

Quran and Curriculum Integration:
A Guide for Teachers

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1. INTRODUCTION TO THE STUDY AS A WHOLE

The objective of this paper is to help busy teachers to integrate the Quran into their school curriculum. The topic of “water” is used here as an example for integration. This is a practical paper and formal research jargon will not be used.

The paper will begin with integrating methodology using an integration table. It is a record of unit outline together with matching Ayat from the Quran. From the integration table, an integration index may be calculated. It ranges from zero (no integration) to 100% (full integration). Integration indices are combined to form five categories: no integration, low, medium, high and full integration.

Then, all topics/subtopics are discussed with reference to Quran and Sunnah. This is an opportunity to introduce the WORD of Allah (swt) with the WORK of Allah (swt) together in an integrated form to save Muslim students from the danger of duality/multiplicity in education.

It is hoped that this investigation on integration (Quran into curriculum) will help students (and teachers) move upward on the ladder of Iman. The highest objective of this paper is to begin a process of self-transformation of hearts and minds to receive, live and enjoy the principle of Tawheed.

The writer asks teachers, intending to integrate The Quran into their curriculum, to please keep in touch with him via his e-mail address mohammedisaleh@hotmail.com.

2. INTEGRATION METHODOLOGY

2.1 Unit outline

Prepare a unit outline to include all topics and subtopics you want to cover in your classroom.

2.2 Integration Table

The integration Table (p. 5) is a matrix designed to store data. It is divided into three columns to accommodate three sets of data : unit topics / sub topics (column 1), identification reference for the Ayah that goes with each topic (column 2) and an X to indicate matching (column 3).

2.3 Quran Search

Search the Quran to find a matching Ayah for each subtopic. Enter the Ayah Identification number opposite the subtopic in column 2. Ayah number 2:5 means that this Ayah is the fifth Ayah in Sura 2. You may find more than one Ayah that matches the subtopic. Extra Ayat may be helpful in the discussion but may not warrant extra matching checks.

2.4 Matching Check

Compare the two columns (1, 2). Place an 'X' in column 3 every time you find a match.

2.5 Integration Index

Calculate the integration index according to the following formula:

$$\text{Index} = A/P * 100$$

Where A: Actual number of matching

P: Possible number of matching

In order to increase the integration index you may wish to delete some items from column 1 if it does not affect “learning” negatively. The reader should know that there

is nothing wrong with low integration units. However, it is preferable to teach high integration units particularly to elementary school students.

2.6 Preparing Notes for Teachers

Your preparation should include three activities. **First**, read tafseer of the Ayah you intend to use. Tafseer Ibn Katheer (Now available in English) is a good beginning. Familiarize yourself with the related section of the summary. **Second**, read about the science/phenomenon you intend to teach. **Third**, blend the two into one. The integration result is what you want to teach. This is the real integration challenge. Remember that you are blending A and B into C, not AB. Make the integration index work. Preparation notes for this unit have been prepared for you.

3. APPLICATION

3.1 Integration Table

Unit Integration Table. Water Equation

Column 1 Unit Outline Topics/Subtopics	Column 2 Identification Number (Surah: Ayah)	Column 3 Matching Check
1. Introduction	10:01	X
2. Aquatic Origin Life	21:30	X
3. Water Cycle		
4. Water Equation		
5. Precipitation		
5.1 Form	2:265 24:43	X
5.2 Amount of Rainfall	23:18	X
5.3 Location	35:9	X
5.4 Associated phenomena		

5.4.1 Lightning	2:19	X
5.4.2 Thunder	2:19	X
5.4.3 Thunder Strike	2:19	X
5.5 Rain and Five Mysteries	31:34	X
6. Evaporation		
6.1 Evapotranspiration	79:31	X
6.2 Sama (Sky) and Sahab (Clouds)	6:99	X
6.3 Stages of Cloud Formation	24:43	X
7.surface Run Off		
7.1 Rivers – Valleys	13:3 13:7	X
7.2 Seas	55:53	X
8.Underground Water	39:21	X
9. Different Types / Names of Water		
9.1 Rain after despair- Special Dua and prayer	42:28	X
9.2 Rain that gives life to earth after death	30:50	X
9.3 Rain putting life inn dead earth	45:5	X
9.4 Rain charged / with blessing	50:9	X
9.5 Pure rain Water – purification	25:48	X
9.6 Water in Abundance	78:14	X
9.7 Sweet Water – Mountain Rain	77:27	X

