

*Caring for the
Earth is worship:*
**Environmental
ethics in Islam**



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Icon key

Stage one:



Essential questions:

The most important questions that the students should be able to answer by the end of the lesson.



Key vocabulary:

These are the primary technical terms in the unit without which the student will not understand the lesson.

Stage two:



Teacher takeaway:

This is the primary takeaway we want students to leave the lesson with. It usually outlines the learning process that describes how the different parts and sections of the lesson plan help students arrive at the learning objectives.



Teacher's note:

This is an undefined body of text that ranges between notes on instructions or a heads up on potential problems you may encounter while teaching.



Ayat: Qur'anic verse



Hadith: Hadith narration

Stage three:

Formative assessments:

Low-stake assessments used to monitor student learning during instruction in order to provide ongoing feedback and adjust teaching to improve student understanding.

Summative assessments:

Assessments that evaluate student learning and skill acquisition at the end of a lesson or unit to determine student understanding and application of the lesson objectives.



Unit overview and objectives

Unit overview

Learning objectives

Content standards



Key concepts & vocabulary

Islah

restoring something to its proper order

Fasad

a state of corruption and mischief

Hyper-consumption

an excessive consumption of goods, and the social pressure to consume those goods

Extreme minimalism

choosing to live a life with only the bare essentials and nothing more

Khalifa

a steward or leader responsible for the care and preservation of something

Unit overview

Prior to the modern environmental crisis, the Qur'an and Sunnah of the Prophet Muhammad ﷺ indicated the possibility of human activity altering nature. For many of the inhabitants of the modern world, this realization has dawned only recently within the last century or so through empirical study of human activity and environmental change. What we know as "environmentalism" today is a response that does not necessarily share the same principles and attitudes of the Islamic tradition toward the environment. Likewise, what we know about and what we feel when we hear the term "environmentalism" today, as modern humans, is likely informed more by popular discourses and debates than it is by revelation. But, as Muslims, our revelation provides a divine account of the reality of things and serves as ultimate guidance connecting this life to the hereafter. This curriculum unit sets out to explore and conceptualize the environment and environmental ethics within a framework based on Qur'anic and Prophetic discourse.

The first lesson begins by looking at how many of our human activities are causing wide scale disruption to the environment today. Some of these activities include the linear materials economy and consumerism cycle, which students will analyze closely. Exploring these two systems will help students recognize the underlying factors that affect the ecological balance of our world as well as their own contributions to these processes. The lesson concludes by reorienting student perspectives through a theocentric worldview that emphasizes our moral responsibility to protect the environment as a balanced creation of God.

After recognizing some of the challenges we are facing with regard to the environment, students react and engage with the Qur'anic perspective on the environment in the second lesson. While modern discourse primarily uses the concept of "environment" to refer to the Earth and its atmosphere, the Qur'an speaks of a more expansive order that Allah has created and tied to human ethics. Though the environment has been subjugated for our use and benefit, we are reminded to not exceed the moral limits placed on us and corrupt the Earth. At the end of this lesson, students will realize that their duty is not directed towards the environment, but towards God who has made it a moral imperative to retain the balance and beauty of the environment.

After establishing the Qur'an's attitude toward the environment, in the final lesson plan, we frame the discourse on environmental ethics in light of the Prophet's precedent. By heeding prophetic instruction and recognizing the wisdom and value of the Prophet's individual prescriptions, students will be equipped to rethink their individual part in helping the environment through sustainable change and, thus, enjoy living a lifestyle of moderation sanctioned by God.

Learning objectives

Toward the completion of this unit, students should be able to:

Lesson plan 1

- ➊ Recognize how human activities impact the environment. *(cognitive)*
- ➋ Understand and feel invested in God's command to maintain the natural and cosmic balance of the environment. *(cognitive and affective)*

Lesson plan 2

- ➊ Explain some of the ways the Qur'an speaks about the environment. *(cognitive)*
- ➋ Appreciate and explain that while God allows us to take benefit from the natural world, He has made us responsible for its care and well-being. *(cognitive and affective)*
- ➌ Understand and apply a God-centered worldview when thinking about our relationship with the environment. *(cognitive)*

Lesson plan 3

- ➊ Identify the environmental impact of our choices and actions. *(cognitive)*
- ➋ Understand and apply the Prophet's ﷺ ethical principles as they relate to the environment. *(cognitive & affective)*
- ➌ Recognize the importance of applying small, consistent habits for the sake of God. *(cognitive)*

Standards

CCSS.ELA-LITERACY.RST.11-12.2

Determine the central ideas or conclusions of a text; summarize complex concepts, processes, or information presented in a text by paraphrasing them in simpler but still accurate terms.

CCSS.ELA-LITERACY.W.9-10.1.C

Use words, phrases, and clauses to link the major sections of the text, create cohesion, and clarify the relationships between claim(s) and reasons, between reasons and evidence, and between claim(s) and counterclaims.

CCSS.ELA-LITERACY.W.9-10.1.E

Provide a concluding statement or section that follows from and supports the argument presented.

CCSS.ELA-LITERACY.W.9-10.2.A

Introduce a topic; organize complex ideas, concepts, and information to make important connections and distinctions; include formatting (e.g., headings), graphics (e.g., figures, tables), and multimedia when useful to aiding comprehension.

CCSS.ELA-LITERACY.SL.9-10.1.C

Propel conversations by posing and responding to questions that relate the current discussion to broader themes or larger ideas; actively incorporate others into the discussion; and clarify, verify, or challenge ideas and conclusions.

CCSS.ELA-LITERACY.SL.9-10.1.D

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-LITERACY.SL.9-10.4

Present information, findings, and supporting evidence clearly, concisely, and logically such that listeners can follow the line of reasoning and the organization, development, substance, and style are appropriate to purpose, audience, and task.

CCSS.ELA-LITERACY.RST.9-10.5

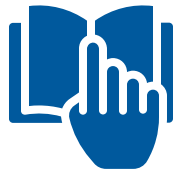
Analyze the structure of the relationships among concepts in a text, including relationships among key terms.

CCSS.ELA-LITERACY.RI.9-10.1

Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

Multimedia usage

Our units occasionally use multimedia resources that are produced by parties external to Yaqeen. When referencing these resources, we offer a specific timestamp for your class to view. Please note that we only endorse the use of the timestamped portion and do not stand by other aspects of the video. We encourage teachers to always refer to the lesson plan document when using the presentation to ensure that only time-stamped portions of the videos are shown in class.



Instructions and activities

Lesson 1 • Contributors to the environmental crisis

Lesson 2

Lesson 3



Essential questions

How are human activities impacting the environment and its natural balance?

What are some ways corporations create and perpetuate our current environmental crisis?

To what extent are the conveniences of modern societies incompatible with our duties to the environment?



Key concepts & vocabulary

Islah

Restoring something to its proper order

Fasad

A state of corruption and mischief

Lesson plan 1

Contributors to the environmental crisis

Stage 1: Big ideas and desired results

Lesson overview

The unit begins by looking at how human activities cause wide scale disruption to the environment today. Students will examine the linear materials economy and consumerism cycle as case studies, and will identify their roles in these systems by reflecting on the ways they consume and dispose of products. Although it is large corporations and governments that feed off consumer habits and provide incentives to purchase more, students are invited to be more conscious and intentional about their purchases and to think about how their small actions can leave a lasting impact. This first lesson wraps up by describing the natural balance God has instilled on Earth and our moral responsibility as Muslims to protect it.

Learning objectives

Toward the completion of this lesson, students should be able to:

- 1 Recognize how human activities impact the environment. *(cognitive)*
- 2 Understand and feel invested in God's command to maintain the natural and cosmic balance of the environment. *(cognitive and affective)*

Stage 2: Learning plan

Total time: 60 min

Lesson plan outline

- Section 1, **slides 1-2**: Reflecting on the impact of human activity
- Section 2, **slides 8-12**: Exploring the causes of the environmental crisis
- Section 3, **slides 13-16**: Working towards a sustainable, theocentric solution to maintain balance on earth

Supplies/equipment

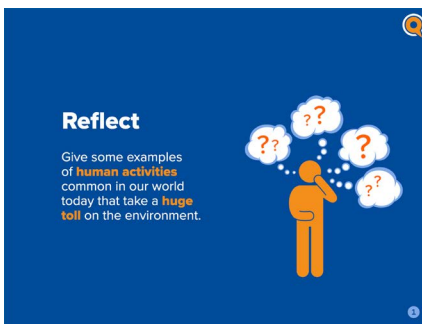
- Lesson plan 1 presentation
- Projector/screen/computer/internet connection for videos and presentation
- Printouts of 1.1 for each student

Opening activity (10 min)

Section 1

Slides 1-2 / The impact of human activities


1. Open lesson one presentation and give each student **1.1 “Contributors to the environmental crisis.”** Display **slide one** and read aloud the question on the slide: “Give some examples of common human activities that take a huge toll on the environment today.”
2. Instruct students to jot down their examples on **1.1**. Then, call on a few students to share some examples. Use the list below and expand on one to two examples to help guide students in their responses:
 - a. **Single-use plastic:** single-use plastics, such as water bottles, have a large impact. When plastics end up in landfills, they break down into tiny particles that contaminate soil and waterways. They also end up in the food chain and can be ingested by animals.
 - b. **Landfills:** waste ending up in landfills emits large amounts of greenhouse gasses, contributing to extreme temperatures, natural disasters, and melting Arctic ice.
 - c. **Improper disposal:** consuming single-use items without proper recycling contributes to overflowing landfills. Often, these items stay on Earth for hundreds of years and can create toxins in soil and water sources.
 - d. **Transportation:** twenty-four pounds of carbon dioxide are emitted into the atmosphere for every gallon of gasoline. The transportation sector, including planes, trains, cars, ships, etc., produces 30% of all global warming emissions.





Teacher's note


At this point, it is okay if students do not have a detailed response. The purpose here is to have them begin thinking about the impact our activities have on the environment.

3. To further highlight one example of the impact of human activities, proceed to **slide two**. Inform students that the image on this slide was taken in Nepal, India and depicts a large pile of textile waste (i.e., mounds of clothing). Explain that this image is a result of fast fashion, an industry that engages in mass-production of clothing to keep up with ever-changing trends. Read aloud the questions on the slide and ask students to briefly discuss them with an elbow partner. 

- a. **“What do you think contributed to this mounting pile of waste?”**
- b. **“Is the environmental impact of this waste something we should even care about?”**

4. After students are given a few minutes to discuss the questions, use the following points to facilitate a brief discussion around these questions:

- a. To address the first question, explain that a waste pile, such as the one depicted on the slide, could be a result of many different factors such as improper disposal or overconsumption of a product. Living in North America, it is easy to become oblivious to the problem of waste since much of our trash is exported to other regions of the world.
- b. To address the second question, explain that once we dispose of an item, it will either be disposed of in a landfill or shipped overseas. In either case, we are not impacted by mounting piles of waste in our own backyards. Because we are not directly affected by the disposal of our products, we may not believe it is an important issue or something we should care about. We should, however, take a deeper look into how our choices make an impact on the Earth's ecosystem whether we are impacted directly or indirectly by the environmental crisis for the collective good of humanity.

