

# A Stylistic Study of Natural Philosophical Considerations in Selected Qur'ānic Verses

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DOI: <https://doi.org/10.56807/buj.v5i5.535>

## Abstract

*This study undertakes a comprehensive examination of selected Qur'ānic verses, employing stylistic and semiotic analysis to uncover and explore the natural philosophical considerations inherent within them. Simultaneously, the researcher develops a significant aspect of this stylistic and philosophical study aiming to substantiate Bruce MacLennan's philosophical theory, Modern Natural Philosophy, which focuses on our/human beings' sensitivity to our environments, bodies and interior states. The study comes up with stating that the selected Qur'ānic verses require our physical and mental abilities to contemplate and establish connections between verses related to human nature and the ecological reality of our environments. The study identifies the modernization of Qur'ānic truths that are connected to our physical and mental realities and the ecological reality of our natural and constructed environments, signifying that the Holy Qur'ān epitomizes essentially continuously the reason and wisdom of the existence of human nature.*

**Key words:** Natural Philosophy, Signs, Human Nature, Ecological, Physical, and Spiritual Considerations, Qur'ānic Verses, Wisdom, Semiotics, Stylistics

## دراسة أسلوبية للاعتبارات الفلسفية الطبيعية في آيات قرآنية مختارة

### الملخص

تقوم هذه الدراسة بفحص شامل لآيات قرآنية مختارة، باستخدام التحليل الأسلوبي والسميائي لكشف واستكشاف الاعتبارات الفلسفية الطبيعية الكامنة فيها. في الوقت نفسه، يقوم الباحث بتطوير جانب مهم من هذه الدراسة الأسلوبية والفلسفية بهدف إثبات نظرية بروس ماكلينان الفلسفية، الفلسفة الطبيعية الحديثة، والتي تركز على حساسية البشر لبيئاتهم وأجسادهم وحالاتهم الداخلية. وتوصلت الدراسة إلى أن الآيات القرآنية المختارة تتطلب قدراتنا الجسدية والعقلية على التأمل وإقامة الروابط بين الآيات المتعلقة بالطبيعة البشرية والواقع البيئي لبيئاتنا. تحدد الدراسة تحديث الحقائق القرآنية المرتبطة بواقعنا الجسدي والعقلي والواقع البيئي لبيئاتنا الطبيعية والمنشأة، مما يدل على أن القرآن الكريم يجسد بشكل أساسي بشكل مستمر سبب وحكمة وجود الطبيعة البشرية.

**الكلمات المفتاحية:** الفلسفة الطبيعية، العلامات، الطبيعة الإنسانية، الاعتبارات البيئية والفيزيائية والروحية، الآيات القرآنية، الحكمة، السيميائية، الأسلوبية.

## Introduction

The whole universe is created harmoniously, indicating Allah's supernatural creativity and wisdom as evidently seen and further mentioned in Qur'ānic verses of some suwar (Suras). All nature is in other nature's favor, more specifically in our/human beings' favor for the wisdom of reviving our minds and worshipping Allāh, the creator. **The aim** of the study is to cast some light on nature and human nature as presented repeatedly in the various texts of Qur'ānic Suras and verses. Meanwhile, we/human beings are a part of nature characterized by our mental representations to ecologically and spiritually sense and recognize the wisdom behind being created in this Globe which is surrounded by Allah's wisdom in creating each creature. Furthermore, philosophically, human nature is affected by nature as a whole to sense its surroundings as we could gradually mentally realize and perceive our surroundings to be developed sustainably.

As a result of all, it could be elaborated that the nature of the term philosophy primarily created emanates from philosophizing all nature around us depending on the philosophers themselves who think futilely that the world is created by a huge and terrible explosion or of a similar unreasonable thinking. However, some exhilarate their minds by intellectually meditating on the harmonious parts and environmental balance of this ideal universe seeking and attempting to find the reason behind its existence. Holy Qur'ān invites the whole world logically philosophically to understand and contemplate how greatly Allāh creates it, accompanied by Allah's abundant wisdom to let us reason well. To a good extent, some philosophers either Muslims or non-Muslims come up with analyzing the nature of human nature towards nature as a whole as mentioned in the Holy Qur'ān. They do not

come up with something new; philosophically repeatedly, Qur'ānic verses clarify everything related to human nature in deep and surface meanings indicating that how we could better sense physically and mentally the ecological reality of our environments. Humans, in fact, feel sensitive to sensible visible and invisible things, since our sensation is of two types: exterior and interior. Exterior sensation is generated by the five senses, while interior sensation is spiritually and mentally realized. GaAlib (p. 124) states that the Islamic philosopher Ibin Sina defines the term 'sensation' in a similar way as the modern psychological scientists do, stating that it has a psychological perceived function happening as a result of emotion that falls in our sensitivities from the exterior sensible things.

As to this study is centralized on exploring stylistically the denotative and connotative meanings of the selected verses related to human nature by establishing connections between the Quranic texts and natural philosophy, it primarily takes into account the term ecology as it is commonly known, a biological scientific study dealing with the relationship between organisms, definitely us/human beings and our environments. Meanwhile, the term environment is every creature such as air, plants, mountains and so on helping us to sense and live. The natural philosopher comes up with realizing that the ecological and spiritual realities of existing nature and human nature through Qur'ānic texts illustrate repeatedly that we should be ecologically and spiritually sensitively affected by our environments and ourselves. As Allah refers to the Fussilat Suwraā in the fifty third verse 'sanuriyhm ĀyaAtunA fiy AlĀfaAqi wa fiy Ānfusihim HatY yatabyn lahumu AlHaqu' [we will show them our signs in the **universe** and in **themselves**, until the truth become clear to them], identifying in this verse that we all

should take the Qur'ānic truths into account, mentally connecting them to our physical and ecological realities of our environmental universe. The whole universe including the heaven, the sun, the moon, the earth and everything in it is created for our benefits to feed up not only our bodies but also our souls including our minds to realize the wisdom of being created.

Our souls are either promoted or demoted due to our mental leadership that might guide them to the right or wrong path. Fontes & Santos (p. 61) analyze psychologically that according to our mentalities gathered in our minds, we recognize who we are, how we behave and how we react. Thus, we could well realize by our five senses how to physically behave and react in good manners due to the grace of the rest nature Allah donates to us. As mind is generally the first thing of our entities created. It is, furthermore, a part of the soul that Allah donates to us. Its position, as stated in the Holy Qur'ānic verse, for example, in the verse forty sixth of AlHaj Suwraā "Áafalam yasiyru fiy Alardhi fatakuwn lahum qulubon yaçqqluwna biha" [Have they not walked in the land by which they have hearts to reason] is in a heart not in a brain as several scholars do think of. It, nevertheless, connects to the brain.

