

A simple guide to Teaching Qur'an



علموا ولا تعنفوا فإن المعلم خير من المعنف

“Teach and do not rebuke, for most definitely the teacher is better than one who rebukes”



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Teaching with Tawseel



In Surah Qasas Allah brings this meaningful word to us. Speaking to the Holy Prophet (s) Allah Ta'ala says
ولقد وصلنا لهم القول لعلهم يتذكرون
"Verily we have caused the word to reach them so that they may take heed."

Respected Teachers of Deen, it is humbling to see the beautiful messages and feedback from teachers around the world. Each one of us, in some way, is connected through this magnificent kalaam of Allah and our desire to perfect it.

The perfection of recitation of the Qur'an stems from the three T's of Qira'ah.

Tarteel
Tadabbur
Tajweed

Without teaching this hand in hand, the learner is left with a gaping hole in one of the three. Either he is focused on the beauty of the sound but does not pull and pronounce each word individually. Or he makes tarteel, yet he does not ponder over the meaning. In order to bring all three of these components into our teaching, we have to incorporate the basic tool of Tawseel.

The Ulema have explained that the word وصلنا comes from the word توصيل which means to strengthen a rope with strands.

Let us picture this for a moment...

Should we want to tie a tight strong rope, with the intention of making it firm, we would keep strengthening slowly and going back repeatedly to tighten any loose strings that may have broken free. Constantly you are tying new knots, but you keep going back and checking the strength and the firmness. You do this tirelessly because your focus is the end product. You don't tire and don't become angry because you know that the objective is to keep the strength and to assist in any area that there may be weakness. You are aware that a weakness in one small area will definitely affect the strength of the rope. Therefore, your focus is on the tiny hairs and knots as well as the actual rope itself.

This beautiful parable is brought to us in Surah Qasas to explain the mannerisms of the Prophets. The way they took the word of Allah to the people. They kept going back, time and time again with all their faith in Allah and knowing full well that they could not grant Hidayah, they repeatedly go back even after being turned away.

Similarly, is the work of a teacher of the kalaam of Allah. Whether it be in Part one, or Part Two or Qura'an or Hifz or even Mushq. Your duty is to look at your students like that rope and their mistakes are those tiny strands that keep coming loose. Learners cannot be taught Tajweed at one level of their lives and be expected to remember it for the rest of his or her life. They need to be gently but firmly inculcated into his/her life until the understanding of the rule, the way it is recited and the Huroof are firmly engrained in the learner. As a mother continuously reminds her own children to eat with their right hand constantly, so too should the manner of teaching Quran be inculcated into your students.



Applying Tawseel to the classroom

1. Build your ahkaam that you have covered. On your board or on the wall in front of the classroom, keep a chart with each rule of tajweed as it is completed. For example, in grade one the learner is learning the different Arabic Alphabets therefore he has to learn the basic Huroof Isti'laah. He might be too small to remember the name of the rule, but he can definitely memorize them with a chart on the wall in front of him. This then assists the student to understand that these letters are different and have to be full. Like this as the learner proceeds to learn other rules add them to your box of completed rules and then at the beginning of every lesson revise the rule.



Applying Tawseel to the classroom

2. Build your ahkaam that you have covered. On your board or on the wall in front of the classroom, keep a chart with each rule of tajweed as it is completed. For example, in grade one the learner is learning the different Arabic Alphabets therefore he has to learn the basic Huroof Isti'laah. He might be too small to remember the name of the rule, but he can definitely memorize them with a chart on the wall in front of him. This then assists the student to understand that these letters are different and have to be full. Like this as the learner proceeds to learn other rules add them to your box of completed rules and then at the beginning of every lesson revise the rule.



Applying Tawseel to the classroom

3. Use instant recall to keep asking each learner, rapidly ask them questions. How long is the sound of the ghunna? What are the letters of ghunna? What does ghunna mean etc.
4. Now as you build more rules, keep building and adding to your magnificent structure but don't forget to reinforce your foundation. Keep going back to your past rules and keep drilling the letters and the rules. This allows for us to break the traditional method of teaching tajweed separately and becoming frustrated when the learners are unable to recall their rules.
5. Continue building their rules with Tarteel, and then each day you will begin from the first rule and reinforce over and over again. Remember when one drives a car, the rules of the road cannot remain in a book somewhere. They have to be incorporated into his driving, as the learner drives, he keeps these rules in his mind. Similarly in teaching Quraan, the rule has to be linked and gently built up until all the rules are now understood and memorized and lastly incorporated into recitation.

