



Islam and Ecology Bibliography

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Updated June 13, 2022

Abdul-Matin, Ibrahim. *Green Deen: What Islam Teaches About Protecting the Planet*. San Francisco, CA: Berrett-Koehler Publishers, 2010.

In this book, Ibrahim Abdul-Matin draws on research, scripture, and interviews with Muslim Americans to trace Islam's dedication to humankind's collective role as stewards of the Earth. Abdul-Matin points out that the Prophet Muhammad declared that "the Earth is a mosque." *Deen* means "path" or "way" in Arabic. The author offers several examples of how Muslims can follow, and already are following, a Green Deen in four areas: "waste, watts (energy), water and food." While this book is focused on Islam, it is intended to address people of all beliefs so that everyone can appreciate the contributions that Islam and Muslims bring to the environmental movement.

Abe, Satoshi. "Pursuing Moral Dimensions of the Environment: A Study of Islamic Tradition in Contemporary Iran." *Journal for the Study of Religion, Nature and Culture* 15, no. 2 (2021): 151–76.

With growing economic activity and urbanization, environmental problems have become one of Iran's most urgent challenges. Noticeably, the government has incorporated environmental measures into the country's five-year plans for the last two decades and has since developed elaborate scientific schemes accordingly to combat the problems. Nevertheless, serious environmental difficulties persist in every major city. Confronting these problems, the Iranian authorities began to call upon religious leaders for help and mobilized them to heighten citizens' environmental awareness, especially from the viewpoint of Islam. The movements and debates by these religious leaders elucidate how they engage with the land of environment, which had hitherto been principally designed and organized by modern science. A case study from Tehran exemplifies distinct ways in which moral dimensions of the environment are unfolding through religious ethics, along with the schemes of modern science.

Abouleish-Boes, Maximilian. "Religion and Agriculture: How Islam Forms the Moral Core of SEKEM's Holistic Development Approach in Egypt." In *Religion and Sustainable*

Agriculture: World Spiritual Traditions and Food Ethics, edited by Todd LeVasseur, Pramod Parajuli, and Norman Wirzba, 295–314. Lexington, KY: University Press of Kentucky, 2016.

From the book's introduction: "Chapter 14, by Maximilian Abouleish-Boes, explores the Muslim farming and business group SEKEM, based in Egypt. It briefly provides the context in which SEKEM originated, including a short history of the life of its founder, Dr. Ibrahim Abouleish. SEKEM's remarkable achievements in fostering sustainable agriculture and biodynamic farming in Egypt and abroad are detailed...SEKEM's basic values are informed by a blend of European culture and philosophy with principles of Islam. The organization draws from the core Islamic values of *tawhid* (unity), *fitra* (natural state), *ilm* (knowledge), *ihsan* (beauty and excellence), *khalifa* (stewardship of the earth), and justice (*adl*) to embrace an agricultural ethic that is 'future oriented and sustainably competitive.'"

Abu-Sway, Mustafa. *Islam: The Environment and Health*. Qualbert, SA: Islamic Medical Association of South Africa, 1999.

Ackerman, Denise, and Tahira Joyner. "Earth-Healing in South Africa: Challenges to Church and Mosque." In *Women Healing Earth: Third World Women on Ecology, Feminism, and Religion*, edited by Rosemary Radford Ruether, 121–34. Maryknoll, NY: Orbis, 1996.

Aftab, Tahera. "Text and Practice: Women and Nature in Islam." In *Custodians of the Earth? Women, Spirituality and the Environment*, edited by Alaine Low and Soraya Tremayne. Oxford, UK: Berghahn Books, 2001.

This essay links the ethical framework of the Qur'an and the misinterpretation of that framework by males in positions of authority. Though, as the author makes clear, the Qur'an is clear in setting out an ethic of equity and justice for all, sadly it has been perverted, especially by Muslim fundamentalists, into an ideology of hatred, oppression and violence against women. The author suggests that Muslim women must regain access to the land and to nature in order to enjoy and attain true freedom. In some areas women are taking active roles in reestablishing this link through the Qur'an and Islam and through a variety of women's organizations.

Agwan, A. R., ed. *Islam and the Environment*. New Delhi: Institute of Objective Studies, 1997.

Ahmad, Ali. *A Cosmopolitan Orientation of International Environmental Law: An Islamic Law Genre*. Lanham, MD: University Press of America, 2001.

From the Publisher: The process of regulation in the field of international environmental law belies the complexity of environmental issues that need to be addressed in managing global environmental resources. Although the regulatory process has succeeded in elevating the acknowledgement of a new set of ideas and concepts toward sustainable development, it has not had success in elevating those concepts into a set of determinative norms or rules. This book, written by an international lawyer, stresses the futility of a state-centric approach to a planet-wide phenomenon that the environmental issue presents.

_____. "Islamic Water Law as an Antidote for Maintaining Water Quality." *University of Denver Water Law Review* 2, no. 2 (Spring 1999): 170–88.

Ahmad, Ali Nobil. "Disaster Cosmologies in Comparative Perspective: Islam, Climate Change and the 2010 Floods in Pakistan's Southern Punjab." *Journal of Historical Sociology* 32, no. 3 (June 2019): 311–30.

As humanity enters a new era of climate-induced unpredictability, research into the role of religion in shaping perceptions of, and responses to disaster will become increasingly important. This is particularly true of South Asia, which contains dense populations certain to be adversely affected by climate change. This contribution explores the way religion shapes and mediates responses to disaster in Pakistan. Where previous work in this field has focused on extremists and militants, mine considers currents of lived Islam that take explicit stances on questions of natural resource development. Drawing upon extensive primary data, I identify two distinct disaster cosmologies permeating state and society. First, I consider the official Islam of experts and policymakers, whose approach to development is derived from, but arguably surpasses the modernism of British and American colonial and Cold War paradigms in its dogmatic, faith-based belief in the imperative of mastering and exploiting nature. The second is an altogether contrasting formation embedded in a political protest movement representing a marginalized constituency, the Siraiki speaking population of Southern Punjab, which mobilized flood affectees in the aftermath of the 2010 floods around issues of social and environmental justice.

Ahmad, Akhtaruddin. *Islam and the Environmental Crises*. London: Ta-Ha Publishers, 1998.

The destruction of the environment is a serious problem of our time and one to which only Islam holds the answer. The author takes us through the seriousness of the environmental issue and argues in support of Islam's position in relation to the environment, which is a trust to mankind from Allah.

Ajmal, Mohammed. "Islam and Ecological Problems." In *Quest for New Science*, edited by Rais Ahmed and S. Naseem Ahmed, 215–220. Aligarh: Centre for Studies on Science, 1984.

Al-Amin, Hi'at Muhammad. *Al-fiqhah al-b'at*. Beirut: Mu'assasat al-wa 'i al-islami, 1420 (2000).

Al-Jayyousi, Odeh Rashed. *Islam and Sustainable Development: New Worldviews*. Surrey, England: Gower Publishing, 2012.

This book addresses the social, human, and economic dimensions of sustainability from an Islamic perspective. Islam is sometimes viewed as a challenge, threat and risk to the West, but here we are reminded that the celebration of cultural diversity is a key component in Islamic values. Promoting common understanding between East and West, this American-educated, Middle Eastern-based author offers something broader and deeper than conventional Western ways of thinking about sustainability and presents new insights inspired by Islamic worldviews.

Al-Safa, Ikhwan. *The Animals' Lawsuit Against Humanity: An Illustrated 10th Century Iraqi Ecological Fable*. Translated by Anson Laytner. Louisville, KY: Fons Vitae, 2005.

This book is an illustrated presentation of a fable that is relevant to interfaith and multicultural perspectives on animals and the environment. The fable involves a trial in which humans and animals testify before a Spirit King about whether the human treatment of animals is fair. The ancient antecedents of this tale are thought to have originated in India, with the first written version penned in Arabic sometime before the 10th century in what is now Iraq. This English translation includes twelve original color illumination plates.

Ali, Saleem H. "Reconciling Islamic Ethics, Fossil Fuel Dependence, and Climate Change in the Middle East." *Review of Middle East Studies* 50, no. 2 (August 2016): 172–78.

The dominance of fossil fuel economies in the Middle East with large Muslim majority populations as led to a recurring question about the role Islamic ethics might play in galvanizing action on climate change. However, the perceived clash of economic values versus environmental norms in Islam deserves more careful examination. This brief article considers the advent of the "Islamic Declaration on Climate Change" which was promulgated in 2015 and considers the tangible steps Muslim government leaders and civil society have taken on this matter. The tangible steps that are being considered with an action plan are discussed in the light of earlier environmental movements within Islam. A brief discussion of environmental norms within Islamic scriptures is also provided to give theological context to this narrative. The establishment of the International Renewable Energy Agency in the UAE as a treaty-based organization with United Nations affiliations is also considered. The environment can play an important peace-building role in the region as exemplified by organizations such as Eco-peace in Palestine, Israel, and Jordan. Based on the analysis of these developments, it is likely that Muslim countries will continue to play a more proactive role in addressing climate change than they are often given credit for in popular discourse.

Alkatiri, Wardah. "The Loss of Tawhidi Worldview in Islamic World: Another Ecological Consequence of Modernization." *Comparative Islamic Studies* 14, no. 1-2 (2018): 53-120.

Author's Abstract: Modernization and the concomitant changes in people behavior are now blamed for the deterioration of the environment. This article points up desacralization of knowledge and the demise of esoteric tradition that followed to have an ecological impact in the Islamic world as the Muslims began to hold the bifurcated notion of "this-worldly" and "heavenly" in a completely distinct manner. Through modern education, Muslims adopted the notion of "independent existence" according to which nature exists in and of itself. Hence, the modernist vision of development and progress that threw the life-support system of the earth out of balance was possible in the Islamic world where religion and its cultural traditions remained strong. The twentieth century's awareness about the need of an integrative framework to reconcile rational thought and science with a spiritual sense of awe for the cosmos, should remind the Muslims of the unitive worldview that arise from the core of Islamic belief—tawhid—expounded by esoteric Islam. Further, this article argues that science needs to repossess a metaphysical

foundation, and that ethics and values need to be reintegrated into our rationality. Three case studies reveal mental crises caused by an overweening trust in science. I use data from my own extreme life experience, and biographical data suggestive of existential depression of two arguably highly gifted individuals. Drawing upon the data, the article juxtaposes the “unitive worldview” associated with mystical experience and the “evolutionary worldview” given rise by Darwin’s evolutionary biology, to put forward an examination of the effects that worldviews might have on human minds. The analysis adopts organic inquiry within transpersonal psychology research method, and content analysis of biographical data. Designed to investigate the “non-objective” spiritual reality, organic inquiry offers a rigorous method for those attempting to incorporate spiritual experience and mysticism into academic work. As a whole, the case studies present an example of the biologization of ethics; discusses social Darwinism and giftedness phenomena; and explicate the unitive worldview granted by mystical experiences.

Ammar, Nawal. “Ecological Justice and Human Rights for Women in Islam.” In *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, 377–89. Religions of the World and Ecology. Cambridge, MA: Harvard University Press, 2003.

_____. “An Islamic Response to the Manifest Ecological Crisis: Issues of Justice.” In *Visions of a New Earth: Religious Perspectives on Population, Consumption, and Ecology*, edited by Harold Coward and Daniel C. Maguire, 131–46. Albany, NY: State University of New York Press, 2000.

