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Private Quran Memorization Centers
For Children, Girls, And Women
In the State of Qatar
Establishment, Effects And Challenges

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Private Quran Memorization Centers For Children, Girls, And Women In the State of Qatar Establishment, Effects And Challenges

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Abstract

Research Idea: This research aims to explore the history of the private Quranic schools (QS) for women and children in the state of Qatar, their educational curricula, teaching methods, and the educational and evaluative tools they employ to achieve their objectives. **The importance of research** in the topic of the Holy Quran lies in the significant and central role played by private Quran memorization centers. **The research problem** lies in answering the question about the quality of the means and the educational and evaluative methods employed by these centers to achieve their objectives. **This research aims** to elucidate the effects resulting from the emergence of (QS) and the most significant obstacles they encounter. **The**

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researchers used a descriptive-analytical approach, which involved describing the phenomenon of Quranic memorization in various private centers dedicated to women and children in the state of Qatar. **The main results of this research** are the importance of connecting the younger generation and women to the Holy Quran in terms of its recitation, memorization and interpretation. **The researchers believe** that it is important to spread the culture of endowment in building Quranic centers (QC) instead of the mere reliance on governmental ones, and that private (QC) should not be restricted to memorizing the Quran. Rather, they have to be teaching Islamic values and culture through diversifying the projects implemented by those centers.

Keywords: Centers, Quran memorization, Qatar, kuttabs.

مراكز تحفيظ القرآن للأطفال والفتيات والسيدات الأهلية في دولة قطر نشأتها وآثارها والعقبات التي تواجهها

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تاريخ الإجازة: 1/11/2023

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ملخص البحث

فكرة البحث: يهدف هذا البحث إلى التعرف على تاريخ نشأة المدارس القرآنية للأطفال والسيدات في دولة قطر، ومناهجها التعليمية، وطرائق تدريسها، والوسائل، والأساليب -التعليمية والتقويمية- التي تتبعها لتحقيق أغراضها، والآثار المترتبة على نشأة المدارس القرآنية، والعقبات التي تواجهها، وتكمن أهمية البحث في الموضوع الذي يتناوله وهو القرآن الكريم؛ ولما تقوم به مراكز تحفيظ القرآن للنساء والأطفال الأهلية في دولة قطر من دور محوري في تعليم وتحفيظ القرآن الكريم؛ بهدف تنمية المجتمع والحفاظ على القيم والتقاليد الإسلامية، وتمثل إشكالية البحث: في الإجابة ما الوسائل والأساليب -التعليمية والتقويمية- التي تتبعها المراكز لتحقيق أغراضها؟ ويهدف هذا البحث إلى بيان الآثار المترتبة على نشأة المدارس القرآنية، وأهم العقبات التي تواجه المراكز القرآنية. وقد استخدم الباحثان

(*) حاصل على شهادة الدكتوراه في التفسير وعلوم القرآن من جامعة الزيتونة 1998م. ودكتوراه في الحديث الشريف وعلومه من جامعة الملايا عام 2013م. وماجستير في التفسير وعلوم القرآن من جامعة الزيتونة 1989، وماجستير في الحديث الشريف وعلومه من جامعة الكويت عام 2000م، وليسانس في أصول الدين من جامعة الكويت عام 1987م. ويعمل أستاذاً مشاركاً في كلية الشريعة والدراسات الإسلامية في جامعة قطر منذ عام 2013. وهو عضو باحث في العديد من المراكز البحثية، وله كتابان مطبوعان، وما يزيد على ثلاثين بحثاً محكماً منشوراً في المجالات العلمية المحكمة.

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الاهتمامات البحثية: التفسير وعلوم القرآن، والحديث الشريف وعلومه، والعقيدة والفكر الإسلامي.

(**) ماجستير في الفقه المعاصر جامعة حمد بن خليفة- كلية الدراسات الإسلامية -2019

بكالوريوس في الشريعة والدراسات الإسلامية- جامعة قطر - كلية الشريعة والدراسات الإسلامية 2017

تعمل مدرسة في أكاديمية قطر 2020-2023م

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المنهج الوصفي التحليلي: وذلك من خلال وصف ظاهرة حفظ القرآن الكريم في المراكز المخصصة لفئة الأطفال والسيدات المختلفة بدولة قطر والطرق المتنوعة في التعليم والتحفيز، وأهم النتائج التي توصل إليها البحث ضرورة العناية بالناشئة والعنصر النسائي، وذلك من خلال ربطهم بكتاب الله تعالى تلاوة وحفظا وتفسيرا، وضرورة وجود المراكز الأهلية مع المراكز الحكومية لتنمية روح التنافس وتقديم الأفضل للدارسين فيها، وتشجيع المجتمع الأهلي على العناية بالقرآن الكريم ويرى الباحثان ضرورة إشاعة ثقافة الوقف في تبني المراكز القرآنية وعدم الاعتماد على المراكز الحكومية، بالإضافة إلى عدم اقتصار المراكز القرآنية الأهلية على تحفيظ القرآن وإنما تعليم الدارسين والدارسات القيم والثقافة الإسلامية من خلال تنوع المشاريع التي تنفذها هذه المراكز.

الكلمات المفتاحية: تحفيظ القرآن، مراكز، قطر، الكُتّاب.

Introduction

Praise be to Allah alone, who creates humans, teaches them how to differentiate between good and evil, and who revealed the Quran to His Prophet Muhammad (Allah's peace and blessings be upon him), to be a warner to mankind. May Allah bless him, his family, companions and those who followed them with excellence until the Day of Judgment. The best deed a Muslim can do is to study the Quran, as it was narrated by Uthman bin Affan, who said: "The Prophet, Allah's peace and blessings be upon him, said: "The best of you are those who learn the Quran and teach it."⁽¹⁾

Quran is the word of Allah, and gains the attention of people more than any other heavenly book whether by reading, recitation, memorization, writing, interpretation, or successive mass narration.

These manifestations were evident in the first centuries in which the Quran was memorized, studied, and practiced with its sciences and arts. This attention given to the Holy Quran has continued at different levels in all Muslim countries. After the state of Qatar was established in 1868 by the late Sheikh Jassim bin Muhammed bin Thani, the Holy Quran and all what relates to its sciences and arts have received great care within an integrated scientific project represented by attracting senior scholars, judges and preachers⁽²⁾.

(1) It was reported by al-Bukhari in his Sahih, Abu Abdullah Muhammad ibn Ismail al-Bukhari al-Ja'fari, number 5028, volume 6, page 192.

(2) See: The charitable efforts of Sheikh Jassim bin Muhammad Al Thani, p. 3 and following, by Dr. Shafi Al-Hajri and Muhammad Iqbal Farhat, number QUUG-CSI-ICD-14/15-1.

In addition to that, Sheikh Jassim established (QS), “an Ottoman report mentioned that the number of schools in Qatar in the year 1309 AH (1891 AD) reached 15 primary schools” ⁽¹⁾.

In addition, it is known that the term “primary school” refers to simple kuttabs (a type of primary school in the Islamic world for teaching Quranic sciences) that were in Qatar at that time. A kuttab was mostly one classroom where students of different levels and ages gathered.

Other sources indicated that there were 10 kuttabs in the era of Sheikh Jassim, which taught reading, writing and the Quran. There was also a “Rashidiya” Ottoman regular intermediate school, in which sciences were taught according to the Turkish curriculum, and it consisted of three primary classes and three intermediate ones.

