



Climate Change Policy



Islamic Declaration on Global Climate Change

The stars, the sun and moon, and this earth in all the diversity, richness and vitality of its communities of living beings, reflect and manifest the boundless glory and mercy of their Creator. All by nature serve and glorify their Maker, all bow to their Lord's will. We humans are created to serve the Lord of all beings, to work the greatest good we can for all the species, individuals, and generations of God's creatures.

WE AFFIRM

ALLAH IS THE LORD AND SUSTAINER (RABB) OF ALL BEINGS

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise be to Allah, Lord and Sustainer of all beings (Qur'an 1: 1)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ

He is Allah – the Creator, the Maker, the Giver of Form (Qur'an 59: 24)

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ

Who has perfected every thing He has created (Qur'an 32: 7)

NOTHING THAT HE CREATES IS WITHOUT VALUE

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَآيِبِينَ مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ

And We did not create the heavens and earth and all that is between them in jest.

We have not created them but in truth (Qur'an 44: 38-39)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُبِيطًا

All that is in the heavens and the earth belongs to Allah. Allah encompasses all things (Qur'an 4: 126)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

وَلَا تُخْسِرُوا الْمِيزَانَ وَالْأَرْضَ وَوَضَعَهَا 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 (Qur'an 55: 7-10)

THE NATURAL STATE (FITRAH) OF ALLAH'S CREATION

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

ذَلِكَ الدِّينُ الْقَيُّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So set your face firmly to the faith in pure devotion, the natural pattern on which Allah made humankind.

There shall be no changing Allah's creation. That is the true Way, but most people do not know (Qur'an 30: 30)

WE RECOGNISE

THE CORRUPTION (FASĀD) THAT HUMANS HAVE CAUSED ON EARTH IN OUR RELENTLESS PURSUIT OF ECONOMIC GROWTH AND CONSUMPTION

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared on land and sea by what people's own hands have wrought, that He may let them taste some consequences of their deeds, so that they may turn back. (Qur'an 30: 41)

Disruption of the global climate is a consequence of our corruption in the earth. We are but one of the multitude of living beings with whom we share the earth, and a minuscule part of the divine order, yet we have exceptional power, and bear the responsibility to establish good and avert evil in every way we can.

لَخَلْقِ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The creation of the heavens and the earth is greater than the creation of humankind, but most people do not know (Qur'an 40: 57)

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّةٌ أُمَّتُكُمْ

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّةٌ أُمَّتُكُمْ

We have no right to abuse the creation or impair it. Our faith commands us to treat all things with care and awe (taqwā) of their Creator, compassion (rahmah) and utmost good (ihsān).

WE ARE ACCOUNTABLE FOR ALL OUR ACTIONS

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Then whoever has done an atom's weight of good, shall see it, and whoever has done an atom's weight of evil, shall see it (Qur'an 99: 7-8)

OUR CALL

We call on all muslims, wherever they may be, to tackle the root causes of climate change, environmental degradation, and the loss of biodiversity, following the example of The Prophet Muhammad (peace and blessings be upon him), who was, in the words of the Qur'an, "a mercy to all beings."

We bear in mind the words of our Prophet Muhammad (peace and blessings be upon him)

The world is sweet and verdant, and verily Allah has made you stewards in it, and He sees how you acquit yourselves.

(Hadith related by Muslim from Abū Sa'īd Al-Khudrī)

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Definitions

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| ADAPTATION | Actions taken to manage the unavoidable impacts of climate change. |
| AGROECOLOGY | A practice, a movement and a science based on an optimal use of natural resources and of local knowledge to allow access with dignity to sustainably produced food. It provides both a response to the challenges of climate change and means of poverty reduction ^{i,ii} . |
| BIODIVERSITY | Biological diversity - or biodiversity - is the term given to the variety of life on Earth and the natural patterns it forms: the animals, plants, fungi, bacteria, and other intertwined lifeforms within any ecosystem. |
| CAPACITY BUILDING | The practice of enhancing the strengths and attributes of, and resources available to, an individual, community, society, or organisation to respond to change. |
| CARBON DIOXIDE (CO₂) | A naturally occurring gas, also a by-product of burning fossil fuels from fossil carbon deposits, such as oil, gas, and coal, of burning biomass, of land use changes, and of industrial processes such as cement production. It is the principal greenhouse gas resulting from human activities. |
| CLIMATE CHANGE | Climate change, also known as global warming, is the process of our planet heating up. The Earth has warmed by an average of 1°C in the last century, and its temperature continues to rise. The implications for people and nature are profound. Global warming is caused by people burning fossil fuels like oil and coal, farming, and destroying forests. The changing climate makes our weather more extreme and unpredictable. As temperatures rise, some areas are getting wetter and others drier. |
| COMMUNITY-BASED ADAPTATION | Local, community-driven adaptation focusing attention on empowering and promoting the adaptive capacity of people which uses context, culture, knowledge, agency, and preferences of communities as strengths. |
| DISASTER RISK REDUCTION (DRR) | Anticipating risks from future disasters; reducing existing exposure, hazards, or vulnerability; and improving resilience. |
| ECOSYSTEM | An ecosystem includes all of the living things - plants, animals and organisms - in a given area/habitat, interacting with each other, and also with their non-living environments including the weather, sun, soil, climate, and atmosphere. |
| ECOSYSTEM-BASED ADAPTATION | The use of biodiversity and ecosystem services as part of an overall adaptation strategy to help people to adjust to the adverse effects of climate change. Ecosystem-based adaptation uses the range of opportunities for the sustainable management, conservation, and restoration of ecosystems to provide services that enable people to adapt. |