_____. “Islam and Deep Ecology.” In *Deep Ecology and World Religions: New Essays on Sacred Ground*, edited by David Landis Barnhill and Roger S. Gottlieb, 193–211. Albany, NY: State University of New York Press, 2001.

Utilizing a revelatory methodology, Ammar proposes the concept of *hay’a* (shyness with reverence and respect) as a guiding principle for Muslim environmental action. She focuses on issues such as Muslim economic and political livelihood, distributive justice, rights of the community over the individual, just leadership, attitudes toward women, and women’s relationship to population control.

_____. “Islam and the Environment: A Legalistic and Textual View.” In *Population, Consumption, and the Environment: Religious and Secular Responses*, edited by Harold Coward and Daniel C. Maguire, 67. Albany, NY: State University of New York Press, 1995.

With no intention to present the Islamic view, Ammar introduces an Islamic ethical paradigm supported by the Qur’an, Hadiths, Sunnah, and Sharia’h. She explains that the meaning of “ethics” can be understood in Islamic terms as *hay’a*, the state of respect and/or practice of good deeds. Ammar provides clear ethical guidelines regarding natural resources (conservation, sharing, treating with kindness), and protected and preserved land designations. She concludes with the suggestion that any discussion on the environmental crisis should remain sensitive to cultural issues.

Asmal, Abdul Cader, and Mohammed Asmal. “As Islamic Perspective.” In *Consumption, Population, and Sustainability: Perspectives from Science and Religion*, edited by Audrey

Chapman, Rodney Peterson, and Barbara Smith-Moran, 157–65. Washington, D.C.: Island Press, 2000.

Ayduz, Davud. "The Approach to the Environment Question of the Qur'an and its Contemporary Commentary, the Risale-i Nur." Paper presented at the Fourth International Symposium on Bediuzzaman Said Nursi: A Contemporary Approach Toward Understanding the Qur'an: The Example of Risale-i Nur. Istanbul, Turkey, September 20–22, 1998.

Ba Kader, Abou Bakr Ahmed. *Environmental Protection in Islam*. Washington, D.C.: Island Press, 1995.

Originally prepared for the Kingdom of Saudi Arabia in English, French, and Arabic, this document was later considered to have international appeal. Beginning with a description of an Islamic attitude toward the universe and human/nature relations, the document broadens its scope to include topics on conservation of natural resources, protection from harmful impacts of products and processes generated by humans, and viable legislative principles, policies, and institutions.

Ba Kader, Abou Bakr Ahmed, Abdul Latif Tawfik El Shirazy Al Sabagh, Mohamed Al Sayyed Al Glenid, and Mawil Y. Izzi Deen. *Islamic Principles for the Conservation of the Natural Environment*. Second Edition. Gland, Switzerland: International Union for Conservation of Nature and Natural Resources, 1983.

Ba Ubaid, Ali Yeslam. "Environment, Ethics, and Design: An Inquiry into the Ethical Underpinnings for a Contemporary Muslim Environmentalism and its Environmental Design Implications." Ph.D. Dissertation. University of Pennsylvania, 1999.

This dissertation begins with a survey of historical shifts in the idea of nature in Western thought and the frustrations of the prevailing paradigms of modernism. Building on the dynamic nature of Islam as a framework for thought and life, the author then re-constructs some relevant Islamic precepts in support of a higher sensitivity towards nature and environment and still relevant to contemporary living. The final product of the study depicts actual and potential applications for the aforementioned set of ecological design principles and themes in the recent experience of Riyadh, Saudi Arabia. The conclusions point out a future direction for local environmental design thinking and practice.

Bagader, Abubakr Ahmed, Abdullatif Tawfik El-Chirazi El-Sabbagh, Mohamad As-Sayyid Al-Glayand, Mawil Yousuf Izzi-Deen Samarrai, and Othman Abd-ar-Rahman Llewellyn. "Environmental Protection in Islam." International Union for the Conservation of Nature (IUCN) Environmental Policy and Law Paper No. 20. Second Revised Edition. Gland, Switzerland and Cambridge, UK: IUCN, 1994.

Bagir, Zainal Abidin, Michael S. Northcott, and Frans Wijssen, eds. *Varieties of Religion and Ecology: Dispatches from Indonesia*. Münster, Germany: LIT Verlag, 2021.

This collection presents critical environmental problems with respect to their intersection with culture and religion in Indonesia, such as water resource management, conservation,

and political ecology. Scholars from the region ground investigation in ethnographic field studies that represent diverse communities, including Indigenous perspectives from across the archipelago. The discussion is forward-looking and sophisticated, offering a meaningful and critical engagement with the field of religion and ecology.

Bagir, Zainal Abidin, and Najiyah Martiam. "Islam." In *Routledge Handbook of Religion and Ecology*, edited by Willis Jenkins, Mary Evelyn Tucker, and John Grim, 79-87. London and New York: Routledge, 2017.

This chapter provides an overview of the ways in which Islam and Muslims conceive of ecology and human-Earth relations, highlighting Islamic concepts including khalifa, shari'a, and hadith. Along with this chapter, the *Routledge Handbook of Religion and Ecology* includes several other chapters, many of which address Islam and ecology or related topics.

Ban, E.G. *The Constant Feud: Forest vs. Desert*. New York, NY: Gefen, 1999.

From the Publisher: This controversial book argues that human history is determined by the environment and human behaviors alone. As a result of the last ice age, a once verdant garden of Eden was transformed into the barren deserts of today's North Africa and the Middle East, while Europe's glacier cover to be gradually replaced by thick, fertile forests. According to author, it is this environmental shift - which spurred the advent of agriculture, civilization and modern religion - that is the root cause of today's conflict between Islam and the West.

Barnhill, David, and Roger Gottlieb, eds. *Deep Ecology and World Religions: New Essays on Sacred Ground*. Albany, NY: SUNY, 2001.

This is a collection of thirteen new essays on the relationship between world religions and deep ecology. In examining how deep ecologists and the various religious traditions can both learn from and critique one another, the following traditions are considered: indigenous cultures, Hinduism, Buddhism, Taoism, Confucianism, Judaism, Catholicism, Islam, Protestantism, Christian ecofeminism, and New Age spirituality. Contributors include Nawal Ammar, David Landis Barnhill, John E. Carroll, Christopher Key Chapple, John B. Cobb Jr., Roger S. Gottlieb, John A. Grim, Eric Katz, Jordan Paper, Rosemary Radford Ruether, Mary Evelyn Tucker, and Michael E. Zimmerman.

Bell, Colin, Jonathan Chaplin, and Robert White, eds. *Living Lightly, Living Faithfully*. Cambridge: Faraday Institute for Science and Religion, 2013.

The prospects for a sustainable future seem increasingly elusive. Practical progress has lagged well behind scientific findings; governments and other bodies seem to be waiting for a clear lead from public opinion, but most people seem either paralysed or indifferent. However it is being increasingly acknowledged that the world religions have vitally important insights to offer on the question of sustainability both from their teaching and their potential to mobilize large numbers of citizens behind the far-reaching changes we badly need. *Living Lightly, Living Faithfully* explores the

distinctive contributions that religions can make to confronting the challenges of sustainability. Originating from a conference at Cambridge University, it contains essays from a wide variety of authors representing diverse faith and secular positions, helping us chart a path towards a more sustainable future, and inspiring us to set out on it with renewed passion and hope.

Bivins, Mary W. "Women, Ecology, and Islam in the Making of Modern Hausa Cultural History." Ph.D. Dissertation. Michigan State University, 1994.

This dissertation is a study of Islamic Hausa women in the West African Republics of Nigeria and Niger from the 1800s to the present, and the unique roles they played in shaping, even at times defining, modern Hausa culture. The dissertation concludes that the blending of Hausa notions of gender, ethnicity and Islam empowered Hausa women's participation in the economic transformation of the nineteenth century Hausa landscape and the Hausa response to European conquest. The historical connections between women, gender, ethnicity and Islam are essential to understanding the influence of the past on the present in Hausa culture and political movements.

Bousquet, G. "Des animaux et de leur traitement selon le Judaïsme, le Christianisme et l'Islam." *Studia Islamica* 9 (1958): 31–48.

Bousquet distinguishes the religions of the Far East and India from those of the West by virtue of their understanding of human and animal nature. However, while there are fundamental similarities among the Western religions, Bousquet states that there can be large differences in their details. He draws on the legal, scriptural, and philosophical texts of the Jewish, Christian, and Islamic traditions in order to support his observation that Christianity has less to say about the treatment of animals than either Islam or Judaism.

Bryer, Jenny Banks. "Science and the Environment Symposium II: The Black Sea in Crisis." *Islam and Christian-Muslim Relations* 10 (March 1999): 69-76.

This article explores the history of the "Religion, Science, and The Environment" initiative in the Eastern Mediterranean/Black Sea region, which dates to 1988. This initiative brings Jews, Muslims, and Christians (Orthodox, Catholic, and Protestant), and environmental scientists together to discuss how best to protect and rehabilitate the ecosystem of the Black Sea (and the Rivers that feed into it, especially the Danube). This article focuses on the outcome of the September 1997 conference, at which a set of principles for protecting the Black Sea was articulated.

Callicott, J. Baird. "The Historical Roots of Western European Environmental Attitudes and Values: Islam." In *Earth's Insights: A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*, 30–36. Berkeley, Calif.: University of California Press, 1994.

Analyzed in terms of the despotic, stewardship, and citizenship models introduced by Callicott, Islam is found to be "unambiguously" anthropocentric. In this short section, he focuses on one tenth-century manuscript, *The Case of the Animals versus Man*

Before the King of the Jinn, in order to demonstrate its environmental ethic based on an Islamic understanding of humankind's rule over the earth guided by virtues of obedience to God, good character, and good works.

Canan, Ibrahim. *Environmental Ethics in the Light of the Hadiths* (In Turkish). Istanbul: New Asia Press, 1995.

_____. "Environment in Islam." *Yeni Turkiye* 5 (July-August 1995): 27–38.

Canatan, Kadir. "The Paradigmatic Background to the Ecological Crisis and Said Nursi's Cosmological Teachings." Paper presented at the Fourth International Symposium on Bediuzzaman Said Nursi: A Contemporary Approach Toward Understanding the Qur'an: The Example of Risale-i Nur. Istanbul, Turkey, September 20–22, 1998.

Carnie, Tony. "Greening Religion: New Islamic Covenant for the Earth." *New Frame*, March 25, 2021. <https://www.newframe.com/greening-religion-new-islamic-covenant-for-the-earth/>.

Following on from the Catholic Church, the global Islamic community is finalizing a new Earth charter to encourage Muslims to combat pollution, climate change and other threats to the planet.

Chittick, William. "God Surrounds All Things: An Islamic Perspective on the Environment." *The World and I* 1, no. 6 (June 1986): 671–78.

Damad, Seyyed Mostafa Mohaghegh. "A Discourse on Nature and Environment from an Islamic Perspective." Tehran: Department of the Environment, 2001.

Department of Environmental Protection. *Majmu 'e-ye maqalat-e avalin hamayesh-e islam va mohit-e zist*. Papers from the first conference on Islam and the Environment. Tehran: Department of Environmental Protection, 1378 (1999).

