

Religious Education
for
Rwanda Schools
Primary 6
Teacher's Book

Revised Edition 2019

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FOREWORD

Dear teacher,

Rwanda Education Board is honoured to present P6 Religious Studies which will serve as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of the Religious studies content in primary level. The Rwandan educational philosophy is to ensure that learners achieve full potential at every level of education which will prepare them to be well integrated in society and exploit employment opportunities.

This Teacher's guide for Religion studies is comprised of two parts: Christian Religious studies part and Islamic Religious studies. Each school will only choose one part to teach either Christian Religious studies and or Islamic Religious studies. In every part, Teachers are supposed to use it in developing learners' competences that will enable them to live well with others in the society and respect all God Creatures.

In line with efforts to improve the quality of education, the government of Rwanda emphasizes the importance of aligning teaching and learning materials with the syllabus to facilitate their learning process. Many factors influence what they learn, how well they learn and the competences they acquire. Those factors include the relevance of the specific content, the quality of teachers' pedagogical approaches, the assessment strategies and the instructional materials available. The special attention was paid to the activities that facilitate the learning process in which learners can develop ideas and make new discoveries during concrete activities carried out individually or with peers. With the help of the teachers, learners will gain appropriate skills and be able to apply what they have learnt in real life situations. Hence, they will be able to develop certain values and attitudes allowing them to make a difference not only to their own life but also to the nation.

This is in contrast to traditional learning theories which view learning mainly as a process of acquiring knowledge from the more knowledgeable who is mostly the teacher. In the regard of competence-based curriculum, learning is considered as a process of active building and developing of knowledge and skills by the learner where concepts are mainly introduced by an activity, situation or scenario that helps the learner to construct knowledge, develop skills and acquire positive attitudes and values.

In addition, such active learning engages learners in doing things and thinking about the things they are doing and they are encouraged to bring their own real experiences and knowledge into the learning processes. In view of this, your role is to:

- Plan your lessons and prepare appropriate teaching materials.
- Organize group discussions for learners considering the importance of social constructivism suggesting that learning occurs more effectively when the learner works collaboratively with more knowledgeable and experienced people.
- Engage learners through active learning methods such as inquiry methods, group discussions, research, investigative activities and group and individual work activities following Religion teaching and learning methodology.
- Provide supervised opportunities for learners to develop different competences by giving tasks which enhance critical thinking, problem solving, research, creativity and innovation, communication and cooperation.
- Support and facilitate the learning process by valuing learners' contributions in the class activities.
- Guide learners towards the harmonization of their findings.
- Encourage the learners to read Holy Scriptures which are the source of many values.
- Encourage individual, peer and group evaluation of the work done in the classroom and use appropriate competence-based assessment approaches and methods.

To facilitate you in your teaching activities, as earlier mentioned, this teacher's book is comprised of 2 parts: Christian Religious studies and Islamic Religious studies part. Your guidance will depend on which Religion the school has chosen. Each part is divided into 3:

- Part I: Highlights the structure of this book and gives you general methodological guidance;
- Part II: presents sample lesson plans as reference for your lesson planning process;
- Part III details the teaching guidance for each concept given in the student book.

Even though the book contains the Answers to all activities given in the student's book, you are requested to work through each question before judging student's findings.

I wish to sincerely extend my appreciation to the people who contributed towards the development of this book, particularly REB staff who organized the whole process from its inception. Special appreciation goes to the teachers who supported the exercise throughout. Any comment or contribution would be welcome to the improvement of this textbook for the next versions.

Dr. NDAYAMBAJE Irénée

Director General of REB

ACKNOWLEDGEMENT

I wish to sincerely express my special appreciation to the people who played a major role in development of this textbook. It would not have been successful without the participation of different education stakeholders that I would like to express my deep gratitude.

My thanks first go to the Rwanda Education Board staffs who were involved in the conception and writing of this textbook. I wish to extend my appreciation to teachers from pre-primary to university level whose efforts during the conception of this book were much valuable.

I owe gratitude to different schools in Rwanda that have allowed us to work with their teachers and professors in the book production and editing.

Joan MURUNGI,

Head of CTLR Department



STRUCTURE OF TEACHER'S GUIDE

PART I: GENERAL INTRODUCTION

1.0 About the teacher's guide

This book is a teacher's guide for Religion studies P5. It is comprised of both Christian and Islam Religious studies. It is designed to accompany senior four student's book and intends to help teachers in the implementation of competence-based curriculum specifically Social and religious studies.

As the name says, it is a guide that teachers can refer to when preparing their lessons. Teachers may prefer to adopt the guidance provided but they are also expected to be more creative and consider their specific classes' contexts and prepare accordingly.

1.1 The structure of the guide

This section presents the overall structure, the unit and sub-heading structure of Religious studies content. It will help teachers to understand the different sections of this guide and what they will find in each section.

Overall structure

The whole guide has three main parts as follows:

- **Part I: General Introduction**
This part provides general guidance on how to develop the generic competences, how to integrate cross cutting issues, how to cater for learners with special educational needs, active methods and techniques of teaching Religious studies and guidance on assessment.
- **Part II: Sample lesson plan**
This part provides a sample lesson plan, developed and designed to help the teacher develop their own lesson plans.
- **Part III: Unit development**
This is the core part of the guide. Each unit is developed following the structure below. The guide ends with references.

Structure of a unit

Each unit is made of the following sections:

- **Unit title:** from the syllabus

- **Key unit competence:** from the syllabus

- **Prerequisites (knowledge, skills, attitudes and values)**

This section indicates knowledge, skills and attitudes required for the success of the unit. The competence-based approach calls for connections between units/topics within a subject and interconnections between different subjects. The teacher will find an indication of those prerequisites and guidance on how to establish connections.

- **Cross-cutting issues to be addressed**

This section suggests cross cutting issues that can be integrated depending on the unit content. It provides guidance on how to come up with the integration of the issue. Note that the issue indicated is a suggestion; teachers are free to take another cross-cutting issue taking into consideration the learning environment.

- **Guidance on the introductory activity**

Each unit starts with an introductory activity in the learner's book. This section of the teacher's guide provides guidance on how to conduct this activity and related answers. Note that learners may not be able to find the right solution, but they are invited to predict possible solutions or answers. Solutions are provided by learners gradually through discovery activities organized at the beginning of lessons or during the lesson.

- **List of lessons/sub-heading**

This section presents in a table suggestion on the list of lessons, lesson objectives copied or adapted from the syllabus and duration for each lesson. Each lesson / subheading is then developed.

- **End of each unit**

At the end of each unit the teacher's guide provides the following sections:

- **Summary of the unit:** which provides the key points of content developed in the student's book.
- **Additional information:** which provides additional content compared to the student's book for the teacher to have a deeper understanding of the topic.
- **End unit assessment:** which provides the answers to questions of end unit assessment in the textbook and suggests additional questions and related answers to assess the key unit competence.
- **Additional activities:** remedial, consolidation and extended activities). The purpose of these activities is to accommodate each learner (slow, average and gifted) based on end unit assessment results.

Structure of each sub heading

Each lesson/sub-heading is made of the following sections:

- **Lesson /Sub heading title 1:.....**
- **Prerequisites/Revision/Introduction:**
This section gives a clear instruction to teacher on how to start the lesson
- **Teaching resources**
This section suggests the teaching aids or other resources needed in line with the activities to achieve the learning objectives. Teachers are encouraged to replace the suggested teaching aids by the available ones in their respective schools and based on learning environment.
- **Learning activities**
This section provides a short description of the methodology and any important aspect to consider. It provides also answers to learning activities with cross reference to text book:
- **Exercises/application activities**
This provides questions and answers for exercises/ application activities/

1.2 Methodological guidance

1.2.1 Developing competences

Since 2015 Rwanda shifted from a knowledge based to a competency-based curriculum for pre-primary, primary and general secondary education. This called for changing the way of learning by shifting from teacher centered to a learner centered approach. Teachers are not only responsible for knowledge transfer but also for fostering children's learning achievement and creating safe and supportive learning environment. It implies also that a learner has to demonstrate what he/she is able to do using the knowledge, skills, values and attitude acquired in a new or different or given situation.

The competence-based curriculum employs an approach of teaching and learning based on discrete skills rather than dwelling on only knowledge or the cognitive domain of learning. It focuses on what learner can do rather than what learners know. Learners develop basic competences through specific subject unit competences with specific learning objectives broken down into knowledge, skills and attitudes. These competences are developed through learning activities disseminated in learner-centered rather than the traditional didactic approach. The student is evaluated against set standards to achieve before moving on.

In addition to specific subject competences, learners also develop generic competences which are transferable throughout a range of learning areas and situations in life. Below are examples of how generic competences can be developed in Religious studies.

Generic competence	Examples of activities that develop generic competences
Critical thinking	<ul style="list-style-type: none"> • Discuss the values appreciated in this lesson which will help you to live peacefully with live in relationship with • Discuss what the parents have to do in order to make their babies growing physically and spiritual.
Research and Problem solving	<ul style="list-style-type: none"> • Research using internet or books from the library • Propose a solution to the presented case studies
Innovation and creativity	<ul style="list-style-type: none"> • What are the attitudes to have in order to show that there is a spiritual progress for a real Christian? • Proposing a solution to the problems that affect families today.
Cooperation, Personal and Interpersonal management and life skills	<ul style="list-style-type: none"> • Work in Pairs • Small group work • Large group work that enhance student’s leadership and group management
Communication	<ul style="list-style-type: none"> • Organise and present in writing and verbally a complete and clear report of an experiment • Reading and listening to the Sacred Scriptures • Select and use appropriate formats and presentations.
Lifelong learning	<ul style="list-style-type: none"> • Exploit all opportunities available to improve on knowledge and skills. Daily reading the word of God.

1.2.2 Addressing cross cutting issues

Among the changes in the competence-based curriculum is the integration of cross cutting issues as an integral part of the teaching learning process as they relate to and must be considered within all subjects to be appropriately addressed. The eight cross-cutting issues identified in the national curriculum framework are the following:

- Genocide Studies
- Environment and sustainability
- Gender
- Comprehensive sexuality education
- Peace and Values Education
- Financial Education

- Standardisation Culture
- Inclusive Education

Some cross-cutting issues may seem specific to particular learning areas/subjects but the teacher need to address all of them whenever an opportunity arises. In addition, learners should always be given an opportunity during the learning process to address these cross-cutting issues both within and out of the classroom.

Below are examples on how cross-cutting issues can be addressed in Religious studies:

Peace and values education: the overall purpose of Religious studies is the behavioral and positive attitude change in the learners. In all activities, after exploring the biblical passages, learners are helped to live and apply what they have learnt in everyday life. Precisely peace and values education is included in each and every lesson more especially in the application activities and in the end unit assessment tasks. In some units, learners are called to respect unit in diversity and to respect other people’s beliefs, and to live in harmony as Children of the same Heavenly Father.

Gender equality: This cross-cutting issue is dealt with in Religious studies in the activities of Unit 5 about Christian family where the interdependence and complementarity of family members is highlighted. The following are other examples on how the cross-cutting issues are integrated in Religious studies.

Cross-cutting issue	Examples on how to integrate the cross-cutting issue
Inclusive education	Involve all learners in all activities without any bias. Eg: Allow a learner with physical disability (using wheelchair) to take notes or lead them during assigned tasks.
Gender	Involve both girls and boys in all activities: No activity is reserved only to girls or boys. Boys and girls should read equally the Holy Scriptures in the classroom without discrimination. Teachers should ensure equal participation of both girls and boys during reading the Word of God and during carrying out other assigned tasks.
Peace and Values Education	During group activities, debates and presentations, the teacher will encourage learners to help each other and to respect opinions and religious views of colleagues as well sharing values and convictions in more respectful manner. They are all the Children of the same Heavenly Father.

Cross-cutting issue	Examples on how to integrate the cross-cutting issue
Standardization culture	All lessons involve scripture readings from which we get the moral behaviour to adopt in our daily life. Learners are invited to stick and stand for their values. Decision making and right use of the conscience will help then to live a standard life in matters of morality.
Environment and sustainability	In all lessons Learners glorify God by protecting and respecting his creatures and taking positive attitudes of beautifying the world
Financial Education	Sound spirit in using Money and more especially using money consciously and for the wellbeing of others.

1.2.3 Attention to special educational needs specific to Religious studies

In Religious studies every learner is considered as creature of God which enjoys all rights and privileges in the classroom. When we think about inclusive education, often we just think about getting children *into school*, i.e. making sure they are physically present in school and they are helped according to their learning. However, we also need to ensure that children are *participating* in lessons and school life, and that they are *achieving* academically and socially as a result of coming to school. So we need to think about presence, participation and achievement.

Some people may think that it is difficult to address the needs of a diverse range of children. However, by working as a team within your school, with support from families and local communities, and by making small changes to your teaching methods, you will be able to meet the needs of all children including those with disabilities. So Teaching and learning Religious studies should make a powerful contribution to learning and development of children with a wide range of learning difficulties.

Teachers need to:

- Remember that children learn in different ways, so they have to offer a variety of activities (e.g. role-play, music and singing, word games and quizzes, and outdoor activities).
- Always demonstrate the objective of the activity; show children what they expect them to do.
- Using learner's own experiences of difficulty to explore profound concepts in Religious studies.
- Build on learner's interest and activities and recognizing their intuitive responses on religious matters.
- Allowing learners to engage with explicitly with Learning materials through use sensory resources and personal first-hand experience where applicable.

- Vary their pace of teaching to meet the needs of each child. Some children process information and learn more slowly than others.
- Use clear consistent language, and explain the meaning (demonstrate or show pictures) if you introduce new words or concepts.
- Make full use of positive facial expressions, gestures and body language.
- Pair a child who has a disability with a friend. Let them do things together and learn from each other. Make sure the friend is not over protective and does not do everything for the child. Both children will benefit from this strategy.
- Matching work and activities with the learner's previous experience.
- Providing imaginative experiences which arouse and sustain interests.
- Have a multi-sensory approach to your activities.

Below are strategies related to each main category of disabilities and how to deal with every situation that may arise in the classroom. However, the list is not exhaustive because each child is unique with different needs that should be handled differently.

Strategies to help children with developmental disabilities

- Be patient! If you find that the child takes longer than others to learn or to do an activity, allow more time.
- Do activities together with the child.
- Gradually give the child less help.
- Value much the learner's emotional life and be patient with their attitudes in the learning process.
- Let the child do the activity with other children and encourage them to help each other.
- Divide the activity into small achievable steps.
- Appreciate every step done.
- Remember to praise and say 'Well done' when the child learns something new or makes a strong effort.

Strategies to help children with physical disabilities or mobility difficulties:

- Adapt activities so that children who use wheelchairs or other mobility aids, or other children, who have difficulty moving, can participate.
- Ask parents/caregivers to assist with adapting furniture. E.g: The height of a table may need to be changed to make it easier for a child to reach it or fit their legs or wheelchair under.
- Encourage peer support. Friends can help friends.

- Involve them in the reading the Word of God.
- Get advice from parents or a health professional about assistive devices.

Strategies to help children with hearing disabilities or communication difficulties

- Always get the child’s attention before you begin to speak.
- Encourage the child to look at your face.
- Use gestures, body language and facial expressions.
- Use pictures and objects as much as possible.
- Ask the parents/caregivers to show you the signs they use at home for communication, use the same signs yourself and encourage other children to also use them.
- Keep background noise to a minimum.

Strategies to help children with visual disabilities

- Help children to use their other senses (hearing, touch, smell and taste) to play and carry out activities that will promote their learning and development.
- Use simple, clear and consistent language.
- Use tactile objects to help explain a concept.
- If the child has some sight, ask them what they can see. Get information from parents/caregivers on how the child manages their remaining sight at home.
- Make sure the child has a group of friends who are helpful and who allow the child to be as independent as possible.
- Plan activities so that children work in pairs or groups whenever possible.

Adaptation of assessment strategies

Each unit in the teacher’s guide provides additional activities to help learners achieve the key unit competence. Results from assessment inform the teacher which learner needs remedial, consolidation or extension activities. These activities are designed to cater for the needs of all categories of learners; slow, average and gifted learners respectively.

1.2.4 Guidance on assessment

Assessment is an integral part of teaching and learning process. The main purpose of assessment is for improvement. Assessment for learning/**Continuous/formative assessment** intends to improve learners’ learning and teacher’s teaching whereas assessment of learning/summative assessment intends to improve the entire school’s performance and education system in general.

Continuous/formative assessment

It is an ongoing process that arises out of interaction during teaching and learning between. It includes lesson evaluation and end of sub unit assessment. This formative assessment should play a big role in teaching and learning process. The teacher should encourage individual, peer and group evaluation of the work done in the classroom and uses appropriate competence-based assessment approaches and methods.

Summative assessment

The assessment can serve as summative and formative depending to its purpose. The end unit assessment will be considered summative when it done at end of unit and want to start a new one.

It will be formative assessment, when it is done in order to give information on the progress of learners and from there decide what adjustments need to be done. The assessment done at the end of the term, end of year, is considered as summative assessment so that the teacher, school and parents are informed of the achievement of educational objective and think of improvement strategies. There is also end of level/grade assessment in form of national examinations.

