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Nature as Revelation Across Abrahamic Mysticism: Sufi, Kabbalistic, and Christian Mystical Ecotheologies

M. Nawa Syarif Fajar Sakti*
University of PTIQ, Jakarta, Indonesia
*Corresponding author: nawasyarif.ns@gmail.com
https://orcid.org/0009-0002-3012-9190

Bagus Haziratul Qodsiyah
University of PTIQ, Jakarta, Indonesia
bagus@stai-imamsyafii.ac.id
https://orcid.org/0000-0002-0500-7469

Muh. Nur'Afwan
University of PTIQ, Jakarta, Indonesia
afwanglory524@gmail.com
https://orcid.org/0009-0003-1731-1614

Choirunnisa
University of PTIQ, Jakarta, Indonesia
syafaunnada@gmail.com
https://orcid.org/0009-0003-3183-7129

Irpan Husaini
University of PTIQ, Jakarta, Indonesia
ipanghusaini@gmail.com

Ansori
University of PTIQ, Jakarta, Indonesia
Ansorifaisal97@gmail.com

Sofyan Atstsauri
University of PTIQ, Jakarta, Indonesia
sfyanatstsauri4@gmail.com

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Abstract

This article explores the ecotheological dimensions of three Abrahamic mystical traditions (Sufism, Kabbalah, and Christian mysticism) by viewing nature as a form of non-verbal revelation. Through a comparative theological approach, this study highlights both the convergences and divergences in how these traditions understand the relationship between humanity, the cosmos, and God. All three regard nature as a sacred reality: Sufism interprets nature as *tajallī* (manifestation) that guides the seeker toward divine love and *fanā'*; Kabbalah situates nature within the cosmological myth of *shevirat ha-kelim* and the ethical-spiritual task of *tikkun olam*; while Christian mysticism emphasizes the sacramentality of creation and its Christological dimension as an icon of God's presence. These mystical perspectives converge in viewing the cosmos as a medium of encounter with the Divine, yet they differ in theological and spiritual emphasis. This article argues that such perspectives provide not only a metaphysical framework but also a spiritual foundation for ecological ethics, allowing the contemporary environmental crisis to be understood not merely as a scientific or political issue, but also as a religious calling.

Thus, Abrahamic ecotheology offers transformative insights for constructing an ethical paradigm of ecological justice, sustainability, and the sacredness of creation.

Keywords: Ecotheology, Abrahamic Mysticism, Sufism, Kabbalah, Christian Mysticism

Introduction

The global ecological crisis compels humanity to critically reassess its relationship with nature. Climate change, deforestation, pollution, and biodiversity loss threaten the sustainability of life on earth. Reports from the IPCC and UNEP consistently highlight that this crisis stems from modern development models characterized by exploitation, overconsumption, and ecological imbalance (*Climate Crisis 'Unequivocally' Caused by Human Activities, Says IPCC Report | Climate Crisis | The Guardian*, n.d.). Beyond its scientific and technical dimensions, however, lies a deeper root: a spiritual crisis in which modern humanity has severed its sacred bond with nature (Lopez-Claros et al., 2020).

Ecological degradation, therefore, is not merely a scientific or political issue but also a moral and spiritual one. Within this context, ecotheology emerges as an attempt to formulate theological frameworks that respond to the crisis by emphasizing spiritual and religious foundations for environmental ethics (Windsor & Franck, 2025). Yet, much of the existing ecotheological discourse remains confined to normative doctrines within particular traditions, while the mystical currents of the Abrahamic faiths are seldom explored comparatively as resources for ecological reflection.

Meanwhile, studies of Abrahamic mysticism (Islam, Judaism, and Christianity) have largely centered on theological, psychological, or phenomenological dimensions without adequate engagement with ecological concerns (Huss, 2021). Although Sufism, Kabbalah, and Christian mysticism have long conceived of nature as a locus of divine presence, modern scholarship often interprets them within the bounds of individual spirituality rather than as foundations for ecological theology (Lee, 2022, pp. 241–242). Consequently, mystical cosmologies rich with ecological significance remain fragmented and insufficiently integrated into contemporary ecotheological discourse (Benjamin, 2022).

