



MADANI INSTITUTE

محدث اعظم سن پریسن

MUHADDITH-E-AZAM MISSION · PRESTON

Setting the Standard for Madrasah Education

Prospectus

98 DEEPPDALE ROAD · PRESTON · PR1 5AR

ADMIN@MADANI-INSTITUTE.ORG.UK · +44 7884 351566



A WORD FROM THE HEADTEACHER

In the name of Allah, the Most Compassionate, the Most Merciful. All praise belongs to Allah. And may peace and blessings descend upon our Master Muhammad, his progeny, and his companions, in their entirety.

The Madrasah is where a civilisation is formed.

It is where a child is first introduced to the Quran, where they learn of the Messenger of Allah (*peace and blessings be upon him*), where they attain sound creed and acquire the moral framework that will shape the rest of their life. It shapes their perspective of Islam and their relationship with it. We treat it with the seriousness it deserves and the care it demands.

Our younger generations are raised in a world unlike any that came before it. Entire systems have been built to hijack our minds and our attention spans. Who we are and what we think is being shaped more and more by algorithms. It is not just that religion is being attacked, but that the very ground that religion requires — clarity, reverence, humility, stillness, focus — is being eroded. We have dedicated countless hours to understanding this — how the world works and its hidden machinations. A Madrasah that does not intimately understand its age will inadvertently fail the very children it exists to serve.

As such, we have set ourselves a simple aim: to build the finest Madrasah education a child can ever receive — one that understands the age it is teaching in — for we believe it is our religious duty to give our future generations nothing but the very best.

What we teach is thoroughly traditional: the way of the Ahl al-Sunnah wa'l-Jamā'ah, as understood by the scholars and saints of this ummah, generation after generation, all the way back to the Beloved Prophet (*peace and blessings be upon him*) himself.

Whilst the content is and will always be entirely traditional, we are committed to revolutionising the mode of delivery: the structure, the systems, the tracking of every child's progress. Too often, care is expended on the mirage of competence while substance is almost entirely neglected. Here, we reverse that order.

We understand our duty to the parents who entrust their children to us, and no child in our care is overlooked. Every child matters to us equally, as if they were our own. With the assistance of Allah, and the support of the community, we can achieve great things — purely and sincerely for His sake.

Ali Saiyed

HEADTEACHER

Our Values & Objectives



A living connection with Allah and His Messenger

Love for the Beloved (*peace and blessings be upon him*) is the very essence of our tradition, and the greatest manner in which we can achieve it is by emulating him: by raising children who can read what was revealed to him, understand what he taught, and walk as he walked. We hope to produce true lovers who can recite and think — love and intellect walking in unison. Who said faith and reason have to be at odds with one another?



Rooted knowledge

Our students will know what they believe, why they believe it, and how to practise it. A graduate of this maktab will be able to answer for their faith with certainty, because certainty is precisely what we seek to impart — a Muslim who is certain of the truth cannot be persuaded of any falsehood. Rather than abandoning entire parts of our tradition — such as Ilm al-Kalam, which teaches us how to combat the atheism that poses an imminent danger to our children, Mantiq (logic), and the other sciences — we are dedicated to preserving and teaching them, honouring and remaining faithful to the traditional education wisely curated by scholars for hundreds of years.



Prophetic character

The tradition has always insisted that adab (etiquette) is prior to knowledge. “The one who is ahead of you in character is ahead of you in religion.” We assess character with the same seriousness as memorisation, because the Messenger (*peace and blessings be upon him*) himself states he was only sent to perfect noble character; any educational institute dedicated to serving his religion must live by that.



Knowledge that transforms

What is taught in the madrasah must not be left in it. It has to appear in who they are and how they live: the manner in which they eat, speak and treat the world around them. Allah states in the Quran that mankind have been made caretakers of the Earth — this includes the environment, people and animals. What is taught in under two hours a day must shape all twenty-four hours of their lives. Our tradition has never regarded knowledge as a certificate or the recital of information; knowledge is that which transforms the very being of who you are.