Supplementarily substantially, the study is restricted to a comprehensive examination of the interplay between our natural philosophy towards human nature and selected repeated Qur'ānic verses. It aims philosophically at deducing the meanings conveyed by the selected Qur'ānic verses of AlAnbya, Al-Rahman, Fussilat and the other Suras mentioned in the study that illustrate the natural considerations as a kind of both ecological and knowledgeable natural philosophy based on humans' realistic sensitivities. Therefore, throughout our sensitivities encircled ecologically by the basic

elements for a better life such as earth, mountains, air, water and knowledgeably physically and spiritually by our entities including our bodies, souls and minds, firstly, we could mentally ecologically sense and live by the nature of mountains, air, water, plants and so on. For example, the dwellings we live in are perceptibly built from the stones of mountains and the wood of trees. Secondly, we could naturally meditate on our physical structures/organs and on how each one of those physical structures and organs works out provided by food, drink, clothes and Allah's other grace by the nature of air, plants, water, edible animals and every beautiful thing in this physical world. Most importantly due to what have been mentioned, we are rationalistically and spiritually guided to think, understand and contemplate, employing our interior states which are souls and minds that nurture the wisdom of impermanently residing on earth.

To the best knowledge of the researcher, it is the first scientific study concerning stylistically philosophically with Allah's two basic signs written in the Holy Qur'ān and manifested in our realities. Those signs are known as the signifieds having their own signifiers to generate the referents. Furthermore, each signifier is possibly known as the signified as it has a branch of other signifiers generating the referent to express the intended ideas. Nevertheless, the author decodes a few signs in the selected verses of the study in a semiotic manner, identifying that in this permanent universe, those two signs are enrolled firstly by the basic sign including Allah's creatures such as the sky, the earth and the others that raise our ecological obtained benefit through sensing and meditating on them. Secondly, the more basic sign embodies our bodies and souls that promote our physical and spiritual knowledge that Allah donates to us. Most importantly, inside those two basic

signs, there is an inwardly intrinsic implicit sign, the most basic sign, emphasizing Allah's wisdom that is replete with His great mercy, in which we all should mentally take it into consideration to live according to Allah's satisfaction and mercy.

### **Nature Vs Human Nature**

Nature is everything existed in the physical world including human beings, the heaven, the earth and everything that is found in the earth, controlled and created by Allah not by us/humans. While human nature is a part of nature as a whole. Nature and human beings are the fundamental notions of philosophy concerned with the nature of their existence. Philosophy means love of wisdom concerning with our mentalities gathered in our minds through contemplating the beauty of nature. Meanwhile, wisdom is the great knowledge of reality that affects a philosophical person and his/her willingness to apply that knowledge for the promotion of grasping this life well. Each philosopher realizes the nature of nature according to his/her perspective either logically or illogically. However, Islamic philosophers and Qur'ānic interpreters philosophically interpret the Qur'ānic verses by their excellent mental knowledge, and linguistic perceptions, embedding and connecting the verses related to human nature to the ecological reality of their environments to spiritually enlighten their life. Philosophically, by our nature, we are totally affected by the nature of nature to physically and mentally sense our surroundings.

### **The Three Natural Philosophical Considerations Termed for Human Nature**

The three terms used signify our considerable benefits, since we are the dominators on earth who build and expatiate it according to Allah's commands and wisdom. Qur'ānic verses hold positive ideologies on our environments, Islamic religion and sciences as Allah repeatedly mentions the genuineness of our

realities in the selected Qur'ānic verses. Those verses indicate the surface and underlying meanings of how we should sense to live intellectually with having our high intention in contriving the marvelousness of this natural world. The wisdom of His creatures is, furthermore, accompanied by the verses related to our environmental, physical and spiritual realities. Based on philosophically reading and contriving the ecological Qur'ānic verses, we are guided to live according to the three realized considerations which we are sensitive to:

#### **1. Ecological Consideration**

We humans, as beings characterized by our mental capacities, are honored to live on the planet earth holding some other vital points of nature such as mountains, plants and so on to coordinate our surroundings. We feel the beauty and tidiness of the nature of our surroundings. For example, by the land of the earth we live on, we realize that our constructed environment is from the natural environment. It could be illustrated that our dwellings are from the stones of mountains, the iron obtained from specific mountains after being smelted and the wood of the plant trees. By nature, we tend to view and entertain the beautiful and fantastic views of the beautiful grasses and flowers surrounding our dwellings and roads.

#### **2. Physical Consideration**

In addition to feeling sensitive to our surroundings, we are interested in being sensitive to our physical realizations towards the essential elements for getting a better life. We are also sensitive to our bodies by meditate on which we are created; how each physical structure is harmonically created and how to provide them with their needs to grow healthily and to keep alive. We use our physical structures to have comfortable dwellings, healthful food, drink and herb treatment to live

more peacefully and healthier. Furthermore, our interest in some other nature due to our physical consideration is of great example indicating that we are sensitive to how to plant, water and take care of the beautiful grasses and flowers surrounding our dwellings and roads. By our physical efforts deserved to be contemplated, we could get water from different natural sources to have and to water plants. On the other hand, we could rely, for example, on taking care of the food of the insects 'bees' to get honey supporting our physical and mental health. As referred to some Qur'ānic verses such as when Allah says in Albaqarā verse no. 168 "Oh mankind, eat whatever is lawful and wholesome on earth, and do not follow the footsteps of Satan", Allah donates edible meat of some animals, plants and water to us, commanding us to keep sensitive from the devil's step to engage the whole world by His wisdom. Therefore, glory of Allah, based on the farmers working to plant and water different plants, and bring up different animals, and tailors/dressmakers working to extract and get clothes from the leathers of animals, they use their physical efforts differently to have different beneficial requirements.

### **3. Rationalistic Consideration**

By both of Allah's majesty and wisdom in creating the natural world, we are of great interest trying to realize the wisdom of being created. After most Qur'ānic verses related to both ecological and physical considerations, rationalistic or spiritual consideration is accompanied, immediately indicating the importance of our impermanent residence on earth that requires our physical and mental abilities to get our rewards in the hereafter either residing in the paradises or in the middle of hellfire. Allah donates all the rest nature and ourselves to us to be the dominators, His representatives on earth to employ our mental

and physical abilities to sense and construct our constructed environment from the natural environment. The vital important thing going around the configuration of nature is that Allah creates all nature providing us with our physical and spiritual needs. Allah donates the Holy Qur'an to us/humans, particularly the believers to contemplate and think intellectually by reciting it repeatedly with checking its surface and underlying meanings clearly and connecting it to our reality to take every positive thing and wisdom into consideration. Furthermore, Bano (p. 194) states, "Islamic rationalism, as defined by many followers and scientists, involves working to nurturer's inner soul through appreciating beauty in all aspects of human existence, appreciating arts and culture, and pursuing other humanist endeavours". However, this study concentrates essentially on our inner souls being affected by the beauty of nature and surroundings. It could be illustrated as implied by Qur'ānic verses related to ecological and physical considerations, mentioned in the study that phrases activating our soul is breathed from Allah' soul, accompanied. Since everything goes according to His wisdom. Additionally, we are under the trip of examination in this natural world indicating that everything is not created randomly.

