



THE **GREEN GUIDE** FOR
HAJJ AND UMRAH



www.greenhajj.org





Global One 2015

📍 4 Gateway Mews, London N11 2UT, United Kingdom
☎ +44 208 368 8231 ✉ info@globalone2015.org
🌐 www.globalone.org.uk 🌐 www.greenhajj.org

Copyright © 2021, Global One 2015

CONTENTS

01 Acknowledgements

02 Foreword

03 A Message from Nigel Topping
(UN High Level Champion for Climate Action at COP26)

04 Preface

05 Introduction
**Green Hajj and Umrah
Checklist, Invitation, Global Challenges,
Equality and Universal Values**

06 Spiritual Steps for a
Greener Hajj and Umrah

07 Physical Steps for
Hajj and Umrah

08 **Choices**

How To Make Informed
Decisions

09 Recommendations for
After Hajj or Umrah

10 Recommendations for
**Governments and
Institutions**



ACKNOWLEDGEMENTS

This development of the Guide would not have been possible without the generous financial support of Green Peace.

We would also like to acknowledge the wonderful contribution, commitment, creativity and tireless efforts of the following individuals in bringing this guide to fruition: -

GREEN GUIDE STEERING COMMITTEE

- Ayesha Patel
- Sheikh Abdur Rahman Madani
- Mishkat Hassan
- Mal. Yassin Garba Maisikeli
- Dr. Ahmad Hour
- Sheikh Zymer Salihi
- Professor Fachruddin Mangunjaya
- Belinda Fletcher
- Julien Jressiati
- Nouhad Awwad
- Veronici Garyfallou
- Wassim Youssef
- Tom Allen
- Ines Belliard
- Sara Pia
- Francesca Oberti
- Shaadh Ahmed
- Mohamed Ansari
- Dr. Hanaa Al Banna
- Rafia Akter
- Asif Amin
- Mujahidul Islam
- Mathews Chanza

02 FOREWORD

It has been our honour as a Steering Committee to support the development of this second version of the Green Guide to the Hajj and Umrah with our expertise as religious scholars, academics and environmental experts.

It has been ten years since the original guide and a lot has changed during this time. The introduction of the UN Sustainable Development Goals in 2015 marked a new era of urgency and connectivity between all aspects of planetary existence. We believe this guide is timely and will Insha Allah be a significant contribution to the drive towards environmental sustainability and green development.

The majority of the 1.8 billion Muslims reside in the global South and yet our environmental activism is insignificant. We as an Ummah need to take seriously the stewardship of this planet and show leadership in conserving, protecting and nurturing the Nimah of Allah. We must recognise that even the smallest of deeds can make a difference – planting a tree, switching off the taps, walking instead of driving, buying less and reusing more!

With the Hajj and Umrah being such poignant and memorable moments in a Muslims life what better time to commence our journey towards a better future for all mankind.

*The steering committee
Green Guide to Hajj and Umrah
July 2021*

- Ayesha Patel,
- Sheikh Abdur Rahman Madani,
- Dr Ahmad Hour,
- Professor Fachruddin Mangunjaya,
- Mishkat Hassan,
- Sheikh Zymer Salihi
- Hajji Yassin Maseikel

“

I would like to start with a huge round of appreciation for everyone involved in designing and launching the second version of the Green Guide and App to the Hajj and Umrah! This is a crucial piece of work, very timely and I hope it is adopted and valued by every citizen on their pilgrimage to Mecca.

One thing that has remained constant is increasing ambition from the non-state actors with a wave of new net zero commitments from businesses, universities, cities, regions, faith networks and civil societies. Your work with the updated guide along with a digital app is a testament of this.

The future that we seek is very aligned with the vision of the world that many faith traditions promote - one that is fairer, healthier, more resilient - where we transition away from a singular focus on profit and growth at all costs, to a society and economy where people and planet thrive. ”

— Nigel Topping,
UN High Level Champion for
Climate Action at COP26



04 PREFACE

In the name of Allah, the Compassionate the Merciful

All praise is due to Allah [SWT] the Creator of the Worlds. Peace and Blessings be upon all the Prophets of Allah, His Last Messenger Muhammad [PBUH], his family and companions.

Under the Ummah for Earth initiative it has been a great honour to develop the second version of the Green Guide to the Hajj and Umrah after ten years since the first edition. We have had an outstanding great team at Global One and excellent input from the Green Peace team and our own Steering Committee.

The COVID-19 pandemic has given us all time to reflect and consider our contribution to develop more sustainable and equal societies based on solidarity and compassion.

Our time to act is passing with each day, we need to reflect on our role and start changing our habits to protect and preserve our world. I pray that this Guide and accompanying App motivates and inspires our Ummah to take action and not wait until it is too late.

May Allah SWT accept from us all our Hajj and Umrah, our striving and our good deeds. Ameen.

*Dr Husna Ahmad OBE
London July 2021*

05 INTRODUCTION

“ In the name of Allah

The Most Gracious and The Most Merciful ”

All praise is due to Allah (SWT), the Creator and Lord of the worlds. Peace and blessings be upon the Prophet of Allah, His last Messenger Muhammad (PBUH), his family and companions.

This is a guide about the teachings of Islam concerning the conservation of the environment, during Hajj and Umrah and in our everyday lives, alongside our fellow brothers and sisters in faith. The guide also provides recommendations for communities, governments and institutions to enable a greener Hajj and Umrah. We hope you will read this guide in preparation for Hajj and Umrah. We ask Allah (SWT) to accept from all of us our pilgrimage, our good efforts and deeds.



GREEN HAJJ AND UMRAH

CHECKLIST

01 Before Departing Your Country

- Attend workshops/seminars on Green Hajj by your local Hajj organisers.
- Bring your reusable bottle, cutlery and cloth bags.
- Look at your accommodation and travel agents' sustainability credentials.

02 On Arrival At (Jeddah, Makkah, Muzdalifa, Arafat, Mina & Medina)

- Travel in groups to all pilgrimage sites. Avoid diesel/petrol-run cars and buses. Use the metro service for your transport to pilgrimage sites. The Al-Haramain high-speed train is also available between Makkah and Medina. You may also consider walking where practicable.
- If you must use a car, minivan or bus, try to use electric vehicles.
- Consider using an ihram handed to you by a previous Hajji, or buy a fair trade ihram if available.



- Buy and eat only what you need. Avoid pre-packaged food and drinks where possible.
- Use travel & to-go food containers to carry your food that you have prepared in advance.
- Choose seasonal, organic or locally grown food. It is better for the environment and
- Minimise water usage for ablution, washing and personal use. Avoid plastic bottles and instead use refillable water bottles.
- Never litter - always use appropriate waste disposal bins.
- Consider one Qurbani animal sacrifice per family.
- Minimise electricity usage. Switch off electrical appliances when not in use. Use energy saving appliances such as solar mobile phone charger and lamps.

03 After Hajj/Umrah

- Consider sponsoring tree planting at Hajj pilgrimage sites, or plant a tree at home. Native species provide the most environmental benefit.
- Reduce your consumption habits. It is always better to reuse, repurpose and mend instead of always buying new. This is a Sunnah with both spiritual and environmental benefits.
- Make sustainable purchases and always avoid impulsive and extravagant shopping. Use shopping bags made from biodegradable materials such as paper, jute and hemp.
- Choose clothes made from natural, sustainable materials only and avoid clothes made from man-made materials such as polyester and nylon.
- Where possible, use solar powered electrical devices and appliances.
- Apply the modest and sustainable lifestyle habits learnt on Hajj to the rest of your life.
- Instil the message of the Green Hajj in those around you.
- Spare a little time to share your story of Green Hajj at <https://ummah4earth.org/en/story-map/> to inspire other people within the Ummah.



“ The servants of
the Lord of Mercy
are those who
walk gently upon
the earth...” ”

(Quran 25:63)

Climate change is one of the greatest crises the world is facing. Every year, temperatures are rising causing extreme weathers, cyclones, desertification, floods and melting of glaciers. These life-threatening consequences are a result of greenhouse gases (GHG) released into the atmosphere by humans. Our actions as individuals and as a community play a crucial role when combating climate change. The Muslim community is the second largest faith group and has the ability to impact global, national and community decisions on the environment. Most Muslims live in countries that are particularly vulnerable to climate change, heatwaves and rising temperatures, which in turn lead to droughts, floods and other extreme weather events. This guide is an urgent call to the Ummah to act to protect the environment and to look after each other and our planet.

It is estimated that the average temperature in Makkah has increased by an alarming two degrees in thirty years¹. If this continues, performing the Hajj and Umrah will become even more difficult for the community, especially for the elderly and people with health problems. It will mean droughts and fewer sources of water. The Hajj, which is a right for all Muslims, could become a privilege for just a few. Therefore, it is important to act now to guarantee to future generations, our brothers and sisters, a better and fairer world.

This guide will help make your Hajj and Umrah experience a greener and environmentally friendly experience.

As a steward of this beautiful planet you will be given simple steps to support you to fulfil your duty to your Lord and Creator from the commencement of your journey. This guide takes you through two steps to enable you to make informed choices for walking lightly on this beautiful planet: Spiritual Steps and Physical Steps. This introductory section will outline the most urgent global challenges; it highlights the importance of equality and universal values, and gives an outline of what is to follow.