Understanding Tarteel

Connecting the heart , mind and soul in recitation

IN TRYING TO ACHIEVE THIS LEVEL OF TADABBUR OUR PRIMARY STEP IS TO UNDERSTAND AND IMPLEMENT TARTEEL IN OUR RECITATION.

ALLAH SAYS IN THE QUR'AN:

ورتل القرآن ترتيلا

HERE ALLAH'S COMMAND COMES WITH THE WORD TARTEEL, AND WE COMMONLY YET MISTAKENLY UNDERSTAND THIS TO MEAN TAJWEED, WHILST THIS COLLOQUIAL WORD TAJWEED IS NOT FOUND IN THE QUR'AN. THE MEANING OF TAJWEED IS TO BEAUTIFY SOMETHING AND ACCORDING TO THE ULEMA OF QIRA'AH EVERY RULE THAT BEAUTIFIES THE RECITATION OF THE QUR'AN IS REGARDED AS TAJWEED - SUCH AS THE GHUNNAH, IDGHAM, IKFAA, IZHAAR, IQLAAB ETC. TO NOT RECITE WITH TAJWEED IS MAKROOH AND FROM AMONGST THE MINOR SINS, YET IN DIRECT CONTRAST TO THIS, SHOULD WE NOT RECITE WITH TARTEEL WE ARE .RENDERING A MAJOR SIN, AND THIS IS HARAAM SO, WHAT DOES TARTEEL MEAN? THE MEANING OF TARTEEL BY SOME :SCHOLARS ARE

إخراج الكلمة من المخ إلى اللسان بحيث يفهم القلب

TO PRONOUNCE THE WORDS IN SUCH A WAY THAT YOU REMOVE THE WORD FROM YOUR MIND AND ATTACH IT TO THE TONGUE IN SUCH A MANNER .THAT IT CREATES AN EFFECT UPON THE HEART

Understanding Tarteel

Connecting the heart , mind and soul in recitation

THE ONLY FIVE ERRORS THAT FALL UNDER TARTEEL ARE:

1. TO REMOVE A LETTER FROM THE QUR'AN (THIS IS COMMON WHEN STUDENTS DO NOT READ THE MADD ASLI CORRECTLY)
2. TO ADD A LETTER TO THE QUR'AN (WHEN LEARNERS PULL FOR TOO LONG)
3. TO CHANGE ONE LETTER IN PLACE OF ANOTHER LETTER (COMMONLY OUR LEARNERS SAY ALIF IN PLACE OF PAIN OR ح IN PLACE OF ه)
4. TO CHANGE A HARAKAH IN PLACE OF ANOTHER HARAKAH
5. TO CHANGE A HARAKAH TO SUKOOK OR VICE VERSA.

IN A NORMAL CLASSROOM WE TEND TO THINK THAT THESE MISTAKES ARE THE SMALLEST OF ALL. WE WILL CORRECT A LEARNER IF HE OR SHE DOES NOT READ A GHUNNAH WHICH IS CORRECT, HOWEVER IF ONE OF THESE MISTAKES ARE MADE, WE TEND TO KEEP OVERLOOKING IT. THIS THEN MAKES THE QUALITY OF THE READING FALL, AND THE CHILD DOES NOT GET AFFECTED BY THE RECITATION.

1. SO, THE FIRST STEP IN TARTEEL IS TO CHECK HOW WELL IS THE MADD ASLI BEING RECITED. USING THE SHAHADAH FINGER, THE STUDENT AND THE APA, SHOULD TOGETHER RAISE THE FINGER TO COUNT OUT THE MADD ASLI.

