

# THE 5D THINKING NEWSLETTER

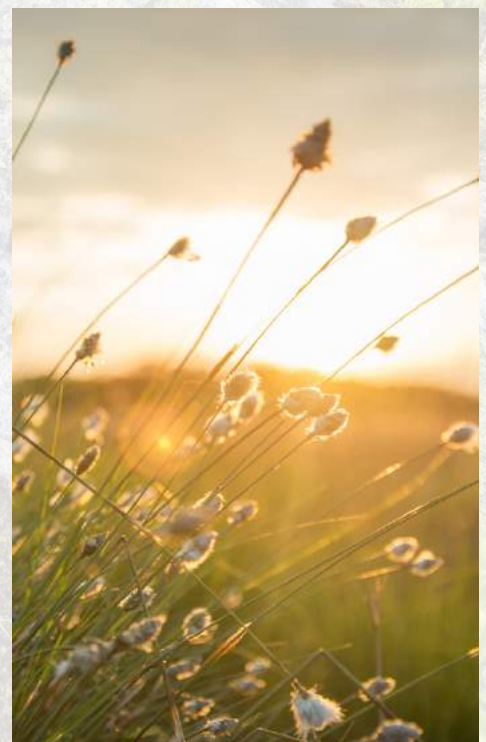
A UNIQUE APPROACH TO READ THE UNIVERSE



**Special read:** The 5D Thinking Model: A Tawhidi Perspective  
Rooted in the Kalimah Shahadah

## SNEAK PEAK OF WHAT'S INSIDE:

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# Welcome to the twenty fifth edition of **The 5D Thinking Newsletter!**

**Dear Subscriber,**

Welcome to the twenty-fifth edition of the 5D Thinking Newsletter!

We are thrilled to present you with an engaging assortment of articles and news updates regarding the 5D Thinking project.

This edition features thought-provoking contributions by Dr. Necati Aydin and Dr. Ali Mermer. Dr. Aydin shares his insightful piece, "The 5D Thinking Model: A Tawhidi Perspective Rooted in the Kalimah Shahadah," providing a fresh, enlightening perspective on this powerful concept. Dr. Mermer's article, "La ilahe illallah: Negating Gods before Affirming God," challenges conventional notions, encouraging us to explore new dimensions of spirituality.

Moreover, Dr. Colin Turner takes us on a captivating journey with "The Music of Creation," unveiling the harmonious melodies that resonate throughout the universe, inviting us to attune ourselves to the rhythm of existence.

In addition, we bring you the latest news on various fronts. Gain insight into the teacher training program, stay informed about the hybrid summer school, and discover the progress of the seven-workbook project, including its planned timeline. Furthermore, we delve into the invaluable lessons learned from piloting schools, offering a comprehensive overview of the transformative experiences gained.

We warmly invite you to expand your understanding and question your perspectives, through the 5D Thinking newsletter.

Thank you for being a part of the 5D Thinking family. Happy reading!

Warm Regards,  
5D Thinking Team

# The 5D Thinking Model: A Tawhidi Perspective Rooted in the Kalimah Shahadah

*Dr. Necati Aydin*

The Kalimah Shahadah, or the Declaration of Faith, is the cornerstone of Islam, encapsulating its most fundamental beliefs. The Shahadah in Arabic is "Ash-hadu an la ilaha illallah, wa ash-hadu anna Muhammadan rasulullah," translating to "I bear witness that there is no deity but Allah, and I bear witness that Muhammad is the Messenger of Allah." This statement serves as a profound affirmation of the oneness of God and the acknowledgment of Muhammad (PBUH) as Allah's final prophet, thereby acting as the spiritual touchstone for all Muslims. Prophet Muhammad (PBUH) emphasized the Shahadah's importance in his teachings and traditions, stating, "Whoever dies knowing (and declaring) that there is no deity worthy of worship but Allah, shall enter Paradise" (Bukhari and Muslim). This pronouncement underscores the Shahadah's critical significance—it's considered the key to the Paradise, highlighting the immense importance of the Islamic faith. In this context, the Five Dimensional (5D) Thinking model offers a multifaceted approach to perceiving, analyzing, and understanding the universe. Deeply rooted in the principles of Islam, it draws its core inspiration from the Shahada. By illustrating this profound connection, it provides a unique lens through which we can observe, comprehend, and appreciate our existence within the universe.