Mystical traditions in Islam, Judaism, and Christianity have long regarded nature not merely as a passive backdrop for human activity, but as a locus of divine revelation. Sufi masters such as Ibn ʿArabī and Jalāl al-Dīn Rūmī interpret the cosmos as *tajallī* (the perpetual manifestation of God's beauty and unity)(Shukhrat, 2025). In Jewish mysticism, particularly Kabbalah, the natural world is understood as a network of divine emanations (*sefirot*) through which the *Shekhinah* dwells within material reality. Creation is therefore both fragile and sacred, demanding human participation in *tikkun olam* (the restoration of the cosmos) (Seidenberg, 2015, p. 10). Similarly, Christian mystics such as Meister Eckhart, Hildegard of Bingen, and Francis of Assisi view creation as a sacramental reality, wherein God discloses Himself through the harmony and vitality of the natural world (Puglisi & Buitendag, 2020). All three traditions thus regard nature as revelation, albeit through distinctive theological and symbolic expressions.

Despite their profound ecological potential, these mystical perspectives remain largely underexplored in contemporary ecotheological discourse. Existing studies often treat mystical traditions in isolation or focus narrowly on ethical dimensions, without engaging the metaphysical and symbolic frameworks that ground ecological sensibilities (Tomren, 2023, p. 50). This leaves a research gap in examining how the mystical cosmologies of the Abrahamic faiths might enrich ecotheology through comparative and cross-traditional approaches.

Moreover, engaging ecology through mystical perspectives is crucial, since scientific models and regulatory policies often fail to curb environmental destruction at its deepest roots—those within human consciousness (Sayem, 2022). Mysticism, with its emphasis on direct experience of the

divine presence within the cosmos, offers a path of spiritual restoration that perceives nature not as an object of exploitation but as a living revelation (Suganthi, 2019). From this perspective, mysticism contributes to shaping an ecological ethic that is not only normative but also affective and transformative—an ethic born of love, wonder, and unity with creation. Furthermore, because Abrahamic mysticism shares universal cosmic symbols, it can serve as a theological language for interreligious dialogue and global ecological collaboration (Glimmerveen, n.d.).

The focus on the Abrahamic religions in this study carries both academic and practical significance. First, Islam, Judaism, and Christianity are religious traditions with global influence, encompassing the majority of the world's population. Ecotheological discourse rooted in these traditions therefore holds the potential to significantly impact humanity's ecological awareness (Silverstein et al., 2015). Second, these three religions share theological roots in creation narratives and cosmology, making the comparative study of their mystical traditions an opportunity to uncover profound spiritual resonances as well as significant differences in interpreting nature as revelation (Maria & Umeogu, 2024). Third, in the context of interreligious relations, a comparative ecotheological inquiry into Abrahamic mysticism can serve as a foundation for productive spiritual dialogue amid a universal ecological crisis (Glimmerveen, n.d.).

This article addresses a key research gap by examining how Sufi, Kabbalistic, and Christian mystical traditions conceptualize nature as a form of non-verbal divine revelation and by identifying the ecological insights embedded within these metaphysical frameworks. Employing a comparative theology approach supported by ontological hermeneutic analysis, the study investigates how each tradition understands the God–cosmos–human relationship through its own symbolic and mystical categories. The guiding question is how these traditions interpret nature as a locus of divine manifestation and what implications their insights offer for contemporary ecotheological discourse. The article makes a precise scholarly contribution by formulating an integrative model of Abrahamic Mystical Ecotheology, thereby enriching academic discussions on revelation, strengthening interreligious ecological ethics, and providing a constructive theological response to the global environmental crisis.

