The Philosophy of Qur'anic Education and Its Impact on the Development of Intellectual Abilities and Language Skills: A Cognitive and Applied Approach

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Abstract
Qur'anic education occupies a prominent position within the educational system, as Qur'anic schools and kuttabs have, over many decades, played a pivotal role in educating generations and preserving Islamic identity and the Arabic language. The role of these institutions was not limited to memorizing the Holy Qur'an and teaching its precepts; rather, it extended to instilling moral values, preparing children and young people educationally and religiously, and providing them with balanced preparation that enables them to confront the various demands of life. Despite their limited resources and the simplicity of the educational means they employed, they succeeded in graduating generations of memorizers of the Book of Allah and distinguished themselves through their effective contribution to the formation of the Islamic personality and the consolidation of principles and values in learners.
Algerian society recognizes the importance of this role; therefore, Qur'anic education has received extensive care and attention, despite the spread of kindergartens and modern preparatory educational institutions. Many parents still make a point of enrolling their children in Qur'anic schools and kuttabs from an early age, believing in the educational, religious, and linguistic role they perform, as well as their contribution to protecting children from manifestations of deviance, strengthening their religious and linguistic affiliation, and developing their personalities on sound foundations.
Keywords: Qur'anic education; schools; language competencies; education.

Introduction

Education and teaching represent the fundamental foundation for the construction and advancement of societies, as well as an effective means of developing individuals' abilities and refining their skills and knowledge. They constitute an organized educational and instructional process undertaken by the family and educational institutions at their various levels, with the aim of preparing the individual in an integrated manner and developing their knowledge, attitudes, and values in a way that contributes to the scientific and intellectual advancement of society. Accordingly, the prosperity and advancement of nations remain closely linked to the

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quality of education, the effectiveness of its curricula, and the proper employment of its methods, whether in formal education or Qur'anic education.

In view of the position occupied by Qur'anic education within the educational system, our interest in this topic arose from a desire to examine the reality of teaching in Qur'anic schools and to clarify the extent of their contribution to developing learners' language competencies through the curricula, methods, and instructional techniques they employ.

This research seeks to highlight the role played by Qur'anic schools and kuttabs in developing language competence, while identifying the most important educational strategies, methods, and instructional means adopted by these institutions in the past and present, and demonstrating their impact on the development of learners' language skills. It also aims to raise awareness of the importance of the Qur'anic school, encourage parents to enroll their children in them, and urge learners to attend them regularly and benefit from their educational and instructional programs.

Based on these objectives, the research problem is represented in the following main question:

What is the role of Qur'anic schools in developing learners' language competencies?

To answer this problem and achieve the objectives of the study, the nature of the research required dividing it into an introduction, subheadings, and a conclusion containing the most important findings and recommendations.

1/ The Qur'anic School

A/ The Emergence of the Qur'anic School

The emergence of the Qur'anic school dates back to the earliest beginnings of Islamic civilization, as its appearance was associated with the message of Islam, which was founded on consolidating the doctrine of monotheism, spreading the values of truth and guidance, and building a society based on Islamic principles and moral values. Since the dawn of Islam, the Qur'anic school has played a pivotal role in teaching the Holy Qur'an, educating young people, and preparing them religiously, linguistically, and morally in a manner that fulfills the objectives of Islamic education in building the individual and society. "Its emergence in the Islamic state began during the Umayyad era and has continued to the present day. As for previous civilizations, kuttabs were attached to Pharaonic temples and were known as the 'temple school.' They granted the learner a certificate known as ... In the Christian era, kuttabs also continued to teach portions of the Bible and the Psalms. Some Muslim kuttabs had independent buildings attached to mosques or separate from them, or were located in the houses of the teachers and in front of them. The kuttabs produced great numbers of jurists and memorizers."[i] If we return to our Islamic history, "we find that the Messenger, peace and blessings be upon him, was the first teacher of his Companions. He encouraged them to seek knowledge and taught them the Holy Qur'an; then some of them taught one another and he encouraged each one of them to learn reading and writing."[ii]

When examining the history of educational institutions in Algeria in the past, we find that they were simple. The kuttabs were a form of primary education that spread throughout the Islamic and Arab countries in general and Algeria in particular. "They were centers that taught young people the basics of the Arabic language, writing, and arithmetic, in addition to religious studies for memorizing the Holy Qur'an and social studies, such as introducing young people to moral values."[iii]

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It becomes clear from the preceding definitions that the Qur'anic school represents one of the oldest educational institutions in Islamic civilization and that its emergence was connected with the message of Islam in spreading knowledge and consolidating religious and moral values. These definitions also reveal that its role was not limited to teaching and memorizing the Holy Qur'an, but extended to teaching reading and writing, developing linguistic abilities, and instilling virtuous morals, which made it an integrated educational institution that contributed to preparing the individual scientifically, religiously, and behaviorally. These institutions maintained their continuity throughout the ages due to their educational mission and made a significant contribution to preserving Islamic identity and safeguarding the Arabic language, thereby highlighting their importance in human development and the advancement of society.
These schools also played an important and effective role in shaping the national personality during colonialism, and they preserved the language of the nation by teaching the Holy Qur'an to children.

