



**STUDENT
PARENT
HANDBOOK
2027**

SUKUN

ISLAMIC SCHOOL

An Islamic English Medium School

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful



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*“Read! In the name of your Lord who created —
created man from a clinging clot.
Read! And your Lord is the Most Generous —
who taught by the pen.”*

— Surah Al-'Alaq, 96:1–4

Foreword from the Administration

Assalamu alaikum wa rahmatullahi wa barakatuh, and a very warm welcome to the Sukun Islamic School family.

Whether you are reading this Handbook as a prospective guardian weighing your options, or as a parent already entrusting your child to us each morning, thank you for taking the time to sit with it properly. It is not a brochure. It is the working document that governs how we teach, how we correct, how we communicate, and how we hope to raise your child alongside you — and we have written it to be read, referred back to, and held us to.

A school is only as strong as the trust between it and the homes it serves. This Handbook is our attempt to make that trust concrete: to tell you plainly what we believe, what we teach, what we expect of your child, and what you may rightly expect of us in return.

We ask Allah to make this partnership a means of good for your child in this life, and a means of comfort to your eyes in the next. Jazakumullahu khairan for choosing, or considering, Sukun Islamic School.

*The Administration
Sukun Islamic School*

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PART ONE — OUR FOUNDATION

Chapter 1 Bismillah — Who We Are

Every school teaches something. Not every school first asks what a child is for. This chapter tells you who we are, why we exist, and what we hope for your child.

Our Story

Sukun Islamic School (SIS) began its journey, by the grace of Allah Subhanahu Wata'ala, as an Islamic English Medium school in the heart of Old Dhaka — a part of the city with a long and proud history of Islamic scholarship and learning. Our founders set out with a simple but powerful aim: to blend authentic Islamic education with modern, internationally-informed academics, so that Muslim children need not choose between the two.

Alhamdulillah, since its founding, SIS has grown steadily, class by class, while keeping its founding vision intact. We currently serve students from Playgroup through Grade VI, with our academic ladder continuing to grow each year, In Sha Allah, as our first cohorts move upward.

The Meaning of 'Sukun'

The name 'Sukun' (سكون) is an Arabic word meaning stillness, calm, and tranquility. It also refers to the diacritical mark in Arabic script that brings a letter to a gentle, silent rest. We chose this name deliberately: we want every child, every parent, and every teacher to feel a sense of peace and belonging within our walls — a school that is calm in its manner, firm in its principles, and gentle in its method.

Our Purpose

We believe a child is an amanah — a trust placed by Allah into the hands of parents, and by extension, into ours. A trust is not raised however is convenient; it is raised with the intention its Owner would approve of. Our academic ambitions for your child — fluency in three languages, command of mathematics and science, the disciplined mind that a rigorous curriculum cultivates — are real and pursued seriously. But they sit beneath a larger purpose: that your child grows to know Allah, to love His Messenger ﷺ, and to carry the Qur'an, both in the chest and in conduct.

HADITH

Such a person as recites the Qur'an and masters it by heart will be with the noble, righteous scribes. And such a person as exerts himself to learn the Qur'an by heart, and recites it with difficulty, will have a double reward.

— Sahih al-Bukhari 4937

Our Vision

To be a leading Islamic English Medium institution that nurtures every child on the foundation of the Qur'an and authentic Sunnah, producing confident, knowledgeable, and righteous individuals who serve as ambassadors of Islam — at home, in society, and across the world.

Our Mission

Sukun Islamic School exists to blend authentic Islamic education with modern academic excellence, so that every child grows into:

- A Muslim who understands and lives by the Qur'an and authentic Sunnah
- A confident, tri-lingual communicator in English, Arabic, and Bengali
- A Hafiz or Hafizah of the Qur'an, or a student who has built a strong, lifelong connection with it
- An academically capable learner, ready for higher studies at home or abroad
- A person of excellent akhlaq (character) — honest, respectful, disciplined, and compassionate
- A da'ee — someone equipped to represent and share the message of Islam wherever life takes them, In Sha Allah

Our Core Values

Value	What It Means at Sukun
Ilm (Knowledge)	We pursue both Islamic and worldly knowledge as two wings of the same bird — neither complete without the other.
Akhlaq (Character)	Good manners, honesty, and respect are taught as seriously as Mathematics or English.
Rahmah (Compassion)	Every child is treated with kindness, patience, and mercy, following the example of the Prophet ﷺ.
Ummah (Community)	Students learn to care for their families, classmates, and the wider community.
Itqan (Excellence)	We encourage every child to do their best in every task, remembering that Allah loves excellence in all things.

QUR'AN

And those who say, 'Our Lord, grant us from among our spouses and offspring comfort to our eyes and make us a leader for the righteous.'

— Surah Al-Furqan 25:74

This philosophy shapes everything we do. We do not separate 'religious education' from 'general education' — instead, we weave Islamic values through every subject, every interaction, and every page of this Handbook, so that a child does not learn Islam as a subject on a timetable, but lives it as a way of life.

Chapter 2 Our Manhaj — The Qur'an and Sunnah, Upon the Understanding of the Salaf

Every guardian who visits Sukun is, in truth, asking one question: where can I place my child so that they grow up firm upon the deen, safe from shirk, safe from bid'ah, and safe from the corrupting currents of the age? This chapter answers that question honestly, with evidence, rather than with slogans.

What Is Manhaj, and Why Does It Matter?

Before any guardian can properly evaluate a school, they must understand one word upon which everything else rests: manhaj (مَنْهَج). Manhaj means a clear, well-trodden path — the overall methodology by which a person, or an institution, derives its understanding of Islam, and the order of priority given to its sources of knowledge. This is broader and more foundational than a fiqh madhhab (a school of jurisprudence such as Hanafi, Shafi'i, Maliki or Hanbali), which is concerned mainly with the details of worship and daily transactions.

A school does not merely transmit facts; it transmits a lens through which a child will read every fact for the rest of their life. Two schools may both teach that Allah is One, that Muhammad ﷺ is His final Messenger, and that the five daily prayers are obligatory — and yet raise children with entirely different relationships to the deen, depending on their underlying manhaj. Many schools that describe themselves as 'Islamic' in truth teach Islam as one subject on a timetable, alongside Mathematics and Science, while the culture, discipline, dress and daily conduct of the school remain indistinguishable from a secular institution. Sukun Islamic School was founded to reject that separation — the manhaj is not a chapter in a textbook here, but the operating principle behind every decision, from the dress code to the choice of which hadith is fit to be taught to a six-year-old.

Our Only Two Sources: Qur'an and Authentic Sunnah

The Salafi manhaj can be summarised in a single sentence: understanding the Qur'an and the authentic Sunnah in the way that the Sahabah, and those who sincerely followed them, understood it. It does not add a third source of legislation, nor does it permit a later opinion, however well-intentioned, to override an established text. This is why Sukun is exacting — some would say strict — about which narrations are permitted into the curriculum. Scholars of hadith developed a rigorous science, ilm mustalah al-hadith, to examine the chain of narrators and the text of every report before it can be relied upon in matters of aqeedah or worship: a hadith is either Sahih (sound) or Hasan (good) and accepted, or Da'if (weak) or Mawdu' (fabricated) and rejected.

HADITH

Whoever attributes something to me that I did not say, then let him take his seat in the Fire.

— Sahih al-Bukhari 106 & 1291; Sahih Muslim Muqaddimah

A story that is emotionally moving is not, for that reason alone, permitted to be attributed to the Prophet ﷺ in our classrooms. Guardians will also notice that Sukun regularly refers to the scholarship of Madinah al-Munawwarah — in particular the Islamic University of Madinah — and that our Hifz programme follows the structured methodology used at Masjid an-Nabawi, the Prophet's own mosque. This is a deliberate methodological choice: scholarship that insists on tracing every ruling back to its evidence, rather than relying on unverified custom.

Understanding Bid'ah

Bid'ah (بِدْعَة) is often loosely translated as 'innovation', but its precise definition is narrower and more useful: any invented way in religion that is intended to draw a person closer to Allah, for which there is no specific evidence in the Qur'an or Sunnah, and which was unknown at the time of the Prophet ﷺ and his Companions. A car, a whiteboard, a school building or a mobile phone are not bid'ah — they make no claim to being acts of worship. Genuine bid'ah is a new act of worship, or a new way of performing an existing one, presented as pleasing to Allah without basis in revelation.

QUR'AN

This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.

— Surah Al-Ma'idah 5:3

HADITH

Whoever innovates something in this matter of ours [Islam] that is not part of it, will have it rejected.

— Sahih al-Bukhari 2697; Sahih Muslim 1718

A sincere intention does not transform an unlawful act of worship into a lawful one. Introducing any new element into acts of worship implies that the religion was left incomplete by Allah, or that the Sahabah — who loved Allah and His Messenger more than any later generation could — somehow missed out on a source of reward that a later innovator has now claimed for himself. When Sukun states that it does not compromise on bid'ah, this is the precise meaning intended — not a rejection of modern tools or beneficial new teaching methods, but a firm boundary around acts of worship itself.

Following the Salaf as-Salih

As-Salaf as-Salih, the righteous predecessors, refers to the Sahabah, the Tabi'un, and the Tabi' at-Tabi'in — the three generations the Prophet ﷺ himself singled out for praise. Sukun anchors its understanding of Islam to these three generations for a simple, practical reason: they received the deen directly, or at only one or two removes, from the Prophet ﷺ himself. Every generation that follows is further from that original source, and therefore more exposed to foreign influence, mistranslation, and the slow accumulation of unverified custom.

HADITH

This ummah will split into seventy-three sects, all of them in the Fire except one — those who are upon what I and my Companions are upon today.