With the beginning of the twentieth century, some important kuttabs were established in Qatar, and were called “schools”, although they were not schools in the strict meaning, the most important of them are: the kuttab of the two sheikhs Al-Rajbani and Ibn Hamdan, the kuttab of Sheikh Muhammad bin Jaber, the kuttab of Sheikh Hamed Al-Ansari, and the kuttab of Sheikh Abdullah bin Durhim ⁽²⁾.

(1) The religious values of Sheikh Jassim Al Thani through his relationship with Najd and its scholars, by Dr. Khalid Al-Wazan and Abdullah bin Bassam Al-Bassimi, within the research of the historical symposium accompanying the celebrations of the National Day of the State of Qatar, p. 76-77; and see: The fruitful fruit in the biography of Sheikh Jassim bin Muhammad Al Thani, by Omar Al-Mukhtar, p. 15.

(2) See: The Sheikh Abdullah bin Qasim Al Thani, by Dr. Muhammad Al-Daroubi, p. 85-86.

However, the care given by the sons of the founder Sheikh Jassim bin Muhammad for the Quran memorization centers was not limited to Qatar alone. His son, Sheikh Nasser, advised his sons to maintain kinship ties and do good deeds, and they later built mosques and drilled wells, in addition to establishing Holy Quran memorization centers.

The most famous among those mosques is Sheikh Nasser bin Jassim Al Thani Mosque in Al-Ahsa that was built in the place of his previous house, and it is also a center for memorizing the Holy Quran for boys and girls, from which many Quran memorizers graduated⁽¹⁾.

The care given to the Quran memorization centers in Qatar has continued, represented today by the Ministry of Endowments and Islamic Affairs for the last thirty-five years, and it was culminated in printing the Holy Quran, especially Mushaf Qatar, as well as printing Islamic books in various specialties, distributing them to students for free, and holding lessons of Quran interpretation and scientific sessions in mosques for males.

Furthermore, the Ministry of Endowments and Islamic Affairs in Qatar opened governmental and private centers throughout the state to memorize the Holy Quran for children, girls, women, and the elderly as well, and chose the most efficient male and female teachers to carry out this great mission.

The Department of Da'wah and Religious Guidance at that Ministry was entrusted with selecting the best teachers for the purpose of Quran memorization in governmental centers so that

(1) See: The ruling family's diaries, p. 174.

graduated qualified memorizers participate in local and international competitions.

The number of (QC) for men in the State of Qatar is 117 centers, and for women are 26, while the number of private women's centers is 23. We chose the most important 4 centers as a sample for this project.

Reasons for Choosing the Research Paper Topic:

The importance of this research topic stems from the Holy Quran itself, and from the pivotal role played by private Quran memorization centers for women and children in the State of Qatar with the aim of preserving Islamic values and traditions. There are also several reasons that prompted us to do this research:

- The continuous care for the Holy Quran, generation after generation, since the time of the prophetic mission. This commitment is expected to continue forever.
- Enhancing interest in the religious and cultural heritage through the contribution of Quran memorization centers in transmitting Islamic values and traditions, and introducing that heritage to the rising generations, which helps to preserve the Islamic identity and moral values in society.
- Enhancing religious and moral education: by providing, an educational environment based on learning and understanding the Holy Quran. This contributes to developing a correct understanding of religion and morals, which positively affects the behavior of individuals and builds a compassionate and tolerant society.

- Developing values and morals: by studying the Quran and applying its teachings.
- Developing recitation and memorization skills: by providing opportunities to learn correct recitation and memorization of the Quran. This contributes to developing linguistic skills among women and toddlers, which enhances self-confidence and communication skills.
- Enhancing the role of women: by providing suitable conditions for them to memorize the Quran, which enhances their role in society, enabling them to participate effectively in religious and social life.
- Reinforcement of family values: those centers play a crucial role in fostering intergenerational communication through active engagement in Quranic study and the preservation of Quran.
- Building an educated generation: by providing good religious education that contributes to that, which can play an effective role in the progress of society.

Methodology:

The descriptive analytical approach was used, by describing the phenomenon of memorizing the Quran in different private centers in the State of Qatar, and the various methods of teaching and memorization. We also conducted a questionnaire that was distributed to different groups, such as students, parents, scholars and teachers. In addition, we conducted personal interviews, asked questions to learners, teachers, supervisors, and parents, visited those centers, attended memorization sessions, and took notes.

Previous Studies:

After we had revealed the sources of research, asked those concerned with Quranic studies, and reviewed library indexes as well as electronic sources, we did not find a specialized study on the private or even governmental centers for Quran memorization for children and women in the State of Qatar; Rather, we found studies that touched on particular aspects of this topic, as follows:

- 1 - The methodology of the Noorani rule in Quranic education in the State of Qatar, a comparative evaluative study, by Dr. Ramadan Mutarid and Dr. Adnan Al-Hamwi Al-Alabi, which is a research published in the Journal of the College of Sharia and Islamic Studies at Qatar University, vol. 40, no. 1, 2022. The research is limited to defining» the Noorani rule “, and explaining its role in learning the correct principles of Arabic reading and writing, for enabling the learner to acquire the linguistic skills learned; such as listening, reading, and writing. It is a specialized research in one aspect that (QC) do in the State of Qatar in general, which is teaching «the Noorani rule», and therefore it did not address women’s (QC), nor did it investigate their emergence, effects, or the obstacles they face.
- 2 - The reality of schools and institutes for memorizing the Holy Quran for children in some government institutions in the Arab Gulf states, by Hamdan bin Muhammad Al-Hamdan, This study was prepared in 1995 at the request of the Arab Bureau of Education for the Gulf States, which explores the experiences of the Gulf Cooperation Council states related to teaching the Quran to children in governmental primary schools. It highlights the most important features of those experiences, and

suggests selected working formulas that can help achieve the interest of individuals, society and the nation. In the part dedicated to the State of Qatar, the researcher talked about the centers of the Quran Memorization Unit affiliated with the Undersecretary of the Ministry of Education.

The researcher also mentioned the prizes that are granted to students, and the conditions that must be met by teachers. He presented some of the main problems facing those centers, and at the end of the study, the researcher offered the proposals set by those in charge of Quran memorization centers. The study we mentioned above is old as it dates back to the year 1995, and most of the centers that our research deals with were established after that study.

3 - Quran memorization centers in Qatar between reality and hope: a descriptive field study By Ahmed, Mahmoud Ahmed Hassan Al-Alabi, Adnan Abdul Razzaq Al-Hamwi, Published in International Journal for Muslim World Studies, 07 Jul, 2022, Vol 19 No 2 This research deals with the topic of (QC) in Qatar, defining them and explaining their mission in memorizing the Quran with all its related and required aspects.

A methodology that combines history, description, and analysis was adopted for this purpose, where each one of these three methods is used according to what suits it among the different aspects of the topic. One of the most important results that this research reached is that there is an urgent need to revive the role of memorization centers and develop their educational curriculum. The research proposed that this should be achieved in a way that suits the requirements of the era in purification and consolidation of the appropriate skills for learners in memorization,

understanding and knowledge, to face the cross-continental cultural challenges and preserve the Islamic identity.

This study meets with our research in the general methodology used in both of them, but differs from it in that our study is focused on private centers and not on governmental ones.