B/ The Concept of the Qur'anic School

After reviewing the emergence of the Qur'anic school and its development throughout the ages, there is a need to define its concept, as establishing terminology constitutes a fundamental starting point for understanding its educational and instructional dimensions. Therefore, researchers have addressed the concept of the Qur'anic school from both linguistic and terminological perspectives, revealing the nature of its mission and functions in teaching the Holy Qur'an, educating generations, and preserving Islamic identity and the Arabic language.

Linguistically: The Qur'anic school was defined as "a place for study and teaching. It is said that he belongs to so-and-so's school, meaning that he follows his doctrine."[iv]

Terminologically: Concepts concerning the Qur'anic school have varied, as follows:

The Qur'anic school is defined as "spiritual spaces aimed at educating young people according to Islamic principles based on sublime morals and the preservation of social values, in addition to being spaces for receiving and teaching pure and authentic Arabic."[v]

It also refers to "places and educational and social institutions concerned with teaching the Holy Qur'an to the children of Muslims. They are larger than the kuttab, as the Qur'anic school contains several kuttabs and sometimes up to three kuttabs, which are generally affiliated with mosques and managed by teachers employed by the Ministry of Religious Affairs. There is also a model of Qur'anic schools whose administration is supervised by the Association of Muslim Scholars, such as Dar Imam Malik in the city of Djelfa, which is characterized by a particular organizational and pedagogical nature."[vi]

Based on the foregoing, the Qur'anic school constitutes an integrated educational model that combines education and spiritual purification. Its role is not limited to memorizing the Holy Qur'an and teaching the rules of its recitation; rather, it extends to refining souls, correcting behavior, and consolidating Islamic values in learners. It also contributes to building a balanced personality by developing religious consciousness, strengthening noble morals, and instilling a spirit of discipline, responsibility, and respect for others, based on the principles of the Holy Qur'an and the Prophetic Sunnah.

C/ Objectives of the Qur'anic School

The Qur'anic school seeks to achieve an integrated set of educational, instructional, and social objectives, all of which derive from a noble purpose: preparing the individual in a balanced

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manner spiritually, morally, and scientifically, in a way that contributes to building their personality, consolidating their Islamic identity, and developing their cognitive and linguistic competencies. To achieve this purpose, the Qur'anic school is committed to providing an educational environment that combines faith-based education, behavioral guidance, and systematic instruction. This is reflected in a number of objectives that it seeks to achieve within Qur'anic education circles, the most important of which are:

1- Objectives within the circles

- Discipline in attendance motivates them with the longing of a thirsty bird yearning for water.
- A profound spiritual atmosphere in which the observer truly feels that the angels surround them, mercy encompasses them, and tranquility descends upon them.
- Tears welling up out of fear of Almighty Allah in this spiritual atmosphere.
- A teacher who bestows upon his students knowledge, character, and forbearance, while they shower him with reverence, glorification, respect, and love.
- Brotherhood brings the students together and affection unites them.[vii]

It is clear from the foregoing objectives that Qur'anic education circles are not concerned merely with teaching and memorizing the Holy Qur'an. Rather, they seek to create an integrated educational environment characterized by faith, discipline, brotherhood, and cooperation, thereby contributing to the balanced development of the learner's personality, combining the spiritual, moral, and educational dimensions. These objectives also reveal the integration of roles among the various elements of the educational process, as the school administration, teacher, student, and parents cooperate in fulfilling the educational mission of the Qur'anic school by providing a learning environment based on good example, continuous guidance, and human relationships founded on respect and affection. This integration constitutes one of the most important foundations for the success of the Qur'anic school in fulfilling its mission and achieving its educational and instructional objectives. This is reflected in the various activities and programs it offers, which will be presented in the following element:

2- Activities of the Qur'anic School

There are many educational support activities that reinforce the educational role provided by the Qur'anic school. Their forms and types are diverse, and the field remains open. The following is a set of proposed activities:

- When the pupil practices memorizing the Holy Qur'an, they rely on repeating the surah orally without writing it. Through this activity, "the child or pupil is also taught a set of supplications and hadiths that they practice in their daily life, such as the supplication for entering the lavatory, supplication for the sick, responding to someone who sneezes, and asking permission. This helps the child or pupil consolidate and establish the practice of these supplications in their daily life."[viii]
- Encouraging students to perform the greeting of the mosque and instructing those who arrive late to perform it.[ix]

Accordingly, the mission of the Qur'anic school is manifested in educating young people according to balanced Islamic principles, enlightening them about the rulings of their religion, strengthening their connection with the Book of Allah Almighty and the Sunnah of His Prophet, peace and blessings be upon him, while introducing them to the biographies of the noble

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Companions as practical models that embody Islamic values and instill in them the meanings of good example.

