

Islamic Ecotheology: Transcending Anthropocentrism through Wahdat al-Wujūd

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The question addressed in this article is a possible new epistemological framework to find solutions to the current crisis. The analysis began with the idea of creation as a holistic concept. The problem discussed here is related to the relationship between transcendence and immanence. The discussion is based on the approach of Oneness or Unity of Being (*wahdat al-wujūd*) developed by Ibn 'Arabi. This Sufi approach is supplemented by an outlook on modern scientific epistemologies. This article proposes a new epistemology based on the Oneness of Being, an outlook into the immanent thinking of the Deleuzian style, and modern scientific approaches, especially from advanced biology. Thus, this article attempts to overcome the problems arising from pre-modern thinking.

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Public Interest Statement

Climate crises or catastrophes may be regarded as the most crucial problems in contemporary society. This article provides a new epistemology based on the Islamic approach of the oneness of being or unity of being (*wahdat al-wujūd*). This will enable readers to build a new framework based on the idea of an all-encompassing understanding of the global ecosystem and the need to leave the current anthropocentric worldview.



Introduction

One landmark of the literature on the ecological crisis was the publication of the *Limits of Growth* by the Club of Rome in 1972. Since this report was methodologically deemed simplistic, like other publications on environmental issues of the time, a more elaborate approach should be considered. We will consider eco-theology as an introduction to the ideas presented in this article to define a methodically sound approach to climate and ecological crises.

Although eco-theology has deep roots in the history of Christian, Islamic, Jewish, Buddhist, and other traditions, we will have to restrict ourselves – for reasons of space – to some glimpses of these narratives. Thus, we will only show parts of the discussion and will not present a comprehensive picture of the discourses of eco-theology. Seyyed Hossein Nasr is one of the pioneering thinkers who reflected on the spiritual dimensions of an ecological crisis (Sayem, 2019; Nasr, 2003). Lynn White made similar arguments in his lecture held in 1967 (Gade, 2019). The influence of Nasr's ideas on White is often ignored (Brotton 2017, p. 12). Other traditions may be represented by Pierre Teilhard De Chardin, Alfred North Whitehead, Thomas Berry, John B. Cobb jr., Jürgen Moltmann, Mathew Fox, Abraham Jeschua Heschel, Marin Buber Rabbi Arthur Ocean Waskow, Mor Coorilos Gevarghese, Vandana Shiva, or Thich Nhat Hanh.

Several elements are discernible in current Islamic narratives. Discussing the basis of “eco-Islamic” thinking in the Qur’an (Ouis, 1998) is an important part of these narratives, as is a discussion of the role of humans as *kehalifa* and the responsibility arising from this concept (Rahmat, 2022). The claim that several Islamic principles request the preservation of the environment; for example, *tawhīd* is understood as a principle of a holistic view of the world. Islamic gardens can be perceived as a metaphor for paradise, and thus, it is imperative to preserve nature (Foltz, 2003, pp. 499-526). Traditional wisdom conveys the message of preserving the environment (Latuapo/Farid, 2024).

Studies have been conducted on distinctions between shallow ecology, social ecology, Islamic ecology, and deep ecology. Shallow ecology mainly refers to the benefits to humans. Islamic Ecology has the same principles as Social Ecology in bringing the issues of social justice, equality, anti-discrimination, resistance towards domination of capitalism, concentration of richness, and the distribution of welfare. However, Deep Ecology is suitable for Islamic Ecology from a spiritual and realist point of view, that is, an appreciation of nature in its conservation activities (Rasngat/Jusnaidi, 2015, p. 115).

Deep Ecology in grasping the value of self-awareness of nature on biocentric egalitarianism. It involves the dismantling of all of the actions from the Shallow Ecology movement, which are shallow and partial, where only limited to the issues of pollution, depletion of resources, and environmental protection without trying to change the views of humans who are holding onto anthropocentric and mechanical patterns (Rasngat/Jusnaidi, 2015, p. 114).

The axiology between humans and non-human living things is also considered in Islam. Islam recognized instrumental value as a non-instrumental value for several things, which states that there are items in the universe other than humans that have intrinsic values (Rizvi, 2010). Abedi-Sarvestani and Shahvali (2008) state that intrinsic value is Allah’s right, and the value of other things can be defined as the connection with God (Rasngat/Jusnaidi, 2015, p.121).