5. Conclude this discussion by informing students that this lesson will primarily focus on human activities that impact the environment. While environmental issues, such as the problem of waste, are multilayered and cannot be resolved through a simplistic analysis, this lesson is intended to invite students to begin exploring some of these concerns. By the end of this unit, students will come to realize that they should be invested in these issues, not simply because there is a lot of emphasis on climate change today, but because we are commanded by God to protect the environment and it is thus our moral responsibility. 

Teacher takeaway

The purpose of the opening activity is to have students reflect on the state of the environment and the impact of human activity. By thinking about how their daily choices might have a long-lasting effect on the environment, students should feel some motivation to curtail their potentially destructive decisions and work towards solutions to our current predicament.



Teacher's note

This section uses consumerism and the linear materials economy as examples of what is contributing to our environmental crisis. It is important to note that there are many other contributing factors such as our methods of transportation, our farming practices, and our heavy reliance on single-use plastics. Inform your students that, while we limit our focus in this lesson to some of these factors, they should be aware that there are many others.

name: _____ date: _____

Contributors to the environmental crisis

the impact of human activities

Reflect | Give some examples of human activities common in our society today that take a huge toll on the environment.

The linear materials economy: what leads to waste? | While listening to the explanation of each term, draw a line to its matching definition.

| | |
|---------------------|---|
| Extraction | Raw materials are sent to factories and mills in developing countries where workers endure harsh conditions to treat, sew, or assemble the finished products. |
| Production | Contributing to pollution, products are taken to landfills, recycling plants, or are transported to dumps in far-off countries. Here, they can continue to damage the environment even as they sit in landfills (e.g., non-biodegradable microplastics, items that release toxins). |
| Distribution | Corporations depend on raw material (e.g., oil, coal, precious metals) taken from the Earth through a process that is usually disruptive, requires a lot of fossil fuels, and harms surrounding landscapes. |
| Consumption | The finished goods are transported by fossil fuel-powered ships, trains, and trucks for distribution in locations across the world. |
| Disposal | It begins when we purchase the product in the store and lasts for as long as we use it or dispose of it. Depending on the product, this stage can last anywhere from a few minutes (e.g., water bottle) to several years (e.g., furniture, electronics, or clothing). |

The linear materials economy: how large and small-scale impact unfolds in society | As you watch the video, jot down examples of how each step unfolds.

| Extraction | Production | Distribution | Consumption | Disposal |
|------------|------------|--------------|-------------|----------|
| | | | | |

11 Contributors to the environmental crisis 1

Learning activity (40 min)

Section 2

Slide 3 | The linear materials economy: what leads to waste

- Proceed to **slide three**. Inform students that a big contributor to the problem of waste, as was shown in the last slide, is the current economic system that follows what social scientists call the linear “materials economy.” This system is a method of mass-production where raw materials from the natural world are exploited to create cheap, single-use items on a mass scale. The system is “linear” because it begins with extraction and ends with disposal. Raw materials are not being recycled, reused, or returned to the earth in a sustainable way.
- Read out the terms and use the following explanations to help students define the different components of the linear materials economy. As you read through the definitions, have students match the definition to its corresponding term on **1.1**:
 - Extraction:** Corporations extract raw material (e.g., oil, coal, precious metals) from natural environments in a process that is usually disruptive, requires a lot of fossil fuels, and harms surrounding landscapes.
 - Production:** Raw materials are sent to factories and mills in developing countries where workers endure harsh conditions to treat, sew, or assemble the finished products.
 - Distribution:** The finished goods are transported by fossil fuel-powered ships, trains, and trucks for distribution in locations across the world.
 - Consumption:** This is the stage that we, from the consumer perspective, are most familiar with. It begins when we purchase the product in the store and lasts for as long as we use it or dispose of it. Depending on the product, this stage can last anywhere from a few minutes (e.g., water bottle) to several years (e.g., furniture, electronics, or clothing).
 - Disposal:** Contributing to pollution, products are taken to landfills, recycling plants, or are transported to dumps in far-off countries. Here, they can continue to damage the environment as they sit in landfills (e.g., non-biodegradable microplastics, items that release toxins).

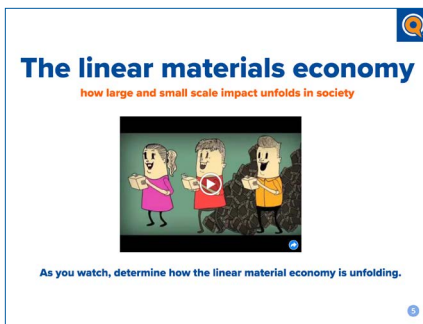
Slide 4 | Definition check: stages of the linear materials economy

- Proceed to **slide four** and give students a few minutes to check over their chart on **1.1** to ensure that they have correctly matched their terms. If needed, take a few minutes to talk about or elaborate on any of the provided terms and definitions.
- Inform students that they will refer back to these terms in the upcoming activities.

Definition check

stages of the linear materials economy

| | |
|---------------------|---|
| Extraction | Raw materials are sent to factories and mills in developing countries where workers endure harsh conditions to treat, sew, or assemble the finished products. |
| Production | Contributing to pollution, products are taken to landfills, recycling plants, or are transported to dumps in far-off countries. Here, they can continue to damage the environment even as they sit in landfills (e.g., non-biodegradable microplastics, items that release toxins). |
| Distribution | Corporations depend on raw material (e.g., oil, coal, precious metals) taken from the Earth through a process that is usually disruptive, requires a lot of fossil fuels, and harms surrounding landscapes. |
| Consumption | The finished goods are transported by fossil fuel-powered ships, trains, and trucks for distribution in locations across the world. |
| Disposal | It begins when we purchase the product in the store and lasts for as long as we use it or dispose of it. Depending on the product, this stage can last anywhere from a few minutes (e.g., water bottle) to several years (e.g., furniture, electronics, or clothing). |



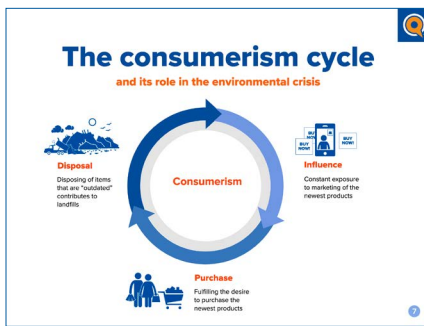
Slide 5 / The linear materials economy: how large and small scale impacts unfold in society (video)

1. Proceed to **slide five**. Tell students that the video they are about to watch is an unscripted animation of the extraction, production, distribution, consumption, and disposal of a cell phone. As they watch, ask students to pay close attention to the images and scenes that show how the linear material economy is unfolds and to jot down examples of each step on **1.1**.
2. Next, play the video (**0:00-2:22**). When the video is done, ask students to share how each stage of the linear materials economy was shown in the video. Use the following points to help guide the discussion:
 - a. **Extraction:** The video begins by showing how corporations exploit natural resources to produce their product.
 - b. **Production:** Once the materials arrive at a factory, the video shows the way in which resources (machines and humans) are used to create the product.
 - c. **Distribution:** After the resources are extracted and products are created, they are shipped off to all parts of the world via cargo ships.
 - d. **Consumption:** The character in the video is influenced by the advertisements and marketing techniques. They make him feel the need to constantly replace his product for the latest model.
 - e. **Disposal:** In order to make space for new products, the character has to get rid of the older products, adding to the ever-growing pile of garbage.
3. Conclude the discussion by explaining that the linear materials economy is just one contributor to the environmental crisis, and it is causing irreparable damage to the environment. Explain that while we may be unaware of the processes that take place to get a product to a store shelf, we all play a role in this economic system. The upcoming activities will have students reflect on this role.



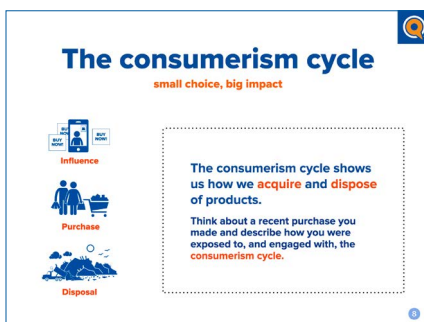
Slide 6 / Connecting to the linear materials economy: what is our role?

1. Proceed to **slide six**. Briefly explain that the story in the video highlighted the heavy responsibility large entities, such as corporations, have in the environmental crisis. It then zooms in on how individual habits also play a role. Ask students to consider the stages of the linear materials economy and determine which stages they take part in. Encourage them to refer to the definitions on **1.1** to help them identify their **own** role within the system.
2. Students will likely recognize that they contribute most to the **consumption** and **disposal** stages. With a problem as big as the environmental crisis, we often don't think of ourselves as contributors. Understanding our roles within the linear materials economy helps us recognize that our small actions can have a big impact. To further deepen the conversations about our roles within the linear materials economy, proceed to **slide seven**.



Slide 7 / The cycle of consumerism: contributing to the environmental crisis

1. Inform students that in addition to the linear materials economy, the video depicted the main character engaging in a never ending cycle of consumption by continuously purchasing the newest release of a trendy phone.
2. Draw student attention to the diagram on the slide. Inform them that there are three main stages of the consumerism cycle: influence, purchase, and disposal. As you define each stage, use the commentary below to elaborate on how the consumerism cycle is experienced in everyday life. Have students follow along with you on **1.1.**
 - a. **Influence:** Just like the character in the video, we are constantly subject to streams of advertisements that influence us to believe that we must have the latest product on the market. Social media and television have brought "envy" into our lives at an unprecedented level, causing many to pursue lavish lifestyles well beyond their income.
 - b. **Purchase:** The next stage in the consumerism cycle is the purchase we make as a result of advertisements. These purchases are often made without reflecting on the items we already have, leading to an accumulation of products.
 - c. **Disposal:** At the disposal stage, oftentimes we get rid of items because we want the newest products on the market. This leads us to dispose our items in an improper way, which contributes to overflowing landfills.
3. Explain that our culture today is built on consumerism habits. In order to make more profit, companies produce more and more products to keep their target audience spending large amounts of money. Every year, a new line of fashion or a new high-tech gadget is released in a must-have trend. As a result, consumers are influenced to purchase the latest products when they are released, regardless of whether or not they have an actual need for the product.
4. The upcoming slide will invite students to reflect on their personal engagement with the consumerism cycle, and how a seemingly harmless action can have a lasting impact on the environment.



Slide 8 / The consumerism cycle: small choice, big impact

1. Proceed to **slide eight**. Have students refer back to **1.1** and read aloud the prompt on **1.1**: **"The consumerism cycle shows us how we acquire and dispose of products. Think about a recent purchase you made and describe how you played a role in the consumerism cycle."** Give students a few minutes to reflect and respond to each stage of the consumerism cycle.
2. Next, you may use the following scripted example, or develop one of your own examples, to highlight your personal engagement with the consumerism cycle.
 - a. **Influence:** Apple products are high in quality and serve a big function in my life. My iPhone helps me stay organized with my work and engaged with my family and friends. Each year, Apple comes out with a newer version of the iPhone, and the ads start popping up everywhere. These ads influence me to believe that I need to update my phone for the latest features, despite having a fully-functioning one in my possession.

- b. **Purchase:** The newest model will meet my needs even better than the iPhone I currently have. In order to get the phone as quickly as possible, I research the stores in my area that will have a high stock on the release date. I mark my calendar and make sure I arrive at the store well in advance to make my purchase.
- c. **Disposal:** I typically store my old phones in my closet as a backup in case something happens to my new phone. Every few months, I go through my stock and get rid of older versions that are no longer functioning or forget about them in my closet.

