

## The Relationship between Human Performance and Natural Disasters Based on Islamic Teachings

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### Abstract

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One of the realities of life is the existence of natural phenomena such as good and evil. These phenomena are caused by a combination of material factors. The purpose of this article is to examine the relationship between human performance and natural disasters on the basis of the teachings of Islam. The research question is whether a causal and creation relationship is established between the behavior of human beings and the natural disasters in the world (both good and evil) or not? As the necessity of the discussion becomes apparent in case the this relationship is proved, many religious practices such as praying for penitence to remove calamity, praying for the cure of the sick also referring to some events and disasters yielding as a logical explanation for the performance of the community and in case of the absence of proof, all these actions or their absence are rational explanations. The current study is an original research of its kind. First, searching for the keywords such as: performance, human, natural phenomena, divine blessings, doom, and so on in holy Qur'an, Shiite traditions, software of Jame Al-tafasir Jame Al-ahadis, articles and existing works on the data base of documents such as: noormags, sid, magiran, Isc., Preliminary data and relevant to research questions were collected. Then these data, according to the purpose of study was analyzed and evaluated. According to some Qur'an cosmological and anthropological principles it has been proved that the universe is a unified and absolute whole and because of the flow of causality and the cause-effect rule in all things, material and immaterial, sin and disobedience is going against the creation and the divine system of genesis and it can interfere with the divine system of genesis, causing some accidents and natural disasters to be descended. With human voluntary movement in line with the legislative, will of God, equal with the coordination of the creation system causing the descending of the blessings and charity. The holy Quran and Islamic traditions prove such a relationship.

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**Key words:** performance, human, Islamic references, natural disasters.

### Introduction

One of the realities of life is the existence of natural phenomena including the good and evil. Benefactor phenomena such as: health, good weather, the prosperous environment, proper rain, plentiful plantation, and the like. and evil events and disasters Such as: floods, earthquakes, tsunamis, hurricanes, diseases, pests, famine, drought, lack of rain, unbearable heat or cold and so on. The research question is: Whether it can be proved that there is a logical and causal relationship between the performance of human and natural phenomena (both good and evil), or not?

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The necessity to discuss the issue becomes apparent when if this relationship is proved, many religious practices find a logical explanation, such as recommendations of forgiveness for the removal of the calamity, recommendation in giving alms to stay healthy, pray for healing the sick, pray for rain to heavenly blessings, praying for forgiveness for the solving the problems in work and also cited to some events and disasters to human performance of a society; meanwhile, it also calls man to self-caring behaviors; but in case of the absence of proof of this relationship, all these actions or their absence give in to rational explanation.

The purpose of this article is to examine the relationship between the human performance and natural phenomena on the basis of the teachings of Islam. This research is of original research type. First, searching for keywords such as: performance, human being, natural phenomena, the divine creation, blessings of God, torment, and so on in the authentic sources of Islam, holy Qur'an, Shiite traditions, software and comprehensive Jame Al-tafasir and Jame Al-ahadis, articles and books available in the database of documents such as noormags, sid, magiran, Isc and preliminary data and relevant to the research questions, were collected. Then these data, according to research and reach a reasonable and defensible response, was analyzed and evaluated.

All commentators usually following some verses of the Quran have pointed out the influence of human performance on the emergence of blessings or the emergence of natural disasters (Tabatabaei 1901).

"Corruption, on land and sea because of what people have done is evident; God wants them to taste the result of some of their actions, perhaps they return (to the right)" (Holy Quran, 30: 41, 13:11).

Since the human being and his deeds is part of a whole, called the universe of existence, providing the general Islamic principles of cosmology and anthropology seems necessary in order to solve the problem.

## 1. Principles and the basis of Cosmology

Based on the teachings of the Holy Quran, the human life and the world are under the management of two systems: creation and legislation system.. The creation system means the rules, dominating system over the entire world and human and the legislation system means, the legislation dealing with the optional human field of activities. The creation system, the entire universal creation and the laws that govern which are the act of God (Holy Quran, 2: 117) and the legislation system is the same as "Sharia (the law)", i.e., God's commandments and prohibitions in regard to free creature (mankind and elf). It would be under the bound of command, under current legislation, mankind is free to do but in the creation system, the objects are there and the man has no role in its realization. Then, the creation, the result of an act and the will of God and creation law and legislation are the result of His legislative will. The coordination between the two systems causes the development of all human beings and the creatures. The most important cosmological and creation principles related to the research and development system is as follows:

**1.1 Two-dimensionality of the Universe and God as Creator:** Based on the teachings of the Quran, the world is divided into two parts: the nature and metaphysics. Natural world, this material world, is tangible and immaterial world (unseen) is said to be the invisible world that is proved only through intellect, intuition, and revelation. This separation is the main characteristic of ontology and religious worldview that separates it from the materialistic thinking. The first feature of the pious and the first condition for seeking guidance from the Quran has been introduced as the belief in the unseen (realm of metaphysics) (Holy Quran, 2: 2). Muslim philosophers through explaining the rational and being inspired by the teachings of the Quran, consider four stages for the world' the material world, the world of the simulation and the world of the intellect, the world impersonal deity. The world of material is likened to the in "The world of Angle" and the rest of the worlds has been interpreted as "Kingdom of Heaven" (Holy Quran, 7: 185; 23: 88, Javadi 2005)

The Holy Quran has interpreted the inner world as the "Celestial world" (Holy Quran, 6: 75). Of course, those who are accustomed attention to the nature and substance do not have the ability to understand the unseen and they are ignorant of inner world (Holy Quran, 30: 7). The creation system is like a pyramid on top of which there is God the whole universe is God's creation (Holy Quran, 39: 92, 6: 102).

God's will is practiced evolving through natural and common laws of the world. According to Imam Sadiq (AS) God restrained and refused to provide the work without tools, then, set a cause and instrument for everything (Koleini 1987) Francis Collins who led the Human Genome Project defined the genome composition as the language of God and defined the program for his work in the life in the world (Sweetman 2010).

Human beings increased his fear of God by discovering the laws governing the universe (divine tradition):« Among the servants of God, only scholars are fearful of Him. » (Holy Quran, 35: 28). Although God is able to provide the material world without material causes, as Jesus (AS) was created without a father, but in general and as a whole, has the current habit to process the world affairs by legal causes and equipment.

**1.2. Lawfulness of the Universe:** the universe is a lawful system created and operates based on the common law of causality.

If both «A» and «B» are compared with each other and if we see the presence of «A» is as such that whenever it is fulfilled, the existence of «B» is also achieved and if «A» is non-existent «B» is also non-existent in such a way that the «B» dependence, has the attachment and "entity connection" with the «A», in this case, we say: «A» is the cause of «B» and «B» the result of «A». Apart from detailed philosophical discussion about this general rule, all our behaviors, ranging from normal behavior to scientific search, Given this law, all will be accepted. The sunlight is known the cause of plant growth the fire is the cause of burning. Ali (AS) knew the law of causality as axiomatic and to explain the existence of God and monotheism resorted to it (Ibn Babuieh 1978). From the perspective of Quran interpreters, causality is an axiomatic law and if the scientists deny it orally such a law, but in practice they are doing academic activities accordingly. Of course, the meaning of cause, that unified affair, or composition of affairs that when things go hand in hand and are created in nature and arise the causes of the existence of other creatures, for example, we have experienced repeatedly that wherever we have seen the burned, before its emergence, some caused has caused or a fire was there and burned it among or movements and severe friction has caused it or something else that causes it to burn; from this repeated experience, in junction to that the outcome law is attained that generally never occurs that «cause» from, «effect» and «effect» from «cause» violate (Tabatabaei 1901).

Many verses in the Holy Quran have spoken of the cause-effect among the phenomena:

**A - Mutual influence between natural phenomena:**

"And from Allah (the majesty) verses is that sends to you the winds as glad tidings to taste from His mercy (and drink) and on his command ships move around and seek his grace" (Holy Quran, 30 46, 7:57).

**B- God as the cause of things:** "He it is the one who from sky, sent down the rain, and thereby, we grew different plants; and from that, green stems and branches brought forth ..." (Holy Quran, 6: 99, 16 : 65).

In many verses of the issue of "causality" with the concept of "creation" has been expressed (Holy Quran, 2: 29, 6:101). The majority of verses considered "creation" as unique in the hand of Lord (Holy Quran, 35: 40, 16: 20).

In this verse, creation of God and partners has ruled that the pagans have imagined. In Surah Al-Imran "creation" to Jesus (PBUH) has attributed it in divine permission ([2], 3: 49). In addition, if God wants all human beings and even of Mary and Jesus (AS) also destroy and no one can prevent God (Holy Quran, 5: 17). In some verses the issue of causality has been interpreted in terms of "causation" (Holy Quran, 18: 83-85)

All natural and non-natural causes, receive their effects of their Existence from God. First, creation primarily is done by God, and secondly and indirectly is done in other within the law of causality framework of other material factors and elements and none of them among the material causes' series are not independent and is fused with the fact of Surah Al- maede with the words "God's permission" tied:

"And (remember) when Allah said to Jesus, son of Mary," remember ... when at my command ... ... blind inborn thou didst heal in my command; and the dead (also) did you made live at my command (Tabatabaei 1901). This fact is mentioned in Surah Al-Imran (Holy Quran, 3: 49).

