

Ecological Crisis: Seyyed Hossein Nasr's Thought on Theophany

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Abstract

The current global ecological crisis reflects not only material environmental degradation but also a profound spiritual crisis of modern humanity. This article aims to analyze the concept of theophany in the thought of Seyyed Hossein Nasr as a metaphysical foundation for establishing an ecological ethic rooted in Islamic spirituality. The study employs a philosophical-interpretative approach with a qualitative hermeneutic method, reviewing primary and secondary literature, including Nasr's major works. Thematic and hermeneutic analyses reveal the ontological, epistemological, ethical, and socio-theological dimensions of theophanic perspectives on nature. Findings indicate that, for Nasr, all reality manifests God (theophany), making nature a reflection of the Divine presence that must be safeguarded with moral and spiritual responsibility. Modern ecological crises arise from the loss of theophanic awareness, leading to the exploitation of nature without recognition of its sacred dimension. Restoring human consciousness to a sacred cosmic order positions theophany as the foundation of ecological ethics that integrates faith, knowledge, and daily practices. This study underscores that addressing environmental crises requires not only technological or policy interventions but a spiritual revolution that affirms humanity's cosmic relationship with God and creation. The article contributes to the development of contemporary Islamic ecological philosophy and offers a conceptual framework for environmentally responsible practices grounded in transcendent values.

Keywords: *Theophany; Seyyed Hossein Nasr; Ecology; Islamic Philosophy*

Abstrak: Krisis ekologi global saat ini tidak hanya mencerminkan kerusakan material lingkungan, tetapi juga menyingkap krisis spiritual manusia modern. Artikel ini bertujuan menganalisis konsep teofani dalam pemikiran Seyyed Hossein Nasr sebagai dasar metafisis bagi pembentukan etika ekologis yang berakar pada spiritualitas Islam. Penelitian menggunakan pendekatan filosofis-interpretatif dengan metode kualitatif hermeneutik, melalui telaah literatur dan dokumen primer maupun sekunder, termasuk karya-karya utama Nasr. Analisis tematik dan hermeneutik dilakukan untuk menyingkap dimensi ontologis, epistemologis, etis, dan sosial-teologis dari pandangan teofanik terhadap

alam. Hasil kajian menunjukkan bahwa bagi Nasr, seluruh realitas merupakan manifestasi Tuhan (teofani), sehingga alam harus dipandang sebagai cermin kehadiran Ilahi dan dijaga dengan tanggung jawab moral dan spiritual. Krisis ekologis modern muncul akibat hilangnya kesadaran teofanik, yang mengakibatkan eksploitasi alam tanpa pengakuan atas dimensi sakralnya. Dengan mengembalikan kesadaran manusia pada tatanan kosmos yang sakral, teofani menjadi dasar bagi etika ekologis yang mengintegrasikan iman, ilmu, dan praktik kehidupan sehari-hari. Temuan ini menekankan bahwa penyembuhan krisis lingkungan tidak dapat dicapai hanya melalui teknologi atau kebijakan semata, tetapi membutuhkan revolusi spiritual yang meneguhkan kesadaran manusia terhadap hubungan kosmik antara Tuhan, manusia, dan alam. Artikel ini memberikan kontribusi pada pengembangan filsafat ekologis Islam kontemporer dan menawarkan kerangka konseptual bagi pembentukan praktik lingkungan yang berlandaskan nilai-nilai transenden.

Kata Kunci: *Teofani; Seyyed Hossein Nasr; Ekologi; Filsafat Islam*

Introduction

The ecological crisis that afflicts the modern world stands as one of the most urgent issues in the history of human civilization (M. Harris, 1991). Climate change, deforestation, ocean pollution, and species extinction are among the phenomena that reveal humanity's detachment from the once harmonious order of the cosmos. This crisis is not merely ecological in nature, but also signifies a deeper crisis of meaning—the loss of spiritual awareness regarding the sacredness of nature (Merz et al., 2023). Modernity, with its instrumental rationality, has reduced nature to a mere material object to be exploited without restraint. In this context, the ecological crisis can no longer be understood solely as a technical problem requiring scientific solutions, but as a spiritual and metaphysical crisis demanding a reconstruction of humanity's worldview toward reality itself (Artmann, 2023).