1.2.4 Learners' learning styles and strategies to conduct teaching and learning process

There are different teaching styles and techniques that should be catered for. The selection of teaching method should be done with the greatest care and some of the factors to be considered are: the uniqueness of subjects; the type of lessons; the particular learning objectives to be achieved; the allocated time to achieve the objective; instructional available materials; the physical/sitting arrangement of the classroom, individual learners' needs, abilities and learning styles.

There are mainly four different learning styles as explained below:

a) Active and reflective learners

Active learners tend to retain and understand information best by doing something active with it— discussing or applying it or explaining it to others. **Reflective learners** prefer to think about it quietly first.

b) Sensing and intuitive learners

Sensing learners tend to like learning facts; **intuitive learners** often prefer discovering possibilities and relationships. Sensors often like solving problems by well-established methods and dislike complications and surprises; intuitive learners like innovation and dislike repetition.

c) Visual and verbal learners

Visual learners remember best what they see on pictures, diagrams, flow charts, time lines, films, demonstrations, etc.; verbal learners get more out of words written and spoken explanations.

d) Sequential and global learners

Sequential learners tend to gain understanding in linear steps, with each step following logically from the previous one. **Global learners** tend to learn in large jumps, absorbing material almost randomly without seeing connections, and then suddenly “getting it.”

1.2.6 Teaching methods and techniques that promote the active learning

The different student learning styles mentioned above can be catered for, if the teacher uses active learning whereby learners are really engaged in the learning process.

What is Active learning?

Active learning is a pedagogical approach that engages learners in doing things and thinking about the things they are doing. In active learning, learners are encouraged to bring their own experience and knowledge into the learning process.

The role of the teacher in active learning

- The teacher engages learners through active learning methods such as inquiry methods, group discussions, research, investigative activities and group and individual work activities.
- He/she encourages individual, peer and group evaluation of the work done in the classroom and uses appropriate competence-based assessment approaches and methods.
- He provides supervised opportunities for learners to develop different competences by giving tasks which enhance critical thinking, problem solving, research, creativity and innovation, communication and cooperation.
- Teacher supports and facilitates the learning process by valuing learners' contributions in the class activities.

The role of learners in active learning

Learners are key in the active learning process. They are not empty vessels to fill but people with ideas, capacity and skills to build on for effective learning. A learner engaged in active learning:

- Communicates and shares relevant information with other learners through presentations, discussions, group work and other learner-centred activities



- (role-play, case studies, project work, research and investigation).
- Actively participates and takes responsibility for their own learning
 - Develops knowledge and skills in active ways.
 - Carries out research/investigation by consulting print/online documents and resourceful people, and presents their findings.
 - Ensures the effective contribution of each group member in assigned tasks through clear explanation and arguments, critical thinking, responsibility and confidence in public speaking.
 - Draws conclusions based on the findings from the learning activities.

Main steps for a lesson in active learning approach

All the principles and characteristics of the active learning process highlighted above are reflected in steps of a lesson as displayed below. Generally, the lesson is divided into three main parts whereby each one is divided into smaller steps to make sure that learners are involved in the learning process. Below are those main part and their small steps:

1. Preamble/Introduction

Introduction is a part where the teacher makes connection between the current and previous lesson or prior knowledge through appropriate technique. The teacher opens short discussions to encourage learners to think about the previous learning experience and connect it with the current instructional objective. The teacher reviews the prior knowledge, skills and attitudes which have a link with the new concepts to create good foundation and logical sequencings.

2. Dialogue/ development of the new lesson

The development of a lesson that introduces a new concept will go through the following small steps: presentation, exploitation, word of God, presentation of learners' findings, exploitation, synthesis/summary and exercises/application activities, explained below:

Discovery activity

Step 1

- The teacher discusses convincingly with learners to take responsibility of their learning.
- He/she distributes the task/activity and gives instructions related to the tasks (working in groups, pairs, or individual to instigate collaborative learning, to discover knowledge to be learned).

Step 2

- The teacher let the learners work collaboratively on the task.
- During this period the teacher refrains to intervene directly on the knowledge.
- He/she then monitors how the learners are progressing towards the knowledge to be learned and boost those who are still behind (but without communicating to them the knowledge).

Presentation of learners' productions

- In this episode, the teacher invites representatives of groups to presents the learners' productions/findings.
- After three/four or an acceptable number of presentations, the teacher decides to engage the class into exploitation of the learners' productions.

Exploitation of learner's productions

- The teacher asks the learners to evaluate the productions: which ones are correct, incomplete or false.
- Then the teacher judges the logic of the learners' products, corrects those which are false, completes those which are incomplete, and confirms those which correct.

Institutionalization (summary/conclusion/ and examples)

- The teacher summarises the learned knowledge and gives examples which illustrate the learned content.

Exercises/Application activities/Response

- Exercises of applying processes and products/objects related to learned unit/sub-unit
- Exercises in real life contexts
- Teacher guides learners to make the connection of what they learnt to real life situations. At this level, the role of teacher is to monitor the fixation of process and product/object being learned.

3. Assessment

In this step the teacher asks some questions to assess achievement of instructional objective. During assessment activity, learners work individually on the task/activity. The teacher avoids intervening directly. In fact, results from this assessment inform the teacher on next steps for the whole class and individuals. In some cases, the teacher can end with a homework assignment.

Specific approach in teaching religious studies subject

Religious studies in primary schools makes a distinctive contribution to the school, family and society developing pupils' knowledge and understanding of religion, religious beliefs, practices, language and traditions and their influence on individuals, communities, societies and cultures.

It provides answers to wide range of important questions related to spiritual development, the development of values and attitudes and fundamental questions concerning the meaning and purpose of life.

Religious studies is concerned with the deep meaning that individuals and groups make of their experiences and how this helps them give purpose to their lives. It provides opportunities to explore, make and respond to the meanings of those experiences in relation to the beliefs and experiences of others as well as to one's own experiences.

Religious studies in primary school promote pupils' spiritual, moral, social and cultural development and to prepare all pupils for the opportunities, responsibilities and experiences of the present and the future.

Religious education contributes to their developing knowledge, understanding, skills and attitudes, which are necessary for their personal fulfillment and development as active and responsible citizens.

It promotes positive values and attitudes which enable the youth to live together in harmony and to make good decisions. Emphasis in teaching Religion studies is based on individual development and self-fulfilment so sound moral and religious values help the youth to grow up into self-disciplined and accountable people. It helps learners to face the current social, political, religious, and economic issues affecting the world today with objectivity and good conscience. Such contemporary issues include globalization, technological development, environmental degradation, drug and substance abuse, terrorism, gender-based violence, sexual abuse and human trafficking among others.

In teaching religious studies in primary school, the teacher is expected to apply appropriate teaching methods based on the learners' experiences. The teacher should be equipped with relevant skills to enable him/her to deliver the subject contents effectively through selection of methods which aim at making teaching learnercentered and to bring about positive behaviour change as specified in the competence Based Curriculum. The teacher should use creativity and innovativeness in whatever methods or techniques to help promote and sustain the positive change identified in the learners.

Life approach in teaching religious studies

The life approach method is proposed in teaching and learning of Religious studies in primary schools. Life approach is defined as starting to teach with the real and concrete and the present situation of the learners and letting them arrive at a religious understanding of those experiences as well as applying these religious principles and teaching in the everyday life.

The approach implies that God speaks to people through their situations and experience and emphasizes the use of the learners' day-to-day experiences as the basis of teaching Religious studies. Religious beliefs cannot be taught as if they were facts; they are by nature experiential (Grimmit, 1973). Findings from developmental psychology presuppose a developmental approach in all teaching. This calls for emphasis on the learners' own experiences, needs and interests and the need to encourage the learners to look more deeply into their feelings, acts, and experience, and to express what they discover in everyday language.

Stages in the use of the Life Approach

The following are the generally proposed stages of life approach in teaching Religious studies. This may have other sub-stages in the concrete Religious studies lesson in the classroom.

a. Human Experience

In this stage, the lesson begins with the teacher involving the learners in reflecting on their day to day experiences related to the subject matter. Activities, scenario, case studies are presented to learners in order to identify today's lesson. Its purpose is to arouse the learners' interest, attention and to stimulate his/her imagination specific to the topic of the day. This could be a scenario, questions, demonstration, interesting stories or even drama which is relevant to the lesson and to the learner's life. The teacher is expected to show how God is revealed in the experience.

b. The Quran Experience

The teacher introduces the relevant text from the Quran, and then guides the learners to read the references where applicable while giving appropriate explanation. The teachers draw some elements for the activities of the learners in the introductory activity to the concrete lesson. This stage involves reading the word of Allah on the specific lesson.

c. Explanation

The teacher explains the main points by use of various teaching aids to make the lesson more real, lively and interesting. Methods such as discussion, question

and answer, note making, lecture can be used for in-depth comprehension of knowledge of the content necessary for application and choice of values. He also highlights explicitly the Religious doctrine or principles for the learners to know and understand.

d. Application and Response

At this stage, the teacher tries to show the relevance of the content to the learners' lives and assesses whether the attitudinal objective has been achieved or not. Using application activities, the teacher assesses whether learners are able to match the learnt doctrine with their everyday life. In this stage learners exhibit changes or promise to change their attitudes and values. The teachers should then uphold this change by encouraging the learners to think and apply Religious content in their lives.

The teacher provides the learners with an opportunity to react and respond to the message of the lesson. Since life approach focuses on critical thinking, it encourages interactive and participatory learning. The teacher is required to help or stimulate the student to reflect, analyse and synthesize information and eventually apply it to their own life. Appropriate methods used are those that enhance acquisition of values such as small group discussion and valuing methods (value clarification, self-exploratory, analysing a case study and drawing).

e. Conclusion

This is the summary of what has been covered and the teacher can ask oral questions based on the content to help consolidate the lesson or give a brief overview of what has been covered while putting emphasis on the significance of values, Religious attitudes acquired to practice in day-to-day life. The teacher highlights the key point of the lesson and helps the learners to take commitment to abide by the religious doctrine learnt.

PART II: SAMPLE OF THE LESSON PLAN

The following is a sample lesson plan in Religious studies

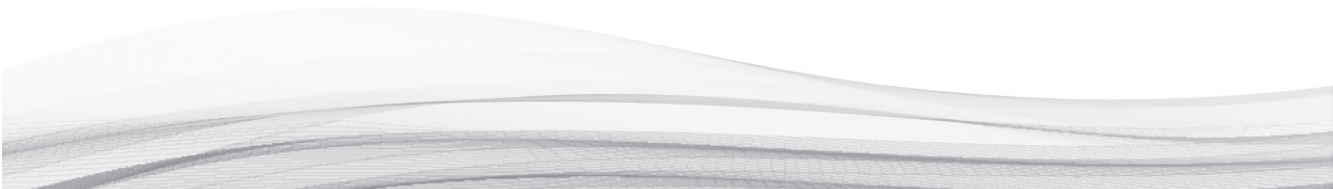
School Name: Teacher's name:

Term	Date	Subject	Class	Unit N°	Lesson Number:	Duration	Class size
1	12/06/2019	Religious Education and Ethics	P6	3	6 of 6	40	40
Type of Special Educational Needs to be catered for in this lesson and number of learners in each category				None			
Unit title		HYGIENIC PRACTICES					
Key Unit Competence:		The learner will be able to practice hygiene of body before worshipping. That symbolizes hygiene of heart.					
Title of the lesson		Purification with Dust (Tayamam).					
Instructional Objective		Learners will be able to explain when and how to do purification with dust.					
Plan for this Class (location: in / outside)		Outside					
Learning Materials (for all learners)		The Bible, exercise notebooks, library and tablet-computers with internet connection					
References		Quran 5:6					
Steps and Timing	Description of teaching and learning activity:					Competences and Cross-Cutting Issues to be addressed	
	After reading the Quran verse 6 of chapter 5, Learners will discuss in groups the reasons that allow people to perform Tayamam. The teacher, after analyzing their findings, will give them some explanations about the conditions that allow Muslims to perform Tayamam and how it is performed.						
	Facilitator's/teacher's activities			Learners' activities			
Introduction 5min	PREAMBLE Create the conducive environment outside the classroom by settling the students.			Learners settle			Cross cutting issues to be addressed:

Development of the lesson 30 minutes	PREPARATION Make groups of five then ask learners to identify reasons that allow Muslims to perform Tayamam and how to perform it.	Learners go in their groups as formed by the teacher and share the ideas about the activities given to them.	Cross cutting issues that can be addressed: Peace and values education
Conclusion 5 Min	Ask learners to summarize what they have just gotten from the lesson.	Learners explain in few words the causes to Tayamam and how to perform it.	Generic competence
Lesson evaluation	The lesson was well delivered but the consolidation activities will be provided next time.		



Section 1
Christian Religious Education



PART III: LESSON DEVELOPMENT

UNIT 1

Revelation of God in History

1.1 Key unit competence

A learner will be able to interpret the means that God used to reveal himself to humanity.

1.2 Prerequisite knowledge and skills

For the success of this unit, pupils should have the prior knowledge about the God's creation, basic notions on Holy Scriptures and vocation. The understanding of purposes for which God called people will help them deepen ways of revelation.

1.3 Cross-cutting issues to be addressed

Environmental sustainability through the understanding of the importance of the creation in revealing God.

Gender equality in the creation of human being male and female.

1.4 Guidance on the introductory activity

The teacher brings a gift wrapped with envelop and learners try to guess what is inside. Thereafter ask to what extent they were interested to discover. Lead them with introductory questions.

Answers of the introductory activity

1. Yes.
2. Even to know the names, to know the origins people where they are coming from, to know what is inside for example in the bag.
3. Through praying.
I explain that God exists through his creatures and his miracles?

1.5 List of lessons (including assessment)

#	Lesson title	Learning objectives (from the syllabus including knowledge and understanding, skills, attitudes and values):	Number of periods
1.1	Meaning of Revelation of God	<p>Knowledge and understanding: State how God revealed himself to humanity.</p> <p>Skills: Describe the ways by which God revealed himself to humanity.</p> <p>Attitudes and values: Manifest respect to means of God's revelation.</p>	1
1.2	Types of God's revelation	<p>Knowledge and understanding: State how God revealed himself to humanity.</p> <p>Skills: Describe the ways by which God revealed himself to humanity.</p> <p>Attitudes and values: Show concern about God's revelation to humanity.</p>	2
1.3	God's revelation through creation	<p>Knowledge and understanding: Identify the relationship between different means of God's revelation to humanity.</p> <p>Skills: Describe the ways by which God revealed himself to humanity.</p> <p>Attitudes and values: Show concern about God's revelation to humanity.</p>	2
1.4	The power of God's word in creation	<p>Knowledge and understanding: Identify the relationship between different means of God's revelation to humanity.</p> <p>Skills: Describe the ways by which God revealed himself to humanity.</p> <p>Attitudes and values: Show concern about God's revelation to humanity.</p>	2

#	Lesson title	Learning objectives (from the syllabus including knowledge and understanding, skills, attitudes and values):	Number of periods
1.5	God's revelation through Holy Scriptures in Old Testament (in the history of Israel)	<p>Knowledge and understanding: Identify the relationship between different means of God's revelation to humanity.</p> <p>Skills: Describe the ways by which God revealed himself to humanity.</p> <p>Attitudes and values: Show concern about God's revelation to humanity.</p>	2
1.6	God's revelation through His Son	<p>Knowledge and understanding: State how God revealed himself to humanity.</p> <p>Skills: Explain the relationship between different means of God's revelation to humanity.</p> <p>Attitudes and values: Show concern about God's revelation to humanity.</p>	2
1.7	God's revelation in the time of the church	<p>Knowledge and understanding: State how God revealed himself to humanity.</p> <p>Skills: Explain the relationship between different means of God's revelation to humanity.</p> <p>Attitudes and values: Show concern about God's revelation to humanity.</p>	2
Assessment criteria:			

1.6 Guidance on different lessons outlined above (see the structure of a lesson)

Lesson 1.1: Meaning of Revelation of God

a) Prerequisites/Revision/Introduction

Introduce learners by question-answers about unknown Mutesi's father's story. Ask them how they would feel about the new news if they were Mutesi. Through being told hidden news, we are aware of the relationship between us and the revealed things and you know how to behave accordingly. Ask also them if we know more things about God and where firstly this information come from. After they say that to know

some things of God depends to God's will.

b) Teaching resources

Use the copy where we find the written Mutesi's father's story, pictures of Abraham and Moses that express their calling through the revelation of God and the Bible in order to read the biblical text about the revelation of God.

c) Learning activities

Techniques

In groups, learners discuss about the told new story (Mutesi's father's story), the lesson learnt. They find the persons that God has revealed His existence in the history of His revelation. Thereafter they discuss about the meaning of revelation in general and the revelation of God. They note down their findings from their discussion's opinions and they present them to the class.

Answers for the learning activity 1.1

1. Mutesi feels happy after hearing the story from her father.
2. The **revelation**: It is an uncovering, a bringing to light of that which had been previously wholly hidden or only obscurely seen.