9.8 Saltish and Unpalatable	56:70	X
9.9 Rain from Cumulus Clouds	24:43	X
10. The need to conserve	7:56 26:101 28: 77	X

3.2 Integration Index for This Unit

Please refer to the Integration Table above.

- $A/P \times 100 = 25/28 \times 100 = 89\%$
- High integration

4. PREPARATION NOTES FOR TEACHERS

4.1 Introduction to This Unit on Water Equation

Seeking knowledge about the content of the earth/universe is a religious duty- Quran 10:101. Everything found on earth/in the universe is important and created in proportion and measure – Quran 54:49. Man, land, water, air, plant/animal life and their interrelationship are all important and worthy of study. Thus, all could be integrated; the Quran makes reference to approximately 750 cosmic Ayat. “And we have sent down to thee the Book explaining all things, a Guide, a Mercy and Glad Tidings to Muslims" Quran 16:89. There is no shortage of material to integrate. Teachers need to begin to discover the beauty and usefulness of integration research.

The writer has selected the topic of “water” for application. By consulting the Quran, it was found that water-referenced Ayat do not deal

exclusively with water. Several groups could be identified: water/water, water/air, water/plant life, water/animal life and finally water/man. The integration of these Ayat in curriculum is indeed fascinating.

For this introductory work on integration, the writer will focus on only one general aspect of water, as expressed in the following water equation:

$$P = E + S + U$$

Where P: Precipitation

E: Evaporation

S: Surface Run Off

U: Underground water.

The paper continues to provide teachers with the preparation notes they need to teach this unit. These notes cover the four elements of the water equation.

4.2 Aquatic Origin of Life (Quran 21:30)

The Quran, as do all sciences, says that water is the origin of life. The science of **Biology** states that water is the most important element in the cell structure; water is the construction block in every living thing. The science of **Biochemistry** underscores the function of water in every living thing: man, plants, and animals. The absence of water means the absence of chemical reaction needed for life. The science of **Physiology** deals with the function of different members/parts of living things; “protoplasm seems to depend on the constant presence of water.” (Quran English Translation, page 1021)

And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four; for verily Allah has power over all things. (Quran 24:45)

“The creeping things include worms and lowly forms of animal life, such as reptiles, like snakes, centipedes, and insects. Where these have legs they are small. Fish and sea animals generally cannot be said to walk : their swimming is like “creeping on their bellies.” Two-legged animals include the whole of the animal world. (Quran, English Translation, p.1022)

The Hadith also confirms the aquatic origin of life. Abu Hurairah said to the prophet (s), “O Prophet of Allah when I see you, I feel good for you are the delight of the eye, tell me about everything.” The Prophet replied, “Everything is made of water.” (Al Saboony, vol.2, p.506)

“Because water is so basic and important for all beings, Islam prohibited its monopoly and made all people equal owners” (Bakra, 1993, p.45). The Quran(54:28) ordered the Prophet “to tell them that the water is to be divided between them; each one’s right to drink being brought forward by suitable turns.” By insuring the absence of monopoly, the gates are always open for the poor and cattle.

4.3 Water Cycle

The teacher should emphasize that water is continually changing according to the three pairs of processes mentioned below.

- a. Evaporation/Condensation
- b. Sublimation/Precipitation
- c. Freezing/Melting

4.4 Water Equation

The water equation connects four elements: Precipitation (P), Evaporation (E), Surface Run off (S), and Underground Water (U).

$$P = E + S + U$$

It is important to instill in students' minds that things are created in due measure and due proportion according to the will of Allah, the Wise.

