed across the sea carrying goods that are of profit to people, in the water which Allah sends down from the sky and thereby quickens the earth after it was dead, and disperse over it all manner of animals, and in the changing courses of the winds and the clouds pressed into service between heaven and earth." (al-Baqarah, 2/164). It is explained that the earth is composed of many elements such as seas, lands, mountains, plains, rivers, streams, deserts, forests, plants, mines; and that the earth is directly connected to the skies. It is evident that there is a great ecological order in the system of the earth, the shortening of night and day, the wind carrying seeds from one place to another, the creation of plants and animals, all kinds of living beings from microorganisms to the ones that have intellect (Yazır, 1935, v.1, p.564-566).

The verse draws attention to the revival of the land with rain coming down to the earth as well as the revitalization of the revived soil, the continuity of the seeds from the different directions of the blowing winds (al-Razi, 2002, v. 4, p.169-170,174; al-Zamakhshari, 2015, v. 1, p.208) and the function of the wind to activate the clouds (Bayraklı, 2004, v. 2, p.346). At the end of the verse, the subject of ecological order is emphasized and the importance of thinking about ecological life is expressed; it is reported that no existence on earth is created in vain (Al-i I'mran, 3/191) and it is pointed out that all kinds of living things are created to benefit from them in many ways (Abu Mansur al- Mâtürîdî, 2017, v. 1, p.329).

The kinds and colors of the creatures created for human benefit and that they can be used in many different ways such as food, beverage, clothing,

ornaments or rides have been mentioned. "And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember. And it is He who subjected the sea for you, and you eat fresh meat from it, and extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful." (Nahl 16/13-14). In the verse related to ecological regulation, the laws of ecology are mentioned, firstly the colorful, various plants and animals found on land, then the nutrition and ornaments that are present in the sea are explained. (Bayraklı, 2004, v.10, p.458).

It is understood that anything and everything from the smallest stone to the mountains, from the ponds to the seas, from a tiny leaf to trees, from trees to forests has a special position. This shows that there is a special ecological balance in the ecological system. Ecological balance refers to the natural balance that occurs when people, animals and plants complement each other and want to benefit from each other so that they can continue with their lives on earth and live together. A dynamic equilibrium situation manifests itself within a community of organisms in which genetic, species and ecosystem diversity generally remains constant, subject to gradual changes in this natural balance (Çakır & Coşkun, 2012, p.2). So much so that in nature, which consists of many species and diversity such as humans, animals, plants, forests, and mines, each entity creates a balance both in its own field and within a gigantic system. In this system, existence and extinction continue in an order, and at the same time, all changes continue in a gradual manner and the ecological balance continues to exist dynamically.

Earth's resources are depleted and ecological balance is destroyed due to the perspective of continuous consumption that occurs as a result of increasing industrial activities and the imposition of capitalism. This destruction also destroys the values within the nature. The ecological system is the place where every living thing naturally lives and reproduces, and is also the habitat of that species. Nowadays, with the destruction of the ecosystem, it is seen that the living species in the

ecosystem are also extinct. Studies have reported that a quarter of all species in the world are in danger of extinction in the near future (Barnosky et al., 2011, p.51-51). One of the most important and main reasons for this situation stems from the irresponsible and unlimited use of resources. For example, it is anticipated that the Amazon Forests host more than half of the species in the world, but faulty and unplanned activities in such a tropical forest will cause the complete extinction of 5-15 percent of the species found here in a short time (Başlar & Şahin, 1993, p.15).

Ecosystem services, which are defined as the conditions and processes in which natural ecosystems and the species that make up these ecosystems, maintain their lives, lose their functionality. There are many different and diverse ecosystem services on earth, from global scale to the microscopic scale. Ecosystems have functions such as purifying air and water, producing oxygen and balancing the climate. At the same time, organisms in the ecosystem decompose and dissolve organic wastes, remove their toxic effects, and thus prevent the earth from being buried under waste. Microorganisms in the soil carry out the formation of soils and the recycling of nutrients necessary for agriculture. These microorganisms in the soil protect the soil, play an important role in the recycling of nutrients, and also help reduce erosion and flooding. One of the services of the ecosystem is that thousands of animal species pollinate plants, spread their pollens, fertilize the plants, protect them from harms and pests, and spread seeds around the world (Sekercioglu, 2010, p.1). The natural balance of soil, air and water polluted by industrial and agricultural activities also deteriorates, resulting in the decrease or disappearance of species in the ecosystem. In addition, it is known that many species living on land, in the air and in the sea, from elephants to whales, are in danger for many purposes such as clothing, ornaments, etc. In addition, many products such as paper towels and wipes covered with non-recyclable oil and food residues thrown on land and sea, packaging papers, syringes or medical waste, as well as baby diapers, plastic bags, packaging foam, styrofoam foam, disposable paper cups, various glass products, fluorescent

lamps, toys, detriment living things on land and in the sea.