### **Methodological Framework**

Based on the nature of the study which adopts an analytical descriptive approach, the main focus is on analyzing the language of certain repeated Qur'ānic verses related to human nature in a philosophically analytical manner. The study also takes a descriptive stance by describing these meanings based on the perspectives and interpretations provided by Islamic scholars. A stylistic approach is utilized to explore the natural philosophical considerations in some Qur'ānic verses, semiotically analyzing that we are guided to



feel sensitive to our ecological, and physical, spiritual and mental realizations as referred to the Qur'ānic philosophy. Simultaneously, the researcher develops a significant aspect of this stylistic and philosophical study aiming to substantiate Bruce MacLennan's philosophical theory, Modern Natural Philosophy, which focuses on our/human beings' sensitivity of our environments, bodies and interior states. While the philosopher MacLennan has proposed the natural philosophical theory, the researcher examines it by analyzing the repeated textual verses, decoding the surface and deep/underlying meanings.

### Linguistic Texture

Virtually, the language of the Holy Qur'ān 'the Classical Arabic' has its characteristic features, arts and styles which could not be distinguished to any art of literary works, for example, or to any other foreign standard languages to send its celestial messages by its stylistically and semantically aesthetic rhetoric. It is, nevertheless, as stated in Mahliaitussikah (p.118) that Qalyubi points out that the miracle of the Holy Qur'ān belongs to the Arabic language and literature from the Qur'ānic stylistic studies that are taught about the use of the beautiful language in the Qur'ān. The stylistic analysis of the study is based on the repetitions of the selected verses and analyzed

semiotically. Likewise, Nørgaard, et al consider the terms connotation and denotation as stylistic devices, further being employed in semiotics. Semiotics is concerned with two signs: a signified and a signifier. Hawke states what Jakobson & Halle clarify that the linguistic sign can be characterized in terms of the relationship pertaining between the concept and its sound. For example, the concept of a tree i.e. the signified and the sound-image made by the word **tree** i.e. the signifier thus constitutes a linguistic sign, and a language is made of these: it is a system of signs that express ideas.

Stylistically philosophically, the repetitions of the sentences relevant to the natural surroundings generated by different signs, mentioned in most Qur'ānic verses reinforce the ecological, physical and spiritual realities, importance and value on our life. Allah mostly uses the first plural pronoun 'we' in some Qur'ānic verses instead of the first singular pronoun 'I' which signifies Himself and His Majesty.

The researcher attempts to translate the selected verses conceptually into English whereas she transliterates them according to Jabalin transliteration, quoted in Martinnez (p. 207-208) and pointed out in the following table:

AL	ص	ش	س	ز	ر	ذ	د	خ	ح	ج	ث	ت	ب	أ
LT	S	X	s	z	R	ð	d	X	H	j	þ	t	b	Á
AL	ي	و	هـ	ن	م	ل	ك	ق	ف	غ	ع	ظ	ط	ض
LT	y	w	h	n	M	l	k	q	f	g	ç	Z	T	D
AL	يَ	وَ	هُ	نَ	مَ	لَ	كَ	قَ	فَ	غَ	عَ	ظَ	طَ	ضَ
LT	ay	aw	û	î	â	uA	iA	aA	~	.	A	u	i	a

### Thematic Texture

The study explores the importance of some essential ecological and spiritual realized requirements, centralized on Allah's basic signs. For example, the sky including the sun, the moon, the cloud which are appeared around

it. In addition, the planet earth, which the two thirds of its surface are seas, comprises water, air, plants, animals, mountains and so on. Thus, the basic sign related to human nature is the universe including:

*Sky; the sky* is the space facing the earth. The sky and the earth are created through six days by the Almighty creator. Allah indicates that the earth and the sky were adhered and He ruptured them lifting the sky and expanding the earth. Here are some important stars and masses deserved be contemplated:

*Sun; it* is the bright big star or object appearing on the sky and going around the earth. It arises from the east and sets from the west. It provides humans with light and heat. Many intellectuals devise made-up light such as solar energy from natural light of the sun.

*Moon; it* is the other bright object appearing at night on the sky after the sun sets, and enlightening the dark of night. It appears as its full from in the middle of each lunar month date.

*Stars; many* large stars appear at night decorating the sky with their sparkles. Although they are huge, they seem minute to the eyes of humans.

*Cloud; it* is a set of water drop evaporated from the water of seas appeared on the sky that causes the drop of rain by Allah's command. AlsarwaY points out that the winds carry the clouds from one place to another.

*Earth; it*, in this natural world as is commonly known, is a part of the sun then they were separated for a long time. Moreover, the earth and the sky were joined, Allah, however, ruptured them lifting the sky and expanding the earth. Thenceforth, the first right dwellings that humans should live in are on the planet earth. saAçiy (p.46) estimates that the earth is regarded a dot or smaller than it in this cosmos which resembles an atom or an electron rounding with other atoms or electrons in an unimaginable large space. Allah discriminates humans to be the Caliphates on it to supersede, inherit and dominate environmentally their surroundings by harmonizing not only their

environmental and physical requirements but also rationalistic requirement.

*Mountains* are group of stones and rocks standing like very large and high hills primarily fixing the earth from encircling. Humans get several benefits from them to build up their constructed environment. They also extract from it different minerals and iron.

*Seas; two* third of the earth's surface is salty water of seas. At the deep of seas are humans' basic requirements such as sea meat, water and many other things. In general, the essential human requirement is water.

*Water* is not only the main element for better life for humans but also for every living and non-living thing. The other creatures provide humans with their needs and requirements to perceptually build their surroundings in marvelous forms. Water tackles everything; from water every living thing is created. AlsrwaY states that Allah discriminates water by several physical, chemical and vital characteristics that makes it really unique and great liquid. Unless water, there was neither life on earth nor blood. Additionally, unless water, the temperature of the earth would neither organize nor the rocks fritter. The agricultural soil would not spill, either in order to plant any grain on the earth's surface.

*Air* is also the essential element of humans' environmental surroundings, providing living beings for breath. It is a mixture of gases spread on the earth's surface. The part of gases is called atmosphere. AlsarawaY (p. 490) has stated that this atmosphere contains of 70,1 % of Nitrogen, 20,9 % Oxygen and 10 % of other gases such as carbon dioxide 0,036% Hydrogen and the others. It could be seen or noticed when the waves plash or the leaves volatilize. It means also wind while the wind is fast that moves air.

*Plants; a* plant is one of the living thing that is in need of the other creatures such as soils,

water, air and so on to grow. Plants in general have leaves and roots with different shapes growing on the earth's soils. They are used for eating and building houses.

*Fire* is a flame happened to get light and heat. It is also happened from nature when rubbing strongly stones or getting it from the wood of the plant trees.