FOR EXAMPLE, IN THE TASMIYA

باسم الله الرحمن الرحيم

THE WORD الله WILL BE PULLED, THE ما OF رحمان WILL BE PULLED AND THE حي OF رحيم WILL BE PULLED. THIS IMMEDIATELY SLOWS THE LEARNER DOWN AND ALLOWS THE LEARNER TO FOCUS ON THE MEANING. AS A TEACHER KEEP USING YOUR SHAHADAH FINGER AND ENCOURAGE THEM TO DO THE SAME. BY DOING IT TOGETHER YOU WILL BE ABLE TO NOTICE IF THEY ARE NOT PULLING

Understanding Tarteel

The effect of Tarteel on the heart

TO UNDERSTAND WHY THIS HAS AN EFFECT, IF WE LOOK AT THE QURAA IN THE HARAMAIN. SUBHAANALLAH, WHENEVER WE LISTEN TO THEM, WE ARE DEEPLY AFFECTED BY THEIR RECITATION EVEN IF IT BE A SHORT SURAH. A SURAH LIKE SURATUL FATIHA CAN BE READ FOR UP TO THREE TO FIVE MINUTES, SUBHAANALLAH. THIS IS BECAUSE THE QURAA TAKE OUT EACH WORD AND READ IT IN COMPLETION TO ITS FULL حق.

رضي الله عنه SAID TO ABDULLAH IBN ABBAS رحمة الله عليه ABU HAMZA SANI

اني سريع القراءة اني اقرأ القرآن في ثلاث

.I AM VERY FAST IN THE RECITATION OF THE QUR'AN, I RECITE THE ENTIRE QUR'AN IN THREE DAYS

:TO WHICH ABDULLAH IBN ABBAS REPLIED

لان اقرأ البقرة في ليلة فاندبرها وارتلها احب الي من أن اقرأ كما تقول

THAT I RECITE SURAH BAQARAH IN ONE NIGHT AND I PONDER OVER IT AND RECITE WITH TARTEEL IS MORE BELOVED

.TO ME THAN RECITING AS YOU HAVE SAID

THE SECOND FOCUS IS TO LOOK AT EACH WORD IN THE AYAH OF THE SURAH AS INDIVIDUAL WORDS. SOMETIMES .2

WHEN TEACHING WE TEND TO FOCUS ON AN ENTIRE AYAH AT ONE TIME. TAKING THE WHOLE AYAH OR A MAJOR PART OF IT DIMINISHES THE INDIVIDUAL MEANING AND MANNER OF RECITATION. DO NOT FORGET THAT THE SAHABAH WERE ASKED WHAT DOEE

RECITING THE QUR'AN TO ITS HAQQ MEAN? TO WHICH THEY REPLIED

يتلونه حق تلاوته

RECIING THE QUR'AN TO ITS HAQQ MEAN? TO WHICH THEY REPLIED

يعملون به حق عمله

"TO ACT UPON IT TO THE RIGHT OF ITS AMAL"

SO, THE VERY BASIS OF THE RECITATION OF QUR'AN IS TO FOCUS ON WHAT THE LEARNER WILL NOW BRING INTO HIS OR HER LIFE. EITHER THERE IS A FARD TO FULFIL, OR HARAM TO ABSTAIN FROM, OR A HIKMAH OR A BEAUTIFUL

.NASIHA. THERE IS SOMETHING THE LEARNER HAS TO TAKE BACK WITH HIM

LET US LOOK AT FOR EXAMPLE, THE VERSE

انا اعطيتك الكوثر

USED MANY DIFFERENT WAYS TO BRING EMPHASIS TO THIS AYAH. ALLAH COULD HAVE SAID سبحانه وتعالى ALLAH

VERILY WE HAVE GIVEN YOU KAUTHAR, HE COULD HAVE BROUGHT THE SAME MEANING WITH SO MANY اعطيتك

TO INCULCATE THE MEANING OF THE ROYAL WE. ALLAH IS ONE BUT HE SAYS WE انا DIFFERENT WORDS. BUT HE CHOSE

TO SHOW HIS GREATNESS HIS MIGHT. LOOK AT THE GHUNNAH THAT IS PLACED, THE MADD ASLI AND THE MADD

AS THE PEOPLE ARE MOCKING HIM AND CALLING HIM ABTAR. ALLAH GRANTS HIM THE COMFORT THAT ONE NEVER اعطيتك

WE ARE WITH YOU, WE WILL GRANT YOU SO MUCH MORE, ALL THE POWER AND GREATNESS OF ALLAH IS WITH YOU.