1. Suchul Kang, Jeremy S. Pal, Elfatih A.B. Eltahir, 'Future Heat Stress During Muslim Pilgrimage (Hajj) Projected to Exceed "Extreme Danger" Levels', Geophysical Research Letters, 46 (16),

THE INVITATION

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

Transliteration:

labbayka llāhumma labbayka,
labbayka lā šarīka laka labbayka,
’inna - ḥamda wa n-ni’mata laka wa
l-mulka lā šarīka lak

*“Here I am (at your service) O
God, here I am. Here I am (at your
service). You have no partners.
To You alone is all praise and all
excellence, and to You is all sov-
ereignty. There is no partner to
You.”*

The Talbiyah is repeatedly invoked when pilgrims commence the Hajj and Umrah and being able to say this prayer is itself a blessing. The honour of being invited by Allah to His House the holy Kaaba, Bayt Allah is very special. The Holy Kaaba is also Bayt ul Ateeq which means “the earliest and historical” as it was built by our blessed Prophet Ibrahim (AS) with his son Ismail (AS).

We may make our intentions but it is Allah who decides whom He will make a guest of His House each year. It is clear from current global challenges such as wars, civil unrest, pandemics and huge levels of migration that things can change in a twinkling of an eye. Therefore, we cannot take anything for granted.

The declaration of faith and belief in the oneness of Allah is the first pillar of Islam, the Shahadah. Then we have the other pillars of Islam: Salah (prayer), Sawm (fasting), Zakah (charitable giving). The Hajj is the fifth and final pillar of Islam. Hajj is the annual pilgrimage to Makkah, Saudi Arabia and takes place from the 8th to the 12th or 13th day of Dhu-al-Hijjah, the 12th and last month of the Islamic calendar. It is a religious duty that must be carried out by every able-bodied Muslim who can afford to do so at least once in their lifetime.

Umrah is a shortened version of Hajj. The word ‘Umrah’ in Arabic means ‘visit, intent’ or to ‘visit a populated place’. This pilgrimage is not mandatory but it has a high spiritual value. It can be performed throughout the year and in less than a few hours.

During Hajj or Umrah we are an abd, a slave of Allah and a steward, a custodian fully responsible and accountable for our deeds and actions. Hajj and Umrah make us strive towards our state of fitra (innate nature), which is pristine and pure.

GLOBAL CHALLENGES

The purpose of this guide is to highlight some of today's global challenges, and show how they are relevant to your everyday life. We cannot afford to isolate ourselves from what is happening around us. As you are about to embark on the Hajj or Umrah, it is time to reflect on your position in the greater scheme of things. We must examine every aspect of our lives and see where improvements can be made. It is time to understand our role not only within our families and societies, but also within the Universe.

The first step of Hajj or Umrah is to make our niyyah, or intention. The second step is to understand that 1.8 billion Muslims on this planet have a responsibility as Khalifas to preserve, protect and cherish this planet and act to tackle climate change, the biggest injustice and catastrophe facing humanity today.

Climate change is affecting us all, so it is our duty as Muslims to think about how our actions may affect other people elsewhere in the world more than they affect ourselves. For example, some regions are prone to desertification, drought, forest loss and may also have less resources to fight these effects.

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) who said:

I heard the Messenger of Allah (SWT) say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith

(Muslim)



The effects of the coronavirus pandemic that brought the world to a standstill in 2020 will have a lasting impact on our lives as varieties of different strains of the virus emerge in different parts of the world. Global solidarity and joint effort will be key to recovering from the pandemic while achieving the UN SDGs by 2030. Muslims must play a significant role in addressing these global challenges at this critical moment.

Will you take up the challenge of stepping lightly on this earth? Will you take a step for change in your life as you embark on the journey to the Bayt Allah, the Kaaba? In 2015 the United Nations introduced 17 global sustainable development goals (SDGs) to be achieved by 2030. We, the Muslim Ummah, must work in global solidarity with all humanity to protect and preserve our precious planet. We must be collectively aware and conscious of our limited resources, which we share with not only billions of other people on this planet but all of Creation, and preserve and use them sustainably.

The Blessed Prophet Muhammad (PBUH) said

“The earth is green and beautiful and Allah has appointed you, his stewards over it”

(Muslim)





EQUALITY AND UNIVERSAL VALUES

In his final Khutbah the blessed Prophet (PBUH) spoke about universal values of fairness, justice, equality and economic justice that should be central in all our lives. This includes being conscious of the struggles faced by our fellow Muslims - regardless of culture or geographical location. In the 21st century, climate change is one of the greatest injustices facing the Ummah. The most vulnerable amongst us are the least responsible for this urgent threat, as per-person emissions in richer countries are far higher than those in poorer countries.

'All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood...'

One of the beauties of the Hajj is the sense of solidarity and equality in the sight of Allah (SWT). Wealth, race, gender - none of these things should matter when we are all performing the Hajj and Umrah. During Hajj, we are challenged physically, emotionally and spiritually. This test should make us stronger as Muslims, remind us that we are one spiritually interconnected Ummah, and that we must act together in solidarity to tackle the challenge of climate change.

Our blessed Prophet Muhammad (PBUH) delivered his final sermon - Khutbatu l-Widā' on Friday the 9th of Dhu al-Hijjah, 10 AH (6 March 632 CE) in the Uranah Valley near Mount Arafat, during the Hajj. It was during this Hajj that this verse was revealed:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Today I have perfected for you your religion, and completed My blessing upon you, and approved for you Islam as religion 77
44 (Quran, Surah Al-Ma'idah, 5:3)

06

SPIRITUAL STEPS FOR A
GREENER HAJJ AND UMRAH

Hajj gives us the opportunity to reinvigorate ourselves with spiritual nourishment, while reflecting on our role in the universe.

Hajj is therefore a perfect time to begin bringing environmental habits into our personal life and for Muslim communities and governments to focus on treading lightly on this earth.

The month of Dhu-al-Hijjah is one of the most sacred and spiritual months in the Islamic calendar where Muslims from all walks of life gather to seek Allah's pleasure and fulfil the 5th pillar of Islam.



Ibn Kathir describes the Mumin the faithful believer as:

"The Mu'min are a people who have been prevented through the Qur'an from indulging in the pleasures of this world; it comes between them and what might destroy them. The Mu'min is like a prisoner in this world, who tries to free himself from its shackles and chains, placing his trust in nothing in it, until the day he meets his Creator. He knows full well that he is accountable for everything that he hears, sees and says, and for everything that he does with his body.

The underlying purpose of the pilgrimage (maqsad al-hajj), is to enable and inspire Muslims to show love and compassion towards each other and towards the rest of humanity. It gives us an opportunity to remind ourselves that the greater the love and compassion we cultivate for others, the closer we come to our Creator and Sustainer, Allah (SWT).

We can interpret the below hadith to mean that a Hajj Mabru - a divinely accepted pilgrimage - is measured by the extent to which the pilgrim's participation in the Hajj has transformed and changed their character, making them into more loving and caring human beings. In other words, the pilgrims are graced with mabrur, meaning that they make every effort to be in solidarity with the poor, they try their best to always speak kindly and gently to others, and they strive to support causes that promote peace on the earth.

Hajj and Umrah are journeys of enormous spiritual significance. The Earth is a wondrous creation entrusted to us by Allah (SWT) and as Muslims it is our duty to respect and cherish it accordingly.

This section will explain the spiritual importance of environmental sustainability during the Hajj and Umrah, using evidence from both the Quran and Sunnah.

The Prophet Muhammad (pbuh) said that

if Allah (swt) accepts your pilgrimage as a Mabru - hajj - the reward is paradise. The Arabic word 'mabrur' derives from the root word 'birr' which means virtuous conduct or displaying goodness or kindness towards others.

In a further hadith, the companion Jabir (may Allah be pleased with him) reported that on hearing about this immense reward for Hajj, someone asked:

O Messenger of Allah! What makes a Hajj mabrur?" The Prophet Muhammad (PBUH) replied:

"It is to provide food for the needy; to speak kindly to people; and to spread peace in the world."