Thence, Holy Quran has accepted the law of general principle of cause and actions and phenomena are attributed both to natural causes and the God;

"The Quran attributed in many verses of their voluntary actions of people to themselves and yet all the subjects and their actions without exception are attributed to Allah's will" (Holy Quran, 39: 62, 6:102). In short, that idea that the basis of proving the existence of Allah in the Holy Quran, is proving causality and effect among all elements of the world ... and then regarding the citation of all to God as the originator and Creator of the universe.

The creation system has a unified rule based on this issue that every contingent accident is the effect of an original cause; the cause precedes its effect whether through a miracle, or through an ordinary causes (Tabatabaei 1991).

### 1.3 Continuity between events and creatures

Because of the ruling of causality law on all parts of the world, a kind of correlation can be seen between all particles of the universe in such a way that a slight change in one of its parts, and according to the law of causality, directly or indirectly, affect on other components.

Basic principles that upon which proof of the necessary and general continuity in the creation system relies are as follows:

- A- The General law of cause and effect
- B- The necessity between the cause and effect
- C- Relevance of cause and effect
- D- Ending all the causes to one main cause (due cause)

«A» principle, is the same as the basic and obvious Law is that all the sciences rely on it.

«B» Principle explains the fact that every effect, comes to existence when not only because the cause exists, but due to the existence of cause is found to be "necessary". As long as existence of an effect from the source of cause by itself is not "essential", it is impossible that effect comes to existence, and vice versa; When the final cause (Full) of an object was achieved, the existence of effect has been of the "requirements" and in this case, the lack of effect is impossible. It follows from this is that whatever that hasn't come to existence its extinction has been necessary.

Principle, «C» ensures the clear relationship between cause and effect; each effect has special and particular cause and vice versa.

It follows from three principles that the creation system has a conclusive and non-convertible system or rule and the annexation Principle of «C» that is the same Principle of monotheism, the connection and decisive and general continuity and universal between all events the world is concluded (Motahhri 2012).

**1.4 The Global Evolutional movement:** The existence of change and evolution in parts of the world is contemplative, obvious, and undeniable. The Holy Quran also proves the change and evolution in all parts of the world:

"We created the heavens and the earth and what is between them but for the truth and a stated term. But those who disbelieve turn away from what they are warned about!" (Holy Quran, 46: 3) The move, evolutionary path, and ultimate move, all are to return to God and his meeting:

"To God belong the sovereignty of the heavens and the earth's possession; and the return (of all things) unto Him" (Holy Quran, 24: 42, 31:14). As from the genesis of the objects is from God; their return along with perfection, is also unto Him (Tabatabaei 2002). From the view point of Quran, every phenomenon to achieve its ultimate perfection as the purpose for which it was created is on the move and all creatures of the universe are moving towards their ultimate goal (Marzband 2013). The developmental move is for all under the developmental guidance of God: "Our Lord is the one who has given to every creature, what was needed for his creation, then guided him." (Holy Quran, 20: 50).

### 1.5 The scope of the causality law

As it is among the material creatures causal impact of the cause-effect, it is the same rule that exists between material and immaterial beings. Real cause intrinsic and essentially non-material world is the Lord Almighty and he is surrounding everything (Holy Quran, 11: 92), i.e., He is located at the top of the pyramid. ... In the whole universe of existence, there is no more than a genuine and self-consistent being, and other creatures are all dependent on him (makarem 1995).

Quran warns the taking human souls at the time of death, reminding the subjective role of the angel of death and the angels under his command, as non-material causes affecting the world:

Say: "The angel of death, who hath charge concerning you, takes your souls; then you will be brought back unto the Lord." (Holy Quran,32: 11; 7: 37)

In addition, causality military reign in miracles, which are its covered and immaterial cause, is not known and proved for the general population; because miracle means thaumaturgy habit and it does not mean breaking with cause (Tabatabaei 1991).

### 1.6 Targeted Creation System

The Divine wisdom demands that the whole creation follows a purpose, because aimlessness is incompatible with characteristic of God's wisdom "He is the one who has created the heavens and the earth truthfully." (Holy Quran, 6: 73).

That is God created all things in line with the purpose and a result of the interest, in fact, this sentence is similar to that in verse 77 of Surah Saad saying: We did not create the heavens and the earth and what is between them in vain and purposeless (Koleini 1987). Man was also created in accordance with the law and has the beginning and the end: "Do you suppose you have been created in vain, and you are not to return unto us?" (Holy Quran, 23: 115). All the creatures of the world with a congruent system are to evolve toward a center. No creation of creatures are in vain, futile and not without purpose (Motahhari 2013).

