

## Interaction of Environment with the Human in the Light of Faith and Good Deeds according to the Qur'an

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### Abstract

According to the Holy Quran, God is the true owner of whatever exists in the heavens and the earth. And the human must use the blessings that the Lord has given him in the right way; Faith and disbelief have a direct correlation with the way in which the nature treats the human. Degradation of natural resources is an obvious example of the breach of trust and also an act of the underestimation of God's blessings, which will limits the benefit that the human takes from the natural environmental resources. In other words, human behavior towards the environment and the behavior of the environment towards the human are mutually correlated, which correlation can be organized by the religion. According to the Holy Quran, the nature is a living being, and although the nature may be modified by humans, the good behavior of the nature and environment towards humans is directly correlated with the good deeds and faith of the human. This issue can be studied through rational and scientific investigation. The present research aimed to identify the mechanisms of behavior of the nature and environment towards the human according to the Quran; in other words, the environmental consequence of good and bad deeds of the human. For example, according to Quran, rainfall is a result of piety while hunger and thirst are outcomes of disbelief. The objective of this study was to provide a rational and scientific explanation of such phenomenon.

**Keywords:** environment, good deed, faith, corruption

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## 1- Introduction

According to Muslims, the Quran is a miracle of Prophet, a book that was revealed 1400 years ago gradually during 23 years on the heart of the Holy Prophet (PBUH), which provides the way in which humans can reach redemption and well-being.

«إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَيِّنُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا» (اسراء:9)

Ideed this Qur'an guides to what is most upright, and gives the good news to the faithful who do righteous deeds that there is a great reward for them

Exegetes have different views about science and the Quran's compliance with modern issues; some extremist Muslims believe that all scientific details have been stated in the Holy Quran and that the Quran meets all the needs of the modern man and also that the details of all the issues can be derived from the Quran. This theory is rejected by Quranic scholars. And, it seems that it leads to arbitrary interpretation (Darwazah, 2004, vol. 1, p. 231).

Some others believe that the Quran is a book that is consistent with the conditions of the ignorant Arabs because it was revealed 1400 years ago, and that one cannot expect from this book to cover the requirements of contemporary human, because social, political, economic, cultural relations, etc. were not as complex and developed in pre-Islamic Arab world as they are in contemporary society. So they believe that the book revealed for the simple conditions of the ignorant Arabs may not be expected to meet the needs of modern man, and that this book only addressed the conditions of the humans who lived when it was revealed (Nasr Abu Zayd, 2002, p. 14). On the other hand, another group who constitutes the majority of Quran scholars believes that although not all of the scientific details may be derived from the Quran, the messages of this holy book are helpful and constructive in all times because they address the human nature and it is well-established that the human nature is an unchangeable thing (Tabatabai, 1996, vol. 1, p. 62).

On the other hand, the reader of this holy scripture finds that although the Quran doesn't provide a specialized discussion of various topics like politics, economy, culture, health, family, etc., it provides general insight into the human guidance and leaves the details to be identified by the humans in the light of the general guidelines depending on circumstances of time and place. For example, as far as economic issues are concerned, it seems that Islam does not agree to the accumulation of wealth in the hands of capitalists; accordingly, the Quran provides different ways to prevent such accumulation by providing such solutions as charity, alms giving, khums, zakat, giving non-interest bearing loan, prohibition of usury, etc. (Fadlallah, 1998, vol. 5, p. 161).

Quran has a particular approach to the environment as well, which may be different from those of the natural sciences such as geography, geology, etc.

The Quran provides general guidelines as to the environment, which could serve as constructive instructions on how to ensure a proper interaction between humans and the environment based

on faith and good deeds. And since the environment is one of the most important issues that affect the life and happiness of the mankind, it is impossible that the Quran have not provide guidelines about it. And given the fact that the Quranic provisions relating to the protection of the environment are primarily rational, most religious rulings and statements in this regard are in the nature of guidance (Fakhlaei, 2006, pp. 31-66) On the other hand, we should consider religious teachings as the most important factor involved in how mass culture is shaped in communities (Fadlallah, 1998, vol. 1, p. 577).