4.5 Precipitation

This is the first element of water equation. The Quran deals with it in different Ayat: form, amount, location, lightning, thunder and thunderstorm. This section concludes by discussing rain as one of the Five Mysteries.

4.5.1 Forms (Quran 2:25 and 24:43)

The Quran uses the terms of Tal, Wabel, Wadk, and Barad for light moisture, heavy rain, rain and hail respectively.

By studying these Ayat, the reader will notice order, logic, beauty and wisdom. A number of processes are linked to each other in simple words that could be understood by everyone. First, cloud; second, rain; third, cloud mountain formation; fourth, hail fall; fifth, positive and negative impact on people. The sixth item is the impact of lightning on human beings.

4.5.2 Amount of Rainfall (Quran 23:18)

Rain falls in due measures, the right amounts to specific places. Desert areas are dry and forested areas are wet. This is the will of Allah to create variations on earth to give people the chance to cooperate. Only Allah (swt) is the one who sends down rain to shape the personality of the earth's surface.

People are trying with His permission to change rainfall in quantity and direction through a process known as cloud seeding. The teacher should encourage her students to examine this topic further to understand creative responses to environmental challenges.

4.5.3 Location of Rain (Quran 3:9)

Allah (swt) sends rain to given places in order to enliven the earth after its death. Inhabitants of desert areas can see the difference in the colour of the land after each rain fall. It changes from yellow to different shades of green. Then shepherds can take their herds to new open pasture. This is the place where teachers may introduce the concept of nomadic life.

4.5.4 Associated phenomena

Rainfall under given conditions may be associated with lightning, thunder and thunderstorms.

- **Lightning (Quran 2:19)**

The Quran does not mention lightning in isolation. It is always connected with a family of phenomena: darkness, rain ladder, thunder, thunder storms. It is a “rain family.” This Ayah ends with “ the man wanted light, he only kindles a fire. It produces a blaze, and won the applause of all around. But it did not last long. When the flame went out as was inevitable, the darkness was worse than before. And they all lost their way. So hypocrisy, deception, arrogant compromise with evil, cynicism, or duplicity may win temporary applause. But the true light of faith and sincerity is wanting, and

therefore it must mislead and ruin all concerned. In consternation they cannot see; so they end like deliberation rejecters of faith, wildly groping about, dumb, deaf and blind.” (Quran, English Translation, page 10)

Scientists try to understand how lightning occurs. The World Book Encyclopedia explains it as follows.

- a. Everything around us is made up of atoms.
- b. Atoms are normally neutral but they may become positive or negative if they lose or gain electrons.
- c. Positive and negative charges are attracted to each other.
- d. When they move toward one another through air, they form an electric current that cause sparks. That is why lightning is defined as a spark in the sky.
- e. Lightning has a number of types: cloud-to-ground, ground-to-cloud, intra cloud, cloud-to-cloud and cloud-to-air

- **Thunder** (Quran 2:19)

This section is based on the same Ayah that talks about the “rain family”. Thunder is the sound caused by lightning. Lightning heats the near-by air, causing it to expand. The expanding hot air collides with cool air causing the sound waves we hear-thunder.

- **Thunderstorms(Quran 2:19)**

Thunderstorms are associated with the function of cumulonimbus clouds. It is the most spectacular of all clouds rising to great heights, up to 60,000 feet above the earth's surface. It takes an anvil shape and it is covered by ice crystals at the top. This is the storm of water and fire. Thunderstorms contain heavy rain, lightning, and thunder.

According to World Book Encyclopedia, lightning that strikes the earth consists of strokes (one or more electrical discharges). The bright light that we see in a flash lightning is called a return stroke, which travels at the speed of 186,282 miles/second, which is equivalent to 229,792 km/second.

These lightning strikes discharge about 100 million volts of electricity and heat the air in their path to about 60,000 F or 33,000 C. Air heated by return strokes expands quickly producing a wave of pressure called thunder.