A- The Writing Activity

The writing activity, through repetition, helps to:

- Ensure accuracy in transferring and drawing the shapes of letters and distinguishing between them.
- Ensure the smooth flow of letters and words along the line and develop the habit of writing from right to left.
- Observe the use of dots, as the teacher in the Qur'anic school and the classes affiliated with mosques focuses on training students to pronounce letters as sounds and recognize the distinguishing dots, such as when the teacher says: the letter *ba'* has one dot underneath, the letter *ta'* has two dots above, and so on.[x]

The writing activity is considered the fundamental pillar of the pupil's life, as it helps them write correctly and master the formation of letters.

B- The Social Activity

Social activities take various forms:

- Trips: The school organizes two trips during the academic year. One is an ordinary trip in which the largest possible number of school students participate. It aims to define the activity and is predominantly recreational in nature. The second is a special trip for outstanding students in the school, aimed at discovering talents and predominantly educational in nature.

- Collective fasting: The school's students participate in collective fasting activities at least five times a year, including an activity specific to one circle and an activity involving all circles.

- Outings: Each circle organizes one outing during the academic year.

- Visits and hosting: Some circles organize various visits (cemeteries, hospitals, and sick students or their relatives).[xi]

In conclusion, social activity does not merely have the effect of entertainment and occupying free time; rather, it constitutes an effective educational means that contributes to building the learner's personality and developing their social and emotional skills. Through it, the values of cooperation, affection, and familiarity are strengthened, and positive human relationships between students and teachers are consolidated. This creates an educational environment characterized by mutual respect and harmony and contributes to achieving the objectives of the educational process in its cognitive, educational, and social dimensions.

C- The Da'wah Activity

This is represented in:

- Religious reflections: "Students are trained to deliver religious reflections in the mosque after presenting them to the teacher of the circle or a da'wah supervisor at the school. Some students may gradually progress to delivering the reflection in the circle before their peers in the mosque.

- Seminars: The teacher selects some students who are good at public speaking to organize a seminar in the mosque."[xii]

The da'wah activity consists of organizing scholarly seminars and delivering purposeful religious talks and reflections in the mosque, given its educational and missionary importance, as it is considered the most appropriate environment for instilling Islamic values, enhancing religious awareness, and strengthening the learners' relationship with Almighty Allah.

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D- The Linguistic Activity

The linguistic activity helps to teach the Arabic alphabet by presenting the letter on the board and repeating its pronunciation individually and collectively. This activity achieves several objectives, including:

- Increasing the child's linguistic repertoire in terms of correct and sound vocabulary with regard to meaning.
- Developing the ability to transcend and communicate spontaneously through stories and the ability to narrate.
- Making the child aware of the importance of reading activity and accustoming them to hearing sounds and pronouncing them in sequence and order.
- Enabling the child to recognize the boundaries and general form of the word and making them aware that every spoken word has a meaning.
- Reducing confusion in identifying letters that are similar in written form (خ - ج - ح), and in sound (ظ - ط).
- Enabling the child to acquire a linguistic repertoire that helps them practice genuine reading later.

Hence, the task of the linguistic activity lies in helping the pupil recognize letters and distinguish between them in terms of writing and pronunciation, in addition to providing them with a sound linguistic repertoire that helps them read correctly.[xiii]

3- Traditional Educational Institutions of the Qur'anic School

The Qur'anic school was characterized by the integration of its educational structure, as it included a number of institutions and facilities that contributed to fulfilling its educational and missionary mission. They served as beacons for disseminating the teachings of Islam, teaching the rules of worship, and consolidating faith-based and moral values in the hearts of learners. Among the most important of these educational institutions are:

A/ Mosques

The mosque is a place of worship and a school for teaching people the Holy Qur'an and writing and for enabling them to memorize the Book of Allah. It is an open university in which educational circles of various levels are held. It is also an information center for Islam and a refuge for those who have no refuge.[xiv]

The mosque appeared with the emergence of Islam, and study circles were established there from its very beginning. They continued throughout the years and centuries in various Islamic countries without interruption. "Perhaps the reason for making the mosque a cultural center is that the earliest studies were concerned with teaching Islam."[xv]

The mosque is considered the first educational institution concerned with building the human being in an integrated manner. It contributes to developing the individual's spiritual and moral personality, instills values of courage and initiative, and develops religious and social awareness. Therefore, throughout the ages, it has remained a principal center of Islamic consciousness and a beacon of knowledge and guidance. Prayers are performed there, sermons and admonitions are delivered, educational and remembrance circles are held, mercy descends, and angels surround it, making it an integrated educational environment that plays a central role in preparing the individual and shaping society according to the principles and values of Islam.