| | |
|-----------------------------|---|
| ECOSYSTEM SERVICES | Ecological processes or functions having monetary or non-monetary value to individuals or society at large. These are frequently classified as (i) supporting services such as productivity or biodiversity maintenance; (ii) provisioning services such as food, fibre, or fish; (iii) regulating services such as climate regulation or carbon sequestration; and (iv) cultural services such as tourism or spiritual and aesthetic appreciation. |
| FOOD SECURITY | Food security exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life. |
| GREENHOUSE GAS (GHG) | Parts of the atmosphere that absorb and emit radiation in such a way that produces a greenhouse effect. Water vapour (H ₂ O), carbon dioxide (CO ₂), nitrous oxide (N ₂ O), methane (CH ₄), and ozone (O ₃) are the primary greenhouse gases in the Earth's atmosphere. |
| LIVELIHOODS | The capabilities, assets - both material and social resources - and activities required for a means of living. A livelihood is sustainable when it can cope with, and recover from, stress and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base. |
| LOSS & DAMAGE | The impacts and adverse effects of climate change that can no longer be avoided through adaptation or mitigation. Loss and damage can result from sudden-onset events such as cyclones as well as slow-onset processes like rising sea-levels. Loss and damage can occur in human systems such as livelihoods, as well as natural systems like biodiversity. |
| MITIGATION | Efforts to cut or prevent the emission of greenhouse gases - limiting future warming. Attempts to remove greenhouse gases from the atmosphere by actions such as planting trees. |
| RESILIENCE | The capacity of a community to cope with a hazardous event or disturbance, responding or reorganising in ways that maintain its essential function, identity, and structure - while also maintaining the capacity for adaptation, learning, and transformation. |
| SEQUESTRATION | Taking and storing greenhouse gases out of the atmosphere. The uptake of carbon containing substances, in particular carbon dioxide, by the soil or plants is often called (carbon) sequestration. |
| VULNERABLE | Able to be easily physically, emotionally, or mentally hurt, influenced, or attacked: and lack of capacity to cope and adapt. |

Introduction & Context

This publication sets out Islamic Relief’s policy on climate change. It builds on the foundation of Islamic perspectives and scientific evidence described in the Islamic Relief Climate Change Policy of December 2014ⁱⁱⁱ. Outlining policy messages for Islamic Relief programmes, partners and external audiences, the policy takes account of new events and adds Islamic Relief’s recent experience in adaptation, resilience, human development and poverty reduction.

The policy aims to:

- support Islamic Relief in delivering its global strategy goals, and to inform strategy implementation.
- inform political forums and external audiences, and to provide a basis for much-needed advocacy and influence.

The pace of Global climate change today is of a different order of magnitude from the gradual changes that previously occurred throughout the most recent era, the Cenozoic. Moreover, it is human-induced: we have now become a force dominating nature. The epoch in which we live has increasingly been described in geological terms as the Anthropocene, or “Age of Humans”. Our species, though selected to be a caretaker or steward (*khalifa*) on the earth, has been the cause of such corruption and devastation on it that we are in danger ending life as we know it on our planet. This current rate of climate change cannot be sustained, and the earth’s fine equilibrium (*mizan*) may soon be lost. As we humans are woven into the fabric of the natural world, its gifts are for us to savour. But the same fossil fuels that helped us achieve most of the prosperity we see today are the main cause of climate change. Excessive pollution from fossil fuels threatens to destroy the gifts bestowed on us by God – gifts such as a functioning climate, healthy air to breathe, regular seasons, and living oceans. But our attitude to these gifts has been short-sighted, and we have abused them. What will future generations say of us, who leave them a degraded planet as our legacy? How will we face our Lord and Creator?

Islamic Declaration on Global Climate Change 1.3

‘The world is sweet and verdant, and verily Allah has made you stewards in it, and He sees how you acquit yourselves’

Hadith related by Muslim from Abū Sa‘īd Al-Khudri

We use the term ‘climate change’ throughout this publication, but recognise that we are witnessing something entirely unique in the Earth’s history: climate breakdown. The action of humans is causing changes within decades. Changes which once took millennia. To tackle this, we must question not only current environmental and economic policies, but also entire social and economic systems.

Islamic Relief's Policy on Climate Change

Inspired by Islamic teachings on justice and stewardship of the Earth and informed by scientific consensus, we recognise climate change is one of the greatest issues humanity faces. It is a moral, social and environmental issue. As a matter of urgency, we will continue adaptation and risk reduction interventions

to build the resilience of communities vulnerable to the effects of climate change. We will improve the understanding of staff and supporters of mitigation efforts and issues. We aim to significantly cut our carbon footprint and help others to promote substantial and equitable reductions in greenhouse gases.

Policy Messages

The scientific evidence is overwhelming. Global temperatures are increasing and human action is the cause. The result is climate change. It causes food, water and productive land shortages. It increases poverty. It triggers forced displacements, heightening the risk of violent conflict, extreme droughts and floods, the collapse of ice sheets leading to sea-level rises which threaten coastal cities. Climate change is responsible for a steady rise in the death toll, especially among the world's poorest.

We must limit global warming to 1.5°C

The Paris Agreement sets 2°C as the upper limit for warming. We must go further than this. Limiting warming to 1.5°C will mean less extreme heat, rainfall and drought. It will ensure a slower rate of sea-level rise with fewer people exposed and more time for adaptation, reduced loss of species, smaller reductions in yield of maize, rice, wheat and other crops. It will also expose 50 per cent less of the global population to water shortages.

Urgent, universal and unprecedented action

Mitigating climate change demands an urgent

global response. To avoid warming of more than 1.5°C, carbon dioxide emissions must decline substantially before 2030, and reach 'net zero' by 2050. This requires change on an unprecedented scale. System transitions, deep emissions cuts in all sectors, a range of technologies, behavioural changes and increased investment in low carbon options are needed. We must start taking carbon dioxide out of the atmosphere.

Climate action is sustainable development & humanitarian relief

There must be close links to UN Sustainable Development Goals (SDGs) if we are to ensure transitions ethically and fairly shield the poor and vulnerable. Climate change is contributing to conflict, disasters and other humanitarian crises. Rather than waiting for such calamities to happen and responding then, we must instead invest resources in disaster risk management, adaptation and resilience building. Mitigating climate change by limiting warming to 1.5°C is the most effective way to use resources.

Each fraction of a degree matters.

Each year matters.

Each choice matters.

Islamic Relief's response

Islamic teachings make it imperative for all Muslims to be good stewards of the Earth. As an organisation guided by Islamic teachings and values, we are serious about tackling climate change.

Islamic Relief is campaigning for stronger action by governments and business, reducing its own carbon footprint and raising awareness of the key issues - within the Islamic Relief family and beyond. Our worldwide network operates in over 40 countries. We work in areas other organisations cannot, and help some of the most vulnerable and hardest to reach communities on the planet. We cannot,

of course, tackle climate change alone. We therefore leverage our strong relations with governments as well as many local, national and international organisations. Islamic Relief participates in influential networks which advocate for justice and rights to minimise the impact of climate change.

