

T.C.

Ibn Haldun University

The Alliance of Civilizations Institute

MA Thesis

**The Concept of Matters and Plants in Islam: Scriptural and
Philosophical Approaches**

Hiroaki KAWANISHI

Mentor: Professor Dr. Recep Şentürk

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This thesis was, on 1st June 2017, approved by the undersigned juries.

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ÖZ

Bugün pozitivist bakışa dayalı madde ve bitkilerin kavramı etkilidir. İslami klasik görüşler bunların kavramına meydan okuyacak. Bu tez maddeler ve bitkilerin potansiyel fakültelerine odaklanarak onların hakkındaki İslami klasik düşünceyi ortaya çıkarmayı amaçlamaktadır. 7. Yüzyıldan beri İslam düşüncesi insanlara doğanın zengin ilimlerini sunmuştur. Bu çalışmanın ana kaynakları Kur'an, Hadis ve iki Müslüman aydınların eserleridir. Ancak madde ve bitki kavramlarının kaynaklarının yaklaşımları arasında küçük farklılıklar vardır, bu nedenle bu araştırma aynı zamanda karşılaştırmalı araştırma yürütmektedir.

Bu çalışmada büyük önem vardır. Madde ve bitkilerin kavramı değişmektedir. Bu tez İslami klasik kavramı gösterir ve bize çevre kavramlarına alternatif sunar. Bu insan ve doğa arasında anlamlı ilişki kurmak için yardımcı olacaktır. Buna ek olarak, bu çalışma yavaş yavaş dünyada insanların ilgisini çeken çevre etiğine temel vermektedir. Bu tez metodolojisinde madde ve bitkilerin kavramıyla ilgili Kur'an'ın ayetlerine ve sahih hadislerine dayanarak analiz edecektir ve daha sonra İbn Sina ve Erzurum İbrahim Hakkı'nın eserlerinden onların ruhları kavramlarını sunacaktır.

ABSTRACT

There is today a dominant concept of materials and plants based on the positivistic view. Islamic classical views challenge the current concept of them. This thesis aims at a rediscovery of Islamic classical thought on the concepts of materials and plants with a special focus on their potential faculties. Since the 7th century, Islamic thought has provided humanity with the great knowledge of nature. The main sources of this study rely on the Qur'an, *Hadith*, and works of two Muslim intellectuals. However, there are small differences between perspectives of these sources, and thus this research also conducts a comparative exploration on the concepts of materials and plants among the above sources.

This study has a great significance. The concept of materials and plants are changing. This thesis will show Islamic classical concept of them, and at the end, this will serve to change our concepts of nature and environment. It will help to establish a meaningful relationship between human beings and nature. In addition, this study gives an important basis for environmental ethics, which is gradually attracting attentions of people all over the world. By the methodology, I analyze the concepts of materials and plants based on concerned verses of the Qur'an and authentic *hadith* reports and then display concepts of these souls from works of Ibn Sina and Erzurumlu Ibrahim Hakkı.

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INTRODUCTION

Islamic Classical Concept of Materials and Plants

Islamic classical thought opens our eyes towards a unique understanding of materials and plants. It is a kind of an enlightening idea for those who pursue a deep knowledge of nature in our contemporary time. Today, the positivistic idea, derived from Western civilization, is dominant in many academic fields and concepts of nature are one of them. On the other hand, we seldom take our looks at Islamic concept of nature as we have unquestionably accepted the positivistic concept, which came to be deeply embedded in our minds regarding certain subjects. For Islamic classical thought, nature is not so simple beings that the positivists have defined in the modern time. According to the Qur'an and hadiths, which are scriptures in Islam, such materials as stones, rocks, water and so on and plants are not something lifeless or unenergetic.

Islamic classical thought presents a quite dissimilar understanding of materials and plants to the contemporary major concept which occupies our ideas based on the positivistic approach. As Islamic scriptures and classic intellectual works depict, materials and plants have such marvelous potentials in nature that we are not able to image. What those do in certain sources are beyond our general imagination. The research subject which this study acknowledges is of great significance because it is the most fundamental discussion before speaking of something related to nature. For example, it can be easily acceptable that we ought to know human nature before we argue something connected to humanity. Thus, to know the basic concept of natural creatures paves the way to discuss one more advanced research about those.

The main goal of this study is not only to clarify a concept of materials and plants in Islam but also to produce an alternative concept towards the positivistic ones. Islamic thought on this subject has been seemingly less interested by many scientists in academia compared to Christian one, however, Islamic thought has from a long ago told humanity about a fruitful concept of nature. This study especially covers its concept of materials and plants from scriptural and philosophical approaches.

The Emerging Concern about the Environment

There is a big claim all over the world about the need for environmental studies. Tracing back to the late 18th or the first 19th century,¹ a historical shift change was brought about by the Industrial Revolution, which spurred countries to push ahead with their industrial growth. This trend during the modernization changed a lot of things in our civilizations. After this movement, people became less interested in the environment and thus it became a sacrifice for our excessive technological and economic development.² Many parts of the rich environment, which had been preserved better by an effort of the past generations, were harshly destroyed as a result of the Industrial Revolution.³ At the back of this development, people have not cared for the environment although it always supplies us with basic necessities for our life. For example, clean water, air, farm crops, appropriate weather and others. However, since the beginning of 1960s,⁴ we have gradually come to notice that we are facing very serious environmental issues; environmental concerns have increased especially in Western society.⁵ Damages in the environment make our life activities harder. In order to give solutions towards the current environmental crises, a new field of study has emerged in Western academia in the recent decades;⁶ it is called environmental studies. In this new academic field, people pursue environmental ethics, management or science.

This study will contribute to show an alternative discourse for environmental ethics while seeking to find the most fundamental knowledge of nature. If we have no idea about a basic concept of materials or plants, it can be tough to build a meaningful relationship between us and them, when we consider environmental ethics or preserve nature. Because the notion of their concepts are a fundamental discussion. Without studying this, we are not able to reach really profound understanding of materials and plants that exist together with us in the universe.

¹ P. M. Deane, *The First Industrial Revolution* (Cambridge University Press, 1979). 1-3.

² David D. Kemp, *Exploring Environmental Issues: An Integrated Approach* (Psychology Press, 2004). 9.

³ David Kemp, *Global Environmental Issues: A Climatological Approach* (Routledge, 2002). 193.

⁴ Kemp, *Exploring Environmental Issues*. 10.

⁵ John Hinshaw and Peter N. Stearns, *Industrialization in the Modern World: From the Industrial Revolution to the Internet [2 Volumes]: From the Industrial Revolution to the Internet* (ABC-CLIO, 2013). 159.

⁶ Michael E. Soulé and Daniel Press, "What Is Environmental Studies?," *BioScience* 48, no. 5 (1998): 397–405. 397.

Islamic classical understanding of materials and plants are so unique that shows their greatly sophisticated potentials. Taking a look at recent discoveries of unrespectable realities of them revealed by present leading sciences, these all are beyond our imagination, but just realities in nature. Islamic thought has disclosed their real nature over many centuries through the scriptures and the Prophetic traditions. Nevertheless, a few of us has that knowledge as we have followed a Western positivistic concept. Many academic fields were created and advanced in Western academia and so it has an initiative role in those fields. The rest in the global academia follow Western academic trends. And Environmental Studies or its related studies face the same situations. In Muslims' academia, Western kind of environmental studies is quite dominant and the most of those presently know little of the great Islamic traditional knowledge of nature, regarding especially materials and plants. Here, this study takes charge of a rediscovery of Islamic traditional knowledge about materials and plants. This thesis focuses particularly on their potentials. The Islamic classical visions help us to see the realities of materials and plants.

Human Beings and Nature in Islam

The Qur'an says:

(55: 1-6)

الرَّحْمَنُ(1) عَلَّمَ الْقُرْآنَ(2) خَلَقَ الْإِنْسَانَ(3) عَلَّمَهُ الْبَيَانَ(4) الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ(5) وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ(6)

*ar-rahman, 'allama l-qur'an, khalaqa l-insana 'allamahu l-bayana, ash-shamsu wa-l-qamaru bi-husbanin, wa-n-najmu wa-sh-shajaru yasjudani*⁷

It is the Lord of Mercy who taught the Qur'an. He created man and taught him to communicate. The sun and the moon follow their calculated courses; the plants and the trees submit to His designs.⁸

These Qur'anic verses show a highly crucial implication that all creatures in nature submit to God who created them all. Islam provides us with the great knowledge of nature. The

⁷ *The Qur'an*. 55: 1-6.

⁸ M. A. S. Abdel Haleem, trans., *The Qur'an*, Reissue edition (Oxford: Oxford University Press, 2008). 353.

relationship between humankind and nature is not so simple that we see them as irrelevant strangers. They all surrender to God as they are his creatures.

What is nature in an Islamic perspective? Nature all is *Muslim* as the other non-human living beings are created by God. The above Qur'anic part says some natural creatures submit to God in their ways although they are materials or plants. Therefore, they all are *Muslims* like us, human beings. Over the intellectual history, nature has been discussed among a large number of philosophers or scholars, and nature is still today one of the most inspiring themes for our academic interests. It is no question that religions, regardless of their temporal or spatial distinctions, have told humanity about mythical stories on our environment: how the universe was created; who created that by what kind of intention; who we, human beings, are. Religions have a significant role to give us basic interpretive stories of our world and also to shape our preferable attitudes toward nature.⁹ Islam is no exception.

Muslims' great concern of nature or environment can be traced back to the revelation of the Qur'an. The Qur'an, which was revealed by God to the Prophet Muhammad through an angel Gabriel in a period between 609 to 632, notes the establishment of the universe by God. There are a lot of messages in it, such as, cosmology, ecology, human beings and nature. On the other hand, the Islamic intellectual history witnessed some classical philosophers argued those topics. For example, al-Kindi (801-873 AD); al-Farabi (872-950 or 951 AD); Ibn Sina (980-1037 AD); Ibn Rushd (1126-1198 AD); and Imam al-Ghazali (1058-1111 AD) can be regarded as well-known scholars in the concerned field. In the recent time, some more religious scholars like Said Nursi (1877-1960 AD) worked on the topics. In addition, there are some scholars in the modern time working on this issue like Syed Muhammad Naquib al-Attas and Seyyed Hossein Nasr. They are famous scholars in our time and more familiar with us through their works.

Islamic theology witnessed that Abu Hasan al-Ash'ari (874-936 AD) argued the natural theology for proofs of the existence of God. There is his work in which he discussed the existence of God and his attributes.¹⁰ This kind of theological fields, so-called natural theology, was conducted in Christian theology and it was favored especially in the 18th and

⁹ Mary Evelyn and John Grim, series forward to Kaveh L. Afrasiabi et al., *Islam and Ecology: A Bestowed Trust* (Cambridge, Mass: Center for the Study of World Religions, 2003). xv.

¹⁰ Ibrahim Abu Bakar, "Natural, Process and Islamic Theologies: A Brief Comparison," *International Journal of Business and Social Science* 2, no. 11 (2011). 117.

19th centuries.¹¹ To take a look at nature makes theologians ensure the existence of God and it seems to be a significant argument in theology regardless of religions.

An Arabic term, *tabi'ah*, refers to nature. Islamic classic definition of nature and its attitudes for nature are different from opinions of other monotheistic religions, whereas the fundamental concepts related to the belief look similar. As an example, Christianity has been widely characterized as an anti-nature stance,¹² in contrast, Islam has taught humanity to protect nature because human beings are vicegerents of God on the earth and He ordered us to maintain the earth. We can find much evidence from parts of the Qur'an, and some *hadiths* (the Prophetic reports) are also helpful to see ethical models of the Prophet Muhammad's deeds towards nature. By ethics for nature or environment, there are good references by modern Muslim thinkers;¹³ Seyyed Hossein Nasr is a representative figure. Islam holds an original view of nature. As mentioned above, nature, in the current English terminology, originally means "the phenomena of the physical world collectively as opposed to humans or human creations"¹⁴ according to an English dictionary. By this understanding, to make our recognition clearer, I divide nature and human beings in considering Islamic perspectives. Human beings are a part of ecology but do not belong to nature, on the other hand, nature is the other components of ecology. Therefore, ecology consists of the two types of members: human beings and nature. I will now show an Islamic definition of human beings and nature. Özdemir defines nature and human beings according to the Qur'an with focusing on free will: the Qur'an calls all nature a Muslim, but the only difference is that nature has no free will while humankind has free will.¹⁵ Every one, who belongs to the ecology, ought to be submissive to God. In Arabic, one who or which submits to God means a Muslim. It reveals that human beings and nature are the same Muslims created by God and just free will differentiates between them.

¹¹ Ibid. 116.

¹² Bron Raymond Taylor, ed., *Encyclopedia of Religion and Nature*, 1 edition (London ; New York: Bloomsbury Academic, 2005). 316.

¹³ On ethics for nature. See, Adi Setia, "The Inner Dimension of Going Green: Articulating an Islamic Deep-Ecology," *Islam & Science* 5, no. 2 (2007): 117–51; Seyyed Hossein Nasr, *Science and Civilization in Islam* (ABC International Group, 2001); Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity*, 7/18/04 edition (San Francisco: HarperOne, 2004); Afrasiabi et al., *Islam and Ecology*; Khalid Fazlul and etc, *Islam and the Environment* (London: Ta-Ha Publishers Ltd, 1999).

¹⁴ Angus Stevenson and Maurice Waite, *Concise Oxford English Dictionary: Book & CD-ROM Set* (OUP Oxford, 2011). 955.

¹⁵ Ibrahim Ozdemir, "Toward an Understanding of Environmental Ethics from a Qur'anic Perspective," Afrasiabi et al., *Islam and Ecology*. 16.

Here, it seems to be ready enough to start my main argument about concepts of non-humankinds. Do the nature creations have their life? Yes, they do. There are numbers of evidence from the Qur'an, Hadith, and classical Muslim intellectual works. I believe that a discussion of their concepts are greatly important and to be now studied much more as well as great classical Muslim scholars did in the past.

This paper examines concepts of non-humankinds in nature with a special focus on a concept of materials and plants. It will also explore what kinds of potential faculties they can achieve based on Islamic classical perspectives.

There might be nobody all over the world today who is not familiar with materials and plants in an ordinary life. We can find various kinds of materials and plants wherever life of human beings exists: the colors, shapes, and characteristics differ from each other depending on a climate situation or an environmental balance of each place. What I would like to stress is materials and plants are absolutely neighbors for humanity. Also, they are not like simple and homogeneous creations, but every single material or plant is distinct from the others like human beings. For instance, we naturally take people living near by us as neighbors into granted, and try to make a good relationship with them. Nature all is a Muslim like we are and thus we should know more about them as our neighbors. This study is an opportunity to make ourselves be more interested in them as neighbors. I do not conduct a cliché research on them, however, I will concentrate on their concepts. For the next step after this study, humanity has a big duty to protect them on this earth because we are potentially appointed by God as His vicegerents to protect and maintain this earth as a whole. Human beings have charge of this heavy responsibility.

The Souls of Materials and Plants

This study, the concept of matters and plants in Islam, is so challenging topic that we are not easily able to find scholarly works on, although there are abundant messages related to those natures in the Qur'an and *hadiths*. Throughout the intellectual history of Islamic philosophy and *Tasawwuf*, many scholars clarified the soul itself but their studies seem to be anthropocentric. Souls of non-human beings are less stressed in their works. Consequently, it is extremely hard to figure works out that encompass souls of non-human creatures. This thesis reveals the existence and potentials of souls of materials and plants with taking a look at the evidence appeared in some Muslim intellectual works as well as in the Qur'an and

hadiths. Also, some great philosophical books cover philosophical comments in general on the human souls, plus a bit comments on the souls of materials and plants. I in this thesis will highlight the souls of materials and plants which have been unspoken in contemporary intellectual works.

Before an entrance to the study of soul, I clarify terminologies of such ambiguous words which I use in this paper as, soul, self, consciousness, intellect, heart and spirit. Translators of the Qur'an deal with some specific Arabic terms into English in their various ways; for example, some translate *ruh* as a spirit and *nafs* as a soul, or others do both *ruh* and *nafs* as souls. The both terms alter depending on each faculty of what they call the soul, accordingly the both terms refer to the same thing at an ontological dimension. By a differentiation of the two terms, classical Muslim scholars did not seem to have their consensus about a usage of the terms, and thus some distinguished *ruh* and *nafs*, but others did not. Dalhat explains distinctions of *ruh* and *nafs* by some scholars' names who used these terms: Ibn Mandhur asserts *ruh* and *nafs* are the same with citing al-Anbari¹⁶ while Ibn Qayyim states they are different.¹⁷ Separately, Muqatil b. Sulayman says everyone has *hayat*, *ruh*, and *nafs*, and elucidates with an explanation of one's sleeping when God does not take his *ruh* but takes his *nafs*.¹⁸ Along an explanation by Dalhat, each Muslim scholar has a different opinion and a usage of some metaphysical words especially *ruh* and *nafs*, but the point is that they do not mean the two concepts are totally distinct substances. The two concepts that we usually in our life use, are not discrete things, but belong to the same thing and thus we call it sometimes *ruh* or sometimes *nafs* from different perspectives. Dalhat explicitly denotes the two concepts are interchangeable:

Soul is called *al-Nafs* in a view that it occupies a physical body. But it is called *al-Ruh* due to its nature of being ethereal-sort substance, tenuous, translucent and luminous.¹⁹

I show what Syed Muhammad Naquib al-Attas says about the soul as below.

¹⁶ Muhammad ibn Mukarram Ibn Mandhur, *Lisan al-Arab al-Muhit, d'Ibn Manzur, dictionnaire linguistique, scientifique* (Dar Lisan al-Arab, 1970); Yusuf Dalhat, "THE CONCEPT OF AI-RUH (SOUL) IN ISLAM," *International Journal of Education and Research*, 3, no. 8 (2015): 431–40. 433.

¹⁷ Ibn Qayyim M., *Al-Ruh* (Mecca: Makatabah Nazzar Mustapha al-Baz, 2004). In Dalhat, "THE CONCEPT OF AI-RUH (SOUL) IN ISLAM." 433.

¹⁸ Dalhat, "THE CONCEPT OF AI-RUH (SOUL) IN ISLAM." 435.

¹⁹ Ibn Mandhur, *Lisan al-Arab al-Muhit, d'Ibn Manzur, dictionnaire linguistique, scientifique*. In Dalhat, "THE CONCEPT OF AI-RUH (SOUL) IN ISLAM." 436.

The meanings of the four terms used in a relation to the soul when they pertain to the soul of man, they all indicate an indivisible, identical entity, a spiritual substance which is the reality or very essence of man. The entity, which is a spiritual subtlety (*al-latifah al-ruhaniyyah*), has many names because of its accidental modes or states (*ahwal*). When it is involved in intellection and apprehension it is called ‘intellect’; when it governs body it is called ‘soul’; when it is engaged in receiving intuitive illumination it is called ‘heart’; and when it reverts to its own world of abstract entities it is called ‘spirit’. Indeed, it is in reality always engaged in manifesting itself in all its states.²⁰

In this paper, I employ several similar incorporeal words, however, they all mean the same substance, so-called the soul. My focus is not on a detailed definition of *ruh* or *nafs* by their potentials and faculties. This research has more significance to reveal the existence of metaphysical actualities of materials and plants. Hence, I in this paper use several vague-conceptual terms as *ruh* is a spirit and *nafs* is a soul.

I pick some basic questions up about the soul. What is the soul? Following this fundamental curiosity, other questions on the soul can be seen: which part of animals or plants does the soul exist at; is it a material substance; what are its potentials; or is it immortal? A relationship between a soul and a body should be noted: both the soul and the body are requisite for each other. In other words, we can recognize the soul through appearances of its faculties appearing on the body in the physical world. Nevertheless, the soul can survive without its body, on the other hand, body cannot do without its soul. Al-Attas comments according to a tradition of the Prophet Muhammad²¹ that the soul is created before the body and it exists long before the body.²² By his comment, the soul exists without the body. As he continues to mention, Ibn Sina thinks it impossible that the soul exists before. Al-Ghazali interprets philosophers who follow Aristotle regard every soul is created in order to suit a particular body, and he denied the preexistence of the soul.²³

I here give a definition of the soul made by representative Greek and Muslim philosophers. For the first accessible introduction, Aristotle’s (384-322 BC) thought of souls is useful for us to shape a starter-understanding about the soul from his book, *De Anima* (On

²⁰ Syed Muhammad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam* (Penerbit UTM Press, 2014). 148.

²¹ A *hadith* reported in Ma`arij, 111. In Ibid. 172.

²² Ibid. 171-172.

²³ Ibid. 172.

the Soul). Aristotle is sometimes called *mu'allim al-awwal*²⁴ and one who paved a path of somewhat an orthodox in Islamic philosophical traditions as well as post-Aristotelian philosophical traditions in the world. He says “the soul is in some ways a governing principle of living things.”²⁵ More importantly, he does not point out only humankind as soul-holders. In his opinion, it is nothing odd that a plant also has a soul.²⁶ First of all, he started his study in the first book of *De Anima* with an introduction to opinions by pre-Aristotelian philosophers. In details, some well-known philosophers declared what the soul is: Democritus says it is a fire or a heat and one of primary and indivisible bodies, additionally, he thinks the soul and the mind are the same; Pythagoras says it is a mote in the air; Anaxagoras says it is what imparts motions and he thinks the mind and the soul are different; Plato says it is what is composed out of elements; Thales says the soul is something imparting motions; Diogenes says it is air; Heraclitus says it is a primordial principle; Alcmaeon says it is an immortal due and always belongs to its being in motions as every divine thing (the moon, the sun, the stars and the whole heavens) is all the time in continuous motions; Hippo says it is water; Critias says it is blood.²⁷ They all performed discussions on the soul in their different ways. In contrast, Aristotle emphasizes something different from their opinions. The soul is for him a governing principle of living things.²⁸ He then switched his discussion towards components of the soul. When he surveys its relationships with a body, he mentions souls of plants and animals; plants continue to live when they are cut into some parts, and so do some insects. Their cut parts have perceptions and moves as if they have souls.²⁹ He adds to this; the governing principle of plants seems to be the soul.³⁰

In the second book, Aristotle displays his original idea of the soul:

what the soul is universally is a substantial being that is a thing's *logos*, or the being-what-it-is of a certain kind of body.³¹

²⁴ See, Bassam Tibi, *Islam's Predicament with Modernity: Religious Reform and Cultural Change* (Routledge, 2009). 225; John J. Cleary, *The Perennial Tradition of Neoplatonism* (Leuven University Press, 1997). 432; Hamilton Alexander Rosskeen Gibb, *The Encyclopaedia of Islam: SAN-SZE* (Brill, 1997). 458.

²⁵ Aristotle, *De Anima: On the Soul*, trans. Mark Shiffman, 1 edition (Newburyport, MA: Focus, 2010). 25.

²⁶ Fred D. Miller, “Aristotle’s Philosophy of Soul,” *The Review of Metaphysics* 53, no. 2 (1999): 309–37. 309.

²⁷ Aristotle, *De Anima*. 29-33.

²⁸ Aristotle and Mark Shiffman, *De Anima* (Newburyport, MA: Focus Publishing/R. Pullins Co., 2011). 25.

²⁹ Aristotle, *De Anima*. 47.

³⁰ Ibid. 47.

³¹ Ibid. 49.

He gives an unclear inquiry to be contested if the soul is a part of the body; he uses a metaphor that the soul is a sailor of a ship.³² As he explains faculties of the soul in a link to life, being alive differentiates the ensouled from the soulless. Being alive can be made sure by several senses: intellect; perception; moving and stopping; or movement of nourishment. These five senses are the evidence of being alive, in other words, one has the soul. Regarding the last nourishment, there is an example of plants. The plants are alive and keep on growing up and living towards their ends, thus they are able to gain nourishment. This is an obvious case of plants and it is clear that they have a potency and a governing principle.³³ This is why, plants have their souls. The faculties are various among souls of the ensouled, and the soul related especially to an intellect or a perception can be classified in a way that each soul belongs to different kinds of creatures.

I introduce an idea of souls of materials and plants by another Greek philosopher, Plato (427-347 BC). He implies an interesting point that Aristotle does not say. The soul for him undergoes incarnation.³⁴ They have different ideas on the soul whereas they lived in the same BC 4th century. Both, however, agree that plants have their souls. Remarkably, Plato stipulates some specific potentials of souls of plants as Aristotle does not mention.³⁵ It is crucial that he emphasizes that plants are living beings and compares souls of plants with those of animals and human beings in terms of motions and intelligence in his book, *Timaeus*. He opines as below:

I call cultivated trees, plants, and seeds ‘living beings’ because they can be nothing wrong or incorrect in calling everything that is characterized by life a ‘living being’, but the kind of living being possesses only the third kind of soul. This kind of soul knows nothing of belief, reasoning, and intelligence, but is aware only of the pleasures and pains that accompany its appetites.³⁶

By this part, its translator, Robin Waterfield, notes an additional information:

³² Ibid. 50.

³³ Ibid. 51.

³⁴ Plato and Andrew Gregory, *Timaeus and Critias*, trans. Robin Waterfield, 1 edition (Oxford ; New York: Oxford University Press, 2009). xlvi.

³⁵ Amber D. Carpenter, “Embodied Intelligent (?) Souls: Plants in Plato’s *Timaeus*,” *Phronesis* 55, no. 4 (2010): 281–303. 284.

³⁶ Plato and Gregory, *Timaeus and Critias*. 78.

Plato follows a typical ancient distinction between plants, animals, and humans. Plants have a vegetable soul, that is, they can grow but not move from place to place or think. Animals have motion as well as growth, humans have intelligence as well as motion and growth.³⁷

Plato elucidates souls of plants and highlighted their capable faculties. He shows exact distinctions of all souls between souls of plants, animals, and human beings. More importantly, regarding souls of materials, he does not clearly permit the existence of souls of materials, including stones, rocks, and mountains.

In short, the two representative Greek philosophers recognize the existence of souls of plants, however they have different views of capabilities of these souls. The both philosophers believe there exist some degrees or levels of the souls by their classifications; and the souls' achievement of each faculty distinguishes plants, animals, or human beings.