Contextualised education

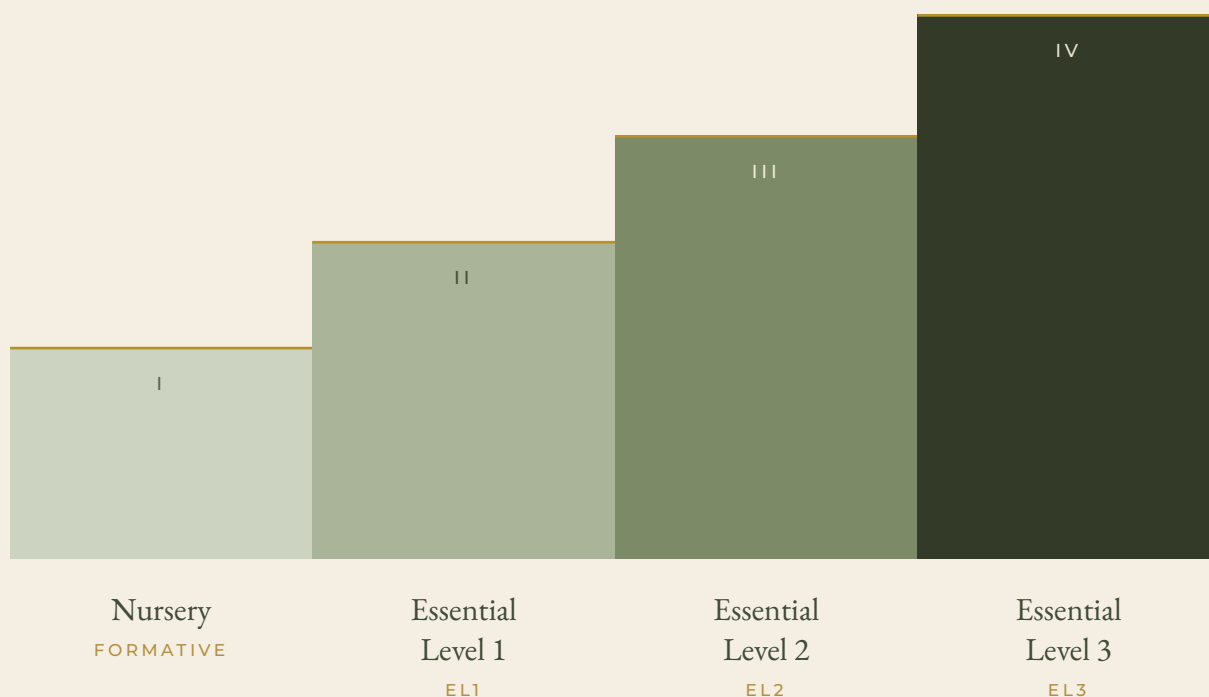
We are not living in nineteenth-century rural Pakistan or northern India. We are living in twenty-first-century Britain, at the heart of the modern world, with its own unique set of challenges. We understand this well, and we are devoted to understanding modernity and its tribulations, whatever form they take. Embracing the tradition has never meant talking of the same challenges our forefathers solved; it has always called for the people of today to wake up and face their own challenges, following the footsteps of our predecessors. We do not retreat from these problems or bury our heads in the sand. Rather, we will face them head on.



A Structured Pathway

A serious maktab must dedicate time to creating a clear pathway for the child's education. The entire journey — every level, every year, every term — must be carefully crafted, sequenced and enacted. Every second counts!

Parents, teachers and management must be in harmony when it comes to the children's education. Every child is a trust passed to us by you, and we will handle that trust with the responsibility and care it deserves.



AGE-APPROPRIATE TEXTBOOKS AND RESOURCES ARE SET FOR EVERY STAGE

We accept from age 4 to 16

Children join at the stage that fits them and progress through the pathway as they are ready, not by age alone.

Beyond EL3

Students of the right calibre may be invited into the Foundational Scholarship Class — a 4+ year course of classical study.