(Ahmad)



THE STORY OF ZAMZAM AND HAJAR (RA)

“ Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people's hearts turn to them, and provide them with produce, so that they may be thankful ”

(Quran 14:37)

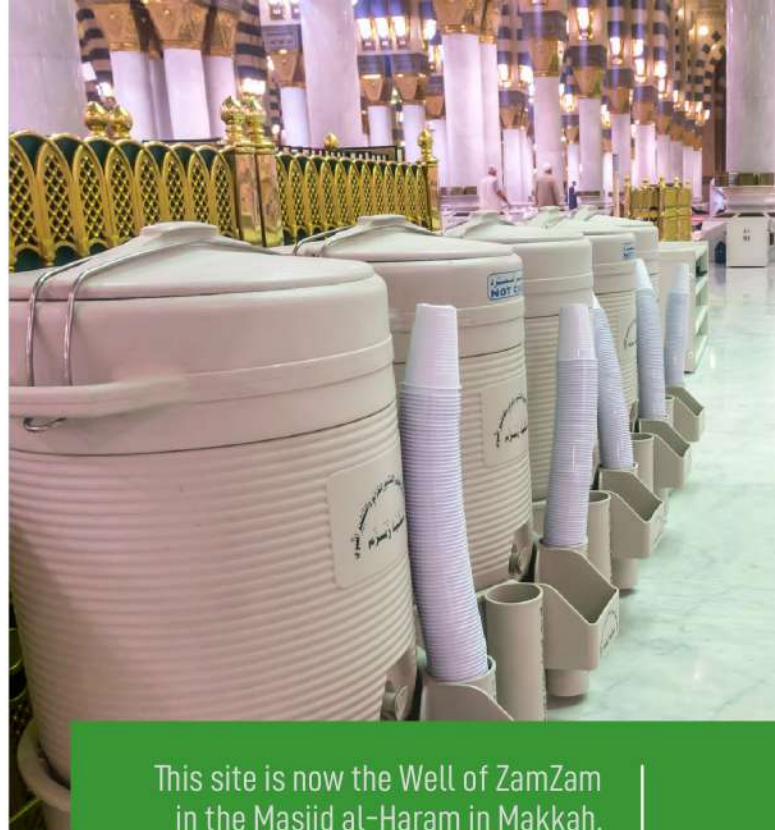
The story of Hajar (RA) and the Zam Zam spring beautifully illustrates the preciousness of water and the crucial role of women within Islam. Hajar (RA) a woman of Egyptian origin became the second wife of the Prophet Ibrahim (AS) and together they had a son, Ishmail (AS). Hajar (RA) travelled with Ibrahim (AS) and their son to the plains of Makkah, a deserted area without a water source or any kind of man-made shelter. Therefore, the family camped beneath the shade of a tree, which would later be chosen by Ibrahim (AS) as the site of the Holy Kaaba.

Ibrahim (AS), upon a commandment from Allah (SWT), left his wife and child with nothing but a bag of dates and a skin of water. As he left, Hajar (RA) asked him whether he had been asked by Allah to do so. Ibrahim (AS) replied 'Yes', to which Hajar (RA) said 'Then He will not neglect us'.

As she watched her son grow thirsty, Hajar (RA) became anxious, so left him at the site of the Kaaba and went in search of something for him to eat or drink. In the scorching heat, she climbed Mount Safa and then Mount Marwa in search of water. Hajar (RA) frantically repeated this arduous search 7 times, but to no avail.

According to the narration of Ibn Abbas, 'This is the source of the tradition of the walking between them (i.e. Safa and Marwa). When she (Hajar RA) reached Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, "O (whoever you may be)! You have made me hear your voice. Have you got something to help me?" And she saw an angel at the place of ZamZam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way. and started filling her water-skin with water with her hands. and the water started flowing out after she had scooped some of it.'

How can we implement the message of Hajar (RA)'s story into our lives, and in so doing honour her great sacrifice? The availability of the ZamZam well today is the result of Hajar's (RA) sheer perseverance and conviction of faith and the mercy of Allah (SWT). The story of Hajar (RA) represents not only the fundamental strength and courage of women, but also the preciousness of the Earth's resources. Whilst repeating the journey of Hajar between Safa and Marwa with a wealth of modern comforts, it is essential for Muslims to remember the grave hardships that Hajar (RA) confronted to save her child's life. Although modern conveniences should be seen as a great blessing, we must not abuse them and become wasteful of the most precious of our resources - water. Just as Allah (SWT) made water available for Hajar (RA) in her greatest hour of need, He can just as easily take it away.



This site is now the Well of ZamZam in the Masjid al-Haram in Makkah. Today, pilgrims visit the well and drink from it as part of the Hajj rites, and are blessed with drinking from the same source as our beloved Prophets. ZamZam water also has special health benefits, and was described by the Prophet Muhammad (pbuh) as 'a blessing, and a food that satisfies'.

(Muslim)

Using water carefully and sparingly when performing wudu is of both great practical and spiritual importance, especially while on Hajj or Umrah.

STORY OF ISHMAIL [AS]

Ishmail's (AS) sacrifice did not end at the time of his birth. When his father Ibrahim (AS) came to visit him when he was older.

Ibrahim (AS) came to his son Ishmail and told him that he had seen himself sacrificing Ishamel in a dream as a sacrifice to Allah (SWT). Ishmail told his father that if such was the will of Allah (SWT), he would submit, and offered himself up to his father to be sacrificed. Once father and son had both submitted themselves to the will of Allah (SWT) and prepared for the sacrifice, Allah (SWT) called out to Ibrahim (AS) and told him he had fulfilled the commandment he had sent down in the dream. Merely by submitting to the commandment of Allah (SWT), Ibrahim (RA) had fulfilled Allah (SWT)'s will. Instead, he was permitted to sacrifice a ram instead of his son as remembrance of this trial for generations to come. This is the origin of the Qurbani (Udhiyah) sacrifice. This represents the wisdom of submitting to the will of Allah (SWT) and the mercy of Allah (SWT) towards believers and doers of good.



STEPS

There are five steps you can take on your way to spiritually aligning your Hajj with environmental sustainability. This is not only a way to protect the planet but an essential part of protecting our fellow humans. By respecting our planet, we are fulfilling some of our obligations as Muslims, and by working together we can create real change as an Ummah and a global community.

SUBMISSION TO ALLAH

As Muslims we believe in total submission to the will of Allah. Tawhid is a core tenet of Islam and through Tawhid we acknowledge the oneness of Allah. We fully submit to our Lord and Creator and recognise that all of creation belongs to Allah.

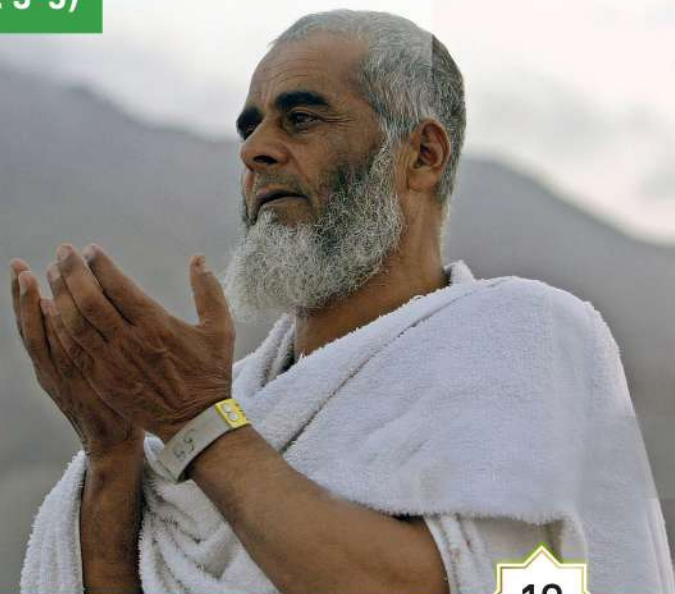
The Holy Quran reminds us of the beauty of our precious planet: 'You will not see any flaw in what the Lord of Mercy creates. Look again! Can you see any flaw? Look again! And again! Your sight will turn back to you, weak and defeated'. : 'You will not see any flaw in what the Lord of Mercy creates. Look again! Can you see any flaw? Look again! And again! Your sight will turn back to you, weak and defeated'

(67:3-4)

The khalq verses in the Quran outline the beauty of creation – the planets, heavens and humanity; as well as all creatures and nature. Prophet Adam (AS) was created by Allah (SWT) from clay and so we have a fundamental connection to the earth. We must strive to truly submit to our Lord and Creator by protecting the beautiful planet He created for us.

There are signs in the heavens and the earth for those who believe. In the creation of you, in the creatures God scattered on earth, there are signs for people of sure faith. In the alternation of night and day, in the rain God provides, sending it down from the sky and reviving the dead earth with it, and in His shifting of the winds there are signs for those who use their reason.

(45: 3-5)



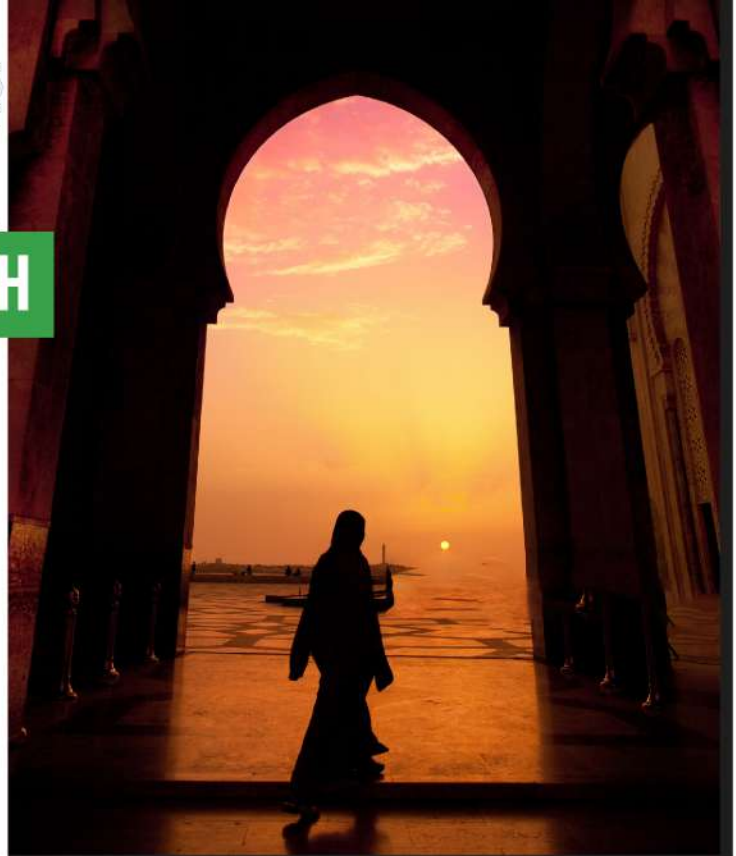
VICEGERENCY ON EARTH

KHALIFA AND AMANAH

“I am going to place in the earth a khalifa (steward)”

Quran 2:30

As Muslims we are taught that humans are stewards of this planet – it is a trust (amanah) given to us by Allah. We therefore have the serious responsibility of preserving the natural order on Earth and must strive to ensure the fair allocation of resources.