This approach, which accepts the intrinsic values of non-human beings, is an important step forward. However, there is a basic distinction between things that are “Allah’s right,” i.e., transcendent to some extent and a more immanent view to imagine a holistic view in line with modern scientific findings. Recent critical volume of ecotheology states “Theological reflections are contextual articulations of faith as theology happens in our attempts to make sense of our faith in relation to the realities that we confront in our everyday life, and our epistemology determines the politics of our theologies and ministries. The distress of the Earth has been a major theological concern over the last four decades. However, our contemporary mainstream ecotheological problematization, axioms, reflections, and ministries raise foundational epistemological questions demanding deeper and critical interrogation and engagement. In general, the mainstream ecotheology movement is embedded in colonial and neoliberal epistemologies. Decolonizing ecotheology, therefore, is a spiritual and political vocation for all those who are committed to restoring Earth’s – and earthling’s – flourishing” (Mendoza/Zachariah, 2022, p. 13).

Starting from this call to solve “foundational epistemological questions” and the problems arising from the distinction between transcendence and immanence, we will turn to a propose a new epistemology based on Islamic tenets, especially insights from Sufism, to open up perspectives that lead out of our current impasse.

The quest to leave the world framed by anthropocentric presuppositions and placing transcendent and immanent worldviews against each other in an attempt to find ways out of the present catastrophic situation is forcing us to rethink the usual epistemological approaches.

The basic hypothesis is the need to create a worldview that may be regarded as an all-encompassing approach to creation (Bloom/Blair, 2015): God is the Light of heavens and the earth. His light is like a niche in which there is a lamp, the lamp is in a crystal, the crystal is like a shining star, lit from ‘the oil of a blessed olive tree, ‘located’ neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! Allah guides whoever he wishes for his light. Allah set forth parables for humanity: Allah has a perfect knowledge of all things. (Sura 24, *an-nūr*, 35).

Understanding God as the all-pervasive factor in creation enables us to see the creation holistically and thus leave an anthropocentric worldview that includes all the creation beyond the idea of humans only. Epistemologically, we need approaches that may overcome the divide between immanence and transcendence implicit in the concept of conventional worldviews. The approach advocated here is the Oneness of Being (Arabs: *wahdat al-wujūd*). This worldview is understood as a way to leave existing world-immanent orders and enter a holistic space, opening windows into a space beyond the anthropocentric immanent space, and including what has been perceived as a transcendent space.

This article attempts to establish a new epistemological framework and reinterpret Islamic sources, especially the Sufism of the Oneness of Being, which is based on original research and brings together these Islamic sources and the current global crisis.

Discussion

To develop an epistemology based on the Oneness of Being, we must reconsider the concepts related to it. Therefore, the starting point is the idea that the relationship between immanence and transcendence is not easily thought about in non-European contexts and, in the course of migration, now also in 'Western' contexts." We have to begin a new conversation of sciences, moving away from the paradigms presumed to be Western and Islamic conversations, for example, on ideas similar to Western ideas on immanence and transcendence.

There are various views on transcendence in Islamic contexts. This may seem surprising to some, but it is not so much when we consider that the idea of homogeneity of Islam is perhaps even more absurd in pre-modern times than in the present, when we also find a high degree of diversity and contradiction. Thomas Bauer (2011) summarized this in the concept of a culture of ambiguity, and Ahmed (2016) described Islam as a contradictory exploration movement based on the Qur'anic revelation. Both concepts are much more appropriate to the diversity of Islamic history and the present than the short-sighted idea of 'homogeneity of Islam' leading to moderate, balanced Islamic perspectives.

An example of this diversity in Islam is the controversy about transcendence, which we will now turn to. Arabic terms that play an important role in these controversies can be translated as immanence and transcendence (*tanzīh*), in Muslim terms "affirming difference" (*tanzīh*) and "affirming resemblance" (*tashbīh*). Interestingly, neither of the two terms can be found in the Qur'an; *tanzīh* is only found once in the Hadith (al-Zabīdī, 2001, p.527). Concerning these terms and their tension, Winter (2006, p.6) says that *tanzīh*, translated as an affirmation of difference, and *tashbīh*, translated as an affirmation of similarity, have different social groups using these terms. The former is the subject of theologians, and the second is the subject of the Sufis, the Islamic mystics. Winter names Ibn 'Arabī (d. 1240 CE) as one who achieved a symbiosis between the two fields of knowledge (Winter, 2006, p. 6). Let us now go back to outline the positions of the two main schools of thought in Islam in the above-mentioned dispute. All of these schools of thought attempt to close the divergence between immanence and transcendence and to understand God's interaction with the created in the context of the Qur'anic revelation (Abrahamov, 1988).

