Environmental Ethics in Islam

Introduction

Modern attention to the environment and its protection has been on the agenda for less than a century. Only after the full scale of the damage done to the planet’s environment, did we become serious about the environment and its preservation. The extinction of wildlife, clearing of rainforests, the hole in the ozone layer and the greenhouse effect threatening the climate of the globe underscore the contemporary concerns of not only sensitive individuals, but also of many governments. The irony is that modern concern for the environment stems more from selfish reasons than from a sincere concern. “We do not have another planet to go to” becomes the rationale for environmental activism.

The four sources of Shariah, including ethics are:
- the Quran,
- Sunnah of the Prophet,
- analogical reasoning (Qiyas) and
- consensus (ijma).

Firstly, the Qur’an is the primary source of God’s revelation; it is the sourcebook of Islamic principles and values. It contains around 350 legal verses out of the 6235 total verses. Secondly, the Sunnah of the Prophet refers to the words, actions and approvals (and disapprovals) of Prophet Muhammad. A single narrated report is called a hadith. Thousands of hadith have been collected and put into volumes by previous scholars and include who has narrated it from Prophet Muhammad. Thirdly, analogical reasoning (qiyas) refers to extending the established legal precedence to new matters by identifying an operative cause applicable to both situations. Finally, consensus (ijma), is the consensus of the community of scholars over a solution to a legal and practical issue. When a certain ruling lasts the test of time, more and more jurists as well as people accept the ruling achieving a consensus over the matter in question.

The Qur’an tells us that human beings are created from an earthly essence (Qur’an, 7:11 and 17:61) and more generally that every living being is created from water: “Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe?” (Qur’an, 21:30).

We have a common physical existence with everything else on earth, however, there is a profound difference between the way humans, compared with plants and animals, function in the common home we call the earth.

When we examine nature and living beings from the perspective of their contribution to the natural environment, we realise that every living being adds value to its ecological system. Consider a grapevine, for example - it sucks muddy water from the soil and turns it into sweet and nutritious grapes. Sheep consume grass from the meadows and produce milk, wool and meat. Trees inhale carbon dioxide and exhale oxygen, thus, cleansing the atmosphere for animals and humans. Every animal and plant species adds value to its natural environment, either by the ends that they produce or by the functions they perform. Human beings, on the other hand, consume the best of what
nature has to offer and turns it into waste that is flushed away in a hurry. Humanity, in a physical sense, adds no value to the ecological environment. This observation has two consequences:

1. Humanity is not really part of the ecological system, as it functions independently of humans. Humans are designed to utilise the materials provided by the earth and to live within the environment but are really alien to the ecosystem.

2. For human existence, one has to look for a purpose other than its mere physical existence. The finer intellectual and spiritual faculties are given to us for a more comprehensive and willing spiritual enlightenment and worship (Qur’an, 51:56). The Qur’an also talks about the worship of everything that is in the heavens and the earth.

3. We live on earth and inevitably interact with the environment. Not being part of the ecosystem, the result of our inevitable interaction with the environment is in the form of consuming its value-added products without returning any tangible value. Human life and ecosystems are not mutually exclusive and certainly not interdependent. Humanity depends on the environment but the environment does not depend on humanity. In fact, the whole planet would rejoice if we all packed our bags and left the planet for good.

The only real value we can add to the environment is by protecting and preserving it. Islam addresses the issue at three levels.

**Value given to creation**
We only take care of things if we believe they are valuable. Therefore, Islam sets a foundation that places immense worth in the environment. Islam asserts that all life is special and valuable because it is the life and the art displayed by each creature that connects it to the Divine. To a Muslim, God has created this universe like a majestic palace. He fashioned the earth like a huge exhibition hall within the palace. He then decorated the hall with his fine works of art for those conscious beings that can appreciate the art and recognise the Artist behind it all. It is this connection, the work of art with the Artist, which makes every living entity valuable because of the Artist, God, just as the painting of a master artist gains immense value, beyond its material worth, because of the art in the painting. Therefore, in Islam, the natural environment and animal forms are sacred and valuable. On the other hand, not recognising God reduces the value of all creatures to their mere material worth.

Not only is there a commonality with all creation, but the following verse highlights the value given to the creation of the environment:
“The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.” (Qur’an, 40:57)
The Qur’an tells us that human beings are created from an earthly essence and more generally that every living being is created from water.