— Sunan at-Tirmidhi 2641; Sunan Abi Dawud 4597

This hadith gives the saved group a specific, testable description: not a name, not a particular country or era, but a methodology — adherence to what the Prophet ﷺ and his Companions were upon. This is the origin of the term 'Salafi': not a new sect claiming superiority by name, but a description of anyone, in any century, who holds fast to that same methodology. Where the Salaf held a recorded, well-evidenced consensus, Sukun teaches that position with confidence. Where the Salaf are known to have differed on a secondary matter, Sukun teaches the range of opinion with humility.

Tawheed First: A Shirk-Free Foundation

Sukun begins with Tawheed because the Salaf themselves began there. Before the Sahabah were given the details of prayer, fasting or zakat, they were given more than a decade of teaching on who Allah is, what is owed to Him alone, and what must never be directed to anyone besides Him. Sukun mirrors this order: correct belief is not an afterthought bolted onto an academic curriculum, but the foundation upon which every other subject is built — taught in its three recognised categories: Tawhid ar-Rububiyyah (Allah alone as Creator and Sustainer), Tawhid al-Uluhiyyah (directing all worship to Allah alone), and Tawhid al-Asma was-Sifat (affirming Allah's names and attributes as He described them).

QUR'AN

Indeed, associating others with Allah is a great wrong.

— Surah Luqman 31:13 — part of Luqman's advice to his own son

This ayah matters to Sukun precisely because of its context: a father teaching his own child. It establishes, from the Qur'an itself, that instructing a child in Tawheed and warning them against shirk is not an advanced or optional topic reserved for adulthood, but among the very first things a parent — and by extension, a school acting in loco parentis — owes a child.

From Principle to Daily Practice

This manhaj is not confined to a single period on the timetable. It shows up in the daily, visible life of the school:

- Dress code and haya from the earliest years — the thobe for boys and hijab and modest uniform for girls, worn as standard from Nursery, so modesty becomes a lived habit rather than a rule introduced awkwardly at puberty
- Hifz from Nursery onward as core curriculum, following the Masjid an-Nabawi methodology, never an optional extra
- A monthly Sunnah-focused activity sheet, built around a single practical habit — a Sunnah of eating, a du'a, an etiquette of greeting — reinforced at school and, ideally, at home

- A tri-lingual model, with Arabic taught alongside English and Bengali, reducing the risk that a child's understanding of the deen is shaped entirely by secondhand paraphrase

Raising Da'ee, Not Just Huffaz

It is a common assumption that an Islamic school's highest achievement is producing huffaz — students who have memorised the entire Qur'an. Sukun holds a different, and we believe more complete, view: memorisation is a means, not the final goal.

HADITH

The one who recites the Qur'an and is skilled in it will be with the noble, righteous scribes, and the one who recites it with difficulty will have a double reward.

— Sahih al-Bukhari 4937; Sahih Muslim 798

This hadith honours both the fluent reciter and the one who struggles — the reward is not reserved only for those who complete memorisation of the entire mushaf. Sukun does not make becoming a hafiz mandatory for every student; each student progresses as far as their individual capacity allows, while every student, without exception, is required to understand what they recite and to apply it. Our ultimate aim is to raise students capable of representing Islam correctly to others — with wisdom, sound knowledge and good character, including excellence in worldly fields understood as a means by which the ummah is strengthened.

A Word to Every Guardian

Sukun does not claim to be the right choice for every family, and we say this candidly rather than as false modesty. Families who are comfortable with a more culturally accommodating approach to the deen may find our expectations demanding — around dress, around gender interaction, around the entertainment children are exposed to, around the company they keep. Sukun is built specifically for parents who see this as a strength rather than a burden: parents who fear falling short before Allah more than they fear the discomfort of being different from those around them, and who want a partner in raising a child who will hold firmly to the deen for a lifetime, not only within school hours.

A fuller, fully-referenced treatment of this manhaj — with every claim traced to a verse, an authentic hadith, or a scholarly ruling, so that you may verify it yourself — is published at sukunis.com/our-manhaj. We warmly encourage every guardian to read it in full.

Chapter 3 Meet Our Founders

Sukun Islamic School was built, and continues to be led, by two co-founders who each left an established career behind to answer what they describe as a calling greater than either of their professions.

Md. Mehedi Hassan — Director & Co-Founder

Md. Mehedi Hassan did not begin his career in a classroom. He trained as a pharmacist, earning his B.Pharm from North South University, and spent years dispensing medicine and counselling patients. A deeper calling

kept pulling at him — not to treat the body for a season, but to nurture a soul for a lifetime. In 2021, he made the decision to leave a settled, respected career behind and build, from nothing, a school rooted firmly in Aqeedah. He researched curricula, visited schools, sought counsel from experienced educators and, most importantly, sought Allah's guidance at every step.

The name of the school carries a personal story. Some years ago, the Director and his family lost their beloved son, Abdullah. Out of that loss came a resolve he has since described simply: he lost his Abdullah, so Allah gave him a responsibility to raise a thousand Abdullahs. Sukun Islamic School is dedicated to that memory, and to every child who now walks through its doors carrying a piece of that promise.

HADITH

When a man dies, his good deeds come to an end except three: ongoing charity, beneficial knowledge, and a righteous child who prays for him.

— Sahih Muslim 1631

The Director frequently reminds staff, and himself, of a single guiding conviction: producing many huffaz is not the school's real concern — the concern is to raise du'ah, callers to Allah, who understand the Qur'an, who obey the command of Allah, who follow the path of the Messenger ﷺ, and who are confident enough in their deen that nothing can shake it. He describes education, in this light, not as an expense but as capital laid up for a child's akhirah.

Farhana Binte Kamal — Principal & Co-Founder

Farhana Binte Kamal serves as Principal and Co-Founder of Sukun Islamic School, with responsibility for the school's day-to-day academic and pastoral life — from the delivery of the Cambridge curriculum in the classroom to the daily welfare of every student on campus. Working alongside the Director, the Principal is responsible for ensuring that Sukun's manhaj, set out in Chapter 2, translates consistently into what happens in every classroom, every day: how lessons are taught, how children are corrected, and how teachers themselves are trained and supported.

Together, the Principal and Director hold themselves accountable to the same standard of honest self-accountability, muhasabah, that they ask of every student and teacher: acknowledging what has gone wrong, making corrections, and continuing to improve, rather than presenting the school as beyond error. This principle — that the adults leading the school hold themselves to the same standard as the children within it — is, in the Director's own words, part of the deen Sukun is trying to instil, not a policy separate from it.

Chapter 4 Why Families Choose Sukun

Choosing a school for your child is one of the most important decisions you will ever make as a parent. Here is why families across Lalbagh and greater Dhaka trust Sukun Islamic School with their most precious amanah (trust).

A Genuine Balance of Deen and Dunya

At Sukun, Qur'an memorisation, Islamic Studies, and Arabic are not add-ons — they are woven into the heart of the school day, alongside a full English Medium academic curriculum in English, Mathematics, Science, and Bengali. We believe knowledge is a single tree with two branches, deeni (religious) and duniyawi (worldly), and a healthy tree needs both to flourish.

Tri-Lingual Education

Every Sukun student is nurtured to become confident in three languages: English (the language of global opportunity), Arabic (the language of the Qur'an), and Bengali (our mother tongue and national identity). All three are given real weight in the weekly timetable, rather than treating any one of them as a mere 'extra subject'.

A Dedicated, Assessed Hifzul Qur'an Programme

Sukun runs a structured, daily Qur'an memorisation programme, taught by qualified huffaz, timetabled, assessed each term, and tracked grade by grade — not an after-school add-on. This is covered in full detail in Chapter 7.

An Internationally Benchmarked Academic Framework

We have adopted the Cambridge Primary and Cambridge Early Years frameworks (see Chapter 4) because they are built around understanding rather than rote recall, and because they give us an internationally recognised structure against which to measure our own standards, rather than inventing our own from scratch.

A Small, Nurturing Environment

We treat every child as an individual, not a number. Our class sizes allow real attention to each child's academic progress, emotional wellbeing, and character development.

Responsible Use of Technology

Through our EximusEdu digital platform, RFID attendance system, computer lab, and multimedia classrooms, Sukun blends tradition with technology — used only in purposeful, appropriate ways, never as a substitute for genuine learning or human guidance.

PART TWO — OUR ACADEMIC FRAMEWORK

Chapter 5 The Cambridge Framework at Sukun

This chapter explains the internationally recognised framework behind our English, Mathematics and Science teaching, and how it works alongside our own Islamic curriculum.

Cambridge Early Years and Cambridge Primary are international curriculum frameworks developed by Cambridge International, used by schools worldwide as a benchmark for what children should know and be able to do at each stage, in core subjects such as English, Mathematics and Science.

We have adopted these frameworks, alongside our own Islamic Studies, Hifzul Qur'an, Arabic and Bengali curricula, because they give our teachers a rigorous, internationally recognised structure for the subjects that sit alongside a child's Islamic education — without asking us to compromise on either.

In practice, this means our English, Mathematics and Science teaching follows Cambridge Primary Learner's Books and Workbooks stage by stage, while our Islamic Studies, Hifz, Arabic and Bengali curricula are developed and sequenced in-house, by our own Curriculum Department, to match the same standard of rigour and progression.

The Shape of a Sukun Education

A Sukun education runs in two sections. The Elementary Section — Playgroup, Nursery, Lower KG and Upper KG — is built around play-based, activity-led learning, the earliest steps in Hifz and Arabic, and the daily rhythms that will carry a child into formal schooling. The Primary Section — Grade I through Grade V, with Grade VI now joining our academic ladder — introduces the full Cambridge Primary subject range alongside a maturing Islamic Studies, Hifz and Arabic programme, congregational Zuhr Salah, and increasing independence.

Chapter 6 Curriculum by Section: Elementary (Playgroup–Upper KG)

Our Early Years programme is play-based, sensory, and gentle, so that young children learn best through stories, songs, movement, and hands-on activity.

A child's day in the Elementary Section begins the way we hope their life will continue: with a smile and a greeting of peace. Every child is greeted each morning with 'Assalamu alaikum', embedding this Sunnah until it becomes second nature. The subjects below each carry detailed term-by-term objectives in the full teacher-facing curriculum pack; what follows is the guardian-facing summary.

