



Maktab Manual



Standard Operating Procedures

A guide for Mu'allim/ahs and administrators of Maktab



MAKTABS
AUSTRALIA

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A Guide for Mu'allim/ahs and Administrators of Maktab

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1. Introduction to Maktabs

Origins of Maktab¹

First *Maktab* in Makkah Mukarramah

Most of you are aware of the incident that led to Hadhrat Umar's ﷺ conversion to Islam. The story in brief is Hadhrat Umar ﷺ set off with the intention of assassinating the Holy Prophet ﷺ. On his way he met Hadhrat Sa'ad ﷺ, who tried to obstruct him from executing his vicious intention. During their conversation a quarrel broke out, and both of them unsheathed their swords. Just as the swords were about to meet, Hadhrat Sa'ad ﷺ proclaimed, "First, see to your own household, your own sister has embraced Islam."

Umar ﷺ was shocked and diverted his attention immediately. He turned towards his sister's house and knocked on the door. At the time the occupants were busy studying verses of the Holy Qur'aan from their teacher Khabbab Ibn Aratt ﷺ. Upon hearing the voice of Umar ﷺ, Hadhrat Khabbab ﷺ hid himself. Sayyidina Umar ﷺ, in his rage, launched himself upon his sister and brother-in-law (Saeed Ibn Zayd ﷺ) until they began to bleed. In this condition the sister called out, "You can do whatever you like, we have already accepted the new faith."

When Umar's anger abated, and he saw the state his sister was in as a result of the attack, he asked to be shown the parchments they were studying. Upon hearing this request, Hadhrat Khabbab ﷺ re-appeared and made Umar ﷺ perform *Ghusl* (bath). Umar ﷺ then read from the parchments, on which were written some verses of Surah *Tahaa*. Thereafter, he went to the Holy Prophet ﷺ, and embraced Islam.

This was the very first *Maktab* established in Makkah Mukarramah. It was in the house of Saeed Ibn Zayd ﷺ, the brother-in-law of Umar ﷺ. The teachers there were Khabbab ﷺ and another Sahabi (may Allah be pleased with all of them).

The second *Maktab* of Makkah Mukarramah

A second *Maktab* came to be established when the Muslims increased and the former premises became insufficient. It was set up at Darul Arqam, which was near Mount Safa. Here, approximately forty Sahabah ﷺ, would reside on a permanent basis. The Holy Prophet ﷺ would also stay there for many days. According to some

¹ Extracted from the lecture of Hadhrat Shaikhul Hadeeth Maulana Yusuf Motala Sahib (Darul Uloom, Bury UK)

traditions, once the Holy Prophet ﷺ spent an entire month here. During the whole month he would teach the Holy Qur'aan and other religious instructions.

The third Maktab of Makkah Mukarramah

A third Maktab was set up in the *Sha'ab* (glen) of Abu Taalib where the Holy Prophet ﷺ and his family were exiled for three and a half years. During this period, the Prophet ﷺ would teach the Holy Qur'aan to his family and to those who secretly came to visit him.

From the traditions of Makkah Mukarramah, it is clear that these three locations were the main *Maktab*s in the early days of Islam. There may have been more.

Establishment of Makaatib in Madinah Munawwarah

Similarly, when the Noble Prophet ﷺ came to Madinah, efforts to set up *Maktab*s were made from the outset. The sole purpose being that the teachings of the Holy Qur'aan should also be made known to the people of Madina Munawwarah. In fact this happened before the Prophet's ﷺ migration to the holy city. He dispatched Mus'ab bin Umair رضي الله عنه and Abdullah Ibn Umm Maktoom رضي الله عنه. The latter was also a maternal cousin of the Prophet ﷺ, due to his marriage with Hadhrat Khadijah رضي الله عنها.

Virtues of Abdullah Ibn Umm Maktoom رضي الله عنه

The Holy Prophet ﷺ had great affection and love for Abdullah Ibn Umm Maktoom رضي الله عنه, and he too was *Fidaa* (ready to be sacrificed) for the Prophet's ﷺ sake. Although he was blind, he held a very lofty status in the sight of the Holy Prophet ﷺ. Whenever the Holy Prophet ﷺ had to be absent himself from Madinah, he would appoint one person to oversee the affairs of the city, and lead Muslims in prayers in the Prophet's Mosque. Abdullah ibn Umm Maktoom رضي الله عنه was chosen for this purpose on a number of occasions.

The first *Maktab* of Madinah Munawwarah

The Holy Prophet ﷺ selected these two companions and sent them to Madina with As'ad bin Zurarah رضي الله عنه. As'ad bin Zurarah رضي الله عنه was the first person from the Ansar (helpers) to embrace Islam at the hands of the Prophet ﷺ. He undertook the responsibility of taking Mus'ab bin Umair and Abdullah ibn Umme Maktoom رضي الله عنه, to Madina Munawwarah for the purpose of teaching the Holy Qur'aan.

The second *Maktab* of Madina Munawwarah

The second *Maktab* of Madina was established by Rafe' ibn Malik رضي الله عنه for the people of his tribe. This *Maktab* was located outside a large house. Here he started to teach the Holy Qur'an. This is the very place where later a Mosque named Masjid-e-Banu Zuraiq was erected. This place is located directly opposite Masjid Gamamah. Surah *Yusuf* was the first Surah to be taught at this *Maktab*.

The third *Maktab* of Madina Munawwarah

A third place was Masjid Quba. Here the freed slave of Abu Huzaifah namely, Salim رضي الله عنه was Imam as well as teacher of the Holy Qur'aan. Some companions also memorised the Qur'aan under him. This was the biggest *Maktab* in Madina, the reason being that it was directly enroute from Makkah. Whoever from the Muslims did *Hijrah* (migrated) would reside here. This place was also known as Baitul Uzzab (house of the lonely ones) for the reason that the Sahabah رضي الله عنهم who made *Hijrah* arrived there alone for the sake of helping the Prophet ﷺ and left their wives and children in Makkah in the hands of Allah. At this place there was accommodation and food for all those people who would arrive. The responsibility of their *Taleem* and the *Taleem* of the local *Ansar* was upon Salim رضي الله عنه.

Facilities at the *Maktab* of As'ad bin Zurarah

From these three *Maktab*s, the best place of residence was at the house of Sayyidina As'ad bin Zurarah رضي الله عنه. The Sahabah narrate that his house was located in a very open surrounding. From the very initial stage, As'ad bin Zurarah رضي الله عنه had selected this place because people could free themselves from all types of worries and anxieties. The site of As'ad bin Zurarah رضي الله عنه was a vast open field called *Naqeeul Khazamaat*. The reason for this name was that a special type of grass named *Kuzaihma*, which is still well known, would grow there. At this *Maktab*, Musaib bin Umair and Ibn Umme Maktoom رضي الله عنه would teach the Holy Qur'aan.

The very first Jumuah Salaah

The first Jummah Salaah was also established at this site by As'ad bin Zurarah رضي الله عنه on the instructions of the Holy Prophet ﷺ before his arrival to Madina Munawwarah. This place (*Naqeeul Khazamaat*) is also known as *Harre-bani-Bayada*.

Other *Makatib*

Apart from these *Makatib*, during the *Hijrah* from Makkah to Madina, the Prophet sallallaaho alayhi wa sallam continued this work of establishing *Maktabas*. The Prophet ﷺ during his journey, arrived at a place called *Gumaim*, there Buraidah Aslami رضي الله عنه came to meet him (he had not yet embraced Islam) and invited him to his home. The Prophet ﷺ accepted the invitation and proceeded to his house and invited him to Islam.

On that journey of *Gumaim*, eighty households embraced Islam. Now just imagine eighty households and in each household there would have been at least five to ten people; such a large number of people embraced Islam at once. The Prophet ﷺ commenced his *Taleem* by teaching them the opening verses of Surah *Maryam*. Then, he appointed Buraidah Aslami رضي الله عنه as their teacher and proceeded on his journey. Buraidah رضي الله عنه fulfilled this responsibility of *taleem* in such a manner that he did not even have the opportunity to visit the Prophet ﷺ in Madina. When the Prophet ﷺ finished the important battles of Badr and Uhud, he arrived at *Gumaim*, and completed the teaching of Surah *Maryam*.

The significance of *Makatib*

Respected brothers and friends, our manner of *Taleem* is exactly the same as it was in the early days of Islam. The Sahabah رضي الله عنهم would learn the Holy Qur'aan directly from the Holy Prophet ﷺ both *Naazirah* (reciting by looking inside the Qur'aan) and *Hifz* (memorisation of the Qur'aan). This manner of teaching the Holy Qur'aan is so significant and important, that the Holy Prophet ﷺ himself initiated it. In other words the foundation of our whole *Deen* is based upon this *Taleem*. This is why the Prophet ﷺ formally established these *Maktabas* and sent senior Sahabah رضي الله عنهم to teach at these places.

This is, in brief, an account of how the first *Maktabas* of Islam were established during the lifetime of the Holy Prophet ﷺ. If you study and ponder over the history of Muslims who came after the Prophet ﷺ, you will no doubt find numerous examples and incidents which will clearly testify that this method of *Taleem* i.e. establishment of *Maktabas*, has remained the most vital and effective way of retaining and preserving our *Deen* in its original pristine state. This is also the reason why the children of those people who established *Maktabas* maintained their Islamic identity. A community which fails to do this will retain its Islamic identity only with difficulty, if at all.

Origins of the word *Maktab*

في لسان العرب تأتي الكتاتيب من جمع كلمة الكتاب وهي موضوع تعليم الكتاب. بينما قال المبرد: المكتب موضع التعليم، والمكتب المعلم، والكتاب الصبيان، قال ومن جعل الموضع الكتاب فقد أخطأ. وتأتي محصلة التعريفات اللغوية للكتاتيب هو شبه الإجماع على أن المكتب من مواضع التعليم ولكنهم اختلفوا بشأن الكتاب، فبينما يجعله بعضهم من مواضع التعليم، ويعده مرادفاً للمكتب، عبر بعض الآخر بالكتاب عن الصبية المتعلمين في المكتب، وعد استعمال الكتاب بمثابة موضع التعليم خطأ.

In *Lisaanul Arab* (a classical Arabic dictionary) it is mentioned that the word *Kataateeb* is a plural of *Kuttaab* which is a place of study of the Book (Qur'aan). Whereas Mubarrad (the great Arabic grammarian) has said that a *Maktab* is the place of education and a *Muktib* is the teacher and *Kuttaab* is the children and whoever makes the *Kuttaab* a place has erred. To rephrase these definitions:

- a) *Maktab* is a place of study. On this there is a consensus amongst the scholars.
- b) However, in regards to *Kuttaab*, there is difference of opinion. Some say it is the place while others say it is the children that are studying in the *Maktab*. Those that say it is the children regard its usage of the word "place" as an error.

In contemporary Arabic "*Maktab*" is a desk, while the word "*Kuttab*" is used for Qur'aanic schools in the Arab world. However, the word "*Maktab*" is more widespread amongst non-Arab Muslim countries. *Maktab* also refers to primary schools in many Muslim countries.

Maktab throughout Islamic history

Maktabas were found all over the Muslim world by the end of 8th Century due to the desire of Muslims to learn the Qur'aan. Even at present, it has exhibited remarkable durability and continues to be an important means of religious instruction in Muslim countries.

Some anecdotes

Prisoners of War from the battle of Badr earned freedom by teaching ten Muslim children how to read and write. One of those children was Zaid Bin Thabit رضي الله عنه (compiler of the Qur'aan) and another child came to his mother crying because the teacher punished him.

Umar Bin Khattab رضي الله عنه returned to Madina from the conquest of Jerusalem. The children ran very far to welcome him on Thursday. So he made Friday as a day of rest for the children i.e. a weekend. Before this event, children studied seven days a week.

Saeed Bin Haroon said that, "I asked Anas Bin Maalik رضي الله عنه 'How were the muaddiboon (teachers who taught adab) in the era of Abu Bakr, Umar, Uthman and Ali رضي الله عنه?' He said that, 'The *Muaddib* had a large container and every child would pour his share into it and wash off their *Lawh* (tablet). Then they would pour that water into a hole that was dug and it would dry.' I then asked about licking the ink. He said, 'There is nothing wrong with that but it should not be wiped with the feet, rather it should be wiped with a cloth or something similar.' "

Ibrahim An Nak'ee used to say, "From the nobility of a person is that you see in his clothes and lips ink."

Ghiyath Bin Shabeeb رضي الله عنه narrated that when he was a child and was studying in a *Kuttab* in Qayrowin (Tunisia), Sufyaan Bin Wahab رضي الله عنه the companion of the Prophet ﷺ used to pass our *Kuttab* and he used to give salaam to us and he was wearing a turban the end of which was behind his back.

Islamic education of girls used to take place in houses of rulers/wealthy people or Ulama. In some places arrangements were made for boys to be taught in the morning and for girls in the afternoon.

Famous *Maktab* teachers

Abu Ali Shaqraan Bin Ali Hamadaani رضي الله عنه (died 168 H) was a jurist in Tunisia and was known as a great worshipper.

Asad Bin Al-Furaat conquerer of Sicily, Italy (martyred 213H), was a maktab teacher at the beginning of his career.

Hasnoon Ad-Dabbaagh lived in the 3rd century of Islam.

Mihriz Bin Khalf Ibn Abi Razeen (died 413H) used to teach children principles of Deen, Arabic, Akhlāq and virtues.

Others famous teachers of children were Salih Kalbi, Abu Abdur Rahman Salmi, Ma'bad al Juhani, Qays Bin Saad, Ataa Bin Abi Rabaah, Al-Kumait Ash-Shaair, Abdul Hameed (scribe of Bani Umayyah), Abu Ubaid Qasim Bin Salaam, Az-Zuhri, Al-A'mash

Famous female *Maktab* teachers

The sahaabiyyah Shifaa Bint Abdullah Al-'Adawiyyah .

Aabidaa Al-Jujaniyyah (d.348H in Baghdad).

Aaighur Bin Abdullah Turkiyyah (d. 540H in Daahistaan).

Shams Ud Duhaa Bint Muhammad Al-Waaidh (d. 583H in Makkah).

Aisha the wife of Shujaa Ud Deen Bin Al-Maagh (d. 655H in Damascus),.

There are many more mentioned in the book Taraajim Aa'laam un Nisaa (Arabic).

Finances of *Maktab*s

Rulers and wealthy well-wishers used to oversee the needs of the *Maktab* such as salaries and any needs of students. These well-wishers used to buy fruit for the teachers and honour them by perfuming them on their heads with scented oils to encourage and motivate them to be devoted to teaching.

Hashim Bin Masroor Tameemi was a famous well-wisher of *Maktab*s in Tunisia. He used to visit the *Maktab*s and see to their needs.

Subjects taught in the *Maktab*s

The main subjects taught in a *Maktab* were:

1) At elementary level:

- i. Reading the Qur'aan and its related sciences such as *Tajweed* and *Tafseer* in a simple manner.
- ii. *Fiqh* of the most essential worship that is repeatedly performed such as *Tahaarah*, *Salaat* and *Fasting*.

2) The second phase:

To learn basic Arabic grammar, memorisation of poetry and various Islamic and linguistic sciences in verse form, literature related to *Ahkaam* (*Shariah* rulings) and *Aadaab* (etiquettes) of *Deen*, society and *Akhlaaq* (character).

Importance of Maktabas in this era

To dispel this darkness of Jaahiliyyah (ignorance) the Ummah is going through today, many efforts of Deen are taking place. The Maktab has become more important and vital than ever before. In numerous countries of the world, the Makaatib have become a means of saving the Imaan of thousands and reversing the tide of Irtidaad (renegading from Islam). It is not possible to fully appreciate the role fulfilled by these Makaatib in watering the seeds of Imaan, which will later flourish, Insha Allah.

The global onslaught upon the Ummah is on many fronts. However, the most dangerous and unfortunately the most effective, is the silent battle that is waged on the hearts and minds of the Ummah, especially our children. The battle is waged with smiling faces, alluring fashions, deceptive articles and even "exciting" toys, which leave subtle messages in the hearts of our children. Eventually, Muslim children, with Muslim names but un-Islamic hearts and minds grow up without any spirit of Islam in their lives. Apart from a few practices, which they perform in a ritualistic manner, their lives centre on materialism and chasing "fun." The true purpose of our existence on this earth is then completely lost. Even when some of these youth do want to turn back to Deen, they fall prey to foreign un-Islamic and extreme ideas dressed up as Islam on the internet or through extreme fringe groups.

It is indeed, only by inculcating the awareness of Allah Ta'ala together with a sound knowledge of at least the fundamentals of Deen, that will serve as a protection for our children. Allah Ta'ala declares in the glorious Qur'aan: "Verily We have revealed the Qur'aan and We indeed are its Protectors". The promise of Allah Ta'ala to protect the Qur'aan-al-Kareem is in fact a promise to protect Deen. It is a promise to protect the efforts whereby the Qur'aan is taught and its message established on the face of this earth. Thus, despite the utmost efforts of the forces of baatil (falsehood) to destroy Deen throughout the annals of Islamic history, Allah Ta'ala alone protected His Deen in its pristine purity. While Allah Ta'ala the Almighty, the All-Powerful, is not in need of any assistance to protect His Deen, however, He selected fortunate souls in every era who were used as a means for the protection of the Deen of Allah Ta'ala. They presented all their resources, physical energies, time and wealth, and thousands even presented their lives. Allah Ta'ala accepted their sincere efforts and sacrifice and made it a means of guidance for millions of people.

In the present era, there is a renewed fervour among the forces of baatil to annihilate Islam and the Muslims. However, there is no need for despondency or even fear. There is only a need for us to sincerely apply ourselves with increased vigour, determination and dedication. There is a need for us to present ourselves and beg Allah Ta'ala to accept us as the means for the protection of His Deen. Allah Ta'ala alone will protect His Deen. It will be our good fortune if we are accepted.

In Australia, most of the youth have lost their Islamic identity due to not being nurtured in Islamic environments in their childhood or insufficient Islamic Tal'eem and Tarbiyyah. Much energy is expended by different Islamic organisations in trying to encourage these lost youth back to Deen. That is an incredible effort. In reality, the Makaatib nips the "lost Muslim youth problem" in the bud, by creating an Islamic identity from childhood.

The Maktab in Australia

By the grace of Allah Ta'ala, the Jamiatul Ulama of Victoria via its Maktab division, *Maktab Australia*, has embarked on this struggle in its own small way. There is an urgent need to establish more Maktab for providing elementary Deeni education to the children of the Ummah. For many young Muslims, the Maktab is their first contact with structured Islamic teaching and learning; thus it is very important that this early experience is a joyful entry into the world of formal Islamic learning and that it is positive and engaging.

Maktab Australia operates independently. It receives no financial assistance from any other organisation or the government. Various Maktab teachers volunteer their time to administer and train teachers and private Australian donors support with modest donations.

Nevertheless, the road ahead is very long. While humbling ourselves in front of Allah Ta'ala in gratitude for what has been achieved, we need to focus ahead towards what has not yet been achieved. May Allah Ta'ala ease the path ahead and accept us all for this noble and great service to Deen and make it a Sadaqah Jaariyyah for us all. Aameen.

Why is the institution of the Maktab important?

Maktabas are an easy way for 100% of the Ummah to learn the main aspects of Deen (the orders of Allah Ta'ala and way of the Prophet ﷺ).

Along with reciting Qur'aan, learning of Aqaaid (doctrine), I'baadaat, Mu'amaalaat, Akhlaaq, essential Islamic knowledge can be made common among the Ummah.

If a child gives more time than the minimum class time then arrangements can be made to make them a Haafidh or Aa'lim.

Why is Islamic knowledge important?

The first word revealed of the Qur'aan is "Iqra" or Read! And the Ulama have equated this with the seeking of 'Ilm (knowledge). The Qur'aan attaches great importance to 'Ilm and the acquisition thereof. In Islam the acquisition of 'Ilm is valued from amongst the many benefits and the following reasons stand out:

- It is the best means by which to attain Tazkiyah (spiritual reformation of individuals and communities).
- It is the foundation for any successful meaningful and successful worldly life.
- It is the successful route to winning the pleasure of Allah Ta'ala and easy entry into the hereafter.
- In the Qur'aan many Ayaat (verses) encourage Muslims to apply themselves diligently to seeking of knowledge.
- Children are invaluable assets of the future generations. Islam has given particular attention to their education and moral training (Tarbiyaah) as well as for their respect, love, and affection.
- A major portion of the life of Nabee ﷺ was spent in teaching and guidance.
- The best inheritance that we provide for our children in this life is Islamic Education. We always worry about the standard of education in schools, but why not about Islamic education. Islamic education is essential to protect children from evils and to bring them up as Allah fearing.
- By virtue of the role of the Maktab, generations will InshaAllah become the torchbearers of Islamic values. Today more than ever we need to empower the educational system (the Maktab).
- It is proven over the centuries that this approach of sending children to the Makaatib is amongst the most important tools in preserving the Deen of Allah.

It is said, “No man becomes truly a Muslim without knowing the meaning of Islam, because he becomes a Muslim not through birth but through knowledge.”

It is essential to understand that the greatest gift of Allah Ta’ala, for which we are to be eternally grateful, depends primarily on knowledge. Without knowledge, one cannot truly appreciate Allah Ta’ala’s gift of Islam. If our knowledge is limited, then we will always run the risk of losing this wonderful gift of Imaan, which Allah Ta’ala has bestowed upon us. Thus we need to remain on our guard in our fight against ignorance.

Providing children with an atmosphere as close to the Islamic ideal as possible, strengthens them to meet and deal effectively with the challenges of living in a highly secularised environment, and in most instances this being a multi-cultural, multi ethnic society, to instil in them a sense of belonging, by equipping them with Islamic knowledge to live in our ever changing world.

It is our responsibility as an Ummah (parents, Mu’allims/ahs) to give them, the learners, the education they need in order not to be trapped by this worldly life. There are ongoing challenges, but it is our responsibility to build-up ourselves and our children to achieve Islamic excellence, to be successful in both here and the hereafter.

A brief contrast of the Islamic value system with the secular educational system:

The Islamic value system sees man as	Secular value systems sees man as
Sees man as vicegerent	Sees man as sovereign
Obligations orientated	Rights orientated
Learn to serve	Learn to earn
Sacrifice	Pleasure
Humility	Pride
Accountability	Heedlessness
Transformation	Information

We need to distinguish between an intelligent human being and an informed human being. Nabee ﷺ said: “An intelligent person is he who takes stock of himself and works for the hereafter (and is content with a little).” Intelligence ought to create Allah consciousness. Intelligence develops the heart, information

develops the mind. Intelligence drives you to prepare for the hereafter, information merely acquaints you with the hereafter. This distinction is also made in the Qur'aan. Allah Ta'ala says: "Have you seen one who takes as his god his desire? Allah has led him astray, despite having knowledge...."