“...the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing... (Qur’an, 21:30)

There is also a law of interdependency between all natural elements and if humans abuse one element, the natural world as a whole will suffer the direct consequences.

Prophet Muhammad ﷺ also said,
"The earth has been created for me as a mosque and as a means of purification" (Bukhari).

Not only is he saying the earth is sacred, as it can all be used for praying, but it is also a means of purification, demonstrated through tayammum (ritual cleansing using the earth). Islamic environmental ethics states that human beings must recognise that all of Creation is created by God, represents God and is therefore sacred.

Although Islam treats the life of all creation as valuable, it gives greatest honour to human life (Qur’an, 95:4). However, this honourable position is not absolute. The level of human development one attains is the measure of every person’s status with respect to other beings. Just as it is possible to reach levels above other creation, it is also possible to fall far below it. What might appear to be an advantage can turn out to be disadvantageous. The reality is that we have the opportunity and the freedom to determine our own destiny.

With the freedom of choice comes accountability. This is the second level in Islam’s education of humans with respect to environmental protection. One of the roles given to humanity in the Qur’an is that of vicegerent – caliph – on earth:

*I will create a vicegerent (caliph) on earth" (Qur’an, 2:30).

This role gives the human being authority over the creation, rendering the creation on earth at human disposal. This is not an unconditional authority, as accountability is a natural consequence of authority. Therefore, Islam teaches that on the Day of Judgment humanity will be questioned about its treatment of animals and the environment: The Prophet Muhammad ﷺ declared,

“Fear God in your treatment of animals” (Abu Dawud).

The third level is the recognition that the vegetable and animal worlds establish ecosystems just as humans develop interdependent communities. The Qur’an clearly talks about living beings existing in ecological systems.

“There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered” (Qur’an, 6:38).

The comparison of animal species to human communities is significant. Since human societies are complex systems made up of numerous interdependent individuals, the comparison in this verse leads us to the modern concept of ecosystems for the natural environment. The plural “communities” also leads us to the conclusion that there are many concurrently existing independent ecosystems and that each member should be treated with respect, as we would treat any human community with respect.
It is the culmination of how Islam gives value to the creation, the theological responsibility and accountability given to humankind and its recognition of ecosystems that shapes Muslims’ perspective on the environment and its protection.

In a well-known saying, Muhammad pbuh recommends that we “lay in the ground the plant at hand even if it is the Last Day” on earth. It is characteristic of the sayings of Muhammad pbuh, that there is always the hint of a very important teaching in every recommendation. In this case, while people are being encouraged to plant a tree, this is not to be done for an immediate benefit, but for the benefit of future generations. We also know that when the Prophet migrated to Medina, he initiated a tree planting campaign along with a push to improve public literacy.

The Prophet Muhammad pbuh enjoined people to show kindness not only to each other but also to all living souls. He forbade the practice of cutting the tails and manes of horses, of branding animals at any tender spot, and of keeping horses saddled unnecessarily (Muslim). If he saw any animal over-loaded or ill-fed he would pull up the owner and say, "fear God in your treatment of animals" (Abu Dawud).

We see many examples of how the Prophet pbuh educated his followers in relation to the treatment of animals. Once a companion came to him with the chicks of a bird in his sheet and said the mother bird had hovered over them all along. He was directed to replace the bird’s offspring in the bush where they were found (Abu Dawud). During a journey somebody picked up some bird’s eggs from a nest. The bird’s plaintive cry and fluttering attracted the attention of Muhammad pbuh, who asked the man to replace the eggs (Bukhari).

Islam therefore introduced animal rights 1400 years ago, at the same time as promoting human rights. It is believed in Islam that humans will be judged on their treatment of animals on the Day of Judgment.

Clear pronouncements in the Qur’an and the example of Muhammad pbuh gave Muslims the impetus to preserve the environment and to get a good record for their treatment of wild life and domestic animals. During the Ottoman reign (1299–1923), for example, comprehensive waste and environmental management regulations were stipulated as early as 1539. In 1502, local government legislation regulated the loads of animals and the number of days they could be worked in a week. There were even organisations dedicated purely to treating storks injured on their annual migration. Centuries before similar regulations were introduced in the modern world, hunting was regulated on the basis of need and no hunting was allowed during the breeding season. When mosques were built, the architects provided covered nesting areas for birds under the facades.

