

## Divine Ownership and Resourcefulness as Basic View of Islamic Eco- imagination

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If we consider the relationship between the triangle of man, nature, and God, we may say that the secular imagination of nature is its imagination of nature directly as a tool for its benefit. But in the Islamic perspective of nature, this relationship is *through* God. God in the Islamic view is not only the creator of Nature but also, He is the owner and resourceful of everything in nature -in its widest meaning. This is the meaning of *Rabb* in qur'anic terminology. His permission makes us owners of something. By His permission and order, we may intervene in nature including ourselves. We will be the owner of something because He permits us to intervene in that thing, and we cannot do anything by that thing other than those ranges that God has determined. We are not the owner of ourselves because of ourselves, but because of the permission of God. Therefore, we cannot do everything with our bodies and souls. Suicide is forbidden because He is the owner of our bodies and suicide is out of the range that God has permitted us to intervene.

Likewise, this Imagination is about everything in the world like men, animals, plants, and stones. *Halal* (legit) is what we can do within the range of Divine permission, and *Haram* (forbidden) is what we cannot do because it is out of the range of God's permission.

In this kind of eco-imagination, we have no right to do what we want in nature. Before every kind of intervention in the ecosystem, we must examine rulings, and due to those rulings, we can do our actions. The reason that we must tongue the name of Allah in slaughtering sheep or hens is that God is the owner of the life of every animal and we remember that we can slaughter them because Allah has permitted us to slaughter them only for our eating (and we have not any permission to slaughter them for some other reasons).

This eco-imagination compels us to investigate God's orders for any kind of intervention in any part of the environment. Through this investigation, we will be able to know Divine views about eco-imagination. These views may build our eco-imagination as an Islamic view on this topic. In my paper, I will attempt to clarify how we can earn this kind of eco-imagination.