Select a few students to share their individual examples with the class. Encourage them to provide examples of how other products, in addition to cell phones, pull them into the consumerism cycle.

3. Conclude this discussion by drawing a connection between the linear materials economy and consumerism. The consumerism cycle coupled with the linear materials economy creates a system of production and consumption that is inherently unsustainable and wreaks havoc on multiple fronts of our environment. Students should realize that it is not always out of need that we purchase things but also because of unhealthy societal standards. While buying and enjoying the many beauties and blessings of this world is not a practice we must leave entirely, it is one that we must partake in a **sustainable** way that is more in line with the natural order of the world. 💡



Teacher takeaway

The linear materials economy and the consumerism cycle are just two of many factors that quickly deplete Earth's natural resources. It can take hundreds of years before the Earth reproduces these resources. Every individual contributes to these processes in some capacity. Students are prompted to identify their role in this system by reflecting on the ways they consume and dispose of products. Although it is large corporations and governments that feed off consumer habits and provide incentives to purchase more, students are encouraged to think about how their participation in this system and the small actions they take can leave a lasting impact. Students will ultimately recognize that they too contribute to the environmental crisis. While this does not mean they must stop consuming products altogether, it is an invitation for students to be more conscious and intentional about their purchases. In the final section of this lesson, students will explore how they can work towards sustainable environmental solutions rooted in a theocentric worldview.

Consolidation (10 min)

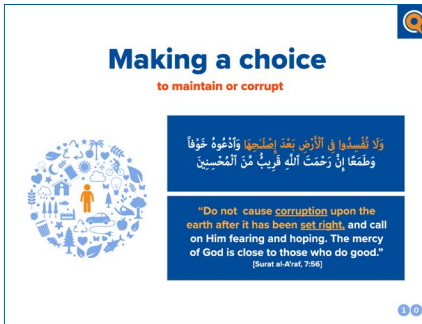
Section 3

Slide 9 / Unsustainable lifestyle: depleting natural resources

1. Proceed to **slide nine**. Inform students that, when coupled, the linear materials economy and the consumerism cycle use up natural resources at a rate faster than the Earth can replenish. It is inherently unsustainable. By engaging in these systems, we are creating ever growing garbage piles across Earth. As a result, we are polluting our soil, water, and emitting massive amounts of greenhouse gasses.
2. Ask students to consider the following:
 - a. Can we continue living this unsustainable lifestyle?
 - b. Do we have a responsibility to make a change? Why?



Call on a few students to share their initial thoughts around these questions. Then, conclude this discussion by highlighting the verse on the next slide as the Qur’anic injection against such unsustainable practices and towards corrupting the balance God has placed on the Earth.






وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“Do not cause corruption upon the earth after it has been set right, and call on Him fearing and hoping. The mercy of God is close to those who do good.”
[Surat al-Araf, 7:56]

Teacher’s note

According to contemporary exegetes, verse 7:56 can refer to both corruption upon the Earth (i.e., injustice and oppression) and corruption of the Earth. Both meanings of this verse is applicable in our discussion. Our consumer choices can clearly corrupt the Earth, and simultaneously, the waste that we produce and store in socio-economically weak countries is a great injustice towards those countries. So students should recognize both forms of corruption when analyzing this verse.

Slide 10 / Making a choice: to maintain or corrupt

1. Proceed to **slide ten** and read aloud the verse and translation on the slide. 
2. At the beginning of this lesson, students reflected on the human activities taking a major toll on the environment. In this verse, God informs us that the Earth has been “set right” so that it can sustain human life. However, through our activities, we have the potential to either maintain the perfect balance or to corrupt it. 
3. Highlight the two antonyms used in this verse: *islah* and *fasad*. Use the following points to help students differentiate between the two terms:
 - a. **Islah:** In the verse, *islah* is used to indicate the meaning of something being restored or put in order. God, as the Creator of all things, produced the resources humans and animals need to sustain life on Earth within a particular order. For this reason, we must utilize these resources without corrupting the balance put into place by God.
 - b. **Fasad:** This term refers to a state of corruption and mischief. We cause corruption when we choose to go beyond the limits of moderation, leading us to become excessive in our use of the natural resources that God has placed on Earth for our utility, which then disrupt the set order of our planet.
4. Explain that this verse helps us recognize that God has given us a heavy responsibility towards the environment. If God has set things in a perfect balance, and has blessed us with an abundance of resources to sustain our lives on Earth, we must be invested in doing whatever it takes to maintain that balance.
5. Conclude the lesson by stating that, as the verse makes clear, we must take steps towards maintaining the balance that God has set forth. He has placed us as stewards of the Earth, so we must reform our unsustainable practices—not for the sake of the planet or our own survival, but for fulfilling our responsibility to God. In other words, a necessary by-product of being God’s servant is to have deep concern over the well-being of the environment. The upcoming lesson will explore what the Qur’an says about the environment and how we can engage these Qur’anic principles to maintain the balance that God has enstated. 



Teacher takeaway

The purpose of the concluding section of this lesson is to highlight the unsustainability of our lifestyle. Students should recognize that if we don’t work towards change, we will deplete the world’s natural resources faster than they can be reproduced. Humans are the single-most influential species shaping the climate and environment, but, as Muslims, we know that God has created us to be capable of either corrupting or maintaining the natural and cosmic balance of the Earth. The next lesson will explore the Qur’anic principles that will empower us to maintain this balance.

NAME: _____ DATE: _____

Contributors to the environmental crisis the impact of human activities

Reflect | Give some examples of human activities common in our society today that take a huge toll on the environment.

The linear materials economy: what leads to waste? | While listening to the explanation of each term, draw a line to its matching definition.

| | |
|---------------------|---|
| Extraction | Raw materials are sent to factories and mills in developing countries where workers endure harsh conditions to test, sew, or assemble the finished products. |
| Production | Contributing to pollution, products are taken to landfills, recycling plants, or are transported to dumps in far-off countries. Here, they can continue to damage the environment even as they sit in landfills (e.g., non-biodegradable microplastics, items that release toxins). |
| Distribution | Corporations depend on raw material (e.g., oil, coal, precious metals) taken from the Earth through a process that is usually disruptive, requires a lot of fossil fuels, and harms surrounding landscapes. |
| Consumption | The finished goods are transported by fossil fuel-powered ships, trains, and trucks for distribution in locations across the world. |
| Disposal | It begins when we purchase the product in the store and lasts for as long as we use it or dispose of it. Depending on the product, this stage can last anywhere from a few minutes (e.g., water bottles) to several years (e.g., furniture, electronics, or clothing). |

The linear materials economy: how large and small-scale impact unfolds in society | As you watch the video, jot down examples of how each step unfolds.

| Extraction | Production | Distribution | Consumption | Disposal |
|------------|------------|--------------|-------------|----------|
| | | | | |

10 Contributors to the environmental crisis 1

Stage 3: Assessments

Formative assessments

- Worksheet **1.1 “Contributors to the environmental crisis”** may be used to assess the objectives of this lesson in the following ways:
 - Reflect:** This introductory question invites students to reflect on the human activities taking a toll on the environment. This activity helps to formatively assess the first objective of this lesson. By having students identify the human activities that impact the environment, you can evaluate their background knowledge on the topic.
 - Matching:** Students studied the linear materials economy as a source that leads to waste in our environment. You may use the matching activity in 1.1 to formatively assess student understanding of the first objective. Understanding these terms should help students recognize the impact of human activities on the environment.
 - Video connection:** The next activity in the handout requires students to jot down the way the linear materials economy plays out in the video. This activity strengthens student understanding of objective one by using the linear materials economy to interpret how human activities are impacting the environment.
 - Consumerism cycle reflection:** The final activity in handout 1.1 has students make a personal connection to the consumerism cycle by reflecting on their own habits. By recognizing their role in the cycle, students can gauge their impact on the environment.
- Objective two is briefly introduced in this lesson and will be further assessed in the upcoming lessons of this unit.



Instructions and activities

Lesson 1

Lesson 2 • What does the Qur'an say about the environment?

Lesson 3



Essential questions

How does the Qur'an speak about the environment?

What is our moral responsibility to the environment?

Why should we ensure that God is at the center of our efforts to protect the environment?

Lesson plan 2

What does the Qur'an say about the environment?

Stage 1: Big ideas and desired results

Lesson overview

The second lesson turns to how the Qur'an provides us with three central principles regarding the environment that should inform our ethics:

1. It is a sign for us to observe and contemplate in order that we may achieve faith and gratitude.
2. It is an object created with predetermined patterns for our utility and enjoyment.
3. It is an object balanced and "set aright" by God with the possibility of human action corrupting or preserving it.

By centering their understanding of the environment on the Qur'an, students should re-conceptualize their beliefs and attitudes and connect it with the words of God. Students will recognize that their relationship with the environment is part of a divine order. By the end of this lesson, students will realize that their primary duty is not directed towards the environment, but towards God who has made it a moral imperative to retain the balance and beauty of the environment.

Learning objectives

Toward the completion of this lesson, students should be able to:

- 1 Explain some of the ways the Qur'an speaks about the environment. *(cognitive)*
- 2 Appreciate and explain that while God allows us to take benefit from the natural world, He has made us responsible for its care and well-being. *(cognitive and affective)*
- 3 Understand and apply a God-centered worldview when thinking about our relationship with the environment. *(cognitive)*

Stage 2: Learning plan

Total time: 60 min

Lesson plan outline

- Section 1, **slides 1-2**: Recapping the impact of human activities
- Section 2, **slides 3-10**: Exploring Qur’anic verses on the environment
- Section 3, **slides 11-13**: Reframing our actions towards the environment

Supplies/equipment

- Lesson plan 2 presentation (for teacher)
- Projector/screen/computer/wifi access for videos and presentation
- Post-it notes, one per student
- Printouts of 2.1, one per student
- Printouts of 2.2, one set per class
- Printouts of 2.3, one per student
- Printouts of 2.4, one per student

Opening activity (5 mins)

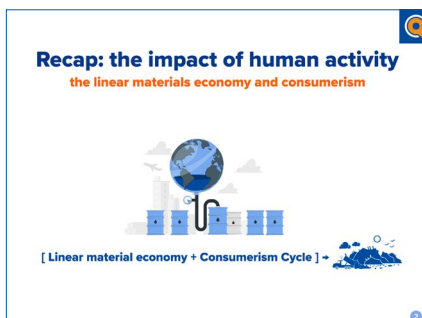
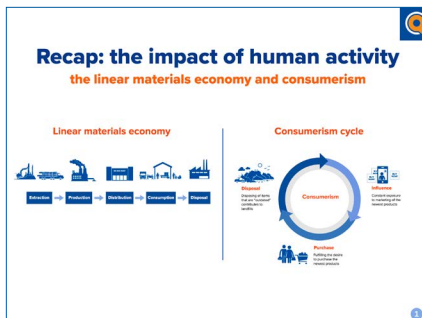
Section 1

Slides 1-2 / Recap: The impact of human activity

1. Open lesson plan two presentation and go to **slide one**. Students will briefly share what they recall from both the linear materials economy and the cycle of consumerism that they explored in lesson one.
2. First, ask students to recall the stages of the linear materials economy. Then, ask students if they can recall why it is “linear.”
3. Next, ask students if they can recall the stages of the consumerism cycle. Ask students to describe its cyclical nature.
4. After hearing from a few students, proceed to **slide two**. Remind students that the linear materials economy is linear because after an item reaches the disposal stage, it cannot be repurposed.
5. Remind students of the stages of the linear materials economy: extraction, production, distribution, consumption, disposal.
6. Then, remind them of the consumerism cycle stages which include influence, purchase, and disposal. Highlight to students that, as consumers, we play an active role in both processes and, consequently, we contribute to our current environmental crisis.
7. Ask students, **“Now that we have recognized some of the underlying issues that are polluting the Earth, what do we do about it?”**
Give students some time to reflect and respond to this question. Then, inform them that this lesson will explore how the Qur’an advises us to care for the environment.

