

William Wordsworth's Philosophy Of Nature As To Love Nature Is To Love God As Portrayed In 'Tintern Abbey': A Study From Islamic Perspective

Mohammad Mozammel Haque^{1*}, Sadia Akter²

^{1*}Assistant Professor, Department of English, Northern University Bangladesh. Email: mozambiu@yahoo.com

²Lecturer, Department of English, Northern University Bangladesh. Email: sadiakterell@gmail.com

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ABSTRACT

Human beings are created by God and they have been given some instructions to obey Him. God has laid down some guidelines for His creatures to follow but has not limited any ways to feel Him, to obey Him or to think about Him. Thus some find the existence of the Great God in human beings, some feel Him in the religious scriptures, and some others seek the existence of the Divinity in the sky, wind, clouds, birds etc. Customarily/Accordingly, William Wordsworth, one of the composers of Lyrical Ballads which marked the beginning of what is called romanticism, is observed to find the existence of God in the natural phenomena. A close perusal of his poetries especially 'Tintern Abbey' gives us a crystal clear idea of what William Wordsworth has regarded as pantheism-the belief that God exists in nature. This paper, besides showing his pantheistic philosophy as portrayed in the selected poem, will also focus on how the poet has messaged the readers that if anyone desires to love Allah or worship Him, s/he should start loving natural objects like meadows, wind, waterfalls, setting sun, sky, trees, waves of the ocean, living air, woods, mountains etc. because nature does not betray the heart that loves her. Based on the ideas of shirk (partnership with Allah) as delineated in the Holy Quran, the present research will also spot light on whether this special belief of Wordsworth is a kind of shirk or not. Both primary as well as secondary resources have been explored with a view to giving this writing a successful shape.

Keywords: God, Hadith, Islam, love, nature, pantheism, Quran

1.0 Introduction:

The poem "Lines Composed A Few Miles Above Tintern Abbey" is generally known as Tintern Abbey written in 1798 by William Wordsworth, the father of Romanticism. It was published in 1798 in Lyrical Ballads and was considered to be one of Wordsworth's masterpieces. It is a complex poem, addressing memory, mortality, faith in nature, and familial love. It deals with the subjective experiences of the poet, and traces the growth of his mind through different periods of his life. Nature and its influence on the poet in various stage forms the main theme of the poem. The poem deals with the influence of Nature on the boy, the growing youth, and the man. The poet has expressed his tender feeling towards nature.

Wordsworth visited Tintern Abbey at the age of twenty-three, in August, 1793. In 1798 he returned to the same place with his beloved sister, Dorothy Wordsworth, on July 13, 1798. The place impressed him most when he had first visited. He has again come to the same place where there are lofty cliffs, the plots of cottage ground, orchards groves and copses. He is glad to see again hedgerows, sportive wood, pastoral farms and green doors. This lonely place, the banks of the river and rolling waters from the mountain springs present a beautiful panoramic light. The solitary place reminds the poet of vagrant dwellers and hermits' cave. Wordsworth emphasizes the act of returning by making extensive use of repetition: "Five years have passed; five summers, with the length / Of five long winters! and again I hear / These waters.."

The experiences gathered from his second visit to the same place quite differ from what he experienced five years back. It will not be an overstatement to opine that William Wordsworth enjoyed the outward beauty of the natural phenomena in 1793, and in 1798 he gained what a matured philosopher finds after meditating a lot. And what he finds has been regarded as pantheism. He discerns the existence of God in the natural objects and starts loving them. It seems that the poet starts worshipping them in hope of getting the spiritual closeness of the Great God. That Allah's satisfaction is gained through loving the creatures of Him has also been revealed in the holy scriptures of Islam. Thus, William Wordsworth's philosophy seems to be similar to that of what is said in Islam. As Sumati Bharti says-

'A religious theory that may be utilized to construct an Islamic criticism of English literature according to Islamic principles is Wordsworth's pantheism. Pantheism may encourage academics whose ultimate objective is to understand God via the study of natural objects of the universe found in English literature, despite the fact that it is fundamentally antithetical to God's oneness.' (Bharti, 2023, pp. 39-43)

That William Wordsworth's philosophy related to nature resembles what Islam instructs has been shown in this research paper. After perusing a number of research articles on Tintern Abbey, it has been found that there is hardly any research scholar who has elucidated this poem from Islamic perspective. So, it can quite unquestionably be stated that this one will be a unique research which will provide the readers and other scholars with new ideas and insights about this poem and Islam.

