



INTERNATIONAL
STUDENTS OF
ISLAMIC
PSYCHOLOGY

Practical ways of Encouraging Sustainability from an Islamic Psychology Lens

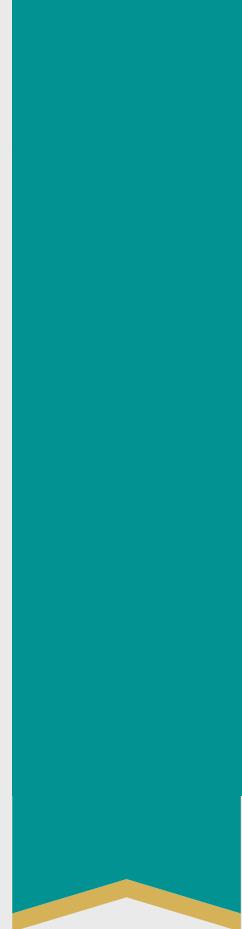
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Introduction

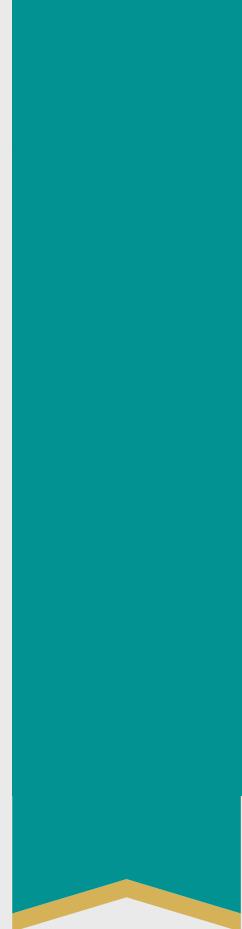
The ability to practically implement the impetus and encouragement from the primary sources such as the Quran and the Prophetic example of the Prophet Muhammad requires:

- Awareness & Introspection of the soul and its influences (nafs, Satan)
- Living spiritually and challenging the material world and inclinations
- Enlisting/Encouraging community support at religious venues
- Cultural Shift

How does understanding the concept of the soul through an Islamic lens impact the environment?



How does my Nafs (lower self) impact the environment?





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Nafs Mutmainnah

The self at peace in tranquility, contented

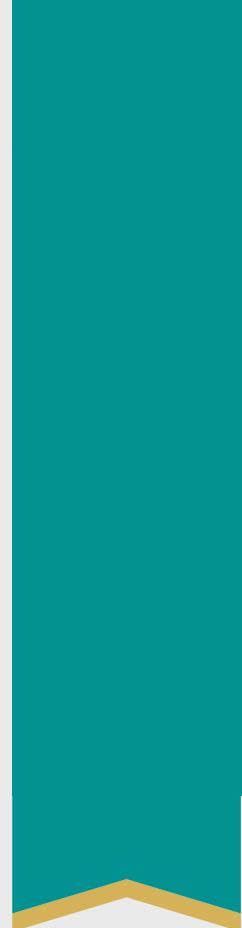
Nafs al Lawwamah

The 'reproachful/regretful' self that is more aware of its tendencies and working on aligning it to the Divine (to the fitrah)

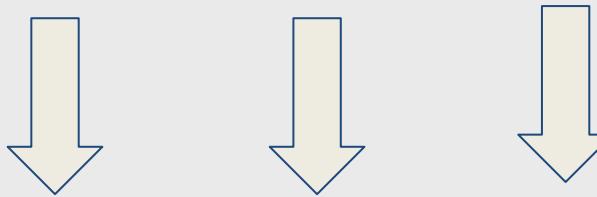
Nafs al Ammarra bi su

The lower self inciting to evil, appetitive self, unrestrained, easily gives into desires and whisperings of devil

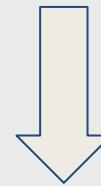
How does the lack of spirituality in our worldview negatively impact our environment?



How does the lack of spirituality in our worldview negatively impact our environment?



People are seen as machines, in terms of utilitarianism, productivity, marketability. People are not valued in terms of their character, morality or spiritual essence.



Viewing people in this manner opens the door to unbridled lower desires, no curtailment for greed, lack of accountability.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

Quran: And for the one who fears the standing
before his Lord and **restrains his soul** from
passion, the Garden will be his refuge and abode.
(79 v. 40-41)

Hadith, “The things I most fear for my community are
following passion and limitless expectation [of worldly gain].
Following desires turns one away from God, and **limitless
expectations** makes one forget the afterlife.”

