

Creaturitarianism

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Introduction

07:17am, Home, Thursday, 14.02.08

I was invited to give a number of lectures at the University of Minnesota on humanity and the role played by religious incentive in running humanitarian organizations, as well as the relationship between the new world order and humanitarian work.

I tried very hard to organize my thoughts as objectively as I could to successfully share them with whoever would be listening.

I am reluctant to repeat myself unless it is an idea I want to disseminate, knowledge about an organization I want to propagate, or a message I want people to believe in. In such cases, I try to elaborate these ideas, organizations, and messages in ways compatible with the audience's different cultures and mentalities.

On my way to Switzerland to attend an IR board meeting, I started working on the paper, yet no matter how hard I tried, swinging there between heaven and earth, I could feel the conflict; I could sense that my ideas were not clear and that the logic was not right. Thus, after writing more than five pages, I started all over again.

I had many discussions with sisters Wafaa and Fatima, and we had to include brother Eid, the translator, to be able to put on paper, in the best way I could, these conflicting ideas and share them with those who may never have thought about them, though they are obvious.

I decided on the perspective I wanted to use with my audience this morning, after fulfilling the Fajr prayer. I remembered the words said by Professor Hugo Slim, professor of humanities at Oxford University, in a joint lecture at an ICVA conference in Geneva three years ago. He said that I always bring "God" with me when I talk to people. I thanked him for the compliment.

But today, while writing, it hit me that this is a true reality. Reality is what we definitely see, yet truth is what we do not want to see in most cases. I thought thoroughly about Professor Hugo's words and I said to myself: "Why not?" But in fact, it is the other way around; God brings me and puts me wherever He wants, with all His grace, kindness, and mercy on me and the listeners. One must keep in mind the grace of God in this world and the Hereafter, so He will mention us in the upper skies and send His blessings to the listeners as well.

A person might ask, "What does all this have to do with the lectures at the University of Minnesota?" The answer is very simple: I believe that a human being is all about feelings and emotions. Writing is the true expression of these feelings in certain emotional moments. If a person is honest in transforming these emotional feelings into expressive words, they will be surprised by the effect these words have on the hearts and minds of their listeners. But if they fail in this mission, those words will be lost with time.

Some would say that this might work in literature but not in academic writing. This is absolutely true. Yet if academic writings lack this spirit completely, they will exist only within the professional elite, without reaching the common people. But if these writings are done with a more artistic style, they can become rooted among the people and society.

Let us stop here and return to Fatima, Wafaa, Eid, and Minnesota!

Why Creaturitarianism and Not Humanitarianism?

I decided some time ago that we need to re-address the definition of humanitarianism. Three years ago, at the ‘Madrid Club to Fight Terrorism’ conference, I presented a definition of humanitarianism based on its relation to man as its leader. I should add here that when I refer to “man,” now and throughout my talk, I of course include all adults, irrespective of gender. I use the term “man” merely for the sake of simplicity. Similarly, when I use the word “God,” I realize that not all of you will have the same understanding of it, and I ask that you read into that word whatever you wish—be it God, Allah, or merely the laws of nature.

Man is the leader of this world, honored by God with the duty to lead this universe, preserve its treasures, care for all its creatures, and develop its natural and human resources.

Humanitarianism, in this sense, is to relate this vast universe to its leader: man. It encompasses all creatures created by God to help man, as he cannot live without them, though they can survive most of the time without him. Hence, humanitarianism is not exclusive to mankind; on the contrary, it is comprehensive, covering everything and everyone created by God. Even if we are not fully aware of them, we have to free our minds from limited and one-sided perspectives.

In a more modern sense, humanitarianism can be explained by the value of efforts made by men to serve their fellow human beings. Those efforts might be individual, spontaneous, emotional, and overwhelmingly expressive of the human instinct planted by God. They might be reactions to what a person hears or sees in news of disasters and crises hitting people everywhere around the globe. They might also be more organized in cases of actively fighting poverty, illness, addiction, and starvation, necessitating consultation and structured efforts.

The evolving needs of different societies led to the development and institutionalization of these spontaneous reactions into what is now known as “civil society organizations,” with their charitable and non-governmental nature. It became the responsibility of these organizations to respond to catastrophes.

