



# Rifq (Kindness)

The Lesson Plan and Nature-based activities  
were developed by Ruba Hinnawi and Dr. Logan John Robert Cochrane





# *Rifq* (Kindness)

## The Lesson Plan and Nature-based activities

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Earthna Center for a Sustainable Future (Earthna) is a non-profit policy, research, and advocacy organization, established by Qatar Foundation to promote and enable a coordinated approach to environmental, social, and economic sustainability and prosperity.

Earthna is a facilitator of sustainability efforts and action in Qatar and other hot and arid countries, focusing on sustainability frameworks, circular economies, energy transition, climate change, biodiversity and ecosystems, cities and the built environment, and education, ethics, and faith. By bringing together technical experts, academia, government and non-government organizations, businesses and civil society, Earthna fosters collaboration, innovation, and positive change.

Using their home - Education City - as a testbed, Earthna develops and trials sustainable solutions and evidence-based policies for Qatar and hot and arid regions. The organization is committed to combining modern thinking with traditional knowledge, contributing to the well-being of society by creating a legacy of sustainability within a thriving natural environment.

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A large, stylized yellow outline of a person's head and shoulders is positioned on the right side of the slide. The head is composed of a circle for the face and a larger, irregular shape for the neck and shoulders. The outline is thick and yellow, set against a light blue background with a subtle pattern of small white dots.

# Task 1

## *Rifq* (Kindness)

# Task 1: Before You Begin:

To teach the Islamic value of **Rifq** (Kindness), it is crucial to examine its definition from the central source of Islam which is the Holy Book Quran. **Rifq** (Kindness) is a value that should be implemented across the student body, one positive manifestation of that value will be the protection of the ecosystem of Qatar and its people.

## Defining **Rifq** (Kindness)

The term **Fitrah** has been interpreted in different ways by Muslim scholars. Examples of these include the translation as the 'original nature', the 'innate constitution' or the 'pure nature of humanity'. The Holy Quran said: "the nature according to which He created humanity".<sup>1</sup>

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ  
سورة الروم، آية ٣٠

From an environmental perspective, we can connect the idea of **fitrah** to the physical nature and the primordial condition of the earth including all creation. This includes the behavior of all organisms and the diverse interactions that take place within ecosystems. Who taught bees to produce honey? Who taught lions to take care of their cubs? Who taught birds where to nest and how to feed their babies? Allah, with His divine attributes, shows that the natural disposition of all of creation constitutes the nature or natural state of behavior, providing all of creation with an ethical compass.<sup>2</sup> Allah instilled this **Fitrah** or 'pure nature' in all His creation to reflect His divine attributes. One of the names of Allah is "The Kind" or "**Al Latif**" and it is a virtue that we need to implement towards all creation. Believers seek to be guided by Allah's divine names and qualities, and in so doing bring into action these traits in every decision and action taken.

<sup>1</sup> Quran 30:30

<sup>2</sup> An Introduction to Qur'anic Ecology and Resonances with Laudato Si' by Farhana Mayer

Kind words, helping others, removing rubbish from the road, showing compassion towards others, feeding those in need, and remembering Allah are among the various actions that are noted as charitable in Islam. Allah promotes the value of **Rifq** (Kindness) through the Quran and **Rifq** (Kindness) is demonstrated by the Prophet Muhammad (peace be upon him). Our beloved Prophet Muhammad (peace be upon him) was sent to this world to complete the framework of the virtuous morals. As the Prophet (peace be upon him) stated in the following Hadith: "The believers in their mutual **Rifq** (Kindness), compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".<sup>3</sup>

فعن النعمان بن بشير -رضي الله عنهما- قال: قال رسول الله ﷺ: مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى

And also: "The merciful are shown mercy by the All-Merciful. Show mercy to those on earth, and Allah will show mercy to you".<sup>4</sup>

عن جرير بن عبد الله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((من لا يرحم الناس لا يرحمه الله)); متفق عليه

<sup>3</sup> Narrated in Saheeh Muslim, Hadith Number: 2586, and Saheeh Al-Bukhari, Hadith Number : 6011

<sup>4</sup> Narrated in Al-Tirmizi, Hadith Number: 1924, and Abu-Dawood, Hadith Number: 4941.



Eco-schools-International  
School of London  
By Ruba Hinnawi





And also: “Allah does not judge you according to your appearance and your wealth, but He looks at your hearts and looks into your deeds.”<sup>5</sup>

عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ، وَلَا إِلَى أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

The above Prophetic teachings suggest that *Rifq* (Kindness) is a key component of the moral compass of human behavior. *Rifq* (Kindness) decreases the chances of conflicts, which have the potential to occur in every phase of life. Islam enjoins *Rifq* (Kindness) towards all of the creation of Allah. *Rifq* (Kindness) enriches human interactions and promotes ethical behavior. It encourages noble actions by promising rewards, urging protection against harm to oneself, family, society, country, and the environment. The Prophet (peace be upon him) further said:

“Verily Allah is kind, and He loves (Kindness) and confers upon (Kindness) which he does not confer upon severity and does not confer upon anything else besides it (Kindness)”.<sup>6</sup>

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ. رواه مسلم.

## Environmental Framework

Islamic teachings have emphasized the value of nature and the environment. The Quran states that the earth is a living entity that must be treated with respect and caution. And that all of creation has been created in communities just like humans. The Quran said: “All living beings roaming

the earth and winged birds soaring in the sky are communities like yourselves. We have left nothing out of the Record. Then to their Lord they will be gathered all together.”<sup>7</sup>

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَزَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ  
سورة الانعام، آية ٣٨

The verse teaches that there are many similarities between humans and all of the other creations. There is also a clear guidance to be kind to such communities of life as we will stand accountable on the day of judgement for our deeds towards them. The Quran encourages the treatment of animals to be done with *Rifq* (Kindness) and free from abuse. In more than 200 verses in the Quran Allah mentions animals and six chapters of the Quran are named after animals. These are signals for people to reflect, to guide Muslims to share the resources of the planet with animals and act with *Rifq* (Kindness) towards all of creation. Furthermore, Allah set limits (*hudood*) regarding how and when natural resources are to be used.

Islam identified water, fuel (fire) and pasture as common goods that must be shared by all people and must be protected. The Prophet (peace be upon him) said: ‘people are partners in three resources: water, pasture and fire.’ Therefore, the concept of *hima* (natural reserves) is used to protect forests and wildlife through which an area of land can be considered as protected area (*hima*) in which grazing, deforestation or hunting is not allowed. This principle encourages believers to fulfil their role as stewards living lightly on earth’ acting in *Rifq* (Kindness) and living in harmony with all creation.