### 1.7 General Glorification of the World

General and Developmental glorification of all particles of the universe is clearly stated in Quran:

"The seven heavens and the earth and those in between them all glorify Him; and every creature glorifies and praises Him, but you do not understand their glorification" (Holy Quran, 17: 44, 24:41). It is also said about the praise of the angels (Holy Quran, 39: 75, 21:20). Islamic philosophers also benefiting from verse 44 of Surah Asra, believes all creatures, even inanimate objects are truly alive, alert and rationally are glorifying the God (Sadr Al-Din 1989).

## 2. Anthropological Principles and Foundations

Man is the convergence point of creation and legislation systems and the convergence of development and legislation of the will of God. But the man's will not play a role in the law of the creation system but in complying with or disobedience of the legislative will of God, it is optional to be in line with the creation system or be in obedience with the legislative will of God or not.

2-1- Two-dimensional Human Being: the man, like the whole universe, is two-dimensional: the physical body and the divine spirit (Holy Quran,15: 29). The human soul is attributed to God himself: "When I finished the job, and in him from his own soul (a worthy and great spirit) I blew, thy all adore him!" (Holy Quran,15: 29, 38:72).

This relation is of honoring formalities (Mesbah 2005) and it aims to bring honor in to the human spirit and refers to the dignity of the human spirit among other creatures. The man's soul is the origin of special life is a study of criterion of human truth and the teachings of Quran that gives the human spirit honor of existence (Javadi 2005). What makes the human personality and has originality and remains is his immortal soul (Zakavi 2005). The Holy Quran, in two verses about the death, points out this important matter:

Say: "The angel of death, who in charge concerning you, is taking your souls; then you will be brought back unto the Lord" (Holy Quran, 33: 11; 16: 70).

Death does not mean annihilation and mortality, but it is taking the soul and the angels receive the human spirit which forms the basis of human existence as the most important part ...; so the human personality is the same as the spiritual essence that comes from God and returns unto Him (Makarem 1995). The originality and identity of man is the same as soul, not the body because the angels' prostration to man was after blowing the soul (Holy Quran, 25: 29, 38: 72).

### 2.2 Man as God's Successor

The man is the successor of God on earth (Holy Quran, 2: 30, 10: 14) i.e., he has the ability to know God and the truths of the universe and can provide with their own will the manifestation of the divine glory and beauty traits.

"Then [God] the knowledge of all the names [the knowledge of the mysteries of creation and naming of creatures] taught to Adam" (Holy Quran, 2: 31). According to commentators, Adam (AS) has extraordinary talent, granted to the Lord, for understanding the realities of existence. The God brought his potential talent to actuality according to the Quran "taught Adam all the names (facts and secrets of the universe)," ... educated the science to people to gain from the world's material and spiritual blessings on the path of spiritual perfection "(Makarem 1995). The meaning of the names in the Quranic interpretations is the knowledge and science (Modaresi 1999). The power of human understanding and sense and reasoning, the truth is teaching the names which precede from the external senses to the mind with the thoughts and general experiences of human being (Taleghani 1983).

This man has the capacity to be God-like and by adorning himself with the divine attributes, influencing on the material world and bringing the dead to life (Holy Quran, 5: 110), changing the wooden stick into the living creature (Holy Quran, 20: 20 ) and as prophets to get connected to divine the treasury of knowledge.

### 2-3. Coordination of all particles in the universe in line with human evolution

In the Islamic world view, according to the Principle of 2.2 (succession of God), the emphasis is on the superiority of man over all creatures:

"We have honored of Adam kind (mankind) had preferred his superiority over many creatures who have been created " (Holy Quran, 17: 70).

And all creatures are in the service of human development. The phrase reads as "is subservient for you", in seven verses of the Qur'an:

"God is the one who created the heavens and the earth; ... and made ships subservient to you, to move through the sea by His command; and the rivers (also) be subjected\* to you and the sun and the moon your capture, and the night and day (also) subjected to you "(Holy Quran, 14: 32-33, 16:12). Such interpretations such as: "And they (also) subservient to you " (Holy Quran, 22: 37) and "was subjected to you" (Holy Quran, 43: 13) suggests that dominating all beings in the world, "for" human evolution has taken place in line with the development and perfection; so as to practice the obedience of the Lord (Holy Quran, 51: 56) and thereby evolve and be close to God. The phrase "may be appreciate the blessings of him" (Holy Quran, 16: 14) [26]. The Quran states for this purpose, in order to ensure prosperity and wellbeing of this world and the hereafter (Holy Quran, 2: 201). All the outcome of the coordination between the creation and legislation is the occurrence of human evolution. His evolution takes place through his choice he could bring himself to heaven his divine countenance and pleasure or in hell, in deprivation and suffering.

