IJROMS
Dharmakirti: International Journal of Religion, Mind and Science
IJROMS 4(1): 98–113
ISSN 3030-8518

Institute for Advanced Science, Social and Sustainable Future
MORALITY BEFORE KNOWLEDGE

Divine stewardship: Developing an ecological vision from Ibn ʿArabī's metaphysics

Mohammad Izdiyan Muttaqin[1,*], Nurwahidin[1], S. Salahudin Suyurno[2]
[1] *Middle East and Islamic Studies Program, Graduate School of Sustainable Development, Universitas Indonesia, Jakarta, Central Jakarta 10430, Indonesia;*
[2] *Academy of Contemporary Islamic Studies, University of Teknologi Mara, Shah Alam, Selangor 40450, Malaysia.*
*Correspondence: moh.izdiyan@ui.ac.id

Received Date: September 8, 2026 Revised Date: October 21, 2026 Accepted Date: October 22, 2026

ABSTRACT

Background: Contemporary Islamic ecological scholarship has increasingly examined the environmental implications of Islamic cosmology and Sufi metaphysics. Although previous studies have explored concepts such as *tajallī*, *khalīfah*, and the spiritual significance of nature, the relationships among divine manifestation, human embeddedness in the cosmos, and ethical responsibility warrant further systematic articulation. This study develops divine stewardship as a contemporary analytical framework derived from an ecological interpretation of Ibn ʿArabī's metaphysics. **Methods:** The study employs a qualitative textual-interpretive design grounded in philosophical hermeneutics. Thirteen purposively selected textual units from *al-Futūḥāt al-Makkiyya*, drawn from eleven chapters, were examined through contextual reading, iterative interpretation, and thematic synthesis. The analysis distinguishes concepts expressed in the primary text from the ecological interpretations and theoretical constructs developed by the authors. **Findings:** The analysis identifies eight textual components concerning divine manifestation, the spiritual character and transformation of the cosmos, human–earth relations, reciprocal influence, balance, vicegerency, and servanthood. These findings are synthesized into a tripartite framework comprising ontological, anthropological, and ethical dimensions. The framework connects the divine grounding and interdependence of existence with humanity's position within the created order and the ethical implications of human agency. Divine stewardship articulates this relationship as responsible human participation under divine sovereignty, oriented toward *kamāl al-ʿubūdiyyah* (the perfection of servanthood). **Conclusion:** The study contributes a parsimonious conceptual framework for interpreting the ecological implications of Ibn ʿArabī's metaphysics. Its contribution lies in systematizing the relationships among divine manifestation, human embeddedness, and ethical responsibility without attributing a modern ecological theory to Ibn ʿArabī. The framework provides a basis for further comparative textual research and critical engagement with contemporary Islamic environmental ethics.

KEYWORDS: *al-Futūḥāt al-Makkiyya*; divine stewardship; *khalīfah*; Ibn ʿArabī; *Tajallī*.

1. Introduction

The contemporary ecological crisis has increasingly demonstrated that environmental degradation cannot be understood solely as a technical or managerial problem. Climate change, ecosystem degradation, biodiversity loss, and mounting pressure on natural systems raise fundamental questions about the worldviews that shape human-nature relations. Intergovernmental panel on climate change (IPCC) underscores the scale and

Cite This Article:
Muttaqin, M, I., Nurwahidin, & Suyurno, S. S. (2026). Divine stewardship: Developing an ecological vision from Ibn ʿArabī's metaphysics. *Dharmakirti: International Journal of Religion, Mind and Science, 4*(1), 98-113. https://doi.org/10.61511/ijroms.v4i1.2026.4164

Copyright: © 2026 by the authors. This article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (https://creativecommons.org/licenses/by/4.0/).

interconnectedness of climate impacts and the need for transformative responses across human systems (Lee et al., 2023). This concern echoes Lynn White Jr.'s influential argument in The Historical Roots of Our Ecologic Crisis (1967), which associated aspects of the modern ecological crisis with particular interpretations of the Judeo-Christian tradition, especially the notion of human dominion over creation. White's thesis directed attention toward the religious and philosophical assumptions underlying environmental attitudes and stimulated broader debates about whether religious traditions can offer alternative ways of understanding the relationship between humanity, nature, and the divine (White, 1967). Lynn White's studies challenges scholars to re-examine the concept of the relationship between nature and humanity in religious literature. In fact, discussions of the human-nature relationship are not found only in the Abrahamic religions. In Hindu thought, there is also the concept of *Prāṇī-Dharma*, which highlights that humans and nature must live side by side, and that humans are not permitted to disturb the animals and plants whose roles in maintaining the balance of nature (Rahayu et al., 2025).

Within Islamic environmental thought, scholars have increasingly examined the ontological and epistemological foundations of human–nature relations alongside normative principles such as stewardship and ethical accountability (Obaideen & Alnidawi, 2025; Panggayuh et al., 2025). These investigations have pursued several complementary directions, including theological accounts of *waḥdat al-wujūd* (Nunu, 2022), interpretations of *tawḥīd* and cosmic *mīzān* as principles of existential and ecological order (Irawan et al., 2021), and engagements between Islamic cosmology, ecological science, and environmental ethics (Chittick, 2015). Other studies have examined *fiqh al-bī'ah*, eco-spiritual urban transformation, Islamic environmental epistemology, and the potential contribution of *eco-maqāṣid al-sharīʿah* to environmental governance (Haq et al., 2025; Irawan et al., 2021; Wafiyah, 2026). Collectively, these approaches demonstrate the diversity of Islamic responses to ecological challenges.

These approaches also foreground a fundamental conceptual question: what understanding of nature makes human responsibility toward creation meaningful in the first place? Addressing this question requires examining not only the norms governing environmental conduct but also the ontological assumptions underlying the relationship between human beings and the natural world. Sufi metaphysics offers a significant perspective from which to investigate this question because it situates the natural world within a broader account of divine reality, spiritual existence, and cosmic interdependence. Research on green Sufism has explored concepts such as microcosm and macrocosm, emanation, illumination, and cosmic harmony as resources for reconsidering human–nature relations (Irawan et al., 2022). For example, Irawan et al. (2022) examine Sufi philosophical thought as a basis for environmental ethics and the recovery of spiritual and cosmic harmony. Related research has investigated the ecological implications of Ibn ʿArabī's concept of *tajallī*, or divine self-disclosure, through his *Fuṣūṣ al-Ḥikam* and *al-Futūḥāt al-Makkiyya* (Haq et al., 2025; Rozi, 2019).

