

# Green Deen What Islam Teaches About Protecting The Planet Ibrahim Abdul Matin

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For those who have more knowledge of Islam and/or the environmental movement, Green Deen also provides interesting insights, such as the notion of the earth being a mosque, and the Prophet Muhammad's serious concern with taking care of the planet because of mankind's role as stewards of the earth.

## Green Deen: What Islam Teaches about Protecting the Planet ...

Abdul-Matin offers dozens of examples of how Muslims can follow, and already are following, a Green Deen in four areas: "waste, watts (energy), water, and food." At last, people of all beliefs can appreciate the gifts and contributions that Islam and Muslims bring to the environmental movement. ...more.

## Green Deen: What Islam Teaches about Protecting the Planet ...

Green Deen: What Islam Teaches about Protecting the Planet - Ibrahim Abdul-Matin - Google Books. "The Earth is a mosque" Muslims are compelled by their religion to praise the Creator and to care...

## Green Deen: What Islam Teaches about Protecting the Planet ...

Abdul-Matin focuses on how Muslims and Muslim communities can and already are following a Green Deen in four areas: waste, watts, water and grub (food). For example, the Saudi Arabian government has issued a religious ruling making it acceptable to use treated wastewater in the holy cities of Makkah and Medina for performing the ritual washing required of all Muslims.

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Green Deen - Berrett-Koehler Publishers

"Green Deen" is not a book that preaches about the greatness of Islam or any other religion, but rather encourages people of all religions to partake in a green movement i.e. to understand that taking care of our planet is a religious obligation.

Green Deen: What Islam Teaches about Protecting the Planet ...

A book review of "Green Deen: What Islam Teaches About Protecting The Planet" by Ibrahim Abdul Matin "The Earth is a mosque, and everything in it is sacred." This is the first line in Ibrahim Abdul Matin's book, and it shows the clear connection between environmentalism and faith, Islam in specific.

Book review of "Green Deen: What Islam teaches about ...

April 28, 2011. Format: Paperback Verified Purchase. In Green Deen: What Islam Teaches About Protecting the Planet, Ibrahim Abdul -Matin attempts to show how an environmentalist/conservationist belief system and lifestyle are "deeply imbedded in the Muslim tradition from a variety of perspectives." Abdul-Matin is an American-born Muslim who attended Hamza Yusuf's new Zaytuna College in Berkeley, California before returning to his native New York to further his education and pursue work in ...

Amazon.com: Customer reviews: Green Deen: What Islam ...

Green Deen: What Islam Teaches About Protecting the Planet examines Islamic principles that support environmentalism and presents stories of Muslim Americans who are part of the solution across four areas -- water, waste, energy and food. The book also makes a case for interfaith involvement in the environmental movement.

What Islam Teaches About Protecting the Planet | HuffPost

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Allah is the God of Judaism, Christianity, and Islam. By focusing on One Creator, Islam allows humankind the opportunity to be one and to have a common purpose. Muslims believe that Islam is the ?nal expression of the same message that came earlier to the Jews, the Christians, and other mono-theistic believers.

## An Excerpt From

His new book, *Green Deen: What Islam Teaches About Protecting the Planet*, was published in early November.

## What Islam Teaches About Protecting the Planet - Center ...

About *Green Deen*. Muslims are compelled by their religion to praise the Creator and to care for their community. But what is not widely known is that there are deep and long-standing connections between Islamic teachings and environmentalism.

## Green Deen by Ibrahim Abdul-Matin: 9781605094649 ...

Deen means “path” or “way” in Arabic. Abdul-Matin offers dozens of examples of how Muslims can follow, and already are following, a *Green Deen* in four areas: “waste, watts (energy), water, and food.” At last, people of all beliefs can appreciate the gifts and contributions that Islam and Muslims bring to the environmental movement.

## ?Green Deen on Apple Books

“*Green Deen: What Islam Teaches about Protecting the Planet*.” *Green Deen: What Islam Teaches about Protecting the Planet*, Kube Publishing, 2012. This page was last edited on 23 November 2019, at 00:22 (UTC). Text is available under the Creative Commons Attribution-ShareAlike License ...

## Green in Islam - Wikipedia

"*Green Deen*" ("deen" means "way" in Arabic) is a call to devotion, prayer, and service. The author reveals how Islam's call to reflection