However, the beings in the ecosystem cannot be isolated from ecological life. But the products that disrupt the ecological balance destroy the resources in the ecosystem. Considering that every species and every variety in the ecosystem has important duties, extinctions of all species and varieties disrupt the ecological balance, and the living space on the earth gradually disappears. The functionality of ecological balance and ecosystem services are also the subject of theology along with ecological balance and ecosystem services. Because the Creator states that each being was also created as a special system for the continuation of the coexistence of all beings. This system needs to work as a whole. Otherwise, this particular system will be doomed to collapse. Information on this subject is provided in the holy books. Especially in the Qur'an, it can be seen that ecological balance and ecosystem services are mentioned in many verses. It is stated that the plants and fruits of different species and ores consisting of soil and water are different in terms of visual appearance and tastewise, they are offered to the benefit of people and a lot of animal species exist on land and sea (Abu Mansur al- Mâtürîdî, 2017, v. 8, p.101-103). As a result, the Qur'an declares that the beings are in an ecological order, making it clear that each of these beings possess an area of interaction and that human existence can only sustain its existence in the ecological order.

Ecological Balance in the Qur'an

The universe and everything within are created on certain dimensions. In fact, there is no random, irregular, unplanned functioning in the universe, and the continuity of a planned operation within a corresponding measure is observed (Güven, 2014, p.154). It is obvious that human life and natural life are built on various balances. Relationships in this balance system are generally connected to each other and continue for a long time, with long relationship rings that are not noticed by people. Living things and other living things, living things and inanimate environmental elements are in such a relationship with each other that it is unthinkable for one to exist without the other. As a result of

external interventions to this sensitive system, breaks occur in the links of the chain that creates the natural balance, and these breaks affect the entire chain. It also causes the loss of biodiversity. For example, a forest destroyed due to deforestation or fires is damaged in terms of its own integrity and the integrity of the ecosystem. Forests are considered the lungs of the planet and forests are a part of the protective umbrella of the universe (Abbdulkareem et al., 2020, p.1-2). So much so that the species living in that forest, as well as the habitats of these species, are destroyed, and as a result, the chain rings in the system are broken. In addition, since soil richness is lost, it becomes difficult for the soil to renew itself (Thom & Seidi, 2016, p.1).

When this measure in the universe starts to deteriorate, the ecological order also starts to deteriorate. The Qur'an states that the universe is created on a scale (Hijir 15/21; Furqan 25/2; Qamar 54/ 49) that there can be no imbalance, disorder, and incompatibility in the creation (al-Mulk 67/3) In another verse (Furqan 25/2) it is stated that both the living things and lifeless things were created in accordance with a plan and in a programmatic structure, the assets were in recognition with an intended purpose, on a macro and micro basic (al-Zamakhshari, 2015, v. 3, p.256). It is explained that everything created is arranged according to a measure and certain limits are set for each being (Abu Mansur al- Mâtürîdî, 2017, v. 10, p.248). The verse "*Surely, We created all things with a destiny, a measure.*" shows that there is a measure and a limit to which everything is created (Abu Mansur al-Mâtürîdî, 2017, v. 14, p.273). In other words, each being is created with a specific measure of creation within certain limits, but also for every being whose dimension is broken, the element of balance is beginning to disappear. The verse "*Everything is with a measure in His sight.*" (Ra'd 13/8) clearly states that every being created exists within a measure in terms of its nature and attributes.

Allah has not created anything that He has created without measure, and has determined the appropriate measures for each created being. For example, a short and small being is created short and small due to the ability in a substance, while a long or large created being is long or large due to a capability within it. In other words, the measure of

the essence or adjective of a large or small being is proportional to the ability of creation in that being (al-Razi, 2002, v. 21, p.44-45). Therefore, every being has been created in the most perfect and detailed way in terms of virtue. At the same time, the existence, adjectives and abilities of any being do not increase or decrease by themselves and do not change regardless of the scale of creation (Bilmen, 1965, p.1630).

