

بسم الله الرحمن الرحيم

In Allah's Name, The Most Kind, The Most Merciful



Ashton Central Mosque Islamic Education Framework

Acknowledgements

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Islamic Education: Introduction

1. A curriculum that is developed for the Islamic Education in Ashton-under-Lyne must prepare Muslims of different age groups for present and future challenges. It will also serve as a framework for Muslims in the United Kingdom. The curriculum will be relevant, dynamic and full of significant learning experiences for Muslims.

Philosophy of Islamic Education

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Read! In the Name of Your Lord, who has created, has created man from a clot. Read! And Your Lord is the Most Generous, who has taught by the pen, has taught man that which He knew not.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Behold! In the creation of the heavens and the earth; In the alternation of the night and the day; In the sailing of the ships through the ocean for the profit of mankind; In the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; In the beasts of all kinds that He scatters through the earth; In the change of the winds, and the clouds which They Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people that are wise.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

Ye are the best of community that has been raised for mankind, enjoining what is right, and forbidding what is wrong, and believing In Allāh.

2. The curriculum is founded on the understanding that Islam is a religion that promotes knowledge and enjoins goodness to humanity, with active Muslims contributing to the development and upliftment of human civilisation.

3. An education that develops Muslims intellectually, spiritually and emotionally. Bringing him/her closer to his/her Creator and develops him/her into a responsible social being.

4. This, however; is not possible without dynamic knowledge and the internalisation of Islamic values and moral teachings. The curriculum encourages learning and development, consistent with the teachings of Islam; an education that is relevant to its time and era and integrates knowledge, life and social skills, so as to generate responsible members of the community, nation and the world.

Core Values and Learning Principles

5. The curriculum design and approach must be one that is inspiring, exciting and attractive to the learners, and also relevant to the needs of the time. Some elements of the design include the following:

- a. **Spirit of Inquiry and Discovery:** Wonder, plan, investigate, discover, reflect, share and act. The above seven attributes are characteristics of an active learner consistently looking for knowledge and information. Coupled with the learning of the Qur'ān would result in the students viewing the Qur'ān as a living, dynamic and relevant source of knowledge for them to consistently discover.
- b. **Spiritual and Character Education:** Beliefs, duties and responsibilities, virtues, prohibitions, manners, feelings, attitudes, life and Qur'ānic literacy skills. These elements are the daily ingredients to the making of a whole Muslim, one, that is firm in his/her belief, consistent in practice and exemplary in character.
- c. **Challenging and Inspirational Ideas:** Allāh, the world and me, knowing yourself, becoming a moral person, understanding and being understood, getting along with others, a sense of belonging, drawing strength from the past, Islam for all times and places, caring for Allāh's creation, facing the challenge, making a difference and taking the lead. These ideas strengthen the resolve of our young Muslims, by bringing clarity to their understanding of Islam and preparing them for the many challenges ahead.
- d. **Effective teaching and Learning:** Meaningful, integrative, values based, challenging, active and interactive approaches in teaching are crucial in ensuring that Islamic Education is delivered to the young in the most effective and

engaging manner. Thus learning Islam becomes such a pleasant experience that it encourages them to find out and learn more.

- e. **Instruction:** Higher-order thinking, deep knowledge, substantive conversations, real-world connections. By using the above instruction methods, quality of the discussions and topics can be ensured and maintained.
- f. **Assessment:** Organisation of materials, consideration of alternatives, quality of content and process, elaborated communication, connections to society and the world, audience beyond the classroom. By having a multiple assessment approach, the child's learning is assessed consistently and fairly – encompassing all the different elements of the experience that the child goes through inside and outside of class thus reflecting his/her abilities and knowledge more accurately.

6. Overall, the approach is one that includes the inculcation (thinking) of values, modelling (seeing) these values so that children can see it in practice and facilitate (doing) it by giving the children opportunities to personally engage in the moral process – thinking, decision making and action vis-à-vis important moral issues. This is the intuitive instructional model proposed by the Qur'ān and Sunnah applied by the earlier generations of Muslim scholars via the Prophetic قول و فعل و تقرير way of life.

A Vision of Muslim Community of Excellence

7. Driven by the Divine Revelation *"You are the Best of People, sent out for mankind"* we envisage developing a Muslim Community of Excellence in Ashton-under-Lyne that possesses the following qualities:

1. Holds strongly to Islamic principles, yet is adaptable to change.
2. Morally and spiritually strengthened to face the challenges.
3. Enlightened about Islamic history and civilisation.
4. Believes that a good Muslim is also a good citizen.
5. Well-adjusted in living as full members of secular society.

6. Positively balanced and progressive, beyond rituals or form.
7. Enlightened and appreciative of other civilisations.
8. Inclusive and practices pluralism without contradicting Islamic values.
9. Engaged with the local communities.
10. A model and inspiration for others.