*Animals* are living creatures having their physical structures and organs. They also have souls as long as they are still alive. They eat grasses and some other creatures. Some of them are edible and some are used to help people. Their leathers are of vital importance used to make dresses and some furniture that are of good examples to let intellectualists in general meditate on.

While the second sign, which is more basic than the first one, includes ourselves which are according to the Qur'ānic verses, our bodies, spirits and minds. Based on the grammatical structures of the delimited verses, the term self is the singular of selves; self/selves could sometimes mean soul, or both soul and mind or soul, mind and body. However, the words soul, mind and body are also used isolatedly with other words clarifying and completing their exact meanings through the Holy Qur'ān. Spirit and soul have the same meaning; they could be used interchangeably. Here are some slight notions and knowledge on human body and soul:

*Body*; human body comprises physical parts, structures and organs such as cells, legs, hands, feet, hearts, kidneys and the others; each one has its function to work out. Those physical organs such as hearts, ears, eyes and so on work systematically according to their physical functions and positions. The smallest parts of the body are cells which may be called blood, brain cells having their functions to keep humans alive. According to AlsarawaY's clarification (p.495), human body consists of

systems; those systems consist of organs and those organs consist of cells which are the smallest units of human physical structures.

*Soul*; this term confounds many philosophers; each one of them defines it according to his/her prospective as he/she could scientifically imagine, see and realize what this interior state means. The knowledge about it is somewhat constricted as the Almighty Allah mentioned in His Qur'ānic verse 'wa yascluwnaka çani AlruwH qul AlruwH min Áamri raþy wa maA Áuwtiytum mina Alçilmi Ài¼IA qali' [And ask you about the soul. Say, the soul is my lord's command, and you do not get knowledge just a little].

*Mind*; It is a part of spirit/soul guiding the soul to wherever it mentally wants. According to the physician and philosopher Ibin Sina, mind is of five phases which are:

- i. **Alhayuwny** Mind; it is a **primitive** human mind in its first phase.
- ii. Mind by **Almalakaäu**; it is the second phase of human mind accepting the first reasonability from the effective mind.
- iii. Mind by Alfiç.li; it is the third phase flowed on mind by Almalakaäu, some other information and reasonability from the effective mind.
- iv. **AlmustafAd** Mind; it is the mind indicating that the reasonable photo is presented in it, reasoning and realizing that mind really reasons it.
- v. **Alqadasiy** Mind; it is the highest and most promotive mind. Not every person is characterized by this mind; only geniuses such as prophets (peace be upon them), sages and scientists could deduce well some metaphysical sciences that Allah graces them to realize. It can be surely illustrated by the prophet SulaymAn who could understand the language of animals and grasp everything around him, or Alxuðar who reasoned more than the prophets



Moses peace be upon them as narrated in Alkahaf Suwraä.

Both our souls and minds' position is substantially in our hearts connecting to specific parts of our bodies. Soul is in an essential nature felt to be in a heart as the heart is the center place that makes us feel happy, sad or painful of something that fetches it. It could be also felt to be in other places as we do feel; for example, it could be felt in a belly or a stomach or any other places, particularly when either good or bad news comes out, we feel our soul hovers around any mentioned part of our physical organs. It might be, however, elucidated that when we completely faithful to our destiny that Allah distributes it to us, we become clam as long as the soul floats to the gates of the sky recognizing its original elevated home and its duties towards itself and the souls which are around it. Soul is also characterized by being forever even after the person's death. Meanwhile, mind remains only in the heart as long as the person is still alive, connecting with the right and left brains to work its function on how to act and react towards Allah's creatures to come up with the most basic sign that is replete with Allah's wisdom of creating the two basic signs.

### Textual Analysis

In a prominent note, the Holy Qur'ān is revealed by Allah to His messenger Muhammad (peace be upon him) before more than 1400 years, continuously stating the modernization of its truths, particularly when we connect it to our realities. Virtually, some Qur'ānic verses of some suwar are repeated having a little bit difference in featuring their identical denotations and connotations to reinforce and send its celestial messages. Allah clarifies in His several verses related to human nature the importance and magnitude of the four basic elements which are water, fire, air and earth, and of these elements, the minerals

and the three main living creatures such as plants, animals and human beings are generated. In the verses of Al.raH.maAn, Al.Ān.biyAc suwar and the others mentioned, Allah refers to how tidily He ordines our life cycle by indicating the nature of sky, earth, water, air and so on. Due to the grace of our minds and the grace of nature being donated to us, we are chosen to be Allah's representatives. Hence, here are the selected Qur'ānic verses semiotically referring to the philosophical stylistic analysis in accordance with the repeated of signs signifiers and the signifieds to signify the referents, stating that we could sensitively understand the spiritual reality of **ourselves** (our bodies, souls and minds) and the ecological reality of our **environments** through the rest of nature:

wa **Al.Āar.Da** wa waDaḡahaA lil.ĀanaAm○  
fiyhaA **faAkihahä** wa **Al,ḡaxalu** ḡaAtu  
Al.Āak.maAm○wa Al.Haḡ ḡuwu Al.ḡaSfi wa  
Al.rayHaAn○**fabiĀay ĀlaAc rabikumaA**  
**tukaḡibaAn** (Al.raH.maAn v.no 10-13)

[And the **earth** Allah has placed it for living creatures, in it are **fruit** and **palms** with sheathed, and the grain with its husk fragrance. Which then of the bounties of your God you deny?]

Several Islamic scholars and intellectualists realize philosophically the wisdom of being created by the nature of interpreting the aesthetics of some Qur'ānic verses related to the value of this natural world. Likewise, Allah the Almighty points to the symmetric system of creatures for serving us, He indicates the wisdom behind His donations.

Allah created the earth for all other creatures, particularly for us, expanded and fixed it by firm mountains under His wisdom; in it are all different kinds of fruit, wheat and grain with their wrappings of which we and animals nourish from for keeping our bodies working. Moreover, the basil, the different kind

of flowers and roses carry all nice odorous smell beautifying our surroundings. Then, He accompanies His wisdom after mentioning those basic signs stating that by which we deny His grace. To acquire some ecological meanings, the analysis will follow the steps of the literary French critic Roland Barthes' analysis who analyzes semiotically literary works by different signs. Hawkes (p. 109), also argues that connotation deals with the system of signs

As a result, in the selected verses mentioned in the study, the researcher decodes some signs to signify the referents. For example, the code of a connotation of the verses above is the visual image of cataphoric reference of the planet **earth** mentioned in Al.raH.maAn suwraä v.n 10-13 is associated with other anaphoric references such as all living creatures including basically **human beings**, also associated with other two anaphoric references which are **fruit** and **palms**. By those associations of signifiers, the referent is generated expressively indicating that we sense greatly to live on earth encircled by the beautiful views of the grasses and trees of fruit and the trees of palm generating dates which nurture both our bodies and souls to continue living and to meditate. Moreover, Aljuwiyiny, (p.76-80) points out that the verses mentioned above also indicate the notions of environmental balance being accompanied by a kind of knowledgeable side required our mentalities to reason well. Phonologically, the repetitions of the verse 'Which then of the bounties of your God you deny?' in the whole of Al.raH.maAn are repeated thirty first times and sound the great aesthetics of the Qur'ānic language that reinforces the strength of the meaning of the verses related to Allah's grace for our life cycle.

