THE EDITORIAL

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In His Name, the Most High

The universe, of which our environment is a part, is intelligent and continuously glorifies the Lord of the Worlds: *"We are hearing, seeing, and aware—yet with you (strangers), we remain silent."*

A person's perspective and worldview regarding the environment not only influence their daily actions but also shape their thoughts and beliefs. This concept is evident in various Quranic verses that discuss creation, encouraging contemplation with expressions such as *"Do they not observe…?*[2]*"*, and *"Did you suppose…?*[3]*"*, as well as certain Quranic oaths[4] that emphasize the significance of creation and the environment.

Moreover, Islamic traditions and jurisprudential rulings, which extensively outline duties and prohibitions, also emphasize the importance of a proper and reasonable relationship between humans and the environment.

Throughout history, some individuals have taken a step back to question the very essence of the creation of the environment and its Creator. This edition of the academic journal comprises scholarly and logical responses to such inquiries. As the eloquent poet Saadi beautifully expresses: *"The clouds, wind, moon, and sun tirelessly work—so that you may have bread in hand and not eat in heedlessness."*

1. The Editor
2 . Quran 88: 17-20
3 . Quran 23: 115.
4 . cf. Quran 52: 1; 53: 1; 91: 1.

Islam, as a religion that upholds justice, responsibility, and the preservation of divine blessings, calls upon humanity to protect the environment and make proper use of natural resources.

1) The Principle of Trust and Responsibility: In Islam, the environment is a divine trust, and humanity is entrusted with its care: *"Indeed We presented the Trust to the heavens and the earth and the mountains, but they refused to undertake it..."* (Quran 33:72)

2) Prohibition of Corruption and Environmental Destruction: *"Corruption has appeared in land and sea because of the doings of the people's hands."* (Quran 30:41) This verse warns against environmental degradation and the consequences of human misconduct, highlighting that destructive actions lead to corruption on Earth.

3) Observing Balance in the Use of Nature: *"… eat and drink, but do not waste; indeed, He does not like the wasteful."* (Quran 7:31) Islam condemns extravagance and overconsumption of natural resources.

Conclusion

All divine religions and spiritual traditions call for the preservation of the environment and respect for nature. In Islam, this responsibility is framed as a divine duty, reinforced through principles such as trust, moderation, and the prohibition of corruption.