SO, THE TEACHER AS YOU ARE TEACHING, YOUR FOCUS IS ON EACH WORD AND NOT THE ENTIRE AYAH. WHEN ALLAH

AND THE TEACHER EXPLAINS THE MAJESTIC FAVOUR OF ALLAH, THE TYPE OF WATER THAT ONE NEVER الكوثر SAYS

THIRSTS THEREAFTER, THAT IS SUFFICIENT FOR SUCH A LARGE UMMAH, THAT IS SO BRILLIANT AND SO TASTY. THEN

CAN HE NOT انا THE TEACHER NOW ATTACHES THE ENTIRE AYAH WITH THE FOCUS BEING THAT THIS ALLAH WHO IS

?BRING SUCH A MARVELLOUS MIRACLE

:SAID رضي الله عنه ABDULLAH IBN MASOOD

كان من اجابته ان قال يا ابا عبد الله اني سمعت النبي صلى الله عليه وسلم يقول ان الله يحب العبد اذا تلاه وكان القرآن ثقيلًا عليهم

Teaching Part One

The division of the kitaab

1.1. The kitaab is divided into three main parts

1.2. Lesson 1 to 10

Which focuses on the recognition of the dots of each letter and recognition of huroof and the hurooful ist'laa

1.3. Lesson 11 to 19

Which focuses on the different forms of the letters and how they change when joining and the stubborn letters.

1.4. Lesson 20 – 38

Which focuses on the sukoon and the rule of qalqalah.

How the kitaab is taught

1.1. The 38 lessons of the kitaab is divided over the 40 weeks of teaching in the year.

1.2. Only one lesson is done per week.

1.3. The lesson is often 10 to 12 lines.

1.4. These are divided over the week with about two to three lines a day.

1.5. This page is completed by Friday and then testing is to be done on a Friday by the principal to evaluate if they are fluent and the pronunciation is correct.

1.6. The teacher does not rush through the page because the focus is that the child is confident and does not have to think when recognizing the letters.

1.7. When teaching, the ustadh is at the board and repeats the sabaq with the line divided into three letters/blocks at a time.

1.8. The teacher repeats for about five or six times, checking her pronunciation and if the learners are looking at the board. Thereafter to ensure they are NOT MEMORIZING and are actually recognizing, the ustaadh calls them the board and makes the learner now be the "ustaadh" and repeat it as the teacher has done.

1.9. The next day the Ustadh begins with the first three lines of Monday and then continues to the added three lines of Tuesday and so on for the rest of the week.

1.10. This assists if any learner is absent, due to the sabaq being done daily on that same page, at whichever day he comes to class he is getting taught the previous sabaq.

Teaching Part One

Division of Qur'an time

1.1. There is 45 minutes allocated for Quraan. The teacher has to use this entire time in an effective manner to ensure that the learner is gaining maximum benefit.

1.2. The teacher begins her lesson with the intentions for recitation of Quraan, and thereafter a virtue on the recitation of Quraan. If possible maybe to do a short story/targheeb on the beauty of the Quraan. Thereafter the first fifteen minutes is dedicated to revision. If the learners are on lesson 15, then revision from page one needs to be done. The learners will all sit and one learner recites the first three letters and the remaining learners repeat after him. The next student begins with the next line and all repeat. If the Ustaadh has more than one group in class, please check the muzaakirah on multiple class teaching. Revision is only done for 15 minutes, the learner cannot do more than this. If they have completed five pages then the next day revision will continue from the point that they reached with the objective of completing a round of revision until their sabaq.

1.3. Thereafter the Ustaadh will now begin with the daily sabaq as explained above, for fifteen minutes.

1.4. Finally the Ustaadh gives the entire class some kind of work, either worksheets or coloring or Arabic writing whilst he or she calls each pupil and listens individually to each learner's daily sabaq.

Teaching Part Two



How is the Kitaab divided

1.1. The focus of the part two is how to assist the student in becoming fluent in the recitation of Quraan with the correct ahkaam of tajweed.

1.2. Lesson 1 - 5

Which focuses on the rule of madd Asli and the Hurooful leeniyah. Here the teacher is focused on the learner's correct pronunciation without pulling in the wrong places. These five lessons are the most important of this kitaab as this rule falls in the Lahn Jali - the major errors. These errors are major errors and fall in the bracket of haaram. Ensure the student memorizes the huroof and show them how to pull upto one alif/harakatein with the opening of a closed finger.

