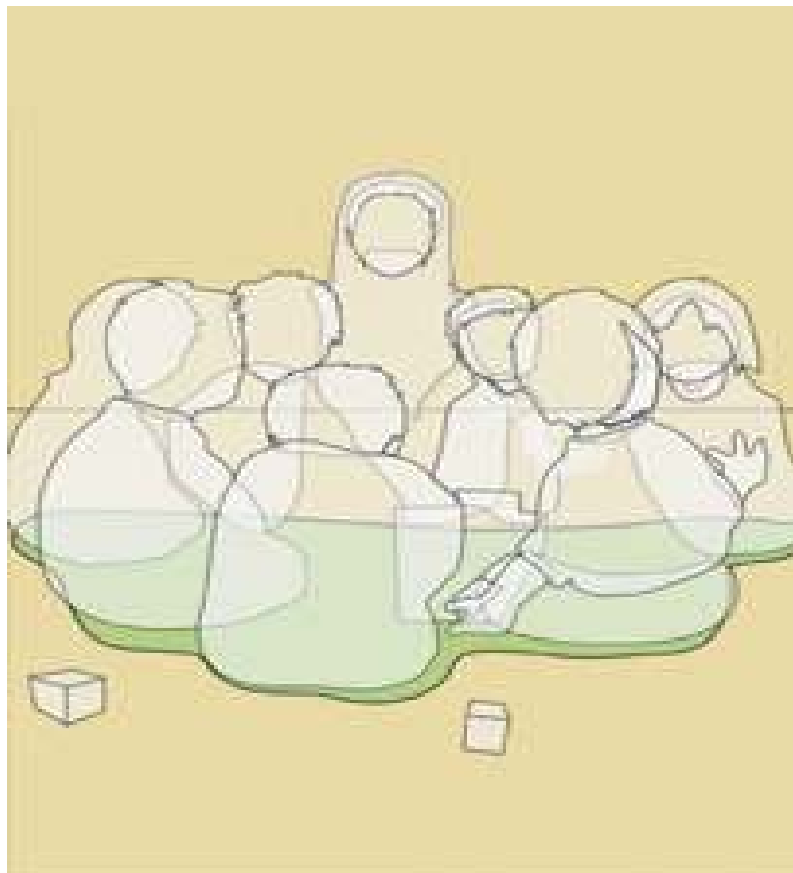




Parent Handbook 2008/09



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Khutbahtu Hajja

All praise is due to Allah, we praise Him, and seek his help and forgiveness. We seek refuge in Allah from the evils of our ourselves and from our wicked deeds. Whomsoever has been guided by Allah, none can misguide him, and whomsoever has been misguided by Allah none can guide him. I bear witness that there is no true God worthy of worship besides Allah alone. I further bear witness that Muhammad (SAAW) is His slave and messenger. May Allah, the Exalted, bestow His peace and blessings on the final Prophet Muhammad, upon his good and pure family, and upon all of his noble companions.

O you who believe! Fear Allah (by doing all that He ordered and abstaining from all that He has forbade) as he should be feared, and die not except in a state of Islam (as Muslims with complete submission to Allah) (Qur'an 3:102)

O mankind! Be dutiful to your Lord who created you from a single soul, and from him created his mate (Eve/Hawa) and from them created many men and women. And fear Allah through whom you demand your mutual right, and do not cut relations with the wombs that bore you. Surely Allah is an All-Watcher over you. (Qur'an 4:1)

Oh you who believe! Keep your duty to Allah and fear Him, and speak always the truth, and He will direct you to do good deeds and will forgive you of your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great success. (Qur'an 33:70-71)

To proceed: The most truthful speech is the book of Allah, and the best of guidance is that of Muhammad (SAAW). The worst of evils are innovations, and every innovated matter (in religion) is a Bid'ah, and every Bid'ah is a misguidance and every misguidance is in the fire.

WELCOME

As Salaamu Alaikum Wa Rahmatullahi Wa Barakatahu!

Welcome to Mutanafisun Academy!

Mutanafisun Academy's primary goal is seeking Allah's pleasure and guidance by fostering an Islamic environment exemplary of the Islam practiced and taught by our Prophet (peace be upon him) to his companions. It is our hope to fill our school with mutual love, harmony, respect, tolerance, patience, friendship and fear of Allah (SWT).

This year at Mutanafisun Academy we are increasing our academic goals and standards. Our Staff will be working very closely to help create an outstanding Islamic and educational environment for your child(ren). Please remember that each of us is responsible for doing the work it takes in reaching our goals. We look forward to working with you!

Jazakum Allahu kairan,

Mutanafisun Academy Administrative Staff

ACKNOWLEDGEMENT STATEMENT

I have received the Mutanafisun Academy Parent Handbook. I understand and agree that it is my responsibility to read and familiarize myself with the policies of the Mutanafisun Academy Parent Handbook

Parent's Name (please print)

Parent's Signature

Date

(Please complete this page, detach, and return it to your director.)

.....
.....

HISTORY

Mutanafisun Academy started in 1999, by a group of Boston area Muslim home schooling families who joined their efforts, to provide their children with a richer learning experience. In its different incarnations, it has been a home schooling cooperative, a Preschool cooperative, with triple the students and staff, and in 2001, we expanded further into an Academy. This year we will focus more on the individual academic growth of each student. By using the Calvert curriculum, smaller class sizes, and tailored academic enrichment, we will be able to give each child the academic support they need to have a successful school year.

OUR MISSION

Our mission is to provide our students with a strong, challenging curriculum. Give each child the necessary knowledge and skills needed to become a solid student and independent learner. Help each student gain self-control, and learn the necessary social skills needed to become a successful Muslim. Help nurture each child's natural desire to learn and instill the important virtue of striving to gain the pleasure of Allah.

PARENT INVOLVEMENT

Mutanafisun Academy is a small school with little resources. In order to keep our tuition cost low, we require all parents to become involved in the operation of the school. Each family is responsible signing up for, and completing at least one job, listed in in the parent involvement contract, or otherwise agreed upon by Administration; and to commit to completing 2 hours of service during the month of June and 2 hours of service during the month of August to help clean the facilities.

OUR SCHOOL ENVIORNMENT

Mutanafisun Academy is committed to providing a school environment that is God-fearing and in constant remembrance of Allah and Islam. Any discrimination, harassment or improper behavior that is not pleasing to Allah (SWT) will not be tolerated. If you believe you have been subjected to, or have witnessed any of these acts, report them immediately, verbally or in writing, to the Director or Executive Director. We take reports very seriously and investigation and appropriate disciplinary action will result. Both Islam and Mutanafisun Academy forbid retaliation against any individual who makes a complaint. Any individual who makes unwelcome advances, threatens, or in any way harasses an employee is personally liable for such actions and their consequences.