Dutton, Yasin. "Islam and the Environment: A Framework for Inquiry." *Faiths and the Environment: Conference Papers*, 46–70. Faith in Dialogue, no. 1. London: Centre for Inter-Faith Dialogue, 1996.

Dwivedi, O. P., ed. *World Religions and the Environment*. New Delhi: Gilanjal Publishing House, 1989.

El-Malik, Walied M. H. *Minerals Investment Under Shari'a Law*. Kluwer Law International, 1993.

Starting with a survey of the sources of Islamic law, this book questions the capacity of Islamic law to develop and to adapt itself to the exigencies of time and place using the holy Q'uran. The author argues that, although private ownership of minerals is permissible under Islamic law, it is the consensus of the Muslim dilemma that state ownership of minerals is the best concept to be adopted by states in the public interest.

Erdur, Oguz. "Reappropriating the 'Green': Islamist Environmentalism." *New Perspectives on*

Turkey 17 (Fall 1997): 151–66.

Erdur demonstrates how the American environmental movement began as a radical critique of Western modernity and was subsequently absorbed into it. He proceeds by illustrating how the struggle against Western modernity and its secular values is actually at the root of the Turkish Islamist environmental agenda. He provides an analysis of both the Islamist stance on overconsumption and population control as well as their proposed collectivist counter-economics which he finds in direct response to Western capitalism.

Faruqui, Naser, Asit Biswas, and Murad Bino, eds. *Water Management in Islam*. Tokyo, Japan: United Nations University Press, 2001.

This edited volume presents Islamic perspectives on a number of proposed water-management policies, including water demand management, wastewater reuse, and fair pricing. The book adds to our knowledge of some of the influences on formal policy and informal practice, and makes these ideas available to a broader public. It dispels common misconceptions about the Islamic view on water-management practices, and serves as a concrete example of the benefit of examining development in the context of values and culture. Contributors Include: Odeh Al-Jayyousi, Hussein Amery, Walid Abderrahman, and Dante Caponera. It can be found online at: http://www.idrc.ca/en/ev-9425-201-1-DO_TOPIC.html.

Feitelson, Eran and Marwan Haddad, eds. *Management of Shared Groundwater Resources: The Israeli-Palestinian Case with an International Perspective*. New York: Springer Science and Business Media, 2012.

In the water-scarce Middle East, and especially in the Israeli-Palestinian case, both sides are heavily reliant on a shared aquifer, the Mountain aquifer. This book is the outcome of a seven-year effort to find ways to manage the Mountain aquifer, perhaps the most important resource shared by Israelis and Palestinians. Some chapters explicitly address the way that resource management and the natural environment are understood in terms of cultural values in general and Islam in particular.

Findly, E. "Jahangir's Vow of Non-Violence." *Journal of American Oriental Society* 107, no. 2 (1987): 245–56.

Foltz, Richard. "Ecology in Islam." In *Encyclopedia of Sciences and Religion*, edited by Anne L. C. Runehov and Lluiz Oviedo, 661-677. The Netherlands: Springer, 2013.

This chapter gives an overview of ecological themes in the Qur'an, in Islamic law, and in conceptions of Allah. Islam is a religion that was born in the desert, and as such the first Muslims seem to have had a keen sense of the fragile balance that existed in the harsh ecosystem that made their lives possible. This awareness is abundantly reflected in the Qur'an, which contains many references to water and other vital natural resources and lays down clear guidelines for their conservation and equitable distribution.

_____. *Animals in Islamic Traditions and Muslim Cultures*. Oxford, UK: Oneworld Publications, 2006.

This is the first comprehensive study of the role of animals in the Islamic tradition. Drawing on a wide range of sources, including classic texts in philosophy, literature and mysticism, Foltz traces the development of Islamic attitudes towards animals over the centuries and confronts some of the key ethical questions facing Muslims today.

_____. ed. *Environmentalism in the Muslim World*. New York, NY: Nova Science Publishers, 2005.

This edited volume provides an overview of how Muslim activists are responding on the ground to the global environmental crisis. Chapters by Muslim environmentalists survey environmental initiatives in Egypt, Turkey, Iran, Pakistan, Nigeria, and Malaysia. Issues are detailed pointing out both successes and failures and describing the unique challenges facing the world's very diverse Muslim societies in striving to balance development and social justice with preserving the integrity of the earth's life support systems. Contributors include: Ibrahim Özdemir, Safei al-din Hamed, Ali Raza Rizvi, Ali Ahmad, Fazlun Khalid, and Ayman Ahwal.

_____. "Is There an Islamic Environmentalism?" *Environmental Ethics* 22, no. 4 (2000): 63–72.

Foltz briefly outlines the scriptural foundation for an Islamic environmentalism and proceeds directly into a critique of the Islam subsection of the World Religions and Ecology conferences held at Harvard Divinity School's Center for the Study of World Religions. He finds the majority of Muslim scholars more focused on social rather than environmental injustices. Giving examples of environmental legislation implemented by the governments of Saudi Arabia, Iran, and Pakistan in order to illustrate the Islamic tradition of *aql* (rational intelligence), Foltz contrasts this litigation with what he observes as unbalanced and passive responses of *tawakkul* (trust in Allah) to the present environmental crisis experienced by Muslims in other parts of the world.

_____. *Worldviews, Religion, and the Environment*. Belmont, CA: Thomson/Wadsworth, 2003.

This anthology explores current environmental and ecological issues amidst the various worldviews, cultures, and traditions that constitute the world's major religions. Part one presents the global conceptual landscape with selections that focus on the spiritual and environmental crises associated with modernity. Part two distills all of the major world religions' perspectives--Eastern, Western, and newly emerging--on contemporary ecological issues. Part three rounds out this collection with an exploration of other cross-cutting motifs in today's enviro-cultural criticism, including radical environmentalism, ecofeminism, ecojustice, and the rising voice of the Global South.

Foltz, Richard C., Azizan Baharuddin, and Frederick M. Denny, eds. *Islam and Ecology: A Bestowed Trust*. Cambridge, MA: Center for the Study of World Religions, Harvard Divinity School, 2003.

This edited volume, part of the World Religion and Ecology Series, presents a series of 23 essays reinterpreting Islam from an environmental perspective. Many essays draw on the idea of “vice regency” and connect the Islamic understanding of “justice” with ecological concerns. Sections include: “God, Humans and Nature”, “The Challenge of (Re)interpretation”, “Environmental and Social Justice”, “Toward a Sustainable Society”, and “The Islamic Garden as Metaphor for Paradise.” Contributors include: Abraham Ozdemir, L. Clarke, Saadia Khawar Khan Chishti, Seyyed Hossein Nasr, S. Nomanul Haq, Nawal Ammar, and Farzaneh Milani.

Forward, Martin, and Mohamed Alam, “Islam.” In *Attitudes to Nature*, edited by Jean Holm and John Bowker, 79–100. London: Pinter, 1994.

This chapter is an introduction to an Islamic understanding of sacred order, the anthropocentrism of Islam, and the notion of nature’s temporality. Forward and Alam emphasize the Qur’anic revelation that all creation is a sign of Allah and essentially Muslim (submitted to Allah). Other topics include: the spirit-world, science, rights of ownership, human vicegerency, and Allah’s sovereignty.

Gade, Anna. “Islamic Law and the Environment in Indonesia.” *Worldviews: Global Religions, Culture, and Ecology* 19, no. 2 (2015): 161–83.

Abstract from the author: Based on research in Indonesia in 2010-2013, this essay explains how Muslims expect norms of Islamic law to mobilize religious response to environmental crises. It surveys attempts since the 1990s to develop “environmental fiqh (Muslim jurisprudence)” in Indonesia, justified in theory by rationales such as that actions causing environmental harm stem ultimately from human moral failing, and also that human aims and activities, including those protected by Islamic law, require a healthy biosphere. Many Indonesians expect Islamic ecological rulings to fill a critical gap in global persuasion, and to be successful when other (non-religious) environmental messages fail. Considering several key *fatwas* (non-binding legal opinions given in answer to a question) from the local level to the national in Indonesia, this paper explains how law and “outreach” (Ind. *dakwah*) come together to cast Islamic law of the environment in terms of foundational causes and ultimate effects. These religious norms coexist with and complement other globalized constructions (such as those of the nation-state and NGOS) that they increasingly incorporate.

_____. *Muslim Environmentalisms: Religious and Social Foundations*. New York: Columbia University Press, 2019.

Muslim Environmentalisms shows how diverse Muslim communities and schools of thought have addressed ecological questions for the sake of this world and the world to come. Gade draws on a rich spectrum of materials—scripture, jurisprudence, science, art, and social and political engagement—as well as fieldwork in Indonesia and Southeast Asia. The book brings together case studies in disaster management, educational programs, international development, conservation projects, religious ritual and performance, and Islamic law to rethink key theories. Gade shows that the Islamic tradition leads us to see the environment as an ethical idea, moving beyond the established frameworks of both nature and crisis. *Muslim Environmentalisms* models

novel approaches to the study of religion and environment from a humanistic perspective, reinterpreting issues at the intersection of numerous academic disciplines to propose a postcolonial and global understanding of environment in terms of consequential relations.

Gauman, Bülent. *New Islamist Architecture and Urbanism: Negotiating Nation and Islam through Built Environment in Turkey*. Abingdon, Oxon and New York, NY: Routledge, 2018.

New Islamist Architecture and Urbanism claims that, in today's world, a research agenda concerning the relation between Islam and space has to consider the role of Islamism rather than Islam in shaping – and in return being shaped by – the built environment. The book tackles this task through an analysis of the ongoing transformation of Turkey under the rule of the pro-Islamic Justice and Development Party. In this regard, it is a topical book: a rare description of a political regime's reshaping of urban and architectural forms whilst the process is alive. Defining Turkey's transformation in the past two decades as a process of "new Islamist" nation-(re)building, the book investigates the role of the built environment in the making of an Islamist milieu. Drawing on political economy and cultural studies, it explores the prevailing primacy of nation and nationalism for new Islamism and the spatial negotiations between nation and Islam. It discusses the role of architecture in the deployment of history in the rewriting of nationhood and that of space in the expansion of Islamist social networks and cultural practices. Looking at examples of housing compounds, mosques, public spaces, and the new presidential residence, *New Islamist Architecture and Urbanism* scrutinizes the spatial making of new Islamism in Turkey through comparisons with relevant cases across the globe: urban renewal projects in Beirut and Amman, nativization of Soviet modernism in Baku and Astana, the presidential palaces of Ashgabat and Putrajaya, and the neo-Ottoman mosques built in diverse locations such as Tokyo and Washington DC.

Haleem, Harfiya Abdel, ed. *Islam and the Environment*. London: Ta-Ha Publishers, 1998.

Hamed, Safei El-Deen. "Seeing the Environment Through Islamic Eyes: Application of Shariah to Natural Resources Planning and Management." *Journal of Agricultural and Environmental Ethics* 6, no. 2 (1993): 145–64.