Foundations

Nursery

STAGE I

Children are most malleable in their early and formative years. Mistakes made here will be mistakes they carry into adulthood. We believe the first pronunciation a child ever learns should be the correct one.

Letters with correct makhraj from the very first day, elementary duas, and the names of Allah and His Beloved (*peace and blessings be upon him*) — all in an environment of warmth and play.

EL_I

STAGE II · ESSENTIAL
LEVEL 1

Fluent Quran reading with tajwid is built over time. Letters turn into words, words into verses, and verses into chapters.

Alongside it we impart the basic but essential teachings of Islam: the fundamentals the children require, the daily duas, and the stories of the Prophets. To ensure the highest standard, we use the finest qaidahs and books.

Fortification

EL₂

STAGE III · ESSENTIAL
LEVEL 2

Simple reading develops into recitation with tarteel — a certain mastery — fulfilling the command of Allah to recite the Quran with tarteel. Tajwid at this stage becomes a matter of understanding how to recite properly.

General knowledge broadens into structured aqidah, fiqh and history: the Sirah of the Messenger (*peace and blessings be upon him*), his companions, and the early community. They begin to grasp the picture of Islam and the wider society it aims to maintain. Memorisation is already assumed, and we move on to application and deeper understanding.

EL₃

STAGE IV · ESSENTIAL
LEVEL 3

This is the fortification of the essentials: tajwid theory with application, aqidah internalised from a rational perspective, the intricate rulings of fiqh and the wisdom behind them, and the student's place as a Muslim in the modern world. There should remain no aspect of their life — religious, personal or societal — in which the Madrasah does not assist them.

From EL₃ we develop their wider skills — essay writing, presentations, debate and reading — so that they can articulate what they have learnt. This is because we do not see knowledge as being split; knowledge must be looked at holistically, without artificial divisions.

Quran with Tajwid Theory

Students learn to read until they can recite, and recite until they can recite properly. The younger students focus on proper pronunciation and implementation; the older learn the rules and the theory beneath them. Our aim is to inculcate complete independence: a graduate of the Madrasah should be able to open any page of the Quran, including pages never covered with a teacher, and recite it correctly, slowly and with clarity. There is also a focus on identifying the types of mistakes that are happening, so that exacting feedback is given to the students and they may work on the areas where they are weakest.

Our aim is to inculcate complete independence.

In order to ensure the teaching of Quran is of the highest quality, we ensure that Quran teachers have studied or are studying under the tutelage of a Qari. Many of our Quran teachers have studied or are studying with Mufti Saeed Mujaddidi, whilst another has studied with qualified reciters from Egypt.

Mini assessments will be carried out by competent Quran teachers throughout the year to ensure that we as a Madrasah are doing our utmost in ensuring that each and every student is able to recite the Quran fluently, adhering to the rules of recitation.

Makhraj from day one

Correct articulation taught from the first letter, rather than corrected years later.

Theory beneath the rule

Older students learn why a rule applies, not only where it applies.

Taught by competent reciters

Every Quran teacher has studied, or is studying, under a qualified Qari.

Mini assessments

Carried out through the year, with exacting feedback on the weakest areas.

General Knowledge

Five disciplines, each taught in its own right — with its proofs, its reasoning and its method.

Aqidah

عَقِيدَة

The creed of the Ahl al-Sunnah as it has been transmitted, understood and defended for fourteen centuries, taught with its proofs. Our students know what they believe, why they believe it, and how to recognise what contradicts it. The creed is the basis of their worldview, which we must educate them in from a young age.

Fiqh

فَقْه

Purification, salah, fasting and the rulings of daily life, in detail. The student must not only know that they need to pray or fast, but how and why. Whilst every ruling in intricate detail is impossible to cover within the Madrasah, they must understand the framework of how to approach Islamic rulings for the rest of their lives.

Islamic History

تَارِيْخ

The Sirah of the Messenger of Allah (*peace and blessings be upon him*), the lives of the companions, and the grandeur of Islamic civilisation. Older students conduct their own research projects on personalities, empires and turning points, learning to carry history as an inheritance, following the footsteps of our pious predecessors.