These studies establish important foundations for connecting Sufi metaphysics with contemporary environmental concerns. They suggest that ecological responsibility may be understood not only through prescriptions concerning how humans should treat nature, but also through an account of the nature of creation and the position of humanity within it. Within this intellectual context, Ibn ʿArabī (1165-1240) provides a significant basis for investigating the ontological foundations of ecological responsibility. His *al-Futūḥāt al-Makkiyya* discusses divine manifestation, creation, the spiritual dimensions of existence, human nature, and the relationship between God and the cosmos. The concepts of *Nafas al-Raḥmān* (the Breath of the All-Merciful) and *tajallī* are particularly relevant to understanding creation in relation to divine manifestation (Ibn ʿArabī, 1911). His discussions of the human being, the earth, cosmic transformation, and the concepts of *khalīfah* and *taskhīr* also provide resources for examining the relationship between the humanity's distinctive role and its dependence on the wider order of creation. Contemporary studies have begun to explore the environmental implications of *tajallī* and

the relevance of Ibn ʿArabī's metaphysics to ecological ethics (Çakmaktaş, 2026; Irawan et al., 2021, 2022; Koca, 2020; Lala, 2025).

Existing scholarship has explored several dimensions of Islamic ecological thought, including *tajallī* and the metaphysical significance of creation (Asghari, 2021; Chittick, 2015; Rozi, 2019), humanity's earthly origin and dependence on nature (Beyers, 2016; Irawan et al., 2022), cosmic interdependence and balance (Çakmaktaş, 2026; Gada, 2024), and human ecological responsibility through concepts such as *khalīfah* and *amānah* (Faruque, 2025; Saad et al., 2026; Tekeng & Ibrahim, 2025; Wafiyah, 2026). Recent ecosufi studies have already linked *tajalli*, the living cosmos, *khilafah*, *amanah*, and *iʿtidal* in Ibn ʿArabi's thought (Cakmaktas, 2026; Rozi, 2019). However, these concepts are mostly discussed side by side, while humanity's earthly origin and *kamal al-ʿubudiyyah* as the final orientation of ecological responsibility have not been integrated into one framework. The connections between *Nafas al-Raḥmān* and *tajallī*, human embeddedness in the earthly and cosmic order, the reciprocal dynamics of creation, and human agency through *khalīfah* and *taskhīr* require further conceptual integration. To address this gap, this study synthesizes these relationships into three interrelated dimensions: ontological, concerning the divine grounding and relational character of existence; anthropological, concerning humanity's position within the created order; and ethical, concerning the implications of this position for responsible human agency. On this basis, the study proposes divine stewardship as an original analytical construct for contemporary ecological reflection, rather than as an ecological theory explicitly described by Ibn ʿArabī.

Against this background, the study addresses two research questions: (1) How can selected passages from *al-Futūḥāt al-Makkiyya* be interpreted to clarify the relationships among divine manifestation, the cosmos, and human existence? and (2) How can these relationships be systematized into divine stewardship as a contemporary analytical framework for ecological responsibility? This study aims to (1) systematize an ecological interpretation of Ibn ʿArabī's metaphysical thought based on selected passages from *al-Futūḥāt al-Makkiyya* and (2) develop divine stewardship as an analytical construct for interpreting the metaphysical foundations of human ecological responsibility. Its principal contribution is to integrate the divine grounding and relational character of existence, humanity's embeddedness within the created order, and the ethical implications of human agency into a coherent framework comprising ontological, anthropological, and ethical dimensions. The framework clarifies how ecological responsibility can be understood as an ethical implication of the relationship among God, creation, and humanity, rather than solely as an externally imposed normative obligation. In this way, the study contributes a systematic conceptual approach to contemporary Islamic environmental thought without attributing a modern ecological theory to Ibn ʿArabī.

2. Methods

2.1 Research design and hermeneutical approach

This study employs a qualitative textual-interpretive design grounded in philosophical hermeneutics to examine the ecological dimensions of Ibn ʿArabī's thought in *al-Futūḥāt al-Makkiyya* (Ahmad & Wilkins, 2025; Douglas, 2022). Hermeneutics is adopted as the primary methodological approach because the study seeks to interpret the meanings of recurring concepts in relation to their textual, conceptual, and broader metaphysical contexts. Understanding develops through a continuous movement between particular textual passages and the larger framework within which they become intelligible. This movement, commonly described as the hermeneutic circle, requires individual statements to be interpreted in relation to the argument of the chapter and the conceptual structure of the work, while the reader's understanding of the whole remains open to revision through renewed engagement with particular passages (Alsaigh & Coyne, 2021; Debesay et al., 2008).

The primary source is Ibn ʿArabī's *al-Futūḥāt al-Makkiyya* (Ibn ʿArabī, 1911). This study does not presuppose that Ibn ʿArabī formulated a systematic ecological theory in the modern sense. Instead, it investigates whether and how selected discussions of divine manifestation, cosmic constitution, human embeddedness, and human agency within the divine order can support a contemporary ecological interpretation. In this study, ecological ontology refers to the authors' interpretation of the selected passages, while divine stewardship refers to the tripartite framework (ontological, anthropological, and ethical) developed from that interpretation. Neither term is attributed directly to Ibn ʿArabī.

2.2 Text selection and inclusion criteria

Purposive, criterion-based sampling was used to select textual units. This study aimed to identify passages that provide substantive evidence for interpreting the relationship between the cosmos, the natural world, human beings, and the divine order (Ahmad & Wilkins, 2025; Douglas, 2022). Selection was guided by four criteria. First, a passage had to be substantively relevant to at least one research concern: cosmic manifestation, the constitution or transformation of the natural world, the earthly origin and cosmic embeddedness of human beings, human-cosmic relations, or human agency and responsibility. Second, the passage had to contain a concept or argument relevant to these concerns, including, where contextually appropriate, *tajallī*, *Nafas al-Raḥmān*, *al-ʿālam al-kabīr* and *al-ʿālam al-ṣaghīr*, the four elements, *khalīfah*, *taskhīr*, and *ʿubūdiyyah*. Third, its wording and bibliographic location had to be traceable to the primary text. Fourth, a sufficient surrounding context had to be available to support the interpretation beyond an isolated quotation.

The primary textual corpus for this study consists of selected passages from Ibn ʿArabī's *al-Futūḥāt al-Makkiyya*, focusing on 11 chapters: 15, 20, 24, 72, 73, 78, 167, 198, 299, 369, 560 (Table 1). These chapters were selected because they address concepts directly relevant to the analytical focus of the study, namely, divine manifestation (*tajallī*), the ontological and spiritual character of the cosmos, the relationship between human beings and the natural world, and human responsibility within the order of creation. A total of 13 textual units were examined. A textual unit was defined as a paragraph, a discrete passage, or a complete sequence of argument, provided that it contained a coherent discussion relevant to at least one of the analytical themes of the study.