Method

This study employs a comparative theology approach with a focus on ontological analysis to examine how three Abrahamic mystical traditions—Sufism, Kabbalah, and Christian mysticism—understand the nature of the cosmos as a form of non-verbal revelation and a locus of divine presence. This ontological analysis draws on Paul Ricoeur's hermeneutical framework—particularly his theory of symbol and multilayered meaning—to interpret the metaphysical structures and symbolic language of these traditions. Ricoeur's hermeneutics serves as a general interpretive framework that enables cross-traditional comparative reading (Ricoeur, 1967). However, to sharpen the analysis and preserve the authenticity of each mystical tradition, this study intentionally incorporates the internal hermeneutics of each tradition. Accordingly, primary texts are interpreted through approaches appropriate to their own epistemic and theological horizons: *ta'wīl* and *ishārī* exegesis in Sufism (Chittick, 2008); the four levels of interpretation (*Peshat–Remez–Derash–Sod*) in Kabbalah (Matt, 1994); and *contemplative exegesis* in Christian mysticism (McGinn, 1994). This layered methodological approach ensures that the comparative analysis remains both analytically rigorous and faithful to the original meaning structures of each tradition.

The ontological focus is chosen because the core of this study lies in tracing the metaphysical structures that ground each tradition's understanding of the cosmos as a manifestation of the Divine. The research compares key concepts such as *tajallī* in Sufism, the Sefirot and *shevirat ha-kelim* in Kabbalah, and the sacramentality of creation in Christian mysticism to uncover how each tradition understands the relationship between God, the cosmos, and humanity. Following Francis X. Clooney's model of comparative theology, the comparison is conducted through deep,

theologically engaged reading of primary texts—including *Fuṣūṣ al-Ḥikam*, the *Zohar*, and the sermons of Meister Eckhart—to identify significant ontological convergences and divergences (Clooney, 2018, p. 22). By integrating comparative methodology, ontological analysis, Ricoeur's hermeneutics, and the internal hermeneutics of each tradition, this study formulates a comparative understanding of the cosmos as a locus of divine presence, ultimately paving the way for the development of new ethical foundations for addressing contemporary ecological crises.

Results

Nature as *Tajallī* in Sufi Mysticism

In Sufi mysticism, nature is viewed not merely as God's creation but as a divine manifestation that reveals the presence of God through the entirety of the cosmos. For mystics such as Ibn ʿArabī and Rūmī, every element of nature contains a spiritual dimension and divine symbolism that guides the human being toward knowledge of God. William Chittick emphasizes that the natural world functions as a "symbolic language" of God; cosmic reality must be read symbolically and inwardly, for every phenomenon carries a deeper meaning that is disclosed only through spiritual unveiling (Chittick, 2008). Thus, nature is understood not simply as a physical realm but as a symbolic text that directs the human soul toward the divine reality.

Ibn ʿArabī's concept of *tajallī* emphasizes that all creation is a mirror reflecting the Names and Attributes of God; from the constellations to a single leaf, each reflects an aspect of the Divine Reality (Nazar et al., 2021). As Ibn ʿArabī explains in the *Fuṣūṣ al-Ḥikam*:

> The One who is High in Himself is the One who possesses the perfection in which all matters of existence are absorbed, as are all non-existent relations, inasmuch as it is not possible that any of these attributes be lacking from Him, be they praiseworthy by custom, logic, or law, or blameworthy by custom, logic or law. That belongs only to the One named Allah. As for what is named other-than-Allah, it is either a locus of His *tajalli* or a form which is in it. If it is the locus of His *tajalli*, it contains distinction. Be-cause of that, there must be distinction between the One who makes tajalli and the place of *tajalli*; if it is a form in it, that form is the source of the essential perfection beciause it is the same as what is manifested in it. That which belongs to Allah belongs to that form. However, it is not said that it is Him nor that it is other-than-Him(Arabi, 2006, p. 30).

Although creation reflects God's perfection, it cannot itself be identified as the Creator; yet neither is it entirely separate from Him, for it is a manifestation of His attributes. For the Sufis, therefore, contemplating nature is not merely an aesthetic experience but a spiritual encounter with the Divine countenance hidden within creation. From this perspective, natural phenomena are not simply objects of study but loci of *mushāhadah* (divine witnessing) (Chittick, 2008).