2.0 Methods:

In order to come to a successful as well as fruitful conclusion, numerous research articles both hard copy and online versions have been perused. Some ideas from those researches related to this one have been cited here. Besides, different verses from the holy Quran and some hadiths pertaining to the present article have also been studied, investigated, and referred to here. Harvard-Anglia citation method has been followed to cite different literary works and the Holy Scriptures.

3.0 Findings:

Data have been collected from both the primary materials like the texts, practical critical works, other writings of William Wordsworth, and the secondary materials like online journals, periodicals, and newspaper articles. What have been found after exploring different materials as well as Holy Scriptures are:

- William Wordsworth started worshipping natural objects like meadows, wind, waterfalls, setting sun, sky, trees, waves of the ocean, living air, woods, mountains in the hope of getting close to God.
- He seems to be thinking that to love nature is to love God Himself, and to betray nature is to betray Him.
- Thus, if anybody desires to be with God, s/he should be close to nature.
- Islam also encourages to love nature including different types of trees, animals etc., and discourages destroying natural objects or giving troubles to the animals without any reason.
- Thus, if we do not become the reasons for the destruction and the hardships of natural objects, it means we are obeying Allah the Almighty. And obeying Allah means He will be satisfied with us, and thus we will be able to get closer to Him.

4.0 Three-Staged Discussion on the Poem Tintern Abbey:

From a close perusal of the poem, it becomes crystal clear that the discussion about the poem can be divided into three sections. The poem begins with the speaker, Wordsworth himself, having returned to a spot on the banks of the river Wye that he has not seen for five long years. This place is very dear to him and is just as beautiful and mystical as it was when he left. He sees the same streams cascading down the cliffs of rocks making a mild incessant sound so pleasing to the ears. The steep slopes of the rocks look as majestic as before. The sky is as calm as before. Together solitude and serenity of the surroundings embalm his mind. The speaker pauses under the Sycamore trees and scans the cottage and the orchards that dot the place. There are fruit-laden trees that stand hidden in the midst of rich vegetation around them. The speaker finds the landscape has hardly changed in the five years gone by. There are chimneys giving out plumes of smoke apparently from the cottage. It seems as if the smoke is coming out from the midst of tall trees as the cottages stand hidden among them. The vast grazing grounds are there just as before. Golban Petru, a renowned fiction writer, explains the first stage of the poet's feelings about nature as-

"Nature is here neither linked to an elegiac sense, nor alluded to classical values, nor personified, nor presented as "a token of the social values of order and prosperity", but "the presentation of nature is structured according to the inward motions and transitions of the observing consciousness". Following an established critical tradition, Tintern Abbey is regarded as dealing with the theme of nature, memory and

the growing human/poetic mind; it is accepted that the main theme and subject are the individual subjectivity, the poet's mind with all its range of thoughts and memories, and the nature is a token of all these abstract manifestations of the mind; but a more attentive consideration of the expression of nature in the poem along with Wordsworth's theory of the origin of poetry from his "Preface" to Lyrical Ballads would provide alternative interpretations to the poem." (Petru, 2021, pp. 89-110)

