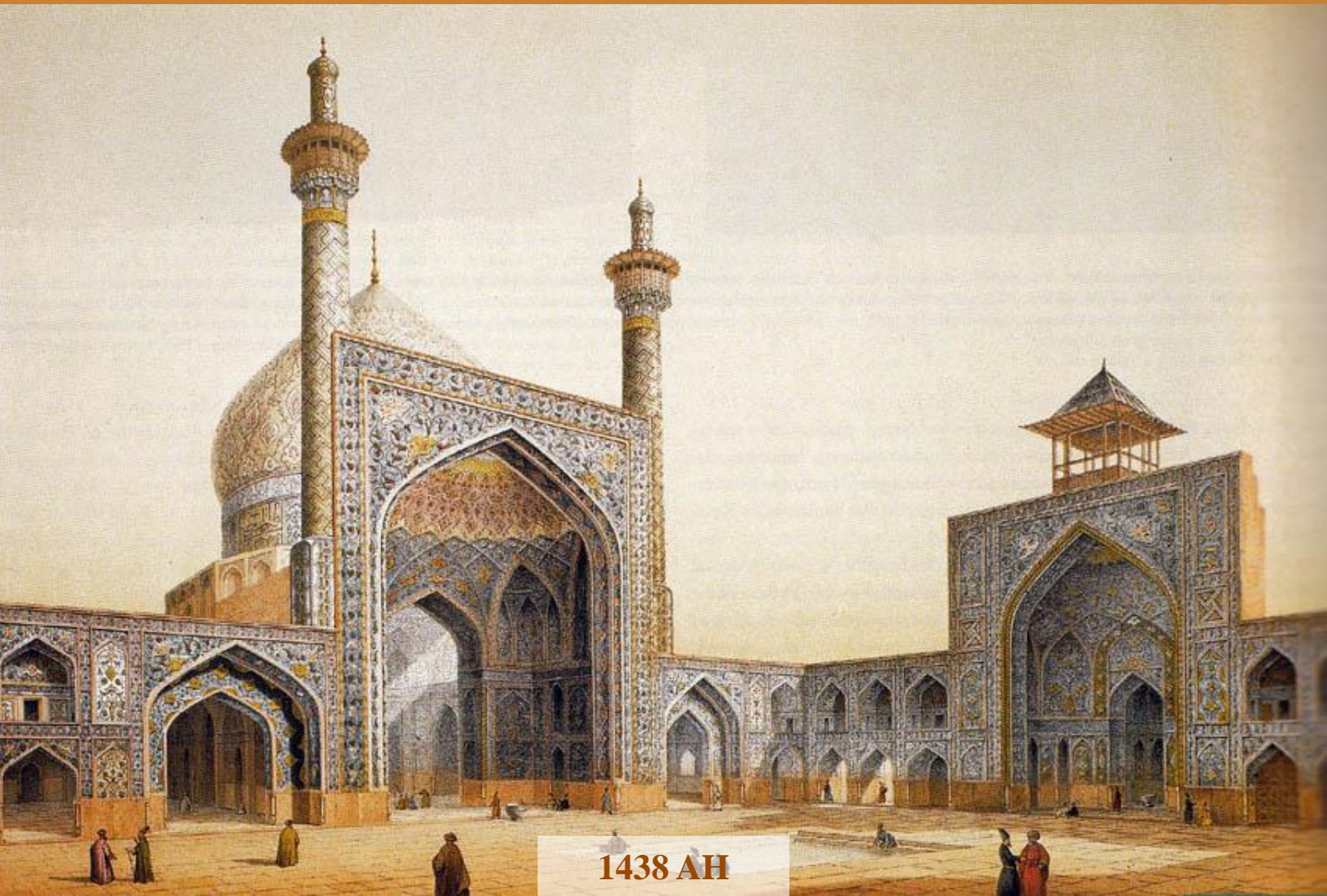




Student Handbook



1438 AH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا
قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Our *Rabb*! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.

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1 | Dār Al-Arqam

Dār Al-Arqam, established in 2008, is an education and development institute for Muslims. It provides a unique brand of free learning that combines between 3 strands: Development, Education and Skills. All programs at Dār Al-Arqam are free of charge.

