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The Impact of the Great Earthquake, the Disaster of the Century in 2023, on the Religious Tendencies of the Academic Community in Turkish Universities: A Quranic and Philosophical Analysis

2023'te Yaşanan Asrın Felaketi Büyük Depremin Türkiye Üniversitelerindeki Akademik Camianın Dini Eğilimleri Üzerindeki Etkisi: Kur'ani ve Felsefi Bir Analiz

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ÖZET

Bu çalışma, Türkiye'nin güneyinde meydana gelen büyük depremler sonrasında deprem ve doğal afetlerin etkilerini bilimsel, İslami, felsefi ve Kur'ani bir yaklaşımla ele alan kapsamlı bir incelemedir. Amacı, Türk üniversitelerindeki eğitim personelinin psikolojik durumlarını değerlendirmek ve bu tür felaketlerin toplum ve birey üzerindeki etkilerini azaltmada dinin, felsefenin ve bilimsel perspektiflerin nasıl bir araya getirilebileceğini irdelemektir.

Çalışma, özellikle Gaziantep ve Maraş'ta yaşanan depremlerin ardından, eğitim camiasının yaşadığı derin psikolojik yansımaları anlamak üzere, hem bilimsel analiz yöntemleri hem de İslami ve Kur'ani kaynaklardan yararlanarak kapsamlı bir çerçeve sunmaktadır. Anket çalışması, katılımcıların olayları dini, kaderci, felsefi ve kozmik düzen perspektifinden nasıl algıladıklarını ortaya koymakta, bunun yanı sıra Kur'an'a dayalı bakış açılarıyla psikolojik sıkıntıları hafifletme yöntemlerini araştırmaktadır.

Bulgular, depremlerin Tanrı'nın kudretinin ve ilahi düzenin bir yansıması olarak görüldüğünü, aynı zamanda bireylerin ruhsal dayanıklılıklarını sınayan bir imtihan ve inançlarını güçlendirme vesilesi olarak algılandığını göstermektedir. Bu bağlamda çalışma, Kur'an'ın öğretileri ve felsefi yaklaşımlar ışığında psikolojik rahatlama ve anlamlandırma yollarını sunarak hem bilimsel hem de ilahi perspektiflerin iç içe geçtiği bir analiz ortaya koymaktadır.

Anahtar Kelimeler: Deprem ve Doğal Afetler, Psikolojik Etkiler, Kur'ani Perspektif, Felsefi Yaklaşım, Bilimsel ve İslami Analiz

ABSTRACT

This study is a comprehensive examination of the effects of earthquakes and natural disasters, following the major earthquakes in southern Turkey, through a scientific, Islamic, philosophical, and Qur'anic approach. Its aim is to assess the psychological states of academic staff in Turkish universities and to explore how religious, philosophical, and scientific perspectives can be integrated to mitigate the impact of such disasters on individuals and society.

The study, inspired particularly by the recent earthquakes in Gaziantep and Maraş, seeks to understand the profound psychological reflections within the academic community. It offers a broad framework utilizing both scientific analysis methods and insights from Islamic and Qur'anic sources. The survey examines participants' perspectives on these events through religious, deterministic, philosophical, and cosmic order lenses, and further investigates Qur'anic approaches to alleviating psychological distress.

Findings reveal that many perceive these earthquakes as a manifestation of God's power and divine order, as well as a test of spiritual resilience and an opportunity to strengthen faith. In this context, the study provides pathways for psychological relief and meaning-making through the teachings of the Qur'an and philosophical approaches, presenting an analysis where both scientific and divine perspectives are intricately intertwined.

Keywords Earthquake and Natural Disasters, Psychological Effects, Quranic Perspective, Philosophical Approach, Scientific and Islamic Analysis

INTRODUCTİON

Natural Disasters: A Critical Examination of Their Impact and Societal Implications

Natural disasters represent some of the gravest challenges faced by humanity, posing significant threats to the fundamental elements of life. Their occurrence often results in partial or total destruction, leading to substantial loss of life, severe injuries, and the forced displacement of populations. These catastrophic events have profound economic and social repercussions, necessitating governmental intervention and public awareness efforts at all levels. Understanding the multifaceted impacts of natural disasters is crucial to mitigating their effects and fostering resilience within affected communities.

Research Problem

This study seeks to explore the following research questions:

1. What is the impact of natural disasters on the psychological well-being of university students?
2. How are natural disasters classified within Islamic and philosophical frameworks, and what are the underlying stances on their occurrence?
3. Do significant differences exist in university students' responses to natural disasters based on independent variables such as gender, socioeconomic status, and university affiliation?

Through addressing these questions, this research aims to contribute to a nuanced understanding of the psychological, philosophical, and social dimensions of natural disasters, offering insights for policy development and community preparedness strategies.

Research Objectives

1. To assess the psychological impact of natural disasters on university students, with a focus on identifying the extent and nature of their emotional and mental health challenges.

2. To analyze the classification of natural disasters through Islamic and philosophical perspectives, shedding light on theological, ethical, and conceptual interpretations of these phenomena.

3. To examine the differences in university students' responses to natural disasters, considering key independent variables such as gender, socioeconomic status, and institutional affiliation, to uncover patterns and disparities in coping mechanisms.

Significance of the Study

This research is of critical importance in exploring the multifaceted impact of natural disasters on university students. It seeks to enhance understanding and awareness among students regarding the nature and implications of such disasters, particularly their psychological and religious dimensions. By examining how these events affect students' mental health, emotional resilience, and religious beliefs, the study aims to identify patterns and differences in responses across various demographic groups.

The relevance of this study is underscored by Turkey's recent experiences with devastating earthquakes, most notably in 2023, which have emphasized the urgent need for targeted research in this area. The findings will provide valuable insights into the psychological and spiritual effects of natural disasters, paving the way for the development of effective support mechanisms and intervention strategies. These outcomes aim to promote the well-being and resilience of university students, equipping them to navigate the challenges posed by such catastrophic events.

Previous Studies

One notable study in this field is *Natural Disasters and Social Solidarity*, a master's thesis by Bour Rabi' Jamal, completed under the supervision of Ahmed Zerdoumi in 2010 at the Faculty of Human Sciences and Social Sciences, University of Mentouri, Constantine, as part of the Ministry of Higher Education and Scientific Research.

The thesis comprises nine chapters, providing a comprehensive exploration of the conceptual framework of natural disasters, environmental issues, and the scientific dimensions of phenomena such as earthquakes and floods. It further examines the role of social solidarity in disaster contexts and employs field study methods to identify and analyze study areas.

In contrast, my research focuses on the psychological impact of natural disasters on academic staff in Turkish universities. It delves into the role of religious and philosophical

principles in alleviating the effects of these disasters on individuals, offering a distinct perspective that integrates psychological resilience with ethical and spiritual dimensions.

Theological Perspective on Earthquakes

From a theological standpoint, earthquakes are understood as manifestations of the divine will, serving purposes such as intimidation, reminders, and warnings for humanity. They are among the signs through which God Almighty instills awe and reverence in His servants. Despite significant advancements in technology, including early warning systems and other predictive tools, humanity remains incapable of fully anticipating these events. This underscores the profound and uncontrollable nature of such phenomena.

A poignant example is the catastrophic earthquakes that struck Türkiye in 2023. These sudden and devastating events, occurring within mere seconds, resulted in widespread destruction of homes, loss of countless lives, and massive damage to property. The impacts were far-reaching, affecting life in general and exerting a profound influence on Turkish universities, particularly on educational institutions and academic staff.

In response, Turkish universities, alongside governmental and humanitarian organizations, mobilized efforts to provide guidance, support, and various forms of assistance to those affected, aiming to alleviate their suffering. This research examines the legal and humanitarian dimensions of such responses, supported by a survey designed to shed light on the broader implications of these events and to formulate actionable recommendations and proposals for future preparedness and resilience.