4 - The Quranic curriculum in the moral building of human beings and its impact on the pioneers of the (QC) and its sciences in Qatar, By Al-Sadah, Mariam Hussein Ali Muhammad, It is a master's thesis, discussed at Qatar University in 2017, and not published. This study summarizes the Quranic curriculum in building human morals through the ethical guidelines that the Quran presents. In addition to supporting this research with the practical effects of adhering to the Quranic curriculum by the regular visitors of Qatari (QC) compared to others who do not visit those centers, the researcher relied on the descriptive analytical approach, used the statistical method to present the results of the study, and provided a comparison among them. The main results the researcher reached are: The Quranic curriculum cares for morals in a special way, and links the moral aspect with other ones, including the aspects of creed, worship, and dealing with others, in addition to all family, social, and national fields. This study partially intersects with ours regarding the impact of (QC) on the moral aspect.

Scope of the study:

This study is limited to a sample of private Quran memorization centers for women and toddlers in the State of Qatar, and therefore it does not cover men or youth centers (117 centers)

nor women's centers (26 centers) of the Ministry of Endowments and Islamic Affairs.

Research Problem:

This study seeks to answer the following questions:

- How did the (QS) for children and women originate in the State of Qatar?
- What are the educational curricula and teaching methods used in them?
- What are the educational and evaluative methods that they follow to achieve their purposes?
- What are the effects resulting from the emergence of those (QS)?
- What are the main obstacles facing (QC)?

Research Plan:

This study consists of an introduction, three sections, and a conclusion, as follows:

Section I is about the history of (QS) emergence in the State of Qatar, identifying their educational curricula, as well as their educational and evaluative methods. After that, we discuss the pros and cons of that curricula, how to avoid their negative aspects, and how to highlight the most positive of them so that they become a role model, or that some proposed amendments be added to them in a way that suits our present time, while taking into account the preservation of its ancient origins.

Section II explores the role of (QS) in preserving religious education by teaching Quran interpretation and its sciences, the noble Hadith and its sciences, and some topics in Islamic

jurisprudence, as well as preserving the Holy Quran, the Arabic language, and the Islamic identity. This section also shows the great impact of these schools on faith-based and moral education in terms of maintaining the security of Muslim society.

Section III deals with the challenges facing (QS), regarding those in charge of education therein, managers and supervisors, as well as problems faced by learners, dropouts, financial problems for both teachers and learners, and the lack of material & technical support for these schools. Other obstacles include weak scientific qualification, lack of awareness among many Muslims of the importance of these schools, and being competed by private schools, especially foreign ones. After that, we proposed that these challenges be overcome by developing a suitable scientific program in the light of the current scientific and technical developments, in addition to setting a plan to develop and qualify the people who are in charge of these schools, support them scientifically and technically, and by working to allocate endowments from donations of wealthy Muslims to support those schools and meet their needs.

SECTION I

The History of (QS)

Before the establishment of (QC) in the State of Qatar, the traditional kuttabs were the prevailing method of memorizing the Holy Quran. Qatar was famous for having a large number of kuttabs more than the rest of the Gulf States. In 1308 AH (1890 AD), particularly in the era of the founder Sheikh Jassim bin Muhammad Al Thani (1236-1331 AH/ 1821-1913 AD), Qatar had ten kuttabs, and “mutawa” (the name of a male informal teacher in that era) taught children the basics of reading, writing, and the

Holy Quran in mosques. Young boys would join these schools when they were seven years old. As for young girls, the “mutawwa’a” (the name of a female informal teacher in that era) would have them memorize the Holy Quran in her house, in addition to teaching them some Islamic jurisprudential rule. In 1928, the number of kuttabs reached twelve, including the ones for boys and girls, most of which were in Doha, and there were some kuttabs in villages. The education system continued in the style of kuttabs until the beginning of the twentieth century ⁽¹⁾.

In 1994, a department of Quran memorization was established in the Department of Da’wah and Religious Guidance of the ministry of Endowments and Islamic Affairs in the State of Qatar, and as a result, many Quran memorization governmental centers spread across the country.

The prevailing method of teaching Quran was dictation, where the teacher reads verses from the Holy Quran and then the student repeats them. This method was for students who were able to read, whereas those who did not know how to read were taught the basics of spelling and Arabic reading from the book called “The Baghdad Rule” ⁽²⁾.

The department of Quran memorization has set an educational

(1) See: Systems and Policies of Education and its Development in the Gulf Cooperation Council Countries, Rafida Al-Hariri, Dar Al-Yazouri Scientific Publishing, Amman, 2015, p. 390.

(2) The Baghdad method is a method of teaching children from the age of three and a half to read Arabic texts by training from part to whole, such as: reading the name of the letter, reading the name of the movement on the letter, and reading the sound that results from the presence of the movement on the letters. See the training session on the Baghdad rule, by Professor Aisha Fadl Al-Rahman.

plan that covers all categories of students according to their age, and it was divided into three stages: (preliminary, foundational, and complementary), but soon the plan changed, and the officials and decision-makers in the ministry decided to unify the plan of Quran memorization.

Furthermore, they have set a unified technical and administrative rule to be circulated among all memorization centers. In addition to that, they have organized the process of teaching, supervision, follow-up and continuous improvement, and the work quality is monitored every term until today ⁽¹⁾.

In the latest statistics of the Ministry of Endowments regarding the Quran centers for men in 2023, it stated that the total number of Quran memorization centers for men affiliated with the Ministry was 117 centers, and that there are 21 private memorization centers for men, licensed by the Ministry⁽²⁾.

As for the latest statistics of the Ministry regarding women's (QC) in 2023, it stated that the number of women's governmental Quran memorization centers was 26 centers, distributed across all regions of the country, and that they include 11,078 students, taught by 785 teachers.

It also indicated that there are 23 private centers including about 2000 students that are also distributed across all regions of the country ⁽³⁾.

(1) Refer to the website of the Ministry of Endowments and Islamic Affairs, "A Historical Overview of the Department of The Holy Quran And Its Sciences", 2010, <http://alquran.islam.gov.qa/> July 2, 2020.

(2) Refer to the website of the Ministry of Endowments and Islamic Affairs, "Quran Education Centers and its Sciences for Men in the State of Qatar", 2015, <https://www.islam.gov.qa/pdf/infographic1.pdf>, July 2, 2020.

(3) Refer to the website of the Ministry of Endowments and Islamic Affairs, "The Opening of 6 New Women's Centers in 2020", <https://www.islam.gov.qa/Article.aspx?art=9181&cnt=2&lf=177>, July 2, 2020.

In these (QC), whether governmental or private, classes are held for memorizing the Quran, through dictation and follow-up, in addition to teaching «al-Qā'idah al-nūrānīyah»⁽¹⁾. This also includes the memorization of the Forty Hadiths of an-Nawawi, delivering lectures and Sharia creed courses, interpretation and jurisprudence for educated girls and women, teaching toddlers the remembrances (Azkar) and manners of true Muslims, in addition to the recreational activities organized by those centers every semester or every year.

In this research paper, a sample of five Quran teaching centers in Qatar was chosen to study everything related to the methods and curricula adopted therein. Below is an introduction to these centers, along with details about their Quran memorization programs and curricula, in addition to presenting their evaluative methods targeting students and teachers. We also talked about the pros and cons of the curricula of those centers, and how to avoid their negative aspects. We would like to point out that most of this information was obtained through personal interviews with the managers and officials of those (QC) as the nature of this research

(1) The Noorani rule, written by Sheikh Noor Muhammad Haqqani (died in 1343 AH) to teach Muslims in the Indian subcontinent to read the Quran in Arabic, and it was developed by Sheikh Fath Muhammad Al-Madani (died in 1407 AH) to increase accuracy and mastery and facilitate the students, and it spread in most parts of the Islamic world, and among its names; The Noorani, attributed to its founder Noor Muhammad Haqqani, and Noor Al-Bayan, and the Noorani rule, and the developed Fathiya Noorani rule, and the Fathiya rule, and the Baghdadi rule, and the Rabbania rule, and the Haqqania rule, and the Makkiya rule, and the Furqan rule), see; Matarid, Ramadan Muhammad Ali Mabrouk, and Al-Albi, Adnan bin Abdul Razzaq Al-Hamwi. (2022). the approach of the Noorani rule in Quranic education in Qatar: a comparative evaluative study. Journal of Sharia College and Islamic Studies, vol. 40 no. 1 -19-50.

requires meeting them and taking some notes, whereas the other part of information was obtained from the websites of the centers.