Within the realms of philosophy and theology, awareness of the ecological crisis invites profound reflection on the relationship between human beings, nature, and God. The anthropocentric perspective underpinning modern civilization has displaced God from the center of the cosmos to its periphery, while humanity has enthroned itself as the sole ruler of nature. This shift has engendered a paradigm of knowledge that separates the sacred from the profane, rendering nature nothing more than a resource to be manipulated (Pihkala, 2022). In the Islamic philosophical tradition, the relationship between humanity and nature has always been understood hierarchically and symbolically, in which nature is viewed as a reflection of Divine Being. When this awareness erodes, cosmic harmony collapses as well. At this point, there arises a need for an approach that is not only ecological but also metaphysical—an effort to

restore the sacred vision of nature, as revitalized by Seyyed Hossein Nasr (Safdar & Shams-Ur-Rehman, 2021).

Seyyed Hossein Nasr's thought emerges as a fundamental critique of modernity's expulsion of the sacred from the fabric of reality. In his view, the ecological crisis is the direct consequence of the secularization of the cosmos—a process through which nature has been stripped of its meaning as a reflection of Divine Presence. Rooted in the tradition of perennial philosophy and Islamic metaphysics, Nasr emphasizes the ontological unity between God, humanity, and nature. Deeply influenced by the works of Frithjof Schuon and René Guénon, who both rejected the reductionist tendencies of modern rationalism (Nasr, 2005), Nasr argues in his seminal works such as *Man and Nature: The Spiritual Crisis of Modern Man* and *Religion and the Order of Nature* that the primary source of environmental degradation lies not in technological advancement, but in the loss of a metaphysical vision of reality (Nasr, 1968). Within the framework of theophany, the entire cosmos is understood as *tajalliyat ilahiyyah*—the radiance and manifestation of Divine Presence within all existence. By realizing that nature is the countenance of God, humanity is called to reestablish a spiritual relationship rooted in reverence toward the cosmic order (Leigh, 1998). This vision is not merely contemplative but also ethical, for from theophanic awareness arises an ecological responsibility grounded in spirituality rather than in pragmatic environmental interests.

Previous studies demonstrate that Nasr's thought has become a foundational reference in developing a spiritual paradigm of environmental philosophy. Osman Bakar (1999), for instance, explored the relationship between Islamic cosmology and modern science, finding that Nasr offers an epistemological framework that situates scientific inquiry within a sacred horizon. Nader El-Bizri (2014) emphasized the ontological dimensions of Nasr's philosophy, particularly the integration between nature and Divine Being within traditional Islamic metaphysics. In Indonesia, the works of M. Amin Abdullah and Zainal Abidin Bagir reveal the practical relevance of Nasr's thought in shaping a spiritually grounded environmental ethic. From these various studies, it becomes clear that Nasr's ideas have paved the way for articulating a transcendent ecological paradigm. However, most of these studies have yet to explore theophany specifically as the ontological foundation for ecological ethics, leaving ample interpretive space for examining the theophanic dimension as the core of ecological consciousness.

Based on this background, the present study seeks to address a central question: how can the concept of theophany in Seyyed Hossein Nasr's thought serve as a foundation for developing an ecological philosophy rooted in Islamic spirituality? The objective of this research is to elucidate the meaning of theophany as a metaphysical foundation affirming the unity of God, humanity, and nature, and to reveal its relevance in constructing an environmental ethic oriented toward transcendent values. This study employs a philosophical-interpretative approach, using hermeneutical analysis of Nasr's primary texts, in order to

demonstrate how a theophanic vision can provide both conceptual and practical grounding in responding to the global ecological crisis. Thus, this work aims not merely to position Nasr as a critic of modernity, but as an architect of ecological thought who offers a spiritual renewal for modern human consciousness.