A comprehensive paradigm of environmental ethics should encompass two things: (1) a particular way of life, and (2) a path to achieve that ideal. An effective paradigm must also be internally consistent, yet externally workable in the real world. On the whole, the modern environmental movement has failed to provide these essential components and qualities in its associated philosophies, most of which suffer from being too abstract or too utopian. This paper suggests that Islam, as a religion and as a body of knowledge, is capable of providing its followers with a comprehensive and practical system of environmental ethics. The basic principles and guidelines of the faith represent the conceptual ideal, while Islamic institutions and laws provide the operational components of an ethical system. Answers are provided to two key questions: 1. What are the Shariah (Islamic Law) values pertaining to natural resources planning and management? 2. Is it practically possible to derive from the Islamic jurisprudence

and injunctions a set of planning and management criteria to guide the development process?

Haq, S. Nomanul. "Islam." In *A Companion to Environmental Philosophy*, edited by Dale Jamieson, 111–29. London: Blackwell, 2001.

Haque, Nadeem. "Al-Hafiz B. A. Masri: Muslim, Scholar, Activist--Rebel with a Just Cause." In *Call to Compassion: Religious Perspectives in Animal Advocacy*, edited by Lisa Kemmerer and Anthony J. Nocella II, 185–96. Brooklyn, NY: Lantern Books, 2011.

Haque, Nadeem, Al-Hafiz B. A. Masri, and Mehran Banaei. *Ecolibrium: The Sacred Balance in Islam*. Boston, MA: Beacon Books, 2021.

Ecolibrium: The Sacred Balance in Islam presents the precepts and applications of a totally rational belief system where the distinction between religion and secularism is meaningless. The book demonstrates that the optimal solution to our mounting socio-environmental problems is achievable if only we were to return to an integrated way of thinking and living-of indeed organizing human society-so that it organically co-evolves as a natural component of the panoply of the rest of creation. In short, the authors call for a radical transformation in our relationship to ecology and the universe itself, which is different not only in degree but also in kind; they elaborate on these "changes in kind" that are needed, with an optimistic view to inspire the development of a global, compassionate and concerned society in this pivotal 21st century and beyond.

Hashem, Mazen. "Contemporary Islamic Activism: The Shades of Praxis." *Sociology of Religion* 67, no. 1 (Spring 2006): 23-41.

Helminski, Camille, ed. *The Book of Nature: An Anthology of Spiritual Perspectives on Nature*. Chicago, IL: Independent Publishers Group, 2006.

This is an anthology of spiritual perspectives on nature and the environment, highlighting the human role in honoring and maintaining the balance. While themes from the Qur'an introduce each chapter, it also includes the wisdom of other faith traditions. Part One looks at the "Basic Principles" of Unity, Interdependence, Power & Beauty, Communication, Adaptability, Creativity & Transformation, Endurance & Rejuvenation. Part Two includes sections on the Four Elements and The Communities (Species) of Life. The Final Section is "Caring for God's Creation."

Helmy, N. *Islam and Environment 2--Animal Life*. Kuwait: Environment Protection Council, 1989.

Hope, Marjorie, and James Young. "Islam and Ecology." *Cross Currents* 44, no. 2 (Summer 1994): 180-193.

This article explores the work done in Islam and Ecology by Seyyed Hossein Nasr. Nasr argues that any Environmental understanding founded in Islam must include: the notion of transcendence, a correspondence between the microcosm and macrocosm, a critique

of the dogma of Darwinian evolution (which he argues destroys any notion of nature as sacred), a critique of fundamentalist versions of Islam, and a better understanding of the human place in nature through the concept of vice regency. Finally the authors compare Nasr's ecological "way" with that of Thomas Berry.

Hrynkow, Christopher. "Ecology and Islam." In *Muhammad in History, Thought, and Culture: An Encyclopedia of the Prophet of God, Volume 1*, edited by Coeli Fitzpatrick and Adam Hani Walker, 157-161. Santa Barbara, CA and Oxford: ABC-CLIO, 2014.

This chapter serves as a general reference of the area of study known as Islam and ecology, which is part of the broader field of religion and ecology. This overview contextualizes this topic within the life and themes of the prophet Muhammad.

Husaini, S. Waqar Ahmad. *Islamic Environmental Systems Engineering*. London: Macmillan, 1980.

Husaini provides a brief background on the role of revelation and reason in the Qur'an linking each with systems of personal and social ethics as well as with *shari'a* (revealed) and *fiqh* (substantive) law. He proceeds to focus in detail on the relationship of environmental engineering systems planning with Islamic philosophy of knowledge and education, jurisprudence, state and comparative politics, and welfare economics. Husaini concludes by evaluating the possibility of a socio-cultural rejuvenation of developing Muslim countries with regard to primary values found in *shari'a* and secondary values provided by *fiqh*, thereby suggesting that a humanistic-social science component derived from an Islamic ideological perspective be included in engineering education.

I-Abbas, Fakhar. *Animal's Rights in Islam: Islam and Animal Rights*. Saarbrücken, Germany: VDM Verlag, 2009

This book is an effort to highlight the importance and treatment of wildlife according to Islamic injunctions. The need for compiling this work was felt during a country wide campaign that was supervised by the author on behalf of the World Society for the Protection of Animals (WSPA). The campaign was aimed at assessing and curbing bear abuses such as bear baiting, dancing etc. A common Muslim may not know that Islam strictly prohibits unnecessary loss of wildlife and there are many Hadith of Prophet Muhammad (SAW) that highlight the conservation of this important aspect of nature. This is an effort to make people understand the importance and rights of animals in the light of Islamic teachings.

Ibrahim, F. *Ecological Imbalances in the Republic of Sudan*. Bayreuth: Druckhaus Bayreuth Verlagsgesellschaft, 1984.

Ikhwan al-Safa (The Brethren of Purity). *The Case of the Animals versus Man Before the King of the Jinn*. Translated by Lenn Evan Goodman. Boston, MA: Twayne Publishers, 1978.

Goodman's thorough introduction to this translation shows how contemporary concepts such as ecosystems, eco-niche, succession, and interdependence are hidden in this moral

tale about animals' dissatisfaction with the actions of humankind. He also provides the historical background and philosophical underpinnings of the Brethren of Purity.

International Union for the Conservation of Nature (IUCN)-Pakistan. *The Pakistan National Conservation Strategy*. Karachi: IUCN, 1992.

Islam, Md Saidul. "Old Philosophy, New Movement: The Rise of the Islamic Ecological Paradigm in the Discourse of Environmentalism." *Nature and Culture* 7, no. 1 (2012): 72-94.

Contesting the U.S.-centric bias of modern environmentalism, this essay uncovers an "old" paradigm of environmentalism found in the medieval Islamic tradition, the Islamic Ecological Paradigm (IEP)—which, in many respects, is tantamount to many ideologies of modern environmentalism. According to IEP, human beings are a part of, and not above, nature, and have the responsibility to preserve nature. Many paradigms of modern environmentalism have largely embraced this ideology, though they do not necessarily trace their origin to IEP. This essay also analyzes Muslim environmental activism today by focusing on how its proponents are inspired by modern environmentalism while grounding their activism in IEP. Despite substantial variance and occasional tension, the author argues that both modern environmentalism and IEP can form an ontological alliance, an alliance that is of paramount importance to addressing environmental problems that transcend physical and cultural borders.

Izz al-Din, Muil Yusuf. "Islam and the Environment: Theory and Practice." *Journal of Beliefs and Values* 18, no. 1. (1997): 47–58.

_____. "Islamic Environmental Ethic, Law, and Society." In *Ethics of Environment and Development: Global Challenge and International Response*, edited by J. Ronald Engel and Joan Gibb Engel, 189–98. Tucson, AZ: University of Arizona Press, 1990.

Izzi Deen illustrates an environmental strategy found within the relationship between Islamic ethics and law. After giving eight reasons for protecting the environment, he discusses the traditional Islamic land and resource management practices of *hima* and *harim*. He concludes by stressing that humankind is a "maintainer" and not an "owner" of creation and by urging that environmental education be offered with attention to both science and Islamic belief.

_____. *The Environmental Dimensions of Islam*. Cambridge: Lutterworth, 2000.

Given that "environmental ethics" is often seen as a Western import in the Muslim world, this book develops an Islamic understanding of environmental issues based upon the Qu'ran and Hadith. The author argues that the concepts of *hima* [protected zones], *shumul* [comprehensiveness], *tarazan* [balance], *waqi'iyya* [positivism], and "purity in all things," provide support for the conclusion that Islam teaches an inherent respect for nature.

Izzi Dien, Mawil. "Islamic Concepts of Creation and Environmental Sustainability." In Neil Spurway, edited by *Creation and Abrahamic Faiths*, 119-135. Cambridge: Cambridge Social Publishing, 2008.

Why are we here and why is there here for us to inhabit? This question is the focus of the book. Bringing together perspectives from both religion and science, this book draws attention to creation stories from the monotheistic religions, drawing out the science behind religious stories.

Jamaa, La. "Fatwas of the Indonesian Council of Ulama and its Contributions to the Development of Contemporary Islamic Law in Indonesia." *Journal of Islam and Muslim Societies* 8, no. 1 (2018): 29-56.

This article addresses the contributions of the fatwas of the Indonesian Council of Ulama (MUI) to the transformation of contemporary Islamic law and the development of Islamic law in Indonesia, from 1975 to 2011. It aims to respond to the existing papers claiming that the MUI's fatwas were likely to be compliant with the government's wishes and dependent. This paper also wants to demonstrate another fact that the MUI has been inconsistently using their own guidelines for the determination of its fatwas. The present study found that over 26 years the MUI's fatwas contributed positively to the transformation of contemporary Islamic law in Indonesia. During the period, the MUI produced 137 fatwas and 50 decisions, either addressed to Muslims and the Indonesian government. Therefore, the MUI's fatwas, as among the elements of Islamic law in Indonesia, also contributed to the development of contemporary Islamic law in Indonesia.

Johnson-Davies, D. *The Island of Animals, Adapted from an Arabic Fable*. Austin, TX: University of Texas Press, 1994.

Johnston, David. *Earth, Empire, and Sacred Text: Muslims and Christians as Trustees of Creation*. Oakville, CT: Equinox Publishing, 2010.

This book examines the Muslim-Christian theology of creation and humanity, aiming to construct a dialogue to enable both faiths to work together to preserve our planet, to bring justice to its most needy inhabitants, and to contribute to peace-building. The author opens with an analysis of the influential shift from the Cartesian view of the autonomous, disembodied self to a self-defined in discourse, community and culture. The idea of Adam's God-mandated trusteeship is then outlined, from Islamic commentaries of the classical period to writings of Muslim scholars in the modern and postmodern periods. This is examined alongside the concept of human trusteeship/stewardship under God in Christian and Jewish writers. The book concludes by highlighting the essential elements for a Muslim-Christian theology of human trusteeship.

. "Toward Muslims and Christians as Joint Caretakers of Creation in a Postmodern World." Ph.D. Dissertation. Fuller Theological Seminary, 2001.

This dissertation develops a Muslim-Christian theological discourse about humanity and creation. A first section makes explicit issues surrounding the transition from modernity to postmodernity. The second section presents quranic data surrounding the vision of humankind as God's mandated trustee of creation and then looks to the Bible's understanding of the imago. The Genesis account of humanity's dominion over the earth and their creation in the image of God neatly parallels the quranic concept of the

human caliphate. The third section deals development theory, finding that whereas the goal of “sustainable development” is inevitable to some extent, “earth community” is a more appropriate paradigm. In concluding, the author suggests that working on these problems together, Muslims and Christians will find common ground.