The poet writes in the poem-
*Five years have past; five summers, with the length
 Of five long winters! and again I hear
 These waters, rolling from their mountain-springs
 With a soft inland murmur.—Once again
 Do I behold these steep and lofty cliffs,
 That on a wild secluded scene impress
 Thoughts of more deep seclusion; and connect
 The landscape with the quiet of the sky.
 The day is come when I again repose
 Here, under this dark sycamore, and view
 These plots of cottage-ground, these orchard-tufts,
 Which at this season, with their unripe fruits,
 Are clad in one green hue, and lose themselves
 'Mid groves and copses. (Lall, 2003, pp. 121-122)*

The lapse of five years has transformed our speaker's mind. He is now more capable of looking inward. In his younger days, viewing was narrow and unidimensional. But now the different facets of Nature have begun to influence him in a benign and banish the anguish from his soul and nature has brought solace, succor, and peace to his troubled mind. The speakers refer to the rough and tumble of daily life where humans struggle to earn their livelihood and try to acquire possessions that supposedly bring them happiness and joy. In such moments, the speaker seeks refuge in the lap of Nature. Now after so many years, the speaker is well-established in life. He recollects his earlier years as a youngster when he wandered around the hills, wood and the river enjoying the beauty. But he had failed to appreciate the hidden benefits of Nature-gazing then. Happily, for the speaker, those immature days are over. The speaker has comprehended the power of Nature. He feels the enormous power of Nature and its gigantic manifestation. The speaker talks about the pervasiveness of the beauty of Nature. The many faces of Nature like the setting sun, the wind, the meadows, and the wood inspire the observer to be thoughtful about the underlying attraction of Nature. The speaker states that his life would have decayed and wasted away if he had come under, and benefited from the invigorating influence of Nature.

In the middle part of the poem, William Wordsworth is observed to express his pantheistic ideas which have been explained by Muhammad Azizul Haque as-

"As we know pantheism is a doctrine of religious philosophy widely used by a group of poets and literary figures who think that God is everywhere in nature. Pantheism is the view that the Universe (Nature) and God are identical. Pantheists thus do not believe in a personal, anthropomorphic or creator god. The word derives from the Ancient Greek: pan meaning 'all' and theos meaning 'God'. As such, pantheism denotes the idea that 'God' is best seen as a process of relating to the Universe. Although there are divergences within pantheism, the central ideas found in almost all versions are the Cosmos as an all-encompassing unity and the sacredness of Nature. From the classical to modern periods, it has been used in powerful literature by many literary scholars. Eagle (1970) defines it as 'the doctrine that God and the universe are identical' and so according to him 'God is everything, and everything is God' (implying a denial of the personality and transcendence of God). The concept began to spread more widely in the later 18th and early 19th centuries, in Germany with Goethe and Hegel, and in Britain with the romantic poets - Wordsworth, Keats, and Shelley, and the transcendentalists in the USA - above all Emerson and Thoreau. During the 19th century it became the dominant literary art in glorifying nature. The concept of pantheism appears in different languages and expressions by scholars and poets of different ages and phases." (Haque, 2014, pp. 45-55)

This beautiful as well as insightful philosophical pantheistic ideas have been picturesquely reflected in the following lines of the poem-

*And I have felt
 A presence that disturbs me with the joy
 Of elevated thoughts; a sense sublime
 Of something far more deeply interfused,
 Whose dwelling is the light of setting suns,
 And the round ocean and the living air,*

*And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. (Lall, 2003, pp. 123-124)*

That God pervades all objects of nature has been replicated here in the lines above. This philosophy about nature and God seems to be only with William Wordsworth. This pantheistic force creates a profound, nearly overwhelming awareness of the way that everything is connected and part of a whole. This force, this sense of connection and unity, is present throughout the natural world and universe. It exists in the light of suns as they set, in the round ocean, the air, the blue sky, and in the human mind. This presence or force is a kind of power or living soul that makes all things possible, including the capacity for thought and everything that is thought about. This force is described as moving through everything in the universe with a motion similar to rolling waves. That the poet's mind is really transformed into a greater philosophy has been explained by Vijay Kumar Datta here-