Social justice, climate change and livelihoods are closely linked. It is therefore clear that organisations concerned with faith, climate change, and development must bring together their agendas to achieve shared goals. Mutually supportive outcomes must come from policy development and implementation.

Climate justice

All countries have a role to play. Although industrialised countries should, for fairness and practicality, lead in cutting emissions, rapidly developing nations also must also act through reduced emissions, sustainable renewable energy, halting deforestation, and smart agriculture etc. Developed countries need to provide support through transferring technology, capacity building and financial resources.

Poverty, resilience & adaptation

Climate change is driving poverty everywhere. Impacts on agriculture and food security, increasing natural disasters, migration and urbanisation, and health shocks challenge efforts to eradicate poverty and suffering.

Policies and specific interventions can reduce these impacts. Opportunities, basic services, food and social security can be ensured by concentrating on integrated actions to enhance resilience and adaptation. To do this, inclusive and climate aware development policies that give poor people a voice, are vital.

Government policies that reduce the vulnerability of poor people by addressing

poverty and its causes in all its forms must be implemented urgently before climate change impacts become much larger. Development and investment which may create future vulnerabilities as the climate changes need to be challenged.

The international community must ensure that development is rapid, inclusive and climate informed. To prevent this becoming an endless cycle, development must be achieved alongside emission reductions. These can be developmental in themselves in offering health and economic benefits, and poor countries should be supported in providing social protection and cash transfers.

Climate change as a priority

Climate change will affect our whole way of life. It should be considered in all aspects of government, commerce, faith, and international relations. The solutions to climate change's negative effects are also the paths to a safer, healthier, cleaner and more prosperous future for all. To achieve this brighter future, citizens of all countries, at all levels of government, society and enterprise, need to understand and be involved.

ENGAGE- Everything matters

Islamic Relief's response

Tackling climate change will support Islamic Relief in achieving its mission to reduce poverty and suffering. To do so, we will continue to respond with relevant development, adaptation and risk reduction interventions to help communities cope with the short-term impacts of climate change. In parallel, we will advocate for pro-poor mitigation policies that limit long-term impacts, and help create the conditions for sustainable, equitable and global prosperity.

Policy Summary

- A. Climate change is the most important human-induced environmental challenge of our time.
- B. Climate change is negatively affecting people's lives: climate change and livelihoods are inextricably linked. Climate change is a development issue.
- C. Developing countries and poor and marginalised people are disproportionately affected by climate change - even though they have contributed less to the problem. Climate change is a moral issue of social justice.
- D. We need to act now to avoid complete catastrophe. Bold action is needed urgently.
- E. Climate change is global in its causes and consequences, so everyone must contribute to mitigating and adapting to climate change.
- F. While Islamic Relief's programmes are increasingly addressing climate change, we need to do much more.
- G. Islamic teachings provide guiding principles and values that can ensure environmental sustainability. They can be used to motivate individuals and mobilise communities to act.
- H. Islamic teachings are also rich in practical tools and methods that can be applied to achieve good environmental management.





Talanoa Dialogue uses a South Pacific tradition of story-sharing that builds empathy and trust, and informs collective decision-making. Fiji, as the president of the UNFCCC 2017-18, asked organisations to convene local, national, regional or global events in support of a Talanoa Dialogue on climate change. The outputs are included in the preparation of revised country plans (nationally determined contributions) for 2020.

The Talanoa Submission summarised below was made to the UNFCCC in October 2018. It is the product of dialogues conducted by Islamic Relief in 13 countries across three continents. Staff from civil society organisations and non-governmental organisations (NGOs), primary stakeholders, politicians, community and religious leaders participated.

Where are we?

We are responsible for climate change, which is causing poverty and suffering. Islamic scriptures are clear that humans were put on the Earth as vicegerent, with responsibility to look after the planet. Human actions are contributing to climate change and environmental degradation, and it is our responsibility to act.

We are creating climate change through cutting down trees, overusing chemical and plastic products, urbanisation, digging wells, poor waste management, and use of concrete, depleting the Ozone layer. Wastage of rainwater; natural disasters; irresponsible energy consumption; unnecessary air travel and driving are also major contributors.

People are suffering from climate change. They face heat waves, lack of rains and droughts, forest fires, extreme temperatures, intense rainfall, and erosion of the coasts as sea-levels rise. Ground water salinity, increased cyclones, tidal surges, erosion snowmelts are also causing massive reduction in crop and fodder yield and the loss of forest and biodiversity. This affects lives, livelihoods, education, food security, water and sanitation, leading to disputes over limited natural resources.

This has led to water crises, physical and mental health problems, energy disruption, food insecurity, and species loss. Women are most effected. Governments are not addressing issues. People lack information.

Where do we want to go?

- A coordinated local, national and international strategy to fight climate change and to achieve Sustainable Development Goals.
- An informed society where all champion mitigation and adaption, including integrating climate change with faith and education.
- Social and food security, resilience, clean environment and energy.
- Solid and water waste is properly managed.
- Increased forest cover and forest reserves.
- Improved livelihoods and food security using climate smart technologies.
- Paved roads and streets, proper water sanitation, and tree planting. Air-polluting vehicles are banned in cities.
- Strong strategies to protect the environment from the oil and gas industries. Affordable alternative sources of energy are available.

How do we get there?

Where they are informed about the hazards, local communities know what is needed. They have practical ideas relevant to their context, and so resources should be concentrated accordingly.

Education awareness and disseminating climate information plans and policies - particularly to local and remote communities - via social media is crucial. It is necessary to have strong relationship between organisations, religious institutions, community leaders, government, and the international community. Platforms of stakeholders, NGOs and the state should encourage communities to participate in designing and implementing projects and programmes. Links with organisations, activists, students, academia lawyers, journalists, and departments are needed for awareness-raising campaigns.