Tasawwuf

تَصَوُّف

The science of the heart: etiquette, morals, piety and the implementation of religion in personal life. This is the soul of our tradition. “Worship Allah as if you are seeing Him. If you cannot see Him, then know He is seeing you.”

Tafsir and Hadith

تَفْسِيْر وَحَدِيْث

In the higher classes, the meanings of the Quran and the words of the Prophet (*peace and blessings be upon him*) — the ultimate sources of our religion — so that a student understands what he recites in salah, and prayer ripens from absent recitation into engaged conversation.

Application

None of the above is taught as though we live in a vacuum. Whether it is aqidah, fiqh or tasawwuf, it is taught so that students can reason for themselves and apply it in daily life, through real scenarios and the questions they will actually face. Our educational methodology will ensure that they are aware of this.

Memorisation

Surah al-Duha to Surah al-Nas as a minimum, and for our stronger students other longer Surahs, along with the Prophetic duas of daily life. There is a clear progression in place: first the words are memorised, then the meanings, then fortification. These are not mere empty words that one memorises for the sake of it. These are integral parts of the Muslim's daily life, to be implemented until their last breath.

Memorisation is a skill, and we are going to introduce a spaced repetition technique that is employed throughout the year and across years to ensure that students are not only memorising new duas and surahs properly, but that they are also properly retaining what they learnt in their earlier years. To that end, we will have occasional randomised tests to ensure that each and every student is keeping on top of what they need to have memorised.

93 الضحى AL-DUHA	94 الشرح AL-SHARH	95 التين AL-TIN	96 العلق AL-'ALAQ
97 القدر AL-QADR	98 البينة AL-BAYYINAH	99 الزلزلة AL-ZALZALAH	100 العاديات AL-'ADIYAT
101 القارعة AL-QARI'AH	102 التكاثر AL-TAKATHUR	103 العصر AL-'ASR	104 الهمزة AL-HUMAZAH
105 الفيل AL-FIL	106 قريش QURAYSH	107 الماعون AL-MA'UN	108 الكوثر AL-KAWTHAR
109 الكافرون AL-KAFIRUN	110 النصر AL-NASR	111 المسد AL-MASAD	112 الإخلاص AL-IKHLAS
113 الفلق AL-FALAQ	114 الناس AL-NAS		& BEYOND

The Foundational Scholarship Class

In every generation there are a few who will carry forward the lantern of the Islamic sciences, studying them with diligence, devotion and dedication.

This class is where those sciences are opened up for them: aqidah with its proofs, fiqh with its principles, hadith with its methodology, and Arabic as the key to all. The emphasis throughout is on deep understanding — following an argument, analysing evidence, distinguishing the essential from the peripheral, and rigorous study.

Entry is by ability, effort and etiquette. The bar is high, but any student who reaches it has the keys to enter into a different world: the world of Islamic Scholarship. Classes are deliberately small to ensure quality — a few students of the right calibre will always be worth more than a large class filled for the sake of quotas. The Hadith warns against giving knowledge to those that are not deserving, and the scholars of the past recognised the importance of ensuring quality over quantity. We are wholly dedicated to upholding this pedagogical practice of the scholars of the Ahl al-Sunnah.

A true scholar is like a grand tree; it takes decades to reach its height and bear fruit.

A true scholar is like a grand tree; it takes decades to reach its height and bear fruit. Our work is to grow the young tree with “its roots firm” (Surah Ibrahim 14:24), so that by the time it leaves us it is on the path to having “its branches reach the sky”.

Our graduates will not be scholars, shaykhs or muftis at eighteen. They will be something far more rare: students with a foundation and framework stronger than many who carry titles today, along with a level of thinking, precision and depth that few maktabas have even attempted, in sha Allah.



The Scholarship Syllabus

Any person can read a book. The essence of the scholarly tradition lies in how it is read and approached.