The difference between Ta'leem (education) and Tarbiyyah (nurturing)

The difference is that Ta'leem relates only to the individual's intellectual development whereas Tarbiyyah (Islamic Education) is more comprehensive as it encompasses all aspects of the individual's development.

Tarbiyyah will influence the transformation of morally bankrupt, crime-ridden societies where incorrect/wayward behaviour prevails, to harmonious communities, Insha Allah.

Our Children

If we are not going to equip our children with Islamic knowledge, they will be sucked up into this world and forget who their Creator is. Remember that Rasulullah ﷺ said that after a person passes away nothing will avail him except 3 things:

- 1) Sadaqah Jaariyyah.
- 2) Beneficial knowledge.
- 3) Pious children, who will make dua for him after his death.

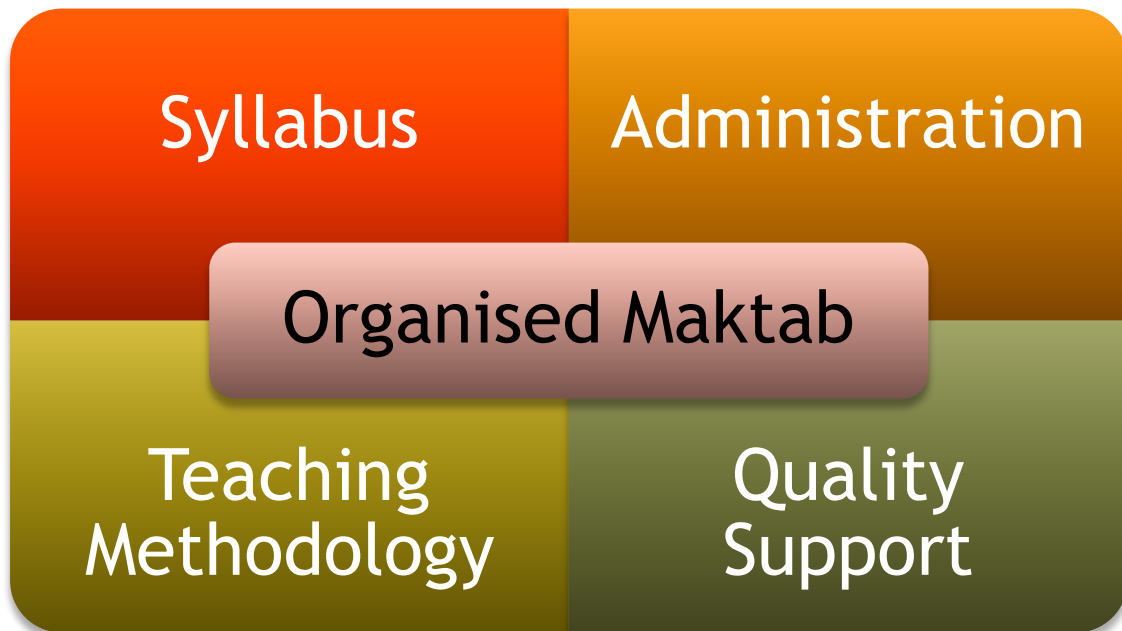
If we give our children, the correct and proper Islamic knowledge by sending them to the Maktab, Insha Allah these very children will be the ones who will assist us even whilst we are in our graves.

What is an Organised Maktab?

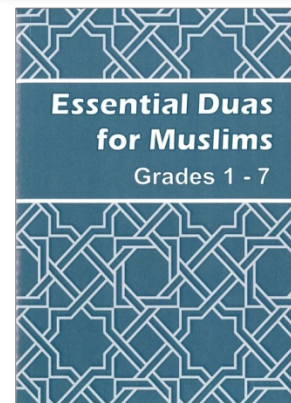
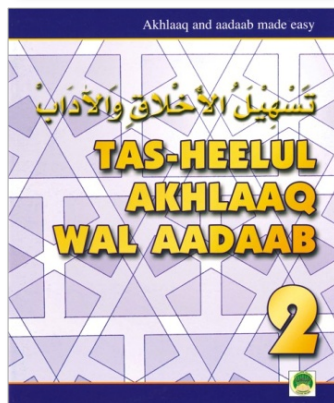
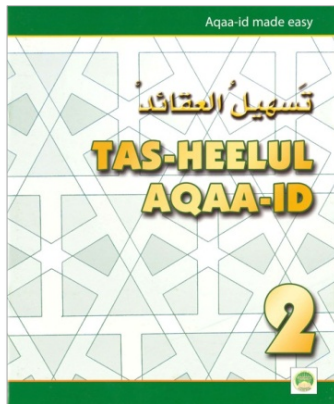
The Organised Maktab is a systemised and structured way to run a Maktab with a set syllabus as opposed to traditional Maktab which would generally be taught with an undefined syllabus. The Organised Maktab provides support and structures to assist teachers in performing their duty.

What are the main aspects of an Organised Maktab?

When the following four aspects are attended to, then you will have excellence and quality in the Maktab: Syllabus, Administration, Teaching Methodology and Quality Support.



2. Syllabus



What is a syllabus?

A syllabus is a systemised method of learning enabling a student to progress through a body of knowledge with ease.

Why is a syllabus necessary?

A syllabus is necessary in order that some time of a child's life is spent in learning Deen, so that he/she may become closer to Allah Ta'ala, His messenger ﷺ, Qur'aan and Hadith. By means of this, practicing Deen will become easy in his/her life.

How was the syllabus developed?

The core syllabus is based on the Talimi Board syllabus from Kwazulu Natal, South Africa. The texts used for Islamic studies are the Tasheel Series developed by Jamiatul Ulama, Transvaal, South Africa. For Qur'aan, the primer Qa'idah Nooraniyya developed by Dr. Usama Qari (Saudi Arabia) is used. The guidelines to teach Qa'idah Nooraniyya are from Dr. Saeed Innayatullah (Saudi Arabia). The Maktab support structures rely heavily on Talimi Board, KZN, Maktab Division of All Ceylon Jamiathul Ulama (Sri Lanka) and Deeniyat (Bombay, India), Jameatul Makaatib (Bangkok, Thailand) and Jameatul Ulama Makaatib (Karachi, Pakistan). The Tasheel syllabus is divided into grade levels for each subject. A maktab can select a book in accordance with the level of the student or according to their Islamic literacy.

What are the subjects in the syllabus?

The syllabus is divided into two sections:

1. Qur'aan
 - a) Qa'idah Nooraniyya
 - b) Mushaf (Qur'aan reading or Nathirah), Tajweed Rules
 - c) Memorisation of Surahs.
2. Tasheel Series for Islamic Studies: Which consists of 6 subject areas with individual books for each subject:
 - a) Aqaaid (Islamic Creed and Belief)
 - b) Fiqh (Islamic Jurisprudence)

- | | |
|---------------------|---------------------------------|
| c) Akhlaaq and Adab | (Islamic Morals and Etiquettes) |
| d) Tareekh | (Islamic History) |
| e) Hadith | (Prophetic Traditions) |
| f) Dua | (Prayer / Supplication). |

How is the daily timetable structured?

On a daily basis there are several things to be done in a Maktab:

1. Roll call and Salaat chart
(The Salaat chart is still in development, so it can be implemented effectively)
2. Targheeb and Fadhaail.
3. Salaat.
4. Islamic Studies using the Tasheel series.
5. Dua revision.
6. Ayah (currently being memorised) revision.
7. Qur'aan (refer to diagram on next page). Consists of Qa'idah, Nathirah (basic and with practical Tajweed), Hifdh, Ahkaam of Tajweed theory.

Where are the books obtained from?

Makaatib purchase books from the Maktab Australia division of the Jamiatul Ulama of Victoria, who maintain a centralised stock of books. Students purchase books from their respective Maktab directly. The books are purchased along with a plastic pack in which the books are kept. They remain at the Maktab until the end of the year.



An image of the books in their pack

How many days and hours should Maktab be taught?

Ideally, the Maktab should be 4 or 5 days and for at least a total of 5 or 6 hours per week.

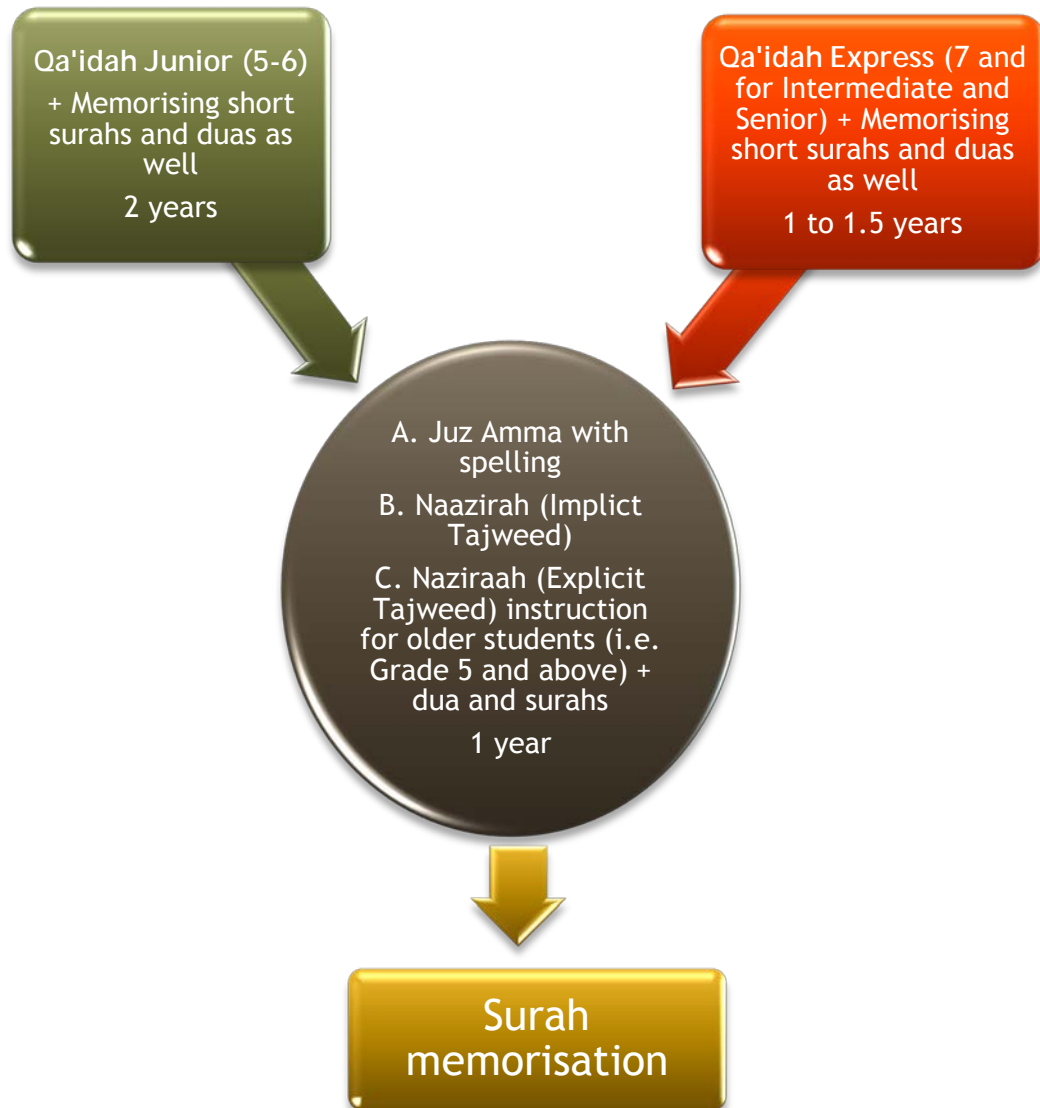
Below is a table outlining suggested timetables for different numbers of days:

3 Days	10 min	Qur'aan 40 min	10 min	Rev. 5 min	Rev. 5 min	Islamic studies 25 min
1:35	Targheeb	Qai'dah/New Ayah	Salaat	Ayah/Surah	Dua/Hadeeth	Aqeedah/Fiqh
1:35	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	Akhlaaq/Taareekh
1:35	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	New Hadeeth/Dua
5 Days	10 min	Qur'aan 30 min	10 min	Rev. 5 min	Rev. 5 min	Islamic studies 20 min
1:15	Targheeb	Qai'dah/New Ayah	Salaat	Ayah/Surah	Dua/Hadeeth	Aqeedah/Fiqh
1:15	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	Akhlaaq/Taareekh
1:15	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	New Hadeeth/Dua
1:15	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	Project/Prac Sunnah
1:15	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	Project/Cleanup/Prac
4 Days	10 min	Qur'aan 40 min	10 min	Rev. 5 min	Rev. 5 min	Islamic studies 25 min
1:35	Targheeb	Qai'dah/New Ayah	Salaat	Ayah/Surah	Dua/Hadeeth	Aqeedah/Fiqh
1:35	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	Akhlaaq/Taareekh
1:35	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	New Hadeeth/Dua
1:35	Targheeb	Qai'dah/Naazirah	Salaat	Ayah/Surah	Dua/Hadeeth	Project/Cleanup/Prac

Subjects are rotated on a fortnightly basis so as to teach three subjects in week 1 and the other three in week 2. This is more effective in teaching the students so they are exposed to all aspects of Deen (ie. subjects) through the year. If subjects are taught and completed on a Termly basis the students will forget when the subject is resumed in the following year.

How is Qur'aan education structured at a Maktab?

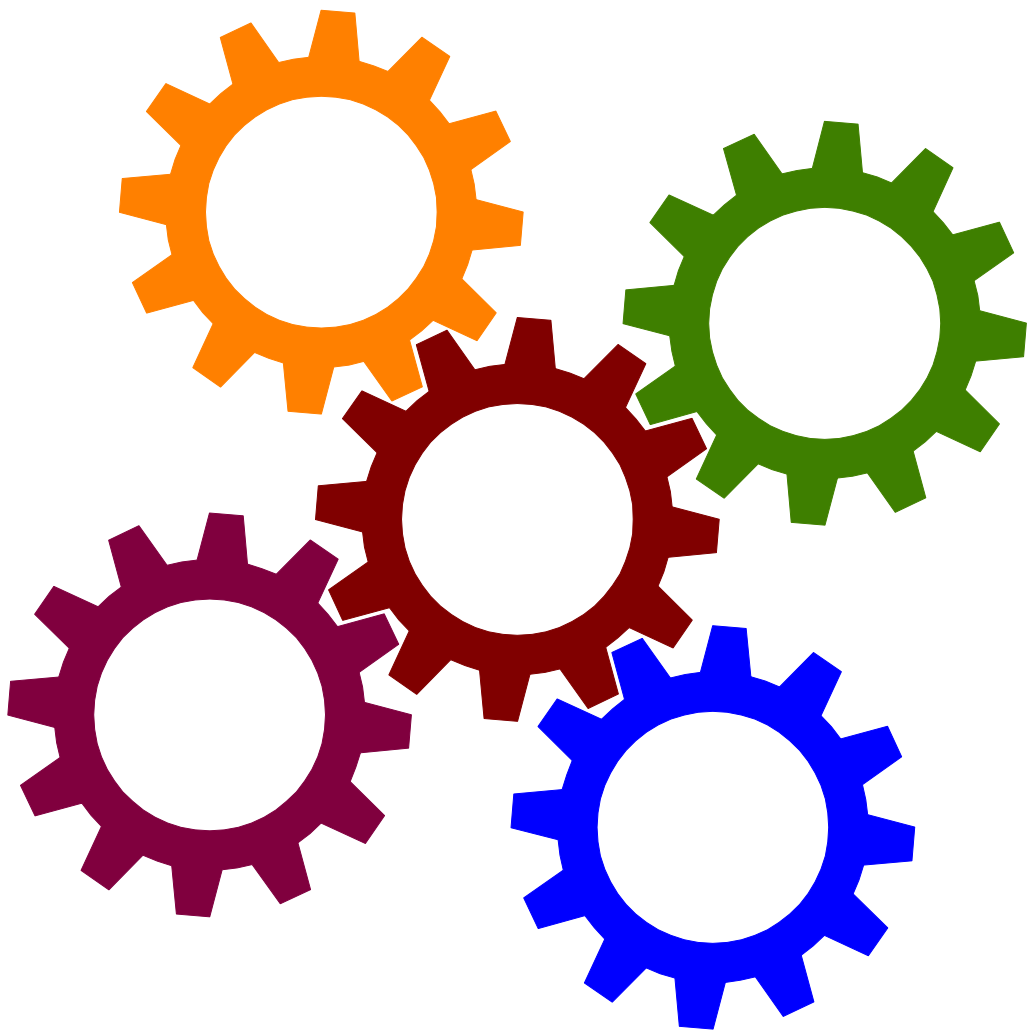
The first phase of Qur'aanic learning is to start with the primer Qa'idah Nooraniyya. This is taught according to the spelling method *and* phonic method (without spelling or just sounding it out). The second stage is to read from a Mushaf using the spelling method and phonic method in the last Juz. The class is then taught as a group from the start of the Qur'aan for 4 years. If parents want the child to do Khatam, they can do so as a separate Khatam at home. The purpose of the Maktab is for the child to learn to apply Tajweed rules and become a lifelong proficient reader, not to do one Khatam.



A brief overview of the entire syllabi (Grade 1 to 7)

	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7
Qur'an/ Qa'idah	Qa'idah 1st Half	Qa'idah 2nd half	Juz Amma (spelling and reading)	Juz 1-3	Juz 4-8	Juz 9-17	Juz 18-29
Surahs (Hifth)	Surah Fatiha, Naas, Ikhlāas, Asar, Kawthar	Falaq, Nasar, Lahab, Ma'oon	Quraysh, Feel, Kaafiroon, Humaza	Takathur, Qaariah, Aadiyaat, Zilzaal	Qadar, Teen, Inshiraah, Duha	Yaseen	Mulk
Advanced Surah	Last 2 Aayaat Bani Israeel	Aayaat 26 & 27 Aal Imraan	Ayaatul Kursi	Last 3 Aayaat of Hashr	Last Ruku of Baqarah	Bayyinah & Alaq	Sajdah
Essential Duas	No. 1 to 23	No. 24 to 39	No. 40 to 57	No. 58 to 70	No. 71 to 82	No. 83 to 90	No. 91 to 95
Hadeeth	Hadeeth 1	Hadeeth 2	Hadeeth 3	Hadeeth 4	Hadeeth 5	Hadeeth 6	Hadeeth 7
Akhlaaq	Akhlaaq 1	Akhlaaq 2	Akhlaaq 3	Akhlaaq 4	Akhlaaq 5	Akhlaaq 6	Akhlaaq 7
Fiqh (Hanafi or Shaa'fi)	Fiqh 1	Fiqh 2	Fiqh 3	Fiqh 4	Fiqh 5	Fiqh 6	Fiqh 7
Aqaaid	Aqaaid 1	Aqaaid 2	Aqaaid 3	Aqaaid 4	Aqaaid 5	Aqaaid 6	Aqaaid 7
History	History 1	History 2	History 3	History 4	History 5	History 6	History 7
Practicals	Aadabs of Eating	Aadaabs of toilet	Wudhu 33 Aadaabs/ Sunnats of Wudhu	Ghusl: 14 aadaab of ghusl	Details of demo of Salaah will all 52 sunnats	Athaan and Iqama, Eid and Janazah Salaah	Tayammum and Salaah of Masbooq

3. Administration of Maktab



Administration

All organisations structure various duties and responsibilities in accordance with a timetable. Organisation of people and works allows resources to be utilised in the most efficient and timely manner. Systems will avoid people unnecessarily worrying about who has to do what and when, and maximum work will be done in a minimal time. This requires administration.

There are 11 points of consideration in administering Maktab:

1. Where do you start a Maktab?

Any masjid, room, school or even under a tree. In Melbourne, Maktab have been established in masjids, community centres, shops hired for Maktab and granny flats or converted garages.

2. How do you start a Maktab?

a. Meeting the Responsible People of a locality

- Visit and meet responsible members of the masjid such as the committee members and Imam or local Ulama or responsible brothers of Tabligh.
- Explain to them the condition of the Ummah and show them a model Maktab.
- Briefly explain the system and syllabus and encourage them to start a Maktab. Take permission for an announcement from the Jumuah Imam.
- Take permission from the Imam to speak after any salaah on the importance of Maktab and that they should send their children and announce enrolment.
- Where there is no masjid or permission is not given, then pray two rakats and make Dua to Allah Ta'ala and motivate those people in the locality who have Fikr to start a Maktab in a room.

b. Jumuah Announcement.

- To develop the understanding of the importance of the Maktab in a community make a bayan about the Maktab for three consecutive Jumuah prayers.
- The purpose of the bayan is that the importance, virtues, necessity and practical moral training along with the syllabus and system should be crystal clear before the congregation.

- In the first Jumuah, the importance of seeking Deeni knowledge should be encouraged, the responsibilities of parents in terms of Islamically educating their children should be emphasised along with the importance of adult men and women seeking knowledge.
- In the second Jumuah, the benefits of running an organised Maktab is clarified and the structure is briefly mentioned.
- In the third Jumuah, a detailed explanation should be provided of “Maktab Australia” Maktab, date of enrolment, pamphlets distributed outside of masjid and a further announcement made immediately after Fardh of Jumuah.
- If announcement at Jumuah is not possible, then announcement can be made at other lectures/classes (where appropriate).
- If a Maktab will start in a room, then announce in nearby masjid. Pamphlets and posters should be made use of.
- Announcement for enrolment should be made after salaah and a poster should be placed on the masjid noticeboard.
- Every 3 months remind the congregation of the importance of Makatib in Jumuah.

c. Use of advertisements: Pamphlets and Posters

There are 3 main types of advertisements:

- Pamphlets
- Banners
- Posters

These should include:

1. An explanation of the syllabus,
2. Main subjects and an overview of syllabus,
3. Timings,
4. The name of Maktab and location,
5. Contact name and numbers, and
6. An outline of what will be taught in the new year, so parents are aware of what their children will learn.

Banners should be placed outside the masjid. Posters should be placed on a wall in a visible location such as a door or noticeboard.

SMS, emails can also be used to advertise Maktabas.

An example of a pamphlet is below:

MAKTAB FEES

Students purchase books at the beginning of the academic year.

Term Fees per term:

- First child - \$175
- Second child - \$160
- Subsequent child/children - \$140

All fees are due at the **beginning** of each term.

HOW DO I ENROL?

Send us an email to umma.maktab@gmail.com expressing your interest and you will be sent a link to lodge an online application form.