The first school I need to address is the multifaceted theological school of the Mu'tazila. This current, which calls itself 'people of [God's] unity and justice,' was strongly represented in the 10th century but also afterward, not only Muslims but also Jewish and Christian can be seen as rationalistic at its core and based on disputes with other religious movements that were perceived as threats, such as Persian dualism and Trinitarian Christianity (Schmidtke, 2019; Adang, 2020; Hughes, 2016).

The Mu'tazilites are one of the results of the division of the early Muslim community in that the burning theological questions of the first two centuries of the Islamic calendar – including the relationship between transcendence and immanence – were attempted to solve by recourse to rational justifications. However, they should not be read as early Islamic enlightenment, as is sometimes the case today.

The Mu'tazilite rejection of any form of anthropomorphic description of God was the expression of an absolute transcendentalism that was unable to provide a tenable solution to the paradox inherent in the belief in an absolute God, who at the same time is constantly involved in continuous acts of creation in the contingent world. Any anthropomorphic reference in the Qur'an was explained away by the Mu'tazilites as metaphors. They made the *tanzīh* one of their central sentences that contained the idea of absolute transcendence. The most important opposing position was that of the Ash'arites.

Abu'l-Ḥasan al-Ash'arī represents a theological trend that sought to reform the dominant rationalist Mu'tazilite thinking of the time and secure a more Qur'anically faithful style of monotheism. Ash'arī, whose work *The Treatise (al-Risāla)* [...] was skeptical about any systematic recourse to Greek thinking to explain Islamic revelation and to prove the validity of its tenets. The Ash'arite tradition succeeded in diminishing the study of philosophy as an independent discipline." (Ziai, 2008, pp. 66-676).

The question of God's attributes is one of the core issues in an attempt to resolve the relationship between God and the created world. This is why we have discussed it for many centuries. Abu'l-Hasan al-Ash'arī stated on the question of God's attributes that they were neither part of God's essence nor something other than God: *lā 'aynubū wa-lā ghayrubū*.

The main opponent of the Ash'arites following a close reading of the history of Islamic thought, especially, after the so-called classical period was the, in their opinion, exaggerated rationalism of the Mu'tazilites, and theology should be freed from the shackles of rationalism. A literal reading of revelation and an emphasis on faith should come to the fore. God was to be accepted, as he described himself, 'without asking why' (*bi-lā kayf*). The Ash'arites became one of the two most important theological currents of the Sunni world because of their most important theological currents of Sunni Islam. For the purposes of our question, they appear as a strange mixture of apparent immanence paired with an inaccessible, transcendent God that allows for no exit.

The Ash'arites became one of the two most important theological currents of the Sunni world, not least because they are the most important theological currents of Sunni Islam (Rudolph, 1015; Nagel, 1988). For the purpose of our question, they appear as a strange mixture of apparent immanence paired with an inaccessible, transcendent God that allows no exit into a nonanthropocentric world.

Of interest to our topic are anthropomorphists, who attributed human characteristics to God (Arabic: *tashbih*) and thus moved on the side of immanence. Such currents arose when the reading of the Quranic text and the Hadiths could no longer be instruments of figurative thinking or differentiated linguistic thinking, and fell prey to literalist thinking.

Let us now move on to a thinker of the school of the Oneness of Being (*wahdat al-wujud*), a concept that is attributed to Ibn 'Arabī, but was invented by his students. There is 'Abdalkarīm al-Jīlī (d. 1424 CE), who is considered one of Ibn 'Arabī's thoughts (Morrissey 2021; Nagel, 2022). As a first step, we distinguished four Islamic models of anthropomorphism:

1. the Qur'anic model (Ibn Hanbal, al-Ash'ari): the unquestioned acceptance of anthropomorphic statements about God,
2. the allegorical model (Mu'tazilites): the attributes of God as described in the Qur'an have a figurative meaning,
3. the mystical model (Sufism): the attributes are expressions of God, and
4. the emanationist model (neo-platonic, Ibn Sina/Avicenna)

Adding the aspect of atomism to Islamic speculative theology (*kalām*) and Islamic philosophy (*falsafā*), we will go beyond the immanence-transcendence binary. For *kalām*, we may take up Sabra's argument, reconstructing the fundamental hypotheses of *kalām*. We restricted ourselves to the first three: the world (1. *al-'alam*) is all that occurs (*keullu mā yahduth*). Occurrences were events (2. *hawādith*) in space and time, all of which have space and time coordinates. 3. Occurrences consist of the coming into being place-occupying entities called 'substances' (sing. *jawhar*), and accidents (sing. *'arad*) that may only reside (*tahillu fī*) or inhere (*taqūmu fī*) in substances momentarily. The substances were initially prepared (4. *tukhlaq, tubtada', tukhtara'*) and subsequently re-created (*tu'ād*) at every moment in their span of existence (Sabra, 2009, pp. 77-78).