## 2- Overall objectives of shariah and environment

The overall objectives of the provisions of shariah regarding the environment include:

### 2-1. Cleanliness:

Cleanliness or purity is one of the main goals of shariah; many of the provisions of the Quran, maybe even those that seems unrelated to cleanliness, are aimed to ensure personal, psychological, social, economic purity, etc., which include charity, veils, prayer, etc.; thus, purity is one of the most important aspects of the living spirit of the Holy Quran and is found in most Quranic passages such as sermons, stories, legal verses, etc. (Tabatabai, 1996, vol. 1, p. 62)

Earth, sky, water, mountains, etc. constitute the environment in which the human live and the holy Quran provides that such environment must be kept clean; the God starts the requirements of cleanliness with those relating His House,

«وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ» (بقره: 125)

And (remember) when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing place of Ibraheem And We enjoined Ibraheem and Ismail saying: Purify My House for those who visit( it)and those who abide( in it )for devotion and those who bow down( and )those who prostrate themselves

And the God asks us to be in the color of the God.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ (بقره: 13)

Receive the baptism of Allah And who is better than Allah in baptizing And Him do we serve

If a person wants to live a healthy, good and divine life, he should have a pure and clean living environment. Therefore, Allah instructs human in multiple verse not to do corrupt act on the earth and not to destroy and pollute it (Al-Baqarah: 11; A'raf: 56; etc.)

## 2-2. Health:

Salaamat is derived from the root salm, which means health (Ibn Faris, 1994, vol. 3, p. 90; Farahidi, 1984, vol. 7, p. 265); safety and security are the goals of shariah and the human rights, and many of the Quranic provisions aimed at ensuring health and cleanliness that have a direct relationship with each other, as whatever jeopardizes purity threatens the health. The concept of salam (peace) is one of the key concepts in all the religions and living a healthy life is one the greatest ideals of all the monotheistic faiths (Bampurad, 2009, pp. 19-55). The name of Islam is also derived from the same root and Islam means health; the Prophet (PBUH) was asked: “who is Muslim?” He said, “One whose hand or tongue doesn’t harm others (Bukhari, 1422, vol. 1, p. 11). The Muslim is one who doesn’t harm others. Damaging the environment jeopardizes the cleanliness, security and justice as well as survival of the person who cause such damage and that of other people; it should also be noted that that man has duties towards other creatures and damaging the environment can result in apostasy of a Muslim.

«مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا يَغْيِرُ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ» (مائدہ 32:

For this reason, did we prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men" And certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land

According to this verse from the Quran, those who destroy the environment are like ones who kill all people on earth, which it is a capital sin, because they destroy the environment that is essential for the survival of all human beings. It is seen from this verse that those who consider Islam and other monotheistic religions to be against environment because of their focus on unity and supremacy of God have failed to understand the genuine teachings of Islam (Haddadi 2004, p. 60-65).

## 2-3. Justice:

One of the goals of shariah is establishment of justice among human beings; God has created people of different color, races and genders, but the criterion of superiority in the sight of Allah is piety (Hujurat: 13); all human beings are the same in terms of natural rights, and justice among human beings is one the of great religious purposes as dictated by the God, and the Prophet has been sent for establishment of justice (An-Nahl: 90: Shura: 15). The right to enjoy and benefit from healthy worldly pleasures, reproductive rights, the right to eat and drink, right of residence and tranquility, etc. are reserved for all human beings. Therefore, it has been stressed in the Quran that all righteous servants of the God – those who don’t harm others – have a right to the earth (Anbiya: 105). Saleh is derived from the roots solh, which means an act that is free of injury.

So first, God introduces the right to enjoy as the right of all human beings, and therefore no one has the right to infringe the rights of others, otherwise he shall cease to be a Muslim because he harms others (Al-Baqarah: 29; Araf : 10;-Nahl: 5; Rahman: 10)

Secondly, because the God has made the nature subjected to the control by the human, the human bears responsibilities in exchange for such right of control of the nature, and thus is charged with protection of the environment (Al-Araf: 56; 85).

Habermas believes that capitalism is the main cause of environmental degradation, which of course is genuinely related to politics (Nejati, 2000, No. 4, pp. 86-99).

The holy Quran also reads,

« وَ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ » اعراف: 85

Therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform This is better for you if you are believers

Bakhs here means diminishing. Here, the God blames the nation of Shuaib for the destruction of the earth, which has resulted in diminishing of the people's property. In fact, such diminishing of people's property has been identified with corruption on the earth. Then, the justice requires that environment be kept safe so that all people could benefit from it as much as they have a share in it.