We look forward to meeting you at UMMA Maktab.

**UMMA
MAKTAB**
Daily Quran and Islamic Studies

www.maktab.org.au

THE MAKTAB

Maktabas are daily afterschool Islamic study classes that are designed to instill the love and an appreciation for the deen of Allah Ta'Ala in the hearts of our youth. There are numerous Maktabas running throughout Melbourne under the supervision and training of the Ulama of Maktab Australia (Jami'atul Ulama of Victoria).

The primary objectives of the maktab system are:

1. Increase the love, adab and zeal towards learning and practicing Islam.
2. To build a strong connection between youth and the mosque through frequent classes.
3. To provide more opportunities for families to access reliable Islamic knowledge.

Commitment

Teachers at UMMA Maktab are committed to enriching the lives of our community by providing quality Islamic education with heart. Likewise UMMA maktab parents are also committed in this noble cause by showing the same diligence and regularity as they do for secular schooling.

THE CURRICULUM

Islamic Studies Curriculum

The *Tasheel Series* is a comprehensive syllabus designed by Ulama of Talimi Board South Africa (Est. 1923). It contains 6 subject areas with individualised books for each subject.

Subjects include:

1. *Fiqh* (Islamic Jurisprudence)
2. *Hadith* (Prophetic Traditions)
3. *Tareekh* (Islamic History)
4. *Aqeedah* (Islamic Creed and Belief)
5. *Akhlaq wal Adaab* (Islamic Morals and Etiquettes)
6. *Dua* (Prayer)

DAILY PROGRAM

Talim (inspirational stories), Surah revision, Quran/ Qaida, Salat, Islamic studies, Hadith revision, Dua.

Qur'an

Daily, students have 45 minutes devoted solely to Quranic studies. Students are assessed and separated into two groups according to their level of reading.

Qaida Group: For beginners or correcting of makhaarij. Text used: *Qaida Nooraniyya*

Nathirah group: Those that are able to read quran learn individual tajweed rules through group reading. This session enables students to polish up their tajweed, fluency and pronunciation.

The Islamic Studies Curriculum is designed for students in Grade One through to Year Twelve.

Why Daily?

Unlike any other subject, Islam is an integral part of our being. It influences every part of our daily life; it affects the way we converse, eat, sleep, pray and even the way we clean ourselves. However great or small, all the decisions we make in our lives should be in accordance with the laws of our Creator and the sunnah of our beloved prophet (sallallahu alaihi wasallam). Our ultimate success in this life and our hereafter lies in this.

Many of the children of our ummah are

spending their entire days in non-muslim environments, and many of our homes do not represent environments of deen. Without realising, our children are being deprived of exposure to Islamic environments and consequently become disconnected and unfamiliar with Islam.

Maktabas provide the environment of deen where students not only begin to develop a deeper understanding of its importance, but begin to put the knowledge into practice.

"A perfect opportunity for your children to have an Islamic education and develop a love of Islam."

3. Qualities of a Maktab teacher

The requirements of Maktab teacher, in order of suitability, should be:

- i. An Aalim,
- ii. A Haafidh,
- iii. Someone has done some of the Aalim course, or
- iv. Someone whose Qur'aan reading (Tajweed, Makhaarij etc) is good.

If the teacher's reciting is not correct then the child will also learn incorrectly.

If the teacher is not an Aalim or a Haafidh but reads Qur'aan correctly, is educated (in English), adheres to the Shariah and is reliable and of sound mind, then they can also discharge the duty of a Maktab teacher.

The style of teaching must be appropriate for Australian children. He/she must speak and be able to read and write English.

The qualities of a of Maktab teacher should include:

- The teacher must have Fikr (worry and concern) and also teach the syllabus in a systematic and organised manner with love and affection. He/she must always mindful be that Ta'leem (good learning) and Tarbiyat (Islamic moral training) takes place.

If children increase then another teacher should be appointed immediately.

If there are three or four teachers than a head-teacher should be appointed.

If there are more than 6 then a principal should be appointed.

A principal does not teach but takes care of administration and management duties so teachers can be focused on the task of teaching.

- The teacher must have done Maktab teacher training under Maktab Australia.
- Should work cheerfully and sincerely and should not see it as a burden.
- Should be experienced: i.e teach without corporal punishment and screaming.
- Should be local i.e. live near the Maktab.

4. Appointment of a Maktab Teacher

New teachers are appointed by a Maktab Representative (MR)², who is linked to the Maktab Australia Centre. He/she should:

- Pray 2 rakats and ask Allah Ta'laa to send good Mu'allim/ahs to the Maktab.
- Ensure the teacher's background is checked via references from previous institutes.
- Any prospective teacher must have a Working with Children Check
(This can be done online at the Department of Justice and Regulation (Vic) website: <https://online.justice.vic.gov.au/wwccu/onlineapplication.doj>)
- Perform Istikharah and Mashwara. Any selection should be thought deeply about.
- Ensure that the teachers fulfil the requirements and qualities of a Maktab Teacher. If the Maktab Australia training course has not been completed, or is not possible, then a Muawin should do the training for teacher.
- A reasonable salary should be fixed and wage rise can be looked at on an annual basis. If wages are too low teachers may resign, if they consider pay is not enough.
- If a Maktab wants to appoint its own teacher, it should have the teacher tested via an Aalim or Qaari.
- If a maktab wants to start Hifdh, Mashwara should be done at the centre.
- Teachers should not be changed regularly. This has negative effects on children's education.

5. Enrolment

- The enrolment should be at a fixed time for all students (eg. Beginning of February). This will make it easy to organise classes, group teaching and administrative-related issues such as fees and book purchases. However, in the initial stages of the Maktab, especially in the first year, enrolment can be throughout the year.
- Preparations for a new year should be made weeks in advance.
- Children less than 5 should be not be enrolled in Maktabas. Any child who cannot express their needs (such as using the washroom) should not be enrolled.
- Girls and boys should be taught separately.

² See Section 5: Maktab Quality Support

Enrolment Form

- An enrolment form should always be used.
- If there is a 2-3 months absence, a new enrolment form should be filled.
- The enrolment form shows the Maktab as being professional and creates respect in the heart of the parents. Also the essential details of the child are available to the Maktab.
- Administration and decision making is easier.
- Important details that are required in the form include: Details of child, parent, contact information, previous learning (reasons for stopping/changing Maktab and level/results from previous Maktab), fees, Maktab conditions for enrolment and timings.
- A copy of the conditions of the Maktab should be with the parents.
- A screenshot of the online page for enrolment is in the documents section.³

Enrolment Conditions

- Please refer to online forms available on the Maktab Australia website.
- To participate in exams, students must have attendance of 85% or more.
- Students can be expelled, but this is only the very last resort.
- The conditions should not be so rigid that children are deprived of education.
- Maximum of 10-12 children per class. Unless the teacher is skilled, then a maximum of 15.
- Meeting with individual parents should be arranged to impress upon them the importance of Maktab and adhering to the attendance timings and syllabus. This is at enrolment. The success of Maktab education requires active participation of parents.

A student is considered to be late if they arrive more than 10 minutes after the starting time.

- Parents must purchase and pay for books before their child can be accepted in class.
- Classes should be divided according to ages. Grouping several closely-aged students in a single class may be necessary when establishing a new Maktab.

³ See Section 6: Mu'allim/ah's Documents

6. Maktab Needs

a) Qur'aan

There should be a stock of Juz Amma in the Maktab. After Juz Amma, students should move onto a Mushaf.

b) Tasheel Books

Students should have their own books which makes group and individual study easier and creates an educational environment

There should be teachers' sets of books in identifiable pouches. Any replacement teacher can easily utilise these resources to teach their class with little interruption to the students.

c) Whiteboard/ blackboard

It is easier to teach in a group using a board and it helps the whole class focus on a single lesson.

Two methods of learning are explained in the Qur'aan. In the first revelation i.e. Iqra or read. The second way Allah has mentioned is that "He has taught by the pen." By writing the lesson on the board, the blessing of this type of teaching is obtained. It is found to be extremely beneficial.

d) Qa'idah Nooraniyya

e) Surah/Hadith/Dua/ Chart

Large A2 laminated prints which are placed on the wall for group learning and memorisation. The templates are available from the Maktabas Australia website.

f) Desks

- Create a structured atmosphere in the classroom.
- Books are respected by placing on desks.
- Teacher should also have a desk.
- Students should be seated on the floor behind the desk and be equidistant from the teacher.

g) Dress code:

Pupils should always be encouraged to wear Sunnah (ie. dress Islamically) especially when attending Madrasah. Mu'allim/ahs should also ensure that pupils attend Madrasah in appropriate dress:

- i. Clothing should have no faces on it or inappropriate language. No tight clothing (boys and girls) is allowed.
- ii. It is preferred for boys to wear a white Thowb/Jubba. Boys must wear a cap (Topi) in class. Shorts above the knees and singlet tops will not be allowed. No wedge or mushroom haircuts will be allowed.
- iii. For girls, a non-see-through Hijaab is required. Girls must be modestly dressed with long dresses / skirts below the knees, and should be encouraged to wear cloaks and Abaayah's. Girls must not wear jeans and tops or anything resembling boys clothing. Baaligh girls must be made to wear loose fitting clothes to conceal their body shapes as well as encouraged to wear Shar'ee Niqaab. Girls will not be allowed to wear any jewellery.

h) Cleanliness

- Internal and external of the Maktab should be clean.
- Bookshelves should be clean.
- Clothes, hands, feet, nails and hair of the students should be checked for cleanliness.
- Dustbins should be used.
- A cleaner can be used for regular services.

i) Salah Procedures

One Salaat will be performed in the Maktab, either Asr in Summer or Maghrib in Winter. It is the duty of the Mu'allim/ah to ensure that all children perform their Salah at one time. Students must remain silent in their places until the Mu'allim/ah completes their Salah, Athkaar and Dua. Students should be encouraged to perform Zikr after the performance of Salaat.

j) Food in Maktab

- No food or drink is allowed to be consumed within the Maktab premises, unless a practical activity is organised on the Friday related to eating and drinking.

- No students are permitted to bring food from home to the Maktab and if any food is found, this should be confiscated and returned to the student at the end of the day.
- If any Mu'allim/ah wants to distribute sweets within the Maktab, prior permission should be sought from the Supervisor, which includes stating the products/brand to be purchased. This is to avoid any complaints from the parents relating to allergies, or other issues.
- Strictly no chewing gum allowed.
- Homemade items can be brought by students for end-of-year programs.

k) End of Class

- Class should be ended daily with Zikr of Allah, and the Dua for conclusion of a Majlis. The Mu'allim/ah should ensure that the student plastic pouches are placed in an orderly manner in one place.
- The reward chart should be completed daily after the conclusion of the class. A sticker can be awarded to an individual or several students.

l) Miscellaneous

- Sufficient lighting should be in the Maktab.
- Heating and cooling should be adequate.
- There should be drinking water, toilet and safe place for Wudhu.
- Footwear should be placed in an orderly manner.

7. What is the timing of the Maktab?

- The time should be convenient and suitable for children. An average of 6 hours per week.
- Between 4pm and 7pm, or after Fajr.
- In Ramadhaan a special timetable can be organised such as after Zuhr classes on Saturday and Sunday.
- Maktab holidays and days off during the week are generally in accordance with school timings (ie. term breaks) and public holidays.
- Holiday arrangements can be made with students that are behind (due to joining late in the academic year) or require special attention.
- A yearly timetable is available from the Maktab Australia website.

8. How are arrangements made for contacting child's guardians?

- By having parent-teacher meetings, the link to guardians is made stronger. It creates a great support and aid to the Maktab teacher in regard to learning and Tarbiyah. One individual meeting should be held at the end of term 1, a collective at the end of second term, another individual one at end of term 3 and a collective one in term 4.
- Parents should be kept in touch with the Maktab via sms, email, a newsletter etc. Parents should be informed about matters of the Maktab such as attendance, fees, annual gathering, parents meetings etc.
- A student diary, in which a teacher can make a note to parents, is a good way for teachers and students to keep in touch.
- Meetings reduce absenteeism, non payment of fees and protect a child's environment at home.

Parents are made aware of their children's strengths/weaknesses.

What should be discussed in meetings?

1. Targheeb.
2. Attendance record.
3. Tarbiyat (moral training).
4. Practice of Ilm.
5. Dress code.
6. Parents should be commended for the great effort they are making for sending their children to learn Deen and Qur'aan.
7. Feedback should be requested from parents.
8. Points of emphasis in meeting:
 - a. Importance of parent's responsibility.
 - b. Their impact cannot be understated, especially the mothers.
 - c. Encouragement to change the environment of the home to a more Deeni one. Parents should ensure that their children practically implement their Islamic education and uphold their Islamic identity at home and elsewhere.
 - d. Importance of Dua in Tarbiyat.
 - e. To teach and do Tarbiyat with love.
 - f. Be the means of their children being pious.
 - g. Treating boys and girls equally.

- h. Teach Duas and Sunnats of every situation. Duas and Sunnahs should be practiced on their respective occasions, eg. Upon entering and leaving the toilet, eating, sleeping, etc.
- i. When they can speak to teach their children the name of 'Allah' and the Kalimah.
- j. Teach Salaat when children are aged seven.
- k. Encourage parents to stay away from sins and protect their children from un-Islamic or harmful literature, activities or media. They should protect their children from tools of sins such as phones, computers or TV. Supervise their usage and teach them appropriate usage.
- l. Parents should ensure that their children revise lessons daily and listen to everything they have learnt daily.
- m. Make sure diary is filled correctly, if utilised by the Maktab.
- n. When aged 10 separate their beds.
- o. Tell them true stories of Prophets ﷺ and Sahabah رضي الله عنهم.
- p. Make sure the parents and children are punctual in attending Maktab. They should not be dismissed early unsupervised or picked up late.

9. Fees and Paying Wages

- Fees, on average, are \$50 - \$75.00 per month. Fees are calculated at this rate per term basis, as it is easier to collect termly.
- Fees are due at the beginning of each term.
- Fees should be structured for discounts in 2nd and 3rd child (and subsequent children thereof) enrolled in the same Maktab.
- A hand-written receipt should be issued for any payments made by parents (or students).
- Any teacher in the Maktab is entitled to have 1 child (or relative's child) studying in the same Maktab for free.
- Sponsors/donors can support poor children such as refugees, so they are not deprived of Islamic Education.
- MR should collect fees and send reminders. Arrangements can be made with parents, such as single mothers, to pay fees in instalments.
- Teachers can teach on a voluntary basis or be paid at an agreed hourly pay rate. Minimum pay is \$15.00 per hour.
- Teachers must fill and sign an attendance register showing arrival and departure times. These are used to ensure punctuality by teachers and for administering of wages.

10. How are examinations structured?

- Benefits of exams: by means of exams both teacher and student become mindful and previous lessons are revised.
- There should be two exams: mid-year and end of year.
- Exams are graded and marks given. However, weak learners should not be failed. This will make them despondent and they will not attend the Maktab in the future.
- Exam results: parents should be called by those responsible for Maktab, results given to them and responsibilities of parents explained.

11. Annual Gathering

- Purpose of the annual gathering:
 - a) To please Allah Ta'laa.
 - b) To motivate the students by allowing them to participate and giving them prizes for outstanding achievements.
 - c) To create a Deeni awareness in the community of that Maktab (ie. parents and those attending the gathering).

It is not something to simply entertain students and parents.

- Benefit: The thirst of Deeni learning increases, the perceived importance of Maktab increases and there is an increase in enrolment.
- Announcing the programme: Can be advertised via pamphlets or SMS.
- Time: Should 2 ½ to a maximum 3 hours. It should be on a day and time that ensures the maximum attendance of that locality.
- Invitation: All guardians should be invited. Two programmes should be held, one for men and a separate one for women, to be very careful to avoid intermingling of men and women.
- The programme: The various activities should be related to the contents of the syllabus studied. Other items can also be included. Preparations should not impact on Maktab timings / class time.
- Certificates and prizes can be handed out. Carefully select the prizes for students; they should be motivating and educational.
- There should be a talk with Targheeb (encouragement).
- Annual gatherings should not resemble school concerts and fashion shows. No extravagance in preparation by spending money on décor, props and other wasteful aspects. The annual gathering is a platform to give a message of Deen. By wasting money on these items a totally wrong message will be given.

4. Teaching Methodology



4.1 Introduction to Teaching Methodology

What is a teaching methodology?

Correct teaching methodology is way of teaching which ensures that the student is motivated (does not lose interest) and learning is easy for him/her.

Why is a correct teaching methodology necessary?

A correct teaching methodology ensures that:

1. A teacher is able to benefit his/her class and vice versa,
2. A student is able to achieve maximum learning in the minimum amount of time, and
3. By it, the Maktab will have a high standard of education, the general public will pay attention to it, students will increase and the problem of students dropping out will be solved.

The method of teaching this syllabus

The Tasheel series of books (developed in South Africa) has been specifically prepared to be implemented in a particular manner. To take maximum benefit from any syllabus certain matters have to be attended to:

1. How much time is a must?

At the moment 4 days x 1hr 35 min is a standard. To develop the mind of the community requires a daily effort and 4 or 5 days would be ideal.

2. How is the new school year started?

At the beginning of the year, for the first week or two, Halaqas (study circles) should be conducted. Fadhaail (rewards and virtues) of learning Islamic knowledge should be explained, much Targheeb (encouragement) should be done, subjects and the books should be explained and proper Adab (manners) of a student should be emphasised.

The lessons for the first month are less, as more time is spent in the beginning in these Muzakaraat. This creates a conducive environment to learning. Rules relating to behaviour are laid down in this week/fortnight.

3. How should lessons be taught?

Lessons should be taught collectively i.e. the whole class is doing one lesson at one time. It should be taught progressively, little by little. A lesson should be taught and then revised regularly, which will ensure students memorise all that they learn. Collective learning, or group learning, ensures that every minute of the student's time is used properly.

4. How do you divide a Maktab into groups?

The current students should be divided according to their age and educational level into groups or classes. Classes should be between 10 to 15. 10 to 12 is the ideal size and 15 is maximum and only advised for a very experienced teacher and where not enough teachers are available.

5. What if one group has students on different levels (e.g. Qur'aan reading ability)?

First one group should be taught, then that group should have a student appointed as a monitor and he will make sure he continues as the teacher would have done. While that group is being monitored, the teacher can teach a second group. Like this multiple groups can be taught.

6. How should the teacher listen to lessons of multiple groups?

If the teacher has multiple groups on different levels in one class, then he should listen to each group in turn. This should be done group by group so that those students who are on the same level will benefit from hearing the same lesson as a group. It will be further re-enforcement of the lesson and also they will benefit from the error-correction of a student who is on the same level.

7. What does a teacher do if a subject ends earlier than planned?

If a subject finishes before the planned date, then the teacher should use the time of that subject on the other subjects and make sure that the monthly lessons planned are completed properly.

NB: The interchanging of subjects (other than the timetable) should only be considered towards the end of the year, rather than on a termly basis.

8. How to motivate students for each subject?

Once a month some time should be set aside from each subject to explain the importance of each subject and its virtues to students. Some questions should be asked to see if they have understood.

9. How to remove the weaknesses in learning of a student who is absent?

- Keep moving forward as a group as long as the next subject does not depend on the previous one.
- If it does depend on the previous lesson, such as the Qa'idah lesson or Surah, then they should be attended to individually (on the activity / prac day) or a stronger student should be appointed to help.

10. What should be done if the teacher himself has major Makhraj errors?

As the teacher is teaching, he/she should learn and correct his/her Makhaarij according to the lesson, before they teach it. In this way, his/her Makhaarij will be progressively corrected.

11. How to read the book of Fazaa'il (rewards) and Targheeb for 10 minutes daily?

- In an encouraging manner everyday rewards should be read at the start. On different days vary the books, viz. Virtues of Qur'aan, Stories of Sahaba, Virtues of Salaat, Virtues of Dhikr, etc.
- Students should be made to sit close together and at least start in tashahhud position.
- Reading from only Fazaa'il-e-A'mal, including selected / suitable parts of the commentary. Personal interpretation of a hadith is to be strictly avoided.
- Reading the hadith clearly and slowly and explaining / rephrasing difficult words and sentences so all students understand.
- Choosing suitable hadith which are more illustrative.
- Encouragement to practice the virtue by setting students a target to practice at home and asking the next day.
- This time can be utilised to introduce and explain topics that are not fully understood by weaker / new students.

13. Attendance record and Salaat chart

Teachers conduct a roll call daily and check the Salaat chart (if implemented) has been filled in by parents.

4.2 Responsibilities of a Maktab teacher (Guidelines & Code of Conduct)

There are three main responsibilities of a teacher:

- 1) Attendance and punctuality,
- 2) Unity (Muhabbat) and co-operation among the teachers, and
- 3) Following the administration of the Maktab.

If a teacher teaches Qa'idah Nooraniyya with proper Tajweed and the learner is able to read Qur'aan properly or they learn good Akhlaaq, or a Dua, or any other aspect of Deen, then this will be Sadaqah Jaariyyah for the teacher.

If a teacher is punctual, having fulfilled the right of teaching, prepared lessons properly and taught whole heartedly, he/she has fulfilled the Amanah whereas one who is late, unprepared, distracted with mobile, he/she and has done Khiyaanat (usurped the trust) for which there will be a severe reckoning from Allah Ta'laa.

A Maktab teacher:

- Must have goodwill for students.
- Must be always concerned about passing on knowledge and fears its loss.

A Maktab teacher should:

- Beautify him/herself with the qualities of Sabr, Taqwa, Yaqeen, Tawakkul and be one that constantly make Dua to Allah. An excellent teacher is the backbone of education being successful. A good system will not be successful without an excellent teacher.
- See teaching of Deen not as a livelihood but as Khidmat (service) to Deen.
- Teach cheerfully and with a smile not with threats. This is very effective.
- Remain under the Mashwara of the organisation and Ulama who have structured the syllabus and system.
- Be clean and well presented.
- Be connected to a sheikh for one's own rectification.

- Daily, before sleeping, take an account of oneself, of one's errors and make Istighfaar and make a determination to do better next time.
- Know one's responsibilities and timetable and fulfil them.

Cell phones should be switched off during class times, or in the least switched to silent. At no time should any Mu'allim/ah answer their cell phone during the class times. If mistakenly the cell phone rings, it should be immediately switched off.

4.3 Methods of lesson presentation

A more comprehensive discussion on the different methods of lesson presentation and effective classroom practice can be a highly complex and lengthy issue. However, as an answer to the needs of our Mu'allim/ah the following explanation of some popular methods should be adequate.

The student's interest must be kindled with that which he/she is to learn when he/she comes to Maktab after a hard and tiring day at school.