1.3. Lesson 6 - 7

The second three vowel sounds of tanween are being taught. Here there must be focus on fluency without any dragging of the letters.

1.4. Lesson 8 - 9

The third vowel sounds of the alief mamdoodah , yaa mamdoodah and waaw mamdoodah are being taught. Explain to the learner that the pulling is the same as the madd Asli.

1.5. Lesson 10 - 11

Which focuses on the Madd Munfasil and Muttasil. Do not go into details regarding the way we identify the madd through the Hamza. Here the focus is to get the student to understand that there is a difference between the bigger and the smaller maddah and the pulling amount. The teacher will make the students use their fingers repeatedly to count out the maddah.

1.6. Lesson 12 - 13

Which focuses on the humzatul wasl - the silent alif (also silent waaw or yaa at times).

1.7. Lesson 14 - 17

Which focuses on the rule of tashdeed and ghunnah. Allow the learners to memorize the letters of ghunnah and then make them color it or mark it in the part two kitaab to see the difference.

1.8. Lesson 18 - 19

Which focuses on the tashdeed with the hamzatul wasl and alif laam lita'rief.

1.9. Lesson 20 - 21

Which focuses the rule of idghaam. Ensure that the learners memorize the letters of idghaam and are able to understand the rule before teaching the lesson. Other rules covered are the lesson of laam in the word of Allah and the joining of noon qutniya.

1.10. Lesson 22 - 23

Which focuses on the lesson of the maddah with the tashdeed attached to the letter after it.

The second rule is the letter alief with a circle on it and those words that are recited in a specific way in the Qura'an.

1.11. Lesson 24

Which focuses on the Hurooful Muqatta'aat

1.12. Lesson 25 - 28

Which focuses on qalb , how to make waqf , signs of waqf and where to make waqf or continue.

1.13. Lesson 29 - 32

Which focuses on fluency of recitation with encompassing all the rules that have been learnt.

Teaching Part Two

How is the Kitaab taught?

2.1.	THE 32 LESSONS OF THE KITAAB IS DIVIDED OVER THE 40 WEEKS OF TEACHING IN THE YEAR.
2.2.	ONLY ONE LESSON IS DONE PER WEEK.
2.3.	THE LESSON IS OFTEN 10 TO 12 LINES.
2.4.	THESE ARE DIVIDED OVER THE WEEK WITH ABOUT TWO TO THREE LINES A DAY.
2.5.	THIS PAGE IS COMPLETED BY FRIDAY AND THEN TESTING IS TO BE DONE ON A FRIDAY BY THE PRINCIPAL TO EVALUATE IF THEY ARE FLUENT AND THE PRONUNCIATION IS CORRECT.
2.6.	THE USTAADH DOES NOT RUSH THROUGH THE PAGE BECAUSE THE FOCUS IS THAT THE CHILD IS CONFIDENT AND DOES NOT HAVE TO THINK WHEN RECOGNIZING THE LETTERS.
2.7.	WHEN TEACHING, THE USTAADH IS AT THE BOARD AND FIRSTLY EXPLAINS THE RULE THAT IS BEING FOCUSED ON IN THAT LESSON. SHE/HE EXPLAINS THE CONCEPTS WITH EXAMPLES AT THE BOARD AND ONCE THE STUDENTS UNDERSTAND THE RULE, THE USTAADH REPEATS THE SABAQ SLOWLY AND CLEARLY TWO BLOCKS AT A TIME AND THE ENTIRE CLASS REPEATS BEHIND THE USTAADH.
2.8.	THE TEACHER REPEATS FOR ABOUT FIVE OR SIX TIMES, CHECKING HER PRONUNCIATION AND IF THE LEARNERS ARE LOOKING AT THE BOARD. THEREAFTER TO ENSURE THEY ARE NOT MEMORIZING AND ARE ACTUALLY RECOGNIZING THE USTAZ CALLS THEM THE BOARD AND MAKES THE LEARNER NOW BE THE "USTAADH" AND REPEAT IT AS THE TEACHER HAS DONE. THIS CAN BE DONE A FEW TIMES BY DIFFERENT LEARNERS UNTIL THE USTAADH FEELS THE LEARNERS UNDERSTAND AND CAN RECOGNIZE IT WELL.
2.9.	THE NEXT DAY THE USTADH BEGINS WITH THE FIRST THREE LINES OF MONDAY AND THEN CONTINUES TO THE ADDED THREE LINES OF TUESDAY AND SO ON FOR THE REST OF THE WEEK.
2.10.	THIS ASSISTS IF ANY LEARNER IS ABSENT, DUE TO THE SABAQ BEING DONE DAILY ON THAT SAME PAGE , AT WHICHEVER DAY HE COMES TO CLASS HE IS GETTING TAUGHT THE PREVIOUS SABAQ.