Answers for the application activity 1.1

1. The revelation of God is an act of revealing or communicating divine truth or **something** that is revealed by God to humans.
2. **Because He wanted to reveal his intensions (plans)** showing human beings the way of Salvation. He also reveals Himself to human beings so that they could meet Him.
3. The persons to whom God has spoken in His revelation are Moses and Abraham.

Lesson 1.2: Types of God's revelation

a) Prerequisites/Revision/Introduction

Introduce learners by asking questions about the previous lesson (definition of revelation and the persons to whom God has spoken in His revelation. Ask also them to observe the image and explain what they see by categorization about the revelation of God (what can the Bible and the nature recall us about revelation of God?).

b) Teaching resources

Using the Bible and different papers of image of Nature and Holy Bible.

c) Learning activities

Techniques

Group discussion in order to explain how the nature and the Bible express the revelation of God through the observation of the image. Ask the contribution of the elements of the image for Environment and sustainability. Then after they read the passage below and identify the ways God reveals:

“Long ago God spoke to the fathers by the prophets at different times and in different ways. In these last days, He has spoken to us by His Son. God has appointed Him heir of all things and made the universe through Him. Finally, they present the results to the class.” (Hebrew 1: 1-2).

Answer for the learning activity 1.2

The ways God reveals Himself: Hebrew 1: 1-2 are two:

General revelation that shows us that God reveals Himself as the Creator and the special revelation which is the revelation of God in His Word.

Answers for the application activity 1.2

1. The types of God’s revelation are General (or indirect) revelation and Special (or direct) revelation.

General (or indirect) revelation: It is called “general” or “indirect” because it is available to everyone. This is often used to describe the way God is revealed through the natural world, conscience, people, awareness of morality, scripture or reason. Also known as universal revelation, general revelation deals with how God can be understood through his creation.

More specifically, this can be manifest in physical nature, human nature and history. General revelation does not impart truths that are necessary for salvation (e.g. sinfulness of humanity, the atonement, etc...), however, it is argued that God’s existence, transcendence, immanence, self-sufficiency, eternity, power, goodness, and hate for evil can be comprehended and seen through his creation. Broadly, general revelation shows us that God reveals Himself as the Creator.

Special (or direct) revelation: It is called “direct” because it is revelation directly to an individual or sometimes a group. This is often used to describe the way God is revealed through a dream, a vision, a miracle, experience, or prophecy. The scriptures of some religions are regarded as the result of special revelation.

Then, special revelation is distinguished from general revelation in that it is direct revelation from God. Examples include God's direct speech to various people (e.g. prophets (2Peter1:20-21), the incarnation (Hebrews1:1-2) and the Bible. Such revelation is sufficiency to communicate the gospel, unlike general revelation and thus salvation is possible only through special revelation. Then the special revelation is the revelation of God in His Word.

2. The salvation of humanity is possible only through special revelation.

Lesson 1.3: God's revelation through creation

a) Prerequisites/Revision/Introduction

Make a revision by asking questions about types of revelation of God. Ask questions about the picture showing the Eden garden: Nature, animals, trees, sea, river, Adam and Eve, etc. in the line of discovering how to maintain these elements of creation.

b) Teaching resources

Bible, papers with the image where we see the elements that can identify Eden garden.

c) Learning activities

Techniques:

The students will be taken out of classroom to observe the nature and then make discussion in small group about the author of the university and how he communicated his power and names through creation.

Basic on sacred text make a group discussion about the creation as the thing that reveals the power of the Creator (Psalm 19:1; Romans 1:20). It is important to recall how is necessary the protection of the nature.

Answer for the learning activity 1.3

1. We see in the picture different elements such as nature, animals, trees, sea, river, Adam and Eve that are in Eden Garden.
2. The importance of the elements in the picture to humanity is to know that the visible creation bears witness to the existence of God, the Creator, the Protector, as well as to His wisdom and power.
3. They come from the power and willingness of God. They are maintained in term of showing how human beings are able to perceive the wonder of the natural creation and it is necessary to follow that he will on his own but related to the living of God means that also the nature and will of God can truly be perceived by mankind through His word addressed to human beings.

Answers for the application activity 1.3

1. True. Because God is Creator of all creatures.
2. When we see God's creation we appreciate the visible creation bears witness to the existence of God, the Creator, the Protector, as well as to His wisdom and power.
3. Human being respect other creatures when he gives value to their existences by protecting them.

Lesson 1.4: The power of God's Word in creation

a) Prerequisites/Revision/Introduction

Start the lessons by detecting the prerequisites about the power of word at school for example: In the classroom the teacher must change the place of student voluntarily by his word. Headmaster speaks to students what to do and it can be done without discussions.

Show the image to students and they describe it.

b) Teaching resources

Use the Bible, image showing Darkness/light (sun, moon, stars...) and hand notebooks

c) Learning activities

Techniques:

Distribute the image on a happened situation about His creating power, He removes the darkness and brings the light through his word. In group, learners respond to the following question: How does it reveal the power of God's Word when He removes the darkness and brings the light through his word? Then after they read the biblical texts where we find God to create through His Word (Genesis 1:3–26). They present their findings. Finally, they have to respect the power of God and the importance of how the Darkness or light (sun, moon, stars...) are important in the life of people.

Answer for the learning activity 1.4

The revelation of the power of God's Word in creation is found on the six successive days of creation where God spoke and what He said happened. That is to say, the means that God used to create the universe and all things in it was His Word but especially in Genesis 1:3 for Day 1 of creation: **And God said**, *'Let there be light'* (verse 3).

Answers for the application activity 1.4

1. The first chapters of Genesis leave us in no doubt whatsoever about how God

created the universe. On the six successive days of creation, God spoke and what He said happened. That is to say, the means that God used to create the universe and all things in it was His Word.

2. **Then God said**, “*Let us make man in our image, in our likeness, and let them rule over the creatures that move along the ground*” (Genesis 1:26). This passage shows that during creation human being differentiated with other creatures.

Lesson 1.5: God’s revelation through Holy Scriptures in Old Testament (in the history of Israel)

a) Prerequisites/Revision/Introduction

Ask student to observe the picture for the learning activity 1.5. Request them to tell what is about that picture. For example, learners should say: On the picture, I see a readable biblical text. Ask them which book of the Bible and it is in which part of the Bible have text? Is it possible to find the examples of revelation of God in the Old Testament through the history of people of Israel (persons and events)? Give them.

b) Teaching resources

Use the Bible as a teaching aid providing the Biblical references and picture of readable biblical text.

c) Learning activities

Techniques:

After learners have finished observing the picture for the learning activity 1.5, put them in small groups and ask them to discuss questions mentioned in the same activity 1.5 about the revelation of God in the history of Israel: Psalm 119:105; Exodus 3:6; Hosea 12: 10; Isaiah 9:6; Micah 5:2). Tell them before that they will present what they are doing in groups.

Answers for the learning activity 1.5

- God had already revealed Himself to **the patriarchs Abraham, Isaac, and Jacob (Exodus 3:6)**.
- God revealed Himself through His **prophets (Hosea 12:10)**.

Answers for the application activity 1.5

1. God’s revelation has been made in the Old Testament through different persons in different times for example God revealed Himself through His **prophets, Moses and the patriarchs: Abraham, Isaac, and Jacob**.
2. The central event of salvation that shows the God’s revelation to the people of Israel is their liberation from slavery in Egypt (**Exodus 13:21-22**).

Lesson 1.6: God's revelation through His Son

a) Prerequisites/Revision/Introduction

Make an introduction by asking question about the mission of Jesus. It means what Jesus have done in his public life and tell his helpers in his mission. After that, show Jesus' picture: Jesus with his 12 disciples on circle; disciples going to mission 2 by 2 and asking description of the image.

b) Teaching resources

Possible learning and teaching resources are Bible, hand notebooks, papers with picture of Jesus etc.

c) Learning activities

Techniques:

In groups, they read and describe the revelation of God through His Son mentioned in Hebrew 1: 2-4 and 1 John 1: 1. They observe and describe the picture of Jesus with his 12 disciples on circle; disciples going to mission 2 by 2 in relationship with the revelation of God through His Son as it is shown that God has revealed Himself in Christ and the Gospel is a summary of this revelation. Then they write in their hand notebooks the findings and they present them.

Answer for the learning activity 1.6

- **The revelation of God mentioned in Hebrew 1:2-4**

He has spoken to us by His Son. God has appointed Him heir of all things and made the universe through Him. The Son is the radiance of God's glory and the exact expression of His nature, sustaining all things by His powerful word.

- **The revelation of God mentioned in 1 John 1:1**

It is the revelation of God through Jesus, where we find that from the beginning Father was with Jesus. It also means the Father and His Son Jesus Christ.

Answers for the application activity 1.6

1. God's incarnation is the doctrine that the Son of God was conceived in the womb of Mary and that Jesus is true God and true man. It means the presence of God on Earth in the person of Jesus.
2. Divine nature means that Jesus is fully God. Human nature of Jesus means Jesus is fully human.
3. God has given the full revelation of himself in his Son, the Lord Jesus Christ. In Jesus, God has revealed himself as the Savior God, who "so loved the world

that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life”. Christians recognize Jesus as the center of their faith and their devotion to God. Jesus reveals to them what God is like.

Lesson 1.7: God’s revelation in the time of the church

a) Prerequisites/Revision/Introduction

Introduce this lesson by showing the image of the church and the people who are moving towards the church for praying. Some of them have the Bible in their hands.

Observe the picture above and describe it inline with Matthew 28,16-20. Introduce this lesson by asking learners to share with their colleagues why Christians have chosen to go to Church and what they have gained from there. Through different answers they find that each one of them has the reason for his/ her choice. After they are asked to tell if the church is the place where God’s revelation is possible or where the presence of God is possible.

b) Teaching resources

Use the Bible as the teaching aids where to find the Biblical references, hand notebooks of students, the papers containing the image of the Church and before the Church people are going to pray. Some of them have the Bible in their hands.

c) Learning activities

Techniques:

In small groups showing the image of the Church and the people are going to church for praying . Some of them have the Bible in their hands. Ask to them to observe the picture and describe it inline with Matthew 28:16-20 then after to determine mission of the Church especially by respecting the following elements: Holy Spirit, Bible and the presence of Apostles in the line that shows the revelation of God in the time of the Church .Because with the outpouring of the Holy Spirit in Jerusalem on Pentecost (Acts 2:1-40), God revealed Himself to mankind as the Trinity of Father, Son, and Holy Spirit and we know that Pentecost is birth of the Church.

Answers for the learning activity 1.7:

If we observe the image of the Church and the people near the Church with the Bible in their hands, we are understanding that they come to pray in the Church.

In line with this passage Matthew 28:16-20, we can express that the work of the Church continues; it did not cease when the disciples of Jesus died. At first the job of the apostles, the Church’s mission was passed unto each generation of God’s people.

Jesus Christ promised to be with His followers as they accomplished that work until He returns at the end of the age (Matthew 28:16-20).

Answers for application activity 1.7

1. We can give different examples in relationship with the christian life today because from the beginning to nowadays of the Church God reveals Himself in the Church.

Some examples:

- The work of the Church continues; it did not cease when the disciples of Jesus died. At first the job of the Apostles, the Church's mission was passed unto each generation of God's people. Jesus Christ promised to be with His followers as they accomplished that work until He returns at the end of the age (Matthew 28:16-20).
 - Since God's plan of salvation has been fully revealed in the canonical books of the Bible, we need and expect no other revelations (Hebrews 1:1-2). Then the Word of God found in the Bible is the light of the life of all Christians.
 - The Church is divine since it is founded by Christ and given life by the Holy Spirit which is her gift. In Matthew 16:18 Jesus said, "*Upon this rock I will build my Church*". He said to Peter. The Church belongs to Christ.
2. The activities or attitudes are: love each other, charitable acts, helping the poor people, preaching the Gospel, visiting the sick people, etc.

1.7 Summary of the unit

A teacher helps the learners to review the whole lesson with this summary and learners have obligation to write in their note books. As the title of the unit is THE REVELATION OF GOD IN HISTORY, it is important to begin by defining the revelation of God and then we develop the lesson.

1. The word **revelation** of God is defined as "an act of revealing or communicating divine truth or something that is revealed by God to humans". And revelation (in general) is an uncovering, a bringing to light of that which had been previously wholly hidden or only obscurely seen.

Thus, God reveals his intentions (plans) showing human beings the way of Salvation. "Beyond the witness to himself that God gives in created things, he manifested himself to our first parents, spoke to them and, after the fall, promised them salvation (*Genesis 3:15*).

2. Theologians generally distinguish God's revelation in two ways: General and Special revelation. There are two types of revelation. The general revelation

shows us that God reveals Himself as the Creator while the special revelation is the revelation of God in His Word.

3. The revelation of God through the creation is also known as natural revelation because it is God's revelation through the created universe and in nature. The visible creation bears witness to the existence of God, the Creator, the Protector, as well as to His wisdom and power: *"The heavens declare the glory of God; the skies proclaim the work of his hands"* (Psalm 19:1).
4. From the beginning, God has spoken. The words of God have always produced results. The account of creation in Genesis 1 & 2 is one of the most powerful treatises on the power of God's Word. On the six successive days of creation, God spoke and what He said happened. We can find the occasions of his speaking, from Genesis chapter 1:3–26. In fact, on the eighth occasion (Let us make man in our image ...) God appears to have been speaking to Himself (or to the other members of the Trinity). It is a special occasion in creation action because God gives to humanity the power to other creatures in Genesis 1:26 *'Let us make man in our image, in our likeness, and let them rule over the creatures that move along the ground.'*
5. The fact that God revealed Himself in history through his Word, first becomes clear in the development of the people of Israel as attested **in the Old Testament**:
 - God provided an historical reference by pointing out that He had already revealed Himself to **the patriarchs Abraham, Isaac, and Jacob (Exodus 3:6)**.
 - **He had also revealed Himself with** the central event of salvation for the people of Israel **that is their liberation from slavery in Egypt** (Exodus 13:21-22)
 - **God revealed Himself through His prophets:** *"I have also spoken by the prophets, and have multiplied visions; I have given symbols through the witness of the prophets"* (Hosea 12:10).
6. "No one knows the Father except the Son and those to whom the Son chooses to reveal him" (Matthew 11:27). With the incarnation of God, the Son, the Old Testament promises concerning the **coming Messiah** were fulfilled. We believe that the **Incarnation** of God is the doctrine that the Son of God was conceived in the womb of Mary and that Jesus is true God and true man. It means the presence of God on Earth in the person of Jesus.

Supremely, God has revealed Himself in Christ and the Gospel is a summary of this revelation. **God's incarnation in Jesus Christ** is the historical self-revelation of God that surpasses everything before it (John 1: 14; 1 Timothy 3: 16). The Son of God, who is united from eternity to the Father and the Spirit, is now also joined to humanity because of his incarnation his becoming a real flesh and blood human being (John 1:14). We summarize this by saying that

Jesus is both fully God and fully human. That fact will never change, because he remains, in his divine nature and his human nature, the one mediator between God and humanity for all time (1 Timothy 2:5).

In Jesus, God has revealed himself as the Savior God, who *“so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life”* (John 3:16).

7. The Church is built on the teachings of the Apostles and Prophets (Ephesians 2:20). The Church is divine since it is founded by Christ and given life by the Holy Spirit which is her gift. In Matthew 16:18 Jesus said, *“Upon this rock I will build my Church”*. He said to Peter. At first, the job of the Apostles, the Church’s mission was passed unto each generation of God’s people. Jesus Christ promised to be with His followers as they accomplished that work until He returns at the end of the age (Matthew 28:16-20).

Since God’s plan of salvation has been fully revealed in the canonical books of the Bible, we need and expect no other revelations (Hebrews 1:1-2). Then the Word of God found in the Bible is the light of the life of all Christians.

With the outpouring of the Holy Spirit in Jerusalem on Pentecost (Acts 2:1-40), God revealed Himself to mankind as the Trinity of Father, Son, and Holy Spirit. Pentecost is birth of the church. The Holy Spirit makes people change seriously their behavior. (Act 9:17). So we seek to understand the Bible through the lens of who Jesus is. He is the basis and logic of our faith for he alone is the self-revelation of God.

1.8 Additional information

If we have the unit title, THE REVELATION OF GOD IN HISTORY, it is necessary to know how the mystery of the Holy Trinity is explained in the revelation of God through His Son Jesus.

Then from the beginning of creation in Genesis to the end of times in Revelation, God refers to Himself as “us” or “our” and thus describes the doctrine of the Trinity. The word trinity comes from “tri” meaning three and “unity” meaning one. God is three distinct individuals - God the Father, the Son Jesus, and the Holy Spirit - in one true God.

The below Bible verses and Scriptures about the trinity will help you have a better understanding of who God is. We can believe God’s Word and know that while His ways are higher than ours, we can trust in Him! Some examples from the Bible:

- a. *“yet for us there is but one God, the Father, from whom all things came and for*

whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.” (1 Corinthians 8:6).