"The above passage, which encapsulates the nucleus of the plot of the poem—the very nub of the trajectory of the speaker's self-transformation—, has all along been leading to this moment of his discovery in Nature the existence of a living spirit which is a pervasive spirit that dwells in the light of the setting sun and the round ocean, in the living air and the blue sky, and in the mind of man. This awareness has made him take Nature as his nurse, guide, and guardian of his heart and the soul of his moral being. To put it succinctly, Nature functions, for Wordsworth, as a bulwark against the trauma of the onslaughts of modernity." (Datta, 2018, pp. 796-801)

Moreover, M. John Britto, an Indian Professor of English, is also observed to explain the philosophy of William Wordsworth in the same way-

"Wordsworth's contact with Nature has made him experience the unseen principle. That is why, whenever he looks at Nature, he is reminded of the sufferings of human beings, and he feels for them. Like Wordsworth, there is a need for every individual in the present world to perceive the animating principle of the world so that an intimacy with Nature may be developed, and thus Nature and humanity may be shielded from all sorts of perils that would devastate them. Some critics refer to this principle as God, and relate it with pantheism. To avoid further debates on this, the animating principle could be regarded as the intrinsic value and worth of Nature. Whether one believes in God or not, one cannot deny the indispensability of the interrelationship between Nature and human beings. Therefore, every individual in this world is required to perceive and comprehend the worth of Nature in his or her life." (Britto, 2012, pp. 720-725)

Anyway, since God exists in all natural objects, William Wordsworth starts worshipping natural phenomena. It is not clear that he starts loving natural objects thinking that if he loves nature, he will be able to love God. But the way he delineates the ideas in his poem indicates that he begins to adore nature in the hope of loving God and in pursuit of getting God's love. Thus, it won't be an overstatement to opine that the poet cherished in his mind that to love nature is to love God Himself. As he writes-

*Therefore am I still
A lover of the meadows and the woods
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye, and ear,—both what they half create,
And what perceive; well pleased to recognize
In nature and the language of the sense
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being. (Lall, 2003, pp. 123-124)*

Because of all of this insight that he has gained, the speaker says, he loves the natural world, including the fields, forests, and mountains, and the equally powerful world of the human mind and human senses of sight and hearing, which, he says, work by half inventing and half observing the world. The speaker sees in nature and in the human senses what is most fundamental to his thinking and his best thoughts. He compares nature to a person or spiritual presence who nurtures, leads, and protects every part of him, including his heart, soul, and morality.

Since the existence of God is there in the natural objects, addressing his sister, the speaker says that this is because she is there with him in this landscape. He says that he sees and hears in her his former self,

including the way he used to feel and understand things, and the pleasure and joy he used to experience. Celebrating this, the speaker expresses the hope that he will see his younger self in her longer so that she can experience this youthful happiness longer. He then offers a prayer for his sister's future. He compares nature to a woman who is faithful, and who cares most for leading people through life joyfully. The speaker says that nature can shape human minds so well, make such a strong impression of beauty and calm, and nurture such a higher level of thinking, that through these gifts people can withstand all the difficulties and immorality of daily life, including cruel words, unfair or quick judgments, condescension, selfishness, and empty or fake interactions. In fact, he says, with the gifts of nature people can withstand everything that is wearing or difficult in day-to-day existence. In doing so, they can uphold a positive outlook and belief in the goodness and blessedness of life. The speaker prays that nature will always stay with and help his sister; he hopes that when she is alone, she will experience moonlight, and she will feel the presence of the soft or slightly rainy wind from the mountains. He goes on to imagine her when she is older, and her current youthful happiness has been moderated into a more muted or quiet outlook. Then, her mind will be like a spacious, lofty house for everything that is beautiful, and everything that is melodious and harmonious will live only in her memories. He hopes that if, at that point, she experiences pain, loneliness, or fear, she will joyfully remember him addressing her now, and that this memory will be healing. The speaker then goes on to imagine that at this future point, he might have died and can no longer see or hear his sister. He says that even if this is the case, his sister will remember that they were together in this landscape. She won't forget, he says, that like a religious person he worshipped nature, and that he came to this setting out of this devotion. He describes his feelings for this place as not just ordinary love but as a stronger kind of devotional and sacred love. He says, finally, that his sister will remember, even after the passage of many years and traveling elsewhere, that this forest, these cliffs, and this whole living natural place were beloved to him, on their own terms but also because of what they will mean to her. As the poet says-