In its long history Islam not only produced a culture of charity but also a “green” culture centred on a world view that places humanity in harmony with nature and the environment.

**Destruction of the Environment Harms humanity**

Muslims believe that any transgression or disobedience of God’s guidance is detrimental to the individual;
“Whoever transgresses the bounds of God has done wrong but to himself” (Qur’an, 65:1).

As human beings rely on nature, the destruction of ecosystems and species also harms human beings as the balance is disturbed.

Sources of Islamic Environmental Ethics: links to sacred text and writing

**Qur’an:**
The primary source for guidance for Muslims in all areas is the Qur’an, which Muslims believe is the direct Word of God. The Qur’an contains over 650 references to ecology as well as important principles which are able to be applied to the environment.

**Sunnah**
The sayings and actions of the Prophet Muhammad pbuh (Sunnah and Hadith) are the secondary source of guidance for Muslims. It also contains numerous important ecological guidelines. There is an abundance of hadith (sayings of Prophet Muhammad pbuh) concerning plants, trees, land cultivation, irrigation, crops, livestock, grazing, water distribution and treatment of animals.

**Shari’ah Law**
Shari’ah law includes many teachings explaining how to apply Qur’anic principles and guidelines of Prophet Muhammad pbuh. Collectively, the sources of authority in Islam provide clear teaching and direction to Muslims in their relationship with the environment.

Key principles of Islamic Environmental Ethics

**Tawhid**
The fundamental belief in Islam is tawhid, which affects every component of Islam, including environmental ethics. Tawhid is God’s Unity and Oneness and includes not ascribing any form of partnership with God. Tawhid, means that God is the Owner and Creator of everything in the universe.

“To God belongs all that is in the heavens and on earth” (Qur’an, 4:126).

This includes the human being, which is part of this interdependent universe as all is created by God.

The Qur’an also says that everything that is in the heavens and the earth praises God:

“Glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification” (Qur’an, 17:44).

“See thou not that to God bow down in worship all things that are in the heavens and on earth, - the sun, the moon, the stars; the hills, the trees, the animals; and a great number among Mankind” (Qur’an, 22:18).

“And the herbs and the trees – both (alike) bow in adoration” (Qur’an, 55:6).
Everything is considered to be praising God because they are following the commandments set by God, such as a see follows the commandment to grow into a tree and the bee obeys God’s command to pollinate plants. When a Muslim considers that a tree praises God and if animals praise God, it would lead them to carefully consider their treatment of these resources and give thanks for any use he/she benefits from them.

Ayat – Signs of Allah
The word ayat, which means signs, is used in the Qur’an for both Creation and the verses of the Qur’an. This gives them equal status, both as signs for human beings to read and understand. By describing nature as signs of God in the Qur’an, He is instructing us to reflect on them to learn about God’s tawhid, His Attributes and about the connectivity of the universe. There are many examples in the Qur’an where God mentions the natural environment as a sign for human beings to come to belief in God. The wonder of the natural environment and the interconnection points to the existence of God, to understand his Names and Attributes and demonstrate His tawhid.

And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs: He draws the night as a veil over the Day. Behold, verily in these things there are signs for those who think and reflect! (Qur’an 13:3).

It is He who sends down rain from the sky: from it you drink, and out of it (grows) the vegetation on which you feed your cattle. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit. Behold, verily in these things there are signs for those who think and reflect! (Qur’an, 16:10-11).

All of Creation points to the Divine Creator and allows us to learn about God’s Attributes. Every entity contains a meaning greater than itself, as part of a whole, similar to a letter in a word. This gives meaning to the entity by reflecting on the interdependence of the universe. For example, a tree seen independently is simply a tree. Yet when seen in relation to the greater meaning it is a means of shelter for animals, shade, a source of oxygen and demonstrates the Intelligence and Wisdom of Allah, as well as Him being able to create beautifully. Walking in nature, seeing the trees, the wind, the birds, the waves of water and the beauty of sunrise allows this reflection on God. It also allows us to reflect on the role of human beings within Creation. Even thorns, which are perceived to be ugly serve their duty as protectors of the plant and hence make them beautiful in essence. Anything in nature is be a sign and a means of reflection on God.

Balance
Recognition of God’s tawhid means recognition that God created the universe in perfect balance and measure, so it should not be altered by human beings. "Verily, all things have We created in proportion and measure" (Qur’an, 54:49). God tells human beings not to disturb this balance;
And the sky has He raised high, and has devised (for all things) a balance, so that you might never transgress the balance: weigh, therefore (your deeds) with equity, and do not upset the balance” (Qur’an, 55:7-9).