A BALANCED APPROACH TO LIFE

MIZAN

With the climate catastrophe looming we are now more aware how important the balance of the ecosystem is to the survival of our world. We are so consumed with our own wants and needs that we forget about the importance of mizan – the balance (e.g. modesty, as against excessiveness, selfishness, greed and recklessness).

The holy Prophet Muhammad (PBUH) said

خير الامور اوسطها

"In all matters, the middle path is the best"

(Imam Baihaqi)

This means that the most sensible approach to all matters is the path of moderation, as the good is between two extremes. This applies to consumption and taking from the natural world entrusted to humanity by Allah (SWT). Allah (SWT) said

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
أَلَّا تَطْغَوْا فِي الْمِيزَانِ
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا
الْمِيزَانَ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

'He raised the heaven and established the balance, so that you would not transgress the balance. Give just weight – do not skimp in the balance. He laid out the earth for all living creatures.'

(Quran 55: 7-10)



IN TRANSIT

ON THIS EARTH

NIMAH

ALLAH'S GIFT

We need to remember that our life experience on this earth is temporary, we are just in transit towards the Hereafter. During this transitory phase, the Earth is an amanah (trust) of which we will be tested as guardians. Everything on earth was created for the benefit of humankind. This creation was Allah's gift (Nimah) to us. We need to make the best of our time on Earth and all our good deeds will weigh in our favour on the Day of Judgement. Positive actions to conserve the environment and Allah's amanah will only bring you closer to Him.

ACCOUNTABILITY

FOR OUR ACTIONS

FASAD

MISCHIEF/CORRUPTION

Islam reminds us that we alone are accountable for our actions and our intentions behind each action are of vital importance.

“

Seek the life to come by means of what God has granted you, but do not neglect your rightful share in this world. Do good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do this.

”

(Quran 28:77)

The word fasad (mischief or corruption) can be interpreted as the extravagance, consumerism and materialism which leads to pollution, over-consumption, waste and the destruction of the natural world - the amanah bestowed on us by Allah (SWT).

“Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their actions so that they may turn back.”

(Quran 30:41)

This verse warns of the disasters that could face humanity due to greed and destruction.

07 PHYSICAL STEPS FOR HAJJ AND UMRAH

Hajj is compulsory for all Muslims who can afford it, while Umrah is an important Sunnah.

This chapter will explain how we can complete Hajj and Umrah while protecting our shared environment in the name of Allah (SWT).

Before pilgrims cross the sacred boundary of the Haram of Makkah to perform Hajj or Umrah, they should put on their Ihram in order to make haram and traverse one of the five Miqats on the Haram boundary as follows:

- Dhu'l Hulaifah (Abbyar Ali), for pilgrims coming from or through Madina
- Al-Juhfah (near Rabigh), for pilgrims coming from or through Syria, Morocco, or Egypt.
- Qarn-al Manazil (As-Sail Al-Kabeer), for pilgrims coming from or through Najd or Taif.
- Yalamlam (Sa'adiyah), for pilgrims coming from or through South Asia or Yemen.
- Dhat `Irq, for pilgrims coming from or through Iraq.

THE SIX STEPS

The 6 steps were established by the Prophet Muhammad (PBUH) and must be followed in the correct order between the 8th to the 12th or 13th of Dhu al-Hijjah, the last month in the Islamic calendar. Umrah incorporates some of these rituals and can be performed outside of this time, but this is a Sunnah rather than an obligation.

01 Ihram

pilgrims enter a state of Ihram (utmost purity and humility). Men wear sandals and the ihram garment (two white sheets), whilst women usually dress in white with only the face and hands uncovered. This white colour and simple style symbolise purity and humility, erasing reminders of wealth, culture and status. In ihram, pilgrims must not cut their nails or hair, fight or argue, or engage in sexual activity.

02 Tawaf

Each pilgrim walks round the Ka'aba in an anti-clockwise motion seven times. The Ka'aba is situated at the heart of the Masjid al-Haram, and is the holiest site in Islam.

03 Safa and Marwa

Following in the footsteps of Hajar (RA), pilgrims run seven times between the mountains of Safa and Marwa.

04 Mount Arafat

Pilgrims stand in vigil on the plains of Mount Arafat, the site of the Prophet Muhammad's (PBUH) last sermon.

05 Stoning the Devil

At Muzdalifah and Mina pilgrims perform a stoning ritual, throwing stones at 3 stone walls (jamarat). This mimics the trials of the Prophet Ibrahim (SA), who threw stones at the devil to drive him away.

06 Qurbani/Udhiya

This animal sacrifice commemorates the Prophet Ibrahim (SA)'s willingness to sacrifice his own son for Allah, who spared his son by sending a ram to take his place.

Afterwards, we celebrate Eid ul-Adha.

It is every Muslim's duty to tread lightly whilst performing their Islamic obligations; this involves avoiding environmental carelessness, excess and waste at every step of the journey.

HOW TO MAKE INFORMED DECISIONS

As humans, we constantly interact with the world around us, so each decision we make has an impact on our environment. From the clothes on our backs to the food we eat, as Muslims we can all make small choices to fulfil our duty as custodians of the Earth by protecting our environment.

In its Vision 2030, the Saudi Arabian government has highlighted its transition towards sustainability. The government aims to improve its waste and recycling services, reduce pollution and improve water supplies². In its Vision 2030, specific focus is given to Hajj and Umrah pilgrims, who are an important part of the country's plan for 2030³.



2. Kingdom of Saudi Arabia, 'Vision 2030', pdf
3. Vision 2030, 'Doyof Al Rahman Program'



POLLUTION IN MAKKAH

WHAT WE CAN DO

Because of the number of cars and coaches travelling around Makkah, extreme pollutant concentrations have been recorded, exceeding pollution limits recommended by the World Health Organisation⁴. In order to combat air pollution, the Saudi government has implemented its Vision 2030 and strengthened its collaboration with intergovernmental organisations such as the UN Environment Programme⁵. Saudi environmental policies have so far included the creation of the Makkah metro and high-speed railway system.

Traffic-related air pollution is harmful to human health, and is linked to many respiratory diseases. The effects of traffic-related air pollution are made worse by the geographical and meteorological conditions of Makkah, with climate change only making this worse, as climate change will fuel more sandstorms which contribute further to air pollution. Heat and humidity will reach dangerous levels 20% of the time from 2045 to 2053, and 42%⁶ of the time between 2079 and 2086.

If global warming continues at its current rate, the demanding physical rituals of the Hajj will become dangerous for many. There is a lot we can do now to avoid this future and tackle our current problems at the same time.

Meanwhile, the packaging of essential products such as water is still made from single - use, non - recycled plastic - 2 million plastic cups are discarded every day in Makkah alone⁷. Whilst the Saudi government's pledge to install recycling points across Makkah is a positive step, we should all consider how we can move away from single-use plastics.

As Muslims, we are all part of one global Ummah based on essential unity and equality. This community is a great blessing and source of strength that we should aim to uphold, and comes with many obligations to uplift our fellow Muslims in need. This includes a duty to not directly or indirectly threaten the lives of other Muslims, including future generations. Because global warming is one of the gravest threats facing the Ummah, it is our duty as Muslims to act to stop it.



4. Haider A Khwaja, Omar S Abu-Rizaiza, Azhar Siddique, Jahan Zeb and Donald R Blake - 'An assessment of air quality in the surrounding holy places of Mecca, Saudi Arabia during Hajj', Environmental & Green Chemistry (3:2) July 24-26, 2017.

5. UN Environment Programme, 'UN Environment and Saudi Arabia sign deal to strengthen environmental protection', 20 May 2019.

6. Remona Aly, 'With Hajj under threat, it's time Muslims joined the climate movement', The Guardian, 30 August 2019

7. Documentary Film "Zamzam Blessed Water", accessed 14/04/2021

Things that could be organised as a community before leaving for Hajj or Umrah include:

- Attend Green Hajj and Umrah training programmes (organised by local Hajj Commissions, boards or similar bodies).
- Engage in and promote green initiatives among your community through word of mouth and social media .
- Identifying travel agents that have green credentials.
- Ask your Imam to deliver Friday sermons share advice on how to live sustainably, including in preparation for your Hajj.
- Develop an exercise regime before leaving for the pilgrimage with other people to build up your strength.



In 2020, Sara Haba, a Tunisian cyclist, became the first woman to travel to Makkah by bicycle for Umrah as part of a 53-day journey!

PRIORITIES DURING HAJJ AND UMRAH

As Muslims, it is the duty of each and every one of us to contribute to the conservation and protection of the environment, as each and every one of us will be held accountable for our actions towards other humans, animals, and the rest of this world that has been gifted to us by Allah (SWT) as a temporary abode.