Ensure community participation in policy-making related to climate change - with local initiatives supported through national dialogue and policies. Strengthen the capacity of beneficiaries. Ensure best practice and transparency by promoting the role of local communities in monitoring and

holding accountable municipalities, local governmental parties and other stakeholders. Shift focus from the humanitarian community toward a resilience community, and concentrate on vital resilience programming. Government departments must work proactively and in coordinated manner. Invest in human health and delivering efficient and effective services to reduce climate hazards. Strictly apply policies, laws and strategies for the reduction of greenhouse gases, and governance and adaptation related measures for water management, livestock and agriculture.

Plant and care for trees, and increase forested land. Practice climate resilient agriculture, livestock, urban farming and gardening. Climate sensitive construction, reducing the use of materials like wood and cement. Women can lead activities to cope with climate change issues.

(From Talanoa Dialogues held by Islamic Relief in Pakistan, Malawi, Niger, Mali, Somalia, Palestine (Gaza), South Sudan, Kenya, Jordan, Bangladesh, United Kingdom & Russia)



Talanoa Dialogue Rawalpindi Image: IR Pakistan

Policy Statement

1. Human-made global warming is happening and it poses an existential threat to life on Earth. Islamic Relief supports the Paris Accord to keep global temperature rise this century below 2°C above pre-industrial levels, and efforts to limit the temperature increase to 1.5°C. If we do not act now, we will by 2040 lose the opportunity to do so.

2. Industrialised countries should urgently set about achieving zero emissions by 2040, with fossil fuels phased out and replaced with 100 per cent renewable sources of energy. They must also support countries in the Global South to achieve net zero emissions by 2050.

3. Investment in sustainable renewable sources of energy is needed, and will also contribute to reducing poverty.

4. Climate change adaptation, disaster risk reduction and resilience building

are inter-linked and essential elements of current and future sustainable development planning and practice.

5. Limiting global temperature rises to below 1.5°C relies on the removal of carbon from the atmosphere. Protecting and restoring degraded forests so they become carbon sinks is currently the only scientifically-proven way to do this. Islamic Relief will promote the revival and wider adoption of Islamic approaches to conserving natural resources.

6. Islamic Relief collaborates with others and promotes enhanced cooperation amongst all stakeholders – many organisations share our climate change concerns and solutions.

7. Islamic Relief is working to reduce our carbon footprint and achieve carbon neutrality in our operations by 2020^{iv}.



Large areas of South Asia were inundated with catastrophic monsoon flooding in August 2017
Image: Safiul Islam IR Bangladesh

Background: Understanding & responding to climate change

Islamic Relief's recent experience in adaptation, human development and poverty reduction

Islamic Relief raised over £26 million in the three years prior to 2017 to address issues related to climate change in 14 countries. *Climate Champions: Islamic Relief's Global Climate Action (2018)* sets out the challenges and describes our recent interventions. It highlights how communities are working with us to adapt to climate change and build resilience, including efforts to reduce the risk from future shocks. It also describes why Islamic Relief is passionate about climate change and climate justice issues, and our campaigning to reduce emissions, promote sustainable living and protect the most vulnerable.

The Paris Accord

At the 21st Conference of the Parties (COP21), held in Paris in December 2015, parties to the United Nations Framework Convention on Climate Change (UNFCCC) struck a landmark agreement. Dealing with greenhouse gas emission mitigation, adaptation, and finance, the Paris Accord has been signed by 195 UNFCCC members - with 181 becoming party to it.[1] The Paris Agreement's long-term goal is to keep the increase in global average temperature to well below 2 °C above pre-industrial levels; and to limit the increase to 1.5 °C, since this would substantially reduce the risks and effects of climate change.

It calls for adaptation action to be gender-responsive, participatory and fully transparent, focused on small-scale farmers, vulnerable

groups, communities and ecosystems. It enables countries and others to take action that builds adaptive capacity and resilience; to contribute to the equitable achievement of the 1.5°C goal; and to safeguard food security, the rights of indigenous peoples and local communities, gender equality, environmental integrity and human rights.

Nationally determined contributions (NDCs) are at the heart of the Paris Agreement and efforts to achieve these long-term goals. NDCs are each country's plans to reduce national emissions and adapt to the impacts of climate change. They have to be submitted to the UNFCCC by 2020 and every five years thereafter. Governments will take part in global stocktakes (GST) to shape subsequent NDCs.

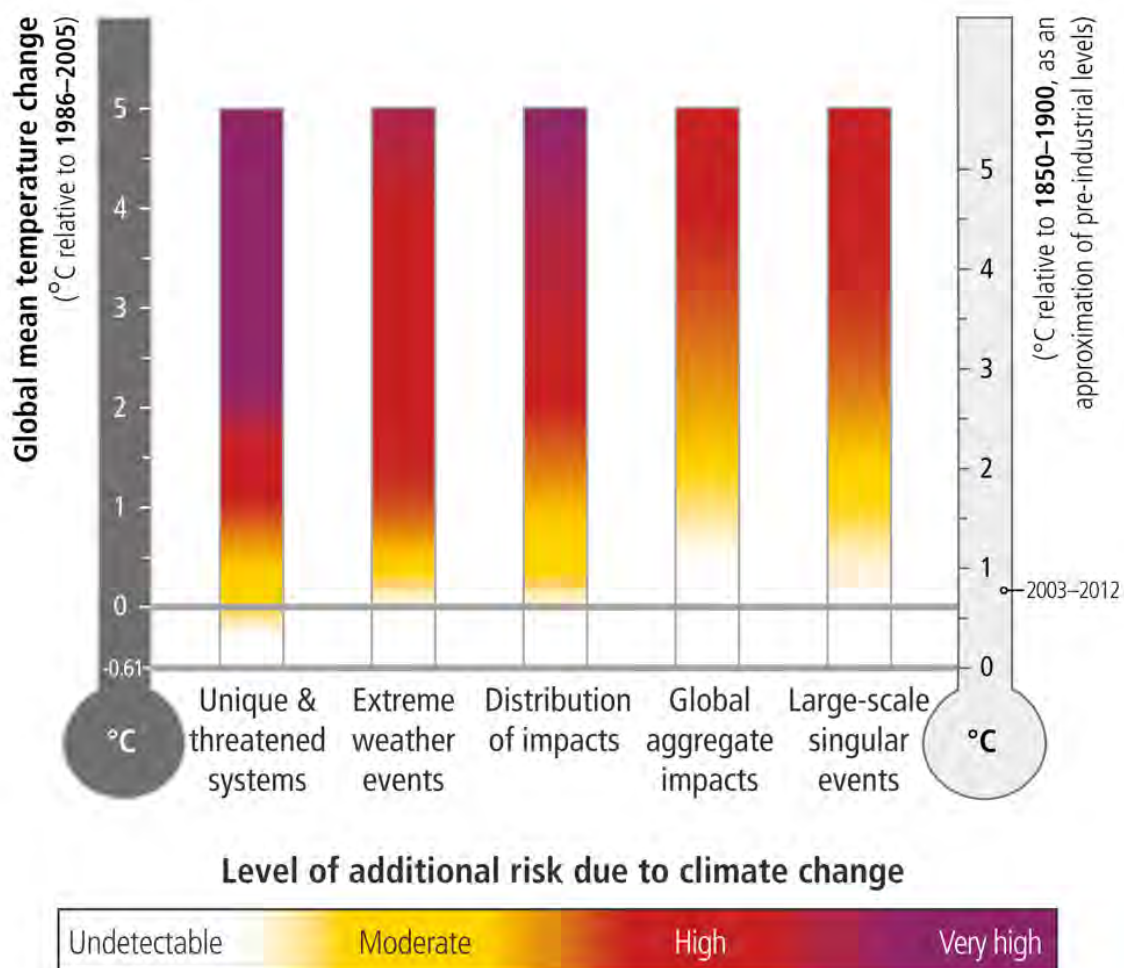
The national adaptation plan process enables Parties to formulate and implement national adaptation plans (NAPs) as a means of identifying medium- and long-term adaptation needs and developing and implementing strategies and programmes to address them. Special expertise and funding is available to the least developed countries supporting national adaptation programmes of action (NAPAs) to address the challenge of climate change given their particular vulnerability. The NAPA process emphasises community-level input as an important source of information. NAPAs are action-oriented, country-driven, flexible and based on national circumstances. They are presented in a simple format which is easily understood both by policy-level decision-makers and the public.