When the God sent a dairy camel as the miracle of Prophet Saleh, the God said to him, "Anyone of your community has a share in the milk of the camel". Or when the God caused a spring to flow for Bani Isra'il (Al-Baqarah: 60), he allocated a share thereof to each tribe of Bani Isra'il. So it is impossible that utilization of the resources of the earth not be divided equitably. Thus, excessive use of natural resources is directly related to the injustice to humans and the environmental degradation.

« وَ تَبَيَّنْهُمْ أَنْ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ » (قمر: 28)

And inform them that the water is shared between them and She camel Every share of the water shall be regulated

#### **2-4. Survival:**

One of the most important goals of shariah and prophets is saving the human lives; many religious orders have been provided for this purpose; for example all the types of sexual relations that are conducive to the preservation of the human species are prohibited, which include sodomy, sexual intercourse with animals, masturbation, abortion, etc.. Or, jihad is ruled out except when there is an emergent threat to life; thus, preservation of life is thus more important.

Environmental destruction, according to the researchers, results in the destruction of man and civilization and if the environment is damaged, humans may not have a healthy life. Population growth is one of the issues that can threaten the environment; if the exploitation of the environment and its resources exceeds the amount of renewal of environment and its resources, there will be the risk of environmental degradation (Alizadeh, 1976, No. 8, Pp. 1-8).

It should be noted that governments and rulers can never control human reproduction rate, then people should be provided with the training on how to properly use natural resources; the only mechanism that can be effective in this regard is environmental conscience (Hardin, 1968, 262, 1243-1248).

Verse 32 of Surah Ma'idah refers to the fact that the earth's resources are limited and the human civilization will be at risk if they are destructed before renewal. Thus man is responsible for the development of the environment.

«هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَعُذِرُوهُ ثُمَّ تَوَلَّوْا إِلَيْهِ إِنِّي رَبِّي قَرِيبٌ مُّجِيبٌ» (هود:61)

He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him Surely my Lord is Nigh, Answering

The expression “و استعمركم فيها” means that the God has assigned development of the earth to the humans.

### 3- Environment

Environment is a series of biological and environmental factors in the form of biotic and abiotic environment (physical, chemical), which affect the life of an individual or a species and is affected by them. Today, this definition is often used in relation to the man and his activities. Environment can be defined as a series of natural factors of the earth such as air, water, atmosphere, land, rocks, plants, etc. that surround man. The environment can be limited to a region, or an entire planet and outer space that surrounds it. Legal text adopted by the Economic Community of Europe on June 27, 1976 defines it as follows: “The environment includes water, air, soil, and internal and external factors related to the life of every living organism (Alexander Chassis, 2000, p. 5).

From scientific perspective, the environment is the passage through which energy moves from one level to another and transforms from one phase to another, and through which the chain of life goes forward continuously based on its specific mechanism. Thus, on the one hand, it includes the main ingredients of life, namely, chlorophyll-bearing plants that receive the solar energy to create the fundamental stratum of the life; and on the other hand, it includes herbivorous and carnivorous creatures that pass the received energy through them to take it to another level. The final destinations of such pass are the human and some other alternative consumers. A pyramid is formed given the spatial and nutritional links on different levels of life, which is based on the vast expanse of vegetation, with other consumers occupying the higher levels of this pyramid. This is called the life pyramid or ecological pyramid, on the top of which the human or sometimes another consumer stands (Soltani, 2016, No. 6, Pp. 8-16).

In the holy Quran, environment is referred to as the earth, and all the said factors are referred to as the earth by way of priority or importance.

اعراف: 24-25 «قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَ مَتَاعٌ إِلَىٰ حِينٍ . قَالَ فِيهَا تَحْيَوْنَ وَ فِيهَا تَمُوتُونَ وَ مِنْهَا تُخْرَجُونَ»

He said: Get forth, some of you, the enemies of others And there is for you in the earth an abode and a provision for a time( until death He( also )said: Therein shall you live, and therein shall you die, and from it shall you be raised

Environment and nature are considered to be alive and have soul by the Holy Quran; there are many verses in Quran referring to the environment and its elements by the said terms, which indicate that nature is alive and even conscious. Although the environment and its elements have been created for the man as the best of the God's creations, the nature is the soldier of the God while taking the commands of the God (Isra: 45; Fath: 7; 4; Hadid: 1; Munafiqun: 1; etc.)