Teaching Part Two

How is the teaching time divided ?

3.1. THERE IS 45MINUTES ALLOCATED FOR QURAAN. THE TEACHER HAS TO USE THIS ENTIRE TIME IN AN EFFECTIVE MANNER TO ENSURE THAT THE LEARNER IS GAINING MAXIMUM BENEFIT.

3.2. THE TEACHER BEGINS HER LESSON WITH THE INTENTIONS FOR RECITATION OF QURAAN, AND THEREAFTER A VIRTUE ON THE RECITATION OF QURAAN.

3.3. IF POSSIBLE MAYBE TO DO A SHORT STORY/TARGHEEB ON THE BEAUTY OF THE QURAAN. (IF TIME PERMITS)

3.4. THEREAFTER THE FIRST FIFTEEN MINUTES IS DEDICATED TO REVISION. IF THE LEARNERS ARE ON LESSON 15, THEN REVISION FROM PAGE ONE NEEDS TO BE DONE. THE LEARNERS WILL ALL SIT AND ONE LEARNER RECITES THE FIRST THREE LETTERS AND THE REMAINING LEARNERS REPEAT AFTER HIM. THE NEXT STUDENT BEGINS WITH THE NEXT LINE AND ALL REPEAT. IF THE USTAADH HAS MORE THAN ONE GROUP IN CLASS, PLEASE CHECK THE MUZAAKIRAH ON MULTIPLE CLASS TEACHING.

3.5. REVISION IS ONLY DONE FOR 15 MINUTES, THE LEARNER CANNOT DO MORE THAN THIS. IF THEY HAVE COMPLETED FIVE PAGES THEN THE NEXT DAY REVISION WILL CONTINUE FROM THE POINT THAT THEY REACHED WITH THE OBJECTIVE OF COMPLETING A ROUND OF REVISION UNTIL THEIR SABAQ.

3.6. THEREAFTER THE USTAADH TEACHES THE DAILY SABAQ FOR FIFTEEN MINUTES AS EXPLAINED ABOVE.

3.7. THE USTAADH HAS NOW COMPLETED THE REVISION AND DAILY SABAQ , HE NOW KEEPS THE CLASS BUSY WITH EITHER COLORING FOR SMALLER GRADES OR WORKSHEETS ON THE HUKM COVERED OR AN ACTIVITY ETC.

WHILST THEY ARE BUSY THE USTAADH NOW CALLS THE STUDENTS INDIVIDUALLY OR IN GROUPS OF TWOS AND LISTENS TO AND MARKS THE INDIVIDUAL SABAQ IN THE KITAAB.

3.8. WEAK LEARNERS OR THOSE WITH HIGH ABSENTEEISM CAN BE FOCUSED ON IN THIS TIME AS WELL.

GENERAL RULES IN TEACHING QUR'AN

TAKING CARE WHEN TEACHING

1. THE USTAADH SHOULD CONTINUOUSLY TEACH THE STUDENTS THE TA'AWUZ AND TASMIYA IN A CORRECT MANNER EVEN IF THEY ARE IN GRADE FIVE OR SIX. DAILY THE USTAADH SHOULD FOCUS ON THE PRONUNCIATION AND THE CORRECT PULLING.

2. EXPLAIN TO THE LEARNERS TO BEGIN WITH "HAADHA KALAAMU RABBI" THIS IS THE KALAAM OF MY ALLAH. THE USTAADH HIMSELF SHOWS INTENSE LOVE FOR THE QUR'AN AND THIS TRANSFERS TO THE STUDENT'S BI IZNILLAH.

3. ALWAYS CHECK YOUR OWN PRONUNCIATION WHEN TEACHING. FOCUS SHOULD BE HEAVILY ON THE HUROOFUL ISTI'LAA IN EVERY LESSON AS WELL AS THE DIFFERENCE BETWEEN NON ISTI'LAA LETTERS.