*My dear, dear Sister! and this prayer I make,
Knowing that Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings. Therefore let the moon
Shine on thee in thy solitary walk;
And let the misty mountain-winds be free
To blow against thee: and, in after years,
When these wild ecstasies shall be matured
Into a sober pleasure; when thy mind
Shall be a mansion for all lovely forms,
Thy memory be as a dwelling-place
For all sweet sounds and harmonies; oh! then,
If solitude, or fear, or pain, or grief,
Should be thy portion, with what healing thoughts
Of tender joy wilt thou remember me,
And these my exhortations! Nor, perchance—
If I should be where I no more can hear
Thy voice, nor catch from thy wild eyes these gleams
Of past existence—wilt thou then forget
That on the banks of this delightful stream
We stood together; and that I, so long
A worshipper of Nature, hither came
Unwearied in that service: rather say
With warmer love—oh! with far deeper zeal
Of holier love. Nor wilt thou then forget,
That after many wanderings, many years
Of absence, these steep woods and lofty cliffs,
And this green pastoral landscape, were to me
More dear, both for themselves and for thy sake!* (Soderholm, 1995, pp. 309-322)

In this way, William Wordsworth's philosophy of nature seems not only to be different from others and especially from the other romanticists, but also a bit unique. What he experiences from natural phenomena are hardly experienced by the other romanticists.

5.0 Wordsworth's Pantheism VS Islamic Ideas about Getting Closer to Allah

5.1 Showing Love for Nature

Islam instructs us to love nature. Everything in the world is created by Allah and the animals spend time in remembrance of Allah. As the best creature in creation, man's responsibility is to take care of other creatures. It means man has been made the guardian of other animals. Since other animals also remember the name of Allah, Muslims should remain kind to animals. It is an important principle in Islam. It is said in the Qur'an, the word of Allah, that everything is created in balance. As warned, if this balance is disturbed, a series of disasters will follow. This truth is not just about the world around us but also about all life. Islam did not separate the natural world from the human world. Of the more than 6,000 verses of the holy Qur'an, 500 verses deal with nature in some way. It is urged to think about creation. The universe includes trees, mountains, oceans, birds, stars, the sun, the moon and even our hearts.

5.2 Some verses from the holy Quran related to nature are cited below:

Prophet Mohammad (peace be upon him) said, "The Earth is green and beautiful, and Allah has appointed you his stewards over it. The whole Earth has been created a place of worship, pure and clean. Whoever plants a tree and diligently looks after it until it matures and bears fruit is rewarded. If a Muslim plants a tree or sows a field and humans and beasts and birds eat from it, all of it is love on his part." This Hadith emphasizes the importance of protecting the environment and the rewards for doing so.

Here are some beautiful verses from the Holy Quran on the creation of the Earth and its beauty.

1 – Surah Luqman: "Do you not see that Allah (SWT) has made what is in the heaven and Earth subservient to you and made complete to you His favours outwardly and inwardly?" [Quran: 31:20]

2 – Surah Al-Teen: "We have indeed created man in the best of moulds." [Quran: 95:4]

3 – Surat\h Al-Sajdah: "He Who created all things in the best way and He began the creation of man from clay." [Quran: 32:7]

4 – Surah Aale Imran: "And to Allah belongs the dominion of the Heaven and Earth, and Allah is over all things. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day are signs for those of understanding." [Quran: 3:189-190]