Here lies a question weather there are respective types of souls which are embedded in different bodies if souls of plants are not souls for other living beings in a perspective of their faculties. I wonder if there are some groups of souls, which are created before bodies and later made to be embedded into each body, and also the souls correspond to their most appropriate bodies. Or all souls are just homogeneous, but after having been implanted, they let themselves be suit for sorts of living beings. For example, soul A is only for human beings, soul B is only for birds, or soul C is only for tomatoes. One group of souls has its just suitable species and its system is not at all random. Otherwise, it is not understandable that souls have different faculties between human beings, animals, plants, and materials.

There are some different ideas of the soul in terms of abilities between Plato and Aristotle. Plato perceps that souls of plants achieve higher levels of faculties as they have sensations, especially pleasures and pains in a certain situation.³⁸ In contrast, to Aristotle's idea, capabilities of their souls are less sophisticated as he does not recognize that they have sensations.

This thesis in the third chapter argues the souls of materials and plants from Muslim intellectual perspectives. It is obvious that Greek philosophy carried strong intellectual impacts into Islamic civilization and they were accepted as significant works in concerned sciences through the translating process into Arabic. In Islamic philosophical history, there are many figures who worked on the soul, however, many works seem to be anthropocentric

³⁷ Ibid. 151.

³⁸ Ibid. 78.

and they did not specialize souls of materials and plants.³⁹ In other words, the latter souls are less interested compared to those of human beings. In the third chapter, I will show opinions by a Muslim philosopher and a *Sufi* figure who concerned about the souls of materials and plants.

Shams Inati studies a subject of the soul in accordance with *al-Shifa'* by Ibn Sina. The existence of the soul is observable through certain acts with some degrees: nourishment; growth; reproducing; moving; perceiving. The soul is a perfection, but the body is an essential element for the soul. They all belong to a principle; this principle is called the soul. The term, soul (*nafs*), is not simple and has four kinds of its usage: the term refers to the plant part of a living being; the animal or sensitive part; the rational part; and the totality of all three parts.⁴⁰

A comment of al-Attas can be a great and brief introduction to a basic knowledge about souls of plants. Human souls are composed of more intellectually sophisticated faculties and reach a higher dimension that materials, plants, and animals are not able to achieve. This concept is derived from the former Greek philosophy and then most of Muslim philosophers have agreed. Human souls are of course different from the others' souls. Al-Attas notes the soul is a genus divided into three distinct souls: "the vegetative (*al-nabatiyah*); the animal (*al-hayawaniyah*); and the human (*al-insaniyah*) or the rational (*al-natiqah*)."⁴¹ He clarifies the soul itself and major potentials of souls of plants:

The soul possesses facilities or powers (*quwa*) which become manifest in its relation to bodies. In plants, they are the powers of nutrition (*al-ghadhiyah*), growth (*al-namiyah*), and generation or reproduction (*al-muwallidah*). These powers, in their general and not their specific senses, exist also in animals; and in man, whose body belongs to the animal species, there are powers of volition or action at will (*al-muharrakah*), and perception (*al-mudrikah*) in addition to those of nutrition, growth, and reproduction. All these powers belong to the soul, and in view of their common inherence generally in the different bodies as well as their separate inherence specifically in accordance with natures of the different species.⁴²

³⁹ Sarra Tlili, "The Breath to Soul: The Qur'anic Word *Ruh* and Its (Mis)Interpretations," Joseph Lowry and Shawkat Toorawa, *Arabic Humanities, Islamic Thought: Essays in Honor of Everett K. Rowson* (BRILL, 2017), 21.

⁴⁰ Shams C. Inati, "Soul in Islamic Philosophy," *Philosophia Islamica*, 1998.

⁴¹ al-Attas, *Prolegomena to the Metaphysics of Islam*. 149.

⁴² *Ibid.* 148-149.

Since the transmission of Greek philosophy into Islamic civilization, the soul has led philosophers to seek the knowledge of it following the Greek understanding. The soul has been the most mystic and spiritual subject and still today attracts leading intellectuals. It is well-known that the Greek scientific heritage had been stocked in Islamic civilization while Western intellectual tradition lost them during a certain period.⁴³ Islamic philosophy is not simple translations from Greek philosophical works, but it flourished a philosophical tradition in its own style. Islamic religious values derived from the Qur'an and *hadiths* are greatly neutralized with Greek philosophy.

Methodology

Before a discussion of main contents of this thesis, I have to make sure a linguistic limitation in elucidating specific terms or concepts on Islamic religious subjects because English-translated terms are somehow restricted within English linguistic capacity in terms of exact meanings of Islamic terms. English is a language, which Western intellectual traditions were bequeathed to, thus some words are not compatible with original concepts of other cultures. As Islamic intellectual works have been traditionally performed and shared among the scholars in Arabic beyond borders of countries even in non-Muslims' dominant lands. Arabic is a distinguished language for Muslims all over the world. The Islamic world is worldwide interconnected in Arabic in relevance with its intellectual works. It must be mentioned that not just intellectual works, but also all worships of Muslims are conducted in Arabic. For instance, it is a quite common view that Turkish religious scholars, who are educated through Arabic at traditional Ottoman-styled *madrasahs* in Turkey, contact others in Arabic whereas they are not inborn Arabic speakers. The same atmosphere can be found in Pakistan, Indonesia, or Malaysia. Hence, Islamic lingua-franca is with no question Arabic at any time in any place.⁴⁴ Accordingly, English has some difficulties to explain Islamic original terms, and I stress that some English translated terms are not always coincided with their Arabic original meanings. In this thesis, I use English terms for my research but they do not completely refer to the same meanings as the original Arabic words. On this basic setting, I

⁴³ Toby E. Huff, *The Rise of Early Modern Science: Islam, China and the West* (Cambridge University Press, 2003). 97.

⁴⁴ Al-Husein N. Madhany, "LINGUISTICS, ARABIC," Josef W. Meri and Jere L. Bacharach, *Medieval Islamic Civilization: L-Z, Index* (Taylor & Francis, 2006). 455.

attempt to use the most suitable words that are understandable to refer to the original Arabic words as much as I can. Together, I will note transliterations of some terms.

To study a concept of materials and plants seems tough and complicated but it can be simple when we change our strongly biased anthropocentric ideas. The key is to recognize that materials and plants are ensouled living beings. They communicate and show their feelings or emotions in their own ways that ordinary human beings are not able to notice with ease. I believe natural creatures have the same communications, emotions, or sensations motivated by their souls, but we, human beings, can not notice. Human beings have original methods of communications. So do animals, plants, and materials. However, we are not able to see others' communications as we unquestionably tend to see the world from our subjective visions. On the other hand, when it comes to souls of animals, many people can be persuaded that they have similar tools to communicate inasmuch as humans do. For example, they make sounds from their bodies as humans can hear with our ears in some situations. I assert materials and plants have similar potential capabilities although we cannot notice their communications with our sensational organs. It must surprise us that a scientific study shows elephants perform funerals but it is not astonishment since they have souls. Their souls spur them to do so. By the funerals of elephants, some may say those are carried out because elephants are distinguished animals and smarter than the majority of animals. I believe it is such a nonsense answer. It is by accident that elephants make visible actions for their funerals and their behavior looks like what human beings in general do. This is a tiny scene of natural greatness. It is not surprising that natural creatures also do the same things like human beings do, but what they do can be unseen and does not always have actions in our sight. This is why we are inclined to ignorance. They all are alive. Materials and plants are no exceptions. In short, I will discover mystical behavior of materials and plants to reach Islamic classical concept of those. For this aim, the study focuses especially on potential faculties of materials and plants shown in the Qur'an, *hadiths*, works of Ibn Sina and Erzurumlu Ibrahim Hakkı.

This is going to be surely a kind of big challenge towards the current Muslim academics. As already stressed, the study of nature is important in accordance with Islamic perspectives, nonetheless, a few people presently work on this field. In addition to this situation, most of the concerned works were achieved in the field of Islamic philosophy. However, the essential roots of Islamic studies are the Qur'an and *Hadith* with no doubt. My research is not also conducted only within the philosophical area, but also frequently employs the Qur'anic and *Hadith* perspectives as the main sources. This is an originality of this study.

The Qur'an and *hadiths* have a lot of brilliant messages on real natures of materials and plants.

The Qur'an and *Hadith* are requisite for every knowledge in Islamic sciences. For example, *fiqh* is Islamic jurisprudence and it is rooted in the depth of lives of all Muslims and has many things to do with all Muslim societies.⁴⁵ *Fiqh* (Islamic jurisprudence) always provides us with rules in our lives by the following origins of Islamic law: obligation; recommendation; permissibility; disrecommendation; and prohibition.⁴⁶ People enjoy their lives with following *fiqh*. The main sources are cited from firstly the Qur'an and secondly *Hadith*.⁴⁷ Every school accepts these as the main sources to produce new *fatwa*. The Qur'an and *Hadith* are not separated from any Islamic science. Therefore, I begin my study with the Qur'anic and *Hadith* perspectives on concepts of materials and plants. The main focus throughout this study is on potential faculties of materials and plants.

This paper consists of the following three main chapters except for introduction and conclusion: The Qur'anic perspective on the concept of materials and plants; the *Hadith* perspective on the concept of materials and plants; Muslim intellectual perspectives on the concept of materials and plants.

In detail, the first chapter, the Qur'anic perspective on the concept of materials and plants, collects concerned verses of the Qur'an and categorizes them into five main groups of potential faculties of their natures. I carefully categorize the collected Qur'anic parts into similar characteristic groups according to potentials of materials and plants that are depicted in the Qur'an. This categorization is conducted along two famous exegeses: Muhammad 'Ali al-Sabuni's *al-Tafsir al-Wadiah al-Muyassar* and Ismail Haqqi Bursevi's *Tafsir Ruh Al-Bayan*. These exegeses lead this research towards the better understanding of the collected verses based on two scholars' interpretations. Additionally, I will analyze the verses and their implications regarding the natures of materials and plants. I finally shape a Qur'anic view of the natures of materials and plants and also clarify my own understanding of their natures according to the Qur'an.

The second chapter, the *Hadith* perspective on the concept of materials and plants, employs two well-known authentic *hadith* collections: Imam Nawawi's *Riyad al-Salihin* and Al-Qadi 'Iyad's *Al-Shifa bi-Ta'rif Huquq al-Mustafa*. This chapter examines the natures of

⁴⁵ Ibrahim M. Abu-Rabi', *Intellectual Origins of Islamic Resurgence in the Modern Arab World* (SUNY Press, 1996). 197.

⁴⁶ Recep Dogan, *Usul Al-Fiqh: Methodology of Islamic Jurisprudence* (Tughra Books, 2015).

⁴⁷ John L. Esposito, *Oxford Dictionary of Islam* (Oxford University Press, 2004). 148.

materials and plants from the *Hadith* perspective. Interpretations of *hadith* reports in this chapter depend mainly on contemporary Turkish leading *hadith* scholars. The collected reports are also categorized into four main groups of potential faculties of their natures. In the end, I will analyze the reports in order to understand faculties of the natures of materials and plants. In the last, I summarize general images about the natures of materials and plants from the *Hadith* perspective by my analysis.

The third chapter is Muslim intellectual perspectives on the concept of materials and plants. After the two important chapters, I move on to discussions of the natures of materials and plants in accordance with Ibn Sina and Erzurumlu Ibrahim Hakkı, who are representatives of Muslim philosophers and *Sufis*. I concentrate on their core works and show what they understand on souls of materials and plants. Together, I will make a comparison between their concepts on the souls of materials and plants. I access especially to Ibn Sina's '*Ilm al-Nafs, al-Sama'u al-Tabi'i*' and '*al-Ilahiyat in Kitab al-Shifa*' and also his epistle, '*Kitab al-Farq bayna al-Ruh wa al-Nafs*' and also Erzurumlu Ibrahim Hakkı's '*Marifetname*'. While this study has its roots in a long philosophical tradition with tracing back to Greek philosophy, I focus mainly on the specific topic, concepts of Ibn Sina and Erzurumlu on the souls of materials and plants. Then, I will summarize similarities as well as differences between their thoughts.

An important thing is how to explore souls of materials and plants. As already mentioned, for example, Aristotle noted several senses (intellect, perception, moving and stopping, or movement of nourishment) are keys to distinguish between the ensouled, who or which has the soul, and the soulless. I in all chapters examine potential faculties of souls of materials and plants.

In conclusion, I summarize all discussions made throughout this thesis and clarify what souls of materials and plants are according to perspectives of the Qur'an, *Hadith*, Islamic philosophy and *Tasawwuf*. Also, I will demonstrate small differences of perspectives among the above-listed sources on potentials and faculties of the natures of materials and plants.

CHAPTER 1: The Qur'anic Perspective on the Concept of Materials and Plants

1.1 The Qur'an and Muslims

The holy Qur'an has a special meaning for all Muslims and no other previous scriptures can be compared with it.⁴⁸ The Qur'an is the Word of God (*Kalam Allah*).⁴⁹ God presented the Qur'an to the Prophet Muhammad during AD 609 to 632 for all humanity, it was the great turning point in the human history when Islam was born through the Prophet with the last revelation from the Lord.⁵⁰ By this event, the Prophet Muhammad, who is the last prophet and another prophet no longer appears after him, was selected and the Qur'an was given to him. The whole human history witnessed that God gave His holy messages to all humanity through the prophets as they were selected receivers of His messages.⁵¹ The prophet Muhammad was the last messenger and His messages stopped by Muhammad. So to speak, God had accomplished providing humanity with His messages until the Prophet Muhammad, in other words, the Qur'an which collects the last messages is the most comprehensive and meaningful form and also covers everything important for both people of that time and the future humanity. God left His messages as a scripture, so the Qur'an, which has been cautiously preserved until today. The Qur'an is still the core principle of Islam and has tremendous teachings for all humanity at any time or any place.

The Qur'an is not just a normative collection for the believers, but a comprehensive scripture on the universal knowledge, which encompasses all issues both in the terrestrial and the celestial worlds. Although it is true that the Qur'an has a lot of ethics or religious values, it is not such an outdated religious book that it gives us anachronistic ideas to people in the contemporary time. The Qur'an always teaches us something new and somewhat eternal principles regardless of time and place.⁵² It, for example, provides an idea of cosmology and answers all questions towards the fundamental wonders or curiosities in the universe. It is of

⁴⁸ It is thought that the scriptures before the Qur'an are distorted or corrupted, and their entities had been already lost. See, Abdullah Saeed, *The Qur'an: An Introduction* (Routledge, 2008). 148.

⁴⁹ Fazlur Rahman, *Islam*, 2nd Revised edition (Chicago: University of Chicago Press, 1979). 30.

⁵⁰ Arif Kemil Abdullah, *The Qur'an and Normative Religious Pluralism: A Thematic Study of the Qur'an* (IIIT, 2015). 27.

⁵¹ Marjorie Kelly, *Islam: The Religious and Political Life of a World Community* (ABC-CLIO, 1984). 45.

⁵² Ali Ünal, *The Qur'an with Annotated Interpretation in Modern English* (Tughra Books, 2006). 1280.

course not to be ignored that the Qur'an has many religious teachings about mysticism, spirituality, and the hereafter. We can find the greatness of creations by God and lots of implications about the universal events.

There are in the Qur'an also many divine comments about the natural creatures and their connections with humankind. An angel Gabriel carried the final revelation of God to the Prophet, and his companions perfectly memorized the revelation from the Prophet and they later made it a form of the Qur'an. The receiver was the Prophet. This is why, the Qur'an looks like just for human beings, however, it is no question that human beings are just a member of all living beings in the universe and we are not only main characters. Again, all natural creatures are the same Muslims as we are. There are billions of other creations of God and we all coexist on the earth and exact numbers of other creations are uncountable. Materials and plants occupy a large number of species among all creatures. The Qur'an is a good tool to highlight activities of materials and plants. I believe there is rich evidence of the existence of their souls through their activities.

The author of the Qur'an is God. As we have common understanding, the Prophet Muhammad received the Qur'an but he was said to be illiterate,⁵³ but an angel Gabriel had an order from God in which he delivers God's messages to just the Prophet, not anyone else. His messages were told from the Prophet to his companions and they later collected those revelations in a form of a scripture, so the Qur'an. We often see any book from our anthropocentric perspectives in reading it. The Qur'an, however, is an exception as a man did not produce it. God is the most intellectual and He produced this sacred book. He put the important knowledge on the universe in order that we have to be convinced of His greatness.

The Qur'an is not a scientific book and always gives knowledge beyond our logical capacities. Some scientists in our time conduct their discourses about investigations to disclose that the Qur'an predicted in the 7th century miracles of nature that the modern sciences just started to discover in the last decades.⁵⁴ They might want to show miracles of the Qur'an, but we have to consider that the Qur'an is not a scientific book but it has much

⁵³ Alan Dundes, *Fables of the Ancients?: Folklore in the Qur'an* (Rowman & Littlefield Publishers, 2004). 2.

⁵⁴ There are some scholarly figures who study especially miracles in the Qur'an proved by the modern sciences. Most of them investigate each miracle in their case studies. I introduce names of some scholars and their references as below: Hassan S. Abou-El-Enin, *Scientific Miracles of the Qur'an With Signs of Allah in the Heavens and on the Earth* (Dorrance Publishing, 2009); Suhaib Sirajudin, *Master The Miracles of the Quran In 10 Days* (ShieldCrest, 2015); Mohamed Tawfik, *The Quran & Modern Science: Picture Illustrated Science from the Quran* (AuthorHouse, 2008); Maurice Bucaille, *The Bible, the Qur'an and Science: The Holy Scriptures Examined in the Light of Modern Knowledge* (TTQ, INC., 2003); Zakir Naik, *The Qur'an & Modern Science: Compatible or Incompatible?* (Peace Vision, 2007).

more great implications that the current science cannot yet achieve the discovery of. The Qur'an implies more astonishing implications that will be able to be proved by the future science, as God sent His messages in it to be applied at all the time as long as humanity exists. If we recognize it is the correct teaching according to the current researches based on modern sciences, it can be a book recognized just as what is compatible with the modern sciences in the 21st century. On the other hand, the modern sciences have not yet reached the highest point where the scientists have no longer their remained research fields; The sciences are still going on their advances. It means if sciences get more advanced, miracles confirmed by the sciences can be shown more in the Qur'an. We can witness that coming verifications. Accordingly, the Qur'an is beyond the current sciences. We have to take a comprehensive look carefully at what the Qur'an says in each verse.

The Qur'an is the main source in all Islamic sciences for an access towards the divine knowledge.⁵⁵ As explained above, the Qur'an is promised to be the final revelation by God, and no more His messages will be revealed. It is, so to speak, the final and last direct God's messages to humanity. This is why all the time the Qur'an is the first citation before *Hadith* in order to figure Islamic knowledge out. I believe that I can not conduct this research without the Qur'an, therefore, I in this first chapter take adequate citations from the Qur'an for this examination, as it is superior to the other religious sources in Islam.

1.2 The General Image of Nature in the Qur'an

First of all, I would like to give a general image of nature. All natural creatures are created by God with a certain aim. It is the best way to directly pick a specific verse up from the Qur'an in which there is a reference about the creation of all beings in the universe and their lives. As I described in the introduction the first several verses from *Surah al-Rahman* of the Qur'an, this part has an exact and crucial implication;

الرَّحْمَنُ(1) عَلَّمَ الْقُرْآنَ(2) خَلَقَ الْإِنْسَانَ(3) عَلَّمَهُ الْبَيَانَ(4) الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ(5) وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ(6)

*Ar-rahman 'allama l-qur'an Khalaqa l-insan 'allamahu l-bayan 'ash-shamsu wa-l-qamaru bi-husban wa-n-najmu wa-sh-shajaru yasjudan*⁵⁶

⁵⁵ Mashhad Al-'Allaf, *Mirror of Realization: God Is a Percept, the Universe Is a Concept* (M. Al-Allaf, 2003).

⁵⁷.

⁵⁶ *The Qur'an*. 55: 1-6.

To these verses, Sabuni comments as following. The sun and the moon move within the calculation of organized patterns, the calculation does not become different, and nor does it get disorganized, because God controls it. The stars change their positions on the zodiac, and the trees product fruits, these are meant the submissive prostration to God. These are prostration of obedience (*sujud ta'ah*) and one of submission (*sujud inqiyad*). Along a connection between the Creator and the created, everything in the universe is engaged in His system and His law.⁵⁷

The above verses say God created human beings and made them speak, and the sun and the moon follow their calculated courses and the plants and the trees submit to God. According to this, it can be said that all creations are created along His plan and they all submit to God even though they do not share the same styles of submissions to Him: human beings, by one of the submissive orders, pray with *takbir*, a recitation of the Qur'an, *ruku'*, *sajda* and so on; others similarly pray in their own styles. They all for sure submit to God and enjoy their life within His codes. All creatures submit to God in their original ways.⁵⁸

What makes natural creatures submit to Him? I believe that their souls motivate them to produce their submissions to Him. The soul has a faculty that produces movements. There is nothing if there exists only a simple body without its metaphysical control, so-called the soul. According to Inati, Ibn Sina demonstrates that we can observe the existence of the soul through its certain acts at some degrees of will: nourishment; growing; reproducing; moving; and perceiving.⁵⁹ Because the soul is a perfection but the body is an essential element for the soul. Similarly, Aristotle defines being alive differentiates the ensouled from the soulless. Being alive is proved by several senses: intellect, perception, moving and stopping, or movement of nourishment.⁶⁰ In short, the soul let creatures to submit to God sometimes with actions, and the body surely does no work by itself. In short, the soul has a crucial role to produce actions. Hence, an activity of submission comes from the soul.

The Qur'an obviously gives the evidence that the whole universe is a Muslim, and they all obey God as they are not equipped with their own free wills. Fazlur Rahman studies nature in the Qur'an and elucidates as below;

⁵⁷ Muhammad Ali Sabuni, *Tafsir Al-Wadih Al-Muyassar* (Al-Maktaba al-Assrya, 2004). 1349-1350.

⁵⁸ Sachiko Murata, *The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought* (SUNY Press, 1992). 204.

⁵⁹ Inati, "Soul in Islamic Philosophy."

⁶⁰ Aristotle, *De Anima*. 51.

Of the metaphysics of creation the Qur'an simply says that the world whatever God decided to create in it came into existence by His sheer command: "Be."⁶¹ God is, therefore, the absolute possessor of the universe and its unquestioned commander. And so it is that, all nature obeys God by an "automatic volition" except for man, who has opportunity equally for obedience and disobedience. This is why, the Qur'an regards the whole universe as "Muslim," because everything therein (except man, who may or may not become "Muslim") has "surrendered itself to God's will,"⁶² and everything glorifies God.^{63,64}

All natural creations are Muslims according to the Qur'an. This view is helpful for this research to consider that the natural creations have their own souls. There is a linkage between the soul and its visible faculties: nourishment, growing, reproducing, moving and perceiving. The soul obviously causes the above activities in accordance with a consensus of both Ibn Sina and Aristotle, who are ones of the greatest philosophers and unquestionably recognized as distinguished scholars in Islamic science. Following their ideas, I believe the Qur'an denotes, through movements and perceiving that belong to all natural creations, the great natures of materials and plants. The verses from *Surah al-Rahman* of the Qur'an provide readers with a general image or description of the realities of nature, especially the natures of materials and plants.

The topic, the concept of materials and plants, are not always literally mentioned in the Qur'an. The Qur'an, as discussed above, shows the universal greatness. Materials and plants are many times mentioned in the Qur'an; God sometimes declares exact names of plants or sometimes does just a sort in a comprehensive category. The point here is a methodology to examine the Qur'anic perspective on the concept of materials and plants.

1.3 An Approach from *Tafsir*

How can we examine the concept of materials and plants? I believe the best way is to highlight activities performed by their souls, which are the most fundamental basis for their life: for example, their motions, actions, communications, feeling, sensations and so on.

⁶¹ *The Qur'an*. 2: 117; 3: 47, 59; 6: 73; 16: 40; 19: 35; 36: 82; 40: 68.

⁶² *Ibid.* 3: 38.

⁶³ *Ibid.* 57: 1; 59: 1; 61: 1; 17: 44; 24: 41.

⁶⁴ Fazlur Rahman, *Major Themes of the Qur'an: Second Edition*, 2nd ed. edition (Chicago: University Of Chicago Press, 2009). 45.

Because these all are conducted by their souls: they are evidence of the existence of their souls. Those activities are so astonishing that we have not even guessed. This chapter pursues knowledge of the natural potentials of materials and plants from implications of the Qur'an. The potentials mean capable faculties: moving; emotion; sensation; thinking; intellect. I study which level of potential faculties materials and plants achieve in nature. For this aim, I do not simply see Qur'anic verses but also frequently use explanations and comments of each verse in Qur'anic exegeses (*tafsir*).

Tafsir refers to a Qur'anic exegesis, which helps us to read the Qur'an and to understand meanings of its messages. The contents of the Qur'an are so hard to be understood that some verses do not always have exact meanings and could be ambiguous, if one wants to obtain deep understandings of it. In addition, there are different interpretations depending on each reader. In the Muslim history, people have been producing *tafsir* in order to achieve profound understandings and comprehensions of the Qur'an. Compared to the Hebrew and the second testaments, the Qur'an has a special characteristic. The two testaments are translated into many languages and they all are equally regarded as scriptures for Jews and Christians. In contrast, the Qur'an has a different rule. What Muslims believe to be the Qur'an is the sacred book just written in Arabic. In other words, its translated versions in any other language are not approved as the authentic Qur'an, but they are its translations with annotations (*meali* in Turkish) or manuals, so-called *tafsir*. The Qur'an is revealed in the classic Arabic and difficult even for native Arabic speakers to understand its real meanings. *Tafsir* makes it easier to be understood. Separately, *tafsir* has rich implications based on science, philosophy, aesthetics and intellectual perceptions. It leads us to explore the research topic in multi-understandings. This is why *tafsir* is greatly helpful to comprehend Qur'anic messages.

I in this chapter employ *tafsir* to get some interpretations of the concerned Qur'anic verses that denote interesting potentials of materials and plants. The Qur'an does not always say things directly, but it sometimes just alludes real meanings in various ways. Or, it says just some living activities of materials and plants that are motivated by their souls. In the above cases, I believe *tafsir* helps this research to figure deep interpretations out. When I cite concerned parts from the Qur'an, I add some comments from *tafsir* works of two outstanding scholars.