Method

This research employs a philosophical-interpretative approach grounded in the tradition of philosophical hermeneutics as developed by Hans-Georg Gadamer (2004) and Paul Ricoeur (1976) (Hasanah, 2017), utilizing a qualitative hermeneutical method to uncover the meaning of theophany in Seyyed Hossein Nasr's thought and its relevance to ecological ethics. This approach is chosen for its conceptual and reflective nature, allowing for an in-depth analysis of philosophical texts, books, scholarly articles, and both primary and secondary documents that discuss Nasr and environmental philosophy within the framework of classical Islamic thought. The research is descriptive-analytical in character, focusing on the interpretation of texts and the construction of conceptual arguments that link the theophanic worldview with human responsibility toward the global ecological crisis.

Data are collected through an extensive literature review and document analysis, encompassing Nasr's major works such as *Man and Nature: The Spiritual Crisis of Modern Man* and *Religion and the Order of Nature*, as well as academic writings and critical studies on Islamic philosophy and ecology. The data collection process involves the identification of themes, the categorization of concepts, and the selection of relevant quotations to build a coherent analytical framework. Data analysis is conducted thematically and hermeneutically, following Gadamerian principles by engaging with the texts through historical and ontological perspectives to reveal the epistemological, ethical, and ontological structures within Nasr's thought. This technique enables the formulation of conceptual conclusions that connect theory with ecological and practical implications, thereby providing a rigorous methodological foundation for the overall argumentation presented in this study.

Results and Discussion

The Intellectual Journey of Seyyed Hossein Nasr

Seyyed Hossein Nasr was born on April 7, 1933, in Tehran, Iran, into a deeply intellectual and religious family that held significant influence in Persian cultural life. His father, Seyyed Valiollah Khan Nasr, was the royal physician to the Qajar dynasty and an important figure in the modernization of education in Iran, while his mother was known for her profound spiritual sensitivity. This religious and scholarly family environment laid the foundation for Nasr's intellectual orientation. From an early age, he was introduced to the classical Islamic scholarly tradition, Persian literature, and the rich corpus of both Eastern and Western philosophy. As

a child, Nasr exhibited a remarkable curiosity about both scientific knowledge and the spiritual dimension of life—two themes that would later become the twin pillars of his philosophical vision (Nasr, 2002).

Nasr began his formal education in Tehran, but in his teenage years, he was sent to the United States to attend The Peddie School in New Jersey. This marked his first encounter with the modern Western world. He later pursued higher education at the Massachusetts Institute of Technology (MIT), majoring in physics and mathematics, where he was recognized for his exceptional analytical abilities. Yet, amid his academic success in the field of modern science, Nasr began to experience an inner philosophical unease toward the scientific worldview that seemed devoid of spiritual depth. This existential restlessness awakened in him an epistemological awareness that science, when divorced from spirituality, risks producing a crisis of meaning. From this awareness emerged his lifelong intellectual quest for a metaphysical and philosophical understanding of reality.

After completing his undergraduate studies at MIT, Nasr pursued graduate studies at Harvard University with a focus on the history of science and Islamic philosophy. At Harvard, he studied under prominent Orientalists such as George Sarton and Henry Corbin, who introduced him to the profound heritage of Islamic philosophy, including the works of Suhrawardi, Mulla Sadra, and Ibn Arabi (Faruqi & Nasr, 1965). Under Corbin's mentorship, Nasr immersed himself in Illuminationist philosophy and the metaphysics of being, discovering the conceptual bridge between Islamic mysticism and the perennial philosophical tradition. He earned his doctorate at the age of twenty-five with a dissertation titled *Conceptions of Nature in Islamic Thought*, a work that would become the intellectual cornerstone of his later ecological metaphysics.