Nevertheless, all these activities, while reflecting the creative ability of man to lead his society, also show the emphasis and concern paid to the interests of mankind, with less attention to the rest of the world and its creatures—a result which may seem justified due to the social complexities dominating these organizations within their respective societies

Nevertheless, what makes me sad is that man has lost this leading role assigned to him. Instead of understanding his central role in guiding creatures, he has saved only those creatures that directly benefit him, prioritizing self-preservation above all else. He now holds a whip and waves it in the air, striking creatures to drive the wheels of Creaturitarian life, not realizing that with every lash, he kills creatures whose value he cannot see or comprehend.

This may result from ignorance, selfishness, or the adoption of man-made laws instead of those created by God.

What is the Meaning of the Word “Creature”?

We all know the dictionary meaning of “creature,” but we might agree or disagree on the meaning of “Creator.” Yet this is not the point of today’s discussion. Let each of us re-examine the way we use the word “creature.” We will discover that it is often used to indicate degradation, humiliation, or inferiority.

Some might use it to refer to a creature they cannot describe, or to indicate a wonder or mysterious characteristic. But in most cases, we use it to emphasize neglect.

This is the modern civilized application of the word “creature”—to describe the unknown or the least appreciated—which, in my opinion, reflects the truth about how we treat the smallest creatures created by God.

Are We Fully Aware of the Divine Creaturitarian and Its Comprehensive System?

At this point, we need to incorporate the concept of knowledge into our perceptual framework. Let me clarify: we might be able to count the number of tree leaves, drops of water, winds, and volcanoes, or track lunar and solar cycles. But are we able to count all the animals, insects, fish, and plants on the globe? Even if we could, none of us can claim complete and comprehensive knowledge of everything happening around the world. Can we control the orbits of stars, the sun and moon, or their impact on phenomena such as tides, bird migration, the color of trees, or even the color of our own skin?

All this, and more, runs according to a harmonically interdependent system that sets the Earth and prepares it to facilitate the life of mankind. Hence, the role of man can be elaborated within four key dimensions:

Leadership

Man must realize that he is the leader of this Creaturitarian world. He bears the responsibility of finding solutions for any problem faced by any member of this system. He must give more than he takes and serve more than he is served.

This leader should embody the qualities and wisdom of Prophet Solomon in Islam, who included the Hoopoe bird in his assembly and changed the route of his army to save the ants' homes when he heard the fears of one ant. Some may say that he was a prophet granted special abilities to understand the language of birds and animals. But God gave us this example for a reason: to teach the lesson and show us the path, according to our understanding and wisdom, to fulfill our role as leaders of all creatures.

Care-taking

If leadership is about power, strictness, and risk-taking, the role of care-taking is about kindness, tenderness, and compassion. The leader must combine strictness with benevolence.

“All of you are shepherds, and each one of you is responsible for his dependents.” In this sense, dependents are not limited to family, tribe, kin, or homeland—they include all creatures.

This lesson is illustrated by Omar Ibn Khattab, who took responsibility for the safety of a wandering mule in Iraq. Similarly, he cared for sheep and birds, and after his death, the tradition continued of people scattering seeds on mountain tops to feed birds and other creatures. This is positive and comprehensive care: positive because it is inseparable from responsibility, and comprehensive because it includes all creatures.

Directive

This role distinguishes man from the rest of creation due to the mind and knowledge he possesses, which is unavailable to other creatures. Yet this knowledge must be used for good, to fulfill man's duty in constructing societies and developing life.

Positivity also means the ability to give and help multilaterally, not benefiting only one group. This knowledge equips the leader and care-taker to guide the lives of all creatures according to what is acceptable and approved by the Creator.

Integrative and Interdependent

Man must understand that his role is interdependent with the roles of other creatures—both those he knows about and those he cannot know. He cannot individually decide to develop, enhance, or change life without considering the outcomes of his actions and their impact on the rest of creation. In our societies, we call this process “knowledgeable democracy,” based on consultation and awareness of societal conditions.

Many of our actions to develop society negatively affect other creatures. We witness this one-sided, self-interested attitude in paving roads across natural habitats, conducting nuclear experiments, launching rockets, consuming fuel, and polluting the environment.

Our recent development activities often fail to consider the relationship of these actions to other creatures’ roles in serving humanity according to God’s way, which aims to preserve man’s leadership within the Creaturitarian directives of life, ensuring the sustainability of all existence.