Mutanafisun Academy values the important feedback of each individual. Your ideas, suggestions, concerns, etc. should be discussed directly with Mutanafisun Academy Directors. However, if you are not satisfied with the outcome of these discussions, you may then contact the Executive Director.

Teacher - Parents Relations:

1. Parents and teacher should arrange an appropriate time to discuss problems regarding their children and try to resolve them. Student's information should always be kept confidential.
2. Parents are not allowed in classroom during classroom instructional time unless pre approved by administration.
3. Parents may go to the Director if the perceived problem continues or if the situation cannot be resolved by the teacher and parent alone.
4. If the problem persists, a meeting with Executive Director will be set up.

Student Attendance

Regular school attendance and punctuality are essential for a successful school experience. School attendance is required by law. All students are required to attend school from 8:15a.m. to 3:30 p.m except in the case of illness or absence reported by the parents.

Student Absence

Parents are required to call the MUTANAFISUN ACADEMY office each day the student is not in school and state specific reasons for the child's absence. Students who are absent will be expected to make up any missed work. Any student who has un-excused absences and or fails to make up missed assignments will receive unsatisfactory grades for those assignments.

Illness / Emergency

A child may be sent home if any symptoms of illness appear during the day. In such cases, the child may be (depending on the illness) isolated from the others and the parents will be contacted.

In the case of an emergency, Mutanafisun Academy must seek parental permission to administer First Aid or to obtain emergency medical treatment in the best interest of the child.

Children must be kept home if He or She:

- ❖ Has a fever or has had one during the previous 24-hour period
- ❖ Has a heavy nasal discharge.
- ❖ Has a constant cough.
- ❖ Is fussy, cranky, and generally out of sorts.
- ❖ Is just tired. Rest at such time may prevent the development of serious illness.
- ❖ Have symptoms of a possible communicable disease (These are usually sniffles, reddened eyes, sore throat, headache and abdominal pain, plus a fever.)
- ❖ Vomitting within 24 hour period

The school must be notified at once if a child does have a communicable disease.

The children may attend school:

- ❖ If a cold is over, but a minor nasal drip remains.
- ❖ If there has been an exposure to a communicable disease, but the school has been notified so the incubation period can be discussed and it can be determined on what dates your child should stay home.

4

In the case of accidental injury we will make an immediate attempt to contact a parent or emergency contact person. A paramedic will be called if necessary. One of the staff members will accompany your child if they go to the hospital and make all decisions about the care of your child. You will be expected to assume responsibility for any expense not covered by your insurance. The school will maintain a parent's signed consent form agreeing to this provision. It is in your child's best interest that you keep the school up-to-date on phone numbers, emergency numbers, and other pertinent information.

Extended Leave/Vacations

Parents who wish to take their child out of school for a period of time must:

1. Have the written consent of the Administrative Staff.
2. Must contact the child's teacher at least two weeks in advance. Teachers are not to make any arrangements with parents without permission from the Administrative Staff.
3. Understand that the student is responsible for all work missed during his/her absence.
4. Student may be required to take a test to assess whether the student has mastered the grade material.
5. Student may be retained.

Tardiness

Students who arrive at school after 8:30 am will be considered tardy.

Students are expected to arrive on time for class. Tardiness is disruptive to the teachers and other students in the class and could result in academic difficulties.

Absence Waiver

Absence waivers can be attained in the case of extraordinary long term illness, documented by a physician, or a trip approved by the Director.

Lunch Procedure

1. Students eat lunch inside their classroom
2. Parents are responsible for providing their children with a lunch daily.
3. Students are not allowed to heat up food in the microwave or use the refrigerator.

Test Make Up

Students and their parents are responsible for arranging with their teacher to make-up any tests missed. If the student does not make up the test within 2 weeks he/she receives a 0. If a student has missed multiple tests he/she should make them up in the order they were originally scheduled.

Uniform

Students are expected to be in uniform everyday. Upkeep of the uniform is the responsibility of the student and parents. It is the responsibility of the teacher to ensure that all uniform rules are being followed.

Girls:

- Skirt or Jumper should be below the calf and down to the ankles for 2nd and up.
- Brown or black, closed toed shoes must be worn by the students. The heel may not exceed 1, . On days when students have PE, they may change into their sneakers.
- White or light blue full sleeve shirt must be worn by students. Half sleeve shirts may be worn under 1st grade girls only.)
- Navy Blue, white, gray, or black solid color socks must be worn with shoes.
- Navy Blue, white, or light blue solid color sweaters may be worn over the uniform.
- Dark or light blue, or white scarf are required for 1st G and up.

K2 and up Grade Boys:

- Navy blue pants
- White or Light blue shirt
- Brown or black, closed toed shoes.
- Navy blue, white, gray, or black solid color sweaters may be worn over the uniform.

Special Occasions

The dress code may not be required for Eid parties and other occasions with permission.

Administration of Medications

Any student who is required to take medication during the regular school day, as prescribed by a physician, may be assisted by the Administrative Staff only. In order to do so, MUTANAFISUN ACADEMY must receive a written statement from the parent detailing:

- . Name of the medication
- . Method of administration
- . Dosage to be given
- . Times of administration

A written statement must be received from the parent indicating a desire for MUTANAFISUN ACADEMY to assist the pupil in taking the specified medication. A parent must fill out a new form each time a new prescription is to be administered.

Promotion and Retention

Promotion:

Promotion from one grade to another normally occurs at the end of the school year. It is based upon the student's achievement and performance in the current grade level.

Retention

1. In grades K and up, retention is not expected to occur, but is possible. Students who are not performing according to expectations will be required to attend a Summer Program and will be tested on the skills required. Students who fail to meet the standard in the promotion test, will be retained the following school year.
2. In grades 4, retention will be considered if the students earns three (3) or more Fs for the year in major subjects (one of which must be Math or Language Arts). A student who fails any core course must attend a summer enrichment program to ensure mastery of the material covered.
3. A student may not be retained more than one time while enrolled at Mutanafisun Academy. If retention is called for on more than one occasion, parents will be asked to look for other alternatives.