### 3. The Analysis of the aforementioned principles and its relation to natural disasters

Now, two arguments can be presented based on the analysis of aforementioned principles, to prove the relationship between natural phenomena and human performance.

**The first argument:** with an overview of the aforementioned principles, a logical conclusion can be achieved.

**Principle 1:** two-dimensional universe and God is the creator of the world.

**Principle 2:** The world acts in accordance with the law of causality and the existence of the impact of natural phenomena. God is the cause by essentially and all the other causes are means by accident.

**Principle 3:** There is an essential continuity between the events and creatures in the world (as a result of cause and effect relations that governs the world).

**Principle 4:** The law of causality flows in the material and immaterial phenomena.

According to the mentioned principles and the fact that human behavior is part of the phenomena of this world and his intentions and motivations are as part of non-material causes in this world that can be concluded:

Every human behavior can play a role of a cause (although as the incomplete cause) and his impact on nature and on the matter resulted in an accident, good or evil. This effect can be direct or indirect. In addition, even the level of human understanding of the universe, which resulted in a lack of faith or faith or as part of a massive chain of cause and effect in the world, can affect the occurrence of the incidence of natural disasters or social phenomena, and this is a logical and inevitable result.

**The second argument:** all particles in the universe are actively involved in line with the evolution (Principle 1-4: The evolution of the universe and Principle of 2-3: The coordination of all particles in the universe in line with the human evolution), if any of these combinations of systems play their role correctly the logical consequent is the continuation of the existing order and harmony in the particles of the universe, but violation of a creature being could have an impact on its duty and a self-defined role, disruption of nature to be followed. As the improper performance of a small section of a watch or a car or a spaceship, and a part of the immune system or digesting system in the human body, will involve the rest of the components and will face with problems. Due to the fact, it can be stated:

Based on the target-oriented world and its evolution route (Principle 1-4) and targeted human, human providing servitude to God and the condition for the divine reign (Principle 2.2), a kind of coordination with the creation system with legislation system and the orderliness of nature and society is involved; But sin and disobedience, is a sign of disharmony with the creation system and thus it can result in social anomalies in human societies or natural abnormal events such as earthquakes, floods, droughts, deaths and the like.

Tabatabai, referring to the creation in the world believes that movement of parts of the world, contrary to the laws and customs governing the creation, would result in the disorder and the incidence of natural disasters and the like (Tabatabaei 1991). The same rule also applies to humans; he as a component of the universe has a route of action for his life that the creation has drawn for him, a trajectory which is called the legislation. If the path is taken is guided towards happiness and other components are also coordinated with him and the gates of heaven for such a person to enjoy from blessings is open, the Earth presents him the treasures the charity, and human surrender against course of action which is Islam, the religion of Allah and by Noah and the other prophets and messengers unto are invited. But if it violates the line of evolution, be diverted this way and that, in fact, is in war with all the components and means of the universe and is trying to disrupt the current worldwide system waiting for the heavy calamities (Tabatabaei 1991). Tabatabai in following verse 11 of Surah Ra'd states this note (Tabatabaei 1991).

Human being because of free will may be deprived from harmony with the universe, and interfere in the path of the Global Evolution. This disorder shows up in form of oppression in themselves or injustice in God, or the oppression of others, or with the environment. As in the divine tradition one of these disorders of the creation can lead to a natural disaster is sin and oppression of humans as a disturbance in the order of creation, can occur in form of disasters or natural disasters. From the view points of the commentators of the Qur'an, human beings like other kinds, if not diverted from their original requirement of human nature, the universe revolves according to the happiness and blessings flows for him, but if you were diverted and corruption were common among them, the balance between the elements of the world is being disturbed and as a result the corruption in the world land and sea surface because of unfair man's action appear (Tabatabaei 1991). In this line, the effect of prayer in the life and destiny of man and the eradication of natural and unnatural disasters, as well as the impact of the curse of the oppressed and his sighs will found the logical explanation. Anyway, lack of harmony of man with particles of the universe (which are all busy praising God) can cause deregulation of the world and the occurrence of social and natural disasters.

#### **4. The Quranic evidence on the impact of human action on natural disasters**

Thus, no behavior result vanishes in the universe, but it is preserved as a being in a dynamic system in the world and impresses the other components of the universe, affecting the self-operating and the operation as well (Javadi 2007). On one hand, the Holy Quran emphasizes that all creatures and whatever the term object refers to is created by God (Holy Quran, 39: 63, 13: 18) and also has put for anything a certain amount (Holy Quran, 25: 2) and on the other hand, proves the goodness and righteousness for the creation of all creatures (Holy Quran, 32: 7); However, in other verses it is emphasizes the good that human being achieves in life should be attributed to God and the bad and your sins to assign to yourselves:

"(yes,) what seems good to thee, is from Allah; and whatever misfortune befalls on you, is from yourself. And We have sent you as a messenger to mankind; and the witness of Allah in this regard is enough "(Holy Quran, 4: 79).