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B/ Zawiyas

"Zawiya" is the singular form, and it is derived from the educational verb *yanzawi*, meaning to withdraw to a corner. It is also derived from the verb *zawa* and *azwa*, meaning to move away and isolate oneself.[xvi] Zawiyas have a spiritual function represented in eliminating ignorance, teaching supplications, purifying souls, cleansing hearts through the remembrance of Allah, and changing the misconception held by some people that the zawiya is merely superstition and tomb worship, demonstrating instead that it is an institute for teaching the Qur'an. "Among the most important functions of the zawiyas are education and instruction, alongside undertaking some acts of charity and benevolence. As their cultural activities increased, they became centers for strangers and the poor and shelters for the mujahideen and resistance fighters during the great liberation revolution against French colonialism. They provided them with food and drink and extended a helping hand within the limits of their capabilities."[xvii]

The zawiya is considered one of the most prominent religious and educational institutions that played a pivotal role in disseminating Islamic sciences and preserving the religious identity of society. It was concerned with teaching the Holy Qur'an and its sciences and studying the noble Prophetic Sunnah, in addition to teaching various religious sciences such as jurisprudence, theology, and Arabic. Zawiyas also contributed to preparing scholars and preachers and instilling Islamic values and virtuous morals in learners, which made them among the most important centers of education and instruction throughout the ages.

C/ Ribat

The *ribat* is an institution that performs social and cultural functions represented in defending citizens and their Islamic heritage, in addition to disseminating education and providing spiritual education that instills noble morals and good qualities in them, directs them toward virtues, and keeps them away from vices.

The name *ribat* is derived from "a noun from *rabata* when he remained vigilant against the enemy. This term was also applied to some military barracks established in frontier regions, where the mujahideen guarded the Islamic borders. The ribats are centers that closely resemble zawiyas in their social and cultural functions."[xviii]

Consequently, we find that the educational institutions of the Qur'anic school converge toward one common purpose: teaching young Muslims to memorize the Holy Qur'an, acquire the principles of reading and writing, and study various linguistic and religious sciences.

D/ Kuttabs

The term refers to "the Qur'an recitation school, or *kuttab*, with the *ta'* doubled, and its plural is *katatib*, or *maktab* in the Ottoman state, or *msid* in Morocco. Its origins date back to the earliest ages, and it was among the principal places for teaching young Muslims to memorize the Holy Qur'an and acquire the principles of reading and writing."[xix]

It is also "the Qur'anic school and the educator of generations. It was and remains one of the most important educational institutions concerned with teaching Arabic and ensuring the correctness of the Arabic tongue. It was like a shield that preserved the heritage of the nation in the face of the missionary schools that invaded our Arab world from the beginning of the nineteenth century."[xx]

From the foregoing, it becomes clear that kuttabs are among the oldest educational institutions in Islamic civilization. They constituted the initial nucleus of formal education and contributed

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to transmitting religious sciences, foremost among them the Holy Qur'an and the Prophetic Hadith, to successive generations. The kuttabs represented an authentic civilizational and educational heritage that contributed to graduating large numbers of memorizers of the Holy Qur'an and educating learners according to noble morals and human virtues, thereby granting them a distinguished position in the history of Islamic education and its role in building the individual and society.

4- Methods and Strategies for Teaching the Holy Qur'an

The teacher represents the fundamental pillar of the success of the educational process, as they constitute the link between educational content and the learner and assume responsibility for transmitting knowledge through effective educational methods that ensure its understanding and assimilation. Therefore, successful performance of this mission requires the proper selection of appropriate teaching methods, taking into account learners' inclinations, needs, and individual differences, and contributing to developing their motivation toward learning and their engagement with it. To achieve this, the teacher should be able to distinguish properly between the concepts of teaching methods, teaching strategies, and teaching styles, given the essential differences among them that affect the planning and implementation of the educational process. In light of this importance, these concepts will be addressed as fundamental pillars upon which effective teaching is based.

1/ Teaching Strategy

It is "a set of teaching procedures planned in advance by the instructor, enabling them to carry out teaching in light of the available possibilities in order to achieve the instructional objectives."[xxi]

2/ Teaching Method

It is "a set of procedures, practices, and scientific activities carried out by the teacher inside the classroom when teaching a particular lesson, with the aim of conveying information, facts, and concepts to pupils, facilitating the process in the least amount of time and at the lowest cost."[xxii]

3/ Teaching Style

It is "the manner followed by the teacher in implementing the teaching method in a way that distinguishes them from other teachers who use the same method."[xxiii]

In conclusion, the strategy constitutes a comprehensive planning framework that guides the educational process, as it is based on an integrated vision that takes into account the nature of the educational situation and adapts to different circumstances in order to achieve the intended objectives. Within this framework, a set of appropriate teaching methods is included for implementing those objectives. As for the teaching method, it is the procedural means adopted by the teacher to organize educational content and facilitate its effective transmission to learners. The teaching style, meanwhile, represents the personal manner in which the teacher employs that method according to their experience, skills, and the circumstances of the educational situation. This enables the teacher to select the styles that achieve the best results in implementing the lesson and conveying its objectives.