5 – Surah Al-Roum: "Devote thyself single-mindedly to the faith, and thus follow the nature designed by Allah, the nature according to which He has fashioned mankind; there is no altering the creation of Allah." [Quran: 30:30]

6 – Surah Al-An'am: "And there is no animal that walks upon the Earth nor a bird that flies with its two wings but they are like yourselves; we have not neglected anything in the book, and then to their Lord shall they be gathered." [Quran: 6:38]

7 – Surah Luqman: "He created the heavens without pillars as you see them, and put mountains upon the Earth lest it might convulse with you, and He spread it with animals of all kinds; and We sent down water from the clouds, then caused to grow therein (vegetation) of every noble kind." [Quran: 31:10]

8 – Surah Qaf: "And the Earth, We spread it out, and cast therein firmly set mountains and We have made to grow therein of all beautiful kinds; to give sight and as a reminder to every servant who turns to Allah." [Quran: 50:7-8]

9 – Surah Al-Raad: "And it is He who spread the Earth and made in it firm mountains and rivers, and of all fruits, he has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect." [Quran: 13:3]

10 – Surah Al-Raad: "It is He who shows you the lightning, causing fear and hope and who brings up the heavy cloud. And the thunder declares His glory and His praise, and the angels too for awe of Him; and He sends them thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess." [Quran: 13:13-14]

11 – Surah Al-Anbiyya: "Have those who disbelieved not considered that the heavens and the Earth were a joined entity, and we separated them and made from water every living thing? Then will they not believe?" [Quran: 21:30]

12 – Surah Al-Anbiyya: "And We made the sky a protected ceiling, but they, from its signs, are turning away." [Quran: 21:32]

13 – Surah Al-Nahl: "He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect." [Quran: 16:11]

14 – Surah Al-Nahl: "And he has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by his commandment; most surely there are signs in this for a people who ponder." [Quran: 16:12]

15 – Surah Al-Nahl: “Eat of all the fruits and walk in the ways of your lord submissively. there comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this (life of bees) for a people who reflect.” [Quran: 16:69]

16 – Surah Al-An’am: “And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.” [Quran: 6:99]

17 – Surah Ghaafir: “It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape and made your shapes beautiful and has provided for you sustenance.” [Quran: 40:64]

18 – Surah Al-Hijr: “And the Earth; we have spread it forth and made in it firm mountains and caused to grow in it every suitable thing.” [Quran: 15:19]

19–Surah Al-An’am: “And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord, they will be gathered.” [Quran: 6:38]

20-- Surah Al-An’am: “And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.” [Quran: 6:99]

21-- Surah An-Nahl: “He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.” [Quran, 16:11]

22-- Surah An-Nahl: “And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.” Quran, 16:65

23-- Surah Ghaafir: “It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape and made your shapes beautiful and has provided for you sustenance.” [Quran: 40:64]

5.3 Hadith of the Prophet (peace upon him) about Nature:

Islam regards nature and the universe from the perspectives of love and respect. This level even supersedes the level of preservation and development. Islam directs man towards forming a relation with even the inanimate objects, a relation based on longing and yearning. The universe, as seen by Islam, is in a state of constant obedience to Allah; it is in a state of constant prostration to Him. Thus, it loves all the creatures who obey Allah and it cries when they depart life. It also detests those who disobey Allah and it never cares if they perish or die. Those who obey Allah are in a state of harmony with the universe while they prostrate and go on with their worship; as for the others, they are in a state of disharmony with everything surrounding them.

We see the Prophet (peace be upon him) as he left Makkah and how he expressed his love and longing for the land on which he grew. He said, “By Allah you are the best of Allah’s lands, the most beloved land to Allah and had not your people expelled me I would have never chosen to leave you.”

The Prophet (peace be upon him) loved the inanimate land because of its virtue and status; it was the land upon which Allah chose to place His House. At the same time, the Prophet (peace be upon him) detested the odious men for their ingratitude, disbelief, ignorance, corruption and for veering away.