We abstain from a detailed analysis of theological (cf. Dhahnani, 1994; van Ess 2006) and philosophical (cf. Wolfson, 1976; van Ess, 2018) due to space restrictions. Thinking about the discontinuity of time (and matter) along the lines sketched before would mean creating a linkage between advanced contemporary Islamic thought and older Islamic thought to cutting-edge scientific research. This is a challenge to the commonplace notion of an arrow of time, but it opens up new perspectives for creative dialogue between science and Islam (Lohlker, 2019). Moving from theology to Sufism, we turn to a mystical perspective, esp., of 'Abd al-Karīm al-Jīlī.

What can be found in al-Jīlī's works? He clearly belonged to the Sufi/mystical model. In *al-Kahf wa'r-raqim*, roughly to be translated as: the cave and the inscription, he says that anthropomorphism is only a legitimate way of attributing this to God if it is done by means of the divine manifestations in the attributes of God and not by attributing human characteristics to God: God sees it as permissible to attribute anthropomorphic interpretations to Him, but only because anthropomorphism is contained in His transcendence and vice versa - following the statements of the Qur'an (e.g. 2, *al-baqara*, 33) or also in the hadith: that the invisible world (*ghayb*) will appear in the visible world and the visible world will conceal itself in the invisible world.

The idea is emphasized by al-Jīlī by mentioning the point of which Ibn al-'Arabī already speaks using the example of the *basmala* (El-Jīlī, 2002). Although almost invisible to the eye, it is made visible by the letters of the alphabet, which contain a series of points. 'In the same way that the dot is contained in (almost) all letters, all letters become dependent on it. Letters only become visible when they are driven out of the dot; calligraphically, letters can be broken down into a series of dots. He illustrates this using the example of the letter *bā'* in the Arabic alphabet; for him, the dot is

contained in (almost) all letters, and all letters become dependent on it. The letters only become visible when they are driven out of the dot; calligraphically, letters can be broken down into a series of dots. He illustrates this using the example of the letter *bā'* in the Arabic alphabet saying that the dot claims that the letter *bā'* was created because of it. At the same time the letter is the origin of the dot because it has been created as the origin of the letter *bā'*. Both are created as the origins of each other, forming an ultimate unity or oneness (El-Jīlī, 2002, pp. 183-190).

The contemplation of God's transcendence by Sufis does not mean an understanding of God's immanence. We can transform the argument slightly in this respect: For al-Jīlī, God is immanent to the extent that God is the existence of creation itself. For al-Jīlī - as for Ibn al-'Arabī - the divine essence is the absolute that permeates everything that exists, because everything exists only as it participates in the essence of the absolute, just as water is the essence of ice.

Therefore, this essence can be compared to a fine substance that makes the universe one with the absolute. Al-Jīlī also makes the divine attributes the path with four stages on which a Sufi can reach the perfection of the Perfect Man, who's most outstanding example for him is the Prophet Muhammad, who is described, among other things, as the point of the letters with dots.

Let us return to Ibn 'Arabī for a moment. In view of the month of Ramadan, we can look at a corresponding passage in his 'Meccan Openings' (*Futūḥāt al-makkiyya*). He says that people are in absolute need of God. This means that believers can be realized in Ramadan. Although completely dependent on the Lord, man always dares to put others or even himself in the foreground. or themselves, to the fore. The ritual duties of Ramadan force people to live completely to live completely to live 'in God.' Whose envelope is the One True One for God encompasses everything (Sura 41:54), and that is the real meaning (of the word) that God is the envelope—he cannot step out of it.