Teacher’s note

2.2 consists of three stations. Before the lesson begins, print copies of this handout and place them in three stations around the classroom. In this activity, students will rotate from one station to the next. We suggest having 3-4 students per group. If you have a large class, you may want to consider doubling the copies so there are six stations instead of three. This will help ensure students are spread out and the groups remain small.





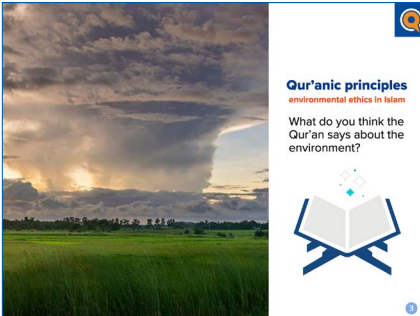
Teacher takeaway

The first section invites students to reflect on what they learned in lesson one as a prelude to the upcoming learning activity. The rest of this lesson will explore the Qur'anic messages on how to implement God's command in maintaining a balance on Earth.

Learning activity (45 min)

Section 2

Slide 3 | Qur'anic principles: environmental ethics in Islam

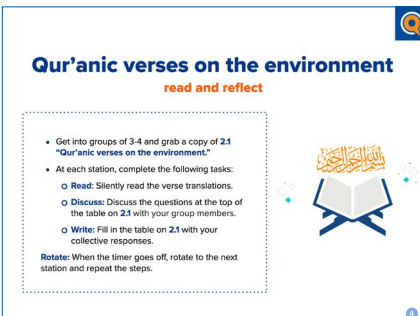


1. Proceed to **slide three**. To set students up for a quick-jot activity, hand each student a sticky note where they can jot down their thoughts. Read aloud the question on the slide: **“What do you think the Qur'an says about the environment?”**
2. Give students a few minutes to silently reflect on the question and record their thoughts on their sticky notes. After a few minutes, call on a handful of students to share their thoughts with the whole class.
3. Conclude the discussion by explaining that, as humans, our discourse around the environment has evolved over the decades. In this lesson, we will try to distance ourselves from our preconceived notions of the environment and reframe our understanding through a theocentric worldview. To do so, we will start off by exploring what the Qur'an says about the environment.



Teacher's note

Please consult the teacher's note at the beginning of this lesson for further details.



Slide 4 | Qur'anic verses on the environment: Understand and reflect (group activity)

1. Proceed to **slide four**. To set up the activity, divide students into groups of 3-4 to rotate through stations (**2.2**). Then, pass out a copy of **2.1 “Stations: exploring Qur'anic verses”** to each student.
2. Inform students that with their groups, they will be rotating through three stations. Each station contains a set of verses from the Qur'an that pertain to the environment, and each set of verses alludes to a different central message.
3. Use the steps displayed on the slide to set students up for their station rotations, and keep the slide displayed as they work through the task:
 - a. **Read:** silently read the verse translations at each station.
 - b. **Discuss:** talk to your group and discuss the questions at the top of the table on 2.1.
 - c. **Write:** Fill in the table on 2.1 with the discussion points.
 - d. **Rotate:** When the timer goes off, rotate to the next station and repeat the steps.
4. As students work at each station, have a timer displayed at the front of the class. Set the timer for five minutes per station. After the timer goes off, restart the timer and have students repeat the steps at their next station.

S

Deriving Qur'anic principles

what the Qur'an says about the environment

Station 1

وَمِنْ آيَاتِهِ خَلْقَ السَّمُوتِ وَالْأَرْضِ وَطَعْنًا
ذُرِّيَّاتٍ مِنْ النَّاسِ أَنْ يُلَاقُوا بِهِ
الْحُسْنَ أَنْ يَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ

وَمِنْ آيَاتِهِ خَلْقَ السَّمُوتِ وَالْأَرْضِ
وَمَا يَكُنْ لَهُمْ مِنَ الشَّيْءِ عِلْمٌ إِلَّا
بِمَا أَرَادَ اللَّهُ بِهِمْ يَوْمَ الْقِيَامِ

And among **His signs** are that He shows you the **signifying** that He creates and inspires things that He needs to reveal down from the sky. They revere the earth to life after death. There is truly His signs in it for those who use their reason.

[Surat al-Rum, 30:24]

وَمِنْ آيَاتِهِ خَلْقَ السَّمُوتِ وَالْأَرْضِ
وَمَا يَكُنْ لَهُمْ مِنَ الشَّيْءِ عِلْمٌ إِلَّا
بِمَا أَرَادَ اللَّهُ بِهِمْ يَوْمَ الْقِيَامِ

وَمِنْ آيَاتِهِ خَلْقَ السَّمُوتِ وَالْأَرْضِ
وَمَا يَكُنْ لَهُمْ مِنَ الشَّيْءِ عِلْمٌ إِلَّا
بِمَا أَرَادَ اللَّهُ بِهِمْ يَوْمَ الْقِيَامِ

And among **His signs** are that the **seeds** set the **wind** blowing good news, giving you a taste of His grace, making the ships sail at His command, enabling you to journey the earth to the **homelands** so that you may be content.

[Surat an-Rum, 30:46]

And among **His signs** is the **creation** of the heavens and earth and all the living creatures. He has sustained throughout them. He has the power to gather them all together whenever He will.

[Surat ash-Shura, 42:29]

How the Qur'an speaks about the environment

principle one


 Teacher's note

The thematic analyses of the verses is merely a representation of the Qur'anic attitude on the environment. There are certainly other ways of organizing and deriving meanings and themes from verses of the Qur'an that look different from what is presented in this lesson.

Station 2

Deriving Qur'anic principles

what the Qur'an says about the environment



أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ لَدُنْهُمْ حِمْلًا
(71) وَلَعَلَّهُمْ يَتَذَكَّرُونَ وَمِمَّا
يُذَكَّرُونَ أَنَّا خَلَقْنَا لَهُمْ مِنْ لَدُنْهُمْ حِمْلًا
وَلَعَلَّهُمْ يَتَذَكَّرُونَ

رَبِّهِمْ

أَفَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ لَدُنْهُمْ حِمْلًا
(71) وَلَعَلَّهُمْ يَتَذَكَّرُونَ وَمِمَّا
يُذَكَّرُونَ أَنَّا خَلَقْنَا لَهُمْ مِنْ لَدُنْهُمْ حِمْلًا
وَلَعَلَّهُمْ يَتَذَكَّرُونَ

رَبِّهِمْ

أَفَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ لَدُنْهُمْ حِمْلًا
(71) وَلَعَلَّهُمْ يَتَذَكَّرُونَ وَمِمَّا
يُذَكَّرُونَ أَنَّا خَلَقْنَا لَهُمْ مِنْ لَدُنْهُمْ حِمْلًا
وَلَعَلَّهُمْ يَتَذَكَّرُونَ

رَبِّهِمْ

Can they not see how among the things made for Our benefit, We have created **domestic animals** for them to use? And made them **camels** for them to ride, and made them **sheep** for them to eat?

Have you not considered how God has made everything on the earth of service **for you**? That ships sail the sea for you, that the camels carry the goods, that the cattle feed the earth without His permission? God is compassionate and merciful to mankind.

It is God who **sustained the sea** for "yourship" so that it is convenient so that you can use it for carrying and goods and **ships** have **not** **suffered** **at all** in the **hazards** and **perils** of the **sea** for **your** benefit. And **He** **has** **not** **admitted** **at all** in the **hazards** and **perils** of the **sea** for **your** benefit. And **He** **has** **not** **admitted** **at all** in the **hazards** and **perils** of the **sea** for **your** benefit.

[Surat Yoon, 36: 71-73]

[Surat al-Hajj, 22: 85]

[Surat al-Jathiyah, 45: 13-15]

How the Qur'an speaks about the environment

principle two

an object created with


predetermined

d patterns for

our **utility** and

enjoyment.

Slides 5-6 / Deriving Qur'anic principles: what the Qur'an says about the environment (principle one)

1. After students have rotated through the stations and filled in the table on **2.1**, come back together to facilitate a whole class discussion.
2. Proceed to **slide five** and ask students to refer back to **2.1** and share which phrases and words they listed from the set of verses at station one. The verses on the slide are intentionally placed side by side so it is easy to point out the similarities. After hearing from a few of them, ask students if they can derive a central principle being communicated from the verses based on the highlighted words and phrases.
3. Next, proceed to **slide six** to highlight and read aloud the first Qur'anic principle: **"a sign for us to observe and contemplate so that we may achieve faith and gratitude."** Use the following commentary to expand on this: 
 - a. In the first set of verses, God invokes imagery of His largest, most awe-inspiring creations: the celestial objects in our night sky, oceans, and various atmospheric phenomena (e.g., wind, cloud formations, precipitation). Contemplation of these signs leads us to increased faith and gratitude. We achieve faith when we recognize the magnificence of the natural environment. Observing the vastness of space and the complexity of its systems points us to an All-Capable, All-Powerful Creator. We then achieve awe when we contemplate Allah's creative power in designing a universe so intricate, so fine-tuned, and nurturing to all forms of organic life on earth, human beings in particular. The rising and setting of the sun signals the stages of the day; by its alteration, we organize our worldly lives. The unique landscapes spanning earth lend themselves to a variety of vegetation, animal habitats, and human living conditions. The water cycle especially brings rain to barren lands, giving life to earth after its death.
 - b. Teachers should conclude their discussion of this principle by asking the students if they ever felt in awe of nature? How did that make them feel about nature's Creator? Give them a few moments to reflect and respond. Then proceed to the next Qur'anic principle.

Slides 7-8 / Deriving Qur'anic principles: what the Qur'an says about the environment (principle two)

4. Proceed to **slide seven** and ask students to refer back to **2.1** and share which phrases and words they listed from the verses at station two. Ask students if they can derive a central principle being communicated from the verses based on the highlighted words and phrases.
5. Next, proceed to **slide eight** to highlight and read aloud the second Qur'anic principle: **“an object created with predetermined patterns for our utility and enjoyment.”** Use the following commentary to expand on the principle:
 - a. In these verses, God repeatedly employs the verb “to subjugate” or “to subject” (*sakhkhara*). This verb either appears alone or it is followed by the preposition and pronoun, “He subjected for you” (*sakhkhara lakum*). When God employs the word alone, He is exclaiming His dominion and power over all things, as He is the One to not only create, but to subject

His creations, such as the moon and sun, to predetermined patterns and courses. When the words *sakhkhara lakum* appear, Allah is revealing yet another purpose for the environment's existence: He subjugated the heavens, the earth, and all they contain to us and for us, in a manner that permits us wide ranging benefits and enjoyment. What sprouts from the soil of crops and vegetation is subjected for our consumption; the sun, moon, and stars travel through paths predetermined so as to accommodate human life on earth. Large animals, too, are subjugated for human utility. Upon examination, the verses where the words *sakhkhara lakum* are used define the environment as Allah's gift bestowed upon us. We are given the moral license to benefit from the natural world for our utility and enjoyment.