The journey commences with the Analytical Thinking dimension, mirroring the investigative spirit inherent in the first part of the Shahada. This dimension corresponds to the observation and exploration of the universe. Science offers the tools for this exploration, encouraging curiosity and promoting critical examination and empirical reasoning to understand our environment. We highlight amazing scientific facts about specific phenomena to draw attention to truly astonishing events in the universe.

In the 5D Thinking model, science assumes a pivotal role. It transitions from being seen as a potential impediment to faith to an enriching complement to spiritual understanding. Science becomes a means to learn about the signs of God, revealing His wonders and grandeur in even the most minute details of the universe. Thus, scientific studies unearth signs of God's existence and creativity, regardless of the personal beliefs of the scientists involved. Intriguingly, even atheistic scientists, in their pursuit of knowledge, inadvertently assist believers by revealing more of these signs, even if their secular mindset prevents them from recognizing these signs as indicators of divine presence.

# The 5D Thinking Model: A Tawhidi Perspective Rooted in the Kalimah Shahadah

*Dr. Necati Aydin*

We next delve into the Analogical Thinking dimension, meticulously processing the data gathered from our initial exploration. Here, we draw parallels, discern patterns, and compare God's creation with man-made objects. This comparison leads to profound realizations and a renewed sense of wonder at what we observe. For instance, if we were to see a tree producing money, we would be astounded. Yet, in reality, the process of a tree growing apples is far more miraculous than a hypothetical money-producing tree. It's a daily miracle we often overlook due to familiarity. The Analogical Thinking dimension, therefore, helps peel back this veil of familiarity, enabling us to genuinely comprehend the extraordinary nature of the realities we observe in the universe. This second dimension provides a way to comprehend the Shahada through the mind and other faculties.

The third dimension, Critical Thinking, reflects the "la ilaha" (there is no deity) component of the Shahada. In this stage, we question the origin of the discovered realities in the universe, discounting secular explanations through rigorous scrutiny and emphasizing a dimension of profound negation. Particularly, we negate nature, material causes, and chance as the source of observed realities because they lack necessary attributes such as consciousness, knowledge, will, and power.

In the fourth dimension, the Meditative Thinking, we affirm the Creator's existence and oneness by connecting the dots and realizing the unity in the universe. This dimension aligns with observing the intricate interconnectivity and interdependence pervading the cosmos. It posits that the entire universe is interconnected like a living body, making it impossible to define any part without its connection to the dynamic whole. Therefore, the One who creates the entire universe must also create everything within it, as they are part of one single entity. Thus, we affirm that God alone is the creator of everything, aligning with the "illallah" part of the Shahadah. We then perceive the universe as an unfolding meaningful book, revealing its Author's names and attributes, and affirming our faith while deepening our understanding of the divine order.

The fifth dimension, Moral Thinking, brings us face-to-face with the blessings and bounties bestowed upon us by the Creator. We express heartfelt gratitude through *zhikr* (remembrance), *fikr* (contemplation), and *shukr* (thankfulness). This dimension is the fruit of affirming Divine unity in the previous stage.

Concluding the journey, we focus on character development, taking inspiration from Prophet Muhammad (peace be upon him). This dimension resonates with the "Muhammadun Rasulullah" (Muhammad is the Messenger of Allah) component of the Shahada and serves as a guide to emulate the virtues exemplified by the Prophet.

# The 5D Thinking Model: A Tawhidi Perspective Rooted in the Kalimah Shahadah

*Dr. Necati Aydin*

Shahada Component	5D Thinking Dimension	Explanation
Ash-hadu (I bear witness)	Analytical Thinking & Analogical Thinking	These stages involve observing and logically processing the events and phenomena in the universe, emphasizing a quest for understanding and meaning.
An lā 'ilāha (there is no deity)	Critical Thinking	This stage involves questioning and examining the origin of the universe's phenomena, culminating in the negation of secular explanations. This echoes the part of Shahada that rejects the existence of other deities.
illā llāh (but Allah)	Meditative Thinking	This stage emphasizes the recognition of the oneness of the Creator through observing universal interconnectedness and interdependence, reflecting the affirmation of Allah's oneness in Shahada.
Muhammadun rasūl Allah (Muhammad is the Messenger of Allah)	Moral Thinking	The final stages involves personal growth inspired by the Prophet Muhammad, aligning with the Shahada's acknowledgement of Muhammad as the Messenger of Allah.