<sup>5</sup> Narrated in Saheeh Muslim, Hadith Number: 2564

<sup>6</sup> Sahih Muslim, Book Number: 31, Hadith Number: 6273

<sup>7</sup> Quran 6:38





Task 2

# In classroom activities 6-9 years

# Introduction:



The value of *Rifq* (Kindness) is reflected in the Prophet Muhammad's (peace be upon him) guidance for people to act kindly and himself embodying this value.

## Introduction

Allah poses a question in the Quran in stating: "Is there any reward for goodness except goodness?"<sup>8</sup> Loving Allah's creation and being kind to it will only result in goodness. This verse implies that Allah will bless those who strive for goodness. After worshipping Allah, a righteous Muslim is recognized for having good speech and embodying good deeds. The significance of *Rifq* (Kindness) is illustrated in various Prophetic teachings and Quranic verses, showing that *Rifq* (Kindness) is a core value within the moral framework of the Quran. As mentioned in the *Hadith* (Saying of Prophet Muhammad, peace be upon him), Aisha (may Allah be pleased with her) reported that Prophet Muhammad (peace be upon him), said: "O Aisha, Allah is kind, and He loves *Rifq* (Kindness) in all matters".<sup>9</sup>

يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ<sup>10</sup>

Animals are part of Allah's creation, and Muslims are obliged to take care of animals. Indeed, animals are given rights by Allah. Whoever treats animals with *Rifq* (Kindness) will be blessed by Allah. Animals are repeatedly mentioned in the Quran, which should make readers reflect on the importance Allah has given these creations. Allah used animals for important events, such as the role of the spider and its web as well as a dove in protecting the Prophet Muhammad (peace be upon him) when he was sheltering in a cave outside of Mecca with his companion Abu Baker Al Siddiq. The Quran also mentioned the benefits that animals provide for humanity, such as animals that are used for transportation, food or beautification. As a creation of Allah, Islam instructed Muslims to avoid treating animals with cruelty, over-working them or over-loading them, neglecting them or even hunting them for pleasure.

<sup>8</sup> Quran, 55:60

<sup>9</sup> Sahih Bukhari 6528

## The Prophet (peace be upon him) and Animals' Welfare

There are many stories and sayings of the Prophet (peace be upon him) that reflect his concerns about the welfare of animals. For example, Abdullah ibn Jaffar narrated<sup>10</sup>: "The Messenger of Allah seated me behind him (on his ride) one day and told me a secret which I shall disclose to no one. It happens that the Prophet (peace be upon him) preferred to take cover behind a hillock or a thicket of date-palm trees when relieving himself. He once entered a thicket that belonged to a man from the Ansaar when suddenly a camel came towards him weeping tenderly with its eyes welling with tears. (Bahz and 'Affaan said:) When it saw the Prophet (peace be upon him) it began to groan, and its eyes flowed. He (peace be upon him) patted it on its hump and the base of its head until it quieted down. Then, he (peace be upon him), said: "Who is the owner of this camel?" A young man from the Ansaar came and said, 'It is mine, O Messenger of Allah!' He said: 'Do you not fear Allah with regard to this beast which He has placed in your possession? It complained to me that you starve it and put it to toil."

روى عبد الله بن جعفر رضي الله عنهما قال: أردفني رسول الله خلفه ذات يوم فدخل جائظاً، حنَّ وذرفت عيناه، فأتاه رسول الله فمسح ذفره من ركب هذا الجمَل؟ لِمَنْ هَذَا الْجَمَلُ؟" فجاء فتًى من الأنصار فقال: هو لي يا رسول الله. فقال: "أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا؟ فَإِنَّهُ شَكَى إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُذَيِّبُهُ فَسَكَنَ.

In another instance, once someone was travelling with the Prophet (peace be upon him) and took some eggs from a nest, causing the mother bird great grief. Abdullah reported: We were on a journey and we saw a red sparrow that had two chicks with her. We took her chicks, so the sparrow started to flap her wings. The Prophet, peace and blessings be upon him, came to us and he said:

<sup>10</sup> <https://www.islamweb.net/en/fatwa/422191/the-narration-of-the-story-of-the-camel-that-complained-to-the-prophet>

# Introduction:

“Who has upset her by taking her children? Give her children back to her.”<sup>11</sup>  
In another instance, Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said:

مَنْ فَجَعَ هَذِهِ بَوْلِدَهَا رُدُّوا وَلَدَهَا  
مَنْ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا يَغْيِرُ حَقَّهَا سَأَلَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ الْقِيَامَةِ

“If someone kills so much as a sparrow or anything larger without a just cause, then Allah the Exalted will ask him about it on the Day of Resurrection.”

The Prophet (peace be upon him) explained that a killing would be for a just cause if it was for food. In all of these teachings Muslims are taught to avoid causing harm and are guided to act with *Rifq* (Kindness) towards all of creation.

## Key Takeaway:

*Rifq* (Kindness) is a virtue that is not limited to human beings but must be extended to include all communities of life including animals.

## Definition:

**Animal Welfare** means the physical and mental state of an animal in relation to the conditions in which it lives and dies.<sup>12</sup>

<sup>11</sup> Sunan Abī Dāwūd 5268, Grade: Sahih

<sup>12</sup> World Organization for Animal Health



Grey-headed Kingfisher

# Introduction:



**Age Group:** Eco-Schools 6-9 years old

**Eco-Schools Steps:** Environmental review, Action plan, curriculum linkages, inform and involve, Monitoring and evaluate.



## Objectives:

Students will be able to:

- Foster an understanding of *Rifq* (Kindness), what it means and how our faith is not complete unless we are kind to all Allah's creation and how it can be applied in real life.
  - Explain the many examples from the Quran verses and stories from the Prophet (peace be upon him) life that reflects the concept of animal welfare.
  - Develop awareness about the role of humans towards Allah's creation.
  - Application on *Rifq* (Kindness): (10 minutes)
    - Share with students the 'Lost Sheep Story' and ask students to reflect their thoughts on the value of *Rifq* (Kindness) in a short paragraph.
  - Conclusion (5 minutes)
    - Summarize key points about *Rifq* (Kindness)
    - Wrap up the lesson with a brief reflection on the impact of their actions in protecting Allah's creation.
  - Note to Facilitator:
    - It is left up to the facilitator's discretion to extend the timings as needed to allow students to better assimilate the information and to properly devise positive actions.
- Time required/ Duration:**  
**Classroom Session 1:** 50 minutes
- Introduction (10 minutes):
    - Begin with a brief overview of the value of *Rifq* (Kindness) using examples based on stories and teachings from Prophet Muhammed (peace be upon him) life and reflect with students on examples in real-life situations.
    - Introduce stories to reflect the importance of being kind to animals.
  - Exploring the Animal welfare concept (10 minutes):
    - What is the meaning of animal welfare and how can it be applied?
    - Conduct the "Animal Welfare" activity.



# Environmental Review:

## Resources Required: “Before-you-begin”:

Key concepts: Overview of the animal welfare concept in Islam and focusing on the *Rifq* (Kindness) value.