4. THE USTAADH HAS TO ALWAYS PRONOUNCE IN A LOUD AND CLEAR VOICE AND THE LEARNERS MUST REPEAT IN A LOUD AND CLEAR VOICE.

5. THE USTAADH MUST ALWAYS BE LISTENING TO THE PUPIL AND WATCHING THEIR MOUTHS FOR CORRECT PRONUNCIATION.

6. THE PUPIL MUST BE TRAINED TO USE THE SHAHADA FINGER OF THE RIGHT HAND BENEATH EACH LETTER. THIS IS TO INDICATE WHICH LETTER IS BEING READ AND ASSISTS THE USTAADH TO SEE WHO IS FOLLOWING ALONG AND WHICH LEARNER IS JUST MEMORIZING THE WORDS WITHOUT PAYING ATTENTION.

7. REVISION SHOULD BE DONE IN A COMPLETE CYCLE FROM THE BEGINNING OF THE KITAAB UNTIL THE SABAQ DAILY , WITH EACH LEARNER GETTING A CHANCE TO RECITE AND THE REST OF THE CLASS TO FOLLOW ALONG BEHIND.

8. LESSONS MUST BE WRITTEN ON THE BOARD DAILY.

THE USTAADH SHOULD READ WITH MUBAALAGHA IN HIS RECITAL SO THAT LEARNERS HAVE A COMPLETE UNDERSTANDING. HE SHOULD RECITE AT 200% SO THAT LEARNERS WALK AWAY WITH 100% OF UNDERSTANDING. IF HE TEACHES ONLY AT A 100% THE LEARNER ONLY GAINS 50%. THEREFORE THE SOUNDS OF GHUNNAH OR TAFHKEEM ETC SHOULD BE EXAGGERATED SO THAT THE LEARNER TAKES A SOLID UNDERSTANDING INTO THEIR LIVES.

CONSOLIDATION

1.	THE TALIBUL ILM BEGINS THE RECITATION OF THE HOLY QUR'AAN AT THE BEGINNING OF GRADE THREE.
2.	ACCORDING TO OUR NEW SYLLABUS THE LEARNERS HAVE TO COMPLETE THE ENTIRE OF JUZ AMMA AND JUZ TABAARAK FOR THE ENTIRE YEAR. THE SURAHS IN THESE PARAS ARE SHORT WHICH ALLOWS THE PUPIL TO FEEL MOTIVATED IN COMPLETING A SURAH.
3.	THE AHKAAM COVERED HERE ALSO COVERS A WHOLE VARIETY OF AHKAAM AND ALLOWS THE USTAADH TO TRANSFER WHAT WAS TAUGHT IN THE PART TWO IN THE PREVIOUS YEAR.
4.	THE JUZ AMMA IS TAUGHT SIDE BY SIDE WITH THE PART TWO. THIS HELPS THE LEARNERS TO CONSTANTLY MAKE REVISION OF THE RULES TAUGHT AND TO ACTUALLY UNDERSTAND HOW IT IS BEING APPLIED.
5.	THE TARGET IN THE FIRST YEAR OF RECITING QURAAN (GRADE THREE) IS ONE PAGE A WEEK WHICH IS DIVIDED INTO 3 LINES A DAY.
6.	THE TARGET IN THE SECOND YEAR OF RECITING QURAAN (GRADE FOUR) IS A HALF-PAGE OF SABAQ DAILY WITH TWO AND A HALF PAGES A WEEK.
7.	THE TARGET IN THE THIRD YEAR OF RECITING QUR'AN (GRADE FIVE) IS A PAGE OF SABAQ DAILY WITH A QUARTER OF A JUZ COMPLETED EVERY WEEK.
8.	THE TARGET IN THE FOURTH, FIFTH AND SIXTH YEAR OF RECITING THE QUR'AN (GRADE SIX, SEVEN AND EIGHT) IS A HALF A JUZ WEEKLY WHICH IS TWO PAGES DAILY.
9.	THIS TARTEEB ALLOWS FOR THE USTADH TO COMPLETE THE KHATTAM OF RECITATION BY THE END OF THE GRADE SEVEN YEAR.
10.	THE SABAQ IS WRITTEN ON THE BOARD IN DIFFERENT COLOR MARKERS. THE HUKM OF IDGHAAM IN ONE COLOR , THE HUKM OF GHUNNA ETC. IN DIFFERENT COLORS.
11.	MOST IMPORTANTLY IS FOR THE LEARNERS AND USTAADH TO CLEARLY MARK THE HUROOFUL ISTILAA AND THE MADD ASLI.
12.	THE USTADH MARKS THE RULES ON THE BOARD AND THE LEARNERS MARK IT IN THE QURA'AN.
13.	IN TEACHING QURA'N THE RECITATION OF THE USTADH IS KEY TO IMPLEMENT THE AHKAAM OF TAJWEED. FIRST THE USTADH EXPLAINS THE AHKAAM AND THEN RECITES IN A LOUD CLEAR VOICE AND THE STUDENTS RECITE ALOUD. THIS IS FOR FIFTEEN MINUTES.
14.	THEREAFTER REVISION IS DONE FOR 15 MINUTES, WITH ONE STUDENT RECITING AND THE REMAINING STUDENTS REPEATING.
15.	FINALLY THE USTADH CALLS THE STUDENTS INDIVIDUALLY OR IN GROUPS OF TWO FOR INDIVIDUAL TESTING AND MARKING OF THE SABAQ.