Subject	Stages	What Your Child Learns
Personal Development	Playgroup–Nursery	Movement and physical skills, healthy attitudes, emotional regulation, social cooperation — the foundation beneath every other subject.
English Language & Literacy	Playgroup–Upper KG	A phonics-led pathway using the Jolly Phonics series, moving from single letter sounds toward compound sentences, spoken English and guided writing by Upper KG.
Bengali Literacy	Playgroup–Upper KG	Bengali alphabet, reading and writing, moral rhymes (chora) and short stories carrying Islamic values, building toward simple translation practice.

Subject	Stages	What Your Child Learns
Mathematics & Numeracy	Playgroup–Upper KG	Numbers, shapes and abacus-based counting in the earliest years, progressing to two- and three-digit addition and subtraction, times tables and simple currency by Upper KG.
Islamic Studies & Moral Education	Playgroup–Upper KG	Knowledge of Allah, the Prophet ﷺ, the Five Pillars, Islamic manners, and a growing bank of daily du'as from Hisnul Muslim.
Hifzul Qur'an	Nursery–Upper KG	Qaidah Nooraniyah from letter recognition through harakat and tanween, alongside memorisation of the shorter Surahs — full roadmap in Chapter 7.
Arabic Language	Lower KG–Upper KG	Introduced through the Rawdatul Atfal series — body parts, livestock, nature and daily vocabulary — building the ear and tongue before formal grammar begins.
Understanding the World / Science	Playgroup–Upper KG	Shapes, colours, vehicles, family, the seasons and the geography of Bangladesh, moving toward simple STEM sequencing and world geography by Upper KG.
Creative Arts	Playgroup–Upper KG	Pencil colour, poster colour and craft work sequenced to build fine motor control, self-expression and confidence, always within the bounds of what is permissible.
Computer	Lower KG–Upper KG	Introduction to the computer, mouse and keyboard skills, and the earliest typing practice.

PARENT TIP

English Speaking, Hifz and Arabic begin gently — do not expect fluency before Upper KG. Consistency matters more than speed, at this stage above all others.

Chapter 7 Curriculum by Section: Primary (Grade I–VI)

The Primary Section builds on the Elementary Section's foundation with a fuller academic timetable and a deeper Islamic rhythm — Zuhr Salah is offered in congregation on campus, not simply taught about, but performed, together, as part of the school day.

Monthly moral themes run across all grades, so that a value such as honesty, generosity or patience is reinforced across every subject in the same month, not confined to the Islamic Studies period. As with the Elementary Section, each subject below carries a fuller teacher-facing scheme of work; the summary is what a guardian needs to track a child's progress at home.

Subject	What Your Child Learns
English Language & Literacy	Cambridge Grammar and Writing Skills, Cambridge Primary English Learner's Books and Workbooks, and the Toontoon graded reader series, building from simple sentences to narrative and factual writing with full punctuation control by Grade V.
Bengali Literacy	Reading comprehension, composition and translation practice, using graded readers that weave in Qur'anic stories and Hadith-based narratives.
Mathematics	Cambridge Primary Mathematics Learner's Books and Workbooks, times tables to 20, and abacus practice, progressing to fractions, decimals, geometry and data handling by Grade V.
Islamic Studies	A structured progression through Tawheed, the Five Pillars, the Seerah of the Prophet ﷺ, and the lives of the Sahaba, paired with a growing Hisnul Muslim du'a bank.
Qur'anic Studies & Hifzul Qur'an	Memorisation of specific Surahs each term alongside fluent Najera recitation of a defined portion of the Qur'an — full roadmap in Chapter 7.
Arabic Language	Bidayatul Arabia Books series, building vocabulary, numbers and handwriting toward genuine comprehension of Qur'anic Arabic.
Science	Cambridge Primary Science Learner's Books and Workbooks — living things, materials, forces, the digestive system, and the adaptations of plants and animals.
Geography	From the seasons and land of Bangladesh through to world geography — continents, oceans, natural vegetation, settlements and population.
History	From Grade V onward: the story of human communication and great inventions, Islamic historical figures such as Hazrat Shah Jalal, and the Language Movement.
Creative Arts	Oil pastel, acrylic and craft work of increasing sophistication, including school-identity projects such as the Sukun Islamic School logo.
ICT / Computer	MS Word, MS Excel, MS PowerPoint, basic HTML, and safe use of search engines and school learning platforms.

Students in the Primary Section also have opportunities to meet and learn from religious scholars and professionals, and are encouraged toward participation in academic and Islamic competitions, locally and internationally, as they progress.

Chapter 8 The Qur'an at the Heart of Sukun: Our Hifz Programme

If there is one programme that defines the soul of Sukun Islamic School, it is our Hifzul Qur'an Programme. We firmly believe there can be no truly Islamic school without a serious, structured Qur'an memorisation programme running alongside general schooling.

HADITH

The best among you are those who learn the Qur'an and teach it.

— Sahih al-Bukhari 5027

Beyond the immense spiritual reward, memorising the Qur'an at a young age carries remarkable developmental benefits. Children who memorise Qur'an regularly show improved memory retention, discipline, focus, and Arabic phonemic awareness — skills that carry over into their general academic performance.

Programme Structure

- Qur'an memorisation is taught for approximately two hours daily, integrated into the regular school schedule
- Instruction is delivered by qualified huffaz, with proper tajweed training
- The pathway begins with Qaidah Nooraniyah in Nursery — letter recognition, then harakat, then tanween — completed by Lower KG
- From there, memorisation proceeds Surah by Surah from the thirtieth Juz backward, alongside fluent Najera (unassisted) recitation of an increasing portion of the Qur'an
- Regular revision (murajah) sessions are built into the weekly schedule so that memorised portions are not forgotten
- An additional Extensive Hifz track is available for families who wish their child to pursue an accelerated, dedicated memorisation path, for a separate fee

IMPORTANT

Fee for Extensive Hifz: Admission fee: 5000 taka, Monthly fee: 2000 taka. Extensive Hifz Admission fee have to be payable if any student left extensive hifz and renew again.

Our Term-by-Term Roadmap

Individual children progress at different paces, and our Hifz teachers adjust pacing for a child who needs more time — this roadmap is a shared target, not a race. The table below is a representative sample; the full Juz-by-Juz roadmap for every stage is maintained by the Hifz Department and shared with parents each term.

Stage	1 st Term Target	2 nd Term Target
Nursery	Qaidah letters & harakat; Surah Fatiha, Ikhlas, 'Asr, Masad	Tanween & Huruful Madd; Surah Nasr, Ma'un, Quraish
Lower KG	Qaidah pages 1–12; Memorize: Surah Naas– Al Fil	Qaidah pages 1–26; Memorize: Surah Al Humazah - Al Qadr
Upper KG	Najera: 30th Juz; Memorize: Surah Naas– Al Balad	Memorize: Surah An Naba– Al Fajr; Najera 1 st Half of 29th Juz
Grade I	Memorize: Half of 29 th Juz; Najera: 2 nd Half of 29 th Juz, 28th Juz	Memorize: 29 th Juz, 1st Half of 28 th Juz; Najera 27th, half of 26th Juz
Grade II	Memorize: 2 nd Half of 28 th Juz; Najera 25th & Half of 24th Juz	Memorize: 27 th Juz, 1 st Half of 26 th Juz; Najera 23th Juz, 22 nd Juz
Grade III	Memorize: 26 th Juz, 1 st Half 25 th Juz; Najera 21 st , 20th Juz	Memorize: 2 nd Half 25 th Juz, 1 st Juz; Najera 1 st , 2 nd , 3 rd Juz
Grade IV	Memorize: 2 nd Juz, 1 st Half 3 rd Juz; Najera 4 th , 5 th Juz	Memorize: 2 nd Half 3 rd Juz, 4 th Juz; Najera 6 th , 7 th , 8 th Juz
Grade V	Memorize: 5 th Juz, 1 st Half 6 th Juz; Najera 9 th , 10 th Juz	Memorize: 2 nd Half 6 th Juz, 7 th Juz; Najera 11 th , 12 th , 13 th Juz
Grade IV	Memorize: 8 th Juz, 1 st Half 9 th Juz; Najera 14 th , 15 th Juz	Memorize: 2 nd Half 9 th Juz, 10 th Juz; Najera 16 th , 17 th , 18 th Juz

How We Assess Hifz Progress

Each child's Hifz progress is tracked individually and shared with parents through EximusEdu and at Parent-Teacher Meetings. Progress is never compared publicly between children — every child's Hifz journey is personal, and we deliberately avoid creating unhealthy competition or pressure around memorisation speed.

Chapter 9 Islamic Studies, Aqeedah, Akhlaq & Arabic

This chapter explains how Sukun teaches Islamic belief, character, and the language of the Qur'an — and why we are careful to keep all three authentic, age-appropriate, and free from innovation (bid'ah).

What We Teach and Why

Our Islamic Studies curriculum moves in a deliberate order: knowledge of Allah and Tawheed first, then the Five Pillars and correct worship, then the Seerah of the Prophet ﷺ, then the lives of the Sahaba and the wider history of this ummah. Each grade builds on what came before, using age-appropriate textbooks from the Elementary Section onward.

Running alongside this is our Hisnul Muslim du'a curriculum — a defined, cumulative bank of daily supplications, from the morning and evening adhkar of Nursery through to the du'a of Salaatul Janazah and

Qunoot al-Witr by Grade II and beyond. A child leaving Sukun's Primary Section carries a genuine, practised repertoire of du'a for daily life, not a handful of memorised lines forgotten after the exam.