### Online Resources

- Brainstorm with the students about *Rifq* (Kindness) and how it is implemented towards all Allah creation. Discuss how animals have rights and that humans are allowed in specific cases to use animals for testing such as testing a new drug if there were no alternative. However, we need always to seek animal free tested products.
- Resource 1: Animal Welfare Activity
- Resource 2: Lost Sheep Story
- Student stationary, pencils, colored markers, scissors
- Dedicated Display board



# Action Plan:



## Action Plan 1

- Screen the two films:  
The Five Freedom of Animal Welfare:

### Animal Testing:

- Discuss with the students the importance of being kind to all Allah's creation in our daily life and decision making specially when buying our personal products. It is our duty to be kind to animals and grant them their five freedoms.

## Action Plan 2

- Screen the film: Lost Sheep by Lukas Rooney :
- Discuss with students how the good shepherd embarked on a journey to rescue the lost three-legged lamb. The story emphasizes that the lamb is loved and valued by the shepherd despite his shortcomings and disability.

## Action Plan Activity 1

- Provide the students with resource 1: "Animal Welfare" worksheet.
- Reflection: Ask the students to share their findings and imagine the animals' responses if they could speak emphasizing their 5 freedom rights.

## Action Plan Activity 2

- After watching the short film, ask students to write a small paragraph sharing their thoughts on the story and how they link this to the *Rifq* (Kindness) value.
- Ask students to read loud their story to inspire other students. Highlight that the story is not only about *Rifq* (Kindness) to animals but also it is a story about love and acceptance.

# Action Plan:



**3. Curriculum Linkages:** Environmental Science, Science, Ecology, Conservation, Arts & Craft, Islamic Studies.

**4. Inform and Involve**

- Students work should be displayed on the Eco-Schools bulletin board and in the school ground as part of informing and involving the school community.

**Evaluation:**

- Assess the accuracy of the responses in the worksheets related to *Rifq* (Kindness).
- Evaluate how well students can apply the concept of *Rifq* (Kindness) to their everyday life and how they understand their responsibility towards Allah's creation and local organisms in Qatar.
- Observe students' active participation throughout the activities.

## 5 FREEDOMS for ANIMALS

1. FREEDOM FROM HUNGER AND THIRST

2. FREEDOM FROM DISCOMFORT

3. FREEDOM FROM PAIN, INJURY, OR DISEASE

4. FREEDOM TO EXPRESS NORMAL BEHAVIOR

5. FREEDOM FROM FEAR AND DISTRESS







# Resource 1



## Animal Welfare Worksheet.

Ask students to choose five products from their home that are labelled as animal welfare approved or animal welfare certified, not tested on animals, cruelty free, free range, *Halal* food, etc.

The 5 animal freedoms are: freedom from hunger and thirst, freedom from fear and distress, freedom from heat stress or physical discomfort, freedom from injury, pain and disease and freedom to express normal patterns of behavior.

Product Photo	Animal <i>Rifq</i> (Kindness) Logo	How is the product kind to animals in relation to the 5 freedoms	What animal is involved	The animal thoughts
		Allow hens free outdoor space = freedom from physical discomfort	Hens	I am so happy that I can run freely

# Resource 2



## Lost Sheep Story

What do you think of the story? Was the shepherd kind? How do you think the sheep feels?

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The background features several large, light blue geometric shapes. On the left, a large arc curves upwards. In the upper right, a line forms a sharp upward-pointing arrow. To the right of the text, there is a large circle. At the bottom right, a shape resembling a shield or a trapezoid with curved sides is visible.

Task 2

# In classroom activities 10-13 years

# Introduction:

The value of **Rifq** (Kindness) is reflected in the Prophet Muhammad's (peace be upon him) guidance for people to act kindly and the stories from the Holy Quran.

## Introduction

The narrative of the People of the Garden embodies the value of **Rifq** (Kindness). The story reflects that the resources - land, air and water - belong to all Allah creation.

Islam places significant importance on **Rifq** (Kindness), especially towards anyone or anything in need. Numerous teachings in the Quran and the Sunnah (sayings of the Prophet Muhammad) highlight the significance of **Rifq** (Kindness) as acts of charity. In one Hadith (Prophetic saying), the Prophet Muhammad (peace be upon him) said: "The merciful are shown mercy by the All-Merciful. Show mercy to those on earth, and God will show mercy to you". This guidance calls Muslims to be people who are kind and merciful.

**Rifq** (Kindness) can be translated in different ways in Arabic, depending on the specific meaning. **Rifq** (Kindness) can be translated as **Rifq** or **Lutf**, both of which refer to doing good to all of Allah's creation (not specific to human relationships). **Rifq** (Kindness) is promoted by Islam and the Prophet Muhammad (peace be upon him), who said: "The merciful are shown mercy by the All-Merciful. Show mercy to those on earth, and Allah will show mercy to you".<sup>13</sup>

عن جرير بن عبدالله رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((من لا يرحم الناس لا يرحمه الله))؛ متفق عليه

He (peace be upon him) also said: "Verily Allah is kind, and He loves **Rifq** (Kindness) and confers upon **Rifq** (Kindness) which he does not confer upon severity and does not confer upon anything else besides it (**Rifq** (Kindness))".<sup>14</sup>

وعن عائشة رضي الله عنها: أن النبي ﷺ قال: إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْغَنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ. رواه مسلم.

<sup>13</sup> Narrated in Al-Tirmizi, Hadith Number: 1924, and Abu-Dawood, Hadith Number: 4941.

<sup>14</sup> Sahih Muslim, Book Number: 31, Hadith Number: 6273



Allah provides means of sustenance and made the earth easy to live upon. He allowed us to use its natural resources for the benefit of all creation. The Quran said: "He is the One Who smoothed out the earth for you, so move about in its regions and eat from His provisions. And to Him is the resurrection 'of all'".<sup>15</sup>

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ  
سورة الملك، آية ١٥

Islam does not object to growth and development, it objects to the causing of corruption and teaches against acting with greed. Islam also objects to the unfair distribution of natural resources. 20% of the global population are suffering extreme food shortages and mainly in sub-Saharan Africa and south Asia<sup>16</sup>, while the estimated amount of total global food waste is around 1 billion meals contributing to around 10% of **greenhouse gas** emissions.<sup>17</sup> This should give us pause to reflect. Growth and development need to be based on Islamic ethical values, rooted in **Rifq** (Kindness) and consideration of others. **Rifq** (Kindness) guides us to grow for the benefit of all and to do so sustainably. In other words, to seek developments that nurture societies and environments.