A syllabus is not just a checklist of books; it is only as good as the pedagogy it embodies. The class follows the ordering of the classical syllabi, with a clear, gradual approach (tadarruj) taken through the texts — never glossing over the auxiliary sciences of advanced grammar, mantiq and rhetoric, so that students remain fully capable in the core sciences of kalam, tafsir, hadith and fiqh. The point is to impart a rigorous framework: how belief is proven, how a ruling is derived, how a report is verified, how a text is read. Arabic is taught every day, spoken alongside grammar. Logic is taught early, because thinking and analysis are the bread and butter of every serious scholar, and every text is studied until the student has understood it thoroughly. Overall, the books covered are seminal works that have been widespread throughout Islamic history, entered into syllabi across the world — whether it is the Subcontinent, Central Asia or the Arab lands.

ARABIC	<i>Hidayah al-Nabw</i> through to the <i>Kafiyah</i> of Ibn al-Hajib, with constant study of Arabic literature — aimed at understanding Arabic texts and ultimately the Quran.
CREED	<i>Aqidah Tahawiyyah</i> , then Imam al-Sanusi's <i>Umm al-Barahin</i> and <i>Sharh al-Muqaddimat</i> , followed by <i>Jawharah al-Tawhid</i> and Badayuni's <i>al-Mu'taqad</i> with the marginal notes of Imam Ahmad Rida Khan — texts which establish and prove our beliefs rather than merely assuming them.
FIQH	<i>Nur al-Idah</i> for the essentials of fard ayn, then the thousand-year-old <i>Mukhtasar</i> of Quduri, then Sadr al-Shari'ah's <i>Sharh al-Wiqayah</i> for the rational underpinnings of the Hanafi madhhab. <i>Usul al-Shashi</i> and <i>Nur al-Anwar</i> give insight into how rulings are derived.
HADITH	The <i>Arba'in</i> of Imam Nawawi, followed by <i>Mishkat al-Masabih</i> . Texts such as <i>Nukhbat al-Fikr</i> , Dihlawi's <i>Muqaddimah</i> and Ibn Hajar's <i>Nuzhat al-Nazar</i> serve as the guide to how reports are assessed.
LOGIC	Imam Abhari's <i>Isaghuji</i> and Khayrabadi's <i>Mirqat</i> teach students how to reason and how to spot errors in thought.
TAFSIR	Once Quranic vocabulary and parsing are secure, students begin with the <i>Jalalayn</i> and Imam Nasafi's <i>Madarik al-Tanzil</i> .
TASAWWUF	The works of Imam al-Ghazali — a scholar who combined technical knowledge with the knowledge of the heart and soul — run alongside the whole course, so that the flame of spirituality is never veiled by dry study.

Producing Scholars who are Thinkers

Not every scholar is a thinker, nor every thinker a scholar.

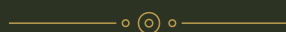
Many who have studied remain unaware of how the world works, the age they live in, and the ideas and assumptions of modernity. Yet as the scholars have said, the one who does not understand his era is an ignoramus.

Modernity is not neutral. It carries its own creed — about what a human being is, what knowledge is, what freedom means and what a ‘good life’ looks like — and it teaches that creed not through lessons but through habits: the screen, the school, the language people use without noticing. It is so normalised that a child absorbs it without ever knowing, and grows up believing these things are simply true, never to be challenged or doubted, without ever having the tools to identify or combat it.

So alongside the traditional studies, students learn where these ideas came from, what they assume, and how they are transmitted through the machinery of attention, consumption and opinion. They learn its fundamental incoherences and fallacies, read how our own tradition answered the same questions, and engage in a comparative study. The purpose is not to make them fearful of the world or contemptuous of it, but to allow them to see it for what it is.

The purpose is not to make them fearful of the world or contemptuous of it, but to allow them to see it for what it is.