Studying at Harvard during the early 1950s, Nasr found himself at the intersection of two worlds: the rationalistic education system of the modern West and the sacred tradition of the Islamic East. Immersed in an academic climate dominated by empiricism, he was confronted with a worldview that regarded reality purely in material terms. His encounter with Henry Corbin, however, became a decisive turning point. Corbin introduced him to Suhrawardi's Illuminationist philosophy and the Persian tradition of Islamic theosophy, rich in spiritual symbolism. Through this intellectual experience, Nasr came to understand that reality cannot be reduced to empirical facts alone but must be seen as a Divine manifestation revealing itself in symbolic and hierarchical forms (Bostani, 2025).

Nasr believed that every entity in the universe is a sign pointing human consciousness toward God. Therefore, his years at Harvard were not merely an academic journey but a process of synthesis between two intellectual worlds: modern rationality and Islamic transcendence. From this dialectic emerged a new epistemological awareness—an awareness of the need to reconstruct modern knowledge by reintegrating the sacred dimension that secular modernity had erased. This conviction became the

foundation of his entire intellectual project: to harmonize science and faith, reason and revelation, humanity and the cosmos within a holistic metaphysical unity.

Upon returning to Iran in the late 1950s, Nasr began his academic career at the University of Tehran, becoming one of the youngest professors of philosophy in the country. He later founded the Imperial Iranian Academy of Philosophy with the aim of reviving the classical Islamic intellectual tradition and engaging it in dialogue with modern philosophical discourse. During this period, Nasr wrote extensively and lectured internationally, promoting the traditionalist Islamic perspective amid the growing tide of modernization sweeping the Muslim world. His academic career reached its height when he was appointed president of Aryamehr University (now Sharif University of Technology), one of Iran's most prestigious universities at the time (Mascall, 1970).

However, his life took a dramatic turn after the Iranian Revolution of 1979. Due to his close association with the Shah's regime and his involvement in royal institutions, Nasr was forced to leave Iran and eventually settled in the United States. There, he continued his academic career at several prominent universities, including Temple University and George Washington University, where he became a Distinguished Professor of Islamic Studies. Ironically, his exile expanded rather than constrained his intellectual horizons. From Washington, Nasr engaged in interreligious and intercultural dialogues and introduced Islam through the lens of a universal and deeply spiritual philosophy, reaffirming his lifelong mission to restore the sacred at the heart of human understanding.

Intellectual Orientation and His Works

Nasr's intellectual orientation is grounded in the effort to restore sacred consciousness within a modern world that has become deeply secularized. He rejects the notion that scientific progress must come at the cost of spiritual values, emphasizing instead the essential harmony between revelation and reason. For Nasr, the task of a true intellectual is not merely to produce knowledge but to safeguard wisdom derived from Divine Reality. In this respect, he positions himself as a custodian of the traditional Islamic intellectual heritage, serving as a bridge between East and West, between science and spirituality, and between intellectual reflection and contemplative insight.

Nasr's thought rests on the conviction that the crisis of modern humanity is rooted in a spiritual and epistemological crisis. He argues that modern science has lost its metaphysical orientation because it has rejected the essence of knowledge as a reflection of Divine Reality. Within this framework, Nasr develops the idea of *sacred science*—a form of knowledge grounded in revelation and oriented toward the sacred. This perspective marks Nasr not only as a philosopher but also as a spiritual educator who seeks to revive sacred awareness in a world fragmented by materialism and relativism. He perceives all creation as theophany, the manifestation of God that reveals His beauty and wisdom. Thus, to

understand nature is to read the signs of God manifested within reality. Such a vision affirms that the duty of the intellectual is not simply to accumulate knowledge, but to return knowledge to its Divine origin. Nasr does not reject rationality; rather, he situates it within a higher cosmological order, where reason becomes an instrument of Divine contemplation rather than a mere tool of empirical analysis (Nasr, 1996).