Diverse

The beauty of life and the makeup of all creatures lies in this diverse, complementary, alpha-harmonic performance, orchestrated all around us by the Creaturitarian system. This performance depends equally on all players, even those small or seemingly insignificant—they all contribute to the overall picture.

Creaturitarianism composes a symphony in which universes complement each other according to the role assigned by the Grand Composer, who knows every string, instrument, note, and performer. He understands the secrets of the music. We believe that the great musician is within man. The author of this magnificent, sophisticated symphony is the Creator of man, the Creator of all creatures, and the entire world. He knows the secrets of every musical symbol, the contribution of each string to the Creaturitarian symphony, as well as the limits of each player’s intellectual and physical capacity.

The Creator determines which role is played by which performer according to His comprehensive knowledge. The finalization of this musical piece requires the participation of every member—the player, the tune, the instrument, and the strings. If any part is missing, this beautiful composition could turn into chaos, potentially harming all who hear it.

Theory of Extinction and Destruction

Let us now address the theory of creation. Allah created diverse lives, including man with his privilege, mind, and wisdom. Allah also created the devil, who has the ability to tempt humans. Allah gave humans the power to think and choose; thus, Adam and Eve followed their own wishes and were expelled from paradise. Similarly, Qabil (Cain) and Habil (Abel) illustrate the consequences when man considers himself the sole point of reference.

This theory is built on three principles, emphasizing man, with his wisdom, as the legitimate leader of all creatures in the universe.

1. **Absolute Centrality** – Man is naturally the focal point of all creatures, but it is dangerous when he ignores the roles of other creatures created to serve him. Man becomes the absolute center, losing appreciation for others, including humans of other races. This is why leadership is diminished today.
2. **Point of Reference or Paradigm** – Man often positions himself as the ruler, witness, and judge simultaneously, yet he is not the foundation for justice, which is the reason for the creation of the heavens and earth.

Theory of Complementary Extension of Life

This theory builds on the previous three principles. Man is indeed the leader, but his role is incomplete until other creatures fulfill their parts. Therefore, his centrality is important but not absolute.

The true point of reference should not be man, but the One who possesses knowledge beyond human comprehension—the One who created all things perfectly. I leave the recognition of this reference to each individual; personally, I am aware of my own belief and choice.

World Order

The Origin and Reference

The Creator did not only create the heavens and earth but all creatures to serve mankind. He gave humans the mind and wisdom necessary to lead the universe. Three fundamental principles ensure the continuity of all life: Leadership, Moderate Centrality, and Point of Reference (Paradigm). Applying these principles allows us to address life's challenges with justice.

For thousands of years, different forms of life existed on Earth before man arrived to lead according to these principles. Man's descent to Earth was deliberate, ordained to guide all creatures.

Two contrasting theories emerge regarding life:

1. **Integrative Complementary Extension of Life** – supporting sustainable life through interdependence.
2. **Abolition and Destruction (Extinction)** – misusing centrality and leadership to the detriment of life.

Both theories are based on the three fundamental principles.

The System Organizing Life

Some may not believe in a God running the universe, which is their personal freedom. Nevertheless, this universe functions according to a stable, interdependent, and precise system, regardless of who oversees it. Humans must respect this system as part of their directive leadership role. Interference with this natural order reflects ignorance and selfishness.

Examples include cutting forests far from one's home, burying chemical waste in deserts, and conducting nuclear experiments in oceans. These acts may seem harmless initially but eventually impact the entire world.

The challenge is whether humans can devise a better system using knowledge from organizations like Microsoft, Google, Intel, or NASA, or if we should admit our errors and work toward a new world order inclusive of all creatures, not only humans.

I do not deny the value of science and research. However, while encouraging innovation, we must also recognize its negative impacts on the universe. Integration of knowledge across nations is essential, ensuring no group is deprived of benefits.

I do not oppose attempts to create a new system for the universe, but I observe them cautiously, praying for God's guidance and assistance.

New World Order

A fact of life is that every creature lives and flourishes within a system. If the principles and foundations of this system collapse, the rules and regulations governing that creature will also fail. Conversely, all systems are interconnected according to a comprehensive scheme capable of sustaining the lives of all interdependent and complementary creatures.