There is a large number of Qur'anic exegeses, and every one has a special characteristic that reflects a preference or an inclination of each author. Some exegeses are named after what each scholar's exegesis is concerned with. There are some main categories:

Fihi Exegesis, in general, tends to extract jurisprudential denotations from the Qur'an; *Tasavvufi* Exegesis tends to have mystical or *Sufi* denotations based on their *tasavvuf* understanding; *Kalami* Exegesis tends to denote Islamic theological aspects; Historical Exegesis tends to unearth the history of people and nations mentioned in the Qur'an; Scientific Exegesis tends to verify noted phenomena from a scientific approach; and Grammatical or Linguistic Exegesis has an inclination towards an analysis of words and grammars of the Qur'an according to *Balaghah* and this kind of exegeses usually takes references from examples of classical poetry and prose.⁶⁵ I employ for this research *al-Tafsir al-Wadih al-Muyassar* by Shaykh Muhammad 'Ali al-Sabuni. It seems the best for a starter because it is a contemporary exegesis and also well-known as it is a collection of several notable exegeses based on a general approach and comprehensive understanding. I also cite commentaries from *Tasavvufi* exegeses, in which *Sufi* scholars have been more concerned with mystical phenomena in nature, since my approach is close to this kind of Qur'anic interpretative approach: this thesis uses especially *Tafsir Ruh al-Bayan* by Ismail Haqqi Bursevi (1653-1725 AD) as the second exegesis.

1.4 The Concept of Materials

Here, I show movements, communications, emotion, and memory of materials. The Qur'an has mysterious scenes of materials. Souls at the lowest level, so souls of plants, in terms of classifications of faculties, are equipped with just nourishment, growth and reproduction as both Greek and Muslim scholars shown in introduction have a common consensus about it. The souls of materials and their faculties seem to be harder than any other souls when we examine those from a philosophical vision. However, the Qur'an teaches us surprising potentials of materials. The following Qur'anic verses verify mystical behavior of materials.

(73: 14)

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا (14)

⁶⁵ On the categories of Qur'anic exegeses. See, Hussein Abdul-Raof, *Qur'an Translation: Discourse, Texture and Exegesis* (Routledge, 2013). 175; Hussein Abdul-Raof, *Theological Approaches to Qur'anic Exegesis: A Practical Comparative-Contrastive Analysis* (Routledge, 2012). 2-3; Gholamali Haddad Adel, Mohammad Jafar Elmi, and Hassan Taromi-Rad, *Tafsir (Qur'anic Exegesis): An Entry from Encyclopaedia of the World of Islam* (EWI Press, 2012).

*yawma tarjufu l-'ardu wa-l-jibalu wa-kanati l-jibalu kathiban mahilan*⁶⁶

on the Day when the earth and mountains will shake. The mountains will become a heap of loose sand.⁶⁷

According to Sabuni's exegesis, on the day, an earthquake occurs fiercely and mountains shake and collapse. The mountains lose the durability and become dispersed sand that is going to be blasted; nothing is left but crumbled pieces. If this is a case of the mountains, how is a case of humans?⁶⁸ Bursevi's exegesis has more detailed interpretations of this verse regarding the day of Resurrection. On the day, severe earthquakes happen and everything quakes for a proof that the resurrection begins. The sinners are taken by a process governed by God. The mountains unite from the earth to form His magnificence. And the earth loses its stability. The mountains collapse from the tops to the bottoms and they become sand.⁶⁹ When the day of Resurrection comes, the earth and the mountains quake and collapse in parallel along the power of God. By this moment, particular materials move. Considering the origins that produce these movements, we can reach that souls of materials as drivers spur their bodies to act in a way that God commands.

The Qur'an has an interesting scene of a communication between God, the sky, and the earth.

(41: 11)

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (11)

thumma stawa 'ila s-sama'i wa-hiya dukhanun fa-qala laha wa-li-l-'ardi 'tiya taw'an 'aw karhan qalata 'atayna ta'i'ina⁷⁰

Then He turned to the sky, which was smoke- He said to it and the earth, 'Come into being, willingly or not,' and they said, 'We come willingly'-⁷¹

⁶⁶ *The Qur'an*. 73: 14.

⁶⁷ Haleem, *The Qur'an*. 395.

⁶⁸ Sabuni, *Tafsir Al-Wadih Al-Muyassar*. 1484.

⁶⁹ Ismail Haqqi Bursevi, *Tafsir Ruh Al-Bayan*, vol. 10, 10 vols. (Istanbul: Mektebetu Eser, 1969). 214-215.

⁷⁰ *The Qur'an*. 41: 11.

⁷¹ Haleem, *The Qur'an*. 307.

Sabuni explains the excellence of God in a case of a question and an answer between God and His material creatures. God questioned the sky and the earth to obey His command or not. They replied that they willingly obey His command. There is an implied secret in this verse; this refers to subjugation of the universe to the Creator's command like an owner subjugates his slave; or a chief does his soldier.⁷² Additionally, Bursevi explains a communication between God and His natural creatures to support the potency of God. God told His own creatures to come into existence; this is an expression of a link between His will and existences of the sky and the earth in this verse. He asked them if they are compliant or reluctant to follow His order. In their answers, they are compliant. This is an exemplification that the divine potency influences completeness of the two creatures.⁷³ This verse seems to aim at showing the potency or the power of God in relevance to His creatures, especially it is obvious that both the sky and the earth are submissive to Him as they are His creatures. Importantly, they are explicitly happy to follow His command according to this verse.

The Qur'an also mentions movements of the clouds.

(24: 43)

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ (43)

'a-lam tara 'anna llahi yuzji sahaban thumma yu'allifu baynahu thumma yaj'aluhu rukaman fa-tara l-wadqa yakhruju min khilalihi⁷⁴

Do you not see that God drives the clouds, then gathers them together and piles them up until you see rain pour from their midst?⁷⁵

Sabuni's exegesis denotes the divine power from movements of clouds and a process of creating the rain. God drives the clouds with His great power towards places where He wants them to go, and then He gathers them after they become diffused, and He also makes them compact, from which the rain comes. Therefore, it is not rainy unless the clouds get compact or they become a heap of cloud. As scholars have a consensus, this is a natural phenomenon.⁷⁶ Bursevi explains this movement of clouds likewise. This event of the clouds

⁷² Sabuni, *Tafsir Al-Wadiah Al-Muyassar*. 1198.

⁷³ Ismail Haqqi Bursevi, *Tafsir Ruh Al-Bayan*, vol. 8, 10 vols. (Istanbul: Mektebetu Eser, 1969). 235-236.

⁷⁴ *The Qur'an*. 24: 43.

⁷⁵ Haleem, *The Qur'an*. 224.

⁷⁶ Sabuni, *Tafsir Al-Wadiah Al-Muyassar*. 878.

is an indication that the power of God drives their movements; God also makes them gather and forms a heap by its palimpsest structure.⁷⁷ I already mentioned movements of the earth and mountains on the day, and this verse illustrates also movements of the clouds.

(27: 88)

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (88)

wa-tara l-jibala tahsabuha jamidatan wa-hiya tamurru marra s-sahabi sun‘a llahi lladhi ‘atqana kulla shay’in ‘innahu khabirun bi-ma taf‘aluna⁷⁸

You will see the mountains and think they are firmly fixed, but they will float away like clouds: this is the handiwork of God who has perfected all things. He is fully aware of what you do.⁷⁹

Sabuni explicitly explains movements of mountains. The mountains in the world, which are seen they are located firmly at their places, move fast as if the clouds do in the sky.⁸⁰ Bursevi comments as below. You will see the mountains move like clouds while your sights are confined to it. God puts the earth into another place and changes its figurations. He makes His creatures perfect.⁸¹ This verse looks similar to the above some verses in a certain view that materials move although their movements are sometimes not visible through our sights.

After events of great interest of the earth, the sky, the clouds and the mountains, I highlight ones of our organs.

(36: 65)

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (65)

al-yawma nakhtimu ‘ala ‘afwahihim wa-tukallimuna ‘aydihim wa-tashhadu ‘arjuluhum bi-ma kanu yaksibuna⁸²

⁷⁷ Ismail Haqqi Bursevi, *Tafsir Ruh Al-Bayan*, vol. 6, 10 vols. (Istanbul: Mektebetu Eser, 1969). 165.

⁷⁸ *The Qur’an*. 27: 88.

⁷⁹ Haleem, *The Qur’an*. 243-244.

⁸⁰ Sabuni, *Tafsir Al-Wadih Al-Muyassar*. 949.

⁸¹ Bursevi, *Tafsir Ruh Al-Bayan*, 1969. 375-376.

⁸² *The Qur’an*. 36: 65.

On that Day We shall seal up their mouths, but their hands will speak to Us, and their feet bear witness to everything they have done.⁸³

According to Sabuni's exegesis, On the day of Resurrection, God shuts mouths of infidels up until they are not able to speak fluently, and their hands and feet speak their hateful acts, sins, and disgrace that these hands and feet witnessed.⁸⁴ Furthermore, Bursevi's exegesis explains that by our inquisitions, our extremities speak what we carried out from our desires in our lives, which are issued from our hands and feet.⁸⁵ This verse has an important point that our hands and feet, so materials, are able to speak and moreover reveal our sins conducted from them; it can be understood as an ability of souls of materials.

(41: 20)

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (20)

hatta 'idha ma ja'uha shahida 'alayhim sam'uhum wa-'absaruhum wa-juluduhum bi-ma kanu ya'maluna⁸⁶

their ears, eyes, and skins will, when they reach it, testify against them for their misdeeds.⁸⁷

In accordance with Bursevi, on the day of Judgment, God gathers His enemies to check if they are going to be in the hell. All organs of their bodies reveal their prohibited acts (*haram*), which they witnessed and filed.⁸⁸ This verse has a close implication of the above verse (36: 65) concerning the speaking potentiality of our organs on the day.

On the day of Judgment, the earth informs what happens then.

(99: 4)

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (4)

⁸³ Haleem, *The Qur'an*. 283.

⁸⁴ Sabuni, *Tafsir Al-Wadih Al-Muyassar*. 1108.

⁸⁵ Ismail Haqqi Bursevi, *Tafsir Ruh Al-Bayan*, vol. 7, 10 vols. (Istanbul: Mektebetu Eser, 1969). 424.

⁸⁶ *The Qur'an*. 41: 20.

⁸⁷ Haleem, *The Qur'an*. 308.

⁸⁸ Bursevi, *Tafsir Ruh Al-Bayan*, 1969. 247.

yawma 'idhin tuhaddithu 'akhbaraha⁸⁹

on that Day, the earth will tell all⁹⁰

Sabuni explains that the earth informs what happens from fortune to misfortune on the fearful day. And the earth reveals all misdeeds (*jara'im*) and shameful deeds (*'a'amal qabihah*) that people did on the earth, as this is a command of God.⁹¹ Bursevi similarly expounds that the earth speaks for alarming on the day.⁹² This verse reveals that the earth informs the happenings of the day and it can be recognized as a kind of speaking ability of materials. Besides it discloses the earth speaks our misdeeds.

1.5 The Concept of Plants

To grasp the deeper understanding of natural potentials of plants according to the Qur'an, I below collect concerned parts that show movements, behavior, communications or emotions of plants in order to support my argument. I add commentaries towards them from two exegeses of the Qur'an.

Firstly, I display the birth of plants written in the Qur'an. Their birth can be defined the starting stage of their lives, so operations of their souls.

(20: 53)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَّكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى (53)

*alladhi ja'ala lakumu l-'arda mahdan wa-salaka lakum fiha subulan wa-'anzala mina s-sama'i ma'an fa-'akhrajna bihi 'azwajan min nabatin shatta*⁹³

It was He who spread out the earth for you and traced routes in it. He sent down water from the sky. With that water We bring forth every kind of plant.⁹⁴

⁸⁹ *The Qur'an*. 99: 4.

⁹⁰ Haleem, *The Qur'an*. 431.

⁹¹ Sabuni, *Tafsir Al-Wadih Al-Muyassar*. 1591.

⁹² Bursevi, *Tafsir Ruh Al-Bayan*, 1969. 492.

⁹³ *The Qur'an*. 20: 53.

⁹⁴ Haleem, *The Qur'an*. 198.

Regarding this verse, Sabuni in his exegesis, *Tafsir al-Wadih al-Muyassar*, explains that God created the facilitated earth on which there are peaceful lives. We can witness the rain, different kinds of plants, and fruits with their original tastes, shapes and smells. The rain and the plants all are His glorious and merciful creations. Sabuni uses an interesting metaphor that the earth is a mother of plants since it designs dwellings for them and agriculture, and also feeds and governs them with many abundant supplies as if a mother takes care of her children.⁹⁵ Bursevi in his exegesis, *Tafsir Ruh al-Bayan*, argues a couple (*'azwajan*) of plants more in detail. The plants make pairs or couples with one another, otherwise, they do not unite with their harmonious partners or they do not unite. Separately, he says a process of their growth in the earth; the whole bodies of plants are alimeted for sprouting that the plants arise from the earth where they have the equal growths.⁹⁶ This verse illustrates the beginning of nourishment of plants and it is interesting that the two exegesuses use a metaphor about their productions of their next generations like human beings do; plants make a couple and then bear their children and take care of their sprouts as if our parents play the same roles for their children. I believe that all natural creations, humans too, share the common behavior by the birth of next generations and also have the same maternal love.

Secondly, I show that plants are created by God. Each plant is created in a pair with another one, and they perform reproduction like human beings do.

(18: 45)

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مَا خَلَقْنَا بِهِ نَبَاتٍ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ
الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا (45)

*wa-drib lahum mathala l-hayati d-dunya ka-ma'in 'anzalnahu mina s-sama'i fa-khtalata bihi nabatu l-'ardi fa-'asbaha hashiman tadhruhu r-riyahu wa-kana llahu 'ala kulli shay'in muqtadiran*⁹⁷

Tell them, too, what the life of this world is like: We send water down from the skies and the earth's vegetation absorbs it, but soon the plants turn to dry stubble scattered about by the wind: God has power over everything.⁹⁸

⁹⁵ Sabuni, *Tafsir Al-Wadih Al-Muyassar*. 770.

⁹⁶ Ismail Haqqi Bursevi, *Tafsir Ruh Al-Bayan*, vol. 5, 10 vols. (Istanbul: Mektebetu Eser, 1969). 396.

⁹⁷ *The Qur'an*. 18: 45.

⁹⁸ Haleem, *The Qur'an*. 186.

Sabuni's exegesis explains that God takes an illustration of life in this world with the dropped water from the skies. Plants grow plentifully and perfectly with the water, and many of them mingle with one another and produce crops and fruits, and then the plants dry up and they are blasted by the wind. God handles the resurrection and the annihilation, and it is only He who makes them circle. The world comes and ceases to exist.⁹⁹ Bursevi comments by a part, *fa-'akhtalata bihi nabatu al-'ardi*, that plants assist one another for a blend of two individuals among them. And the consequent part, *fa-'asbaha hashiman*, means that two of them become a blended pair with an effect of their exhilarations (*bahjah*). Bursevi elucidates a word, *bahjah*, is a feeling of plants during a period when they make a couple.¹⁰⁰ I believe the word can be understood to be love in a case of human beings. The coupling process among the plants is not random, so the harmony between two individuals matter for their couplings. For example, two flowers that exist next to each other, do not always become a couple although other two ones make a couple over a long distance by a work of bees. We can always witness an interesting scene in nature; a bee carries pollen of a flower towards another one beyond a long way especially in a certain season when bees suck nectar from flowers. Bees here play a significant role for the coupling system of flowers as their matchmakers. What happens in nature has nothing different from the fundamental system of human beings, however, just we do not notice their behavior. After the coupling of two flowers, at the next step, the couple produce its seeds and the wind blows them off or birds carry them to somewhere else. Regarding the main topic of this study, I believe what encourages the above unspeakable nature of plants is their souls.

The below verse means the revitalization of dead creatures in nature.

(22: 5)

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ (5)

*wa-tara l-'arda hamidatan fa-'idha anzalna 'alayha l-ma'a htazzat wa-rabat wa-'anbatat min kulli zawjin bahijin*¹⁰¹

You sometimes see the earth lifeless, yet when We send down water it stirs and swells and produces every kind of joyous growth.¹⁰²

⁹⁹ Sabuni, *Tafsir Al-Wadih Al-Muyassar*. 727.

¹⁰⁰ Bursevi, *Tafsir Ruh Al-Bayan*, vol. 5, 1969. 3500.

¹⁰¹ *The Qur'an*. 22: 5.

Sabuni comments a Qur'anic demonstration of the revival of natural beings by God. If there is the rain on the dead earth where there are neither crops nor plants, the earth fulfills lives in it and then the earth gets inflated. There are plants and fruits on it, which have different shapes, tastes, and smells, and we witness the augustness.¹⁰³ Bursevi explains interesting feelings of plants when the earth revives thanks to the rain. The verse tells us to see the dead earth that looks like the ash, it is another demonstration of the revitalization. When the rain falls on the earth, movements of the plants (*ihtazzat*) occur; the shakes of their bodies are not spiritual phenomena, but the real happenings because they are happy and feel gladness. In addition, *bahijin* means gladness and showing happiness.¹⁰⁴ Bursevi explores the plants express their emotions with shaking their bodies or moving. It should be noted that the plants have emotions and also the rain and the soil in this verse cause this happiness or make them happy. Everything is intensely connected and their emotions emerge in this condition.

(36: 33)

وَآيَةٌ لَهُمْ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (33)

*wa-'ayatun lahumu l-'ardu l-maytatu 'ahyaynaha wa-'akhrajna minha habban fa-minhu ya'kuluna*¹⁰⁵

There is a sign for them in the lifeless earth: We give it life and We produce grain from it for them to eat.¹⁰⁶

Sabuni describes a denotation of the oneness and the power of God. When God makes the rain fall on the arid ground with no plant and no crop, the ground fulfills lives in itself and it is shaken and brings up abundant plants and fruits. There are kinds of grains that people eat. The divine power revives the dead beings.¹⁰⁷ Bursevi's exegesis has an important view of emotions as well as acts of plants on the appointed day. This verse is presented for the people of Mecca to show them that the great power of God handles the rebirth of the dead earth.

¹⁰² Haleem, *The Qur'an*. 209.

¹⁰³ Sabuni, *Tafsir Al-Wadiah Al-Muyassar*. 816.

¹⁰⁴ Bursevi, *Tafsir Ruh Al-Bayan*, 1969. 8.

¹⁰⁵ *The Qur'an*. 36: 33.

¹⁰⁶ Haleem, *The Qur'an*. 282.

¹⁰⁷ Sabuni, *Tafsir Al-Wadiah Al-Muyassar*. 1101.

Regarding the revitalization of the lifeless earth, *'ahyaynaha*, refers to the real revival with a newly given life. The life characterizes emotions and acts. God organizes a growing ability, potentiality and bloom of plants in spring. The rain causes the revitalization of the earth. Bursevi also says that God conducts the revitalization and creates living beings from the nonexistence.¹⁰⁸ Bursevi especially notes an essential point that plants have physical movements along the revitalization of the earth when the rain falls on it. It is implicated in this verse that materials and plants act or move by themselves when the rain falls. As mentioned above, some acts of materials and plants described in the Qur'an are interconnected between other creatures, in other words, another factor leads materials and plants to make their acts or movements. The factor in this verse is the rain, and undeniably the rain is made to fall by God.

(13: 3)

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِي وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (3)

*wa-huwa lladhi madda l-'arda wa-ja'ala fiha rawasiya wa-'anharan wa-min kulli th-thamarati ja'ala fiha zawjayni thnayni yughshi l-layla n-nahara 'inna fi dhalika la-'ayatin li-qawmin yatafakkaruna*¹⁰⁹

It is He who spread out the earth, placed firm mountains and rivers on it, and made two of every kind of fruit; He draws the veil of night over the day. There truly are signs in this for people who reflect.¹¹⁰

Sabuni interprets God's creation of the earth and fruits on it. God created the ample and wide earth on which there are mountains, hills, valleys, and plains in order to profit people to do agriculture and buildings and to inhabit. He created durable mountains and bring about rivers on the earth, and He produces all kinds of fruits and created two natures (*zawjayn*): for example, white and black; sweet and acid; hot and cold; small and big. The darkness envelops the light of a river in the night until it becomes bright; there are wonders created by

¹⁰⁸ Bursevi, *Tafsir Ruh Al-Bayan*, 1969. 391-392.

¹⁰⁹ *The Qur'an*. 13: 3.

¹¹⁰ Haleem, *The Qur'an*. 153.

God, they are brilliant denotations and clear evidence of the power of God.¹¹¹ Bursevi explains the coupled individuals (*zawjayn*) more deeply; the two individuals of every kind of plants are surely a couple.¹¹² I find it crucial that even an ignored sort of plants in its potentiality has the epitome of a core rule of the universe; all the creatures unite in a form of couples and produce their biological children. This is both human nature and others' natures. When we have a look at what the plants act before their productions of their next generations, we are able to realize their acts absolutely reflect the whole universal norm. The mystical bond to connect two individuals is written in all genes; God did it.

1.6 Movements of Materials and Plants

Both materials and plants have their movements in the Qur'an although we do not perceive they have movements, furthermore, they move sometimes even with no outer causes. Movements are one of the main natural potentials of materials and plants. The Qur'an clarifies movements of materials and plants in the above-listed verses.

Materials have certain movements in the Qur'an. A verse (73: 14) shows on the day, mountains shake and even their forms are going to be changed; they become a heap of loose sand. Together, earthquakes occur. Another verse (27: 88) says mountains are moving whereas we do not notice their movements through our sights. In another situation, a verse (24: 43) illustrates movements of clouds and the procedure in that the rain is made from the clouds.

The Qur'an (20: 53; 18: 45; 36: 33) says the growth of plants from their births until their reproduction. It also displays the rain causes the growth or the revival of plants. Also, they shake their bodies to show exhilaration when the rain falls down on the dead earth (22: 5). Accordingly, plants have movements in the Qur'anic perspective.

As mentioned above, materials and plants have some potential faculties in nature; one of them is movements. The Qur'an verifies that materials and plants have movements. Consequently, materials and plants reach a faculty of movements.

¹¹¹ Sabuni, *Tafsir Al-Wadih Al-Muyassar*. 610.

¹¹² Ismail Haqqi Bursevi, *Tafsir Ruh Al-Bayan*, vol. 4, 10 vols. (Istanbul: Mektebetu Eser, 1969). 339.

1.7 Direct Communications between God and Materials

Communications of materials and plants can be divided into two parts: direct communications between God and materials; intercommunications between materials, plants and human beings. Direct communications are possibly performed between God and His material creatures. God selects specific people as prophets in our history and also sent His messages to them. In a case of the Prophet Muhammad, he received the divine messages through an angel Gabriel except for the event of *Mi'raj*. So, Gabriel was a mediator between their communications. However, particular materials perform direct communications without any mediator.

The Qur'an clarifies the sky and the earth communicate with God. Significantly, two material creatures directly reply their answers to Him. A verse (41: 11) verifies a communication between the Creator and His two creatures. It should be mentioned that not only God speaks to them, but also the receivers of His message, so the sky and the earth, give their responses back to Him. Hence, what they do is not a one-way message from God to His creatures, but it is a bilateral communication. Moreover, their response seems sophisticated in a certain perspective because their answers are not so simple like yes or no, but they at least consider His command and show their feelings to Him; they are willingly compliant to follow His order.

There is also an example of direct communications between God and organs of human bodies. By our inquisitions of Judgment, our hands and feet speak what they witness our all sins issued from them, according to a verse (36: 65). Also, another verse (41: 20) reports our ears, eyes, and skins reveal our misdeeds to God.

Similarly, a verse (99: 4) shows the earth informs what happens on the day, and it also speaks our misdeeds as this is a command of God.

Accordingly, the Qur'an demonstrates the souls of materials have an ability to speak what they want to inform God of. And, some special feelings are affiliated with their communications.

1.8 Communications between Materials and Plants

Through researching the Qur'anic perspective of the souls of materials and plants, I find it crucial that an interconnection or an intercommunication between more than two natural

creatures enrich their potentials. Plants are in general located at a fixed place and not able to travel by themselves towards a far place. So, they have somewhat a limitation of their acts when it comes to their movements. When the strong sunlight attacks plants for a long time, they can be exhausted and obviously look weakened from their shapes or conditions. However, they get well again if enough water is supplied. It is amazing that the rain and the best balance of natural system handles this process. There is a natural system for recovery, and this system is run by natural creatures. It is no question that God operates everything behind these events according to Qur'anic messages.

I took some examples from Qur'anic verses that demonstrate how plants or materials act or be made to act by a third cause; it sometimes is the rain. The earth and plants become revive from their dying situations and come to be vigorous when the rain falls on the lifeless earth (18: 45; 22: 5). On that occasion, they shake while feeling happiness. Some visible acts of materials and plants are produced by intercommunications with another creature.

From another perspective, it is possible that materials speak to humans in a certain situation. For example, on the day of Judgment, the earth reports what happens (99: 4). This can be regarded as a communication between materials and humans.

Their mystical coupling system is also important. Regarding coupling of two individuals of plants, the Qur'an (13: 3; 20: 53) illustrates plants approach one another to make a couple or a pair and become fertilized. For this process, there are many systematic and technical conditions until they accomplish their coupling: the wind must be the best condition; bees must have a crucial role as their matchmakers; the soil must be suitable for reproduction. Every natural condition is needed to be perfect, and consequently, their coupling can be accomplished. Humankind have a close system as they perform their coupling and marrying processes between themselves and sometimes need an outer factor, so-called a matchmaker. Hence, the coupling system of plants are crucial for their reproduction.

There is a meaningful verse (22: 5) in the Qur'an, which refers to self-movements of soil and emotions of plants in a relation with water. In details, when the rain falls down on the lifeless ground on which there are weakened plants, they get recovered and feel exhilaration with shaking.