Intergovernmental Committee on Climate Change (IPCC)

The IPCC provides scientific advice to the UNFCCC, and lists climate change risks using five “reasons for concern”. These include impacts such as “unique and threatened ecosystems and cultures and extreme weather events”, each of which is rated on a scale from “undetectable” to “very high”. Conducted in 2014, the IPCC’s most recent assessment of the scientific evidence, the Fifth Assessment, found that at around 1.5°C warming there was a change from moderate to high risk for threatened ecosystems and cultures and for extreme weather events. A special report (2018)^v contrasts the impact of 1.5°C and 2°C warming, underlining the gains from limiting warming to 1.5°C. The report states that human activity has already caused about 1°C of global warming, while at the present rate of warming (0.2°C per

decade) we will hit 1.5°C by about 2040. Even with the national pledges made as part of the Paris Agreement, we are on course for warming of about 3C by 2100.. Should that happen, four of the IPCC’s five “reasons for concern” would be in the high to very-high risk category. Achieving the 1.5°C target will require human made CO₂ emissions to decline by 45per cent by 2030 (relative to 2010). By 2050, they will need to reach “net zero”. Any further CO₂ emissions due to human activity would then have to be matched by removing CO₂ already in the atmosphere, including by planting trees. Net zero would have to occur by around 2075 to meet a 2°C target.

Climate change is already effecting people, eco-systems and livelihoods all around the world



Agenda 2030 and the Sustainable Development Goals



The IPCC special report is the first to make an explicit link with the United Nations Sustainable Development Goals (SDGs), adopted in 2015:

‘Climate change impacts and responses are closely linked to sustainable development which balances social well-being, economic prosperity and environmental protection’.

The SDGs, the report notes, ‘provide an established framework for assessing the links between global warming of 1.5°C or 2°C and development goals that include poverty eradication, reducing inequalities, and climate action’.

It also shows that national adaptation plans, if carefully selected, will benefit sustainable development and poverty reduction with global warming of 1.5°C. Sustainable development supports and enables the fundamental societal and systems transitions and transformations that will help limit global warming to 1.5°C. It can achieve ambitious mitigation and adaptation in conjunction with poverty eradication and efforts to reduce inequalities.

The IPCC shows that in the context of sustainable development, international cooperation can create in all countries and

for all people an enabling environment for limiting warming to 1.5°C. Such cooperation is critical for developing countries and vulnerable regions.

Loss & Damage (L&D)

The Warsaw International Mechanism (WIM) for Loss and Damage associated with climate change was established in 2013. It acknowledges that L&D “includes, and in some cases involves more than, that which can be reduced by adaptation”. The Paris Agreement recognised “the importance of averting, minimising and addressing loss and damage associated with the adverse effects of climate change”. L&D is associated with adverse impacts of climate change on human and natural systems; it includes impacts from extreme events and slow-onset processes especially in developing or particularly vulnerable countries. It refers to economic impacts like the loss of assets and crops and non-economic impacts on biodiversity, culture, health; it also covers irreversible and permanent loss and damage. The mechanism enhances action and support, including finance, technology and capacity-building.

Most financial tools currently available for dealing with loss and damage are modelled on ‘sovereign’ insurance/ risk transfer -

essentially market-based instruments which have had limited success. Grants or solidarity funds paid for through, for example, financial transaction taxes, levies on shipping and aviation, and climate damage taxes on the fossil fuel industry would be more effective. This would enable countries to assess the risk of loss and damage, and implement risk management strategies and approaches including scaling up and replicating good practices and pilot initiatives. They could also involve vulnerable communities and populations, civil society and other relevant stakeholders, in assessing and responding to loss and damage, as well as in designing and implementing community-based insurance systems.

Islamic Relief has a special interest in the latter. We are scoping the potential for sharia compliant *Takaful* index based insurance, which is similar to mutual or co-operative insurance models. Individual or corporate members do not pay premiums through *Takaful* – instead, they make regular donations and receive a pre-defined payout in the event of in the event of loss, plus a return on the investments made in the insurance fund. Community-based macro-*Takaful* could support efforts to reduce vulnerability and build resilience by arranging risk coverage to include a wide range of extreme climate events. ^{vi}

Disability

Ten to 15 per cent of the global population are people with disabilities, who are uniquely affected by climate change. This population includes a wide array of mobility, sensory, developmental, intellectual and emotional impairments, as well as chronic health conditions.