Mutanafisun Academy Discipline Policy and Procedure

Philosophy and Purpose

The philosophy of Mutanafisun Academy is to foster a learning environment which reinforces the concepts of self-discipline and the acceptance of personal responsibility. In order to maintain an environment conducive to attaining the highest quality of education, there must exist certain disciplinary policies and procedures relating to student conduct which delineate unacceptable behavior and provide the basis for sound disciplinary practices within the school. These policies and procedures will be enforced fairly, uniformly, and consistently.

The purpose of this document is to outline the policy and necessary administrative procedures that will provide for a fair but firm approach in promoting proper student conduct and deterring unacceptable behavior.

This Discipline Policy and Procedure shall be distributed to all parents, teachers, and administrators at the beginning of the school year.

Students will be expected to sign a statement outlining their commitment to excellence academically and behaviorally.

Co-Directors

The Co-Directors duties shall include the authority to:

1. Assess and implement the discipline policy.
2. Refer students to counseling, if available.
3. Suspend a student for no more than three consecutive school days per incident.
4. Recommend a student for expulsion to the Administrative staff.
5. Assign students to community service duties.

Responsibilities

Parent Responsibilities

Throughout this document, parents includes single parent, legal guardian, or person who has lawful control of the student. Parents have the responsibility to:

1. Provide for the physical needs of the student.

2. Encourage Islamic behavior and character from their child; especially in regards to issues such as, respecting those in authority and maintaining appropriate relations with the opposite gender.
3. Teach the student to listen to teachers and other school personnel and obey school rules.
4. Be sure the student attends school regularly and on time; and promptly report and explain absences and tardiness to the school.
5. Encourage and lead the students to develop proper study habits at home.
6. Participate in meaningful parent-teacher conferences to discuss the students school progress and welfare.
7. Keep informed about school policies and the academic requirements of school programs.
8. Paying required fees and fines, unless these are waived (with proper documentation).
9. Participate in school-related organizations.
10. Be sure the student is appropriately dressed and groomed at school and school-related activities.
11. Discuss report cards and school assignments with the student.
12. Bring to the attention of school authorities any learning problem or condition that may relate to the students education.
13. Maintain up-to-date home, work, and emergency telephone numbers and other contact information.
14. Cooperate with school staff.
15. Be sure the student attends school tutorials when required or as the need arises.
16. Sign and submit the attached Statement of Agreement.
17. Exercise appropriate parental control and responsibility, which includes being liable for property damage proximately caused by (a) the negligent conduct of the student if the conduct is reasonably attributable to the failure of the parent to exercise their duty to control and reasonably discipline their child, or (b) the willful or malicious conduct of their child.
18. Sign and return homework folders each week

Student Responsibilities

Students responsibilities for achieving a positive learning environment at school or school related activities include the following:

1. Attending class regularly and on time.
2. Being in their assigned seat with all necessary material when class begins.
3. Giving their best effort with every assignment.
4. Being appropriately dressed and groomed with uniform.
5. Avoiding confrontations with other students and reporting such incidents to staff members when requested.
6. Respecting other students and teachers.
7. Respecting the masjid and salah times.
8. Following the specific rules in each class.
9. Obeying all safety rules.
10. Respecting school property.
11. Following all rules as described in this Discipline Policy and Procedure manual.

Teacher Responsibilities

Teachers have the responsibility to:

1. Provide a safe and nurturing classroom environment using effective classroom management techniques.
2. Establish clear and concise classroom rules.
3. Consequences must be discussed and clarified for students.
4. Maintain a discipline record for each student and submit such records to the school disciplinarian(s) on a regular basis.
5. Ensure the fair and equitable implementation of this discipline policy among their students.
6. Teachers should monitor their discipline situation bi-weekly and report progress to team leaders.
7. Teach students to develop and practice self-discipline.
8. Being punctual and having regular attendance.
9. Being prepared to perform their teacher duties with appropriate preparation, assignments, and resource materials.
10. Comply with Mutanafisun Academy policies, rules, regulations, and directives as outlined in the Staff Manual and the Parent/Student Handbook.
11. Maintain an orderly classroom atmosphere conducive to learning.
12. Meet the standards of teacher performance established by Mutanafisun Academy as described in the staff manual.
13. Establish rapport and an effective working relationship with parents, students, and other staff members.
14. Encourage good work habits that will lead to success in meeting personal goals.
15. For serious offenses, as defined, herein, file a standard discipline citation form with the school disciplinarian(s), regarding a student...s violation of the student code of conduct.
16. Serve as appropriate role models for students, in accordance with the standards of the teaching profession and according to the Qur'an and Sunnah.
17. Interact with parents to mutually resolve any disciplinary problems the students may have.
18. All discipline techniques will be in compliance with Islamic and state regulations.

Administrative Staff Responsibilities

The administration has the responsibility to:

1. Respond to discipline problems referred to them by teachers (after proper steps have been taken by the teacher to resolve the problem independently).
2. Act as the schools discipline person(s).
3. Develop and maintain a standard discipline citation form for teachers... use.
4. Ensure the fair and equitable implementation of this discipline policy by school staff.
5. Promote effective training and discipline of all students.
6. Encourage parent communication with the school, including participation in required parent-teacher conferences.
7. Provide appropriate assistance to students in learning self-discipline.
8. Provide instructional leadership for discipline and to evaluate the discipline policy.
9. Serve as appropriate role models for the students.
10. Send a written notice to a parent within 24 hours after receiving a citation form from a teacher for a serious offense committed by a student.
11. Follow-up with the parents on all student disciplinary actions until matter is resolved.

Parent-Teacher Conferences

One or more conferences shall be held during each school year between a teacher and the parents of a student if any of the following circumstances arise:

1. After each term where the report cards are distributed and discussed.
2. The student is not maintaining passing grades or achieving the expected level of performance.
3. *The student demonstrates discipline problems, or presents some other problem to the teacher.*
4. Other cases the teacher considers necessary.

Credit During Discipline Process

Students shall receive full credit for assignments completed in an alternative program, including in-school suspensions and community service.

Student Code of Conduct

Jurisdiction

Mutanafisun has jurisdiction over its students during the regular school day. This jurisdiction includes any activity during the school day on school grounds and any school related activity, regardless of time or location.