The 5D Thinking model, anchored in the Kalimah Shahadah, presents a profound framework for engaging with the universe. It's a harmonious blend of scientific exploration and spiritual introspection, enhancing our understanding and appreciation of the divine creation that is the universe. By embracing this model, we embark on a journey where faith and science coexist harmoniously, fostering a holistic understanding of our place in the cosmic scheme. The purpose of the 5D Thinking model extends beyond intellectual understanding—it aims to strengthen and deepen one's faith, transitioning from a mere imitation or blind acceptance (taqlid) towards a true affirmation upon witnessing the divine works in the universe. This model encourages us to perceive the universe as a meaningful book, where everything within it manifests as signs of God.

In conclusion, the 5D Thinking model serves as a framework to construct a Tawhidi worldview—a view of existence grounded in the principle of Tawhid or divine unity. It prompts a shift in perspective where we see through the lens of Tawhid and perceive God's signs with the mind's sight. It's an intellectual and spiritual journey aimed at building our worldview, drawing on both the empirical insights of science and the profound wisdom of the Qur'an.

# "La ilahe illallah": Negating Gods before Affirming God

*Dr. Ali Mermer*

We must establish "La ilahe illallah" on a basis of which we are convinced for ourselves so that our faith, and subsequently our "religious life", is not just an assertion. In other words, although our statement "La ilahe illallah" is based on a certain result and we trust in the fairness of this result, it should not leave us without a solution to the problems we will encounter in our daily life in the process of marifatullah.

Yes, we may have convinced ourselves that there must be a Creator. But when we think about the principles on which we will base our relationship with this Creator, "gaps" begin to appear. In our practical life, we encounter this situation a lot, and we may say, "I don't understand the issue of fate, it's a complicated matter," and when we encounter an event that we don't like, we may say, "Where did this come from, would Allah ever create such things and make us suffer hardships?" etc. We may say, "His punishment is good, and His grace is good," for consolation against our objections.

Underneath the seemingly unsolvable issues lies the problem of how we perceive the Creator whose existence we are sure of. I think the point that needs to be crystallized is in the way we perceive this Creator.

In the tradition of Muslim thinkers who enumerate the attributes of Allah, the prescription they offer us is, "Allah has essential attributes. These are: Existence, Pre-Eternal, Post-Eternal...". What draws our attention in this order is the placing of the attribute "Existence" in the first place. It is difficult to express, but if we say, "He is the Existent One." Still, the questions continue: "So? How does it exist? Like what?" etc.

Let us dwell on this question together: "The Existent One, of whose existence I am certain, but whose nature I cannot define." Some thinkers have tried to summarize this as "Wajibu'l-Wujud" (One whose existence is necessary).

The point to note is that when we say, "Every single thing in this realm makes this declaration," we may, due to our practical habits, only mean the physical existence of things themselves. In fact, we should pay attention to this point: The existence of the properties of things is important.

In order to better grasp these expressions (Wujud and Wajib al-Wujud), the following approach has been useful to me: This realm of existence that I observe and experience says to me: "There must be a "Source of Existence" that brought us into existence from nothing." The point to note is that when we say, "Every single thing in this realm is making this declaration," because of our practical habits, we may only mean the physical existence of the thing itself. In fact, we should pay attention to this point: The existence of the properties of things is important. So, if we take a human being, it is as if we are saying in a totalitarian way: "There must be a Creator who created the human being who is a perfect being" is correct, but it may not fully answer our "existential" questions.

# "La ilahe illallah": Negating Gods before Affirming God

*Dr. Ali Mermer*

Human beings have shape (form), sight, hearing, feeling, thinking, dreaming, sweating, weight, and movement... we can list almost too many features to count. If we look at the organs of the human being, the textural structure of those organs, their cells and the particles of those cells and the properties of all these as separate entities, which they are, the Source (Source of Existence) of these entities coming into existence must be investigated.