First: Abdullah Abdul Ghani Center for Quranic Sciences:

It is a private center located in Al-Wakra city, established in 2003. The vision that the center aspires to is to build a pioneering model of a distinguished Quranic generation, and to link all segments of society with the Holy Quran and its sciences, through memorization, recitation, understanding and application, using high and renewable technologies, distinguished competencies, and comprehensive programs. The center seeks to achieve a set of goals, which are:

- 1 - Serving the Holy Quran with all the possible means.
- 2 - Spreading “al-Qirā’āt al-mutawātirah” (the successive narrations of Quran) by competent teachers.
- 3 - Encouraging the youth to turn their attention to Quran through memorization classes prepared for all categories and Da’wah (inviting non-Muslims to Islam) programs accompanying them.
- 4 - Caring for talented women by creating special classes for them.
- 5 - Educating members of society about the most important developments on the scene through educational and Da’wah programs.
- 6 - Involving people with special needs in community activities and providing them with many life skills.
- 7 - Building the personality of the Muslim child through directed Quranic programs ⁽¹⁾.

(1) See: The official website of Abdullah Abdul Ghani Center for Civilizational Communication, Quran programs, <https://www.abdullaafoundation.org/ar/program/%D8%B1%D9%8A%D8%A7%D8%AD%D9%8A%D9%86>, July 5, 2020.

The Center's Programs and Educational Classes:

Abdullah Abdul Ghani Center has many programs that target the categories of toddlers, boys, girls and women, as follows:

- 1 - **“ Rayāhīn” Program:** This program is for toddlers from the age of two to five years, where a child is taught to memorize parts of the Holy Quran, in addition to teaching “al-Qā'idah al-nūrānīyah “, the remembrances (Azkar). That program is attended in the evening, for two days per week.
- 2 - **“ Rkāz” Program:** It is dedicated to the girls who are talented in memorizing the Holy Quran, and helps them to complete its memorization within four consecutive years. They memorize two pages in each lesson, for two days per week. It is noteworthy that the Abdullah Abdul Ghani Center allocates three programs or classes for girls, where there are regular memorization classes in which a student memorizes half a page like the rest of the other categories of students. In addition to that, there are memorization classes dedicated to talented girls in this center, where teachers take into account the individual differences among girls. So, they put distinguished and fast-memorizers in a special circle, where the student memorizes a full page instead of half a page in each lesson, within the same duration as that of the regular circles. The third program is “Rkāz “circles program, which is an intensive program where the student memorizes two pages in one lesson.
- 3 - **Ḥalq al-tahfīz ” Program:** It is a program for children, girls and women, that teaches the science of Quran readings in all authentic Quranic narrations, through memorization and

recitation, It also teaches "al-Qā'idah al-nūrānīyah", and memorizing the Quran according to "Ḥafṣ" narration for all categories, and learning theoretical and practical "Tajwīd" (the set of rules governing the way in which the words of the Koran should be pronounced during its recitation), and that is for two days per week.

The Curriculum Used in Quran Memorization: This center follows "Alshnqyṭyh" method, where the students, at the beginning of the class, listen to an audio recording that includes recitation by one sheikh, then the teacher reads the verses again before them. After that, the teacher reads verse by verse, and then the students read them again. Afterwards, the teacher asks them to read the verse collectively, in groups, and then individually. The first thing that the teacher does is to read the verse while applying the rules of «Tajwīd» so that the students hear it, then she reads the verse and asks them to repeat it after her three times. After that, they close the Quran books and repeat the verse again where she listen to them reading the verse after they have memorized it by heart, and then she moves on to the second verse in the same way. After that, students recite the first and second verses without looking to the Quran books they have, they move to the third verse, memorize it, and then recite it together with the first and second verses, and so on. When the students finish memorizing all the verses, the teacher asks them to recite all of them without looking at the Quran books. What the teacher cares about the most is that the students correctly memorize the verses during the class applying "Tajwīd" rules. This memorization method is applied on all categories in this center.

Definition of “Alshnqyṭh” Method for Quran Memorization:

According to this method, students learn alphabetical letters first in their early childhood, and then they learn the vowels until they master reading all letters. After that, students learn writing gradually, “The sheikh begins writing a word letter by letter, pronounces the letter with its different vowels, and then the students pronounce it immediately after he finishes, and so on until the word ends. After that, the sheikh reads the complete word, and then students repeat it after the sheikh finishes, and so on until they finish reading a verse or two ⁽¹⁾.”

What distinguishes this method is the frequent repetition of verses, either individually or collectively, so that students memorize recitation perfectly while they are in the class.

The students’ reading in the circle must be loud so that the teacher and the students hear it. Loud reading has many benefits in the memorization process, as it allows the teacher to hear the potential errors, whether obvious or hidden, from students and rush to correct them before they stick in their minds, because some children may read some letters from the Holy Quran according to what they pronounce in the colloquial dialect. In addition to that, reading loudly develops the student’s self-confidence and makes them bold to recite in front of the teachers and sheikhs ⁽²⁾.

The Performance of Female teachers in the Center:

After the teacher is interviewed and given the initial approval by the center, it raises her name to the Ministry of Endowments and

(1) See: The method of memorizing the Quran among the Shinqites, Ibrahim bin Ab al-Shinqiti, p. 86.

(2) Ibid, p. 89.

Islamic Affairs as a candidate for the memorization job.

The ministry then sends back a letter to the center for the teacher to attend a job interview.

She gets interviewed by a special committee from the Department of Da'wah and Religious Guidance. After passing the test held by that committee in the Ministry of Endowments and Islamic Affairs, the candidate performs a trial lesson in the center, until approval is given for her appointment. The center also requires the teacher after her appointment to attend workshops for professional development every Saturday, which is a mandatory program for all teachers. This is to raise the efficiency of teachers' performance, and the teacher attends workshops on teaching methods and how to introduce these skills in Quran classes, so that the teacher does not only rely on the dictation method, but also introduces competitions, games and other motivational methods during the class.

The Da'wah Activities and Scientific Lectures:

"They are one of the center's pillars thanks to their role in the correct understanding of Quran and applying its teachings through holding Sharia courses, public lectures, and school activities, camps for girls and children, and periodic meetings (a meeting on Wednesday every week). In addition, a special program includes holding courses of "al-Qā'idah al-nūrānīyah" only for women in which the student learns proper pronunciation to improve reading the Holy Quran. As for the « Rayāḥīn » program, it is implemented through a system of organized playing and includes a room with cupboards dedicated to the children's educational materials, where the child acquires many skills, in

addition to the gymnasium, phonetics lab and sandy playground⁽¹⁾.” An official told us that the center has a special motivational program for students.

Ethical Values and Principles: When I asked the official about the existence of a program dedicated to ethical values, she told us that in the next memorization courses, a set of matrices of ethical values will be introduced within the other sciences accompanying lessons, such as monotheism, creed and jurisprudence⁽²⁾.