Adab in Everyday School Life

Adab — manners — is taught explicitly and modelled constantly: how to enter a masjid, how to eat, how to greet an elder, how to disagree without harshness. Islamic etiquette is not confined to the Islamic Studies period; it is expected in every corner of the school day:

- Greeting with salam warmly whenever meeting teachers, staff, fellow students, and visiting parents
- Dressing modestly at all times while on campus
- Lowering the gaze and maintaining modest, respectful interaction between genders
- Speaking with gentleness and avoiding raised voices, even in frustration
- Removing shoes where indicated, such as near prayer areas, and maintaining cleanliness there

QUR'AN

And speak to people good words.

— Surah Al-Baqarah 2:83

Arabic — The Language of the Qur'an

Arabic at Sukun begins in Upper KG with the Rawdatul Atfal series — body parts, livestock, nature, simple sentences — chosen because it builds vocabulary a young child can actually use, rather than abstract grammar. From Grade I, students move into Bidayatul Arabia, progressing through numbers, self-introduction, daily routines and increasingly complex sentence structure. Our aim is not decoration — a child who can recite without understanding — but comprehension: that by the time a student completes the Primary Section, Qur'anic vocabulary encountered daily in Hifz and Salah is no longer foreign to them.

Chapter 10 Assessment, Examinations & Reporting

Sukun uses a balanced, developmentally-appropriate assessment system designed to track genuine understanding and growth, not merely to rank children against one another.

Every subject at Sukun is assessed continuously, not only at the end of term. A typical subject's marks are drawn from quizzes, classwork, homework, attendance and a final assessment, weighted according to the demands of that subject and stage — a heavier weighting toward the final assessment in core subjects, and toward continuous classwork in subjects such as Creative Arts.

The academic session runs across two assessment cycles — the Spring Final Assessment and the Fall Final Assessment — each covering a defined block of content, communicated subject by subject at the start of the cycle.

Grading

Pre-Primary (Elementary)

Playgroup · Nursery · Lower KG · Upper KG

Marks	GP	GL	Description
90–100	5.00	A*	Outstanding
85–89	4.50	A	Good
80–84	4.00	A-	Satisfactory
75–79	3.50	B+	Acceptable
70–74	3.00	B	Needs Improvement
60–69	2.00	C	Poor
0–59	1.00	U	Unsatisfactory

Primary

Grade I · Grade II · Grade III · Grade IV · Grade V

Marks	GP	GL	Description
90–100	5.00	A*	Outstanding
85–89	4.50	A	Good
80–84	4.00	A-	Satisfactory
75–79	3.50	B+	Acceptable
70–74	3.00	B	Needs Improvement
60–69	2.00	C	Poor
50–59	1.00	D	Very Poor
0–49	0.00	F	Fail

Report Cards

- Report cards are issued at the end of each semester and shared digitally via EximusEdu along with with a printed copy
- Report cards reflect academic performance, Hifz progress, attendance, and a teacher's narrative comment on the child's character and classroom conduct
- Parents are strongly encouraged to discuss the report card with their child at home in an encouraging, constructive tone — celebrating effort as much as results

Where a teacher, level coordinator or section head identifies an area of concern — academic or behavioral — a remedial plan is discussed directly with the family, not simply noted on a form.

PART THREE — DAILY LIFE AT SUKUN

Chapter 11 School Timing & Class Sections

Punctuality is not simply an administrative matter at Sukun — it is an Islamic value we take seriously, and one we hope every family will help us uphold.

Each class is identified with a colour-coded section name, and classes run five days a week (Sunday to Thursday), following the standard school-week convention observed in Bangladesh, except on gazetted and school holidays.

Class	Section	Class Time
Playgroup	Red, Pink	11:30 am – 1:15 pm
Nursery	Orange, White	8:00 am – 11:00 am

Class	Section	Class Time
Lower KG	Yellow	8:00 am – 12:20 pm
Upper KG	Green	8:00 am – 12:20 pm
Grade I	Blue	8:00 am – 1:20 pm
Grade II	Indigo	8:00 am – 1:20 pm
Grade III	Violet	08:00 am – 2:30 pm
Grade IV	Cyan	10:20 am – 4:00 pm
Grade V	Olive	10:20 am – 4:00 pm
Grade VI	Pink	10:20 am – 4:00 pm

NOTE

Class timings and any revisions to the schedule above are published on EximusEdu at the start of each academic session. Any changes will be notified.

Punctuality as an Islamic Value

Islam places great emphasis on the keeping of time and the honouring of commitments. Arriving on time each day teaches a child discipline that extends far beyond the school gate — into the keeping of prayer times, promises, and duties throughout life. *Prepare uniforms, bags the night before, so mornings are calm rather than rushed. A peaceful morning routine, beginning with Bismillah, sets the tone for a productive school day.*

Chapter 12 School Uniform

The Sukun uniform is far more than a dress code — it is a visible expression of our Islamic identity and a practical embodiment of the Qur'anic concept of libas at-taqwa, the 'garment of God-consciousness'.

The full uniform specification — for boys and for girls, item by item — is set out in the chart below. Please read it carefully alongside the general guidelines that follow.

General Uniform Guidelines

- The uniform must be worn clean, neat, and in good repair every single day
- Parents are encouraged to keep at least two full sets of uniform so a clean set is always ready
- Uniforms should not be altered
- Students should wear their School ID card daily wherever applicable
- During colder months, plain, modest outerwear may be worn over the uniform with prior approval from the class teacher.
- Winter dress for boys: navy blue blazer or waistcoat

- Winter dress for girls: navy blue cardigan
- On designated Sports/Games days, the specified sports uniform should be worn as informed by the class teacher
- Students must be in complete and proper school uniform at all times. Students arriving without the correct uniform will not be permitted to enter the school premises
- All uniforms must be tailored exclusively by the designated tailors assigned by the school, to ensure consistency in fit, fabric, and design standards
- School bags featuring fictional or cartoon characters (such as Barbie, Spider-Man, Superman, or Unicorn designs), pride/rainbow motifs, or any similar imagery inconsistent with the school's values and dress code are not permitted. Bags should be plain or feature simple, appropriate designs in line with the school's uniform policy.

UNIFORM POLICY

Let's Maintain Our Identity with Proper Uniform

BOYS UNIFORM GUIDELINES	GIRLS UNIFORM GUIDELINES
1 THOBE • White thobe featuring royal blue borders on the collar and sleeve cuffs. • Hand/sleeve design must include snap buttons and the design cannot be altered. • Color must be true white; tobies that appear bluish due to excessive laundry blue will not be accepted.  2 UNDERGARMENTS • A plain white inner vest must be worn under the thobe (no colorful or patterned inner vests allowed). • Plain white pajama worn underneath. 3 HEADWEAR • Plain white cap. 4 SOCKS • Plain black socks. 5 FOOTWEAR • Black shoes.	1 ABAYA • White abaya featuring navy blue borders along the sleeve cuffs and bottom hem.  2 HIJAB & NIQAB • White hijab with a navy blue border along the edges. • Hijab must be long till waist. • Black niqab (required from Lower KG and above). 3 UNDERGARMENTS & INNER WEAR • Clothing worn under the abaya must not contain any photos, graphics, or prints of animals or cartoon characters. • Only plain white pajamas are allowed underneath. • Printed pants/pajamas, patterned bottoms, or shorts under skirts are strictly prohibited. 4 SOCKS • Plain black socks. 5 FOOTWEAR • Black pump shoes with plain heels.
IMPORTANT NOTES FOR ALL STUDENTS  All students must wear a WHITE INNER VEST inside their thobe. It can't be colorful.  Their socks have to be PLAIN BLACK.  Their thobe hand design must contain the SNAP BUTTON and design can't be altered.  Our dress is WHITE in color. If it appears bluish due to excessive blue, then it won't be counted as white thobe. ◆ BE PROUD. BE DISCIPLINED. BE SUKUN. ◆	
ADDITIONAL REMINDERS FOR GIRLS  Do not wear anything containing Photos of animal or cartoon inside of your abaya.  Do not wear printed pants/pajamas, shorts under your skirt.  Only WHITE pajamas are allowed.	

Why We Take Uniform Seriously

Our uniform is designed to be modest, dignified, comfortable, and practical for a full day of learning, prayer, and play, while instilling equality among students regardless of family background. A shared, modest uniform quietly removes competition over clothing and keeps a child's attention on learning and character rather than appearance.

Chapter 13 Hygiene, Grooming & Modesty

Cleanliness in Islam is not a minor courtesy — it is described by the Prophet ﷺ as half of faith. Sukun takes personal hygiene, grooming, and modesty seriously, and asks parents to partner with us in maintaining these standards at home.

HADITH

Cleanliness is half of faith.

— Sahih Muslim 223

Personal Hygiene Expectations

- Students should arrive at school with clean hands, face, teeth, and clothing every day
- Nails should be trimmed short and kept clean
- A child showing signs of a contagious illness (fever, vomiting, rash, or similar) should be kept home and brought back once fully recovered, to protect the wellbeing of the whole class
- Head lice or nits are not tolerated; a child found with them will be sent home and may return to class only once the school has confirmed the issue has been resolved
- Hair colouring, tinting or highlighting is not permitted, in any shade, for any student
- Tattoos are not permitted on the skin, and henna is not permitted for boys
- Nail growth and nail polish are not permitted; nails should be trimmed short
- A plain, unscented deodorant and clear lip balm may be carried, if genuinely needed

Grooming Standards

Beyond the general guidance above, our grooming standard follows the Sunnah in matters of appearance — modest, natural, and free from imitation of the opposite gender. The chart below shows examples of what is welcomed and what is not for boys.

From Lower KG onwards, boys are expected to keep a simple, tidy crew cut of decent length. As is natural for a growing boy, a light moustache or the very beginnings of a beard may appear in the older classes; no deliberate styling of facial hair, sideburns, or a shaped moustache is expected or permitted. Ear piercings or any ornament on the earlobe are likewise not permitted for boys.

Girls should keep their hair neatly tied at all times; loose, unbound hair is not permitted during the school day, and girls are asked not to cut their hair too short. Girls may wear one pair of small, plain gold earrings and nothing more — no other jewellery, nose pins, bracelets. Plucking or removing eyebrow or facial hair is not permitted. Make-up of any kind, including lipstick, kajal and foundation, has no place at school.