The Mu'allim/ah must utilise every permissible method when teaching so as to make the pupil look forward to coming to Maktab.

a) The Traditional Approach

In as far as the imparting of Deeni Knowledge is concerned, the 'Bayaan Technique' [lecturing], is the most traditional. The Mu'allim, perched on his seat, would deliver his bayaan on a specific topic. The students, seated in front of him, would be expected to take down the bayaan, more or less, verbatim.

When the gatherings became too large, assistants (prompts) would be placed at strategic positions and relay the bayaan to those around them. Similarly, there used to be seminars and assemblies of debates and other disputes where topics pertaining to certain branch/es of knowledge would be discussed.

It is quite clear from the foregoing that the traditional method is most suited for a mature and disciplined audience.

b) The Narrative or Story-Telling Approach

The narrative approach is, in many ways, an offshoot of the lecture approach. The one distinct similarity is that, in this approach too, the Mu'allim/ah does all the talking/telling.

In order to achieve the desired objectives during a lesson, the narrative or story-telling approach has to be supplemented by other techniques:

- Constructive and planned learner participation at appropriate junctures during the course of the lesson.
- Structured and carefully phrased questions in order to deliberately induce desired learner-responses.

- Planned and meaningful repetition at appropriate stages of the lesson in order to consolidate (cement) certain core points or facts.
- Utilising some interesting 'visual media' in order to stimulate and get the learners' perception or 'picture' of what is being explained.
- Learners' textbooks, worksheets and other notes or reading material may also be used to supplement the narration.

The narrative or story-telling approach is most effective in the junior classes. This is particularly so because the younger children are naturally inclined to exciting stories, especially those told in a lively way with appropriate facial expressions and body gestures, accompanied by a captivating voice intonation and projection. In this way the intended learning material is very interestingly, conveniently and unobtrusively imparted to the children

c) The Interactive or Discussion Method

This approach is when the Mu'allim/ah and the learners engage in a lively, constructive, planned and well prepared exchange of ideas, points and/or information. In short, this approach advocates a hive of lively inter-action and exchanges between the Mu'allim/ah and the learners.

The prime objective of the discussion method is to invite and encourage all the learners to be actively involved in the lesson. Individual thoughts and ideas are shared by all and the Mu'allim/ah helps in refining and re-shaping these contributions for eventual acceptance by the class as a whole.

Acting as a 'referee,' the Mu'allim/ah carefully summarises the key points of the discussion, which are in effect the key points of his/her lesson. He/she then notes them on the chalkboard or chart for eventual learning and transfer into the learners' everyday life

d) The Question & Answer Method

This is often labelled as the bland 'Q-and-A' [question-and-answer] method. It is an extremely effective and important device, which proves extremely beneficial during revision.

In effect, the core of this method is the careful and deliberate 'stimulation' of the learners' mind and sense of curiosity in order to generate a desired 'response.' The 'response/s' then become/s the basis upon which the

Mu'allim/ah develops the lesson further via further 'stimulation.' At times the Mu'allim/ah may also use a learner's response or question to great advantage.

The extension of the stimulation is not always dependent upon 'questions' only. An innovative Mu'allim/ah could also plan and prepare some thought provoking 'statements,' 'arguments' or create some 'topical' or 'controversial' situations, which are designed to stimulate various types of responses from the different learners. The Mu'allim/ah then uses the discussion that ensues to present his/her lesson and achieve the objectives that he/she has formulated for that lesson.

In order to make the stimulus-response method really work, the Mu'allim/ah has to be innovative and creative.

An effective use of the Question and Answer method also demands that the Mu'allim/ah be precise, logical and systematic. He/she needs to know the learners' current knowledge base, limits and potential. Based upon this information, the learners are then systematically guided along from what they 'already know' to what is 'yet unknown' to them. Additionally, the development or guidance that's going to take place has to be logical and sequential. It is also important that the 'new' knowledge that's going to be explored has to be constantly linked to the theme or core of the lesson.

e) Working with Groups

Group work is an important principle of education and produces extra-ordinary outcomes. Through properly organised group work, strong and lasting inter-personal relationships are forged and learning is greatly enriched.

Group work is far more effective than other methods of teaching, suiting groups of learners of all ages. If the groups are properly organised and well managed, individuals within the group readily assume responsibilities and make sound contributions to the task on hand.

For the Mu'allim/ah, thorough preparation for the group work is of paramount importance. When the group is able to quickly retrieve information and is provided with the necessary resources, the members [learners] do not have to keep turning to the Mu'allim/ah for assistance. In this way they are constantly encouraged to acquire the difficult skills of self-study and develop a degree of educational independence.

A few small groups are always more productive and more easily manageable than one or two large groups. It is also important that each group is lead by learners who can inspire their peers and are themselves motivated.

4.4 Techniques employed by Nabi ﷺ

Allah has chosen His noble Messenger ﷺ and made him perfect in every respect. The perfection can be seen in Rasulullah ﷺ as a Mu'allim. He ﷺ said: "Verily, I have been sent as a Mu'allim." (Ibn Majah)

The Prophet ﷺ used to select the best and most effective methods of teaching, thus helping the listener to clearly understand and remember the knowledge he taught. To clarify things he ﷺ used hand gestures, the drawing or Illustrative method (eg. drawing on the sand with a stick, shaking of a tree), parables, examples, similes and metaphors. He would narrate true stories of former people and often he would repeat things.

The Prophet ﷺ most important teaching method was combining verbal instructions with practical teaching. He ﷺ used to first practice what he preached, and then people would follow his example. The Prophet ﷺ used to answer and advise people according to their individual levels, needs and circumstances and would teach them gradually, giving precedence to what was more important.

Muawiya bin Al-Hakam As-Salaami رضى الله عنه said: "By my father and my mother, I have never seen a teacher before or after him, (i.e. the Prophet ﷺ, who is better and more efficient in teaching than him)." (Sahih Muslim)

A more comprehensive discussion on the different teaching methods and techniques employed by Nabi ﷺ is available from the supplementary manual module available on the Maktab Australia website.⁴

4.5 Group Teaching

Conducting Deeni activities in groups (Jamaats), large or small, is indeed the blessed way of our beloved Master, Nabi ﷺ. The Hand of Allah ﷻ, ie. His guidance, is with those who function as a Jamaat (group). Even the glorious Taa'lim sessions which were conducted in Musjid-e-Nabawi, in Madina Munawwarrah, were also organised into little groups (Halqaas).

⁴ Readers may also read the book, 'Muhammad - The Perfect Teacher' by Sheikh Abd Al-Fattah Abu Ghuddah.

Benefits of Group Teaching

1. With minimal effort many things can be thought.
2. More time can be devoted to the whole class.
3. Many disciplinary issues can be avoided by focusing on the whole class together.
4. The whole time of the student is utilised properly.
5. Creates healthy competition.
6. An academic environment is created.

Points to consider before implementing group teaching

- All students should be enrolled at the start of the year together.
- Children should be grouped according to their ages.
- Children should have their own books.
- The whiteboard/blackboard should be used.

How to change individual teaching to a group lesson

Qa'idah Nooraniyya, Naathirah and Hifdh should be divided into separate groups.

- Ideally, three groups should be created initially - for Qa'idah Nooraniyya, Naathirah, Hifdh
- If there is only one teacher, then he/she can teach Qa'idah Nooraniyya for one hour and then Naathirah in another.

Making students on varying Qa'idah Nooraaniyya and Naathirah lessons into one lesson.

- If there are students on different levels, effort should be made by giving more time to catch up those who are behind.
- Continuous effort should be made to bring all students to one level.

How to teach Qa'idah Nooraaniyya and Naathirah to two groups:

1. If there is too much gap between the two groups, then a separate teacher should be appointed, or
2. The time should be extended and one group should be supervised while the other group should be taught and then swap.

4.6 Tarbiyah

Definition of <i>Tarbiyah</i> :	The word <i>Tarbiyah</i> means to nurture, rear or to take care of a child from stage to stage or from step to step till he / she reaches perfection.
Definition of a <i>Murabbi</i> :	One who makes the <i>Tarbiyah</i> of others.
Object of <i>Tarbiyah</i>	One of the most important objectives of <i>Tarbiyah</i> is to nurture the pupils till they reach a stage whereby they can fulfil all their duties towards Allah Ta'ala and live a practical life of a Muslim as shown to us by our beloved Nabi ﷺ.

The following 3 aspects should be instilled into the heart of every child:

1. Greatness of Allah Ta'ala

To achieve this, the most important function of the maktab is to introduce the students to Allah Ta'ala. The recognition, greatness and awareness of Allah Ta'ala must be firmly established in their hearts. Every opportunity should be used to educate them in this regard. This should be done on a daily basis. For example, let them observe the creation of Allah Ta'ala like the sky, sun, moon, mountains, oceans and their own bodies which all show the greatness of Allah Ta'ala. The miraculous stories of the Ambiyaa ﷺ and Sahaabah ﷺ could be referred to so that this will also convey the greatness of Allah Ta'ala to them. This could be reinforced through the Aqaa'id lessons.

The omnipresence and awareness of Allah Ta'ala can be achieved by making time to make Zikr of the first Kalima and reciting the Duas at the appropriate occasions.

2. Love for Nabi ﷺ

The second most important aspect is to instil the *true love* and admiration of our beloved Nabi ﷺ, his family and the Sahaabah ﷺ. This can be achieved by explaining and enlivening the History lessons on Seerah in detail. The students should be made to understand the hardships and suffering that Nabi ﷺ experienced to propagate the Deen of Islam. The recitation of Durood daily will also help in this regard. Practicing and reinforcing every Sunnah learnt will help to instil the true love of Nabi ﷺ into their lives.

If any student does any action against the Sunnah, rectify him/her immediately. For example, drinking water with the left hand, boys having their pants below their ankles, or girls not covering their hair properly etc. Emphasise and reinforce the 100 Sunnats daily.⁵

3. Good character and morals

The third most important aspect is to encourage good character and morals in our students. We are living in a society which is morally bankrupt and becoming worse by the day. *Modesty* and *shame* have vanished. Bad habits and evil character are common. Good qualities such as truthfulness, kindness, respect etc. must be introduced to the students on a weekly basis. Bad habits such as lying, vulgar language, theft etc. must also be discussed. The harms of television, music, drugs, Illicit relationships etc. should be emphasised occasionally to the more mature minded.

How do we make the Tarbiyah of a child?

This can be obtained by adopting the following five characteristics. *Insha Allah* if every teacher adopts these five qualities, he/she will win the confidence of every child in the class.

a) Make things easy for them

Allah Ta'ala created Nabi ﷺ with a noble temperament so as to make matters easy for his followers, as has been stated in the Holy Qur'aan:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ط

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.

(Aal-e-Imran, verse 159)

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Allah ﷻ intends ease for you and He does not intend for you any difficulty.

(Al-Baqara, verse 185)

⁵ Book available from the Maktab Australia website

Nabi ﷺ has also mentioned in a Hadith that Deen is easy. In another Hadith it is stated that:

إِنَّمَا بُعِثْتُ مُيسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ

You have been sent to make things easy and not to make things difficult.

Nabi ﷺ in all matters had adopted a stance of leniency especially in matters of Deen. Nabi ﷺ had also commanded us to be soft and lenient. By making Maktab work easy for the students, they will learn to love Deen. It will be a pleasure to come to Maktab rather than being a burden.

b) Narrate to them incidents of the pious

Stories play a vital role in moulding the minds of children. Whatever a person listens to in the form of a story is more impressionable than just mere facts. In matters of Tarbiyah, students should be made to hear the incidents of the Ambiyaa, Sahaabah, Taabieen and the Salaf-e-Saaliheen (pious predecessors). This is extremely beneficial. Experience bears testimony that, to rectify the condition of students, this method has proven to be very effective. The greatest benefit of narrating stories to children is it instils the value of Deen into their minds and hearts.

After narrating the incident, enlighten them of the moral or the lesson learnt from that incident. E.g. Story of the leper, bald headed and the blind person from the Bani Israael. Lesson: Importance of Shukr.

c) Mashwarah (Consultation)

At times we may be faced with difficult situations or problems for which we may not have solutions. Be sure to consult with your seniors. Consult with your principal, supervisor, senior teachers, Ulama etc. Rasulullah ﷺ was commanded by Allah Ta'ala to consult with the Sahaabah ؓ despite him receiving Wahi from Allah Ta'ala. When Rasulullah ﷺ sent Hadhrat Mu'aaz bin Jabal ؓ to Yemen, he advised him to consult others in important issues for verily Allah Ta'ala's assistance is with one who makes Mashwarah.

d) Preparation

Preparation plays a vital role in the Tarbiyah of the children. It is of utmost importance to prepare, think and ponder of ways and means of how to make the Tarbiyah of the children.

Be prepared before occasions. The calendar should be observed and when any evil, non-Islamic occasion or event approaches, students should be advised of the harm of imitating the Kufaar in these celebrations. For example Diwali (A Hindu festival), Christmas, Easter, Valentines Day, Mother's Day, Debs Ball, etc. Explain to them the harm of joining the Hindus in their celebrations. The harms of bursting fireworks, buying easter eggs or celebrating new years. Nip it in the bud.

Likewise, if an Islamic occasion such as, 15th night of Sha'baan, Ramadaan, Eid etc. approaches, the students should be informed in advance and they should be encouraged to prepare speeches, essays, charts etc.

e) Be Practical

After doing a lesson, think of ways and means of practically implementing these concepts / lessons to the children. E.g. in a Hadith lesson we learnt to drink water with the right hand, not to stand and drink and to drink in three breaths. Get the whole class involved in practically demonstrating the Sunnah method of drinking water. The demo does not have to be done by all the students on the same day. The practical lesson can be spread over a few weeks. Whenever a child stands and drinks or drinks with the left hand, remind him / her of the Sunnah method of drinking water. The same could be done with Wudhu, Salaah, Aadaab of eating, 100 Sunnats etc.

The Mu'allim/ah should be meticulous in moulding the habits and the speech of the pupils in accordance to Deen. Whenever a student enters the classroom he / she should enter with salaam.

The Mu'allim/ah should make use of the appropriate words such as please, Jazakallah etc. to demonstrate to students the proper usage of these words. The Mu'allim/ah should then pay heed to the students speech and remind them of these words in the appropriate circumstances.

It is imperative that the Shar'ee rules regarding the intermingling of sexes should be upheld at all times. Boys and girls must be made to sit separately.

Golden rule

Regard the *Tarbiyah* of these children to be your greatest asset.
Never regard it to be a burden.

By Allah! To teach the children how to perform Salaah, to read Qur'aan, to have good manners and develop an excellent character, even to wake up in the early parts of the morning and make Dua for them, is an invaluable gift from Allah Ta'ala. It is the greatest profit any person can earn. Regard it as a means of producing a noble individual for the benefit of society, a means of adding another fine individual to the Ummah of Rasulallah ﷺ.

4.7 What must I do if I cannot manage to reach a child?

- 1) Perform two rakaats of Salaah and beg Allah Ta'ala to help you.
- 2) Give some Sadaqah on behalf of that particular child, even it is a small amount.
- 3) Make Mashwarah with senior experienced teachers advising them of the problems you have and asking how to solve them.

Note: Another very essential tool for the implementation of the above is a student diary. Each day's Sabaq (new lesson), Sabqi (recent lessons), and Manzil (old lessons) must be clearly written in each learner's diary. Parents must sign it daily only after the learner has learnt the work as instructed, as well as the number of times instructed. Parents must be advised of the need to co-operate in this regard.

Conclusion

The Mu'allim/ah should keep his/her heart clean and pure at all times. He/she should not get upset with any student as this could lead him/her to harbour ill feelings towards that student. With such a stance, the Mu'allim/ah's opinions and decisions can be negatively affected. It is incumbent to keep our hearts as clean as mirrors with regards to those entrusted in our care⁶.

Regard it as a great Ni'mat (bounty) of Allah Ta'ala to be teaching Qur'aan. Appreciate this great favour of Allah Ta'ala and serve the children with sincerity and dedication. Insha Allah we will be rewarded tremendously for this in this Dunya as well as the Aakhirat.

⁶ Etiquettes for Teachers, p36

4.8 Instructional Strategies: Classroom Discipline

The aim of a Maktab teacher should be:

1. To develop a profound love and connection with Allah and Islam.
2. To ignite an intrinsic interest and need to pursue knowledge.
3. To revive the practice of Deen in the community.

These objectives can be achieved by implementing effective and efficient instructional strategies.

1. Getting our Priorities Right

- Each child is an ‘Amanah’ (trust). Remember that this Maktab may be their sole exposure to Deen.
- Each day is an opportunity to create and leave a positive impression in the hearts of these children. Each day is an opportunity to create memories. We must ensure that they are positive ones. This is going to affect the way they feel about Islam.
- Often children don’t remember the information that was taught to them, but they remember the feelings associated with the classes. They remember the fun or sadness, the times they got in trouble, the words of praise, the enthusiasm, the times they achieved something, or the gifts they received.
- If we can contribute towards developing a bond with Deen, the child will carry this with them for the rest of their lives, and this will be the greatest Sadaqah Jaariyyah.

2. Setting the Scene

- Be organised and always arrive before students.
- Dress Islamically and present yourself in a clean and tidy manner.
- Be calm when entering the class. If you are edgy, children will reciprocate.
- Be firm, but nice.
- Use good vocabulary.
- Be jolly and smile.
- Expect students to sit with Adab (good etiquette).
- Start with Salaam.

3. The First Lesson

The first lesson has a huge impact on the classes to come (first impressions do last). Start firm then, as students adjust to routine, lighten up.

- The focus of the entire first week should be about Adab of learning and rewards for learning about Islam.⁷
- Learn each child's name, pronounce it correctly and find out more about them (try ice-breaker games).
- Etiquettes that must be taught to students:
 - i. Wudhu before class
 - ii. Islamic attire
 - iii. Sitting in Tashahud
 - iv. Respect for teacher
 - v. Respect for books
 - vi. Fadha'il of Knowledge.

4. Ensuring Comprehension

a) Identify a child's learning style

Everyone has different learning styles. Incorporate as many as you can in your lesson to ensure everyone understands. Learners can be any one or a combination of the following:

- a. Visual learner
- b. Audio learner
- c. Kinaesthetic Learner

b) Set reachable targets for each child

Too High: Child gives up.

Too Low: Child becomes bored and begins mucking about.

Always be on the lookout:

- Is EVERY child occupied?
- Is EVERY child busy with a task according to their level?

If all children are occupied with doable tasks at the correct level that are interesting and relevant, you have minimised the chance of misbehaviour.

⁷ Resource: Etiquettes of Students downloadable from maktab.org.au

c) Relevance

Topics must be made relevant to them to ensure retention.

- Use daily scenarios, and examples that would apply to the learners.
- Always endeavour to teach the students Fadhill (virtues of an action).
- If they don't see a point to learning something, they will forget it.
- Keep things simple, as long-winded explanations can cause boredom.

d) Is a child struggling with a particular topic?

Often teachers repeat the same words to the student and get frustrated when they receive the same blank look from the child. Perhaps you are using words that are unfamiliar to the student.

- Can you explain it differently?
- Use visual cues, act it out or illustrate it on the whiteboard.
- Find out which part the child can't grasp. Often it might be a small component of the larger topic, such as a key word.

5. Preventing Misbehavior

- Keep misbehavers, daydreamers and those that are easily distracted close to you.
- Conduct classes professionally.
- Speak like you are on an important mission, as the tone of voice makes a big difference in capturing the attentiveness of the students. A bland or dull voice will illustrate to students an indifference towards the lesson.
- Capture the interest of your students by changing your tone of voice. Speaking quieter often forces students to quieten down so they can hear the teacher's instructions.
- Make your class interesting by telling stories, using visual cues, listening to audio and bringing in things for children to see and engage with.

6. Dealing with Distractions

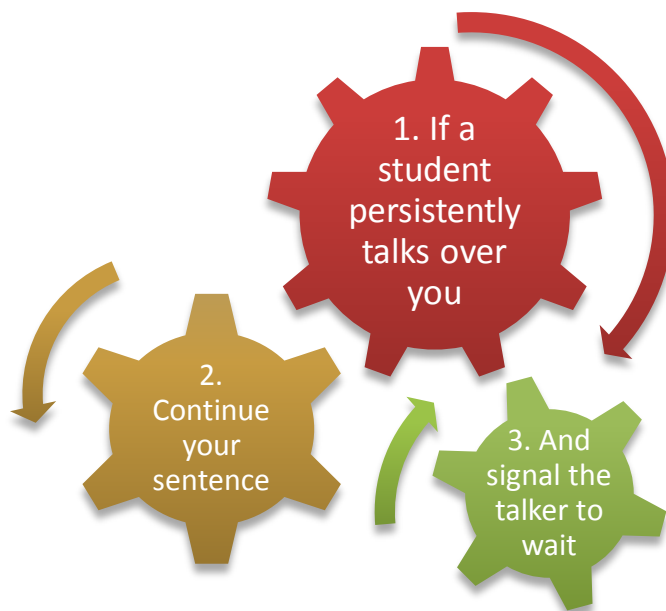
Never let anyone or anything distract you from maintaining good behaviour of the class.

a) Switch off the phone

- Cell phones **MUST BE** switched off during class times, or at least switched to silent.
- At no time should any Mu'allim/ah answer their cell phone during the class times. If mistakenly the cell phone rings, it should be immediately switched off.

b) Outside interruptions

- Parents that want to speak to you during class must be asked to come after class. Parents are paying for the classes and during class time, the teacher's attention is the Haq (right) of the children.
- If someone enters the class and begins talking to you, take note of who keeps on task and who takes the first chance to chat. A teacher should never take his/her 'eyes' away from the students.
- Mention the chatter's name and point to their work.

c) Student interruptions**d) Having fun - class activities**

- If you are doing an exciting activity and children become hyperactive, before things get out of hand call out, "Stop! Back to your places/positions!" and carry on. Sometimes moving them can get them back in order.
- Use short commands like, "Line up!", "Make a circle!", "Hands out!", "On your knees," etc.
- Don't let things get out of hand; keep students in order even when having fun.

7. Dealing with Misbehaviour

- a) Check if they are occupied with an appropriate activity. If they are finished, find the next activity they need to do.
- b) Keep them busy with productive activities so they don't get involved in disruptive activities.
- c) Be specific; don't say, for example, "Go off and read some more Qur'aan," rather, "Read the next line 5x then come and read to me", "Find the alphabet tracing worksheet and practice writing", "Read your lesson to Aisha so she can check it for you, then come to me."
- d) Ask the child, "Is there any reason why you are....?"
- e) Use the following sequential steps when dealing with misbehaviour:



- f) Clear instructions are the key. Tell them WHAT TO DO, rather than WHAT NOT TO DO.

