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## **A Qur'an – Curriculum Integration Process (Q-cip) Model**

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## **Abstract**

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This paper introduces a model of Qur'an curriculum integration process (abbreviated as Q-cip).

In a nutshell, the model says that knowledge given to students in the Muslim schools should be connected to the Qur'an. The model attempts to make the connection at three levels: foundation, implementation, and mission. These connections are taken from the supplication of Prophet Ibrahim (Qur'an 2:129): Telawah (Recitation), Ta'aleem (learning) and Tazkiyah (Self Purification). The building block of the model is the "ayah", symbolically referred to as (A). The building of an integrated curriculum begins with selecting the (A). Then related knowledge parts (K) are added and presented to students. The real integration takes place in the "inside" of students where digestion takes place allowing the mind to produce new "understandings" and the soul to progress on the purification continuum.

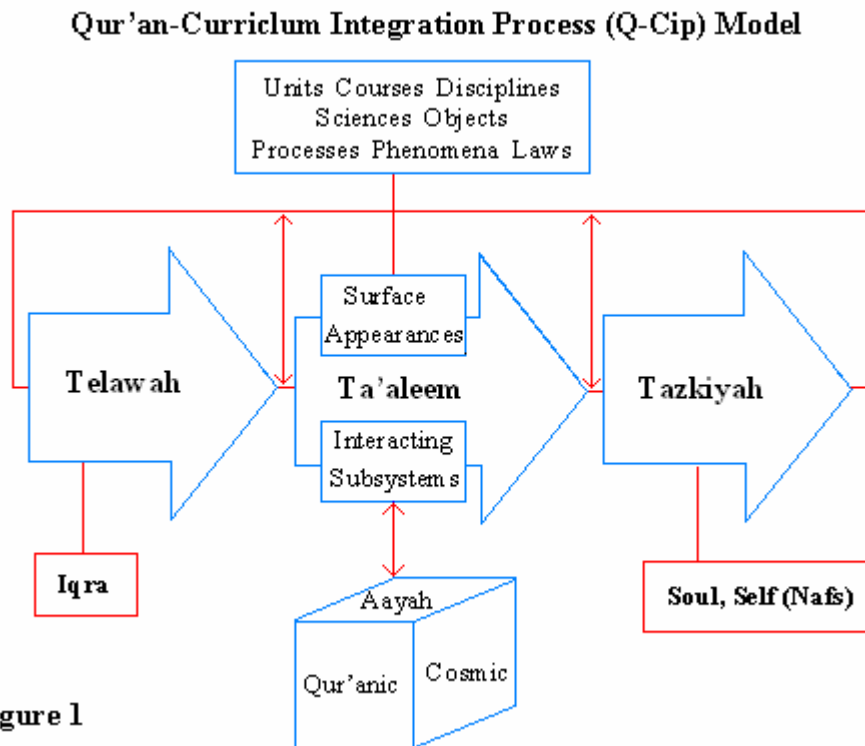
The Q-cip model is to be in the early stage of development; it should be viewed as such. It is hoped that the application of the Q-cip model will carry Islam (letter and spirit) to the entire school where it is applied. The application of the model will need a great deal of work, consultation, cooperation, and commitment just like other pioneering projects.

**Key Words:** Telawah, Ta'aleem, Tazkiyah, Ayah (A), knowledge Parts (K), Integration

## 1. INTRODUCTION:

This paper attempts to model the Qur'an - Curriculum Integration Process (abbreviated as Q-cip). Many references will be made to specific Qur'anic verses (aayaat) from the Qur'an. Therefore, the reader is advised to keep a copy of the Qur'an for reference purposes while reading this paper.(1)

The Q-Cip model is shown in Fig.1.



**Figure 1**

The three board arrows represent the processes contained in the du'a (supplication of Prophet Ibrahim Fig. 2) Telawah refers to recitation and reading. Ta'aleem encompasses the processes of teaching and learning. Tazkiyah respectively refer to purification of the self or nafs. In searching for a common denominator between all model parts, the aayah was found to be the central link. The model ends with an example of how to integrate the Qur'an and curriculum. At least seven learning outcomes are expected from the model:

1. Allah is the creator and sustainer of the universe. Nothing came into being as a result of random occurrence.
2. Allah gave us the Book and the Universe.
3. The Qur'an is the words of Allah and it contains the Qur'anic aayaat.