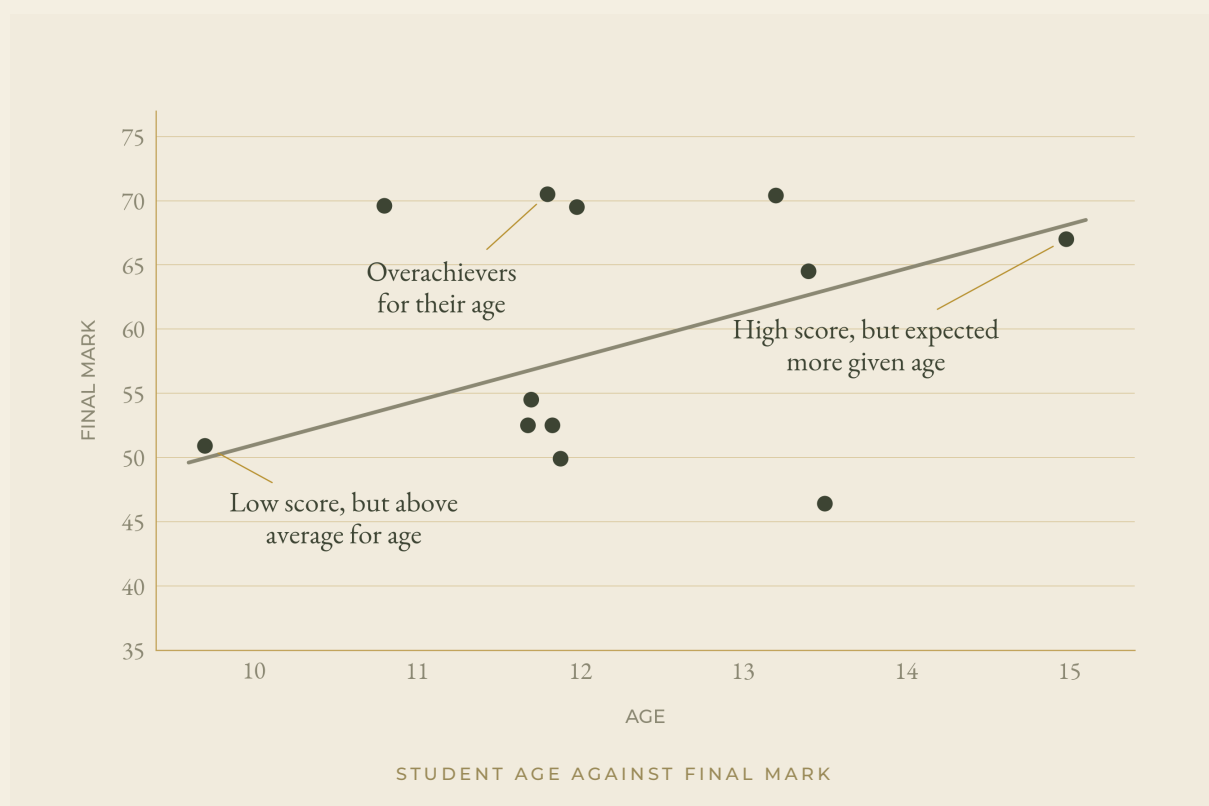
It is our mission that anyone who studies with us understands the world as precisely as he understands our tradition’s texts. Our students will leave as thinkers on the path of scholarship, not as products of the world around them.



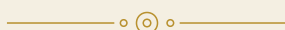
E-Maktab

Technology is here to serve tradition, not to replace it.

E-Maktab is the digital platform we use to manage the madrasah, from attendance to exam results. Through E-Maktab we have streamlined many of our old paper-based processes, including classroom and behaviour management, which allows teachers and staff to focus solely on delivering the best possible education.