Many individuals have multiple disabilities. They may experience social or medical elements differently depending on intersecting factors such as their health, age, religion, gender, social or economic status, nationality, geography, and language (including sign language for deaf people). Each of these have complex requirements for assistance for survival.

People with disabilities are harder hit by climate disruptions than those without disabilities. They may be more vulnerable during storms, floods and extreme heat; have greater susceptibility to invasive disease; and face complex disability-related challenges of relocation and forced migration, for example, in finding new housing or support networks. Islamic Relief is acutely aware that in development and emergency work there is a danger that some people, often the most vulnerable, are left behind in consultation, decision-making, planning and access to goods and services. This may be due to disability – and some people with disabilities experience extreme vulnerability arising from intersectional discrimination. To ensure no one is left behind, it is crucial to adopt an inclusive approach throughout climate change work. ^{vii,viii}

Gender

Before and after climate-related events, women and girls are often more vulnerable. Women are disproportionately likely to be casualties, and cultural expectations make it harder for women to be mobilised or to access health and other services. When displaced, women are often the primary carers with responsibility for children and older people. Gender differences in access to resources, power and processes of decision-making, including responsibilities within the household, make women particularly vulnerable to climate hazards.

Climate change interventions must be gender-responsive, recognising and addressing the particular pressures and challenges women and girls face. In most contexts, women's domestic and communal responsibilities as stewards of natural resources have put them at the forefront of livelihood strategies that are adapted to changing environmental realities.

Women must be fully involved in decision-making and planning, and their skills should be used in disaster-preparedness and response, and all aspects of climate mitigation and adaptation.

Climate change may be man-made, but women are key to the solution, through planting trees, recycling waste, eating less meat and a thousand other measures, big and small.

“There’s a nurturing quality, a concern for children, that’s very deep in women. And women change behaviour. It’s women who decide what the diet will be. And, of course, in vulnerable countries, it’s women who bear the brunt of climate change”.

Mary Robinson, former President of Ireland and UN Commissioner for Human Rights

Climate change & conflict & disasters

Climate change causes water scarcity, declining crop yields and rising prices to become catalysts for conflict. It aggravates pre-existing problems to “threat multipliers”, causing escalating

cycles of humanitarian crises, political instability, forced migration and conflicts. ‘Natural’ disasters such as droughts, earthquakes, storms and tsunamis, are occurring more frequently and causing greater devastation all around the world. In 2017, the direct economic cost of predominantly climate-related disasters, from the Caribbean and southern United States, to Southeast Asia and the Pacific, was estimated at nearly US\$400 billion dollars^{ix}. Climate resilient development, disaster risk management have been shown to offer a return of US \$3-50 for each dollar spent^x. The IPCC Special Report shows that mitigation is significantly cheaper than adaptation, both financially and in terms of lives lost to climate change.



Islamic Relief Climate Change Steering Group

The Islamic Relief Climate Change Steering Group has met regularly since 2016. It has a mandate to mobilise resources including Islamic Relief's supporters and donors, to build partnerships. It is also tasked to develop local capacity to advocate for policy revision and address the direct and indirect impacts of climate change utilising a holistic view of the issues from an Islamic perspective. It comprises members from the larger Islamic Relief Partners (UK, US, Germany, Canada and Sweden) alongside regional and field offices from Asia and Africa.

Leave no one behind

Agenda 2030 for Sustainable Development recognises that the dignity of the individual is fundamental, and that its goals and targets should be met for all nations and people and for all segments of society. Furthermore, it endeavours to reach first those who are furthest behind.

Tackling climate change is imperative to the "leave no one behind" agenda. Climate change hits the poorest people first and hardest, exacerbating existing challenges of poverty, inequality, marginalisation and vulnerability. Building the resilience of communities to withstand shocks, climate-related or otherwise, is also critical to the success of "leave no one behind".

Islamic Relief has found that tackling poverty is equally imperative in addressing climate change. Poor people often rely directly on natural resources to meet their daily needs for food, water, shelter, income generation, medicines and materials. Natural resources are often the "wealth of the poor", particularly poor women, and for those furthest behind, natural resources are often one of the only assets they can access.

Ensuring effective action requires a precise

understanding of target populations. However, there are sparse disaggregated data needed to address all vulnerable groups – including children, youth, people with disabilities, people living with HIV, older people, indigenous peoples, refugees, internally displaced individuals and migrants – as specified in the 2030 Agenda. Few of the current indicators, for example, are able to shed light on the particular situations of migrants, refugees, older people, people with disabilities, minorities and indigenous peoples.

Climate finance

Climate finance is local, national or transnational financing—drawn from public, private and alternative sources—that seeks to support mitigation and adaptation actions to address climate change. Under the Paris Agreement, developed countries are to provide financial resources to assist developing countries in implementing the objectives of the UNFCCC. This recognises an enormous variation in the contribution of countries to climate change and their capacity to prevent it and cope with its consequences. Climate finance is needed for mitigation, because large-scale investments are required to significantly reduce emissions. Climate finance is equally important for adaptation, as significant financial resources are necessary to adapt to the adverse effects and reduce the impacts of a changing climate.

There is a substantial gap between adaptation finance needs and the amount of international adaptation finance currently provided. The United Nations Environment Programme (UNEP) estimate that adaptation costs by around 2030 are expected to be around US\$140–300 billion per annum. So, to ensure adequate adaptation in developing countries, the total financial resources required for adaptation in 2030 would have to be roughly six to 13 times greater than

international public finance in 2018. To make this effective, future international climate finance architecture needs to be properly coordinated, ensuring that climate funds meet the diverse needs of countries to reduce vulnerability and increase climate resilience.

Impacts on biodiversity

Climate change, alongside factors like land degradation and habitat loss, is emerging as a top threat to wildlife around the globe. It could cause some animals in Africa to decline by as much as 50 per cent by the end of the century. Up to 90 percent of precious coral reefs in the Pacific Ocean may bleach or degrade by the year 2050.