Slides 9-10 / Deriving Qur'anic principles: what the Qur'an says about the environment (principle three)

6. Proceed to **slide nine** and ask students to refer back to **2.1** and share which phrases and words they listed from station three. Ask students if they can derive a central principle being communicated based on the highlighted words and phrases.

7. Next, proceed to **slide ten** to highlight and read aloud the Qur'anic principle: **“an object balanced and set aright by God with the possibility of human action corrupting or preserving it.”** Use the following commentary to expand on the principle:

- a. In these verses, God speaks of the environment as something created with precision, order, and balance, with the possibility that our human transgressions can disrupt that order and balance. The juxtaposition of “creating corruption” (*fasad*) and “setting things aright” (*islah*) is explicit in these verses. On the same theme, we witness this balance (*mizan*) in the natural and cosmic order, in the harmonious ecologies wherein living organisms and landscapes thrive through a process of mutual symbiosis. We also experience this balance in the precise orbits of the celestial bodies adorning our night sky, and the perfect axial tilt of planet Earth rendering it habitable. God created the environment with this balance, and He warns us against corrupting it with our transgressions.

Section 3

Slide 11 / Qur'anic principles: on the environment (a recap)

1. Proceed to **slide eleven**. Briefly recap the three principles explored in the previous activity:

- a. **Principle one:** “a sign for us to observe and contemplate so that we may achieve faith and gratitude.”
- b. **Principle two:** “an object created with predetermined patterns for our utility and enjoyment.”
- c. **Principle three:** “an object balanced and set right by God with the possibility of human action corrupting or preserving it.”

2. Check in with students to determine if any of the principles need further clarification. If this is the case, spend more time elaborating on the meaning behind each principle.

Station 3

Deriving Qur'anic principles
 what the Qur'an says about the environment

| | | |
|--|---|---|
| <p>وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوا خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ الهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ</p> <p>Do not corrupt the earth after it has been set right—call on Him fearing and hoping. The mercy of God is close to those who do good.</p> <p>[Surat al-A'raf, 7:31]</p> | <p>الْمَشْرِقِ وَالْمَغْرِبِ بِمِثْقَالِ ذَرَّةٍ يَنْزِلُ فِي الْبُرْجِ وَفِيهَا وَرُفْعُ الْبُرْجَانِ (7) (8) وَالْأَلْفُ فِي الْبُرْجِ (8) وَالْأَلْفُ فِي الْبُرْجِ بِالْمِثْقَالِ وَلَا تُفْسِدُوا فِي الْأَرْضِ (9)</p> <p>The sun and the moon follow their calculated courses, the planets and the stars submit to His designs. 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.</p> <p>[Surat al-Rahman, 55:5-9]</p> | <p>وَإِنَّا نَوَلِّى الْأَرْضَ لِبَنِي إِسْرَءِيلَ وَلِنَبِيِّهِمْ الْأَنْبِيَاءِ وَلِلَّهِ لَا يَبْتَغِ الْفَسَادَ</p> <p>When He leaves, He sets out to spread corruption in the land, destroying crops and herds. And God does not like corruption.</p> <p>[Surat al-Baqarah, 2:205]</p> |
|--|---|---|

How the Qur'an speaks about the environment
 principle three

An object balanced and “set aright” by God with the possibility of corrupting or preserving it through human actions.

Qur'anic principles
 On the environment

| | |
|--|--|
| | Principle one A sign for us to observe and contemplate in order that we may achieve faith and gratitude. |
| | Principle two An object created with predetermined patterns for our utility and enjoyment. |
| | Principle three An object balanced and “set aright” by God with the possibility of human action corrupting or preserving it. |

3. Next, use the following point to help students make connections and better understand the implications of the Qur'anic principles:
 - a. Today's discourse is dominated with the destruction of the environment and our moral duty to restore, preserve, and conserve natural spaces. However, we may lose sight that Allah permits us to derive utility and enjoyment from the environment as well. Therefore, while it is important to talk about our ethical obligation of how we can protect the environment, it is equally important to discuss the moral license of how we can responsibly derive utility and enjoyment from the environment. As Muslims, caring for the environment can also be a means of remembering God, drawing near to Him, and fulfilling His commands. Living by these Qur'anic principles helps us place God at the center of our environmental ethics so that we care for the Earth for His sake alone.
4. Conclude by explaining that this understanding of the Qur'anic principles is one method of shifting our worldview to be theocentric.



Slide 12 / Keeping God at the center of all our actions

1. Proceed to **slide twelve**. Read aloud the statement at the bottom of the slide: **"Our service to the environment is a service to God."** Elaborate on this statement by explaining that the Qur'an describes the environment as a sign of God, and thus a reminder of Him. By recognizing this, the environment becomes a mechanism to realize God's beauty, blessings, and kindness towards us.
2. Continue by explaining that when we commit to a theocentric worldview, all of our efforts become efforts to attain God's pleasure. As a result, we not only attain God's pleasure, but we also fulfill our responsibility to care for the environment.
3. Lastly, inform students that the state of the environment and its extreme level of destruction can lead to feelings of guilt, especially after recognizing our role within it. However, having a theocentric worldview can help absolve us of the guilt we feel. This is because we are not seeking the outcome of our actions; it is only God's pleasure that we are seeking and it is only God who can ultimately produce any results. 💡



Teacher takeaway

In the previous section, students explored what the Qur'an says about the environment and the relationship Muslims should have with the natural world. This section expands on the Qur'anic principles, which help students recognize that God is at the center of our attention and it is God who commands us to our response to the environmental crisis. Having this worldview results in attaining God's pleasure while also caring for the environment as He commanded. The purpose of the brief conversations in this section is to help students meet the first objective of this lesson by recognizing the importance of a theocentric worldview.



Consolidation (10 min)

Slide 13 / Why take action?: having a divine purpose

1. Proceed to **slide thirteen**. Inform students that many organizations, corporations, and individuals have begun to recognize the toll human activities are taking on the environment and are looking to implement change. Oftentimes, the drive to make a change is rooted in a secular worldview. The purpose in taking the action is solely for the sake of the environment, resulting in a mindset which personifies or deifies the environment. This worldview removes God from our actions and impedes on the theocentric worldview we aim to achieve. The deification of earth is what is being depicted in the first image on the slide.
2. On the other hand, as Muslims, our actions should be driven by a divine purpose. God has commanded us to fulfill a moral responsibility towards the environment. Hence, we serve God first and then the environment.
3. To help students internalize this difference, give each student a copy of **2.3 “Fulfilling our responsibility towards the environment.”** Direct student attention to the table at the bottom of 2.3. Read aloud the examples of change commonly proposed as a response to the environmental crisis today: save water, make compost, save wildlife, reduce/reuse/recycle, and avoid single-use plastic. Some examples of initiatives implementing these changes are U.S. Water Alliance, Compost Foundation, and Terracycle.
4. Next, inform students that they will practice reframing their mindset to a theocentric worldview. As you read the following steps, have students follow along on their handout:
 - a. Connect the action to one of the Qur’anic principles listed above. Note that some of the actions can be connected to more than one principle.
 - b. Reflect on how your mindset can be reframed so that the action is completed with God at the center.
 - c. Think about how fulfilling the action with a theocentric worldview will help attain God’s pleasure.
5. Note that the first action has been completed as a reference. To help students get started, you may read aloud the completed example:
 - a. **Save water:** I can connect this action to Principle Two. I recognize that the water cycle is a pattern on Earth that helps sustain life. This is a cycle predetermined by God and given to us for our use and enjoyment. 💡
6. Give students a few minutes to complete the table on their handout.

name: _____ date: _____

Fulfilling our responsibility towards the environment

Qur’anic principles: Briefly review the Qur’anic principles we studied in this lesson:

| Principle one | Principle two | Principle three |
|--|--|--|
| | | |
| A sign for us to observe and contemplate in order that we may achieve faith and gratitude. | An object created with predetermined patterns for our utility and enjoyment. | An object balanced and “set aright” by God with the possibility of human action corrupting or preserving it. |

Reframing our actions: Various organizations and individuals are implementing the actions listed on the table below in an effort to make a positive impact on the environment. Keeping these Qur’anic principles in mind, we will reframe these actions so that they are done out of obedience to God.

To do so, follow these steps:

1. Connect the action to one of the Qur’anic principles listed above. Note that some of the actions can be connected to more than one principle.
2. Reflect on how your mindset can be reframed so that the action is completed with God at the center.
3. Think about how fulfilling the action with a theocentric worldview will help attain God’s pleasure.
4. Use the first example, which has been completed, as a reference.

2.3 Fulfilling our responsibility 1

💡 Teacher takeaway

This consolidation is designed to highlight the Qur’anic principles and their call to ethical environmental practices. By connecting the Qur’anic principles to actions we can take to help the environment, we reframe our actions to become theocentric. Students should recognize that although God allows humans to take benefit from the natural world, He also makes us responsible for maintaining it. By implementing actions rooted in a theocentric worldview, students recognize how they can fulfill their moral and ethical responsibility that God has entrusted mankind with.

name: _____
date: _____

An analysis of stuff

taking account of what we own

Directions: Before the next class, choose **one** item from the list below and complete the associated task. Then, record your findings in the last column. You may choose more than one task if you prefer.

| Choice | Task | Findings |
|--------------------|---|----------|
| Clothing | <p>Count: Take account of how many individual pieces of clothing you have, including pairs of socks, t-shirts, dresses, hijabs, pants, or shoes.</p> <p>List: Make a list of the place of origin for the items you counted.</p> | |
| Garbage | <p>Carry: For one day, carry all of the trash you produce in a bag to account for how much trash you accumulate. Keep it with you at all times.</p> | |
| Food | <p>What's on your plate? Reflect on one meal from your day. Consider where it came from and how it got to your plate. How many different resources were needed for your food to arrive at your table?</p> | |
| Single-Use Plastic | <p>List: Create a list of all the items you used in one day that contain or need single-use plastic (e.g., bags, utensils, packaging, etc.)</p> | |
| Electronics | <p>Count: Reflect over the past year. Count how many new electronics you purchased and their uses.</p> | |

Homework

1. To prepare students for the next lesson, give each student a copy of **2.4 “An analysis of stuff.”**
2. Read aloud the directions on the handout: “Before the next class, choose one item from the list on the table and complete the associated task. Then, record your findings in the last column. You may choose more than one task if you prefer.”
3. Inform students that the purpose of this homework assignment is to analyze the stuff they own and their uses. In the next lesson, students will use this analysis to engage in a reflection activity that will further their understanding of Islamic environmental ethics.

name: _____ date: _____

Stations: exploring Qur'anic verses

read and reflect

Directions | As you rotate to each station with your group, read the translations for each verse. Then, discuss and jot down words or phrases that stood out to you and respond to the questions on the table below.

| | List out the similar words or phrases in each set of verses. | What is the central message of these verses? |
|-----------|--|--|
| Station 1 | | |
| Station 2 | | |
| Station 3 | | |

2.1 Stations: exploring Qur'anic verses 1

name: _____ date: _____

Fulfilling our responsibility towards the environment

Qur'anic principles: Briefly review the Qur'anic principles we studied in this lesson:

| Principle one | Principle two | Principle three |
|--|--|--|
| | | |
| A sign for us to observe and contemplate in order that we may achieve faith and gratitude. | An object created with predetermined patterns for our utility and enjoyment. | An object balanced and "set aright" by God with the possibility of human action corrupting or preserving it. |

Reframing our actions: Various organizations and individuals are implementing the actions listed on the table below in an effort to make a positive impact on the environment. Keeping these Qur'anic principles in mind, we will reframe these actions so that they are done out of obedience to God.