There is a measure of creation for everything in the ecosystem. Even the deteriorations and disappearances in the system are a system within the system. Although natural disturbances such as earthquakes, volcanic movements, hurricanes, and storms can protect and even increase habitat heterogeneity and species diversity in the shaping and structuring of ecosystems, unlimited and unmeasured use of resources by humans disrupts the habitat (Villnäs, 2013, p.4-5). Many factors such as urbanization, population growth, economic growth, unconscious use of natural resources, intensification of industrial agriculture, increase in energy use, increase in transportation disrupt the balance of the ecosystem and cause environmental deterioration. In other words, the disruption of the balance in the ecosystem is manmade. Environmental degradation is also caused by the deterioration of the balance in the ecosystem, the excessive consumption of natural resources and the pollution of the environment. Environmental pollution means that toxic substances make the environment unhealthy. Many toxic substances such as plastics, car emissions, chemical wastes degrade the environment and destroy the ecosystem's services. As the environment becomes polluted, the air and water necessary for the survival of living things become polluted (Choudhary et al., 2015, p.1-2).

Pollutants such as dust, gas, smoke, odor and impure water vapor in the atmosphere cause air pollution, and air pollution adversely affects living organisms. Likewise, water is negatively affected by environmental toxins. Water pollution occurs when undesirable harmful substances mix into the water at an amount and density that will allow them to deteriorate the quality of the water measurably. Many factors such as industrial establishments, chemical pesticides, agro-

industrial waste water, and thermal power plants cause water pollution, which directly or indirectly affect the lives of all living and non-living creatures. In addition, chemicals and organic compounds in wastewater reduce the amount of oxygen dissolved in the water, which consumes the water resources that people require for drinking and use, and at the same time increases the death rates of plants and animals living in the water. Unfortunately, nowadays, it is seen that as a result of excessive pollution in some lakes or streams, there is no living substance left and islets are formed by toxic wastes. In addition to air and water pollution, soil pollution also causes many problems (Al-Taai, 2021, p.1-3).

Soil pollution is defined as all kinds of technical and ecological pressures and events that will deteriorate the soil properties at the highest level as a result of the decrease in the fertility of the soil. Pollution of the soil is caused by substances that pollute the air and water. For example, rain droplets passing through an atmosphere with a high sulfur dioxide content enter the soil in case of an acid rain, and that these acidic waters damage the roots of trees, plants and creatures that live in the soil. This affects the reaction of the soil in such a negative way, thus disrupting the nutrient balance and making the spring waters undrinkable. Likewise, many substances such as leachate leaking from garbage heaps, radioactive materials, dirty irrigation water, fertilizer solutions pollute the soil. The deterioration of air, water and soil destabilizes the entire ecosystem and endanger the lives of living things (Khan & Ghouri, 2011, p.276-280).

As a result, the deterioration of the balance in the ecosystem hinders the services of the ecosystem, causing a decrease in some living organisms and an increase in some living organisms. The ecosystem has a very special balance of its own, and each entity in this system together with the others forms a large system. As the chain links in the system deteriorate, the entire system is affected. Every living or non-living being such as soil, air, plants and animals, which are the basic elements of the ecosystem, is exposed to structural change. Pollution of water also reduces the rate of air in the water, and the required

amount of water and air for living things cannot be met. At the same time, pollution in the soil causes the extinction of living things over time. In addition, due to change of the climate, the distribution of living life changes. For example, the decrease in the number of plants causes a decrease in the number and species of living things in the food chain, which harms the balance of the system. As a result of all these, biodiversity decreases and the balance of the ecosystem is disturbed. So, there is an ecological balance of the earth, which is the home of man. As long as this balance is maintained, the earth will remain the habitat for all beings. Otherwise, the deteriorating balance, the lost measures will deprive the ecological capital.

Sustainable Ecology in the Qur'an

All the living organisms of the Earth and the environments surrounding these organisms work together as a single entity in unity. This ecological structure is called "ecosystem", and it states that the naturally occurring life and the life around it function within a system (Balasubramanian, 2008, p.1). This ecological structure has an important role on the continuity of the ecosystem. The Qur'an states that the heavens and the earth are created on a measure, that this measure should not be broken. "And the heaven He raised and imposed the balance, that you not transgress within the balance. And establish weight in justice and do not make the balance deficient." (al-Rahman 55/7-9). The word "balance" in the verse means in the sense of truth, meaning that people keep everything at the right scale. It is stated that each being is created according to a measure of creation and that man should not exceed the divine boundaries.