That He encompasses you in Ramadan is to be understood as an embrace of honor and exemption (from human attributes) (Arabic: *al-tanzīh*), insofar as he offers you a ritual in your compulsory imposed a ritual duty on you in your compulsory servant status so that you can ascribe to yourself the attribute which belongs to him, not to you, namely the exemption from food and sexual intercourse, during the light of day—and that is, after all, half the time of your existence! Then, of course, you enter the night and leave your master status (Arabic: *al-rubūbiyya*) with its exemption from food and sexual intercourse, and return to servant status by breaking the fast (Nagel, 2002, p. 460).

Here, we see the double movement of turning towards immanence through the divine, which is symbolized in the naming of the human state as *al-tanzīh*, away from the affirmation of difference to that of contact. We cannot speak of fusion here, an immanence that is simultaneously part of the comprehensive transcendence of the divine and shares in it during fasting, thus transforming itself into transcendence, but in turn cannot give up or abandon the diversity of immanence. The cosmos became a manifestation of the one. For Ibn 'Arabī, the performance of the rites, here of fasting, elsewhere also of prayer, is an experience of the presence of God, an 'immediate realization of the One True, as the blissful moment in which the status of servant seemed to be abolished (Nagel, 2002, p. 462). The experiential recognition of God, is the basic idea of Ibn 'Arabī in which he recognizes the true meaning of the ritual provisions.

Sura 41, *fussilat*, 53seq. is the background to this ("We will make them our). Let miraculous signs be seen on the horizons and in themselves so that it may become clear to them that it is the truth. Is it not enough that your lord is a witness to everything? Of course, they doubted that they would meet their lords. But He encompasses (with His knowledge everything!") Ibn 'Arabī finds scriptural evidence for the permissibility of a theology that goes far beyond the ideas of other Sunni scholars. Perhaps not with complete conceptual rigor, his concept of God unites with the people who worship him in the performance of rites. The cosmological dimension inherent in these ideas can be summarized in brief as follows: Ibn 'Arabī starts from the emptiness in which the world appeared. The One, the true One, revealed himself as the light through which these particles became visible and emerged from non-existence into existence. One True appeared to Himself in that light, in the form of the great or total man, whose miniaturized image is an ordinary human being. In this creature, God created all the essential characteristics of the macrocosm. The cosmos corresponds to the One, as does the human being. After the macrocosm came into being, the spheres, elements, and beings caused by both came into being, the last of which was the human being; therefore, an image of everything that exists in the world. That primordial dust which, through the light-like appearance of the status of the non-existent, Ibn 'Arabī calls "the monotonous" (Arabic: *al-basīṭ*) [...]; the emergence of the emergence of the images of spheres, elements and causation is 'the intermediate' (Arabic: *al-masīṭ*) [...]; the 'perfect man,' the image of all that exists, is called 'the foreshortened' (Arabic: *al-wajīz*) [...]. 'We will show them show them our marvelous sign on the horizons and in them,' God has revealed this verse, 'that it may be known that man is a foreshortened cosmos, which contains within itself the miraculous signs that are in the cosmos.

Ibn 'Arabī also finds other textual references in the Hadith that we cannot pursue here. If we can move from the reasoning aimed at the realization of the One to the enlightened vision, following a disciple of Ibn 'Arabī we recognize a difference.

For he who follows the intellect alone will, as it is said, 'assume the character of God in accordance with the divine norms (not meant legalistically). However, those who look with the spiritual eye will even be so changed in their nature 'that they no longer need the guidance of the intellect.' Obeying the divine norms, 'taking on the character of God' (*al-takhalluq bi-akhlāq allāh*) Kāshānī marks the ultimate point to which theology and spirituality not influenced by Ibn 'Arabī can move. The unconditional submission to order willed by God in the form of the fulfillment of norms is what man can achieve in his striving for salvation according to Sunni piety. It is obvious that this idea was very different for representatives of Sunni piety. His critiques argued that the thought of Ibn 'Arabī and his idea of a guaranteed existential knowledge of God would shake the structure of Islamic society: 'Does not man lose all incentive not only to act in accordance with the law, but also to purify himself?' This may be a consequence of these ideas.

In any case, the acceptance of the character of God is not the end point - in this, too, Ibn 'Arabī goes beyond other Sunni thinkers - what he strives for is "the goal of the case comprehension of the uniformity or rather unity (Arabic: *al-abadīya*) of God, that is the insight that one is that monotonous being one's own being according to one's own nature." Shams al-Dīn Kīshī, a scholar from Shiraz in the 11th/12th century, is quoted with the following quatrain: 'All lines that are visible on the wood of being draw the image of the one who draws the lines. When the eternal sea beats a new wave, it is called a 'wave,' but in essence it is the sea.