These verses demonstrate that everything in the universe was created to operate with unified purpose and that each element is critical to maintain the balance and functioning of the universe.

This perfect balance can be seen from the examination of any component of the universe, including the Earth’s ability to clean itself. Despite the amount of waste produced from animals, as well as the deaths of species, the earth has the ability to clean itself, to the point that this death and waste is not even visible. The death and waste products of the species living in the oceans should mean the oceans do not have any clean water, yet the perfect balance created by God means that clean water is maintained, allowing the ecosystems to function perfectly.

The balance of creation is so detailed that the reproduction rate of species changes according to lifespan; species with higher reproduction rates have shorter lifespans and vice-versa meaning that balance is maintained. This allows us to reflect on God’s Perfection.

Any ecosystem and all ecosystems as a whole demonstrate Allah’s creation in balance. Removing one species in an ecosystem has disastrous effects. Any example demonstrates this, such as the removal of trees in the Amazon Rainforest led to the soil no longer being fertile, causing erosion, loss of species and other disastrous effects. The hunting of wolves in the Yellowstone National Park also caused environmental problems, yet when they were re-introduced in 1995 the wildlife returned, the plant species grew, stabilised the earth and even stabilised the river system.

**Caliph- Steward**

The Qur’an says that God gave human beings the role of steward – *caliph* – on earth.

“And when your Lord said to the angels: Lo! I am about to place a caliph (vicegerent) on the earth...” (Qur’an 2:30)

“It is He that has made you caliph (vicegerent), over the earth.” (Qur’an, 6:165)

*Caliph* translates as steward, deputy, guardian, which carries responsibility. The human being, therefore is given responsibility for God’s creation, which includes maintaining and protecting it, similar to a teacher is given responsibility for students.

**Amanah- Trust**

As Gods stewards, human beings were given a trust.

“Truly We did offer the trust to the heavens and earth, and the mountains, but they declined to bear it and were afraid of it. But the man bore it...” (Qur’an, 33:72).
This verse highlights that human beings are entrusted to look after God's creation, to protect it, to maintain it and to ensure equal access to it. It describes that this responsibility is so great that others (such as the mountains, heavens and earth) shrank away from the responsibility.

As God’s deputy, steward and trustee, human beings should feel honoured to protect the environment since:

- it belongs to God
- it maintains the perfect balance created by God
- it honours the trust that God assigned human beings the role of caliph

Human beings with this understanding of the natural environment therefore want to protect it since it belongs to God, just as people protect the belongings of an employer, friend or anyone whose goods are entrusted to them.

While human beings have the use of the resources of the world, they do not have a right to exploit or destroy these resources that have been given to them in a trust but which belong to God. The use of the world's resources should be in keeping with the nurturing and sustaining responsibilities of their role as steward.

“Allah made subservient to you the sea ... that you may seek of His grace, and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth.” (Qur’an, 45:12-13)

**Accountability**

Since Muslims believe that all actions are rewarded and punished, there are almost no incidents involving human beings that do not contain responsibility and accountability. Islam teaches that on the Day of Judgment humanity will be questioned about every action, including how we treat the environment and animals.

*So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it. ”* (Qur’an 99:7-8)

Prophet Muhammad pbuh said,

"The world is beautiful and verdant and God has appointed you as His stewards over it. He sees how you acquit yourselves " (Muslim).

This means that on the Day of Judgement (in the akhira/afterlife) Muslims believe they will also be held accountable for any treatment of animals and plants, not just for treatment to human beings.

**Islamic Environmental Ethics in the life of Prophet Muhammad pbuh**

The above ethical teachings are reflected in a number of initiatives and teachings of Prophet Muhammad pbuh on a variety of areas including Animal Rights, Waste Minimisation, Water Conservation, Use of Resources, Sustainable Land Cultivation.
Animal Rights

Animal rights in Islam are over 1400 years old.

“The earth He has assigned to all living creatures” (Qur’an, 55:10)
“Nothing that moves (living) creature on earth, nor a bird that flies with its two wings, but are communities like you...then unto their Lord they (all) shall be gathered” (Qur’an, 6:37).

By referring to animals as communities like human beings it demonstrates their equal place in the environment.