The word "balance" firstly points to the mind that weighs the good and the bad, the right and the wrong, the truth and the superstitious as well as the balance of rights and law among people. Intellectual and legal scales are important measures for ecological balance. The verse explicitly orders the individual to behave moderately against himself and those around him (Abu Mansur al- Mâtürîdî, 2017, v. 14, p.283-284), and he is asked to comply with the measures of justice. Likewise, the word "Qist (constraint)", which means justice in the verse, means what

should not exist in oneself (al-Razi, 2002, v. 21, p.76). In other words, it is possible to talk about justice in the absence of measure and imbalance. In the designated orbital system in the celestial order starts to deteriorate as when an object leaves the orbit, the ecological order deteriorates when one leaves the path (Bayraklı, 2004, v. 10, p.458). Therefore, it is not possible to talk about the sustainability of the ecological order when all organisms within the ecosystem are not considered as part of the whole and are used in an excessive manner.

In terms of sustainability of the ecological system, the Qur'an primarily regulates the relationship between the individual and the ecological system and encourages to be away from squander and subversion actions that would disrupt the balance of the ecosystem. It is understood that there is a bankruptcy to be experienced as a result of squander and subversion actions. In order to avoid a state of failure in the ecosystem, not to dissolve and destroy the ecosystem, it is necessary to know what squander behavior is and its consequences. Especially in the modern world, new requirements are constantly being produced and individuals cannot control their wishes and desires. Thus, the sense of squander is fueled (Bayhan, 2011, p.234) and destruction occurs in the ecosystem due to excessive use of resources. The concept of extravagancy in Qur'an is used to express all kinds of inconsistent and excessive actions (Soysaldı, 2005, p.95). It is reported that all actions carried out in excessive and inconsistent manner will disrupt the life order of the individual and the society, and followers are ordered to abstain from extravagancy. In the Qur'an, it is explained that to be doomed to wrong instincts (al-Zumar, 39/53) and to use all kinds of resources unlimitedly (al-Nisa' 4/6; al-Furqan 25/67) is extravagance and it is explicitly and strictly forbidden (al-A 'raf, 7/31).

Squandering has become a culture in the modern societies. Many products such as food, clothing, technological tools, household products are advertised in the market, media and social media. So much so that when a product is searched in the search engine, many images that may be related to that product are immediately presented to the consumer. People who try to meet their

needs by shopping are not considered as consumers for the capitalist system. Nowadays, not only the products on the shelf, but even the consumers are consumables. In order to present different tastes on social media, videos with many recipes such as food, cake, pastry, dessert are presented in an attractive way. In many of these videos, it is seen that the ingredients are used without paying attention to squandering during the preparation of meals or desserts. At the same time, consumption is supported more by giving recipes of products that are more beautiful and taste more hedonistically (Davies, 2018, p.12-13).

As the materials that can be consumed are advertised to the consumer society, squandering becomes a culture imposed. In the same way, colorful products are offered in the clothing sector, and the need for purchasing arises because these advertising images affect the person rather than being a necessity. In addition, comfortable and one-touch shopping on the internet seems very attractive. While back in the day, people tried to buy products according to their needs, now there is a need to purchase products just for luxury consumption purposes. Therefore, mass media such as television, internet, media and social media are used most effectively because modern consumption depends on displaying the consumption in shopping malls and online channels in a way that will stimulate desires, make everything seem like a necessity, and advertise products. Markets, stores, food-beverage places, colors, lights, music designed in shopping centers as well as stores on the internet are planned for the consumer to consume by feeling happy (Tandaçgüneş, 2013, p.225-227).

Consumption shows itself not only in the food and clothing sector, but also in all kinds of products, from toys to household appliances, including symbols for the sacred. The concept of "use-throw", which became widespread with the industrial age in the 20th century, encourages people to squandering and makes life feel meaningful as much as one consumes. Today, almost every product is produced in disposable form. This perspective leads to the dissolution of human relations with existence and the complete mechanization of the structure of relations (Toffler,

1981, p.54-75). The culture of consumption or squandering culture impoverishes and, even worse, destroys the resources of the earth, which has enormous amount of resources. In other words, squandering leads to corruption.