The intertwining of immanence (=wave) and transcendence (=ocean) dissolves, but emerges repeatedly in new immanence. In Deleuze/Guattari's sense, a flat plane of immanence emerged. Thus, we have a theoretical starting point for further research. As al-Jīlī puts it in his work 'The Perfect Man' (Arabic: *al-Insān al-kāmil*) writes: „Know that God, He is Exalted, has indeed created all the existents (*mawjūdāt*) for His worship. They are disposed of and created for them from the beginning (Al-Jīlī, 2013, p. 372). That is to force upon us the idea that it is not an anthropocentric worldview that enable us to go beyond approaches that cause the present catastrophic situation and takes into account the ultimate entanglement of all of the creation ("heaven and earth").

This entanglement may lead us beyond the idea of oneness (*wahda*) to look for another idea that may allow us to think of multifaceted oneness. Being One may mean more than just being one. Donna Haraway refers to the idea of *holobiont*. Another word for these sympoietic entities is holobionts, or, etymologically, entire beings' or, safe and sound beings.' This is decidedly not the same thing as One and Individual. Rather, in polytemporal and polyspatial knottings, holobionts hold together contingently and dynamically, engaging other holobionts in complex patterns. Critters do not precede their relatings; they make each other through semiotic material involution out of the beings of previous such entanglements. Lynn Margulis knew a great deal about ,the intimacy of strangers, 'a phrase she proposed to describe the most fundamental practices of critters becoming-with each other at every node of intra-action in earth history. I propose holoents as a general term to replace, units' or, beings.

Like Margulis, I (that is, Donna Haraway) uses holobiont to mean symbiotic assemblages, at any scale of space or time, which are more like knots of diverse intra-active relatings in dynamic complex systems than like the entities of a biology made up of preexisting bounded units (genes, cells, organisms, etc.) in interactions that can only be conceived as competitive or cooperative. Like hers, my use of holobionts does not designate host + symbionts because all of the players are symbionts to each other, in diverse kinds of relationalities, and with varying degrees of openness to attachments and assemblages with other holobionts. Symbiosis is not a synonym for ,mutually beneficial. The array of names needed to designate the heterogeneous webbed patterns and processes of situated and dynamic dilemmas and advantages for the symbionts/holobionts is only beginning to surface as biologists let go of the dictates of possessive individualism and zero-sum games as templates for explanation (Haraway, 2016, p. 60).

Al-Jīlī continues with reference to all faiths as created for the worship of God be they Christians, Jews, Brahmins/Hindus, Zoroastrians (*majūs*), kuffār, and others. Even the idol worshippers are allowed to perform a certain way of worshipping God, albeit – for al-Jīlī – in a misguided form (al-Jīlī, 2013, p. 374). All of these were prepared in the comprehensive original nature of man. Here we can certainly recognize a merging of the transcendent in the immanent, which is seen in the fact that Islam has come 'as a gift of grace for (all) people' and finds its expression in man, an envelope that is particularly suitable today for a new theology of immanence and inclusivity-

Conclusion

This means a radicalization of the idea of Being (*wujūd*) encompassing all human beings into Being encompassing everything or every being created, that is, plants, animals, minerals, and other worldwide forms of existence. Certainly, we do not advocate a simple equation for science and Islamic thought. Our understanding is to integrate the findings

of Islamic tradition and contemporary scientific thought into a unified theory claiming that Islamic approaches could contribute to creating a methodological framework leading us out of the current crisis and contribute to new ecotheology (cf. Hufnagel 2023).

The practical aspect of this analysis is demonstrated by the projects and practices of Islamic institutions. A recent research project in Austria at the Sigmund Freud Private University discusses ways to adopt sustainable practices in mosques and presents empirical surveys on the behavior and attitudes of members of mosque communities (Die Grüne Moschee). Projects such as this will allow for the conceptualization of a holistic approach at the individual and community levels.

Another example is the application of Abu Hāmid al-Ghazālī's ideas in a framework called 'ecosufism.' Through a process of internationalization by *the santri* of attitudes based on the Sufism of al-Ghazālī, enabling the students to understand values based on Sufism and the nature of the current ecological crisis.

A theoretical framework integrating holistic concepts of ecosystems with Sufism will contribute to these projects and help find ways to leave anthropocentric worldviews and act in the current climate crisis.

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