Islamic concepts related to diseases of the soul (termed spiritual diseases) that negatively impact the environment:

Takabbur
(arrogant pride)

Ajala- haste

Going to
extremes in food
consumption

Riya-
ostentation

Ujb- conceit

Tul al-amal
(excessive
expectation)



Islamic concepts related to tazkiya- purification of the diseases of the soul that can help remedy and positively impact the environment

Zuhd-
refraining
from desires

Taqwa-God
consciousness

Mizan/Wasat-
Balance/Middle
Ground

Accountability/
Responsibility

Tawaddu-Humility

Rida-
Contentment

How does being a more God-conscious (having taqwa) spiritual person help the environment in practical ways:

- **More gratitude-Less greed=Less consumption**
- **More human relationships-less exploitation of humans for personal advancement**
- **More contemplation-slowing down our world, focus on being present instead of just efficient**



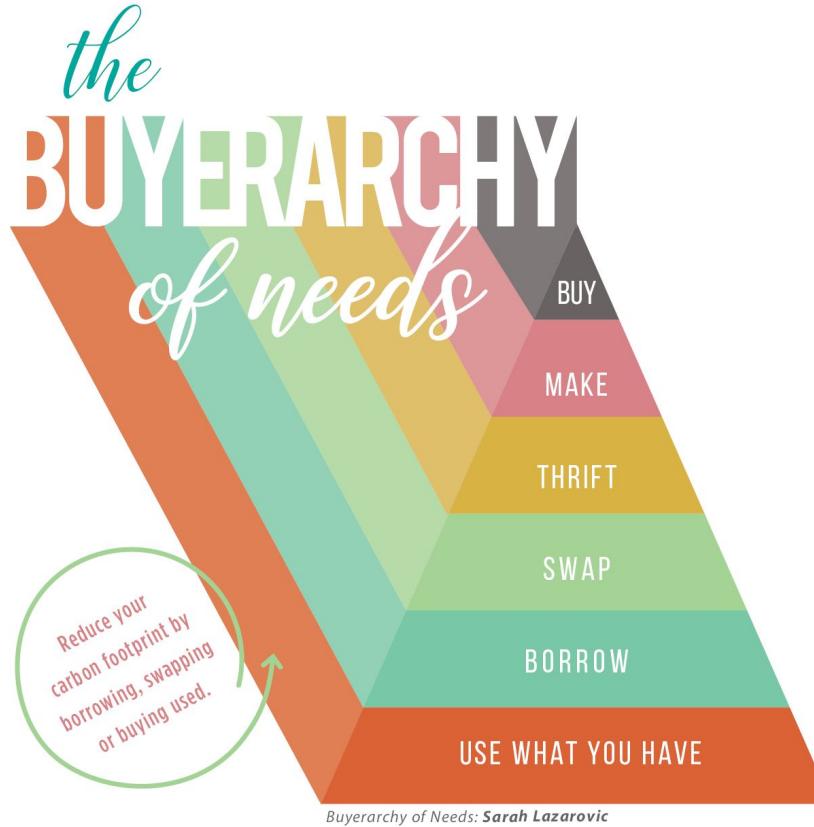
Common Muslim Gatherings

- ◆ Jummah/ Friday Prayers
- ◆ Funerals/Deaths
- ◆ Births/Aqiqa
- ◆ Ramadan/Iftaars
- ◆ 2 Eid Celebrations
- ◆ Marriages
- ◆ Mawlid

All of these gatherings are potential avenues to influence cultural changes and enlist community support for more ecological practices.



Community Support



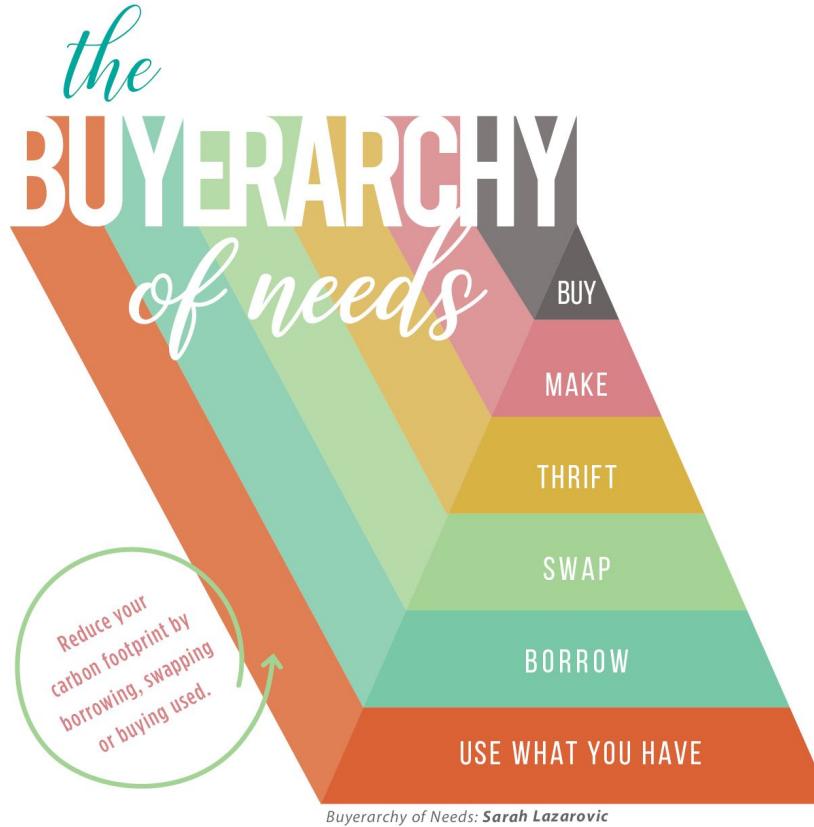
In order to implement a reduced carbon footprint as religious communities and communities of faith, the community can start to model and support the buyerarchy of needs