Comprehensive Islamic Education Programmes

8. With the above vision in mind, a comprehensive, multi-platform Islamic Education System with age specific programmes were identified: ***Tarbiyya***, ***Ta'deeb*** and ***Ta'leem*** Islamic Education Programmes.

a. The ***Tarbiyya (nurture of inner spiritual goodness and innocence)*** programme is designed for 5-8 year old children. It aims at presenting Islamic Education to these young children in a fun and stimulating way in accordance with the way young children of that age learns and develops.

b. The ***Ta'deeb (practice of good morals, values and refined character)*** programme is designed for children from the age of 8 – 11 years old. It aims at teaching Islam in a discovering and practical manner so as to build their understanding, extend their appreciation and help them to start practising Islam.

c. The ***Ta'leem (necessary knowledge of the religion and world)*** programme is designed for teenagers from the age of 11 to 14 years old. It aims at providing an opportunity for teenagers to find their identity, self-esteem and purpose in life through inspiring, exciting and interesting Islamic education lessons and to pick up skills on decision making, communication, relationships etc that are crucial for them to sail through this stage of their lives.

d. The ***Hifz*** programme will be two fold. Monday – Friday two hour daily sessions, only with students who have completed their Qur'anic recitation will be eligible. And a more intensive programme of 7 days a week with additional hours after *Fajr* and *Dhur* as well. This

will primarily focus on the retention of the Qur'an but additional aspects of Islamic Studies will be also encompassed.

Desired Outcomes of Islamic Education Programmes

9. Drawing inspiration from the aforementioned philosophy and the richness of Islamic tradition, the curriculum aims to produce Muslims who are:

- a. Moral individuals, responsible towards their Creator and to all His creations.
- b. Imbibed with *Taqwa*, self-monitored (*muraqabah*) and conscientious.
- c. Active and responsible partners in human endeavours participating in community and nation building, and as global citizens.
- d. Able to explain and communicate with others the teachings of Islam in an informed and logical manner.
- e. Practicing Muslims, committed to the betterment of human life.

10. The following broad desired outcomes cover the whole Islamic Education system for the different age groups. It is highly imperative to ensure that they will lead to the attainment of the desired end state of the Muslim community in Ashton-under-Lyne.

11. These outcomes cover the following broad areas relevant to their age groups and developments:

- a. Spirit of Inquiry & Discovery
- b. Learning
- c. Internalising
- d. Practising
- e. Spirit of Giving
- f. Referencing

Desired Outcomes of the *Tarbiyya*, *Ta'deeb* and *Ta'leem* Islamic Education Programmes

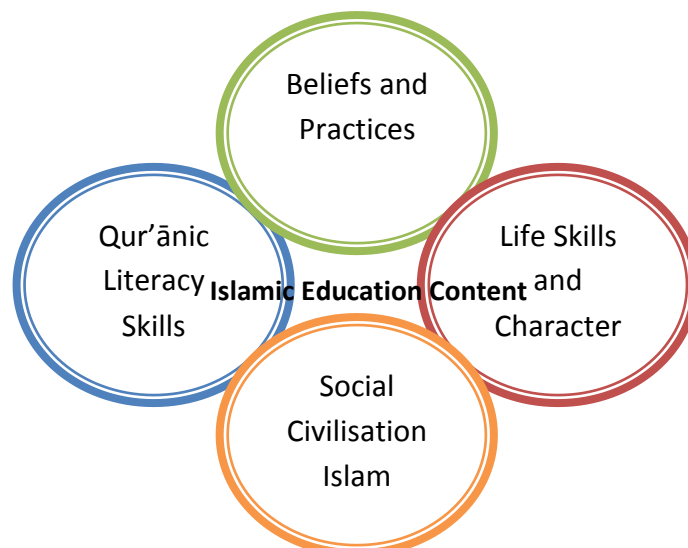
<i>Tarbiyya</i> 5-8	<i>Ta'deeb</i> 8-11	<i>Ta'leem</i> 11-14
By the age of 8, young children would be able to	By the age of 11, children would be able to	By the age of 14, teens would be able to
<ul style="list-style-type: none"> • Understand Allāh and develop the love for Him and His Rasool. • Recognize Arabic letters and know basic Arabic words and writing. • Refer to the Sahabāh and Prophets as examples. • Know what is right (<i>Ma'rūf</i>) and what is wrong (<i>Munkar</i>) • Develop the habits to perform Salah and good deeds appropriate to their age. • Understand, appreciate and practise the basic teachings and morals of Islam. • Share what they have learnt. • Love their families, friends' teachers and school. • Express and appreciate the beauty of Allāh's 	<ul style="list-style-type: none"> • Understand, appreciate and practise <i>fard 'ayn</i> appropriate to their age. • Read the Qur'ān, memorize at least 10 Surahs and appreciate the general meanings of these Surahs. • Possess moral conducts (<i>akhlāq</i>), practise Islamic behaviour towards parents, elders, teachers, peers and neighbours regardless of race, religion and language, and develop friendship with others. • Distinguish right from wrong both religiously and socially. • Have understanding of Islamic Creed (<i>aqīdah</i>) – Pillars of Imān. • Develop the inquiry mind about the things created by Allāh (the Signs of Allāh) and those developed by man. • Develop self-confidence 	<ul style="list-style-type: none"> • Reinforce the previous learning outcomes. • Acquire a confident Muslim teen identity with strong Islamic moral character. • Learn, appreciate and manifest Islamic values and teachings appropriate for Muslim teens. • Complete the recitation of Qur'ān and develop passion for learning and Qur'ān-companionship. • Emulate exemplary spirit of Islam from great Muslim personalities and Islamic heritage. • Have sound understanding of Islamic tradition appropriate to the age and appreciative of the tradition. • Believe in Islamic moral code, Amr Ma'rūf Nahy Munkar and practise it. Share with others the teachings of Islam, and