Second: “Dār al-Ḥikmah” Center for Quran and Da’wah:

The center was established in 1999, it is a voluntary charitable endowment center under the supervision of the Department of Da’wah and Religious Guidance at the Qatari Ministry of Endowments and Islamic Affairs, and it teaches the Holy Quran and its sciences. The center provides its services to children, girls and women, “and it aims to prepare an effective Quranic personality by creative competencies through various Quranic sciences, educational and values-enhancement programs that keep pace with the times in a friendly family atmosphere ⁽³⁾.” What matters most to the center’s administration is that the student is distinguished in her memorization and recitation of the Holy Quran, in addition to understanding the verses of the Holy Quran she memorizes, and

(1) See: The official website of Abdullah Abdul Ghani Center for Civilizational Communication, the advocacy activity, <https://www.abdullaafoundation.org/ar/program/%D8%A7%D9%84%D9%86%D8%B4%D8%A7%D8%B7-%D8%A7%D9%84%D8%AF%D8%B9%D9%88%D9%8A>, July 5, 2020.

(2) An interview I conducted by phone with an official, who is in charge of Quran memorization at Abdullah Abdul Ghani Center, on July 17, 2020.

(3) Refer to the official website of «Dār al-Ḥikmah” for Quran and Da’wah, who we are, http://daralhikma.qa/?page_id=2, July 10, 2020.

applying these verses to reality. This in turn leads to preparing a balanced Quranic personality without excess or negligence.

The Center's Programs and Study Circles:

The center offers different programs for three age groups, each with a specific program:

- 1 - The First Category (Toddlers):** They are children from the age of three to seven, and they are taught the basics of "al-Qā'idah al-nūrānīyah", in addition to memorizing part 30 of Quran that is called" Juz' 'Amma "in Arabic.
- 2 - The Second Category (Girls):** From the age of seven to eighteen, and they are taught to memorize part 30 of Quran (Juz' 'Amma), in addition to the parts of «Tabāraka" and "al-Mujādalah «, within three months, which is the duration of each course. The study period is two days a week, from 4:30 p.m. to 6:30 p.m.
- 3 - The Third Category (Women):** From the age of nineteen and above. In this category, the lessons are usually unified because the students prefer to be in the same circle to encourage each other. The study period is two days a week, from 8-10 a.m., or from 10:15 a.m. to 12:15 p.m.

The Center's Curriculum in Teaching and Evaluation:

After the student finishes studying and mastering "al-Qā'idah al-nūrānīyah «, the teacher starts with recitation circles for young children, where she repeats to them the part that must be memorized. All the students in the class are required to memorize a part or half a part, depending on the specified period they have in the course. In addition, students move from memorizing Part

30 of Quran “Juz’ ‘Amma “, to the Part of “Tabāraka «, and then the Part of “al-Mujādalah «, and so on until they collectively reach the Surah of “al-Shūrā «, which is the Sixth Part of Quran.

After that, the discrepancy in students’ memorization comes to the surface, together with individual differences. There are students who memorize quickly, others who are average, and some of them are slow in memorization. To solve this problem, there are special follow-up circles for weak students. The teacher must take into account that memorization by students is at close levels in one course. It is worth mentioning that follow-up circles are for all age groups. As for women’s category, the teacher recites to the student the noble verses, and then asks her to read the verses that need to be memorized while applying» Tajwīd” rules and corrects her if she makes a mistake. Each teacher in the circle is required to explain the strange words in the Holy Quran that she recites to the students, in addition to focusing on a contemplative verse and linking it to reality in each session, and that is for all categories in the center. The student’s level is also to be taken into account when registering in the center. The student is interviewed and her recitation is evaluated to decide whether she makes obvious or hidden mistakes while reading Quran. In case the student’s level is weak, she is given lessons to improve recitation, and spelling lessons based on “al-Qā’idah al-nūrānīyah «until she masters” Tajwīd « rules before joining other students.

The Study Programs Associated with Quran Memorization and the Additional Programs & Courses:

The center offers Sharia lessons and lectures in the interpretation and contemplation of the Holy Quran for women, in addition to specialized courses in the family sphere.

Competitions and Activities:

When preparing the activities, the center takes into account that each of them covers a group of aspects, including the faith, linguistic, psychological, skillful, and technological ones.

The activities in the center are divided into two sections: a section offered to students of the Holy Quran, and the other section is called “the External Audience”, and both are divided according to the age group of the students. As for the first section, annual recreational trips are held for young children and girls, in addition to lessons in the basics of cooking and sewing. With regard to women, they also have annual trips or a recreational day with competitions. As for the second section, which is the “External Audience”, a program called “Bāsmk Naḥyā” is held for children, which is an educational program for teaching the names of Allah through games and competitions. In addition to that, an activity called “Riyāḍ al-ṣāliḥāt” is held for girls. The program consists of sixteen meetings that is held throughout the year on Saturdays. Sharia lessons are offered to girls, such as creed, prophetic biography, morals, and skills, in addition to a program called “Aṭā” which is community volunteer work. The center allocates a day to help poor families and asks students to help them, a day to invite diaspora communities to Islam, and a day for collecting papers and recycling ⁽¹⁾.

The Criteria of Choosing Teachers:

Special criteria should be met by a memorization teacher before choosing her for the job.

It is noteworthy that these criteria are unified and set by the

(1) An interview we conducted by phone with Ms. Fatima Al-Emadi, who is in charge of the activities program at Dar Al-Hikma, on July 17, 2020.

Department of Da'wah and Religious Guidance in the Ministry of Endowments and Islamic Affairs, and they are as follows:

- 1 - The teacher should be a proficient memorizer of not less than fifteen parts of Quran for which she is tested, and the priority is for those who are memorizers of the whole Quran.
- 2 - She must be proficient at Quran recitation, and she must have a license in Quran recitation.
- 3 - She must be proficient at theoretical "Tajwīd «, for which she is tested.
- 4 - She must be educated; having secondary school certificate as a minimum.
- 5 - She must be of a distinguished educational personality.
- 6 - She must have completed courses in the interpretation and contemplation of the Holy Quran, so that she has a background in these matters when teaching students.
- 7 - She must know how to use the computer, Word and Excel programs, and other technology tools.

Programs for Developing Teachers:

These are a set of programs designed to develop teachers, so that the teacher reaches the level of "the role model teacher". When the teacher is appointed at the center, she is required to join two programs: an educational program related to students, and a learning program dedicated to her.

In these programs, the teacher is taught skills of dealing with students and learners, understanding different psychologies and the needs of students in different stages (childhood and

adolescence), motivating students, classroom management, and the ability to solve work environment problems. Teachers are also required every year to develop in one of the fields, either by completing the memorization of the Holy Quran if they have not achieved that yet, or taking courses in interpretation and Sharia, or by attending courses in skills-related matters and technology tools. The teacher does this by choosing a specific field in which she desires to develop herself, or the supervisor according to the aspects she thinks the teacher has to develop herself in can do this.

Moral Values of the Center:

The center has a set of values that it aspires to, which are: perfection, excellence, creativity, respect, taking responsibility, and care. It should be noted that the center had a special values-related program for students in the past, but at the present time it is separated and included in the Quranic lessons, where the teacher extracts values from the verses and draws students' attention to them during the class⁽¹⁾.

Third: "Alḥnzāb" Center for Quran and its Sciences:

This center was established in 2003, and it is a private center for children, girls and women.