Joma, Hesam Addin Abdul Salam. “The Earth as a mosque: Integration of the traditional Islamic environmental planning ethic with agricultural and water development policies in Saudi Arabia.” Ph.D. Dissertation. University of Pennsylvania, 1991.

Abstract: An ethical system must do two things: It must envision a particular way of life and it must work out a path to the realization of that way of life that is internally consistent, yet workable in the real world. Surprisingly, recent ecological ethics have failed to realize these two components of an ethical system. From Leopold's Land Ethic to Deep Ecology, no coherent ethical system was born. Most of the prevailing ecological ethics suffer from being too abstract or utopian in principle. The dissertation asserts that Islam, as a religion and a way of life, is capable of providing man with a comprehensive ethical system. Islamic environmental values represent the theoretical part while the Islamic Institutions and laws provide the operational component of the ethical system. "Earth as a Mosque" ideal is a proposed concept that combines theoretical and operational principles, and can provide an alternative Islamic environmental ethic. The dissertation deals with major policy conflicts that have arisen in developing agriculture and water resources in Saudi Arabia. Recently, the Kingdom's strategy for achieving self-sufficiency in food commodity has created serious environmental conflicts. Severe groundwater depletion, soil salinity, inefficient use of irrigation technology, lack of land use management and control, and inefficient administrative organization are all symptoms of policy and decision-making conflicts. The assertion is that the integration of Islamic environmental planning principles--derived from the Islamic Shari'ah--with the existing Saudi policies for agriculture and water development can generate many solutions to these problems. Tazkiah, an Islamic alternative to conventional Western "development" concept, is introduced as an integral part of Islamic environmental principles. The dissertation proposes a new Ministry for the Environment in Saudi Arabia. The new Ministry is inspired by the traditional Islamic institution of Hisbah. The consolidation of relevant environmental affairs within the proposed Ministry is a response to the existing sectoral approach dealing with the environmental problems. The proposed Ministry is based on the holistic Islamic approach and the Islamic values of justice, modernization and equilibrium. The proposed ministry is responsible for producing an environmental impact statement based on the Shari'ah injunctions.

Kaplan, Jeffrey. “Review of Mawil Izzi Dien’s The Environmental Dimensions of Islam.” *Worldviews: Environment, Culture, Religion* 5, no. 1 (2001): 110–12.

Kemmerer, Lisa. “Islam: Muhammad, Sacred Writings, and Animal Liberation.” In *Call to Compassion: Religious Perspectives in Animal Advocacy*, edited by Lisa Kemmerer and Anthony J. Nocella II, 171–84. Brooklyn, NY: Lantern Books, 2011.

Khalid, Fazlun. “Exploring Environmental Ethics in Islam: Insights from the Qu’ran and the Practice of Prophet Muhammad, in Religion and Ecology.” In *The Wiley Blackwell Companion to Religion and Ecology*, edited by John Hart, 130-145. Hoboken, NJ: John Wiley & Sons, 2017.

Islamic environmentalism is embedded in the matrix of Islamic teachings. The Qur'an, the holy text of Muslims, is inherently conservationist and much of it concerns how humans relate to the natural world and the benefits that accrue from conserving it. The Qur'an is holistic and defines humanity's place in Creation as khalifa or steward. There are two layers to Islamic environmentalism: a body of ethics based on the Qur'an, which we define as knowledge of Creation (Ilm ul khalq); and a body of practical action, which we define as natural resource management (Fiqh al bi'ah).

_____. "Guardians of the Natural Order." *Journal of the United Nations Environmental Programme (UNEP) Our Planet*, 8, no. 2 (July 1996).

_____. *Qur'an: Creation and Conservation*. Birmingham, United Kingdom: IFEES, 1999.
<https://www.ifees.org.uk/wp-content/uploads/2019/12/quran-creation-and-conservation-.pdf>.

This document serves as an introduction to the ethical foundations of Islamic environmentalism.

_____. *Signs on the Earth: Islam, Modernity, and the Climate Crisis*. Markfield, Leicestershire, England: Kube Publishing, 2019.

A major study of environmentalism and Islam in practice and theory, with an historical overview that sets out future challenges, including reformulating the fiqh or Islamic legal tradition to take the ecological dimension seriously. In addressing this book to the one billion Muslims in the world it has the potential to reinvigorate the desire for environmental change in a community that is ignored at the planet's peril. In arguing that modernity, consumerism and industrialisation need to be rethought, alongside an appeal to reconnect man and woman with creation in the divine order, this book has the potential to transform a generation. In the same way that Naomi Klein's *This Changes Everything* presented the argument for environmental action in a Capitalist framework, Fazlun Khalid has written a book that demands action from those whose primary orientation is towards the Islamic faith.

Khalid, Fazlun, and Joanne O'Brien, eds. *Islam and Ecology*. New York: Cassell, 1992.

This volume includes a significant number of Qur'an and Hadiths references illustrating Islam's spiritual perspective on nature. Other topics include: ethics and the environment, science, natural resources, trade, commerce, desert reclamation, and notions of conservation in Islamic texts/practices.

Khalid, Fazlun and Ali Kh. Thani. *Teachers Guide Book for Islamic Environmental Education: Promoting Conservation of Misali Island - Pemba, Tanzania*. Birmingham, UK: Islamic Foundation for Ecology and Environmental Sciences, 2008.
https://ifees.org.uk/wp-content/uploads/2020/04/teachers_guide_book_english..pdf.

Khalil Suleiman, Majda, Walid Saleh, Mukhtar Hashemi, and Narayana R. Bhat, eds. "The Hima System: Hopes and Impediments - A Commentary on Global Trends." In *International Workshop: Towards an Implementation Strategy for Human Integrated Management Approach*

Governance System: Theories, Concepts, Methodologies, Case Studies and Action Plans.
Kuwait: Kuwait Institute for Scientific Research, 2013.

KISR, the West Asia and North Africa Forum (WANA), the United Nations University (UNU) and Newcastle Institute for Environmental Sustainability (NIREs) participated in several meetings and discussions, unanimously concluding the importance of recognizing the rights of people's traditional knowledge, cultural values, and ethics in the development process and its success proposed through a methodological framework for inter-disciplinary multi-dimensional research. This workshop targets designing a framework that shifts from multidisciplinary to interdisciplinary research that provides an integrated synthesis for very complex social-ecological systems. The main aim is to develop an Integrated Socio-technical Framework by linking the elements of social and technical assessment approaches to implement the HIMA paradigm. The workshop's main deliverable is to develop a "HIMA Governance System Implementation Framework" that efficiently preserves our integrated ecological systems.

Khattak, Muna Khayal, Muhammad Yasir Khan, and Munazza Hayat. "Islam and Environment: Time for Green Jihad." *Pakistan Journal of Islamic Research* 20, no. 2 (December 2019): 97–106.

Ecological crisis is a well known concern. We are well aware about the enormous consequences we may face due to the environmental degradation. Different debates have been held on this issue on various platforms on national and international level. This paper highlights the references from the Holy Qur'ān and the sayings of the Holy Prophet (PBUH) as well as his (PBUH) practices, to bring into light the teachings and instructions of Islam. Examples from the life of the companions of the Holy Prophet (PBUH) have also been included. The data is mostly sought from secondary sources. It is a descriptive study and content analysis of the secondary data such as books, articles, journals etc. was used. The findings of the paper are that the environmental imbalance is caused by us. Our greed and lust for profit and luxuries have tilted the delicate balance of the ecology. But our faith also teaches us that this can surely be overcome by following the teachings of our religion. The conclusion made thus is that only by putting into practice the teachings of moderation and balance taught to us by our religion and practiced by our Holy Prophet (PBUH), will we be able to overcome the problem in no time.

Khermimoun, Jamel. *The Environment and Islam*. Paris: Al Bouraq, 2018.

_____. *Ethics and Environment (Acts of the symposium)*. Paris: L'Harmattan, 2016.

The environmental issue is now a major concern on a global scale. The consequences for mankind of not taking environmental issues into account are increasingly highlighted. Today, one of the major challenges facing humanity, and particularly the formerly industrialized countries, is to question our models of life in society, to change our relationship with the environment, to make a profound change in the relationship between being and having. What values and ethical foundations should be placed at the center of an alternative model of society and development? The reflection and work carried out within the framework of this conference aim to contribute to the debates and the search

for solutions to the environmental crisis. In this perspective, we propose to cross the views of the different disciplines of the human and social sciences with those brought by spiritual and theological sources and references. Read synopsis [here](#).

_____. *Islam in Modern Societies: Facts, Issues, and Perspectives in the West*. Bloomington: Westbow Press, 2018.

Jamel Khermimoun considers that Muslims born in France and in the West now build their identity not from an imported model but from a strong sense of belonging to the nation, which they claim at the same time as their Islam. He wants to shed light on his reading of texts guided by the spirit of flexibility and openness advocated by Islam. We must listen carefully to what he has to say to us; one must know how to confront one's own point of view with one's own, and thus enter into a process of dialogue which, as he writes himself, creates real issues and is capable of appeasing the spirits.

Kilic, Sadik. "The Message of the Risale-i Nur in the Ecological Context." Paper presented at the Fourth International Symposium on Bediuzzaman Said Nursi: A Contemporary Approach Toward Understanding the Qur'an: The Example of Risale-i Nur. Istanbul, Turkey, September 20–22, 1998.

Koehrsen, Jens. "Muslims and Climate Change: How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities." *WIREs Climate Change* 12, no. 3 (February 24, 2021): e702.

A growing body of research stresses the importance of religion in understanding and addressing climate change. However, so far, little is known about the relationship between Muslim communities and climate change. Globally, Muslims constitute the second largest faith group, and there is a strong concentration of Muslims in regions that are particularly affected by global warming. This review synthesizes existing research about climate change and Muslim communities. It addresses (a) Islamic environmentalism, (b) Muslim perceptions of climate change, and (c) mitigation strategies of Muslim communities. The analysis shows that there is no uniform interpretation of climate change among Muslims. Based on their interpretations of Islam, Muslims have generated different approaches to climate change. A small section of Muslim environmentalists engages in public campaigning to raise greater concern about climate change, seeks to reduce carbon emissions through sociotechnological transition efforts, and disseminates proenvironmental interpretations of Islam. However, it remains unclear to what extent these activities generate broader changes in the daily activities of Muslim communities and organizations. Contributions to this research field are often theoretical and stress theological and normative aspects of Islam. Empirical studies have particularly addressed Indonesia and the United Kingdom, whereas knowledge about Muslim climate activism in other world regions is fragmented. Against this backdrop, there is a need for comparative studies that consider regional and religious differences among Muslims and address the role of Muslim environmentalism in climate change mitigation and adaptation at the international, national, and local scales.

Kula, Erhun. "Islam and Environmental Conservation." *Environmental Conservation* 28, no. 1

(2001): 2–9.

Over thirty years ago a debate began as to whether religion in general, or the Judaeo-Christian faith in particular, were in some sense responsible for the present environmental predicament. Islam, as a major world religion which shares the same Abrahamic roots as the Judaeo-Christian tradition, has been largely absent from this debate. Most conservationists now believe that it is essential that there be comprehensive discussion not only of environmental policies, but also of the ethics underlying environmental protection. This paper looks at the importance of the environment in the main sources of Islamic instruction, namely the Koran and Prophet's Hadiths (teachings). These texts turn out to be on the side of conservation, the emphasis being on respect for creation, the protection of the natural order, and avoidance of wasteful activities which may cause injury to the environment. These positions are contrasted with views expressed by political Islam, which has become influential in a large part of the Muslim world and rejects the conservation measures advocated by Western writers.