In short: What needs to be questioned is "being." When we question the reason for the existence of the properties of things that we are sure exist, the only explanatory, reasonable result that we will come across is the one that can be confirmed by a human being with a satisfied heart: There must be an Absolute Being who is conscious, whose will is infinite, whose existence is personal, and who is not of the universe. It is pointless to try to find the source of the existence of these characteristics in the universe. Because we must search for the source of the existence of everything in the universe and the properties of that thing themselves, it is imperative for a human to reach a Creator who is not of the universe and to affirm His existence. If we do not attribute the existence of the properties of things to such a Creator, we cannot explain the existence of these properties. In other words, there must be a "Wajib al-Wujud" that the human mind considers necessary.

It is a logical contradiction that the existence of this Wajib al-Wujud is in terms of the universe. If it is not of the universe, we can only describe such a being as "the Absolute One, the Absolute Being", in other words, "one that does not have to derive its existence from any other source but has its existence itself". Nothing that is always being changed and forced to be subject to certain rules can be perceived as "self-existent" or "absolute in existence".

A person who understands that a painting cannot be made by the paint, frame, paper, etc., which are parts of that painting, must also understand that the maker of that painting cannot be defined in terms of its parts.

We should understand the phrase "known in its obscurity" as "which we cannot define in terms of the universe". Because trying to define the cause of the universe's existence in terms of the universe would be a logical vicious circle. We say, "It must not be in terms of the universe," and at the same time, we try to define it in terms of the properties of the universe. This is not possible.

Furthermore, in the oft-used example that the universe should be read like a meaningful book, the relationship between the pages and ink marks of the book and the meaning that the book conveys to us is the subject of representation.

# "La ilahe illallah": Negating Gods before Affirming God

*Dr. Ali Mermer*

If it is obvious to human beings that paper and ink cannot be the source of meanings, it is imperative for human beings to conclude that these meanings come from a source that is not of the same genus as themselves, that is, from an Author who conveys these meanings to human beings with his conscious will. The source of the meanings reflected in the book is the "Source of Being" of these meanings, and it is inevitable that this Source cannot be defined in terms of paper and ink. That paper and ink cannot produce meaning is understood from their properties. Matter has no consciousness, no will, no knowledge to intentionally produce meaning.

Therefore, we must necessarily accept that the Source of Being of the entire book (its paper, ink, and the meaning it conveys to us) is the "Giver of the Body" of the book. It is a logical vicious circle to define the giver of the book in terms of the book. As if to say, "The book made the book." It is inevitable for human logic to affirm that the Giver of the Body of the World is also undefinable in terms of the beings in the world.

This is why those who say that they have searched for the cause of the existence of things within things themselves have inevitably had to defend a mythology that claims that things came into being by themselves, that they formed an order by chance, and that they are now struggling to preserve this order by constantly changing themselves and surviving by adapting to their environment.

Thus, it is the consequence of our humanity that we affirm that this Source of Being must exist (Wajib al-Wujud) and be Absolute (undefinable in this realm) in all its attributes, without any doubt for human beings. For us humans to claim anything other than this conclusion, or to resort to evasive answers, is to contradict our own reality.

If we pay attention, the Qur'anic formula for contemplation, "la ilahe illallah", teaches us how to arrive at the above conclusion based on the principle of existence. No being in the universe can be the cause of its own existence or give existence to itself (every mind understands that in order to give existence, it must first exist itself, that is, it must have independent existence). "La ilahe" means this. So, when we say "Allah" we mean the Source of Existence of every single feature of every single being in this world.





# The Music of Creation?

*Dr. Colin Turner*



Saying that the beings in the universe are created by material causes rather than the creative act of an All-Wise Maker is like saying that a piano concerto is created by the keys and the strings of the piano rather than by the art of the pianist. It is true that in a piano concerto, one musical note follows another, but the notes do not know each other, and even though they appear in succession, this succession is not a chain of cause and effect.