Table 1. Distribution of primary textual units across chapters of *Al-Futūḥāt al-Makkiyya* (1911)

Textual unit	Volume	Chapter	Page	Thematic category
TU1	I	15	152	Human perfection through servanthood
TU2	I	20	168	Divine manifestation
TU3	I	24	182	Human vicegerency and limits of authority
TU4	II	72	236	Transformation of natural elements
TU5	II	73	67	Humanity's relationship with the cosmos
TU6	II	78	150	Microcosm and macrocosm
TU7	II	167	271	Balance and its disruption
TU8	II	198	453	Reciprocal influence within the cosmos
TU9	II	198	455	The earth as mother
TU10	III	299	12	Spiritual dimensions of cosmic existence
TU11	III	369	363	Reciprocal relationship between humanity and the cosmos
TU12	IV	560	458	Divine names and the correspondence of realities
TU13	IV	560	458	The earth as mother

(Ibn ʿArabī, 1911)

All primary-text quotations were based on Muḥyī al-Dīn Ibn ʿArabī's *al-Futūḥāt al-Makkiyya*, published by al-Maṭbaʿah al-Maymaniyyah in Cairo in 1911, with volume and page references recorded to support textual traceability. The presence of a relevant term was not considered sufficient evidence for inclusion. Each passage was assessed in terms of

the role of the concept within its immediate argument. Passages whose relevance rested solely on keyword occurrence, whose textual location could not be verified, or which duplicated an existing argument without contributing a meaningful distinction were excluded from the final analytical corpus (Macagno, 2022). The selected passages therefore constitute a purposive interpretive corpus rather than an exhaustive inventory of all potentially relevant material in *al-Futūḥāt al-Makkiyya*.

2.3 Hermeneutical analysis and thematic synthesis

The analysis proceeded through an iterative hermeneutical process. First, each selected passage was read closely in Arabic, with attention to its key terms, sentence structure, and immediate argumentative context. The chapter in which the passage occurs was then considered to establish the question being addressed and the function of the passage within the broader discussion. This contextual reading was intended to prevent isolated statements from being assigned an ecological meaning that their original context could not support (Croi et al., 2024).

Second, the analysis moved between the textual part and the conceptual whole. Initial interpretations of individual passages were compared with other passages addressing related concepts and with the broader cosmological and anthropological framework systematized from the text (Mihas, 2023). The provisional interpretation was reconsidered where a passage complicated or contradicted an emerging interpretation. This iterative movement operationalizes the hermeneutic circle: understanding of a particular statement informs the interpretation of the larger conceptual framework, while that framework, in turn, guides renewed interpretation of the statement. The process also requires reflexivity regarding the contemporary ecological concerns that inform the research question, so that these concerns function as interpretive questions rather than as conclusions imposed in advance.

Third, the interpreted passages were organized into provisional thematic categories (Braun & Clarke, 2021). These categories concerned divine manifestation; humanity's relationship with the cosmos; the constitution and transformation of the natural world; The earth as mother; human-cosmic relations; balance and deviation within natural processes; human agency within divine sovereignty; and human perfection through servanthood. The categories functioned as a means of organizing the interpretive findings rather than as substitutes for hermeneutical interpretation. Their boundaries and conceptual relationships were reviewed through comparison across passages. To synthesize the textual findings from *al-Futūḥāt al-Makkiyya*, this study employs a hermeneutic-analytic approach to develop a parsimonious tripartite conceptual framework comprising ontological, anthropological, and ethical dimensions, informed by the conceptual framework approach discussed by Jabareen (2009). The authors pursued interpretive accountability through traceable references to the primary text, contextual examination of selected passages, comparison of related textual discussions, and explicit differentiation between textual evidence and the authors' analytical inferences (Sharaf & Alhayani, 2026).

3. Results and Discussion

3.1 Textual findings and hermeneutical analysis of Ibn ʿArabī's ecological ontology

Hermeneutical analysis of selected passages from Ibn ʿArabī's *al-Futūḥāt al-Makkiyya* identified eight textual components that provide the basis for developing an ecological interpretation of his metaphysical thought (Table 2). These components concern the following: the divine manifestation; humanity's relationship with the cosmos; the transformation of natural elements; the earth as mother; reciprocal influence within the cosmos; balance and its disruption; human vicegerency; and human perfection through servanthood. Each component is examined in terms of its textual meaning, its relationship to Ibn ʿArabī's metaphysical worldview, and its potential implications for contemporary

ecological reflection. The analysis distinguishes the meanings established by the primary texts from the ecological interpretations developed in this study. These eight components subsequently inform a tripartite analytical framework comprising ontological, anthropological, and ethical dimensions.

Table 2. Textual foundations of Ibn ʿArabī's ecological ontology

Textual finding	Core concepts
Divine manifestation	*Nafas al-Raḥmān, tajallī*
humanity's relationship with the cosmos	Human is the spirit of the cosmos, while the cosmos is the body
The lower world emerges through the formation and transformation of elements	*al-istihālah*, elements
The earth as mother	*khalq al-insān min al-arḍ*
Every constituent of the cosmos influences and is influenced by others	Reciprocal influence
Cosmic processes involve balance and possible disruption	*al-iʿtidāl, al-mayl*
Human agency operates within divine sovereignty	*khalīfah*, *taskhīr*
Human perfection is realized through complete servanthood.	*Kamāl al-ʿubūdiyyah*

(Ibn ʿArabī, 1911)

First, the divine manifestation, *Nafas al-Raḥmān*, and the significance of creation are discussed. Ibn ʿArabī states that "for every reality there is a particular name among the divine names" (Ibn ʿArabī, 1911). He further explains that "Words arise from letters, letters from air, and air from the Breath of the All-Merciful" (*Nafas al-Raḥmān*) (Ibn ʿArabī, 1911). Hermeneutically, the expression *Nafas al-Raḥmān* situates the emergence of the cosmos within a metaphysical relationship with the Divine. The movement from breath to air, letters, and words can be read as an account of manifestation through which multiplicity emerges within a divinely grounded order. When read alongside the statement that every reality has a particular name among the divine names, this passage suggests that created beings possess differentiated identities while remaining related to their divine source. The ecological significance of this interpretation is that nature may be understood as more than a collection of resources for human use; it belongs to a wider order of existence whose meaning cannot be reduced to human utility. This ecological reading is a contemporary interpretation of Ibn ʿArabī's metaphysics, rather than an explicit environmental doctrine (Ayada, 2017; Erdoğan & Eryücel, 2024; Yiğit, 2025).

Second, humanity's relationship with the cosmos. Ibn ʿArabī describes the human being as "the spirit of the cosmos, while the cosmos is the body" (Ibn ʿArabī,1911). He also states that "there is nothing except that which possesses spirit, although some are perceptive and others are not" (Ibn ʿArabī, 1911), and describes humanity as "a small world" and the cosmos as "a great human being" (Ibn ʿArabī, 1911). The distinction between spirit and body expresses the correspondence between humanity and the cosmos, while the qualification concerning perception indicates that this correspondence does not necessarily make all beings identical. In Ibn ʿArabī's cosmology, humanity is therefore distinctive but remains intelligible through its relationship with the larger order of existence. Ecologically, this reading challenges the assumption that human beings are entirely separate from nature: damage to the cosmic environment cannot simply be regarded as unrelated to the conditions of human existence.

Third, the natural elements transformation. In discussing the elements, Ibn ʿArabī explains that God combines heat and dryness to produce fire and causes the elements to transform into one another, "through intermediaries or without them" (Ibn ʿArabī, 1911). The phrase "transform into one another" is central to the textual meaning because it portrays the material world through change rather than mere fixity. Within his cosmological account, natural constituents are understood through formation and transformation. Although this passage should not be equated with modern scientific theories of ecological

cycles, it offers a conceptual basis for interpreting nature as dynamic and relational. Its contemporary ecological implication is that interventions in the natural world should be assessed in relation to broader processes and possible consequences, rather than only their immediate effects (Gada, 2024).