creations. • Recite/understand basic elements of <i>Duās</i> and tenets of faith.	as Muslims and members of the community and nation • Share Islam with others appropriate to their age limit.	practise the message of the Hadīth “Best amongst you are those who are most beneficial to human beings.” • Be eager to cooperate and work with others in teams for everything good and righteous. • Have a thirst for knowledge and willingness to expand the educational horizon.
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Content And Approach

12. The curriculum aims to provide enriching learning experiences, one that encourages learning and experiential learning. It covers the broad areas of Beliefs and Practices, Life Skills and Character, Social and Civilisation aspects of Islam and Qur’ānic literacy skills, all supported by tools in social sciences (sociology, psychology and history); with the objective to deepen and broaden the knowledge and understanding of Muslim history, culture, and the contemporary contexts in which they live.

13. The curriculum shall take a thematic approach to learning. Different themes appropriate to the different levels will be developed. Following are the subject areas and overall curriculum for the Islamic Education System in Ashton-under-Lyne.



a. Beliefs and Practises

This subject area focuses on providing the basic course of knowledge in Tawhid and Fiqh. Imparting to the learners the core topics and matters related to it. It aims at imparting not only the necessary knowledge but also skills so that learners could practise Islam holistically and in full faith.

<i>Tarbiyya</i> 5-8	<i>Ta'deeb</i> 8-11	<i>Ta'leem</i> 11-14
<ul style="list-style-type: none"> • Belief in Allāh • Loving the Prophet • Belief in Prophets • The Creations of Allāh – Discovering and Appreciation • Emulating Simple Habits of the Prophet 	<ul style="list-style-type: none"> • Allāh The Creator • Signs of Allāh's Creations • The Attributes of Allāh • Oneness of Allāh • Stories of Prophets • Books of Guidance • Key Islamic Beliefs • Sources of Authority in Islam • Prayer and Celebrations 	<ul style="list-style-type: none"> • Tenets of Islam • Wonders of Allāh's Creations in Nature (heavens, seas, geology) • Spirituality in Worship • Belief in Action • Living an Islamic Life • (Purpose of Life & Concept of Creation) • Unity and Interaction with others in Worship (Congregation & Hajj)

b. Life Skills and Character

This subject area focuses on instilling in the learners the necessary knowledge of Islamic Adab and behaviour. Imprinting on them not only the core principles, but also it's application in current, modern day situations. This aims at having the learners internalise these values so as to be exemplars in society.

<i>Tarbiyya</i> 5-8	<i>Ta'deeb</i> 8-11	<i>Ta'leem</i> 11-14
<ul style="list-style-type: none"> • Obeying Parents • Respect for Elders • Helping and Serving Others - at home and outside • Honesty • Politeness and Kindness • Sharing • Charity • Courage and Bravery • Cleanliness • Food and Nutrition • Body Parts • Safety 	<ul style="list-style-type: none"> • Knowing Thyself (self-knowledge, self-awareness, self-acceptance, self-esteem, self-actualization) • Positive Attitudes (optimism, acceptance, resiliency, cheerfulness, enthusiasm, alertness, humour, being a good sport, humility, gratitude, faith, hope) • Caring (giving, service, sharing, love, helpfulness, kindness, generosity, unselfishness, sacrifice) • Cleanliness (clean mind, habits, neatness, personal 	<ul style="list-style-type: none"> • Purpose (direction, goals, focus, vision) • Choice and Accountability (making decisions, accepting consequences, being responsible for one's own choices) • Responsibility (dependability, reliability, perseverance, being organised, punctual, honouring commitments, planning) • Relationships (with family, friends, self and others) • Problem solving (resourcefulness, ingenuity)

	hygiene) <ul style="list-style-type: none"> • Respect (courtesy, manners, assertiveness, politeness, reverence) • Honesty (Truthfulness, sincerity, honour, fairness, trustworthiness, being genuine) 	<ul style="list-style-type: none"> • Self-Discipline (self-control, self-restraint, self-reliance, independence) • Health (being physically, mentally and emotionally healthy) • Conservation (preservation, thriftiness, moderation)
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c. Social and Civilisational Islam

This subject area focuses on imparting Islamic History and Civilisation to the learners. It acts as the gateway to the development the Muslim identity via the learning and understanding of our civilisation. Apart from the above the greatest challenge of this subject is to relate in back to the current context so as to make it impactful, relevant, and meaningful.