Dār Al-Arqam is committed to a better future. It aims to understand the dynamics of contemporary challenges, to explore pragmatic and comprehensive approaches and solutions, and to communicate this through classroom instruction, workshops, print and other media.

Dār Al-Arqam is a registered charity and relies on the generous donations of the Muslim community. Visit our [JustGiving page](#) for ways to help.

2 | CORE

2.1. INTRODUCTION

CORE—Dār Al-Arqam’s flagship program—aims at producing a generation of Muslim leaders and institutions that understand and cater for the specific needs of those under their care.

In the interest of law and order, Muslims have generally been encouraged to be patient in the face of poor leadership and custody. However, in practice, this has devalued the need and urgency for good leadership in the minds of many.

Leadership is marginalized to such an extent that few truly appreciate what *ri’āyah* (good leadership and custody) means in the *dunyā* life: home, organization, and community; hierarchy, authority, obedience and unity; education, business and science; and how it all impacts the *ākhirah* life.

In order to effect changes in the leadership culture of our communities, we must revisit the concept of *ri’āyah*. CORE starts at the very beginning: **leadership of one’s self and one’s family**.

CORE is modelled on a ‘*farḍ al-‘ain+*’ framework; we consider significant portions of the material in the programme obligatory for all Muslims to learn. The ‘plus’ (+) signifies that the programme goes beyond the levels that are typically described as compulsory under Islamic Law. This prepares students to transition into leadership roles in today’s dynamic and challenging world.

Allāh—*jalla wa ‘alā*—destined every individual to be a leader. The scope of that leadership, or *ri’āyah*, will vary. CORE ultimately aspires to be part of that *qadar* (divine destiny) by nurturing the innate leader within us all. To this end, CORE places significant emphasis on the natural faculties (*fiṭrah* and ‘*aql*’), *wahy* (revelation) and the mindsets of the first generation of caring Muslims—the pioneers, reformers and establishers.

“You are all herders; each herder is accountable for his herd. A leader of people is a herder; he is accountable for his herd. A man is a herder of his household; he, too, is accountable for them. A woman is a herder for the home and children of her husband; she is accountable for them. A slave is a herder for the property of his master; he is accountable for it. Seemingly, you are all herders, and you are all accountable for your herds!” —Prophet Muḥammad ṣallallāhu ‘alayhi wa sallam.

2.2. CURRICULUM

It is the responsibility of all students to complete modules/courses that fulfil the requirements of the curriculum. Students must complete at least one course for each subject. All available courses are listed on our website.

CURRICULUM OVERVIEW

The CORE curriculum is composed of two tiers: tier 1 and tier 2. They are outlined below.

The curriculum divides into 3 learning strands. Each strand is composed of 2-4 modules/subjects. Subjects marked with an asterisk belong to tier 2. It is advisable that students complete tier 1 before proceeding to tier 2.

| DEVELOPMENT | EDUCATION | SKILLS |
|---|---|---|
| Fiṭrah and Mind Soul* Character* Family* | ‘Aqīdah Qur’ān Fiqh I Fiqh II* | Communication Entrepreneurship* Creativity* |
| Strand 1 (4 modules) | Strand 2 (3 modules) | Strand 3 (3 modules) |

Each individual can pace their learning and style their own unique CORE journey. That means students can attend as little or as frequently as they wish—from as little as one module per week. Subsequently, the curriculum duration is indefinable. We recommend students complete tier 1 in 1 year and tier 2 in 2 years.

2.2.1 DEVELOPMENT STRAND

Fiṭrah and Mind

This 5-unit module is designed to nurture two fundamental elements of the human being: *fiṭrah* and mind.

The *fiṭrah*, usually described as the innate and pristine nature within humans, refers to a natural condition where man has conformed to the God-given standards of integrity and virtue. *Fiṭrah* defines our humanity; an inborn tendency towards justice, compassion, good will and worship, and an abhorrence for depravity and wickedness. It is not derived from religion. It preceded it. Religion only strengthens it.