It must be covered that materials and plants have a special kind of maternal instinct as well as humans and animals do; mothers of plants take care of their children instead of sometimes sacrificing interests of their own nourishment. A verse (20: 53) shows the springing out of new plants from the earth in a relation with the rain. Sabuni explains a

maternal role in nature; the earth can be regarded as a mother of plants as it designs their housings and supplies them with abundant needs.¹¹³ This kind of core ecological golden principle is there between the natural creatures. We take it for granted that a relationship between a mother and her children does not require any logical or intellectual reason. The same order is applied to relationships among natural creatures as well.

1.9 Emotions of Materials and Plants

In addition to the above three groups of potential faculties of materials and plants, there are their emotions. Some Qur'anic verses explain they have their emotions in some ways. I show the verses along my analysis.

Plants and soil become emotionally happy by an outer cause in a certain situation. By the lifeless earth, when it is showered by the rain, it gets recovered and starts to become vigorous. A verse (22: 5) implicates that soil and plants shake; their shakes come from their exhilaration. This verse has so crucial meanings that we can recognize some special natural potentials of materials and plants. Similarly, in another situation plants can express their emotions. By a verse (18: 45) Bursevi demonstrates; when they make a pair or a couple, they are blended with an effect of their exhilaration (*bahjah*).

Materials can also have their feelings according to a verse (41: 11). When God commands a thing to the sky and the earth with asking their preferences: if they follow His command willingly or unwillingly. They accept His command willingly; it is evidence that materials obviously have their feelings.

The Qur'an has really significant implication of feelings or emotions of materials and plants.

1.10 Memories of Materials and Plants

The Qur'an indicates materials have a certain sort of memories, which can be disclosed by the time of Judgment. Two verses of the Qur'an (36: 65; 41: 20) have an interesting implication that our organs, by Judgment, start to speak our misdeeds in our lives, specifically performances or acts from the extremities. Our hands, feet, ears, eyes, and skins speak. It greatly astonishes us that materials speak what they want, and furthermore, the

¹¹³ Sabuni, *Tafsir Al-Wadiah Al-Muyassar*. 770.

contents of their speeches are based on their memories. Regarding investigations of God's enemies, their organs reveal all their sins, which their organs witnessed and filed, therefore there are explicitly their memories. Besides the earth on the day speaks our misdeeds and shameful deeds, which it witnessed and filed (99: 4).

Compared to memories of human beings, I believe that memories of materials are more sophisticated and keener in some cases. We, human beings, memorize something but can easily forget them. We are named as *'insan* in Arabic, the origin of which is derived from *nasiya* (to forget), after our forgetful natures.¹¹⁴ Contrary, our hands, feet, ears, eyes, and skins memorize all our sins and report everything to God. The earth does the same thing. Therefore, memories of materials from this perspective can be said to be stronger than those of human beings.

There are lots of mystical acts or events in nature, even focusing on just a case of memories of materials. These are real events noted in the Qur'an. In nature, there must be much more astonishing events concerning their speeches as well as their memories, although we might not be able to recognize them.

1.11 Potential Faculties of Materials and Plants in the Qur'an

Potential faculties of materials and plants can be categorized into some activities or senses. The Qur'an has a lot of concerned verses about their faculties. There is evidence that shows movements of the earth and mountains. Some parts of the Qur'an (73: 14) encompass what happens to the earth and mountains on the day of Resurrection. The earth greatly quakes, and mountains collapse and turn out to be sand. They shake by a moment when the divine government begins.

Above all, it is proved that materials and plants have certain potential faculties. we can find their movements as their souls reach a faculty of movements. The Qur'an tells us not just movements of materials and plants, but also their communications, emotions and memories. Great philosophers in Islamic civilization as well as Greek civilization recognize the souls of plants are ranked at the lowest level of souls in terms of their faculties, and their faculties are more limited compared to the others' souls like the souls of animals or human beings. However, the Qur'an indicates that there clearly exist highly sophisticated potentials of materials and plants although some philosophers do not discuss such high-level faculties of

¹¹⁴ Vincent J. Cornell, *Voices of Islam: Voices of the Spirit* (Greenwood Publishing Group, 2007). xviii.

their souls like communications, emotions or memories. In the Qur'an, the souls of materials and plants reach much higher dimensions or levels of their faculties; they are equipped with direct communications with God; abilities of understanding of His commands; responses to Him; communication among other creatures; feelings; emotions; memories. In spite of philosophical comments, the Qur'an shows unrevealed potential faculties of the souls of materials and plants that are more sophisticated than some philosophical concepts.

The Qur'an (15: 29-30) clarifies the soul makes living beings perfect with an example of angels' prayers, and Ibn Sina also points the perfection of the life by the soul.¹¹⁵ De Anima of Aristotle declares one is being alive as long as it is ensouled. The soul has several senses: intellect; perception; moving and stopping; or movement of nourishment.¹¹⁶ According to him, every kind of soul is equipped with one of the above four faculties. In addition to them, the Qur'an has an extra information on the soul. God drives the soul¹¹⁷ and then the soul produces faculties through a body, in which the soul is embedded. Hence, He is only a controller of the soul.

There is much evidence in the Qur'an that God makes the earth, mountains, and plants produce faculties through their souls. He does not only create and grow natural creatures, with providing them with the rain, but also revives the dead lives of materials and plants. As mentioned, living beings have their souls, and a creature can be alive as long as a soul is implanted. God is able to give life to everything; it indicates He is a controller of the souls. There are remarkable cases that God uses souls and makes His natural creatures produce their souls' faculties: He shakes the earth and mountains on the day; He gives the water from the sky; He enriches lives on the earth; He makes two individuals of plants get to know each other and makes them a couple; He lets them all grow and ripen in the best balance.

The Qur'an teaches us hidden amazing miracles in the universe. What happens in nature or what God makes nature, always surprise us. He organizes nature as a whole through the souls of all creations and supplies His all creatures with merciful grace. We, humans, enjoy our lives with eating blessed animals, vegetables, and fruits and keep a continuation of our growth. Everything is prepared and controlled by God in the best system.

¹¹⁵ Inati, "Soul in Islamic Philosophy."

¹¹⁶ Aristotle, *De Anima*. 51.

¹¹⁷ *The Qur'an*. 17: 85.

CHAPTER 2: The *Hadith* Perspective on the Concept of Materials and Plants

2.1 *Hadith* and Muslims

Hadith has a special role for all Muslims with neither geographical nor ethnical distinctions in perspectives of both life-styles and worships of Muslims. The meanings of *Hadith* are speeches, reports, or Prophetic traditions according to an Arabic-English dictionary.¹¹⁸ *Hadith* is a reported collection of the Prophetic sayings and deeds (*sunnah*),¹¹⁹ which have been transmitted until our time. *Hadith* and *Sunnah* are actually used interchangeably.¹²⁰ The Prophet Muhammad is a prophet appointed by God and another prophet will no longer appear after him in the future, in other words, he is the last Prophet. His deeds and behavior are samples of righteous manners for all Muslims. He is neither a scientist nor a philosopher, but he is a prophet and messenger; in the 7th century, he provided all the humanity with the religion of Islam. Hence, his conducts, behavior, and words are models of those of believers. Muslims in the world, wherever they are, follow his conducts and imitate those.

Muslim scholars have preserved and studied the Prophetic traditions over generations. The Prophetic traditions had been told from a generation to another generation in a verbal transmission (*riwayah*) in an early time. Subsequently, Islamic history witnessed an enthusiastic study of *hadiths* by Muslim scholars who developed a tool to ascertain the authenticity of *hadiths* from chains of transmitters (*'isnad*) or from texts (*matn*) traced back to the Prophet.¹²¹ Above this attentive investigation of *hadiths*, they classified *hadiths* according to these authenticities: *Sahih* (authentic); *Hasan* (good); *Da'if* (weak).¹²²

The middle of the 9th century was a shift change when the science of *Hadith* was established. Fazlur Rahman explains this period in relevance to concerned scholarly figures on the science of *Hadith*. Many eminent scholars traveled in the *Muslim* world to collect

¹¹⁸ Hans Wehr, *Arabic-English Dictionary: The Hans Wehr Dictionary of Modern Written Arabic*, ed. J. Milton Cowan, 4th edition (Spoken Language Services, 1993). 190.

¹¹⁹ Hisham M. Ramadan, *Understanding Islamic Law: From Classical to Contemporary* (Rowman Altamira, 2006). 12.

¹²⁰ Qazi Fazl Ullah, *Science of Hadith* (Lulu.com, 2015). 98.

¹²¹ Jonathan A. C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oneworld Publications, 2009). 4.

¹²² On the detailed methodology of the science of *Hadith* and its classification. See, Al-Hafiz Ibn Hajar al-`Asqalani, *Al-Nukat* (Dar Ibn al-Jawzi, 2009).

hadiths; this scholarly trend is today known as ‘Seeking of the *Hadith*.’ Those scholars visited a lot of places where they learned *hadiths* from man to man, and by the beginning of the 10th century when the most authoritative six *hadith* collections were compiled: *Sahih* of Muhammad ibn Ismail al-Bukhari (810-70); *Sahih* of Muslim ibn al-Hajjaj (d. 875); *Sunan* of Abu Da’ud (d. 888); *Jami* of al-Tirmidhi (d. 892); *Sunan al-Sughra* of al-Nasa’i (d. 916); *Sunan* of Ibn Majah.¹²³

Hadith is the second main source in every Islamic science¹²⁴ after the Qur’an. All fields of Islamic sciences firstly address the Qur’an and secondly move to *Hadith* to deduce the knowledge. For example, in Islamic jurisprudence (*Fiqh*), many sources on each topic are derived from *hadiths* in order to take citations from how the Prophet behaved in every certain situation.¹²⁵ Accordingly, *Hadith* is indispensable for Islamic scientific elements. I by this traditional procedure, examine the study, the concept of materials and plants, from *Hadith* perspective after the Qur’anic perspective.

We ought not to consider and compare the Prophetic experiences with those of ordinary people. In interactions between the Prophet and materials and plants, some Prophetic intercommunications must be surprising because these events are not able to be seen from our common points of view. He is certainly a selected prophet of God, thus, he is in some senses surely distinguished from the others. His supernatural potentials can be seen in *hadiths*; these are beyond our reasons. All prophets own each distinguished miracle as noted in the Qur’an: for example, prophet Solomon communicated with birds;¹²⁶ prophet Moses made a staff a snake;¹²⁷ prophet Jesus had an ability to heal the sick.¹²⁸ These are just a few examples of their all miracles. The Prophet Muhammad had miracles like them and his miracles belong only to him. Therefore, we have to make sure that some stories between him and natural creatures are just special cases or quite original experiences of him and they are not to be applied to those of ordinary people.

Hadith has lots of surprising reports between the Prophet and natural creatures. They all are more astonishing than we imagine. I explore them below with a special focus on the

¹²³ Rahman, *Islam*. 63-64.

¹²⁴ A. Musa, *Hadith As Scripture: Discussions on the Authority of Prophetic Traditions in Islam* (Springer, 2008). 1.

¹²⁵ Yusuf Al-Qaradawi, *Approaching the Sunnah: Comprehension & Controversy* (International Institute of Islamic Thought (IIIT), 2007). 47.

¹²⁶ *The Qur’an*. 27: 16.

¹²⁷ *Ibid.* 7: 107.

¹²⁸ *Ibid.* 3: 49; 5: 110.

concept of materials and plants and their potentials. I do not just introduce related *hadiths* nor add interpretations, but I examine natures of materials and plants from *hadiths*. In the end, I will discuss miracles of their conducts.

2.2 The Research Methodology on *Hadith*

When it, in general, comes to *Hadith*, we address *hadiths* to see recommended conducts or sayings of the Prophet as he is the model of all Muslims. It is true that *hadiths* teach us the righteous behavior along Islamic virtues, however, *hadiths* also have many significant implications that are not always featured. The *Hadith* is a collection of the Prophetic deeds insomuch his companions record, and narrators report and then deliver *hadiths* towards their next generations. Every episode is not about his righteous ethics or manners (*sunnah*), but others cover his normal life experiences that are not be always highlighted. The latter stories are sometimes of great interest, and this chapter focuses more on his simple life experiences reported in *hadith* collections in which there are stories of intercommunications between himself and natural creatures or stories of his words about them that can be the manifestation of great natures of materials and plants. In short, I concentrate lights on the Prophetic communications or contacts with materials and plants. After that, I will analyze their potentials or their souls.

Hadiths report experiences of the Prophet Muhammad in contacts with trees and stones. Some *hadiths* tell us interesting events that materials and plants have certain sorts of acts or senses as one of their potentials operated by their souls. I in this chapter also collect related *hadiths* that display materials and plants have interesting conducts. And in the consequence, I explore exact faculties of the souls of materials and plants and which levels their souls reach in terms of potential faculties as I did in Chapter 1.

This chapter aims at a demonstration that materials and plants have their own souls as well as human beings and animals do, in addition to that, this part discusses what kinds of faculties their souls carry out.

For the above aim, I study the research topic mainly in two reliable and authentic *hadith* collections. One is *Riyad al-Salihin* and the another is *Al-Shifa al-Sharif*. I add explanations and arguments of three *hadith* specialists to the former collection. The reason why I employ this *hadith* collection is that Imam Nawawi compiles 1900 *hadiths* from the

authentic six *hadith* collections and also that is one of the most well-known and notable *hadith* collections in the *hadith* tradition.

In addition to *Riyad al-Salihin*, I also employ *Al-Shifa al-Sharif* by Al-Qadi ‘Iyad. This is precisely a book of *sirah* (a life of the Prophet), however, it also covers many great *hadiths* related to my research. Therefore, I frequently address *hadiths* of the book. *Al-Shifa al-Sharif* is a distinguished collection among all *hadith* collections because it includes many miracles of the Prophet, both before and after becoming a Prophet in his life; I believe these all provide this study with highly important sources.

This thesis does not simply introduce *hadiths*, but makes reference to interpretations of *hadith* specialists and add my opinions to those reports based on my analysis. It can be for sure helpful that I cite related *hadiths* from two collections. Yet, the main purpose of this thesis is to accomplish a profound research on the concept of materials and plants and also their potential faculties. Accordingly, I greatly employ explanations by contemporary outstanding *hadith* scholars to support the main assertion of the thesis.

The main sources of this research on the souls of materials and plants from the *Hadith* perspective rely mainly on two notable *hadith* collections. *Riyad al-Salihin* (the Gardens of the Righteous) by Al-Nawawi (1233-1277). Al-Nawawi compiles *hadiths* especially in relevance to mainly morals, ethics, worship, matters, piety and etiquette. This large book is popular owing to being the main *hadith* textbook for the *Tablighi Jama‘at*.¹²⁹ The reason why I employ this *hadith* collection for the research is this collection is so comprehensive that Al-Nawawi collects concerned *hadiths* for the above subjects from the six authoritative collections (*kutub al-sittah*). I cite *hadiths*, in which the souls of materials and plants are observable and later categorize them all into separate groups along their faculties.

I make use of interpretations by some scholars for the concerned *hadiths* in the same way that I employed two exegeses in Chapter 1. I primarily extract interpretations from the following book, *Riyazü’s Salihin: Peygamberimizden Hayat Ölçüleri* by M. Yaşar Kandemir, İsmail Lütü Çakan, and Raşit Küçük. These three Turkish leading *hadith* professionals completed a translation of Al-Nawawi’s *Riyad al-Salihin* and commented their explanations of all *hadiths* in the collection. This is highly rated and one of the best contemporary interpretative works for the collection.

I also employ another *hadith* collection, *Al-Shifa bi-Ta‘rif Huquq al-Mustafa* by Al-Qadi ‘Iyad (d. 1149). This book is on a life of the Prophet Muhammad with special focuses

¹²⁹ Brown, *Hadith*. 35.

on his qualities and miracles. *Al-Shifa* has many concerned *hadiths* of his miracles collected from notable *hadith* collections. This work has been frequently used by Muslim scholars. As to an interpretative book for this collection, I will use *Şifa-i Şerif Şerhi* by Yaşar Kandemir.

2.3 The Concept of Materials

Hadith reveals conducts and senses of materials in a contact with the Prophet. In *hadiths*, the Prophet recognized the astonishing behavior of materials and had communications with them.

The two *hadith* collections have non-negligible events of materials in terms of their communications and other abilities. I show some *hadiths* as below and analyze them.

In a *hadith*, the Prophet kissed the Black Stone, and his companions did the same conduct in the Prophetic way.

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وَعَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، يُقَبِّلُ الْحَجَرَ بَعْدِي الْأَسْوَدَ وَيَقُولُ: أَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُقَبِّلُكَ مَا قَبَّلْتُكَ. ¹³⁰ متفقٌ عليه.

‘Abis bin Rabi‘ah reported: I saw ‘Umar bin Al-Khattab kissing the Black Stone (Al-Hajar Al-Aswad) and saying: “I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen the Messenger of God kissing you, I would not have kissed you.” [Al-Bukhari and Muslim]¹³¹

This *hadith* shows a communication between a material and humans. An interpretation describes Arabic society was a pagan society before Islam.¹³² Islam aims at removal of all thoughts and behavior against the monotheistic (*tawhid*) belief. At one time when ‘Umar kissed and greeted the Black Stone, he felt it necessary that he explains the reason of his deed. Because this event happened soon after the spread of Islam, and he was afraid that a part of ignorant people would suppose his kiss and greeting to the Black Stone to be such worship to a stone or an icon as people used to do in the pre-Islamic age of ignorance. ‘Umar explained the reason of his deed was an imitation of the Prophet of God, and ‘Umar also emphasized it has nothing to do with worship to an icon of pre-Islamic age. It is one of the basic principles

¹³⁰ M. Yaşar Kandemir, İsmail Lütfi Çakan, and Raşit Küçük, *Riyazü’s Salihin: Peygamberimizden Hayat Ölçüleri*, vol. 1, 8 vols. (İstanbul: Erkam Yayınları, 2015). 586.

¹³¹ Nawawî and Muhammad Zafrulla Khan, *Gardens of the Righteous: Riyadh As-Salihin of Imam Nawawi* (Olive Branch Press, 1989). 60.

¹³² The pagan society refers to Arabic society in the time of *Jahiliyyah*.

for us to adapt to *Sunnah* of the Prophet even if we do not understand a reason and wisdom of his behavior.¹³³ As it is mentioned in the interpretation, even ‘Umar did not know the reason why he kissed and greeted the Black Stone, but he just adapted the Prophetic deeds without any other special reason. As a result, the Prophet kissed and greeted the stone with a reason; it can be recognized that he and the stone communicated between them. Furthermore, ‘Umar made an excuse after he kissed and greeted the Black Stone; ‘Umar might have known the potential speaking ability of the stone because he spoke to the stone to explain the reason why he kissed and greeted it.

Al-Qadi ‘Iyad notes interesting *hadiths* in his work. In some reports, the Prophet and his companions witnessed miracles of communications between the Prophet and materials. The following *hadith* shows the glorification of stones in hands.

[A]

وقال أنس: أخذ النبي صلى الله عليه وسلم كفا من حصي، فسبحن في يدي رسول الله صلى الله عليه وسلم حتى سمعنا التسبيح، ثم صبهن في يدي أبي بكر رضي الله عنه فسبحن، ثم في أيدينا فما سبحن.¹³⁴

Anas said: The Prophet picked a handful of pebbles up and they glorified God in the palm of his hand and we heard their glorification. Then he poured the pebbles into a hand of Abu Bakr and they also glorified God. Then the pebbles were poured into our hands and they continued to glorify God. Given that this *hadith* displays worship of materials to God with perceptible acts, materials practice their worship with speaking words when they glorify God as humans do the same. It is important that not just the Prophet but also other companions around him also perceived the glorification of the pebbles in their hands. As I introduce a Qur’anic verse (17: 44), every creature thanks God and glorifies Him, hence, there is evidence of the glorification of materials.

The following some *hadiths* describe materials said *salam* to the Prophet for a greeting, or they bowed to him.

[B]

وعن جابر بن سمرة عنه صلى الله عليه وسلم: إني لأعرف حجراً بمكة كان يسلم علي. قيل: إنه الحجر الأسود.¹³⁵

¹³³ Kandemir, Çakan, and Küçük, *Riyazü’s Salihin: Peygamberimizden Hayat Ölçüleri*, 2015. 586-587.

¹³⁴ ‘Iyad Al-Qadi, *Al-Shifa Bi-Ta`rif Huquq Al-Mustafa* (Cairo: Dar al-Hadith, 2004). 207.

¹³⁵ Muslim, *Al-Fada`il*: 2/2277. In, *Ibid*. 207.

Jabir bin Samurah reported: The Prophet said, “I know a stone in Mecca used to greet me.” It was said the stone was the Black Stone. [Muslim]. This *hadith* is also crucial in terms of communications between the Prophet and a material.

[C]

وعن جابر بن عبد الله: لم يكن النبي صلى الله عليه وسلم يمر بحجر ولا شجر إلا سجد له.¹³⁶

Jabir bin Abdullah reported: Muhammad had not been yet a prophet, when he passed by a stone or a tree, they bowed to him. What this *hadith* reports sounds close to the above *hadith*, it means materials and plants bowed to him, in short, they greeted him. In this *hadith*, they did not speak *salam* to him, instead, they bowed to him. Accordingly, they greeted him with a movement.

[D]

وعن أنس: صعد النبي صلى الله عليه وسلم، وأبو بكر، وعمر، وعثمان، أهدأ، فرجف بهم، فقال: اثبت أحد، فإنما عليك نبي وصديق، وشهيدان.¹³⁷

Anas reported: One day when the Prophet, Abu Bakr, ‘Umar and ‘Uthman were climbing Mount ‘Uhud, the ‘Uhud started to shake. The Prophet said, “Be stable, ‘Uhud. The Prophet, a sincere companion and two martyrs are on you.” This *hadith* presents a communication as well as a movement of a material.

There are other similar *hadiths* about Mount Hira reported by Abu Hurairah and ‘Uthman and Sa’id ibn Zayd.¹³⁸

2.4 The Concept of Plants

There are some *hadiths* compiled in the collection of *Riyad al-Salihin*, which illustrate plants have some certain sorts of acts or deeds operated by their own souls. These reveal mystical behavior and communications of plants with the Prophet. I collect some concerned *hadiths* from *Riyaz al-Salihin* that demonstrate their faculties, and also add commentaries of three *hadith* specialists.

¹³⁶ Ibid. 207.

¹³⁷ Ibid. 207.

¹³⁸ Mehmet Yaşar Kandemir, *Şifa-I Şerif Şerhi*, vol. 2, 3 vols. (İstanbul: Tahlil Yayınları, 2012). 63.

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وعن أبي هريرة رضي الله عنه عن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «إِذَا لَقِيَ أَحَدَكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهِ فَلْيُسَلِّمْ عَلَيْهِ» رواه أبو داود.¹³⁹

Abu Hurairah reported: The Messenger of God said, “When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him.” [Abu Dawud].¹⁴⁰

This *hadith* alludes that materials and plants can unexpectedly intervene between people; they have their movements although people do not make them move. By an interpretation by three scholars, Imam Nawawi includes this *hadith* as it is suitable for a main theme of the collection.¹⁴¹ The Prophet used to greet everyone who comes to or goes out from a mosque. Those who greet others, if there is any interference, should say *salam* again for the next time when they meet. This behavior corresponds to *Sunnah*.¹⁴² In the text of this *hadith*, a part, *halat baynahuma shajaratun aw jidarun aw hajarun*, means that a tree or a wall or a stone intervene between people. Hence, the three things are described in a way that they actively intervene between them although it can be also imagined in another case people move towards a place where there is an interference between them. This *hadith*, on one hand, ensures the importance of giving *salam* between people and on the other hand alludes to a movement of materials and plants. If we focus on a situation of an obstacle for people in greeting between one another, the *hadith* makes it obvious that materials and plants sometimes have their movements while interfering between people.

(1824)

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُفَاتِلَ الْمُسْلِمُونَ الْيَهُودَ حَتَّى يَخْتَبِيءَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَا مُسْلِمُ هَذَا يَهُودِيٌّ خَلْفِي تَعَالَ فَاقْتُلْهُ، إِلَّا الْغُرْفَةَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ» متفقٌ عليه.¹⁴³

¹³⁹ M. Yaşar Kandemir, İsmail Lütfi Çakan, and Raşit Küçük, *Riyazü's Salihin: Peygamberimizden Hayat Ölçüleri*, vol. 4, 8 vols. (İstanbul: Erkam Yayınları, 2015). 435.

¹⁴⁰ Nawawī and Khan, *Gardens of the Righteous*. 264.

¹⁴¹ Imam Nawawi collects 1900 Hadiths that are related mainly to morals, ethics and manners in *Riyad al-Salihin*. This *hadith* (862) was included in the collection to teach us importance of greeting among people.

¹⁴² Kandemir, Çakan, and Küçük, *Riyazü's Salihin: Peygamberimizden Hayat Ölçüleri*, 2015. 435-436.

¹⁴³ M. Yaşar Kandemir, İsmail Lütfi Çakan, and Raşit Küçük, *Riyazü's Salihin: Peygamberimizden Hayat Ölçüleri*, vol. 7, 8 vols. (İstanbul: Erkam Yayınları, 2015). 472.

Abu Hurairah said: The Messenger of God said, “The Last Hour will not come until the Muslims fight against the Jews, until a Jew hides himself behind a stone or a tree, and the stone or the tree will say: ‘O Muslim, there is a Jew behind me. Come and kill him,’ but Al-Gharqad tree will not say so, for it is the tree of the Jews.” [Al-Bukhari and Muslim].¹⁴⁴

This *hadith* has a meaningful behavior of materials and plants in a certain situation when Jews hide behind a tree or a stone. A interpretation elucidates; the war between Muslims and Jews has been destined since the time of prophet Jesus. He tried to terminate jobs of Jews because they are originally swindlers (*dajjal*). In this war, if Jews hide behind a stone or a tree for the rescue of their lives, the stone and the tree will tell Muslims that the Jews are behind them. The event that trees and stones talk comes true in a close time to the day of Judgment, until when the war between Muslims and Jews will be continued. Al-Gharqad tree is an exception, which is a kind of trees in Palestine and Saudi Arabia.¹⁴⁵ This *hadith* has a significant implication that materials and plants have an ability to speak something they want some specific people to know in a certain situation. Additionally, they inform Muslims that Jews hide behind them, hence, they are also able to distinguish who is a Jew or who is a Muslim. Remarkably, two potential abilities of materials and plants are demonstrated in this *hadith*: firstly, they communicate with humans; secondly, they recognize who is a Muslim or who is a Jew.