4. The universe is the work and actions of Allah, and it contains cosmic aayaat. For instance, the creation of heaven and earth, alternation of day and night, wind movement, cloud formation, rainfall and stars are signs for those who reflect.
5. The Book and the Universe point at each other and mutually reinforce each other, for they come from the same origin.
6. “The material universe is designed to allow for human life. There is a certain purpose in the movement of stars and planets and in the carefully planned properties of water and air that make human life possible” Yahya (2003)
7. “All forms of life come into being as Allah’s creation. These creatures act through the inspiration of Allah, as quoted in the Qur’an with the verse, “Your lord inspired the bees...” (16:68).” (Yahya 2003) The model will be discussed next in some details.

“Our Lord, send among them a messenger from themselves, who will recite to them your verses and teach them The Book and wisdom and purify them. Indeed, you are The exalted in Might, The Wise.”

Dua of Prophet Ibrahim (Qur’an 2:129)

**Figure 2**

“Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.”

(Quran 96: 1-5)

**Figure 3**

## **2. PROSESSES:**

### **2.1 The Process of Telawah**

The process of Telawah involves recitation, reading and rehearsing of the Qur’anic aayaat according to given rules. The first word in the first aayah received by the Prophet (peace and blessings be unto him) was Iqra, meaning “recite” (Fig. 3). The manners of recitation are summarized in an article translated from Arabic by Al-Halawani. The message of the Prophet (peace and blessings be unto him) is a message of reading, knowledge and Science. Islam and Science are relative systems; the Islamic value system encompasses the paramount concepts that guide human morality, as well as outline the signs that are intrinsic to the Science of the universe.

According to Abdullah Yusuf Ali (the famous translator of the Qur'an), Iqra may mean read, recite, rehearse or "proclaim aloud." The order "Iqra" was given in a context of knowledge, which includes science, self knowledge and spiritual understanding. Muslims are requested to read what is easy from the Qur'an (73:20). Many Muslims read one thirtieth of the Qur'an daily to complete the Qur'an within a month.

Reading the Qur'an according to rules is obligatory on every Muslim. The way of reciting the Qur'an properly is detailed in the Qur'an: "Those to whom We have given the Book, recite it with true recital. They (are the ones who) believe in it. And whoever disbelieve in it – it is they who are losers" (2:121).

True recitation requires the presence of articulation, mind and heart during the process of Telawah. The Qur'an shows Muslims how to read the Qur'an: "And recite the Qur'an in slow measured rhythmic tones" (73:4). The words of the Qur'an must not be read hastily, merely to read quickly. The words must be studied and their deep meaning pondered over; they are themselves so beautiful that they must be lovingly pronounced in rhythmic tones.

The slow measured rhythmic tone is called tarteel or tajweed. The recitation should be performed according to rules or tarteel/tajweed by giving every letter its rights. In defining tarteel, El Kholy said, "The tarteel is tajweed of recitation by reading slowly and identifying the letters, vowels and extensions, in addition to contemplating the meaning of the aayaat under study."

Therefore, Telawah is a rigorous process that needs to be performed with the intention to learn with the goal of attaining the highest level of Tazkiyah possible.

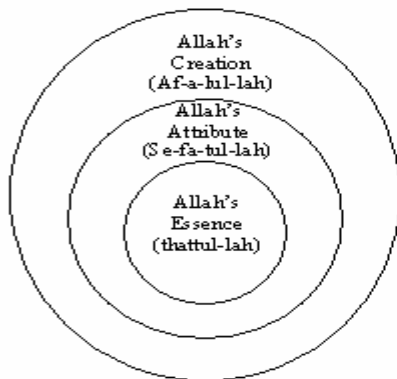
## **2.2 The Process of Ta'aleem**

This process involves learning and teaching the Book, and wisdom.

### 2.2.1 The Book (al-Kitab)

Imam Al Ghazali (1990) categorizes knowledge into fundamental knowledge and supplemental knowledge. The fundamental knowledge has three layers: that-ul-laah (the essence of Allah), se-fa-tul-laah (the attributes of Allah) and af-aa-lul-laah (the aayaat / creations of Allah) as shown in Fig. 4. These are the main principles of knowledge, and the honour and dignity of these three principles increase as we move closer to the centre.