A child who arrives with an unpermitted hairstyle, colouring or adornment will not be turned away in anger, but will not be allowed to join classes that day, and parents will be asked to correct the matter before the child returns.

HAIRCUTS FOR MEN IN ISLAM

A Muslim man should keep his hair in a way that is natural and modest, without imitating women or following the style of disbelievers.

✗ NOT PERMISSIBLE

These hairstyles are not permissible as they imitate women or follow the style of disbelievers.










The Prophet ﷺ said:
"Allah has cursed the men who imitate women and the women who imitate men."
[Bukhari 5885]

✓ PERMISSIBLE

These haircuts are permissible as they are natural, simple and do not imitate women.










Allah says (interpretation of the meaning):
"... And do not imitate the way of those who do wrong."
[Quran 31:19]

Remember: A Muslim's appearance should reflect his obedience to Allah and follow the Sunnah.

Modesty in Conduct, Dress & Interaction

Modesty (haya) is central to our environment. Students are taught to dress modestly, interact respectfully between genders, lower the gaze, and carry themselves with dignity, both within the classroom and around the campus. Parents and visitors, too, are kindly asked to dress and behave modestly while on campus, including appropriate head covering (Hijab) for female guardians.

Chapter 14 Food, Health & Medication

A well-fed, healthy child learns better and behaves better. This chapter sets out our expectations for tiffin, and how we handle medication and allergies.

Food Policy

Students are expected to bring a home-made, healthy, halal tiffin and a water bottle daily. Sukun also offers an optional monthly meal plan for a nominal daily fee. Junk food, fizzy drinks, and excessively sugary snacks are discouraged in tiffin boxes, in the interest of every child's health and focus.

What to Send:

- Healthy, homemade food, freshly prepared on the day it is eaten
- Nutritious choices such as rice or khichuri, roti or paratha, chicken or fish, eggs, vegetables and fruit
- Plain drinking water in a reusable bottle that is washed daily at home
- A clean, hygienic lunch box that is washed daily at home

What Not to Send:

- Chips, crisps or other packaged and highly processed snacks
- Regular muffins, cupcakes, lollipops, sweets or any confectionery (except sandwich, biscuits, bun, pitha)
- Soft drinks, cola or packaged fruit juices
- Packaged sauces such as ketchup or tomato sauce
- Fast food, or any food heavy in sugar, salt or artificial colouring

A growing child concentrates, behaves and learns differently depending on what they have eaten that morning, so we see the tiffin box as part of a child's education, not separate from it. Children copy what they see — a parent who speaks warmly about healthy food, and who eats it together with their child at home, does more to shape lifelong habits than any school rule ever could.



TIFFIN GUIDELINES FOR PARENTS
Let's work together for the better health of our children

✓ WHAT YOU SHOULD DO		✗ WHAT YOU SHOULDN'T DO	
Send healthy homemade food for your child.	Pack freshly prepared meals every day.	Do not send chips or other junk food.	Do not send regular muffins or cupcakes.
Include nutritious foods such as: • Rice or Khichuri • Roti/Paratha • Eggs • Chicken/Fish • Vegetables • Fruits	Provide plain drinking water in a reusable water bottle.	Do not send lollipops, candies, or sweets.	Do not send soft drinks or cola.
Pack a clean napkin (at least 2 feet x 2 feet) with your child's tiffin every day.	Teach your child the importance of eating healthy food.	Do not send packaged fruit juices.	Do not send packaged sauces (ketchup, tomato sauce, etc.).
Help your child develop good eating habits from an early age.		Do not send highly processed or packaged snacks.	Do not send food that contains excessive sugar, salt, or artificial colors.
		Do not encourage unhealthy food habits by sending fast food as tiffin.	Do not send any food that may negatively influence other children to demand unhealthy snacks.

IMPORTANT AND/OR BRING WHAT YOU SHOULDN'T

WE WON'T ALLOW YOU TO HAVE TIFFIN.

Together, we can build healthy eating habits that benefit our children in this life and, by Allah's permission, contribute to their overall well-being.

OUR COMMITMENT At Sukun Islamic School, we are committed to promoting a healthy lifestyle based on good nutrition and Islamic values. We kindly request all parents to cooperate by providing wholesome homemade food and avoiding unhealthy processed foods for the well-being of every child. — Sukun Islamic School

A tiffin box that arrives with food from the restricted list above, will prompt a gentle note home from the class teacher and the child will not be permitted to have their tiffin that day. Our aim is always cooperation, never confrontation — we simply want what is genuinely best for every child's health.

Medication Policy

Sukun does not administer non-emergency medication to students without prior written parental authorisation. Any medication brought to school must be handed to the class teacher or school office directly. Parents of children with known allergies, asthma, or chronic conditions must inform the school in writing at the time of admission.

Chapter 15 Understanding Our School Environment

We would rather be honest with you today than let a small misunderstanding grow into a larger one later. This short chapter explains two practical realities of our current building and gate area, and asks for your help in preparing your child for them.

A Rented Building, an Honest Reality

Sukun Islamic School currently operates from rented premises. Alhamdulillah, this has not stopped us from building a warm and disciplined learning environment — but it does mean that some comforts common in purpose-built schools are, for now, simply not possible. Air conditioning throughout the campus is one of them.

Preparing Your Child for Non-Air-Conditioned Days

Please gently prepare your child for the reality that not every space at school is air-conditioned, particularly during energy crisis and the hotter months. A child who has only ever known air-conditioned rooms at home can find this genuinely uncomfortable at first, and a short conversation at home in advance makes a real difference. We would ask parents to:

- Send a labelled water bottle every day, and remind your child to drink from it regularly, not only when thirsty
- Dress your child in comfortable, breathable inner-wear beneath the uniform during the hotter months
- Speak positively about warm weather as something to be patient with, rather than something to fear or complain about

We continue, in the meantime, to look at practical ways of keeping our classrooms as comfortable as our current building allows.

Keeping the Gate Area Moving

In order to keep pick-up and drop-off moving smoothly, and to avoid congestion on the road outside, we are unable to provide a waiting shelter or shaded area for parents and visitors at the gate. For the safety and convenience of every family, we ask that once your child has been dropped off or collected, you leave the immediate gate area promptly, rather than waiting nearby. Guardians are requested to collect their children within thirty minutes after the class ends.

How You Can Help at Home

A little preparation at home turns both of these realities into small, manageable parts of your child's day rather than sources of complaint. Children who are told what to expect, calmly and in advance, generally cope far better than those who are not.

PART FOUR — CHARACTER & BEHAVIOUR

Chapter 16 Our Approach to Discipline

Sukun Islamic School is dedicated to cultivating a disciplined, respectful, and spiritually nourishing learning environment. Our approach to discipline is rooted in the Prophetic model — firm on principle, but always gentle, patient, and merciful in method.

Islam teaches that every child is an amanah placed in the care of parents and teachers. The Prophet Muhammad ﷺ was known for his gentleness with children — he greeted them, played with them, and was patient with their energy and mistakes. This mercy (rahmah) is the foundation on which Sukun builds its approach to behaviour and discipline. A young child who loses focus in class is not being disobedient by nature — they are still developing the self-control that Allah gradually grants as a person matures.

Our Approach: Positive Discipline

- We focus on teaching the right behaviour, not just punishing the wrong one
- Misbehaviour is treated as a teaching opportunity, not simply an offence to be punished
- Consequences are natural, proportionate, and explained calmly to the child, so they understand why, not just what
- Consistency matters — the same expectation applies every day, to every child, delivered with kindness
- Positive behaviour is noticed and encouraged at least as much as negative behaviour is corrected

What Teachers Reach For First

Correction at Sukun always protects the child's dignity. Instead of punishment, teachers are trained to reach for the following, in order: a gentle reminder given privately; redirection toward the right action; a natural or logical consequence connected sensibly to the behaviour; a restorative conversation about what happened and how to make it right; positive reinforcement; and, where needed, a short calm-down break — never used as isolation or shame.

The Behaviour Support Ladder

When a child's behaviour needs correction, Sukun follows a graduated, compassionate approach:

- Gentle Reminder — a quiet, private word from the teacher
- Clear Conversation — helping the child understand why the behaviour is not acceptable
- Natural Consequence & Parent Notice — a fair, related consequence with a note home
- Parent Meeting — for repeated concerns, a joint plan is built with parents and the class teacher, involving the school counsellor where useful
- Administrative Review — for serious or repeated misconduct, reviewed by the Administration in the best interest of the child

Every step is documented factually, applied consistently, and communicated to parents as partners, never as an afterthought. Where gentle strategies have genuinely been tried without change, the school first rules out an underlying cause — attention difficulties, hearing or vision issues, home stress, or bullying — before treating a pattern as wilful. Even then, the response is firmness delivered with respect, never anger or humiliation, always with a path back to a fresh start.

Homework Completion Policy

Homework builds the discipline of independent practice, and fairness to every child in the class depends on work being submitted by its deadline. Where a child repeatedly arrives without completed homework, Sukun follows a structured, graduated response rather than a single fixed punishment:

- First occurrence — a gentle, private reminder from the class teacher, and a note home through EximusEdu
- Second occurrence in the same month — the class teacher speaks with the child to understand the cause, and formally notifies the parent
- Third occurrence — the child stays in school, supervised after-school completion session, during which the missed homework is finished
- Continued pattern — a parent meeting is arranged to build a joint plan, looking honestly at whether the cause is time management, an unsuitable home study space, or a learning difficulty that needs additional support

NOTE

This after-school completion session exists to give a child the time and support to finish their work, not to punish them — it is supervised, brief, and always communicated to parents beforehand. It is never used for younger children in the Elementary Section, for whom a conversation with parents is the first and only step.