1. Concepts of Prediction, Sources of Judgment, and Explanations for Questions and Problems

1.1. Predicting Environmental Disasters and Their Types

The prediction of earthquakes, whether in a specific location or at a particular time, remains a formidable challenge for scientists and specialists. While precise forecasting is often unattainable, advances in scientific knowledge and technology have significantly improved the ability to monitor and measure seismic activity. According to Al-Omarī (1995: 13), cognitive and technical progress has enabled the development of modern instruments capable of detecting and analyzing earthquakes. Furthermore, global

networks have been established to monitor seismic activity continuously, identifying earthquake epicenters and locations in real time.

Earthquakes occur due to tectonic shifts within the Earth's crust, often at depths reaching approximately 720 kilometers (Aʿumar 2017). These shifts result in the fracturing of rocks and the displacement of geological formations. This was exemplified in the catastrophic earthquakes in southern Türkiye, where seismic tremors propagated as waves through the Earth's layers, eventually surfacing to trigger widespread destruction. The resulting humanitarian and environmental disaster caused significant loss of life, massive infrastructure collapse, and extensive damage to communities. Such events underscore the critical need for continued research and advancements in predictive technologies to mitigate the devastating effects of earthquakes.

1.2. Types of Natural Disasters

Categories of Natural Disasters

Natural disasters can be classified into three primary categories, as outlined by Al-Nasr (1995: 5) and Khalil (2016):

1. Climatic and Geological Disasters:
   These include earthquakes, volcanoes, floods, hurricanes, and desertification, all of which arise from natural climatic and geological processes.
2. Cosmic Disasters:
   These disasters originate from space and include phenomena such as meteor impacts, meteor showers, and lightning strikes.
3. Biological Disasters:
   This category covers disasters related to living organisms, such as environmental diseases, insect infestations, and agricultural pests.

Characteristics of Natural Disasters

Natural disasters share several key characteristics that make them particularly challenging to address:

- Sudden and Rapid Onset: Disasters often occur unexpectedly, leaving minimal time for preparation or response.

- Psychological Impact: The abruptness and severity of these events often result in tension and significant psychological stress.
- Resource Limitations: Disasters are frequently accompanied by a lack of adequate data, resources, and trained personnel to manage the crisis effectively (Chen & Ractham, 2016).

Stages of Disaster Management

Effective disaster management involves a structured approach comprising three critical stages:

1. Pre-Disaster Stage:
    - Objective: Minimize the risk and impact of potential disasters through proactive measures.
    - Key Actions: Develop and implement predictive tools and preventive precautions, and prepare detailed response plans. Ensuring the readiness of personnel and resources is a priority during this phase.
2. During the Disaster Stage:
    - Objective: Respond effectively to the disaster as it unfolds.
    - Key Actions: Execute pre-established plans, coordinate relief efforts, and monitor the situation to adapt responses as needed. Trained personnel are essential for managing operations and mitigating harm.
3. Post-Disaster Stage:
    - Objective: Facilitate recovery and document lessons learned for future preparedness.
    - Key Actions: Assess and document losses, evaluate the effectiveness of implemented plans, and identify areas for improvement. Documenting the disaster in a management system ensures a comprehensive record for refining future strategies (Chen & Ractham, 2016).

By categorizing disasters and following these management stages, societies can better prepare for, respond to, and recover from the devastating impacts of natural disasters.

1.3. Sources of Judgment Based on the Evidence of Earthquakes

Earthquakes, along with other phenomena such as pests and natural disasters, are understood as signs of divine will. They are often regarded as manifestations of God's authority and power. In this context, these events are seen as "soldiers of God," sent to fulfill His will, targeting whom He chooses and sparing whom He wills. This perspective emphasizes the theological interpretation of natural disasters as both reminders and warnings, underscoring their significance in divine judgment.

Firstly: Evidence from the Holy Qur'an

The phenomenon of earthquakes is mentioned multiple times in the Holy Qur'an, with an entire surah named *Surah Al-Zalzalah*. The Divine statement declares: *"When the earth is shaken by its earthquake"* (Al-Zalzalah 99:1). ﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾ [الزلزلة 99: 1].

Al-Razi interprets this verse as indicating that the earth was moved and disturbed (see Muhammad bin Umar al-Taymi al-Razi, *Anwār al-Tanzeel wa Asrār al-Ta'weel*, 32/254). Al-Baydawi elaborates, stating that this turmoil is destined for the earth (see Abu Sa'id Abdullah al-Shirazi al-Baydawi, 5/330). Al-Jurjani adds that the earth reveals its contents and becomes agitated (see Al-Hussein et al., 1/448). These cosmic movements are described as divine messages and signs, urging humanity to contemplate the Creator's magnificence and supreme authority.

Similarly, the verse *"When the earth shakes with a violent shake"* (Al-Waqi'ah 56:4) قال تعالى: ﴿إِذَا رُجَّتِ الْأَرْضُ رَجًّا﴾ [الواقعة: 4]

Al-Baghawi explains this as referring to the earth being shaken and experiencing an earthquake (see Ahmad al-Zaid, 5/5; Abi al-Hasan et al., 2/792). Al-Baydawi adds that the shaking is violent and intense.

Another related verse states: *"Say: It is He who is capable of sending upon you a torment from above you or from under your feet"* (Al-An'am 6:65). قال تعالى: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ [الأنعام: 65]

Al-Baghawi interprets the phrase *"or from under your feet"* as referring to trembling and shaking caused by the earth (see Al-Baghawi, 2/131). A similar interpretation is provided by Al-Qurtubi (see Ahmad al-Khazraji al-Qurtubi, 2003: 7/9).

These verses and interpretations underscore the Qur'anic view of earthquakes as divine signs that inspire reflection on the power and wisdom of God, who governs all creation.

Further Evidence from the Holy Qur'an

The Qur'an frequently highlights the phenomenon of earthquakes as a manifestation of divine power and will. The verse *"Then the tremor seized them"* (Al-A'raf 7:78) ﴿فَأَخَذَتْهُمُ الرَّجْفَةُ﴾

Scholars interpret this tremor as an earthquake and the movement of the earth (see Mahmoud Abu Mansur al-Maturidi, 4/506; Al-Baghawi, 2/207; Al-Razi, 14/307). This verse underscores the divine command governing such events, emphasizing their purpose as a reflection of God's control over creation.

The phrase *"Or from under your feet"* in another verse also refers to trembling or severe earthquakes.
﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

This has been explained by Al-Razi (13/20) and Al-Husseini Al-Alusi (3/203) as a depiction of the violent shaking caused by the earth, occurring by the direct command of Divine power. The interpretation rejects the notion that such phenomena are solely natural occurrences, affirming that they occur within the knowledge and power of God (see Al-Walan, 2019).

Furthermore, the verse *"No, when the earth is thoroughly trampled"* (Al-Fajr 89:21) ﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا﴾

serves as a vivid reminder of the earth's eventual upheaval, aligning with the Qur'anic portrayal of cosmic events as signs of divine authority. These verses collectively highlight the theological framework in which earthquakes and similar phenomena are viewed as expressions of God's will, intended to inspire reflection and submission to His omnipotence.

Theological Interpretation of Earthquakes The phrase *"Or from under your feet"* ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

is interpreted by Al-Razi (13/20) and Al-Husseini Al-Alusi (3/203) as referring to violent earthquakes caused by the earth shaking under divine command. This interpretation underscores the theological view that such phenomena are not merely natural occurrences but acts within the knowledge and power of God (see Al-Walan, 2019).