He also said:

"And whatever misfortune befalls on you is because of your achievement, and God forgives many of them" (Holy Quran, 42: 30).

The meaning of the verse is that public and general adversities such as famine, inflation, cholera and earthquake, and the like that befalls on your community, is all because of the sins that you commit, then the holy verse is other meaning of verses in the Qur'an (Holy Quran, 30: 41, 7:96). And all indicate that there is a certain relationship between human action and the cosmos; So that if human societies accommodate their beliefs and practices to adapt to what their nature and disposition requires, charity and blessings come to them the door for the blessings opens, and if in these two trends tends to corruption, both heaven and earth will be ruined, and makes their lives ruined (Tabatabaei 1991).

Now examples of the impact of human performances on the creation system in the Quran verses:

**Descending of Blessing and Goodness:** "If the people of the towns and villages had believed and were pious, they would have opened upon them blessings from heaven and earth; but they denied (the God); we punished them for their actions as retributions"(Holy Quran, 7: 96, 71: 10-12). Opening the heavens doors the blessings of the earth and heaven, as the effect of people's faith and piety in the society, and the punishment that has been on populations were revealed as punishment (Tabatabaei 1991, Arusi 1995).

The sin of the Israelites' tribe caused their forty years of wandering in the wilderness of Sinai and their exclusion from the divine blessings (Arusi 1995). But the discovery of the causes and means of natural disasters or diseases by scientists is not in conflict with the impact of human behavior on their occurrence (Javadi 2002).

**The Abundance of Rain Falls** "and that if they [the elf and humankind] keep the way (of faith) of endurance by participation, feed them with plenty of water!" (Holy Quran, 72: 16)

The human is one of the beads of the whole beads from the natural world by whose goodness and piety, the world will also be righteous, and by his evil doing and rebellion the natural world will transform and change: corruption in the land and the sea occurred because of the performance of mankind (Holy Quran, 30: 41, Javadi 2002).

**Some Tribes' Past Mass Destruction:** " Did they not see how many generations we destroyed of the old factions, the tribes (stronger than you, and) the powers were given to them that were not given to you; rain sent in succession for them ... (but when they became proud and rebelled,) we destroyed them for their sins "(Holy Quran, 6: 6).

This verse also implies that sin have a decisive involvement role of the public in the coming disaster and suffering (Tabatabaei 1991). Nations such as the people of "Saba" (Holy Quran, 34: 16-17), the people of Noah (Holy Quran, 29: 14), Pharaoh's people (Holy Quran, 8: 54), The Thamud tribe (Holy Quran, 7: 73) were caught in the disaster.

- **Sinking the Ground:** "Are the conspirators think safe that God may sink them in the land, or punishment of (God), from thence they do not expect it to come unto them?" (Holy Quran, 16: 45-46):

- **The Earth Upside Down:** "And when Our commandment came to it (the city and the land of Sodom) was upside down and a shower of stones compacted together we sent on them" (Holy Quran, 11: 82).

- **Increasing the Blessings:** "When (not availed advice and) what was reminded to them had been forgotten everything doors (the blessings) opened up to them (entirely) were happy (and heart tied in it) suddenly we caught them (with severe retribution) at this time, all were disappointed (and doors of hope are closed to them) (Holy Quran, 6: 44).

- **Change in the Heavens and on Earth:** "If the people of the towns and villages had believed and were pious, they would have opened upon them blessings from heaven and earth; but they denied (the God); we punished them for their actions as retributions"(Holy Quran, 7: 96, 71: 10-12).

-**Metamorphosis of Humans:** "(yes), when they rebelled against what they had been forbidden, we said to them: come in the form of despised and hated monkeys!" (Holy Quran, 7: 166, 2: 65).

-**The Occurrence of Physical Disease:** "But the tyrants: the idea that they had been told, had changed (and in its place, included with derision saying ;) So the oppressors, against this disobedience, punishment (plague) sent from heaven "(Holy Quran, 2: 59).



- **Social Humiliation:** "Wherever found, the humiliation seal is put upon them .... because they are in God's verses disbelieved. In addition, the prophets unjustly were killed. This is because of their sin, and trespassed (in the rights of others) (Holy Quran, 3: 112 and 21, 2: 61).

- **The Destruction of Generations and Gardens and Farms** "(its sign, that is) when they turn away (and leave thee), in the way of mischief in the land, strive, and destroy agriculture and cattle (though knowing) God does not love corruption "(Holy Quran, 2: 205).

The above verse well expresses the relationship between the exercise of human actions with the external events of Good and Evil and the interaction between the creation and the legislation systems demonstrated, implies the systematic relationship between parts of the universe.