To do so, follow these steps:

1. Connect the action to one of the Qur'anic principles listed above. Note that some of the actions can be connected to more than one principle.
2. Reflect on how your mindset can be reframed so that the action is completed with God at the center.
3. Think about how fulfilling the action with a theocentric worldview will help attain God's pleasure.
4. Use the first example, which has been completed, as a reference.

2.3 Fulfilling our responsibility 1

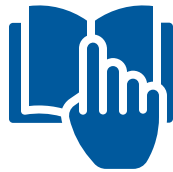
Teacher's note

The sample responses listed are only examples of what students can say. Some students may connect each action with different principles than what is listed, and this should still be acceptable. The goal is to determine if they can make a clear connection with the principles so their actions are God-centered.

Stage 3: Assessment

Formative assessments

1. In the opening activity of the lesson, students share what they know about the Qur'anic attitude toward the environment. This activity is a quick way to formatively assess prior knowledge and help fulfill the first objective.
 2. **2.1 "Stations: exploring Qur'anic verses"** can also be used as a formative assessment for objective one. This activity will gauge whether students are able to determine a central message from a set of verses that speak about the environment.
 3. **2.3 "Fulfilling our responsibility"** can be used to assess all three objectives of this lesson. This activity makes a connection between the Qur'anic principles and our responsibility to care for the environment that benefits us immensely. Below are sample responses to help determine if students have understood the objectives of this lesson:
- a. **Save water:** I can connect this action to Principle Two. I recognize that the water cycle is a pattern on Earth that helps sustain life. This is a cycle predetermined by God and given to us for our use and enjoyment.
 - b. **Make compost:** I can connect this action to Principle Three. This action is directly related to the second portion of the principle that indicates our responsibility to preserve the environment. Making compost can help add nutrients to the soil and avoid food waste in landfills, both of which help preserve the environment.
 - c. **Preserve wildlife:** I can connect this action with Principle Three. When taking steps to preserve wildlife, we are implementing the third principle by preserving what God created for us. Principle One can also be applied here because by preserving wildlife, we can also reflect on God's creation which can lead to increased faith and gratitude.
 - d. **Reduce, reuse, recycle:** I can connect this action with Principle One. I can reduce the amount of trash I produce and intentionally find proper ways to recycle material. This can help increase me in gratitude for the materials I do use, and become more conscious of how much waste I produce.
 - e. **Avoid single-use plastics:** I can connect this action with Principle Two. I understand the amount of waste and environmental damage a single-use item produces. This causes disruption to the natural patterns put in place by God. If I work avoid these items, it will help keep the environment as a place of utility and enjoyment for generations to come.



Instructions and activities

Lesson 1

Lesson 2

***Lesson 3 • Prophetic
instruction and
personal ethics***



Essential questions

How can the Prophetic tradition shape our personal ethics toward the environment?



Key concepts & vocabulary

Hyper-consumerism

An excessive consumption of goods, and the social pressure to consume those goods

Extreme minimalism

Choosing to live a life with only the bare essentials and nothing more

Khalifah

A steward or leader responsible for the care and preservation of something

Lesson plan 3

Prophetic instruction and personal ethics

Stage 1: Big ideas and desired results

Lesson overview

In this final lesson, students turn to the timeless wisdom of the Prophet ﷺ on how to nurture a relationship with the natural world and build sustainable habits to care for it. The Prophet ﷺ exemplified to us how we can recognize Earth's resources as blessings that should move us to express praise and gratitude to God. He ﷺ also taught us that these blessings can be enjoyed in moderation. In the main activity for this lesson, students will be guided on ways to build moderate habits and reshape their personal ethics towards the environment in a sustainable manner. To the extent that students are able to develop a Prophetic mindset and attitude, they will not only be living a lifestyle in harmony with divine will (our ultimate aim in this life), but they will also do their individual part to ameliorate the environmental crisis.

Learning objectives

Toward the completion of this lesson, students should be able to:

- 1 Identify the environmental impact of our choices and actions. *(cognitive)*
- 2 Understand and apply the Prophet's ﷺ ethical principles as they relate to the environment. *(cognitive & affective)*
- 3 Recognize the importance of applying small, consistent habits for the sake of God. *(cognitive)*

Stage 2: Learning plan

Total time: 65 min

Lesson plan outline

- Section 1, **slides 1-3**: Recapping Qur'anic principles and exploring how the Prophet ﷺ implemented them
- Section 2, **slides 4-5**: Understanding our responsibility towards the environment
- Section 3, **slides 6-10**: Implementing sustainable change

Supplies/equipment

- Lesson plan 3 presentation
- Projector/screen/computer/internet connection for videos and presentation
- Dry erase board/chalkboard
- Printouts of 3.1 and 3.2 for each student

Opening activity (10 min)

Section 1

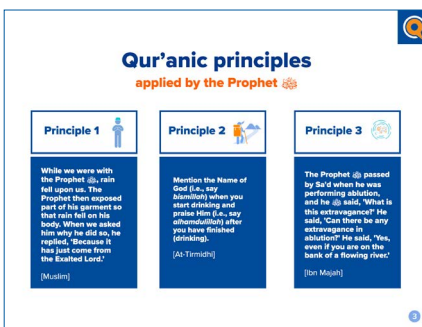
Slides 1-2 / Recap: Qur'anic principles on the environment

1. Open lesson plan three presentation and proceed to **slide one**. Remind students that in the previous lesson, they explored three principles from the Qur'an on the environment.
2. Call on a few students to see if they can recall the three themes.
3. Next, proceed to **slide two**. Briefly remind students of the Qur'anic principles studied in the previous lesson:
 - a. **Principle one**: A sign for us to observe and contemplate in order that we may achieve faith and gratitude.
 - b. **Principle two**: An object created with predetermined patterns for our utility and enjoyment.
 - c. **Principle three**: An object balanced and "set right" by God with the possibility of corrupting or preserving it through human actions.

Inform students that this lesson will focus on understanding and incorporating these principles into our lives. To do this, students will explore the Prophet's ﷺ ethical principles and teachings as they relate to the environment. The next slide will demonstrate how the Prophet ﷺ applied the Qur'anic principles in his life.

Slide 3 / Qur'anic principles applied by the Prophet ﷺ

1. Proceed to **slide three**. Inform students that this slide extracts examples from the Prophet's ﷺ Sunnah that highlight the ways he incorporated the Qur'anic principles into his life.
2. Read aloud each hadith. Then, provide a brief explanation of how that hadith connects back to each principle:
 - a. **Prophetic example of principle one**: "While we were with the Prophet ﷺ, rain fell upon us. The Prophet then exposed part of his garment so that rain fell on his body. When we asked him why he did so, he replied, 'Because it has just come from the Exalted Lord.'" [Muslim]



This hadith connects back to the first Qur’anic principle because it shows how the Prophet ﷺ paused to recognize that everything, including rain, is a sign for us to remember God. Being aware of the immense blessings and sustenance the environment provides can increase our faith and gratitude towards our Creator.

- b. **Prophetic example of principle two:** “Mention the Name of God (i.e., say *bismillah*) when you start drinking and praise Him (i.e., say *alhamdulillah*) after you have finished (drinking).” [At-Tirmidhi]

This hadith connects to principle two because it helps us understand that the pleasures we indulge in are a blessing from God. Out of His love and care for us, God placed resources like food on Earth to help us sustain and enjoy our lives. Understanding that the natural resources we have are a blessing from God should increase our gratitude and conviction in Him.

- c. **Prophetic example of principle three:** “The Prophet ﷺ passed by Sa’d when he was performing ablution, and he ﷺ said, ‘What is this extravagance?’ He said, ‘Can there be any extravagance in ablution?’ He said, ‘Yes, even if you are on the bank of a flowing river.’” [Ibn Majah]

The final hadith on this slide connects to principle three. It highlights how we must be mindful and intentional about how we use the resources available to us on Earth. In encouraging us to preserve water, the Prophet ﷺ teaches us that there is a proper usage of natural resources, even if there is an abundance of that resource available to us.

3. Inform students that the remainder of the lesson will continue to derive ethical principles from the Prophet’s ﷺ life. Students will explore these principles and understand how they apply to environmental ethics. 💡

💡 Teacher takeaway

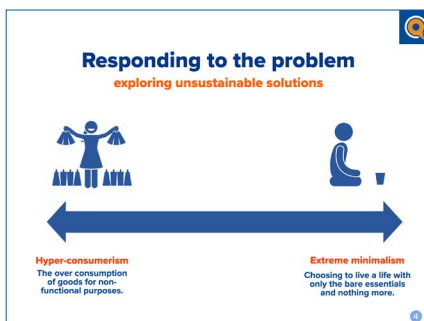
The purpose of the first section is to formatively assess students on what they remember from the previous lesson. After the brief recap, students will make a connection between the Qur’anic principles and how the Prophet ﷺ incorporated them into his own life. This connection helps prepare students to better understand and apply Prophetic principles as they relate to the environment.

Learning activity (45 min)

Section 2

Slide 4 / Responding to the problem: exploring unsustainable solutions

1. Proceed to slide **four**. Point out the image on the slide and explain that it is highlighting two extremes: hyper-consumerism and extreme minimalism. Read aloud the definition for each:
 - a. **Hyper-consumerism:** The over consumption of goods for non-functional purposes.
 - b. **Extreme minimalism:** Choosing to live a life with only the bare essentials and nothing more.



2. Next, inform students that these are examples of potential responses when dealing with the environmental crisis. Continue by explaining that some individuals respond by going to an extreme form of minimalism. Others respond by ignoring the problem entirely and indulging in hyper-consumerism. Given that these are two polar extremes, many individuals also fall somewhere in between.
3. Explain that these examples are not rooted in Qur'anic principles nor the Prophet's practices. Instead, they are rooted in societal standards and secular beliefs which makes both extremes unsustainable.
4. Use the following points to expand on each example:
 - a. Hyper-consumerism can be the result of constant societal pressure. An individual might feel an urge to purchase a particular item because it will help them shape their identity and keep up with trends. Oftentimes, the newly purchased item gets disposed of in order to make room for new, trendier items. This practice goes against the third Qur'anic principle which encourages us to preserve the environment through our actions. Engaging in hyper-consumerism can lead to the corruption of the balance set in place by God.
 - b. Extreme minimalism, on the other hand, is typically driven by feelings of guilt for the amount of environmental damage occurring. Individuals engaged in this type of minimalism sacrifice a way of living by only using the bare necessities. Explain to students that minimalists intentionally reduce the number of items they own in order to live a more sustainable lifestyle. However, extreme minimalists only possess items that are absolutely essential to their daily lives. Many extreme minimalists live without furniture and typically own fifteen items or less. This lifestyle imposes a level of suffering and discomfort that God did not prescribe. Engaging in this extreme form of minimalism does not consider the second Qur'anic principle in which God encourages us to enjoy and utilize what He has provided for us.
5. Shifting from one extreme to another does not lead to a sustainable lifestyle. Instead, the unrealistic nature of these extreme shifts serves as a deterrent from developing a sustainable, environmentally friendly lifestyle rooted in God-consciousness.
6. Ask students to consider the following: is either lifestyle, hyper-consumerism or extreme minimalism, required by us? Does this lifestyle resemble Prophet's ﷺ?
7. Conclude by explaining that to ensure long lasting changes, the Prophet ﷺ encouraged small, sustainable habits that are maintainable and produce positive change overtime.