Áawalam. yara Al.ðiyina kafaruwa Áaṇa  
Al.samaAcwaAti wa Al.Áar.Da kaAnatA

rat.qâ fafataq.naAhumaA wa jaçal.naA mmina  
Al.maAc kuḷi Xayî Hayî Áafala  
yaú.minuwun wa jaçal.naA fiy Al.Áar.Di  
rawaAsiy Áan tamiyd bihim wa jaçal.naA  
fiyhaA fijaAjaâ subulaâ laçal.humu  
yah.taduwun (Al.Án.biyAc v. no 30-31)

["Do the disbelievers not see that the **skies** and the **earth** were joined, and then we separated them and We created every living thing from water. Do not they believe?" and We made in the **earth** **firm mountains** that may be shuddered with them, We made in wide ways that may lead them to the right direction.]

In these two verses, Allah poses a question in an interjectional manner related to the disbelievers or naturalists, inviting them to meditate on how the skies and the earth were joined and then He separated them lifting the skies and expanding the earth. He, furthermore, made every living thing from water, and He fixes the earth by the firm mountains as well, in which they may be righteously guidable.

The Almighty Allah refers to the cataphoric reference **earth** and the anaphoric reference **mountains** indicating that our surroundings are encircled by them with their great usefulness sound that the earth is the central place we all should live on, having our different requirements. While the mountains fix the earth from encircling and provide us with the basic minerals for the constructed environment. There is also another implicit anaphoric reference which is **the concept water** strengthening physically and chemically the coordinate of the constructed environment from the natural environment, since by water everything works out. For example, the rocks fitter, the plants grow up and so on. Most importantly, the underlined phrases or sentences of the verse/ verses mentioned in this study that point to whatever mentioned about the physical world related to human nature are of great importance and consideration to call

us, particularly disbelievers to recognize the most basic sign that lets us reason, believe in Allah and convert to Islamic religion or follow it rules well.

Additionally, based on phonological repetitions, there are two final rhymes in the two mentioned verses terminating by 'wun' as in yaú.minu**wun** (to believe) and yah.tadu**wun** (to be guided). Both terminal rhymes reinforce Allah's basic sign, the ecological reality of our worldly environment, to reach the essential sign which is to trust and believe in Him and to be rightly guided.

ḥuma jaʿal.na**Akum** xalaAʿaf fiy **Al.Áar.Di**  
min baʿadhihim linanZuru kay.fa taʿamaluwn  
[Then We made **you** caliphs in the **earth** after them so that we may see how you act]

The Almighty Creator addresses and informs us that He created us to be His caliphs, His representatives on earth. He employs the pronoun '**kum**' [you] to refer to the anaphoric reference indicating His representatives and the concept **Al.Áar.D** [the earth] to the cataphoric reference including all what we need in it. Throughout Allah's donations and tests for us in this physical world, He sees how we will act and reason to cogitate His essential sign signifying that how we will spiritually mentally react.

Wa fYi **Al.Áar.Di** **caAyaAtû**  
lil.muwqiniyna wa fYi **Áan.fusikum**.  
Áafala tu. Siruwn wa fYi **Al.samaĀc**  
riz.qukum wa maA tuwʿaduwn. (AlǧariyaAt  
v.no. 19-21)

[And in the **earth** are **signs** for believers, and in yourselves are those do not you see? And in the **sky** is your **livelihood** that you are promised to]

In these two verses of AlǧariyaAt suwraā, Allah indicates the two basic tokens/signs found in the natural world. The first sign that Allah creates is the whole world including the earth and the sky with their graces for us. The second basic sign is **ourselves**. He states that in

the earth and ourselves are signs that should be taken into consideration and realized mentally by the believers who contemplate His majesty by the universe. Semiotically, based on the linguistic context of the two verses indicating the cataphoric reference 'signs' and the anaphoric references '**Áan.fusikum**' [Yourselves] and 'tuwʿaduwn' [to contemplate], the researcher decodes the three connotative meanings encoded in the Arabic word '**Áan.fusikum**' including our bodies, souls, and minds. Each one of these three main principles has its own function as Allah donates to us to live a better life. If we come to contemplate well how harmonically our bodies structured pointing to cells, arteries, blood, hearts, livers, kidney, brains and the other organs, and how each structure and organ functions normally according to Allah's wisdom, we will realize His Majesty, creativities as well as His wisdom. The concepts sky and livelihood signify that our livelihood is celestial since water is the central source of our livelihood coming from the sky. The implicit sign essentially emphasizes that we by Allah' signs are promised to have our livelihood.

Áafalam yanuzuruA ʿAlY Al.samAa  
faw.qahum ky.fa banay.nahaA wazaynahaA wa  
maA lahaA min furuwji ʿWa Al.ÁarDa  
madad.nahaA wa ʿAal.qay.naA fiyhaA  
rawaAsiY wa ʿAan.bat.naA fiyhaA min kuḷi  
zaw.ji bahayij ʿtab.**Siraāa** wa **ðik.raYlikuḷi**  
**ṣab.dî** **muniybâ** wa naʒal.naA mina  
Al.samaAci maAcâ mubaArakA faʿbat.naA  
bihi jaʿnaAt wa Haba Al.HaSiyd. (qaAf v. no. 5-9)

[Do they not then look up to the **sky/heaven** above them, how have We made and decorated it. It has also no disparities, and We expanded the **earth** and fixed it by **mountains**, and We grew in it all beautiful pairs]

Allah over again calls us to meditate on how the sky is lifted and decorated. The earth is, furthermore, expanded and fixed by mountains, having no disparities. By both of the sky and the earth, every beautiful pair of plants grows. The repetition reinforces Allah's essential sign and wisdom for us to think of and thank Him for everything guiding us into the right convertibility.

Wa Al,Áar.Da madad.naAhaA wa Áal.qay.naA fiyhaA rawaAsiYa wa Áanbat.naA fiyhaA min kuġi Xaġi maw.zuwn (AlHajir v. no.19).

[And We expanded the **earth** and firmed by great **mountains** and made by it every suitable thing.]