- b. *“I and the Father are one.” (John 10:30)..*
- c. *“May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” (2 Corinthians 13:14).*
- d. *“The virgin will conceive and give birth to a son, and they will call him Immanuel” (which means “God with us”). (Matthew 1:23).*
- e. *“For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and receives human approval.” (Romans 14:17-18).*

Luke 3:21-22: When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: *“You are my Son, whom I love; with you I am well pleased.”*

End unit assessment

1. What do you understand by: a) God’s revelation? b) God’s incarnation?

Answers

- a. The word revelation of God is defined as “an act of *revealing* or communicating divine truth or something that is *revealed* by God to humans”.
 - b. God’s incarnation: is the doctrine that the Son of God was conceived in the womb of Mary and that Jesus is true God and true man. It means the presence of God on Earth in the person of Jesus.
2. Give and explain the types of God’s revelation.

Answer

General and Special revelation. There are two types of revelation:

General (or indirect) revelation: It is called “general” or “indirect” because it is available to everyone. This is often used to describe the way God is revealed through the natural world, conscience, people, awareness of morality, scripture or reason. Also known as universal revelation, general revelation deals with how God can be understood through his creation.

More specifically, this can be manifested in physical nature, human nature and history. General revelation does not impart truths that are necessary for salvation (e.g. sinfulness of humanity, the atonement, etc...), however, it is argued that God’s existence, transcendence, immanence, self-sufficiency, eternity, power,

goodness, and hate for evil can be comprehended and seen through his creation. Broadly, general revelation shows us that God reveals Himself as the Creator.

Special (or direct) revelation: It is called “direct” because it is revelation directly to an individual or sometimes a group. This is often used to describe the way God is revealed through a dream, a vision, a miracle, experience, or prophecy. The scriptures of some religions are regarded as the result of special revelation.

Then, special revelation is distinguished from general revelation in that it is direct revelation from God. Examples include God’s direct speech to various people e.g. prophets (2 Peter 1:20-21), the incarnation (Hebrews 1:1-2) and the Bible. Such revelation is sufficiency to communicate the Gospel, unlike general revelation and thus salvation is possible only through special revelation. Then the special revelation is the revelation of God in His Word.

3. State the ways that show how God revealed himself to humanity.

Answers

- a. **In Old Testament:** God had revealed Himself to the patriarchs Abraham, Isaac, and Jacob (Exodus 3: 6). He had also revealed Himself with the central event of salvation for the people of Israel that is their liberation from slavery in Egypt (Exodus 13:21-22). And God revealed Himself through His prophets.
 - b. **In New Testament:** The revelation of God through God’s incarnation in Jesus Christ.
4. Read John 1:18; John 3:16 and give the importance of God’s revelation in the life of Christians.

Answers

“No one knows the Father except the Son and those to whom the Son chooses to reveal him.” (John 1:18).

“so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” (John 3:16)

The importance of God’s revelation in the life of Christians through these biblical texts is to show to Christians that believing in the Son of God Jesus Christ give them to get eternal life.

1.10 Additional activities

Remedial activities

Questions

1. Define revelation.
2. Give the two types of the revelation of God.
3. Name the persons to whom God has spoken in term of His revelation to humanity.
4. What is the importance of revelation of God to humanity?

Answers

1. Revelation of God is defined as “an act of revealing or communicating divine truth or something that is revealed by God to humans”.
2. There are two types of revelation: General and Special revelation.
3. There are Abraham, Isaac, Jacob and Moses.
4. The importance of revelation of God to humanity is that human being has known the plan of his salvation and how to behave in order to get eternal life

Consolidation activities

Question: What did human beings discover about God after contemplation of the nature?

Answer: Human beings discovered the existence of God, God as the Creator, God as the Protector, God with super wisdom and power.

Extended activities

Question: Give the examples that include God’s direct speech to various people.

Answer: Examples include God’s direct speech to various people are prophets (2Peter 1:20-21), the incarnation (Hebrews 1:1-2) and the Bible.

UNIT 2

The Holy Trinity as Communion of God's Love

2.1 Key unit competence

Learners will be able to discuss the attributes and the names of God as found in the Holy Scriptures.

2.2 Prerequisites

Before undertaking this unit, learners should have clear understanding on God's creation, the life and ministry of Jesus, the Church and the role of the Holy Spirit. This will help them establish the relationship between the persons of Godhead and find out the related attributes. The teacher should value the learners' answers and orient them in the way that they understand deeply throughout activities. Thus, learners are the important actors in content elaboration.

2.3 Cross-cutting issues to be addressed

- **Peace education:** The accent will be put on the lessons from unbreakable unity and relation between the persons of the Holy Trinity, the communicable attributes and non-communicable attributes. Thus, pupils will develop understanding that they have to live in harmony, peace, life protection, humility, fidelity, truthfulness, honesty, love, self-control, respect for others' property, kindness and mercifulness as just God is Mercy which should be upheld.
- **Environment and sustainability:** The teacher will lead learners to consider the functions of the persons of Holy Trinity regarding the creation, protection and maintenance of the earth. S/he bring an understanding on the comparison of these functions in human responsibility and ask learners to take decision on how they can address the current environmental issues.
- **Standardization culture:** This cross-cutting issue will be addressed as learners grasp the attributes of God, for instance the holiness, and relating attitudes such as honesty, purity, faithfulness, the characteristics of love, purity, hygiene, etc. The teacher will emphasize that people should avoid anything that can cause harm. Thus, s/he will get learners to think about things that might harm, hence addressing them.
- **Inclusive education:** The teacher will emphasize the necessity of inclusion and involve learners to be inclusive by respecting the differences and diversities, enabling impaired students as a commandment from God's holiness (see

Leviticus 19: 11-14). S/he will lead learners to explore more about the notion about impairment and disability (physical, mental and social) and realize actions that can be done for the facilitation (lesson 2.8).

- **Gender education:** highlight that gender has been in God’s plan since He create both man and woman in order, they mutually complete each other not they exploit or oppress one another (3.4).

2.4 Guidance on the introductory activity

Distribute short papers and ask learners to think about awesome things draw and let learners have time to share their experience and feelings. Provide a sheet where they can post their drawings and respond to further questions.

Possible answers for introductory activity 1

During the presentation, learners may come up with different views on what they perceive as awesome things. As the teacher proceeds with further questions the answer will be clear. The source of everything, even awesome thing, is God. His qualities are numerous and therefore answers will vary from a learner: powerful, marvellous, Lord, omnipresent, holy, love, etc.

2.5 List of lessons/sub-heading

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
2.1	Meaning of Holy Trinity	<p>Knowledge: State the complementarity of the three persons of the Holy Trinity.</p> <p>Skills: Interrelate the human unity and the unity of the Holy Trinity.</p> <p>Attitudes: Appreciate the nature of God through the reality of the Holy Trinity.</p>	2
2.2	The relationship of the three persons of the Holy Trinity	<p>Knowledge: Identify the relationship between the three persons of the Holy Trinity.</p> <p>Skills: Show concern about unity of humanity.</p> <p>Attitudes: Manifest respect to the Holy Trinity.</p>	2

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
2.3	Meaning and examples of the attributes of God	<p>Knowledge: State the attributes of God.</p> <p>Skills: Explain the attributes of God.</p> <p>Attitudes: Manifest respect according to His attributes.</p>	2
2.4	God's omnipresence, God's omniscience and God's omnipotence	<p>Knowledge: State the attributes of God</p> <p>Skills: Explain God's omnipotence, omniscience and omnipresence.</p> <p>Attitudes: Respect the nature of God</p>	2
2.5	God's eternity, self-existence, sovereignty and infinity	<p>Knowledge: State the attributes of God.</p> <p>Skills: God's eternity, self-existence, sovereignty and infinity.</p> <p>Attitudes: Value the nature of God</p>	2
2.6	God's immutability and impassibility	<p>Knowledge: State the attributes of God.</p> <p>Skills: Compare immutability and impassibility.</p> <p>Attitudes: manifest fidelity and devotion.</p>	2
2.7	Immanence and transcendence	<p>Knowledge: State the attributes of God.</p> <p>Skills: contrast God's immanence and transcendence.</p> <p>Attitudes: Manifest attitude of respect and trust.</p>	2
2.8	God's holiness and total perfection	<p>Knowledge: State the attributes of God.</p> <p>Skills: Explain God's holiness and perfection.</p> <p>Attitudes: observe the purity and cleanness.</p>	2
2.9	God's love; Merciful and Jealous God	<p>Knowledge: State the attributes of God.</p> <p>Skills: Contrast the love, mercy and jealousy of God.</p> <p>Attitudes: Appreciate the mercy, love of Jealous God.</p>	2

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
2.10	Names of God	Knowledge: Identify the names of God Skills: Explain God's names. Attitudes: Respect God's names.	2
Assessment criteria:			

2.6. Guidance on different lessons outlined above (see the structure of a lesson)

Lesson 2.1: Meaning of Holy Trinity

a) Prerequisites/Revision/Introduction

For learners to be successful in this lesson, they should have knowledge about the basic notions of God's revelation. Thus, the theme of the Holy Trinity will come up as the threefold form of God's revelation.

b) Teaching resources

The teacher may use the Bible, different images of Jesus, paper, pen and pencils for drawing, etc.

c) Learning activities

Techniques:

Direct learners to describe the image and find the intersection part, find the starting point and ending point and attempt to draw the image on paper and share their observation.

The teacher brings printed copies of scriptures and distribute them in groups of learners. After a couple of minutes, a group of learners go to another table and analyze another passage.

Answers for the learning activity 2.1

1. Three circles are intersected/cutting across
 A line cross-cutting three interconnected.
 This has a three shaped image that makes a heart at its every part.

It shows love and inseparable unity.

2. Actually, the shape has no beginning nor end. You can start wherever you want but the line ends from the starting point.
3. The Father, the Son and the Holy Spirit.

Answers for the application activity 2.1

1. God is the Father of the Son, Jesus Christ (Psalm 2:7).

The title “Father” is shared by both the Father and the Son. Son and the Father share the same title by both Jesus and His Father (Isaiah 9:6).

The Father of Jesus Christ is the Father of the universe: brotherhood of human beings (Malachi 2:10).

The Holy Spirit proceeds from the Son as from Father; it is the breath, power and peace (John 20: 21-22).

Believers are the sons and daughter of a living God. God dwells among them.

2. Jesus was in the beginning with the Father and was of the same image. But also, he lived as human beings.
3. It is the breadth of God that comes from the Father and the Son.

Lesson 2.2: The relationship of the three persons of the Holy Trinity

a) Prerequisites/Revision/Introduction:

Students have already the knowledge about the meaning of the Holy Trinity. The teacher has now to motivate learners to review the relation of love between the three persons of the Holy Trinity. This will help them learn about the nature of the persons of the Holy Trinity by interpreting the illustration.

b) Teaching resources

The Bible, images illustrating the relationship between the persons of the Holy Trinity, other images of Jesus with his disciples, image of people working together (for example the Primitive Church community), etc.

c) Learning activities

Techniques:

The teacher encourages learners to read deeply and answers the questions. Personal views and interpretation are encouraged in order to understand the way learners build their learning.

Answers for the learning activity 2.2

1. The Father is God; the Son is God; the Holy Spirit is God.
The Father is not the Son; the Father is not the Holy Spirit
The Son is not the Father; the Son is not the Holy Spirit
The Holy Spirit is not the Father; the Holy Spirit is not the Son.
2. The Holy Trinity is an unbreakable relationship of the persons of the Godhead. As they act in the relationship of love and spiritual communion, they are inseparable.

Answers for the application activity 2.2

1. Love, respect, counselling, guide, advice, support, truth, etc. What lessons do you find from the unity of the Holy Trinity?
2. Love your neighbour, work together, ask for advice, live in peace and harmony, etc.
3. Surviving, endurance, collaboration, standing together, freedom, strengths, etc.

For a homework, the teacher may ask learners to compose a poem or song about unity or drawing the situation where there is unity.

Lesson 2.3: Meaning and examples of the attributes of God

a) Prerequisites/Revision/Introduction:

Learners have already the knowledge about the qualities of God as they have been discussed in introductory activity. The teacher will guide the learners to deepen those qualities by finding the appropriate concept.

b) Teaching resources

Bible printed small paper where attributes of God are written.

c) Learning activities

Techniques:

Learners to work in groups. Draw two columns, list down the powers of God and those pertaining to the human being, thereafter, and underline the qualities that are common for God and humans. This will help them to fill the diagram. Pupils will realize that God has imparted some capacities in human beings.

The teacher leads learners to answer questions. Since the qualities require a deeper explanation, learners express their ideas, the meaning and purposes.

Answers for the learning activity 2.3

God is able to create and do everything he wants in his time; no one can despise His plans; He is omnipresent, etc. Human beings are able to grow plants, keep animals, make an aircraft, etc.

Answers for the application activity 2.3

1. Communicable attributes: justice, love, mercy, peace, grace, etc.
Non-Communicable attributes: holiness, eternity, infinitude, omnipresence, omnipotence, infallibility, etc.
2. Respect, faithfulness, love, hard work, etc.
3. Non-communicable attributes (see question 1).

Lesson 2.4: God's omnipresence, God's omniscience and God's omnipotence

a) Prerequisites/Revision/Introduction

Learners have already the knowledge about the attributes of God (2.3). The teacher will guide the learners to deepen the meaning of attributes related to omnipresence, omniscience, omnipotence. Therefore, the two categories of God's attributes should be posted on the wall or flipchart.

b) Teaching resources

Bible printed small paper where the passage is written, clothes for the sketch (Actually the pupil who plays the role of God should cover so that others cannot see him/her).

c) Learning activities

Techniques:

The teacher will choose students to role-play the dialogue between Job and God. The teacher leads learners to answer questions. They will follow the sketch and thereafter find-out the attributes of God.

The teacher distributes the biblical passages and encourage learners to discuss deeply. One passage might have several attributes.

Answers for the application activity 2.4

1. **Communicable attributes:** justice, love, mercy, peace, grace, etc.
Non-Communicable attributes: holiness, eternity, infinitude, omnipresence, omnipotence, infallibility, etc.
2. **Omniscience:** The One who instructs nations, the One who teaches man

knowledge does He not discipline? The Lord knows man's thoughts. (Psalm 94: 10-11a).

Omnipotence: But Jesus looked at them and said, "*With men this is impossible, but with God all things are possible.*" (Matthew 19: 26).

Omniscience/ omnipresence: You observe my travels and my rest; You are aware of all my ways. Before a word is on my tongue, You know all about it, Lord. (Psalm 139:3-4).

3. This question might be taken as a homework to allow learners develop creative and communicative skills.

Lesson 2.5: God's eternity, self-existence, sovereignty and infinity

a) Prerequisites/Revision/Introduction

Learners have the general knowledge about God's attributes. The teacher helps them review the previous lesson.

Teaching resources

Bible, printed copies of scriptures.

Learning activities

Techniques:

The teacher distributes the pieces of papers where Bible passages are written. Ask learners to discuss in groups God's attributes that might be found in those scriptures. The learner's responses can be diverse and therefore, the teacher must value and guide them in a supportive environment.

The teacher distributes the biblical passages and encourage learners to discuss deeply. One passage might have several attributes.

Answers for the learning activity 2.5

- God's eternity
- Infinity
- Self-existence sovereignty

Answers for the application activity 2.5

1. This is referred as self-sufficiency. God does not depend to anybody or anything for his subsistence. In contrast, He controls the climate conditions; he causes the sun to rise and sends the rain (2.4).
2. Trust, love, respect, prayer, serving others beyond ourselves, etc.
3. This question will be given as a homework. The learners' work will be valued.

Lesson 2.6: God's immutability and impassibility

a) Prerequisites/Revision/Introduction

1. The teacher makes small groups of pupils and ask them to do self-evaluation on the causes of lies.
2. How many lies do you think you have told this last week?
3. Who did you tell the lies to? Why did you tell the lies?
4. How do you feel about the lies you told now?
5. How do you feel when you discover that you have been told lies?
6. How do you feel when somebody fails to fulfil what s/he has promised you?

b) Teaching resources

Printed Biblical passages.

c) Learning activities

Answers for the learning activity 2.6

1. **Causes:** personality, stress, fear, manipulation, pride, control or calming the situation, looking for dishonest gain, etc.
Lies and deceitfulness break the inner peace and ruin the relationship. Thus, it is important to tell the truth, think about how you would feel if somebody deceits; think twice before speaking, etc.
2. God never changes his mind. He never forgets his promise. And when in Scripture God is said to repent, it does not mean any change of his mind; but only a change of his way.

Answers for the application activity 2.6

1. God never change, He remains faithful to His words and the people should learn to be faithful to their neighbour.
2. Trust God, endurance in the faith, work and troubles

Lesson title 2.7: Immanence and transcendence

a) Prerequisites/Revision/Introduction

The learners have the knowledge about the immutability and impassibility of God and lessons to be grasped. The teacher will help them to link this knowledge with immanence and transcendence. S/he emphasizes that as God does not change his position, He also sees everything happening in the world.

b) Teaching resources

Printed Biblical passages, flipchart, images of the ark, etc.