The third type of knowledge is too vast to account for. To make a list of Allah's creations, one would need the ink equal to the amount of double the water in the sea (Qur'an 18:109). Allah's creations are beyond counting and are forever continuing. Each of Allah's creations is an aayah and each aayah originate from the Creator, for aayaat do not create themselves. Allah's creations also include those that are unseen to the world (aa-la-mul-ghaib). In reality, there is nothing but Allah and his creations.



**Foundational Knowledge**

**Figure 4**



**The Wisdom Wheel**

**Figure 5**

Allah obliges Muslims to reflect upon the Qur'an, "Then do they not reflect upon the Qur'an or are there locks upon (their) hearts?" Qur'an (47:24) The encouragement to think comes in at least 169 aayaat as shown in Table 1. According to the Qur'an, Allah instructs Muslims to study and gain knowledge in all aspects of the universe (10:101). Muslim learners and teachers should not turn away from any verse, for if they do they would be in violation of the Qur'an. Allah states in the Qur'an, "And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!" (12:105).

Islam offers an unlimited curriculum to motivated learners and teachers. The religion of Islam and science are interrelated in the Quran, as it offers a bottomless reservoir of both knowledge and Science. Allah will continue to show his Signs until the Truth is accepted. "Soon we will show them Our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord witnesses all things?" (Qur'an 41:53).

Muslims have been explicitly requested in the Qur'an to study the cosmic aayaat at different scales. On the largest scale, Allah orders man to observe what is in the heavens and the earth (10:101, 7: 185). If any one man applies this single aayah and this single aayah alone, he will need a life time to apply the aayah to its fullest extent. On a lower scale, the Qur'an directs Man's attention to the heavens to ponder about its structure and adornment (50:6). Allah asks man to walk across the earth to find out how the creation began (20:20). The order is given to Man to study how the Earth's surface was formed (88:20). To understand the morphology of the Earth, be it the face, skin or crust, one needs to be familiar with geomorphology and geology. Furthermore, on a lower scale, Allah requests man to study the formation and building of the mountains (88:19), his own food (8:24) and how the she-camel was created (88:17).

## Table 1

### “Thinking” (Taf-keer) Set

Subsets	N
“Don’t they see” (alam-ya-ra).....	64
“To see” (yan-zo-roon).....	25
“To use their minds” (ya’ak-eloon).....	22
“To know” (yafka-hoon).....	13
“To really see” (yub-se-roon).....	13
“To think” (ya-ta-fakka-roon).....	11
“Those who have minds” (o-lul-albab).....	9
“To question” (ya-ta-sa-aloon).....	8
“Those of intelligence” (o-len-noha).....	2
“Those who have vision” (o-lel-absaar).....	2
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	169

The process of Ta’aleem should go beyond the standard Sharia sciences. “We need to study all branches of industrial, medical, experimental and civil sciences in order to meet the demand of Fard Kefaya to enable the Muslim ummah to recover from weakness, dependence and cultural regression that is pushing Muslims to the end of the line.” Khalid Bin Abdallah Almusleh ([www.islamdoor.com](http://www.islamdoor.com)).

#### 2.2.2 Wisdom (hik-mah)

Graisha (1986) highlights possible meanings for wisdom (hikmah).

1. Linguistically, according to Al Kamoos al- mu-heet, wisdom is justice, knowledge, patience, prophet hood, Quran and Injeel.
2. According to Lisan Al Arab v.12 p.140, wisdom is the perfection of things. Experience made the wise man.
3. Wisdom is self-control when one is angry.
4. Wisdom is the Sunnah and/or the Quran and/ or the prophet hood .The meaning is more comprehensive (Graisha, p.154). Graisha defines wisdom as knowledge, patience, perfection, experience, justice (saying and doing) and putting things where they belong. So wisdom, in its most general terms, is doing the right thing at the right time in the right way. Thus, wisdom can be graphically represented as a whole made of parts (fig.5).

### 2.3 The Process of Tazkiyah

This section of the model depends heavily on Shihab’s work on “refinement of the soul,” which is supported by the Qur’an (91:7) and shown in Fig. 6. The process of Tazkiyah is to bring the soul to the highest level of purification: reassurance. Tazkiyah involves two sub processes: 1) curing oneself from diseases and freeing it from the control of desires and 2) sweetening the self with good characters “and this is the main mission of the Prophetic message. The Prophet (peace and blessings be unto him) said: I was sent to complete the best of characters” Mawlawi (2002)

And [by] the soul and He who proportioned it and inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, and he has failed who instills it [with corruption].