The Almighty Allah repeats those natural words indicating that we should deeply meditate on how greatly He created this natural world and the importance of the earth to make us and specifically, the sages recognize the wisdom of its existence. By our nature, we are created to be sensitive to everything around us. We are superior to any other creatures in everything, particularly in our mental representations. Due to our ideal sensitivity to the beauty and regularity of the whole world, we take into consideration that nothing is created futilely. Everything has Lord controlling the world and expanding the earth and fixing it by all great firm mountains.

huwa Al.ġoġy maġa **Al.Áar.Da** wa jaġala fiyhaA **rawaAsy** wa Áan.haArâ wa min kuġi Al.ġamaraAti jaġal fiyhaA jaw.jayni Aġ.nayni yugXiY Al.ġyal Al.ġahaAra Áiġa fiy ġaAlika liÁyaAti liqaw.mî yatafakruwn. (Al.raġad v.no 3)

[It is Allah who expanded the **earth** and made in it firm **mountains**, rivers and of all fruit that He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who meditate.]

Respecting the aesthetic rhetoric of the Holy Qur'an, the repetition of stating the phrases of

physical world created by Allah reinforces its existence for our sake to sense and reside tentatively on earth in a devotional manner. In these two verses, Allah asks astonishingly that do we not see how greatly the sky is upon us which is decorated by the sun, the moon, the stars and so on, and how steadfastly the earth is expanded by firm mountains. Allah connects between the sky and the earth in getting our requirements either in terms of our ecological or physical requirements to enhance our spiritual traits.

Semiotically, throughout the words related to physical world mentioned in the two verses and the verses above, the researcher decodes the encoded connotation that is a kind of ecologically sustainable development for us. It could be illustrated that the word sky which is the space above the earth can be decoded in terms of the nature of the moon, the sun, the stars, the clouds and the others which appear on, decorating and brightening up the whole earth with light, heat and water. The word earth is the right place where we and animals live on. Allah created the creature mountains to not only fasten the earth from encircling but also to provide us with our ecological surroundings. From mountains, we continuously extract most minerals such as stones, iron, and different metals. By earth, Allah enhances us to perceive to plant in it different cereals for having different grains vegetables, fruit and trees. From each nature, we get benefit to beautify our life and environmental surroundings. Owing to the exterior sensation of any thinker, the dwellings he/she lives in is from the stones of mountains, the iron obtained from mountains after being smelted and the wood of the plant trees. The doors of the houses are made either from the wood of trees or from iron. Around our dwellings, we plant or might plant and grass beautiful green grasses and different flowers. All these come from nature

created by Allah and realized by us/ human beings in general.

huwa Áan.XÁakum mina AlÁar.Di wa As.taçamarakum fiyhaA þuma tuwbua Àilayhi Àiña raþiy qariybû mujiybû (huwd v. no. 61).

[He created you from the **earth** and made you dwell on in it. Then, seek forgiveness from Him, and turn to Him that my lord is near to answer]

In this verse, Allah states that He sent the prophet Saleh to Thamud's nation ordering him to tell them His God nurtures them from the earth, the first element of life, and made them settle down and colonize it. Then, He orders them to repent to His Almighty, the respondent who answer the supplicants. The verse mentioned above is related to human nature in general. Furthermore, it is accompanied by the wisdom of the existence of these creatures to repent of their sins and defects when denying or neglecting the reality of this natural world, in which we all have to take mentally everything into consideration, Wa AlaAhu xalaqa kui **daAþaä** min **maAc** (Alquwr suwraä v.no. 45)

[and Allah created every **animal** from **water**]

In this verse, Allah shows us that all animals including humans are created by water as he repeatedly states in the other suwar (surahs) such as in the verse of Al.Án.biyAc suwraä that He created every living thing from water. Semiotically, the cataphoric reference **each animal** including social animals so-called human beings is associated to the anaphoric reference **water** to signify, for example, that human beings in general are created by sperm. AlsirTaAwi, (p.85) also clarifies that the sperm is from nutriment, and the nutriment/food is grown or planted by water, too and so on. Definitely, these signs imply their implicit sign which we all should

continuously thank the Almighty God for His grace.

faAliqu Al.ÀiS.baAHi wa jaçala Al.layl sakanA wa Al.Xam.sa wa Al.qamara Hus.banaAnaA ðaAlika taq.diyru Al.çaziyzi Al.çaliym (Al.Áan.çaAm v. no. 96)

[He spilt the **dawn** (sunrise), and has made **night** for rest and the **sun** and the **moon** for reckoning; this is an arrangement of the Almighty, the Knowing].

The Almighty God created and caused everything according to His wisdom for our sake as we are His main representatives. The signifiers **dawn** and **night** in this verse meet the two signifiers **sun** and **moon** generating the referent that the dawn is spilt by the sunrise to let us work at daytime, and the pacifying night is enlightened by the moon to let us take our rest.

huwa Al.laðiy jaçala Al.Xamsa DiyaAcâ wa Al.qamara nuwraA wa qaðarahuw manaAzila litaçalamuwA çadada Al.siniyn wa Al.HisaAba maA xalaqa Al,laAhu ðaAlika Àiaa biAHaqi yufalu Al.ÿyaAti liqawmî yaç.lamuwn (yuwnis v.no. 5)

[It is He (the Almighty Allah) who made the **sun** bright and the **moon** light, and ranged for their houses that you may know the count of years and reckoning Allah did not create just with truth; all the signs manifest for people who realize]

Here is over again that Allah mentions the grace of both the sun brightening or radiating light through day-time and the moon illuminating through night-time. He also facilities for us estimating through the constellation that by the sun we know the days and by the moon we know the months and years. In the simplest term, when the moon becomes in its full circled form signifying we are in the middle month of each lunar month. Owing to the sun and the moon surrounding our environments, we are in need not only to



sense the beauty and regularity of the sun and the moon which are under our benefits but also to sense and take into consideration Allah's oneness, wisdom and signs to reason that all what is created is not futile.

wa Altiyn wa Alzay.tuwn○wa Tuwri  
siyniyn○wa haAðaa Albalad AlÁamiyn○  
laqad xalaq.naA Al.Àin.saA fiy Áah.san  
taq.wayim○puma radadnaAhu Áas.fala  
saAfiliyn○Àilaa Al.laðiyn Áamanwa wa  
çamiluwuA Al.SaAliHaAti falahum Áaj.rû  
gayru mam.nuwn ( Al.tiyn v.n 1-6).

[By the fig and olive and mount Sinai, and this secure city Allah swears. We made man in the best form/standardization. Then, We render him to the lowest of the low except those who believe and do good deeds, thus, they will have their rewards that cannot be cut off.]

Allah in Al.tiyn suwraa swears an oath of all sanctifying places and trees starting with the trees of fig and olive that have environmental benefits. Allah recalls them as stated in AlṢaAbuwhiy, that the trees of fig grow a lot in dimaXq the captil of Syria, and the trees of olive grow a lot in bayat Almuqadas Jerusalem of AlÁaqaSY mosque. In addition to those, He takes an oath of the other two sanctifying places Tuwr siyniyn [Sina mountain], where Allah talked to the prophet Moses peace be upon him and Albalad AlÁamiyn 'maḳaa Almukramä'. AlqurTubiy (p.77) also mentions that 'AlÁamiyn' means 'maḳaa because it is Áamin [safe]. These places were encircled and envired by some of His prophets. Semiotically, Allah refer to the trees of fig and olive signifying their advantages for our surroundings and for curative food. While most of our houses are built by the wood of trees, and our bodies are nurtured and cured by their fruit, particularly the fruit of figs and olives.