### 5. The Narrated of the evidence on the impact of human performance on natural disasters

The study in the narrated context of Islamic traditions (Shiite) shows that human action has a direct impact on the formation of natural phenomena.

**First-** The effect of human performance on the human generation and the impact of prayer on problems have been proved (Ayashi No date).

**Second** - descending diseases: in the following verse: "Whatever misfortune overtakes you is because of what you have done, and many others are forgiven" (Holy Quran, 42: 30) It has been narrated that Imam Sadiq (AS) said no vessels from the body works and no effort, and no plight and pain goes to anyone except due to a sin that he has committed (Koleini 1987).

**Third- Calamities and Deficiencies:** In the Islamic tradition it is emphasized that the believers should avoid and keep away from the sins, because no calamity and the lack of any food provisions would happen unless it is the consequence of sins even the damage to the skin effect and a thrown stone and other disasters (Holy Quran, 42: 30) (Majlesi 1983).

**Fourth- Sudden Death and Evil Domination:** In Islamic tradition says that the Prophet (PBUH) emphasized that after my death suddenly if the adultery increases the rate of death will become high. And if people beak up with their relatives, possessions will go to the hand of evil, enjoining good and forbidding wrong does not take place and if do not follow My family and the righteous, the Lord, will appoint to them the worst people their people to the extent that pray loses its effectiveness (Koleini 1987) (Barghi 1952). in some hadiths, it is said that those who die in sin, outnumber those who end their lives and naturally die (Ali bin Musa 1986).

**Fifth - Earthquake:** As the narrations say earthquake sometimes have been considered as the results of the spread adultery in society (Javadi 2005).

**Sixth- Natural Disaster:** it has been quoted from Prophet (PBUH) that whenever the Islamic nation dealt the property and trophies hand in hand (and withhold it from the needy), betrayal of trust and do not pay "zakat", any person hurting his mother, being sincere with friend but oppressing his father, in mosques noise goes high, people are respected fearful of their evil and the head of the tribe is the meanest of them all, drink wine, women provide musicians and musical instruments and the last of the nation, curses the first, you have to wait three plagues: erysipelas, metamorphosis (transformation of creation) and sinking into the ground (Ibn Shobe 1984).

**Seventh- Transformation of Blessings (and the shedding of honor, disasters etc., domination of the enemy and miscreants, destruction, prayers are not answered, lack of rain fall):** in Shiite prayers that will be asked of God to forgive their sins that have adverse effects on their lives. It has been narrated that God the Merciful, the Compassionate!

Forgive me, forgive my sins that transform the blessings and forgive me of my sins and the sins that bring breaks down the respect forgive me of the sins descends the calamity and forgive me of the sins that makes the enemy prevail, forgive me of the sins that makes the disasters close to them and to destroy sins, and forgive me of the sins that keeps prayer away, and forgive me of the sins that caused it to stop the rain fall from the sky "(Koleini 1987).

Meanwhile, the manifestation of these sins in the Islamic tradition are explicitly introduced; sins that transform the bliss are aggression (in others), the sins that bring regrets are deeds that kill (and homicide), the sins that have sent down the Calamities are oppressions, the ones that tear the border line is drinking wine; those that keep the sustenance (and thus reduce) is the adultery, and the ones that accelerate the destruction cut the friendship among the family, and the ones that return back the prayer and make the space dark is the disobedience and hurting parents (Koleini 1987).

**Eighth- Poverty and Shortness of Living:** "And whosoever turns away from my memory, the life of him (hard) will be tight, and the Day of Resurrection, We will gather him blind!" (Holy Quran, 20: 124).

When the man forgets about God, will be drawn in lust and greed, life would be difficult and hard, there is no content to fill his life, not attention to spirituality that gives him spiritual richness, and no ethics to keep him safe from the rebellion against his passions' rebellion! (Makarem 1995).

**Ninth- Faith Prolongs the Life:** "Worship God and fear Him and keep away from his disobedience and obey him. \* If you do so, God will forgive you your sins and until a certain time gives you life, because when the angle of death comes to you, there's no delay if knew!" (Holy Quran, 71: 3-4)

It is worth noting that the content of these verses and hadiths mentioned about all the calamities that befalls upon man is not general and it also does not apply to all; and also about the individuals in this generalization is ruled out. Disaster and the difficulties and sufferings of life have purposes and the goals that even if a person who does not sin they will be affected but do people whom you do not imagine guilty as infallible and favorites of the divine are faced with severe hardships and troubles. According to the Islamic traditions among mankind the most difficult hardships befallen upon the prophets; then their followers and those who are more like the prophets (Koleini 1987). From the Holy Prophet (PBUH) has been quoted the calamity for the tyrant a source of punishment, for believers is a test and for the Prophet is a source for promotions and for the saints of a noble cause (Majlesi 1983).