The Eventual Upheaval of the Earth

The verse *"No, when the earth is thoroughly trampled"* (Al-Fajr 89:21)
﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا﴾

serves as a vivid reminder of the ultimate upheaval of the earth. Al-Zuhayli (1418: 30/231) explains that this verse foretells a time when the earth will shake so intensely that all structures will collapse, and the mountains and hills will be leveled into flat ground. This eschatological imagery aligns with the Qur'anic theme of natural events as cosmic signs demonstrating divine authority.

Scientific Description of Earthquakes From a scientific perspective, earthquakes are sudden and rapid movements of the Earth's lithospheric layers. These events are caused by the sudden release of large amounts of energy stored within rocks in the form of seismic waves, which propagate in all directions. These waves, known as seismic waves, are the physical manifestation of this energy release (see Reda Abdel Fattah, 2004: 27; Al-Nabulsi, 2005: 75).

This dual interpretation—both theological and scientific—provides a comprehensive understanding of earthquakes, linking their physical causes with their spiritual significance as signs of divine power.

Secondly: Evidence from the Purified Sunnah of the Prophet

The purified Sunnah provides further insights into the significance and interpretation of earthquakes as signs of divine will.

The Messenger of God, peace and blessings be upon him, said: *"My nation is a compassionate nation, with no torment in the afterlife. Its torment in this world is temptations, earthquakes, and killing"* (al-Ashʿath, al-Sijistani, 4/169; al-Hakim et al., 1990, 4/283). Al-Hakim classified the chain of transmission as authentic, and al-Dhahabi

affirmed its authenticity. This hadith highlights earthquakes as one of the trials faced by the Muslim community in this world.

Abu Hurairah, may God be pleased with him, narrated that the Prophet, peace and blessings be upon him, said: *"The Hour will not come until knowledge is taken away and earthquakes increase"* (al-Bukhari, 1987, 2/33). Al-Hafiz Ibn Hajar al-Asqalani noted that the increase in earthquakes across all regions and their prolonged duration reflects the fulfillment of this prophecy (al-Asqalani, 87). Ibn Rajab further explained that Imam al-Bukhari attributed this hadith to the observable phenomenon of frequent and tangible earthquakes, described as the trembling and movement of the earth (al-Rahman & al-Baghdadi, 1422AH, 9/244).

Abdullah bin Hawala al-Azdi reported that the Messenger of God, peace and blessings be upon him, said: *"If you see that the Caliphate has descended on the Holy Land, then earthquakes and disasters have approached..."* (Dâvûd, 325). Al-Khattabi interpreted trials in this context as encompassing worries and sorrows, emphasizing their spiritual and emotional impact (al-Tayeb & al-Azeem, 1992: 7/150).

These narrations from the Sunnah emphasize the role of earthquakes as both physical phenomena and spiritual trials, serving as reminders of divine power and the approaching Hour. They also highlight the interconnectedness of natural events with the moral and spiritual state of humanity.

Thirdly: Evidence from Historical Impact

Historical accounts from the Islamic tradition illustrate the tangible and interpretive responses to earthquakes, emphasizing their spiritual significance.

- Safiyya reported that during the caliphate of Umar, the city shook so violently that the walls cracked. Umar, after praising and thanking God, admonished the people, saying: *"How quickly you have done this. By God, if it returns, I will be expelled from among you"* (al-Nimri & al-Barr, 2000; al-Kufi, 1409: 5/320). This statement reflects Umar's belief in the moral and spiritual implications of natural events.
- Abdullah bin Al-Harith narrated that the earth experienced tremors in Basra (al-Barr, 2/418; al-Barr et al., 2017: 3/78). This occurrence was likely interpreted within the context of divine messaging and human accountability.

- Umar bin Abdul Aziz remarked that such tremors are among the punishments by which Divine power disciplines His servants (al-Dunya, 1996, 1997). This perspective aligns with the broader theological understanding of natural phenomena as reminders and warnings from God.
- Al-Mubarakfuri explained that the essence of a tremor lies in its movement and disturbance, reflecting its role as a disruptive and awe-inspiring event (al-Rahman & al-Mubarakfuri, 2015: 7/129).
- Abu Hurairah, may God be pleased with him, conveyed: *"It is likely that you will not find homes that you like being destroyed by ravages"* (al-Din et al., 1981, 14/571; al-Maruzi, 1993: 2/611). This statement highlights the transient nature of material possessions and serves as a reminder of the impermanence of worldly life.

These accounts underscore the multifaceted understanding of earthquakes within Islamic tradition, combining physical observations with theological interpretations that emphasize accountability, reflection, and the omnipotence of Divine power.

2Philosophers and theologians have long grappled with the concept of natural evils, encompassing phenomena such as earthquakes, volcanoes, epidemics, pests, floods, and other natural calamities (al-Mutahhari, 2000: 152). These events have fueled intellectual and theological debates regarding their origin, purpose, and implications for the existence of a Creator.

The problem of evil has led to the emergence of various philosophical theses, some of which challenge the existence of an influential Creator who governs the universe according to His will. On one side are theological perspectives affirming the existence of a Supreme Creator who orchestrates all events, including natural disasters. On the other side are philosophical approaches that attribute such phenomena to mythological or naturalistic explanations. The debates between these perspectives remain vibrant, with echoes of these discussions continuing into contemporary times.

In earlier eras, some thinkers attributed earthquakes to mythical causes. For instance, it was believed that the earth rests upon a giant whale, and the movements of this whale cause earthquakes (al-Wahhab & al-Nuwairi, 1/179). Similarly, before the Middle Ages,

certain explanations suggested that earthquakes occurred because the dead were attempting to emerge from the earth, shaking it in the process (Farroukh, 1980: 190).

Among early philosophers, natural explanations for earthquakes began to take shape. Democritus (460 BCE) proposed that earthquakes result from heavy rainfall seeping into the earth's interior, leading to tremors due to internal disruptions. Thales, another pre-Socratic philosopher, suggested similar natural causes for seismic activity (Thales, 1965: 20).

These interpretations demonstrate the evolving understanding of earthquakes from mythical narratives to philosophical and, eventually, scientific explanations, highlighting the interplay between human reasoning, theological reflection, and the natural world.

Archimedes attributed the causes of earthquakes to collapses occurring in mountainous regions (Aʿbd Allāh ibn Sīnā, 1965: 16). In contrast, David Hume argued that the existence of evils, such as natural disasters, invalidates the concept of a God endowed with absolute knowledge and power. Hume contended that acknowledging evils is inherently contradictory to the belief in an omnipotent and omniscient Creator (Hume, 18). This philosophical stance underscores the centrality of the problem of evil in philosophical discourse, where many philosophers portray the world as one laden with suffering and challenges, diverging from the theological depiction of a world filled with hope.

From a doctrinal perspective, the resolution of this issue lies in adopting a cosmic and ideological framework. This approach is grounded in established theological and philosophical structures articulated by thinkers such as Anaxagoras (428 BCE). He attributed earthquakes to the movement of air within the earth’s interior, particularly inflamed air, which causes the earth to tremble as it moves (Thales, 20). Similarly, Aristotle posited that earthquakes, irrespective of their intensity or depth, result from the movement of wind within the earth (Thales, 24).

The diversity of these explanations highlights the multiplicity of perspectives on the causes of earthquakes. However, among these, the explanation provided by Ibn Sina, emphasizing the naturalistic causes of earthquakes, aligns most closely with contemporary scientific reasoning, offering a more plausible understanding of seismic phenomena.

Theologians have extensively addressed the issue of natural disasters, including earthquakes, within the framework of divine will and wisdom. Among these, the Mu'tazilites maintained that all divine actions serve a purpose, as they emanate from a being characterized by wisdom. According to their view, calamities, disasters, and other adverse events occur by God's command and will, though they emphasized that God does not will evil for anyone (al-Jabbar & al-Qadi, 6/1; Mahmoud & al-Maturidi, 92).