The Muslim, particularly, deals with the creatures of Allah out of a sense of equality and sharing the servitude to Allah. His relations with other people are defined by how attached and connected he is to Allah. He goes to Allah with all the love in his heart and with this love, he also approaches all the creatures Allah created. That’s why we find him regarding all the creatures equally; the weak and the strong, the mean and the mighty. His outlook is actually directed to the Creator more than the created. From the realm of “things” the Muslim worships the Qur’an book (mos-haf), the Kaaba, the grave of the Prophet (SAWS) and all these things are but inanimate objects but still he worships them out of respect and love.

1. The Prophet (SAW) gave us a lesson in loving inanimate objects and interacting with them when the tree trunk yearned for him. Anas Ibn Malik narrated that he heard Jabir Ibn Abdullah saying, “The roof of the Mosque was built over trunks of date-palms working as pillars. When the Prophet delivered a sermon, he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk sending a sound like of a pregnant she-camel till the Prophet came to it, and put his hand over it, then it became quiet.” Some people, even some believers, have hearts that are harsher than this tree trunk; they never yearn for the Prophet (SAWS) or for being apart from him.

2. When the Prophet (SAW) passed by the Mount of Uhud he said, “This is a mountain that loves us and so we love it back.” He said this despite the hardship that befell him by that mountain and the ordeal of his uncle Hamza’s martyrdom. So Mount Uhud loves the Muslims and the Muslims love this mountain. In another narration, Anas tells us that the Prophet once climbed the mountain of Uhud with Abu Bakr, Omar

and Othman. The mountain gave a tremor, so the Prophet said (to the mountain), "Brace yourself, O Uhud! For on you, there are no other than a Prophet, a Siddiq and two martyrs."

3. His interaction with inanimate objects was not just a character of the Prophet (SAW) after the revelation but even before it. He is the one who said, "I know a particular boulder in Makkah which used to greet me as I passed by it before the revelation; I still know its location till now." The Prophet (SAW) is saying that he did not ignore this boulder after the revelation but he kept the memory of the boulder not for anything except that it was created by Allah and that it loved Allah and glorified Him. It used to greet the Prophet before the revelation because it knew the mission that will be assigned to him and how he will carry on this mission.

4. There are many other examples from his life close to the above story. When he was chosen for the revelation and whenever he used to go out to answer the call of nature he would keep walking and walking till all the houses would fade away and he would reach the outskirts of Makkah. All the way to his destination no tree or stone he would pass by except that it would greet him, "All peace be upon you prophet of Allah!"

5. Abdul-Rahman narrated, "I asked Masruq, 'Who informed the Prophet about the Jinn at the night when they heard the Qur'an?' He said, 'Your father Abdullah informed me that a tree informed the Prophet about them.'"

6. Water even flowed from between his revered fingers and the food glorified Allah when it was between his hands that even his companions heard it. Abdullah Ibn Masud narrated, "We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Apostle and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him)."

7. The foreleg of a slaughtered sheep once warned him not to eat it. It was narrated that a Jewess presented him at Khaybar with a roasted sheep that she had poisoned. The Apostle of Allah (SAW) ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr Ibnul-Bara' Ibn Ma'rur Al-Ansari died. So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do what you have done? The Jewess replied: Who has informed you? He said: This foreleg which I have in my hand has informed me. She said: Yes. He said: What did you intend by it? She said: I thought if you were a prophet, it would not harm you; if you were not a prophet, we should rid ourselves of him (i.e. the Prophet). The Apostle of Allah (peace be upon him) then forgave her, and did not punish her.