Dress Code Violations

Teachers are required to enforce Mutanafisun Academy's dress code. The following steps will be taken:

1. Verbal correction of student (uniform must be worn the next day)
2. Second consecutive day Uniform Violation Notice sent home
3. Direct communication with parents regarding the uniform policy and the possibility of the student being sent home
4. If matter persists referral to the administration (once the above steps have been taken); parent will have to bring in the correct uniform or the student will be sent home

Vandalism and Damage to School Property

Students shall not vandalize or otherwise damage any property, including furniture and other equipment, belonging to or used by Mutanafisun & ICNE. Parents or guardians of students guilty of damaging school property shall be liable for the damages.

Prohibited Activities

All offenses and acts of misconduct listed under Category 1 through Category 4, as well as other acts of misconduct listed throughout this handbook, are prohibited activities and any student who engages in any of these activities will be subject to appropriate discipline.

General Prohibitions

- No weapons of any kind are allowed in the school or around school property.
- No toy weapons are allowed e.g. guns, swords, knives etc....
- Outside toys and games are not allowed unless approved of by a teacher or other supervising staff member.
- No rock throwing, snowball fighting, or playing with ice.

- Food, drinks, snack, gum, etc. are not allowed in any classroom except in appropriate times, as allowed by the office.
- Students are not allowed in the hallway unsupervised. K2 & up need hall pass.
- No student should enter the administrative office or teacher lounge (Unless emergency).
- No student may leave his or her classroom without permission and hall-pass.
- No student should cause disturbances while in the masjid.
- No student should disturb the neighbors around the school.
- No electronic toys, games, radios, phones, beepers, headphones, etc. are allowed in the school.

Behavioral Probation

A student will be placed on Behavioral Probation when his/her conduct is consistently unacceptable to the schools community. Probation includes the following steps:

1. Probation will be considered after teacher interventions prove unsuccessful and referral to the administration is necessary
2. A Co-Director will meet with the family to inform them that the school has serious concerns about their child's return for the following academic year due to disruptive behavior. A letter, following the conference, will outline steps the home and school will take to ensure every opportunity for success.
3. The period for Probation will be for 6 (six) weeks, after which the students behavior will be re-evaluated.
4. If there is not sufficient progress, a letter from the Principal will be sent home stating that the family should begin looking at other schools for the upcoming school year. Depending upon the severity of the case, expulsion may be necessary.
5. A final decision regarding the return of the student will be made by the end of the school year.

Offenses

Students violating Mutanafisun Academy's rules and regulations shall receive disciplinary consequences commensurate with their misbehavior. In general, discipline shall be progressively administered so that penalties increase due to the severity or persistence of the misbehavior. The length of the punishment will depend on the offense. The consequences are not necessarily in the order of their severity. One or more disciplinary options may be used for a single offense if deemed appropriate. The staff-person responsible for the discipline of a student in a given situation may use discretion in determining which of the listed disciplinary options is most appropriate to the setting and the violation.

Minor Offenses

Minor offenses are those which are not deemed serious in nature but may disrupt the educational atmosphere of the school. Any violation of the Code of Conduct that is listed below as a Category 1 offense is considered a minor offense.

Persistent Offenses

Mutanafisun defines "persistent" to be three or more violations of the Code of Conduct in general or recorded repeated occurrences of the same category violation.

Serious Offenses

Any offense that is Category 2 or above, or is listed as prohibited conduct in the Code of Conduct, is considered a serious offense.

Classification of Offenses

The following offenses and consequential disciplinary options are listed in order of severity, with Category 1 being the least severe and Category 4 being the most severe. Any offense committed by a student that is not listed below shall be classified at the discretion of the School Disciplinarian(s).

Category 1

Offenses in this category are minor acts of misconduct, generally observed in the classroom or in the building, which interfere with the orderly educational process. The classroom teacher generally manages discipline for Category 1 offenses. Parents may be requested to come for a conference with the teacher to discuss the misbehavior and the disciplinary action.

Offenses

- Tardiness between classes or late in returning from restroom
- Running or making excessive noise in the hall, classroom, or building
- Neglecting to bring required material or assigned work to class
- Misbehaving during prayers and Jumuah khutbah
- Put-downs and other forms of disrespect to others
- Failing to follow classroom rules
- Screaming (in classroom, hallway, or masjid)
- Talking out of turn
- Getting out of seat without permission
- Ball or game playing in the building or at inappropriate times
- Dress Code violation
- Failing to participate in classroom activities
- Eating or drinking in an undesignated area or at an undesignated time
- Chewing gum
- Possessing and/or using nuisance items
- Misuse of school property
- Any offense not listed that the school categorizes as such

Disciplinary Options

- Gentle verbal reprimand
 - Time out IN classroom
 - Confiscation of prohibited item(s)
 - Special assignments or duties
 - Discussion
 - Individual (if only one or two students are involved)
 - Class (if many students are involved)
 - Behavioral Contracts
 - Withdrawal of privilege(s)
 - Change seat assignments
 - Owing Time (student owes time for the distraction caused in class)
- Example: Student disrupts class for 10 minutes by talking out of turn; receives a 10 minute consequence for the time wasted.
- After school detention with the classroom teacher

Category 2

Offenses in this category are more severe and disruptive. They interfere with the schools learning environment.

Parents will be notified of the offense and may be requested to come for a conference with the teacher and/or school administration to discuss the offenses and the disciplinary action.

Offenses

- Persistent offenses from Category 1 or acts of misconduct for which the student has been warned
- Misuse of food in the cafeteria or elsewhere (food fights)
- Posting or distributing unauthorized publications on school property
- Cheating or copying the work of another
- Truancy, including leaving school without permission
- Physical contact with another (pushing, tripping, bumping, etc.)
- Vandalism, including defacement of school or ICNE property
- Possession of lighter or matches on school property
- Throwing objects that can cause bodily injury or damage to property (rocks, snowballs, ice, etc.)
- Directing profanity or vulgar language at others
- Any offense not listed that the school categorizes as such

Disciplinary Options

- One hour after school detention
- Grade penalty for copying or cheating
- Exclusion from extracurricular activities
- Referral for out-side counseling (In addition to one or more of the other disciplinary options)
- Restitution, if applicable
- Daily Behavioral Log sent home to parents
- Behavioral Contract
- Temporary removal from class
- Saturday detention
- Community service
- In school suspension
- Suspension

Category 3

Offenses in this category are serious acts of misbehavior that disrupt the orderly educational process and may pose danger to the student or other students. Parents will be notified and requested to come for a conference with the principal in each instance of Category 3 misbehavior.