Fourth, the earth as mother. Ibn ʿArabī writes, "He brought you forth from the earth, so do not exalt yourself above it, for it is your mother" (Ibn ʿArabī, 1911). He further describes the earth as "the mother from which we were brought forth, to which we return, and from which we will emerge once again" (Ibn ʿArabī, 1911). The metaphor "mother" establishes a relationship of origin and dependence, while the command "do not exalt yourself" gives that relationship an ethical dimension by challenging human arrogance. In this reading, the earth is not merely an external object available for use; it is connected to human emergence and return. The ecological implication is that recognizing humanity's dependence on the earth may support an ethic of humility, restraint, and care. This is a contemporary interpretation of the moral language of the text, rather than an explicit environmental policy proposed by Ibn ʿArabī (Sayem, 2023; Winiwarter & Blum, 2017). Fifth, reciprocal influence within the cosmos. Ibn ʿArabī states that the human being is "from the cosmos, its spirit, while the cosmos is your outward form" (Ibn ʿArabī, 1911).

He also writes that every constituent is both "influential and influenced" (Ibn ʿArabī, 1911). The paired expressions "influential" and "influenced" are especially significant because they describe a reciprocal rather than one-directional relationship. Within Ibn ʿArabī's metaphysical worldview, created realities participate in a relational order grounded in divine knowledge. This does not imply that all beings possess equal power, but that absolute isolation cannot be adequately understood. The ecological implication is that human actions should be evaluated in relation to the wider natural systems upon which human life depends (Padela, 2025).

Sixth, balance and its disruption. In discussing the predominance of one temperament, Ibn ʿArabī describes a condition in which something is diverted "from the path of balance" (Ibn ʿArabī, 1911). Textually, balance concerns the proportion of qualities, and its disruption occurs when their arrangement departs from that proportion. This passage concerns the constitution of temperament; it does not directly describe ecological equilibrium. Nevertheless, its emphasis on proportion provides a basis for a carefully qualified contemporary analogy when human activities privilege particular interests while disregarding wider relationships and consequences. The relevance lies in the interpretive comparison, not in treating Ibn ʿArabī's account as a scientific explanation of environmental degradation.

Seventh, human vicegerency and authority limits. Ibn ʿArabī states that "the human being is God's vicegerent in the cosmos, and the cosmos is subjected to him, while the human being himself is subject to God Most High" (Ibn ʿArabī, 1911). The passage contains a crucial interpretive tension: humanity occupies a distinctive position, yet remains subordinate to God. The final clause qualifies the preceding statement about the cosmos being subjected to humanity. Thus, *khalīfa* (vicegerency) cannot be interpreted solely as an unrestricted dominion; human authority remains situated within divine sovereignty. This reading suggests that the capacity to use or transform nature does not automatically justify unlimited exploitation. Instead, human agency must be considered alongside the responsibility associated with its position (Naseem & Gürbüz, 2026; Ismail & Berghout, 2024).

Eighth, human perfection through servanthood. Ibn ʿArabī identifies the goal as "the degree of human perfection in servanthood" and states that God created the human being in the best form before returning him "to the lowest of the low, except those who believe and perform righteous deeds" (Ibn ʿArabī, 1911). The contrast between the best form and the lowest condition indicates that human distinction does not automatically guarantee moral or spiritual fulfilment. The emphasis on *ʿubūdiyyah* (servanthood) locates human perfection in the realization of an appropriate relationship with God, while faith and righteous action provide the ethical orientation of that realization. Read alongside vicegerency, this passage suggests that accountability must accompany human status.

Ecological responsibility can therefore be interpreted as one contemporary domain in which the ethical exercise of human agency becomes relevant, although environmental protection is not the sole explicit meaning (Alikhani & Legenhausen, 2018).

Taken together, these eight components constitute the textual findings of this study. Their hermeneutical relationship reveals a progression from the significance of creation and humanity's place within the cosmos to natural transformation, reciprocal relations, the possibility of imbalance, and the spiritual limits of human agency. The next section consolidates these findings into broader analytical dimensions, which provide the basis for developing an ecological interpretation of Ibn ʿArabī's metaphysical thought as a contemporary framework for interpreting human responsibility within a relational cosmos.

3.2 Developing divine stewardship: A tripartite framework of Ibn ʿArabī's ecological ontology

The eight textual findings identified in *al-Futūḥāt al-Makkiyya* are synthesized into three interrelated dimensions of divine stewardship: ontological, anthropological, and ethical. This synthesis does not treat the eight findings as separate theoretical categories; rather, it organizes them according to their conceptual functions in explaining the relationship between divine manifestation, human existence, and ecological responsibility. The ontological dimension incorporates the significance of the divine manifestation (Finding 1), the transformation of natural elements (Finding 3), Reciprocal influence (Finding 5), and balance and its disruption (Finding 6). The anthropological dimension brings together humanity's relationship with the cosmos (Finding 2), the earth as mother (Finding 4), and human vicegerency (Finding 7). The ethical dimension primarily draws on human perfection through servanthood (Finding 8), while also considering the implications of the other findings for responsible human agency. Informed by conceptual framework approaches that organize interrelated concepts into a coherent analytical structure (Jabareen, 2009), this tripartite synthesis provides the basis for developing divine stewardship as a contemporary interpretive construct.

The ontological dimension establishes the metaphysical grounding of existence and the relational character of the cosmos. Through concepts such as *Nafas al-Raḥmān* and *tajallī*, created reality is interpreted in relation to divine manifestation rather than as an independent or self-sufficient domain. This reading foregrounds the significance of creation and the manifestation of the divine names, providing a theological basis for understanding non-human existence as meaningful beyond its instrumental usefulness to humanity (Asghari, 2021; Chittick, 2015). The transformation of natural elements, reciprocal influence within the cosmos, and the presence and disruption of balance further inform this interpretation by drawing attention to the dynamic relationships within creation. Therefore, balance is treated as an interpretive principle concerning order, proportion, and relationality, rather than as a direct equivalent of modern ecological concepts such as ecosystem equilibrium. This distinction allows the ecological implications of Ibn ʿArabī's metaphysics to be explored without conflating its theological and cosmological categories with contemporary scientific terminology (Faruque, 2025).

The anthropological dimension situates human existence within this divine-cosmic order. Ibn ʿArabī's account of the human being as a microcosm (*al-ʿālam al-ṣaghīr*) corresponding to the macrocosm (*al-ʿālam al-kabīr*) provides a conceptual basis for understanding humanity as relationally embedded rather than fundamentally separate from it. This relationship is complemented by the textual finding concerning the earth as mother, which foregrounds humanity's earthly origin and continuing dependence on the natural world. In the passage examined in this study, the statement that the earth is humanity's mother is accompanied by an admonition against arrogance toward it (Ibn ʿArabī, 1911). Read alongside the concept of *khalīfah*, these themes suggest that human distinction should be understood in relation to humanity's place within creation, rather than as evidence of independence from or absolute superiority over it. The anthropological dimension thus establishes the position from which human responsibility is interpreted,

while its ecological implications remain a contemporary extension of the textual analysis (Beyers, 2016; Gada, 2024; Rakhmat, 2022; Salles, 2021).