(Qur’an 91:7)

**Figure 6**



**Figure 7**

For practical reasons, the following four terms will be treated as synonymous: soul, nafs, self and heart. Two main points may be said about this aayah(91:7):

1. There are three kinds of nafs. The evil-inciting nafs (an-naf-sul-ammarah-bes-sua) is prone to evil and may lead to perdition. Reference can be made to the Qu’ran (12:53). The self-reproaching self (an-naf-sul-lawwa-mah) is conscious of evil and resists it, asks for Allah’s grace, and pardon after repentance (75:1-2). The reassured self (an-naf-sul- mut-ma-ennah) achieves full rest and satisfaction (89:27-30).

The Qur’an (26:88-89) speaks also of three types of hearts: healthy, dead, and sick. “The first heart is alive, sensitive and aware; the second is brittle and dead; the third, wavers between either its safety or its ruin” (Farid 1993, p 17.) (3)



2. There is a causal relationship between the degree of self-purification and the degree of success; the greater the purification, the greater the success and vice versa. This relationship is shown in Fig. 7.

In terms of the human ability to define our self, “the human can do a lot to refine the nafs. The Qur’an talks about humans who purified themselves and about human efforts toward refinement (35 Fatir: 18). Humans have been described by the Qur’an as clean (19 Maryam: 19). Some human self-refinement (tazkiyah) in roles maintaining correct and firm aqeedah (belief), observing the acts of worship, avoiding the forbidden, reflecting on the creation, developing a good character and good behaviour, and avoiding bad behaviour.” (Shihab, [www.islamonline.net](http://www.islamonline.net)).

It is true that Tazkiyah comes from Allah, and it is true that all human efforts towards Tazkiyah should always be accompanied by supplication for Allah’s support, but it is also true that people must do their part before expecting Allah’s help (4:49).

This paper thus far has discussed three educational processes: Telaweh, Ta’aleem (the Book and Wisdom) and Tazkiyah. What is the key word that was repeated in every section? The word is *aayah* (Fig. 8) and it is represented by the symbol “A” This word lies at the foundation of the three partite model. In the model we can see the two sides of the aayah: Qur’anic and cosmic. The “A” can be a single aayah or a combination of aayaat: qur’anic, cosmic or a mixture.



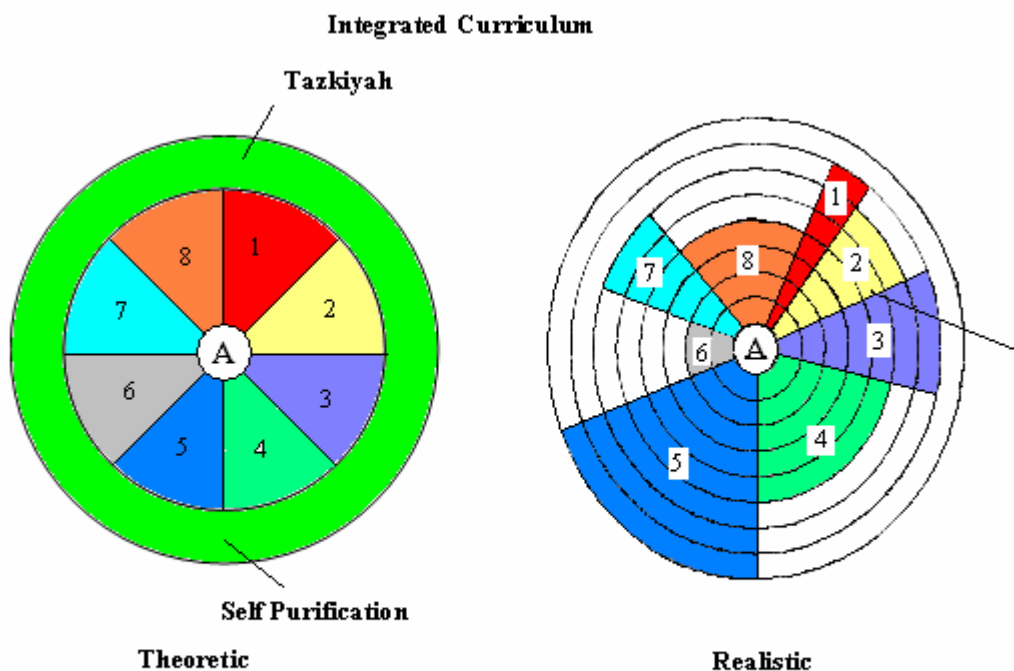
**Aayah**

**Figure 8**

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### 3. INTEGRATED CURRICULUM