Offenses

- Persistent offenses from Category 2 (more severe and disruptive behaviors)
- Immoral gestures, writings, pictures, or graffiti
- Possession or use of fireworks on school property
- Starting a fire
- False fire alarm
- Setting off a security alarm
- Fighting, physical abuse, or threat of physical abuse)
- Stealing
- Insubordination, noncompliance with the directives of a member of the school staff

- Vandalism
- Possession and/or concealment of a weapon not included under expellable offenses
- Perjury or lying as a witness during a school investigation
- Failure to perform obligatory prayers; including Jumuah and the khutbah
- Exhibiting disrespect or directing profanity, vulgar language, or obscene gestures toward school employees or other adults
- Inappropriate relationships and behavior between boy and girl.
- Dangerous pranks

Disciplinary Options

- Behavioral Contract
- Daily Behavioral Log sent home to parents
- Exclusion from extracurricular activities
- Restitution, if applicable
- Referral for out-side counseling (In addition to one or more of the other disciplinary options)
- Suspension
- Referral for Expulsion

Category 4

The following offenses are considered serous offenses. A student shall be referred for expulsion from school if the student, on school property or while attending a school sponsored or school related activity on or off school property, commits any of the following offenses:

Offenses

- Persistent offenses from Category 3 (severe and disruptive behaviors)
- Possession of exploding fireworks
- Possession of weapons
- Possession of cigarettes

Disciplinary Option

- Referral for Expulsion

Discipline Plans

In addition to this discipline policy and procedure, Mutanafisun Academy's staff may establish more specific, detailed discipline plans for their individual classes. These detailed plans shall conform to all provisions of this discipline policy and procedures. Mutanafisun Academy staff is responsible for developing, updating, and re-evaluating these plans on a monthly basis for effectiveness. Any revisions shall not conflict with any provision of this discipline policy and procedure.

Demerit System

For every 4 demerits a student receives in a week s/he serves detention after school on a date determined by the school. For Category2 or higher level infractions of the code of conduct or other policies and regulations, teachers may detain students before school, during school, recess time or after school hours. Before assigning students to detention, the teacher shall inform the student of the conduct that allegedly constitutes the violation, and the student shall be given an opportunity to explain his or her version of the incident. When detention is used, advance notice shall be given to the student's

parents or legal guardian (for before and after school detention). The student's parents shall be required to provide transportation when the student has been assigned to detention.

Teacher Removal of Students

A teacher may send a student to the disciplinarian in order to maintain effective discipline in the classroom. This is always done as a last disciplinary resort. The disciplinarian shall respond by employing appropriate discipline management techniques consistent with school policy and the code of conduct. A teacher may remove from class a student who has been documented to have repeatedly interfered with the teachers ability to communicate effectively with the other students in the class, or has hindered the ability of the students classmates to learn, or whose behavior the teacher determines is excessively unruly, disruptive, or abusive. All documented cases involving the student should accompany the student when referred as well as a detailed account of the current situation that allegedly warranted the students removal. The disciplinarian may either:

1. Place the student in another appropriate classroom
2. Place the student in school suspension
3. Send student home with parents

A teacher will also remove a student from his or her class if the student engages in an offense for which expulsion referral is required (Category 4). Upon receipt of those referrals, the principal or disciplinarian shall take the appropriate action required by this Discipline Policy and Procedure. Students removed from their classes are prohibited from attending or participating in school sponsored or school related activities.

Non-Disciplinary Emergency Removals

Students may be removed from regular classes or ICNE premises for non disciplinary health, welfare, and safety reasons when the principal along with teacher determines that an emergency exists. Reasons constituting an emergency include, but are not limited to:

- Suffering from any other condition that temporarily threatens the students welfare, other individual's welfare, or the efficient operation of the school.

Any student removed from school for a reason shown above, who is in a condition that threatens his or her own welfare or the welfare of others shall be released to the parent, the parents representative, or other proper authority, including, but not limited to medical personnel. Such removal shall be for as short a time as is reasonable under the circumstances, but is not limited to any more than five consecutive school days.

Notice to Parent

Mutanafisun Academy shall make reasonable efforts to notify the parent prior to removing a child from school premises. If the parent cannot be notified prior to removal, the parent shall be notified as soon as possible of the reasons for removal.

Suspension

A student may be removed from school and placed on suspension for a period not to exceed five consecutive school days. The length of the suspension will be based on the severity and number of offenses, and shall be determined by the principal or disciplinarian. A student may be suspended for any offense designated as a serious offense in this discipline policy (Category 2 or above). A student will not be afforded a hearing on the suspension; however, the

principal and/or disciplinarian will inform the student of the reasons for the suspension and grant the student an opportunity to give his/her version of the incident.

Hearing: Notice to Parent

Before suspending a student, the principal or disciplinarian shall conduct an informal hearing at which:

- The student is advised of the conduct with which he or she is charged.
- The student is given the opportunity to explain his/her version of the incident.

bThe students parents shall be notified of a suspension by telephone or other appropriate means as soon as reasonably possible. Parents of students who have been suspended shall be advised that it is their responsibility to provide adequate supervision for the student during the period of suspension.

Parent Conference

When the principal or disciplinarian suspends a student for more than one day, he/she shall, within 3 school days, schedule a conference with the students parent to discuss the disciplinary action and/or the students misbehavior.

Expulsion

The principal shall make referrals for expulsion to the Administrative staff and/ or Mutanafisun Academy President for their consideration. The Administrative staff shall meet within 3 days of receiving this referral to evaluate the situation and act upon the recommendations of the administration.

Physical Restraint

Any Mutanafisun Academy employee may, within the scope of the employees duties, use and apply appropriate physical restraint to a student that the employee reasonably believes is necessary in order to:

1. Protect a person, including the person using physical restraint, from physical injury.
2. Obtain possession of a dangerous object.
3. Protect property from serious damage.
4. Remove from a specific location a student refusing a lawful command of a school employee, including from a classroom or other school property, in order to restore order or impose disciplinary measures.
5. Restrain an irrational student.
6. Remove student from a physically dangerous situation

Corporal Punishment

MUTANAFISUN ACADEMY teachers, aids, other employees or volunteers are not to hit, kick, punch, push, pinch, pull ears or physically punish any student under any circumstance, or use cruel or severe punishment, humiliation, or verbal abuse, denying of food as a punishment, punishment for soiling, wetting, or not using the toilet, foul or indecent language to express their displeasure.

Cheating/Academic Dishonesty

Copying another persons work, such as homework, classwork, or a test, is a form of cheating. The student will be subject to academic disciplinary action that may include loss of credit for the work in question. Teachers who have

reason to believe that a student has engaged in cheating or other academic dishonesty will assess the academic penalty to be imposed. Students found to have engaged in academic dishonesty will be subject to disciplinary penalties as well.