Do our community members feel it is okay to:

- **Borrow?**
- **Swap?**
- **To purchase from 2nd hand places?**



Community Support



Religious rituals, functions, celebrations:

- Marriages- must everything be new? Can the function be large but simple?
- Mosque parking lots-carpooling
- Ramadan
 - Water bottle free
 - meat-free?

Practical Aspects

Community and
Individual Level

- ◆ **Green IFTARS:** Reusable stainless steel plates, drinking glasses, no to water bottles, styrofoam, composting
- ◆ **Food wastage:** alliances with local food banks/shelters, <http://www.give30.ca/>
- ◆ **Device usage:** Off-the grid times, turning off devices, electronics, time for contemplation

Practical Aspects

Very dependent on
climate, and cultural
environment

- ◆ Building: rooftop gardens, insulation, wind and solar energy
- ◆ Travelling to mosque: bicycle racks, making partnerships with neighbours, lobbying for bus-stops near mosques
- ◆ Water consumption/ Wudu: challenges + education

Cultural Shift

Historically the cultivation of gardens and architectural incorporation of nature (fountains) being connected to nature have been key contributions of Muslims to the world.

Prophet Muhammad (peace be upon him) is celebrated by humans but also by the natural world, reports of camels, trees, rocks speaking, crying and greeting him. He had an intimate relationship with animals and the natural world.



Cultural Shift

How can we use our existing religious spaces in more creative, supportive and ecologically friendly ways?

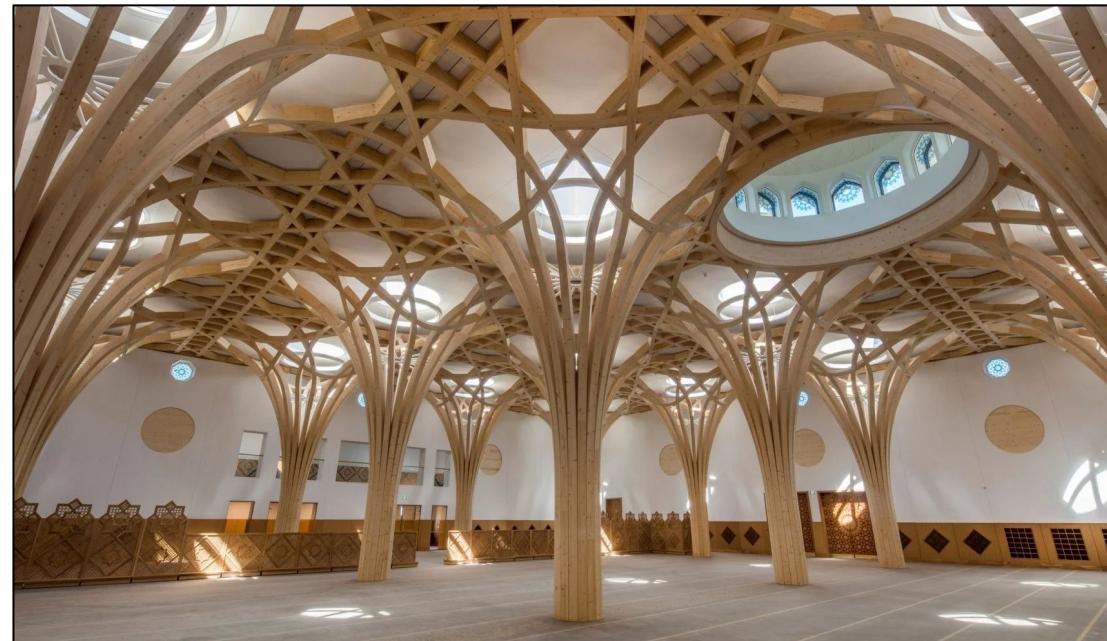




Cultural Shift

Cambridge Central Mosque Features

“The mosque is committed to sustainability: its advanced eco-design gives it a near-zero carbon footprint, honours natural forms with sustainable timber vaulting, and reminds the visitor of our connection to nature.”



Cultural Shift

Cambridge Central Mosque Features

- sustainable materials (timber)
- Roof lights, supplemented by low energy LED bulbs, while photovoltaic cells on the roof help generate renewable energy from sunlight
- well insulated, highly efficient heat pumps
- rainwater harvested, bike racks available
- Community Garden open to the public all the time





وَمَا بِكُمْ مِنْ حِلٍّ
فَنَحْنُ نَحْمِلُهُ

Quran: And whatever of the good/blessings you have, it is from God.
(16 v. 53)



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