Some 100 people are killed annually because of thunderstorms. High buildings and skyscrapers are equipped with lightning rods on their roofs to guide electricity to ground. This process is similar to “grounding” when working with machines.

4.5.5 Rain and the Five Mysteries (Quran 31:34)

The question of knowledge or mystery governs all the five things mentioned in the verse (1) the Hour; (2) Rain; (3) the Birth of new life(wombs);(4) our physical life from day to day; (5) our Death. (Quran, English Translation, p.1222).

Closely related to the topic of water equation is the notion that knowledge of rain is beyond all people. Weather forecasting is not an exact science and gives weather information as probability not certainty. The whole array of rain-data is impossible to know before rain happens.

No meteorologists can give the exact type of cloud, the amount of moisture it carries, the location of positive and negative particles, the type of lightning (source and destination), the voltage discharged by lightning, the location and length of lightning, the time of the first strike which carries negative charges downward to the ground, the exact description of thunder produced, the speed of droplets formation, the types of nuclei needed for condensation, the type of process (sublimation)

freezing, the height and the degree of darkness of cloud or whether or not the rain/storm will cause any damage on the ground.

4.6 Evaporation

4.6.1 Evapotranspiration (E) (Quran 79:31)

This is the second element in the water equation.

$$E = P - S - 4$$

Evaporation refers to water while evapotranspiration, to evaporation not only from water but also from plants and other living things. Evaporation is part of Evapotranspiration. “He draws out its water and its pasture”. Quran 79:31.

4.6.2 Sama (sky سماء) and sahab (clouds سحب) Quran 6:99)

“ It is He sends down rain from the skies...” This Ayah states that water comes down from sama; this term has been used in lieu of sahab (clouds). Sama stands for anything above your head. Therefore, every sahab is sama (sky) but not every sama is sahab (cloud). The term sama is taken from the Arabic root “sama” which means “to rise”.

4.6.3 Stages of Cloud Formation (Quran 24:43)

This Ayah offers a comprehensive description of the process of cloud formation in the simplest terms possible.

First, separate clouds are formed from tiny water droplets, so tiny that the tiniest puff of wind can prevent them from falling.

Second, the separate clouds are attracted horizontally to each other forming a layer-like or sheet-like type (strato type).

Third, the layers are lifted vertically upward allowing new clouds to be added to the bottom. This process of piling up (cumulus clouds) results in cooling and condensation/sublimation, forming cumulus clouds.

Fourth, the progressive process of uplifting, cooling, and condensation causes a mountain-like cloud formation that could be changed into cumulonimbus that brings thunderstorms with hail fall, rainfall, flash lightning and thunder that can hurt human eyes and ears.

The teacher may assign sky observation homework where students could be divided in observation groups to observe the sky in four directions. Students may go outside their classroom for observation.

4.7 Surface Runoff (S)

This is the third element in the water equation.

$$S = P - E - U$$

This section will cover rivers, valleys and seas.

4.7.1 River Valleys (Quran 13:3-7)

This Ayah (13:3) brings together at least six interrelated process. They are (a) spreading out the earth, (b) setting mountains, (c) causing rivers to flow, (d) making fruits of every kind in pairs, and (e) veiling the day with night. (f) These are signs for those who consider.

All processes in this Ayah are important, but the discussion will focus only on rivers. It is interesting to note that the term river comes between “mountain” and “fruit”. This fact underscores the connection between mountains and rivers; all rivers originate from mountainous areas with no exception. And from rivers the land is watered to produce crops/ fruits necessary for human life. The three terms (mountain, river, and fruit) are connected topographically and functionally.

The second Ayah (Quran 13:7) is equally beautiful, for its ties together at least six processes/phenomena:

- a. Precipitation
- b. Flowing valleys, each according to its measure
- c. The current/ torrent carrying foam and scum
- d. The scum disappearing like cast out froth
- e. Useful load that is good for humanity remains
- f. Allah set forth parables

Different topics may be introduced here: stages of valley development (young, mature, old), river erosive abilities, vertical cutting...etc.