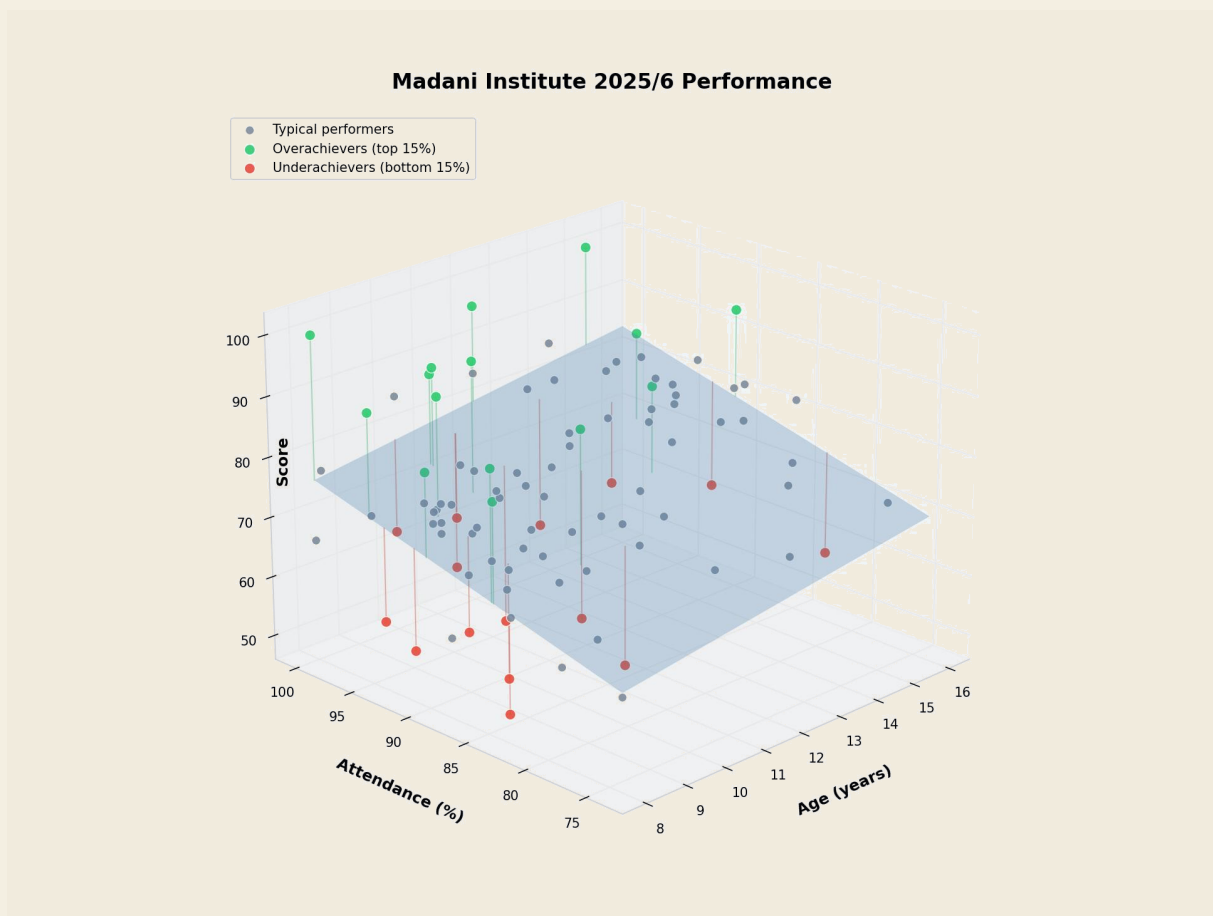


To ensure individual progress, we closely monitor each student's achievement and regularly adjust expectations — whether that means pushing a student further, or recognising where they are already reaching their potential.



Every Child, Measured Fairly

We understand that children's growth is not linear. A child may come close to the top of their class and still be underperforming; a lower position may be an overachievement. The chart below is one of many analyses we run for every student and class — assessing attendance, age, school, teacher, performance and behaviour — to see how best to maximise their learning potential.



With staff who specialise in data analysis, we endeavour to use technology in innovative ways to ensure that not only are we pushing the students, but that we are pushing ourselves, so that each and every child reaches their full potential. Every child is different, so a tailored approach is used whereby individualised targets are set for each child, based on their capabilities, previous test results and their teachers' notes.

Youth Club

A space that belongs to them — and, in sha Allah, will be run by them.