Similarly, Rūmī emphasizes that nature constitutes a continuous revelation radiating God's love. In his poetry, Rūmī frequently employs natural imagery to illustrate the relationship between God and humanity. For him, nature serves as a collection of divine signs guiding the soul toward spiritual awareness(Kökcü, 2020). As expressed in his celebrated *Mathnawī*: *"Inasmuch as God sprinkled His light upon them (mankind), (they are essentially one): His light never becomes separated (in reality)"* (Rumi, 1972, p. 231).

Rūmī portrays nature as a teacher that guides human beings toward love and divine unity. For him, every form of natural beauty (flowers, trees, rivers, and so forth) serves as a channel through which one may experience the presence of God (Fahm, 2025).

The Sufi perspective on nature is not confined to abstract theory but is embodied in a way of life that upholds simplicity, serenity, and reverence for God's creation (Nasr, 1990, p. 95). Through

the concept of *tajallī*, a Sufi views revelation not as limited to the descriptive exposition of the divine text inscribed in the Qur'an, but as also manifest in the divine symbols that disclose God's presence behind reality. The verse in Qur'an 2:164 (Haleem, 2005), which speaks of the creation of the heavens and the earth, the alternation of night and day, the ships at sea, the rain, and the winds, concludes with the phrase *li-āyātin li-qawmin ya'qilūn* (signs for a people of understanding), opening the way to comprehend that the cosmos itself is an *āyah kauniyyah* (a cosmic sign that reveals God's *tajallī*) ('Ajibah, 2015, p. 192). Thus, for a Sufi, reading the Qur'an is simultaneously reading the universe; text and cosmos converge as two dimensions of one reality of revelation, both directing human consciousness toward the immediate experience of God's presence in every phenomenon of creation.

Cosmos and *Tikkun Olam* in Kabbalistic Thought

After the preceding discussion on Sufism, which views nature as *tajallī*—the manifestation of God's names and attributes within the cosmos, Kabbalah presents a different mystical landscape while remaining aligned in its understanding of the natural world as a locus of divine disclosure. Kabbalah, as the mystical tradition within Judaism, seeks to uncover the esoteric meaning of the relationship between God, the universe, and humanity. Deriving from the Hebrew word *kabbalah*, meaning "receiving" or "that which is received," this tradition endeavors to reveal the hidden layers of the Torah and explain the secret structure of the cosmos and its connection to divine action (Gondos & Jánošíková, 2025).

According to Daniel C. Matt, in its hermeneutical approach, the Torah is read through four levels of interpretation: *Peshat* (the literal meaning), *Remez* (the implied or hinted meaning), *Derash* (the homiletical or interpretive meaning), and *Sod* (the mystical and most hidden meaning). These four levels serve as a framework for unveiling the multiple layers of meaning within the Torah and open the path to a deeper cosmological understanding. The depth of Kabbalah reaches its fullest expression at the level of *Sod*, the mystical dimension that reveals the emanative pattern of the *Sefirot* as the outflow of divine energy sustaining all creation (Matt, 1994). At this level, nature is understood not merely as a physical reality but as a symbolic network that reflects the presence of God through the hidden dynamics of divine emanation at work within creation.

In Kabbalistic mysticism, nature is not viewed merely as a collection of physical phenomena, but as a profound manifestation of divine reality. One of the central concepts in Kabbalah is the understanding that the material world reflects the *Sefirot* (Weiss, 2024). In this tradition, the *Sefirot* are understood as ten divine emanations that function as channels between *Ein Sof* (the Infinite God) and the created world. The *Sefirot* are not simply a metaphysical structure, but also a cosmological framework that explains how the spiritual and material realms are interconnected. Each *Sefirah* represents a particular aspect of the divine attributes, such as wisdom (*Chokhmah*), compassion (*Chesed*), and justice (*Gevurah*). Together, they form the dynamics of the cosmos, creating a relational network among all beings and elements of nature, in which every event is understood as a flow of God's emanation (Seidenberg, 2015, p. 173).