Manhaj Al-Ahlul Sunnah Wa Jama'ah
The Way Of The People of The Sunnah and The Group

[1] Allaah - the Most High – said,

“And hold fast altogether to the Rope of Allaah and do not become divided.”
[2]

[2] Allaah - the Most High – said,

“And do not be of those who commit Shirk (associate partners with Allaah), those who split-up their Religion and become sects; each sect rejoicing in what is with them.” [3]

[3] The Prophet (*sallallaahu 'alayhi wa sallam*) said, “I advise you to have *taqwaa* of Allaah and to hear and to obey, even if an Abyssinian slave becomes your leader. Those of you who live long after me will see a lot of differences, so hold fast to my *Sunnah* and to the *Sunnah* of the Rightly-Guided Caliphs after me. Cling to it tightly and beware of newly-invented matters, for every newly invented matter is an innovation, and every innovation is misguidance, and all misguidance is in the Fire.” [4]

[4] He (*sallallaahu 'alayhi wa sallam*) also said, “Indeed, the people of the Book before you split-up into seventy-two sects. And this nation will split-up into seventy-three sects, seventy two are in the Fire and one is in Paradise.” [5] And in another narration, “All of them are in the Fire except one.” It was asked, ‘Who is that one?’ He replied, “That which I and my Companions are upon.” [6]

[5] Ibn Mas'ood - *radiyallaahu 'anhu* – said, [7] Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) drew a line for us and then said, “This is Allaah's Path.” Then he drew lines to its right and its left, and said, “These are differing paths, upon each of them there is a *Shaytaan* (devil) calling to it.” Then he recited, “And verily this is My Path, so follow it, and do not follow other paths for they will separate you away from His Path.” [8]

[6] Shaykh 'Abdul-Qaadir al-Jeelaanee (d.561H) said, "As for *al-Firqatun-Naqiyah* (the Saved-Sect) it is *Ahlu-Sunnah wal-Jama'ah*, and there is no name for *Ahlu-Sunnah* except one - and that is *Ashaabul-Hadeeth* (the People of *Hadeeth*)." [9]

[7] Allaah - the One free from all defects, the Most High - orders us to hold fast altogether to the Noble Qur'aan; and not to be of the *mushriks* (those who associate partners with Allaah in that which is particular to Him) who split-up their Religion and become *shee'an* (sects) and *hizbs* (parties). And the Prophet (*sallallaahu 'alayhi wa sallam*) informed us that the Jews and the Christians will be divided into many sects and that the Muslims will split-up even more. And that these sects will be fitting for entry into the Fire, due to their deviations and their being far from the Book of their Lord and the *Sunnah* of their Messenger. And that only one sect will be saved from the Fire and enter Paradise - and that is the *Jama'ah*; those who cling to the Book and the authentic *Sunnah* and to the actions of the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*). O Allaah! Make us from amongst the Saved-Sect; and grant the Muslims the guidance and ability to be from it.

METHODOLOGY OF THE SAVED-SECT:

[1] *al-Firqatun-Naqiyah* (the Saved-Sect) is that which adheres to the *manhaj* (methodology) of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) during his lifetime, and to the *minhaj* of his Companions after him: and that is the Noble Qur'aan which Allaah revealed to His Messenger, and which he explained to his Companions in the authentic *Sunnah* - ordering the Muslims to cling to these two, saying, "I am leaving amongst you two things, you will never go astray as long as you cling to them: the Book of Allaah and my *Sunnah*. They will not separate from each other, until you meet me at the Lake." [10]

[2] The Saved-Sect returns to the Word of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) whenever there is disagreement or difference of opinion; acting upon the saying of Allaah - the Most High, "If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you do believe in Allaah and the Last Day. That is best and most suitable for final determination." [11] And He - the Most High - said, "But no, by your Lord! They cannot have any faith until they make you (the Messenger) a judge in all disputes that they have between them, and find in themselves no resistance against your decision, but accept them with full submission." [12]

[3] The Saved-Sect does not give precedence to the word of anyone over the Word of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*), acting upon His - the Most High - saying,

"O you who believe! Do not put yourselves forward before Allaah and His Messenger, and have taqwa of Allaah. Indeed, Allaah is all-Hearing, all-Seeing." [13]

Ibn 'Abbaas - *radiyallaahu 'anhu* - said, "I fear that stones will descend upon you from the sky, that I say to you that the Messenger of Allaah said; and you say to me that Aboo Bakr and 'Umar say something else!" [14]

[4] The Saved-Sect values *Tawheed*: and it is to single-out Allaah alone in worship, in supplication, in seeking aid and assistance, in seeking refuge in times of ease and hardship, in sacrificing and vow-making, in placing total reliance and trust in Him and in judging by what Allaah has revealed; and all other forms of worship. These are the foundations upon which the true Islaamic governance is based. It is therefore essential to remove *Shirk* (associating partners with Allaah in those matters that are particular to Him) and its manifestations - which is present in all the Muslim lands - since this is a requirement of *Tawheed*. And victory is not possible when *Tawheed* is neglected, nor can *Shirk* be fought with its like. We must - in this - follow the examples of the Prophets and in particular, the example of our noble Prophet - may the Peace of Allaah and His Prayers be upon them all.

[5] The Saved-Sect revive the **Sunnah** of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) in their *'ibaadah* (worship), *sulook* (behaviour) and in their lives, thus becoming strangers amongst the people - as Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) mentioned in his saying, "Islaam started as something strange and will return as something strange as it began, so Toobaa (a tree in Paradise) is for the Strangers." [15] In another narration, "... so Toobaa is for the Strangers. Those who correct and put right what the people have corrupted." [16]

[6] The Saved-Sect does not have *ta'assub* (bigoted adherence) to the sayings of anyone, except the saying of Allaah and the saying of His infallible Messenger (*sallallaahu 'alayhi wa sallam*), who does not speak from his own desires. As for every other person - however elevated his rank - then he errs and makes mistakes, according to his (*sallallaahu 'alayhi wa sallam*) saying, "All the children of Aadam err and commit mistakes, and the best of those who make mistakes are those who turn in repentance." [17]

Imaam Maalik (d. 179H) - *rahimahullaah* – said, "There is no one after the Prophet (*sallallaahu 'alayhi wa sallam*), except that you can take his saying or leave it, with the exception of the Prophet (*sallallaahu 'alayhi wa sallam*)." [18]