Nasr's works display both an impressive breadth of scholarship and a profound depth of metaphysical reflection rarely found in contemporary thought. Among his most influential writings are *Science and Civilization in Islam* (1968), *Man and Nature: The Spiritual Crisis of Modern Man* (1968), *Knowledge and the Sacred* (1981), and *Religion and the Order of Nature* (1996). Through these works, Nasr offers a powerful critique of modern science's loss of sacred awareness while proposing an alternative paradigm that views nature as a manifestation of the Divine. He has also authored hundreds of articles and essays on metaphysics, Islamic art, Sufism, and inter-civilizational dialogue. Across his entire corpus, Nasr consistently affirms that spirituality and true knowledge are inseparable, and that to comprehend nature is ultimately to recognize the presence of God revealed within it.

Seyyed Hossein Nasr's Thought on Theophany

Seyyed Hossein Nasr's conception of theophany represents a profound philosophical endeavor to restore the sacred dimension of humanity's perception of the cosmos. For Nasr, reality is never profane or detached from its Divine source; rather, it is entirely a manifestation of God's existence. The world and everything within it function as a mirror reflecting the Divine presence, and thus every aspect of nature holds a spiritual meaning that must be contemplated through metaphysical awareness. This view is rooted in the classical Islamic philosophical tradition that synthesizes three major currents: Peripatetic rationalism, Suhrawardian illuminationism, and Ibn 'Arabi's metaphysics of *wahdat al-wujud*—the ontological unity between God and His creation (Faiz, 2013). Nasr interprets this intellectual legacy as a framework for addressing the spiritual crisis of modern humanity, which has become alienated from the Divine order of the cosmos. He argues that the contemporary ecological crisis is not merely the result of technological or economic errors but rather a symptom of humanity's disconnection from the transcendent reality underlying nature. When humankind ceases to perceive the world as a sign of God, its relationship with nature is radically transformed—from gratitude to domination, from contemplation to exploitation (Sayem, 2019b).

Within this context, Nasr's concept of theophany serves as a key to reconstructing the human-nature relationship within a framework of cosmic consciousness. He rejects the modern dichotomy between God and the world, as this dualistic worldview has led to ontological disintegration and, consequently, to the global ecological crisis. Nature, in Nasr's understanding, is an open book that reveals Divine mysteries to

those whose hearts are pure enough to read its signs. Therefore, the restoration of the environment cannot be achieved solely through technological reform or environmental policy, but must begin with an inner transformation that reawakens the sacred vision of life. Theophanic awareness teaches humanity to see mountains, rivers, trees, and all living beings not as utilitarian objects but as symbols of God's presence, worthy of reverence and care. Thus, theophany in Nasr's thought is not merely a theological doctrine but an ontological and ethical foundation for the formation of an Islamic eco-theology—a philosophy of ecology that places spirituality at the very center of the cosmic order (Sayem, 2019a).

The Concept of Theophany

The concept of theophany in the thought of Seyyed Hossein Nasr constitutes the core of his view on the relationship between God, humanity, and nature. Etymologically, the term *theophany* derives from the Greek words *theos* (God) and *phaino* (to appear or to make manifest), meaning the manifestation or self-disclosure of God within the created reality. In the tradition of Islamic philosophy, this concept aligns with the notion of *tajalli*—the manifestation of divine attributes in all forms of existence. For Nasr, theophany is not merely a spiritual event limited to individual mystical experience, but an ontological structure inherent in all being. Every aspect of the universe, from the smallest particle to the vastest galaxy, bears traces of the divine presence that reveal God's majesty, beauty, and will. Thus, theophany becomes a metaphysical language through which God communicates with humanity via the living structure of the cosmos (Sayem, 2019b).

Conceptually, theophany serves as the foundation for a sacred epistemology that connects human knowledge to its divine source. In the modern secular view, knowledge is regarded as the result of human observation and rationality detached from its object. In contrast, within the framework of theophany, knowledge is understood as a process of spiritual witnessing that unveils the divine meaning hidden behind empirical phenomena. Therefore, understanding the world means reading the signs of God embedded within it. Nasr emphasizes that the modern human's inability to perceive nature as theophany represents a form of spiritual amputation that has caused modern knowledge to lose its metaphysical orientation. In classical Islamic thought—as articulated by Sufi masters and philosophers such as Ibn 'Arabi and Mulla Sadra—true knowledge emerges only when one realizes the unity between the knower, the known, and the source of knowledge itself, namely God. Hence, theophany functions as a bridge between epistemology and ontology, between knowing and being (Nugraha & Naupal, 2019).