The integrated curriculum (Fig. 9) is made up of three rings. The inner most ring is occupied by “A”. This is where the “foundation connection” takes place. The middle ring shows the knowledge parts needed to be put together. These “knowledge parts” symbolically known as (K) come from different sources, subjects, teachers, parents and guest speakers. The circle is divided into different sectors (sections) to accommodate different (K’s). The middle ring represents the Ta’aleem process where the “implementation connection” occurs. The third (outermost) ring represents the process of Tazkiyah (the mission connection).



**Figure 9**

This integrated curriculum is diagrammatically represented by a three-ring multi-sectored structure. Figure 9a represents a theoretical integrated curriculum but Figure 9b describes a realistic integrated curriculum that allows for uneven and dynamic contribution from sources. The Q-cip model empowers teachers and students to participate in the learning process and decide for themselves on the knowledge (quantity, quality and variety) they want to gain using their own minds and their own emotions.

The Q-cip is a model of concepts not contents. The Q-cip model works with any number of groups/classes. The pioneers may wish to experiment first with a small number of classes and later on, they may wish to involve the entire school. As a general rule, A’s and K’s must be age-appropriate particularly in the case of school-wide applications.

To enhance the learning process, the “A’s” should be selected with the student and his world in mind, “We tend to learn best when we can see the relationship of what we are learning to our lives. As much as possible, holistic learning seeks to make connections between the school and the surrounding world. Learning and knowledge acquired in the school is not to be separated from one’s life, but connected in every possible way.” Miller, 1992, P.21.

Once the “A” is decided upon by teachers and students, the K’s can be added by school subjects/teachers. The Q-cip agrees in part with what Miller (1993) calls “transformation” or “transdisciplinary/holistic approach” An example has been given in Appendix 1 to help teachers develop their own integrated curricula.

## **4 APPLICATION**

The following steps are suggested for school-wide applications. The following nine steps help all players to work together to apply the Q-cip model.

### **Step 1.**

Persons who carry the integration ideas (Q-cip) from the Education Forum 2007 to their schools should include their own feelings in addition to comments made in the Forum.

### **Step 2.**

The Principal (as the educational leader) will study the model with his assistants to see whether the time is right for the model introduction and or adoption.

### **Step 3**

(The Introductory Staff Meeting) will be called to introduce the model. During this meeting all teachers and assistants should be given copies of the entire model-text. The Principal will highlight the model, listen to comments and allow the staff enough time to study it for the purpose of applicability in the school. Another meeting to give feedback should be announced at this time.

### **Step 4.**

(The Feedback Staff Meeting) will be held to share comments (for and against), then teachers will vote. If the vote is a No, this is not a good time to talk about integration in this school. If it is YES, then the Principal may take the idea to senior administration.

### **Step 5.**

(The Meeting with Senior Administration) Usually Board members would like to be assured that the Integrated Curriculum is superior to or at least comparable to the present one. The Principal may ask a teachers’ representative to accompany him/her to express teachers’ feelings about the Q-cip ideas. If the Board supports the idea, then the Principal is in a stronger position to continue.

**Step 6.**

(The Meeting with Parents) Now the Principal is ready to introduce the idea to parents. Presentations of support should be made by a Board member and a teachers' representative. Comments made by parents should be written and taken to the staff for consideration.

**Step 7**

(The Go-Ahead Staff Meeting) is the time to say "Alhamdulillah – It is a Go"; parents comments will be heard and taken into consideration. In this meeting, an Integration Coordinator (IC) should be elected or selected to help the Principal with the challenging task of integration. The IC duties may include but not limited to the following assignments: arranging a central location to keep shared resources, organization of resources to allow easy access, working with teachers to ensure that the Q-cip is realizing its learning outcomes on one side and not compromising the regular academic program taught in public schools on the other. The IC should alert the principal of any irregularity in addition to working with teachers to organize the Integrated Curriculum Fair. The IC should be given time-tabled periods to carry out her/his duties.