This concept is understood as the ten divine emanations through which life flows into the cosmos. Although it developed within medieval mystical traditions, its hermeneutical foundation is drawn from the texts of the Torah. In Genesis 2:9 (Gray & Driver, 1992), reference is made to the Tree of Life (*Etz Chayim*) in the midst of the Garden of Eden, which Kabbalists interpret as a symbol of the structure of the *Sefirot* that channels divine energy into all of creation. Similarly, the idea of humanity as *imago Dei* in Genesis 1:26–27 is understood not merely as legitimizing dominion over nature, but as a calling to reflect God's order and love in maintaining the harmony of the cosmos. The divine unity proclaimed in Deuteronomy 6:4 ("Shema Yisrael: Adonai Eloheinu, Adonai Echad") is likewise perceived as mirrored in the diversity of the ten *Sefirot*, which, despite their distinct functions, ultimately point to the oneness of God (Wolfson, 2021). The interconnectedness of God and the cosmos in Kabbalah is therefore not dualistic, but rather affirms the sacredness of creation as a radiance of divine presence (Seidenberg, 2017).

This tradition views nature as a sacred text that reveals the divine structure of the universe. Every element of nature is imbued with spirit and interconnected with the classical elements (earth, air, water, and fire) as well as with the spiritual beings believed to inhabit them. From the smallest particle to the greatest star, all of creation is filled with spiritual meaning, reflecting deeper divine truths (Aptekman, 2017, p. 127). Thus, Kabbalistic cosmology is not only mystical and metaphysical, but also carries ethical and ecological implications: humanity is placed as an active participant in safeguarding the harmony of creation (Weiss, 2024).

The cosmic structure of the *Sefirot*, understood as channels of divine emanation, not only explains how God manifests within creation but also implies its inherent fragility. The brokenness of the cosmos, rooted in the event of *shevirat ha-kelim* (the shattering of the vessels), signifies that the relationships among the *Sefirot* are not always harmonious. From this emerges the relevance of the idea of *tikkun olam*: humanity is called to take part in the restoration of cosmic order by directing its actions (both spiritual and ethical) toward the reunification of the scattered sparks of divine light within the material world. The interconnectedness of the cosmos in the *Sefirot* thus finds its practical orientation in *tikkun olam*, a spiritual vision of human participation in cosmic restoration (Seidenberg, 2021).

Tikkun olam (repairing the world) is not merely an ethical slogan but a cosmological idea that emerges from the myth of *shevirat ha-kelim* (the shattering of the divine vessels). Creation, at its core, carries traces of God's light that are scattered and concealed within matter. Humanity's task is to rediscover these divine sparks (*nitzotzot*) and lift them back toward their source. In other words, every human action (whether in prayer, ethical conduct, or the treatment of nature) possesses a cosmic significance, participating in the ongoing process of healing the world (Nowicka, 2017).

When read through an ecotheological lens, *tikkun olam* situates humanity not as the ruler over nature but as a guardian actively engaged in the restoration of the cosmos. Ecological sustainability, environmental justice, and even simple acts of maintaining balance within ecosystems can thus be understood as forms of participation in the divine plan (Nowicka, 2017). In line with the command in Genesis 2:15 that humanity was "placed in the garden to till it and keep it," *tikkun olam* provides a spiritual dimension to ecological responsibility: to care for creation is to nurture the harmony between God, the world, and humanity itself.

This perspective offers a renewed way of approaching contemporary ecological crises. Rather than being seen merely as scientific or political problems, such crises may be read as spiritual opportunities: a religious calling for humanity to partake in *tikkun olam*, the restoration of a fractured world, both socially and ecologically (Kaczorowska, 2021).

Sacramentality of Creation in Christian Mysticism

If Kabbalah emphasizes cosmic restoration through *tikkun olam*, the Christian tradition articulates the ecological dimension through the idea of the sacramentality of creation and cosmic Christology. Christian mysticism understands nature not merely as the physical backdrop for human life, but as a medium of revelation that reflects God's presence and majesty. Scripture itself provides a strong foundation for this view, as affirmed in Psalm 19:1, *"The heavens declare the glory of God, and the skies proclaim the work of His hands,"* and in Romans 1:20, which states that God's invisible attributes "have been clearly seen since the creation of the world, being understood through what has been made" (Bible, 2017). From the early patristic tradition, theologians developed the concept of the *liber naturae* (book of nature), which is to be read alongside the *liber scripturae* as a pathway to the knowledge of God. Thus, Christian mysticism positions nature as a divine text to be contemplated.