The scope of theophany in Nasr's thought encompasses the entirety of the cosmos as a living manifestation of the Divine. Nature, in this view, is not a passive entity to be manipulated, but a spiritual organism imbued with intrinsic purpose and meaning. This perspective is rooted in traditional Islamic cosmology, which envisions the world as a mirror of God, wherein

every layer of reality reflects an aspect of His oneness. Humanity, in this system, is not the ruler of nature but a *khalifah* (vicegerent) entrusted with preserving the balance and harmony of creation. This vicegerency can only be fulfilled when humans understand their position within the structure of theophany—as an integral part of the web of existence that reflects divine presence (Sayem, 2021a). When humans forget their sacred role and treat nature merely as a reservoir of material resources, they not only destroy the ecosystem but also sever their spiritual connection with their divine origin. Therefore, theophany encompasses theological, ontological, ethical, and ecological dimensions that unite all existence within a living consciousness of *tawhid* (divine unity) (Syamsudin, 2017).

The relationship between theophany and ecology in Nasr's thought is rooted in his conviction that the modern environmental crisis is a direct consequence of the loss of the theophanic vision of nature. In a modern world dominated by materialistic scientific paradigms, nature has been reduced to a collection of inert objects devoid of spiritual value, legitimizing its exploitation in the name of human progress. Nasr rejects this view and proposes an ecotheological approach grounded in the awareness of theophany. When humans once again perceive nature as a manifestation of God, every action toward the environment will be guided by reverence, moral responsibility, and divine love (Sayem, 2021b). This concept gives rise to an ecological ethic rooted in spirituality, wherein the preservation of nature is not merely a social duty but a form of worship affirming the recognition of God's presence within creation. Thus, in Nasr's thought, theophany is not only a metaphysical concept but also the foundation of a new ecological paradigm that seeks to integrate science, religion, and spirituality into a unified cosmic consciousness (Saniotis, 2012).

Theophany and Human Responsibility Toward the Ecological Crisis

The ecological crisis that afflicts the modern world today reveals not only material damage to the environment but also the underlying spiritual disintegration that sustains it. Extreme climate change, deforestation, ocean pollution, and the extinction of species are tangible symptoms of humanity's loss of awareness of the sacred meaning of the universe (Irawan, 2017). Scientifically, reports from the Intergovernmental Panel on Climate Change (IPCC) confirm that the rise in global temperature and climate instability are direct consequences of human behavior that exceeds ecological balance. However, according to Seyyed Hossein Nasr, this issue cannot be fully understood through empirical analysis alone. The ecological crisis, in its essence, stems from a spiritual crisis—the loss of a theophanic vision, a way of seeing nature as a manifestation of God's presence. When humans fail to recognize the Divine dimension animating creation, nature becomes reduced to a mere object of exploitation, stripped of its sacred essence (Sayem, 2022).

First, human responsibility for the ecological crisis must begin with the reconstruction of ontological awareness. Within Nasr's theophanic framework, humanity does not stand apart from the cosmos but forms an

integral part of the structure of existence infused with Divine presence. This means that every human act toward nature carries spiritual consequences, not merely ecological ones. When humanity denies this sacred structure, it effectively violates the cosmic order established by God. Thus, the primary human responsibility is to restore existential awareness—to recognize that humans are not the masters of nature but the guardians of its Divine harmony. This awareness is not a matter of external morality but an inner realization arising from metaphysical knowledge of the unity between God, humanity, and nature.