The music flows *\*through\** the instrument, not *\*from\** it: it flows down from 'above', in a sense, from the mind and the art of the pianist, where it exists as a unity, fully formed – a perfect whole. The playing of the piano by the master musician allows that unity to become 'dispersed' in time, even though at its source, in the musician's mind, it is one, singular and timeless.

Similarly, the things in the universe, which resemble notes in a musical composition, are similarly produced 'from above', vertically, even though we see them appear in 'horizontal' succession. The seed becomes a shoot and the shoot becomes a stem, and then a trunk with branches, and then a profusion of leaves and blossoms, flowers and fruits. All of those parts of the tree are like the notes of a piano concerto, produced from 'above', from the mind of the Master of all creation, where the tree exists in heavenly form, one, singular and timeless – a perfect whole. The 'sending down' of those parts by the Creator allows that unity – the tree – to become 'dispersed' in time, giving the appearance of a chain of cause and effect, but in reality manifesting the Creator's unity and oneness at every moment.

# Innovative Hybrid Summer Program 2023

*Saba I. Ansari*

## **Institute of Integrated Knowledge and RINAP Organizes Innovative Hybrid Summer Program 2023, Attracts Global Interest**

We are thrilled to announce that our thought-provoking program focused on the profound concepts of existence and meaning begins on June 19th, 2023. This is the first time that the Institute has offered it in hybrid mode (online and on-site). The program has received an overwhelming response with more than fifty applications pouring in from around the world, including Brazil, the Philippines, Egypt, the USA, the UAE, Canada, Indonesia, Malaysia, India, and Pakistan. The last ten days of this 14-week-long summer school shall be spent at the Uskudar University campus in Istanbul. The participants will be staying at a beautiful retreat center on a hilltop outside the city. The place is surreal and serene. We shall also be having some activities there. The cherry on top is the site-seeing scheduled for the participants.

The Existence and Meaning Hybrid Summer Program offers a transformative journey of exploration, self-discovery, and connection with the Creator. It is an amazing platform where one gets to immerse oneself and have an opportunity to interact with brilliant professors who shall be instructing the course.



From group retreats in serene environments to intensive brain-storming sessions, the program promises a truly transformative experience, God-willing.



# ISAC Educators Retreat & Conference in Canada

*Uzma Ahmed*



The 5D Thinking Team was invited by the Islamic Schools Association Canada (ISAC) to participate in an educator's retreat and conference in Canada.

## The Educators Retreat at Niagara University

On the 3rd of June, the 5D Thinking Team joined forces with passionate educators from across the country. This retreat aimed to provide a platform for school leaders to engage in collaborative discussions, share best practices, and explore innovative approaches to science education. The 5D Thinking Team shared their expertise and insights into implementing the 5D model in science classrooms.

Educators had the opportunity to interact with the 5D Thinking Team, exchanging ideas and experiences in implementing the 5D model. The participants explored new teaching methodologies, gained a deeper understanding of the 5D model, and gathered practical strategies to enhance their science curriculum. The retreat served as a dynamic platform for educators to strengthen their pedagogical skills and broaden their perspectives on science education.

The retreat provided an exceptional opportunity for the team to showcase the impact of the 5D model on student learning outcomes. The team presented their research findings, shared success stories, and emphasized the importance of nurturing critical thinking and inquiry-based learning in science education.



# ISAC Educators Retreat and Conference in Canada

*Uzma Ahmed*



The conference on the 4th of June, with over 150 delegates in attendance, including educators, school administrators, and policymakers, was a huge success.

The presentation of the 5D Thinking method at the conference sparked widespread interest and enthusiasm among attendees. Educators from schools across the country were inspired by the presentation, recognizing the potential of the 5D model to transform science education. As a result, there was a growing commitment among educators to implement the 5D model in their classrooms and schools, fostering a more engaging and student-centered approach to science learning.

The invitation extended to the 5D Thinking Team by ISAC for the educator's retreat and conference signifies this work's growing recognition and influence in science education. By the will of Allah, the event can catalyze change, paving the way for the widespread implementation of the 5D model and making a dynamic and engaging learning environment for students across the country.