“This verse is full of parables.

(1) It is Allah who sends rain and sends it to all. See how it flows in different channels according to their capacities. Some are sluggish; some have swift current. Some form great rivers and irrigate with tracts of country; some are clear crystal streams, perhaps in hilly tracts, with beds of clean pebbles which you can see through the water. Some produce delicious edible fish; and some are infested by crocodiles or injurious monsters. And there are dry areas and degrees among brooks, lakes, rivers and seas. So it is with the rain of Allah’s mercy and the knowledge and wisdom and guidance which He sends.

(2) In the physical world, water is pure and beneficial. but froth and scum will gather according to local conditions. As the floods will carry off the scum and purity of water, so will the flood of Allah’s spiritual mercy carry away our spiritual scum and purify the water. (3) The froth may make a greater show on the surface, but it will not last. So will there be frothy knowledge, which will disappear, but Allah’s truth will endure”. (Quran, English translation, p. 678)

“In continuation of the last note, the forth parable is that of metal ores. (4) The ore is full of baser admixture, but the fire will separate the gold from the dross for

ornaments, or (5) some metal of household utility, with which you make everyday utensils, which the fire will separate from admixtures which you don't want. So, the fire of Allah's test, both by adversity or by affluence, will search out the true metal in us and reject the dross. It will show us what is valuable or what is useful, all sorts of scum and verily which we collect and miscall knowledge". (Quran, English Translation, p.679)

4.7.2 Seas (Quran 25: 53)

The Quran (25:53) states that "It is He who has let free the two bodies of flowing water: one palatable and sweet and the other salty and bitter; yet has made a barrier between them, a partition that is not to be passed..."

The discussion continues with regards to the surface run off. In English, the word "sea" refers to a body of salt water, while rivers refer to a body of fresh water. But in the Quran the term "sea" could be used for both. Allah (swt) says the two seas (sweet and salty) will not mingle because He put a barrier/partition between them.

"...In the world taken as a whole, there are two bodies of water; for "bahr" is applied both to the salt sea and to rivers. In the world taken as a whole, there are two bodies of water (1) the great salt ocean (2) the bodies of sweet water fed by rain, whether they are rivers, lakes or underground springs their source in rain makes them one, and their drainage, whether above ground or underground, eventually to the ocean, also makes them one. They are free to mingle, and in a sense they do mingle, for there is a regular water-cycle and the rivers flow constantly to the sea, and tidal rivers get sea-water for several miles up to estuaries at high tide. Yet, in spite of all this, the laws of gravitation are like a barrier or partition set by Allah, by which the two bodies of water as a whole are always kept apart and distinct. In the case of rivers carrying large quantities of water to the sea, like the Mississippi or the Youngtsee Kiang, the river water with its silt remains distinct from seawater for a long distance out to the sea. But, the wonderful sign is that the two bodies of water, though they pass through each other, remain distinct bodies with their distinct functions". (Quran, English Translation, p.1047-1048).

4.8 Underground Water (U) (Quran 39:21)

This Ayah (39:21) connects together:

- a. Precipitation from the sky/ cloud
- b. Water percolation in the earth through the porous layers and comes out again in the form of springs, which are continuously flowing as a result of continuous water supply at the mountain source.
- c. Production Growth of various kinds that change according to a cycle of its own.
- d. This Ayah carries a message of remembrance to Men of understanding.

The teacher may use this opportunity to discuss springs against other forms of underground water morphology. Examples are limestone topography, underground rivers, wells, artesian wells, water table and water desalination process.

4.9 Different Types / Names of Water

4.9.1 Ghayth غيث (Quran 42:20)

“He is the one who sends down “gayth” after people have given up all hopes...” “Gayth” is a term that describes a long wait for rainfall. It simply comes after despair.