In the Middle Ages, several mystics affirmed this vision through their works and spiritual experiences. Hildegard of Bingen, regarded the universe as a cosmos suffused with *viriditas*, the

divine life-force connecting the macrocosm with the microcosm (Furchert, 2024). Francis of Assisi, expressed a cosmic spirituality in his *Canticle of the Creatures*, depicting all creation (sun, moon, water, earth) as brothers and sisters praising the Creator. Meister Eckhart further emphasized that God is present in all things *"Apprehend God in all things, for God is in all things. Every single creature is full of God and is a book about God,"* shows how nature becomes a mystical path to unity with the Divine (Wojtulewicz, 2023).

In the Eastern Orthodox tradition, Gregory Palamas reinforces this vision through his doctrine of the distinction between the divine essence and energies. Palamas teaches that although the divine essence remains incomprehensible and transcendent, God's uncreated energies are immanent and present within the created world, such that the cosmos is perceived as permeated by the presence and majesty of God (Raslau, 2022). This perspective cultivates a profound reverence for nature as the direct manifestation of God's action and revelation within creation. As Gregory Palamas affirms:

> Indeed, in Christ, His two natures—so precisely defined at Chalcedon as both 'inseparable' and 'unconfused'—remain distinct. Therefore, deification or communion between divinity and humanity does not imply a confusion of essences or natures. It remains nevertheless real communion between the Uncreated and His creature, and real deification—not by essence, but by energy. The humanity of Christ, 'enhypostasized' by the Logos, is penetrated with divine energy, and Christ's body becomes the source of divine light and deification (Palamas, 1983, p. 20).

From these reflections emerges an important theological concept known as the "sacramentality of creation" —the belief that material creation is both a sign and a channel of divine grace. This perspective affirms that God is present in all things, while at the same time transcending all creation in His essence. The practice of contemplating nature (*contemplatio naturae*) is therefore not merely a form of personal devotion, but also a way of perceiving the world as an icon that reveals the divine mystery, without equating nature itself with God (Henriksen, 2017).

In the context of contemporary ecotheology, this Christian mystical heritage carries profound relevance. The Franciscan vision, for instance, promotes an ecological ethic rooted in cosmic fraternity that rejects human domination over nature (O.F.M., 2024). This finds resonance in Pope Francis's encyclical *Laudato Si'*, which emphasizes the universal interconnectedness of all creatures and humanity's moral responsibility toward the common home (Puglisi & Buitendag, 2020). As expressed in his words:

> our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us
> This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her
> Everything is connected dan Concern for the environment thus needs to be joined to a sincere love for our fellow human beings (Fransiskus, 2015, p. 3).

Arising from the conviction that creation is not merely the backdrop for human life but an integral part of God's salvific plan, Christian ecotheology understands the material world as a "second book" that speaks of the Creator alongside Scripture (Delio, 2015). Christian spirituality, particularly rooted in the mystical tradition, views nature as a sacramental space in which divine grace dwells and reveals itself. Humanity's relationship with the environment is therefore not utilitarian or dominative, but relational and participatory (Conradie, 2015).

Christian environmental ethics find a strong spiritual foundation in the doctrine of the *imago Dei* (Image of God), which is understood not merely as a static resemblance to God, but as participation in divine love and communion with all creation (Pasaribu et al., 2022). Humanity's mandate is not domination but the representation of God's love in the care of the cosmos. This

theological awareness gives rise to the idea of ecological conversion, a spiritual transformation articulated in Pope Francis's *Laudato Si'* as a radical shift from an exploitative paradigm to one of cosmic solidarity (Messias, 2024). The Franciscan spirituality, which emphasizes universal fraternity with all creatures, together with the contemplative tradition that perceives nature as a divine icon, reinforces the view that Christian ecotheology is not a secular addition but emerges from the very core of faith itself.