The environment, according to the Holy Quran, includes atmosphere, which keeps us safe from the dangerous agents coming from the space.

وَ جَعَلْنَا السَّمَاءَ سَفْهًا مَّحْفُوظًا وَ هُمْ عَنْ آيَاتِهَا مُعْرِضُونَ (انبیاء: 32)

And We have made the heaven a guarded canopy And (yet ) they turn aside from its sign

#### 4- Environment-human interaction

According to the Holy Quran, there is a relationship between humans and the environment, which relation is subject to the human performance; good deeds cause the nature to treat man well and give sustainable blessings to him. Some of the verses that refer to this issue include;

«وَ لَوْ أَنَّ أَهْلَ الْفُرَى آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَ الْأَرْضِ وَ لَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ (اعراف: 96)»

And if the people of the towns had believed and guarded( against evil )We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned

The term “barkat” refers to the sustainable blessing, unlike temporary blessing for sinners that is not sustainable.

«فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ» (قمر: 11)

So We opened the gates of the cloud with water pouring down

And bad deed cause wrongdoer to be punished.

«إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَ اسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَ لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَ كَذَلِكَ نَجْزِي الْمُجْرِمِينَ»(اعراف: 40)

Surely( as for )those who reject Our Communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle And thus do We reward the guilty

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ بقره: 59

The question may be asked why many of the leaders of disbelievers have much power, wealth and blessings, which may be explained as follows:

1 – They are subject to tradition of istidraj, that is, despite corruption and destruction inflicted by them on environment, like polluting the air with nuclear and chemical bomb, the nature is keeping patient with them at the behest of the God. The Holy Quran says in this regard:

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ (انعام: 44)

" But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given, We seized them suddenly; then lo! they were in utter despair"

الأنعام : 6 أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِطْرًا

Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation

2. It should be noted that although people who live in such lands are seemingly not Muslims, they have Islamic behavior, i.e., they don't do harm to others and do not infringe the right of other people and do not waste the resources belonging to the next generations, and indeed show an Islamic behavior while those who appear to be Muslims are not actually Muslim because of oppression, injustice to themselves and others, and destruction of the earth. Therefore, God will not bless them because they harm the environment.

Such explanation of the Quranic view of the interaction between the humans and the environment is based on good deeds. It is also possible to give a scientific account of this; although some of such interactions may not be explain on scientific bases, they can be fully explained in rational terms.

In case of many phenomena, the God says that he has created them, for example, the human, the tree to be used as firewood, etc. One of such phenomena is rainfall and blessing of the sky and the earth. This has a rational explanation; for example, rain cloud may rain in the city or in the desert, but whether such rain is beneficial to humans depends on the will of God, therefore man is instructed to practice piety, ask for forgiveness and pray for the rain, and the fact that this is within the scope of divine power is not disputed rationally.

و يَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَ يَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَ لَا تَتَوَلَّوْا مُجْرِمِينَ

And, O my people! ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty

Apart from this, it should be noted that if our attitudes and behaviors are not rational, pollution and ruin will follow, and the God considers such behavior as evil and non-divine.

«وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَ يَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ» (يونس : 100)



And it is not for a soul to believe except by Allah's Permission And He casts uncleanness on those who will not understand

According to the Quran, lack of proper thinking results in pollution. This is the overall policy of the Quran. Finding several instances of the meaning of this verse is left to the human reason. Undoubtedly, the Holy Quran has not spoken of the outcomes or prohibition of discharging industrial waste or disposal of plastic objects in the nature, but it provides the general rules and principles; for example, the principle that failure to think shall result in pollution of the environment and the human.

Or the Quran instructs the human to be in the color of the God. Or the God says,

«صُنِعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ» (نمل : 88 )

Allah Who has made everything thoroughly Surely He is Aware of what you do

While the man doesn't make objects thoroughly surely, because of the human greed, laziness, lack of wisdom and foresight, etc., the human makes objects that harm the nature. And as a result, the human falls in huge disasters like hunger and thirst.