**Step 8.**

Preparation. Teachers may work in groups to prepare Integrated Curricula with age – appropriate A's and K's. Teachers should be fully prepared before they begin their first experience.

**Step 9**

This is the step of actual implementation to be followed by a Fair. The cycle continues with a new application.

## **5. SUMMARY**

This paper began with specifying the learning outcomes of the Q-cip model. All outcomes are related to the Islamic concepts of monotheism and the attributes of Allah. The paper then identified the three educational processes of Twlawah , Ta'aleem and Tazkiyah (Qur'an 2:129) according to the supplication made by Prophet Ibrahim.

The common denominator of these processes is “the aayah” (**A**). It has been used as the foundation block for the Q-cip model. The Q-cip model begins with the selection of the “aayah” (A) to be studied, and then related K's (knowledge parts) are added. Teachers will serve their parts according to their own plans. But the real integration takes place “**inside**” of students where knowledge parts are **digested** allowing new understandings form and Tazkiyah to operate. The application process was summarized in nine steps.

The application of the Q-cip model will require a great deal of work. This should not surprise the reader because this is the nature of pioneering projects, particularly the 100% halal types. I ask Allah to make us among those who follow the best of what they hear. Ameen

### **NOTES**

- 1) The writer would like to express his appreciation to Br. Adam Browning, the Principal of Surrey Muslim School, for typing, proof reading and production of graphs of this article. A loud word of gratitude goes to Dr. Ali Mihirig for his valuable comments that lead to the revision of large sections of the paper. Also I would like to thank Br. Taj Mohammed (A Plus - Child Development, BC Regional Manager) for his valuable encouraging comments when I needed them most. Finally, I would like to express my heartfelt appreciation to Sr. Nasreen Mohammed of Surrey for coming to my rescue on completing this paper on the due date. Special thanks go to Br. Waseem Bhuiyan for guiding me kindly to understand the technology needed to complete this paper and for integrating all parts into a single E file.
- 2) Fard Kefayah stands for any actions brought forth by the Muslim ummah; if such efforts are not made by even a small fraction of Muslims, the entire ummah will be responsible, for they will carry the sin for their lack of effort. Therefore, it makes sense that the Muslim ummah should encourage all scientific activities which will take the community forward, allowing it to regain its dignity amongst nations.
- 3) Detailed discussion on Tazkiyah may be found in the works of Ibn Rajab al-Hambali, Ibn al-Qayyim al-Jawziyya and Abu Hamid al-Ghazali.

## Appendix 1

### An Example of Integrated Curriculum, the Q-cip way

The teacher needs to do two things:

**1. Decide upon the aayah (A)** to be studied and place it in the inner most circle.  
This example is using the Qur'an 16:68 - 69 for the (A).

Qur'an 16:68:

“And you Lord inspired to the bee, “Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct.”

Qur'an 16:69:

“Then eat from all the fruits and follow the ways of your Lord laid down [for you]. There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.”

**2. Decide on the related K's** to be added and the teachers responsible for serving them. In this example K's will be given as shown below (from Q-cip K1 to Q-cip K12):

Q-cip **K1** (Honey bee Pictures)

Reference: Google Images

Show and tell. Use time for motivation




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Q-cip **K2** (Arabic Parts to Read)

Reference : Global Arabic Encyclopedia

**عسل النحل** سائل حلو سميك يصنعه النحل من رحيق الأزهار. والرحيق سائل مائي خفيف يمتصه النحل من الأزهار ويحمله إلى خلاياه. وتحمل كل شغالة من النحل جيوباً في أرجلها تُخزن فيها - بصفة مؤقتة - الرحيق وتُسمى بمعدة العسل. ويتحلل السكر والرحيق، نتيجة عملية تحويلية إلى نوعين من السكر البسيط **الفركتوز** و **الجلوكوز**. وبعد أن يُودع النحل الرحيق في الخلايا، يتركه لتتبخر المياه ويُصبح السائل سميكاً. وقد يُضاف له بعض إنزيمات لتحسين نكهته.

**أنواع العسل**. تتأثر نكهة عسل النحل ولونه بأنواع الأزهار مصدر الرحيق. ويتراوح لون العسل بين الأبيض والكهرماني (الأصفر) الداكن. وعادة يكون العسل الشاحب اللون أكثر أنواع العسل اعتدالاً في النكهة. وأكثر نباتات العسل شيوعاً هي نبات الفصفصة وبردسيم السايك والبردسيم الحلو والبردسيم الأبيض. وكثيراً ما يتعرض عسل النحل النقي إلى التحبب (تكوّن البلورات السكرية)، ويلجأ العاملون في صناعة العسل إلى تسخينه منعاً للتحبب.