In the verses, Allah also mentions the creation of human beings signifying that we have been created in the best form and honored

by having our mental thoughts, in which all these should be taken into account to be meditated on, identifying how magnificently Allah ordiates the universe for our sake and how each structure and organ of our bodies is ordained and works out according to its own function with the help of the others. Muhammad et al have, on the other hand, clarified about us and our environment stating that man/human is like a small world, and the universe is like a large man. By recognizing the two signs or so called-two worlds, we might come to know and appreciate Allah's graces and deeds by meditating on His creatures.

faAl.yaw.ma nunajiyka **bibadanika** litakuwna  
lliman xl.faka Áyaä ( yuwnis v. no. 92)

[We will save your **body** that may be a sign to those after you]

Allah talks about the body of Pharaoh which is stayed forever carrying its sign to indicate Allah's wisdom. In the verse, Allah shows us His creative ability in guiding everything according to His orders. To clearly illustrate, when a man is still alive, all his organs of his body have their own functions, and each one of them has different muscles, cells, and so on to do their job with the help of others. Glory of Allah, the heart organ, for example, has its four chambers which are two atria and two ventricles pumping blood throughout the circulatory system, and each part either the left or the right of the heart including aorta, valves and the others has its own function to work out. Of course, they work systematically with helping each other. However, if one or two of them does/do not work well, the heart itself will become in deficiency, or it will stop working which leads to the death of the person. Nevertheless, if the person died, each one of his body organs vanishes and melts, only his skeleton remains after forty days of his/her death. All these are based on Allah's wisdom. Despite His wisdom and ability to vanish the

body of dead person temporally, He keeps Pharaoh's body even after a long time to let us take a lesson that on what Pharaoh did and pretended were utterly horrible. Furthermore, the bodies of His prophets (peace be upon them) do not melt even after their death for a long time; this illustrates that due to their great deeds, they get currently this stature of nobleness by Allah till the day of judgment. Then, He will resurrect them and every believer in fantastic forms that is not possible to cross our minds.

sanuriyhim ĀyaAtina fiy **Al.ĀafaAqi** wa fiy **Āanfusihi**m Haṭay yatabayana lahum AlHaqu Āawalam yak.fī birabika Āaṇahuw ḥalaY kuḷi Xyī Xahiyy (fuSlit v. no. 53).

[We will show them our signs in the **universe** and **themselves** until it becomes clear to them it is the truth]

The term 'fuSlit' means to be clarified and manifested; therefore, in the verse of "fuSlit" suwraā mentioned above, Allah clarifies to all of us/all people in general and to the disbelievers in particular His wisdom in creating and organizing the universe under our benefit till everything becomes right to us. Furthermore, our bodies and souls are the essences, being donated to us to think intellectually of.

In addition to being clarified to us that Allah's wisdom in the verse 'we will show them our **signs** in the 'universe' and 'selves', Allah points to the code of the connotation **signs** indicating plenty of proof and evidence which embodies in the Holy Qur'ān. Furthermore, the Holy Qur'ān is the most significant sign proving Allah's other signs such as the universe and ourselves as this study repeatedly indicates. The signified **universe** has its signifiers such as the sky and the sun and so on sound that we live on earth and in which the sky is above it providing us with our requirements. Those two signifiers are also

known as the signifieds, for example, the signified '**sky**' has its signifiers such as the cloud, the sun sounding our livelihood that comes from and so on. Similarly, the signified '**selves**' has its signifiers to express the boon of our entities including our **bodies** and **souls**. The signified body comprises other signifiers such as head, hand etc., signifying the importance of each part of human body, deserved to be meditated on.

Āawa lam yarawA ĀaṇA nasuwq AlmaAc ĀilaY AlĀarDi Aljuzuri fanux.rīju bihi zar.ḥa taĀ.kulu min.hu Āan.ḥAmuhum wa Āan.fusuhum (Alṣaj.daā v.no. 27)

[Do they not see that We drive the **water** to a land having no herbage that We bring seed/grain of which both their **cattle** and **themselves** eat from. By all do they not see]

In most Qur'ānic verses, the first plural person 'we' is frequently used instead of the first singular person 'I,' referring to Allah, His majesty and Grandeur. He points to us how greatly by His Majesty and wisdom He drives water to us to facilitate our lives starting from ffitting the rocks, planting the plants to irrigating ourselves and our cattle. All these beautify our surroundings and intellectual thinking when mentally being aware of contemplating everything surrounds us as Allah calls us to see, think and thank Him as well.

Al.ḷōiy jaḥala lakum mina **Al.Ḥajari** Al.ĀaxaDari **naArâ** (yas v.no 80)

[it is He the Almighty who has made for you the **fire** from the green **tree** so then you kindle]

In the Suwraā 'yas' (yaAsiyin) on the eightieth verse as pointed above, the Almighty Allah says that from the green tree we could extract fire, which it is one of the main four elements deserved to be contemplated. As it completes the beauty of our surroundings in several things.

wa yascluwnaka çani **AlruwH** qul AlruwH min Áamri raḡy wa maA Áuwtiytum mina Alçilmi Àiḷla qali (AlÀisraAc 85).

[And they ask you about the **soul**. Say, the **soul** is my God's command, and you are not given knowledge just a little]

The knowledge about the soul is somewhat constricted as the Almighty Allah refers to this Qur'ānic verse. AlṢaAbuwniy (p. 654) also clarifies what is referred to the verse above, pointed to the prophet Muhammad peace be upon him that if the disbelievers ask him about the soul and its reality, He has to tell them that it is from hidden secrets that no one knows but His Almighty. However, if we come to analyze it linguistically and perceptually according to our spiritual realities, we will reach somewhat to the little knowledge as Allah points out with the help of the other verses and our beliefs. It is also supposed to state that although the soul is metaphysical, it could be linguistically realized. Since the sentence is accompanied by emphasizing that we are given a little knowledge as discussed in the verse above and more clarified in the verses below.

faÀiḏaA saway.tuhu wa nafaxtu fiyhi min ruwHiyi faqaçuwa lahuw saAjidiyn' (AlHijir v.no. 29) & (S/SaAd, v. no. 72)

[And so I made him (his **body**) and breathe to him My **spirit/soul**, fall down to prostrate to him]

Allah talks to His angels and Iblis that He has created Adam 'our father' indicating that He made in general human's organs tidily having their own functions to work out. Then, He breathes His spirit/soul into him. After that, He ordered Angels and Iblis to prostrate to him/Adam. First of all, in general human's soul is from Allah's soul as referred to; it is celestial having its own guider/mind which guides it to either its own home or to the futile land. One could ask how the soul is guided, the answer of course is that based on our mentalities on

logically or illogically thinking what is around us and how to react that make our souls float accordingly. It is of great example clarifying that the basic verse 'wa maA xalaqtu Aljina wa AlÀinsa ÀiḷaA liyaçbuduwn'[And I have not created the Jinn and the men just for worshipping] (AlġariyaAt suwraā v. no.56) shows the reason of being created and provided with the universe to let us meditate, recognize and reason.