By leading more sustainable lifestyles, sharing information and spreading awareness we can perform an environmentally friendly Hajj or Umrah. A Muslim's main priorities for Hajj and Umrah should be bare essentials related to focusing on our religious duties, as Hajj and Umrah are not 'holidays' or 'vacations' but a unique spiritual opportunity. While preparing for Hajj, there are many ways in which we can have less of a negative effect on our planet and our fellow human beings.



Carbon footprints help us to understand the level of carbon emissions from a person's daily life. This includes travelling, food, waste and household consumption.

- The Carbon Footprint offers free calculation to measure emissions:
<https://www.carbonfootprint.com/calculator.aspx>
- The Carbon Independent represents another possibility:
<https://www.carbonindependent.org/>
- Another simple and intuitive calculator is provided by WWF: <https://footprint.wwf.org.uk/#/>

These simple calculators can help pilgrims evaluate their carbon emissions prior to and after Hajj or Umrah.

PRODUCTS AND SERVICES QUALITY STANDARDS

WHAT TO CHECK

When buying food and drinks check for eco-friendly, package-free, plastic-free labels. Some products might have the Fairtrade logo which means the products comply with Fairtrade Standards such as the fair treatment, pay and working conditions of workers. Other similar logos include: IMO Fair for Life, Domestic Fair Trade Association, The Fair Trade Federation or World Fair Trade Organization. Many products can also have organic labels which means the product does not use harmful pesticides on the land and respect animals' welfare⁸. When in Makkah, try to avoid heavily packaged foods containing disposable plastics.

⁸ Soil Association, 'Why Organic', Accessed 13 April 2021

TRAVELLING TO MAKKAH

FLIGHTS

When choosing airlines, it is useful to check if the company has green recovery funds, carbon credits (to be spent in sustainable activities) or if they have any policies in reducing their emissions.

BUSES, TRAINS AND METRO

When in Makkah, aim to use the Makkah Metro, trains, and only when absolutely necessary use buses. Cars should be your last choice.

Buses are also another sustainable and convenient choice to travel to different locations, especially in crowded places where parking is difficult.

The Makkah metro line is also a valuable alternative to move around the holy city. In fact, it connects Makkah with the holy sites of Mount Arafat, Muzdalifah and Mina. Began in 2010, it was envisaged to replace 53,000 buses during the Hajj and it continues to represent a greener solution to travellers. The Metro in Makkah has 5 lines: S, A, B, C, and D.

The new Al-Haramain high-speed train, also known as the 'Western Railway' or 'Makkah – Medina high-speed railway', is an excellent form of sustainable transport.



CONSUMPTION OF FOOD AND DRINK

Food and drink also have an important place in the Sunnah and Islamic environmental traditions, and therefore need particular attention.

FOOD

While we commemorate the great sacrifice of Ibrahim [AS] during the Qurbani sacrifice, it is important not to lose sight of the precious nature of Allah's (SWT) blessings. While the consumption of halal meat is by the grace of Allah (SWT) permissible for all Muslims, a closer look at the Qur'an and Sunnah may prompt us to reconsider some of our meat-eating habits.

According to the Sunnah, at least a third of the meat from an animal slaughtered for Qurbani should go to the poor and needy, as we should never lose sight of our own fortune and overlook the suffering of others. For an even greater reward, consider donating a whole animal to the poor instead of slaughtering one for your own family.

As Muslims, we are warned against allowing our nafs to triumph over our better instincts, such as caring for others and taking only in moderation.

When speaking about conserving resources, it is also important to consider the origin of the food you eat or purchase. When possible, choose to eat locally. This will help to reduce air miles, support local businesses, create new job opportunities and cut out waste from non-sustainable packaging.

“Eat of the good things
We have provided for your
sustenance, but commit
no excess therein”

Qur'an, 20:81

DRINK

When choosing what drink to buy, there are different factors we should be aware of. For example, avoiding packaged soft drinks by big firms can contribute to decreasing the amount of plastic produced. For example, companies such as Coca-Cola, PepsiCo and Nestlé are amongst the world's largest plastic polluters⁹. In 2020, well-known firms were responsible for producing more than half a million tonnes of plastic every year in six developing countries (equivalent to 83 football fields)¹⁰. It is better to buy drinks in glass bottles or ideally bring your own reusable bottle in a heat - resistant, insulating material to keep cool. If there are no other possibilities, it is important to check that the plastic is actually recyclable or look for bottles partly made of recycled materials. Specific labels can be found at the bottom of the bottle or other plastic goods - these should be disposed of in the appropriate marked bins.

9. Karen McVeigh, 'Coca-Cola, Pepsi and Nestlé named top plastic polluters for third year in a row', The Guardian, 7 December 2020

10. Sandra Laville, 'Report reveals 'massive plastic pollution footprint' of drinks firms', The Guardian, 31 March 2020

WASTE MANAGEMENT

Every year the world produces 2.01 billion tonnes of municipal solid waste with an average from 0.11 to 4.54 kilograms per person every day - 34 percent of this is created by high-income countries. The production of waste is expected to grow to 3.40 billion tonnes by 2050 ^{11, 12}. This is an urgent problem that affects the lives of billions of Muslims and non-Muslims across the globe.

There are simple actions that pilgrims can follow during their journey to help tackle this problem.

PACKAGING

It is important to check that the products you are buying are packaging or plastic-free, or use biodegradable materials. It is also useful to bring reusable bags to use when necessary. When buying specific products, a good tip is to make a list of what you need before reaching Makkah, as you will probably have more choice at home. Instead of buying small travel-sized bottles of toiletries at the airport, think about putting small quantities of the products you will need to take with you into reusable bottles that you can keep and refill for your next trip.

RECYCLING

Always recycle your waste where possible. Check where the recycling points are around Makkah and keep your waste in a closed bag. When disposing of your waste, be careful to check the labels on the products as it may not be recyclable. Where possible, buy recyclable, or even better, reusable materials. Remember to check locally where to dispose of face masks, as they are generally not recyclable. Once again, where possible, use a breathable washable mask made from natural materials.

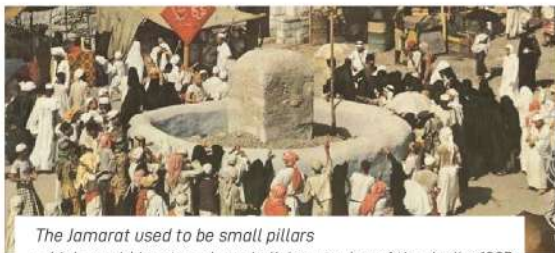


11. The World Bank, 'What a waste 2.0. A global snapshot of solid waste management 2050', accessed 16 May 2021
12. The World Bank, 'What a waste 2.0'

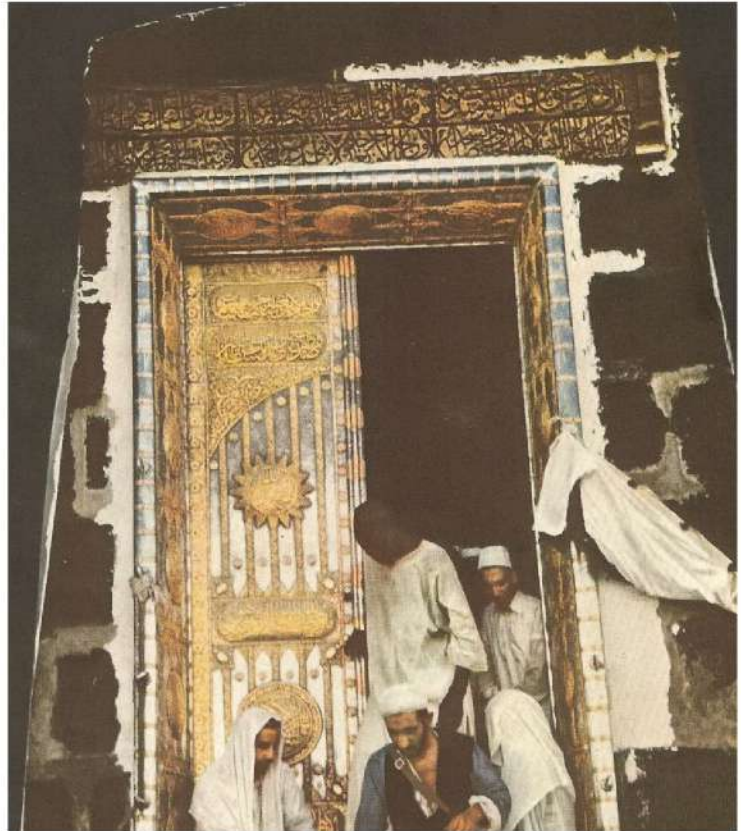
WHAT WE CAN DO AS AN UMMAH

Communities play a key role in combating climate change. Our actions are not just personal choices but are also a reflection of what we can do as a community. The Ummah represents unity, collaboration and solidarity, a community of values that works to preserve a fair and equal society. When making decisions, we must bear in mind the impact of those choices on the lives of others.

Communities have proven to be vital in protecting ecosystems, embracing renewable sources and advocating for the rights of those most affected by climate change and demanding action from authorities. Building resilience requires sacrifice, adaptation and also learning from others. Local communities in different parts of the world are proven to be the most affected. Therefore, we need to build our commitment to making a positive impact on other people's existence and grow our power as decision-makers. We have control on our choices as a consumer but we also have to be aware of our choices as a member of our Ummah and of the world community.