When rain does not fall for a long time and it is needed badly, the leader of Muslims request all people go to mosques to perform a “rain request” prayer on a given day/time. It is a two-rak’a prayer followed by a khutba, just like Eid prayer. The Imam reminds people to improve their Iman, eliminate bad behavior and enjoin good deeds. At the end of Khutba, the Imam turns his head cover or coat inside out, followed by all in the congregation. Yes, water and religion mix, and this is the way

of the Prophet. Teachers may request their Imams to do a rain request khutba before the students.

4.9.2 Rahma رحمه (Mercy) (Quran 30:50)

Examine (O Man) the manifestations of Allah's mercy where He gives life to earth after its death. The same way will be used by Allah to give life and mercy to Men after death.

It is needed mercy from Allah (swt) that gives life to earth allowing plants, crops and fruits to grow and to strengthen the foundation of the food pyramid. His name is the Merciful and it is indeed this mercy that He should be thanked for. Usually these obvious and familiar blessings are not appreciated until lost.

4.9.3 Rizk رزق (Quran 45:5)

This Ayah (45:5) says that Allah (swt) sends down sustenance from the sky to revive the earth after death. And, in the change of winds are signs for those who are wise.

"Sustenance is almost equivalent here to rain. And "rain" itself and its revival of dead earth; refer symbolically to Revelation and its putting new life into dead soul..." (Quran, English Translation, p.1532).

Allah (swt) calls rainfall "Sustenance" because it is through rainfall and its array of positive consequences that sustenance is achieved.

4.9.4 Mubarak مبارك Blessed Rain (Quran 50:9)

This Ayah could be translated as follows: "And we send down from the sky rain charged blessings. And we produce therewith grades of grain for harvest. The term "mubarak" indicates quantitative and/or qualitative increases in something.

Allah (swt) introduces rain the beneficial and then He gives examples of the benefits:

- a. Production of grain and harvest (Quran 50:9)
- b. Growing tall palm trees with shoots of fruits stalks piled over one another. (Quran 50:10)

4.9.5 Tahoor طهور (Pure water) (Quran 25:48)

"... and we send down pure water from the sky."

"Rain water (in pure air) is not only pure water distilled in air and sky, but it is the best purifying and sanitizing agent on the largest scale known to us."(Quran, English Translation, p.1046)

The "tahoor" water acts like alcohol; it may be used to disinfect wounds-subhana Allah.

4.9.6 Thajjaj ثجاج (water in abundance) (Quran 78:14)

And do we not send down from clouds (mo'oserat) water in abundance?

A number of comments could be made about this Ayah as it relates to water Equation.

- a. The Thajjaj water means water falling in abundance similar to a faucet
When turned on to allow maximum flow.
- b. The Thajjaj water is related to a special kind of cloud called المعصرات
Almo'serat which is totally laden with water but has not yet formed precipitation.

- c. The Ayah (78:14) comes after describing the sun as a blazing lamp (Quran 78:13). So we have maximum heat (blazing lamp) and maximum rain (Thajjaj). Also the connection between heat (needed for evaporation) and rainfall has been established.
- d. This Ayah (78:14) is followed by two verses that outline the purpose of rainfall: the production of grain, vegetables and gardens of luxurious growth.

The term Thajjaj is derived from "Thajja," which means causing the water to follow in abundance. The same root is used to describe the blood flowing from sacrificed animals at slaughter time during Eid ul- Adha. There is a Hadith that says, the best Haj is A'ag and Thajj. A'ag is an Arabic word used to describe the high noise made by pilgrimage during their du'a/prayer. Here, the word "thajjaj" refers to the abundance of blood flowing from sacrificial animals.

4.9.7 Furat فرات (sweet mountain water) (Quran 77:27)

Allah (swt) made high mountain clouds lofty in stature and provided for you sweet /wholesome water.

The focus in this section is on the qualitative aspects of water: sweet/wholesome. It is interesting to note that the first and second parts of the Ayah are closely related; the first causes the second. Also, the two key words are related: High Mountain (not just mountain) in the first part and "sweet/wholesome" in the second.

When moisture-laden wind meets a mountain, it is forced to move upward where the temperature decreases and causes the moisture to condense and the rain to fall. With no mountain, there is no uplifting, no condensation, no rainfall, and no sweet/wholesome water.