To reach the ultimate goal of creation the servitude (proximity to God, slavery and earn his consent), unchanging traditions are introduced that the most fundamentals are two main things: one is the tradition guidance by of the Holy prophets and other tradition of tests and involvement in affliction. For example, from verse 54 of Surah Al-maede two criteria for afflictions and problems for the believers; one of them is the Love of God and believers and the other is God's love to them. According to Islamic traditions, the great rewards and the most venerable is along with the suffering and Allah does not love a group, unless affect them with calamity. When Allah loves a servant, he drowns them in calamity (Koleini 1987).

The occurrence of Natural disasters, other than those that may be the result of sin and the performance of the people in the society and might have other reasons that the most important of them are: Finding the best in the action (Holy Quran, 18: 7) identifying the patient (Holy Quran, 47: 31), testing (Holy Quran, 3: 186); recognition of degrees and status of their faith and their belief to themselves (Holy Quran, 47: 4); Growth and development, such as the evolution of Ibrahim after his suffering of difficulties in life; separation of pious from the hypocrite (Holy Quran, 3: 179); purification and net making the believers of impurity (Holy Quran, 3: 154); Reminding to make them awake (Holy Quran, 7: 94); repentance and return of mankind from sins (Holy Quran, 6: 42); fearful of God (Holy Quran, 5: 94).

## Conclusion

According to the principles governing the creation and based on the principles of Islamic teachings, it has been proved that the universe is a unified whole and because of the law issue of causality and the principle of cause-effect impact on all material and non-material beings in all the world, sins and disobedience is against the established order of the world and as a non-material factors, can cause some accidents and natural disasters. These consequences can have several reasons:

A) The requirements of the law of causality: because the material system and the material world is going on based on the cause and effect system that any action on the system, leads to a reaction. So the people are not exempt from this law and what happens to the human beings as suffering and disasters is caused by their own actions.

B) The law of visualization of the performance: Since the people's actions have inner truth and that viewing it in this world naturally to humans is not possible, unless by the permission and divine order and if so the truth is revealed to the man. Therefore, there may be some consequences such as (Metamorphosis) and transformation of body and soul because of this law.

C) The Direct will of God: Since God is living and eternal and does not forget the tact of people's affairs also is not unaware of the tyrant's acts, so these situational effects of the actions loading for applying the owners.

D) The law of action and reaction: All creatures have life and intelligence and may be because of awareness the result of the action to return to the doer of the action.

The existence of the relationship between the human performance and the creation system, only as the particular affirmative proposition is acceptable and it is not acceptable as a universal affirmative. Not all events and disasters can be attributed to sins of individuals or communities because to prove a creation relationship and existence of does not negate other rules and traditions of the world. Among the other traditions ruling the world are as such: happening of events as a result of the continuity of cause and effect of the parts of the world, the divine tradition of the trial, the tradition of purification of human and the believers and the spiritual promotion of the faithful because of the patience against the disaster.

In addition, due to the limitations of human knowledge, we cannot attribute the accident good or evil in nature, instantly with certainty just by eye witnessing to the human actions or the society and they should not judge the performance of individuals or communities of. Only God has the wisdom and knows their secret.

Considering all the verses of Quran that introduced the cause of all events as "the people's performance," it seems that this tradition is in both religious communities and communities in non-Islamic countries. As each calamity cannot be interpreted as punishment, any welfare also cannot be considered as a result of the proper behavior of individuals and societies. Of course, the expression of the relationship between human action on the creation, in religious and faithful communities is more evident because even though irreligious communities are under development system, it is possible due to exit of the legislative will of God are to be abandoned and the accidents and disasters that are the result of their action could have an awakening role which does not happen for them fall to the dictation tradition (Holy Quran, 3: 178, 7: 183) and becoming remote from the God (Holy Quran, 7: 182, 68: 44)(Tabatabaei 1991).

Considering the proved relationship between human performance with the creation system first: many such religious practices find their implication and logical explanations such as, asking forgiveness for the disposal of calamity, recommended to give alms and charity for sanitation, praying for healing the sick, and praying for the rainfall or snowfall, asking forgiveness for the prosperity of the jobs, are attributed to some events and disasters to human performance of a society and so finds reasonable explanation Secondly, human beings by taking care and looking after of themselves can keep away the calamity and provide material and spiritual blessings to procure for themselves and the society and the philosophy of forgiveness, repentance to Allah in the Qur'an and hadith finds logical and applicable explanation. And by changing their lifestyle to Islamic-spiritual lifestyle they can provide both good of the world and the comfort and well-being of the Hereafter.

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