Contact Us

PROSPECTUS

UMM ABBAD ACADEMY TEACHING WORKSHOPS

WE OFFER THE FOLLOWING WORKSHOPS THAT CAN BE CATERED TO THE NEEDS OF YOUR MADRASSAH OR ORGANISATION.

1. THE INTERSECTION OF ACADEMIA AND SPIRITUALITY : THE SPIRITUAL DEVELOPMENT OF THE TEACHER VS THE IMPORTANCE OF ACADEMIC STUDY AND PROFESSIONALISM IN TEACHING DEEN.
2. USING YOUR VOICE EFFECTIVELY IN A CLASSROOM AS WELL AS IN ISLAMIC PUBLIC SPEAKING. THE IMPORTANCE OF TONE, WORDING AND CHOICE OF LANGUAGE AS A TEACHER OF DEEN.
3. TEACHING ORAL SUBJECTS WITH A LIFETIME CONNECTION TO THE WORDS OF ALLAH AND HIS RASUL. & LEARNING BY ASSOCIATION - THIS WORKSHOP COMBATS THE REPEATED MISTAKES THAT CHILDREN MAKE CONSTANTLY AND IS COMMON IN EVERY CLASSROOM.
4. EFFECTIVE BOARD USE AND IT'S IMPACT ON MEMORIZATION & INCORRECT TECHNIQUES THAT HINDER THE DEVELOPMENT OF THE LEARNER IN ORAL SUBJECTS
5. DEVELOPING CONTINUOUS LEARNING - THE INTERSECTION OF SUBJECTS AND GRADES AS WELL AS SUBJECTS.
6. THE GROWTH MINDFRAME IN TEACHING DEEN - FOCUSING ON THE DIFFERENCES OF EACH STUDENT AND DEVELOPING THE TEACHER TO CATER TO THE DIFFERENT SPIRITUAL NEEDS OF EACH LEARNER.
7. TEACHING QUR'AAN WORKSHOPS : HOW TO INCORPORATE TAJWEED AND TARTEEL WITH TADABBUR. REFOCUSING THE TEACHING OF QUR'AAN TO BRING FORWARD THE DEEPER CONNECTION FOUND WITHIN THE QUR'ANIC TEXT. THE OBJECTIVE OF THIS WORKSHOP IS TO EQUIP THE TEACHER TO BUILD THE SPIRITUALITY OF HER STUDENTS IN CHANGING HER MANNER OF RECITATION AND TO INTEGRATE TAJWEED WITH TARTEEL AND THEN WITH TADABBUR.
8. BASIC TEACHING WORKSHOPS:
 - * TEACHING QAIDA PART ONE
 - * TEACHING QAIDA PART TWO
 - * TEACHING TAJWEED AND QUR'AAN THROUGH GAMES AND SYMBOLS
 - * TEACHING WRITTEN MAKTAB SUBJECTS EFFECTIVELY
 - * TEACHING ORAL MAKTAB SUBJECTS EFFECTIVELY

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