Emphasis is also given to the mind in order to foster a particular mindset, an attitude that determines how we interpret and respond to situations. It serves to organize and broaden our thoughts and their processes, to make them sensitive of subtleties, perceptive of eventualities, and be principled and pragmatic when formulating responses.

A summary of the 5 units follows:

UNIT 1: Tarbiyah of the Fiṭrah

Each topic is discussed in light of a Name of Allāh that corresponds with the *fiṭrī* quality.

- *Fiṭrah*
- *Tawakkul* (Trust, determination and taking action)
- *Iḥsān* (Pioneership and mastery)
- *Ḥayā'* (Shyness)
- *'Izzah* (Honour, integrity and independence)

UNIT 3: Generic characteristics of a Muslim

- *'Amānah* and *Ṣidq* (Dependability and truthfulness).
- *Ḥusn al-Zann* (Positivity and abstinence from suspicion)
- *Tasāmuḥ* (Tolerance and leniency)
- *Al-Tamassuk bil-Ḥaqqi wal-Jamā'ah* (Adhering to the truth and the congregation of Muslims)

UNIT 2: Tarbiyah of the 'Aql (Mind)

- *'Ulul-'Albāb* (People of Understandings)
- *Al-Ḥilm wal-'Anāh*:
 - i. *Ḥilm* is forbearance, discipline, self-control and endurance.
 - ii. *'Anāh* is deliberateness. To deliberate is to carefully think or talk something through; it means slow (as opposed to hasty), measured, and careful decision making.
- *Al-Taḥarrī* and *al-Tabayyun* (Examining, investigating and seeking clarity on matters)

UNIT 4: *Ghāyāt* (Goals, ambitions) of the *Ṣaḥābah* with Allāh

- His eternal *Maghfirah* (Forgiveness)
- His eternal *Raḥmah* (Mercy)
- Eternal *'Ikrām* (Honour) with Allāh
- His eternal Love and the Meeting with Him

UNIT 4 (cont.): *Ghāyāt* of the *Ṣaḥābah* for the Day of Judgement

- Admission into *Jannah*, ascending its ranks and companionship with the Messenger *ṣallallāhu 'alayhi wa sallam*
- To cross the bridge over Hell quickly
- To be eligible for intercession
- To be on the right side of the Throne of Al-Raḥmān
- To stand in the shade of the *'Arsh* (Throne)
- To drink from the *ḥawḍ* of the Prophet *ṣallallāhu 'alayhi wa sallam*

UNIT 4 (cont.): *Ghāyāt* of the *Ṣaḥābah* for the time of death and in the grave

- Acceptance of good deeds and leaving behind *ṣadaqah jāriyah* and a legacy.
- *Ḥusn al-Khātimah* (A good ending).
- Having present at least 40 sincere believers at the *janāzah*.
- *Tawfīq* to answer the 3 questions of the grave.
- Protection from the torment of the grave.

UNIT 4 (cont.): *Ghāyāt* of the *Ṣaḥābah* for the *dunyā*

- Removal of *ẓulm* (oppression), spreading of justice and establishment of the *Dīn*.
- Protection of mankind and the Muslims especially the weak and the poor.
- Bringing joy and happiness to others and repelling the reasons and means of their sadness.
- Protection of the honour of man, Muslims and in particular Muslim women.
- The unity of the Muslims.
- Attaining wealth and prosperity for Allāh, His Messenger, the *Dīn*, the Muslims, and humanity at large.

UNIT 5: Common '*ibādāt* (acts of worship) amongst the *Ṣaḥābah*

- Frequent *dhikr* (remembrance) and *tilāwah* (recitation).
- Frequent *ṣalāh* and in particular *qiyām al-layl*.
- Frequent *ṣiyām*.
- Diligence in *zakāh*, and frequent *ṣadaqah*, lending, *'awqāf* (endowments) and feeding the poor.
- Actively seeking knowledge and *tarbiyah*.
- Establishing the *Dīn*. Involvement in *khayr* (good) and fulfilling the responsibilities of the *Ummah* according to one's ability (incl. increasing that ability).