The Ash'aris, on the other hand, argued that all events, including disasters, are manifestations of divine power and wisdom. However, they denied that divine actions have a specific purpose. Their reasoning was that attributing a purpose to God's actions implies a deficiency that necessitates fulfillment. They contended that if God had created the world for a particular reason, it would suggest either a lack in His essence or that His actions required completion through external causes (al-Din et al., 233; al-Sheikh, 1995: 85). This stance aligns with the philosophers' denial of a purposeful design behind divine actions but diverges in its theological implications.

Contrastingly, the predecessors (salaf) affirmed that wisdom and purpose are intrinsic attributes of divine power, considering them among the immutable and perfect qualities of God. From the Sunni perspective, these attributes reflect the ultimate perfection of God's essence. They interpret wisdom not as a purpose imposed on God but as an inherent quality of His actions, in line with the Qur'anic verse: *"And We did not create the heavens and the earth and what is between them in vain"* (Al-Anbiya: 16). This verse underscores that creation without wisdom would amount to futility (al-Uthaymin, 2005).

Imam Al-Ghazali, drawing from his philosophical roots, nuanced this discourse by distinguishing between proximate (apparent) causes and distant (hidden) causes of events. He argued that the coexistence of two phenomena does not necessarily indicate a causal relationship. According to Al-Ghazali, what is often perceived as a cause and its effect may coexist without the necessity of an inherent connection between them (al-Tusi al-Ghazali, 1966: 277). This perspective highlights a layered understanding of causality, blending theological principles with philosophical inquiry.

The scientific and religious interpretations of devastating geological events, such as earthquakes, often overlap. Many Muslim scholars classify these events as divine warning signs, aligning with the Qur'anic verse: *"We do not send signs except as a*

means of intimidation" (Al-Isra: 59).

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

From this perspective, natural disasters occur by divine command, serving to clarify ultimate ends or purposes, or remain enigmatic until modern science unveils their underlying mechanisms. The theological view emphasizes that God, as the sovereign of the universe, is not accountable for His actions within His dominion.

Statistical analysis conducted in this study reveals that students are significantly affected by natural disasters, with their psychological responses closely tied to their beliefs about these events. For some, these disasters had a negative impact on their behavior, as corroborated by the findings of the field study. This highlights the profound influence of natural disasters on individuals' mental and emotional states, shaped by their religious and personal interpretations.

3. Earthquakes in Türkiye

Earthquakes are seen as manifestations of God's power and wisdom, occurring according to divine laws and regulations. They serve as trials and moments of introspection, often leading individuals toward repentance. Historians and scholars have documented numerous earthquakes and disasters throughout history, including those in Türkiye. Below are notable examples from Türkiye's recent history:

- The 1939 Erzincan Earthquake: This was one of the most devastating earthquakes in the Anatolia region and among the largest globally. With a magnitude of 7.9, it resulted in the deaths of 33,000 people and injuries to 100,000 others.
- The 1942 Erbaa-Tokat Earthquake: Another significant seismic event in Türkiye's history.
- The 1943 Ladik-Samsun Earthquake: This earthquake further underscored the region's seismic activity.
- The 1999 Marmara Earthquake: Occurring in Kocaeli province with a magnitude of 7.4, this disaster caused 17,000 deaths and 25,000 injuries, leaving a profound impact on the nation.
- The 2020 Elazığ and İzmir Earthquakes: These earthquakes injured more than a thousand people and triggered a tsunami in the Aegean Sea, demonstrating the complex nature of seismic risks.

- The 2011 Van Earthquake: In eastern Türkiye, this earthquake caused 279 fatalities and 1,300 injuries, further highlighting the country's vulnerability to seismic events.
- The 2023 Kahramanmaraş Earthquake: With a magnitude of 7.8, this earthquake struck southern Türkiye, with its epicenter in Gaziantep. It led to the deaths of thousands and injuries to many more, marking one of the most catastrophic events in recent history (al-Sheikh et al., 1433, 11/392).

These events illustrate Türkiye's long-standing exposure to seismic activity and its profound human and environmental consequences.

4. The Earthquake Between Causation and Causes from a Doctrinal Perspective

The doctrinal understanding of causality, causes, and the interplay between God's will and human actions is a complex and nuanced matter. It has been a focal point of theological discourse, requiring precise articulation to avoid misinterpretation or the corruption of one's belief system (al-Ashʿari et al., 2005AD: 1/296).

The belief central to this perspective is that events, calamities, and earthquakes occur within the framework of God's knowledge and power. Destiny and decree are considered secrets of Divine power. Those who achieve a correct understanding do so through appropriate means, while others may fall into misunderstanding. Judge Abdul-Jabbar emphasized that the universe operates according to a precise and detailed system, reflecting an extraordinary intelligence often referred to as natural law (al-Qadi, 8/304).

This cosmic system ensures that everything unfolds in perfect harmony. However, significant events, such as the earthquakes that have struck various regions of Türkiye and other parts of the world, may confuse the mind and lead to misconceptions, particularly in understanding the relationship between divine knowledge and human action.

A common point of confusion arises when individuals fail to grasp causality and its role within the framework of divine will. Some may argue that if Divine power had not willed these events, changes would have occurred in God's knowledge. This argument overlooks the doctrinal stance that divine knowledge encompasses all actions, including those resulting from human choice, without necessitating any change in the divine essence.

According to al-Ashʿari, divine knowledge and human actions coexist within the framework of predestination and decree, which are formative aspects of creation. The actions resulting from human agency are known to God because of His omniscience. They are integrated into the cosmic order as part of the natural laws established by His will (al-Ashʿari, 1/296).

This doctrinal perspective highlights the interplay between divine sovereignty and human responsibility, emphasizing the perfection of the cosmic system and the necessity of understanding causality to avoid theological misunderstandings.

The Relationship Between Causes and Trust in God

Taking necessary precautions and adhering to causes does not contradict trust in God or belief in divine destiny. Neglecting effort and reliance on tangible causes is seen as a shortcoming in both faith and reason. For instance, if a person refrains from striving to earn a livelihood, they are considered sinful, even though sustenance ultimately comes from God. Similarly, remaining in areas prone to earthquakes and disasters, while knowing the risks, is also viewed as sinful, as it can lead to one's destruction.

Failing to acknowledge the role of causes or considering them as independent influences undermines true belief, while disregarding their existence entirely reflects a deficiency in understanding. Likewise, avoiding the commanded use of causes is a violation of Sharia principles. This delicate balance involves recognizing the relationship between causes and their effects without attributing independent power to the causes themselves.

Many attribute earthquakes to physical phenomena, such as weaknesses in the earth's crust or imbalances and gaps within it, which occur periodically, often every hundred years or more. While these scientific explanations are not denied, they are seen as material causes that operate under the broader framework of divine wisdom. Behind these material causes, Islamic theology emphasizes the existence of spiritual or legal causes that align with divine justice and will.

This perspective is reinforced by the Qur'anic verse: *"So We seized each one of them for his sin; and among them were those against whom We sent a storm, and among them were those whom the cry seized, and among them were*

those whom We caused the earth to swallow, and among them were those whom We drowned" (Al-Ankabut: 40).

This verse illustrates that while material causes may explain natural disasters, their ultimate origin lies in divine will, often serving as a response to human actions or as a reminder of God's sovereignty.