The center vision is to graduate one million female Quran memorizers who are qualified with the 21st century skills by 2030. As stated on its website, this center aims to "Prepare generations: fortified by the Quran, endowed with its morals, coexisting with it realistically, and adopting it as a behavior and a methodology, and this is achieved through:

(1) This paragraph is a phone interview that I conducted with Ms. Nesreen, who is in charge of memorization at Dar Al-Hikma on July 20, 2020.

- 1 - Teaching Quran recitation, memorization and "Tajwīd".
- 2 - Teaching creed, jurisprudence, interpretation, hadith and literature with additional basic curricula approved and distributed to different levels and groups.
- 3 - Comprehensive awareness raising of various social, educational and cultural aspects of life, through seminars, lectures, courses and camps.
- 4 - Participating in national events that achieve good and prosperity for society.
- 5 - Cooperating with official, charitable, and civil institutions to help them fulfil their roles and achieve their goals and social communication
- 6 - Graduating Quran memorizers.
- 7 - Graduating teachers with competence who are academically qualified for teaching Quran ⁽¹⁾.

The Center's Program and Study Circles:

After the Foundational Stage comes the Advanced Stage (the memorizers category, who are those who have completed the foundational level of memorizing four parts of the Holy Quran, and reciting it completely, and who have completed all levels of "Tajwīd"). After this stage comes the Qualifying Stage (the Consolidation Stage) which is a special circle for students who have completed memorizing the entire Quran to consolidate their memorization, and to prepare them to obtain an Ijaza specialized in the Holy Quran, under the supervision of licensed sheikhs.

(1) Refer to the official website of "Alḥnzāb "Center for Quran and its Sciences, "A Brief Introduction", <http://alhenzab.com/shortly-about/>, July 14, 2020.

The duration of study for this consolidation stage is divided into two levels, in addition to one year for obtaining a license, which is divided into two levels as well. Moreover, there is a special program for the elderly category which includes women who were unable to learn at an early age, and it has two paths, one of which is to teach the Holy Quran and Islamic sciences, and the other one is to teach the Arabic language (reading and writing); teaching takes two years, divided into four levels, so that the student graduates after having completely memorized part 30 of Quran (called: 'Amma in Arabic), in addition to learning reading and writing.

The Teaching Approach and Methods:

The method used in Quran memorization differs according to the age group of the students. Toddlers, children and illiterate mothers are taught by reciting the verses for them, i.e., dictation. Before starting the lesson, each teacher is supposed to explain the strange words in the surahs of Quran she is reciting for students, and to mention the stories that are narrated in the surahs, and then the teacher have them memorize verses by recitation; dictation⁽¹⁾. This is done by having the students listen to a tape with recitation by one of the sheikhs, the reading of

(1) This is the translation of the paragraph in English: Recitation is the speed of comprehension, see Al-Fayruz Abadi, Al-Qamus Al-Muheet, article (LQN), vol. 1, p. 1231. And recitation can be either individual, where the teacher reads the verse and the student repeats it after him, or collective, where the teacher recites a group of students by reading them the verse and then the students repeat it behind him, and this method became famous for children who do not know how to read from the Quran, adapted from: Al-Ghazali, Adly: Rules and Benefits in Memorizing the Holy Quran (Al-Khobar: King Fahd National Library, n.d., 1433 AH) p. 91.

whom must be educational, then the teacher reads the verse and all the students repeat it. After that, the teacher divides the class into several groups, and asks the students to read the verses collectively, and then each student reads the verses individually. The short surahs are divided into several sections for the purpose of taking this category (toddlers, children and illiterate mothers) into account. As for the adult category, the teacher starts by preparing for the lesson by mentioning stories and explaining some words in the surah, then she uses an audio recording for a certain reciter, and asks the students to repeat the verses either individually or collectively, until she is sure that their reading of the verses is correct with applying the rules of « Tajwīd ». After that, she gives the opportunity to the students to memorize the verses and then asks them to recite those verses while she is listening.

The Materials Accompanying Quran Memorization and Additional Programs & Courses:

“Alḥnzāb” Center has its own publications and books about the Arabic language and Islamic education, and one of the officials in the center told us that the curricula of books are approved by a high competent committee, and prepared by curricula specialists. The center also organizes programs and courses to help its members reach the highest levels of learning, understanding and contemplation of Quran, and all the sciences related to it, including:

- 1 - Courses in “al-Qā'idah al-nūrānīyah »(for adults and children).
- 2 - Courses in teaching how to perform prayer (prayer class).

- 3 - The program of “Mawākib alḥffāz “ project, which is dedicated to graduating female students who memorize Quran, and it includes: the Seclusion Program, which is held in the holy month of Ramadan, the Summer Camp Program in the summer vacation, and the Perfection Course that coincides with the courses of the educational system.

Competitions, Activities And Lectures:

The center’s activities represent an important aspect in the fields that receive great attention in centers in general; this is due to the role they play in forming and developing the personalities of its students. The center organizes several activities throughout each year in various fields that range from cultural to educational, religious, scientific, and recreational activities. For example, when it comes to cultural activities, the center organizes field trips to the library. As for the educational activities, there are activities that enhance moral values among children, such as Puppet Theater, and teaching the students the etiquette of visiting sick people. As for girls and women, there are morning tea sessions, where they talk about family topics and issues related to the Islamic world. As for religious activities, lectures are given to the adult category, and group breakfasts are held, whereas children are taught remembrances (Azkar) and supplications of Muslims, rules of Hajj, in addition to Quran memorization competitions for all categories. The center also organizes competitions for memorizing the Forty Hadiths of an-Nawawi, special competitions in Arabic language, in addition to competitions for best Da’wah work.

Moral Values in the Center:

When I asked about a program dedicated to moral values, the official told us that they have a special value program for each level of students. For the students of the first stage, they focus on honoring parents, and as for those in the second level, they teach them the value of honesty, and so on. They focus on enhancing a certain value in each stage.

Method of Employing & Evaluating Teachers:

The teacher's performance is evaluated at the end of the year in which he/she was appointed as a final evaluation, and at the end of each course as an initial evaluation, by the supervisor; this is to assess the extent to which the teacher has achieved their guidance goals, according to specific objectives that are set at the beginning of the academic year by agreement between the employee and his direct supervisor. The bases and criteria for performance evaluation are placed in a performance evaluation report form, which is explained to the teacher at the beginning of the academic year, and the results of the evaluation are discussed with him/her at the end of that year. The center also provides training courses for female teachers with the aim of raising their competencies and abilities. The annual training plan is prepared by the human resources management in light of the training needs required from them in the center, and according to the gap analysis results between current competencies, required ones, and periodic performance evaluation reports⁽¹⁾.

(1) This is a phone interview I conducted with Ms. Naila, the person in charge of memorization at Al-Henzab Center, on July 25, 202.

Fourth: “‘Alyā’ bint Ḥamad” Center for the Holy Quran and its Da’wah:

The center was established in 2009, and it is a private one. There are three other centers affiliated with this center, which are “Mafātīḥ al-Khayr “Center,” ‘Ā’ishah bint al-Ṣiddīq “Center, and “Maḥmūd” Center.

It provides its services to the category of toddlers, children, and women. The center was named after the mother of its manager, who was known for her wisdom and dedication to charity. It aims to serve Quran and its sciences, raise a righteous generation that memorizes Quran and contemplates it theoretically and practically, and to graduate people based on the approach of Quran. The Center also seeks to instill religious and moral values in the hearts of children, and to encourage them to join Quran centers.