Laxman, Lekha, Abdul Haseeb Ansari, and Majdah Zawawi. "The Islamic Approach to Conserving Biodiversity for Global Sustainability: An Exploration." *Advances in Environmental Biology* 8, no. 3 (January 2014): 748–64.

Cultural and biological diversity is closely interwoven to form a symbiotic relationship which may in fact hold the key to global sustainability. Some of the major religions of the world contain the blueprints for the conservation of natural biodiversity since it provides the ethical and social models for regulating our relationship with nature. Islam provides a holistic approach in addressing the current global crisis in the face of loss of biodiversity for it propagates balancing conservation with sustainable use of nature and the wealth of resources found therein. This article explores the fundamental principles enshrined in Islam and discusses their relevance in addressing the extinction crisis which is threatening the future of this planet as has been prophesized in the Qur'an. The findings are based on a qualitative research design which employs a contents analysis of translations of Qur'an and related studies that discusses the provisions therein. Islamic perspectives on crucial areas that impact on biodiversity such as sustainable development, fair trade, the sustainable utilization of biodiversity through biotechnology and related issues such as biosafety, benefit sharing, and intellectual property rights were discussed. The article concludes that it is timely to re-explore and tap the potential of religious values to shape the way people think and behave as well as the way they relate to the natural world in the face of environmental crisis faced by the global population. Conservation efforts undertaken through holistic approaches prescribed by holistic principles enshrined in Islam may be the requisite tool that is needed to unite the global community and find pathways to live harmoniously with the environment.

Ling, Chee Yoke. *Humanity Must Protect Nature: What Islam, Taoism, Hinduism, and Christianity Have to Say about Environmental Protection*. Penang, Malaysia: Third World Science Movement, Consumers Association of Penang, 1987.

Llewelyn, Othman. "Desert Reclamation and Conservation in Islamic Law." *The Muslim*

Scientist 11, no. 9 (1982): 9–29.

Lovejoy, Paul. *Ecology and Ethnography of Muslim Trade in West Africa*. Trenton, NJ: Africa World Press, 2005.

This collection brings together the key essays on the economic and social history of West Africa of Paul E. Lovejoy. Lovejoy's work explores the organization of trade and production in the interior of West Africa, and specifically in the regions of modern Nigeria, Niger, Benin, and Ghana in the pre-colonial era before c. 1900, when Muslim merchants and entrepreneurs dominated economy and society. The essays are essential reading for those interested in the functioning of the internal social and economic structures of African countries during the era of the trans-Atlantic and trans-Saharan slave trades. Lovejoy pays particular attention to the interrelationship between ethnicity and ecology in the structure of trade and production.

Mangunjaya, Fachruddin Majeri. "Developing Environmental Awareness and Conservation through Islamic Teaching." *Journal of Islamic Studies* 22, no. 1 (2011): 36-49.

Mangunjaya, Fachruddin Majeri, Chantal Elkin, Gugah Praharawati, Imran S.L. Tobing, and Yeremiah R. Tjamin. "Protecting Tigers with a Fatwa: Lesson Learn on Faith Base Approach for Conservation." *Asian Journal of Conservation Biology* 7, no. 2 (2018): 78-81.

Mangunjaya, Fachruddin Majeri, and Gugah Praharawati. "Fatwas on Boosting Environmental Conservation in Indonesia." *Religions* 10, no. 10 (2019): 570.

Concern about the importance of getting Muslims involved in the movement for a better environment in Indonesia has existed since the 1980s, since the involvement of the Islamic boarding school leaders in triggering their community and the involvement of NGOs in empowering the community, particularly in environmental and agricultural restoration. After the Bogor Declaration on Muslim Action on Climate Change 2010, in 2011, The Indonesia Council of Ulama (MUI) established the Institute for Environmental and Natural Resources (PLHSDA) in the MUI's Clerical Conference. The role of this unit within the MUI is very important because the MUI has a special unit in tackling various important issues in the environment, where Muslims can find authoritative answers to environmental challenges. So far, there have been seven MUI fatāwa (edicts) released by MUI related to the environment and the conservation movement. This paper will highlight environmental movements by the Muslim community in Indonesia, and describe how the implementation of the MUI fatāwa can contribute to addressing the massive increase in environmental challenges and increase the involvement and understanding of the Muslim communities in tackling biodiversity conservation as well as climate change.

Manzoor, S. Parviz. "Environment and Values: An Islamic Perspective." In *Touch of Midas Scientific Values and the Environment in Islam and the West*, edited by Ziauddin Sardar, 150–70. Manchester: Manchester University Press, 1984.

Masri, Al-Hafiz. *Animal Welfare in Islam*. Markfield: Islamic Foundation, 2007.

This pioneering modern classic examines the Islamic principles of kindness and compassion toward animals. It compares animal sacrifice as practiced by the world's major religions and highlights the ethical issues that the mass production of meat raises, advocating alternative ways to produce halal meat in an appropriate manner.

_____. *Islamic Concern for Animals*. Petersfield, Hants, England: The Athene Trust, 1987.

While lamenting the fact that scripture in all religions has ceased to be taken seriously, Masri utilizes Qur'an and Hadiths extensively. Drawing particular attention to animal consciousness, Masri suggests that animal consciousness, although not like human consciousness, is significantly more than simply instinct and intuition. Masri also elaborates on other important concepts such as the "homogeneous organism" of life and "joint tenancy." This text is provided in both English and Arabic.

_____. "Animal Experimentation: The Muslim Viewpoint." In *Animal Sacrifices: Religious Perspectives on the Use of Animals in Science*, edited by Tom Regan, 171–98. Philadelphia, PA: Temple University Press, 1986.

Masri addresses the moral implications of the religious claim that humans are the apex of value in the world. His essay reflects on animal psyches and communities, humanity's place in the order of species, and animal welfare (e.g., the preservation of species, fair share in natural resources, Islamic law, traditional slaughter, cruelty to animals, and pain and disfigurement in animal experimentation).

McKay, Jeanne E., Fachruddin M. Mangunjaya, Yoan Dinata, Stuart R. Harrop, and Fazlun Khalid. "Practise What You Preach: A Faith-based Approach to Conservation in Indonesia." *Oryx FirstView* (2013): 1-7.

Abstract: Faith-based teachings on the environment have been identified as a potentially effective form of conservation outreach but one that remains largely untested. Indonesia contains 10% of the world's tropical rainforests and is the most populous Muslim country. A faith-based approach to conservation could therefore yield significant conservation benefits here. Within Islam several key principles in the Qur'an underpin and outline the role of humans in nature conservation. Here, we report on a Darwin Initiative project component that sought to assess the applicability of Islamic teachings to conservation action in West Sumatra. We developed water-conservation-themed sermons that were delivered by project-trained religious leaders in 10 mosques and nine Islamic boarding schools during the holy month of Ramadan. We conducted entry–exit questionnaire surveys to assess levels of concern, awareness and intent to act amongst male (n = 389) and female (n = 479) worshippers. The results revealed that greater attention should be paid to raising awareness of the linkages between Islam and conservation rather than on conservation principles alone, which were already adequately understood. This study provides the first insights into the important role that women could play within a faith-based project. Female respondents demonstrated greater knowledge and understanding of

Islamic teachings about the environment and the services provided by watershed forests. They were also more likely to contribute to conservation activities, suggesting that future projects should seek to involve this often marginalized stakeholder group fully, as well as provide practical ways for men and women to transform words into action.

Meier, Fritz. "The Problems of Nature in the Esoteric Monism of Islam." Translated by R. Mannheim. In *Spirit and Nature: Papers from the Eranos Yearbooks*, edited by Joseph Campbell, 149–203. New York: Pantheon, 1954.

Mikhail, Alan. *The Animal in Ottoman Egypt*. New York: Oxford University Press, 2014.

In this book, historian Alan Mikhail puts the history of human-animal relations at the center of transformations in the Ottoman Empire from the sixteenth to the nineteenth centuries. Mikhail uses the history of the empire's most important province, Egypt, to explain how human interactions with livestock, dogs, and charismatic megafauna changed more in a few centuries than they had for millennia. Including specific attention to the role of Muslim values and practices, the book highlights the importance of integrating Ottoman history with issues in animal studies, economic history, early modern history, and environmental history.

_____. *Under Osman's Tree: The Ottoman Empire, Egypt, and Environmental History*. Chicago & London: The University of Chicago Press, 2017.

This book discusses the environmental history of the Ottoman Empire—the longest-lasting empire in the history of Islam. Underlying every aspect of the Ottoman Empire's epic history, from the fourteenth century to the twentieth century, is its successful management of natural resources. *Under Osman's Tree* analyzes this rich environmental history to understand the most remarkable qualities of the Ottoman Empire—its longevity, politics, economy, and culture.

Musselman, Lytton John. *Figs, Dates, Laurel, and Myrrh: Plants of the Bible and the Quran*. Portland, OR: Timber Press, 2007.

This book celebrates the plants of the scriptures of Abrahamic faiths (Islam, Christianity, and Judaism), including the Hebrew Bible, the New Testament, the Apocrypha, and the Quran. The descriptions include the plants' botanical characteristics, habitat, uses, and literary context. Presenting a variety of quotations and interpretations, this book provides numerous sources for developing more intimate knowledge of plants.

Narayan, Rajdeva, ed. *Ecology and Religion: Ecological Concepts in Hinduism, Buddhism, Jainism, Islam, Christianity, and Sikhism*. Muzaffarpur: Institute for Socio-Legal Studies, 2003.

Nasif, Abdullah Omar. "The Muslim Declaration of Nature." *Environmental Policy and Law* 17, no. 1 (1987): 47.

Nasr, Seyyed Hossein. "Islam and the Environmental Crisis." In *Spirit and Nature*, edited by

Steven C. Rockefeller and John C. Elder, 83–108. Boston, MA: Beacon Press, 1992.

Taken from an address given at the Middlebury College “Spirit and Nature Symposium” (1990), this text argues that religion has both an ethical and intellectual component. Succinctly elucidating the history of scientific method in both Western and Islamic scholarship, Nasr suggests that the environmental crisis can only be cured through the spiritual healing of humankind.

_____. “Islam and the Environmental Crisis.” *The Islamic Quarterly* 34, no. 4 (1991): 217–34.

_____. “Islam and the Environmental Crisis.” *Journal of Islamic Science* 6, no. 2 (1990): 217–34.

_____. *Man and Nature: The Spiritual Crisis in Modern Man*. Revised Edition. Chicago, IL: Kazi Publishers, 1997.

Based on his University of Chicago lectures (1966), this book describes how the positivist tradition has de-ontologized science. Nasr provides a history of the environmental crisis, its intellectual and historical causes, the metaphysical principles of nature, and their application to the contemporary situation. He emphasizes the possibility of remaining true to revelation while also meeting the rigorous demands of intellectual pursuit.