Chapter 17 Behaviour Expectations & Daily Islamic Etiquette

Every child who joins Sukun Islamic School becomes part of a shared culture of respect, honesty, and gentle discipline. This chapter sets out, simply and clearly, what we expect of every student.

What We Expect of Every Sukun Student

- Speak the truth and be honest in all dealings
- Be kind and respectful to teachers, classmates, and staff
- Take care of school property, personal belongings, and the belongings of others
- Follow classroom instructions promptly and without argument
- Try their best in studies and in Hifz revision
- Follow the rules of the school with a willing, happy heart

Classroom Conduct

Students are expected to be punctual, attentive, and respectful during lessons. Disruptive behaviour that interferes with the learning of others is addressed calmly by the teacher, with parents informed if the behaviour continues. Homework must be submitted by the assigned deadline, so that fairness is maintained for all students.

Islamic Etiquette in Daily School Life

Beyond formal rules, students are gently guided in the small, daily etiquettes of Islam — saying Bismillah before starting work or eating, using the right hand, greeting with salam, and thanking Allah for blessings received. These habits, repeated daily, become second nature by adulthood.

Chapter 18 School Rules and Code of Conduct

Alongside the spirit of positive discipline described in the previous chapters, every family should also be familiar with the concrete, day-to-day rules that keep Sukun Islamic School safe, fair and orderly for everyone. We ask parents to read this chapter together with their child so that nothing here comes as a surprise.

Expected Conduct, Language & Respect for Property

- Students are expected to be respectful, polite and cooperative with their peers, teachers and all members of staff, at all times and in all places
- The school uniform is the emblem of the school. A child in uniform represents Sukun Islamic School, whether inside the building or on a school trip, and should never bring embarrassment to it
- Since a strong emphasis is placed on English, students are asked to speak in English both inside and outside the classroom, except during a Bengali, Hifz or Arabic Language lesson. Many of our younger children now pick up much of their early speech from house help rather than from their parents, so we especially ask families to model correct, Standard Colloquial Bengali at home alongside English, rather than leaving this entirely to others
- Students are responsible for the proper use and care of library books, computers, laboratory equipment, furniture and the building itself. Where damage is found to be the result of carelessness or deliberate mischief, parents will be asked to bear the cost of repair or replacement

Keeping Our Premises Clean & What May Be Dropped Off

- Children are asked to dispose of food wrappers, bottles and other litter in the bins provided, and to leave the classroom and corridor as they would wish to find them. A class that repeatedly leaves its room untidy may be asked to help tidy it themselves — not as punishment, but as a lesson in ownership
- To keep our office calm and our gates free of unnecessary traffic, we do not accept drop-off items during school hours other than a water bottle or tiffin box that a child has genuinely forgotten. Any item that is accepted must clearly carry the student's name and class

Mobile Phones, Banned Items & Roadside Food

- Mobile phones, cameras, toys, cosmetics, red pens, correction fluid, playing cards, sharp objects and similar items have no place in a school bag and may not be carried by any student. Anything of this nature that is found will be confiscated, and in serious cases, the family will be asked to collect it in person
- Students must not purchase food from roadside vendors before, during or after school hours. Beyond matters of discipline, this is genuinely a matter of health and safety — unhygienic food is a real and well-documented cause of illness in children. Chapter 14 of this handbook sets out, in full, what we ask parents to send instead

Examinations & Promotion Criteria

From Upper KG onwards, no bag, textbook or loose paper may be brought into the examination hall — only stationery, a calculator where permitted, and water in a transparent bag. Borrowing from another student during an examination is not permitted. Below Upper KG, there are no formal written examinations; a child's progress is measured through gentle, continuous assessment.

A student who does not attain the minimum pass percentage below is not promoted to the next class. Failing to meet this standard for a second time in the same class results in the termination of enrolment. Regular attendance — at least sixty-five per cent across the academic year — is a further condition of promotion.

Class	Minimum Pass %
Upper KG	70%
Classes I & II	60%
Classes III to VI	50%

Misconduct and Its Consequences

Every Sukun student is responsible for maintaining a positive and safe environment. The categories below are treated seriously, and repeated or severe cases may result in suspension or expulsion:

- **Improper uniform or grooming** — a child not correctly presented may not join classes that day.
- **Grouping, bullying or physical conflict** — strictly forbidden and firmly addressed.
- **Unacceptable language** — slang, vulgarity or swearing towards any member of our community.
- **Inappropriate physical contact between boys and girls** — including hugging or touching, in any form.
- **Misuse of social media** — sharing disfigured images, false information or unkind comments about peers, staff or the school.
- **Cheating or leaking examination questions** — treated as a very serious breach of trust.

Modesty, Decency & Private Tuition Policy

Sukun Islamic School is co-educational, and we hold decency, formality and haya' (modesty) as essential to how our boys and girls interact. Physical contact of any kind between them — including hugging or playful touching — is not permitted and may lead to disciplinary action.

To protect the integrity of teaching at Sukun Islamic School, our teachers do not tutor Sukun students privately outside school premises in exchange for payment. Where a genuine need for extra support is identified, paid coaching may only take place on the school premises after class hours, and only with the prior written approval of the school administration, so that every arrangement remains transparent and fair to all families.

When Enrolment May Be Terminated

Enrolment may be terminated for reasons including a second failure to attain the minimum pass percentage in the same class, involvement in bullying, or participation in examination cheating. We regard this as a last resort, taken only after every reasonable opportunity for correction has been offered.

Chapter 19 Anti-Bullying Commitment

Sukun holds a zero-tolerance stance toward bullying of any kind — physical, verbal, social, or online — as it stands in direct opposition to the Islamic values of rahmah (mercy), justice, and brotherhood that define our school culture.

HADITH

A Muslim is the brother of a Muslim; he does not wrong him, nor does he abandon him.

— Sahih Muslim 2564

Any report of bullying is investigated promptly and privately, with both children spoken to individually and compassionately, and parents informed appropriately. No report is dismissed, and no child is made to feel that raising a concern was a mistake.

PART FIVE — PARTNERSHIP WITH HOME

Chapter 20 Attendance & Leave Policy

Regular attendance is one of the strongest predictors of a child's success — academically, in Hifz, and in building lasting friendships. This chapter explains how attendance works at Sukun and how to apply for leave.

How Attendance Is Recorded

Sukun uses an RFID card system through EximusEdu, so students must punch their ID card before their first class begins each day. This gives parents an accurate, real-time record of their child's presence, and also supports our safety procedures.

Late Arrival & Pick-Up

Students are expected to arrive within the designated class start time. Repeated late arrival disrupts a child's own learning as well as the class. At the end of the school day, children are released only to their registered parent/guardian or a person specifically pre-authorised in writing.

Attendance and Academic Marks

Attendance carries real academic weight at Sukun: 10 marks are added for consistent, punctual attendance in each subject, across the two assessment periods.

IMPORTANT

A student who does not maintain at least 75% attendance will not be permitted to sit for that semester's formal assessment. A student who has less than 65% attendance in a semester risks cancellation of admission.

Applying for Leave

Where possible, planned leave (for travel, family occasions, or medical appointments) should be applied for in advance through EximusEdu or by informing the class teacher in writing. For sudden illness, please inform the school as early in the morning as possible.

Chapter 21 Communication with Teaching Staff

Clear, respectful communication between home and school is one of the strongest foundations of a child's success. This chapter explains how to reach us, and what you can expect from us in return.

How to Reach the School

The primary channel for day-to-day communication is the EximusEdu platform, where you can message your child's class teacher directly, view notices, and track attendance, homework, and fees. For urgent matters, the school office may be reached by phone during office hours.

Our Communication Commitments to You

- Messages sent through EximusEdu will receive a response within a reasonable working timeframe
- Parents will be informed promptly of any matter affecting their child's safety, health, or significant behaviour
- Important notices (holidays, events, fee reminders) will be communicated well in advance

Respecting Teachers' Personal Time

Our teachers dedicate their days wholeheartedly to your children. We kindly ask parents to direct non-urgent messages through official channels during working hours, and to avoid contacting teachers' personal numbers outside school hours, except in genuine emergencies. This allows teachers to return each day rested, focused, and fully present for every child.

Raising a Concern

Most concerns can be resolved quickly through a respectful conversation with your child's class teacher. If a concern is not resolved, it may be escalated to the Section Coordinator, and if still unresolved, formally submitted in writing to the School Administration, who will respond within a reasonable timeframe.

Chapter 22 Parent-Teacher Partnership & Responsibilities

Sukun does not see itself as replacing parents, but as working alongside them. This chapter sets out how parents and teachers partner together for the good of every child.

Parent & Guardian Responsibilities

By enrolling a child at Sukun, parents partner with the school in several key ways:

- Supporting the child in following the school's uniform, attendance, and discipline policies
- Clearing all fees within the schedule outlined in Chapter 23
- Maintaining respectful, timely communication with the school
- Reinforcing Islamic values and good character at home
- Informing the school promptly of any change in contact details or the child's health needs
- Attending Parent-Teacher Meetings and collecting report cards as required

Parent-Teacher Meetings

Parent-Teacher Meetings (PTMs) are a vital bridge between home and school, giving parents a dedicated, focused opportunity to understand their child's academic, spiritual, and social progress directly from the class teacher. PTMs are scheduled at the end of each semester alongside report card distribution, with exact dates shared well in advance via EximusEdu.

The Parent's Role in Homework & Qur'an Revision

Homework and Hifz revision are designed to reinforce, not replace, classroom learning. Parents play an essential role by providing a quiet space and consistent time for their child to complete homework and revise their Hifz portion, offering encouragement rather than doing the work for them.

Sukun's Commitments in Return

A child's upbringing is a shared project between home and school, and we resource that partnership deliberately — through parent workshops designed to help guardians reinforce classroom learning and Islamic practice at home, regular behaviour and progress reports, and direct discussion whenever a concern, academic or otherwise, arises.