The methods of teaching the Holy Qur'an are divided into traditional and modern methods, including the following:

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A/ Traditional Methods

1/ Oral Instruction

This method is considered one of the first methods used for memorizing the Holy Qur'an in Islam, as our master Gabriel, peace be upon him, orally instructed our Noble Messenger in verses from the Qur'an, and he, peace and blessings be upon him, memorized them.

2/ Lecture Method

This method primarily depends on the teacher's effort in explanation and clarification.

Among the advantages of the lecture method are:

- It is an effective means of conveying a large amount of information.
- It develops students' listening skills.

Among its disadvantages:

Footnotes

[i] Asiya Ben Salmoun, *Qur'anic Kuttabs: Their Emergence and Role in Society*, Muslim League, 1440 AH, 2018, p. 37.

[ii] Ibid., p. 37.

[iii] Warda Azzouz, *The Role of Qur'anic Schools in Batna Province in Achieving Linguistic Achievement for the Pre-School Child*, Dissertation Submitted for the Degree of Doctorate, Mohamed Khider University of Biskra, 2020/2021, p. 12.

[iv] Warda Azzouz, *The Role of Qur'anic Schools in Batna Province in Achieving Linguistic Achievement for the Pre-School Child*, Dissertation Submitted for the Degree of Doctorate, Mohamed Khider University of Biskra, 2020/2021, p. 12.

[v] Arabic Language Academy, *Al-Mu'jam al-Wasit*, Al-Shorouk International Library, 4th ed., Cairo, 1425/2004, entry "درس," vol. 7, p. 280.

[vi] Zrik Dahman, *The Role of Qur'anic Schools in Developing Social Values: A Field Study in Djelfa*, Master's Thesis in Sociology, Mohamed Khider University of Biskra, 2011–2012, p. 9.

[vii] Yekhlef Rafiqa, *The Qur'anic School and Childhood*, Master's Degree in Sociology, Hassiba Ben Bouali University, Chlef, p. 2.

[viii] Miloudi Hassina, *The Role of Qur'anic Schools in Educating and Preparing the Child for Schooling at the Primary Level*, *Majallat Huqul Ma'rifiyya lil-'Ulum al-Ijtima'iyya*, p. 210.

[ix] Islamic Forum, *Qur'anic Schools and Kuttabs: Educational and Administrative Reflections*, Riyadh, 1417 AH, pp. 163–164.

[x] Miloudi Hassina, *The Role of Qur'anic Schools in Educating and Preparing the School-Age Child for Primary Education*, previously cited reference, p. 209.

[xi] *Effective Activities in Memorization Circles*, Al-Najah Net website: http://www.anajah.net

[xii] *Effective Activities in Memorization Circles*, Al-Najah Net website: http://www.anajah.net

[xiii] Miloudi Hassina, *The Role of Qur'anic Schools in Educating and Preparing the School-Age Child for Primary Education*, *Journal of Social and Human Knowledge Fields*, January 1, 2020, University of Bouira, p. 920.

[xiv] Youcef Nafla, *The Cultural Role of Kuttabs and Their Role in Linguistic Welfare, Part One*, February 19–20, 2020, p. 27.

[xv] Abdelrahman Ahmed Al-Tijani, *Qur'anic Kuttabs in Nedroma, 1900–1988*, University Publications Office, Algeria, 1983, pp. 14–15.

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[xvi] Dalila Chari, *The Arabic Language in Baghdad ...: Facilitated Methods of Teaching in Qur'anic Kuttabs*, *Journal of the Researcher in Islamic Sciences*, Naama, Algeria, p. 243.
[xvii] Abdelrahman Ahmed Al-Tijani, *Qur'anic Kuttabs*, previously cited reference, p. 27.
[xviii] Youcef Ben Nafla, *The Cultural Role of Kuttabs in Algeria and Their Importance in Preserving National Identity*, National Symposium, February 19–20, 2020, p. 27.
[xix] Wikipedia book/page, at 21:00: http://ar.m.wikipedia.rog
[xx] *The Role of Kuttabs in Spreading Shar'i Knowledge*, Islah Movement website: http://www.oslih.com
[xxi] Abdelhamid Shaheen, *Advanced Teaching Strategies, Learner Strategies and Learning Styles*, Alexandria University, 2011, p. 22.
[xxii] Jamal Ibrahim Qarsh, *Methods of Teaching the Holy Qur'an and Its Tajwid*, Talib al-'Ilm Library, 1st ed., Egypt, 2015, p. 14.
[xxiii] *Islamic Knowledge Series: Teaching, Methods and Strategies*, Noon Center, 1st ed., Beirut, 2011, p. 181.

- The lecture method is boring and harmful to the student's intelligence. This is what we clarify in the following figure, Bloom's Taxonomy, which includes knowledge and recall. This encourages the teacher to regard students as tools that can easily be manipulated and influenced.