The Prophet Muhammadﷺ said:
“Verily, there is heavenly reward for every act of kindness done to a living animal” (Bukhari).

Halal Meat

This element of respect for animals pervades the requirements of not only the life than an animal leads, but also on how that life is ended. The Islamically lawful (halal) food industry is required to treat animals with respect at all times. Islam warns that if animals are subjected to cruelties in their breeding, transport, slaughter, or in their general welfare, meat from them is considered impure and unlawful to eat (haram).

The slaughtering of an animal for human consumption must preserve the dignity of the animal and mitigate any pain or distress the animal may suffer. Animals must be killed by slaughtering the jugular vein, which stuns the animal, meaning it is the most humane way to kill the animal. Also during the slaughtering bismillah, Allahu akbar (in the name of God, God is the Greatest) is said as recognition and thanks that God has allowed us to eat the animal and remembrance that killing the animal is for consumption, not for any other reason, such as sport.

The animal must also be treated well at all times, must not see the slaughter of other animals (as this would cause suffering), the slaughtering must be carried out in a swift motion, the knife should be hidden and must not be sharpened in the presence of the animal and the animal must be in a comfortable position and not restrained.

Hadith:
“You should sharpen your blades and give relief to the slaughtered one“ (Muslim).

“Do you intend inflicting death on the animal twice—once by sharpening the knife within its sight and once by cutting its throat?” (Muslim)

Waste minimisation

While Islam encourages people to enjoy the blessings of life it clearly lays down as a precondition that there be no waste.

“. . . Eat of their fruits when they come to fruition, and give (to the poor and the needy) the due thereof on harvest day. And do not be wasteful; indeed He (God) does not love the wasteful.” (Qur’an, 6:141)
O children of Adam! Dress cleanly and beautifully for every act of worship; and eat and drink, but do not be wasteful: indeed, He does not love the wasteful.” (Qur’an, 7:31)

Muhammad pbuh, who asked people not to overuse water even while having the ablution for prayer next to a flowing river:
“Water should not be wasted when making ablution even if you are by a flowing river” (Ibn Majah).

While this recommendation is aimed at waste minimisation, it is also saying that waste minimisation should not only be confined to times of shortage but, more importantly, even when there are ample resources. This is because wastage usually occurs when there are more resources than needed. There is not much to waste when there is a shortage. The attitude of waste in abundance causes later shortages.

Islam teaches that waste and excess leads to ingratitude and arrogance. When we limit our use of resources it leads to greater appreciation of each resources used. Wastefulness and extravagance, on the other hand, are the opposite of thanks, provide only momentary pleasure and lead to greed, dissatisfaction and complaint.

Muhammad pbuh also said that the lowest manifestation of belief in a person is that one should remove harmful objects in the path of people. Since it is good to remove waste and harmful objects, it is better not to litter in the first place.

**Resource Use**
Prophet Muhammad pbuh had few material possessions. He said, 
“The worldly comforts are not for me. I am like a traveler, who takes a rest under a tree in the shade and then goes on his way” (Tirmidhi).

He also mended his clothes and repaired his shoes, not wasting God’s resources and therefore implementing the modern campaign “Reduce, Re-use, Recycle”.

Prophet Muhammad pbuh said:
Richness does not lie in the abundance of (worldly) goods, but richness is the richness of the soul (heart, self).” (Muslim)

This demonstrates the focus of the Muslim on the akhira as wealth is not related to worldly possessions, but to purifying the nafs and developing for the hereafter.

**Tree Planting**
Prophet Muhammad pbuh regularly organised the planting of trees and date groves, similar to modern ‘Plant a Tree’ campaigns. In the forestry region of Al Ghaba, he ordered that when a tree is cut down another must be planted its place.

There are numerous hadith about the importance of planting trees, such as:
“When doomsday comes, if someone has a palm shoot in his hand, he should plant it” (Ibn Hanbal)."
There is none amongst the believers who plants a tree, or sows a seed, and then a bird, or a person, or an animal eats thereof, but it is regarded as having given a charitable gift (for which there is great recompense)” (Bukhari). Planting a tree therefore is highly recommended and is even considered charity when eaten by another living being. This also demonstrates the links to the akhira as a Muslim can still do good deeds even on doomsday.

Sustainable Land Management
Prophet Muhammad pbuh established sanctuaries, within which natural resources were protected. These areas, called hima, were areas of land set aside as sanctuaries, where resources were left untouched and plant and animal species were protected.