Learning activities

Answers for the learning activity 2.7

The two passages reveal God living among the people (immanent), but at the same time God appears distant and unapproachable.

Answers for the application activity 2.7

1. Transcendence refers to God who cannot be approached or seen while immanence refers to God who is near and among the people.
2. **Immanence:** Christ is said to be Immanuel, meaning “God is with us” (Matthew 1:23).
Transcendence: God warned from seeing them so that they do not die (Exodus 19:21).
3. God is worth of trust, love and believe, but also respect, reverence and praise.

Lesson 2.8: God’s holiness and total perfection

a) Prerequisites/Revision/Introduction

The teacher must link these concepts with immanence and transcendence by emphasising the fact that God does not want to see dirtiness and impurity as He moves and lives with his people.

b) Teaching resources

- Printed Biblical passages
- Image of two people with disability: physical impairment, and visual impairment.
- Clean toilet

c) Learning activities

Techniques:

The teacher distributes printed passages and lead learners to deeply analyse imbedded attributes of God and their consequences in social life.

The teacher will emphasize the importance and practices of cleanness, the charity and respect of the human dignity as the commandment from God’s holiness.

Answers for the learning activity 2.8

- God is perfect; we should live a perfect life (Matthew 5: 48).
- For the respect of God’s holiness, people should not defile or cause harm their life and the life of their neighbour (Leviticus 11:44a)

- Each person should respect parents. (Leviticus 19: 3).
- For God’s holiness the bad behaviour and sinful acts are prohibited. E.g. theft, lies, profanation, oppression, robbery, despising people with disability, etc. (Leviticus 19: 11-14)

Answers for the application activity 2.8

1. Respect the school regulations; help classmates; respect parents; show honesty and faithfulness; avoid bad behaviour.
2. Holiness, purity and cleanness go hand in hand. God who is holy recommends to his people to live in holiness, purity of the heart and body, and the cleanness everywhere (home, school, camp, toilet, etc).

Lesson 2.9: God’s love; Merciful and Jealous God

a) Prerequisites/Revision/Introduction

The teacher leads learners to remind the effects of the previous attributes. This will help them to establish the relationship with love and mercy which are the ultimate results from God’s character. The teacher must be careful to make sure that learners have a clear understanding about “Jealous God”, which differs from jealousy in negative way. Jealous God means the feelings God has when he sees his people defiling themselves.

b) Teaching resources

Printed Biblical passages: the prodigal son (Luke 15:11-32) and characteristics of love (1 Corinthians 13:3-13).

Learning activities

Techniques:

The teacher invites learners to tell the parable of the prodigal son and thereafter role-play the story. Learners express their feelings as the father, the prodigal son or the brother. S/he emphasize the importance of empathy as the characteristic emanating from love, mercy.

Answers for the learning activity 2.9

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Answers for the application activity 2.9

1. The true love waits; it is patient and kind. It does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing but rejoices with the truth. Love bears all things,

believes all things, hopes all things, and endures all things. Love never ends (1 Corinthians 13: 4-8).

2. Love and mercy go in hand; without mercy the love loses its sense. Jealousy of God means his deep and special love.
3. God wants his people to fully love him and serve him with all our being. He detests a double-minded or insincere person who betrays his/her friend. He loves human beings, but he punishes iniquities.

Lesson 2.10: Names of God

a) Prerequisites/Revision/Introduction

The teacher leads learners to remind the God's attributes (2.3; 2.4; 2.5; 2.6; 2.7; 2.8; 2.9). This knowledge will help them recognize the names resulting from the attributes and establish the relationship.

b) Teaching resources

Printed Biblical passages where the names of God are written:

- So, Abraham called the name of that place, "**The LORD will provide**"; as it is said to this day, "*On the mount of the LORD it shall be provided*" (Genesis 22: 14).
- The Lord said to Moses: "**I am who I am**" -**Yahweh** (Exodus 3: 14).

c) Learning activities

The teacher invites learners to work in small groups; S/he asks each learner to explain his/her name to the neighbour. The teacher emphasizes the importance of the right to a name and other basic children rights.

Through brainstorming s/he ask learners to tell the names of God they know and their meaning to them.

A list of God's names will be posted or written to the flipchart so that learners have deeper understanding.

Answers for the learning activity 2.10

1. Learners explain to their neighbours
2. God is called Creator: He is the source of life

Further names may include Yahweh, Saviour, the Lion of David, the Holy of Israel, Almighty... according to the learners' prior knowledge.

Answers for the application activity 2.10

- Yahweh:** “One who is, who was and who will be”: The Lord, Eternal.
 - Yahweh Shalom:** The Lord is peace
 - El Roi:** God who sees
 - Abba:** Father
 - Yahweh Yireh:** The Lord will provide
- People attribute names to God in order to reveal His character, their understanding and feelings about God, and the faith and hope in him.

Summary of the unit 2

The teacher posts the lessons on the wall and call learners to tell what they have learnt from each lesson (from 2.1 to 2.10).

2.1 Additional Information

This section provides additional content for the teacher to have a deeper understanding of the topic.

2.2 End unit assessment

- Explain the functions of the three persons of the Holy Trinity.
Answer: creation, salvation, and comfort
- What does mean by “inseparable unity” of the Holy Trinity?
Answer: The persons of the holy trinity are inseparable in their nature and communion.
- Match each attribute with its appropriate meaning:

1. God is <i>self-existent (a se)</i> :	c
2. God is <i>spiritual</i>	d
3. God is <i>sovereign</i>	b
4. God is <i>holy</i>	a
5. God is <i>omnipresent</i>	f
6. God is <i>omniscient</i>	g
7. God is <i>truthful</i>	e
8. God is <i>omnipotent</i>	i
9. God is <i>immutable</i>	h

10. God is <i>wise</i>	k
11. God is <i>good</i>	j
12. God is <i>gracious</i>	m
13. God is <i>loving</i>	l
14. God is <i>foreknowing</i>	o
15. God is <i>righteous in wrath</i>	n

4. Give any four names of God and Give their meaning.

UNIT 3

Relationship and Friendship

3.1 Key unit competence:

The learner will be able to describe friendship.

3.2 Prerequisite (knowledge, skills, attitudes and values)

The learner is supposed to already have some information on human biology, the knowledge about sexual transmissible diseases and the notion on positive values.

3.3 Cross-cutting issues to be addressed:

- **Inclusive Education:** This will be addressed as the teacher explains the fact that people have different personalities, and this entails different behaviors which may affect the group. The idea of tolerance of perspectives and discerning the right way to cope with diverse people will be clearly examined.
- **Gender:** Through this cross-cutting issue, learners will recognize the gender through the consideration of the complementarity and equality of both male and female as created in God's image. The teacher will lead learners to discuss the purposes of gender balance, hence emphasizing the gender sensitive life skill and behavior.
- **Comprehensive Sexuality Education:** The teacher will address this cross-cutting issue through in regard to the human sexuality in God's plan. S/he will also lead learners analyzing the consequences of unhealthy friendship and the importance of making informed decisions. Learners will express their deeper understanding on sexuality related issues, their causes and consequences. Hence, they will get skills speaking against sexual abuse, sexual exploitation and unintended pregnancies; preventing sexually transmitted infection and HIV/AIDS, etc.
- **Environment and sustainability:** This cross-cutting issue will be addressed as learners discuss the consequences of peer pressure which may include alcoholism, drug abuse and other related offenses that may cause the damage to the natural environment.

3.4 Guidance on the introductory activity

Teacher will ask students questions related to the case study and allow them to discuss their ideas about causes and consequences of solitude, advantages and disadvantages of friendship/relationship, etc.

Possible answers for introductory activity 3:

Some pupils prefer to remain together in groups with their peers while others choose to stay alone.

Question 1: What reasons can you tell him/her?

Answer to question 1:

- Personality,
- Some people may have experienced a shock or disappointment and therefore they do no long like to associate with others.
- Some pupils are fearful to talk, etc.

Question 2: Which pupils do have more advantages? Why?

Answer to question 2: the people who have more advantages are those who associate with their colleagues in a healthy relationship and friendship. They can learn life skills and social skills adequate for the everyday life.

Question 3: Which pupils are more risky? Why?

Answer to question 3: It depends on the kind of friends or peers. A positive group will lead to positive outcomes. Contrariwise, unhealthy friendship or relationship leads to destructive effects.

3.5 List of lessons (including assessment)

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
3.1	Meaning of relationship and friendship	Knowledge: Identify different types of relationships in life. Skills: distinguish relationship from friendship. Attitudes: appreciate the relationship and friendship.	2

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
3.2	Characteristics of unhealthy and healthy relationships	<p>Knowledge: Identify characteristics of good friendship and relationship.</p> <p>Skills: contrast the good versus bad relationship/ friendship.</p> <p>Attitudes: appreciate the values of a good friendship.</p>	2
3.3	Copying with Peer pressure	<p>Knowledge: identify advantages and disadvantages of a peer group.</p> <p>Skills: Describe the tactics to deal with peer pressure</p> <p>Attitudes: Manifest self-control in social relations and discernment in social relation.</p>	2
3.4	Sexuality in God's plan	<p>Knowledge: Understand the concepts sexuality</p> <p>Skills: Explain the purpose of sexuality.</p> <p>Attitudes: appreciate the sexuality in God's plan.</p>	2
3.5	Sexuality, culture and laws versus relationships	<p>Knowledge: identify cultural norms and laws related to sexuality.</p> <p>Skills: Evaluate the relationship between sexuality, culture and laws.</p> <p>Attitudes: Appraise the norms and laws related to sexuality.</p>	2
3.6	Sexuality issues: sexual abuse and violence	<p>Knowledge: identify current sexuality issues.</p> <p>Skills: Discuss the causes and consequences of current sexuality issues.</p> <p>Attitudes: show self-control and speak-out against sexual abuse.</p>	2

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
3.7	Sexual promiscuity, adultery, homosexuality, pornography	<p>Knowledge: identify the current sexuality issues.</p> <p>Skills: Discuss the causes and consequences of current sexuality issues.</p> <p>Attitudes: show self-control and speak-out against sexuality issues.</p>	2
3.8	Biblical teaching on sexuality	<p>Knowledge: Identify the sexuality teachings from the Bible.</p> <p>Skills: Explain the role of the family in sexuality education.</p> <p>Attitudes:</p>	2
3.9	Importance of Friendship and relationship	<p>Knowledge: state the causes of friendship and relationship.</p> <p>Skills: explain the importance of relationship and friendship.</p> <p>Attitude: Appreciate the importance of friendship in daily life.</p>	2
Assessment criteria:			

3.6 Guidance on different lessons outlined above (see the structure of the lesson)

Lesson title 3.1: Meaning of relationship and friendship

a) Prerequisites/Revision/Introduction

The notion of relationship and friendship is not entirely new. Learners have ideas on what friendship and relationship look like. The teacher will use the image to excite learners express their understanding.

b) Teaching resources

The teacher may use the Bible, different images that depict the meaning of relationship and friendship.

Learning activities

Techniques:

Direct learners to describe the image, discuss and tell what down what they have observed and find-out the concept expressing the image.

Answers for the learning activity 3.1

1. The image shows the people who are together. It denotes friendship and relationship.
2. Relationship is when people are connected in a group or team. Friendship expresses a deeper relationship with love as the core element.

Answers for the application activity 3.1

1. The difference between relationship and friendship is that the latter is deeper and requires more commitment.
2. Friendship and relationship make part of the life. With more friends, life becomes more interesting and pleasant than remaining in isolation. Friends can provide advice and support in need.
3. Tell truth, support, kindness, etc. To deepen this question, learners will take it as homework so that they get more details.

Lesson 3.2: Characteristics of unhealthy and healthy relationships

a) Prerequisites/Revision/Introduction

Learners have knowledge about the meaning of friendship. In this step, the teacher invites learners to recall qualities of a good friend (see 3.1). From this knowledge, learners will establish a link with the previous and new lesson.

b) Teaching resources

The teacher may use the Bible, different images that depict the healthy relationship versus unhealthy relationship.

c) Learning activities

Techniques:

The teacher will encourage learners to think independently, discuss their views in a reflective way.

Answers for the learning activity 3.2

The teacher asks learners in small groups to describe the images and facilitate them to

choose the image that shows a positive peer group. Motivate the learners to express and justify their views.

Ask questions related to the case study meanwhile emphasizing that the success begins with choosing the right friends and peer group.

Questions for the learning activity involve learners in a deep analysis since they require the personal views. The teacher will emphasize that choosing the group for belonging and participation should base on positive attitudes and values.

Answers for the application activity 3.2

1. A good friend shows respect, understanding, trustfulness, truth, care, support, communication, etc.
2. Unhealthy relationship may lead to harmful behavior including violence, theft, poor self-esteem, use of drugs and alcohol, premature sexual intercourse, etc. Harmful behaviors have negative consequences including poor performance at school, dropping from school, unwanted pregnancies, infection of sexual transmissible diseases, depression, etc.
3. It is important to report to the parents, family member, friend, teacher, counselor or an authority.

Lesson 3.3 Copying with Peer pressure

a) Prerequisites/Revision/Introduction

Learners understand the healthy and unhealthy relationship and respective consequences group choices. The teacher will ask learners to define the driving force that makes a person to pursue the goals of a group than his/hers. From their answers, the teacher will introduce the new lesson about coping with peer pressure.

b) Teaching resources

The teacher may use the Bible, different images depicting peer pressure.

c) Learning activities

Techniques:

The teacher invites learners to share their experiences about peer pressure in the daily life. This will help them realize the power and effects of the peer pressure on behaviour.

Answers for the learning activity 3.3

Answers for the application activity 3.3

1. Peer pressure means the strong influence that a group on the members of that group. The group overcomes the individual character and the person acts according to the ambition of that particular group.
2. Opportunity to learn how to interact with others;
Support in defining identity, interests, abilities, and personality;

Autonomy without control of adults and parents;

Opportunities for witnessing the strategies others use to cope with similar problems, and for observing how effective they are;

Emotional support;

Building and maintaining friendships.
3. It is necessary to keep away from such peer pressure by choosing friends carefully and wisely; spend time with people who have a good character, convince your peers in assertive way to live the positive values;

Ask for advice from the parents, guardian, relatives and friends.

Lesson 3.4: Sexuality in God's plan

a) Prerequisites/Revision/Introduction

Introduce your lesson by asking students to tell the number of male persons and female persons at home. Thereafter, ask them what the Bible says about sex; sexuality and marriage.

b) Teaching resources

The teacher may use the Bible as a teaching aid providing the Biblical references. He should use other teaching aids containing information and pictures in accordance with the learning activity 3.4 in the student book.

c) Learning activities

Techniques:

Form groups of a few students and ask them to observe and describe the picture of learning activity 3.4. They will tell what they are seeing on that picture and ask the relationship with the lesson. Thereafter ask to read the passage in Genesis 1: 27: "So God created man in His own image; He created him in the image of God; He created them male and female" in order to discuss about the resemblances and

differences between male and female? Why from the creation? Here it is necessary to understanding Gender balance. The presentation of their findings will be necessary.

Answers for the learning activity 3.4

1. God created male and female because He wanted to show us how the complementarity of sexes is necessary in the society.
2. There are resemblances and differences between male and female.
 - Resemblances are
 - The differences between male and female are
 - These sex differences and behavior exist because it is the will of God since creation in order to promote complementarity between male and female.

Answers for the application activity 3.4

1. Sexuality is the quality or state of being sexual, the condition of having sex, sexual activity... Then, Sexuality means sexual feelings, sexual attitudes and sexual activities. Sexuality is part of human being. It affects all the human aspects: social, physical, psychology, spiritual, moral, economic, etc.
2. The purposes of sex: From the moment of our creation, God has written into our very biology **the purpose for our sexuality. The purposes of sex are twofold and inseparable:** the procreation of children (it reflects and imitates the life giving love of the Trinity) and the unity of the couple (it reflects and imitates the divine communion of the Trinity).

Lesson 3.5: Sexuality, culture and laws versus relationships

a) Prerequisites/Revision/Introduction:

Based on oral questions about **Sexuality, culture and laws versus relationships towards the image of learning activity 3.5**, you will have to bring learners to understand how sexuality is expressed through the culture and the law determines the success and the failure of them. It will be necessary to receive and value all answers because they are interested by the image.

b) Teaching resources

You may use the Bible as a teaching aid providing the Biblical references and papers that contains the image of a group of 2 couples (1 boy wearing a short with a lady wearing a mini skirt and a boy wearing a trouser with a lady wearing a trouser).

c) Learning activities

In groups, ask students to observe and describe the picture for learning activity 3.5. After the description of the picture, the comparison of two couples will be necessary

in order to determine the relationship versus sexuality, culture and law in general. Thereafter, they discuss the questions of learning activity 3.5 and they present their findings.

Answers for learning activity 3.5

1. Exhibition that causes seduction, sexual attraction and sexual intercourse.
Their impacts are loss of culture in general, lack of self-respect and dignity.
2. Mutual respect and wearing in fitness way or wearing respectfully.

