

Green(ing) British Muslims

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ACCESS
Advancing Capacity for Climate
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“The [Cambridge Central] Mosque incorporates a number of green technologies (...) [These features] respond to the Qur’anic insistence on the sanctity of the natural world and the commandment to avoid waste and extravagance.

This build signals Islam’s constructive and healing response to the [environmental] challenges and problems which the modern world faces.”¹

*Islamic principle: **lā tusrif wa lā tubaddhīr** – avoid extravagance (*isrāf*: excessive spending on/use of what is Islamically permissible) and wastefulness (*tabdhīr*: spending on what is Islamically impermissible or inappropriate).²*



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Source: <https://www.dezeen.com/2021/01/20/cambridge-central-mosque-marks-barfield-architects/>

Green(ing) mosques



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“It is a role of the Imams and Scholars to remind and educate the community on this critical issue [care for the environment] as viceregents of the Earth. It is for this reason we [British Board of Scholars & Imams] are encouraging all imams (...) to use the Friday sermon to address this important topic. We provide a template of a *khutbah* [Friday sermon] for all imams to use as a basis.”³

*Islamic principle: **ta’lim wa ta’dīb** – in Islamic education, the transfer of information to develop Muslims’ understanding of a specific subject, accompanied by the cultivation of virtues and propriety of attitude, conduct, and comportment.⁴*

Green(ing) imams

“The Green Deen Tribe aims to shed light on Islam’s forgotten focus and relationship with nature (...) [and] to encourage us city dwellers to embrace, learn, love, respect and be nature (...) We believe that the environmental crisis is also a spiritual one and so part of the response should also be one that looks at healing our own spiritual connection and state.”⁵

*Islamic principle: **tafakkur** - to think/reflect deeply and contemplate over the natural world to appreciate and understand the Creator’s signs (*āyāt*) in it, and thus cultivate gratitude (*shukr*) towards Him, remembrance (*dhikr*) of Him, and glorification (*hamd*) of Him.⁶*



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Green(ing) lifeworlds



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“The first halal and *tayyib* [sic] farm in the UK. (...) Living in harmony, farming with nature! More than a business, it’s a lifestyle. (...) Our approach to farming and life itself is one of simplicity, attuned to the rhythm of nature. (...) Our hope is that through our example, others will be inspired to pause and reflect on the remarkable potential of the time we have been granted on this earth.”⁷

*Islamic principle: **tayyib** - objects and conduct that are not only Islamically permissible (halal), but also considered to be pure and wholesome. Regarding food, *tayyib* increasingly refers to products derived from sustainable agriculture and/or humane farming.⁸*

Green(ing) lifestyles

“We [British Islamic Gardens] are creating garden spaces around mosques that grow in harmony with the environment, encouraging community cohesion without compromising on sustainability (...) [making these areas] both of functionality, growing edibles, and of beauty.”⁹

*Islamic principle: **khidma** - to be in service to God by conducting virtuous acts that benefit humans and the rest of creation, conducted with the intention of pleasing God and purifying one’s soul by means of the benefits that come about through such service.¹⁰*



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Green(ing) communities



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“[Islamic Help’s Children’s Eco Village is] relief aid, economic development, eco-friendly measures, all in one. (...) Orphans and their professional carers live in (...) Eco Homes; the Eco Mosque (...) maximises the use of natural and green resources; the permaculture farm uses eco-principles to (...) contribute to the village’s food security and self-sufficiency.”¹¹

*Islamic principle: **imārat al-ard** - to cultivate and flourish in the earth. In Islam, one of the three key essential functions of the human being (in addition to worshipping God and striving to be His vicegerents [*khilāfa*] on earth, by respecting the Sacred Law and embodying its values).¹²*

Green(ing) development