The second concept that disrupts the ecological order in the Qur'an is the concept of subversion. The deviation from measure, the concept of subversion, which means the deterioration of its proper state, implies distorting the measure and balance (al-Isfahani, 2002, s. 636). It is recommended in the Qur'an not to interfere with the innate structure and not to disturb the ecological order (al-A'râf 7/56; 74), and at the same time, it is recommended not to obey those who perish by destroying the innate structure. In the verse "*Disorder and corruption has prevailed on land and sea owing to the evil (deeds) which people have wrought.*" (Ral-Rum 30/41), it is stated that people disrupt the structure of seas and lands. Especially with the development of technology, unlimited resources; contaminated spring waters, seas, lands and air are also becoming unusable. Also, the intensive use of warfare technologies destroys organisms in the ecosystem (Bayraklı, 2004, v. 15, p.72). Therefore, the ecological order is dragged into chaos due to the corrupted activities of people.

The destruction of the ecosystem is reflected as environmental pollution. Environmental pollution adversely affects all the elements that make up the earth. In fact, deterioration and extinction occur within the ecosystem. However, these deteriorations and disappearances do not harm the system. So much so that the system has the nature of regulating the deteriorations and disappearances within itself. On the other hand, any intervention that is inappropriate for the nature of the ecosystem disrupts the order and mechanism of the system. Individual-based environmental pollution is created due to the increase in the use of substances such as solid waste, garbage, energy used per capita, water, paper, etc., as well as the destruction of forests, motor vehicles or sea vehicles, the drying of wetlands and lakes, urbanization, the misuse of land, the radiation caused by the spread of some medical devices such as X-ray, tomography, along with television and computers cause corporate

environmental pollution. Ecology, built on a magnificent system, can protect itself in its own integrity. However, human interventions against the nature of the ecosystem are destroying the ecology in every aspect. The services of the ecosystem are deteriorating from the state, which started with squandering first, followed by subversion and superstition. In fact, the consumption-centered understanding of life leads to the consumption of the ecosystem which diversely affects the quality of life of all living things in the system (Shende et al., 2015, p.23-25).

In terms of the sustainability of the ecological order, the assets in the ecosystem should not be squandered and their structures should not be corrupted by interfering with their creation. The Qur'an provides very clear information on this particular issue. It is stated that everything in the ecosystem is created to a certain extent, that when the scale is corrupted, the system will suffer and the existence in the system will also suffer. It is understood that each of the chains in the ecosystem is very important for the whole system. When ecology is destroyed, not only local problems are experienced, but also global environmental problems such as decrease in biological diversity and increase in waste diversity and amount, global warming and climate changes, reduction of forest areas, air pollution, water pollution, soil pollution, erosion and loss of fertile soil and food resources, decrease in forest areas, decrease in water and energy resources, acid rains etc. These problems negatively affect people and all beings in the world (Slingenberg et al., 2009, p.18-21).

According to the reports of the World Health Organization, an average of 1.7 million people get cancer every year due to unhealthy environmental conditions, and 12.6 million people die due to diseases related to environmental pollution. In addition, air pollution, which is one of the types of environmental pollution, causes the death of 4.2 million people annually (UN News, 2021). Apart from death cases, it is known that environmental air pollution is effective in respiratory failure, stroke, multiple sclerosis, Parkinson's and neurological diseases (Tan et al., 2022, p.8). For example, a study conducted in Mexico shows that children living in an area with high air pollution

lag behind in cognitive development compared to children living in an unpolluted area (Calderón-Garcidueñas, 2008, p.117, 124-126). It is stated that air pollution can cause a lot of damage to the brain. The peak point of air pollution and water pollution in nature is considered as soil pollution. Because soil pollution is a pollution that is almost irreversible in nature and very difficult to remediate. Human health is adversely affected as a result of the contamination of vegetables and fruits grown on soils contaminated with heavy metals and pastures where animals graze (Íbadullayeva et al., 2019, p.54-55). Therefore, as the environment becomes polluted and the ecosystem deteriorates, the quality of life of the existence in the system decreases, number of physical and spiritual diseases increase and many people lose their lives. It should be noted that to sustain human–natures' interaction for shaping a better world, Muslims should consult the Quran and Sunnah teachings for they often manifest holistic relationships between man and God, man and fellow humanity and between man and the natural World (Muhamad, A. et al., 2020, p.1053-1054).