Slide 5 / Finding balance through Prophetic examples

1. Proceed to **slide five**. Inform students that when we reflect on the ethical principles taught by our Prophet ﷺ, we find that he always encouraged moderation. Moderation is the center point between any two extremes, and it should be our goal in all of our actions. Read aloud the hadith on the slide:
 - a. "I pray and I sleep. I fast and I break my fast, and I marry women. Whoever turns away from my Sunnah is not of me." [an-Nasa'i]
2. Inform students that the Prophet ﷺ made this statement after he learned that some of his companions were going to extremes in their worship. They would pray without sleeping and fast without eating. The Prophet ﷺ discouraged these actions. From this we can derive that he ﷺ encouraged moderation.
3. Explain that moderation is the centerpoint of two extremes and a goal to strive towards. It is natural to fluctuate in our efforts, but it is important to remember that our goal is to find the center and to always move back towards it.
4. Next, inform students that the upcoming activity and reflection will help them understand the importance of maintaining moderation in our actions. They will explore ethical principles encouraged by the Prophet ﷺ that serve as an alternative to these two extremes. 💡

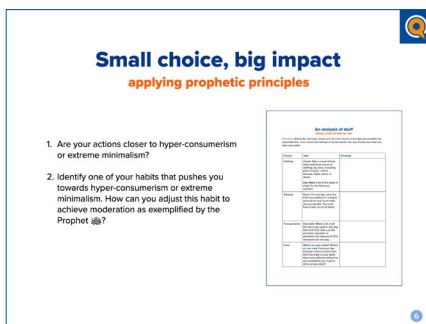


Teacher takeaway

The purpose of this section is to highlight secular responses to the environmental crisis. The examples of hyper-consumerism and extreme minimalism are not rooted in a theocentric worldview. These examples were intentionally chosen to highlight the unsustainability of responses that are rooted in a secular worldview. The purpose in this comparison helps guide students to understand the lifestyle of moderation encouraged by the Prophet ﷺ. He encouraged a lifestyle of moderation and discouraged extremes. The upcoming section will help students put this Prophetic advice into practice by reflecting on their personal habits.

Section 3

Slide 6 / Small choice, big impact: applying Prophetic principles



1. Proceed to **slide six**. Instruct students that the upcoming activity will require them to refer back to their homework from the previous lesson **(2.4 "An analysis of stuff")**. Then, give each student handout **3.1 "Small choice, big impact."**
2. Direct students to the questions under **"Part I: Finding balance."** Read the questions to students and give them five minutes to write their responses on their handout.
 - a. Are your actions closer to hyper-consumerism or extreme minimalism?
 - b. Identify a habit you have that is pushing you towards hyper-consumerism or extreme minimalism. How can you adjust this habit to achieve moderation as exemplified by the Prophet ﷺ?

name: _____ date: _____

Small choices, big impact

how our choices impact the environment

Part I: Finding balance

Directions: The graphic represents the two sides of consumerism. Thinking back to 2.4 "An analysis of stuff", mark where you fall on the line.

Hyper-consumerism Our goal Extreme minimalism

- Are your actions closer to hyper-consumerism or extreme minimalism?
- Identify one of your habits that is pushing you towards hyper-consumerism or extreme minimalism. How can you adjust this habit to achieve moderation as exemplified by the Prophet ﷺ?

Small choices, big impact

3. Go through the questions as a class and give students an opportunity to share their responses with the whole class. Use the following points to guide the discussion:

- Are your actions closer to hyper-consumerism or extreme minimalism?
 - Tell students that this is a means for them to personally reflect on their current state and be honest with themselves. Self-accountability is encouraged in Islam and as Umar ibn al-Khattab (may Allah be pleased with him) would say, "Hold yourselves accountable before you are held accountable and evaluate yourselves before you are evaluated, for the Reckoning will be easier upon you tomorrow if you hold yourselves accountable today." The first step to true change is awareness.
- Identify a habit you have that is pushing you towards hyper-consumerism or extreme minimalism. How can you adjust this habit to achieve moderation as exemplified by the Prophet ﷺ?
 - What may look like a life of moderation for one person may look very different for another. We need to understand that we are influenced by our surroundings and that our perspectives on what is normal or abnormal are often measured by the standards set around us. That is why it is important to look to the Prophet ﷺ for practical application of the principles taught to us by God to develop sustainable change.

4. Conclude the activity and discussion by telling students that analyzing our own actions and how they impact our environment can motivate us to make changes. In Part II of 3.1 "Small choice, big impact," students will implement Prophetic advice that will guide them to develop sustainable change.

The most beloved deeds

small and consistent

The Prophet ﷺ said, "The most beloved of deeds to God are those that are most consistent, even if they are small." [Sahih al-Bukhari]

Slide 7 / The most beloved deeds: small and consistent

- Proceed to **slide seven**. Read aloud the hadith on the slide: The Prophet ﷺ said, "The most beloved deeds to God are those that are most consistent, even if they are small."
- Explain that after recognizing the true extent of the environmental crisis, it is natural for an individual to feel an intense ambition to make a change. The Prophet ﷺ warned against the desire to create large, unattainable goals. Instead, he ﷺ encouraged us to only do that which we can keep up with on a day-to-day basis.
- This hadith is encouraging us to start small, highlighting that consistency is more important than the size of any given goal. What we may perceive to be a small goal with little impact could be perceived by God as a lofty achievement with immeasurable reward. Inform students that the advice from this hadith can be applied to form new habits that positively impact the environment.
- In order to have an impactful change that withstands the test of time, we must develop habits that are going to stick. The upcoming activity will help students implement this hadith in order to create new goals and habits that will improve the state of our environment.

Building consistent habits that lead to moderation

| Desired Habit | Frequency | Describe how this change fulfills the Prophetic guidelines moderation |
|---------------|---|---|
| | <input type="checkbox"/> Daily <input type="checkbox"/> Weekly <input type="checkbox"/> Monthly | |
| | <input type="checkbox"/> Daily <input type="checkbox"/> Weekly <input type="checkbox"/> Monthly | |
| | <input type="checkbox"/> Daily <input type="checkbox"/> Weekly <input type="checkbox"/> Monthly | |

3.1 | Part II

- Brainstorm three small, attainable changes.
- Consider how often you would like to implement the change.
- How will your new habit help attain moderation?

Building consistent habits that lead to moderation

| Desired Habit | Frequency | Describe how this change fulfills the Prophetic guidelines moderation |
|---|--|--|
| Riding my bike to school instead of taking the car. | <input type="checkbox"/> Daily <input type="checkbox"/> Weekly <input checked="" type="checkbox"/> Monthly | Making an intentional change to ride my bike will help me achieve moderation. It's an attainable goal because I would only do it once a month, which prevents me from falling into either extreme as was generally discouraged by the Prophet ﷺ. |
| Using reusable shopping bags for groceries. | <input type="checkbox"/> Daily <input type="checkbox"/> Weekly <input checked="" type="checkbox"/> Monthly | |
| Avoiding plastic water bottles. | <input type="checkbox"/> Daily <input type="checkbox"/> Weekly <input checked="" type="checkbox"/> Monthly | |

Slides 8-9 / Building consistent habits that lead to moderation

- Proceed to **slide eight** and direct students back to **Part II** on **3.1**. Guide students by reading the directions for Part II: “Think about a change you would like to commit to that will have a positive impact on the environment. When considering a desired habit, implement the advice from the Prophet ﷺ and brainstorm three small, attainable changes.”
- To give students some guidance on how to complete this activity, proceed to **slide nine**. Provide a brief explanation of each part of the table using the following points:
 - Desired habit:** Explain that the desired habit is a goal that students want to work towards. The examples here include: riding a bike to school instead of taking a car, using reusable shopping bags for groceries, and avoiding plastic water bottles. Each desired habit is a personal and attainable goal towards improving our environmental ethics.
 - Frequency:** Next, inform students the second column requires them to determine how often they can realistically commit to their new habit. This step is important so the new habit can be maintained. Oftentimes, when we set goals that are too lofty, we become discouraged and drop the goal entirely. Deciding the frequency of the goal will help maintain the goal long enough so it forms a new habit.
 - Prophetic guidelines on moderation:** The last portion of the table is an application of the Prophet’s ﷺ advice for us to be moderate in all aspects of our lives. Remind students the goal is to find a middle ground between the two extremes explored earlier in the lesson. Read aloud the example filled in on the table: “Making an intentional change to ride my bike will help me achieve moderation. It’s an attainable goal because I would only do it once a month, which prevents me from falling into either extreme as was generally discouraged by the Prophet ﷺ.”
- Give students a few minutes to fill in their tables on **3.1**. Remind students of the hadith on the previous slide and that great reward comes with small and consistent habits.
- While the habits they listed out may be small when compared to such a massive environmental crisis, remind students that the Prophet ﷺ encouraged us to start small. Inform the class that once an action becomes a habit, it becomes easier to progress and build upon. A slow and steady pace towards impactful change is not pointless; instead, these small, consistent acts lay the groundwork for habits to endure the test of time.
- Conclude this activity by telling students that committing to change is a method of fulfilling the responsibility towards the environment given to us by God. 💡

Teacher takeaway

The final section of this lesson has students implement the Prophetic practice of moderation. By highlighting the hadith that God loves small and consistent actions, students are encouraged to start small to achieve a big change. The section concludes by making a final connection to the Qur'anic principles and Prophetic guidelines explored in this unit. In the final section, students are reminded of their responsibility towards the environment by emphasizing their role as a khalifah. Concluding with this point highlights the blessings God has given us to sustain our lives on Earth.

As a result, we should be left with an increased motivation to improve our environmental ethics as a means of showing gratitude to God.

Consolidation (10 min)

Slide 10 / A responsibility given by God



1. Proceed to **slide ten**. Analyzing the ethical principles encouraged by the Prophet ﷺ helps us recognize that he ﷺ was an active caretaker of the environment. He encouraged all of his followers to serve God by caring for the environment as indicated in the hadith on the slide.
2. Next, read aloud the hadith on the slide:
 - a. The Prophet ﷺ said, **“The world is sweet and green, and verily Allah places you as a khalifah in it in order to see how you act.”** [Muslim]
3. To help students better understand the hadith and internalize its message, use the following points:
 - a. **The world is “sweet and green”:** In the first part of the hadith, the Prophet ﷺ is recognizing the beauty and utility of the Earth. This is connected back to the first Qur’anic principle that encourages us to observe and contemplate the signs around us so that we can increase in faith and gratitude.
 - b. **“Khalifah”:** To define the term, tell students that “*khalifah*” means that we, as humans, are commanded by God to care for and maintain the environment in all of our actions. In this hadith, the Prophet ﷺ is reminding us of our role as caretakers of the environment.
4. Next, explain that the damage to the environment caused by human activities is becoming increasingly evident and hard to ignore. Environmental ethics in Islam is rooted in recognizing our responsibility towards the Earth. Fulfilling this responsibility can be achieved through practical application of the Qur’anic principles and ethical guidelines provided to us by our Prophet.
5. Direct student attention to the final reflection question on **3.1**. Read aloud the question on the handout: **“How will your new habits help you fulfill your role as a khalifah on Earth?”** After students have had a few minutes to personally reflect, call on some students to share their takeaways.
6. Conclude by informing students that, by accepting their responsibility as *khalifah* on Earth, they commit to being caretakers of the environment and making a difference for the sake of attaining God’s pleasure. In doing so, they display their appreciation and gratitude to God for all of His blessings on Earth. Striving to live a life of moderation allows them to recognize the true balance and beauty of the environment.