PART SIX — JOINING SUKUN

Chapter 23 Admission Process & Required Documents

We are delighted that you are considering Sukun Islamic School for your child's Islamic and academic journey. Our admission process is designed to be simple, respectful, and thorough — helping us understand your family, and helping you understand us.

Step-by-Step Admission Process

- Collect the Prospectus — visit the school office and collect the Pre-Admission Form and Prospectus
- Submit the Application — complete and submit the Pre-Admission Form along with required documents
- Admission Test (Nursery and above) — an age-appropriate, oral and written test covering the core subject areas relevant to the intended grade, designed to place a child accurately rather than to exclude
- Guardian Interview — a warm, respectful conversation with parents/guardians about the family's Islamic practice at home and expectations from the school
- Evaluation & Confirmation — the Admission Committee confirms the child's eligibility for the requested class
- Fee Payment — Admission Fees and Semester Fee are paid to secure the seat
- Welcome to Sukun — the student receives admission confirmation, EximusEdu login credentials, uniform guidance, and orientation details

NOTE

The Guardian Interview is not meant to judge or exclude any family — it exists so that Sukun and parents can openly discuss shared expectations, ensuring your child's home and school environments work in harmony rather than at cross-purposes.

Documents Required for Admission

- Duly filled Pre-Admission Form
- Photocopy of the student's Birth Certificate
- Photocopy of both parents'/guardians' National ID Cards
- Photocopy of both parents'/guardians' work ID Cards
- Transfer Certificate and last report card (for students transferring from another school)
- Immunisation/vaccination record (for Early Years applicants)

Age Criteria

Stage	Section	Typical Age
Playgroup	Elementary	2-3.5 years
Nursery	Elementary	3-4.5 years
Lower KG	Elementary	4-5.5 years
Upper KG	Elementary	5-6.5 years
Grade I	Primary	6-8 years
Grade II	Primary	7-9 years
Grade III	Primary	8-10 years
Grade IV	Primary	9-11 years
Grade V	Primary	10-12 years
Grade VI	Primary	11-13 years

NOTE

The date of birth recorded on the Birth Certificate at the time of admission is considered final and cannot be altered afterward. Please ensure it is accurate and matches other official documents.

Progression Between Grades

Progression from one grade to the next is based on demonstrated readiness across academic and Hifz benchmarks, not age alone. A child who needs additional time in a given area is supported through remedial planning, discussed directly with the family, before progression is confirmed.

Chapter 24 Tuition Fees, Payment & Scholarships

Sukun strives to keep its fee structure transparent, fair, and clearly communicated, so that families can plan with confidence. All fees contribute directly toward maintaining small class sizes, qualified huffaz and teachers, safe facilities, and a nurturing Islamic environment for every child.

Understanding Each Fee Category

Fee Category	What It Covers
Admission Fee	A one-time fee charged only at the time of new admission.
Admission Form Fee	Tk. 1,500 — charged for collecting the Pre-Admission Form and Prospectus.
Tuition Fee	The core monthly fee covering teaching (excluding Hifz) and day-to-day academic delivery.

Fee Category	What It Covers
School Supplies	Annual charge covering classroom learning materials, stationeries, and consumables.
Semester Fee	Annual charge covering assessment administration, computer lab, science lab, practical resources, sports, convocations.
Book Price	Annual cost of textbooks and workbooks issued for the academic year.

NOTE

Regular Hifz classes are not separately charged — they are completely free of cost.

Students re-enrolling after 1 (one year of absence must go through a new application process including payment of all due fees

Any additional Govt. VAT/Taxes levied in the future must be paid on top of the fees, if applicable

Payment Schedule & Key Rules

- Monthly Tuition Fees are payable within the 15th of every month, unless otherwise informed by the school. If failed to pay within 15th of the month, student account on EximusEdu will be disabled and no class notes & class materials will be provided
- A Tk. 200 waiver is applied automatically if the Tuition Fee is paid within the 10th of the month
- Families with more than one child at Sukun receive a 20% sibling waiver on Admission and Tuition fees for each sibling.
- All fees are non-refundable once paid, under any circumstance

IMPORTANT

Please clear Tuition Fees by the 10th of each month. Fees unpaid for two consecutive months may lead to cancellation of admission. If you anticipate a genuine difficulty in payment, please speak to the Accounts Office in advance — we are always willing to discuss a fair path forward.

How to Pay

All monthly payments are made online through the EximusEdu platform — secure, free of charge, and accessible from anywhere. A digital receipt is generated immediately upon successful payment and is also available for viewing or download within the app. If failed to pay via EximusEdu you can directly pay via Banking channel. (Ask the office for details)

Scholarships & Waivers

Sukun is proud to reward sincere academic effort. Merit Scholarships (from Upper KG onward) offer up to 50% waiver for top class positions, reassessed each semester, and Sibling Waivers ease the journey for

families with more than one child at Sukun. Scholarships/Waivers will only be applicable for admission fee and monthly tuition fee.

Sukun Islamic School is committed to recognising sincere academic effort and encouraging students to strive for excellence. Merit Scholarships are awarded from Grade I onwards to students who achieve outstanding academic results, subject to the criteria and scholarship percentages published by the school. Sibling Waivers are also provided to support families with more than one child enrolled at Sukun.

Merit Scholarship

Merit Scholarships are awarded on the basis of a student's academic performance in the relevant Year Final Examination and are granted for one academic year.

Merit Scholarship are:

- 1st Position: 50% scholarship
- 2nd Position: 40% scholarship
- 3rd Position: 30% scholarship

The scholarship percentage awarded at the beginning of the academic year is fixed for that academic year. A student's subsequent position in the First Semester Final Examination will not increase or decrease the scholarship percentage already awarded.

NOTE

For example, if a student secures 2nd position in the Year Final Examination and is therefore awarded a 40% Merit Scholarship, the student will continue to receive the same 40% scholarship even if they achieve 1st position in the First Semester Final Examination. Likewise, if the student moves from 2nd position to 3rd position, the scholarship percentage will not be reduced merely because of the change in examination position.

However, the scholarship is conditional upon maintaining the minimum academic marks required for the respective class. If a student fails to achieve the required scholarship marks in the First Semester Final Examination, the Merit Scholarship will be revoked for the remainder of that academic year.

The minimum marks required to retain a Merit Scholarship are:

- Upper KG: Above 90%
- Grade I–II: Above 85%
- Grade III onwards: Above 80%

Therefore, a change in class position alone will neither upgrade nor downgrade a student's scholarship percentage. The scholarship percentage remains based on the original scholarship award; however, failure to meet the prescribed minimum academic standard will result in the scholarship being revoked.

Sibling Waiver

Sukun Islamic School offers a Sibling Waiver to eligible families with more than one child enrolled at the school. The Sibling Waiver is granted individually to each child, and its continuity depends on that child's own academic engagement. Should any sibling fail an examination in a given semester, that sibling's own waiver is revoked; waivers held by their brothers or sisters who continue to meet the school's academic requirements remain entirely unaffected. Guardians should understand that the Sibling Waiver is a privilege subject to the student's continued satisfactory academic performance and is not an unconditional fee reduction.

PART SEVEN — SAFETY & CULTURE

Chapter 25 Health, Safety & Child Protection

The safety and wellbeing of every child at Sukun is our first and most sacred responsibility. This commitment flows directly from our understanding of amanah — the trust that Allah and parents have placed in our hands.

Emergency Procedures

Sukun maintains clear, rehearsed procedures for fire safety, earthquake response, and lost child situations. Fire and earthquake drills are conducted periodically so students and staff remain familiar with the correct procedure, and our RFID attendance system supports rapid, accurate accounting of every child in any emergency.

Our Safeguarding Commitments

HADITH

Each of you is a shepherd, and each of you is responsible for his flock.

— Sahih al-Bukhari 893

- All staff members are briefed on child safety expectations before working with students
- Children are only released to their registered parent/guardian, or a person specifically pre-authorised in writing
- Any concern regarding a child's physical or emotional wellbeing is treated with urgency, confidentiality, and care

IMPORTANT

Safeguarding concerns are never dismissed, delayed, or set aside — regardless of who is involved. Every child at Sukun has the right to feel safe, respected, and protected.

Chapter 26 Co-Curricular Life

Learning at Sukun extends well beyond the classroom. This chapter introduces the activities and events that round out a child's school experience — all shaped to be wholesome and Islamically appropriate.

Regular Activities

Alongside academics and Hifz, students take part in Art, Games, and other co-curricular activities designed for creative expression, physical development, and character-building — always within an Islamically appropriate framework. Sports and structured play are timetabled specifically, not left to spare moments, building teamwork, patience and the discipline to persevere.

Green Day & Sports Day

Green Day nurtures a love of nature and environmental responsibility, reflecting the Islamic principle of caring for the earth as a trust. Sports Day builds physical fitness, teamwork, and healthy, good-natured competition among students.

Educational Tours & Field Trips

Periodic educational tours and field trips give students hands-on learning experiences beyond the classroom. Additional charges may apply for such tours, as communicated in advance. Participating in these tours is mandatory.

Annual Events

Sukun marks meaningful occasions throughout the year, including academic milestones and Islamic occasions, in ways that are joyful yet grounded — avoiding practices that have no basis in authentic Islamic teaching, in keeping with the guiding principles set out in Chapter 2.

Chapter 27 Digital Safety, Technology & Our Position on AI

Technology, used correctly, is a powerful tool for learning. Used carelessly, it can expose young minds to harm. Sukun takes a balanced, protective approach, embracing beneficial technology while guarding children from harmful content.

Digital Safety Guidelines

- The school's multimedia classrooms and computer lab are used strictly for educational purposes
- Personal mobile phones and smart devices are not permitted for student use during school hours unless explicitly authorised by a teacher
- Students are taught never to share personal information, photos, or their location with strangers online

Our Position on AI in Learning

As AI tools become widely available, Sukun asks parents and students to use them thoughtfully. AI may be used to support learning — for example, to explain a concept differently — but should never be used to

complete homework, assignments, or Hifz revision on a child's behalf. Learning happens through struggle, practice, and repetition; allowing AI to bypass this process robs a child of genuine understanding and skill.