Answer to Application activity 3.5

1. **a) Sexual attraction** is the attraction on the basis of sexual desire or the quality of arousing such interest. Sexual attractiveness or sex appeal is an individual's ability to attract the sexual or erotic interest of another person, and is a factor in sexual selection or mate choice. The attraction can be to the physical or other qualities or traits of a person, or to such qualities in the context in which they appear. To attract one or more partners and maintain sexual interest, can include two ways: Flirting and Seduction.
b) Sexual orientation refers to an individual's comfort level with his or her own biological sex. Sexual orientation focuses on the biological sex of the person who an individual is sexually attracted to. There are three options that fall under the classification of sexual orientation. They are heterosexual, bisexual, and homosexual.
2. It is necessary to value all elements below and each element refers to another. There are sexuality, culture and laws.

Lesson 3.6: Sexuality issues: sexual abuse and violence

a) Prerequisites/Revision/Introduction

Based on oral questions about abuse and violence, you will have to bring learners to understand the consequences of sexual abuse and violence. Ask how do you behave and feel when someone takes your own property by force and how do you may have heard or seen someone who was sexually violated or abused. Thereafter share with us the consequences of sexual abuse and violence.

b) Teaching resources

You may use the Bible as a teaching aid providing the biblical references and image that shows rape: a man holding the lady's skirt intending to force her to have sexual intercourse.

c) Learning activities

Techniques:

You will ask students to observe and describe the picture for learning activity 3.6. From the description of the picture, ask why this situation can be realized and how to prevent sexual abuse and violence. Then you will recall them that they must promote the culture of reporting or denouncing those who commit sexual abuse and violence in the community.

Answers for the learning activity 3.6

1. Because of drug abuse or alcoholism
2. We have to prohibit them

Answer for the application activity 3.6

1. The forms of sexual abuse are: rape, deliberately causing pain during sex, assaulting the genitals, forced sex without protection against pregnancy or sexually transmitted infections, forcing someone to perform sexual acts, using sexually degrading insults, unwanted touching, unwanted exposure to pornography, sexual jokes, withholding sex as punishment, using sex to coerce compliance
2. The measures to prevent sexual abuse and violence:
Minors as well as adults should be involved in prevention work in order to prevent sexual abuse of minors in a sustainable way. Besides norms, structures and values in society, the respective laws as well as attitudes and structures should be changed and amended in such a way that abusers and the abuse are clearly confronted everywhere. We **have different possible examples**: parenting education classes, home-visiting programs, public education, training sessions for people from different categories, etc.

Lesson 3.7: Sexuality issues: promiscuity, adultery, fornication, homosexuality and pornography

a) Prerequisites/Revision/Introduction:

You can begin by asking learners some introductory questions about sexual issues (examples of forms of sexual issues in general). From the answers of students, you will lead them to the examples of sexual issues that are frequently in their community and that they have to develop. You will use oral questions.

b) Teaching resources

You may use the Bible as a teaching aid providing the biblical references. You may

use the biblical texts about sexual abuse and violence: Genesis 19:30–38, 2 Samuel 13:11-12, 14, 20, Leviticus 18 and 20 and image that show picture of 2 males in sexual friendship and 2 females in sexual friendship; group of youth (boys and girls) watching a porn movie on screen.

c) Learning activities

Techniques:

Put students in small groups. They observe the picture and describe it and they give other sexual abuse that they have to explain. In those groups, they will discuss the questions in activity 3.7 and they will explain each example of sexual abuse chosen. Therefore, they present their findings.

Answers for the learning activity 3.7

1. The marriage of two persons with the same sex is not accepted in certain culture, religion, etc.
2. It depends of the society to deal sexual issues because some societies can accept some and others not accept by respecting their beliefs about culture and religion and why not their profits financially.

Answer for the application activity 3.7

1. **Adultery** is a voluntary sexual intercourse between a married person and a person who is not their spouse while **fornication** is generally consensual sexual intercourse between two people not married to each other. Fornication is sex between two unmarried people.
2. a) The consequences of pornography are pornography addiction, loss of sexual drive, getting separated from family and friends, constant feeling of anxiety, lack of focus on job or task.
 - b) The consequences of homosexuality: Homosexual cannot lead to birth of children, which is the primary purpose of marriage. It is not admitted in a number of religious and cultural communities.

Lesson 3.8: Biblical teachings on sexuality

a) Prerequisites/Revision/Introduction:

Introduce your lesson by asking students oral questions about the biblical teachings on sexuality.

b) Teaching resources

You may use the Bible as a teaching aid providing the biblical references and picture of parents (father and mother) reading the Bible to their children (2 girls

and one boy). All sit on round table. Teach a youth about the way he should go; even when he is old he will not depart from it (Proverbs 22: 6).

c) Learning activities

Techniques:

You will ask students to observe and describe the picture for learning activity 3.8. From the description of the picture, you will use the Bible and bring students to point out the importance of teaching that the Bible says about sexuality in family.

Answers for the learning activity 3.8

1. We see the parents that are teaching the children about the Bible.
2. The Bible teaches us how to live sexually by respecting the word of God.

Answers for the application activity 3.8

1. We have to work and not desire the things of others in order to promote a good relationship (Exodus 20: 17).
2. We have to avoid sexual immorality, impurity, lust, evil desire, and greed, which is idolatry (Colossians 3: 5) in order to get eternal life.

Lesson 3.9: Importance of friendship and relationship

a) Prerequisites/Revision/Introduction:

The teacher invites learners to summarize the lessons learnt from previous title since this lesson looks like a concluding part.

b) Teaching resources

The teacher may use the Bible, image depicting friendship and relationship.

c) Learning activities

Answers for the learning activity 3.9

The teacher involves learners to observe the image and thereafter discuss in groups about the importance of working together, relationship and friendship. S/he encourage learners to think deeply and interdependently.

Answers for the application activity 3.9

The teacher ask learner to write an essay about the importance of relationship and friendship. As a homework, learners may also work in small groups and choose to perform a sketch, a song or poem about relationship and friendship.

3.7 Summary of the unit

The teacher sort out the main topics from the unit: relationship and friendship, peer pressure, sexuality in God’s plan, sexual issues, etc. Draw three columns and ask learners to fill in the lessons learnt thoroughly and decisions they are likely to be take.

Topic	Lessons learnt	Decisions taken
Relationship and friendship		
Peer pressure		
Sexuality in God’s plan		
Sexual issues		
Etc.		

The teacher allows learners to discuss and emphasize the positive values such as love, empathy and respect. Ask learners to talk to their family about their decision as a plan.

3.8 Additional Information

The teacher will refer to the book of Social Studies and Elementary Science and technology to explain more about sexuality issues and their consequences, especially sexually transmissible diseases and AIDS.

3.9 End unit assessment

The teacher print-out copies of assessment or write them on flipchart. S/he ask learners to respond.

1. What the importance of relationship and friendship?

Answer: openness, value different point of views; opportunity to learn; conversation, care and support, quality of life.

2. Identify the qualities of a good friend?

Answers 2:

- good friends show respect, understanding, trust;
- A good friends does not show the relation of power
- a good friend uses open, honest and supportive communication, etc.

3. How can you deal with peers attracting to bad behavior?

Answers:

- Keep away from such peer pressure
- Spend time with people who have a good character
- Ask for advice from the parents, guardian, relatives and friends

4. Differentiate adultery and fornication?

Answer: Fornication is sex between two unmarried people while adultery is a voluntary sexual intercourse between a married person and a person who is not their spouse. The Bible condemn both adultery and fornication as immoral acts.

5. Discuss the consequences of: a) pornography b) homosexuality

Answers:

- Pornography has negative effects on health, family and social life. Examples: pornography addiction, loss of sexual drive, getting separated from family and friends, constant feeling of anxiety, lack of focus on job or task.
- Homosexual cannot lead to birth of children, which is the primary purpose of marriage.

6. What does the Bible teach about sexuality?

Answers:

- Gender balance and marriage (Genesis 1: 26-27).
- The man and woman should live in faithfulness and fulfillment (Matthew 19: 4).
- Sexual immorality is a sin. It is important to control your own body (1 Thessalonians 4: 3-5). God will judge the adulterer and all the sexually immoral (Hebrew 13: 4).
- Jesus warns against lustful desire that may lead to fornication and adultery.

7. Explain the types of sexual abuses. In which does sexual abuse differs from sexual violence?

Answer: Sexual abuse is any form of forced or unwanted sexual activity. Examples: Rape, assaulting the genitals, unwanted touching, sexual jokes. Sexual violence refers to crimes related to sexual abuse: like sexual assault, rape, and sexual abuse in general.

3.10 Additional activities

Remedial Activities: The teacher asks slow learners to tell why it is important to have friends.

Consolidation activities: The teacher provides more case studies on the sexuality issues and tasks them to think about their feelings and what are the preventive measures.

Extended activities: The teacher may ask learners to reflect on the cases of healthy relationship/friendship and unhealthy relationship/friendship and compare them. Find causes, consequences and actions to take.

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Section 2
Islamic Religious Education

UNIT 1

The attributes of Allah

1.1 Key unit competence

The learner will be able to respect, to obey Allah and to work for heaven, keeping away from bad deeds that lead to hellfire.

1.2 Introduction

- The Names and Attributes of Allah are one of the most important topics that every Muslim should exert effort to study and memorize.
- Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, “Allah has ninety-nine Names, one-hundred less one; and he who memorize them all by heart will enter Paradise.” (Al-Bukhari)
- This hadith motivates Muslims to learn, think over, consider carefully, memorize and learn the Names of Allah, so one can strengthen his/her relationship with Allah.

1.3 Cross-cutting issues to be addressed

- **Peace and values education:** By learning the attributes of Allah, learners will adopt the habit of togetherness through the attribute of Allah as The Creator and Allah the Alone to be worshipped which teach them that they were created by Allah for the purpose of worshipping Him. From this, learners will acquire the value of peace and harmonious togetherness in all their activities as togetherness is encouraged in worship.
- **Environment and sustainability:** The attribute of Allah as The Supreme Judge addresses the issue of environment where by Allah will judge mankind for whatever they did be it small or big. From this, learners will acquire the value of protecting the environment bearing that damaging it will be a case on the Last Day.

1.4 Guidance on the introductory activity

The teacher should explain to the learners that they are going to study about Attributes of Allah. She/he introduces the activity by dividing learners into groups equivalent to the number of attributes to be learnt. Ask them to discuss about the implications of attributes of Allah in their daily lives, Have learners take notes from their discussions.

Avoid interfering when they have not yet finished but rather, keep monitoring their progress. Ask learners to hold their responses (or collect them). She/he monitors learners on how they are progressing to collect their findings. After that, she/he invites group representatives to present their findings. She/he asks learners to evaluate the findings deciding which are correct and which are false. Then, she/he summarizes the learned knowledge and gives examples which illustrate the learned content.

1.5 List of lessons (including assessment)

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
1.1	Attributes of Allah	Be submitted to Allah by performing works of charity and observing the worshipping ritual.	2
1.2	Belief in Life after Death	Explain reasons to believe in life after death.	2
1.3	The Eternal Pleasures of Paradise	Assess the role of worshipping Allah and apply the works of charity (to work for Paradise).	2
1.4	The Eternal Horrors of Hellfire	Outline things which will make people dwell in Hellfire and explain how to avoid them.	2
1.5	The events of the last day	Describe the events of the Last Day.	2
Assessment criteria: Learners will be able to discuss how to work for heaven and keeping away from bad deeds that lead to hellfire.			

1.6 Guidance on different lessons outlined above (see the structure of a lesson)

Lesson 1.1: Attributes of Allah: Allah the Creator, the Alone to be worshipped, the Controller, the Supreme Judge

a) Introduction

Show learners different images showing God’s creatures and ask questions about them.

Name other creatures apart from what you have shown them, who created them, why were they created, who provides for them and who will judge their actions.

Listen to their answers and write them for later discussion.

b) Teaching resources

Use the Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology and different illustrations.

c) Learning activities

Techniques:

In groups, learners discuss answers of questions asked to them.

Answers for the learning activity 1.1.1

1. All creatures were created by Allah. Allah says:
Say, "Who is Lord of the heavens and earth?" Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing." (Quran 13:16)
2. Other creatures of Allah include: lakes, rivers, death, jinns, nights and days, ...

Answers for the learning activity 1.1.2

All powers belong to Allah and Allah says it in Quran 58:21.

Answers for the learning activity 1.1.3

1. All people must worship Allah alone as all other creatures do.
2. The prophet Muhammad (pbuh) (pbuh) told Mu'adh that it is Allah's right that we worship Him alone.

Answer for the learning activity 1.1.4

It is Allah who will judge us on the Day of Resurrection.

Answer for the learning activity 1.1.5

It is only Allah who has control and regulates every matter affecting us.

d) Application activities

Answers for the application activity 1.1.1

1. Allah created death and life that He may test us which of us is best in deed. Allah says it in al-Mulk 67:2.
2. Allah rewards the obedient ones and punishes the disobedient ones. Allah says it in al-Dukhaan 44:38.

3. Allah created jinn and humankind for His worship. Allah says it in Quran 51:56.

Answers for the application activity 1.1.2

Allah is the most powerful and He proved it in Quran when He said: *They have not appraised Allah with true appraisal. Indeed, Allah is All-powerful and Exalted in Might.* (Quran 22:74)

Again Allah said: *And (yet), among the people are those who take other than Allah as equals (to Him). They love them as they (should) love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider (that) when they see the punishment, (they will be certain) that all power belongs to Allah and that Allah is severe in punishment.* (Quran 2:165)

Answer for the application activity 1.1.3

All that people associate with Allah are powerless and cannot help them in any matter. Allah says: *And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.* (Quran 17:67)

Answers for the application activity 1.1.4

Allah will judge us on everything we did, small and big whether we did them in open or in hiding. Allah says: *“Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judges between Thy servants as to that wherein they differ”.* (Quran 39:46)

“But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ”. (Quran 2:113)

Answer for the application activity 1.1.5:

In Quran 3:29 Allah says that He knows what we hide and what we bring in open. The moral from that verse is that we have to do only what is right. We should stop praising people by doing the right things in front of them and hide ourselves to do wrong ones because Allah is always watching us.

Lesson 1.2: Belief in Life after Death

a) Revision

Start by asking learners questions about the previously learnt content. Ask learners questions on the attribute of Allah as the Supreme judge.

b) Teaching resources

Use the Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology, and some illustrations.

c) Learning activities

Techniques:

Pair groups.

Answer for the learning activity 1.2

The fifth pillar of Islamic faith is to believe in the last day.

Application activities

Techniques:

Questions in corners. Make four groups equivalent to four corners and put questions in corners of the classroom then ask learners to pass in corners answering questions found there and after that ask them to go to another corner to answer questions found in until they reach in all corners.

Answer for the application question 1.2

1. The life after death is true. A day will come when the whole universe will be destroyed and the dead will be resurrected for judgment by God.

There are many reasons to believe that they will be life after death, among them are:

- All the Prophets of God have called their people to believe in it.
 - God's attributes of Justice and Mercy have no meaning if there is no life after death.
2. Believing in life after death help people to lead a pious life, do righteous deeds, fear Allah and stay away from selfishness and arrogance.
It reminds those who are totally absorbed in the life of the world and its transitory pleasures of the importance of vying with one another to obey Allah, urging them to do as many good deeds as they are alive and showing them that the worldly life is fleeting and that the hereafter is the everlasting abode.
 3. The fate of unbelievers is Hellfire. The Quran explains that upon their death, they will ask Allah to add for them more time for life so that they can do what they had not. So, on the Last Day, fire will burn their faces. (Quran, 23:99-104).

Lesson 1.3: The Eternal Pleasures of Paradise

a) Revision

Link this lesson to the previously learnt one about belief in life after death. After death, people will be resurrected and stand for judgment after which believers will be rewarded Paradise.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology, and some examples in our daily life.

c) Learning activities

Learners on the round table discuss on reality of the pleasures of Paradise.

Answer for the learning activity 1.3

Those who follow Allah's rules will be rewarded the Paradise.

Answer for the application activity 1.3

1. According to the Quran, life in the paradise will be full of pleasures.

Verily! The Muttaqun (pious - see V.2:2), will be in place of Security (Paradise). Among Gardens and springs; Dressed in fine silk and (also) in thick silk, facing each other, So (it will be), and We shall marry them to Houris (female fair ones) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security;

Quran 44: 51-55

The description of Paradise which the Muttaqun (pious - see V.2:2) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?

Quran 47: 15

2. Many verses of the Quran that talk about the Paradise, they also talk about what its dwellers will have done. Among things to do to inherit paradise are to believe and to do righteous good deeds.

And give glad tidings to those who believe and do righteous good deeds that for them will be Gardens under which rivers flow (Paradise). Every

time they will be provided with a fruit there from, they will say: “This is what we were provided with before,” and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

Quran 2: 25

Taqwa is also another thing which will make people inherit the Paradise. Taqwa which means being conscious and cognizant of God, of truth, of the rational reality, «piety, fear of God. Muttaqun are believers who avoid Shirk with Allah and who work in His obedience.

