

organizations (NGOs) and governments. IFEES is active in Zanzibar, Indonesia, Pakistan and Nigeria. In Zanzibar IFEES acted as consultants and trainers to the Misali Ethics Pilot Project to make Zanzibar fisher people sensitive to Islamic environmental ethics communicated through prayer leaders and school teachers, who promulgated the ethical messages of the Qur'an. Additionally, posters were distributed to villages as well as creating a *hima* (conservation zones). In Birmingham, IFEES conducted 'Clean Medina', an anti-littering campaign targeting young Muslims to clean their environment from solid waste and to recycle, and even produces a YouTube (2013) video for the campaign at <https://www.youtube.com/watch?v=VZdNqJ9WGFg>.

Meanwhile, according to Saniotis (2012), Muslim women in the East End of London used Muslim Community Radio (MCR, 87.8 FM) as part of an environmental campaign on the environment, recycling, water conservation and global warming. They emphasize the connection between Muslim *deen* (daily Islamic practice) and the environment as well as encourage listeners to become more self-disciplined in their environmental behaviors and to practice moderation. Saniotis (2012) also reported that in the US, the DC Green Muslims have organized environmental campaigns such as a "green iftar" campaign in October 2007, which encouraged Muslims to buy local produce and the DC-area mosques to install solar panels to heat the water for ablutions. Saniotis (2012) also noted that near DC, the All Dulles Area Muslim Society (ADAMS) has made an effort to limit the carbon footprint of its 5,000 families by 10% in 1 year and has achieved this by encouraging congregants to reduce their driving, and by installing solar-powered lights in the parking lot, and upgrading interior lighting.

Many Islamic religious organizations are using the internet to gain public support on environmental protection and conservation. Saniotis (2012) noted that EcoMuslim, founded by Omar Faruk, is active in working with other Islamic religious organizations around the world to drive the EEB of 20 million Muslims in Europe.

In the west, influential Muslim religious scholars such as Fazlun Khalid, Seyyed Hossein Nasr, Omar Faruk and Tariq Ramadan through their speeches and writings as well as Islamic religious based environmental movements have encouraged Muslims to become more aware of Islamic environmental ethics (Saniotis, 2012) such as distancing oneself from western style consumeristic behaviors.

Saniotis (2012) noted that in the east, Muslim religious scholars such as Turkish philosopher Ibrahim Ozdemir, Malaysian thinker Adi Setia, Indonesian thinker Nurdeng Deuraseh were active in driving Muslims toward EEB. Through their speeches and writings concur that nature is sacred, human has a role as a Caliph on earth, Muslims need to be more environmentally ethically behave in order to live more harmoniously with other environmental elements, and Muslims must acknowledge the rights of other environmental elements.