3/ Recitation and Repetition
This method consists of the teacher reading the Qur'anic text and then having the rest of the students repeat it, while taking individual differences into consideration.
There are also some teaching methods (**memorization in the circles**):
First: The Collective Method
"This method requires students to be at the same level and requires the teacher to determine a specific amount for all the students in the circle. The teacher first has the students recite it before him, individually, and then asks them to memorize it so that they can subsequently recite it from memory to the teacher."[i]
One of the disadvantages of this method is that it does not take individual differences into consideration, as it does not allow outstanding students to progress freely in recitation and memorization.
Second: The Individual Method
"It consists of allowing the students to compete and progress in recitation and memorization, each according to the abilities with which Almighty Allah has endowed them and according to what they are able to achieve through the expenditure of time and effort, under the teacher's supervision and follow-up."[ii] This method enables some gifted students to memorize the Holy Qur'an within a short period.
Third: The Repetitive Method
This is a method in which verses are repeated after the person who recites them in a clear voice while applying the rules accurately. It is intended for students who are unable to read properly from the Qur'anic text.[iii]
This method is considered helpful to students in overcoming pronunciation defects such as speech blocks, stuttering, stammering, and the like. On the other hand, it has greatly benefited

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blind students, whom Allah has compensated with strong insight and rapid memorization compared with others.

Fourth: The Collective Repetitive Method

This is a method that combines the collective and repetitive methods. It is intended for students who cannot read from the Qur'anic text or for beginners. The teacher attracts the students' attention by beginning the lesson with a story, a surah, or a general explanation of meanings that encourages them to recite and memorize.[iv]

Among the most prominent tools used in memorizing the Holy Qur'an were **the tablet, the pen, the ink, and the eraser**. These tools were characterized by simplicity and limited resources; however, this did not constitute an obstacle for teachers and learners in fulfilling their scholarly mission. Rather, they demonstrated sincere determination and great perseverance in writing, memorizing, and mastering the Holy Qur'an. Despite their modest nature, these means contributed to producing generations of memorizers of the Book of Allah, among whom were prominent scholars of the Maghreb and specialists in Qur'anic orthography and diacritical notation, who preserved this Qur'anic heritage and transmitted it to subsequent generations. This gave these tools enduring scholarly, educational, and civilizational value.

B/ Modern Strategies in Qur'anic Teaching

Figure (1): The Hierarchy of Cognitive Levels According to Bloom's Taxonomy of Educational Objectives

Bloom's Taxonomy highlights the progression of cognitive levels through which the learner passes, beginning with knowledge and comprehension and progressing to analysis, synthesis, and evaluation. This confirms that effective learning is not limited to memorization and recall, but extends to understanding, application, and critical thinking. Accordingly, and given the difficulties faced by many learners in memorizing the Holy Qur'an, a range of modern strategies and methods have emerged that take individual differences into consideration and help facilitate and master the memorization process. **Among the most prominent of these strategies are the following:**

1- The Memorization Strategy

Since ancient times, researchers have been interested in the role of memory strategies. Ibrahim Fawaz defined them as "a set of methods, techniques, or procedures in which the examinee is trained to process and store information. They aim to organize information in such a way that it becomes easier to memorize and recall." Ibrahim Fawaz, *An-Najah University Journal for Research*, "The Effect of a Number of Memory Strategies..."[v]

In conclusion, the memorization strategy is considered one of the fundamental pillars of the educational process, since genuine learning is not limited to acquiring knowledge but also depends on retaining it and retrieving it when necessary. The longer the learner is able to retain the knowledge and experiences acquired, the greater this indicates the effectiveness and success of the learning process. If, however, the learner is unable to retrieve that knowledge, this is considered an indication of weak learning achievement or failure to consolidate it in the desired manner.

2- The Mind Mapping Strategy

This method is considered one of the highly distinctive methods of memorization. It works by arranging the verses of a surah in a diagram drawn using images, colors, and writing according

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to the information contained therein. It is a creative method that represents the student's vision of the learning material and the relationships that the student personally establishes among the different parts of the material. The following is an example of a mind map for Surat Luqman.[vi]

Figure (2): The Thematic Structure of Surat Luqman

The surah was divided into four elements:

- The Introduction: From verse 1 to verse 5, the characteristics of believers are mentioned; from verse 9 to verse 10, the fate of those who mock the Qur'an and the reward of believers are mentioned; and from verses 10 to 11, the verses speak about Allah's uniqueness in creation and challenge the unbelievers to create something by their deities.

- Luqman's Advice: From verse 12 to verse 19, the advice of the wise Luqman to his son is presented.

- The Blessings and Power of Almighty Allah: From verse 20 to verse 25, Allah's blessings, the obstinacy of the polytheists, and the victory of the monotheistic believer are presented. From verses 26 to 28, the power of Almighty Allah and His words, which cannot be counted or enumerated, are presented. From verses 33 to 34, there is a call to reflect upon the Day of Judgment and upon Allah's complete knowledge of the unseen.