Lesson 1.4: The eternal horrors of hellfire

a) Revision

Link this lesson to the previously learnt one. Ask learners questions related to the opposite of doing right deeds. Ask them also the opposite of Taqwa.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition’s books), some books of Islamic theology, and some examples in our daily life.

c) Learning activities

By giving example from the Quran, explain the end of people who didn’t follow Allah’s rules.

Answer for the learning activity 1.4

The end of people who didn’t follow Allah’s rules is Hellfire. Allah says this in the Quran:

“And whosoever disobeys God and His Messenger, then surely, for him is the fire of Hell, he shall dwell therein forever.” (Quran 72:23)

“Surely, those who disbelieve and did wrong; God will not forgive them, nor will He guide them to any way except the way of Hell, to dwell therein forever.” (Quran 4:168-169)

Answers for the application activity 1.4

In pairs, learners share ideas on asked questions.

1. The Hellfire has other names which are mentioned in the Quran.

- *Jaheem* – fire - The Hellfire was given this name because of its blazing fire.
 - *Jahannam* - Hell - The Hellfire was given this name because of the depth of its pit.
2. Let's describe the Hellfire in terms of its keepers, gates and fuel.
- The Hellfire has nineteen powerful keepers; each of them is able to discipline all humanity alone. Their chief is Angel Malik. Allah says:
"Soon I will cast him into Hell Fire. And what will explain to you what is Hellfire? Nothing does it allow to endure, and nothing does it leave alone! Darkening and changing the colour of man! Over it are nineteen (angels as keepers of Hell)." (Quran 74:26-30)
 - The Hellfire has seven gates and each has a fixed share of the unlucky that will enter through it. Allah says:
"And surely, Hell is the promised place for them all. It has seven gates, for each of these gates is a class of sinners assigned." (Quran 15:43-44)
 - The fuel of the Hellfire is stones and stubborn unbelievers Allah says:
"O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones..." (Quran 66:6)
"...then fear the Fire, whose fuel is men and stones, prepared for the disbelievers." (Quran 2:24)
3. To escape the Hellfire, we need to avoid disbelieving and bad deeds because they are some of the reasons why people will dwell in the Hellfire, contrary, we need to obey Allah and do right deeds. Allah says:
- "...But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water." (Quran 22:19)*
- "And you will see the criminals that Day bound together in shackles, their garments of liquid pitch (melted copper) and their faces covered by the Fire." (Quran 14:49-50)*

Lesson 1.5: The events of the last day

a) Revision

Link this lesson to the last lesson which was the eternal horrors of Hellfire. Let learners

know that the day when believers or unbelievers get their rewards or punishment is called The Last Day. Lets learners know that that day will have events that will happen prior to it.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology, and some examples in our daily life.

c) Learning activities

By giving fact from Hadith, explain when the last day will be.

Answers for the application activity 1.5

Prophet Muhammad (pbuh) (pbuh) said: "Of all the days, Friday is the most virtuous. It is on this day that the trumpet will be blown. Send abundant durood upon me on Fridays because they are presented to me on that day. " The Sahabah asked: "O Prophet Muhammad (pbuh) (SAW)! How will they be presented to you when even your bones will not be present after your death?" Prophet (PBUH) replied: "Allah (SWT) has made the earth haraam upon the prophets forever." (Abu Daud).

Answers for the application activity 1.5

1. In the Quran mentioned that on the last day, the environment will experience terrible disasters. Allah says:

*33 But when the Shout cometh, 34 On the day when a man will run away from his brother, 35 And his mother and his father 36. And his wife and his children, 37 Every man that day will have concern enough to make him heedless (of others). 38 On that day faces will be bright as dawn, 39 Laughing, rejoicing at good news; 40 And other faces, on that day, with dust upon them, 41 Veiled in darkness, 42 Those are the disbelievers, the wicked. **Surah 80:33-42***

2. The major signs of the last day are ten as mentioned in the Hadith reported by Hudhaifa B. Usaid Ghifari.

Hudhaifa B. Usaid Ghifari reported: Allah's Messenger (May peace be upon him) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slidings in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth

from the Yemen, and would drive people to the place of their assembly. **Sahih Muslim Book 041, Number 6931**

3. The prophet Muhammad (pbuh) (pbuh) described Jesus as a man of medium size, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet.

1.7 Summary of the unit

- Unit one emphasizes the meaning of attributes of Allah focussing on acts that lead people to the eternal pleasures of paradise and what do avoid to be saved from the eternal horrors of hellfire.

1.8 Additional Information

It is obligatory to believe in Allah and to know what is permissible to attribute to Him, what is necessary to be of His attributes, and what is impossible to be of His attributes. Also, it is obligatory to believe in the Messenger and to know what is befitting for him, what is permissible for him and the other prophets, what is necessary to be of their attributes, and what is impossible to be among their attributes. It is obligatory to declare these beliefs by the tongue by uttering The Testification of Faith (Two Shahadah):

Which means: *“I know, believe and profess no one is God except Allah and Muhammad (pbuh) is the Messenger of Allah.”*

The one who does not believe in Allah and His Messenger is a blasphemer and shall enter Hell eternally.

Apart from the mentioned attributes in the student book, there other attributes of Allah that learners need to know.

The attribute of Allah: the Eternity (al-Qidam):

It is obligatory to believe Allah is Eternal. Read [sûrat al Hadîd ‘ayah 3]

The attribute of Allah: the Oneness (al-Wahdaniyyah):

It is obligatory to believe Allah is One without a partner. Read Quran 47:19

The attribute of Allah: the Existence (al-Wujud)

It is obligatory to believe in the Existence of Allah. Read Quran 14:10

The attribute of Allah: the Everlastingness (al-Baqâ’)

It is obligatory to believe Allah is everlasting i.e., His Existence does not end. Read Quran 57:3

The attribute of Allah: the Non-neediness of others (al-Qiyâmu bin-Nafs)

Allah does not need anything. He does not need one to give Him existence because He exists without a beginning. Read Quran 112:2

The attribute of Allah: the Non-Resemblance to the Creation (al-Mukhâlafatu lil-Hawâdith)

Allah does not resemble any of His creatures, neither in His Self nor in His Attributes nor in His Doings. Read Quran 42:11

The attribute of Allah: the Will (al-Iradah)

It is obligatory to believe Allah is attributed with Will. It is defined as an eternal and everlasting attribute by which Allah specifies the creatures who are intellectual possibilities with some attributes among what is possible for them. Read Quran 36:82

The attribute of Allah: the Knowledge (al-`Ilm)

It is obligatory to believe Allah is attributed with Knowledge. Nothing is absent from His Knowledge. Read Quran 57:3

The attribute of Allah: the Life (al-Hayah)

It is obligatory to believe Allah is attributed with Life. Life is an eternal and everlasting attribute of Allah. The Life of Allah is not like our life, because our life needs a combination of body and soul; however, the Life of Allah is His attribute. Read Quran 2:255

The attribute of Allah: the Hearing (as-sam`) and Sight (al-Basar):

It is obligatory to believe Allah is attributed with Hearing and Sight. This is an eternal and everlasting attribute of Allah with which Allah hears sees all things that are audible visible. There is no difference between what is near to us and what is far from us because Allah is not in a place. Read Quran 42:11

The attribute of Allah: the Speech (al-Kalam)

It is obligatory to believe Allah is attributed with Speech (Kalam). This is an eternal and everlasting attribute with which Allah orders, forbids, and informs. Read Quran 4:164

1.9 End unit assessment 1

1. Discuss the meaning of the attribute of Allah: The Creator.

Answer: in Quran Allah says that He has created everything.

He to Whom belongs the kingdom of the heavens and the earth; Who has taken

to Himself no son nor has He taken any partner in His kingdom; Who created everything and then determined its destiny. Quran 25:9

Meaning: Allah has not only created everything in the universe but also determined its shape, size, potentialities, characteristics, term of existence, the limitations and extent of its development and all other things concerning it. Then, He has created the means and provisions to enable it to function properly in its own separate sphere.

2. Prove that everything happens according to the eternal Will of Allah.

Answer: Everything happens according to the will of Allah. Allah says, *His command is only when He intends a thing that He says to it, "Be," and it is. Quran 36:82*

Meaning: It is sacrilege to say that something happened without Allah's Will. By that, one would be claiming that Allah is weak and this is impossible. If we hear of a king or president that wanted something but didn't get it, we would all admit that he was weak and limited. How could one falsely say that about Allah?

3. Mention at least three characteristics of the people of Paradise.

Answer: The people of Paradise are all married. They are in the most beautiful of forms. Their height is that of their father Adam, about 30 meters tall and about 3 ½ meters wide. They do not have facial or body hair. There are beautiful horses with wings that are used for transport. There are also other facilities and pleasures that keep the people of Paradise happier than a person could ever be in this world. No one gets old or sick, bored or depressed. The fruits of the trees are always ripe. The people of Paradise thank Allah every moment for his generosity.

4. Discuss on how Allah will determine who go to heaven and hell

Answer: We believe that only God knows where a person will end up in the afterlife, since only God knows a person's intentions, deeds, circumstances, and limitations. We also believe that God will judge human beings according to His complete justice on the Day of Judgment based on both their beliefs and actions, taking into account the opportunities and abilities that He gave them. In the Qur'an, God's ninety-nine names include "the Judge" and "the Just."

5. Explain what should be the relationship between mankind and the environment (Allah's creatures)

Answer: Islam regards nature and the universe from the point of view of love and respect. This level even goes beyond the level of protection and development. Islam directs man towards forming a relation with even the inanimate objects; a relation based on longing and yearning. The universe, as seen by Islam, is in a state of constant obedience to Allah, it is in a state of constant prostration to Him. Thus, it loves all the creatures who obey Allah and it cries when they depart life. It also detests those who disobey Allah and it never cares if they perish or die. Those who obey Allah are in a state of harmony with the universe while they prostrate and go on with their worships; as for the others they are in a state of disharmony with everything surrounding them.

Fact from the Prophet's traditions

Muhammad (pbuh) (pbuh)'s interaction with inanimate objects was not just a character of the Prophet (pbuh) after the revelation but even before it. He is the one who said, "I know a particular rock in Makkah which used to greet me as I passed by it before the revelation; I still know its location till now. " The Prophet (SAWS) is saying that he did not ignore this rock after the revelation but he kept the memory of the rock not for anything except that it was created by Allah and that it loved Allah and glorified Him. It used to greet the Prophet before the revelation because it knew the mission which will be assigned to him and how he will carry on this mission.

1.10 Additional activities

1.10.1 Remedial Activities

1. What is the importance of names and attributes of Allah?
 - The knowledge of Allah's Beautiful Names and Supreme Attributes is the root of all other branches of knowledge and the root of Iman (faith) too. The basic idea of this knowledge is also the first obligatory act the people have to fulfil, as if the people know their Lord, they will be able to worship Him properly.
2. Which names of Allah mean The Creator?
 - al-Khaliq
 - al-Bari'
 - al-Musawwir
 - al-Fatir
 - al-Badi'

1.10.2 Consolidation activities

1. What Does the Paradise look like for Muslims?

According to the Quran, for Muslims, The Paradise is a peaceful, lovely place, where injury and fatigue are not present and Muslims are never asked to leave. Muslims in paradise wear gold, pearls, diamonds, and garments made of the finest silk, and they recline on raised thrones. In The Paradise, there is no pain, sorrow, or death there is only joy, happiness, and pleasure. Allah promises the righteous this garden of paradise where the trees are without thorns, where flowers and fruits are piled on top of each other, where clear and cool water flows constantly, and where companions have big, beautiful, lustrous eyes. There is no quarrelling or drunkenness in The Paradise.

2. State the acts that will help people to enter the Paradise:

- Focussing and being punctual for prayers.
- Defending Islam
- Frequently give to charity
- Observing fasting
- Observing the hajj pilgrimage
- Controlling the anger and forgiving
- Sincere faith and trust in Allah
- Excessively remembering Allah

1.10.3 Extended activities

1. If a person is a good person throughout his or her life, but does not believe in God, will he/she go to hell?

We believe that God rewards whoever behaves righteously in this life and that God knows the innermost secrets of human hearts and will judge everyone with absolute justice.

2. Change is not an attribute of the Creator. Why is it sacrilege to say that Allah changes?

Change is specific to the creation and not to the Creator. Anything that changes has a beginning, middle and end. Allah is not like the creations.

3. If a person is a good person throughout his or her life, but does not believe in God, will he/she go to hell?

We believe that God rewards whoever behaves righteously in this life and that God knows the innermost secrets of human hearts and will judge everyone with absolute justice.

UNIT 2

Qur'an teaching about Sexual Morality

2.1 Key unit competence

The learner will be able to live self-control, to live his/her chastity and by the light of Qur'an, to prevent problems related to sexuality...

2.2 Introduction

Islamic law is the law which aims at organizing, protecting, and prospering the community through its rulings towards different aspect of life it was mainly made to prohibit what may lead people to committing sins and provoke what is benefit to them. The prophet Muhammad (pbuh) (peace be upon him) warned people to make the right choice when it comes to choosing friends for themselves. He said, "a person is on the religion of his beloved one" to explain much about the effect of friendship, He (may peace and blessings of Allah be upon him) also said, "*The example of a good companion (friend) in comparison with a bad one is like that of one who sells perfume (misk) and the blacksmith. From the first, you would either buy perfume or enjoy its good smell, while from the blacksmith you would either get burned or smell a bad scent*" and the friendship have so many benefits it should not be confused with sexuality which is only preserved for the married couples.

2.3 Cross-cutting issues to be addressed

- **Comprehensive sexuality education:** By learning the Islamic views on relationship, learners will be equipped with knowledge, skills, attitudes and values that will empower them to realize their health, well-being and dignity; develop respectful social and sexual relationships; consider how their choices affect their own well-being and that of others; and understand and ensure the protection of their rights throughout their lives.

2.4 Guidance on the Introductory Activity:

The Teacher should ask the learners discuss how they choose their friends and what they learn from them, questions should be in corners. The teacher avoids intervening when learners have not yet finished. He monitors the progress. He asks learners to hold on to their responses (or collect them). Invite the group representatives to presents their findings. The teacher asks the learners to evaluate the work of each group before giving his own position.

Possible answer to the introductory activity:

A true friend is someone who is a true friend stands up for you. When others try to hurt you emotionally or physically, they do everything they can to make sure you stay safe. They don't care who is trying to harm you; they will defend you anytime, anywhere.

2.5 List of Lessons/Sub-heading

#	Lesson title	Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values)	Number of Period
2.1	Islamic view on marriage and relationships.	Define the word friendship.	2
		Explain the importance of friendship in the community.	
		Describe the Islamic view on marriage, and relationships	
2.2	The value of the institution of marriage in Islam.	Describe the value of the institution of marriage in Islam	2
2.3	The rights and responsibilities of a husband and a wife in Islam.	Describe the rights and responsibilities of husband and wife in Islam.	2
Assessment criteria: The learners will be able to identify the importance of friendship in the society and to differentiate it with the sexuality and make good choice of friends.			

Lesson 2.1: Islamic view on marriage and relationships

a) Introduction

Introduce the lesson by asking learners open questions related to friendship. Ask them whether they have friends. If yes, ask them the importance and the purpose of their friendship. If no, ask them why.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 2.1.1

Tell learners that while choosing friends, they have to choose those have good behaviours, those who do better than them in class. About what they learn from them, tell them that they have to imitate only good behaviour and advise their friends in case they show bad behaviour.

Answer for the application activity 2.1.1

1. Both Quran and Hadith forbid a male Muslim to have a girlfriend and a female Muslim to have a boyfriend and the reason behind forbidding this friendship is to prevent illegal sexuality.

Hadith - Al-Tirmidhi

Do not call on women in the absence of their husbands, because Satan might be circulating in you like blood circulates.

Hadith - Fath-al-Qadir

The one who touches the hand of a woman without having a lawful relation with her, will have an ember (hot coal) placed on his palm on the Day of Judgment.

2. Both hadiths forbid men and female Muslim to have a private contact which makes it impossible for friendship to happen if they both follow the above hadiths.

The Prophet Muhammad (pbuh) (pbuh) often spoke to his companions about the value of good friend. He emphasized the need to surround ourselves with good people.

The Prophet said: *“The example of the believers, in their mutual love and mercy for one another is like the example of one body, if one part feels pain, then all of the body suffers in sleeplessness and fever”*. *The believer to the believer is like a solid building, one part supporting the other.*

Answers for the learning activity 2.1.2

In Islam, marriage is a legal contract between a man and a woman. Both the groom and the bride are to consent to the marriage of their own free wills.

Answer to the application activity 2.1.2

.....

Lesson 2.2: The value of the institution of marriage in Islam

a) Prerequisites/Revision/ Introduction

This lesson should be linked to the previous one explaining to learners that friendship should not be confused with unlawful sexual relationship among youth.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning activities

Answer for the learning activity 2.2

Islam emphasizes on marriage as it has great importance in Islam with many benefits that one could get from it. Allah says: *And among His signs is this that He created for you mates from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your hearts. Undoubtedly in these are signs for those who reflect.*”(Quran, 30:21).