A call to action
striving to make a change

3-minute lobby pitch
Think about a cause that will **benefit the environment** and can be implemented in your own city.
OR
You have three minutes to **convince your local representative** to adopt your cause. What would you say?

3-minute reel
Create a three minute reel to convince your audience to commit to a **small change** that will have a **big impact** on the environment.
What change would you encourage?
How will you convince your audience?

11

Slide 11 / A call to action: summative assessment

1. Proceed to **slide eleven** to inform students about the summative assessment for this lesson. Give each student a copy of **3.2 “A call to action.”**
2. Inform students that they will have three minutes to convince someone to make a change that will benefit the environment. They may select **one** of the two choices below:
 - a. **3-minute lobby pitch:** Think about a cause that will benefit the environment and can be implemented in your own city. You have three minutes to convince your local representative to adopt your cause. What would you say?
 - b. **3-minute reel:** Create a three minute reel to convince your audience to commit to a small change that will have a big impact on the environment. What change would you encourage? How will you convince your audience?
3. Tell students the questions on **3.2** will help them successfully prepare for the task they choose. You may also review the rubric at the bottom of the handout so students understand assignment expectations.

name: _____ date: _____

Small choices, big impact

how our choices impact the environment

Part I: Finding balance

Directions: The graphic represents the two sides of consumerism. Thinking back to 2.4 “An analysis of stuff,” mark where you fall on the line.

1. Are your actions closer to hyper-consumerism or extreme minimalism?

2. Identify one of your habits that is pushing you towards hyper-consumerism or extreme minimalism. How can you adjust this habit to achieve moderation as exemplified by the Prophet ﷺ?

31 Small choices, big impact 1

Stage 3: Assessments

Formative assessment

- Both objectives of this lesson plan can be formatively assessed through **3.1 “Small choice, big impact.”**
 - Part I:** In the first part of the activity, students are asked to reflect on their own actions and determine if their actions fall on either extreme end described in this lesson: hyper-consumerism or extreme minimalism. This activity and the reflection questions help assess the first objective of this lesson.
 - Part II:** The second portion of this activity helps assess the second objective of this lesson. By having students reflect on and develop new habits, they show an understanding of the ethical principles encouraged by the Prophet ﷺ.

name: _____ date: _____

A call to action

striving to make a change

Directions: You have three minutes to convince someone to make a change that will benefit the environment. Select **one** of the two choices below:

3-minute lobby pitch

Think about a cause that will **benefit the environment** and can be implemented in your own city.

You have three minutes to **convince your local representative** to adopt your cause. What would you say?

3-minute reel

Create a three minute reel to convince your audience to commit to a **small change** that will have a **big impact** on the environment.

What change would you encourage?
How will you convince your audience?

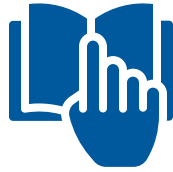
To complete your task, you will use what you learned about the Qur’anic principles and Prophetic guidelines towards the environment. Use the following prompts to develop a plan for your lobby pitch or reel.

- What change do you plan to encourage (e.g., stop the use of plastic shopping bags, proper recycling, consumerism habits, composting, etc.)?
- Describe how this change fulfills the Prophetic guidelines on moderation.
- Write down the major talking points you will use to convince the representative or online audience to commit to the change you are suggesting. Make a direct connection to one of the Qur’anic principles and guidelines encouraged by the Prophet ﷺ.
- Record, edit, and submit! Record your audio pitch or video reel and edit it to be no longer than three minutes.

32 A call to action 1

Summative assessment

To summatively assess the objectives of this lesson, students will complete **3.2 “A call to action.”** In this activity, students have two options: create a three minute lobby pitch or create a three minute reel. The goal in both tasks is to convince an audience to commit to a change that will positively impact the environment. Students should use what they learned about the Qur’anic principles and the Prophetic guidelines to formulate a convincing argument. Use the rubric to determine if students have met the objectives of this lesson.



References

References and resources

Qur'anic references

Lesson plan 1

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Do not cause corruption upon the earth after it has been set aright, call on Him fearing and hoping. Indeed, the mercy of God is close to those who do good. [Surat al-A'raf, 7:56]

Lesson plan 2

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ مِمَّا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

In the creation of the heavens and earth; in the alternation of night and day; in the ships that sail the seas with goods for people; in the water which God sends down from the sky to give life to the earth when it has been barren, scattering all kinds of creatures over it; in the changing of the winds and clouds that run their appointed courses between the sky and earth: there are signs in all these for those who use their minds. [Surat al-Baqarah, 2:164]

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِن كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازِرَ لِّتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

The two bodies of water are not alike- one is palatable, sweet, and pleasant to drink, the other salty and bitter—yet from each you eat fresh fish and extract ornaments to wear, and in each you see the ships plowing their course so that you may seek God's bounty and be grateful. [Surat Fatir, 35:12]

وَمِنَ آيَاتِهِ بُرْيُكُمُ الْبَرْقِ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Among His signs, too, are that He shows you the lightning that terrifies and inspires hope; that He sends water down from the sky to restore the earth to life after death. There truly are signs in this for those who use their reason. [Surat ar-Rum, 30:24]

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

Among His signs is the creation of the heavens and earth and all the living creatures He has scattered throughout them: He has the power to gather them all together whenever He will. [Surat ash-Shuraa, 42:29]

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ

Another of His signs is that He sends out the winds bearing good news, giving you a taste of His grace, making the ships sail at His command, enabling you to [journey in] search of His bounty so that you may be grateful. [Surat ar-Rum, 30:46]

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلُكَ
لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ. وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ.
وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

It is God who created the heavens and earth, who has sent down water from the sky and with it brought forth produce to nourish you; He has made ships useful to you, sailing the sea by His command, and the rivers too; He has made the sun and the moon useful to you, steady on their paths; He has made the night and day useful to you, and given you some of everything you asked Him for. If you tried to count God's favors you could never calculate them: man is truly unjust and ungrateful. [Surat Ibrahim, 14:32-34]

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ. وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا
يَأْكُلُونَ. وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ

Can they not see how, among the things made by Our hands, We have created livestock they control, and made them obedient, so that some can be used for riding, some for food, some for other benefits, and some for drink? Will they not give thanks? [Surat Yasin, 36: 71-73]

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ. يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ
وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

It is He who sends down water for you from the sky, from which comes a drink for you, and the shrubs that you feed to your animals. With it He grows for you grain, olives, palms, vines, and all kinds of other crops. There truly is a sign in this for those who reflect. [Surat an-Nahl, 16: 10-11]

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلُكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا
بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

Have you not considered how God has made everything on the earth of service to you? That ships sail the sea at His command? That He keeps the heavens from falling down on the earth without His permission? God is most compassionate and most merciful to mankind. [Surat al-Hajj, 22:65]

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ. وَسَخَّرَ لَكُم مَّا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

It is God who subjected the sea for you—ships sail on it by His command so that you can seek His bounty and give Him thanks—He has subjected all that is in the heavens and the earth for your benefit, as a gift from Him. There truly are signs in this for those who reflect. [Surat al-Jathiyah, 45:12-13]

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ. وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ. وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ. أَلَّا تَطْغَوْا فِي الْمِيزَانِ.
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

The sun and the moon follow their calculated courses; the plants and the trees submit to His designs; 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. [Surat ar-Rahman, 55:5-9]

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Do not corrupt the earth after it has been set right- call on Him fearing and hoping. The mercy of God is close to those who do good. [Surat al-Ar'af, 7:56]

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

When he leaves, he sets out to spread corruption in the land, destroying crops and live-stock- God does not like corruption. [Surat al-Baqarah, 2:205]

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And when your Lord told the angels, 'I am putting a successor on earth,' they said, 'How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' but He said, 'I know things you do not.' [Surat al-Baqarah, 2:30]

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

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. [Surat al-Rum, 30:41]

Hadith resources

Lesson plan 2

قَالَ أَنَسٌ أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَطَرٌ قَالَ فَحَسَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَوْبَهُ حَتَّى أَصَابَهُ مِنَ الْمَطَرِ فَقُلْنَا يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا قَالَ لِأَنَّهُ حَدِيثٌ عَاهِدٌ بِرَبِّهِ تَعَالَى.

Anas narrated: While we were with the Prophet ﷺ rain fell upon us. The Prophet ﷺ then exposed part of his garment so that rain fell on his body. When we asked him why he did so, he replied “Because it has just come from the Exalted Lord.” [Muslim]

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَمُّوا إِذَا أَنْتُمْ شَرِبْتُمْ وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ.

The Prophet ﷺ said, “Mention the Name of God (i.e., say *Bismillah*) when you start drinking and praise Him (i.e., say *Alhamduillah*) after you have finished (drinking).” [At-Tirmidhi]

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ: مَا هَذَا السَّرَفُ يَا سَعْدُ؟ قَالَ: أَفِي الْوُضُوءِ سَرْفٌ؟ قَالَ: نَعَمْ، وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ

The Prophet ﷺ once passed by Sa'd ibn Abi Waqqas when he was doing *wudu*, and he asked [Sa'd], “What is this extravagance, O Sa'd?” [Confused that the Prophet would attribute extravagance to his use of an abundant natural resource for the intention of worship,] Sa'd inquired, “Can there be any extravagance in *wudu*?” He said, “Yes, even if you are on the bank of a flowing river.” [Ahmad]

عَنْ أَنَسٍ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلُوا أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَمَلِهِ فِي السَّرِّ فَقَالَ بَعْضُهُمْ لَا أَتَزَوَّجُ النِّسَاءَ وَقَالَ بَعْضُهُمْ لَا أَكُلُ اللَّحْمَ وَقَالَ بَعْضُهُمْ لَا أَنَامُ عَلَى فِرَاشٍ فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ فَقَالَ مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا لِكُنِّي أَصْلِي وَأَنَامُ وَأَصُومُ وَأُفْطِرُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

Anas ibn Malik reported: Some of the companions of the Prophet ﷺ asked the wives of the Prophet about deeds that he performed in private. Some said, “I will not marry women.” And some said, “I will not eat meat.” And some said, “I will never sleep in a bed.” The Prophet praised and glorified Allah, and he said, “What is the matter with some people who say this? I pray and I sleep, I fast and I break fasting, and I marry women. Whoever does not desire my Sunnah is not part of me.” [Muslim]

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ

The world is sweet and green, and verily, Allah is going to make you responsible as vicegerents (*mustakhlifukum*) in it in order to see how you act. So beware of this world and beware of women. [Muslim]

The most beloved of deeds to God are those that are most consistent, even if they are small. [Bukhari]

Multimedia resourcess

Lesson plan 1

Consumerism video: https://www.youtube.com/watch?time_continue=5&v=v-7v2WGiTe8&feature=emb_logo