The Jamarat used to be small pillars which would be stoned symbolising stoning of the devil, c1907



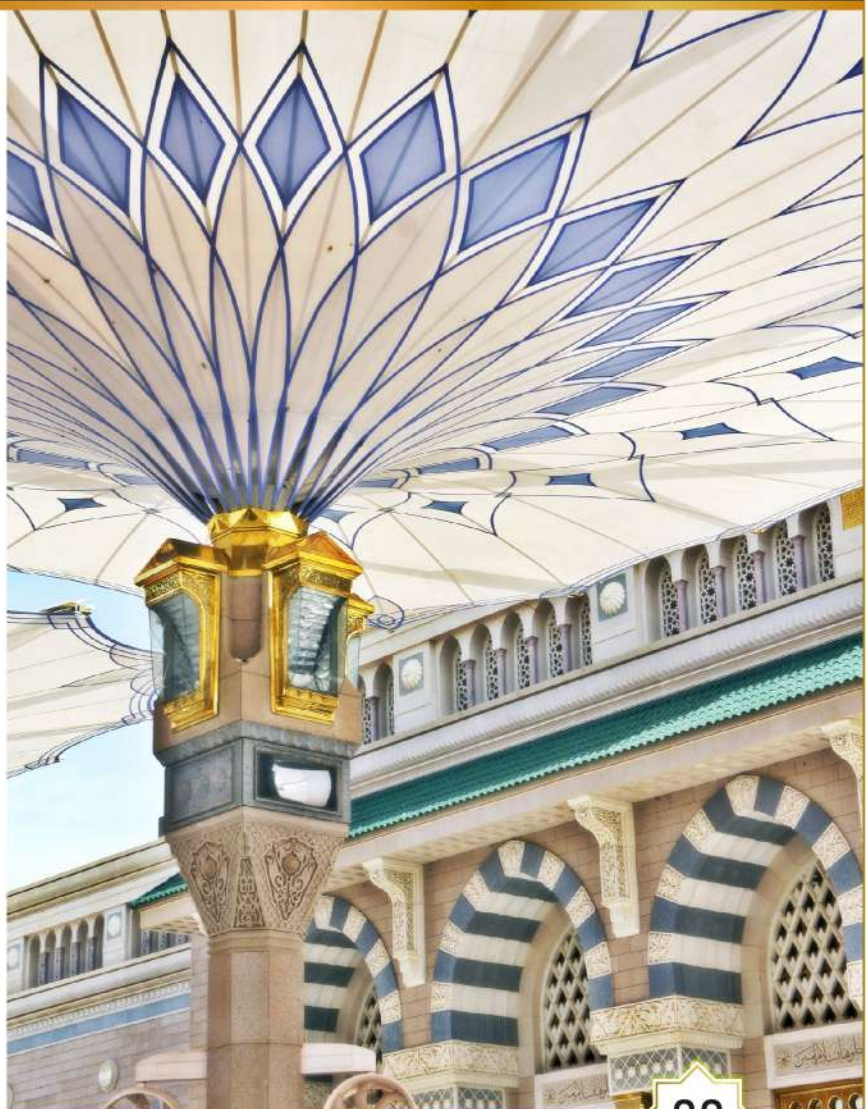
Worshippers also were able to enter the Ka'ba_c1953

We can all make a difference together. We can be part of a movement - the Ummah for Earth. This community of motivated stewards is working on solutions that can restore the balance and allow our Ummah to prosper peacefully and safely. It is time to create the world we want and deserve. Be part of the Ummah for Earth.

09

RECOMMENDATIONS FOR
AFTER HAJJ OR UMRAH

Completing a green Hajj is an enormous achievement for Muslims, but its rewards can be multiplied if we take the lessons we have learnt and apply them in the rest of our lives. In this chapter you will find some useful recommendations that can be applied in our daily life around water, clothing, food and transport. Allah is most forgiving (Quran, 23:118), and it is never too late to repent and begin to do what we can to reject a culture of endless consumerism and choose instead a more sustainable life.



WATER

Every pilgrim needs to think about their water footprint. A water footprint is the amount of water you consume in your daily life, including the water used to grow the food you eat, to produce the energy you use and for all of the products in your daily life.

As demonstrated by the story of Hajar (RA), water is amongst the most precious of Allah (SWT)'s blessings and must be treated as such.

LONG TERM CHANGES

- Perform wudu using only one mudd (just under 700ml) of water, allowing the worshipper to keep track of how much water they really need and how much they might be wasting. This is the minimum required by the Sunnah; for ghusl, this amount is 4 mudds (around 2.8 litres).
- Where drinkable tap water is available, use tap water rather than bottled water – extraction, transportation and packaging of water all have a large carbon footprint and cost money. Moreover, disposable plastic bottles have long-term ecological impacts as they are not biodegradable.



WATER USAGE AT HOME

- Running water: Never leave the tap running whilst cleaning your teeth or washing your face – this is a huge waste of water, which after being filtered and purified will head straight down the drain without being used. Try to limit shower times, and only use the shower to rinse off soap/shampoo when needed, instead of leaving the water running.
- Water saving technology such as filtering rainwater for washing or recycling water used for washing or for watering the garden.
- Washing clothes: Check clothes labels for the appropriate washing cycles, and only wash clothes when they are actually dirty. If possible, use a cold or warm wash rather than hot water. Not only will this save water and energy, but it will also keep your clothes in better shape and colour, and make them last much longer, therefore reducing their environmental impact significantly. And so, water preservation is not only important to do, but also obligatory. Generally, the holy Qur'an is very clear against excess and waste:

وَلَا تُبَذِّرْ تَبْذِيرًا إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ...

“And do not squander wastefully, surely the squanderers are the followers of the shaitans and the Shaitan is ever ungrateful to his Lord.”

Qur'an, 20:81

Sustainable gardening: choose plants that suit the local climate and will not require much watering. This will be easier and lead to less water wastage and create ideal habitats for birds and bees in particular. Converting part or all of a lawn to a wildflower meadow can be both beautiful, easy to manage and extremely helpful to wildlife.

Tree planting is the easiest way to reverse deforestation, one of the biggest threats to the planet's ecology and causes of global heating. Secondary effects of deforestation include soil erosion, desertification and changes in local weather patterns. Planting trees can provide food and improve soil quality. Any family with spare land can contribute by planting a tree; this is both of great practical and spiritual benefit. Because of their enormous benefit to other humans and animals, planting a tree is classed as an act of charity. One such example is the grove of trees planted by the first Indonesian president in the plains of Arafat, providing shelter and greenery for millions of pilgrims. The Prophet Muhammad

'If a Muslim farms the land or plants a tree, and then a bird, a beast, or a man eats something from it he receives in return the reward of a charity.' -

We can use this hadith to reshape our entire relationship with the natural ecosystems that we are all a part of – this is a shared environment that we must all help to protect. Trees native to your area in general do not need to be watered as they are already adapted to the weather, and are of more benefit to us and to the environment.

CLOTHES AND TEXTILES

In Islam we often discuss rights and obligations around hijab, so it does not make sense to ignore our ethical and environmental duties. Who produced our clothes? How well were they paid? What materials are my clothes made from? What is their impact on the environment? How can I reduce my clothes impact on the environment after I have bought them? Without answering these questions, we cannot truly fulfil our Islamic duty of caring for our fellow humans and the precious environment that has been entrusted to us. Fashion is the second most polluting industry in the world, ahead of even transportation, and causes massive pollution of land and sea as well as GHG emissions¹³. It is therefore essential that those with the means to do so carefully choose how to buy and use clothing.

In the time of the Prophet Muhammad (PBUH) clothes were made with care and personal expression, cherished, repaired, and often even passed down through generations, rather than thrown away once their threads started to fray or they had gone out of fashion¹⁴.

The children and students of the ulema would inherit and even wear the robes of their deceased parents and masters as heart-warming heirlooms.

This is in stark contrast to modern shopping habits which treat clothes as something to be worn once or twice as part of a trend then thrown away. These habits are contrary to Islamic teaching and encourage us to become consumed by a never-ending desire for material things.

The clothes industry produces 80 billion pieces of clothing a year, with shoppers buying five times more clothes than they did in the 1980s. Annually, 2.1 billion tonnes of clothing end up in landfill, typically in the Global South. The production of clothes has doubled since 2000, and is expected to increase from 62 million tonnes in 2015 to 102 million tonnes by 2030. Fast fashion relies on cheap polyester made from fossil fuels, which is now used in over half of all clothes.



2 billion pairs of jeans are produced every year and each one takes 7,000 litres of water to produce. It takes 2,700 litres of water to make just one t-shirt that's the amount of water an average person drinks over 900 days¹⁵. If our current rate of buying clothes continues, the world's water consumption will surpass the world's water resources by 40% within the next 10 years¹⁶.

Clothing production not only consumes huge amounts of water but also pollutes our precious water supplies. Clothes factories are a major polluter of freshwater around the world; 3500 chemicals are used by global clothing brands with 360 of them known to be dangerous¹⁷.