<i>Tarbiyya</i> 5-8	<i>Ta'deeb</i> 8-11	<i>Ta'leem</i> 11-14
<ul style="list-style-type: none"> • Family Life • Neighbours • Friends • Life In a Neighbourhood • Caring for the Environment 	<ul style="list-style-type: none"> • Muslims in the Community • The Muslim Home and Family • The Masjid • Working Together in a Community 	<ul style="list-style-type: none"> • Early Life of Prophet Muhammad • Prophet Muhammad's Family and Companions • Early Progress of Islam • Challenges for

(Recycling, save water)	<ul style="list-style-type: none"> • Muslims around the World • Geographic Features of Muslim Communities • Celebrations in Islam • Cultural Diversity in Islam • Important Events in the Seerah • Great Muslim Personalities and their Contributions 	<p>Muslims in Early Islamic period</p> <ul style="list-style-type: none"> • Muslim Family: Roles and Responsibilities • The Muslim Community; Duties towards each other • Muslims in a Multi-Religious/Cultural Society • Islamic Ethics • Islam in the World Today • Great Muslim Personalities
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d. Qur'ānic Literacy Skills

This subject area focuses on providing the basic skills of Qur'ānic recitation. Without stopping there, it aims at providing a deeper understanding and appreciation of the verses and its context as well as to make the Qur'ān the first point of reference for our learners.

<i>Tarbiyya</i> <i>5-8</i>	<i>Ta'deeb</i> <i>8-11</i>	<i>Ta'leem</i> <i>11-14</i>
<ul style="list-style-type: none"> • Simple Tajwid • Introduction to Arabic Letters and Sounds 	<ul style="list-style-type: none"> • Foundational Tajwid • Simple Arabic words and sounds 	<ul style="list-style-type: none"> • Complete Tajwid • Recitation of Al - Qur'ān

<ul style="list-style-type: none"> • Simple Stories from Al- Qur'ān • Recitation of Short Surahs from Al- Qur'ān • Simple writing 	<ul style="list-style-type: none"> • Recitation of Al- Qur'ān • Stories from Al- Qur'ān • Qur'ānic referencing • Improved Writing 	<ul style="list-style-type: none"> • Simple Arabic sentences and phrases • Short Islamic stories in Arabic • Introduction to Qur'ānic Tafsir for Short Surahs • Reflective Thinking of Qur'ānic Verses
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14. The above content would be taught using the following approaches:

- Holistic development and learning (age appropriate and thematic)
- Integrated learning (religious and life skills – Qur'ān and Sunnah as the anchor)
- Value-based learning (moral and character building)
- Active learning (experiential and hands on)
- Interactive learning (participation and discussions)
- Self-directed and lifelong learning (independent, reflective, critical and on-going)
- Supplementary trips to appropriate locations.

This is to ensure that students, regardless of their learning styles (visual and auditory) would still be able to benefit from the programmes developed. This would also allow students to tap into their own background knowledge and have a hand on, meaningful and challenging lesson.

15. However, most crucial is the inculcation of the following elements in all lessons and activities:

- a. Inculcation (Thinking)
- b. Modelling (Seeing)
- c. Facilitation (Doing)
- d. Development using the following approaches:

- 1. Wonder
- 2. Plan
- 3. Investigate
- 4. Discover
- 5. Reflect
- 6. Share
- 7. Act

16. In this way, students would not only be attaining knowledge and skills but also the ability to be critical, analytical, creative and to refer to what had been learnt as building blocks to address future concerns and needs.

Medium of Instruction

17. The medium of instruction for all programmes (except Qur'ānic literacy skills which will be in Arabic) will be English. This is to ensure that it we are able to reach out to Muslims of all races, which is in line with Islam's position as universal religion. However, due consideration shall be given should the need arise for the programme or subjects to be translated into other languages.

Assessment

18. Students will be assessed using a variety of assessment tools that may include projects, portfolios, assignments, quizzes, checklists and exams. Even though the purpose of the Islamic education programmes is to nurture practicing Muslims who understand and appreciate the beauty of the teachings of Islam, exams are nonetheless a necessary means to encourage children to actively participate, raising them into responsible individuals.