<sup>15</sup> Quran 67:15

<sup>16</sup> <https://concernusa.org/news/world-hunger-facts>

<sup>17</sup> <https://www.wfp.org/stories/5-facts-about-food-waste-and-hunger>

# Introduction:



## The Story of the People of the Garden

The Quran contains numerous stories and verses that emphasize the importance of respect and *Rifq* (Kindness). One prominent narrative that exemplifies the value of *Rifq* (Kindness) is the story of the People of the Garden, found in Surah Al-Kahf. This story serves as a reminder about the importance of *Rifq* (Kindness) and consideration. It also shows that all humans have rights to enjoy the goods on earth without excessive use and greed. As it is stated in the Quran: "Recite to them the parable of two men! One of them we provided with two vineyards."<sup>18</sup>

وَأُضْرِبَ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ  
وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا  
سورة الكهف، آية ٣٢

In this story, there was a righteous man who owned a lush garden. He was known for his generosity, and he would share the harvest with the poor and needy. When he passed away, his sons inherited the garden. Unlike their father, the sons decided to keep the entire harvest for themselves. They planned to harvest the garden early in the morning, before the poor could come and ask for their share. They made a pact to not let any needy person enter the garden or benefit from its produce. However, Allah had a different plan. During the night, a calamity struck the garden, destroying all its produce. When the sons arrived in the morning, they found the garden in ruins and realized that their greed and lack of *Rifq* (Kindness) had led to their downfall. The sons regretted their decision and realized that they should have followed their father's example of generosity and *Rifq* (Kindness).

## The *Hima* Model for Land Protection

*Hima* in Arabic is "a protected place". It refers to a reserved land and pasture where the land is protected from indiscriminate harvest or animal hunting on a temporary or permanent basis. It existed in the Middle East before Islam. Though, with Islam, its function changed, and it became a property dedicated to the wellbeing of the whole community around it. *Hima* contributed positively to protecting natural resources and preserving life. Today, we see many nature reserves and conservation areas globally to protect and maintain the ecosystems and **biodiversity**.

### Key Takeaway:

*Rifq* (Kindness) is a value that grants fair distribution and access to **earth's commons** to all Allah's creation. It takes many forms from day-to-day practices to preserving land and wildlife for the wellbeing of all communities.

**Greenhouse gases** are gases that trap heat in the atmosphere causing global warming. The main gases are Carbon dioxide (CO<sub>2</sub>), Methane (CH<sub>4</sub>) Nitrous Oxide (N<sub>2</sub>O) and fluorinated gases such as Hydrofluorocarbons (HFCs).

**Earth commons** are the ecosystems, biomes and processes that regulate the stability of the earth systems. The commons include clean air and water, biodiversity, and healthy forests, land, oceans and a stable climate.

**Biodiversity** is the variety and variability of life on Earth. It can be measured by the variety of plant and animal life in the world or in a particular habitat.

### Summary:

- Allah created the earth with its resources and commons for all creatures on earth to benefit from. The value of *Rifq* (Kindness) involves being mindful of all creation ensuring that any development and growth actions need to nurture communities as well as ecosystems.
- *Rifq* (Kindness) in resource management involves fair distribution of earth resources and wealth and providing protected spaces for wildlife to nurture to allow organisms habitats to thrive.

<sup>18</sup> Quran, 18:32

# Introduction:



**Age Group:** Eco-Schools 10-13 years

**Eco-Schools Steps:** Environmental review, Action plan, curriculum linkages, inform and involve, Monitoring and evaluate.



## Objectives:

Students will be able to:

- Foster an understanding of *Rifq* (Kindness), what it means and how it can be applied in real life.
  - Describe the story of the People of Garden as an example to reflect the value of *Rifq* (Kindness).
  - Explain the *Hima* concept in Islam and its purpose.
  - Develop awareness about the role of humans towards Allah's creation.
  - Know the unique flora and fauna in Qatar (15 minutes):
    - Educate students about the unique environment in Qatar and our role as individuals and organizations to protect it and regenerate these systems.
    - Connect conservation efforts to the *Rifq* (Kindness) value and ethical development.
  - Reflection: 5 minutes
    - Wrap up the lesson with key takeaways and summary points.
  - Note to Facilitator:
    - It is left up to the facilitator's discretion to extend the timings as needed to allow students to better assimilate the information and to properly devise positive actions.
- 
- ## Time required/ Duration:
- Classroom Session 1:** 50 minutes
- Introduction (5 minutes):
    - Briefly introduce the concept of *Rifq* (Kindness) relating it to real-life situations.
  - Introduce *Hima* and its value (15 minutes)
    - Introduce the concept of *Hima* and the impact on preserving biodiversity and its contribution towards the wellbeing of the community.



# Environmental Review:

## Resources Required: “Before-you-begin”:

Key concepts: Overview of the *Rifq* (Kindness) value for the betterment of society and ecosystems. Introduce *Rifq* (Kindness) initiatives in Qatar and nature preservation efforts

## Online Resources

- Resource 1: Qatar Hidden Beauty
- Resource 2: *Rifq* (Kindness) to Nature and People
- Student stationary, pencils, colored markers, scissors
- Dedicated display board





# Action Plan:



## Action Plan 1

- Screen the film: Why is biodiversity important
  - Discuss with the students what is the meaning of Biodiversity and why it is important. How biodiversity is under pressure because of human activity worldwide. How biodiversity loss is impacting our world and how there is still time to change direction to leave space for organisms' habitat to thrive.

## Action Plan 2

- Screen the two films: Conserving our spectacular vulnerable coral reefs.

Screen the film: Natural climate solutions: Nature now.

- To showcase and provide ideas to the students of the possible positive actions they can take individually and as a community to restore ecosystems and participate in efforts to increase biodiversity in Qatar.

## Action Plan Activity 1

- Discuss with the students the importance of biodiversity in Qatar. Share with the students the eNature website: [www.enature.qa](http://www.enature.qa).
- Use Resource 1: Qatar Hidden Beauty. Ask the students to take photos of 10 unique organisms they met for a whole week. Ask them to refer to the website, to identify the organism and write two sentences to introduce them to the class.

## Action Plan Activity 2

- Discuss with the students the importance of nature restoration and protection efforts to compact climate change.
  - Use Resource 2: *Rifq* (Kindness) to Nature and People. In groups, ask students to take a photo of a location in their school ground, neighborhood, or any other location in Qatar. The location might be an area on the roof, a wall, mangrove site, etc.
  - Students shall add some strategies to protect and restore the ecosystem. The strategies might include generating a new ecosystem to increase biodiversity.
  - Students need also to reflect on how their proposal will affect the wellbeing of the people living or visiting the space.

# Action Plan:



**3. Curriculum Linkages:** Environmental Science, Science, Values, Islamic studies, Art.

**4. Inform and Involve**

Student letters and short presentations can be showcased on the Eco-Schools bulletin board to inform and involve the whole school community.

**Evaluation:**

- Assess the content of the models to determine how well students synthesized information on *Rifq* (Kindness) value and the concept of *Hima*.
- Evaluate how well students can apply the concept of *Rifq* (Kindness) to their everyday life and how they understand their responsibility towards Allah's creation by protecting ecosystems Evaluate their understanding of different strategies that they can apply to increase biodiversity.
- Observe students' active participation throughout the activities.