Thus, Christian environmental ethics are rooted in a profound spirituality oriented toward ecological justice, sustainability, and the sacredness of creation (Schaefer, 2009). Christian mysticism not only offers a metaphysical framework for the divine presence within creation, but also provides a strong spiritual basis for ecological responsibility in the era of global environmental crisis.

Discussion

Comparative Analysis: Epistemological, Ontological, and Practical Dimensions

An understanding of how the Abrahamic mystical traditions interpret nature gains a distinctive depth when viewed through the horizon of Paul Ricoeur's hermeneutics, particularly his conception of the symbol as a site of multilayered meaning. For Ricoeur, the symbol gestures toward more than what it explicitly states, opening a passage into ontological dimensions that remain implicit (Ricoeur, 1967). Through this hermeneutical sensitivity, the symbols of nature are not treated as simple signs but as structures of meaning that radiate possibilities for encountering divine reality. This conceptual orientation prepares the horizon for a deeper reading of how the three traditions understand the natural world as a locus of divine presence and revelation.

Although the Abrahamic traditions emerged within religious landscapes that inherited elements of earlier cosmologies, they nonetheless developed a shared interpretive framework in which nature is not merely the backdrop of human life, but a field of revelation and encounter with the Divine (Schaefer, 2009).

In Judaism, the world is understood as a creation that is "very good" (Genesis 1:31) and a realm of ethical responsibility through the mandate of *tikkun olam* (repairing the world). In Christianity, the cosmos is sacramentally interpreted as the "second book" revealing the presence of the Logos. In Islam, the cosmos is viewed as *ayat kauniyah* (the signs of God that reveal His greatness and call humans to spiritual contemplation) (Silverstein et al., 2015). Although leaving behind the cyclical myth pattern, the Abrahamic traditions still maintain a cosmic-religious dimension that sees nature as a non-verbal revelation and a space for encounter with the Divine.

Abrahamic mystical traditions, when studied through the lens of comparative theology, emphasize deep engagement, the pursuit of truth, and personal transformation while remaining rooted in one's own faith tradition and honoring the distinctiveness of each through internal hermeneutics and close reading of primary texts (Clooney, 2018, pp. 26–29). This approach integrates mystical experience with theological reflection, interprets symbols and inner meanings, and opens possibilities for intensification, recovery, reinterpretation, and appropriation of cross-traditional insights—without imposing external categories or flattening differences. In this way, it deepens one's understanding of one's own tradition while enriching theological-spiritual reflection, making it fundamentally different from comparative religion studies.

Although these three traditions developed within different historical contexts, there are shared patterns that can be traced: nature is perceived as non-verbal revelation, the cosmos is interpreted sacramentally or as theophany, and creation is experienced as a spiritual space leading humanity toward God. These commonalities provide a strong foundation for interreligious ecotheological dialogue and reveal shared grounds for an ecological ethic rooted in Abrahamic spirituality. At the same time, each tradition maintains its own distinctive emphases, making

comparative analysis essential not only for exploring convergences and divergences but also for opening new horizons in cross-traditional ecotheology.

Aspects	Sufism	Kabbalah	Christian Mysticism
Nature as non-verbal revelation	*Āyāt kauniyah* (signs of God in creation)	Creation reflects divine light through the structure of the Sefirot	Nature as the "second book" parallel to the Scriptures
Sacramental/theophanic dimension	Nature presents the transcendence of Allah's presence	The cosmos is a channel for the emanation of God's light	Nature as a divine icon revealing the mystery of Christ
Spiritual purpose	Bringing humans to the awareness of transcendence	Connecting humans with cosmic order	Guiding humans to a deeper relationship with God

Table 1: Similarities in the Abrahamic Mysticism Views on Nature (Authors own)

Although there is a shared foundation in viewing the cosmos as non-verbal revelation and a sacramental space, each Abrahamic tradition articulates it in different ways. In Sufism, contemplation of nature through the teaching of *tajallī* is interpreted as a spiritual ecological responsibility (Irawan et al., 2021). In Kabbalistic cosmology, *tikkun olam* emphasizes humanity's role in repairing the cosmos, where ethical actions towards nature are seen as part of restoring the damaged world (Seidenberg, 2021). In the Christian tradition, the view of nature as a sacramental medium, especially through liturgical practices like the Eucharist, adds a transcendental dimension to ecological ethics (McDuffie, 2019). These differing emphases highlight epistemological and spiritual diversity, while enriching the Abrahamic ecotheology horizon.