# The 5D Thinking Workbooks for Grades K-6

*Uzma Ahmed*

Educators are constantly seeking innovative approaches to enhance teaching and learning experiences. In this pursuit, the 5D Thinking Project emerges as a groundbreaking initiative designed to turn science teaching on its head. By developing comprehensive workbooks spanning grades K-6, the project aims to foster a holistic and engaging learning environment and meet the growing demand from teachers worldwide for resource material to apply the 5D Thinking method.

The 5D Thinking model is a pedagogical approach that goes beyond traditional science education by incorporating five clear steps for enabling students to understand the universe from the Tawhidi worldview. By removing secular ideology from science, the 5D Thinking model aims to provide students with a comprehensive understanding of phenomena while promoting a Tawhidi perspective emphasizing that everything in the universe is interconnected and governed by a single Creator. It encourages individuals to seek knowledge and understand the world as reflections of divine wisdom. By embracing the Tawhidi worldview, the 5D Thinking model provides a unique framework for students to explore scientific concepts that align with their faith and promotes a deeper understanding of the world. This approach fosters a sense of harmony between science and belief, enabling students to view scientific discoveries as complementary to their religious beliefs rather than conflicting with them.

The 5D Thinking Project is preparing a collection of workbooks specifically designed for grades K-6. The workbooks encompass ten topics for Kindergarten and 14 topics for grades 1-6. These topics were carefully chosen following a comprehensive analysis of different curricula, specifically focusing on life sciences, earth science, and physical science. The aim is to provide students with a well-rounded science education that fosters a deep understanding of the world and encourages exploration and inquiry.

The workbooks are an invaluable resource for teachers, providing them with a structured framework and comprehensive materials to effectively implement the 5D Thinking model. The workbooks explain each topic according to the five steps. There are hands-on activities, assessments, and supplementary resources that aid in creating engaging and dynamic learning experiences. Teachers can adapt the materials to suit their curriculum needs.

**To pre-order the 5D thinking workbooks, please email: [contact@iiknowledge.org](mailto:contact@iiknowledge.org)**

# The 5D Thinking Workbooks for Grades K-6

*Uzma Ahmed*

The 5D Thinking Project's development of comprehensive workbooks for grades K-6 represents a significant stride towards transforming education by applying the 5D Thinking model. By providing teachers with structured resources and promoting active student engagement, the project enriches the learning experience, nurtures critical thinking skills, and prepares students for success in this life and the next. As the 5D Thinking workbooks continue to make their way into classrooms, they are poised to revolutionize education, strengthening belief and establishing sound character. The workbooks for K-6 grades are expected to be ready by Fall 2023.

## Methodological Framework of the 5D Thinking Workbooks

<b>First Step: Explore</b>	Explore a science topic based on scientific knowledge after filtering out any embedded secular ideology. Sharing amazing scientific facts on the topic to ignite the desire for learning.
<b>Second Step: Compare</b>	Use a suitable analogy for the topic based on human experience to help students comprehend the incredible knowledge and power behind the explored topic.
<b>Third Step: Question</b>	Encourage students to whether question nature, material causes, and chance can be the source of the explored topic, negating the implied gods in the secular perspective.
<b>Fourth Step: Connect</b>	Reflect on the interconnectivity and interdependency of the explored topic to connect everything to Allah and perceive His manifested names.
<b>Fifth Step: Appreciate</b>	Recall countless benefits of the explored topic and offer sincere appreciation to Allah for this gift through zhikr, fikr, and shukr.
<b>Character Lessons</b>	Derive good character lessons from the explored topic on how to be a better person and live a flourishing life.
<b>Connect to Qur'an &amp; Hadith</b>	Provide relevant Qur'anic verses and Hadith to have students connect the explored topic to the revelation and the sunnah.