Scenarios:

- If they chat a little, gauge if it is going to get out of hand (you needn't be like a "Hitler" where children don't have room to breathe). After a minute say, "Ok you two, back to work," or call their name and point to their book.
- If they hurt someone, act shocked. Ask the guilty one the reason and if they apologised. If not, make them apologise. Check if the other is ok. Inform the parent(s) thereafter.
- If they say something hurtful to another, say something good about the hurt person, and make them apologise. Say something like, "We must not use our tongues for wrong," and move on.
- Often kids say things without thinking how it will impact on others. Encourage them to think from the other student(s) perspective.
- Try not to amplify mistakes of misbehaviour. Move on quickly or it may damage your relationship with the child or go into a long emotional rant. Things can get out of hand. Subsequently valuable class time is lost.
- Be diplomatic, not emotional.

- Criticise the behaviour, not the child. It is important to separate the two. Children can learn to change their behaviour.
- Never label a child 'Naughty,' 'Lazy,' etc. They will then live up to their title. No child improves with insults.
- Target and name the behaviour: "When you talk, they lose concentration."
- Tell them what to do rather than what not to do. Instead of, "Stop moving around," say, "Sit with Adab". Instead of, "Stop talking," say, "Focus on your work."
- If they refuse to do what you are telling them, give them 2 options that will give you the result you are after, ie. "Are you going to pray with me or with Maryam?" Giving them a choice makes them feel empowered.
- If they give you silly excuses, laugh (not in a demeaning way). It lightens the mood and they see their folly and often comply.
- After the tension has dissipated, give them some words of advice on the importance or the rewards of doing the task.
- Ensure that students know that 3 warnings have clear consequences / Istighfar.
- Don't have unrealistic rules, ie. "No talking in the classroom." Rather say, "Right, no talking for the next 10 mins, I want to see some serious study."
- Avoid shouting at children, particularly if you are standing over them. A bellowing voice can be very intimidating and children will become more sneaky in misbehaving.
- Be creative in finding solutions: "Would it make things better if we....?"

4.9 Teaching Hadith⁸

The object of teaching Hadith is to:

1. Inculcate the teachings of Rasulullah ﷺ in the lives of the children.
2. Memorise the wordings of the Hadith. If the child has memorized the Ahaadith and understood its meaning, he/she will Insha Allah remember them on the appropriate occasions and practice them.
3. Learn 40 Ahaadith of Rasulullah ﷺ. One who learns 40 Ahaadith of Rasulullah ﷺ will be counted among the Ulama on the day of Qiyaamah.

1. Time

The official Hadith period will be once a fortnight, either on a Wednesday / Thursday on a 4-day/week Maktab. However, a quick revision of the Hadith should take place daily between subjects. A chart of the new Ahaadith should be pinned on the board. A quick revision can take place between subjects for 1-2 minutes daily. For instance the Qur'aan Sabak is over and it is now time for Fiqh. Before the children can open their Fiqh books, revise the Hadith quickly for 1-2 minutes. Get the entire class to repeat it together a few times.

2. Teaching a New Hadith

When teaching a Hadith for the first time the following procedure must be followed:

1. Make the pupils recite قال رسول الله صلى الله عليه وسلم (qaala rasoolullahi sallallahu alaihi wa sallam) before each Hadith.
2. Read the Arabic text word for word at a slow pace so that the correct pronunciation of every letter and word is clearly heard by the children.
3. Read the translation.
4. Make at least 3 children, read the Hadith from the Kitaab. Correct any mistakes. Emphasise the correct pronunciation of letters that are commonly mispronounced.
5. Make the entire class repeat the Hadith 3 times with the translation.
6. Very simply explain the meaning of the Hadith.
 - Meanings are below the Hadith in point form.
 - If it is something that can be practically demonstrated immediately then do so.

⁸ A detailed description of memorising techniques can be found in Section 4.18: Teaching Memorisation of Surahs and Dua

For example, the Hadith "*Assalaamu Qablal alaami*" has just been taught. Ask Ahmed to go across the class, meet Yusuf and ask him how he is feeling. Ahmed who has understood the lesson goes to Yusuf and first makes salaam before speaking to him. Praise Ahmed. If he did not make salaam first, ask the class: "What did Ahmed do wrong?" Make a second child do the same. The same kind of demonstration can be done for various other Ahaadeeth, such as the Ahaadeeth relating to drinking in three sips, removing the left shoe first, wearing a garment from the right side, entering the toilet with the left foot and leaving with the right etc.

Example of breaking up of a hadith:

Steps	Example (Hadith One - Salaam)
1. Number & Title	Hadith One: Salaam
2. Qaala Rasoolullahi ...	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
	قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
3. Arabic Text	إِنَّ أَوْلَى النَّاسِ بِاللَّهِ تَعَالَى مَنْ بَدَأَهُمُ بِالسَّلَامِ
	إِنَّ أَوْلَى النَّاسِ بِاللَّهِ تَعَالَى مَنْ بَدَأَهُمُ بِالسَّلَامِ
4. Translation	Indeed the nearest to Allah are those who make salaam first

3. Commitment

After the above has been done, ask the class: "Who is going to always make salaam first before talking?" After they have put their hands up, praise them and encourage them with a few words. For example, tell them: "Allah Ta'laa and our beloved Rasulallah ﷺ will be very pleased with us if we practice on these Sunnats."

4. Follow up

Do a follow up during the 'quick revision' the next day. Enquire who practiced upon the Hadith that was taught the previous day. Praise those who have practiced upon it, and encourage those who have not.

There is no student activity included in this Kitaab. The following questions should be used at the end of each lesson:

- 1) What is the Arabic wording of the Hadith?
- 2) What is the meaning of the Hadith?

4.10 Fiqh, Aqaaid, Akhlaaq and History

A short formula for successful teaching

- The Mu'allim/ah should always arrive in the class before the learners arrive not after.
- The first thing to do when the Mu'allim/ah commences the lesson, is to summarise and revise the previous lesson, either through oral questioning or written worksheets. If the learners did not adequately understand or answer the questions, then the Mu'allim/ah should redo the lesson.
- The new lesson:
 - The topic will be written on the board and the Mu'allim/ah will question the learners what the topic means and what it entails.
 - Thereafter the Mu'allim/ah, according to the response(s), will then explain the topic either by means of a chart or putting down points and diagrams on the board.
 - Step by step as planned, the lesson will be explained through the introduction, main body and the conclusion.
 - After the lesson has been explained and interaction with learners, the students will read the text from the text book, the Mu'allim/ah elaborating where necessary.
 - Ask one or two learners to recap the lesson or what they have understood.
 - Now ask the learners if they have any further questions that are not clear to them.
 - Allow learners to revise or do the worksheet for the last 5 - 10 minutes.

This can be summarised as follows; the teacher:

1. Explains the key words using the board.
2. Then uses the text from the textbook to further elaborate the key words on the board.
3. Summarises the lesson.
4. Asks the learners questions.
5. Revises the work.

Lesson example: Fiqh 4 - Times of salah

- "I want to explain certain words to you (this is important as they are crucial to the lesson). Who knows what Subah Sadiq, Horizontally, Horizon, Zawaal means?" If a learner ventures and knows the correct answer, note it down and if not explain.

- Now explain each Salaat time. When coming to the time of Zuhr/Asr/Maghrib and Isha, refer to the chart.

The three important stages of a lesson:

1) Stage 1- Introduction

Introduce the new lesson to the class by asking them general questions about the new lesson. The introduction to a lesson should:

- Arouse the learner's interest and thereby create a desire in them to participate in the lesson. Create an atmosphere which is conducive to the attainment of the stated objectives. Recall previous knowledge, thus proceed from the known to the unknown.
- Produce a smooth transition from one lesson to another. Pose a problem to be solved during the presentation of the lesson.

Example:

- Name the 5 pillars of Islam.
- There is one that we put into practice daily - which one is that?
- How many Fardh Salaat are there daily?

Times of salaah

The most important act of ibadah is salaah. Salaah has to be read five times a day at certain times as taught to us by Nabee ﷺ. Just as we do not perform Hajj outside the appointed time, we cannot read salaah outside its appointed time. It is a great sin to read salaah after the time has expired.

2) Stage 2 - Lesson

Depending upon the nature and aim of the lesson, Mu'allim/ah's should present the new subject matter according to the appropriate methods and procedures they feel are best for the class and the material to be taught.

Key points to remember:

- Come well prepared for the lesson.
- Ensure that your lesson is properly time-framed.
- Write down important / key words on the board.
- If you cannot take the children to Badar, bring Badar to the children.
- Do not just read the text out of a textbook.
- Be active, full of life and expressive when teaching a lesson.
- ‘Divorce’ your chair and ‘marry’ the whiteboard.
- Make a written note of any weak area found in the lesson so that you can rectify it at a later stage.

Example:

- “Do you know them? Can you name them?”
Put down the names of the salaah as the learners call them out.
- Next would be to establish if the learners know the names of the different directions. Tell them to give this to you ie. North, South, East, West.
- Thereafter, ask them to tell you the direction of Qiblah (see if this can be done practically).
- Now read the lesson about the times and direction of Salaah:

The times of salaah are:

1. **Fajr** The early morning salaah.
It is performed before sunrise.
2. **Zuhur** The midday salaah.
It is performed after the sun has passed the zenith (zawaal).
3. **Asr** The late afternoon salaah.
It is performed before the sun changes colour in the late afternoon.
4. **Maghrib** The evening salaah
It is performed immediately after the sun has set.
5. **Ishaa** The night salaah.
It is performed when total darkness has set in.



3) Stage 3 - Conclusion

Do a revision of the whole lesson - this can be done with quick oral questions. The conclusion of a lesson should:

- Recapitulate and summarise the new learning.
- Synthesise and reconstruct isolated points that have emerged during the presentation.
- Provide practice of the skill.

4.11 Guidelines for teaching the practical syllabus

While it is obvious that it is extremely important to know the theory of Wudhu, Salaah etc., the purpose of the theory is to enable one to correctly fulfil the actions. Thus if a child knows the Masaail of Wudhu, Salaah etc. very well but he cannot practically perform these actions correctly, the main object of teaching the Masaail has not been achieved. It is therefore imperative that the children are taught practically how to implement the theory they have learnt.

In a four day/week timetable, the normal time allocated for the subject (Islamic studies) is for practical activities or additional activities.

The following must be kept in mind when teaching the practicals:

1. Every child must take turns to practically perform Wudhu, Tayammum and Salaah according to the details in the syllabus breakdown.
2. Those Makaatib, which are in schools and no appropriate facilities are available, Wudhu must be demonstrated out on the grass. The child performing the Wudhu may be seated on a chair and somebody may pour the water for him from a jug or bottle.
3. For Tayammum, bring a brick or sand in a flat container or a box and allow the children to take turns to practically perform the Tayammum in class.
4. Salaah should be performed by each child in the class.
5. While one child is demonstrating any action, all others in the class must be made to stand around and observe. Teachers should pay attention to errors and correct them immediately.
6. Emphasis should be on practical aspect, not theory. Children are not expected to know the points off by heart. They should rather be made to demonstrate the relevant aspects in detail.
7. The practicals of girls and boys from grade 5 upwards must be done separately.

Qur'aan Teaching and related subjects

4.12 Etiquettes of reading Qur'aan

Respect of the Qur'aan is required from every Muslim. If we do so then the mercy of Allah will descend upon us.

- Perform Wudhu.
- Use Miswak.
- Place Qur'aan on clean place.
- Place on a raised place such as a table.
- Say Ta'awwuz (أعوذ بالله من الشيطان الرجيم) and Tasmiyyah (بسم الله الرحمن الرحيم).
- Read slowly and clearly with Tajweed.
- Do not place any other book or anything else on the Qur'aan.
- Make Waqf where appropriate if one has to stop reading to attend to some need and then close the Qur'aan. Once free from need open Qur'aan and commence with Ta'awwuz.
- Do not read loudly while others are in Salaat i.e. do not disturb others.
- If people are listening then raise your voice.
- Read with a melodious voice.
- Respect and reverence for the Qur'aan must be in the heart.
- If someone else is reading then we should stop and listen.
- Qur'aan should be stored in a way it doesn't get dirty or dusty.
- It should be stored in an elevated place and placed in a respectful and orderly manner.
- At the end Sadaq Allahul A'zeem (صدقة الله العظيم) should be said.

4.13 Teaching from a board

Benefits of teaching from a board include:

- Group lesson is easier.
- Do not have to repeat the lesson.
- Can teach more students.
- Loud voice teaching is easier to remember.
- Less time required.
- Faculties of looking, listening and speaking are utilised.
- All students attentive and teacher attentive to all students.
- As all students are engaged there are no disciplinary or behavioural issues.

Things required for board teaching

- Chalk or whiteboard-markers.
- Duster.
- The book which is being taught.
- Board should be within reach of child.
- Qa'idah Nooraniyya; Qur'aan exercise should be done on the board.

How to write on the board

- Write Bismillah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).
- The topic and title of the subject should be written.
- Total and absent students should be written.
- Lunar and Solar dates should be written.
- Neat handwriting should be used. Writing should not be small or thin.
- Explain Tajweed rules with examples and practically. Don't simply write Tajweed rules.
- Use different colour markers.
- Whatever needs to be understood from that day's lesson should be highlighted in a different colour.

Way to teach on a board

- Students should be seated in a half circle equidistant from the board.
- Teacher should not block the students' view, stand to side and indicate with hand.
- During a lesson the teacher should point to the words on the board.
- Questions about what is on board should be asked, e.g. "What is this?", while pointing to the words.
- Interact with students and keep them engaged. Use a lot of questions.
- Students should be asked to look in their books, read the lesson from the book and questions asked about it as well.
- Examples of whatever is taught should be given. The teacher should request students to read the examples. If possible make them write it.
- Students should have their eyes on the board / Qur'aan / book and listen carefully. When the teacher is explaining students should look and listen.

ا	ب	ت	ث	ج
ح	خ	د	ذ	ر
ز	س	ش	ص	ض
ط	ظ	ع	غ	ف
ق	ك	ل	م	ن
و	ه	ء	ي	آ

QAIDA NOORANIA

Maulana Noor Muhammed Haqqani
Allah Ta'la enlighten his grave

4.14 Guidelines for teaching Qa'idah Nooraaniyya

General advice for Qa'idah teachers

1. Correct Intention. As all deeds depend on intentions.
2. Deal with children with kindness and affection.
3. Called them by their full names.
4. Use encouraging words such as MaashaAllah, JazakAllah khayr, Subhaanallah, Alhamdulillah.
5. In regards to weak students
 - a. Let them sit at front or close to teacher.
 - b. A strong student should be paired with him/her.
 - c. Ask him/her easy questions.
 - d. Let him/her compete with another weak student.
 - e. Such language should not be used so as to discourage them.
6. Make Dua for students.
7. Students should never be handled physically or abused. But their mistakes should be rectified with love and compassion.
8. Teachers should read books such as 'Etiquettes of Teachers' by Muhammed Sidddeeq Bandwi ﷺ or 'Ideal Teacher' by Mufti Mohammed Haneef.
9. Dress in accordance to Sunnah and encourage students for the same.
10. Be mindful of Tajweed.
11. Avoid useless gazing. Focus on class and lesson.

Teaching Noorani Qa'idah

- Lessons have been scheduled for two years. The number of days should be strictly adhered to. The teacher should plan for the lesson in accordance with the syllabus.
- Preparation for the lesson is essential. It should be taught in an interesting and motivating manner. Effort should be made that students comprehend a lesson well, as each lesson is dependent on the previous one.
- Definitions and importance of Qa'idah should be known.
- Ta'awwuz and Bismillah should be read at the beginning of the lesson every day.
- A new lesson should be read every day with Tajweed, slowly with a melodious voice and repeatedly without shouting.
- The current lesson from Noorani Qa'idah should be written on the board.

- The day's lesson should be read by teacher him/herself, so the student can listen to correct pronunciation.
- Lessons should be taught as a group.
- The teacher should use the following 4 methods to teach, after reading out the new lesson:

Four techniques for group teaching:
<ol style="list-style-type: none"> 1. Ustaz read and then students read, 2. One student read then rest read, 3. All students read and the teacher listens, and 4. One student reads and everyone listens.

- The previous lesson should be read in the manner that one student reads and the rest listen.
- If a student makes a mistake then the teacher should ask the rest of the students "What was the mistake?" "What was the correct way?". In this case all students will be attentive. The lessons will be strengthened through such correction and repetition.
- Tajweed, Makhaarij and Sifaat rules should be observed and constant correction should be made. This is a daily effort and any weaknesses will be overcome, inshaAllah.
- Use previously learnt lessons in teaching a new lesson.
- Teach the name of a Harakah e.g. Fatha, then it's placement (i.e. it is above) and then its sound.
- Children should know how to spell, read without spelling and also how to stop. They should be able to distinguish between spelling out a word and reading it phonetically.

Different ways to do practice

- Normal (phonic) and spelling techniques should be exercised. Ayat should be written on the board and read using these methods.
- The purpose of Qa'idah is to create the ability to read Qur'aan well. Therefore 3 or 4 lines from the Qur'aan should be used for practice between the lessons.

How to make effort in teaching Noorani Qa'idah

- Ta'awwuz and Tasmiyyah should be perfect.
- Letters should be recognised individually or as compounds.

- Letter pronunciation should be correct.
- Harakaat should be recognised properly.
- Harakaat pronouncement should be correct.
- Spelling and phonic method should be used to create fluency.
- Ghunnah, Madd and other Tajweed rules should be taught as they appear in the Qa'idah.
- After individual and compound letters are learnt well then 6 lessons should be learnt well:
 1. Harakaat
 2. Tanween
 3. Madd Tabi'ee
 4. Huroof Madd wa Leen
 5. Jazm (or Sukoon)
 6. Tashdeed

These guidelines should be kept while teaching the Qa'idah:

- a. First explain,
- b. Then teach,
- c. Then teach how to join,
- d. Review, and
- e. Then teach again.

Qa'idah is divided into a 40 minute lesson, with 5 minutes for revision (at the end) for previously memorised Surahs:

Lesson Division	Allocated Time
Previous lesson. Every student should repeat in front of class.	20 min
New lesson.	10 min
The day's lesson in accordance with 4 techniques (above).	10 min
Surah memorisation revision.	5 min

A new lesson: The teacher spells the letters first and asks students.
Then the Harakaat should be asked.
Rules should be asked in the order that they are learnt.

Year 1 - Term 1: February - April

Lesson Number and Details	Duration
<p>1. Ta'awwuz, Tasmiyyah and Dots</p> <p>Learners are taught to say Tawwuz and Bimillah correctly i.e. with proper makhaarij (points of articulation) in the first lesson. Encouragement on starting all works with Bismillah should be given.</p> <p>Both should be broken up as below and later joined up and each should be recited in one breath.</p> <div data-bbox="317 806 1139 1019" data-label="Image"> </div> <p>Students should be taught the Arabic dots and their placement in relation to a line on the whiteboard.</p> <div data-bbox="541 1205 944 1525" data-label="Image"> </div>	2 days
<p>2. Dots and Individual Letters</p> <p><i>The most important lesson requiring the greatest effort</i></p> <div data-bbox="499 1756 963 1881" data-label="Image"> </div> <p>Teacher should write lesson above (i.e the first four letters) and lessons below in a different order to check the student is not simply memorising them in order.</p>	2 days

Students should use their Shahadah finger on their books or pointing to the board. Experienced Hifdh teachers use this as a technique for focusing and memorisation.

Teachers should teach the difference between the letters that have different dots. For example:

"If there is one dot underneath it is..." → Baa (ب)

"If there is one dot on top it is..." → Taa (ت)

"If there are three dots on top it is..." → Thaa (ث)

"If Thaa (ث) has one dot removed then what does it spell?"

This exercise is to differentiate between similar letters.

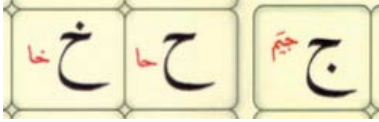






Some teachers assume that a learner will acquire the correct pronunciation from repetition. This is a mistake. The only way a learner can pronounce a letter correctly is by hearing it from the teacher directly and then reproducing it before the teacher, who can check if it has been said properly or not. This is why teachers should get their own pronunciation checked before teaching. Otherwise the learner will recite incorrectly his/her whole life.

The teacher should write the letters on the board and say e.g. *"I have written a letter from top to bottom. It looks like a pen. It is called Alif. What is it?"* Explain how the letter was written. Ask questions from the class and individuals e.g. *"Abdullah! What letter is this?"* Ask students to explain how it was written.

When listening to an individual student, listen very carefully, to make sure Makhraj and Sifaat are perfect. When they get it right, MashaAllah, SubhanAllah, JazakAllah Khayr should be used as positive re-enforcement.

Qa'idah Nooranniyya is the foundation of reading the Qur'aan well and memorising it. The first page or the alphabet is the foundation of the Qa'idah.

With letters with only dot differences, questions should be asked as to what the differences are.

3.		2 days
4.		3 days
5.		3 days
6.		3 days
7.		3 days
8.		3 days
9.		3 days
10.	<ul style="list-style-type: none"> • Young learners will memorise the letters easily. • The easiest way to check whether they actually recognise the letters or not, is to make them read in reverse, diagonally, up-to-down or random order. 	4 days

In this way their speed of recognition can be checked. Children may also try to count from the start i.e. in order and do not actually recognise the letter directly.

- They must not be passed until they know each letter individually and quickly.
- The teacher can also test students by asking them to repeat the alphabet from Alif to Yaa or reverse. They can also make the learner repeat the whole alphabet both ways with number of dots and their location. E.g.



1. Alif أ → no dots
 2. Baa ب → one dot below
 3. Taa ت → two dots above
 4. Thaa ث → three dots above
 5. Jeem ج → one dot below
 6. Haa ح → no dots
- Learners can be quizzed on letters with similar dots e.g. Qaaf (ق) and Taa (ت) or similar sounds or similar looking letter. “Which letters have two dots above?” Then the difference between the shapes of the letters can be described. For example Qaaf (ق) has loop while Thaa (ث) has two teeth while Thaa (ث) has three.
 - The teacher can open a large-print Qur’aan and point to individual letters and ask the learners to name them. This technique should be employed throughout the Qa’idah to familiarise them with the Qur’aan so it is not a leap for them when they end the Qa’idah.