وَ ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ (نحل:112)

"And Allah sets forth a parable:( Consider )a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful for Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought"

«وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرْيَةً مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ» (رعد: 31)

And( as for )those who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the Promise of Allah comes about Surely Allah will not fail in( His )promise

«وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ»

Had the truth followed their desires, the heavens and the earth and all that is in them would have been destroyed. We sent them the Quran but they ignored it

## 5- Punishment according to the Quran and environmental science

There is a discussion in environmental science in the name of ecotope, which is also called environmental rationalism or the capabilities of ecological active organization. The set of links between phenomena of an environment creates an ecological system or an ecosystem that includes all living being (biome) on the one hand, and all the inanimate substances (ecotope) on the other hand; and of course, there are complex and tangled relationships within each

ecosystem that direct the manifestation of life within predefined laws (Rajaei, 2001, No. 2, pp. 11-36).

The fabric of life in each ecosystem is interwoven so tightly so that sometimes the smallest improper and excessive intervention can weaken the bases of such firm structure, thus destroying the base and foundation of the life (Rajaei, 2001, No. 2, pp. 11-36).

If there is relative balance between components of a system and the dynamism resulting from the input energy, phenomena will proceed normally, but if excess energy enters the system, performance of components exceeds the limit and their intensity results in imbalance. Natural environmental system that is fed by two sources of energy, namely, external and internal energies, is no exception. If the amount of input energy in a system including energy entering natural environmental system from external or internal source suddenly and excessively changes, the balance is suddenly interrupted, which is followed by a series of disasters that occur widely and abnormally and cause such huge disasters as earthquake, volcano, etc.

The ecosystem consists of a system in which a series of interconnected factors create a continuous organization. Among its features, as with other systems, are entry of energy and exit of the material flow. 1. The biological systems existing in it are themselves composed of systems with different parts. 2. Because these systems perform exchange between matter and energy in relation to open environment, they are open systems. 3. Despite flows between them, different parts of system are stable and partly meet the features of the order, which results in their ultimate balance. Such balance is based on a number of different initial conditions and processes. For example, when vegetation reaches a certain level of density and sufficient balance is formed due to environmental conditions including water, weather, soil, hydrologic condition, etc., the proportionate balance or climax occurs. 4. Based on the types of environmental balance and dominant conditions, the global ecosystem is divided to various ecosystems. If such relations change gradually and at a proper pace so that the effects of such changes do not exceed the adaptability of the living organism, the change of an ecosystem would have no significant effect and cause no sudden change; for example, intensification of performance of morphogenesis system for any reason causes the climax of forests to be eliminated, and then it is affected gradually and in proportion with intensity of the new edaphic morphodynamic; and as the erosion progresses, it affects the ecology of the environment, changing its conditions considerably. This is in fact a gradual and quiet disturbance of the environment.

If the intervention of natural or human factor in natural environmental system chain causes a sudden and intense change in the dynamism of the environment, the resultant disturbances in the environment will be so huge that they will cause the activity of the components and their phenomena to exceed a certain limit, assuming an abnormal intensity of action. The result of such abnormal process in natural environment will be a disaster, because part of the ecosystem, on top of which stands the human, is subjected to destruction and severe changes, hence serious economic damages to the human groups.

The two said examples have been referred to in the Quran; bad deeds cause the God to treat such people angrily and punish them through the agency of the nature or the so called environment.

«فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ» (احقاف:24)

When they saw the torment as a cloud proceeding to their valleys, they said, " This cloud will bring us rain." He said, " No, it is the torment which you wanted to suffer immediately. It is a wind bearing painful torment

«فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَ مَا كَانَ مِنَ الْمُنتَصِرِينَ» (قصص:81)

We caused the earth to swallow up him and his home. No one besides God could help him nor could he himself achieve victory.

The opposite is also true; good deed results in sustainable blessings and healthy life for human community, because the God introduces himself as the one who provides livelihood and says that expanse of the earth is vast, so the growth of population will not threaten the human civilization if natural resources are not used in a wasteful and self-centered fashion. But undoubtedly extravagance and greed threatens the future of the environment and consequently human life (Shirazi, 1999, p. 220).

Energy appears in all of the processes that occur in nature, and since all of the aforementioned processes are subject to circumstances, they always occur through the material movement and thus through the energy transfer. One of the most important foundations of the true cause-and-effect link is deeply quantitative conversion of forms of movement of the matter. Physicists finds new forms of energy transfer every once in a while, some of which link the nature to metaphysics (Gaeett, 1981, Pp. 592- 604).