If this principle is valid, then naturally each individual, family, tribe, society, or nation develops a system to sustain its life. If multiple states adopt this system, it becomes a regional system; if applied across a continent, it becomes a continental system; and if accepted universally, it becomes a global system. The system begins with a family, expands to a tribe, then to a society, a state, a continent, and finally the world. This is part of the nature of all creatures—they aspire to create a system and live accordingly, regardless of the ethical or belief dimensions of that system.

The world order we address is not new; it is as old as the Earth itself. Historically, when primitive humans saw the borders of their world as rivers and mountains, they created a world order. As humans expanded their knowledge of other lands, this world order grew to encompass other regions. With discoveries in space, the world order developed further and will continue to include other galaxies.

On another level, world order has evolved technologically; instead of relying solely on human labor, it now depends heavily on modern technology, which affects every aspect of our lives. The system has also developed intellectually, culturally, spiritually, and materially, as well as in other domains. This is the nature of man, the leader of the Creaturitarian universe: ambitious, constructive, and endowed with the ability to choose.

Thus, world order is not a new phenomenon. History provides numerous examples of great civilizations shaped by world orders, including the Chinese, Babylonian, ancient Egyptian, Greek, Roman, and Muslim civilizations. All were universal in scope and contributed to others' development. Today, we witness a new world order rooted in secular Western culture and material technology.

Characteristics of the New World Order

The new world order represents one aspect of the system humans aim to implement to manage human lives and promote particular values and convictions globally. Supporters of this order seek to advance their own agendas.

Universal systems are not new to humans or other creatures; they have appeared throughout history. Throughout time, different civilizations have established universal systems based on

various values, convictions, and principles—some divinely ordained, others created by humans.

The current new world order is based on the consolidation of power and participation with dominant global authorities. In the last century, the world order was unified twice but fractured due to the desire to impose influence globally, particularly after the collapse of the Islamic Khalifa. This division produced two superpowers and led to two brutal world wars that cost millions of lives.

The new world order today faces a similar experience, involving larger groups composed of both homogeneous and heterogeneous elements, forming different alliances under different names.

Critique of the New World Order

The new world order lacks clear and strong leadership. Its values and principles are not embraced universally, leading to rapid disintegration. It operates against the nature of all creatures created by God to worship Him, ignoring the basic instinct to acknowledge a Creator and follow the divine system that sustains life for all creatures.

This system is ethically flawed because it defines humanitarianism as centering solely on human needs rather than promoting the Creaturitarian cycle of life under man's leadership. It also divides humanity into nations and people with double standards, resulting in what I call **negative value racial class categorization**.

It is a purely materialistic system, driven by interests and material gain. Leaders may claim religiosity, but their approach is grounded in material principles, which they mistakenly believe can develop societies. This neglects the integration of ethical, spiritual, material, and experimental development. By prioritizing material over spiritual aspects, this system undermines the integrative role of all creatures, who ultimately suffer from this neglect.

The system disregards the principle of **active and positive partnership**, in which all creatures share with humans to inhabit, develop, and maintain the universe. Consequently, it erodes the spirit of creative integration among the partners in these Creaturitarian societies.

Consequences

The direct outcome of this system's failures is an increase in both natural and man-made disasters, as well as widespread corruption. As Allah Almighty states in the Holy Quran:

"Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon)."

(Surat Al-Rum, Verse 41)

New World Order and Development

I have previously mentioned that this new world order is not new; what has changed are the mechanisms, prerequisites, and values of this system, which have evolved according to societal changes.

In my view, the current world order operates according to the **principle of extinction theory**, rather than the complementary extension of life. In this framework, the role of man becomes first and last, judge, witness, executor, and attorney all at once. The disasters we witness today

across all creatures are the direct result of implementing this system, which places economics above all other values.