There are strong practical arguments against biodiversity loss. Variation, from individual genes to species, gives ecosystems resilience to change. Ecosystems, in turn, hold the planet steady and provide services essential to human welfare: forests and wetlands prevent pollutants entering our water supplies, mangroves offer coastal defence by reducing storm surges, and green spaces in urban areas lower rates of mental illness in the people who live there. A continued loss of biodiversity will disrupt these services even further. If the global temperature is allowed to rise to 2°C, the risks facing plants, animals and insects roughly doubles.

The ocean provides most of the life-supporting environment on the planet. It hosts a large portion of biodiversity, plays a major role in climate regulation, sustains a vibrant economy and contributes to food security worldwide. Severe impacts on key marine ecosystems and ecosystem services are projected in response

to future global warming and concurrent ocean acidification, deoxygenation, and sea-level rise. To protect marine biodiversity and ecosystems and counter the effects of climate change, the most practical and promising actions have been shown to be habitat protection, eliminating overexploitation, reducing pollution, restoration of vegetation, relocation and reef restoration. Ocean-based renewable energy - using offshore wind turbines and harvesting of energy from tides, waves, ocean currents, and thermal stratification - in place of fossil fuels will help reduce the rate of warming, acidification, and sea-level rise.^{xi}

Securing community land rights is an effective, efficient and equitable climate action that governments can take to protect the world's forests and ecosystems. Deforestation must end, globally, on an absolute basis. Reforestation and improved forest management are opportunities for increasing mitigation ambition. Protecting forests while allowing for indigenous and community-based forest management to provide biodiversity, food security, and carbon sequestration benefits is an urgent priority. Adaptation in agriculture also delivers substantial mitigation benefits since agroecological and climate-compatible food production systems can protect biodiversity and increase resilience while reducing emissions, food insecurity and 'rich country' diseases resulting from poor diet.^{xii}

Equitably reducing consumption, particularly of animal products, represents the single most effective climate intervention in the land sector.

Islam and climate change

Climate change is a symptom of a greater challenge: how to live sustainably and justly. The major cause of environmental degradation in the world today is unsustainable consumption and production driven by the notion that economic growth results in human prosperity and wellbeing. This is leading the world in an irrational push for ever-increasing consumption in the face of limited resources, since higher consumption demands more production which increases pressure on resources. The energy powering this comes largely from fossil fuels that pump greenhouse gases into the atmosphere, disrupting important ecological cycles and causing climate change.

The IPCC Special Report on 1.5° states that:

"Community-led and bottom-up approaches offer potentials for climate-resilient development pathways at scale. At the level of individuals, communities, and groups, emphasis on well-being, social inclusion, equity, and human rights helps to overcome limitations in capacity."

Such a statement could easily have been expressed by an ecological economist, a post-growth theorist or a Muslim scholar. Emphasis on well-being instead of consumption, and justice rather than growth are mainstays of ecological economics literature and Islamic teachings.

To support the quest for economic growth, unjust and unstable global financial and monetary systems have been created and maintained. They are based on debt, compound interest and money creation. This breeds inequality, depletes resources and destabilises the ecological balance. Islamic perspectives present an alternative to this destructive narrative.

Planning for economic contraction can help fight climate change, biodiversity and soil loss, resource depletion, and air and water pollution. Many social problems could be solved should world leaders de-emphasise growth in Gross Domestic Product in favour of quality-of-life indicators. This profound change in focus would align with recommendations by ecological economists and pathways set out in Islam.

Islamic teachings provide guiding principles and values that can ensure environmental sustainability - they can stimulate individual consciences and mobilise communities to action.

Islamic teachings are clear that human wellbeing is holistic - and not dependent on material wealth alone. Khalid (2014)^{xiii} points to over 250 Qur'anic verses explaining concepts in relation to the environment. Islam teaches moderation, a feeling of unity with all creation (*tawheed*) and the innate disposition of humans as an integral part of the natural pattern (*fitra*). It also teaches that the world is created in a fine balance (*mizan*) and that humanity has accepted the stewardship of the Earth and its resources (*khalifa*) in trust (*amana*) from Allah.

These principles can guide Muslims to the highest standards of sustainable environmental management.

The unity principle (*tawheed*). This defines the Islamic worldview of the oneness of God and the unity of all creation as deriving from the same source:

"God is the Creator of all things; He has charge of everything" (Al-Zumar, 39:62).

Viewing all of creation as a unified whole can explain what is happening to our climate. Rich countries are largely responsible for carbon dioxide pollution, but climate change affects the whole globe and all of humanity and other creations. Everything is connected.

The environmental aspects of the unity principle are supported elsewhere in the Qur'an, including an affirmation that Allah is: one and only God (Al-Ikhlās, 112:1-4), the Creator of everything (Ghāfir, 40:62), the Giver of form (Hashr, 59:24), the one who encompasses all things (Al-Nisā, 4:126) and the originator and regenerator of creation (Al-Naml, 27:64).

The creation principle (*fitra*). The Qur'an teaches that the human species was created as a part of nature, with an innate natural disposition similar to other creations:

“So [Prophet] as a man of pure faith, stand firm and true in your devotion to the religion.

This is the natural disposition God instilled in mankind– there is no altering God’s creation– and this is the right religion, though most people do not realise it.” (Al-Rum, 30:30).

Other verses reflect on Allah’s creation of the universe and the natural world and their self-sustaining functions. The chapter on Yunus (Jonah) describes the creation of the planetary system with the sun at the centre of our system and the rhythms of night and day as well as the changing seasons. It compares these to verses of the Qur’an as signs of the Almighty (Yunus, 10: 5-6). Other wonders of the natural world and descriptions of the *fitra* are given in surah al-Nur, 24:45. Allah then creates the human being in the state of the natural environment (Al-Alaq, 96:1 -2).

In Ar Rum, 30:30, we are warned that there are limits to modifying the environment to excess and we cannot change the pattern that has been established by the Creator.



Electric tuk-tuks and 'easy bikes' in Bangladesh
Image: Jamie Williams IR Worldwide

The balance principle (*mizan*). The pattern in which all of creation functions is kept in balance (*mizan*) by the forces of nature:

"He has raised up the sky. He has set the balance so that you may not exceed in the balance: weigh with justice and do not fall short in the balance." (Al-Rahman, 55: 7 – 9).