Soul

Great importance is placed on reformation of soul. A Muslim ought to be cognizant of those things that contribute to its mature and healthy development as well as its ruin. This includes battling destructive traits, eliminating damaging and harmful habits, nurturing a positive temperament and engaging in favourable actions.

Character

Character is essential for individual success and for our families and societies to function successfully. This unique module is composed of three excursions, complete with challenging workshops and physical activities, with the sole purpose of enhancing and testing seven essential characteristics of a leader. Each characteristic is the sum collection of other, preliminary characteristics. For example, a principal characteristic of any leader is responsibility, which is a cumulative product of characteristics like care, foresight and conscientiousness; protecting, committed and taking initiative etc.

Family

Families—the most important social institutions we have—are experiencing a damaging change in relationship, structure and activity as a result of changing patterns in lifestyles, morality and education, and spiritual ulcers like greed, envy and ego.

Our 'Family Development' module explores the dynamics of the 'ideal family': the path leading to it, potential obstacles hindering it and the measures necessary to not only counter these obstacles but to prevent them from occurring in the first place. The objective here, in contrast to the preceding modules, is to transit the aspiring leader from *ri'āyah* (guardianship and leadership) of oneself to the *ri'āyah* of his family.

2.2.3 EDUCATION STRAND

'Aqīdah

Worldviews are important. They interpret reality, or what man believes to be true, and influence his thoughts and actions. A worldview provides him with an all-encompassing perspective on every aspect of life. The basis of a Muslim's worldview is his '*Aqīdah*, or creed. It is a basic requirement that a Muslim knows his creed.

Qur'ān

Due to the centrality of the Book of Allāh in the life of a Muslim, there are three Qur'ānic subjects a student must complete:

- 1. Foundations (Arabic alphabet)**

Students must learn to read the Qur'ān in Arabic.

- 2. Tajwīd**

Students must be apt enough to apply the phonetic and embellishment rules specific to Qur'ānic recitation (*tilāwah*).

- 3. Ḥifẓ**

Students should experience what it is like to be a '*ḥifẓ* student.' Students have the option to memorize the entire Qur'ān or selected portions of it.

Fiqh

Students are required to study Islamic Law with respect to worship and social interaction including purification, prayer, marriage, and business transactions. This is typically achieved by studying a complete book of *fiqh*.

2.2.3 SKILLS STRAND

Our Skills strand is representative of life skills. 'Life skills' refer to the skills usually associated with managing and living a better quality of life; they help us to accomplish our ambitions and live to our full created potential.

There is no definitive list of life skills. Some skills may be more or less relevant depending on life circumstances. CORE starts with the more generic life skills required for or complementary to *ri'āyah*, becoming more and more specific in successive levels.

A summary of the four-module Skills strand follows:

| Entrepreneurship | Creativity | Communication |
|---|--|---|
| A-Z of setting up and managing a business | A custom-designed workshop that seeks to cultivate initiative and creativity | Effective Speaking Effective Writing |

2 units

3 | Enrichment

Enrichment courses function as a supplement to CORE. Dār Al-Arqam offers higher learning modules to enhance the development of our students.

Enrichment courses are optional but highly recommended. These courses also afford us the flexibility to pursue a discourse on issues that are not typically addressed in Islamic learning institutes.

Some Enrichment courses may require prerequisites. Our website contains details of any specific entry requirements for each course at Dār Al-Arqam.

4 | How do I begin?

CORE is free of charge and available to all Muslims who meet our general requirements. To register, please visit our website and create a student account. You will then have access to your student dashboard from where you can register for modules/courses.

What to do

1. Visit www.daralarqam.co.uk
2. Register on the CORE programme by creating a student account.
3. Agree to our Terms and Conditions.
4. Wait for your application to be approved. This may take up to 48 hours. You will not receive an automated approval confirmation. Please login to your student portal after 48 hours. If you are denied access then contact us.
5. If you are able to access your student portal then you are officially a student at Dar Al-Arqam. Through the student portal you can now browse our available courses and register for them.
6. You have the option to request exemptions from modules you have previously completed at Dar Al-Arqam or elsewhere. Exemptions can be sought from your student dashboard.

Email us at info@daralarqam.co.uk for more information.

Contact

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