Building on these ontological and anthropological foundations, the ethical dimension examines the implications of humanity's position for responsible human agency. The concepts of *khalīfah* and *taskhīr* are interpreted in relation to divine sovereignty and the interconnected character of existence. While *khalīfah* concerns humanity's distinctive position and responsibility within the divine order, *taskhīr* addresses the subjection or availability of aspects of creation for human engagement. In this study, neither concept is treated as sufficient justification for unrestricted human domination. Instead, their ethical significance is interpreted in light of the relationships and dependencies established by the ontological and anthropological dimensions. Consequently, human agency entails accountability for the consequences of human action within the wider created order (Wafiyah, 2026). The findings concerning cosmic interdependence and the disruption of balance further inform this ethical interpretation by connecting human conduct with the condition of the relationships within creation. Finally, *kamāl al-ʿubūdiyyah* (the perfection of servanthood) identifies the overarching spiritual orientation of responsible agency: human engagement with creation is situated within the broader purpose of knowing and serving God and remaining accountable to Him.

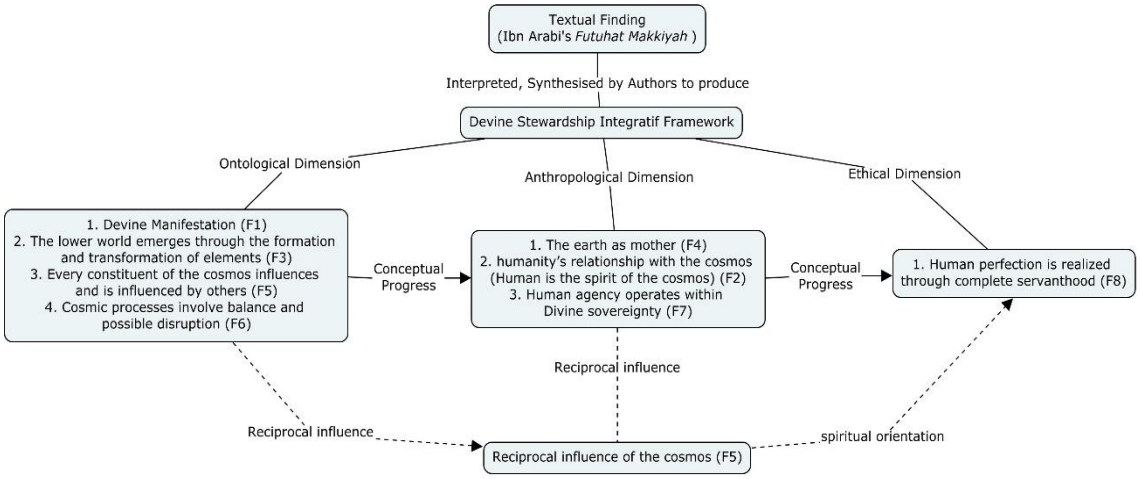


Fig. 1. Conceptual framework of divine stewardship
(Ibn ʿArabī, 1911; Jabareen, 2009)

Figure 1 presents the synthesis in simplified form. The ontological dimension connects divine reality and the living cosmos through *Nafas al-Raḥmān*, *tajallī*, the divine names, and cosmic order. The anthropological dimension situates the human being within this divine-cosmic relationship through human embeddedness, *al-Insān al-Kāmil*, *khalīfah*, and *taskhīr*. The ethical dimension articulates the implications of these relationships for responsible agency, ecological balance, and human accountability. The solid arrows indicate the conceptual progression from ontology through anthropology to ethics, rather than a chronological sequence or a claim that the dimensions operate independently. The dashed arrows represent the reciprocal influence between human action and the created order, emphasizing that human beings depend on the cosmos and that their actions can also affect the conditions of the created world. This reciprocity concerns relationships within creation; it does not imply that human actions alter divine reality. *Kamāl al-ʿubūdiyyah* is presented as the overarching spiritual orientation of the framework rather than as a fourth analytical dimension.

3.3 Theoritical contributions and limitations

The findings of this study should be situated within the growing body of scholarship on the ecological implications of Islamic intellectual traditions, particularly Sufi metaphysics.

Islamic ecological thought is not limited to environmental prescriptions but is connected to conceptions of divine reality, creation, human responsibility, and ethical limits on engagement with nature. In studies of Ibn ʿArabī, concepts such as *tajallī*, the interconnectedness of creation, *khalifah*, *amānah*, *taskhīr*, and the spiritual significance of nature have provided foundations for ecological interpretation. However, these concepts have often been examined separately through theological, mystical, or ethical perspectives. This study advances an integrated reading in which divine manifestation generates a living cosmos, human beings remain ontologically embedded in the earth, and responsibility toward creation is ultimately oriented toward the perfection of servanthood (*kamāl al-ʿubūdiyyah*) (Rozi, 2019).

The principal theoretical contribution is therefore an integrated ontological-ethical model. Earlier research has demonstrated that *tajallī* can ground environmental ethics by understanding nature as a manifestation of divine reality (Irawan et al., 2021), while more recent scholarship connects Ibn Arabī's *waḥdat al-wujūd*, *tajallī*, living cosmos, *khalīfah*, *amānah*, and *iʿtidāl* with ecosufi approaches to human-nature relations (Çakmaktaş, 2026). The novelty of this study lies not in claiming that Ibn ʿArabī possesses ecological ideas, but in systematizing these dispersed elements into an integrated framework: divine manifestation provides the ontological ground; the living cosmos constitutes the ecological field; human earthly origin establishes ontological embeddedness; and responsible agency mediates between cosmology and ethics (Çakmaktaş, 2026).

The second contribution concerns the centrality of humanity's earthly origin. Recent scholarship recognizes Ibn ʿArabī's view that human beings are created from the earth and interprets this as evidence of an inseparable human–nature relationship (Çakmaktaş, 2026). This study develops that insight into an ontological sequence in which the cosmos emerges through divine manifestation, the cosmos is living and ordered, and human beings emerge from the earth. Humanity is therefore not an external manager of nature but an embedded participant in the cosmic order. Consequently, ecological responsibility derives not merely from a delegated right to manage nature, but from ontological belonging and dependence. The earth is therefore both the object of responsibility and humanity's material origin, which adds a metaphysical basis for ecological responsibility than stewardship founded solely on human privilege (Fikri et al., 2024).