**القيمة الغذائية** يُعتبر عسل النحل مصدراً غذائياً ممتازاً ومنتجاً قوياً للطاقة لأنه يحتوي على سكر بسيط، يمتصه الجسم بسرعة. وهو يختلف كيميائياً عن سكر القصب الذي يُعتبر أيضاً مصدراً للطاقة. ويحتوي عسل النحل على أملاح معدنية وعلى مواد أخرى يحتاج إليها الجسم، ويُعد الغذاء السكري الوحيد الذي لا يحتاج إلى تنقية.

**صناعة العسل**. قديماً كان العسل يُباع في قرصه؛ أي كانت الخلايا الشمعية الصغيرة المملوءة بالعسل تباع مع السائل. أما اليوم فيقوم المُمولون باستبعاد قرص الشمع ويُعبّون العسل في أوعية مُحكّمة الغطاء. وهذا يحفظ العسل طازجاً لعدة أشهر. ويضع منتجو العسل أقراص الشمع في فُرَازٍ للعسل يقوم بفتل وعصر أقراص العسل بشدة فيندفع العسل إلى الخارج، ثم يعبأ ويعد للبيع. وإذا خُزّن العسل لفترة طويلة فقد ينفصل السائل وتتكون البلورات.

يبلغ الإنتاج العالمي لعسل النحل نحو 1,1 بليون كجم في السنة الواحدة. وتتصدر الصين قائمة الدول الرائدة في إنتاج عسل النحل، تتبعها الولايات المتحدة الأمريكية ثم الأرجنتين وروسيا البيضاء والمكسيك وروسيا وتركيا وأوكرانيا.



Q-cip **K3** (Language Arts Reading)

Reference: Wikipedia

**Honey bees** (or **honeybees**) are a subset of [bees](#) which represent a far smaller fraction of bee diversity than most people suspect; of the approximately 20,000 known species of bees, there are only seven presently-recognized species with a total of 44 subspecies (Engel, 1999; historically, anywhere from six to eleven species have been recognized). These bees are the only living members of the tribe Apini, all in the genus *Apis*, and all of which produce and store liquefied [sugar](#) ("[honey](#)") to some degree, and construct colonial nests out of [wax](#) secreted by the workers in the colony. Other types of related bees produce and store honey, but only members of the genus *Apis* are considered true honey bees

.....

Q-cip **K 4** (Science Part)

Reference: (Life of the Honey-bee), By W. Sinclair, Ph. D.

Possible topics to cover:

- 1 What the honey bee looks like?
  - 2 The worker bees
  - 3 The male or drone bees
  - 4 The honeycombs
  - 5 Bee wax
  - 6 Eggs, larva pupae and adults
  - 7 The Queen cell
  - 8 The wedding flight of the Queen
  - 9 The swarm
  - 10 What bees do in hive
  - 11 Nectar and pollen
  - 12 How bees use nectar and pollen
  - 13 Nectar ripening
  - 14 Propolis: bee glue
  - 15 How bees navigate
  - 16 The Language of the bees
  - 17 The round dance and the waggle dance ( opportunity for movement )
  - 18 How the bees find a new home
  - 19 Beekeeping
- .....

Q-cip **K5** Mathematics (Honeycomb Construction)

Introduce geometric shapes. Discuss the efficiency of the hexagon. Show students the problems of intersecting circles: areas of overlap and areas of neglect. Teach students

how to draw hexagons and ask them to prepare a full page of hexagons. Ask students if they can do it with wax like the bees.

.....

Q-cip **K6** Art (Honeycomb Stamping)

Reference: idea borrowed from World Book Encyclopedia

Show students how?

- 1 Bring some potatoes to class, wash them and slice them.
  - 2 Draw a hexagon on a slice and then then cut it out. Remind students of safety rules.
  - 3 Now you have a stamp of potato hexagon.
  - 4 Dip the stamp in different colors and make your personal honey comb design.
- .....

Q-cip **K7** (Dress-like- a –bee Day)

Encourage students to dress like a bee on a given day; the school halls during that time will look like a beautiful garden. This event will connect all players in the educational process at the school level.