# Resource 1



## **Qatar Hidden Beauty:**

Ask the students to take photos of 10 unique organisms they met for a whole week. Ask them to refer to the website: [www.enature.qa](http://www.enature.qa), to identify the organism and write two sentences to introduce them to the class. [www.enature.qa](http://www.enature.qa)


# Resource 2



**Rifq** (Kindness) to Nature and People

Useful Resources: (list the three titles with hyperlinks)

1. Green school Yard:

2. Start a school Garden:

3. Greening your school:

My Garden Space Photo

My strategy to protect and generate the ecosystem.

The background features several large, light blue geometric shapes. On the left, a large arc curves upwards. In the upper right, a line forms a sharp downward-pointing triangle. To the right of the text, there is a large circle. At the bottom right, a shape resembling a wide, shallow bowl or a large bracket is visible.

Task 2

# In classroom activities

## 14-17 years

# Introduction:



## Prophet Musa & Khidr's Story:

The narrative of Prophet Musa (peace be upon him) and his journey with Khidr embodies the value of *Rifq* (Kindness).

## Introduction

Islam commends *Rifq* (Kindness) and urges the spread of virtuous behaviour among people, setting the groundwork for a healthy moral environment. Prophet Muhammad (peace be upon him) exemplifies this principle. The Quran and Hadith (sayings of the Prophet Muhammad) offer various descriptions of him and his guidance to Muslims. The teachings from the Quran and Hadith provide guidance for Muslims and are applicable to all aspects of their lives. The Quran guides people toward compassion and *Rifq* (Kindness) in the verse: "And 'when' it is said to those mindful 'of Allah', 'What has your Lord revealed?' They say, 'All the best!'" For those who do good in this world, there is goodness. But far better is the 'eternal' Home of the Hereafter. How excellent indeed is the home of the righteous".<sup>19</sup>

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ  
سورة النحل، آية ٣٠

Furthermore, as stated by Prophet Muhammad (peace be upon him): "God does not judge you according to your appearance and your wealth, but He looks at your hearts and looks into your deeds".<sup>20</sup> This verse and this Prophetic saying show the weight of good deeds in the eyes of Allah and the guidance given to humanity to embody *Rifq* (Kindness) in their conduct and actions. Allah Himself is an epitome of *Rifq* (Kindness), because he is often referred to as "Ar-Rahman" (The Most Compassionate) and "Ar-Rahim" (The Most Merciful), names of Allah that are repeated in every prayer. Muslims are encouraged to implement these divine attributes by exercising compassion and mercy towards others. As Allah stated in the Quran:

<sup>19</sup> Quran, 16:30

<sup>20</sup> Narrated in Saheeh Muslim, Hadith Number: 2564

"Is there any reward for goodness except goodness?"<sup>21</sup> Loving Allah's creation and being kind to it will only result in goodness. This verse implies that Allah will bless those who strive for goodness. Beyond worshipping Allah, a righteous Muslim is recognized for good speech, good deeds, obedience to Allah, and refraining from Allah has forbidden. The significance of *Rifq* (Kindness) is illustrated in various Hadith and Quranic verses, showing that *Rifq* (Kindness) is a core value within the moral framework of the Quran.

*Waqf* is an Arabic word that is a property or asset that is given for the sake of Allah to serve a positive social good indefinitely. This is a sustainable form of charity rooted in the value of *Rifq* (Kindness). Throughout history *awqaf* (plural of *waqf*) have served many purposes, from caring for the most needy in society to providing education and healthcare services. By maintaining these institutions, *awqaf* serve as a model for exercising *Rifq* (Kindness) towards the community and future generations, ensuring they have the necessary tools for the betterment of an ideal society. The presence of *awqaf* in society signals to everyone that being a means of positive social good is an aspiration everyone should strive for, and when possible, to leave a legacy of such good beyond one's life as a *waqf*. In the Quran Allah says: "you will not attain charity until you give a portion of what is dearest to you."<sup>22</sup>

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ  
سورة آل عمران، آية ٩٢

There were more than 100+ *waqf* innovations throughout the Islamic history which all aimed to promote the social and economic welfare of the society. To share a few examples: hospital construction *waqf*, *waqf* for the education of poor children, public kitchen *waqf* for those in need, *waqf* distribution of warm bread, *waqf* for tree planting, seed preservation *waqf*, *waqf* to supply agricultural equipment, etc.

<sup>21</sup> Quran, 55:60

<sup>22</sup> Quran 3:92

# Introduction:



Prominent examples of educational **awqaf** include Al-Azhar University in Egypt, which has always been financially supported from **waqf** to serve students and teachers from all over the world. Another example is of the Al-Nuri school in Damascus, Syria which was built as a **waqf** by Sultan Nur Al-Din Al-Shahid.<sup>23</sup> There are thousands of such examples from Morocco to Indonesia. In Qatar, the Ministry of Endowments (**Awqaf**) and Islamic Affairs oversees the **waqf** system. They manage and allocate **waqf** funds to various sectors, including education. Some examples of the Ministry's **waqf** funded support in Qatar includes mosques, schools, educational programs, scholarships, housing, and much more.

## Prophet Musa & Khidr's Journey:

The journey of Prophet Musa (peace be upon him) with Khidr is an example of the value of **Rifq** (Kindness). One day, Prophet Musa (peace be upon him) was on a journey, guided by Allah's command to seek knowledge from a servant of Allah known for his wisdom, Khidr. Musa embarked on this journey with humility and a thirst for understanding, accompanied by a young man.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَني مِمَّا عُلِّمْتَ رُشْدًا<sup>24</sup>  
سورة الكهف، آية ٦٦

And in response Khidr said to Prophet Musa: "Then if you follow me, do not question me about anything, until I myself clarify it for you."<sup>25</sup>

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا  
سورة الكهف، آية ٧٠

The journey started, but after they had boarded a ship, Khidr made a hole in the ship. Moses protested, "Have you done this to drown its people? You have certainly done a terrible thing!"<sup>26</sup> Khidr responded, "Did I not say

that you cannot have patience with me?"<sup>27</sup> The journey continued, and they encountered other experiences together. In this first instance of the ship, Khidr explained the reasons behind his actions to Prophet Musa (peace be upon him): the king of the region was threatening to seize ships, and this ship belonged to some poor people, working at sea. In damaging it, the king would not have been able to seize the ship, because he only wanted to seize the ships that were good by force. Prophet Musa (peace be upon him) learned lessons about life, and most importantly about patience. This action also was one of compassion and **Rifq** (Kindness) to the vulnerable people working on the ship.