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"the Earth is a mosque" Muslims are compelled by their religion to praise the Creator and to care for their community. But what is not widely known is that there are deep and long - standing connections between Islamic teachings and environmentalism. In this groundbreaking book, Ibrahim Abdul - Matin draws on research, scripture, and interviews with Muslim Americans to trace Islam's preoccupation with 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. Abdul - Matin offers dozens of examples of how Muslims can follow, and already are following, a Green Deen in four areas: "waste, watts (energy), water, and food." At last, people of all beliefs can appreciate the gifts and contributions that Islam and Muslims bring to the environmental movement. "Ibrahim Abdul - Matin not only shows the myriad ways American Muslims are contributing to the resolution of the environmental crisis that threatens us all but also goes a long way toward humanizing the Muslim community by sharing with the reader the lives of so many extraordinary, talented, and visionary people." - Imam Zaid Shakir, Zaytuna College, Berkeley, California "Ibrahim blends his passion for a green economy, his love and understanding of faith, and a deep commitment to justice in this book." - Van Jones, founder, Green for All "At a moment when distortions of Islam are what feed most Americans, Ibrahim Abdul - Matin has done something both practical and inspiring. He persuades us that the imperiled environment is both common struggle and common ground for people who share, it turns out, more than simply God." - John Hockenberry, Emmy - award - winning journalist, author of Moving Violations, and host of National Public Radio's The Takeaway

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## Ibrahim Abdul Matin

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From references to animals in the Qu'ran to modern-day websites on Islamic vegetarianism, Richard C. Foltz presents the first

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comprehensive study of the role of animals in the Islamic tradition. Drawing on a wide range of sources, including classic mysticism, Foltz traces the development of Islamic attitudes towards animals over the centuries and confronts the key ethical questions facing Muslims today. Modern advances in science and technology and the increasing prevalence of techniques such as bioengineering and factory farming have forced many religions to reassess their traditional notions of animal rights and, as Foltz demonstrates, Muslims are increasingly asking their tradition to respond to such issues. Scholarly yet accessible, this is an original and informative contribution to Islamic studies, and will be essential reading for anyone, Muslim or non-Muslim, with an interest in the significance of religion and culture for the contemporary animal rights debate.

Articulating a contemporary Islamic environmental ethic is all the more urgent because Western-style conservation efforts do not fit all cultural and philosophical traditions. This volume outlines the Islamic world view and reviews the ways it can be interpreted, reassessed, and applied to environmental problems like pollution and water scarcity.

How might understandings of environmentalism and the environmental humanities shift by incorporating Islamic perspectives? In this book, Anna M. Gade explores the religious and cultural foundations of Islamic environmentalisms. She blends textual and ethnographic study to offer a comprehensive and interdisciplinary account of the legal, ethical, social, and empirical principles underlying Muslim commitments to the earth. *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



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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.

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. Basheer Ahmad Masri (1914–1992) was the first Sunni Imam of the oldest purpose-built mosque in Britain, the Shahjahan Mosque in Woking. For six years he served as a joint editor of the monthly Islamic Review. He was fluent in English, classical Arabic, Urdu, Hindustani, Punjabi, and Kiswahili.

In Islamic Exceptionalism, Brookings Institution scholar and acclaimed author Shadi Hamid offers a novel and provocative argument on how Islam is, in fact, "exceptional" in how it relates to politics, with profound implications for how we understand the future of the Middle East. Divides among citizens aren't just about power but are products of fundamental disagreements over the very nature and purpose of the modern nation state—and the vexing problem of religion's role in public life. Hamid argues for a new understanding of how Islam and Islamism shape politics by examining different models of reckoning with the problem of religion and state, including the terrifying—and alarmingly successful—example of ISIS. With unprecedented access to Islamist

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activists and leaders across the region, Hamid offers a panoramic and ambitious interpretation of the region's descent into violence. Islamic Exceptionalism is a vital contribution to our understanding of Islam's past and present, and its outsized role in modern politics. We don't have to like it, but we have to understand it—because Islam, as a religion and as an idea, will continue to be a force that shapes not just the region, but the West as well in the decades to come.

A probing study of the veil's recent return—from one of the world's foremost authorities on Muslim women—that reaches surprising conclusions about contemporary Islam's place in the West today. In Cairo in the 1940s, Leila Ahmed was raised by a generation of women who never dressed in the veils and headscarves their mothers and grandmothers had worn. To them, these coverings seemed irrelevant to both modern life and Islamic piety. Today, however, the majority of Muslim women throughout the Islamic world again wear the veil. Why, Ahmed asks, did this change take root so swiftly, and what does this shift mean for women, Islam, and the West? When she began her study, Ahmed assumed that the veil's return indicated a backward step for Muslim women worldwide. What she discovered, however, in the stories of British colonial officials, young Muslim feminists, Arab nationalists, pious Islamic daughters, American Muslim immigrants, violent jihadists, and peaceful Islamic activists, confounded her expectations. Ahmed observed that Islamism, with its commitments to activism in the service of the poor and in pursuit of social justice, is the strain of Islam most easily and naturally merging with western democracies' own tradition of activism in the cause of justice and social change. It is often Islamists, even more than secular Muslims, who are at the forefront of such contemporary activist struggles as civil rights and women's rights. Ahmed's surprising conclusions represent a near reversal of her thinking on this topic. Richly insightful, intricately drawn, and passionately argued, this absorbing story of the veil's

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resurgence, from Egypt through Saudi Arabia and into the West, suggests a dramatically new portrait of contemporary Islam.

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