(1835)

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ جَذْعُ يَقُومُ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَعْنِي فِي الْخُطْبَةِ، فَلَمَّا وُضِعَ الْمِذْبَرُ، سَمِعْنَا لِلْجَذْعِ مِثْلَ صَوْتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ عَلَيْهِ فَسَكَنَ.
 وَفِي رِوَايَةٍ: فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ قَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ، فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَنْشَقَّ.
 وَفِي رِوَايَةٍ: فَصَاحَتْ صِيَاحَ الصَّبِيِّ. فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَبِينُ أُنَيْنَ الصَّبِيِّ الَّذِي يُسْكُتُ حَتَّى اسْتَقَرَّتْ، قَالَ: «بَكَتْ عَلَيَّ مَا كَانَتْ تَسْمَعُ مِنَ الذُّكْرِ» رَوَاهُ الْبُخَارِيُّ.¹⁴⁶

Jabir said: There was a trunk of a date-palm tree upon which the Prophet used to recline while delivering *Khutbah* (sermon). When a pulpit was placed in the mosque, we heard the trunk

¹⁴⁴ Nawawī and Khan, *Gardens of the Righteous*. 528.

¹⁴⁵ Kandemir, Çakan, and Küçük, *Riyazü's Salihin: Peygamberimizden Hayat Ölçüleri*, 2015. 472-473.

¹⁴⁶ Ibid. 490.

crying out like a pregnant camel. The Prophet came down from the pulpit and put his hand on the trunk and it became quiet. [Al-Bukhari].¹⁴⁷

This hadith is a very famous *hadith* insomuch that many Muslims know it. There is so important behavior of a tree in order to deduce sophisticated potential faculties of the souls of plants. An interpretation gives a detailed explanation as below. At the mosque of the Prophet (*Masjid Nawawi*), the Prophet used to lean on a tree stump in preaching his sermons (*khutbah*). When a new pulpit (*minbar*) was set up, and as soon as he began to preach a sermon, we heard the stump was crying like a pregnant camel. He got off the new pulpit and put his hand on the stump, then there was no crying voice. [Al-Bukhari, *al-Manaqib*: 25]. According to another narration, on a Friday when the Prophet delivered a sermon on a pulpit, a stump of a date-palm tree, on which he used to deliver a sermon, shouted as if it was going to be divided into two parts. [Al-Bukhari, *al-Buyu'*: 32]. According to another narration, a stump cried like a child. He got off a pulpit and approached and embraced the stump. Then, the stump came to be slowly calm like a child. The Prophet said, “the stump cried because it was destitute of *zikr* that it listened to.” [Al-Bukhari, *al-Manaqib*: 25]. The mosque of the Prophet was as simple as it was covered by branches and its ground was sand and soil. The pulpit was also so simple that the Prophet would preach sermons on a stump of a date-palm. One day, a companion (*sahabah*) asked the Prophet if the companion makes a pulpit, and he agreed with the idea. The companion had his or her slave, who is a carpenter, make a pulpit, then, the companion brought it to the mosque and placed it. At the first time when the Prophet started to deliver a sermon on the new pulpit, everybody heard the stump was crying furiously. It was an important period that they all communicate with the blessed Prophet through his sermon, notwithstanding, the stump cried and touched the Prophet. He got off the pulpit and made the crying stump calm with touching it by his hand or embracing it. In accordance with some narrations, the Prophet said, “If I have not embraced the stump, it would cry until the day of Judgment.” [Al-Darimi, *al-Muqaddimah*: 6].¹⁴⁸ The interpretation adds a word of Hasan Basri;

¹⁴⁷ Nawawī and Khan, *Gardens of the Righteous*. 530-531.

¹⁴⁸ Kandemir, Çakan, and Küçük, *Riyazü's Salihin: Peygamberimizden Hayat Ölçüleri*, 2015. 490-492.

O Muslims! Even a stump longs for and misses the Prophet. Is it not necessary anyone who petitions to see the Prophet misses him more than the stump?¹⁴⁹

Above all, the stump has various surprising behavior. It has its own emotion as it missed the Prophet; and then, it showed its emotion to all people who were in the mosque to listen to a sermon of the Prophet. Hence, it can be understood that the stump showed its emotion by crying, from which people could understand how the stump felt since they share the same behavior in this specific situation as one feels missing someone. After everyone noticed the stump crying, the Prophet stopped the sermon and approached and embraced it. The Prophet behaved a right act to get the stump calm as if he does the same act for other people. He took care of it like a child of human beings. Then, the stump calmed its nerves down. Consequently, it communicated with the Prophet.

Accordingly, we can understand four significant potentials of the stump: speech; emotion; memory with the Prophet; expression of its emotion. Firstly, the stump has a speaking ability because it cried like a pregnant camel or like a child. Then, people noticed it crying with a loud voice. Thus, the stump spoke as perceivably as people can recognize it. Secondly, the stump has its emotion; it did not just simply say random words or sounds, but it cried. It should be noted that crying is one of the easiest expression of sad emotions. Thirdly, there is a mysterious point why the stump cried with such an overwrought nerve. Because the stump missed the Prophet as an interpretation explains it. On a Friday, the Prophet did not give a sermon reclining on the stump although he used to do weekly Friday sermons on it until that day. He noticed immediately why it cried, so got off the new pulpit and embraced the stump, then, it got soon calm. Thus, the stump has clearly its own emotion, otherwise, it did not have to cease to cry at the time when the Prophet embraced it; the stump got relaxed as he returned back to it. Fourthly, we have to consider why the stump cried or why it did not do another way of expression. I believe this question is pretty crucial in considering potential faculties of its soul. The stump knows how it should do when it expresses the feeling of missing someone. Its way to show missing the Prophet, so crying, is not different from what people do in the same situation. Therefore, the stump is able to produce a correct expression of its emotions with so understandable acts as we, humans, can recognize.

This *hadith* is a *mutawatir hadith*¹⁵⁰ and more than thirteen companions report this *hadith*. Its narrators are Ubay ibn Ka'b; Jabir ibn Abdullah; Anas ibn Malik; Abdullah ibn

¹⁴⁹ al-Bayhaqi, *Dala'il al-Nubuwwah*, vol. 2 (Cairo: Dar al-Rayyan lil-Turath, 1988). In Kandemir, Çakan, and Küçük, *Riyazü's Salihin: Peygamberimizden Hayat Ölçüleri*, 2015. 492.

‘Umar; Abdullah ibn Abbas; Sahl ibn Sa’d; Abu Sa’id al-Khudri; Buraydah ibn al-Husayb; Ummu Salamah; Muttalib ibn Abu Weda’a.¹⁵¹

From another *hadith* collection, *Al-Shifa bi Ta’rif Huquq al-Mustafa* by Al-Qadi ‘Iyad, I show interesting *hadiths* related to the souls of plants. The following *hadiths* reveal plants have interesting communications or conducts in interactions with the Prophet.

[E]

عن ابن عمر، قال: كنا مع رسول الله صلى الله عليه وسلم في سفره، فدنا منه أعرابي، فقال، يا أعرابي، أين تريد؟ قال: إلى أهلي. قال: هل لك إلى خير؟ قال: وما هو؟ قال: تشهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله قال: من يشهد لك على ما تقول؟ قال: هذه الشجرة السمرية، وهي بشاطئ الوادي، وادعها فإنها تجيبك. فأقبلت تخذ الأرض حتى قامت بين يديه، فاستشهدها ثلاثاً، فشهدت أنه كما قال، ثم رجعت إلى مكانها.¹⁵²

This *hadith* discloses a speaking faculty of plants. A tree spoke what the Prophet wanted it to say. Ibn ‘Umar reported: The Prophet and his companions on a travel. When a Bedouin approached the Prophet, the Prophet asked, “Where are you going?” The Bedouin replied, “To his family.” The Prophet asked him again, “Do you want something good?” The Bedouin said, “What is that?” The Prophet answered, “It is that you bear witness that there is no god but God, He is one, He has no partner, and that Muhammad is His servant and messenger.” The Bedouin asked, “Who bear witnesses what you say?” The Prophet responded, “The tree besides the valley bear witnesses.” The tree came close to the Prophet with shaking and cleaving the earth. The Prophet asked the tree to testify what he bear witnessed. Then, the tree testified that three times and returned to its place.

Above all, the tree, which the Prophet called, recognized who called itself was the Messenger of God and it bear witnessed ‘there is no god but God, He is one, He has no partner, and that Muhammad is His servant and messenger.’

[F]

وذكر ابن فورك أنه صلى الله عليه وسلم سار في غزوة الطائف ليلاً، وهو وسن، فاعترضته سدرية، فانفرجت له نصفين حتى جاز بينهما، وبقيت على ساقين إلى وقتنا هذا، وهي هناك معروفة معظمة.¹⁵³

¹⁵⁰ *Mutawatir* refers to a kind of *Sahih* (authentic) *hadiths*, which are reported numerous by various narrators, and can not be *hadiths* of lies. See, al-‘Asqalani, *Al-Nukatu*. 56.

¹⁵¹ Kandemir, *Şifa-I Şerif Şerhi*. 55.

¹⁵² Al-Qadi, *Al-Shifa Bi-Ta’rif Huquq Al-Mustafa*. 201.

¹⁵³ *Ibid*. 203.

Ibn Furek tells: As the Prophet traveled at Ta'if over a night, he became a bit sleepy. There was a tree on his path that split into two parts and thereby the Prophet was able to pass. This tree has still remained as separated into two roots on the path of Ta'if,¹⁵⁴ and it is well-known as a blessed tree. This *hadith* clarifies that the tree moved for a purpose that the Prophet was not going to clash with it. So, the tree prevented the Prophet from clashing with itself. It should be noted that the tree forecasted the Prophet would clash with itself on the path if it did not give the way to him.

[G]

عن ابن مسعود، قال: لقد كنا نسمع تسبيح الطعام وهو يؤكل.

وفي غير هذه الرواية عن ابن مسعود: كنا نأكل مع رسول الله صلى الله عليه وسلم الطعام ونحن نسمع تسبيحه.¹⁵⁵

Ibn Mas'ud reported: While we were eating food with the Prophet of God, we would hear the food glorifying its Lord. [Al-Bukhari]. There is the mentioned nature of all creatures in this *hadith*. Food, so plants or materials, speak and submit to God. As mentioned in Chapter 1, all the created by God in this universe submit to Him, this is why they perform their glorifying their Lord.¹⁵⁶

The Qur'an says there is no creation, which does not thank God or glorify Him;

(17: 44)

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ خَلِيمًا غَفُورًا¹⁵⁷

The seven heavens and the earth and everyone in them glorify Him. There is not a single thing that does not celebrate His praise, though you do not understand their praise: He is most forbearing, most forgiving.¹⁵⁸

Accordingly, it is not strange at all that food glorifies God.¹⁵⁹ It is crucial that we do not know the nature of all creatures, however, they all praise God. There is another *hadith* reported by Ja'far bin Muhammad in *Al-Shifa*;

¹⁵⁴ Kandemir, *Şifa-I Şerif Şerhi*. 51.

¹⁵⁵ Al-Bukhari, *Al-Manaqib*: 3579. In, 206.

¹⁵⁶ Rahman, *Major Themes of the Qur'an*. 45.

¹⁵⁷ *The Qur'an*. 17: 44.

¹⁵⁸ Haleem, *The Qur'an*. 177-178.

[H]

وعن جعفر بن محمد، عن أبيه: مرض النبي صلى الله عليه وسلم فأتاه جبريل بطبق فيه رمان وعنب فأكل منه النبي صلى الله عليه وسلم، فسبح.¹⁶⁰

When the Prophet was ill, Gabriel brought him a plate of pomegranates and grapes. As the Prophet ate from it, the fruits glorified God. This *hadith* also shows materials and plants glorify God.

The below *hadith* is about a greeting from materials and plants to the Prophet.

[I]

وقال علي كنا بمكة مع رسول الله صلى الله عليه وسلم، فخرج إلى بعض نواحيها ما استقبله شجرة ولا جبل إلا قال له: السلام عليك يا رسول الله.¹⁶¹

Ali said: We were with the Messenger of God in Mecca, as he visited a certain district in Mecca, every tree and mountain that he encountered said to him ‘Assalam ‘alayka, O Messenger of God.’ [Al-Darimi and Al-Hakim]. According to this *hadith*, all trees and mountains, so materials and plants, greeted the Prophet with saying *salam*; they identified who passes by them to be the Prophet, and said *salam* to him.

2.5 Movements of Materials and Plants

I here analyze the above *hadiths* and examine potentials of the souls of materials and plants by the categorization into each faculty: movements; communications; emotions; memories. I firstly argue movements of materials and plants. *Hadiths* have scenes in that materials and plants have their movements in certain situations; I below collect one by one.

In [C] *hadith*, greetings from stones and trees show movements of materials and plants. Muhammad before becoming the Prophet received greetings from stones and trees with bowing in passing by them. This *hadith* verifies that materials and plants greeted him with the same way as people greet to respect others.

¹⁵⁹ Kandemir, *Şifa-I Şerif Şerhi*. 60.

¹⁶⁰ Al-Qadi, *Al-Shifa Bi-Ta`rif Huquq Al-Mustafa*. 207.

¹⁶¹ Ibid. 207.

[D] *hadith* illustrates movements of a mountain. When the Prophet and his companions were climbing Mount 'Uhud, it started to shake and made them annoyed. This *hadith* illuminates a movement of a material.

A *hadith* (862) in *Riyad al-Salihin* explains importance of greeting with *salam* between people from a Prophetic word. What can be considered in this *hadith* is that a tree, a wall or a stone can intervene between people when they are about to give *salam*. The Prophet supposed a probability of an intervention of plants or materials. Hence, materials and plants have their movements in this *hadith*.

[E] *hadith*, which reports the bear witness (*shahadah*) of a tree, clearly notes a movement of a tree at the time when the Bedouin asked the Messenger about who bear witnesses the oneness of God and Muhammad as the Messenger of Him. The Prophet answered that his pointing tree besides the valley would bear witness, and then the tree came to him and after testifying *shahadah* three times, it returned to its own place by itself. This event is obviously recognized as a movement of a plant.

[F] *hadith* tells in one night a tree on the path of Ta'if split itself into two parts in order to prevent the Prophet with clashing with itself. Otherwise, he could have clashed with it as he was a bit sleepy. Taking that behavior of the tree into account, it is apparent that the tree has a movement operated by its consciousness. In addition to its movement, it should be also mentioned that the tree beforehand recognized the Prophet had been a bit sleepy while walking on the path.

Throughout the above five *hadiths*, it is explicit that both materials and plants have their movements and some of their movements were observed only in a contact with the Prophet, but others were witnessed in front of his companions. The movements of materials and plants are one of the main potentials of materials and plants.

2.6 Communications of Materials and Plants

Hadiths show more communications of materials and plants compared to the Qur'an, and those communications are performed especially between them and the Prophet, in other words, he can have usually noticed their communications. There are various types of communications between the Prophet, plants, and materials. I examine and analyze communications of materials and plants in some *hadiths*.

A *hadith* (169) in *Riyad al-Salihin* indicates a communication between the Black Stone and ‘Umar. After his kissing the stone, he made an excuse; he did not intend to do what people had worshiped icons in the pre-Islamic age of ignorance, but in fact, he just followed the Prophetic deeds. ‘Umar said, ‘I know that you are just a stone and that you can neither do any harm nor give benefit.’¹⁶² He obviously talked to the stone. The Prophet kissed and said *salam* to the stone, and ‘Umar imitated his deeds. This *hadith* shows a communication from humans to a material, in contrast, other *hadiths* disclose a communication from materials and plants to humans. It is remarkable that communications reported in *hadiths* between humans and natural creatures are not simple one-way communications, but bilateral ones.

[A] *hadith* is about the glorification of pebbles and this event is similar to happenings of [C] and [D] *hadiths*. The Prophet and some companions heard that pebbles in their hands were glorifying God with saying ‘Subhanallah.’ Significantly, the Prophet and other people also witnessed their glorification, and the Prophet poured a handful of the pebbles to hands of Abu Bakr, and then, the pebbles still continued to glorify God. The pebbles glorified God in others’ hands as well. This *hadith* verifies a potential of communications of materials.

[B] *hadith* reports the Black Stone in Mecca used to greet the Prophet; it can be also thought to be a communication of a material.

[D] *hadith* denotes a communication of a material. When the Prophet and his companions were climbing Mount ‘Uhud, ‘Uhud began to quake. They became uneasy and the Prophet told ‘Uhud to be stable. This is also the evidence of a communication of a material.

A *hadith* (1824) in *Riyad al-Salihin* proves communications of trees and stones, so materials and plants. This reports during the destined war between Muslims and Jews. At that period, trees and stones inform Muslims that Jews are hiding at the back of them and encourage Muslims to kill the Jews. According to this *hadith*, materials and plants do not speak something random in an easy way, but they say exactly imperative information to Muslims; interests of both Muslims and them correspond. Hence, trees and stones except for a kind of tree cooperate to fight against Jews based on their potentials of communications.

I believe a *hadith* (1835) as one of the most crucial *hadiths* to consider great natures of materials and plants because this *hadith* explicates many potentials of the stump. From a view of communications of plants, this *hadith* makes it proved that the stump undoubtedly has a communication with the Prophet and all those who were in the mosque while the

¹⁶² Nawawī and Khan, *Gardens of the Righteous*. 60.

Prophet was delivering a sermon. On a Friday, a companion brought a new pulpit on which the Prophet delivered a sermon. As soon as he started to preach, everyone there witnessed the stump was crying in disorder, on which the Prophet used to lean when he delivered a sermon. Then, they all realized the stump crying, so the Prophet stopped the sermon, and got off the new pulpit and embraced the stump. The stump calmed down. It is clear evidence that a plant communicated with people.

[G] and [H] *hadiths* are about the glorification of food and fruits; they refer to communications of plants or materials. As the Prophet was eating food or fruits, he found them glorifying God. Some companions who stayed at that time by him also heard it [C]. It can be regarded as a communication, but they spoke neither to other natural creatures nor to humans. They glorified God. The Prophet and some companions just discovered it. *Al-Shifa* compiles these *hadiths* as *hadiths* of the Prophetic miracles, however, these are natural phenomena and not a strange thing. As the Qur'an says the seven heavens, the earth, and all creatures, which belong to the above spaces, thank God and glorify Him. Thus, it is not surprising that materials and plants glorify God. Contrary, it was a miracle that they praised God in a human language; they said 'Subhanallah.'

[I] *hadith* is about greetings of trees and mountains for the Prophet; this is also a communication of materials and plants. In Mecca, when he visited a certain place, all trees and mountains on streets said 'Assalam 'alayka, O Messenger of God.' They figured out who walks by them to be the Messenger of God and greeted him.

Consequently, some *hadiths* reveal communications of materials and plants; they have communications sometimes between the Prophet and them, or sometimes only to God in a form of glorification. The Prophet in some situations noticed their communications, additionally, his companions or a Bedouin staying next to the Prophet in other situations also perceived their communications.

2.7 Emotions of Materials and Plants

Materials and plants have emotions as well as human beings do. Emotions are somehow sophisticated or more complicated faculty of souls; both materials and plants reach this high level of faculties operated by their souls. In Chapter 1, I examined emotions of materials and plants from the Qur'an and its exegeses. Also, in this chapter, I explore emotions of materials and plants according to *hadiths*.

A *hadith* (1835) makes it clear that plants have their emotion. The stump cried because the Prophet preached a sermon on the new pulpit on a Friday although he used to do on the stump until the Friday. The stump cried to express its emotion. It greatly missed the Prophet, as the interpretation of the *hadith* collection elucidates. Therewith, the Prophet stopped the sermon and embraced it, then, it became calm. Here, more than one cause can be seen as the palimpsest causes of sadness of the stump. The stump missed the Prophet; it might have been jealous of the new pulpit; or, it might have attempted catching his interest in itself back. In sum, the stump expressed its emotion of sadness by crying.

Consequently, plants at least have their emotions as long as a *hadith* discloses. The above *hadith* (1835) by chance reports an understandable behavior of its emotion. We can understandably accept the stump was crying as it missed the Prophet. Because it used the same style of expression of its emotion as how people do. However, materials and plants do not always have this kind of clear behavior reported in this *hadith*. Emotions of materials and plants are not always comprehensibly shown in *hadiths*.

2.8 Memories of Materials and Plants

I elucidate memories of materials and plants from the *Hadith* perspective. As I discussed memories of materials and plants in Chapter 1, the Qur'an says our organs or the earth file all the sins through our whole life and reveal them to God by Judgment; it is evidence in the Qur'an to prove materials have their memories. I here employ sources from *hadiths* and validate memories of materials and plants.

A *hadith* (1835) in *Riyad al-Salihin*, reports an event of a crying stump during a Friday sermon. This *hadith* verifies a communication of the stump, however, it also manifested its emotion based on its memories. The stump cried because it missed the Prophet because he did not preach a sermon on it as I already argued above. In the beginning, I think we have to make sure a reason of its missing of the Prophet. Without a memory of the stump, it would not have had a chance to miss him. However, it actually did. Therefore, the stump had a special feeling for the Prophet and its own memories with him, in which he on every Friday used to preach sermons reclining on the stump. And emotions of the stump based on the palimpsest memories with the Prophet made it cry. It is a convincing opinion on memories of the stump.

Materials likewise have memories according to the *Hadith* perspective. In [B] *hadith*, the Prophet said that he knew a stone in Mecca, which used to greet him. It was the Black Stone. From this *hadith*, it is recognized the Black Stone would say *salam* to him when he visited it. In accordance to [I] *hadith*, in a certain place of Mecca, when he was traveling on a path, all trees and mountains said to him, ‘Assalam ‘alayka, O Messenger of God.’¹⁶³ This refers to an ability of materials and plants to recognize or identify individuals. Going back to [B] *hadith*, the Black Stone, so a material, used to greet the Prophet, and from the latter *hadith*, materials have recognition as to who the Prophet is. In every time when the stone greeted him, it identified a man is the Prophet. Therefore, it can be understood that the Black Stone would greet him based on its learned memories.

Some *hadiths* illustrate memories of materials and plants in various ways: a stump missed the days when its beloved Prophet used to lean on it while delivering Friday sermons; stones on streets have recognition of who is the Prophet and greeted him; the Black Stone in Mecca used to say *salam* to him when he came to it. Consequently, materials and plants have their memories as well as human beings do. Some of their behavior are obviously based on their memories from the *Hadith* perspective.

2.9 Miracles of Materials and Plants

I here analyze unrevealed marvelous potentials of materials and plants through the above collected *hadiths*: movements; communications; emotions; memories. I believe many of what happened to materials and plants not to be simple miracles, but natural or ordinary phenomena. Of course, some miracles happened in a contact with the Prophet.

Some Muslim scholars collect *hadiths* related to mysterious events of materials and plants in a category of miracles. For example, *Al-Shifa* by Al-Qadi ‘Iyad compiles some *hadiths* that I employed above within a category of miracles between the Prophet.¹⁶⁴ However, I argue they all are not miracles in a proper meaning that we think of miracles. Because they are quite natural events that always happen. We could not easily realize miracle-like conducts of materials and plants through our organs, even if we knew them; we are not able to understand those natures rationally.

¹⁶³ Al-Qadi, *Al-Shifa Bi-Ta`rif Huquq Al-Mustafa*. 207.

¹⁶⁴ Ibid. 201-208. This part is included in the Chapter 4: *The collection of miracles*.

The Arabic term, *Mu'jizah*, which refers to a miracle in English, is derived from an origin, *'ajaza*. *'Ajaza* means to be weak, lack strength, or to be incapable.¹⁶⁵ The meaning of *Mu'jiza* is what makes others get weak, in short, the others are not able to make the same phenomenon as what happened. Therefore, miracles in this perspective are something impossible to be imitated by anyone in a certain situation.

Some of supernatural behavior of materials and plants may be normal in nature. For example, all creatures constantly praise God according to the Qur'an.¹⁶⁶ Nevertheless, people do not notice it in the daily life. In *hadiths*, there are miracle-like events of materials and plants: they always glorify God; they have their movements without third effects; they greeted the Prophet with *salam*; they express their emotions; they have their memories. All these happenings always exist in nature although people do not know.

What are miracles in *hadiths*? The meaning of miracles may be widely misunderstood. I argue every mystical phenomenon of materials and plants is not a miracle, however, from a different view, what the Prophet and his companions perceived mystical deeds of materials and plants are real miracles. A certain sort of miracle is clearly reported in the concerned *hadiths*. Firstly, some companions of the Prophet who were near to him in situations of miracles, realized miracles as well as the Prophet did. Ordinary people in general can not find them, but they witnessed the mystical behavior of materials and plants too. This is a miracle. Secondly, in other *hadiths*, when materials or plants moved or showed their communications or emotions, on these occasions, people understood exact messages of materials and plants. For example, a stump cried in a way that we cry in the same situation when we strongly miss someone. Both trees and stones on streets in Mecca said to the Prophet, 'Assalam 'alayka, O Messenger of God' in a human language. Food, fruits, and pebbles glorify God with saying 'Subhanallah' in a human language. Therefore, the Prophet and his companions correctly understood their messages through their conducts. These are miracles.

I now argue the hidden consciousness or a kind of noetic potentials of materials and plants. Conducts or speeches of materials and plants depicted in *hadiths* involve a sort of highly sophisticated consciousness or an ability of recognition. Some *hadiths* exhibit their cryptic potentials at the back of interpreted consequences. The souls of humans have *'aql*, so intellect. Theologians and philosophers have a common theorem regarding *'aql* of humans; the souls of others must not have *'aql*. However, the souls of materials and plants reach

¹⁶⁵ Wehr, *Arabic-English Dictionary*. 692.

¹⁶⁶ *The Qur'an*. 17: 44.

amazingly keen consciousness as demonstrated in *hadiths*. I show some examples of consciousness or an ability of recognition of materials and plants from *hadiths* of *Riyad al-Salihin* and *Al-Shifa*.