However, as capital sins occur, negative energies may affect the environment, which cause natural disasters to occur in a certain region. Although the occurrence of earthquake or volcano is quite natural and related to movement of the strata of the earth and discharge of their energies, the fact that such disasters occurred to Aad and Thamud, and Korah shows that it was the divine will and the response of the environment to such cruel people. It should be noted that,

1. Satan is a jinn and the jinn, according to theologians, is an ethereal object.
2. The essence of Satan is make of fire.
3. Many sins are committed by the human due to the emotions such as anger and lust that warm the body. And, for cleaning the body of the satanic filth, the cooling water or soil should be used.
4. In physics, discovery of the new forms of energy transfer is expected.
5. The causes of disorders such as earthquakes or volcanoes are internal and thermal energies of the earth.

Thus, it is likely that natural and metaphysical energy transfer affect the environmental behavior.

It may be asked why innocent people suffer such natural disasters. The answer is that such events do not constitute divine punishment for them, and thus such events are not instances of injustice, but they are the natural consequence of action and reaction, as a result of which others will also suffer. There are several references to this issue in the Holy Quran. Such as: Surah Al-Araf: 99, 4, 97 and Yunus: 50.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ (اعراف: 97)

Did the people of the towns think themselves secure from Our wrath that could strike them at night during their sleep

And of course it should be noted that members of a society are like passengers aboard a ship and their silence and inaction in the face of oppression can itself be a great sin; however, when one person in a family does a sin such as murder, despite other family members have not committed a crime, the trouble affects them as well. In any case, we mean to say that natural disasters mentioned in the Holy Quran as a possible punishment may be explained scientifically based on ecotypes. Although we don't insist that this is the case and consider it simply as a possibility.

To the best of the author's knowledge, the problem of water shortage is a major problem in most Muslim countries, especially in the Middle East, while little attention is paid to the environment in the Middle East, and the people now have serious environmental problems such as war, murder, looting, dust, mass production of wastes and sewage, radio waves, noise pollution, etc., and even religious authorities take no serious step to resolve such problems, while special attention is paid to some issues such as hadd, hijab, etc. In the Quran, there are 32 references to the issue of destruction of the earth and the importance and dangerousness of the same, which shows it is far more dangerous and important than other issues such as the hijab to which only about 5-6 verses refer.

In addition, although exegetes have considered the term “corruption in the earth” to refer to sin and corruption, corruption in the earth refers to destruction of the earth both in Torah and the Qur'an because if it was supposed to refer to obscene acts, then the God would use other terms to refer to that; for example, corruption in religion or in the community, etc., while the use of the term “the earth” indicates that at least an important part of the signification of the term is “the destruction of the earth”. And the question rises why religious communities have failed to pay attention to environmental issues. Isn't it due to the effect of the presumptions of exegetes about the religious concepts and their priorities and importance? Or isn't it because the fiqh term of “corrupt on the earth” is identified with the corresponding term used in the Quran.

It seems that paying attention to issue of protection of religion and clarification thereof based on the verses of Quran, at least by the faithful and committed part of the Islamic community, as well as emphasis on the priority and necessity of discussing this issue should play an important role in the better protection of the environment.

## 6- Conclusion

The semantic study of issue of the environment in the Quran shows that due to its direct impact on human life, the environment is one of the issues covered in the Quran.

The Quranic themes including environmental ones cover some general purposes such as cleanliness, health, justice and survival. According to the Quran, the environment is alive and has soul, although it is created to be subjected to human action, and for human use, it is under the God's command.

As man can have different behaviors towards the environment, the environment can also have different behaviors towards the humans. And this depends on human behavior. And environmental action is in fact in reaction to the actions of human beings.

If people destroy the environment, the environment will also destroy them. Many ecotypes that may not be subject of accurate scientific prediction such as volcanoes and earthquakes may be product of the environmental will to respond to the human actions. And public disasters treat the guilty and the innocent the same, with wrong behavior having collective rather individual outcomes.

The environment can meet the requirements of the increasing human population if the human abandons extravagance and oppression and tyranny and makes moderate use of biological resources and avoids wasting them, because despite their limited nature, earth and its resources are vast, and the God provides the human with livelihood.

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