The method adopted in Quran memorization in the center is according to age groups. The recitation method is adopted for toddlers, children and elderly mothers, and this is done by repeating the verse a lot by the teacher in various and interesting ways. For that purpose, either she uses an audio recording that includes recitation by one of the sheikhs, or writes the verses on the board, or she shows a video to students. The teacher is free to use any of the various means to make memorization easier for students.

As for the method of memorization for girls, it is done by reading verses for them by the teacher until she makes sure that the student memorizes correctly applying « Tajwīd « rules while reading, in addition to using the mind map method in some girls’

lessons to help them comprehend the meaning and content of verses and memorize them quickly and correctly.

The Methodology Followed by the Center:

First: (Toddlers Circles): Memorizing the Holy Quran with the application of "Tajwīd" rules, and teaching "al-Qā'idah al-nūrānīya" in reading and writing, in addition to teaching the prophetic hadiths whose subject is moral values in Islam so that they are instilled in toddlers as well as memorizing supplications and teaching the prophetic biography.

Second: (Children and Girls Circles): It includes Quran memorization with the application of "Tajwīd" rules, in addition to teaching "al-Qā'idah al-nūrānīyah"; reading only.

There are also summer courses for students where the verses they memorized before is reviewed, in addition to memorizing Quranic surahs, and various recreational activities for all students, according to their different age groups ⁽¹⁾.

Section II

The Impact of Quran Memorization Schools

There is no doubt that (QC) have a great impact on the Muslim's soul, whether individually or collectively, and that teaching the Holy Quran, memorizing it, explaining its meanings, conveying it to people, and urging them to act upon it, leads to preserving religion, and to obeying the Messenger of Allah, peace and blessings be upon him, when he said: "Convey from me even if it

(1) An interview I conducted over the phone with the manager of "Alyā' bint Hamad" Center on July 16, 2020.

is only one verse ⁽¹⁾.” Indeed, the teacher of the Quran and its learners are among the best of people, as the Messenger of Allah, peace and blessings be upon him, said: ‘The best of you are those who learn the Quran and teach it⁽²⁾’. The people who care about the Quran are honored by Allah, as it is reported from "Anas ibn Mālik" that the Messenger of Allah, peace and blessings be upon him, said: ‘Indeed, Allah has two kinds of people among mankind’, and those who were listening to the Messenger of Allah asked him: “Who are those people?” He answered: “The people of the Quran are the people of Allah and His special ones ⁽³⁾”.

Quranic circles are considered gardens in the Paradise, for in them the Name of Allah Almighty is mentioned, and His words are studied and discussed. “Anas ibn Mālik “ narrated that the Messenger of Allah, peace and blessings be upon him, said: ‘When you pass by the gardens of Paradise, then graze therein.’ They said: ‘What are the gardens of Paradise?’ He said: ‘the circles of remembrance of Allah ⁽⁴⁾’.

Some of the Positive Effects of Establishing (QC) are:

1 - Peace of Mind: It is no secret how important the role of Quran is in achieving tranquility and psychological comfort that help get rid of anxiety and worries. The interest of the Muslim individual in the spiritual aspect of their life is very

(1) Narrated by al-Bukhari, vol. 4, p. 170.

(2) Narrated by al-Bukhari, vol. 6, p. 192.

(3) It was reported by Imam Ahmad in his Musnad, and its verifier said: a good hadith, vol. 3, p. 589”.

(4) It was reported by al-Tirmidhi, the Book of Supplications, a hadith about mentioning the names of Allah, the Most High, along with their completion, hadith number (3510), vol. 5, p. 413, and he said: good and strange

important, especially in this era in which people are dominated by material things, and because the soul is part of human composition. Therefore, reciting the Holy Quran is considered a spiritual remedy for the human soul. Allah, Glorified and Exalted be He says: (Those who believe and whose hearts find peace in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find peace) [Surah al-Ra'd": 28]. It was narrated in the noble hadith by "Abū Hurayrah", reported from the Prophet, peace and blessings be upon him, that he said: "Every time people gather in a house (mosque) of Allah Almighty, reciting the Quran and studying it, tranquility gets descended upon them, mercy is rewarded to them, angels surround them, and Allah mentions them among those who are with him (1)."

This points out to the virtue of reading the Holy Quran in Quranic circles, its importance, and its role in instilling tranquility and peace in the hearts of the students who study Quran. Based on that, joining the memorization circles in the (QC) has a great impact by instilling security in the minds of the students, affirming the meanings of reliance on Allah and being satisfied with His commands, and being patient in times of hardship, as the Holy Quran is like an educational constitution that preserves the children and the rising generations from deviation.

2 - Holding Religious and Scientific Lectures and Lessons:

The (QC) in Qatar provide lessons and religious lectures

(1) narrated by Abu Dawud in his Sunan, chapters of the witr, chapter on the reward of reciting the Quran, hadith number (1455), vol. 2, p. 71, and its verifier said: authentic.

that teach students their religion, such as monotheism, the rules of prayer and purification, the rules of fasting, pilgrimage, and other jurisprudential rules, as well as courses in contemplation and interpretation of the Quran.

The message of (QC) is supposed to be comprehensive and diverse, and to cover the aspects that Quran students must never neglect.

Here is the role of those centers in spreading Islamic values, instilling good morals, and explaining the mission and function of human beings in this universe, in addition to raising awareness among the students about the main issues of their nation, such as Palestine and other issues.

Quran memorizers are one of the groups that the Islamic world relies on the most, and while conducting this study, it appeared to me that all the (QC) are keen to link Quranic verses with reality, so that the followed method is memorizing Quran in minds and acting in its light.

3 - Protecting Generations from Deviation: (QC) are an integral part of the elements of social upbringing, and they are great educational institution. They play a role in protecting Muslim youth from deviation, by educating individuals from an early age since they are the nucleus of society who represent the future generation. Therefore, (QC) instill the principles and values of Islam in the souls of youths, which leads to protecting them from drifting to present-day whims and all what is contrary to Islam. In addition to this, the presence of peer groups or good companionship in (QC) and their great role in protecting

students from deviation is also vital.

4 - Preserving the Islamic Cultural Identity: The multiple institutions and sectors have a role in enhancing the cultural identity, and among these sectors are the (QC), which have a great role in enhancing the Islamic identity, especially in an era dominated by globalization and Western intellectual ideas, such as secularism and liberalism, etc. As we mentioned earlier, the care given by the (QC) for the young people category, supporting the values of loyalty and belonging, and emphasizing social principles, lead to enhancing the cultural identity, and consolidating its basic pillars⁽¹⁾.

Section III

The Challenges Facing (QC)

There are many challenges faced by (QC), either at the level of students, teachers, or parents, and there is no doubt that these obstacles affect Quran memorization, teaching, and learning.

"Abd Allāh 'Abd al-Ghanī " Center: During an interview with an official from this center, she told us about some of the challenges they face, including:

First: The Problem of Foreign Schools, as most of the students coming from foreign schools do not speak Arabic well, one of this center's goals is to strengthen the Arabic of those students, as it is required that the student and teacher speak in standard Arabic during the class, away from any colloquial dialects.

(1) The Quranic school and its role in preserving the Arab-Islamic cultural identity, Muhammad Al-Tarifi, Journal of the Researcher in Human and Social Sciences, Algeria, 2018, Issue 34, p. 9.