A *hadith* (1824) from *Riyad al-Salihin* says that trees, walls, and stones except for Al-Gharqad tree recognize who are Jews and leak Muslims that Jews are concealed behind them. Al-Gharqad tree exceptionally belongs to the side of Jews. Other trees or stones support Muslims by their preferences. This *hadith* clarifies an ability of materials and plants that recognizes individuals and also their religious beliefs.

A *hadith* (1835) displays consciousness of a stump. This *hadith* gives a good case to consider the consciousness of a plant. The stump cried and then all people who were in the mosque perceived its feeling sad; the stump recognized that the Prophet used the new pulpit and thus felt sad.

In [F] *hadith*, a tree on a path, on which the Prophet was coming to it when he was a bit sleepy, recognized a man to be the Prophet and forecasted that he would clash with itself. Then, it split itself into two separate bodies and gave a way to him. This *hadith* demonstrates an ability of recognition of a plant.

[I] *hadith* explains an ability of recognition of materials and plants. On streets, all trees and mountains said to the Prophet; ‘Assalam ‘alayka, O Messenger of God.’ This shows that trees and mountains at least before giving *salam* to a man, convinced the man who passed by them to be the Messenger of God based on their recognitions or consciousness.

We, humans, think every phenomenon in the universe through an anthropocentric point of view. In a case that something beyond our reasons faces us, we simply define it as a miracle. We know just a tiny part of the universe; in the universe, there are millions of mystical realities of materials and plants that we do not know yet. A lot of phenomena are beyond our empirical knowledge inasmuch that we can not comprehend them according to our rational thoughts.

We take it for granted that natural creatures like materials and plants are not able to move, communicate, express their emotions, or have their memories. However, these all exist whereas these are not always visible or perceivable from our sensitive organs. Considering all faculties are operated by their souls, it is understandable since materials and plants have their souls. Their souls can produce the above faculties.

It should be discussed which level the souls of materials and plants achieve in comparison with the souls of human beings or animals. Some philosophers define the souls of

plants have only nourishment, growth, and reproduction.¹⁶⁷ Their opinions on faculties of the souls of materials and plants have a limitation in a basic level. Contrary, according to the *Hadith* perspective, faculties of their souls are more sophisticated than faculties defined by philosophers. It is remarkable that materials and plants reach some higher levels of potential faculties of their souls, which some philosophers believe belong to only animals or humans.

Hadiths reveal astonishing realities of natures of materials and plants. Some of the realities were perceivable in situations that interactions between the Prophet and materials and plants took place. Every behavior is actually natural and always happens. Regarding the glorification of food, fruits, and pebbles, the Qur'an supplies us with extra knowledge on the glorification of all natural creatures.¹⁶⁸ It says the seven heavens and the earth and also every creature in them always glorify God. Consequently, it is not strange that materials and plants glorify their Lord; this is a reality. In this sense, nothing is strange that materials and plants achieve high-level potentials since they have their matured souls.

¹⁶⁷ In Introduction, I mentioned various opinions on faculties of the souls of plants both from Greek and from Islamic philosophy. Specifically, there are comments of Aristotle, Plato, Ibn Sina and Syed Muhammad Naquib al-Attas.

¹⁶⁸ *The Qur'an*. 17: 44.

CHAPTER 3: Muslim Intellectual Perspectives on the Souls of Material Objects and Plants

3.1 Muslim Intellectuals

Muslim intellectual traditions consist of three main intellectual groups: Islamic philosophy (*Felsefe*); Islamic theology (*Kalam*); *Sufism* (*Tasawwuf*). These three groups have respectively marked scholarly achievements through the Muslim intellectual history;¹⁶⁹ some scholars produced their works beyond the above groups but others enjoyed their works belonging just to one of the groups. Thus, the Muslim intellectuals do not refer to just a specific approach out of the above three streams. Each group has developed various intellectual traditions and they all have distinct characteristics from each other even on a particular topic. For example, Muslim philosophers have a different approach from the others towards a particular subject. In this sense, we have to distinguish them into every individual category in arguing the souls of materials and plants. This thesis focuses especially on Islamic philosophical and *Sufism* perspectives, however, it does not go into a *Kalam* perspective.

This thesis, after the Qur'anic and the *Hadith* perspectives, now explores perspectives of two representative Muslim intellectual figures: Ibn Sina and Erzurumlu İbrahim Hakkı, who are both widely recognized scholars in Islamic civilization. The former is one of the most outstanding Muslim philosophers and the latter is a representative *Sufi* figure in the Ottoman time. Major works of both two scholars are so influential that the subsequent Muslim intellectuals have followed those works until today. Their ideas give important sights on certain topics towards every Muslim scholar. This thesis does not cover any figure of *Kalam* scholars whereas it shows ideas from Islamic philosophical and *Sufism* intellectual traditions, because intellectuals of the latter two groups have been more interested in the topic of this thesis, and moreover my view on the Islamic concept of matters and plants relies more on an approach of Islamic philosophy and *Sufism*. Compared to *Kalam* scholarly works, works by Muslim philosophers and *Sufi* scholars seem to have more encompassed the research subject, as this thesis requires to show more mystical or supernatural habits of material objects and plants in order to reach a deep understanding of their souls.

¹⁶⁹ J. I. Laliwala, *Islamic Philosophy of Religion: Synthesis of Science Religion and Philosophy* (Sarup & Sons, 2005). 19.

This thesis aims at an exploration of especially Islamic philosophical and *Tasawwuf* perspectives on the souls of material objects and plants. This chapter covers some opinions on the powers or the souls of material objects and the souls of plants in accordance with Ibn Sina and Erzurumlu İbrahim Hakkı. Their concepts on the souls of material objects and plants will provide us with a fruitful understanding as they have been until today well-known as the most representative figures in Islamic philosophy and *Tasawwuf*. I start to examine the research from Ibn Sina's perspective and then explore it from Erzurumlu İbrahim Hakkı's perspective. In the end, I will summary their ideas and argue differences of their opinions.

3.2 Ibn Sina

3.2.1 Ibn Sina and Natural Science

Ibn Sina (980-1037 AD) was born outside of Bukhara in 980 and passed away in 1037.¹⁷⁰ His original name is Abu Ali al-Husayn ibn Abdullah ibn Sina al-Bukhari, and he is one of the most well-known Muslim intellectuals in both Islamic and other civilizations. He specialized philosophy, medical science and other sciences. He is also recognized as Avicenna in Western civilization and gave a great impact especially on Western medical science¹⁷¹ and Western philosophy¹⁷² when his translated works arrived at the region. The Subsequent people after him called him as the second Aristotle in their views.¹⁷³ His scholarly biography started at 5 years old after his family moved to Bukhara.¹⁷⁴ Thereafter, he had been educated by many scholars, with who he learned various sciences: the Qur'an, mathematics, philosophy, astronomy, logic, Euclidean geometry, natural philosophy, metaphysics, and medical science. The number of his works is reported to be over 100¹⁷⁵ in a variety of sciences: for example, mathematics, physics, music, chemistry, natural history, the Qur'anic

¹⁷⁰ Jon McGinnis, *Avicenna* (Oxford ; New York: Oxford University Press, U.S.A., 2010). 4.

¹⁷¹ John B. West, "Ibn Al-Nafis, the Pulmonary Circulation, and the Islamic Golden Age," *Journal of Applied Physiology* 105, no. 6 (December 1, 2008): 1877–80. 1879.

¹⁷² Henrik Lagerlund, "The Terminological and Conceptual Roots of Representation on the Soul in Later Ancient and Mideaval Philosophy," Henrik Lagerlund, *Representation and Objects of Thought in Medieval Philosophy* (Routledge, 2016). 12.

¹⁷³ Also in the current Western academia, Dimitri Gutas proposes Avicenna was the second in importance, given Aristotle was the first. See, Dimitri Gutas, *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works. Second, Revised and Enlarged Edition, Including an Inventory of Avicenna's Authentic Works* (BRILL, 2014). XXI.

¹⁷⁴ Shams Inati, "Ibn Sina", in Oliver Leaman, *History of Islamic Philosophy* (Routledge, 2013). 231.

¹⁷⁵ It is estimated between 100 and 250 according to Shams Inati. Ibid. 232.

interpretation, and *Sufism*. He specialized many sciences and completed sophisticated works in all of his mastered fields.

Ibn Sina's works became highly significant in Western academia as well as in the Islamic world. His works, especially on medicine, gathered attentions in the medieval time in Europe. Arabic physicians, who were regarded as great medical authorities at that time, played an important role to have rediscovered the lost intellectual heritage in Europe since the collapse of the Western-Roman empire in the 5th century.¹⁷⁶ Ibn Sina was one of them. As Tschanz notes, the 12th century witnessed a shift change of the study on Ibn Sina in European academia; the project of his works progressed. In Western medical world, Ibn Sina's *Canon* published in the 12th century recorded a dramatic impact; the book came to be the standard European medical reference work while being copied and recopied. Reportedly, a work of his medical collections had been from the 12th to the 17th century a reference in Europe.¹⁷⁷ In the 13th century, his works were spread in Europe thanks to a translating effort by Gerard of Cremona (1114-1187 AD).¹⁷⁸ Ibn Sina contributed to the subsequent intellectual history over civilizations.

This part concentrates mainly on the natural potentials of material objects and plants, which are proved to be caused by their souls or something like the soul according to Ibn Sina's works. He was in a sense a natural philosopher and had an interest in the natural phenomena including an elucidation of movements or actions of material objects and plants. I in this thesis will take a look at those in his works in order to see his ideas on the souls of material objects and plants.

We first have to distinguish between matters and material objects (material substances/material beings) in discussing general materials in a proper meaning of our usage. Just a material or matter does not exist itself. For example, an element of a bed is a wood, and its form is a form or shape of the bed-ness.¹⁷⁹ Hence, what we understand a material in our ordinary usage does not denote a material thing in a philosophical understanding; it is a material object in a case that we attempt to define from an Islamic philosophical perspective. A matter or material is distinct from what we recognize a material. As Wisnovsky articulates, in the physical role, the matter is what remains and the form is what changes. On the other

¹⁷⁶ David W. Tschanz, "The Arab Roots of European Medicine," *Aramco Services Company*, 1997, 20–31. 1.

¹⁷⁷ *Ibid.* 7.

¹⁷⁸ Gerard of Cremona contributed to translations of Arabic texts on astronomy and other sciences. In his life, he is said to have translated 76 works. Ibn Sina's works were one part. See, Thomas Hockey et al., eds., *Biographical Encyclopedia of Astronomers*, 2nd ed. 2014 edition (New York: Springer, 2014). 795.

¹⁷⁹ Ibn Sina, *Physics*, I, 2, 13. 15-14. In McGinnis, *Avicenna*. 54.

hand, in the metaphysical role, the matter is undetermined and receives the determination. Both functions necessitate that the matter is formless.¹⁸⁰ It is significant that materials themselves do not exist in a proper meaning, according to Ibn Sina as well as Aristotle. Following this condition, when discussing the souls of materials from a philosophical perspective, I employ a special and technical term, ‘material objects’¹⁸¹ instead of ‘matter’ or ‘materials’ in order to differentiate a simple matter (or a material) from a substantial being formed with a matter in accordance with the customary term of natural philosophers.

In *Physics* from *al-Shifa’*, there are two elements that distinguish between natural beings and non-natural beings; they are defined by acts (*af’al*) and motions (*harakah*) according to Ibn Sina.¹⁸² They are key terms to understand his idea of natural philosophy. He gives some examples: changing the form of water by the temperature; falling down of a stone when it is thrown in the air; alternation of a seed towards a plant.¹⁸³ They all are seen to be caused by themselves, but not from an outer cause. I below discuss main sources of motions and acts in a relation with the soul.

Ibn Sina, when he argues the souls (the souls of plants, animals, and humans) he does not agree with the existence of the souls of material objects. However, he elucidates motions of them in a different way. I first show the souls of plants and then clarify his idea on the metaphysical truth of material objects.

I in this chapter address mainly some of his great works, ‘*Ilm al-Nafs, al-Sama’u al-Tabi’i* and *al-Ilahiyat* in *al-Shifa’* and several epistles in order to explore the knowledge on the souls of material objects and plants.

3.2.2 The Concept of the Soul and the Souls of Plants

Ibn Sina in his book, ‘*Ilm al-Nafs min Kitab al-Shifa’* (Book of Soul), studies the soul (*nafs*) itself and elucidates exact faculties of the souls at each level. I first from that book show his main concept of the soul and how it works within living beings with a special focus on the souls of plants, and secondly, from his another work, *al-Sama’u al-Tabi’i* (Physics), comprehend his idea of those souls.

¹⁸⁰ Robert Wisnovsky, ed., *Aspects of Avicenna* (Princeton, NJ: Markus Wiener Publishers, 2007). 75.

¹⁸¹ Material objects can be said to be also material beings, which we in our ordinary life recognize as so-called materials. For example, stone, metal, soil, water and so on.

¹⁸² Muhittin Macit and Ferruh Özpilavcı, trans., *İbn Sina Kitabı’ş Şifa: Fizik 1* (Istanbul: Litera Yayıncılık, 2004). 33.

¹⁸³ *Ibid.* 33.

I demonstrate that the soul makes all creatures perfect. Every creature, which belongs to this terrestrial world, becomes perfect as a living being at the moment when the soul is embedded by God into each body; if not, it is not ensouled. In the latter situation, it is not complete and unable to produce its motions or acts. Therefore, the soul is the first perfection of a natural body.¹⁸⁴ Aristotle uses a word, *entelekheia*, sometimes translated into English as actuality, fulfillment, perfection, or completion. Ibn Sina translated this concept into Arabic as *tamam*.¹⁸⁵

In a case of human beings, we are seen as perfect living beings as we have our own souls. This is why we can find our movements, acts or emotions handled by our souls, thus we recognize we have life. On the other hand, the dead bodies have no soul as God already took those souls away when they passed away, as the Qur'an asserts.¹⁸⁶ So, they have no chance to produce their acts conducted by their souls. The soul is the origin of life.¹⁸⁷ When a body is dead, the soul is taken from the body by God. Importantly, we can recognize the soul through the manifestation of its faculties from a living-body.

The soul is the elemental controller of a body, and handles all acts, emotions, and thoughts. The soul is the governor of the body.¹⁸⁸ Accordingly, if any living creature performs an act, a movement, or some more matured potentials, it is that evidence that it has its soul.

Ibn Sina teaches the main definition of the soul and its faculties through a motion. He describes the soul as the beginning of actions (*mabtada' al-afa'il*).¹⁸⁹ We are able to see a producer of motions and call it the soul. The soul is a prerequisite for plants and animals: it is no doubt that just a simple body can be neither a plant nor any animal without the soul, thus all creatures need their souls to reach their completeness.¹⁹⁰ Accordingly, he means plants and animals become alive when they get ensouled.

¹⁸⁴ See, Robert Wisnovsky, *Avicenna's Metaphysics in Context*, 1 edition (Ithaca, N.Y: Cornell University Press, 2003) 114; Atilla Arkan, "Psikologi: Nefis ve Akıl," in M. Cüneyt Kaya, ed., *Islam Felsefesi: Tarih ve Problemler* (ISAM, 2014). 576.

¹⁸⁵ Wisnovsky, *Avicenna's Metaphysics in Context*. 21-23.

¹⁸⁶ *The Qur'an*. 39: 42.

¹⁸⁷ Atilla Arkan, "Psikologi: Nefis ve Akıl," in Kaya, *Islam Felsefesi*. 580.

¹⁸⁸ Wan Suhaimi Wan Abdullah, "Ibn Sina and Abu Al-Barakat Al-Baghdadi on the Origination of the Soul (Huduth Al-Nafs) and the Invalidation of Its Transmigration (ibtal Al-Tanasukh)," *The Center for Islam and Science* 5 (2007). 156.

¹⁸⁹ Ibn Sina al-Husayn ibn `Ali, *'Ilm Al-Nafs Min Kitab Al-Shifa'*, Maktabah Ibn Sina 3 (Paris: Dar Byblion, 2009). 39.

¹⁹⁰ *Ibid.* 40.

Ibn Sina supplements some differences between the spirit (*ruh*) and the soul (*nafs*) in Arabic. One of his epistles, *Kitab al-Farq bayna al-Ruh wa al-Nafs* (Book of Difference between *Ruh* and *Nafs*), elucidates exact functions of the two things in a body. His stance is citing some prestigious Greek philosophers' ideas on both the spirit and the soul from a comparative approach, by which he first reveals opinions mainly of Plato and Aristotle and then validates the correctness of their theories. Ibn Sina says the spirit is a subtle body (*jism latif*) circulated, in a human body (*badan*), from the heart makes the life, the breath, and the heartbeat through the artery, and the spirit circulating from the brain produces movements and senses through the nerves.¹⁹¹ By the soul, he discusses Plato, Aristotle and another Greek philosopher's definitions. The soul is for Plato a substance (*jawhar*) with no body (*jism*) and a mover of the body (*muharrik li al-badan*); it is for Aristotle the perfection of a natural body (*kamal al-jism tabi'i*); it is for another an automation (*al-ali*) and life with the power (*hay bi al-quwah*).¹⁹² So, the definition can be altered depending on each one of them. In short, Ibn Sina the differences between the two things: the spirit is a body (*jism*) and the soul is not; the spirit belongs to a body (*badan*) but the soul does not; *Nafs* accomplishes the life with an interference of the spirit; the soul changes the body (*badan*) and accomplishes senses as well as the life because it is the first cause (*'illah*); and the spirit is the second cause.¹⁹³ To sum up, he displays the two things are different from a perspective of their functions, however, their faculties physically seem to overlap one another. The main aim of this study is not to reveal the differences on comparison, accordingly, I do not discuss this more. I will, in the following parts, articulate the general definition of the soul from his other works and then discuss the souls of plants.

I now illustrate abilities of powers of the souls at each level. Ibn Sina in *Ilm al-Nafs* divides the powers of the souls into three kinds: the souls of plants; the souls of animals; and the souls of humans. And he demonstrates every soul works for a natural body (*jism tabi'i*) with each distinct mechanism to reach the following abilities. The disposition of bodies, which carry the souls, illuminates which type of souls those bodies have.¹⁹⁴ First, the powers of the souls of plants make the natural body born, grow, nourished, and fed. Secondly, the powers of the souls of animals make the natural body cognize particular things and move

¹⁹¹ Ibn Sina and Hilmi Ziya Ülken, *Rasa'il ibn Sina 1-2-3: 'Uyun al-Hikmah* (Ankara: Türk Tarih Kurumu Basımevi, 1953). 83.

¹⁹² Ibid. 89.

¹⁹³ Ibid. 93.

¹⁹⁴ Ömer Mahir Alper, "İbn Sina ve İbn Sina Okulu," in Kaya, *İslam Felsefesi*. 258.

with will (*'iradah*). Thirdly, the powers of the souls of humans charge the natural body with actions by the selection of consideration (*al-'ikhtiyar al-fikra*) and also by the deduction (*al-'istinbat*) by which the natural body cognizes the whole affair (*al-'amur al-kulliyah*).¹⁹⁵ He, in another part of the same book, goes into a more detailed explanation of the powers of plants (*al-quwah al-nabatiyah*); the powers of plants have three actions. The first one is nourishment (*al-quwah al-taghdhiyah*), which makes nutrition (*gidha'*) gets nourished (*mughtadha*). Also, the power of digestion (*hadimah*) is affiliated by the above power and supports the digestion in an animal body. Then the power of feeding (*al-quwah al-ghadhiyah*) produces the blood in an animal body and strengthens the body. The second one is the power of growth (*al-namiyah*), which works in the first formation of an animal. This power is the next step after the nourishment; it allots nutrition towards appropriate and necessary parts of the body with a discipline of growth. The power of governance (*al-quwah al-murabbiyah*) puts the growth in order to complete the growth (*nushu'*). The third one is the power of reproduction (*al-quwah al-muwallidah*), which produces next generations from a germ, a seed (*bizr*) or semen (*mani*).¹⁹⁶ Inati describes these powers in her interpretation; the third power appears after an application of the other two powers, however, the power of growth ceases in the first and the power of reproduction subsequently gets strong for a while and ceases as well. On the other hand, the power of nourishment remains working until the end of life.¹⁹⁷

Ibn Sina analyzes motions and acts in details and divided the main potential characteristics into four powers, and named them each different category after their elemental faculties in a link with the will. He verifies in *Physics* that acts and motions of the bodies are driven by the powers as below. There are the following four categories of powers. The first type of the powers (*quwah*) makes the body move, change and produce an act without the will (*'iradah*). The second type issues an act with the will. The third type produces a motion and act in various styles without the will, and the fourth type does the same motion and act with the will. By the first type of the powers, for example, falling or stopping of a stone is caused by the natural powers. By the second type, for example, the circling of the sun is made by the celestial souls (*nafs falakiyah*) according to philosophers. The third type is the souls of plants (*nafs nabatiyah*), as it has without the will its motions towards diverse of ramifications

¹⁹⁵ Ibn Sina al-Husayn ibn `Ali, *Ilm Al-Nafs Min Kitab Al-Shifa'*. 70.

¹⁹⁶ Ibid. 83-86.

¹⁹⁷ Shams C. Inati, *Ibn Sina's Remarks and Admonitions: Physics and Metaphysics: An Analysis and Annotated Translation* (Columbia University Press, 2014). 111-112.

for a basis, expansion, and growth. The fourth type is the souls of animals (*nafs haywaniyah*).¹⁹⁸ As he demonstrates, all the powers can be categorized by the sorts of motions and acts as well as by the will. Among the four groups, the souls of plants are equipped especially with motions or acts. However, they do not accomplish them with the will, therefore, their motions and acts are not controlled by the will and go to ramifications according to Ibn Sina. It is remarkable that the souls of plants produce motions and acts for the expansion or growth; these are the main aims of their motions.

Ibn Sina adds that the name of nature (*tabi'ah*) refers to everything happening without the will. Hence, the faculties by the souls of plants are able to be seen to be parts of nature. Again, everything is also nature that happens without the consideration or selection. For example, spiders naturally weave.¹⁹⁹ From this comment, we can see a certain sort of animals have motions and acts driven by their souls but without their will, thus in this sense those souls look similar to the souls of plants. Here, I do not mean some animals have the souls of plants instead of the souls of animals, yet animals also hold some faculties of the souls of plants. The souls of animals are of course more sophisticated than the souls of plants in terms of that they can use their will to make their motions. Each four level of the powers or the souls: the natural powers; the celestial souls; the souls of plants; the souls of animals are not separate from one another. They are closely connected with each other and not distinct things. The souls of animals have faculties of the souls of plants. It is obvious that some faculties of the souls of non-animals can be seen in an animal body from an example of natural conducts of spiders. This is why, what spiders have motions produced by those natural powers or probably the souls of plants, is not surprising. Ibn Sina emphasizes the existence of the will is a border to distinguish if an action or movement is a natural act or not.²⁰⁰

Both the soul (*nafs*) and the power (*quwah*) are defined as the beginnings of motions but the two things are not the same. Regarding the power, he makes its understanding clear in *'Ilm al-Nafs* as below. The power is a cause of issuing the motions from the soul. The motions come up from the power, which is the door (*bab*) of senses (*ahsas*), or a worth (*bi l-hari*) cognition (*idrak*). The power is technically not the origin of actions (*mabtada' fi'l*), but the origin of the consent (*kabul*) and the direction (*tahrik*).²⁰¹ So, it is here explicit that both the soul and the power are prerequisite as the starting causes of motions and actions, however,

¹⁹⁸ Macit and Özpilavcı, *İbn Sina Kitabı'ş Şifa*. 34.

¹⁹⁹ Ibid. 35.

²⁰⁰ Ibid. 34.

²⁰¹ Ibn Sina al-Husayn ibn 'Ali, *'Ilm Al-Nafs Min Kitab Al-Shifa'*. 41-42.

the soul has more general meanings in its definition and the power seems to be a part of the soul if we agree the soul is the beginning of motions and actions as Ibn Sina defines what the soul is. He also demonstrates the soul, from a point of the power, makes the cognition (*idrak*) of an animal perfect, and continues to say from another point that the power issues the actions of an animal from the cognition.²⁰²

Ibn Sina mentions a significant meaning of the coexistence of different levels of the souls in a living being. Given that there are three sorts of souls, we can apprehend that all living beings have their own souls. However, he means the souls of animals cover the potential faculties of the souls of plants, thus I believe he divided three souls in order to make sure the different works of what is defined as the souls. The faculties of the souls of plants do not necessarily belong only to plants, likewise the faculties of souls of animals not only to animals. As he expounds, the powers of plants are connected to the powers of animals. The powers of plants in an animal give birth to its body and furthermore the cooperation between the powers of plants and the ones of animals produce the power of nutrition and growth (*numu*), and then the cognition (*'idrak*) is blended.²⁰³ So, in certain movements or actions of animals, some faculties of the souls of plants can be seen.

3.2.3 The Powers of Material Objects

Ibn Sina has an interesting point of view on metaphysical beings of material objects although he does not mention those souls while explaining the souls of plants, animals, and humans. Remarkably, he says material objects have somewhat metaphysical drivers to produce specific motions. It seems complicated, but it is simple because he uses another expression in order to define producers of some particular motions from the bodies of material objects as something else instead of the souls.

Ibn Sina does not believe in the existence of the souls of material objects as far as he discusses on them in some books, but he thinks that they have the powers instead of the souls, which some specific beings possess. As mentioned above in the part of the souls of plants, there are three main sorts of the souls or powers: the celestial souls (*nafs falakiyyah*); the souls of plants (*nafs nabatiyyah*); the souls of animals (*nafs haywaniyyah*).²⁰⁴ He adds the

²⁰² Ibid. 42.

²⁰³ Ibid. 88.

²⁰⁴ Macit and Özpilavcı, *İbn Sina Kitabı'ş Şifa*. 34.

natural powers, which belong to material objects, supplementing to the three sorts of the souls. It is of great significance that material objects have their own powers although they have no soul. Those powers produce their movements in nature.

Accordingly, material objects have their powers in nature, yet the powers are not the souls. Compared to the souls, which belong to ensouled living beings above plants, the natural powers are potentially able to produce the least level of motions and these faculties are not as sophisticated as faculties of the souls. This point, however, has importance to implicate that material objects have their motions and hold something else but souls, so-called the powers, which spur the bodies of material objects to make motions.