Divine Justice and the Role of Causes

The Qur'anic verse *"And it was not Allah who wronged them, but it was they who wronged themselves"* (Al-Ankabut: 40) emphasizes the principle of divine justice. Calamities such as storms, cries, earthquakes, and floods occur as consequences of human actions rather than arbitrary punishments by God: *"So We seized each one of them for his sin; among them were those against whom We sent a storm, those whom the cry seized, those whom We caused the earth to swallow, and those whom We drowned"* (Al-Ankabut: 40).
﴿فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

This verse reflects the unchanging Sunnah of God, where causes lead to results as part of a divine system. The Creator of causes is also the Creator of their outcomes. Islam emphasizes this understanding through belief in divine decree and destiny (*qada' wa qadar*), which is a pillar of faith. Most Muslims interpret trials, calamities, and natural disasters, such as the earthquakes in Türkiye, as manifestations of divine decree rather than attributing them to human actions. This conclusion was supported by the findings of a field study, where a significant portion of the participants attributed the earthquakes to destiny.

Recognizing the divine system of causality provides psychological and intellectual stability. Those who understand the relationship between causes and outcomes are reassured and accept God's decree with tranquility, while those who remain uncertain experience psychological and intellectual instability. Observations from the field demonstrated varying levels of comprehension among individuals, influenced by factors such as academic background and intellectual capacity.

This understanding highlights the importance of harmonizing faith with the recognition of material causes, leading to a balanced perspective that fosters resilience and submission to divine will.

Section Four: Analysis hypotheses

The first hypothesis (according to gender):

There are no significant differences between the averages of the responses of the responding sample members regarding the focus of the study due to gender (male, female) at a significance level of (0.05).

The researchers adopted a significance level ($\alpha = 0.05$), and the differences are considered statistically significant if the value of the test significance level (Sig.) is smaller or equal to the significance level that the researcher adopted in the study, and vice versa.

The second hypothesis (according to marital status): There are no significant differences between the averages of the responses of the responding sample members regarding the focus of the study due to marital status (married, single) at a significance level of (0.05. Where the researcher adopted a significance level ($\alpha = 0.05$), the differences are considered statistically significant if the value of the test significance level (Sig.) is smaller or equal to the significance level that the researcher adopted in his study, and vice versa.

The third hypothesis (according to the university website):

There are no significant differences between the averages of the responses of the responding sample members regarding the focus of the study attributable to the location of the university at a significance level of (0.05).

The third axis: the statistical analysis of the field study

For the purpose of analyzing the collected data, the statistical package for social sciences (SPSS) was used. (Statistical Package For Social Sciences), version 20, and for the purpose of entering data into the computer according to the five-point Likert scale designated for measuring attitudes, data coding was used according to this scale, as the number 5 was given to the answer “strongly agree” which is the highest degree of the scale and means the availability of this paragraph completely, and the number 4 was given

to the answer “agree”, While the number 3 was given to the “neutral” answer to some extent, and the number 2 was given to the “disagree” answer, while the number 1 was given to the “strongly disagree” answer, which is the lowest score of the scale, and means that the paragraph is completely unavailable. The hypothetical arithmetic mean was also used for the study (3) and is calculated from the formula:

= [1+2+3+4+5] / 5 = 15/5 = 3 μ

This means that if the arithmetic mean calculated from the data is greater than the hypothetical mean of the study, it confirms the availability of the paragraph, while if the arithmetic average calculated from the data is less than the hypothetical average of the study, it indicates that the paragraph is not available. In the focus of the study, the range was calculated (4 = 1-5)), and then divided by the number of cells of the scale to obtain the correct cell length, i.e. ((0.80 = 5/4), after that this value was added to the lowest value in the scale (the beginning of the scale, which is correct one) in order to determine the upper limit of this cell, and thus the length of the cells became as follows:

cell length	What the cell represents	indication
From 1 to 1.80	(Strongly Disagree)	Very weak degree of approval.
From 1.81 to 2.60	(not agree)	Very low degree of approval.
From 2.61 to 3.40	(neutral)	Medium degree of approval.
From 3.41 to 4.20	(OK)	High degree of approval.
From 4.21 to 5	(Strongly Agree)	A very high degree of approval.

The study population and its sample:

The research community consists of teaching staff and students in Turkish universities. As for the study sample, a random sample of teaching staff and students in Turkish universities was chosen (184), and (360) questionnaires were distributed, of which (184) were valid for statistical analysis

Sources of data and information collection:

The study relied on two main sources for collecting data and information:

A- Primary Sources:

The study relied on primary sources in collecting data from the field through the questionnaire tool.

B- Secondary Sources:

The secondary sources for this study were books, periodicals, scientific research, and internet sites related to the study sites.

study tool

The study tool was to design a questionnaire that represents the impact of natural disasters on teaching staff and students in Turkish universities, and it included 14 items.

stability of the study tool:

The researcher used the Vakronbach test to test the stability of the study tool. All the questionnaire statements have high consistency, as the Vakronbach coefficient was 0.889, which is greater than the level adopted in the comparison of 0.60, meaning there is stability in the respondents' answers towards the study phrases.

Statistical methods:

The most important statistical methods used in this study are as follows:

1- Alfacronbach coefficient to test the stability of the study sample.

2- Frequencies, percentages, averages and standard deviations.

3- One-sample T-test.

4- T-test for two independent samples.

5- One-way analysis of variance test.

First: Distribution of the study sample

According to the characteristics of the sample:

In this part, the researcher divided the study sample according to personal variables, where the research sample was distributed as follows:

1- Distribution of the research sample by gender:

Table No. (1) Distribution of the research sample by gender

Gender	Repetition	The Ratio %
Male	43	23.4
Female	141	76.6
Total	184	100.0

Table (1) shows that the percentage of females among the teaching staff and students in Turkish universities is more than that of males, as the percentage of females was (76.6%) compared to the percentage of males (23.4%).

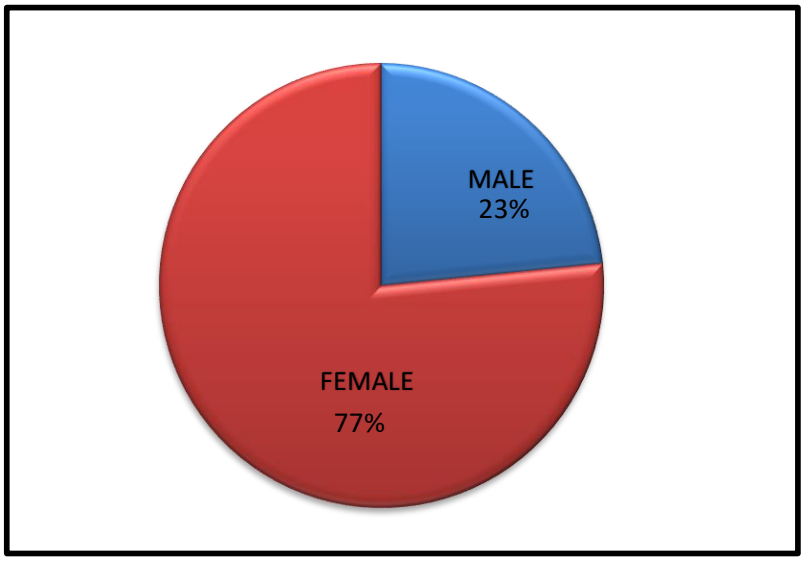


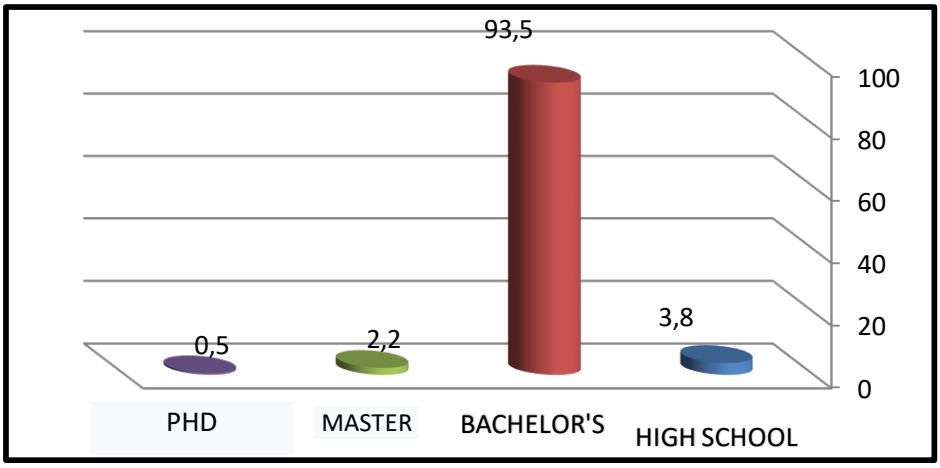
Figure No. (1) The relative distribution of the research sample by gender