BEST PRACTICE

If your child needs help with homework, encourage them to first attempt it independently, then ask a parent or sibling for a hint, before turning to any digital tool. This builds resilience, confidence, and real learning — qualities no shortcut can replace.

Chapter 28 Birthdays, Music & Dance — Our Islamic Position

Every guidance in this Handbook rests on the foundation set out in Chapter 2: the Qur'an and authentic Sunnah, upon the understanding of the Salaf. This chapter applies that foundation to two matters worth reflecting on carefully — the celebration of birthdays, and involvement in music and dance.

Our Position on Birthday Celebrations

Sukun's Shariah Board has explained that the celebration of birthdays has no origin in the practice of the Prophet ﷺ, his noble Companions, or the pious generations after them. It is, rather, a custom that entered the Ummah through imitation of other nations, and the Prophet ﷺ warned us clearly about following the ways of those before us.

HADITH

Whoever imitates a people is one of them.

— Sunan Abi Dawud 4031

In keeping with this guidance, Sukun asks every family to observe the following:

- Avoid arranging or hosting birthday celebrations for your children
- Avoid sending your children to birthday celebrations organised by others
- Discourage your children from participating in such events, even informally, in a wise and loving manner

Our Position on Music, Dance & Other Amusements

In the same spirit, Islamic teaching cautions against involvement in music, dancing, and other amusements that do not conform to the Sunnah of the Prophet ﷺ. Musical instruments and idle, imitative entertainment of this kind distract the heart from the remembrance of Allah and were not part of the pure practice of the earliest, most beloved generations of this Ummah.

QUR'AN

And of the people is he who purchases idle talk to mislead others from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.

— Surah Luqman 31:6

HADITH

There will be among my Ummah people who will regard fornication, silk, alcohol, and musical instruments as permissible.

— Sahih al-Bukhari 5590

Sukun therefore asks every family to observe the following:

- Do not arrange or permit music, singing with instruments, or dance performances for your children, whether at home or at any family or community gathering
- Do not allow your children to attend events organised around music or dance, including gatherings arranged by other families
- Discourage your children, wisely and lovingly, from watching or taking part in such amusements, whether in person or through television, social media, or other digital platforms
- Where a celebration is called for, seek permissible alternatives, such as unaccompanied nasheeds without musical instruments

IMPORTANT — SUSPENSION POLICY

As an institution striving to maintain a consistent Islamic environment for all our students, Sukun asks for the sincere cooperation of every family in both of these matters. Should the school become aware of a student's participation in a birthday celebration, or in music, dance, or other impermissible amusements, corrective measures will follow, which may include a period of suspension, during which no academic assessment marks will be awarded for that period.

PART EIGHT — CLOSING WORD

Chapter 29 Nurturing Faith at Home

School can plant and water the seed, but the home is where it truly takes root. This chapter offers some heartfelt, practical advice, gathered from years of walking this path together with families like yours.

Praying together as a family, reciting Qur'an together, and modelling good akhlaq in your own daily conduct will do more for your child's character than any single school policy. A monthly moral theme runs across every grade at school; the same value, reinforced gently at home in the same weeks, becomes far more than a lesson — it becomes a habit of the heart.

Supporting Your Child's Transition to School

In the days before your child's first day, talk about school in a warm, exciting way. Read a short story about starting school, and reassure your child that their teachers are kind and that you will always come back for them at pick-up time.

A Da'wah-Oriented Home

Our broader aim for every graduate is, stated plainly, Da'wah-oriented: we want them to be capable, in character and knowledge, of representing and calling to Islam wherever life takes them. This begins with what a child sees at home, long before it is tested anywhere else.

Chapter 30 A Final Word from the Administration

As we close this Handbook, we thank you for the trust you are placing, or continuing to place, in our hands.

We do not take lightly the trust you place in us when you bring your child through our doors each morning. Every teacher, every policy, and every page of this Handbook exists for one purpose: to help raise a generation firmly rooted in the Qur'an and Sunnah, confident in this world, and hopeful for the next. We ask Allah to bless this partnership between our school and your home, and to make our children a means of comfort to our eyes, In Sha Allah.

QUR'AN

My Lord, increase me in knowledge.

— Surah Ta-Ha 20:114

This Handbook is a living document. It is reviewed at the end of every academic year in light of student outcomes, staff feedback and guardian input, and an updated edition is shared with families each academic session, noting what has changed and why. Where any part of this Handbook appears to differ from a specific school notice or policy update, the most recent official communication from the Administration takes precedence; please contact the school office to clarify.

Wallahu a'lam — and Allah knows best.

Quick-Answer FAQ

For fuller detail on any question below, please turn to the chapter referenced in the answer.

Q. What does 'Sukun' mean, and why was the school given this name?

A. 'Sukun' is Arabic for stillness, calm, and tranquillity. We chose it so that every child, parent, and teacher feels a sense of peace and belonging within our walls — see Chapter 1.

Q. What is Sukun's manhaj, and where can I read the full case for it?

A. Our teaching in matters of belief and worship is grounded in the Qur'an and authentic Sunnah, as understood by the Salaf — see Chapter 2 for our full explanation, and sukunis.com/our-manhaj for the fully-referenced version.

Q. Who leads Sukun Islamic School?

A. Md. Mehedi Hassan (Director & Co-Founder) and Farhana Binte Kamal (Principal & Co-Founder) — see Chapter 3.

Q. What subjects does my child study, and how do deen and dunya fit together?

A. A full English Medium curriculum (English, Mathematics, Science, Bengali) runs alongside Hifzul Qur'an, Islamic Studies, and Arabic — see Chapters 6 and 7 for the full subject menus by section.

Q. How does the Hifzul Qur'an programme work?

A. Daily, structured memorisation under qualified huffaz, beginning with Qaidah Nooraniyah and progressing Surah by Surah with regular revision — see Chapter 8 for the full roadmap.

Q. What is the step-by-step admission process?

A. Prospectus, application, admission test, Guardian Interview, evaluation, fee payment, and welcome — see Chapter 23 for full detail and required documents.

Q. What does each fee cover, and when is it due?

A. See the fee table in Chapter 24. Tuition is due by the 15th of each month, with an early-payment waiver available before the 10th.

Q. What are the school days and hours?

A. Sunday to Thursday, with timings that vary by class section — see the full timetable in Chapter 11.

Q. What is Sukun's approach to discipline, and what happens if homework is repeatedly missed?

A. Positive, Prophetic-model discipline that teaches rather than merely punishes, following a graduated Behaviour Support Ladder, with a separate structured Homework Completion Policy for repeated missed homework — see Chapter 16.

Q. How is attendance recorded, and how does it affect marks?

A. Via RFID card through EximusEdu. Attendance carries 10 marks per subject, and a minimum of 75% attendance is required to sit formal assessments — see Chapter 20.

Q. What is the food and tiffin policy?

A. A home-made, healthy, halal tiffin and water bottle daily; an optional monthly meal plan is also available — see Chapter 14.

Q. Are mobile phones and devices allowed at school?

A. Personal devices are not permitted for student use during school hours unless explicitly authorised by a teacher — see Chapter 27.

Q. What is Sukun's position on AI tools for homework and Hifz revision?

A. AI may support learning but should never complete homework, assignments, or Hifz revision on a child's behalf — see Chapter 27.

Q. Where can I find the most current version of every school policy?

A. All policies summarised in this Handbook are kept continuously updated online at sukunis.com/sukunis-policies.

Glossary of Terms

Term	Meaning
Amanah	A trust; something entrusted to someone's care, for which they are accountable.
Tarbiyah	Upbringing and character formation, in the fullest Islamic sense — more than instruction.
Hifz / Hifzul Qur'an	Memorisation of the Qur'an.
Najera	Fluent recitation of the Qur'an while looking at the text, as distinct from memorisation.
Tajweed	The rules governing correct pronunciation and recitation of the Qur'an.
Adhkar	Plural of dhikr; remembrances of Allah recited at specific times.
Adab	Manners and correct conduct.
Aqeedah	Islamic creed; core matters of belief.
Manhaj	Methodology or approach, particularly in matters of religious understanding.
Da'ee / Da'wah	One who calls others to Islam; the act of calling to Islam.
Fitrah	The natural, pure disposition toward good that Allah places in every child.
Haya	Modesty; a sense of shame that restrains a person from what is improper.
Akhlaq	Character and moral conduct.
Juz	One of the thirty roughly equal parts into which the Qur'an is traditionally divided.
Cambridge Primary	An international curriculum framework for the primary years, developed by Cambridge International.

Contact Information

Detail	Information
Address	Lalbagh Classic Tower, 27/4/Ka, Dhakeshwari Road, Lalbagh, Dhaka-1211
Phone / WhatsApp	01712-184331, 01992-773672
Email	sukunacbd@gmail.com
Website	sukunis.com
Facebook	facebook.com/sukunislamicschool

Consent Form

Parent & Student Agreement

By enrolling my child at Sukun Islamic School, I confirm that I have read and understood this Handbook, and I agree to support my child in following the school's uniform, attendance, discipline, and fee policies; to maintain respectful, timely communication with the school; and to reinforce Islamic values and good character at home. If we violate any rules schools can take any action according to the rules and we will be obliged to obey that In Sha Allah.

Parent/Guardian Name	Student Name & Class

Father Name & Signature	Statement about the policy of SIS

Mother Name & Signature	Statement about the policy of SIS

Admission Approval

On behalf of Sukun Islamic School, admission is hereby approved for the above-named student, subject to the school's uniform, attendance, discipline, and fee policies as outlined in the Handbook. This approval is granted on the understanding that the parent/guardian and student will uphold the terms agreed to above, and that the school reserves the right to review or withdraw admission in case of non-compliance.

Authority's name/signature, seal & date:	
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