Note:

- Every learner must recognise the NAME and SHAPE of the 29 Arabic letters. The student should be able to distinguish the difference between the letters by understanding the amount of dots.
- Certain letters are more difficult to pronounce than others. The Mu'allim/ah should ensure that the pronunciation of these letters is correct at the very outset. Thus, correct pronunciation of the following should be emphasised from day one. These letters are known as the Special Letters:

هـ-ح غ-خ أ-ع ض-ظ ذ-ز خ-ق
ث-س ت-ط ذ-ظ ل-ق

- The teacher should not rely entirely on the Qa'idah itself to teach. Rather the whiteboard, charts, flash cards etc. should feature prominently as aids.
- Daily revision of previous lessons must be done.
- The 'full-mouth' letters. These 7 letters will always be pronounced with a 'full-mouth' irrespective of whether they have a Sukoon, Tashdeed, Harakaat, or Tanween.

These 7 letters are:

خ ص ض ط ظ غ ق

Besides the above 7 letters (and Ra, which has its own rules depending on its relation with Harakaat and its placement next to other letters), all the remaining letters are pronounced with an 'empty-mouth'.

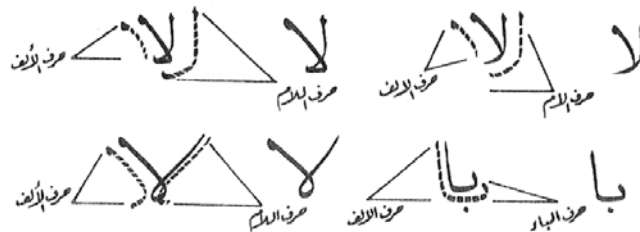
Moving to next section

Only when all letters are recognised randomly and the student knows the full mouth letters.




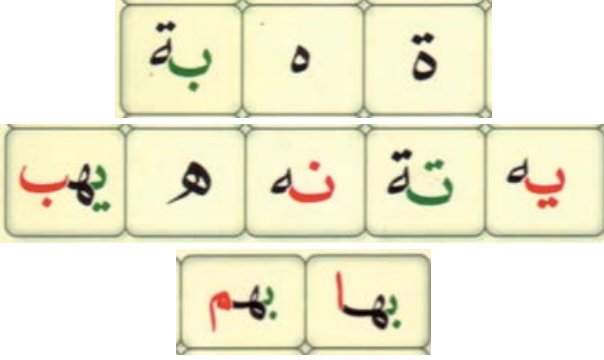
Year 1 - Term 2: April - June








Compound Letters

- Ensure that all children have properly understood the difference between the letters before commencing with the joining of letters. The first lesson is where the teacher has to make a tremendous effort, but in the compound letters the student has to make the effort.
- Special note should be taken of the difference between the Alif and the Laam when they are joined. Generally a weakness has been noted in this regard. To make out the difference remember the following: The Laam will have a small 'tail' after it. Eg. ط - طال The Laam can be joined to the letter after it whereas the Alif cannot join the letter after it. Eg. لي - اي




- Use of board with different colours can greatly assist in identifying different letters. The Qa'idah already uses different colours for this purpose. The Qa'idah shows all the forms of the letters i.e. in the beginning, middle, end and standalone. This is the focus of this part of the Qa'idah.
- Daily revision and testing should take place. Learners should not merely read in order but it should be done in reverse or random order. This should be observed throughout the Qa'idah. The teacher should write the compound letters on the board and play with the dots e.g. add an extra letter to a Taa and ask what does the letter spell now.
- The most important part of this lesson is being able to recognise the letters in all their forms and know where each letter starts and ends. Learners can be quizzed on this. The Qa'idah has divided the letters using different colours.
- Once this section is completed i.e. all the compound letters, the student is tested from the Qur'aan, if the student is unable to recognise any letters from the Qur'aan, he/she should repeat this section. They should not continue unless they know this well. The teacher may also write some Ayats on a whiteboard without the Harakaat.

6.		2 days
7.		2 days
8.		2 days
9.		3 days

10.		3 days
11.		2 days
12.		2 days
13.		2 days
14.		2 days
15.		2 days
16.		2 days

Term 3: July - September

Lesson Number and Details	Duration
<p>1. Huroof Muqattaaat</p> <p>These are letters that can be read only by their names, we can't make up words from them. The letters that are written with Al-Madd (i.e. wavy line above them) should be elongated 6 Harakaat (However, very young learners may be excused as their breath is short and are unable to extend it too long.)</p>  <ul style="list-style-type: none"> • All Meems with Shaddah shall be read with Ghunnah as all of them are joined with the letter Laam before it. The Meem in the Laam will be connected to the letter Meem. In Taa Seen Meem (طَسَمَ). The noon of the Seen will become a Meem to make a Ghunnah. • The letter A'in followed by an Saad and Seen (عَسَقَّ) will be read with Ikhfaa i.e. with a light Ghunnah. • Saad (صَّ) has a Qalqala at the end. • Haa Meem - Ain Seen Qaaf (حَمَّ ○ عَسَقَّ). Can be read together or separated. It is easier to read separately in two breaths especially for very young children. • Although Alif Laam Meem - Allah (آلَم ○ اللهُ) can be recited in different ways i.e. Joining with Madd, Joining without Madd or Alim Laam Meem separately and Allah separately, the last one is recommended. • Alif should be not be elongated. • All remaining letters are two Harakaat. • Students should memorise these letters as they are a means of blessing. 	4 days

2. Harakaat

Teach the learners the names of the three Harakaat or vowels (i.e. Fatha, Damma, Kasra). Only then should they start spelling the word. In the following manner:

Hamzah Fathah Aa

Hamzah Kasrah Ei

Aa Ei

Hamza Dhammah Ou

Aa Ei Ou



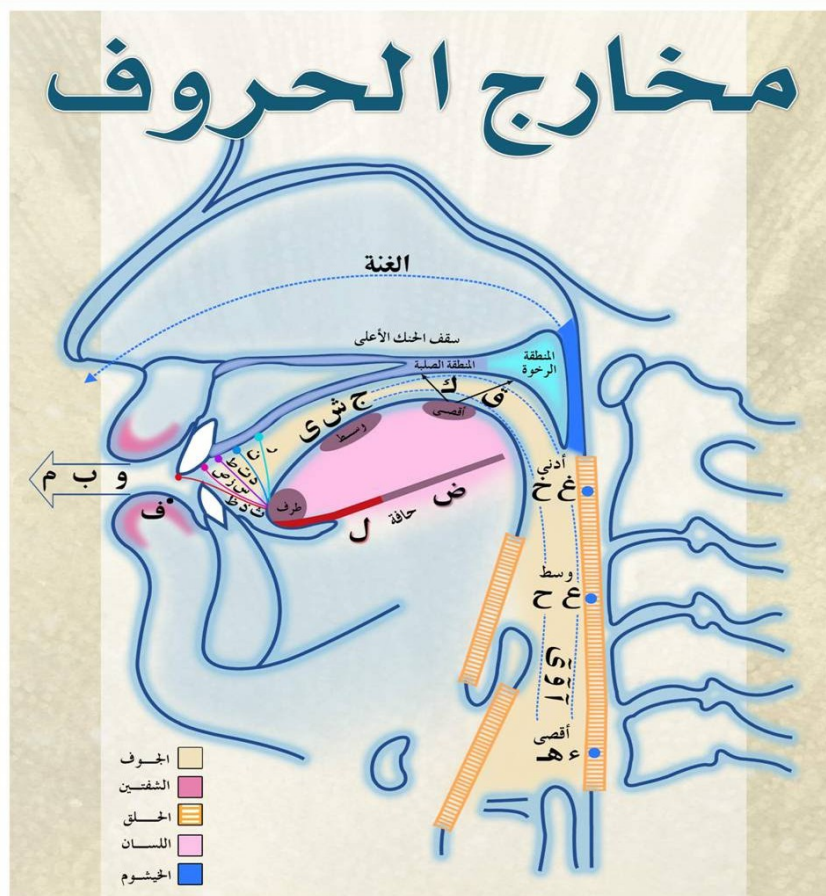
4 days

- The teacher should recite in prescribed tone. This tone or rhythm has been found effective in learning. It keeps the student attentive and engaged. However, a student should not be passed unless he/she himself/herself produces the spelling i.e. without following the teacher.
- The teacher has to make sure that the learner does not elongate in this lesson nor read it with a jerk i.e. a double Hamza.
- Be mindful of full and empty mouth letters.
- The learner should learn the first letter i.e. the three forms of Hamza perfectly before they are given the next letter or next $\frac{2}{3}$ lines.
- Students should never be progressed through to the next lesson until the previous one is strong.

Testing: The student should be able to spell (without book) or spell from the book and be shown a letter randomly e.g. Daal Fathah and say the sound or vice versa. The learner needs to be quick, accurate and fluent.

3. Continue as previously, the only thing one has to be mindful of is that Raa is read full mouth on this page except when it has a Kasra.

4 days



4. Tanween

4 days

- Fathatayn, Kasratayn and Dammatayn is called Tanween.
- The names of each Tanween should be taught first.
- The letters are organised in reverse order to the previous section i.e. according to the Makhaarij, from the lips, to the middle, then to the throat. Fathatayn has an Alif/Yaa return which is not pronounced (eg. بَا and دَي).



- Be mindful of full-mouth and empty mouth letters. Ra with Fathatayn and Dammatayn will be read full mouth and Kasratayn will be read with an empty mouth.
- There are two ways to teach Tanween: with Ikhfaa or without. This is at the discretion of the teacher. However, Ikhfaa or Ghunnah makes a nice tune which young children enjoy. The Ikhfaa/Izhaar will be learnt in the later sections of Qa'idah.
- As in all lessons student should not be moved forward until they attain perfection in the current lesson.

Testing: Should be done as in the previous lesson.

5.



4 days

6. Practice of Harakaat and Tanween

10 days

- Similar steps to the last lessons should be followed. The following lesson has words with all rules learnt so far.
- Qa'idah Nooraaniyya uses the words of the Last Juz (ie. Juz Amma).
- The first word (أَبَدًا) is spelt:
Hamza Fatha Aa,
Ba Fatha Ba, Aa Ba,
Daal Fathatayn Dan,
AaBaDan
- If the previous sections are taught well then this section will be relatively easy.
- Allow the learner to spell it out themselves. If they are unable then return to previous lessons. The learner must be able to say this section without being prompted.



Testing: Students should be tested with and without spelling.

Term 4: September - December

Lesson Number and Details	Duration
<p>1. Madd (open letters) of small letters</p> <ul style="list-style-type: none"> Follow previous lesson instructions. The way to spell this lesson is Letter, Letter, Harakah and sound with Madd for two Harakahs. E.g. Baa Alif Fatha Baaa. Avoid Ghunnahs. Mix lesson with Tanween lesson, which can be done with Ghunnah. This can be done for contrast. The letters of this section are arranged according to the rules of Meem Saakin and Tanween, i.e. first letter is Iqlaab, then the six letters of Idghaam (to spell YARMALUN), then six letters of Izhaar and lastly the fifteen letters of Ikhfaa. Children should be taught these. <div data-bbox="715 517 1214 1234" data-label="Image"> </div> <p>Iqlaab letter: ب</p> <p>Idghaam letters: ي ر م ل و ن</p> <p>Izhaar letters: أ ه ح ع غ خ</p> <p>Ikhfaa letters: ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك</p> <ul style="list-style-type: none"> Make the students memorise them and ask them the following questions: “What are the Izhaar letters?”, “What are the Ikhfaa letters?”, “What are the letters of YARMALUN?”, “What is the Iqlaab letter?” 	4 days

- This section is divided according to the letters depending on the letters contained in the pronunciation of the actual letter (ie. How the letter is spelt). E.g. Noon contains 3 letters i.e. Noon, Waw, Noon.

- Masroodiyya (مسرودية) - The first 12 letters: Contains two letters. Eg. Baa (ب) is spelt Baa Alif (با)

Malfooziyya (ملفوظية) - The next 13 letters: Contains three letters, the first and third letters are different.

Eg. Alif (أ) is spelt Alif Laam Faa (ألف)

Jeem (ج) is spelt Jeem Ya Meem (جيم)

Maktoobiyya (مكتوبية) - The last 3 letters. Contains three letters, the first and last letters are the same.

Eg. Meem (م) is spelt Meem Ya Meem (ميم)

4. Madd Leen

- This lesson should be read in twos.
- It should not be elongated (but short or ½ of Madd) or read with Ghunnah.
- The letters of this lesson are divided into Huroof Shamsiyyah (الحروف الشمسية) - the first 14 letters - and Haroof Qamariyyah (الحروف القمرية) - the remainder.



4 days

5. Practicing the long Harakaat, Madd Leen and Tanween

- This lesson has words with all the accumulated rules learnt so far.
- Continue testing the students on these words from Juz Amma daily.

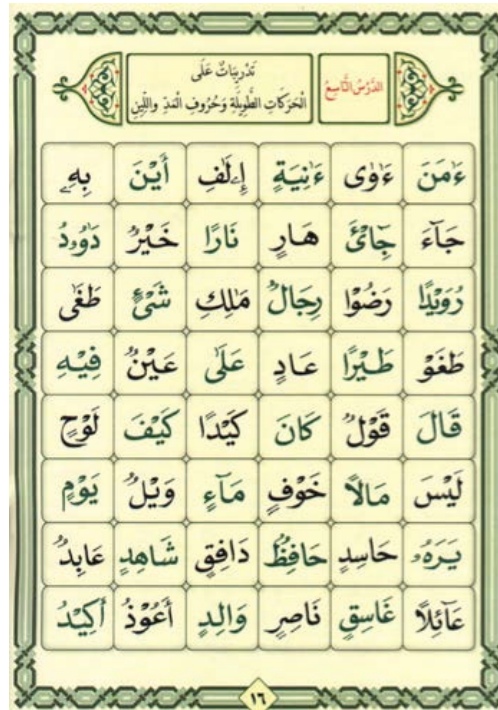
8 days

NB: It is very important to ensure that students have the ability to read these words from the Qa'idah and any place in the Qur'aan without spelling.

- Mudd Muttasil (ٓ): If a Madd letter and Hamza are within one word this is called Madd Mattasil. This Madd has a wavy sign above it and is to be read 4 or 5 Harakaat (3 to 4 Alifs). The Madd sign is recited, not spelt:

Eg. The word (جَائٍ) is spelt:

Jeem Alif Fathah
Jaaaaa,
Hamza Fatha Aa,
Jaaaaa-a.





6.



8 days

Note: There is a total of 10 school months. However by taking all school holidays into consideration, Ramadhan, public holidays and 1 week for revision and 1 week for tests/exams, this will give an overall of a further 2 months of no new lessons. Therefore 8 months, or 24 weeks, of new lessons are effectively covered.

Year 2 - Term 1: February - April

Lesson Number and Details	Duration
<p>1. Practicing the long Harakaat, Madd Leen and Tanween</p> <p>This is the last lesson of Year 1. It will require much revision.</p> <p>In the new lesson, be mindful of the rules of Raa and the Madd with the wavy Madd sign above it (ٓ), to be read 4 or 5 Harakaat. Madd sign is recited not spelt.</p> 	8 days
<p>2.</p> 	8 days

3. Qalqalah

8 days

In this lesson the letters of Qalqalah are introduced. These are Qaaf, Taa (full mouth), Baa, Jeem, Daal, or the letters combined in the following word:

قُطْبُ جَدِّ

If any of these letters are Saakin then there is an echo of the letter after the Sukoon.

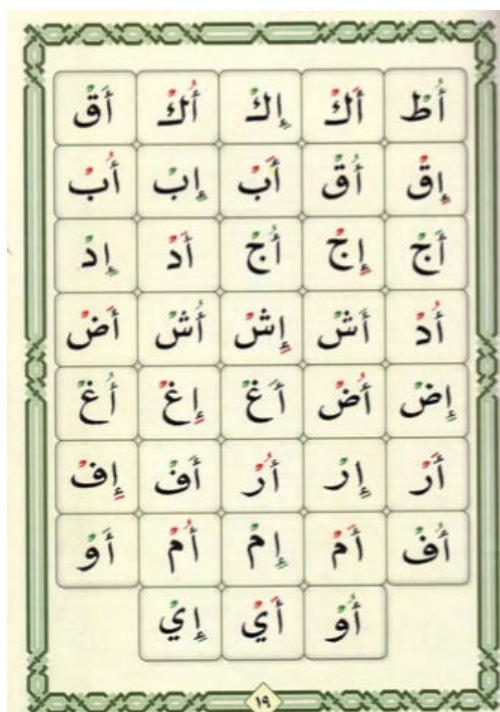


The 4 Levels of Qalqala

- **Strongest:** when making waqf (stopping) on a mushaddad letter of qalqala
- **Strong:** when making waqf on a saakin letter of qalqala
- **Weak:** when the saakin letter of qalqala is in the middle of a word
- **Weakest:** when the letter of qalqala has a harakah (vowel)




4.



8 days

Term 2: April - June

Lesson Number and Details		Duration																																																																			
1. Practicing of Saakin		8 days																																																																			
<p>In this lesson students are introduced to the rules of Noon Saakin and Tanween (ie. Ikhfaa, Izhaar and Idghaam).</p>																																																																					
<div></div>																																																																					
<p>The rules of Raa are summarised in the following table:</p>																																																																					
<table><tr><td>1</td><td>Raa with fat-ha</td><td>رَ</td><td>رَبُّكَ</td><td>Heavy</td></tr><tr><td>2</td><td>Raa saakin proceeded by fat-ha</td><td>رَ</td><td>مَرِيَمَ</td><td>Heavy</td></tr><tr><td>3</td><td>Raa saakin preceded by alif</td><td>ا ر</td><td>الْبَحَارُ</td><td>Heavy</td></tr><tr><td>4</td><td>Raa with dammah</td><td>رُ</td><td>رُزِقُوا</td><td>Heavy</td></tr><tr><td>5</td><td>Raa saakin preceded by dammah</td><td>رُ</td><td>مُرْسَلٌ</td><td>Heavy</td></tr><tr><td>6</td><td>Raa saakin preceded by waaw</td><td>و ر</td><td>كُفُورٍ</td><td>Heavy</td></tr><tr><td>7</td><td>Raa with kasra</td><td>رِ</td><td>رِزْقًا</td><td>Light</td></tr><tr><td>8</td><td>Raa saakin proceeded by kasra</td><td>رِ</td><td>فِرْعَوْنَ</td><td>Light</td></tr><tr><td>9</td><td>Raa saakin preceded by yaa</td><td>ي ر</td><td>بَصِيرٌ</td><td>Light</td></tr><tr><td></td><td></td><td>ي ر</td><td>خَيْرٌ</td><td>Light</td></tr><tr><td colspan="5">Exception to Rule 8 (فِرْعَوْنَ)</td></tr><tr><td>A</td><td>IF HAMZATUL WASEL COMES BEFORE THE RAA SAAKIN.</td><td>أ ر</td><td>أَرْجِعْ</td><td>Heavy</td></tr><tr><td>B</td><td>IF A HEAVY LETTER (خَصْرٌ صَغُوطٌ) COMES AFTER THE RAA SAAKIN.</td><td>ر x</td><td>مِرْصَادًا</td><td>Heavy</td></tr></table>					1	Raa with fat-ha	رَ	رَبُّكَ	Heavy	2	Raa saakin proceeded by fat-ha	رَ	مَرِيَمَ	Heavy	3	Raa saakin preceded by alif	ا ر	الْبَحَارُ	Heavy	4	Raa with dammah	رُ	رُزِقُوا	Heavy	5	Raa saakin preceded by dammah	رُ	مُرْسَلٌ	Heavy	6	Raa saakin preceded by waaw	و ر	كُفُورٍ	Heavy	7	Raa with kasra	رِ	رِزْقًا	Light	8	Raa saakin proceeded by kasra	رِ	فِرْعَوْنَ	Light	9	Raa saakin preceded by yaa	ي ر	بَصِيرٌ	Light			ي ر	خَيْرٌ	Light	Exception to Rule 8 (فِرْعَوْنَ)					A	IF HAMZATUL WASEL COMES BEFORE THE RAA SAAKIN.	أ ر	أَرْجِعْ	Heavy	B	IF A HEAVY LETTER (خَصْرٌ صَغُوطٌ) COMES AFTER THE RAA SAAKIN.	ر x	مِرْصَادًا	Heavy
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2. Izhaar

The rule of Izhaar should be explained: A Noon Saakin, or Tanween, if a throat-letter (حلقية) comes after them, this Noon or Tanween are read with Izhaar.



3. • Imaalah (إمالة): Hafs reads only one word in the whole Qur'an with Imaalah, and that is (مَجْرِيهَا) in Aayah 41 of Surah Hud. This word is read as 50% Yaa and 50% Alif.

The word (مَجْرِيهَا) is spelt:

Meem Jeem Fathah
Maj,
Raa Alif Mumaalah Ray,
Maj Ray,
Haa Alif Fathah Haa,
Maj Ray Haa.



8 days

4. Waqf Rules

8 days

- On this page the first Waqf or stopping rule is introduced i.e at the end of a verse. At this point students should be able to read the word in one breath. Students should be taught to say with Waqf or without Waqf.
- There are 3 primary rules of Waqf:
 - Stopping at a Fathatayn. Which is read as a Fatha with a Madd, or
 - Stopping at a round Taa or Taa Marboota which becomes a Haa on Waqf, or
 - Anywhere else. Where the letter becomes Saakin.

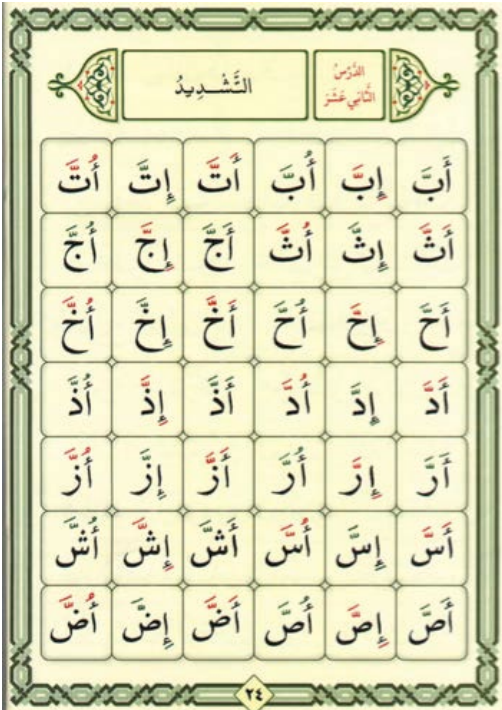


Exercise: Open the Qur'aan Shareef and ask the students to point out the 'stopping' and 'non-stopping' signs. Then see whether they are making Waqf correctly or not.

The signs in the Madinah Mushaf for stopping are as pictured (right). The main stop is at the end of the Ayat.