This context has shaped the development of societies worldwide and introduced concepts and demands previously unknown. While some may argue that these challenges arise from the increasing complexity of social interactions, I believe this complexity is largely a consequence of the values imposed by this system, which have negatively—and sometimes positively—affected development. Some key problems include:

- Migration and deportation between East and West, North and South.
- Expanding deserts and destruction of natural habitats.
- Environmental pollution and global warming.
- Rising poverty worldwide.
- Increasing economic gaps between rich industrial states and poorer nations.
- Emergence of new diseases and epidemics (e.g., war-related psychological problems, AIDS, Bird Flu, SARS, malnutrition), all linked to social and economic conditions.
- Intensified conflict among states.
- Division of states along racial, religious, and doctrinal lines.
- Consequences of poverty, terrorism, extremism, and unemployment.
- Rise of single-parent and child-supported families.
- Declining rates of marriage and family formation among youth, affecting demography in some countries.
- Homeless children and the abuse they suffer.
- Military invasions justified as defense of democracy and their impacts on weaker nations.
- Declining trust in international organizations due to inefficiency or pressure from superpowers.
- Diverse and contrasting impacts of technological revolutions.
- International organizations addressing symptoms rather than root causes of societal problems.
- Reintroduction of racial superiority concepts in politics.
- Imposition of debts on vulnerable countries.
- Difficulty defining terrorism, its causes, or democracy and its applications.
- Linking donations and aid to political or security agendas, regardless of people's actual needs.
- Media bias toward specific regions or disasters, neglecting others.
- Use of child soldiers and dealing with armed opposition movements.

- Landmines in war zones and their social consequences.
- Drug production and trade.
- Technological and military advancements' impact on societies, especially post-World War I.

These challenges reflect the influence of the global economic system, which dictates development priorities. As a result, development efforts often focus on addressing symptoms rather than strengthening societies' infrastructures. Consequently, funds are diverted toward:

- Managing migration impacts on source and host countries.
- Developing deserts and creating job opportunities to reduce migration.
- Preserving natural habitats and recycling.
- Combating diseases and social issues.
- Supporting advocacy organizations for women, children, environment, and animals.
- Developing gender-focused programs in development organizations.
- Establishing policy departments for communication with governments and donors.
- Launching anti-terrorism, conflict resolution, and anti-extremism initiatives.
- Defending specific racial or ethnic groups.
- Funding publicity for development programs.
- Rehabilitating soldiers and farmers involved in drug production.
- Assisting victims of war-zone landmines.

In short, numerous organizations and projects emerge in response to industrial, technological, and economic development, dividing limited resources across many priorities.

Criteria for Evaluating Any System

Mechanisms of Application:

Implementation should rely on three interdependent pillars: public sector, private sector, and civil society. The interaction of these three sectors enables decision-makers to understand society comprehensively, avoiding the one-sided extinction-oriented destructive theory.

Role of NGOs:

NGOs should not be purely consultative; they must actively participate in leading and directing society. Their expertise and knowledge enhance decision-making, promoting stronger societal governance. Given governments' limitations in addressing complex modern challenges, NGOs should increasingly co-lead with governments.

Role of Governments:

Governments should act as comprehensive caretakers, guarding and coordinating the activities of NGOs and economic organizations. They must maintain balance, avoid blindly following mega-economic initiatives, and prioritize a long-term vision that weighs intellectual and social value alongside financial power. Effective government coordination strengthens states and societies, forming the foundation for any system intended to manage global affairs.

Role of Economic Organizations:

The industrial revolution has had diverse impacts, creating opportunities while sometimes disrupting social and cultural structures. Economic organizations often operate under self-interest, exacerbating destructive outcomes. For a new world order to succeed, these organizations must complement NGOs and governments, adopting social responsibility toward the societies they influence. For example, technology transfer should empower poorer countries to become producers, not just consumers, of advanced technologies.

Values of the System**Positive Integrative Complementary Service:**

The Creator has designed all creatures to serve man. This servitude should always be positive, ensuring that the leader preserves and safeguards the lives of all creatures. The leader must recognize that these roles are complementary; the contributions of other creatures are fundamental and integrative to his role in developing life. This principle of positive complementary service should guide relationships among individuals, countries, and organizations. Superpowers, for example, should recognize that poorer and developing nations are partners in any new world order; every participant counts and has value within this system.

Leadership:

Man must recognize himself as the leader of this universe and the new world order. He is responsible for making this order function effectively and enriching the lives of all creatures. Man must strive to enhance his abilities and qualities to reach the level of reformers, some of whom are prophets and messengers.

Caretaker:

The role of man as a caretaker is as vital as his leadership. He is responsible for taking comprehensive care of both fellow humans and other creatures, ensuring their welfare in accordance with the principles of Creaturitarianism.

Empowerment:

This principle is rooted in positive complementary service. Superpowers should serve weaker nations with a positive attitude, transferring technology and knowledge to empower them to become strong contributors one day. This approach creates a pluralistic and democratic global system, where all nations share leadership responsibilities regardless of religion, race, or color.