2- Distribution of the research sample according to academic qualification:

Table No. (2) Distribution of the research sample by academic qualification

Qualification	Repetition	The Ratio %
High School	7	3.8
Bachelor's	172	93.5
Master's	4	2.2
Ph.D	1	0.5
Total	184	100.0

Figure No. (2)



The relative distribution of the research sample by academic qualification

The above table No. (2) shows that teaching staff and students in Turkish universities with a bachelor's degree ranked first with a rate of (93.5%), while teaching staff and students in Turkish universities holding a bachelor's degree ranked second with a rate of 3.8%), while teaching staff and students in universities Turkish masters holders ranked third with (2.2%). Teaching staff and students in Turkish universities who hold a doctorate qualification ranked last with a percentage of (0.5%).

1- Distribution of the research sample according to social status:

Table No. (3) Distribution of the research sample by marital status

Marital status	Repetition	The Ratio %
Celibate	173	94.0
married	11	6.0
Total	184	100.0

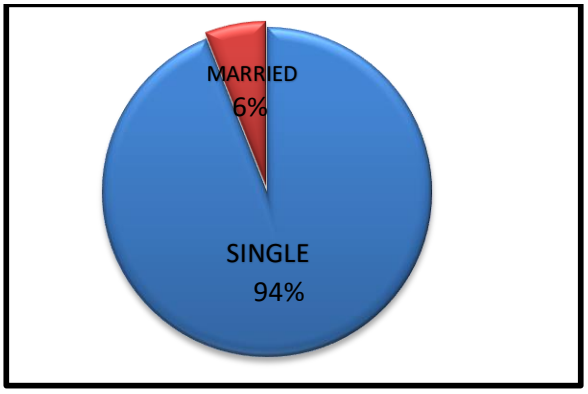


Figure No. (3) The relative distribution of the research sample by marital status

Table (3) shows that the percentage of bachelors among the teaching staff and students in Turkish universities amounted to (94.0%), which is higher than the percentage of married people, which is (6.0%).

1- Distribution of the research sample according to the place of residence:

Table No. (4) Distribution of the research sample by place of residence

Do you live outside turkiye?	Repetition	The Ratio %
Yes	13	7.1

No	171	92.9
Total	184	100.0

Table (4) shows that most of the teaching staff and students in Turkish universities live inside Türkiye, amounting to (92.9%), while the percentage of teaching staff and students in Turkish universities who live outside Türkiye is (7.1%).

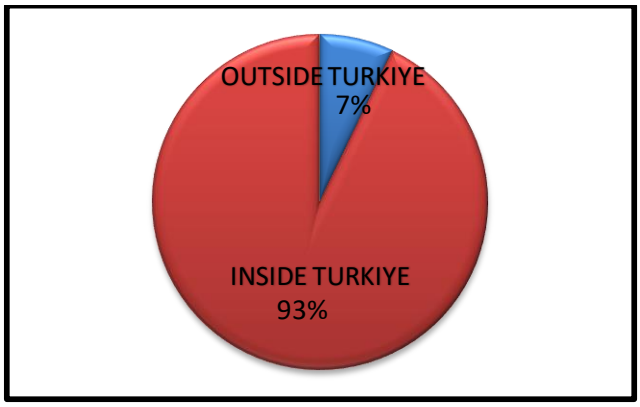


Figure No. (4) The relative distribution of the research sample by place of residence

5- Distribution of the research sample according to the loss of a relative in the earthquake:

Table No. (5) Distribution of the research sample according to the loss of a relative in the earthquake.

Did you lose a relative in the earthquake?	Repetition	The Ratio %
Yes	34	18.5
No	150	81.5
Total	184	100.0

Table (5) shows that the percentage of teaching staff and students in Turkish universities who lost a relative in the earthquake was (18.5%), while the percentage of those who did not lose a relative in the earthquake was (81.5%).

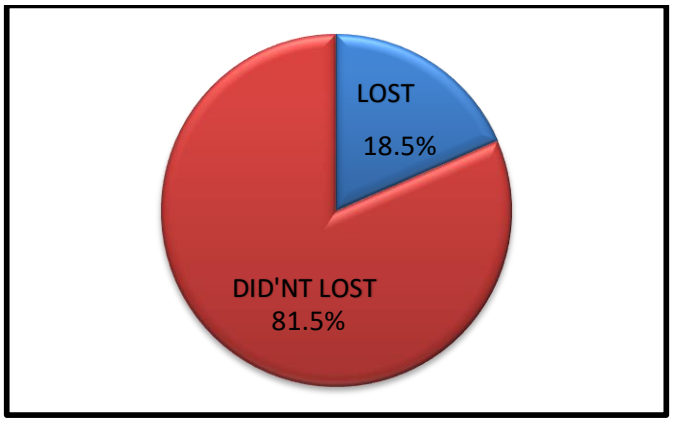


Figure No. (5) The relative distribution of the research sample according to the loss of a relative in the earthquake

6- Distribution of the research sample according to the demolition of their homes:

Table No. (6) Distribution of the research sample according to the demolition of their homes

Are you someone whose house was demolished in the earthquake	Repetition	The Ratio %
Yes	11	6.0
No	173	94.0
Total	184	100.0

Table (6) shows that the percentage of teaching staff and students in Turkish universities whose homes were demolished in the earthquake is (6.0%), while those whose homes were not demolished in the earthquake is (94.0%).

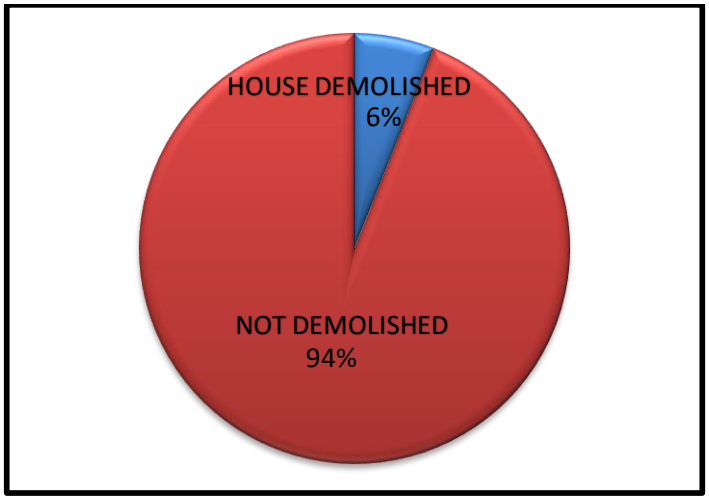


Figure No. (3-1) The relative distribution of the research sample according to the demolishing of their homes.