Education is the foundation on which everything else is built, but there is also a real need for spaces where the youth can enjoy themselves in a positive environment, surrounded by good company.

No matter how well the madrasah or any household raises a child, it is entirely possible that they are influenced negatively by the other spaces they spend their time in. We are not only concerned with the children for the time they are in the madrasah — we are deeply concerned for them as people. As such, we made a space where there is a positive environment and influence.

The youth club is for students of the madrasah, ex-students, and wider members of the community, to help them in the journey of becoming young adults.

Activities & events

Regular activities, events and educational programmes through the year.

Sport & recreation

Sport and recreational activities alongside the programme.

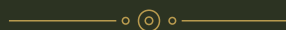
Books, games, company

Books, games and good company, in a space that belongs to them.

Mentors from within

All under mentors drawn from our own community.

Formative is at its core, instilling teamwork, leadership, responsibility and confidence. The friendships made in these years will last for decades, and we are committed to creating friendships that are based firmly upon love for Allah and His Messenger (*peace and blessings be upon him*).



Our Teachers

A syllabus is only ever as good as the person standing in front of the class.

Alhamdulillah, we have a cohort of teachers that would be the envy of any Madrasah, and we are truly indebted to them for the passion, dedication and care they bring. Our lineup of teachers consists of a perfect blend of experience and youth.

Mawlana Sufi Ibrahim

A legend of Quran teaching in our community, who has likely taught close to a thousand students over the last thirty years. The dedication and commitment he brings as a teacher is second to none.

Hafiz Mohiyuddin

He has given many years of service to the Madrasah, dedicated to producing the next generation of Huffaz. Many of his students now pursue further studies in Quran and lead Tarawih during Ramadan.

Mawlana Muhammad Zahid Saiyed

A skilled translator who spent time studying in the UK before furthering his studies in Egypt, where he studied many sciences with a focus on the Quran and the Arabic language.

Ustad Faruq

A long standing experienced teacher who brings great passion and enthusiasm to whichever science he teaches, whether it be Quran, Hifz or General Knowledge.

Hafiz Arif Kamal

A former student, currently pursuing advanced Tajwid studies with Mufti Saeed Mujaddidi.

Allamah Mawlana Ali Saiyed

Studied in institutions in India and Egypt, including with teachers from Al-Azhar University. He has also completed the Advanced Diploma in the Western Tradition and Islamic Philosophy with Shaykh Hasan Spiker.

Hafiz Zayn Kamal

An advanced student of knowledge, well versed in the recitation of the Quran, having studied with scholars including Mufti Saeed Mujaddidi. He also has the unique fortune of having studied the Tafsir of the entire Quran with Shaykh Riaz Hasan Shah.

Hafiz Bilal Abid

A third-year Alimiyyah student at Darul Ulum Ahl al-Sunnah. He has received Ijazah from Mufti Saeed Mujaddidi in the Riwayah of Hafs.

Ustad Suleman

A former student of the Madrasah who has completed a Tajwid course with qualified practitioners.

Ustad Ammaar Saiyed

A keen student of the Islamic sciences, who teaches Aqidah and Fiqh.

Our Female Teachers

Our female staff consists of several teachers who have completed their Alimah studies. Many have been pursuing post-Alimiyyah studies too, studying at various renowned institutes in the UK. We are also fortunate enough to have an aapa who practises as a solicitor, who conducts a weekly book club during madrasah time for older girls.

JOINING US

Every child is a trust

We would be honoured to be trusted with yours.

AGES

We accept children from 4 to 16

PLACEMENT

A short, friendly assessment sets the right level

TIMES & FEES

Set out in full in the Parent Handbook

VISIT US

Come and see the classes for yourself



VISIT

98 Deepdale Road, Preston PR1 5AR

EMAIL

admin@madani-institute.org.uk

TELEPHONE

+44 7884 351566

رَبِّ زِدْنِي عِلْمًا

"MY LORD, INCREASE ME IN KNOWLEDGE"