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Q-cip **K8** Language Arts (Combinations)

Reference cal.s.arizona.edu

Combinations

A flea flew by a bee. The bee  
To flee the flea flew by a fly.  
The fly flew high to the flea the bee  
Who flew to flee the flea who flew  
To flee the fly who now flew by.

The bee flew by the fly. The fly  
To flee the bee flew by the flea.  
The flea flew high to flee the fly  
Who flew to flee the bee who flew  
To flee the flea who now flew by.

The fly flew by the flea. The flea  
To flee the fly flew by the bee.  
The bee flew high to flee the flea  
Who flew to flee the fly who flew  
To flee the bee who now flew by

The flea flew by the fly. The fly  
 To flee the flea flew by the bee.  
 The bee flew high to flee the fly  
 Who flew to flee the flea who flew  
 To flee the bee who now flew by.

The fly flew by the bee. The bee  
 To flee the fly by the flea.  
 The flea flew high to flee the bee  
 Who flew to flee the fly who flew  
 To flee the flea who now flew by.

The bee flew by the flea. The flea  
 To flee the bee flew by the fly.  
 The fly flew high to flee the flea  
 Who flew to flee the bee who flew  
 To flee the fly who now flew by.

A swarm of bees in May  
 Is worth a load of hay.  
 A swarm of bees in June  
 Is worth a silver spoon  
 A swarm of bees in July  
 Is not worth a fly.

.....

Q-cip **K9** Language Arts (Proverbs)  
 Reference: [cals.arizona.edu](http://cals.arizona.edu)

"Busy as a bee."

"What is good for the swarm is not good for the bee."

"Where there is honey, there are bees."

"One bee is better than a handful of flies."

"Honey turns sour."

"The diligence of the hive produces the wealth of honey."

"A drop of honey will not sweeten the ocean."

"If you want to gather honey, don't kick over the beehive."

The poem and proverbs are from *Insect Fact and Folklore* , by Lucy W. Clausen. Published by Collier Books, N.Y., 1954.

Encourage students to write poems, stories and combinations about honey bees.

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Q-cip **K 10** Field Trip (To a honey bee keeping farm)

Arrange a trip to a modern honey bee farm (honey land) and allow students to relate theory to practice.

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Q-cip **K 11** (Honey bee Fair)

Students' work and projects could be displayed. Parents should be invited. This will be a great event if all teachers apply the Q-cip model. Invite local honey bee keepers to attend and have their own displays.

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Q-cip **K 12** Language Arts (A Poem on honey bee)  
Reference: [skyway.lib.ks/poetry](http://skyway.lib.ks/poetry)

## **The Honey Bee**

In the springtime, joyous spring-  
time,  
When the birds begin to sing,  
And we hear the murmuring brook-  
lets,  
Then the bees are on the wing.  
When the long, cold days are over  
Bees are out to sip the dew  
And the nectar from the clover,  
Buttercups and daisies blue.

Supers placed above the beehive  
For the honey bee to find,  
Will be filled if showers are given  
To the flowers of every kind.  
Then the bees are kind and gentle

"Take it hog," they seem to say;  
 "We will work again the harder  
 After the next rainy day.

"And we'll fill again the super,  
 We don't mind with you to share,  
 Early morn will find us busy  
 Gathering honey everywhere.  
 We just gladly gather honey,  
 And the wax from off our back  
 We produce, now is'nt it funny,  
 No material do we lack.

"For our queen cells we have polen,  
 Any egg a queen may be,  
 From the proper food and cover,  
 We produce a queen, you see.  
 If some drones we wish for mating,  
 Other food we must supply,  
 Just the food we give while waiting  
 For their hatching by and by."

"But when frost on field and hillside,  
 In the autumn kills the flower,  
 And in vain we search for honey,  
 In each glen and leafy bower,  
 Then in every hive is stationed  
 Guards to watch our winter's store,  
 For if you would rudely take it,  
 We would search in vain for more.

"And we sting with all our fury,  
 Take our honey if you dare,  
 For we want to keep from starving  
 In the winter, so beware."  
 There's a moral we may gather  
 From the busy bee for all,  
 Gather food stuff in the summer,  
 And protect it in the fall.

—Nettie Squire Sutton.

***A Book of Poems***  
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