Distribution of the research sample by university:

Table No. (7) Distribution of the research sample by university

University	Repetition	The Ratio %
Çanakkale Onsekiz Mart University	1	0.5
Ağrı İbrahim Çeçen University	10	5.4
Ankara university	1	0.5
Çağ University	1	0.5
Batman University	1	0.5
Bolu Abant Izzet Baysal University	34	18.5
Erciyes University	1	0.5
Istanbul University	2	1.1
Kahramanmaraş İstiklal University	41	22.3
Marmara University	10	5.4
Ondokuz Mayıs University	78	42.4

Samsun University	2	1.1
Türkiye International Islamic University of Science and Technology	1	0.5
Yalova University	1	0.5
Çanakkale Onsekiz Mart University	1	0.5
Total	184	100.0

It is clear from the previous table No. (7) that the number of teaching staff and students in Turkish universities who study or work at (Ondokuz Mayıs University) ranked first with (42.4%), while teaching staff and students in Turkish universities study or work at (Kahramanmaraş University) İstiklal University ranked second with (22.3%). Teaching staff and students in Turkish universities studying or working at Bolu Abant Izzet Baysal University occupied The third rank, with a rate of (18.5%), while the teaching staff and students in Turkish universities study or work at (Ağrı İbrahim Çeçen University) and (Marmara University) ranked fourth and last, with a rate of (5.4%), while the teaching staff and students in universities studying or working in (Istanbul University), (Samsun University), (Çanakkale Onsekiz Mart University), (Ankara university), (Çağ University), (Batman University), (Türkiye International Islamic University of Science and Technology), (Yalova University) and (Çanakkale Onsekiz Mart University) occupied the last ranks with low percentages that ranged between (0.5% - 1.1%).

Second: the descriptive analysis of the study phrases:

In this part, the researcher used the averages, standard deviations, and relative importance to analyze the questionnaire statements represented in the impact of natural disasters on teaching staff and students in Turkish universities.

The following table No. (8) shows the means, standard deviations, rank and relative weight of the axis of the impact of natural disasters on teaching staff and students in Turkish universities:

Table No. (8) Means, standard deviations, rank, and relative importance of the axis of the impact of natural disasters on teaching staff and students in Turkish universities.

	The impact of natural disasters on teaching stuff and student in Turkish universities	Weighted Average	Standard Deviation	Rank	Relative Weight	Calculated T Value	Moral Level	Direction
1	Students' motivation and attitudes towards studying were affected by the earthquake	4.73	0.55	1	94.6	42.53	0.00	Strongly Agree
2	There is an absence of planning to deal with potential earthquakes	4.26	0.92	3	85.2	18.68	0.00	Strongly Agree
3	The increase in the number of earthquake victims due to the lack of workers specialized in	3.55	1.13	12	71.0	6.63	0.00	Agree

	dealing with earthquakes							
4	The lack of sufficient information for the search and rescue teams in the earthquake area	3.71	1.11	11	74.2	8.70	0.00	Agree
5	Lack of medical staff to support the families of the earthquake victims	3.42	1.22	14	68.4	4.71	0.00	Agree
6	Lack of vehicles operating in the removal of rubble	3.79	1.14	10	75.8	9.40	0.00	Agree
7	It took a long time to deal with the earthquake crisis, which caused exhaustion of the teaching staff and students	4.43	0.83	2	88.6	23.27	0.00	Strongly Agree

8	Students' lack of knowledge of resilience mechanisms in dealing with an earthquake	4.16	0.87	4	83.2	18.09	0.00	Agree
9	Poor cultural and social awareness among educational staff and students affected by the earthquake	3.93	0.96	9	78.6	13.26	0.00	Agree
10	Absence of qualifying courses for educational staff and students related to crisis management (earthquake)	3.98	0.94	8	79.6	14.11	0.00	Agree
11	The large number of psychological pressures that	4.09	1.02	7	81.8	14.45	0.00	Agree

	the educational staff and students are exposed to during the earthquake							
12	There is an impact of earthquakes on the academic performance of the student, especially due to the re-education from a distance	4.14	1.02	6	82.8	15.18	0.00	Agree
13	Lack of awareness programs that support students affected by earthquakes	3.47	1.20	13	69.4	5.28	0.00	Agree
14	Anxiety about your academic side	4.15	0.74	5	83.0	20.93	0.00	Agree
15	The causes of the recent	3.79	1.15	6	59.60	13.45	0.00	Not Agree

	earthquakes in Türkiye are anthropogenic (human-induced)							
16	The causes of the recent earthquakes in Türkiye are environmental (by nature)	3.79	1.14	10	75.8	9.40	0.00	Agree
17	The causes of the recent earthquakes in Türkiye are an act of God (a divine act)	4.68	0.55	1	94.6	42.53	0.00	Strongly Agree
overall average		4.04						Agree
standard deviation		0.10						

It is clear from the previous table No. (8) that the averages of the respondents' responses to the expressions of the dimension of the impact of natural disasters on teaching staff and students in Turkish universities were High, as it ranged between 3.42 as a minimum and 4.73 as a maximum, in the direction of agreeing and agreeing strongly, and the statement No. (1) that states “students’ motivation and attitudes towards studying has been affected by the earthquake” got the first place with an arithmetic mean of (4.73) and a standard deviation (0.55) and in a strongly agreeable direction, while the statement No. (5) which states “lack of medical personnel supporting the families of the earthquake victims” ranked last with an arithmetic mean of (3.42) and a standard deviation of (1.22) and in an agreeable direction, and we also find that all averages For all statements that

exceeded the hypothetical mean (3), and to test the difference between the mean of the dimension items and the hypothetical mean (3), the (T) test was used for one sample.

The level of significance associated with this test for all items was (0.00), which is less than the level adopted in the comparison (0.05), which indicates that the responses of the study sample towards the items of this dimension are high.) in an agreeable direction, which indicates that the response trends towards the dimension of the impact of natural disasters on the teaching staff and students in Turkish universities in general were large, which is also confirmed by the relative importance of the phrases, as they exceeded the minimum level of 0.68)) Based on the previous descriptive analysis, we find that the weaknesses of the dimension of the impact of disasters Natural effects on teaching staff and students in Turkish universities in teaching staff and students in Turkish universities focus on the impact of student motivation and their attitudes towards studying because of the earthquake, the long time to deal with the earthquake crisis, which caused exhaustion of the teaching staff and students, the absence of planning to deal with possible earthquakes, the students' lack of knowledge of the mechanisms of steadfastness in dealing with the earthquake, and the students' anxiety about their academic side, Also they were not convinced that the causes of earthquakes were caused by man or by the action of nature. The prevailing tendency was that the causes of earthquakes were caused by acts of God.

Third: Test the study hypotheses

In this part, the researchers tested the hypotheses of the study using the one-sample T-test, the T-test for two independent samples, and the one-way analysis of variance test. The following are the hypotheses of the study:

The first main hypothesis:

There is no effect of natural disasters on teaching staff and students in Turkish universities at a significant level ($\alpha = 5\%$).

Testing the hypothesis according to the sample is as follows:

To test the hypothesis, the researcher used a one-sample T-test, and the results were as follows:

Table (9): The results of the t-test for one sample regarding the variable of the impact of natural disasters on teaching staff and students in Turkish universities

Variable	Average	Hypothetical Average	Calculated value of T	Indication Statistic	Decision
The impact of natural disasters on teaching staff and students in Turkish universities	4.04	3	22.312	0.00	There are substantial differences

It is clear from Table (9) that the average of the respondents' responses towards the impact of natural disasters on the teaching staff and students in Turkish universities amounted to 4.04, which is greater than the hypothesis average of 3 and is statistically significant at a significant level of 0.05. 0.00, which is less than the standard of 0.05 Thus, it can be said that there is a high and statistically significant agreement between the averages of the respondents' answers regarding the variable dimension of the impact of natural disasters on the teaching staff and students in Turkish universities, and accordingly we reject the null hypothesis which states (there is no effect of natural disasters on the teaching staff and students in Turkish universities at the level of Significant ($\alpha = 5\%$) We accept the alternative hypothesis that there is an impact of natural disasters on teaching staff and students in Turkish universities at a significant level ($\alpha = 5\%$).