Ibn Sina mentions the quality of material objects when he explains the quality (*kayfiyyah*) of nature in Physics. Nature is the source of motions of the quality; for example, the water is naturally cold as it is because nature makes water back to their quality and the water dries it if an obstacle increases. In another case, when the health gets bad in bodies, nature strengthens, rejects the badness, and makes the health good. Likewise, it is a natural condition (*hal tabi'ah*) that the stones move down and the fire moves up.²⁰⁵ Nature is for Ibn Sina seen as phenomena in a sense, in which there is a movement or a silence by itself and there are all changes and motionlessness alone.²⁰⁶ In the condition of nature, material objects constantly have their motions.

3.2.4 The Power (*quwah*) and the Energy (*qudrah*)

The powers of material objects matter for us to reach a deeper understanding of the metaphysical faculties of material objects. The *Kitab al-Ilahiyat* (Metaphysics) of Ibn Sina provides us with an idea of the power or potentiality (*quwah*) and the energy (*qudrah*). I here show his discussion and analyze those links with conducts of material objects. Ibn Sina defines the origin of motions and behavior is the soul and in the book demonstrates it is the power, which produces motions as the practical origin.

Ibn Sina, in the beginning, gives an introduction to a definition of the power. The power (*quwah*) exists in living beings (*haywan*). The power is able to produce actions in the light of quality and quantity. Its opposite concept is the weakness (*da'f*). The energy (*qudrah*) is that which the living beings produce their actions from, if they will. Its opposite concept is

²⁰⁵ Ibid. 38-39.

²⁰⁶ Ibn Sina, *Tis` Rasa'il Fi Al-Hikmah Wa Al-Tabi'at* (Cairo: Dar al-Arab al-Bustani, 1998). 86.

the disability (*'ajz*).²⁰⁷ This energy is a condition belonging to the living beings; it makes them perform their actions. This can convert to the power, which is the origin of an action (*mabda' al-fi'l*).²⁰⁸ Accordingly, the power and the energy are the beginnings of actions and cause living beings to produce their actions.

Ibn Sina emphasizes significance of the will to consider the power and the energy. He firstly points that philosophers changed a name of the power. They defined a condition, in which a thing turns out to be another thing, as the power even if it has no will, and they named this power the hotness of power (*al-hararah quwah*).²⁰⁹ In accordance with Ibn Sina, there is a necessity of the will in the power and the energy. Because the energy makes a being act if it wills but the energy does not if it does not will.²¹⁰ Therefore, the actions are caused by the power and the energy if an owner of the power wills. Otherwise, there is no action with no will.

He notes some kinds of the powers. The Powers are the origins of motions and actions, and some of them unite the thought (*nutq*) and the imagination (*takhayyal*) and others do not. Human beings or others, that have this kind of power, recognize the deliciousness and pain. They also understand a thing and its converse.²¹¹ Hence, all powers are not the same, but distinct relying on sorts of the powers. Some powers are more cognitive than others, for example, powers of human beings are able to recognize a tastiness or a physical damage. In contrast, there exists another type of powers, this is the passive power. The power of things that do not own a thought and an imagination is the passive power (*al-quwah al-munfa'ilah*) and it needs an action (*fi'il*). Because there is neither will (*'iradah*) nor a choice (*'ikhtiyar*). If there is something passive, there is nature (*tab'*).²¹² The passive power is sometimes perfect (*tammah*) but sometimes imperfect, and they are sometimes near (*qaribah*) and sometimes far (*ba'idah*). Ibn Sina explains this power with an example that a semen becomes a human; the power of a semen needs to encounter another active power (*quwah muharrikah*) before an action towards a human being. The far power (*quwah ba'idah*) refers to a power that needs an evidence from another power to accomplish its abilities. On the other hand, the near power

²⁰⁷ Ekrem Demirli and Ömer Türker, trans., *İbn Sina: Kitabı'ş-Şifa Metafizik 1* (İstanbul: Litera Yayıncılık, 2004). 152.

²⁰⁸ Ibid. 153.

²⁰⁹ Ibid. 153.

²¹⁰ Ibid. 154.

²¹¹ Ibid. 155.

²¹² Ibid. 155.

(*quwah qaribah*) means to be a power that does not need to encounter an active power (*quwah al-fa'iliyah*) before the active power gets affected by an action.²¹³

Ibn Sina then elucidates how powers appear in reality and also explicates the powers of non-living beings. Some of the powers occur in nature, some in a custom, some with an industry and some by accident.²¹⁴ It should be noted that a part of the powers, which occur in nature, belongs to the bodies of non-living beings; another part to the bodies of living beings.²¹⁵ Therefore, non-living beings also have the powers, which produce motions and actions. Remarkably, non-living beings own their powers within their bodies in some levels.

Ibn Sina mentions there is the power for things to exist. He says an ability of the existence (*'imkan al-wujud*) as the power of existence (*quwah al-wujud*). The holders of this power are named a subject or a matter (*mawdu'*); a primordial matter or a substance (*hayula*); or a material objects (*maddah*). In this way, the material objects (*maddah*) present all creations (*hadith*).²¹⁶

Ibn Sina emphasizes the great divine system in nature in a link with how powers produce actions. He enlightens God's organization of the powers and actions. Once something like the soul (*nafs*) suddenly began to control the substance (*hayula*) and its formation (*taswir*), however, it was not good control. This is why the Creator supplemented and improved it. As these things were in the eternity acting in nature with a random order, the Creator organized nature and put them in order.²¹⁷ It should be seen that he notes the Creator ordered the system in an organized nature, in other words, the powers are of course under His control. The souls and powers produce actions as He operates.

In consequence, Ibn Sina stresses that the powers definitely come earlier than the actions not only in terms of time.²¹⁸ By this procedure, a human being comes from a semen and a tree does from a seed. While the power must come before than an action in time, an action comes earlier than the power in a concept and a definition. Because it is impossible to define the power without an action. Also, the action comes before the power in terms of the perfection because the power is imperfect and the action is perfect.²¹⁹ According to Ibn Sina, the power is always before an action and the power is the cause of the action, yet when the

²¹³ Ibid. 156-157.

²¹⁴ Ibid. 157.

²¹⁵ Ibid. 158.

²¹⁶ Ibid. 163.

²¹⁷ Ibid. 164.

²¹⁸ Ibid. 163.

²¹⁹ Ibid. 164-165.

action appears we can recognize there is its power. For short, which one comes first depends on how we see the phenomena, but, the power must be first in time as it is the cause of an action. As Ibn Sina summarizes, the action happens based on the power, otherwise, the action never exists.²²⁰

3.2.5 Ibn Sina's Concept of the Powers of Material Objects and the Souls of Plants

Considering a concept of the soul itself and especially the powers of materials and the souls of plants, an address to Ibn Sina's views is greatly useful since he studies the deep understanding of the above two metaphysical beings derived from the ancient Greek philosophical sources and also from Islamic classical sources. Many of his works are somehow concerned with the topic.

Ibn Sina in his works illuminates the soul is the beginning of movements and actions, so it is the origin. All kinds of movements or actions, that the soul is able to produce, belong to the main three levels of the souls from his views: the souls of plants; the souls of animals; and the souls of humans. Every soul has each distinct function and sometimes cooperates in a body. The souls of plants are ranked at the first dimension and they can make the simplest movements and actions, for example, nourishment, growth, and reproduction. The souls of animals are more sophisticated in a sense²²¹ for they achieve towards a higher dimension in terms of their actions, for example, animals have the cognition. The souls of humans in the last have the intellect that the two other souls cannot accomplish from Ibn Sina's perspective. It should be mentioned we can understand a certain sort of movements or actions from a cause of which level of souls, according to its faculty. Therefore, he distinguished the three distinct souls, however, there is no certainty that plants must have faculties of the souls of plants, likewise animals must do ones of the souls of animals or humans must do ones of the souls of humans. As mentioned above, an example of natural behavior of spiders comes not just from the souls of animals. He just made differences of each faculty clear, naming the three sorts of the souls. It is remarkable that we can recognize, only through a movement or an action, which sort of the souls the certain movement or action are made from as its original

²²⁰ Ibid. 166.

²²¹ Shams Inati interprets the movements of the animal soul are more animated than those of the plant soul. See, Inati, *Ibn Sina's Remarks and Admonitions*. 112.

source. I believe the existence of a kind of the souls or what we shall call the souls of material objects as well as those of the other natural creatures. I would like to argue it is hard for Ibn Sina as he is a rational philosopher to discuss the souls of materials inasmuch as his investigation is based on a rationalist approach,²²² and he does not debate much about mystic phenomena in nature. In contrast, Ibn Sina himself must have noticed there are mysterious movements or actions of material objects in nature, which are no longer possible to be examined from a rational perspective, hence, he still declares they have the powers (*quwah*) instead of a statement of their souls. The power produces movements of those bodies in nature. Therefore, they have some movements whereas there is no soul, which is the origin of movements and actions of the bodies of living beings for Ibn Sina.

We have to remind and keep it in our minds that there are the souls of plants, however, there is no soul of material objects. Instead, the latter objects have their own powers, whose potentials are so sophisticated as they produce movements and actions by themselves alone such as a falling stone or a rising fire in nature although they have no soul that is defined as the origin of movements and actions according to Ibn Sina's opinion. Here, I think there is a significance of his opinion on what he calls the soul. He defines the soul in his way as well as both the previous and the subsequent philosophers have pursued to clarify what is called the soul. I believe that he does not point out what the soul must be technically, but more like what the soul can be. Philosophers are able to write in their works what is proved based on a rational or empirical perspective and Ibn Sina is also no exception, in other words, he collects rationally explicable faculties of meta-physical substances of the living beings. In this sense, terminology of the soul can be seen to be restricted in a rational or empirical investigation. However, as Ibn Sina himself accepts, there are some explicit movements of material objects. It cannot be said to be the soul but can be regarded as the soul-like thing. In his cited works in this thesis, I displayed exact faculties of the souls of plants and natural potentials of the powers of materials.

²²² See, Michael E. Marmura, *Probing In Islamic Philosophy: Studies In The Philosophies Of Ibn Sina* (Binghamton: Global Academic Publishing, 2004). 18-19.

3.3 Erzurumlu Ibrahim Hakki

3.3.1 Erzurumlu Ibrahim Hakki and *Marifetname*

There are a large number of great *Sufis* at the time of the Ottoman Empire. Out of them, Erzurumlu Ibrahim Hakki (1703-1780 AD) is one of the most distinguished figures, whose perspective I will focus on in this part in order to explore *Sufism* idea on the souls of materials and plants. I take him as a representative *Sufi* for this *Tasawwuf* perspective. Not just through the Ottoman time, but also after that period have his works transmitted over places in Muslim intellectual spheres. He was not a simple *Sufi* because he completed many fields of sciences, and all of them are well-known owing to his qualified talents. He recorded some great Ottoman Turkish works in Anatolia at a period of the Ottoman Empire. So, his main work, *Marifetname* (The Book of Knowledge), which I employ for this research, was originally written in Ottoman language. This is a huge compendium of religious and terrestrial knowledge.²²³ This book has been published many times in different places and translated into English,²²⁴ Arabic, French, and Persian as well as modern Turkish. This work covers his interesting perceptions of nature and I am sure it will be an unlimited value to this study. Again, he is famous to be a *Sufi*, who pens the rich knowledge on nature. His natural philosophy came to be embedded in the depth of the Ottoman heartlands.²²⁵ I in the beginning note his brief biography cited mainly from *Diyanet İslam Ansiklopedisi*²²⁶ as below.

Erzurumlu was born in Erzurum in 1703, after that he was named later as Erzurumlu. His encounter with *Tasawwuf* was early in his life; in 1707 when Osman Efendi settled in Erzurum, thereafter he came to teach Islamic sciences and *Tasawwuf* to Erzurumlu.²²⁷ Erzurumlu traveled in many places and became trained as a Muslim scholar as well as a *Sufi*. In 1160 when he went to Istanbul and saw an Ottoman ruler (*padişah*), the ruler admired and permitted Erzurumlu to work in a library of the palace where he started to work on the new

²²³ Hamid Algar, "Bibliographical Notes on Naqshbandi Tariqat," in *Essays on Islamic Philosophy: Essays on Literature and Literary Criticism*, ed. George Hourani, (SUNY Press, 1975). 258.

²²⁴ This latest translated book in English was published in 2010 by Ali Akbar Ziaee. Dr Ali Akbar Ziaee, *Islamic Cosmology and Astronomy: Ibrahim Hakki's Marifetname* (Saarbrücken: LAP LAMBERT Academic Publishing, 2010).

²²⁵ Salim Ayduz, Ibrahim Kalin, and Caner Dagli, *The Oxford Encyclopedia of Philosophy, Science, and Technology in Islam* (Oxford University Press, 2014). 379.

²²⁶ This is a collection of encyclopedias published in 1988 by the Islamic Research Center (İSAM) of the Foundation for the Presidency of Religious Affairs (Diyanet İşleri Bakanlığı) of Turkey.

²²⁷ Komisyon, *İslam Ansiklopedisi*, vol. 21 (İstanbul: Türkiye Diyanet Vakfı Yayinlari, 2000). 305.

astronomy. He eventually specialized many various sciences such as the traditional astronomy, the new astronomy, medical science, anatomy, physiology, arithmetic, geometry, trigonometry, philosophy, psychology, ethics.²²⁸ It should be mentioned that he did not use his knowledge and *Tasawwuf* to supply any material profit. He had so humble and scanty life style as his family was living with an income from their own hand works and an inheritance from his father. He in his book, *İrfaniyye*, advises people to be abstemious and contented,²²⁹ thus he thought it virtuous to live in a humble and thankful way.

The view of *Tasawwuf* of Erzurumlu is such a typical example of the Ottoman *Tasawwuf* tradition. His concepts described in *Marifetname* gave prominence to many subjects in *Tasawwuf*: proficiency or mystical intuitive knowledge (*marifet*); annihilation of self or liberation from ego (*fena*); to claim an integrity to become one with the universal being (*beka*); love (*muhabbet* and *aşk*); sanctity or being under the protection of God (*velayet*); a miracle (*keramet*); trust in God or resignation to His will (*tevekkül*); delegation or surrender to God (*tevfiz* and *teslim*); patience (*sabır*); gratitude (*şükür*); contentment of God (*rıza*); a journey of *Tasawwuf* (*seyrü süluk*); a follower of Sufism (*salik*); a guide who plays a role of a spiritual director (*mürşid*); soul and its stages (*nefis* and *nefis mertebeleri*) and so on.²³⁰

Erzurumlu gives the significance to a concept that a man is a small universe. The main goal of one's life is the knowledge (*marifet*) and especially its highest degree, so the knowledge of God (*marifetullah*). The key to reaching *marifetullah* is to know oneself, and its clue is to know the universe. God gave the universe towards a mandate of humankind and He made their souls to control their bodies. We can find the same system in the universe. Erzurumlu articulates the correct faith and the right worship are necessary in order to achieve the above goal. There is a condition to obtain the everlasting salvation; that is to conduct along the Qur'an and the Prophetic deeds (*sunnah*).²³¹

Erzurumlu comments regarding the souls of human beings. A certain sort of beings, whose souls equip a composited body with growth, sense, a thinking ability, and a motion, is a human being. An essence of human beings is a compendium of every existence, for example, a fruit of the universal tree, or the last point of the fate. He also summarizes an advancing process of existences. God develops living beings by three stages: plants from

²²⁸ Ibid. 306.

²²⁹ Ibid. 305-306.

²³⁰ Ibid. 307.

²³¹ Ibid. 307.

materials; animals from plants; humans from animals. In this way, human beings reach the highest point of levels. By this theory, he interestingly acknowledges an existence of something between each stage. There are monkeys between animals and human beings because organs of monkeys' constitutions are similar to those of human beings except for monkeys' hairs and tails. It was later discussed if this theory is the same or not as that of Darwin. His theory refers to be a progress covering all ontic realities within the collectivity of materials and souls, thus his theory does not simply mean the biological evolution. In addition, he links the advance to the divine will instead of the natural sections declared by Darwin.²³²

It is a significant point that Erzurumlu in *Marifetname* mentions the science of nature in the greater part. He, before arguing the new astronomy and other sciences, thought it necessary to start with the scenario of creations from the old astronomy. Regarding his concept of cosmology, Ghazali gave a guidance towards his cosmological idea regarding the construction of the universe and his perspective of manifestation of God's operations. Erzurumlu from his religious view stresses God created the universe. Separately, he shows how to establish the right relationship between religion and science.²³³ Remarkably, he displays his cosmological theory especially along the Copernican system and advocates that Islam has no standpoint opposing the Copernican system.²³⁴ As Savage-Smith mentions, although this work is related chiefly to cosmological matters, it covers also some early modern European ideas: for example, the magnetic compass, a heliocentric theory of the universe, both classical and late geocentric theories.²³⁵

There are some different reports about the number of his works written in Turkish. He himself says many of his works are compiled into big books in a form of epistles, which are not counted as each single work. According to a note in the last part of *Ilahiname*, there are ten main works and five affiliated works, so in total fifteen works.²³⁶

I will employ mainly his most famous work, *Marifetname*, for this part and then analyze the souls of materials and plants. As İlhan gives the basic information of the book, it is reported that Erzurumlu had studied 400 books during preparing *Marifetname*. In the

²³² Ibid. 308.

²³³ Ibid. 308.

²³⁴ Salim Ayduz, *The Role of Translations in the Eighteenth Century: Transfer of Modern Science and Technology to the Ottoman State* (Foudation for Science Technology and Civilization, 2006). 7.

²³⁵ Emilie Savage-Smith, "Non-Western Traditions," in *The Cambridge History of Science: Volume 4, Eighteenth-Century Science*, ed. Roy Porter et al. (Cambridge University Press, 2003). 654.

²³⁶ Komisyon, *Islam Ansiklopedisi*, vol. 21. 309.

beginning of the book, he notes Islamic doctrine of the creation, the cosmos, the angels, the heaven and the hell. He then elucidates the four elements (air, water, fire, and earth) by interpretations of Islamic philosophers and also explains the combination of these elements towards the formations of materials, plants, animals and human beings. Then he demonstrates the old and the new astronomy.²³⁷ For the methodology to research his opinions on the concerned topics, I address to *Marifetname* and collect the related ideas and in the end analyze the souls of materials and plants.

Before discussing of the souls of materials, plants, animals and humans, I have to mention four fundamental elements (*anasır-ı erba'a*) in the world, which construct the existing bodies in accordance with Erzurumlu. These are fire, water, air, and earth.²³⁸ Three substances out of them get combined and turn out to be a different material substance, a plant, an animal or a human being. By a concrete process, when a certain amount of snow or rain, so the essence of water, is absorbed into the earth, it gets mixed with parts of the earth and become intense. Then, the sunlight affects the depth of the globe and welds the essence. And eventually, a material, a plant, and an animal are produced from the earth.²³⁹ They all are created by God. Throughout this process, the first stage is an intense earth and the last stage is a pure soul.²⁴⁰ To sum up, the soul is at the final stage sent to a body for its perfection. The formation of everything is interconnected: materials are connected first to earth and water, and in the last to plants; the former stage of plants is attached with materials and the last stage with animals; the former stage of animals is associated with plants and the last stage with human beings; and the first stage of the souls of human beings is related to animals and the last stage reaches the pure souls of the angelic adjective.²⁴¹ In other words, the perfection of the earth is a plant, that of a plant is an animal, and that of an animal is a human being. These are aims of everything.²⁴²

²³⁷ Barış İlhan, *The Astrology of the Ottoman Empire* (Istanbul: C.A. NCGR, 2007). 41.

²³⁸ İbrahim Hakkı Erzurumlu, *Marifetname*, trans. Cafer Durmuş and Kerim Kara, vol. 1 (Istanbul: Erkam Yayınları, 2013). 508.

²³⁹ Ibid. 509.

²⁴⁰ Ibid. 509.

²⁴¹ Ibid. 509.

²⁴² Ibid. 510.

3.3.2 The Souls of Materials

First of all, I show Erzurumlu's opinion of four basic elements and their essence, qualities, and original functions. I believe this knowledge has a significant implication to consider deeply the souls of materials. From a mixture of fire, air, water, and earth, composite substances or combinations (*ecsam-ı mürekkebat*) appear, which are also called compositions of three elements (*mevalid-i selase*).²⁴³ I below highlight his explanation of four elements one by one in accordance with *Marifetname*.

The first element is fire. The fire is a subtle (*latif*) and pure (*safi*) substance. The fire has no color like the other elements, and our sight can not cognize the fire as it is superior to the others. The nature of the fire is heat and dryness, and different from the other elements because it is supreme.²⁴⁴

The second element is Air. The air is a subtle and transparent substance, and has no color. If the air stays tranquilly, its name is air, in contrast, it is recognized as a blow whenever it has motion. What distinguishes its characteristics is that the air is naturally hot, humid and ascendant.²⁴⁵ The air interestingly has the positive efficacy on our bodies through our souls; it makes our souls get relaxed (*tervih*) and clean (*tenkiye*).²⁴⁶ It is remarked that there are two natural and unnatural shifts. On one hand, the natural shift of the air fundamentally depends on the seasons, on the other hand, the unnatural shift of the air is related to both the celestial and terrestrial causes. The celestial cause refers to an influence of stars; the weather dramatically warms in a city, over which bright stars are collected at the point of zenith in a certain time. The terrestrial cause means the phenomena affected by the latitude of each region or by height or the altitude of each region. This is, for example, caused by mountains, seas, blows and soil.²⁴⁷ Separately, the book notes major influences of the air on our bodies and souls. The coolness of the air is beneficial to the system of digestion. The humid air is favorable for the most parts of our bodies. The blowing wind from the north strengthens our bodies. The blowing wind from the south relaxes our bodies. The blowing

²⁴³ Ibid. 355.

²⁴⁴ Ibid. 356-357.

²⁴⁵ Ibid. 359.

²⁴⁶ Ibid. 368.

²⁴⁷ Ibid. 369-375.

wind from the east in early hours of a day sweetens sleep. The blowing wind from the west in late hours of a day is dense, and if it is in twilight, it is the densest and heavy wind.²⁴⁸

The third element is water. The water is a simple, liquid, and terrestrial substance with no color. Its natural characteristics are humid and cold. The water is a name of an element, but its name alters by changes of its natures like vapor, cloud, snow, rain, mineral water, stream, and river. The water is an ocean encompassing everything (*bahr-i muhit*).²⁴⁹ The water has an interesting disposition according to Erzurumlu. When the sea water becomes close to the wind, it turns out to be the fresh water. Regarding the Zamzam water, it is healing for every illness. The pure water is called the absolute water (*ma-i mutlak*). Yet, the water changes its nature in a case that something is added to it.²⁵⁰ Erzurumlu then describes some natural motions of the sea water: a motion of water in the sea is going down; a wave with an influence of wind; movement from the east to the west; movement from the north to the south; a cyclical motion (*hareket-i rahviyye*); the flood tide and the ebb tide. Owing to these motions, the sea water does not stink and always does the purification of itself.²⁵¹

The fourth element is earth. The earth is a simple and dense substance. Its nature is cold and dry, so opposite to the other elements' natures. The earth exists with covering the surface of the globe.²⁵² The outside of earth provides living beings with their shelters and places of residence while its inside gives sources to minerals and plants.²⁵³ The earth can be divided into two main layers: one is the mud soil (*tabaka-i tiniyye*), where all minerals, plants, living beings, the mineral water and vapor appear; and the another is the simple (*halis*) soil, which is totally cold and dry with no color.²⁵⁴

I here show Erzurumlu's basic understanding of materials. He provides an explanation of the constitution of minerals. The first compositions of three fundamental elements (*mevalid-i selase*) are minerals. Minerals are made of vapor and smoke that are squeezed in the ground. This is the common constructional process. In fact, many different sorts of minerals exist owing to the quantity and quality of compositions; for example, there are soft minerals, hard minerals, various stones, and salt. Also, the characteristics of each

²⁴⁸ Ibid. 377-378.

²⁴⁹ Ibid. 404.

²⁵⁰ Ibid. 405.

²⁵¹ Ibid. 408-410.

²⁵² Ibid. 423.

²⁵³ Ibid. 424.

²⁵⁴ Ibid. 425-426.

ground originate every single distinct mineral. The core kinds of minerals are three: solid minerals, minerals made of trees, and oily minerals.²⁵⁵

Referring to the nice nature of gold, he uses an interesting description. Gold is a distinguished mineral as people over places have thought it highly valuable. Gold, even if it remains under the earth for 1000 years, does not rust. Gold is beautiful and has preciousness. It is derived from the nature of the fire (*ateş tabiati*) that the nature of gold is heat and its color is yellow. That softness comes from a ratio of oil. Its clear presence comes from a reason why the water remains purely in it. The purely remaining of sulfur makes the flavor and the smell of gold good. Its grace stems from purity of quicksilver. Accordingly, gold is beautiful and precious because the natural soul (*nefs-i tabii*) gives the light to it.²⁵⁶

3.3.3 The Souls of Plants

Erzurumlu concerns the knowledge of nature and also many various sciences in both Islamic and Western civilizations. He in some parts of his most prominent work, *Marifetname*, argues the souls of plants and these mystical dispositions. His understanding should not be seen from such a rational philosophical perspective as we comprehend Ibn Sina's ideas, but can be seen more from a meta-philosophical view. In other words, I believe his idea sometimes seems to be beyond a rational thought and hard to be understood from an empirical perspective. His idea especially related to nature is not restricted in a rationally understandable capacity. In this thesis, I attempt to illustrate his concept in a way he explains, and then analyze his thought of the souls of plants.

As already seen the categorization of the souls by Ibn Sina, Erzurumlu thinks the souls by the same categorization: there are the souls of plants, animals, and human beings. Similarly, he declares the sophistication of three separate kinds of the souls. To put it concretely, the souls of plants are at the lowest level in a light of their potentials, and the souls of animals acquire more refined faculties, and the souls of human beings finally reach the highest level of souls. His division and the levels of the souls seem similar to Ibn Sina's concept.

On the other hand, Erzurumlu has a very different idea from Ibn Sina's opinion as to exact functions of every soul and its role in a body of human being. As an example,

²⁵⁵ Ibid. 510-512.