*To pre-order the 5D thinking workbooks, please email: [contact@iiknowledge.org](mailto:contact@iiknowledge.org)*

# 5D Thinking Model at Upcoming "Islam, Science, and Education" Conference



The conference on Islam, Science, and Education, organized by Cambridge University Dialogues: Rethinking Islamic Education for the 21st Century, is set to take place online on July 1st and 2nd, 2023. The conference aims to explore the intersection of Islam, Science, and Education, which has received limited academic attention thus far. Scholars, researchers, and educators from various disciplines will discuss their papers, drawing on pedagogy, teacher professional development, decolonizing curricula, theology, philosophy, natural sciences, Islamic studies, history, and sociology. The conference seeks to address critical questions regarding pedagogies, incorporating Islamic educational philosophy in science education, the role of theologians and scientists, fostering scientific reasoning, addressing sensitive topics in Muslim minority contexts, decolonizing curricula, and developing pedagogical models for ethical inquiry.

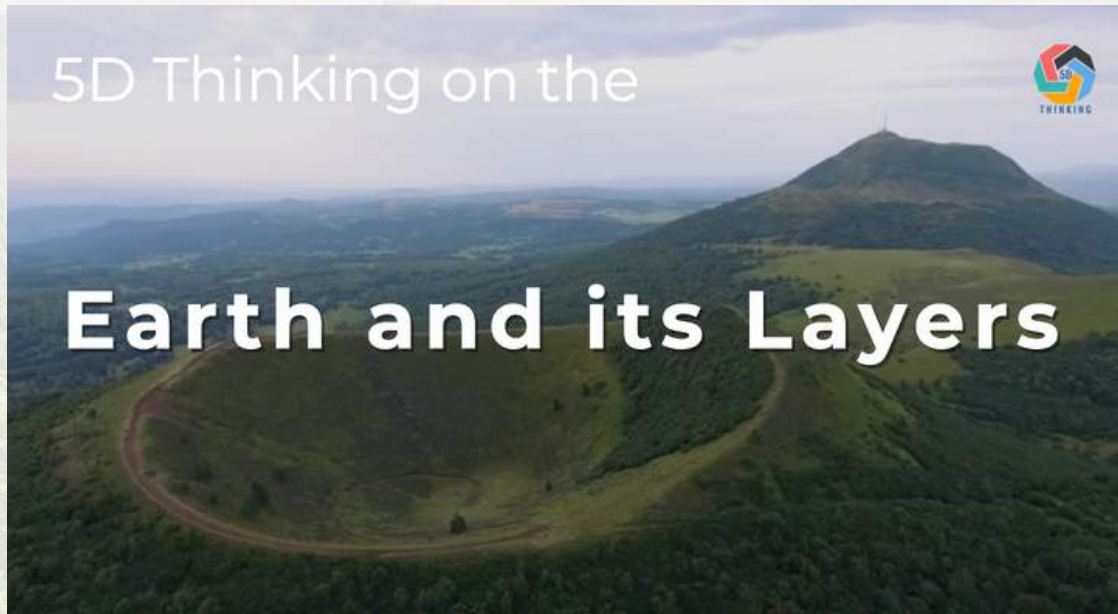
Kicking off the proceedings, Farah Ahmed, Shoaib Malik, and Usama Javed Mirza will provide the welcome and introduction to the conference. This will pave the way for a series of enriching presentations. Afsan Redwan's lecture, "Reconciling Islamic Worldviews and Science Education: The Darajat Pedagogy in Muslim Schools," aims to navigate the intersection between Islamic paradigms and modern science education. This will be followed by Hafiz Muhammad Bilal's exploration of the role of Madrasa teachers in shaping student attitudes toward the convergence of Islam, science, and education.

Day two of the conference will see presenters like Ali Paya and Usama Javed Mirza discussing critical assessments of Muslim educators in science education and novel theoretical frameworks for Muslim science educators. **The day will also feature a stimulating panel discussion by three members of the 5D thinking project. They will present Nursi's harfi perspective and 5D thinking model.** The panel is titled "*Said Nursi, Science and Education*" which focuses Said Nursi's teachings and ideas regarding science and education, exploring their implications for contemporary educational practices. It seeks to shed light on how Said Nursi's perspective can contribute to developing pedagogical approaches that reconcile Islamic principles with scientific inquiry. The panel will be on July 2nd at 2 pm UK time.

For more information, please visit the conference website:

<https://www.educ.cam.ac.uk/events/conferences/islam-science-and-education/>

**Click on the image below to view the YouTube clip on Earth and its layers from the 5D Thinking approach.**



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