While these scary statistics may seem overwhelming, it is important to remember that this is a problem that we can tackle as an Ummah. Even the smallest of acts, such as buying clothes less often, repairing used clothes or shopping second hand, are important steps towards changing our relationship with clothing for the sake of our children and Allah, and will be counted as



13. Sustain Your Style, 'Fashion's Environmental Impact

14. James O'Neil, 'Wake Up In Moloch! Escaping The Plastic Tomb Of Consumerism Through Islam', Tuniq, 07 November 2020

15. Shuk-Wah Chung, 'Fast fashion is "drowning" the world. We need a Fashion Revolution!', Greenpeace, 21 April 2016

16. Dana Thomas, 'Fashionopolis', (London: Apollo, 2019)

17. Swedish Chemicals Agency, 'Chemicals in Textiles', Report 3/15, (2015)

Here are some sustainability tips for choosing clothes or accessories:

- Buying less is key – no piece of clothing is without an environmental impact, and advertising can often trick us into thinking we need more than we can actually use as a way of making more money.
- Our consumption habits (buying only what we need) and the way we treat our clothes (e.g. washing them at the correct temperature and only when dirty) are the most important factors in the environmental impact of fashion.
- If you have items that you don't use anymore, give or lend them to someone who could make use of them. Fix or 'upcycle' the things you have or mend your clothes instead of buying new things. As well as clothes such as robes for Hajj and sun hats, consider doing the same with guidebooks, gadgets, or anything else that you used on Hajj or Umrah and no longer need. Mutual aid and avoiding waste are both great virtues in Islam.
- Buy second-hand or vintage whenever possible. Remember to repurpose or resell clothes that you no longer use to help complete this cycle.
- If you have to buy new, look at composition labels which show what materials the garment is made from these are an easy way to estimate the environmental impact of a garment, as different materials can have very different impacts on the environment.
- Where possible use natural rather than synthetic fibres, which can break up into tiny micro-plastic particles during washing and pollute the water supply and food chain.
- Look for recycled fibres made from waste materials (recycled cotton, recycled wool, recycled nylon, recycled polyester), plant-based fibres with low environmental impact (such as organic cotton, linen, hemp, ramie, jute, etc.), animal fibres produced in a sustainable way (alpaca, silk, responsible wool, responsible cashmere, responsible leather) and semi-synthetic fibres produced in a sustainable way (tencel, orange fibre, pineapple fibre, refibra).
- Avoid non-organic cotton, non-sustainable wool and cashmere, non-sustainable leather, polyester, rayon, viscose, modal, nylon, bamboo and 'vegan leather'/polyurethane.



FOOD

Because of the pollution caused by transport and packaging, try to choose food with less packaging and food that is grown locally as the core of your diet. A general philosophy of eating a little of everything as part of a balanced diet without filling ourselves up is very much in accordance with the Sunnah. The Prophet (PBUH) said:

“ No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing”¹⁸ ”

Miqdad bin Ma`dikarib, Sunan al-Tirmidhi 2380

Overall, food production accounts for a quarter of humanity's GHG emissions, while meat alone accounts for almost 15%. Food production also takes up an enormous 50% of the world's habitable areas. The diets of Muslims at the time of the Prophet Muhammad (PBUH) contained far less meat than middle class diets of today. Most Muslims only ate meat on the Eids due to their economic situation. Even wealthy Muslims would tend to only eat meat on Fridays¹⁹. This habit was a reflection of the behaviour of our beloved Prophet (PBUH) himself, who abstained from meat during the vast majority of his daily meals²⁰. The great Caliph Umar forbade Muslims from eating meat on two consecutive days, comparing its addictive nature to that of wine²¹. Although meat, unlike wine, is not haram for Muslims, we are cautioned against eating it too often.



19. Sheikh Hamza Yusuf, 'The Science of Shari'ah',

20. Halal Animal Welfare Association, 'The Diet of the Prophet Muhammad PBUH

21. Yahya ibn Sa'id reported: 'Umar ibn al-Khattab, may Allah be pleased with him, said, "Beware of meat, for meat can be as addictive as wine."', al-Muwatta' 1742.

These tips can help pilgrims to make informed choices when deciding what to eat:

- Eat less meat and dairy during the week and adopt a plant-based diet where possible.
- If buying meat, check on packages and ask your butcher how the animals were raised. Organic means less use of antibiotics, chemicals and pesticides in favour of more natural process and plant-based pesticides. Organic farming is kinder to our bodies, the planet and the animals themselves, while reducing carbon emissions from intensive farming.
- When possible, choose goods that are produced locally. This will reduce the climate impact from shipping these products. In fact, it is estimated that shipping will be responsible for 10% of GHG emission by 2050²².
- Switch to home-made traditional soft drinks (e.g. ayran) instead of pre-packaged drinks from the supermarket. Home-made drinks are generally healthier and produce far less waste and emissions.
- Organise eco-friendly initiatives among your peers and friends such as cleaning parks, water courses, roads and beaches; preparing vegetarian and vegan meals or 'one dish parties'/'potlucks'; petition local councils to create community gardens and farms.

- Reduce food waste by buying according to your daily meal plan. Uneaten food puts further strain on the environment by wasting valuable resources such as water and farmland.
- Share the guide, exchange opinions on climate change and speak about how we can reduce our emissions and advocate for a greener world together.



These actions will positively affect both the environment and people's health. Overconsumption of meat can increase the risk of heart disease, obesity, stroke, risk of certain cancers, type-2 diabetes, and lead to a shorter life span²³.

22. Transport and Environment, 'Shipping and Climate Change'

23. Center for Food Safety, 'For Your Health'

TRANSPORT

Transport is one of the biggest polluters in the world. Emissions from modern forms of transport are responsible for both greenhouse gas emissions that contribute to climate change, as well as harmful microparticles that contaminate the air we breathe. Burning fossil fuels (such as coal, petrol and diesel) releases dangerous particles into the air. These particles are leading to many deaths and life threatening diseases. In 2018, it was estimated that 4.5 million people died due to these toxic gases and 40,000 children under five did not survive their exposure²⁴. These air pollution - related diseases include respiratory problems, heart disease, asthma, respiratory inflammation, lung dysfunctions and even cancers.

Cars are not only emitters of harmful gases but are also dangerous and lead to many accidents and can make living in cities more stressful and dangerous. According to the World Health Organisation, 1.35 million people die every year in car crashes.

Car emissions vary according to the type of car, length of the journey and type of fuel used (renewable or not). SUVs (4X4s) are especially polluting; global SUV usage now contributes more greenhouse gas emissions than the entire UK and the Netherlands combined.



Electrical cars are more sustainable than petrol or diesel cars but it is important to remember that there are far better ways to reduce traffic problems and pollution:

- If available, take public transport instead of a private car.
- If using a car is necessary, try carpooling, inviting your friends or colleagues to travel with you instead of travelling in separate cars. This is also a great way to save money and reduce traffic problems in your area.
- If possible, take a train instead of the plane.
- Try to organise your travelling, vacations in advance to explore what are the different choices available. Sometimes the time spent to catch a flight is the same as taking the train and the environment will benefit from less emissions.
- Where possible, cycling and walking are some of the best everyday ways to improve your own health whilst helping to make towns and cities safer and cleaner. Walking is proven to improve your well being, cardiac health and decrease the risk of more serious and chronic diseases. It also improves your mood, helps to release the stress and combats depression. Cycling can similarly help with medical conditions, mental health and improve your strength and coordination.

24. Laura Myllyvirta, 'Quantifying the Economic Costs of Air Pollution from Fossil Fuels', Energy and Clean Air, 02/2020

10

RECOMMENDATIONS FOR
GOVERNMENTS AND INSTITUTIONS

Governments and institutions around the world are taking actions to combat climate change and create a more sustainable and fair society. A number of international guidelines have been set which we believe would be conducive to meeting the challenges of the climate crisis.

Climate change encompasses different aspects of our society: from environmental, social and economic perspectives, to our everyday lives. When tackling climate change, it is important to remember that everyone is involved in this fight. Therefore, a holistic approach is needed if communities around the world want to preserve and pass onto future generations a better society. Mitigation and adaptation actions need to be complementary in order to lead cities and urban areas in identifying new/existing ways to prepare for the consequences of climate change. These measures must first and foremost guarantee a reduction of GHG emissions. This can take the form of strong collaborations between different stakeholders (e.g. governments, communities, religious organisations, Hajj Commissions, individuals, NGOs) to create and shape policies that consider people's needs and aim to create permanent solutions in those domains that play a key role in terms of GHG emissions.

25. <https://sdgs.un.org/2030agenda>

26. Jeffrey D. Sachs, Guido Schmidt-Traub, Christian Kroll, Guillaume Lafortune Grayson Fuller and Finn Woelm, 'The sustainable development goals and COVID 19', Sustainable development report 2020, pdf

For example, it is necessary to create a holistic approach to increasing the efficiency of waste management, improving sustainable transport and decreasing excessive consumption patterns.

The UN's Sustainable Development Goals (SDGs) have been in use since 2015, and aim to provide practical guidance for limiting global heating to 1.5 degrees Celsius compared to pre-industrial levels. The SDGs address every country as 'developing' towards a more sustainable path, and mark the first attempt by the UN to create a unified development policy that can be tailored to the needs and priorities of various countries. The Green Guide to the Hajj and Umrah aims to reflect these SDGs, in particular SDG 7 (affordable and clean energy), SDG 11 (sustainable cities and communities), SDG 12 (responsible production and consumption) and SDG 13 (climate action)²⁵.