The impact of Islamic Environmental Ethics on the Individual and the Community

Impact of Environmental Ethics on the Individual: A life of moderation
Islam teaches moderation in all aspects of life. “And we have willed you to be a community of the middle path” (Qur’an, 2:143).

Human beings, therefore, should appreciate the blessings of God, without going into excess. Moderation in our consumption of natural resources allows preservation of the balance and order created by God and is instructed by God.

Nafs- Ego/Desires

Muslim academics have argued that the ecological crisis is a result of human greed and selfishness. Our misuse of the environment is our ego continually wanting more. The environment is another test for our ego, which we seem to be failing. Prophet Muhammad pbuh said:
"If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave)” (Bukhari and Muslim).

Human beings’ desires therefore are never satisfied and are unlimited, constantly seeking more. Islam teaches that we must train these desires, which includes proper use of resources. This leads us to protect the environment and also brings us closer to God as we are more grateful and appreciate the blessings given by God. The current environmental destruction is testament to human beings constant desire for greed, despite the negative impacts that result.

Impact of Environmental Ethics on the Community
If Muslims worldwide followed Islamic Environmental Ethics:
- The worldwide carbon foot print would be drastically reduced
Animal rights would be implemented more effectively worldwide
- Waste would be minimised
- Water would be conserved and protected
- Resources would be utilised more effectively and disposed less often
- Agricultural practices would be more readily sustainable

The benefits of Muslims implementing Islamic Environmental Ethics can be seen in the following local and global initiatives being led by Muslim Organisations:

**Contemporary example 1: The Al-Ghazzali Centre Sydney: Mizaan Project**
This is an initiative of the Al Ghazzali Centre, an Islamic education centre, to nurture awareness and responsibility to the environment and wellbeing.

This Ecology program includes the following specific tasks to improve the Cooks River environment:
- Re-establishment of natural vegetation
- Soil erosion protection
- Regeneration of an environmentally disaster zone

The Al-Ghazzali Centre has been planning such programs with local councils, and is undertaking this significant project in collaboration with Canterbury City Council. Furthermore, it is developing a sustainable ecology program with Canterbury City Council in its Local Government Area, to include the establishment, protection and maintenance of community parks, natural ecosystems and wildlife corridors.

**Contemporary example 2: Green Deen South Africa:**
Green Deen South Africa is an initiative of the Union of Muslim Students' Associations of South Africa which aims to raise awareness and mobilise action in the South African Muslim community about current environmental issues. Green Deen South seeks to achieve this by creating a platform of communication, information sharing and collaboration.

**Example 3: Green Zabiha – United States of America**
Green Zabiha provides organic, halal pastured, grass-fed meats from farmers who heal the environment through sustainable practices because what we eat affects everything, not just our physical health but our spiritual balance and our environment as well.

*Standards:*

*Green:*
Animals live outdoors, they are not raised in warehouses.
⇒ Animals are raised without the use of hormones or antibiotics, and are not fed any chemicals.
⇒ Ruminates (sheep, cows) are grass fed only, no grain which they are not created to eat.
⇒ No animal (blood, pork, bones, rendered protein) by products or GMOs in any feed.
⇒ Animals are not transported long distances to slaughter causing unnecessary additional stress
⇒ No irradiation or bleaching of meat

⇒ No preservatives (msg/brine/nitrates) or additives of any kind.
⇒ We work directly with small farmers who follow sustainable practices.
⇒ No animals come from an auction/stockyards, feed lots or big agri-processors.

Zabiha:
⇒ No pre- or post-stunning is administered for any animal.
⇒ Animals are fed up to time of slaughter (not industry practice).
⇒ No shackling of animals prior to slaughter.
⇒ All animals are hand-harvested by Muslims reciting the tasmiya

Contemporary example 4: Green Prophet: Green News for the Middle East

Green Prophet covers Middle East green news that impacts policy, clean tech investments, and environmental education and advocacy. Its award winning writers cover green technology startups and investments in solar and renewable energy, green design, sustainable architecture, fashion, culture and religion, and policy news that impacts the Middle East region.

Contemporary example 5: International Islamic Climate Declaration
This initiative calls on Muslims worldwide to reduce climate greenhouse gas emissions. It specifies groups in society and identifies actions each can take. It provides evidence for the sacred texts to call upon Muslims to take action.