Source and Point of Reference (Paradigm):

A new world order must begin by defining the source of life and the universe. The next step is to establish a point of reference or paradigm for all creatures and systems. Without a clearly defined source, the paradigm will be ambiguous, undermining the system. Reaching consensus on this foundation is essential; without it, the system risks becoming self-destructive.

Complementary Extension of Life vs. Absolute Extinction Theory:

A new world order must choose which theory to follow. This choice is closely tied to the paradigm and man's role in leading the order, states, and Creaturitarian societies. In my view—though others may disagree—we should embrace the principles of complementary extension of life rather than extinction-driven models.

Knowledge-Based Democracy:

Democracy is not a Western or Eastern invention, nor is it tied to a particular religion. It is a natural instinct placed by the Creator in man to enable him to lead all creatures. Its

foundations, however, must be based on knowledge. Without this, democracy risks degenerating into dictatorship or authoritarianism.

We must establish a universal **Creaturitarian system** that prioritizes spiritual and divine values alongside material development, promoting active, creative, and positive partnership among all creatures. Material, technical, and environmental development is supported only when it aligns with interdependence and the complementary roles of all creatures. Negative development—serving only a few at the expense of others due to ignorance, misconception, or malintent—is opposed.

Relationship between Islamic Relief and the New World Order: Humanitarianism or Creaturitarianism?

Relief work is an inseparable component of the new world order and the Creaturitarian world. Creaturitarian relief reflects the natural instinct of creatures, rooted in a love for good deeds.

Islamic Relief embodies this principle in a structured and sincere manner:

- **Mission:** Guided by the values of Creaturitarian teachings of Islam.
- **Goal:** Protect and defend the rights of all creatures.
- **Aim:** Seek the approval of Allah Almighty.

In this sense, Islamic Relief is an integral part of Creaturitarian work within the context of the new world order. While there may be disagreements on its practical application, the organization operates in harmony with the broader system of creatures and the universe.

The Role of Islamic Relief

The role of Islamic Relief is vital and indispensable among the organizations operating within the three sectors that comprise local systems. Islamic Relief is not fundamentally different from other development and relief organizations; it is guided by values rooted in the Creaturitarian principles of its religion.

Therefore, Islamic Relief, like other development organizations, should design and implement programs that reflect the comprehensive Creaturitarian complementary cycle of life and maintain the natural equilibrium between creatures and the environment. This approach ensures optimal performance in serving both mankind and the rest of creation.

Being an organization grounded in a religious value paradigm, Islamic Relief has a duty to actively apply the principles of complementary and integrative extension of life. This responsibility also applies to all organizations guided by religious paradigms that acknowledge Allah as the point of reference and recognize man's leadership role with centrality of his deeds.

Islamic Relief is inspired by the teachings of Islam. Its environmental worldview is holistic and aligned with the five aims of Shariah, which aim to protect religion, life, mind, progeny, and property—all of which are directly or indirectly threatened by environmental degradation.

In Islam, humans are encouraged to reflect on the relationships between living organisms and their environment, maintaining the balance established by God. Mankind is the guardian of the earth, responsible for protecting it and ensuring its sustainability for future generations, in accordance with the principle of intergenerational equity.

Islamic Relief believes that all individuals share a responsibility to maintain the balance of the earth. Disruption of this balance causes widespread suffering, especially among the world's poorest populations. Therefore, environmental protection is central to Islamic Relief's mission—both as an expression of Islamic principles and as a practical approach to poverty reduction.

Our Response

Islamic Relief believes that a stable climate and a healthy environmental heritage are as important to communities as their material needs. Environmental conservation, socioeconomic development, and emergency relief are interconnected, and this interconnectedness must be reflected in our activities. Islamic Relief focuses on environmental sustainability through four main areas:

1. Integrating sustainable development principles into all projects.
2. Preventing or reversing the loss of environmental resources.
3. Ensuring that Islamic Relief's internal policies and practices are environmentally sound.
4. Advocating for global change to protect the environment.

Project Work

Development Projects:

- Environmental impact assessments are a standard part of all project preparations.
- Projects aim to create sustainable livelihoods through environmental protection, regeneration, and promoting environmentally sound practices.
- Project expansion addresses challenges posed by climate change, including increasing natural disasters.