_____. *Religion and the Order of Nature*. New York: Oxford University Press, 1996.

Compiled from the University of Birmingham’s Cadbury Lectures (1994), this book gives a historical critique of the orientations toward nature found within world religions and various Western philosophical traditions. Nasr stresses that studying across religious frontiers has the potential to enrich and/or remind one of the sacred encounter with nature.

_____. “The Ecological Problem in Light of Sufism: The Conquest of Nature and the Teachings of Eastern Science.” In *Sufi Essays*, edited by Seyyed Hossein Nasr, 152–63. Second Edition. Albany, NY: State University of New York Press, 1991.

Nasr argues that Islam has served as an intermediary between Western and Eastern epistemologies. This conjunction of thought, expressed best in the Sufi tradition, provides the basis for a qualitative/quantitative science that Nasr believes would unveil the unicity and interrelationship of nature, thereby providing potential solutions to the ecological crisis.

Othman, Fadil, and Johan Sohaili. “Man’s Duty to Protect the Environment.” *The New Straits Times*, December 10, 1998.

Ozdemir, Ibrahim. “Bediuzzaman Said Nursi’s Approach to the Environment.” Paper presented at the Fourth International Symposium on Bediuzzaman Said Nursi: A Contemporary Approach Toward Understanding the Qur’an: The Example of Risale-i Nur.

Istanbul, Turkey, September 20–22, 1998.

_____. *Cevre ve Din* (Environment and Religion). Ankara, Turkey: Ministry of Environment, 1997.

_____. *The Ethical Dimension of Human Attitude Toward Nature*. Ankara: Ministry of Environment, 1997.

Palmer, Martin, and Victoria Finlay, eds. *Faith in Conservation: New Approaches to Religions and the Environment*. Washington, DC: World Bank Publications, 2003.

This book draws extensively upon joint World Bank and ARC/WWF projects worldwide. It shows, through stories, land management, myths, investment policies, legends, advocacy and celebration, the role the major faiths play in ecological well-being. The book explores issues of climate change, forestry, asset management, education and biodiversity protection and does so using the techniques of the great faiths - storytelling, example and celebration. Part II offers "Faith Statements on Ecology" by many of the world's religious traditions. The challenge of living with integrity in a pluralist world underlies the book and it offers models of how diversity is crucial in attempting to ensure we have a sustainable world.

Peirone, Federico. "Islam and Ecology in the Mediterranean Muslim Kulturkreise." *Hamdard Islamicus* 5, no. 2 (1982): 3–31.

Pusch, Barbara. "The Ecology Debate Among Muslim Intellectuals in Turkey." *Les Annales de l'Autre Islam* 6 (1999): 195–209.

_____. "The Greening of Islamic Politics: A Godsend for the Environment?" In *Environmentalism in Turkey: Between Democracy and Development*, edited by Fikret Adaman and Murat Arsel. Aldershot, UK: Ashgate, 2005.

From the Book's Introduction: "Pusch traces the origin of the marginal but potentially vastly influential merger of Islamist and environmental thought in this chapter on environmental politics in Turkey. While there exist theological and popular variants as well, Islamic eco-discourse is most visible in its intellectual formulation in debates among Islamist thinkers. Pusch demonstrates the limitations of their approach, which considers environmental problems as strictly modern yet geographically localized phenomena resulting as a punishment from god. Their proposed solution is a 'change of spirit,' with the assumption that an Islamic way of life would, by definition, create a harmonious relationship between human beings and their natural environment. By studying the practices of an Islamist municipal government in Istanbul, Pusch concludes that there exists little difference between secular and Islamist environmental practice, which both depend on the progressive application of scientific and technological resources to ecological problems."

Quadir, Tarik M. *Traditional Islamic Environmentalism: The Vision of Seyyed Hossein Nasr*. Lanham, MD: University Press of America, 2013.

Focusing on the groundbreaking work of Seyyed Hossein Nasr, this book examines the relevance of traditional Islamic thought and practices for a lasting solution to the current environmental crisis. The book argues that only a revival of the traditional worldview which perceives all entities of nature as signs of God can effectively respond to the crisis our planet faces.

Rafiq, M., and Mohammad Ajmal. "Islam and the Present Ecological Crisis." In *World Religions and the Environment*, edited by O. P. Dwivedi, 119–37. New Delhi: Gilanjal Publishing House, 1989.

Rahman, M. K. "Environmental Awareness in Islam." *MAAS Journal of Islamic Science* 2, no. 1 (1986): 99–106.

Ramlan, Shazny. "Implementing Islamic Law to Protect the Environment: Insights from Singapore, Malaysia, and Indonesia." *Asia Pacific Journal of Environmental Law* 23, no. 2 (December 2020): 202–30.

Religious codes possess social control effects that can potentially change the behavior of their adherents towards becoming pro-environment. In the case of Islam, Muslim-majority states since the time of the Prophet Muhammad have implemented Islamic environmental law to this effect. Unfortunately, accounts of its implementation today in the legal literature are scant, thereby requiring fresh insights that consider changes in the application of Islamic law in modern states. Generally, this article observes that the implementation of Islamic environmental law today takes two forms: first, implementation through constitutions; and, second, implementation through non-binding religio-legal instruments. Focusing on the second form, application in Singapore, Malaysia, and Indonesia is analyzed and evaluated. In these three Southeast Asian states non-binding religious rulings (*fatwa*) and mosque sermons (*khutbah*) have been used to implement Islamic environmental law. There are two key factors which contribute to ensuring that these non-binding instruments achieve their social control objectives: first, local legal and political contexts shaped by religion-state relations that help their implementation and legitimation; and, second, the pursuit of post-fatwa/khutbah follow-up action by religious authorities to put Islamic environmental law into actual practice.

Raskhy, Fruzan. "Ertebat-e ensan va tabi'at az negah-e islam va Ayin-e Da'o" (The Relationship between Man and Nature in Islam and Daoism). *Haft Asman* 1, no. 2 (1387/1999): 87–117.

Rizvi, Ali M. "Islamic Environmental Ethics and the Challenge of Anthropocentrism." *American Journal of Islamic Social Sciences* 27, no. 3 (2010): 53–78.

Author's Abstract: Lynn White's seminal article on the historical roots of the ecological crisis, which inspired radical environmentalism, has cast suspicion upon religion as the source of modern anthropocentrism. To pave the way for the viable Islamic environmental ethics, charges of anthropocentrism need to be faced and rebutted. Therefore, the bulk of this paper will seek to establish the non-anthropocentric

credentials of Islamic thought. Islam rejects all forms of anthropocentrism by insisting upon a transcendent God who is utterly unlike His creation. Humans share the attribute of being God's creations with all other beings, which makes them internally related to every other being, indeed to every single entity in this universe. This solves the problem that radical environmentalism has failed to solve, namely, how to define our relation with nature and other beings without dissolving our specificity. Furthermore, Islamic ethics structures human relations strictly around the idea of limiting desires. The resulting ethico-legal synthesis, made workable by a pragmatic legal framework, can sustain a justifiable use of nature and its resources without exploiting them. The exploitation of nature is inherently linked to the exploitation of one's self and of fellow human beings. Such exploitation, according to Qur'anic wisdom, is the direct result of ignoring the divine law and the ethics of dealing with self and "other." Only by reverting to the divine law and ethics can exploitation be overcome. The paper ends by briefly considering possible objections and challenges vis-a-vis developing a philosophically viable yet religiously oriented environmental ethics.

Sajoo, Aryn. *Muslim Ethics: Emerging Vistas*. London, UK: Institute for Small Studies, 2004.

Recent political and social events as well as advances in science and technology have posed challenges to the traditional Muslim discourse on ethics. In this book produced by the Institute of Ismaili Studies, the author examines these challenges, and through a critical analysis of the implications of emerging initiatives in political pluralism and civic culture, in bio-medicine and environmental conservatism, considers how the contours of public ethics in Islam may be redefined to provide shared conceptions of the good in pluralist societies.

Sardar, Ziauddin, ed. *An Early Crescent: The Future of Knowledge and the Environment in Islam*. London: Mansell, 1989.

This edited volume is divided into two sections: thought and epistemology, and science and the environment. After questioning the epistemological and methodological foundations of modern natural and social sciences, Sardar proposes an Islamization of knowledge that would help develop conceptual categories and values from within Islam. Other essays include: S. Parvez Manzoor, on the crisis of Muslim thought and the future of the Ummah (Muslim community); Seyyed Hossein Nasr, on Islam and the problem of modern science; Hussein Mehmet Ateshin, on urbanization and the environment, and Ayyub Malik, on the recent history and possible future of Muslim cities.

_____. "Toward an Islamic Theory of the Environment." In *Islamic Futures: A Shape of Ideas to Come*, edited by Ziauddin Sardar, 224–37. London: Mansell, 1985.

_____. *Touch of Midas: Scientific Values and the Environment in Islam and the West*. Manchester: Manchester University Press, 1984.

Schimmel, Annemarie. *Islam and the Wonders of Creation: The Animal Kingdom*. London: Al-Furqān Islamic Heritage Foundation, 2003.

Annemarie Schimmel focuses in this book on the extent to which Islamic culture has taken interest in the animal kingdom. The author surveyed the mention of animals and birds by Muslim authors and reviewed such mentions in a number of languages (Arabic, Turkish, Sindi and Persian), especially in works of poetry. Schimmel holds that animals form an important part of the Islamic heritage and that animals can be symbolic for profound spiritual truths.

Schuler, Barbara, ed. *Environmental and Climate Change in South and Southeast Asia: How Are Local Cultures Coping?* Vol. 2. Climate and Culture. Leiden, The Netherlands: Brill, 2014.

Based on pioneering research, this volume on South and Southeast Asia offers a cultural studies' perspective on the vast and largely uncharted domain of how local cultures are coping with climate changes and environmental crises. The primary focus is on three countries that have high emission rates: India, Indonesia, and Thailand. Whereas the dominant discourse on climate largely reflects the view of Western cultures, this volume adds indigenous views and practices that provide insight into Hindu, Buddhist and Islamic responses. Making use of textual materials, fieldwork, and analyses, it highlights the close links between climate solutions, forms of knowledge, and the various socio-cultural and political practices and agencies within societies. The volume demonstrates that climate is global and plural. Contributors are: Monika Arnez, Somnath Batabyal, Joachim Betz, Susan M. Darlington, Dennis Eucker, Rüdiger Haum, Albertina Nugteren, Marcus Nüsser & Ravi Baghel, Martin Seeger, and Janice Stargardt.

Selin, Helaine, ed. *Nature Across Cultures: Views of Nature and the Environment in Non-Western Cultures*. Boston, MA: Kluwer Academic Publishers, 2003.

This book consists of 25 essays dealing with the environmental knowledge and beliefs of cultures outside of the United States and Europe. In addition to articles surveying Islamic, Chinese, Native American, Aboriginal Australian, Indian, Thai, and Andean views of nature and the environment, among others, the book includes essays on Environmentalism and Images of the Other, Traditional Ecological Knowledge, Worldviews and Ecology, Rethinking the Western/non-Western Divide, and Landscape, Nature, and Culture. The essays address the connections between nature and culture and relate the environmental practices to the cultures which produced them.

Shafaat, Ahmad. "Ecological Implications of an Islamic View of God, Universe, and Human Beings." *Ecumenism* 134 (1999): 18-21.

Shaikh, Zinnira Hafiz. "Islamic Perspectives on Veganism." Hamad Bin Khalifa University, 2020.