The Sustainable Development Report 2020 gives an overview of the growth of each country according to different SDG Index. It demonstrates how progress has been made by the Middle East and North Africa, Central Asia and other nations. However, it shows how Muslims countries still have to make efforts to achieve better Indexes. For example, the Middle East and North Africa's level in the SDG 13 is still below the world's average but it is doing better than OECD countries. For the SDG 11, Muslim countries are doing well, with central Asia being above the world average²⁶. This means that Muslim countries have the potential to make a great impact on the world's future.

The Islamic Declaration on Global Climate Change was an Ummah-wide call to action from Islamic faith leaders leading up to the Paris Climate Change Conference in 2015-2016. The Declaration is based on the idea of Ilm ul Khalq or Knowledge of Creation and calls on humanity to reject greed for wealth and resources in order to fulfil our moral obligation of protecting and restoring the balance of nature. One of the key points of the Declaration was a rejection of continued use of fossil fuels, due to their central role in causing today's climate crisis²⁷.

On May 18th 2019, the Makkah Declaration was endorsed unanimously by a group of the world's leading Islamic scholars gathered in Makkah. The Charter of Makkah offers to Muslims worldwide guidance on the principles that speak to the true meaning of Islam, including environmental principles.

Governments and communities must work together in order to secure a more sustainable future.

DEVELOPING CLEAN CITIES

Islam has a long history of sustainable cities. Buildings in Makkah were traditionally built with sustainable materials such as stone, clay, and wood. This traditional architecture includes mashrabiya, a carbon-neutral cooling system that allows air to pass through interior spaces while keeping out the sun. Truly modern architecture should combine this sustainable ethos with modern technologies, in order to create a sustainable, comfortable future while staying in touch with the past.

Some recent examples are the Cambridge Eco Mosque, the Dubai Eco Mosque, and the Az-Zikra Mosque in Sentul, Indonesia. These mosques combine Islamic and local architecture with modern technology to create a sustainable environment and ensure an Islamically-sound future for our communities. The Cambridge Eco Mosque is lit by natural light via skylights, as well as low-energy LED bulbs. The mosque is well-insulated and naturally ventilated, and heated by efficient heat pumps that generate energy.

SUSTAINABLE DEVELOPMENT GOALS



27. United Nations Climate Change, 'Islamic Declaration on climate Change'

Rainwater is filtered and used to flush the toilets and water the large gardens, which include local wildflowers and trees, providing an essential space for rest and contemplation of the wonders of nature. The mosque is also built with sustainable transport in mind - it is easily reachable for pedestrians, includes parking spaces for bikes, and all cars are parked in the underground car park, saving space gardens. The Az-Zikra Mosque in Indonesia also filters rainwater for cooking and cleaning and water used for wudu is recycled. Other mosques in Indonesia are powered by solar panels, backed by the Indonesian government. The Dubai Eco Mosque is adapted to the hot, dry climate of the Gulf. It combines new and ancient technologies to create a beautiful building complete with irrigated landscaping that uses recycled water and native plants which benefit the local wildlife and do not waste precious water.

Although we should celebrate the fact that in the past few Makkah has rapidly expanded to allow for massive increases in pilgrims, expansion does not come without a cost. Emissions from construction reached an all-time high in 2019, accounting for 38% of all global emissions²⁸. Cement and concrete alone account for 8% of global carbon emissions²⁹. However, with appropriate steps, the construction industry could reach net 0 carbon emissions by 2050³⁰. Intelligent, regionally - appropriate architecture will be key to achieving this. It is essential that governments and city councils identify, uphold and emulate successful examples of sustainable development from across the Muslim world as models for best practice.

These models can then be refined to suit different climates and societies.

Affordable public transport and regional train systems are an excellent way to enable citizens to reduce carbon emissions. Cycle lanes, walkable cities, pedestrianised zones should be implemented where possible. If pedestrians took precedence over cars, cities would be far safer, cleaner and less stressful, leading to happier and safer lives. The COVID-19 pandemic has seen levels of harmful gases and microparticles drop dramatically in cities due to the reduction in car use - the COVID-19 recovery could be an opportunity to rethink the place of cars in our cities.

In terms of waste management and Hajj, the Saudi Arabian government has supplied the Mamuniya camp in Mina with colour-coded bins: black for organic waste and blue for cans and plastics for recycling. This waste is then sold off, with the profit going to charities, so that the Hajj generates sadaqah (charity).



28. Pippa Neil, 'Construction industry accounts for 38% of CO2 emissions', Environment Journal, 16 December 2020,

29. Chatham House Report, 'Making Concrete Change: Innovation in Low-carbon Cement and Concrete', Chatham House, 13 June 2018,

30. World Green Building Council, 'New report: the building and construction sector can reach net zero carbon emissions by 2050', accessed 2 June 2021,

HAJJ MINISTRY OF SAUDI ARABIA

The Kingdom of Saudi Arabia currently provides safe access to the Mosque of the Prophet (PBUH), ensuring that pilgrims of all ages and physical ability can perform Hajj and Umrah in the utmost comfort and security.

GUIDANCE TO HAJJ MINISTRIES (outside of Saudi Arabia)

Hajj ministries play a vital role in defining how Hajj and Umrah takes place. Therefore it is essential that Hajj ministries invest in developing sustainable Hajj and Umrah for their pilgrims. For example, the development of Green Hajj and Umrah Modules within their training for Hajjis and Communication with travel agencies would be an ideal first step.

ADVOCACY

RECOMMENDATIONS TO COMMUNITIES

Advocacy is the way in which we influence decision-makers or those in power to bring about change. This can be achieved through collaboration, creation of new relationships and sharing of good practices. That is why it is important for communities to come together and share visions and advocate for changes, starting from worshippers and local organisations.

These steps can include both government policy and community engagement. For example, the four key recommendations of the UNEP for mosques are as follows³¹:

- Incorporate green technology such as renewable energy into mosques.
- Include and emphasise the importance of sustainable living in sermons.
- Include environmental education in religious education classes and religious schools.
- Ensure mosques purchase sustainably produced goods.

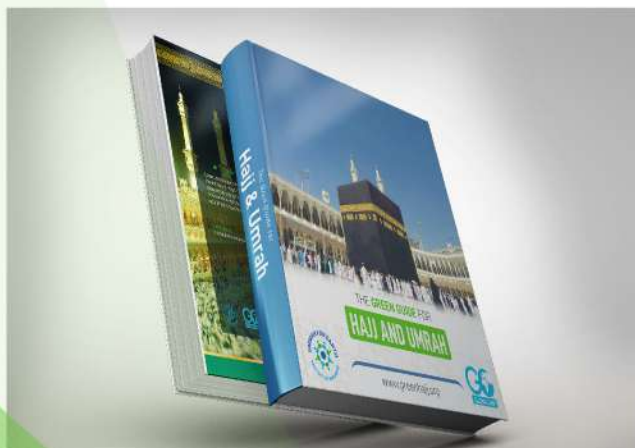
Beyond its physical structure, the mosque can act as a community education centre to disseminate messages of environmental protection.

Reintegrating science and Islamic teaching into policy and education can lead to a more coherent approach to Islam and the environment whilst raising communities' capacity to advocate for the environment. In this way, encouraging and creating conditions for community and grassroots actions to respond to climate change will lead to a greater level of knowledge exchange and collaboration.

31. UN Environment Programme, 'Four ways to make your house of worship eco-friendly', 27 July 2020

DISSEMINATION OF THE **GREEN GUIDE AND APP WITHIN COMMUNITIES**

We recommend that Hajjis and travel agents share the Guide with their communities. Further information is available on the free Green Hajj and Umrah mobile application.



REGULAR FRIDAY SERMONS (JUMMA'H KHUTBAHS) **ENVIRONMENT AND CONSERVATION WITHIN COMMUNITIES**

'Corruption has flourished on land and sea as a result of people's actions and He will make them taste the consequences of some of their actions so that they may turn back.' (Quran 30:41). As community leaders, imams will play a vital role educating their communities about the relevance of climate change in Islam.



TRAINING DELIVERED TO YOUTH GROUPS THROUGH **UMMAH 4 EARTH MOVEMENT**

- Training youth in effective and dynamic communication tools, strategies to ensure understanding, and activities that engage young people in climate action.
- Training youth to develop strategies for appropriate behavioural programming on climate change.



TRAINING DELIVERED TO WOMEN'S GROUPS THROUGH **UMMAH 4 EARTH MOVEMENT**

- Training women in effective and dynamic communication tools, strategies to ensure understanding, and activities that engage young people in climate action.
- Training women to develop strategies for appropriate behavioural programming on climate change.







Dr Husna Ahmad OBE

CEO of Global One 2015 which is an International NGO focussed on women.

She is an author and thought leader focusing particularly on faith and the environment. With a PhD in International Environmental Law from the School of Oriental and African Studies, [SOAS] London University. She is a Co – Chair of the UN Inter-agency Task Force on Religion and Development's Multi- Faith Advisory Council; and the Coordinator for the Alliance of NGOs and CSOs for South-South Cooperation [ANSSC] which works in collaboration with the UNOSSC.



THE GREEN GUIDE FOR **HAJJ & UMRAH**

www.greenhajj.org