Emergency Relief:

- Environmental degradation is strongly linked to the frequency of natural and man-made disasters.
- In emergencies, relief workers often struggle to prioritize environmental concerns.
- To address this, Islamic Relief incorporates Rapid Environmental Impact Assessments into disaster response operations and training programs.

Internal Environmental Challenges:

Islamic Relief is committed to ensuring all offices are environmentally responsible. This reduces the organization's collective carbon footprint, lowers costs, and strengthens its credibility in environmental advocacy. Measures include:

- Staff behavioral changes, such as switching off unused equipment and avoiding unnecessary printing.
- System improvements, such as recycling all waste.
- Environmentally conscious procurement policies for office items, field supplies, and emergency relief materials.

- Limiting international air travel and offsetting carbon emissions.

Advocacy:

Islamic Relief participates in the Stop Climate Chaos coalition and various local environmental networks through field offices across Eastern Europe, Asia, and Africa

Conclusion

The theory of Creaturitarianism that I discuss is not new to humans. As Prophet Muhammad (peace be upon him) said: *“Creatures are all dependent on Allah and under His protection and guidance; the dearest to Allah is the one who is kind to his dependents.”* The term “creature” here encompasses all kinds of beings, and “dependent” means that all creatures rely on God and cannot survive without His blessings.

If we examine all heavenly messages and calls for reform, we will find that they are grounded in this Creaturitarian context. These teachings were, and still are, intended to guide humans to serve all of God’s creatures. Science provides the foundation for this service, belief is the pillar upon which knowledge and science are built, the goal is to defend the rights of every creature, and the ultimate aim is to secure the consent and blessings of the Creator, who has facilitated multiple paths in life.

We should not be surprised to realize how often we have lost our moral compass. We must not be arrogant but humble enough to acknowledge our mistakes and injustices toward other creatures. In doing harm to others, we harm ourselves. We must admit that our previous perception of social interest was often passive, selfish, and one-sided, prioritizing personal gain over the comprehensive, integrative, positive, and active interest of all creatures.

Today, we are witnessing the consequences of these random and ignorant deeds—placing ourselves and the rest of creation on the edge of a cliff.

We have created sophisticated theories to interpret and explain humanitarianism, which became widely praised in meetings and forums. Yet we failed in their application. This led to a “humanized” humanitarianism that was exclusive, ignoring the rights of other Creaturitarian groups created by God to serve us and share this mortal life with us.

This human-centered approach has produced an individualistic system driven by self-interest, moving away from moral and ethical principles, yet claiming to serve “future greatness.” We have humanized all our deeds for the benefit of man alone, forgetting—or even excluding—the interests of other creatures.

The mistake was not in the meaning of humanitarianism itself, but in its misapplication by humans in a one-sided manner. It is now our obligation to change our intellectual and philosophical methodology, replacing Humanitarianism with Creaturitarianism, in order to establish a foundation of active, positive, interdependent, and comprehensive partnership with all creatures.

In my opinion, this understanding of Creaturitarianism has always been the core message of prophets, messengers, and reformers—anchored in belief and connected to the Creator.

We must ask ourselves: is it enough to merely replace the concept of Humanitarianism with Creaturitarianism? There is a deeper need to reconnect creation to the Creator, to establish a central point of reference around which all creatures move. I do not question the nature of the

Creator here, but I emphasize the importance of a comprehensive and interdependent law governing life, designed by the Creator to serve all creatures without causing harm. This is the essential connection between a new world order and the Creaturitarian context, under the leadership of man as the leader of the Creaturitarian world.

Only then will we have a truly Creaturitarian world system, in which every individual has a role equal in importance to the roles of others, allowing us to spread happiness to all creatures.

Before I conclude, let me pose a few questions that remain unresolved, and perhaps you can reflect on them:

- Are we facing a new wave of racial discrimination, driven by the widening technological and industrial gap between nations? Do we assume that others are incapable of achieving progress?
- Does religion make a specific race inferior to others?
- Do we consider those who do not follow our religion as inherently underdeveloped?
- Is color the foundation of civilization?

The list of questions could go on indefinitely. It is our responsibility to seek practical answers in our daily actions within any world order we wish to establish—one that serves all creatures, honors their roles, and upholds the principles of Creaturitarianism.