<https://www.proquest.com/dissertations-theses/islamic-perspectives-on-veganism/docview/2452134098/se-2?accountid=15172>.

This study explores the key ethical questions raised by veganism and how Muslim religious scholars and intellectuals, both in classical and modern times, (should) have addressed them. The first part studies how theological concepts such as divine justice, stewardship, and the hierarchy of creation have been used to advocate for worldviews

varying from anthropocentrism and benevolent anthropocentrism to ecocentrism and ecofeminism. These are compared with secular discourses on moral veganism. The thesis also draws parallels between and examines the intersection of animal rights discourses with other social justice discourses such as those of feminism and abolitionism and situates them within the larger discourse regarding the existence and nature of hierarchy. The next part focuses on the practical implications of these theological stances, by examining the resulting Shari'a-centered, maqāsid-centered, and ādāb-centered approaches, and the juristic rulings or ethical commands that they espouse with regard to the treatment of animals. Finally, the thesis assesses how these philosophical and theoretical perspectives can be, or have been, used to address the issue of factory farming, which is one of the major causes of climate change, food and water insecurity, and the other economic, social, environmental, and medical costs linked to it. I conclude that hierarchical worldviews where animals are seen as inferior can also serve to protect their interests and may even lead to veganism on the basis of mercy and compassion. Moreover, adopting an ethics-based approach can help improve the welfare of animals. While there are inklings of how ritual slaughter may be reconsidered in the status quo, this issue requires further exploration. Muslim scholars ought to further analyse the issues raised in this study and devise rulings that take into account our current circumstances.

Shankland, David. *Islam and Society in Turkey*. Huntingdon: Eothen Press, 1999.

Shankland provides a thorough historical background of how Islam functions politically, institutionally, and legislatively in secular Turkey. More specifically, Shankland follows the rise and fall of Erbakan, the leader of the widely-supported Islamist party, as well as other minority groups such as the Alevis and various *tarikats* (religious orders). This book provides insights into environmental issues through its exploration of the complex relationship between morality, religious and secular agendas, and policy implementation.

Shroder, John and Sher Jan Ahmadzai. "Water in Islam." In *Transboundary Water Resources in Afghanistan*, 361-375. Cambridge, MA & The Netherlands: Elsevier, 2016.

"Water in Islam" is of the utmost importance, in large part because of its scarcity in so many Muslim countries. Sharia law actually began in pre-Islamic time in relation to water. Issues of Islamic law and equity include rights of thirst and of irrigation, as well as protection of the environment, and water rights under Islam. Water conservation is seen as essential and educating about water through the mosques has been a new effort in some places in Afghanistan and elsewhere.

Stewart, Philip J. "Islamic Law as a Factor in Grazing Management: The Pilgrimage Sacrifice." In *Proceedings of the First International Rangeland Congress, Denver, Colorado, August 14-18, 1978*, edited by D. N. Hyder, 119-20. Denver, CO: Society for Range Management, 1978.

Stewart searches for a religiously informed management strategy which would relieve the stress of large flocks of livestock on sensitive lands during Muslim holy times. He describes contemporary problems such as: the lack of diversity in livestock due to a focus on the numbers of sacrificial animals, the problems of human population increase

coupled with the breakdown of extended families producing more heads of household and therefore more stock per unit area, and the expansion of grazing lands into forests and agricultural lands. Stewart concludes by offering technical solutions such as improving range management, reducing flock size to only sacrificial animals, improved marketing, and conserving meat to spread out the period of availability. He also suggests religious solutions, however admittedly out of his field, by drawing on the Qur'an, Hadiths, and the history of Islamic law in which he finds the possibility of reducing the number of people obligated to make an animal sacrifice under Qur'anic law.

Swearington, Will D., and Abdellatif Bencherifa, eds. *The North African Environment at Risk*. Boulder, CO: Westview Press, 1996.

Deforestation, soil erosion, desertification, air and water pollution, loss of wildlife habitat, and declining biodiversity are interrelated manifestations of a growing environmental crisis in North Africa that has received relatively little attention from government policymakers and is poorly understood by North African peoples, the international development community, and scholars. In this book a multidisciplinary group of scholars explores the broad range of human activities causing the deterioration of North Africa's fragile environment, including population pressure and poverty, rapid urbanization, intense competition for land and water, and mismanagement of natural resources. The contributors examine in particular the conflict between economic development and environmental sustainability. They analyze the historical roots of current environmental problems, the underlying socioeconomic causes, potential solutions, and differences in environmental policies among various countries. This is an insightful portrait of a developing region attempting to reconcile traditional methods of land use with growing demands of resources, the exigencies of economic development, and the limitations of its natural resource base.

Taneja, Anand Vivek. *Jinnealogy: Time, Islam, and Ecological Thought in the Medieval Ruins of Delhi*. Palo Alto, CA: Stanford University Press, 2017.

In the ruins of a medieval palace in Delhi, a unique phenomenon occurs: Indians of all castes and creeds meet to socialize and ask the spirits for help. The spirits they entreat are Islamic jinns, and they write out requests as if petitioning the state. At a time when a Hindu right wing government in India is committed to normalizing a view of the past that paints Muslims as oppressors, Anand Vivek Taneja's *Jinnealogy* provides a fresh vision of religion, identity, and sacrality that runs counter to state-sanctioned history.

Timm, Roger E. "The Ecological Fallout of Islamic Creation Theology." In *Worldviews and Ecology*, edited by Mary Evelyn Tucker and John A. Grim, 83–95. Lewisburg, PA: Bucknell University Press, 1993.

Timm asserts that the sovereignty of Allah in Islamic creation theology is fundamental to any hermeneutic on the role and duties of human vicegerency (stewardship). He challenges the widespread opinion that monotheistic creation theologies implicitly support exploitation of the environment. He finds that socioeconomic and colonial factors, such as poverty and the influx of Western science and technology with its concomitant secularization, account for environmental degradation found in

contemporary Islamic countries.

Timmerer, Peter, ed. "Islam and the Environment." In *Encyclopedia of Global Environmental Change*, 5, Social and Economic Dimensions of Global Environmental Change: 332–39. Chichester and New York: Wiley, 2002.

Tlili, Sarra. "Animal Ethics in Islam: A Review Article." *Religions* 9, no. 9 (September 2018): 269.

This article offers an assessment of the current state of scholarship on animal ethics in Islam. It first discusses a group of texts that share the preoccupation of demonstrating the superiority of Islam's animal teachings, thus exhibiting a clearly apologetic tone. Then it turns to the debate on animal ethics in Western academia. By raising challenging questions, the latter holds the promise of delving deeper into the subject, but at its current stage much of it is still hampered by factual inaccuracies and methodological flaws. In conclusion, the article explains why the subject of animal ethics in Islam is particularly deserving of careful study.

_____. *Animals in the Qur'an*. New York & Cambridge: Cambridge University Press, 2012.

The Islamic tradition has always held animals in high esteem, deserving the same level of consideration as humans. The Qur'an opines that "there is not an animal in the earth nor a flying creature flying on two wings, but they are people like you." This book examines the status and nature of animals as they are portrayed in the Qur'an and in adjacent exegetical works, in which animals are viewed as spiritual, moral, intelligent, and accountable beings. In this way, the study presents a challenge to the prevalent view of man's superiority over animals and suggests new ways of interpreting the Qur'an.

Tolu-e-Islam Movement. "Man and His Environment. In Islam: A Challenge." Lahore: Tolu-e-Islam, 2000.

Uslu, I. *The Environmental Problems: From Transformation in the Conception of Cosmos to the Ecological Catastrophe* (In Turkish). Istanbul: İnsan Press, 1995.

Wellman, David J. *Sustainable Diplomacy: Ecology, Religion, and Ethics in Muslim-Christian Relations*. New York, NY: Palgrave, 2004.

Drawing on a variety of disciplines, *Sustainable Diplomacy* is a highly constructive work. Set in the context of modern Moroccan-Spanish relations, this text is a direct critique of realism as it is practiced in modern diplomacy. Proposing a new eco-centric approach to relations between nation-states and bioregions, Wellman presents the case for Ecological Realism, an undergirding philosophy for conducting a diplomacy which values the role of popular religions, ecological histories, and the consumption and waste patterns of national populations. *Sustainable Diplomacy* is thus a means of building relations not only between elites but also between people on the ground, as they together face the real possibility of global ecological destruction.

Wersal, Lisa. "Islam and Environmental Ethics: Tradition Responds to Contemporary Challenges." *Zygon* 30, no. 3 (1995): 451–59.

Wersal surveys ecological works written by Muslim scholars in order to demonstrate the centrality of Qur'an and Sunnah in the Islamic decision-making process. She cites Islam's emphasis on community and consensus and the synthesis of fact and value in traditional Islamic science as potential paradigms for a world community that faces mounting global environmental challenges.

Wescoat, James L., Jr. "From the Gardens of the Qur'an to the Gardens of Lahore," *Landscape Research* 20 (1995): 19–29.

Observing the emphasis in Mughal studies on the physical attributes of gardens and paradise, Wescoat hopes to further the study of landscape and religion with his exploration of the relationship between aesthetics and theology. Drawing on Qur'anic garden references, he investigates not only garden form but also the faith and conduct that admits humans into the Garden. Wescoat focuses his attention on the gardens of Lahore, distinguishing between Mughal and Sufi shrine gardens. He argues that while the former is exemplary of Qur'anic descriptions of paradise, the latter is an example of the theological meaning of paradise because of its ability to stimulate religious experience.

_____. "Muslim Contributions to Geography and Environmental Ethics: The Challenges of Comparison and Pluralism." In *Philosophy and Geography I: Space, Place, and Environmental Ethics*, edited by Andrew Light and Jonathan M. Smith, 91–116. Lanham, MD: Rowman and Littlefield, 1997.

_____. "The 'Right of Thirst' for Animals in Islamic Law: A Comparative Approach." *Environment and Planning D: Society and Space* 13, no. 6 (1995): 637–54.

Wescoat outlines the doctrinal underpinnings of the "right to thirst" in Islamic law by utilizing traditional terminology found in the Qur'an, *hadiths*, and *fiqh* (jurisprudence) about pollution and purity, as well as historical precedents set in the seventh to the eighth century CE. He highlights the themes of Allah's beneficence, creaturely dependence on Allah, and the moral imperative for humans to recognize these facts in Islamic law, and examines their relevance in Pakistan and Colorado. With his comparative approach, Wescoat argues that it will be difficult to implement Islamic law in Pakistan due to its colonialist history and politics. Wescoat also suggests that the moral depth of Islamic law can provide a way for Colorado residents to assess the adequacy of their own water laws.

Wilkinson, John C. "Muslim Land and Water Law." *Journal of Islamic Studies* 1 (1990): 54–72.

Zaidi, Iqtidar H. "On the Ethics of Man's Interaction with the Environment: An Islamic Approach." *Environmental Ethics* 3, no. 1 (Spring 1981): 35–47.

Zaidi argues that the ecological crisis is actually a moral crisis and he demonstrates why the ecological crisis warrants an ethic grounded in a religious matrix that acknowledges a law with divine principles. Zaidi concludes by stating that faith in

Islam translates into action, through what he terms “the process of decision-action”—a process that encompasses characteristics such as justice, piety, and knowledge.