Third, this study brings *khalīfah* and *taskhīr* into a single analytical relationship. Contemporary Islamic environmental scholarship increasingly interprets *khalīfah* as environmental responsibility and rejects vicegerency that permits unrestricted domination. Ecosufi scholarship likewise associates the Perfect Man with a guardian or trustee role, while iʿtidāl limits the use of natural resources (Rozi, 2019). In this framework, *khalīfah* explains why humans bear responsibility, whereas *taskhīr* explains their capacity to engage with and benefit from creation. Neither of them permits autonomous domination because both remain subject to divine sovereignty. Therefore, divine stewardship represents neither passive preservation nor unrestricted exploitation, but responsible human agency within a divinely ordered cosmos.

Fourth, the most significant theoretical novelty lies in identifying kamāl *al-ʿubūdiyyah* as the ultimate ecological responsibility orientation. Recent scholarship connects ecological awareness with worship, remembrance, *ʿubūdiyyah*, and *khalifah*. For example, Rahmat (2025) argues that ecological responsibility can emerge from the dual identity of humans as ʿabd and khalifah, making environmental awareness a form of worship (Rahmat, 2025). This study extends that argument teleologically: ecological care is not the ultimate end in itself but an expression of perfected servanthood, and ecological balance and the flourishing of creation follow from rightly ordered human agency.

Thus, the novelty of the study is best understood as a theoretical synthesis rather than discovery of previously unknown concepts. Existing literature has discussed *tajallī*, the living cosmos, human-earth embeddedness, *khalifah*, *amānah*, *taskhīr*, stewardship, and *ʿubūdiyyah* in various combinations (Naseem & Gürbüz, 2026; Irawan et al., 2021; Obaideen & Alnidawi, 2025). What remains insufficiently developed is their integration into one model in which ontology grounds anthropology, anthropology frames responsible agency,

and responsible agency is oriented toward *kamāl al-ʿubūdiyyah*. Therefore, divine stewardship functions as a conceptual bridge between Ibn ʿArabī's cosmology and contemporary ecological ethics. In practical terms, the framework can help Islamic educators, eco-pesantren programs, and religious leaders frame environmental care as part of servanthood rather than only as compliance with rules (Fikri et al., 2024). Its three dimensions can also be used to structure religious environmental teaching: why nature matters (ontological), where humans stand within creation (anthropological), and how humans should act toward it (ethical).

Several limitations should nevertheless be acknowledged. First, the study is conceptual and interpretive, based on a close reading of selected concepts and passages from *al-Futūḥāt al-Makkiyya* and related materials (Mwita, 2022). Second, the analysis focuses primarily on *al-Futūḥāt al-Makkiyya* and does not exhaust Ibn ʿArabī's writings or intellectual context. Fuṣūṣ al-Ḥikam, together with his discussions of divine names, barzakh, insān kāmil, *ʿubūdiyyah*, and cosmological hierarchy, may provide alternative nuances (Salvaggio, 2020).

Third, the proposed framework has not been empirically tested among contemporary Muslim communities, institutions, environmental organizations, or policymakers; therefore, its effects on environmental attitudes and behavior remain unestablished. Future research could operationalize the relationship between *khalīfah*, *taskhīr*, divine stewardship, and kamāl *al-ʿubūdiyyah* across different contexts. Finally, translating technical terms such as *tajallī*, *Nafas al-Raḥmān*, rūḥ, *khalīfah*, *taskhīr*, and *ʿubūdiyyah* into contemporary ecological terminology inevitably involves interpretation. "Divine stewardship" is thus an analytical category developed by this study rather than a direct equivalent of an Arabic technical term used by Ibn ʿArabī (Ibn ʿArabī, 1911). The framework should therefore be treated as a starting point for comparative textual and empirical research capable of testing, refining, or challenging its applicability to Islamic ethics.

4. Conclusions

In conclusion, this study successfully addresses the two research questions by examining and systematizing the ecological dimensions of Ibn ʿArabī's metaphysics. In response to the first research question, the textual analysis of selected passages from *al-Futūḥāt al-Makkiyya* clarifies the intricate relationships among divine manifestation, the cosmos, and human existence through the identification of eight core textual components: the divine manifestation, humanity's relationship with the cosmos, the transformation of natural elements, the earth as mother, reciprocal influence, balance and its disruption, vicegerency, and servanthood. Addressing the second research question, these interconnected components are successfully systematized into divine Stewardship, a contemporary analytical framework structured around a tripartite dimension: ontological, anthropological, and ethical. Ultimately, this framework demonstrates that ecological responsibility is not merely an external addition, but an intrinsic ethical obligation rooted in the divine grounding of existence, positioning human agency as a responsible participation under divine sovereignty oriented toward *kamāl al-ʿubūdiyyah* (the perfection of servanthood).

The principal contribution of this study lies in integrating the ontological, anthropological, and ethical dimensions of Ibn ʿArabī's thought into one coherent analytical model. Divine Stewardship serves as a conceptual bridge between Islamic metaphysics and contemporary ecological ethics by maintaining a clear distinction between the philosopher's primary concepts and the authors' modern analytical framework. This study is limited to thirteen passages from *al-Futūḥāt al-Makkiyya* and has not been tested empirically. Future research could compare these findings with *Fuṣūṣ al-Ḥikam* and other works by Ibn ʿArabī, and examine how the framework can be applied in Islamic environmental education, such as eco-pesantren programs.

Acknowledgement

The authors expresses sincere gratitude to the scholars and researchers whose contributions to the study of Ibn ʿArabī, Sufi metaphysics, Islamic environmental thought, and ecological ethics have informed this research. The authors acknowledge the intellectual foundations provided by previous scholarship for examining the relationships among divine manifestation, the interconnected cosmos, humanity's position within the created order, and the ethical implications of human agency. These contributions have informed the development of the present study's tripartite framework—comprising ontological, anthropological, and ethical dimensions—and its formulation of divine stewardship as a contemporary analytical framework for ecological reflection. The interpretations, arguments, and conclusions presented in this article are the sole responsibility of the authors.

Author Contribution

Conceptualization, M.I.M.; Methodology, M.I.M.; Software, M.I.M.; Validation, M.I.M.; Formal Analysis, M.I.M.; Investigation, M.I.M.; Resources, M.I.M.; Data Curation, M.I.M.; Writing – Review & Editing, M.I.M.; Visualization, M.I.M.; Supervision, N. and S.S.S; Project Administration, M.I.M.

Funding

This research received no external funding.

Ethical Review Board Statement

This study did not involve human participants, animals, or the collection of personal or identifiable data. It is based exclusively on textual and conceptual analysis of published and historical sources. Therefore, ethical approval from an institutional review board or ethics committee was not required.

Informed Consent Statement

Not available.

Data Availability Statement

No datasets were generated or analyzed during the current study. The research is based exclusively on the analysis and interpretation of publicly available historical, textual, and published sources, which are appropriately cited in the article.

Conflicts of Interest

The authors declare no conflict of interest.