Balance connotes both a physical form in relation to the natural world and a social form in relation to justice, as we find in verses such as Al-Rahman, 55: 5-6, which tell us that the sun and moon keep everything in balance by performing their exacting roles. Everything around us works because it is in submission to the will of the Creator.

Al-Shura, 42:17 and Al-Hadid, 57:25 emphasise the justice dimension of *mizan*. They remind us that we do injustice to the Earth and its inhabitants when we disrupt the natural balance. Climate change is a sign of imbalance for which science tells us we are responsible. We have begun to face the consequences.

Qur'anic guidance on resource use tells us that the Earth is a place of abundance and enormous diversity (Al-Hijr, 15:19). As everything is created in known measure we should take no more than we need. Waste is abhorred by Allah:

"Children of Adam... eat and drink but do not be extravagant: God does not like extravagant people." (Al-Araf, 7:-31).

The responsibility principle (*khalifa*). Allah has made the human race His *khalifa* on Earth. The word is often translated as successor, trustee, vicegerent and other terms meaning responsibility:

"It is He who made you successors on the earth" (Al-Naml, 6: 165)

"We offered the Trust to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it; mankind

undertook it– they have always been inept and foolish." (Al-Ahzab, 33: 72)

With this trust in humanity's reason and moral responsibility comes a duty to act as guardians and protectors of the environment. We must conserve and sustainably use the Earth's resources for the benefit of present and future generations. On the Day of Judgement we will be accountable to Allah for the extent to which we have fulfilled this duty.

The basis of Muslim social interaction is to call to good action, to encourage what is right and prohibit what is wrong (Al-Imran, 3:104). Such ethics reinforce the consciousness and behaviour necessary to discharge humanity's duty as steward of nature. The Qur'an often reminds humanity of its place in creation in spite of its role as *khalifa*, for example, in Ghafir, 40:57. It also reminds us of the consequences of our bad behaviour:

"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 own actions so that they may turn back." (Al-Rum, 30:41)

Many scholars have added a moderation principle. In the Qur'an, Allah says:

"We have made you [believers] into a just community so that you may bear witness [to the truth]before others and so that the Messenger may bear witness [to it] before you" (Al-Baqarah, 2:143)

"Say, 'People of the Book, do not overstep the bounds of truth in your religion and do not follow the whims of those who went astray before you– they led many others astray and themselves continue to stray from the even path." (Al-Ma'idah, 5:77)

Muslims are called *Ummatan Wasatan*. Commentators explain the word "wasat" as "justly balanced", "the best (*khiyar* or *khayr*)". (see al-Tabari, al-Qurtubi, Ibn Kathir etc.)



Yusuf Ali says:

“The essence of Islam is to avoid all extravagances on either side. It is a sober, practical religion.” (note 143 on 2:143)

Allah has made this a moderate Ummah. Muslims must follow the middle path, which has no extremes or excesses.

Islamic teachings are rich in practical tools and methods that can be applied to achieve good environmental management

Since early Islamic history, Muslim societies have successfully applied in systems and institutions the conservation principles explained in the preceding section. Examples include hima, harem, waqf and hisba. It is now necessary to revive and adopt them more widely.

The hima is a multiple use conservation area. It may be established and managed by the state, a civil society organisation or the community. The first hima was established by Prophet Muhammad (PBUH) near Medina in Saudi Arabia, mainly for cavalry horses. Himas can be set up in grazing lands, forests, watersheds or as community reserves. Each hima is divided into zones which are assigned for various uses. For example, a hima in a grazing area can be divided into a zone where domestic animals are totally or partially excluded to allow survival of important species such as bees for pollination; a zone in which animals are restricted to certain seasons; and a zone designated for seed banks. There are a few examples of the revival of the hima system today, ranging from a national network of

himas in Lebanon to individual areas such as Jabal Aja' desert oasis in Saudi Arabia, Misali Island marine fisheries in Zanzibar and Yagour montane pastures in Morocco.

A harem is a sacred area designated to exclude direct human use. On his first entry to Mecca after a long exile, Prophet Muhammad (PBUH) declared:

“It is sacred by virtue of the sanctity conferred on it by God until the last day. Its thorn trees shall not be cut down, and its animals shall not be disturbed..... and its fresh herbage will not be cut.”

A similar declaration was made regarding the area between the two mountains surrounding the city of Medina. Generations of Muslims have since established harems around sources of water, spaces surrounding settlements, roads and even individual trees that provide shade.

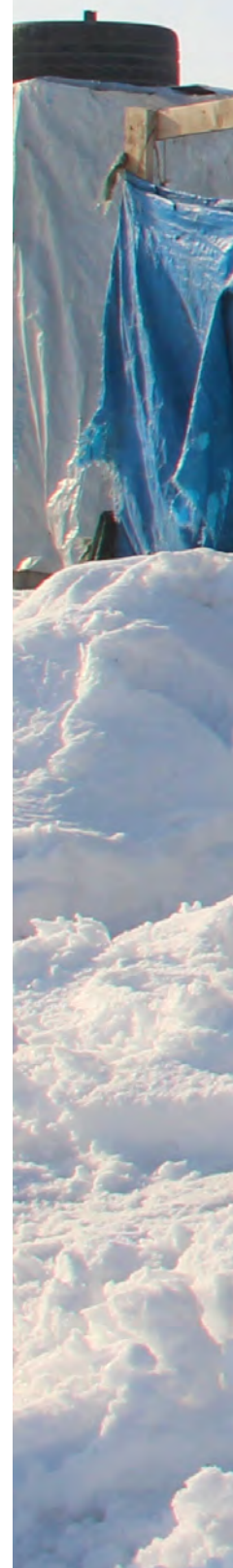
Waqf is the prime Islamic form of civil society activism, comprising land, buildings, financial trust or other assets dedicated in perpetuity for charitable purposes, as specified by the donor. The Islamic culture of endowments has spanned the time of Prophet Muhammad until the middle of the 20th Century, and were established for the benefit of education, health, culture, animals and the environment. In the present day, the Kuwait Awqaf Foundation has supported conservation efforts. However waqf can benefit the environment in many other ways. For example, an area rich in biological resources can be procured and designated as a hima or harem and established as waqf.

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Syrian refugees' makeshift shelters in harsh Lebanon winter
Credit Jihad Ibrahim, Nawwar Hamadeh IR Lebanon



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