م	Must Stop Must stop on this sign
لا	Can't Stop Never stop on this sign
ج	Stop or continue Both are fine
صل	Better to continue Continuation is desirable
قل	Better to stop Stopping is desirable
ٖٖ	Stop at one You can only stop at one of these two
س	A slight pause Take a slight pause without breathing

Term 3: July - September

Lesson Number and Details	Duration
<p>1. Shaddah</p> <ul style="list-style-type: none"> Noon and Meem Mushaddad are read with Ghunnah (length of 1 Alif in the nose) Raa with Shaddah follows same rule as Raa with Harakah and without Shaddah. The letter which has a Shaddah is read twice together; the first with a Sukoon, then with a Fatha, Kasra or Damma which is written on it. <p>Eg. The word (أَبَّ) is spelt: Hamza Ba Fathah Ab, Ba Fatha Ba, Ab-ba.</p> 	8 days

2. Practice of Shaddah

8 days



3. Practice of Shaddah (Page 2)

8 days

- NOTE: The word (لَا تُؤْمِنَّا), in Aayah 12 of Surah Yusuf, has to be read with Ishmaam (إشمَام).

Ishmaam means to indicate the lips towards the Damma (ie. lips are made into a circle) for the duration of the Ghunnah.





4. Practicing Shaddah with Sukoon

8 days



Term 4: September - December

Lesson Number and Details	Duration
<p>1. Tashdeed with a Tashdeed</p> <p>Eg. The word (يَزْكِي) is spelt:</p> <p>Ya Za Fatha Yaz, Za Kaaf Fatha Zak, Yaz-zak, Kaaf Fatha Kaa, Yaz-zak-kaa.</p> 	8 days
<p>2. Shaddah after Madd Letters</p> <ul style="list-style-type: none"> In this lesson a Shaddah comes after a Madd-letter. The Madd sign (ٓ) is written above the Madd-letter and is called Madd Laazim. It is read with four Alifs. <p>Eg. The word (ضَالًّا) is spelt:</p> <p>Daad Alif Laam Fatha Daaaal, Laam Fathatayn Daaaalan.</p> 	8 days

- Madd also appears when two consonant are together when stopping, eg. **نَسْتَعِينُ - أَلَدَيْنِ** and others. This Madd is called Madd Aarad (المد العارض) and it is one or two Alifs, or three Alifs.

3. Conclusion: The Rules Application

8 days

All previous rules are practiced in this lesson:

- Miscellaneous joining rules.
- Rules of Waqf.
- Rules of Idgham and Iqlaab.

NB: If a letter Ya, Waw, Meem or Noon comes after a noon Saakin or Tanween, Ghunnah is said except in four words, which are: **صِنَوَانُ - بُنْيَانُ - دُنْيَا - قِنَوَانُ**. There is no Idghaam but noon without Ghunnah.



Noon Qutni (small noon): A small noon with a vowel (Fatha, Kasra or Damma) is written when there is a Tanween followed by a Saakin letter. The small noon is not written over or under the Tanween, but written on the Hamza Wasl (اُ) of the first letter of the next word. The rule in Arabic is that two Saakin letters cannot meet between two words, so one of the letters acquires a vowel. If one stops, the Alif will be read and the small noon will not be read. If one does not stop, the small noon will be read and not the Alif.

Eg. **عَادَا الْاَوَّلَى**

- Meem Saakin rules:
 - Idgham: If a Meem appears after a Meem Saakin, Ghunnah will be made. Eg. **لَهُمْ مَا يَشَاءُونَ**
 - Ikhaftaa: When a Meem Saakin is followed by the letter Baa. Eg. **إِنَّ رَبَّهُمْ بِهِمْ**

- Rules of Madd Munfasil(ٴ): If a Madd letter is in a word and a Hamzah is in another word, this is called Madd Munfasil. It is to be read 3 to 4 Alifs. Eg. ٴ اِيَابَهُمْ
- Rules of Name of Allah Ta'laa.

4.



8 days

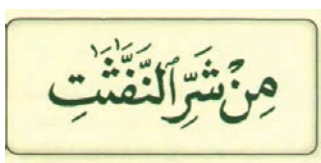
A few important tips

1. After each lesson of the Noorani Qa'idah, open to a page of the Qur'aan Shreef and ask the students to apply / identify the concept taught to them. Randomly test previous concepts as well. By doing this the children's recognition abilities will, Insha Allah, improve and the teacher will also determine whether the children understood the lessons thoroughly or not.
2. Daily, revision of at least 3-5 pages must be done. As each child finishes the lesson, they should remain at the Mu'allim/ah's desk and revise previous lessons. The Mu'allim/ah does not have to listen to each child individually. While a few of them may be doing the revision at once, the Mu'allim/ah may continue listening to the lessons of others and randomly check on those doing the revision.
3. Ensure that the learners have learnt Ta'awwuz and Tasmiyah correctly (with Tajweed) before commencing with the Qa'idah.

4. Inculcate into learners the habit of placing the Shahaadah finger while reciting.
5. To strengthen the student's reading, considerable active focused practice has to be done via the spelling and phonic (normal reading) method. Through such exercises i.e. by Questions and answers, reading will become strong InshaAllah.

An example of how a lesson can be taught thoroughly

This example shows how well learners should be taught and before the end of the Qa'idah be able to answer these questions confidently.



Q. What Harakah is below Meem?

A. Kasrah

Q. What is the letter called that has a Harakah?

A. Mutaharrik.

Q. How do you read a Mutaharrik?

A. You read it quickly, you do not elongate it and you don't stop on it suddenly to make a Hamzah.

Q. What is on noon?

A. Sukoon.

Q. What is the letter with Sakoon called?

A. Saakin.

Q. How do you read a Saakin letter?

A. Saakin letter is joined to the Mutaharrik letter before it and are recited together.

Q. What Harakah is on sheen?

A. Fatha

Q. If Noon Saakin has a Sheen after it then how is it recited?

A. Ikhfa is made.

Q. What is Ikhfaa?

A. Ikhfaa is to recite by hiding the sound in the nose for the duration of an Alif.

Q. What is on Raa?

A. Tashdeed

Q. What is the letter with Tashdeed called?

A. Mushaddad.

Q. How many times is the Mushaddad letter recited?

A. Twice, once joined with the previous letter (as in Jazm or letter with Sukoon) and a second time with the Harakah on the letter itself.

Q. Which letter is joined with Raa Mushaddad?

A. It is joined with Sheen.

Q. How do you read noon Mushaddad?

A. With a Ghunnah.

Q. What is a Ghunnah?

A. Ghunnah is to recite in the nose for the duration of an Alif

A similar process should be done for Faa Mushaddad.

Q. What is the Harakah on Thaa and what is the small letter near Thaa (4th letter of alphabet)?

A. Fatha and a small Alif.

Q. What does the small Alif do?

A. It is an open letter and elongates the sound of the letter before it for the duration of one Alif.

Q. What is small Alif similar to?

A. It is exactly same as having the big Alif after the letter.

Q. What letter is on the Taa (3rd letter of alphabet)?

A. Kasra.

Note: If a student cannot answer correctly, then ask another student. The first student should be then asked and he should repeat the correct answer. In such a manner the Qa'idah should be taught.

4.15 Naathirah - Reading from a Mushaf

How to teach Naathirah in a group?

Every student should have their own Qa'idah/Qur'aan so that all students can have lesson in front of them.

Over what period is the Qur'aan taught?

The Qur'aan with Tajweed is taught over 5 years. Some Makaatib can complete this earlier. The focus and priority is Tajweed not a Khatam. Students can do a separate Khatam outside of Maktab. A planner should be made for this lesson to have equal distribution throughout the year.

Grade Level	Yearly Qur'aan Division
Grade 3	Juz 'Amma
Grade 4	Juz 1 -3
Grade 5	Juz 4 - 8
Grade 6	Juz 9 - 18
Grade 7	Juz 19 - 30

How is the Qur'aan class structured?

Lesson Division	Allocated Time
Listen to previous lesson completely from each student	20 min
Get students to mark the rules of the new lesson on the board. Teach the important aspects of the lesson on the board.	10 min
Teach the new lesson according to spelling method (if in Juz Amma) and normal method, using the 4 techniques (mentioned in section 4.11).	10 min
Surah memorisation revision.	5 min

Using of board for Naathirah

- Write the following on the board:
 - Bismillah and Date,
 - For topic: Qur'aan Kareem,
 - The Surah name,

- Number of students absent and present.
- Write some Ayaat on board for the day's lesson. Some rules should be revised according to spelling and normal method.
- On revision days (last week of term, for example) only one Ayat should be written and practiced according to spelling method.

Note: When students are reciting a lesson, listen very carefully. DO NOT be engaged in anything else for example texting, as this will teach disrespect of not listening to the Qur'aan when recited.

Teaching Naathirah

- Students should always use index, or Shahadah, finger.
- Lesson for all students is the same, but the lesson is read individually to the teacher.
- Each student should read in front of the class and the class should be allowed to correct others. Students should be allowed to correct others without teacher correcting e.g. they raise hands and then correct.
- Juz Amma should be read with spelling and normal method.
- Rules of Tajweed should be taught and practiced along with reciting.
- Slow, balanced recitation should be taught to the students, so that each letter is pronounced distinctly and correctly. Students should not be allowed to recite quickly to 'race through' a particular page, surah, etc.
- The day's lesson should be recited 10 times.

Note: Initially, listen to the complete lesson, as the lesson is short. As the lesson increases, listen only to part of the lesson.

4.16 Qur'aanic remedial teaching⁹

What is Qur'aanic remedial teaching?

Qur'aanic remedial teaching is to help improve the recitation of a child who has completed the Qa'idah and has commenced with Qur'aan but is still having difficulty reciting correctly and fluently. It can also be introduced to such students to assist them in grasping concepts learnt in Qa'idah thoroughly, whilst they are already in Qur'aan, without them having to go back into the Qa'idah.

Check-List

Before commencing any remedial work, first go through the following check-list with each weak student in your class:

- Does he/she make Wudhu before coming to class?
- Does he/she handle the Qur'aan with respect?
- Has the child completed and understood the concepts taught in Qa'idah thoroughly before commencing Qur'aan?
- Does the child have any mental or physical disability?
- Do we beg and make Dua especially for the weak ones in our class?
- Have we endeavoured to investigate the background of the child?

It is possible that the child has some problem at home. He/she may be an orphan, or from a broken home, may have a single parent, revert parents, working parents or parents who have no concern for their child's progress, etc.

All these factors and many more could be the reason for the child's poor performance. The Mu'allim/ah should ponder over these reasons and find ways of overcoming these problems and help the child to progress. If you are not sure how to overcome the problem, discuss the matter with your principal, senior Mu'allim/ahs or with the supervisor, to help you find a solution.

How to locate weakness?

Assessing the pupil: The Mu'allim/ah should allow the child to recite without correcting him/her. Make a written note of his/her weaknesses. You will now be in a better position to gauge what has to be remedied and what plan of action to follow.

⁹ Using the book 'Remedial Qa'idah' published by Ta'limi Board, KZN

How to improve Qur'aan recitation?

1) Step 1 - Patience

Adopt patience. Remedial work is a slow process and it may take time before a child progresses (up to a year).

2) Step 2 - A concept a week

Teach a concept a week. For this, draw up a plan of action as to how you will conduct your work. The following factors could be some of the reasons for this weakness:

a) Recognition and pronunciation of the Arabic alphabet - Makhaarij

Maulana Ashraf Ali Thanwi رحمہ اللہ has mentioned that there are 29 Arabic alphabets. Most of the letters are very easily pronounced because of them having similar sounding alphabets in English or Urdu. There are only about 7 letters that need drilling. These are:

ث - ذ - ص - ض - ط - ظ

Villagers (ie. those with a heavy dialect in their native language other than Arabic) also have a problem with:

خ - ز - ش - ع - غ - ف - ق

Hadhrat رحمہ اللہ mentions that if every day we just practice only on one Harf (letter). In one week we will be able to master all the difficult letters and in two weeks the villagers will also master the Arabic alphabet.

b) Signs and their functions

Fatha, Damma, Kasra: If a child who does not understand the different signs and their applications, he/she will have difficulty in reciting the words correctly. Explain the function of each sign first, for example a 'Fatha' on top of any letter of the alphabet will have an "aa" sound. A 'Damma' on the top of any letter will give it a "oo" sound. Similarly, a 'Kasra' at the bottom of a letter will give it an "ee" sound. The student should be made to spell the letters initially till he/she understands the concept or he/she may recite it phonetically if he/she has the ability to do so.

Sukoon or Jazm: This sign and its application must be explained to the child. He/she must be encouraged to spell the letters and join them till he/she masters this concept.

Tashdeed: This is an extension to the Sukoon. The student must know that a Tashdeed joins as well as adds a Fatha, Kasrah, or Damma to the letter.

c) Silent letters and their linkage

Some letters are written but not read. They must be skipped and the letters with the signs must be joined.

d) Fluency

After a child has mastered the above three concepts (viz. Makhaarij, signs and their functions and silent letters), work on perfecting the child's fluency. This can be done by selecting an Aayat in the Qur'aan (not the child's Sabak) and make him/her recite it daily for a few minutes. The speed of the recital should increase daily reaching its maximum at the end of the week. However, ensure that the Makhaarij as well as the Ikhfaas, Ghunnahs, etc. are not overlooked.

Note: Repetition results in fluency. The more a child will repeat his/her lessons, the more fluent he/she will be able to recite. Also check whether the child is memorizing the Sabak without knowing how to apply the concepts.

In this manner go through every concept taught in the Qa'idah.

3) Step 3 - Repetition

Daily ensure that students repeat their lessons. A weak pupil must repeat his/her sabaq at least six times in the class before coming to read to the teacher - three times before coming to recite to you and three times after you have taught them.

Very Important:

- If a child is in Qur'aan and has not yet understood the concepts in Qa'idah as yet, he/she should not be made to go back to the Qa'idah. Rather allow him/her to continue Sabak in Qur'aan (for Barkat) and start him/her off with the Remedial Qa'idah under the pretext of teaching Tajweed. In this way you will evade any altercations with the child's parents.

- If a child who is in a higher grade has to come to Maktab for the first time, do not put him/her in the grade one class. Rather group him/her with his/her age group or one grade lower and give him/her special attention projecting to eventually bring the child on par with the rest of the class.

Group Reading

Grouping according to the ability of a child is necessary. The brighter students cannot be made to go slower or held back because of the weaker ones. Grouping must be done tactfully. The weaker groups must not be labelled as weaklings or dunces. This not only has an adverse effect on the child but it is also Islamically incorrect.

If a class has more than one group initially, the final aim should be to have only one group by the end of the year. It is pointless starting the year with three groups and ending the year with the same three groups or the same students in the same groups throughout the year.

The teacher should devote more time to the weaker group to enable them to progress to the next, better group as their ability improves. The groups should not remain static and there should be frequent movement from the weaker group to the better group.

Note for the teacher: The teacher himself/herself must be aware of the pronunciation of the letters as well as the laws of Tajweed, otherwise the whole exercise will be a farce. Incorrect Makhraj becomes very difficult to correct at a later stage in life. However remember it's never too late to improve our own recitation.

4.17 Guidelines for teachers on how to mark the Qur'aan

1. **Ghunna, Ikhfa, Qalb, Idghaam:** Mark with a small circle above the word

E.g. اِنْسَانَ مِنْ شَرِّ مِنْ بَعْدِ اِنْ اِنَّ ثُمَّ

2. **Izhaar:** Mark with a cross (x)

E.g. شَيْءٌ اَوْ يَتُوبُ اِنْ خِفْتُمْ مِنْهُ رَجَالًا اَوْ

Text

3. **Special letters:** Mark with a circle.

E.g. مَعْصُوبٍ اَلْحَمْدُ قُلْ

4. **Open letters:** Under line the open letters.

E.g. لَا اَلَّذِيْنَ اِيَّاكَ مَعْصُوبٍ

5. **Closed letters:** Put both letters into a square.

E.g. هُنَّ مِنْ لَهُنَّ فَرِيضَةٌ فَضْلَ بَيْنَكُمْ

6. **Silent letters:** Mark an arrow joining the words over the silent letters

E.g. قَالُوْا اَدْعُ لَنَا فَلَنْ يُخْلِفَ كَالِدِهَانَ

4.18 Teaching memorisation of Surahs and Duas

Those who will be given shelter in the shade of the Arsh (Throne of Allah) on the Day of Qiyaamah are the following persons:

1. Those persons who teach the Qur'aan to Muslim children.
2. Children who learn the Qur'aan in their childhood and are devoted to its recitation when grown up. (Hadith, Sharhul Ihya)

The importance of correct recital of the Qur'aan can never be over-emphasised. Our aim should be that each child recites the Qur'aan correctly.

Before teaching a Surah / Dua

Always work towards quality and not quantity. It is better to let the student memorise a few Surahs properly than to know a dozen Surahs "half-baked". Apart from Surah Fatihah, which every child must learn first, start with the simplest Surahs as listed in the overview of the syllabi, section 2.

Strictly follow the syllabus: The syllabus has been divided in such a way that students will have to learn, on average, one surah a term.

Mentioning the virtues of reciting the Surah/Dua will make the student appreciate the beauty of the Holy Qur'aan and will motivate them to recite these Surahs/Duas at the appropriate occasions.

Surah / Dua Memorisation

Definition of Memorisation: Memorization is the process of committing something to memory. The act of memorization is often a deliberate mental process undertaken in order to store in memory for later recall.

Techniques of memorisation:

- Rote learning (repetition)
- Mnemonic link system (verbal, visual, kinaesthetic or auditory)
- Constant accountability (motivation)

Important Points

1. Surahs should be introduced 1 or 2 words at a time or a single verse to make memorising easy. This is known as the 'chunking method'.
2. The words should be written on the board and recited several times by the Mu'allim/ah to ensure words/letters are properly applied.

- Students must first get the words correct before memorising as to correct something that has been memorised wrongly takes a great effort.
 - Take feedback from random students (focus on weaker students, while maintaining a balance amongst all the students).
3. After every new section revise from beginning of the verse and when required from the beginning of the surah. This is known as the 'tying up of sections'.
- Theme of repetition as students are hearing the first section over and over.
 - This repetition will ensure that even the lower achiever (who has missed it in the first few turns) will eventually memorise it, inshaAllah.

Note: Point out three things to the students:

- a) Visually see the sequence and order of words. This may not be words in the Arabic sense, but syllables or what sounds are coming out.

Eg.

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۝			
قُلْ	يٰٓ	اَيُّهَا	اَلْ
كٰفِرُوْنَ			

- b) Make a conscious note of the form and shape of letters.
- c) Connect the sound with the sight.

The follow up and lesson reinforcement

- Let the class recite it collectively.
 - As new words are introduced the previous lessons should be reinforced.
 - Reinforcement and repetition is the KEY to the process of transferring data from the short term memory to the long term memory.
- Each child should be tested on the new words/Surahs. The Mu'allim/ah should test the following three aspects:
 - a) Pronunciation,
 - b) Memorisation, and
 - c) Fluency of recitation.
- Peer learning is very effective and time efficient.

Note: Keep close watch of student compatibility in this process.
- Mu'allim/ah to recite revision Surahs as well to re-orientate learner from time to time.
 - Every class could start with a recital of the surah of the week and a few scheduled revision Surahs.

How to teach a new Surah / Dua

1. The words of the Dua or Surah should first be written on the board. Use different colour markers to point out/emphasise any specific aspect, such as special letters, etc.
2. Thereafter the Mu'allim/ah should recite the surah to them, slowly and well-paced, with special emphasis on the letters that need attention. In grades one and two, students are unable to read from the text. Hence, the teacher will have to read out the surah word for word and allow the learners to follow the recitation.
3. The new lesson (Sabaq) must be read out by the Mu'allim/ah to the students. Students must not be asked to go home and learn the new Sabaq on their own. This is extremely important.
4. Always teach a new Surah/Dua one verse at a time. Teach Aayat by Aayat, not the whole surah at one time. If the children seem tired, stop for a minute or two, change the subject and then continue.
5. Let the class recite it collectively, then ask each learner individually to recite it.
 - Randomly ask students, not in order from right to left, etc. This ensures learners are 'kept on their feet' and don't simply tune out when another student is reciting.

If he/she makes a mistake, the Mu'allim/ah should correct the learner or ask the other learners to assist in correcting the recitation.

 - If the teacher simply corrects the student, he/she will copy the teacher in a parrot fashion and move on, without learning much.
 - A better method of correction is to ask other students. If they say, "he read like this..." then say, "I don't want to know what he read, rather explain to me what he needs to correct."
 - Getting the student himself/herself to explain why they are reading in that manner.
6. While listening to the student's surah, the Mu'allim/ah should make it a habitual practice to mark the errors of the student in pencil, in the student's Qur'aan. This will serve as reminder to the student. The pencil marks could be erased at a later stage.
7. It is very important that the Mu'allim/ah does not tick (as correct) any Surah/Dua in the progress card (if utilised by a Maktab) until he/she is completely satisfied that the learner is reciting correctly.
8. Use the aid of an MP3 player / cd player to assist the improvement of recital. The recitals of Sheikh Khalil Husri, Sheikh Minshaawi or Sheikh Abdur Rahmaan

Huzayfi could be played in the classroom to allow children to hear correct pronunciation.

Note: If the learners do constantly make errors in pronunciation, mark the mistake in pencil so that the parents may assist that learner at home.

Take special note of the following:

1. Makhaarij of the letters
2. Open and closed letters
3. Incorrect memorisation of words.

Teaching aids for teaching Surahs / Duas

- Use audio recordings to enhance the learning experience
- Duas and Surahs written on charts with special letters written in red or different colours.
- Encourage learners to apply new Surahs into their Salaah.
- A role play for students could be performance of actual Salaah.
- Makhaarij and Tajweed laws should be applied.
- Make use of progress sheets.
- The whiteboard could also be used daily for new portions to be memorised.

VERY IMPORTANT: Mu'allim/ahs should be 100% sure of their own pronunciation of the Surahs and Duas otherwise learners will pick up the wrong pronunciation. It is advisable that the Mu'allim/ah revise their Surahs/Duas with some senior and experienced Mu'allim/ah before teaching the class.