The 'Furat' water is found when two factors are present.

- a. Moisture-laden winds blowing from sea onto land.
- b. High Mountain range close to the coastline with 90 degree angle to the direction of wind blowing.

The combination of moisture /wind /topography is found on the west coast regions of North America where the winds blow from the west. An example is the 'Furat' conditions in British Columbia, Canada.

4.9.8 Ojaz أجاج (acidic) (Quran 56:70)

Were it our will we could make it unpalatable (saltish/acidic). Then why do you not give thanks.

Allah (swt) asks us to think and appreciate the blessing of rain. We will definitely appreciate it if drought prevails or the water becomes unsuitable for drinking by changing its chemical composition.

4.9.9 Wadk ودق rain from Cumulus Clouds (Quran 24:43)

This Ayah has been discussed earlier in section 6.3 – stages of cloud formation.

4.10 The Need To Conserve

This section opens a large window on water conservation. The Quran (26:151) instructs Muslim not to follow the bidding of those who are extravagant. This group of people is described in the Quran (26:152) as those who make mischief in the land and mend not their ways. The term "land" is used here in its broadest sense to include water, air and whatever rotates with the Earth.

The wasteful behavior associated with the use of earth resources (including water) should be stopped. Ample warning is given also in a number of Ayat 2:60, 2:205, 5:64, 7:56 and 28:4.

Ask students to give examples of wasteful behaviors of some people they know. Discuss the behavior and make a list of suggestions to stop or at least modify it. Encourage students to select a group project to be done on campus. Examples are recycling, wise use of hot (and cold) water, and lawn watering methods. To relate theory taught in class to real world situations, you may wish to take students on a field trip to see Governmental Projects for conservation. You may invite a guest speaker or form a panel discussion on conservation.

Water is a blessing from Allah. Other countries are not as blessed as we are. Their crops are often ruined and their lives are threatened. Thousands of people migrate from their country of origin to other countries when drought hits. Encourage students to write stories and poems about the blessing of water. Post their work on the bulletin board.

5. SUGGESTED RESEARCH

First, compile a master list to cover all topics and skills of the American public elementary school system. Perhaps, a sample maybe drawn from different States / Provinces.

Second, match the master list items with groups of Quran Ayat and Hadith.

Third, integrate all possible units/topics. Islamic School libraries are in dire need of this kind of material.

Fourth, find ways to use the integrated units to enforce the principle of Tawheed in its broadest sense

Fifth, re-examine the integration index developed in this study in terms of real integration in the minds of teachers and their students.

6. SUMMARY

This paper covered five topics: introduction, integration methodology, application, preparation notes for teachers and suggested future research.

First, the introduction expressed the objective of the study: to help teachers integrate The Quran into their curriculum. This section was followed by previewing research paths. It's hoped that the research will help the students (and teachers) achieve higher levels of Iman.

Second, the integration methodology section gives step-by-step instructions to teachers wishing to integrate Quran into the curriculum. The key terms are the integration table where unit outline is matched by "Ayat". The second term is the integration index by following a simple formula:

$$\text{Integration Index} = (A / P) \times 100.$$

Integration indices are grouped to give qualitative descriptions of the degree of integration: no integration, low, medium, high and full – integration. This is a numerical index that must be raised to high levels of integration at the lesson delivery time.

Third, the application section used the topic of "Water Equation" by applying the concepts of integration table and integration index developed in the previous sections.

It covered the principle of application as a general case that could be applied to other units / themes teachers are interested in.

Fourth, The "Preparation notes" were prepared for every topic/subtopic in the integration table. The teachers are encouraged to use them creatively. They should use the notes as a reference that could be adjusted to suit student levels. Indeed, the length, width, and breadth of work assigned must change to meet the needs of particular classes.

Fifth, five research projects have been suggested. All are major integration projects that need teams of researchers organized under one umbrella. A name for this suggested organization could be Quran-Curriculum Integration Project or simply Q-CIP.

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