## Waqf for Environmental Preservation

**Waqf**, as a charitable institution, and throughout history contributed to community development by adhering to the social and economic welfare of communities, and to environmental preservation. Back at the time of prophet Muhammad (peace be upon him) it started as endowment of assets such as farmland and wells. A famous example is the Well of Uthman in Madina in Saudi Arabia that is still used until today. Thus, **waqf** for environmental protection and restoration has been practiced for many years and included planting trees, forest conservation, after disaster restoration, waste management, digging wells, and many more. As **waqf** provides social services to people it also provides protection for other living beings and aims to sustainably manage the natural resources. Therefore, **waqf** can be in form of land trust dedicated to support charitable objectives like agriculture, public cistern, wildlife protection or it can be in the form of a fund to finance such projects that contribute to the health of the environment and thus the society welfare such as poverty alleviation.<sup>28</sup>

<sup>23</sup> SANI, A. An Appraisal of the Impact of **Waqf** to the Development of Muslim **Ummah**. *Danmarna International Journal of Islamic Culture and Heritage*.

<sup>24</sup> Quran, 18:66

<sup>25</sup> Quran, 18:70

<sup>26</sup> Quran, 18:71

<sup>27</sup> Quran, 18:72

<sup>28</sup> Green **Waqf** Framework-UNDP and BWI



# Introduction:



## Key Takeaway:

Be kind to Allah's creation without expecting anything in return.

## Summary:

- Prophet Musa (peace be upon him) learned to trust Allah's wisdom, even when the signs were unclear.
- Highlights the importance of showing *Rifq* (Kindness) to the vulnerable and ensuring justice, without expecting anything in return, except the blessings of Allah.
- Showcases the significance of the various acts of *Rifq* (Kindness) through giving for the welfare of nature and society.

**Age Group:** Eco-Schools 14-17 Years

**Eco-Schools Steps:** Environmental review, Action plan, curriculum linkages, inform and involve, Monitoring and evaluate.



## Objectives:

Students will be able to:

- Foster an understanding of *Rifq* (Kindness), what it means and how it can be applied in real life.
- Describe the story of Prophet Musa & Khidr as an example to reflect the value of *Rifq* (Kindness) that leads to acting responsibly towards creation.
- Understand the *waqf* model in Islam and its role in promoting nature and social and economic welfare of societies.
- Develop awareness about the role of humans towards Allah's creation.
- What is *Waqf*? (10 minutes)
  - Explain that *waqf* is a sustainable and ongoing charitable fund.
  - Explain that *Rifq* (Kindness) can be practiced by supporting *waqf* initiatives.
  - Explain the importance of *waqf* for the sustainability of societies.
- My Green *Waqf* Project Resource (20 minutes):
  - Students in groups to design a green *waqf* model to serve the community's social, economic and nature welfare incorporating the value of *Rifq* (Kindness)
- Reflection: 5 minutes
  - Wrap up the lesson with key takeaways and summary points.
- Note to Facilitator:
  - It is left up to the facilitator's discretion to expand the timings as needed to allow students to better assimilate the information and to properly devise positive actions.

## Time required/ Duration:

**Classroom Session 1:** 50 minutes

- Introduction (15 minutes):
  - Briefly introduce the concept of *Rifq* (Kindness), relating it to real-life situations.
  - Describe the Prophet Musa and Khidr's story in relation to *Rifq* (Kindness).

# Environmental Review:

## Resources Required: “Before-you-begin”:

### Open Gulf ecosystem

Key concepts: Overview of the *Rifq* (Kindness) value and how the *waqf* projects instill the *Rifq* (Kindness) value:

### Online Resources



Uthman Well-The first Waqf  
Source: [www.madainproject.com](http://www.madainproject.com)

- Brainstorm with the students, considering the value of *Rifq* (Kindness). Discuss with students how we can use the *Rifq* (Kindness) value to support these projects. Discuss how Islam encourage humans to be kind to Allah creation.

# Action Plan:



## Action Plan 1

- Share with the students, article on *Waqf* and *Rifq* (Kindness):
  - Discuss with the students their understanding of the content. Explain to students that *Rifq* (Kindness) can be practiced in many ways and *waqf* is one of those means.
  - Students need to understand that all creation is equal in the eyes of Allah, and we must be kind to give back to support the ones in need.
- Screen the film: What is a *Waqf*?
  - Reflects on the Islamic tradition's understanding of the *Waqf*.

## Activity 1

- Ask the students to write a short paragraph that reflects their understanding of the article shared. The paragraph is to reflect their understanding of the importance of *waqf* and *Rifq* (Kindness) in creating a sustainable world.
- Ask the students to design a green *waqf* project in their school to benefit the school environment and nature surrounding them. Make sure students include the following on their project:
  - The environmental review that led them to identify a challenge/ opportunity
  - The Green *Waqf* opportunity
  - The project Concept
  - Funders and target audience
  - Green *Waqf* benefits and impacts: socially, economically, and environmentally.
  - The sustainability of the green *waqf*.

## 3. Curriculum Linkages: Environmental Science, Science, Islamic Values, Economics

### 4. Inform and Involve

- Share the designed green *waqf* projects and display on the Eco-Schools bulletin board as part of inform and involve others in the school.
- Ask students to vote for their favorite project to launch at the school grounds as part of the Eco-schools program.

### Evaluation:

- Assess the content of the projects to determine how well students synthesized information on the *Rifq* (Kindness) value and the concept of *waqf*.
- Evaluate how well students can apply the concept of *Rifq* (Kindness) to their everyday life and how they understand their responsibility towards Allah's creation and local organisms in Qatar.
- Observe students' active participation throughout the activities.



Task 3

# Nature-based Activities 6-9 Years



# 6-9 Years

Students will practice their understanding of the value of *Rifq* (Kindness) by designing bird feeders to increase biodiversity at their school ground and to learn about the different bird species that are present in Qatar.

## Introduction to the Value of *Rifq* (Kindness):

- Discuss the importance of *Rifq* (Kindness) in everyday life.
- Educate the students about the different bird species we have and relate this to the seasons.

## Tour:

- Take a tour around the school grounds to explore with the students where is the best location to install the bird feeders. Choose an area that can grow into a garden as the number of birds increases and ideas of hosting other species evolve.
- Decide on a bird watching spot so that students can spot and take photos for the visiting birds.
- Provide students with a device to take photographs; writing pads; Drawing pads; pens; colored pencils;

## Sharing the Message of *Rifq* (Kindness):

- Encourage students to share photos of the visitor birds and some information about the birds. Allow students to share this information on the school's newsletter and social media platforms.