Through this division, it becomes clear that Surat Luqman is characterized by a coherent thematic unity, as it combines the consolidation of the foundations of faith, educational and moral guidance, and an explanation of the blessings and power of Almighty Allah. This achieves integration between the construction of faith and the correction of behavior and embodies the Qur'anic approach to educating the individual and society.

3- The Round-Table Strategy

This is one of the active learning strategies. It is based on dividing students into small groups. The teacher then selects one student to begin in each group using paper and a pen. The teacher determines the passage of the verse to be written, with all members of the group participating in correction when necessary. The strategy can also be implemented by reading the verses without writing them.[vii]

4- The Visual Learning Strategy

This refers to viewing images, recording them in the brain, and expressing them through various forms and means. The information that we collect visually can be expressed through one of the following forms:[viii]

A/ Illustrations

"They are an artistic tool presented in the form of schematic drawings, the purpose of which is to clarify and simplify the information presented, such as the following illustration."[ix]

Figure (3): Categories of the Rules of Noon Sakinah and Tanween

B/ Image

The teacher directs the students toward a particular subject and then asks them specific questions so that they can observe it.

C/ Timeline

It is a graphic representation of a series of successive events over time. It is used to narrate and clarify historical, scientific, and other events. The following figure illustrates this.

Figure (4): Timeline of the Period of the Rule of the Rightly Guided Caliphs

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D/ Verbal Description

The teacher presents an image or drawing and asks the students to extract information from it, such as:

The teacher presents an image showing the articulation points of the letters and asks the students to identify the types of articulation points or to identify the articulation point of the letters *qaf* and *kaf*.

Educational aids represent an essential element in teaching the Holy Qur'an, as they play an effective role in enhancing the educational process and achieving its educational objectives. The teacher's success is measured by their ability to employ these aids properly from an educational perspective, in a manner appropriate to the nature of the educational situation and learners' needs, and in integration with the other elements of the educational process. These aids vary to include visual aids such as Qur'anic boards, auditory aids such as recording devices and loudspeakers, audiovisual aids such as educational films and visual presentations, as well as environmental or local resources that can be used in educational situations, such as museums and other educational sources.

5- The Impact of the Holy Qur'an on the Development of Language Competencies

Reciting and memorizing the Holy Qur'an have a profound impact on developing and refining language competencies. They provide the learner with a rich linguistic repertoire and develop a refined sense of eloquence and an elevated expressive style. Consequently, the learner becomes more capable of speaking fluently and expressing the same meaning through various forms and words, while selecting the most appropriate expression for each situation and context. The Holy Qur'an also develops sound thinking skills and enhances the ability to argue and persuade, in addition to establishing sound linguistic performance at the phonetic, morphological, and syntactic levels. This contributes to building a strong linguistic personality possessing a high level of competence in comprehension, expression, and communication.

Given the importance of memorizing and reciting the Holy Qur'an in acquiring linguistic competence, educating the individual, and developing their skills, Ibn Khaldun states: "It becomes clear to you from this chapter and what has been established therein another secret, namely, the reason why the speech of the Arab Muslims is of a higher level in eloquence and its aesthetic tastes than the speech of the pre-Islamic period in both their prose and poetry. Thus, we find the poetry of Hassan ibn Thabit, Amr ibn Rabi'ah, Jarir, and al-Farazdaq ... Then, the speech of the early Arab generations during the Umayyad state and the beginning of the Abbasid state, in their sermons, letters, and dialogues with kings, was much higher in eloquence than the poetry of al-Nabighah, Antarah, Ibn Kulthum, Zuhayr, and Alqamah ibn Abadah, and than the speech of the pre-Islamic period in their prose and dialogues. Sound natural disposition and correct taste testify to this for the critic who possesses insight into eloquence."[x]

This is attributable to the profound influence exerted by the Holy Qur'an in refining and cultivating their linguistic styles. Their rhetorical abilities consequently developed remarkably, surpassing the eloquence and rhetoric known among the people of the pre-Islamic period, as the Qur'an provided them with elevated expressive and rhetorical characteristics that were reflected in the quality of their discourse and the strength of their linguistic performance.

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Numerous studies have demonstrated that memorizing the Holy Qur'an has an impact on students' academic achievement, whether in overall achievement or in certain subjects. This is confirmed by the following studies:[xi]

1/ The Study of Muhammad Musa Al-Oqailan

In 1411 AH, Muhammad Musa Al-Oqailan conducted a study entitled: *An Exploratory Study of the Relationship between the Extent of Memorization and Recitation of the Holy Qur'an and the Level of Performance in Reading Skills among Sixth-Grade Primary School Pupils*. The study sample consisted of 100 pupils from two schools affiliated with the Riyadh Educational District. The results of this study showed that there was a strong and positive relationship between the extent of pupils' memorization and recitation of the Holy Qur'an and their level in oral and silent reading skills and reading comprehension.