The second main hypothesis:

There are no significant differences between the averages of the respondents' responses towards the impact of natural disasters on teaching staff and students in Turkish universities due to personal characteristics at a significant level of 0.05.

It is divided into the following hypotheses:

The first sub-hypothesis:

There are no significant differences between the averages of the respondents' responses towards the impact of natural disasters on teaching staff and students in Turkish universities due to gender at a significant level of 0.05.

Table No. (10) T-test results for two independent samples of the study axis by gender.

The Hub	Sex	Average	Mean Differences	T	Moral Level	Decision
The impact of natural disasters on teaching staff and students in Turkish universities	male feminine	3.82 4.03	-0.21	-2.08	0.04	There are substantial differences

No. (10) that there are significant differences between the averages of the respondents' responses towards the study axis, which is the impact of natural disasters on teaching staff and students in Turkish universities, attributed to gender. This was indicated by the (T) test for two independent samples, where the value of T calculated for the study axis (-2.08), which is statistically significant at a significant level of 0.05. Accordingly, we reject the null hypothesis. There are no significant differences between the averages of the respondents' answers regarding the impact of natural disasters on teaching staff and students in Turkish universities due to gender at a significant level of 0.05. We accept the alternative hypothesis. There are significant differences between the averages of the respondents' responses towards the impact of natural disasters on teaching staff and students in Turkish universities due to gender at a significant level of 0.05.

The second sub-hypothesis:

There are no significant differences between the averages of the respondents' responses towards the impact of natural disasters on the teaching staff and students in Turkish universities due to the academic qualification at a significant level of 0.05.

To test the hypothesis, the researcher used one-way analysis of variance, and the results were as follows:

Table No. (11) The result of the one-way analysis of variance test for the average answers of the respondents, according to the academic qualification: significance level

The Focus Of The Study	Qualification	Arithmetic Averages According To Academic Qualification	F Calculated	Significance Level	Decision
The impact of natural disasters on teaching staff and students in Turkish universities	Hıgh school or less	3.39	2.62	0.05	There are no fundamental differences
	Bechelor's	4.01			
	Master	3.98			
	PHD	3.64			

It is clear from Table No. (11) that there are no fundamental differences between the averages of the sample members' answers regarding the impact of natural disasters on educational staff and students in Turkish universities due to academic qualifications. This was demonstrated by the one-way analysis of variance test, where the F value calculated for the axis of the study was (2.62), which is not Statistically significant at a significance level of 0.05.

We accept the null hypothesis: There are no significant differences between the averages of the sample members' answers regarding the impact of natural disasters on educational staff and students in Turkish universities attributable to academic qualification at a significance level of 0.05.

The third sub-hypothesis:

There are no fundamental differences between the averages of the sample members' answers regarding the impact of natural disasters on educational staff and students in Turkish universities due to marital status at a significance level of 0.05.

Table No. (12) T-test results for two independent samples for the focus of the study according to marital status.

The Focus Of The Study	marital status	Average	Mean differences	T	Significance Level	Decision
The impact of natural disasters on educational staff and students in Turkish universities	Celibate married	4.02 3.50	0.52	3.72	0.00	There are fundamental differences

It is clear from Table No. (12) that there are fundamental differences between the averages of the sample members' answers regarding the focus of the study, which is the impact of natural disasters on educational staff and students in Turkish universities, attributed to the social situation. This was demonstrated by the (T) test for two independent samples, where the value of T calculated for the focus of the study was (3.72) which is statistically significant at a significance level of 0.05.

Therefore, we reject the null hypothesis: There are no significant differences between the averages of the sample members' answers regarding the impact of natural disasters on educational staff and students in Turkish universities that are attributed to marital status at a significance level of 0.05. We accept the alternative hypothesis. There are significant differences between the averages of the sample members' answers regarding the impact

of natural disasters on educational staff and students in Turkish universities due to marital status at a significance level of 0.05.

The fourth sub-hypothesis:

There are no fundamental differences between the averages of the sample members' answers regarding the impact of natural disasters on educational staff and students in Turkish universities due to place of residence at a significance level of 0.05.

Table No. (13) T-test results for two independent samples for the focus of the study according to marital status.

The Focus Of The Study	Address	Average	Mean differences	T	Significance Level	Decision
The impact of natural disasters on educational staff and students in Turkish universities	Outside Türkiye	4.08	0.10	0.59	0.57	There are no fundamental differences
	Inside Türkiye	3.98				

It is clear from Table No. (13) that there are no fundamental differences between the averages of the sample members' answers regarding the axis of the study, which is the impact of natural disasters on educational staff and students in Turkish universities, due to the place of residence. This was demonstrated by the (T) test for two independent samples, where the value of T calculated for the axis was The study (0.59) is not statistically significant at a significance level of 0.05.

Therefore, we accept the null hypothesis that there are no significant differences between the averages of the sample members' answers regarding the impact of natural disasters

on educational staff and students in Turkish universities due to place of residence at a significance level of 0.05.

The fifth sub-hypothesis:

There are no fundamental differences between the averages of the sample members' answers regarding the impact of natural disasters on educational staff and students in Turkish universities due to the university in which they study or work at a significance level of 0.05.

To test the hypothesis, the researcher used one-way analysis of variance and the results were as follows:

Table No. (14) Results of the one-way analysis of variance test for the averages of the answers of the respondents, the focus of the study, according to the university

M	The Hub	University	Arithmetic averages by university	T	Significance Level	Decision
1	The impact of natural disasters on educational staff and students in Turkish universities	Çanakkale Onsekiz Mart University	4.79	1.34	0.19	There are no fundamental differences
		Ağrı İbrahim Çeçen University	3.97			
		Ankara University	4.50			
		Çağ University	3.64			
		Batman University	4.07			
		Bolu Abant Izzet Baysal University	4.18			
		Erciyes University	4.00			
		Istanbul University	4.43			
		Kahramanmaraş İstiklal University	4.09			
		Marmara University	3.58			

		Ondokuz Mayıs University	3.88			
		Samsun University	3.96			
		Türkiye International Islamic University of Science and Technology	4.57			
		Yalova University	3.64			

It is clear from Table No. (14) that there are no fundamental differences between the averages of the sample members' answers regarding the impact of natural disasters on educational staff and students in Turkish universities due to the university in which one studies or works. This was demonstrated by the one-way analysis of variance test, where the F value calculated for the axis of the study was (1.34) and is not statistically significant at a significance level of 0.05.

Therefore, we accept the null hypothesis: There are no fundamental differences between the averages of the sample members' answers regarding the impact of natural disasters on educational staff and students in Turkish universities attributable to the university in which one studies or works at a significance level of 0.05.

Conclusion

Understanding the objectives of Islam in caring for educational families and others through the philosophy of Islamic law in its Islamic approach.

Explaining the philosophical term for the meaning of earthquakes and explaining that it is a geological event in the interior of the Earth that has several causes.

The theologians explained that earthquakes only occur by the command and will of Divine power.

Highlighting people's need to explain the truth in these calamities in which some people's minds wander, causing harm to their religion and world.

Clarifying the legal frameworks for resolving problems related to causality and causes, based on the philosophical and religious approach.

Explaining how to address the impact of earthquakes through academic and religious foundations and finding solutions for them.

Explaining how to address the impact of earthquakes through academic and religious foundations and finding solutions for them.

Finding a logical solution in the educational curriculum, visualizing matters, and determining relationships between variables.

Conducting the field study on Turkish universities and its psychological effects appeared on the student's academic achievement, as demonstrated by the results of the questionnaire.

Providing scientific data and statistics based on scientific research and objective studies on the philosophy of earthquake prediction and its effects on educational institutions of various types.

The view of Turkish universities stems from the educational curriculum and management of the psychological state, so there is no distinction or difference in providing advice and assistance to everyone.

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