Perceptually, the soul is celestial being donated to us to take the test throughout the trip of the universe. It is subject to the mind to how to act and react. Therefore, based on our good or bad mental thoughts, our souls float accordingly. It is conceivable that the distracted mind is always downcast as it is always faraway from its original home. Meanwhile, the attentive mind always seeks and floats its home doing its best to satisfy its Lord, the almighty, since it belongs to His soul. According to our attentive minds motivating our souls to go to the right path, we feel and realize totally that they are celestial by the comfort of our hearts when realizing and reasoning the reason of Allah's signs and wisdom to thank, meditate on His Majesty and glorify Him.

liyajziy Aḷlahu kuḷi **nafsi** maA kasabt Àiṇ Aḷlaha sariyç AlHisaAb (Àibrahiym v.no. 51). [so Allah will reward each **soul** due to what he has done, that definitely Allah is fast to reckon]

Allah recalls the word 'nafs' [self] in the verse above to signify each soul including only its mind, intended to get the rewards. The signifiers each and soul signify that all human beings' souls will obtain their rewards in the hereafter. Implicitly, the code of a connotation soul which is the signified signifies the signifiers soul and mind indicating that the soul is intended to be happy or unhappy, while the mind is the responsible to deeds leading us to our eternal fate. In addition, it could be clearly

illustrated that mind is the guider guiding the soul to the path we mentally see and realize. By contemplating the universe well, realizing the reason behind it and obeying Allah's orders, our souls/spirits leap up in this world and in the hereafter getting their perfect rewards. However, when we are mindless and do not think, contemplate nor obey Allah's orders, we spiritually direct ourselves towards the depressed life. This might happen or surly happens to some of us as the soul mentally realizes its reality and elevated home. Nevertheless, we are sometimes still hardheaded due to our harmfulness or illness that we grow it in our hearts as we mentally lock our souls up and do not give them chance to float their right world as we will all be reckoned according to our deeds.

Wa Áar.sal.naA Al.riyaAHa lawaAqiHa faÁan.zal.Na mina Al.samaAc maAcâ faÁas.qay.naAkumuwhu **wa maA Áantum lahuw bixaAziynin.** (Al.Hijar v. no. 22)

[And We send the **winds** fertilizing and send **water** from the **cloud**. Thus, We send it to you to drink not to store]

By Allah's Majesty and wisdom, He donates air to us to breathe in and out. He sends winds which are movement air fertilizing the earth soils. By the signified cloud, the signifier water is produced sounding the most importance source of life as Allah sends us some rain to drink and have but not to store it. In this verse, Allah also wants us to be aware of His wisdom and mercy in creating and donating wind and water to us.

ÁafalA yanZuruwna ÀilY AlÀibl kayfa xuliqat☉ wa ÀilaY AlſamA~c kayfa rufiçat☉ (AlgaAXiyä v.no. 17).

[Do they gaze at the **camels** how they are created, and to the **sky/heaven** how it is lifted]

Ultimately, here are repeated verses of calling us to contemplate how magnificently Allah creates His creatures including the

concepts '**earth**' and '**camels**' and the others mentioned in AlgaXiaä Suwraä. Allah calls us to employ our physical and mental interests embodying our interior and exterior sensations to mentally and physically sense by our eyes the creation of this animal (camel) starting from its magnificent shape as the coordinate of our bodies ending with marvelously how it keeps some water in its hump for a long time.

### Conclusive Statements

The study emphasizes that the philosophical analysis of the repetitions of the selected Qur'ānic verses related to nature reinforces their denotive and connotative meanings. It suggests that these verses call for an awareness of our environments and ourselves representing two signs of Allah. The first sign is related to our sensitivity to our ecological surroundings while the second one is related to our sensitivity to ourselves including our bodies, spirits and minds.

As the study aiming to philosophically deduce the meanings conveyed by Qur'ānic verses related to our ecological, physical and spiritual sides, it points out and supports the theory of Modern Natural Philosophy proposed by MacLennan, clarifying that we are sensitive to our environments, bodies and spirits/souls. It analyzes specific Qur'ānic texts within the framework of the twenty-first century, noting the verses not only refer to past events but also encompass present and future realities, indicating a continuous modernization of Qur'ānic truths. Hence, the researcher states that the Bruce's philosophical theory is similar to Allah's two basic signs: the universe and ourselves. However, Bruce's theory lacks the basic implicit sign, the referent, which is the main reason behind calling us to contemplate and realize the universe and ourselves. Many verses in the Qur'ān exhort us to be aware of our natural and constructed environments, accompanied by Allah's abundant wisdom that

addresses our reasoning abilities. The wisdom of obeying, glorifying, thanking Allah is of that should be recurrently taken into consideration.

Furthermore, the researcher analyzes human nature towards the other nature as indicated in most of the mentioned verses which could be realized from our realities starting from pointing out our environments, bodies and then to our souls. It becomes evident that understanding the verses in the Holy Qur'an requires our physical and mental abilities to contemplate and establish connections between verses related to human nature and the ecological reality of our environments, as experienced by anyone. The analysis results from Allah's essential signs taking from natural environment.

For example, it is conceivable that our different dwellings we live in are built from nature; they are built from the stones of mountain, the iron obtained from mountains after being smelted, the glass made by sand mixing with some chemical tools like Potassium and from the wood of the plant trees. More importantly, most of them are built pretty geometrically due to Allah's second sign in our bodies and souls by stimulating our intellectual thoughts and using our physical efforts. Thus, all this comes due to Allah's wisdom and mercy. The other sign, the more basic sign is based on the existence of ourselves including our sensations to our bodies, souls and minds. We could continuously glorify Allah by contemplating the coordinate of all His creatures, particularly the coordinate of our bodies and contemplating each of our organs, structures, cells and how right they work out by Allah's orders. Besides of reflecting our/human body in general, we automatically sense to our souls that embody our minds as mind is a part of soul guiding it according to any thinker's mentality of how to act, react and think.

To conclude, most Qur'anic verses relevant to natural philosophy and connected to our ecological and physical sensitivities are significantly accompanied by Allah's wisdom to activate the knowledgeable side of our minds which guides us to thank, reason, remember and contemplate. As reciting or reading the Holy Qur'an meditatively nurtures our minds, directing us to the right path. This path signifies the implicit sign, the essential sign that represents Allah's wisdom and reason behind creating this current universe.

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