Declaration of Generative AI Use

During the preparation of this manuscript, the authors used generative artificial intelligence (AI) tools, specifically Scholar GPT feature in ChatGPT (developed by OpenAI) and Chat Session feature in Gemini (developed by Google), for language editing, grammatical improvement, and assistance in refining the clarity and organization of the manuscript. The use of these Large Language Models (LLMs) did not replace the authors' intellectual contribution, interpretation of primary and secondary sources, or responsibility for the research design, analysis, arguments, and conclusions. The authors reviewed and critically evaluated all AI-assisted outputs and assume full responsibility for the final content of the manuscript.

Open Access

©2026. The authors. This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original authors and

the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: http://creativecommons.org/licenses/by/4.0/

References

Ahmad, M., & Wilkins, S. (2025). Purposive sampling in qualitative research: A framework for the entire journey. *Quality & Quantity*, *59*(2), 1461–1479. https://doi.org/10.1007/s11135-024-02022-5

Alikhani, E., & Legenhausen, H. M. (2018). Nearness to Allah. *Religious Inquiries*, *7*(14). https://doi.org/10.22034/ri.2018.80582

Alsaigh, R., & Coyne, I. (2021). Doing a hermeneutic phenomenology research underpinned by Gadamer's philosophy: A framework to facilitate data analysis. *International Journal of Qualitative Methods*, *20*. https://doi.org/10.1177/16094069211047820

Asghari, S. (2021). Sufism and challenges of modern and secular philosophy: Nasr's perspective. *Türk Kültürü ve Haci Bektaş Veli Araştırma Dergisi*, *98*, 245–258. https://doi.org/10.34189/hbv.98.011

Ayada, S. (2017). The doctrine of divine names in Ibn 'Arabi. A theological & philosophical Iissue. *Revue de Theologie et de Philosophie*, *149*(1–2), 125–139. https://www.jstor.org/stable/45465686

Beyers, J. (2016). What does religion have to say about ecology? A new appraisal of naturalism. *Journal for the Study of Religions and Ideologies*, *15*(45), 96–119. http://hdl.handle.net/2263/59442

Braun, V., & Clarke, V. (2021). One size fits all? What counts as quality practice in (reflexive) thematic analysis? *Qualitative Research in Psychology*, *18*(3), 328–352. https://doi.org/10.1080/14780887.2020.1769238

Çakmaktaş, B. (2026). Ecosufism in the thought of Ibn ʿArabī and Rūmī: Unity, nature and ecological ethics in Sufi metaphysics. *Religions*, *17*(2), 237. https://doi.org/10.3390/rel17020237

Chittick, W. C. (2015). *The self-disclosure of God: Principles of Ibn al-ʿArabī's cosmology*. State University of New York Press.

Croi, A. D. L., Stoffels, M., & Grijpma, J. W. (2024). Behind the scenes of qualitative analysis: Learning from new researchers' struggles. In *Starting Research in Clinical Education* (pp. 175–180). https://www.scopus.com/inward/record.uri?eid=2-s2.0-105044417487&partnerID=40&md5=9949f968e73da7389fbdd2123d6a1bff

Debesay, J., Nåden, D., & Slettebø, Å. (2008). How do we close the hermeneutic circle? A Gadamerian approach to justification in interpretation in qualitative studies. *Nursing Inquiry*, *15*(1), 57–66. https://doi.org/10.1111/j.1440-1800.2008.00390.x

Douglas, H. (2022). Sampling techniques for qualitative research. In M. R. Islam, N. A. Khan, & R. Baikady (Eds.), *Principles of Social Research Methodology* (pp. 415–426). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-5441-2_29

Erdoğan, İ. H., & Eryücel, S. (2024). The concept of divine revelation according to Ibn Sînâ and Al-Ghazālī: A comparative analysis. *Religions*, *15*(11), 1383. https://doi.org/10.3390/rel15111383

Faruque, M. U. (2025). Sufism and the anthropocosmic self. *I of the Heart: Texts and Studies in Honor of Seyyed Hossein Nasr*, 1.

Fikri, F. T. R., Fanani, Z., Kusuma, D., Imam, M. F. N., & Ubaidillah, M. H. (2024). Significance of Sufism in environmental sustainability: Eco-Sufism movement in Islamic boarding school. *IJIBS*, *2*(2), 161–172. https://doi.org/10.35719/ijibs.v2i2.49

Gada, M. Y. (2024). *Islam and environmental ethics*. Cambridge University Press.

Haq, M. Z., Mutis, B. E., & Philips, G. (2025). Religion and contemporary ecology: Laudato Si and Ibn Arabi's eco-spirituality in the perspective of open integrity. *Progresiva: Jurnal*

Pemikiran dan Pendidikan Islam, *14*(01), 19–38. https://doi.org/10.22219/progresiva.v14i01.38032

Ibn ʿArabī. (1911). *Al-Futūḥāt al-Makkiyya* (Vol. 1–1). Al-Maṭbaʿah al-Maymaniyyah.

Irawan, B., Latif, M. S. A., & Nasution, I. F. A. (2022). Green sufism argument as environmental ethics (Philosophical Analysis). *Religia*, *25*(1), 82–95. https://doi.org/10.28918/religia.v25i1.4164

Irawan, B., Nasution, I. F. A., & Coleman, H. (2021). Applying Ibn ʿArabī's concept of Tajallī: A Sufi approach to environmental ethics. *Teosofia: Indonesian Journal of Islamic Mysticism*, *10*(1), 21–36. https://doi.org/10.21580/tos.v10i1.7204

Ismail, H. W., & Berghout, A. (2024). The concept of al-Istikhlaf and its importance in reclaiming the attributes of man as Khalifah on earth. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 83–102. https://doi.org/10.31436/shajarah.vi.1930

Jabareen, Y. (2009). Building a conceptual framework: Philosophy, definitions, and procedure. *International Journal of Qualitative Methods*, *8*(4), 49–62. https://doi.org/10.1177/160940690900800406

Koca, O. (2020). The world as a theophany and causality: Ibn ʿArabī, causes and freedom. *Sophia*, *59*(4), 713–731. https://doi.org/10.1007/s11841-017-0621-x

Lala, I. (2025). Christian perspectives on *imago Dei* and Ibn ʿArabī's theologization of the natural world. *Islam and Christian–Muslim Relations*, *36*(4), 329–352. https://doi.org/10.1080/09596410.2026.2624267

Lee, H., Calvin, K., Dasgupta, D., Krinner, G., Mukherji, A., Thorne, P., Trisos, C., Romero, J., Aldunce, P., & Barret, K. (2023). *IPCC, 2023: Climate change 2023: Synthesis report, summary for policymakers. Contribution of working groups i, II and III to the sixth assessment report of the intergovernmental panel on climate change [core writing team, h. Lee and j. Romero (eds.)].* IPCC.