## Time required/ Duration:

## Resources Required:

“Before-you-begin”: Resources

Lesson Plan: *Rifq* (Kindness) Value

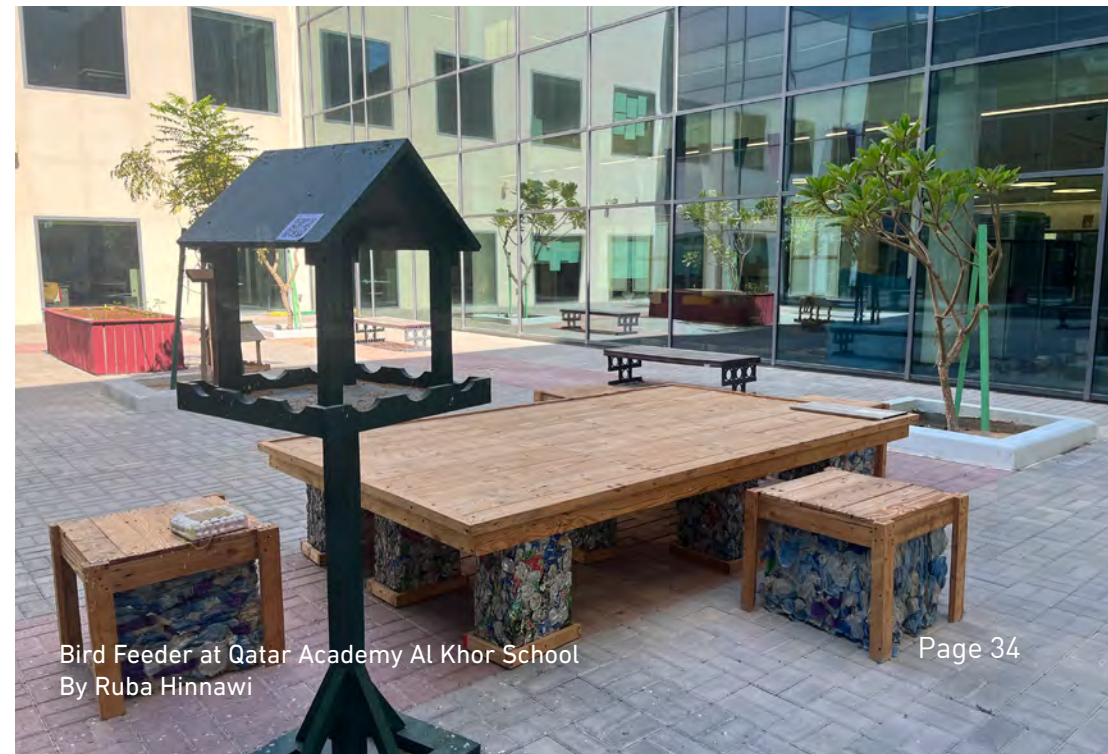


## Online Resources:

Bird Feeding Projects:

Birds in Qatar:

- **Risk Assessment:** The chosen location has been risk assessed and meets the following safety criteria:
  - Can be safely accessed by the students
  - Is distant from anthropogenic activities such as construction and vehicular traffic
  - Is visible by the school staff and students.



Bird Feeder at Qatar Academy Al Khor School  
By Ruba Hinnawi



Task 3

# Nature-based Activities 10-13 Years

# 10-13 Years

These activities aim to deepen students understanding of the plant conservation through a field trip to Quranic Botanic Garden (QBG).

Students will visit the park to reflect on the knowledge gained in the class activities of how they appreciate God's creation and exercise the value of *Rifq* (Kindness) through the efforts of preserving native plants and restoration projects.

- The activities are designed to take place in the Quranic Botanic Garden (QBG).
- Students will develop practical skills for nature exploration, field work, nature protection and conservation.
- Students will articulate this ecosystem's inner workings and transfer this knowledge to their peers, family, and community.

## Quranic Botanic Garden

In this garden, students will understand how plants are a valuable resource and cultivate plants mentioned in the Quran. QBG shows significance in protecting plant resources, promoting the conservation of nature, and emphasizing the principles of Islam to advocate for the preservation of environmental resources. Students will express appreciation for Allah's creation and exercise the value of *Rifq* (Kindness) by hands-on activities at the park.

### Time required/ Duration:

**Field Session 1:** 4 hours

(1 hours to travel to/from the field location, 2 hours and 30 minutes for the activities, 30 minutes for lunch, supervised downtime). It is left up to the facilitator's discretion to extend the timings as needed.

### Resources Required:

**"Before-you-begin":** Resources

**Lesson Plan:** Qatar Hidden Beauty



### Online Resources:

### Best Practices:

- **Risk Assessment:** The chosen location has been risk assessed and meets the following safety criteria:
  - Can be safely accessed by the school bus.
  - It is distant from anthropogenic activities such as construction and vehicular traffic.
  - Near to hospitals.
- In the absence of a professional tour guide, it is highly advisable that faculty pay a site visit prior to the school field trip, to get acquainted with the surroundings, and identify and mitigate risks that may have arisen in the time since the location was first risk assessed.
- **Personal Safety:** Field excursions can be very demanding in terms of energy expenditure, especially in extreme climates like the Arabian Gulf, where there is a risk of heat exhaustion.
- It is imperative that faculty and students carry with them all items listed under "Field preparedness"; that the airconditioned school bus is always near in case a participant needs reprieve from the heat or to be transferred to the emergency room. A well-stocked First Aid Kit is essential as well.
- Field preparedness:
  - Hat
  - Sunscreen
  - Water (2 liters per person)
- Field equipment: A device to take photographs; writing pads; Drawing pads; pens; colored pencils.



# Activity:

## Field Session 1:

### Title of the Activity: Observe and Learn

- Connect the knowledge they gained in class to what they see in the field setting.
- Ask the students to explore the park and observe the surroundings for 1 hour. Students should use all their senses to wonder and ponder what they are experiencing.
  - What did you see?
  - Why are plants important?
  - Why is it your role to raise awareness of plants?
  - What can you do to spread this message to the community?
  - What living and nonliving things are displayed in the garden?
- Guided tour to Greenhouse:
  - Exploring the plants mentioned in the Quran and learn about the nature of the growth of each plant and the cultivation of plants in different geographical areas using hologram technologies and robots.
- Lecture on the concept of conservation:
  - Explaining about some of the conservation tools used by QBG to maintain the plants lives.

### Inform and Involve

A golden rule of explorers is to leave the garden in the same or in a better state than when they first arrived. Use the motto "Lend a hand to save the planet". Ask the students to leave everything behind them clean, take a photo of the place clean and provide the students with an envelope to add a question to their family or friends on their daily actions to save the environment, specifically trees.



Quranic Botanic Garden Qatar  
Photo Source: [www.qatar-tribune.com](http://www.qatar-tribune.com)

Add a photo for your favorite plant from the Quranic Botanic Garden and share its name and what you have learned about it. Post the card on the school board.

--

[illegible]



## Resource 2: Location of Quranic Botanic Garden (QBG)

### Coordinates:

25°18'57.7"N

51°26'43.9"E



Photo Source: Google Earth



Task 3

# Nature-based Activities 14-17 Years



# 14-17 Years



These activities aim to deepen students understanding of the importance of restoration projects for the environment and people through students' engagement in a mangrove restoration project in Qatar.