[7] The Saved-Sect are *Ahlul-Hadeeth* (the People of Hadeeth), about whom the Prophet (*sallallaahu 'alayhi wa sallam*) said, "There will not cease to be a group from my *Ummah* victorious and uppermost upon the truth, those who abandon them will not harm them, until the command of Allaah comes about." [19]

A poet said,

"Ahlul-Hadeeth are the people of the Prophet, although;

They accompany him not, they are with his every movement." [20]

[8] The Saved-Sect love and honour the *mujtahid* Imaams (those Scholars who are able to extract rulings from the Book and the *Sunnah*). However, they do not have *ta'assub* (bigoted blind adherence) to any particular one of them. On the contrary, they take *fiqh* (rulings) from the *Qur'aan* and the authentic *ahaadeeth*, upon the understanding, and the sayings, of all of the Scholars - if it is in agreement with the authentic *ahaadeeth*. Indeed, this agrees with their saying, that you should take it if it agrees with the authentic *hadeeth* and leave whatever disagrees with it.

[Imaam Aboo Haneefah (d.150H) - *rahimahullaah* – said, “If a *hadeeth* is found to be authentic, then that is my *madhhab*.” [21]

Imaam Maalik (d.179H) - *rahimahullaah* – said, “Indeed I am only a man. I am sometimes mistaken and at other times correct; so look into my opinions. All that agrees with the Book and the *Sunnah*, accept it; and all that does not agree with the Book and the *Sunnah*, then abandon it.” [22]

Imaam ash-Shaafi’ee (d.204H) - *rahimahullaah* – said, “Everything that I say, for which there is something authentically related from the Prophet (*sallallaahu ’alayhi wa sallam*) contrary to my saying, then the *hadeeth* of the Prophet comes first. So do not make *taqleed* (blind-following) of me.” [23]

Imaam Ahmad (d.241H) - *rahimahullaah* – said, “Do not make *taqleed* (blind-following) of me, nor make *taqleed* of Maalik, nor of ash-Shaafi’ee, nor of al-Awzaa’ee, nor of ath-Thawree. But take from where they took.” [24]]

[9] The Saved-Sect orders the good and forbids the evil. Thus it renounces the innovated ways and destructive parties and groups which split the *Ummah*: those that innovate in the Religion and innovate with regards the *Sunnah* of the Prophet (*sallallaahu ’alayhi wa sallam*) and that of his Companions.

[10] The Saved-Sect calls the Muslims to cling to the *Qur’aan* and to the *Sunnah* of the Prophet (*sallallaahu ’alayhi wa sallam*) and to the way of his Companions, until victory is decreed for them; and until they enter Paradise by the Grace of Allaah and the *shifaa’ah* (intercession) of His Messenger (*sallallaahu ’alayhi wa sallam*).

[11] The Saved-Sect reject those laws which are man-made when they contradict the judgement of Islaam. Rather, it calls to the judgement by the Book of Allaah, which Allaah revealed for the happiness and benefit of mankind, both in this world and in the Hereafter, and Allaah - the Most Perfect, the Most High - knows what it is that will correct and reform them. So His Law is firm and constant, it will not alter for the rest of time, nor does the passage of time alter its values. Indeed, the reason for the misfortunes of this world in general, and the Islaamic world in particular - which is experiencing misfortune, lowliness and humiliation - is: abandoning judging by the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu ’alayhi wa sallam*). And nothing will make the Muslims strong again except by them returning to the teachings of Islaam - individually, collectively and in their governance - acting upon the saying of Allaah, the Most High,

“Indeed, never will Allaah change the condition of a people until they change themselves.” [25]

THE SIGNS OF THE SAVED-SECT:

[1] *al-Firqatun-Naqiyyah* (the Saved-Sect) are few amongst the people. Allaah’s Messenger (*sallallaahu ’alayhi wa sallam*) prayed for them in the following words: “Toobaa (a tree in Paradise) is for the Strangers - the people who are righteous amongst

a people who are mostly wicked, those that disobey them are more than those who obey them.” [29] And the noble *Qur’aan* inform about them. So it says in praise of them,

“But few of My Servants are grateful.” [30]

[2] The Saved-Sect are abandoned by most people, who slander them and ridicule them with insulting names. So there is for them an example in the Prophets - *’alayhimus-salaam* - about whom Allaah said,

“And so We appointed for every Prophet an enemy; devils amongst mankind and jinn, inspiring one another with flowery discourses by way of deception.” [31]

And Allaah’s Messenger (*sallallaahu ’alayhi wa sallam*) was treated in this way by his people. So when he called them to *Tawheed* they called him a sorcerer and a liar - whereas prior to this they used to call him as-Saadiq (truthful) and al-Ameen (trustworthy).

[3] Shaykh ’Abdul-’Azeez Ibn Baaz - *hafidhahullaah* - was asked about *al-Firqatun-Naajiyah* (the Saved-Sect), so he said, “They are the *Salafees* [32] and all who adhere to the path of the *Salafus-Saalih* (the Pious Predecessors).”

THE AIDED AND VICTORIOUS GROUP:

[1] The Prophet (*sallallaahu ’alayhi wa sallam*) said, “There will not cease to be a group from my *Ummah* victorious upon the truth, not being harmed by those who oppose them until the command of Allaah comes about, and they are like that.” [33]

[2] He (*sallallaahu ’alayhi wa sallam*) said, “When the people of Shaam (Syria, Jordan, Palestine) become corrupt then there will be no good in you. And there will not cease to be a group from my *Ummah* being helped; those that oppose them will not harm them, until the hour is established.” [34]

[3] Ibnul-Mubaarak (d.151H) - *rahimahullaah* – said, “According to me, they are *Ashaabul-Hadeeth* (the Scholars of *Hadeeth*).” [35]

[4] Imaam al-Bukhaaree (d.256H) - *rahimahullaah* – said, “It means: *Ahlul-Hadeeth* (the People of *Hadeeth*).” [36]

[5] Imaam Ahmad (d.241H) - *rahimahullaah* – said, “If this *Taa’ifatul-Mansoorah* (Victorious and Aided Group) is not *Ashaabul-Hadeeth*, then I do not know who they are.” [37]

[al-Qaadee ’Iyaad (d.544H) - *rahimahullaah* – said, “What Ahmad intended was *Ahlus-Sunnah wal-Jamaa’ah*: those who hold the *’aqeedah* of *Ahlul-Hadeeth*.” [38]]

[6] Indeed, *Ahlul-Hadeeth*, by virtue of their competence in the study of the *Sunnah*, are not attached to any person, but are altogether concerned with the *Sunnah* of the Prophet (*sallallaahu ’alayhi wa sallam*); his guidance, his manners, his battles, and whatever else pertains to him.