Macagno, F. (2022). Coding relevance. *Learning, Culture and Social Interaction*, *36*, 100349. https://doi.org/10.1016/j.lcsi.2019.100349

Mihas, P. (2023). Qualitative research methods: Approaches to qualitative data analysis. In *International Encyclopedia of Education(Fourth Edition)* (pp. 302–313). Elsevier. https://doi.org/10.1016/B978-0-12-818630-5.11029-2

Mwita, K. (2022). Strengths and weaknesses of qualitative research in social science studies. *International Journal of Research in Business and Social Science (2147-4478)*, *11*(6), 618–625. https://doi.org/10.20525/ijrbs.v11i6.1920

Rahayu, N. W. S., Joyo, P. R., Binawati, N. W. S. (2025). The conservation of the white cattle of Taro as a representation of Prāṇī-Dharmavalues, biodiversity preservation, and religious heritage. *Dharmakirti: International Journal of Religion, Mind, and Science*, *3*(1). https://doi.org/10.61511/ijroms.v3i1.2025.2308

Naseem, H. M., & Gürbüz, M. (2026). The human–nature relationship in the mind of Yunus Emre: A mystical reading on amanah consciousness. *Religions*, *17*(5), 554. https://doi.org/10.3390/rel17050554

Nunu, B. (2022). Sirhindi's criticism of the wahdat *al-Wujud* in Ibn'Arabi course. *International Journal of Islamic Thought*, *22*, 93–104. https://doi.org/10.24035/ijit.22.2022.243

Obaideen, K., & Alnidawi, I. S. (2025). Earth and the environment: Islam and stewardship. *Contemporary Islamic Perspectives in Public Health*, 112–117. https://doi.org/10.1017/9781009231268

Padela, A. I. (2025). Terms of engagement. In J. Tham, J. Lunstroth, & S. Advani, *Multicultural and religious perspectives on protecting the environment, the biosphere, and biodiversity* (1st ed., pp. 186–189). Routledge. https://doi.org/10.4324/9781003632726-21

Panggayuh, B. P., Putri, C. D. F., Az-zahra, F. K., Azizah, N. N., Putri, N. S. S., & Zakirah, R. A. (2025). Khilafah dan amanah sebagai dasar etika ekologis dalam Islam: Analisis konseptual terhadap tanggung jawab manusia terhadap lingkungan. *Muqaddimah*, *16*(2), 56–67. https://doi.org/10.71247/b6f5kq06

Rahmat, M. B. (2025). The idea of Islamic ecotheology in responding to the global environmental crisis: An analysis of the concepts of Khalifah, Mīzān, and Maṣlaḥah. *Indonesian Journal of Islamic Theology and Philosophy*, *7*(1), 93–110. https://doi.org/10.24042/ijitp.v7i1.27596

Rakhmat, A. (2022). Islamic ecotheology: Understanding the concept of Khalifah and the ethical responsibility of the Environment. *Academic Journal of Islamic Principles and Philosophy*, *3*(1), 1–24. https://doi.org/10.22515/ajipp.v3i1.5104

Rozi, S. (2019). Uderstanding the Concept of Ecosufism: Harmony and the Relationship of God, Nature and Humans in Mystical Philosophy of Ibn Arabi. *Ulumuna, 23*(2). https://doi.org/10.20414/ujis.v23i1.354

Saad, M., Faruq, U., & Gambari, Y. D. (2026). Islam, cosmological ethics, and environmentalism: Reassessing Fazlun Khalid's thought on ecology. *TSAQAFAH*, *22*(1). https://doi.org/10.21111/tsaqafah.v22i1.20

Salles, R. (Ed.). (2021). *Cosmology and biology in ancient philosophy: From thales to Avicenna* (1st ed.). Cambridge University Press. https://doi.org/10.1017/9781108873970

Salvaggio, F. (2020). Paretymologies in the Fuṣūṣ al-Ḥikam in the light of Ibn ʿArabī's hermeneutic principles. *Kervan. International Journal of Afro-Asiatic Studies*, V. 24 N. 2 (2020). https://doi.org/10.13135/1825-263X/5164

Sayem, M. A. (2023). Islam and environmental ethics: A qur'anic approach. In S. S.-M. Kwan & W.-Y. Chow (Eds.), *Asian Spiritualities and Social Transformation* (pp. 263–276). Springer Nature Singapore. https://doi.org/10.1007/978-981-99-2641-1_15

Sharaf, A., & Alhayani, M. (2026). Structural analogy without conceptual reduction: A philosophical comparison of Ibn ʿArabī and Nāgārjuna. *The World of the Orient*, *2026*(2). https://doi.org/10.15407/orientw2026.02.126

Tekeng, A., & Ibrahim, S. (2025). The dynamics of contemporary Islamic thought: Between traditionalism and reform in the context of globalization. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner*, *10*(2), 201–210. https://doi.org/10.30603/jiaj.v10i2.7554

Wafiyah, N. H. I. (2026). Environmental jurisprudence (Fiqh al-Bi'ah): Formulating islamic legal responses to the contemporary ecological crisis through the lens of maqasid al Shari'ah. *Al Hukm: Journal of Islamic Legal Studies*, *1*(01), 34–44. https://doi.org/10.65097/jils.v1i01.140

White, L. (1967). The Historical Roots of Our Ecologic Crisis. *Science, New Series*, *155*(3767), 1203–1207. http://jstor.org/stable/1720120

Winiwarter, V., & Blum, W. E. H. (2017). Religious aspects of soil—human relationships. In *Encyclopedia of Soil Science* (pp. 1903–1906). Scopus. https://doi.org/10.1081/E-ESS3-120044721

Yiğit, M. (2025). Tasavvuf müziğinde nefes: Nefes-i rahmânî'den müzikal icraya. *Yegah Müzikoloji Dergisi*, *8*(4), 4084–4104. https://doi.org/10.51576/ymd.1815663

Biographies of Authors

Mohammad Izdiyan Muttaqin is an academic and researcher specializing in Middle Eastern Studies, Islamic Studies, Arabic language, and Islamic education. His research interests include Islam and the Middle East, digital transformation in Islamic education, pesantren studies, Arabic language education, and contemporary Muslim societies.

- Email: moh.izdiyan@ui.ac.id
- ORCID: 0000-0003-0743-3880
- Web of Science ResearcherID: NXX-6940-2025
- Scopus Author ID: N/A
- Homepage: www.izdiyanmuttaqin.com

Nurwahidin is a lecturer and academic specializing in Middle Eastern and Islamic Studies. He is a faculty member in the field of Middle Eastern and Islamic Area Studies, with academic interests encompassing the political, social, cultural, and religious dynamics of the Middle East and the broader Muslim world. His scholarly work focuses on understanding contemporary developments in the region through interdisciplinary perspectives that connect Islamic studies with historical, social, and geopolitical analysis. societies.

- Email: nurwahidin@ui.ac.id
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: https://sinta.kemdiktisaintek.go.id/authors/profile/6648525

S. Salahudin Suyurno is a professor and academic at the Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA (UiTM), Malaysia, where he currently serves as Dean. His research and scholarly publications address Islamic communication, da'wah, religious ethics, Islamic education, digital media, and contemporary challenges facing Muslim communities

- Email: ssalahud@uitm.edu.my
- ORCID: 0000-0001-8326-8827
- Web of Science ResearcherID: ABD-1021-2021
- Scopus Author ID: 57196188343
- Homepage: https://expert.uitm.edu.my/expert/ssalahud