²⁵⁶ Ibid. 512-513.

Erzurumlu affirms more detailed faculties of three sorts of the souls than Ibn Sina's definition, and also says which organ or a part is in charge of the faculties in a case of a human body. I start to examine his core concept of three sorts of the souls and then move on to his understanding of those in a human body.

He explicates the souls of plants in *Marifetname*. Following minerals, the second compositions of three fundamental elements are plants. They have their unconscious powers. In nature, plants perform their variety of movements, whose drivers are called the souls of plants (*nefs-i nebatiiyye*). These powers work at the beginning of maturity towards the birth, and makes reproduction and nourishment in a natural body.²⁵⁷ There are some following kinds of powers operated by the souls of plants. The first power of the souls of plants is the power of nourishment (*kuvvet-i gadiye*), which originates the continuity of existence. This power in a body converts another substance like water into another thing of similar disposition, consistency and atom for its own substance. The second power of plants is the power of growth (*kuvvet-i namiyye*), which enables a living being to mature. This supplies what is needed for the maturity of a substance. The third power is the power of reproduction (*kuvvet-i müvellide*), which makes plants produce their continued species. This power is the starter of substance, which finds a similar existence from a part of themselves and bears it; in a case of plants, it is a seed.²⁵⁸

There are four assistant powers of nourishment according to Erzurumlu: the power of pulling (*kuvvet-i cazibe*); the power of retainment (*kuvvet-i masike*); the power of absorption (*kuvvet-i hazime*); and the power of elimination (*kuvvet-i dafi'a*). The power of nourishment first pulls the nutrition, retains it, digests it, and then eliminate its redundancy.²⁵⁹ Thus, the process of nourishment is conducted by these four assistant powers within their involved system.

As for the power of growth, Erzurumlu comments that this power ceases its actions after the growth of plants is accomplished. Thereby, the power of nourishment maintains actions until plants become incapable of doing anything; when they become so, the fate reaches them and they wither up.²⁶⁰ He adds that God is just the Creator and the Operator of the life of plants.²⁶¹

²⁵⁷ Ibid. 516.

²⁵⁸ Ibid. 516.

²⁵⁹ Ibid. 516.

²⁶⁰ Ibid. 516.

²⁶¹ Ibid. 516.

There are stages between all souls. The souls of animals lie at one more sophisticated stage after the souls of plants. It is of significance for the better understanding of all faculties of the souls of plants. In regard to the souls of animals, their souls acquire more high-grade faculties as they are more mature than plants. As Erzurumlu illustrates, animals are the third compositions of three fundamental elements and they can move or act with their will. There are two types of their actions: one type of their actions is performed by the power of comprehension (*kuvvet-i müdrike*) and another by the power of doing actions (*kuvvet-i muharrike*). Some cognitive powers work out of a body whereas others do in the body. An animal body has five cognitive powers on its outside: hearing (*sem*); seeing (*basar*); smelling (*şemm*); tasting (*zevk*); feeling (*lems*). Also, that body has five powers on its inside: the center of common perception (*hiss-i müsterek*); the power of imagination (*hayal*); the power of delusion (*vahime*); the power of remembrance (*hafıza*); the power of management (*mutasarrıfa*). Separately, there are two powers, which produce actions: the power of triggering actions (*kuvvet-i ba'ise*) and the power of creation (*kuvvet-i faile*). The former power is also called the power of desire (*kuvvet-i şevkiyye*).²⁶² Accordingly, the souls of animals, for Erzurumlu, have more mature faculties because of those cognitive powers than the souls of plants.

Faculties of the souls of plants are found in a human body. Erzurumlu describes the appearance of faculties of the souls of plants and moreover adds exact locations of their faculties in the human body. As confirmed in the science of anatomy, powers and actions come out from one another because every single action springs from the power. The powers are divided into two kinds: the natural (*tabii*) powers and the carnal (*nefsani*) powers. There is an organ (*aza-i reise*) that every single power belongs to in the human body. The souls of plants (*nefs-i nebati*) are regarded as the natural kind of souls while the souls of animals (*hayvani nefis*) are as the carnal kind of souls.

The souls of plants have two kinds in a human body. A purpose of the first kind is to protect the body with various measures. This has an influence on nourishment and supplies nutrition for the human body until its fate. Thus, owing to this faculty, humans beings keep their bodies fresh during their life spans. The location of this kind of power and the center of actions is a liver. A purpose of the second kind is to protect the first one of the body. This has an effect on reproduction, and with God's command and permission creates a similar form of a holder of the body while separating an atom of sperm from the mixture of body. The

²⁶² Ibid. 517-519.

location of this kind of power and the center of reproduction is organs.²⁶³ Likewise, the souls of animals work at each place of the human body, however, I here focus just on some main operations of the souls of plants in the human body.

Erzurumlu gives a description of roles of the natural souls in a case of the human body. A baby is born with four souls (*ruh*): the natural soul; the plant soul; the animal soul; the human soul. The natural soul preserves parts of the body and also prevents these parts from segregating. Everybody is created to be a location of this soul. This natural soul has two assistant powers in order to perform its roles: the light power (*hafiflik*) and the heavy power (*ağırlık*). The light power is inclined towards the surroundings, on the other hand, the heavy power is inclined towards the center.²⁶⁴

Marifetname further notes the detailed knowledge of roles of the plant soul in the human body. Basically, this soul nourishes the length, width, and depth of the body and increases an amount of growth. This soul is located in a liver as already mentioned. The above natural soul with its two assistants brings roles of the plant soul. The plant soul has its nine assistant powers: pulling (*cazibe*), retainment (*masike*), digestion (*hazime*), resolution (*mümeyyize*), evacuation (*dafi'a*), reproduction (*müvellide*), formation (*musavvire*), feeding (*gadiye*), and growth (*namiye*). The power of pulling is a power, which pulls benignant nutrition from outside to the inside of the body. The location of this power is an upper part of a stomach. The power of retainment keeps nourishment in a stomach. This lies at a lower part of a stomach. The power of digestion tucks and changes benignant nutrition, which the power of pulling brings and the power of retainment keeps. This power also makes the nourishment ready for works of the power of reproduction. The remained nutrition is mixed for organs. This process is named digestion. This power works in a stomach, a liver, and veins. The power of resolution resolves dense parts of nutrition from sparse parts. This power lies at an inner area of a stomach. The power of evacuation through two organs eliminates the redundant nutrition that is neither worthy nor suitable for the nourishment. For example, trees eliminate the sap as well. This power works in dense and broad trabecula beneath a stomach. The Power of reproduction gathers the sparsest nutrition, and from it a similar body accrues. It is a seed in a case of plants and it is a sperm in a case of animals. This has two types: one type creates semen from male and female; another type exists in the waters of a uterus. This power lies at veins of the body. The power of formation takes charge of an embodiment,

²⁶³ İbrahim Hakkı Erzurumlu, *Marifetname*, trans. Cafer Durmuş and Kerim Kara, vol. 2 (Istanbul: Erkam Yayınları, 2013). 15.

²⁶⁴ Ibid. 16.

conditions, measurements, and figures of all organs. This power is in the main artery. The power of feeding takes the nutrition and appropriates it for parts of the body. So this power has its location in every organ. The power of growth helps the body to grow. This power lies at every part of the body.²⁶⁵

As Erzurumlu notes, connections between four groups of the souls are interesting. The two souls explained above, so the natural souls and the souls of plants, with their own assistant powers reach the souls of animals and these faculties. The souls of animals, on the other hand, become passengers of the souls of human beings (*nefs-i natika*).²⁶⁶ In other words, if souls become closer to the souls of human beings, those souls get closer to the perfect souls. This concept does not seem to be his original idea; Ibn Sina also says a close concept.

3.3.4 Erzurumlu Ibrahim Hakki's Concept of the Souls of Materials and Plants

Compared to Ibn Sina's idea, Erzurumlu's opinion is so unique that Erzurumlu addresses not only philosophical traditional understanding but also an original thought blended with *Sufism* ideas. For example, he elucidates a structure of the human body in a link with some certain faculties operated by the souls of plants although he gives an explanation of them following Islamic philosophical concept of their souls. Further, he denotes concrete organs of our bodies where each faculty of the souls of plants stays. This unique idea distinguishes his opinion from Ibn Sina's notion.

Regarding the souls of materials, he first displays the four fundamental elements (fire, air, water, and earth) in the terrestrial world, from three of which plants, animals, and human beings are made. They all have different dispositions and characteristics, and sometimes affect one another. They have their own movements and also move some other things as already seen above. He provides us with interesting ideas. According to his examples, a motion of stars changes weathers of a city under those locations. Also, the sea water naturally has its various movements by the side it comes from. In addition, it is of interest that he reveals an influence of the air on our bodies and souls. And then, he explains the general construction of minerals. Interestingly, he notes a beauty of gold from perspectives of its nature, color, and smell.

²⁶⁵ Ibid. 17-18.

²⁶⁶ Ibid. 18.

Subsequently, Erzurumlu clarifies the souls of plants and these faculties. In the beginning, he acknowledges stages of the souls and which stage the souls of plants lie on. Then, he gives an explanation about the main faculties of them: nourishment, growth, reproduction. Specifically, he explains in detail exact powers of the souls of plants in performing each activity of the powers. Every power has its own assistants to perform its roles in the bodies of plants. In a case of the human bodies, there are significant roles of the souls of plants for Erzurumlu. He verifies the main three faculties and these assistant powers are active in our bodies with expounding their specific places and functions.

CONCLUSION

Throughout all the chapters, this thesis pursued an understanding of Islamic classical concept of matters and plants with a special focus on those souls, which the most of us unquestionably might not believe exist. The main aim of this study is to present Islamic scriptural and philosophical concept of matters and plants as an alternative towards the positivistic concept. I emphasize that this research was conducted in order to seek the truth of material beings and plants by Islamic scientific methodologies. Specifically, I gave a great significance to read the most of the sources in the original Arabic written versions. Together, I frequently used the Qur'anic exegeses, contemporary interpretations for each *hadith* reports, and then deduced my original analyses in the first two chapters. In the last chapter, I addressed several Ibn Sina's philosophical works and also Erzurumlu Ibrahim Hakkı's work. These all helped this work a lot to achieve the better understanding of the concept and souls of materials and plants.

The soul has brought large numbers of intellectuals over all civilizations in our history to study it; Muslim intellectuals are no exceptions. Many Muslim scholarly figures have sought the knowledge of the soul. Since a certain age when Greek philosophical works were imported to Islamic civilization, Muslim thinkers have been influenced by them on a topic of the soul. Separately, we can find many parts of the Qur'an and *Hadith*, which mention souls. These made it sure how significant the knowledge of the soul is. However, when it says to the soul, little do we know about it. Even if we learn much about the soul, we unquestionably have an anthropocentric idea that it is a special thing of just human beings. Yet, in reality other creatures have their own souls as the proofs are able to be found in the Qur'an, *hadiths*, and Muslim intellectual works.

My primary interest is to highlight what the souls of materials and plants are, while demonstrating the concept of them. Non-human beings, which refer to materials, plants and animals, are the same creatures of God as we are. They are also Muslims as we ensured that in introduction; they always pray to God, praise, and glorify Him. Among them, this study concerns especially materials and plants, which we in our ordinary life have less attention to. This thesis attempts to show the souls of materials and plants with a special focus on those faculties. The main approach of this research is to explicit potential faculties of what can be regarded as those souls. To see what materials and plants can produce or what they can not

through those souls, clarifies the truth of those souls. In this way, this study focused on potential faculties carried out by those souls.

In the first chapter, the Qur'anic perspective on the concept of materials and plants, employed Qur'anic verses and its exegeses to understand that concept. First of all, I collected concerned verses of the Qur'an, in which there are mystical movements or actions of materials and plants as if human beings do. Then, I addressed mainly two exegeses, Muhammad 'Ali al-Sabuni's *al-Tafsir al-Wadih al-Muyassar* and Ismail Haqqi Bursevi's *Tafsir Ruh Al-Bayan*, to get a correct meaning of each verse. A reason why I chose these two exegeses is they are ones of the most well-known exegeses and comprehensive enough to cover many different perspectives. The latter exegesis was written by Ismail Haqqi Bursevi, who was a very famous *Sufi* scholar. Thus, his interpretation contains meaningful explanations of Qur'anic verses that are related to mystical behavior of materials and plants from a *Sufism* perspective. Subsequently, I categorized mystical motions and actions of materials and plants from the collected verses into the main five groups of faculties as long as they are explicit in the shown Qur'anic verses: movements of materials and plants; direct communications between God and materials; Intercommunications between materials and plants; emotions of materials and plants; memories of materials. This categorization is based on my original analysis; I analyzed events displayed in the Qur'anic verses along with two exegeses, and then distinguished these verses from one another in terms of the main five faculties that can be regarded as the operations by their souls.

The second chapter is the *Hadith* perspective on the concept of materials and plants. Therein, I employed two renowned authentic *hadith* collections for this research: one is Imam Nawawi's *Riyad al-Salihin* and the another is Al-Qadi 'Iyad's *Al-Shifa bi-Ta'rif Huquq al-Mustafa*. Both two *hadith* collections provided this study with fruitful reports of the Prophet in a relation with materials and plants. I in the beginning collected some *hadiths* that reveal their mystical actions, behavior, or events between the Prophet. And then, I made an analysis of every *hadith* in a light of potential faculties of the souls of materials and plants. After that I divided all the collected *hadiths* into the main four categories of their potentials: movements of materials and plants; communications of materials and plants; emotions of materials and plants; memories of materials and plants. In the end of this chapter, I discussed what is called a miracle regarding mystical events of materials and plants through Qur'anic implication. It is highly crucial that the nature of materials and plants shown in *hadiths* that we regard to be miracles are not actually simple phenomena, but some events shown in the listed *hadiths* is pretty natural and always happen although we do not know them at all.

The title of the third chapter is Muslim intellectual perspectives on the souls of material objects and plants. Muslim intellectuals refer to intellectuals who have belonged to three main intellectual traditions: Islamic philosophy, *Kalam*, and *Tasawwuf*. This chapter focuses especially on Islamic philosophy and *Tasawwuf* and here does not cover *Kalam* scholarly concepts. There are two intellectual figures presented as representative ones from two intellectual traditions. One is Ibn Sina and the another is Erzurumlu Ibrahim Hakkı. I separated this chapter into two main parts: Ibn Sina's perspective and Erzurumlu Ibrahim Hakkı's perspective on the souls of material objects and plants.

In the former part, I studied Ibn Sina's *'Ilm al-Nafs, al-Sama'u al-Tabi'i* and *al-Ilahiyat in Kitab al-Shifa'* and also his epistle, *Kitab al-Farq bayna al-Ruh wa al-Nafs* in order to see his concept of the souls of material objects and plants. It should be noted that he first clarifies the soul is the beginnings of actions (*mabtada' al-afa'il*). Throughout his works, he demonstrates there are stages of the souls: the celestial souls; the souls of plants; the souls of animals; the souls of human beings. Contrary, he does not believe material objects have their souls. However, it is interesting that he notes material objects have their own powers in nature, which produce some particular motions. By the souls of plants, he elucidates the main faculties of them and their powers. They have the powers of nourishment, growth, and reproduction. According to him, the operations of the souls of plants can be accounted to be parts of nature that mean every happening with no will. Regarding a relationship between the soul and the power, the power is a cause of issuing motions from the soul. Hence, the soul for him is a more comprehensive concept, and the power as an actual producer of actions is affiliated within the soul. Through the powers, living beings are able to issue their movements or actions in a way that we can recognize. On the other hand, he does not believe that material objects have their souls. As already mentioned, the lowest stage of souls in the globe are those of plants. Therefore, material objects for him have no soul, nevertheless, it is of great significance that he accepts that they have their own powers with no soul in nature. These powers make them to move in a particular situation. It seemed a bit complicated like a contradiction. In accordance with his idea, material objects have movements or actions as well as plants, animals, and human beings do although they have no soul. It is really interesting to think of their powers, which are not carried by any soul.

In the latter part of the third chapter, I illustrated a concept of Erzurumlu Ibrahim Hakkı on the souls of materials and plants. I used for this part his most prominent work, *Marifetname*. This work provided this study with great knowledge of those souls from both Islamic philosophical and *Sufism* views. He explains stages of the souls in a similar way that

Ibn Sina clarifies, however, Erzurumlu does not mention the celestial souls. By the fundamental understanding of development of souls, his idea is close to Ibn Sina's one. He also expounds faculties of the souls of plants. They have some powers, and through them do their movements and actions. These powers are nourishment, growth, and reproduction. In addition, he goes into a more detailed discussion of assistant powers of the above three core powers. What differentiates his concept from Ibn Sina's one is his understanding of the souls of plants are described in a case of a human body with a detailed explanation. For example, each power governed by the souls of plants lie at which part or organ of the human body, and also what kind of function it has. This point is very unique and makes his understanding distinct from others'. Regarding the souls of materials, he does not argue there are their souls as Ibn Sina does not likewise. But, he interestingly demonstrates their motions and inter-effects between other natural elements whereas he does not believe the existence of their souls. Consequently, the two intellectuals share a close opinion that there are the souls of plants and they accept those three main powers. However, materials have no soul although they have their own motions derived by their powers according to them.

To sum up, Muslim intellectual perspectives, especially by Ibn Sina and Erzurumlu Ibrahim Hakkı, give us the great knowledge on the souls of plants and the powers of material objects. According to them, material objects in their philosophical definitions, do not have their souls while plants have their souls. Both two scholars have a consensus on this sense. In details, some specific powers are equipped with every soul as they are operators of various kinds of motions and actions. For Ibn Sina, the powers are not necessarily coupled together with souls when they produce certain motions although he declares the souls are sources of actions. This is why, material objects have their powers in spite of the nonexistence of the souls, and they are able to move by themselves. As for the souls of material objects and plants, exact faculties of their souls were already demonstrated above in accordance with Ibn Sina and Erzurumlu. I here will make a comparative analysis on the souls of materials and plants between the Qur'anic, the *Hadith* and intellectual perspectives. I will below go into a summary of contents of all the chapters and compare concepts from perspectives of each source.

The Qur'an and *Hadith* manifest how sophisticated actions or behavior materials and plants have. Some images of what materials and plants can do, are meaningful to be compared with intellectual opinions because the Qur'an and *hadiths* tell us some events that can be seen something supernatural. However, I believe what happens in the Qur'an or in *hadiths* should not be regarded as simple supernatural phenomena handled by God, but some

of those events, so-called miracles, are ordinary happenings in nature. Little do we, human beings, know about their nature through anthropocentric ideas. Regarding their specific motions or actions shown in the Qur'an, I will summarize of contents of the first chapter by five categories of faculties of the souls of materials and plants. And then, I will move on to a summary of motions and actions seen in *hadiths* in the same way.

The collected Qur'anic verses in chapter 1 are categorized into five main potential faculties of materials and plants. The first faculty is movements of materials and plants. As obviously seen in chapter 1, the Qur'an verifies movements of materials and plants. Some verses present the life of plants from their births until reproduction.²⁶⁷ One verse says, on the day, the mountains start to shake and change their shapes.²⁶⁸ For another proof, movements of the clouds and those process to make a rain are also depicted.²⁶⁹ The second faculty is direct communications between God and materials. It is astonishing that particular materials conduct direct communications with God although there is no mediator like angels between them. In a verse, God asked the sky and the earth if they come into existence willingly or not, and then they answered they willingly come.²⁷⁰ Remarkably, God does not give a one-way message to them, as the two materials responded to His question. Thus, it can be seen as a communication. From other verses, on the day of Judgment, our hands, feet, ears, eyes, and skins, so materials, reveal to God all our sins, which we commit in our life.²⁷¹ These all prove that materials have direct communications with God. The third group is intercommunications between materials and plants. Reproduction of new species of plants or these ecological balance are continued based on intercommunications between materials and plants. The Qur'an notes a coupling system of plants; two different individuals of plants approach closer to one another and get fertilized.²⁷² This tells us what happens in nature in terms of their coupling system looks almost same as that of human beings. A verse describes the soil and plants shake and feel exhilarated when they are showered by a rain.²⁷³ The fourth faculty is emotions of materials and plants. As already cited, a verse discloses an explicit feeling of materials. In the verse, the sky and the earth are happy to agree to His favor. Another verse, according to Bursevi's interpretation, shows plants shake and feel gladness when the rain

²⁶⁷ *The Qur'an*. 20: 53; 18: 45; 36: 33.

²⁶⁸ *Ibid.* 73: 14.

²⁶⁹ *Ibid.* 24: 43; 27: 88.

²⁷⁰ *Ibid.* 41: 11.

²⁷¹ *Ibid.* 36: 65.

²⁷² *Ibid.* 13: 3; 20: 53.

²⁷³ *Ibid.* 22: 5.

falls on the dead earth and it gets revived.²⁷⁴ The fifth faculty is memories of materials. As two verses prove, by the judgment, our extremities and some other organs speak all our sins based on those filed memories.²⁷⁵

The collected *hadith* reports in chapter 2 are categorized into four main potential faculties of materials and plants. The first faculty is movements of materials and plants. There are obvious movements of materials and plants in some reports. A *hadith* reports a stone and a tree bowed to greet the Prophet, when he passed by them.²⁷⁶ In another *hadith*, the mountain 'Uhud shakes by itself when the Prophet and his companions were climbing it.²⁷⁷ Also, one day when the Prophet and his companions on a travel encountered a Bedouin man, a tree came to the Prophet with shaking and cleaving the earth and testified *shahadah* for three times and then returned to its own position.²⁷⁸ In another *hadith*, a tree on a street gave a way to the Prophet.²⁷⁹ The second faculty is communications of materials and plants. By glorifications of materials and plants, one day the Prophet and his companions witnessed pebbles in their hands were glorifying God.²⁸⁰ In another situation, he heard food and fruits were glorifying God.²⁸¹ Regarding their greetings to the Prophet, the Black Stone in Mecca used to greet him.²⁸² On a way in Mecca, every tree and mountain said *salam* to him.²⁸³ Another day, he told the mountain 'Uhud not to quake.²⁸⁴ A *hadith* reports stones and trees inform Muslims that Jews stay behind themselves during a war.²⁸⁵ In another *hadith*, on a Friday, a stump became sad and cried while the Prophet was preaching, and then he received its message and made him feel calm.²⁸⁶ The third faculty is emotions of materials and plants. In a *hadith*, a stump, that greatly missed the Prophet, manifested its emotion by crying because he used a new pulpit for his Friday sermon whereas he had been reclining on the

²⁷⁴ Ibid. 22: 5; Bursevi, *Tafsir Ruh Al-Bayan*, vol. 6, 1969. 8.

²⁷⁵ *The Qur'an*. 36: 65; 41: 20.

²⁷⁶ Al-Qadi, *Al-Shifa Bi-Ta'rif Huquq Al-Mustafa*. 207.

²⁷⁷ Ibid. 207.

²⁷⁸ Ibid. 201.

²⁷⁹ Ibid. 203.

²⁸⁰ Ibid. 207.

²⁸¹ Ibid. 206., 207.

²⁸² Ibid. 207.

²⁸³ Ibid. 207.

²⁸⁴ Ibid. 207.

²⁸⁵ Kandemir, Çakan, and Küçük, *Riyazü's Salihin: Peygamberimizden Hayat Ölçüleri*, vol.7. 2015. 472.

²⁸⁶ Ibid. 490.

stump for his previous Friday sermons.²⁸⁷ It might have been jealous. The fourth faculty is memories of materials and plants. The above *hadith* shows also a memory of the stump. The stump knew its beloved Prophet had used to give his sermons on it, and this is why it started to cry as he used the new pulpit. If it has had no memory, it would not cry. In consequence, it is demonstrated that materials and plants have their sophisticated four potential faculties. All the collected *hadiths* may be seen as such miracles as those events occurred only in a contact of the Prophet, however, the real meaning of miracles can be widely misunderstood. Because for example, the glorification of every creature on the heavens and the earth is always happening in our surroundings. The Qur'an proves it always happens.²⁸⁸ In addition, the Qur'an says the sun, moon, stars, and trees all submit to God.²⁸⁹ Nevertheless most of us do not know these kinds of realities. Islamic scriptures acknowledge the truth of nature. The real meaning of miracles here is that the Prophet and his companions perceived supernatural behavior of materials and plants, and also these non-human creatures used certain expressions as ordinary human beings were able to understand.

I now compare Qur'anic and *hadith* perspectives with perspectives of two Muslim intellectuals on potential faculties that material objects and plants have. As I already discussed opinions of those souls by Ibn Sina and Erzurumlu Ibrahim Hakkı, plants have their souls and material objects do not, but the latter beings have their powers. Faculties of the souls of plants are confirmed in their own ways and powers of material objects as well. Compared to rich implications of the Qur'an and *hadiths*, Muslim intellectuals, as long as I addressed some core works of Ibn Sina and Erzurumlu, seemingly expound less matured or less sophisticated potentials of those souls or powers. In contrast, according to the Qur'an and *hadiths*, materials and plants clearly reach movements, communications, emotions, and memories by themselves alone. They can make all of them without a third character. Given concepts by Ibn Sina and Erzurumlu are correct in reality, materials and plants would not produce even their movements. Therefore, some Muslim intellectuals' visions on their souls, especially faculties of them, are much more limited than perspectives of the Qur'an and the *Hadith*. However, it is quite understandable that those intellectuals mention something through their rational images proven by the empirical evidence. In fact, there are many things or phenomena in nature that are impossible to be understood only from the empirical evidence. Going back to main arguments of the potentials of the souls by two Muslim

²⁸⁷ Ibid. 490.

²⁸⁸ *The Qur'an*. 17: 44.

²⁸⁹ Ibid. 55: 1-6.

intellectuals, I believe they also realized mystical behavior of material objects and plants. That is to say, they accepted the existence of the powers of material objects. If all the previous philosophers before Ibn Sina unanimously have agreed that material objects have no motions in nature, he would not have mentioned material objects have those powers.

When it says to a meaning of movements, communications, emotions, or memories in general, these potentials mostly refer to those performed by human beings. However, looking at the truths of natural creatures, we are able to find those high-level potentials. In other words, materials and plants, which are sometimes seen as least matured of living beings compared to animals and humankind, have the great nature.

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