[7] Imaam ash-Shaafi'ee said, whilst addressing Imaam Ahmad, "You are more knowledgeable about *Hadeeth* than I am. So if there comes to you a *Hadeeth* that is authentic, then make me aware of it, until I accept it and accord with it - it is from Basrah." [39]

So *Ahlul-Hadeeth* - may Allaah make us amongst them - do not have *ta'assub* (bigoted blind adherence) for the saying of any particular person, however elevated, or whatever position he holds. Rather, they cling to the Prophet (*sallallaahu 'alayhi wa sallam*), as opposed to those who do not ascribe themselves to *Ahlul-Hadeeth*; those who have *ta'assub* to their Imaams - who have actually prohibited them from this - just as *Ahlul-Hadeeth* readily cling to the sayings of their Prophet (*sallallaahu 'alayhi wa sallam*). So it is not surprising that *Ahlul-Hadeeth* are *al-Firqatun-Naqiyah* (the Saved-Sect) and *at-Taa'ifatul-Mansoorah* (the Aided and Victorious Group).

[8] al-Khateeb al-Baghdaadee (d.463H) said, "And if only the people of blameworthy opinion busied themselves with beneficial knowledge, and seeking the *Sunnah* of the Messenger of the Lord of Creation, and followed the way of the *fuqahaa'* and *muhaddithoon* - then they would find that this would be sufficient for them. And the narration would take the place of his opinion which he used to hold; since the *Hadeeth* comprehends the fundamentals of *Tawheed*, the reported Threats and the Promises, the Attributes of the Lord of Creation - who is High above the saying of the apostates, it also contains information about Paradise and Hell-Fire, and what Allaah has prepared therein for the pious and the wicked, and what Allaah has created in the earths and the heavens, and the remarkable things and great signs, and a mention of the nearest Angels - those drawn up in ranks and those who recite *tasbeeh*.

And the *Hadeeth* comprehends stories of the about the pious ascetics and *Awliyaa'*, wonderful admonition and sayings of the Scholars. It contains histories of the kings of the 'Arabs and non-'Arabs, and the accounts of past nations, and descriptions of the battles of the Messenger (*sallallaahu 'alayhi wa sallam*); his expeditions, rulings, judgements, sermons, warnings, predictions and miracles. It also contains information about the number of his Wives and Children, his Relatives and Companions, and a mention of their excellence and merit, and a mention of their lives, their actions and their ancestry. And the *Hadeeth* contains *tafseer* of the *Qur'aan*, information and the wise remembrance contained in it. It contains the sayings of the Companions about its preserved rulings, the different sayings they held, as well as those of the Scholars and *mujtahideen*.

And Allaah made *Ahlul-Hadeeth* (the People of *Hadeeth*) the pillar of the *Sharee'ah* and the destroyer of every despicable innovation. So they are Allaah's wardens amongst His creation, and the link between the Prophet (*sallallaahu 'alayhi wa sallam*) and his *Ummah*, and the strivers to preserve His Religion. So their light shines brightly, their excellence remains, their signs are clear, their positions evident and their proofs are over-powering. And all the sects coil themselves around vain desires and prefer opinion which they cling to - except for *Ahlul-Hadeeth*, since the Book is their provision, the *Sunnah* is their proof, the Messenger their leader and to him is their ascription. They do not deviate upon vain desires, nor turn to mere conjecture. They accept what is reported from the Prophet (*sallallaahu 'alayhi wa sallam*) and they are the trustworthy and reliable ones, who memorise the Religion and are its treasurers, its storehouses of knowledge and its bearers. If anyone differs about a *hadeeth*, then it is referred back to them. Thus, their judgement is accepted and listened to. From them is every Scholar and

Imaam, and every true ascetic, and one of excellence, and precise reciter and righteous *Khateeb*. They are the Saved-Sect and their way is the straight one...” [40]

May Allaah make us from amongst *Ahlul-Hadeeth*, and provide us with the ability to act upon it, love its people and to act in accordance with it.

Footnotes:

[1] *Minhaajul-Firqatun-Naajiyah wat-Taa'ifat al-Mansoorah* (p. 6-17) - slightly adapted. Four additional narrations have been added to the main text, by the editors, and are indicated by [...].

[2] Sooratul-'Imraan [3:103]

[3] Sooratur-Room [30:31-32]

[4] **Saheeh:** Related by Aboo Daawood (no. 4607), at-Tirmidhee (no. 2676) and it was authenticated by al-Haafidh Ibn Hajr in *Takhreej Ahaadeeth Mukhtasar Ibnul-Haajib* (1/137). The addition: “...and every misguidance is in the Fire.” was narrated by al-Bayhaqee (10/114) and others. It was authenticated by Ibn Taymiyyah in *Iqtidaa'us-Seeraatul-Mustaqeem* (1/111).

[5] **Hasan:** Related by Aboo Daawood (no. 4597) and Ahmad (4/102) and it was authenticated by al-Haafidh Ibn Hajr in *Takhreej Ahaadeethul-Kashaaf* (no. 63).

[6] **Hasan:** Related by at-Tirmidhee (5/62) and al-Haakim (1/128) and others. It was authenticated by al-Haafidh al-'Iraaqee in *Takhreejul-Ihya'aa'* (3/199) and al-Albaanee in *as-Saheehah* (no. 204).

[7] **Saheeh:** Related by Ahmad (1/435) and also al-Haakim (2/318) who authenticated it and adh-Dhahabee agreed.

[8] Sooratul-An'aam [6:153]

[9] *al-Ghuniyatut-Taalibeen* (p. 212).

[10] **Saheeh:** Related by al-Haakim from Aboo Hurayrah (*radiyallaahu 'anhu*). It was authenticated by al-Albaanee in *Takhreejul-Mishkaat* (no. 186).

[11] Sooratun-Nisaa' [4:59]

[12] Sooratun-Nisaa' [4:65]

[13] Sooratul-Hujuraat [49:1]

[14] Related by Ahmad (no. 3121), al-Khateeb in *al-Faqeeh wal-Mutafaqqih* (1/145) and Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (2/196), from Sa'eed Ibn Jubayr. The *isnaad* is *Hasan*.