Second, human responsibility is expressed at the epistemological level—through the way humans understand and engage with knowledge about nature. Nasr argues that modern scientific paradigms have shifted the orientation of knowledge from contemplation to domination. Nature is studied not to understand the signs of God, but to be exploited for material gain. Therefore, humanity's epistemological duty is to return knowledge to its sacred origin. Theophany guides humans to read reality not only with reason but also with spiritual intuition that perceives the Divine presence behind empirical phenomena. In this sense, science must be reoriented from a mechanistic paradigm to a cosmic one rooted in spirituality. Knowledge then ceases to be an instrument of power and becomes a path toward wisdom and ecological balance.

Third, human responsibility for the ecological crisis exists at the ethical and practical levels. Ecological ethics, viewed through a theophanic lens, demands that humanity treat nature as a spiritual subject rather than a utilitarian object. To harm nature is to desecrate the Divine signs, while to protect it is an act of worship reflecting gratitude and love toward the Creator. In this context, simple living, sustainable consumption patterns, and respect for biodiversity become tangible expressions of theophanic awareness. Such ethics are not grounded in man-made law but in inner awareness that every ecological action bears moral implications before God. Thus, human responsibility extends beyond the physical preservation of the Earth to the safeguarding of its sanctity as a space for Divine manifestation.

Fourth, human responsibility also encompasses social and spiritual dimensions. Theophany implies the existence of a cosmic solidarity in which all living beings are interdependent within a harmonious order. Hence, ecological responsibility cannot be carried out individually but must be realized through collective social awareness. Environmental education rooted in spirituality, religious rituals that rekindle the sense of the sacred in nature, and public policies that treat ecological balance as an act of obedience to God are concrete steps that must be developed. For Nasr, building an ecological society means building a community of faith, for true faith cannot separate love for God from care for His creation.

In conclusion, human responsibility toward the ecological crisis, according to Seyyed Hossein Nasr, rests upon four interrelated dimensions of awareness: ontological, epistemological, ethical, and socio-spiritual. These four dimensions can only be fully understood through the lens of

theophany, which views all reality as a manifestation of God. Healing the modern ecological crisis will not arise from technological innovation alone but from a spiritual revolution that revives humanity's sacred consciousness of the cosmos. When humans once again read nature as the Divine Book, they rediscover the harmony between faith and knowledge, between action and contemplation, between humanity and creation. Only through theophanic awareness can humanity live once more in accordance with the Divine law that governs the balance of all existence.

Conclusions

Seyyed Hossein Nasr's thought affirms that the modern ecological crisis cannot be understood merely as a technical problem or an issue of environmental policy, but rather as a manifestation of humanity's loss of theophanic awareness—an awareness of nature as the manifestation of God. This awareness forms the foundation of human responsibility, which encompasses ontological, epistemological, ethical, and socio-spiritual dimensions. Ontologically, humans are positioned as integral parts of a cosmos imbued with Divine presence; epistemologically, knowledge of nature is directed toward understanding the signs of God rather than exploiting resources; ethically and practically, human behavior toward the environment is expressed through conservation, simplicity of lifestyle, and respect for biodiversity; and socially and spiritually, ecological responsibility is realized through collective consciousness that connects faith, culture, and daily practice. Thus, theophanic awareness guides humanity toward restoring the cosmic balance that has been lost through materialistic modernity.

The implications of Nasr's theophanic philosophy are multidimensional, particularly for education, research, and environmental policy. Education can cultivate a sacred cosmic worldview, in which science does not merely study the material aspects of nature but also reveals the transcendent meaning behind existence. Scientific research, in this regard, becomes a means of uncovering the Divine wisdom embedded within the natural world, while public policy is developed based on the principle of maintaining the equilibrium of God's creation. Through the integration of faith, knowledge, and action grounded in theophany, humanity is called not only to act as the guardian of the environment but also as the preserver of cosmic harmony that unites the ecological, ethical, and spiritual dimensions of existence. This approach underscores that the restoration of the modern environment can only be achieved through a spiritual revolution that reawakens humanity's perception of nature as a mirror of Divine presence.

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