8. Dust was even one of the weapons he used during his battles. He threw it in the wind and it blinded the eyes of the disbelievers at the battles of Badr and Hunayn. Imam Muslim narrated on the authority of Salamah who said: "We fought by the side of the Messenger of Allah, (SAW), at Hunayn. When we encountered the enemy, I advanced and ascended a hillock, a man from the enemy turned towards me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw that a group of people appeared from the other hillock. They and the companions of the Prophet turned back and I too turned back defeated. I had two mantles, one of which was wrapped around my waist (covering the lower part of my body and the other I put around my shoulders. My waist-wrapper became loose and I held the two mantles together. (in this downcast condition) I passed by the Messenger of Allah, (SAW), who was riding on his white mule. He said: "The son of Akwa' finds himself to be utterly perplexed". When the companions gathered round him from all sides, the Messenger of Allah got down from his mule, picked up a handful of dust from the ground, threw it into their (enemy) faces and said: "May these faces be deformed!". There was no one among the enemy whose eyes were not filled with the dust from this handful. So, they turned back fleeing and Allah the Exalted and Glorious defeated them, and the Messenger of Allah, peace and blessings be upon him, distributed their booty among the Muslims."

9. Interacting with inanimate objects was not only limited to the earth but also to the heavens. The moon was split into two in a miracle for him. Ibn Masud narrated that during the lifetime of Allah's Apostle the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Apostle said, "Witness this miracle." Al-Khatabi says that the split of the moon was a great miracle that was never matched by any other prophet because it could be seen in the whole sky and its impact was the biggest because it exceeded all the known laws and traditions of nature.

10. The wind, clouds and rain responded to him. Anas Ibn Malik narrated that once in the lifetime of the Prophet (SAW) the people were afflicted with drought (famine). While the Prophet was delivering the sermon on a Friday, a Bedouin stood up and said, "O, Allah's Apostle! Our possessions are being destroyed and the children are hungry; please invoke Allah (for rain)". So the Prophet raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to protect us)". So the Prophet I raised both his hands and said, "O Allah! Round about us and not on us". So, in whatever direction he pointed with his

hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain.

So the inanimate objects have their respect in the world of the Muslim. Many acts of worship are connected to particular times and places and the best example of this is the circumambulation of the Kaaba during the Hajj. The movement goes along with the movement of the stars and planets that are roving the heavens in their orbits and around their axis. It is very much similar to the movement of the electrons in their orbits around the nucleus within the atom. It all reflects a symbolic image of the structural unity of all the creatures of Allah starting from the minutest till the biggest. The whole universe is but a big mosque in which all the creatures prostrate and glorify their Creator.

Wordsworth's pantheism is a faith-based idea supportive of those who want to develop Islamic criticism of English literature on the basis of Islamic tenets. Though the idea of Pantheism is implicitly contrary to the oneness of God, it may encourage the researchers whose ultimate purpose is to know God through the study of disciplined natural objects of the universe available in English literature. Therefore, we have been impressed with Wordsworth's presentation and appreciation of nature. But discovering his idea of the partial presence of God as some spirit in every natural element contrary to Islamic monotheism, we have tried to reshape the idea from the perspective of Islam basing the Quranic literature. The following verses of the holy Qur'an teach us how to think of Nature: Do they not look at the camels, how they are made? And at the sky, how it is raised high? And at the mountains, how they are fixed firm? And at the earth, how it is spread out? Therefore do thou give admonition, for thou art one to admonish (88:17-20)?

6.0 Conclusion:

The discussion above from the holy Quran and the holy Hadith unquestionably delineates the relationship between human beings and nature. That all the other creatures have been created for the benefit of human beings has been revealed in the holy Quran and the holy Hadith. That Allah the Almighty and the Prophet (peace be upon him) have also instructed us to love other creatures like various types of trees and animals is also crystal clear from the verses and the hadiths mentioned above. Thus, the duty of the human beings is to love and adore the natural objects. It means that if we love and adore natural phenomena, Allah the Great will be satisfied with us. It seems that to love nature is to love Allah which we can see in the description of Tintern Abbey by William Wordsworth. Wordsworth, through the poem, "Tintern Abbey", has shown a way to establish a better world and a better life, and has taught how a close relationship with Nature could be created in order to give birth to a peaceful and harmonious life in the world.

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