Lesson example (سورة الفاتحة) :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

	Revision	Lesson
Lesson One	أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○	أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
Lesson Two	أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ ○ الرَّحِيمِ ○	الرَّحْمَنِ الرَّحِيمِ

Lesson Three	<p>أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ</p> <p>○ الرَّحِيمِ ○ مَالِكِ يَوْمِ الدِّينِ ○</p>	مَالِكِ يَوْمِ الدِّينِ
Lesson Four	<p>أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ</p> <p>○ الرَّحِيمِ ○ مَالِكِ يَوْمِ الدِّينِ ○ آيَاكَ</p> <p>○ نَعْبُدُ وَآيَاكَ نَسْتَعِينُ ○</p>	آيَاكَ نَعْبُدُ وَآيَاكَ نَسْتَعِينُ

Example of breaking up of Ayah (سورة الفيل) :

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ○					
أَلَمْ تَرَ	كَيْفَ	فَعَلَ	رَبُّكَ	بِأَصْحَابِ	الْفِيلِ

4.19 Teaching Tajweed

The following laws of Tajweed can be introduced to the children:

Primary Focus

1. Makhaarij of the special letters.
 - They must not be confused with similar sounding letters.
 - If a letter is pronounced incorrectly it will change the meaning of the word. For example:

رَحِيم	means 'most merciful'
رَهِيم	means 'a slight drizzle'
قَلْب	means 'heart'
كَلْب	means 'dog'
2. Ghunna (Ikhfaa, Idghaam, Meem Mushaddad, Noon Mushaddad,): Should be marked in the Qur'aan by making a small circle over the letter of Ghunnah.
3. Madd (big and small).
4. Huroof Maddah (open letters) and closed letters.

Secondary Laws

1. Rules of Raa: Teach pupils the law and make them practice it.
2. The Laam of Allah Ta'ala.
3. Qalqalah.

5. Maktab Quality Support



Quality Support

What is Maktab Support (MS)?

Maktab Support (MS) is to assist the Maktab administrators and teachers in implementing the system, syllabus and teaching methodology in accordance with this manual. For this all aspects of a Maktab must be run in consultation with by an 'Aalim from Maktab Australia.

What is purpose of MS?

The purpose of MS is:

1. To raise the quality of standard of education,
2. To implement the Maktab according to the system and prescribed syllabus, and
3. To support the Maktab where it needs help.

Who will conduct MS?

1. The Maktab representative or MR.
2. The Maktab Australia representative or MS.

Who is a Maktab Representative (MR)?

There should be at least two MRs. He is a responsible individual who will oversee the Maktab. He is usually a masjid committee member.

Qualities of MR

1. Should consider Maktab a service to Deen.
2. Be concerned for the Deeni education of children.
3. Should have excellent Akhlaaq with teachers.
4. Speak softly and kindly.
5. If they see any deficiency, with tolerance and forbearance they should consult and make decision.
6. Should see their success of this world and the hereafter in the success of the Maktab.

His duties include:

1. Find location for Maktab.
2. Promote Maktab: announce for 3 Jumuaahs, posters etc.
3. Find and recruit good teachers with good Qur'aan reading.
4. Organise teacher training.
5. Arrange for the needs of the Maktab.
6. Manage finances such as fees, teacher payment, etc.
7. Make arrangements for exams.
8. Also the MR should check within Maktab:
 - a) Qa'idah Nooraniyya is taught on board
 - b) Lessons as a group
 - c) Class organised
 - d) Every student has books
 - e) Dress code followed
 - f) Maktab and students are clean
 - g) Check teacher attendance
 - h) Student attendance
 - i) Check Salaat diary
 - j) Check fee payment
 - k) Ask questions from students every now and then.
9. Informing of results.
10. Making arrangements of annual gathering.
11. Organising parent-teacher interviews twice a year.
12. Meeting with other MRs at the Maktab's Australia office if any meeting is organised.
13. Meet parents of children that are absent.
14. Make Fikr for growth and promotion of Maktab.
15. Make Fikr for behaviour of children.

How does a MR conduct his activity?

1. The MR should make a Mudhakara (review) of Maktab system every now and then.
2. The MR should take a report and should try to solve any problems in consultation with teachers and the Maktab's Australia MS.

How should the Maktab Support (MS) visit a maktab?

1. Visit a Maktab at least once a month and in far off areas every two months.
2. Point out any matters that are not in accordance with the prescribed syllabus or system.
3. Do a Mudhakara (review) with the teacher and make a report of these matters and also needs of the Maktab. He should meet the MR and try to find solutions.
4. Much tact and wisdom should be used in rectifying weaknesses. A MS should be a super advisor (Naseehat and goodwill) & have foresight (Firaasat).
5. Prior appointment should be made, via a call, for example.

What are the responsibilities of the MS?

- Report on the educational standard.
- Report on overall structure, management and setup. This should be given to Mu'allim or principal so they can remove any weaknesses.
- Meet MRs and give them report.

The function of a MS

To ensure that:

- All classes are functioning well.
- All students are grouped according to their grades in school and their ages for Tasheel books.
- All teachers have their student rolls, teacher's files, time sheets, whiteboard, desks, Kitaabs, etc.
- All students have their necessary Kitaabs according to the classes they are in.
- Teachers come to class well prepared.
- Teachers are delivering the lessons correctly and effectively (if not, the MS should conduct a lesson themselves in the classroom, demonstrating how a lesson should be delivered.)
- All records are filled in correctly and that the timesheets are signed regularly.
- Every class is having a complete one and a half hour session of Maktab daily.
- Every class is visited regularly and teachers are assisted with problems that they are encountering in their classroom.
- The level of Ta'leem (education) is upgraded in every class.
- To be alert with regards to irregularities on the part of teachers, (e.g.

speaking on the cell phone during class time, buying and selling of items, coming late or leaving early, etc.).

- To work with Mashwarah with senior Ulama whenever faced with any difficulty (remember we do not know everything).
- To perform 2 Rakaats Salaah daily and beg Allah Ta'ala for His assistance and acceptance.
- To scout for and encourage Maktab teachers.

How do we conduct Maktab Support?

1. The Teacher

Is he/she competent for the job that has been entrusted to them?

How would we know this?

- Observing the method of his/her teaching.
- Testing the children from time to time and evaluating the standard of Ta'leem.
- Closely checking the examination results of a particular class, especially after the half year examination. (Teachers must be made to keep the mark sheets with them in their files to be inspected at any time).

What to do if a teacher is incompetent?

1. Provide some structure where the teacher would be given some kind of support and guidance.
2. Ensure that they attend workshops that are held by the Maktab Australia or other like-minded organisations.
3. Replace the teacher.

2. The Students

- Are the pupils on par with the syllabus?
- What is the standard of performance? (e.g. Pupils Qur'aan reading, Tajweed, etc.)
- Analysing individual weaknesses in pupils, (e.g. ADD, ADHD, coming from Non-Muslim homes, abused kids, etc.). [Preparing some kind of remedial program, adapting the syllabus etc. for such pupils.]

How do we evaluate the students?

1. Target one subject per visit maximum two.
2. Call one pupil at a time and test him/her in that subject. Ask for his/her progress card and check if it is filled in correctly. Check the teacher's evaluation symbol of the child in the progress card.
3. Make a note of the discrepancies and discuss it with the teacher.
4. Give the teacher a short term target and inform him/her that on your next visit, you will be checking on the following aspects. File a report on your visit. (A copy of the report must be kept by the teacher.) On the next visit ask for the report and check whether criterion has been met or not.

Some important aspects to observe when conducting MS

1. Is the Mu'allim/ah using him/her full time constructively?
2. Has he/she divorced his/her seat and adopted the whiteboard?
3. Is he/she adhering to the time table?
4. Is he/she listening to each child's Qur'aan lessons individually?
5. Does he/she do revision of previous lessons before commencing with new lessons?
6. Has he/she implemented group work for Surahs and Duas?
7. What methodology has he/she adopted when teaching Fiqh, Aqaaid, Akhlaaq and History?

Thirteen Questions for every MS

1. Do I make Dua for the Makaatib in my area of administration?
2. Do I make Mashwarah with other MSs when I encounter a problem?
3. Do I make notes when doing the MS of any Maktab?
4. Do I address the Mu'allim/ah's shortcomings with him/her in a nice diplomatic manner?
5. Do I make an attempt to speak to the children and find out where they are at?
6. Do I assess the standard of the Maktab in accordance to the area the Maktab is?
8. Do I prepare myself before walking into any class for MS?
[It is necessary to prepare before doing any Maktab support - what do I prepare?]
9. Do I take out some time on every visit to give some Naseehah (advice) or tell

a story to the class which will be of great benefit to them?

10. Do I visit the homes of the students?
11. Do I have meetings with the teachers in my area of administration?
12. Do I meet with the trustees of the Makaatib at least once or twice a year?
13. Do I arrange/attend parents meetings held in my area of administration?
14. Do I speak and discuss with Ulama of other Madaaris/Makaatib and exchange ideas with them with the intention of uplifting the Ta'leem of our Makaatib?

6. Mu'allim/ah's Documents



Available for download on maktabs.org.au

Maktab Australia Rules of Affiliation

1. The Jamiatul Ulama of Victoria's Maktab division, known as Maktab Australia, shall be responsible for the Ta'lim (education) at the Maktab.
2. Amendments to the syllabus, textbooks, lesson duration, timetables etc. shall be made in consultation with Maktab Australia.
3. The Maktab, hereafter referred to as "the society," has to ensure that the officials, parents and students adhere to Maktab Australia's rules of affiliation.
4. Reports on progress of pupils and performance of teachers shall be submitted to the committee.
5. All queries and complaints should be directed to Maktab Australia.
6. The society should appoint a liaison officer who will at all times liaise with Maktab Australia.
7. Maktab Australia should be informed in advance of any activity organised by the society during Maktab hours.
8. The society is to ensure that all teachers attend the teacher training programs, organised by Maktab Australia.
9. Teachers should abide by all teachers' training rules which include research assignments and various forms of evaluation.
10. Teachers taking leave shall inform Maktab Australia in writing on the stipulated form.
11. The society may consult Maktab Australia with regards to teacher's salaries.
12. Employment of any teacher as from the date of affiliation must be approved by Maktab Australia.
13. All oral and written examinations will be conducted by Maktab Australia.
14. Maktab Australia shall be entitled to charge the society, parents and / or students for material supplied at prices fixed by Maktab Australia.
15. Maktab Australia reserves the right to withdraw its services at its sole discretion should circumstances warrant it.
16. The society will not incur legal costs on behalf of Maktab Australia or take any legal action against it, its staff or officials.
17. All charts, materials, etc. belonging to Maktab Australia should be returned within 14 days of either Maktab Australia's termination of services or if the society cancels its affiliation with Maktab Australia.

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18. Textbooks will be delivered to all students and the cost of the same will be charged to the parents/ guardians by the Maktab. Those who cannot afford the books may apply for a bursary.
 19. The opening and closing dates of all affiliated Makaatib will be determined by Maktab Australia.
 20. Maktab Australia reserves the right to amend, add or delete Rules of Affiliation as and when necessary.

Application for Maktab Affiliation

1. Maktab Details			
Maktab Name		Date Established	
Phone		Mobile	
Physical Address			
Postal Address			
Email			

2. Maktab Representatives (Committee members)		
Name	Phone	Email

3. Principal Details	
Name	
Address	
Phone	
Email	

[illegible]

General	
Contact Name	
Phone	
Email	
Postal Address	

Consent

We, _____ hereby agree to abide by the rules and regulations of Maktab Australia.

Declaration

We, _____ the undersigned declare that the above information given is true and correct.

Dates this _____ day of _____ 2_____
at_____.

Name (of official)_____

Designation _____
(of official) _____

(signature)

Date: _____



End of year/semester certificate



Reward Chart

[illegible]

Maktab Reward Chart

Term 2, 2015

		TOTAL									
Monday											
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Guidelines for Mu'allim/ahs' & Code of Conduct

Introduction

Rasulullah ﷺ is reported to have said, "The best among you is the one who learns the Qur'aan and teaches it." Another Hadith of our most Beloved Nabi ﷺ declares, "Verily Allah, His angels, the inhabitants of the skies, the inhabitants of the earth, including the ant in its nest in the ground and the fish in the water, send blessings upon the one who teaches people Deen." In the light of these Ahaadith, the elevated position and status of the Mu'allim/ah who is engaged in imparting Deeni Ta'lim to the children of the Ummah is evident.

Status and position bring along tremendous responsibility especially considering the fact that the children, their time and the knowledge we possess are all an *Amaanah*. Therefore a very high level of sincerity and dedication is necessary in order to discharge one's responsibility in this world and to be raised as a successful Mu'allim/ah in the *Aakhirah*.

Furthermore, since the children in one's care are still in their formative years, their impressionable minds will be influenced by the actions and words of their Mu'allim/ah. They already understand that the Mu'allim/ah is imparting Deen to them. It is most likely that they would emulate the conduct, dressing and even the views and perceptions of the Mu'allim/ah. Thus it is imperative that the conduct of the Mu'allim/ah strictly conform to the Qur'aan and Sunnah in all aspects.

While the above encompasses the entire Deen, some specific aspects are highlighted hereunder which every Mu'allim/ah must abide by:

Attendance

- 1) Attendance and punctuality are of utmost importance. The timetable must be strictly adhered to. The Mu'allim/ah must be in class at least **FIVE MINUTES BEFORE** Maktab commences and leave only **FIVE MINUTES AFTER** Maktab time finishes. The timesheets must be filled accordingly by inserting the **accurate** and not the **approximate** time of arrival.
- 2) Medical and other appointments should not be made during Maktab hours. Maktab times are for teaching only.

- 3) Leave will be granted with 2 day's notice in advance. In the case of any sudden emergency, the supervisor or principal must be contacted by phone as early as possible and be informed of one's intended absence and the reason thereof.
- 4) The Mu'allim/ah must endeavour to boost the attendance and punctuality of the children. An effort must be made to encourage other children in the area who are not attending any Maktab to join the class of the Mu'allim/ah.

Punctuality

It is the duty of every member of staff to be punctual. It is an impossible task to teach children to be punctual if teachers themselves are not punctual. We should be more punctual for this work of *Aakhirat* than punctuality in secular schools.

Discipline

Reprimand those pupils who out of sheer laziness do not perform well, in the following ways:

1. detention after class
2. let them stand in the class

When reprimanding a pupil, the aim should be reproach and not anger or frustration. If there is anger, rather desist from any form of punishment. After a few days show kindness to the pupil. This will prevent any ill feelings to be harboured by the pupil.

Self preparation

- The Mu'allim/ah should prepare his/her lessons beforehand.
- The success or failure of any lesson rests largely on how confident and prepared the teacher is.
- Every teacher must adhere to the timetable by moving on to the next subject when the allotted time expires. By not doing so, one can disrupt the entire programme of the Maktab.
- All records, viz. register, pupils progress sheets, time sheets etc. must be completed on time. It is the duty of the Mu'allim/ah to seek advice from any colleague, or the supervisor, should any difficulty be experienced in completing any required record.
- The syllabus breakdown is given as a guide to how much must be taught in each month. The Mu'allim/ah must endeavour to keep up to the said guide. Should there be any need to vary in any way; this should be put forward to the supervisor.

Workshops (Muzaakarahs)

Workshops are held to assist the teachers in achieving their objectives. Attendance at workshops is essential.

Dressing

1. While the Mu'allim/ah follows Maktab Australia's guidelines only during Maktab hours, children nevertheless observe their teachers even after class hours. Therefore, those who have committed themselves to become teachers of Deen, must teach Deen practically all the time, even after Maktab times. Hence the Mu'allim/ah must at all times, even out of Maktab, adhere to Islamic conduct and appearance. Any public and open violation of the Shariah, even after Maktab hours, totally contradicts any commitment to be a teacher of Deen and defeats the purpose for which one was employed as a Mu'allim/ah. Thus disciplinary procedures could be instituted for any such public and open violation, especially aspects pertaining to appearance and conduct.
2. For the purposes of Quality Support, the Maktab Support Representative may enter the class. This may be for general administrative reasons or to attend a lesson. During the MR's presence the Mu'allim/ah must don the Nikaab (if MR is male). This applies even if she does not generally don the Nikaab. Thus it will be the Mu'allim/ah's duty to always have a Nikaab on hand.
3. Teachers should also ensure that pupils attend Maktab in appropriate dress. Boys should wear caps and Sunnah clothing. There should not be any images on clothing and the Awrah must be covered. Baaligh girls must be made to wear loose fitting cloaks or the Shar'ee Hijaab. Makeup should not be worn to Maktab. Most importantly, clothing should resemble the clothing of the pious and we should not emulate those who are disobedient to Allah Ta'ala.

Litter

1. Pupils should be encouraged to keep the Maktab clean and tidy.
2. A program should be put in place where each class should have turns in keeping the Maktab clean and tidy.

Tarbiyah (Islamic nurturing)

1. The primary objective of the Mu'allim/ah must be the imparting of Deeni Ta'leem and the Tarbiyah (Islamic Nurturing) of the children under one's care - all solely for the **Pleasure of Allah Ta'ala**.

2. Since Tarbiyah is just as important as Ta'leem, the Mu'allim/ah will always guide pupils in matters of conduct, dressing, behaviour, etiquette, etc. Ways and means of getting across effectively to the children must be devised by the Mu'allim/ah, keeping in mind the background, socio-economic conditions and level of understanding of each child.
3. The Mu'allim/ah should be meticulous in moulding the habits and the speech of the pupils in accordance with Deen. Whenever a pupil enters the classroom he / she should enter with salaam.
4. The Mu'allim/ah should make use of the appropriate words such as please, Jazakallah etc. to demonstrate to pupils the proper usage of these words. The Mu'allim/ah should then pay heed to the pupils' speech and remind them of these words in the appropriate circumstances.
5. At no time should the Mu'allim/ah use abusive or vulgar language when addressing the pupils.
6. Little children are drawn to those who display a gentle nature and teach them with love and affection. Together with love and affection, firmness is required so that children do not get out of hand. However, at no time is any form of corporal punishment allowed. Should any problem occur which cannot be handled by the Mu'allim/ah, refer it to the supervisor or principal of the Maktab.
7. It is imperative that the Shar'ee rules regarding the intermingling of sexes should be upheld at all times. Boys and girls should be made to study or sit separately.

General

1. If there is a dispute regarding the family of a particular pupil, this should not be discussed at all in the classroom nor should a grudge be held against the pupil.
2. Do not conclude business transactions in the classrooms and neither should the Mu'allim/ah ask any pupils to purchase items for them.
3. The time of the children must be used profitably and constructively. If the work for that day has been completed, the rest of the time should be used for revision. Children should never be allowed to sit idle just waiting for the time to pass.
4. It is the duty of the Mu'allim/ah to ensure that all children perform the Zuhr and Asr Salaah. If they have not performed Zuhr/Asr Salaah (This depends on day-light savings), they should be made to perform the same before class commences. Asr/Maghrib Salaah must be performed before they leave. There is no excuse for children who are 10 years and over for not performing their Salaah.
5. Mu'allim/ah's should ensure that they do not use the mobile phone during Maktab.

Educational Posters downloadable from islamicposters.co.uk

Printable posters can be downloaded and printed and laminated at a printer's office, or Officeworks, and be placed on the walls of a masjid or Maktab.



Maktab Yearly Planner

2015 Yearly Planner



**MAKTABS
AUSTRALIA**

Maktab Workshops

1B Baird St, Fawkner*

Online registration available

on www.maktab.org.au

*unless mentioned otherwise

- Term 1**
2nd Feb to 26th Mar
- Term 2**
13th Apr to 18th Jun
- Term 3**
20th Jul to 17th Sep
- Term 4**
5th Oct to 17 Dec
- 31 **Ramadhan**
19th Jun to 19th Jul
- 31 **Public holidays**
observed by UMMA
Maktab

January

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

February

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

March

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

April

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

May

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

June

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

July

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

August

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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

September

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
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27	28	29	30			

October

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
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November

S	M	T	W	T	F	S
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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

December


S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Sample fortnightly breakdown of Islamic Studies



Maktab

TIMETABLE



	Monday	Tuesday	Wednesday	Thursday
Week 1	Qur'an / Qa'idah Aqa'id	Qur'an / Qa'idah Akhlaq	Qur'an / Qa'idah Dua	Qur'an / Qa'idah Prac / Activity
Week 2	Qur'an / Qa'idah Fiqh	Qur'an / Qa'idah History	Qur'an / Qa'idah Hadeeth	Qur'an / Qa'idah Prac / Activity

Screenshot of Online Enrolment Form

Student's Details

Student's First Name

Student's Last Name

Gender ☐ Male
☐ Female

Date of Birth

Fathers First Name

Father's Last Name

Mother's First Name

Mother's Last Name

Prior Quran Learning ☐ None
☐ Basic
☐ Good

Is there any other information that you would like us to know about your child?

Contact Details

Street Address 1

Street Address 2

Suburb

Postcode

Email Address

Land line 1

Mu'allim/ah's Term Planner

Maktab Name: Maidestone Maktab

Term 2 Planner

Teacher Name: Muallima Fulana

Week N	Monday	Tuesday	Wednesday	Thursday
1	Aqeedah Book 6 - Chap 1	Tareekh - Bk 5 - 12	Duas of Salaat	Prac/Sunnats/Project/Catchup/Fast track
2	Fiqh Book 5 - Chap 1 & 2	Akhlaaq - Book 6 - 1	Hadeeth Book 5 - Hadeeth 1	Prac/Sunnats/Project/Catchup/Fast track
3	Aqeedah Bk 6 - 1 continued	Tareekh - Bk 5 - 13	Dua Duas of Salaat	Prac/Sunnats/Project/Catchup/Fast track
4	Fiqh- Bk 5 - 3 & 4	Akhlaaq - Book 6 - 2	Hadeeth Book 5 Hadeeth 2	Prac/Sunnats/Project/Catchup/Fast track
5	Aqeedah	Tareekh	Dua	

T	TAQWA - A Quality that every teacher should adopt. Without it, your teaching will have no effect on the children.
E	EXAMPLE - The teacher needs to lead by EXAMPLE, in all aspects (behaviour, dressing, character, etc) during and out of Maktab hours.
A	ALLAH - Create ALLAH consciousness in your pupils. Teach the children how Allah's love must come into us and how to become a true AABID. A also stands for AAMAAL, AKHLAAQ.
C	CHILDREN - They are a trust, an Amaanah in our care. We need to take proper care of this trust for we will be questioned about them on the day of Qiyaamah.
H	HOPE - Create in the children HOPE in the mercy and grace of Allah Ta'ala. HUMILITY - Create HUMILITY within ourselves.
E	EXPERIENCE - Make the child's stay at the madrasah the best EXPERIENCE of his life. Make him/her love to attend Maktab by making the lessons interesting for him/her.
R	REACH - By practicing on all of the above, we will Insha Allah REACH our goal for teaching i.e. the pleasure of Allah Ta'ala. Neing the best of people will only be possible by implementing the above.

The above is a summary of a lecture delivered by Hadhrat Moulana Yunus Patel Saheb ﷺ on the 15 January 2008 at a Mu'allimah's workshop at the Hendry Road Jamaat Khaana in Overport, South Africa.