Conclusion

Ecology is an indispensable system in which human existence and all beings continue their lives. Due to the consumption-centered understanding of life, which started with the industrial revolution, and which is harmful to the ecological system, the internal mechanism of the system cannot intervene. Humanity, which has caused the disruption of the system, needs to take immediate action. Although there are many solution proposals in this regard, more efforts are required for the proposals to be implemented. The environmental issues should be given wide coverage in formal and prevalent education curricula. There is a need for studies on creating ecological awareness at all levels, starting from early childhood. In addition to providing information on the subject in education and religious education classes in schools, the conscious use of water, paper and electricity consumption should be demonstrated in practice. In religious education classes, it would be appropriate to refer to the recommendations of the

holy books on water, and even to give examples from the history of the prophets. In order to reduce the water consumption, a smaller amount of water should flow from the faucets in the washbasins in schools, and slogans such as "If the water runs out, life ends!" or "water means life, don't waste water!" or "less water to keep staying hydrated!" should be on the walls of the bathrooms. It can be thought that making this application at home will be effective in terms of gaining habits.

Especially in primary and secondary education levels, it can be effective in terms of emotional education to make a "thirst drill" by cutting off the water at certain times and making everyone feel what difficulties will be experienced when there is no water. In addition, there should be recycling boxes in every classroom of the schools, and awareness studies should be carried out for the recycling of products such as paper, glass and plastic. For example, special surprises can be made for the classes that throw the least amount of paper and throw the least trash in the trash bins. Or, the weight of the recycling bins could be measured every weekend, and a special activity can be organized for the classes with the heaviest recycling bins. Thus, children could be supported to gain awareness of recycling and also to be more careful about zero waste.

Placing compost bins in the corridors of the school could prevent the peels of the fruits from becoming waste. Students can compost the peels of their fruits and place that compost as fertilizer in the school garden or areas with a garden on a "Compost Event" day every 15 days. At the same time, students should be encouraged to bring organic waste from their homes to the compost bins at their schools. By creating greenhouse areas in schools, the students can be helped to grow plants or fruits by planting the seeds or peels of the fruits in the soil in these areas. The produced composts can be evaluated in these greenhouse areas. With this ecological activity, awareness and habit formation are supported through learning by experience, experimentation and observation techniques. Growing flowers and plants in the corridors of schools and in certain corners of the classrooms will also increase the interest in ecology. In addition, the use of natural products

should be supported by making studies on the production of cleaning materials used in schools and homes from natural substances such as vinegar, carbonate and lemon salt. Thus, the habit of using cleaning agents that do not harm water resources can be supported. For example, vinegar can be produced from fruits or vegetables such as apples, plums, grapes, by carrying out the "Vinegar day" activity once a month at school, so that students learn to produce their own vinegar.

Proverbs and idioms about vinegar can be learned and dramas can be produced about vinegar. They may be asked to sell their vinegar, create marketing strategies, and produce slogans for advertising. Ecological awareness can be extended by supporting all activities with family participation. As a result, studies should be carried out for the awareness of a life without destroying the ecology by regulating squandering and consumption habits. Ecological awareness activities should be given importance in all levels of education and in home life, especially in the early childhood period when children gain habits in many subjects. Children should be taught through education and religious education that we, humankind, must protect the ecosystem so that they can live better and healthier, and that everyone has an ecological responsibility. In addition, the issue of ecological responsibility should be among the priority topics in adult education.

Sustainable ecology is important for religious education. Therefore, children and adults should be educated on sustainable ecology, and it should be explained what can be done to prevent the declaration of ecology. The environmental awareness campaigns especially in the Muslim countries might collaborate with the Department of Religious Affairs and the religious commissaries might get included to teach about protecting the environment. An environmental division might be constituted amongst the Department of Religious Affairs and a committee of educators could be trained amongst the religious commissaries. Then the committee can educate the prayer leaders who lead the weekly Friday prayers. There are numerous studies towards a more sustainable environmental ecology. Interdisciplinary

collaboration between the environmental organizations and Religious Affairs might boost the studies. As an example, a study that focuses on the roadmap of the management of biodegradable solid waste management suggests the selection of a pilot district in Istanbul and proposes biodegradable bags (namely Istorba) to each household in that pilot district as a suggestion for collecting biodegradable waste separately. With the collaboration of the Municipality with the Religious Affairs; mosque officials can be trained on environmental sustainability and introduce environmental values into their sermons which usually includes topics as discouragement of greed, extravagance, materialism and lust for worldly pleasures. Pilot districts can be selected and the public might get encouraged through daily prayers; especially Friday prayers by the mosque attendants of the selected districts. All the attendants of each mosque of the selected district can be trained, and Istorbas can be distributed after the prayers and the importance of separate collection can be emphasized by the Islamic scholars and the mosque officials. Even this collaboration shall promote the initiatives of the government towards zero waste.

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