Differentiating Aspects	Sufism	Kabbalah	Christian Mysticism
Mystical Orientation	Through love and the experience of *fanā'* (union with God)	Human participation in *tikkun olam* (restoration of the cosmos)	Christocentric: the cosmos is interpreted in the light of the Logos/Christ
Cosmology	Nature as a mirror of the Divine beauty	The cosmos as the structure of the Sefirot that was once broken	The cosmos as a sacramental creation
Role of Humanity	Seekers on the path to God through contemplation of nature	Agents of cosmic restoration through ethical and spiritual actions	Stewards of creation who sustain the world in the spirit of *imago Christi*

Table 2. Differences in Abrahamic Mysticism's Views on Nature (Authors own)

Conclusion

This study shows that the three Abrahamic mystical traditions (Sufism, Kabbalah, and Christian mysticism) share an important commonality in viewing nature as a non-verbal revelation that holds traces of the Divine presence. The cosmos is treated as a sacramental or theophanic space, not merely the backdrop of human life, but as a means for contemplation and encounter with God. However, each tradition presents its own unique emphasis: Sufism highlights the experience of love and fanā' (union with God) as the mystical path born from contemplation of the cosmos; Kabbalah emphasizes tikkun olam, human involvement in cosmic restoration through ethics and spirituality; while Christian mysticism understands nature as the icon of Christ and the "second book" that reveals divine grace. These differences are not merely variations of expression, but reflections of epistemological frameworks that enrich the horizon of Abrahamic ecotheology.

The implication is that the Abrahamic traditions can make a significant contribution to contemporary ecological ethics. By making nature an integral part of spirituality, the global ecological crisis is not only seen as a scientific or political problem but also as a religious calling. This ecotheological perspective leads to a new awareness that caring for the earth means preserving cosmic harmony, deepening the relationship with God, and living out the transcendental mandate passed down by the Abrahamic faiths.

Future research could be directed toward several aspects: first, a hermeneutical exploration of the primary texts of each tradition to strengthen the ecotheological foundation; second, the study of contemporary spiritual practices such as ecological dhikr, the tikkun olam movement, and ecological liturgy; third, interfaith dialogue that connects Abrahamic mysticism with global ethics. Additionally, it is important to further investigate the historical development of mystical teachings in Islam, Judaism, and Christianity to explore whether there are patterns of mutual influence or if each developed autonomously. Thus, Abrahamic ecotheology should not only be understood as a theoretical construct but also as a practical inspiration and historical reflection relevant in responding to the global ecological crisis.

This comparative analysis shows that although Sufism, Kabbalah, and Christian mysticism all place nature as a non-verbal revelation, the depth of meaning offered by each tradition is different. From an epistemological perspective, Sufism emphasizes mystical experience, Kabbalah focuses on symbolic-esoteric knowledge, while Christianity articulates sacramental knowledge. From an ontological aspect, nature is understood in various ways: as a transient manifestation (Sufism), a broken cosmic fragment (Kabbalah), and a sacred Christological icon (Christianity). In terms of praxis, all three traditions generate ecological ethics, albeit with different orientations: contemplative, participatory, and liturgical.

All three traditions demonstrate that nature, though viewed through different lenses, remains a medium of transcendence that leads humans to a deeper relationship with the Divine. By appreciating this diversity, Abrahamic ecotheology gains both analytical depth and ethical relevance in responding to the global ecological crisis. Although this study focuses on select representatives of each tradition, further research could extend the analysis to additional mystical voices or regional interpretations that may offer further nuances. Future studies might also explore how these mystical cosmologies can be operationalized within contemporary ecological activism, policy discourse, or interfaith environmental initiatives.

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