Second: Long School Hours, which in turn affects the student's performance in Quran memorization and their academic performance in school. The center's hours start from the late afternoon (ASR) to the time after sunset (Maghrib), and most of the centers are obliged to keep this timing because at noon time, students are usually at schools. The student goes to the lesson at(ASR) time, feeling tired or hungry due to the short time between the end of school hours and the start of Quran memorization class, and after that class at Maghrib time, the student may lose their enthusiasm and motivation for studying and performing their homework. There is no doubt that long school hours lead to delaying the attendance by students of Quran memorization classes, which affects the educational objectives of those classes. The student may memorize new verses without mastering the memorization those they took before, due to their late arrival to the class.

Third: The Ignorance of Some Parents or Guardians, or their poor knowledge of "Tajwīd" rules, contributes to teaching children the verses incorrectly. To overcome this challenge, the center follows "Alshnqyṭyh" method in teaching students, so that the student memorizes verses during the class and not at home, and that the teacher makes sure the student has memorized the verses correctly without any error, together with applying "Tajwīd" rules. **Fourth: Reducing the Output of Memorization in One Session:** Due to the three challenges mentioned above, the amount of recitation required from students was reduced, focusing on qualitative output and the quality of memorization at the expense of the quantitative output, so that the student now

memorizes half a page instead of one page. It is better for a student to memorize half a page perfectly with mastering "Tajwīd" rules than memorizing one page with obvious or hidden errors.

Fifth: Memorizing the Verses Taken Previously Poses a Challenge Due to the Lack of time: Despite having a specific time in the class for reviewing those verses, the lesson lasts two hours, half an hour of which is a break for Maghrib prayer, eating and playing. The remaining time for new memorization and review is an hour and a half, and this time frame does not allow the student to review their memorization thoroughly⁽¹⁾.

2 - "Dār al-Ḥikmah" Center for Quran and Da'wah: When I asked the supervisor about the challenges faced by the center, she told us that the only challenge they have is the scarcity of distinguished teachers, and to overcome this obstacle, the center resorted to two solutions. The first is to focus on developing the skills of the teachers by holding courses in life skills, such as how to deal with different personalities of students, and administrative courses such as how to manage the class, in addition to educational courses in Quran or some Islamic rules. The second solution is to discover and attract outstanding students to teach in the future, and she told us that they have five students who excelled in memorization, and that they had a high desire and ability to teach, so they became teachers in the center after they had finished learning there⁽²⁾.

(1) An interview We conducted over the phone with Ms. Umm Mishal, who is in charge of memorization at Abdullah Abdul Ghani Center on July 17, 2020

(2) An interview We conducted over the phone with Ms. Fatima Al-Emadi, the person in charge of the activities program at Dar Al-Hikma on July 17, 2020. And with Ms. Nesreen, the person in charge of memorization at Dar Al-Hikma on July 20, 2020.

3 - “ Āl ħnzāb “ Center for the Holy Quran and its Sciences:

First: The lack of enthusiasm among learners during the Quranic sessions. Usually, the Quranic sessions are held after the end of the school day, so the student comes feeling sleepy or tired.

Second: The lack of follow-up by parents regarding the memorization of their children at home, as the teachers complain about some of the parents who do not cooperate with teachers in helping their children memorize at home⁽¹⁾.

4 - “Alyā’ bint Ḥamad ” Center for the Holy Quran and its Sciences:

First: The difficulty of finding licensed teachers from the Ministry of Endowments and Islamic Affairs, or those who meet the ministry’s conditions.

Second: The lack of commitment from some students in continuous revision, which makes them forget what they memorized previously and thus lowers their level. Furthermore, the absence of students affects their level; they memorize at home, and their memorization may be wrong.

Third: As for parents, some of them are late in taking their children to the center after the end of its working hours. Furthermore, some of parents do not pay the prescribed fees, and this is a challenge as the director of the center depends in financing it on the registration fees she receives from student ⁽²⁾.

(1) An interview I conducted over the phone with Ms. Naila, who is in charge of memorization at Al-Hanzab Center, on July 25, 2020

(2) This is an interview we conducted over the phone with the director of Alia bint Hamad Center on July 16, 2020.

The Most Prominent Solutions to the Challenges faced by Quran Memorization Centers:

First: Challenges at the Level of Students and the Proposed Solutions: The unjustified absence of some students. To get rid of this problem, Sheikh “ Layth al-Radīnī “, the supervisor of the Quranic circles for the Quran and Sunnah Foundation in Sharjah, put a set of solutions, which are:

- 1 - Taking motivational factors into account as much as possible (prizes, simple gifts).
- 2 - Reviewing the style of teaching by the teacher for the possibility of having a repulsive style that negatively affects students, and trying to change it if that was the case.
- 3 - Talking to the student who is often absent, alerting them to the negative effects resulting from that, and asking them/ their parents/ guardian about the reasons. This is important so that the student’s parents/ guardian are not surprised when they learn about the student’s dropout or dismissal. It is noteworthy that some teachers do not ask about the student, who is absent, nor do they talk to them, nor do they ask their parents/ guardians about the reasons of their absence.
- 4 - Taking formal action against that student if the previously mentioned steps proved not effective. This is done through a form (the parents/ guardian’s pledge) ⁽¹⁾.

(1) The most important problems of the Quranic circles and their treatment, Laith Al-Rudaini, a research published on an electronic website 1, July 25, 2020 AD. <https://guran.yoo7.com/t153-topic>.

Conclusion:

This conclusion includes the main results of the research, and the proposed recommendations to improve the performance of Quran memorization centers:

First: The Main Results of the Research:

- 1 - The importance of giving special attention to the youth generation and women, by connecting them to Quran through recitation, memorization, and interpretation.
- 2 - The existence of private centers together with governmental ones develops a spirit of competition and provides the best for students.
- 3 - Community should be encouraged to give attention to the Holy Quran by spreading the culture of endowment in building (QC) and not relying only on government ones.
- 4 - Private (QC) face many challenges and difficulties, and they are in dire need of advice from specialists in this field to improve their performance and the services they provide.
- 5 - The mission of private (QC) must not be limited to Quran memorization. Rather, it should be extended to teaching students Islamic values and culture through diversifying the projects they implement.

Second: The Main Recommendations:

1- At the Level of Curricula and Teaching Methods:

- Private (QC) should not be satisfied only with the traditional methods based on dictation in Quran memorization.
- Renewed ideas should be included in (QC) curricula, which helps improve innovation and suits the level of the students.

- Modern technology and applications should be used in teaching.

2- At the Level of Teachers:

- Training teachers and acquainting them with the latest methods of active learning and student-centered teaching methods without being satisfied with dictation traditional methods.
- Training on positive dealing with weak memorization students and trying to raise their levels.
- Giving attention to the activities performed inside and outside classrooms.
- Setting a daily, weekly, and monthly road map for the learner to memorize the Quran without relying only on teachers.

3- At the Level of Students:

- Students should be aware of the importance of Quran memorization.
- Students should perform the tasks required from them inside and outside the center.

4- At the Level of (QC):

- A number of centers should be opened to cover all regions of the country. • Halls that are suitable for the number of students should be provided.
- Providing laboratories equipped with modern computers and educational programs.
- Providing immediate feedback to the parents/ guardians of students.

- Providing scientific care for teachers by involving them in training courses to develop their technical and scientific levels.

5-At the Level of the Public:

Spreading awareness of the importance and role of (QC) in preserving Islamic identity.

6-At the Level of Administrations and Bodies Supervising (QC):

- Overcoming all material and moral difficulties facing (QC).
- Material and moral motivation for those in charge of Quran memorization centers.

7- At the Level of Researchers:

Conducting field studies complementary to this study that monitor the movement and level of Quran memorization centers, based on comparing (QC) inside with those that are abroad.

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