## **Brief of the Earthna Mangrove Restoration Project and Routine Work Tasks**

This project is funded by the MSC Foundation and carried out in collaboration with the Ministry of Environment and Climate Change (MoECC) and Qatar University (QU). It is a practical development following the MoU between Qatar Foundation (QF), the MoECC and QU in November 2022.

The overall goal of the five-year long Mangrove Restoration Project is to afforest (plant anew) around 40 hectares coastline of Qatar with mangrove plants, and to restore the surrounding existing mangrove forest patches, for a total area amounting to approximately 50 ha (equivalent to 500,000 m<sup>2</sup>, or 0.5 km<sup>2</sup>). This area will become protected by the Ministry of Environment and Climate Change (MoECC) and will increase the cover of coastal marine protected areas, currently at 1,400 km<sup>2</sup>.

The scientific research associated with the physical restoration, will allow us to determine optimal growth conditions, ecosystem connectivity benefits among mangroves, seagrass meadows and coral reefs, and it will inform the development of best practices for other such projects in the coastlines of arid lands. Real time research findings will also be the basis to build and to develop socio-economic research streams, as well as environmental education programs. The ultimate goal is for the combined research findings to serve as the foundational for the drafting and/ or updating legislation pertaining to environmental protection, environmental education and ecotourism.

During each of the Project's 5 years, the 4 areas where work is conducted include:

1. The forest patch(es) where seeds are collected from September to mid-October,
2. The Land Nursery and
3. The Coastal Nursery where seeds are propagated and grown anytime between September to August, and
4. The Receiving Site where seedlings are transplanted anytime between February to August.

The Coastal Nursery hosts the seeds propagated there starting in September, until they become 6 month to 1 year old seedlings. We call these coastal seedlings. At the time when these can be transplanted to the Receiving Site, seedlings from the Land Nursery, i.e., land seedlings, can then be transplanted to the same Coastal Nursery that has just been emptied. After at least 1 month of acclimatization at the Coastal Nursery, land seedlings can be transplanted to the Receiving Site themselves.

Students will get the chance to engage with tasks in the Land Nursery to reflect on the knowledge gained in the class activities of how they can appreciate God's creation and exercise the value of *Rifq* (Kindness) through the efforts of preserving native plants and restoration projects.

- The activities are designed to take place in the Land Nursery, Coastal and Receiving Sites.
- Students will develop practical skills for nature exploration, field work, nature protection and conservation.
- Students will articulate this ecosystem's inner workings and transfer this knowledge to their peers, family, and community.

# 14-17 Years



In this visit, students will understand how the mangrove plants provide shelter to a biodiverse community of organisms as well as their contribution to environmental and human wellbeing as they sequester carbon, protect coastal line from erosion and provide livelihood and sustenance for the community in the form of timber and fisheries.

To plan for your visit send an email to:

## Time required/ Duration:

### Classroom Session 1:

#### Field Session 1: 5 hours

(2 hours to travel to/from the field location, 2 hours and 30 minutes for the activities, 30 minutes for lunch, supervised downtime). It is left up to the facilitator's discretion to extend the timings as needed.

## Resources Required:

**"Before-you-begin":** Resources

**Lesson Plan:** Waqf and Environmental Protection

## Online Resources:

## Best Practices:

- **Risk Assessment:** The chosen location has been risk assessed and meets the following safety criteria:
  - Can be safely accessed by the school bus.
  - It is distant from anthropogenic activities such as construction and vehicular traffic.
- In the absence of a professional tour guide, it is highly advisable that faculty pay a site visit prior to the school field trip, to get acquainted with the surroundings, and identify and mitigate risks that may have arisen in the time since the location was first risk assessed.
- **Personal Safety:** Field excursions can be very demanding in terms of energy expenditure, especially in extreme climates like the Arabian Gulf, where there is a risk of heat exhaustion.
- It is imperative that faculty and students carry with them all items listed under "Field preparedness"; that the airconditioned school bus is always near in case a participant needs reprieve from the heat or to be transferred to the emergency room. A well-stocked First Aid Kit is essential as well.
- Field preparedness:
  - Hat
  - Sunscreen
  - Water (2 liters per person)
- Field equipment: A device to take photographs; writing pads; Drawing pads; pens; colored pencils.

## Inform and Involve:

A golden rule of explorers is to leave the site in the same or in a better state than when they first arrived. Use the motto "Lend a hand to save the planet". Ask the students to leave everything behind them clean, allow each student to take a photo of the site before they leave and provide the students with an envelope to add their reflection to share with their family and friends their efforts to save the mangrove forest.



# Activity:

## Field Session 1:

### Title of the Activity: The Land Nursery

- Students are allowed to engage in the following tasks:
  - Daily watering of seedlings
  - Recording of Germination date post planting
  - Monthly measurements of experimental seedling heights post germination
  - Monthly measurements of number of leaves on experimental seedlings
  - Removal of weeds from all seedling planting pots
  - Removal of spider mites from the leaves of seedlings

### Title of the Activity: The Coastal Nursery and Receiving Sites

- Count of alive seedlings on a per visit basis
- Monthly measurements of experimental seedling heights post germination
- Fixing/ upkeeping protective fence around the mangrove seedling beds
- Replacement of ripped grow bags with new ones
- Removal of seaweeds from seedlings with scissors
- Removal of seaweeds accumulated in between the seedling grow beds
- Removal of any trash that have accumulated in the Coastal Nursery
- Filling in with/ topping up the sediment in seedling bags. Sediment is usually carried away by the motion of the twice daily tide

### Students can use the following questions to guide them through this reflection activity:

- What did you see?
- Why are the mangrove ecosystem important?
- Why is it your role to raise awareness about the mangrove?
- What can you do to spread this message to the community?
- Lecture on the concept of restoration:
  - Explaining some of the conservation tools and restoration practices performed by Earthna to maintain the welfare of the mangrove ecosystem in Qatar.



Eco-schools visit  
By Ruba Hinnawi



# Resource 1



## Location of the Land Nursery, Coastal Land and Receiving Sites.

### Coordinates:

26°09'19.5"N

51°14'39.0"E



Photo Source: Google Earth

## Resource 2

Add the photos from the mangrove visit and write down about your experience and what have you learned. Then post this on the school board to share with your school.

This image shows a blank sheet of white paper with horizontal ruling lines. A small rectangular box is located in the upper right-hand corner. The rest of the page is filled with evenly spaced horizontal lines for writing.

# Acknowledgment



## Acknowledgment

The content of the lesson plans was reviewed and approved by the College of Islamic Studies in Hamad Bin Khalifa University The Dean Dr. Recep Senturk. Certain Arabic terms have nuanced meanings or synonyms that are collectively translated into English.

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