2/ The Study of Yousef Abdullah Al-Arifi

In 1411 AH, Yousef Abdullah Al-Arifi conducted a study entitled *The Effect of Memorizing the Holy Qur'an on Linguistic Achievement in the Field of Grammatical Rules among Third-Year Intermediate School Pupils in Makkah*. The study was conducted on two groups:

- The first group: Those who had memorized 15 parts or more, referred to as the memorizing group, consisting of 58 pupils.[xii]

- The second group: Those whose memorization did not exceed one and a half parts, referred to as the non-memorizing group, consisting of 370 pupils.

There were statistically significant differences between the memorizing and non-memorizing groups.

- The study of Wadha Al-Suwaidi: 1994, entitled *The Relationship between Memorizing and Reciting the Holy Qur'an and the Level of Performance in Oral Reading and Writing Skills among a Sample of Fourth-Grade Primary School Pupils in Qatar*. The sample consisted of 200 students from Doha, 100 male students and 100 female students. The results demonstrated a strong and positive relationship between memorizing and reciting the Holy Qur'an and oral reading and writing.

These studies confirm what Fayza Muallem indicated in her 1422 AH study concerning the superiority of female students in Qur'an memorization schools over their counterparts in general education in performing listening and oral reading skills.[xiii]

Commentary on the Previous Study

- Most studies demonstrated the existence of statistically significant individual differences between pupils in Qur'anic schools, with the latter showing superior performance.
- Memorizing the Qur'an and maintaining continuous revision help organize time and make good use of it.
- Strengthening memory.
- Developing cognitive abilities and the capacity for comprehension and understanding.
- Memory grows through development and expands as its stored content increases.
- All previous studies agreed that pupils in Qur'an memorization schools outperform others in terms of their level of performance in reading and writing skills.

The results of the previous studies demonstrate that memorizing the Holy Qur'an effectively contributes to the development of cognitive and linguistic abilities and improves performance

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in reading and writing skills, confirming its positive educational impact on the development of the learner's personality.

Furthermore, adherence to the Holy Qur'an and maintaining its recitation positively affect the individual's personality, strengthen their immune system, and contribute to success and sound decision-making. The Holy Qur'an is a path toward creativity, leadership, happiness, and success. Almighty Allah says:

"O mankind, there has come to you an admonition from your Lord and a healing for what is in the hearts and guidance and mercy for the believers."[xiv]

6/ Conclusion

Through this research, we conclude the following:

- The Qur'anic school is one of the institutions characterized by the authenticity of education, the teaching of religious sciences, and the explanation of the principles of Islamic creed.
- The Qur'anic school plays an important role in educating generations, enabling them to memorize the Holy Qur'an, and teaching them various cognitive skills.
- The process of memorizing and continuously reviewing the Qur'an activates mental memory, as confirmed by numerous studies conducted on the academic superiority of Qur'anic schools.
- Qur'anic schools also provide their pupils with reading skills, in addition to giving children a linguistic repertoire.
- Traditional educational methods have a significant impact on learners' personalities.
- Modern teaching aids and strategies must be employed because the pupil in the present age has their sight and mind focused on technological means.
- Qur'anic schools address certain psychological disorders that may cause speech disorders and delayed speech development.
- The Qur'anic school can be considered a field for developing students' linguistic competencies and skills.
- Finally, the Holy Qur'an has played a major role in preserving the Arabic language from disappearance and consolidating its rules, grammar, and foundations through Qur'anic institutions that teach it and instruct learners in the rules of its *tajwid* and recitation.

Recommendations at the Conclusion of This Research

- Encouraging parents and motivating their children to memorize the Holy Qur'an.
- Supporting charitable associations and schools dedicated to Qur'an memorization.
- Expanding the establishment of private and governmental Qur'an memorization schools.
- Linking the prescribed reading and writing curriculum to the sciences of the Holy Qur'an.
- Providing specialized training for teachers of the Holy Qur'an so that they can fulfill their mission to the fullest and teach children the proper spiritual practice of Qur'anic recitation, because correcting a child's speech is easier than correcting that of an adult whose tongue has become accustomed to error.

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[i] Footnotes

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[ii] Ibid., p. 37.

[iii] Warda Azzouz, *The Role of Qur'anic Schools in Batna Province in Achieving Linguistic Achievement for the Pre-School Child*, Dissertation Submitted for the Degree of Doctorate, Mohamed Khider University of Biskra, 2020/2021, p. 12.

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[xv] Abdelrahman Ahmed Al-Tijani, *Qur'anic Kuttabs in Nedroma, 1900–1988*, University Publications Office, Algeria, 1983, pp. 14–15.

[xvi] Dalila Chari, *The Arabic Language in Baghdad ...: Facilitated Methods of Teaching in Qur'anic Kuttabs*, *Journal of the Researcher in Islamic Sciences*, Naama, Algeria, p. 243.

[xvii] Abdelrahman Ahmed Al-Tijani, *Qur'anic Kuttabs*, previously cited reference, p. 27.

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[i] Islamic Forum Foundation, *Qur'anic Kuttabs: Educational and Administrative Reflections*, Riyadh, n.p., 1417 AH.

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