Answer for the application activity 2.2

- 1-2 By getting married you are obeying the Prophet (SAW) and his Sunnah because our beloved Prophet (PBUH) said: **“O young people! Whoever among you is able to marry, should marry.”** (Al Bukhari)
- 3 Marriage guarantees physical and spiritual chastity and peace of a person and keeps the couple away from the downfall and trap of the Satan. Allah SWT mentioned in verse about chastity: **“And those who guard their chastity (i.e. private parts, from illegal sexual acts)”** (Quran, 23:5).

Lesson 2.3: The rights and responsibilities of a husband and a wife in Islam

a) Prerequisites/Revision/ Introduction

Link this lesson to the previous one. Tell learners that after getting married, everyone has the right and responsibilities that need to be fulfilled.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning activities

Answer to the learning activity 2.3

1. Allah Almighty says, “And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.”(Al-Baqaraq: 228). This verse shows us that both men and women have rights and responsibility in their marriage.
2. -----

Answer to the application activity 2.3

1. Husband

- i. **Fair treatment of co-wives:** One of the rights that a wife has over her husband is that she and her co-wives should be treated equally, if the husband has other wives, with regard to nights spent with them, spending and clothing.
- ii. **Kind treatment:** The husband must have a good attitude towards his wife and be kind to her, and offer her everything that may soften her heart towards him, because Allah says (interpretation of the meaning):

“And live with them honorably” [al-Nisaa’ 4:19]

Wife

- i. **Making herself available to her husband:** One of the rights that the husband has over his wife is that he should be able to enjoy her (physically). If he marries a woman and she is able to have intercourse, she is obliged to submit herself to him according to the contract, if he asks her.
- ii. **Not admitting anyone whom the husband dislikes:** One of the rights that the husband has over his wife is that she should not permit anyone whom he dislikes to enter his house.

2.

3.

2.6 Unit Summary

The unit two **Islamic view on marriage and relationships**, Islamic view on marriage and relationships, the value of the institution of marriage in Islam and The rights and responsibilities of a husband and a wife in Islam.

2.7 Additional information for teacher

Young people have very many questions in regards to friendship. Answer a question from a learner which might be about having a girlfriend or boyfriend.

Taking a girlfriend does not only destroy the family, it destroys society, and those who do this are threatened with the punishment and wrath of Allah. Love is a sickness that destroys the heart and leads to evil and immorality. The Shaytaan will keep tempting them and pushing them until they commit immoral actions and thus each gets what he or she wants from the other.

There are many forbidden matters associated with this, such as transgressing against the honour of others, betraying trust, being alone with a member of the opposite sex, touching, kissing, speaking immoral words, then the greater evil which occurs at the end, which is the sin of zina.

Our advice to you, as you are still young, is to discipline yourself to obey Allah and always remember that He is watching; fear Allah concerning people's honour; strive for the Day when you will meet your Lord with your deeds; remember the scandal that may happen in this world and the Hereafter. Remember that you have sisters and will have a wife and daughters, so would you like for one of them what you are doing with the daughters of the Muslims? The answer is that you would certainly not like it, and other people do not like it either. Remember that you may see the results of your sin in some of your family members as a punishment to you from your Lord.

You have to look for righteous friends, and you have to keep yourself busy doing that which Allah loves and is pleased with. Pay attention to the best and most sublime things and leave alone the worst and most vile things. Make the most of your youth in obeying and worshipping Allah, seeking knowledge and calling others to Allah. Remember that there were those of your age and younger who were men who had memorized the Qur'aan, who sought knowledge, whom the Prophet (peace and blessings of Allah be upon him) sent to call others to Allah and to enter the religion of Islam.

Contact between lovers in improper and unlawful ways is a calamity and a real disaster. It is not permissible for the man to contact the woman in this case, or for the woman to contact the man. If he says that he wants to marry her, then he must tell her wali (guardian) that he wants to marry her, or she should tell her wali that she wants to marry him, as 'Umar (may Allah be pleased with him) did when he offered his daughter Hafsa in marriage to Abu Bakr and 'Umar (may Allah be pleased with them).

But if the woman contacts the man directly, this is the source of fitnah (temptation).

You may even need to tell them about the best husbands and wives, the following tips will be needed.

The Best Husband

1. Shows good character and good manners towards his wife.
2. Doesn't slack when it comes to the rights of his wife.
3. Does not check out any other woman other than his wife.
4. Learns and practices Islam and teaches his wife too.
5. Is there for his wife during times of distress.
6. Keeps his cool even when his wife hurts his feelings.
7. Appreciates his wife and forgives small mistakes.
8. Helps out with household chores and doesn't just leave them to the wife.
9. Does his best to raise their children in an Islamic way.

The Best Wife

1. Listens to her husband and does her best to please him.
2. Always considers her husband's well being.
3. Does not give the husband stress but gives him peace of mind.
4. Does not spend more than her husband earns.
5. Helps her husband at the time of problems.
6. Has patience when the husband does not treat her justly.
7. Behaves and dresses modestly.
8. Learns and practices Islam and teaches her husband too.
9. Does her best to raise their children in an Islamic way

2.8 End unit assessment

1. Explain two reasons why a good friend is important.

Answer: Allah warned us by telling us how those who chose bad friends will blame themselves for having chosen bad friends.

Allah says: *'Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (the Quran) after it had come to me.'*" (Q. 25:27).

The Quran warned men not to stare at women and to guard their private parts.

Allah says: *Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do. Quran (24:30)*

That shows us that friendship between boys and girls is not allowed if one is not even allowed to look intently at another.

In the hadith, the prophet Muhammad (pbuh) told us that we should avoid to seat together in privacy.

He said: *Whenever a man is alone with a woman the Devil makes a third. Hadith - Al-Tirmidhi 3118:*

If a Muslim follows the moral from that hadith, it is easily to realise that the friendship between boy and girl is not allowed.

2. Is marriage valid without a wali?

Answer:

The guardian is a condition of marriage being valid according to the majority of scholars, because the Prophet (blessings and peace of Allah be upon him) said: "There is no marriage without a guardian." Narrated by Abu Dawood (2085), at-Tirmidhi (1101) and Ibn Maajah (1881), from the hadith of Abu Moosa al-Ash'ari; classed as saheeh by al-Albaani in Saheeh at-Tirmidhi.

3. Differentiate husband's responsibilities from the woman's.

The rights of one is the responsibility of another among married couple, these are some of what each has to do:

A husband is commanded to:

- i. Treat his wife with equity.
- ii. Respect her feelings, and to show her kindness and consideration.

As for the wife:

- i. The wife must be faithful, trustworthy, and honest.
- ii. She must not allow any other person to have access to that which is exclusively the husband's right, i.e. sexual relationship.

2.9 Additional activities

2.9.1 Remedial activity

Question: Doesn't the woman need her guardian's approval to marry?

Answer: It is certainly the sunna and proper way to get one's guardian's permission. The danger of going against one's parents (in normal cases) is that it could well entail 'being bad' to one's parents, which is one of the most serious of major sins.

Question: Is it permissible for a boy of fifteen years to have a girlfriend?

Answer: Friendship with a non-Mahram is not allowed.

2.9.2 Consolidation

Question: Why does Islam prevent anything that can lead to Zina?

Answer: There are many logical reasons why zina is forbidden in Islam:

1. It increases the likelihood of unwanted pregnancies, which lead to children born into poor situations, abortions, etc.
2. It increases the spread of sexually transmitted diseases. The spread of diseases like AIDS would be virtually impossible if people were following Islamic prohibitions.

Question: What is forbidden in Islam marriage?

Answer: Islam is totally opposed to monasticism and celibacy. Marriage is an act of Islam and is strongly recommended; the age of marriage being whenever the individuals feel ready, financially and emotionally. Polygamy is permitted in Islam under some conditions, but polyandry is forbidden.

2.9.3 Extended activity

Is a Muslim woman allowed to have many husbands? (This is called polyandry)

No. This is not allowed in Islam. If she has to bear children from such a marriage, nobody will know who the true father is. There will be a problem when the inheritance is being distributed. It is possible for a man to have more than one wife and please all of them, but for a woman to please more than one husband seems impossible. A woman may bear children from only one husband. Therefore, polyandry is forbidden in Islam.

UNIT 3

Hygienic Practices

3.1 Key unit competence

The learner will be able to practice hygiene of body before worshipping. That symbolizes hygiene of heart.

3.2 Prerequisites

Learners know the five pillars of Islam. Talk about the prayer, the second pillar of Islam. Tell ask learners what Muslims do before praying. Guide them to answer which is hygiene. Ask learners if hygiene is only needed for praying reason.

3.3 Cross-cutting issues to be addressed

This unit will help learners to understand how their decisions and actions in terms of hygiene affect the environment; build knowledge and skills necessary to address complex environmental issues especially issues related to sanitation, as well as ways we can take action to keep our environment clean and sustainable for the future.

3.4 Guidance to introductory activity:

Explain to the learners that before any act of worship, Muslims must make sure they are free from impurity. Let learners sit in pairs and discuss about different things that can put them in situation of impurity and about how they are used to purify themselves before performing any act of worship. Let learners write their findings from the discussion for, they will present them in front of others.

Avoid interfering when they have not yet finished but rather, keep monitoring their progress. Ask learners to hold their responses (or collect them). Monitor learners on how they are progressing to collect their findings. After that, invite group representatives to present their findings. Ask learners to evaluate the findings deciding which are correct and which are false. Then, summarize the learned knowledge and gives examples which illustrate the learned content.

3.5 List of lessons

#	Lesson title	Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values)	Number of Periods
3.1	Ritual impurity and ordinary body washing.	Knowledge: Select the major ritual impurity. Skills: Differentiate between removing ritual impurity with ordinary body washing. Values and attitudes: Practice always hygiene before praying.	2
3.2	The rules of the full ablution/Ritual Bath (Ghuslu) in cases of impurities	Knowledge: Express the rules of performing Full Ablution and rules of performing the Major ritual impurity (Janaabat)	2
3.3	The invisible meaning of the Full ablution/ Ritual bath.	Interpret the invisible reality behind purification of body (purification of heart). Value and attitudes: Respect the Ritual Bath rules in everyday life.	2
3.4	How to remove the major ritual impurity (Janaabat) and its invisible meaning.	Knowledge: Judge the manners of performing the Full Ablution.	2
3.5	Cases under which Ritual bath becomes Sunnat (Voluntary).	Differentiate between obligatory ritual bath and voluntary one.	2
3.6	Purification with Dust (Tayamam).	Explain when and how to do purification with dust.	2
Assessment criteria: The learners will be able to discuss how to perform ritual purity and explain the importance of purification.			

Lesson 3.1: Ritual impurity and ordinary body washing

a) Prerequisites

Learners know the pillars of Islam. They know some act of worship. Begin the lesson by telling learners that there are things which require Muslims to perform purification before worshipping Allah.

a) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

b) Learning activities

In pairs, let learners share ideas to find the answer.

Answer for the learning activity 3.1

In groups, let learners share ideas and find the answers.

Answers for the application activity 3.1

1. The word ritual impurity refers to the condition where there is something which necessitates purification before performing any act of worship for Muslims. Some of things which necessitate purification include:
 - Human urine
 - Human excrement
2. The two types of impurity (minor and major impurities) are different in the following ways:

Minor impurity: This is the condition in which a person is required to perform ablution (wudhu) after that one or many of the following reasons occur: natural discharges like urine, excrement, passing gas, falling asleep, or unconsciousness of any kind.

Major impurity: This is the condition in which a person is required to perform full body bath after that one or many of the following reasons occur: unconscious ejaculation (e.g. in one's sleep), intercourse, menstruation or post-childbirth bleeding. This type of washing requires bathing the whole body, including, the head with pure water.

The law of purity says that everything is ritually pure for you unless you come to know that it is ritually impure." This law declares everything to be pure unless one becomes sure a particular item has become impure. And as long as you are not sure that it has become ritually impure (najis), it is to be considered pure and you can apply all the rules of purity to it without any hesitation or doubt.

Lesson 3.2: The rules of the full ablution/Ritual Bath (Ghuslu) in cases of impurities

a) Revision

Link this lesson to the previous one by telling learners that you are going to talk about ritual bath which has different types according to the causes of impurity, water conditions and prohibitions for the impure.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology, some examples in Islamic history.

c) Learning activities

Answers for the learning activity 3.2

Full ghusl becomes obligatory after one of the following reasons has occurred:

- Sexual intercourse or ejaculation
- Menstruation
- Irregular bleeding (in women).
- Post-partum bleeding.
- On a dead Muslim
- If one directly touches a dead body
- Following a vow or oath to perform it

Answers for the application activity 3.2

1. Full ghusl becomes obligatory after one of the following reasons has occurred:

- Sexual intercourse or ejaculation
- Menstruation
- Irregular bleeding (in women).
- Post-partum bleeding.
- On a dead Muslim
- If one directly touches a dead body
- Following a vow or oath to perform it

2. Some water is permissible for use for ghusl whereas some water is not. Permissible water sources include:

- Rainwater
- Well water
- Spring, sea, or river water
- Water of melting snow or hail
- Water of a big tank or pond

Ghusl is not allowed with unclean or impure water or water extracted from fruit and trees.

3. The following four acts are haram for the junub before performing the ghusl. Two are related to the Qur'an and the other two are related to mosques.

- Touching the writing of the Qur'an, the names and attributes of Allah.
- Reciting the verses of the Qur'an in which sajdah (prostration) is wajib. These verses are: verse 15 of chapter 32; verse 15 of chapter 41; verse 62 of chapter 53; and verse 19 of chapter 96. It is better not to recite even a single verse from these chapters.
- Entering or staying in the mosque. The Qur'an says, "O you who neither believe...Nor (are you allowed to enter the masjid) if you are junub until you have washed yourself except passing through."(4:43) Based on this verse and relevant ahadith, the mujtahids have concluded that a junub is totally forbidden from staying in the mosque.
- Leaving something in or taking it out from a mosque.

Lesson 3.3: The invisible meaning of the Full ablution/Ritual bath

a) Revision

Link this lesson to the previous one. Let learners know that:

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 3.3

It is fard for every sane person who has reached the age of puberty to make ghusl when a state that necessitates ghusl takes place. There are spiritual and scientific importance of ghusl.

Answers for the application activity 3.3

1. The importance of full ghusl in religious context are:

The Ritual Bath (Ghusl) purifies us spiritually

According to our religion, the conditions that require taking ghusl bath are due to spiritual impurity (al-Hadath). Unless we get cleansed from impurities by taking ghusl, we cannot perform certain acts of worship. Ghusl thus prepares us for worship and sets our minds at rest.

With Ghusl, we gain the divine good pleasure

Ghusl is God's command to us. By obeying this command, we fulfill one of the duties of being His subjects and gain His love and good pleasure. By fulfilling God's command, our heart is at peace. In this respect, ghusl ablution is a spiritual cleansing that provides peace to human beings.

2. A junub person (a person who has undergone factors that necessitate ghusl) is not impure and does not bring bad luck. It is proven by the Prophet Muhammad (pbuh) (pbuh) in his hadith:

Once Abu Hurayra, who was in a state of janabah, met the Messenger of Allah but he immediately went away because he felt embarrassed to be near him like that and returned after making ghusl. When the Messenger of Allah asked him where he had gone, he explained the situation. Then, the Messenger of Allah said to Abu Hurayra,

“Subhanallah, can a believer be najis (impure)?”

Lesson 3.4: How to remove the major ritual impurity (Janaabat)

a) Revision

Link this lesson to the previous one. Tell learners that after talking about the meaning of impurity and the importance of remove it, you are now going to talk about how to remove the major ritual impurity.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition’s books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 3.4

The evidence that this ghusl is valid is the words of Allah (interpretation of the meaning): “If you are in a state of Janaaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body)” [Quran 5:6]. Allah did not mention anything apart from that. If a person washes his entire body once, then it is true to say that he has purified himself.

Answers for the application activity 3.4

1. The steps involved in removing the major ritual impurity are as follow:
 - Form the intention in the heart to purify oneself from major impurity: janaabah (impurity following sexual discharge), menses or nifaas (postpartum bleeding).
 - Then say Bismillah and wash the hands three times, then wash any dirt from the private part.
 - Then do udhu as for prayer, a complete udhu.
 - Then pour water over the head three times, and rub the hair so that the water reaches the roots of the hair.

- Then wash the body, making sure that the water reaches all parts, starting with the right side of the body and then the left, and rubbing it with the hands so that the water reaches the entire body.
2. The fardh (obligatory) and sunnah (optional) parts of purification for janaabah include:

Fardh of Ghusl

There are three fard (obligatory) acts. If one of these acts is omitted, it must be returned to and completed before the remaining acts.

- Niyyah
- Rinsing the inner mouth.
- Sniffing water and blowing it out.

Sunnah of Ghusl

Sunnah (optional - practised by Muhammad (pbuh) according to hadiths) acts.

- Washing both the hands up to the wrists.
- Wash the private parts and remove dirt or filth from the body.
- Perform wudu.
- Water should be poured over the head three times so that it flows all over the body.
- Pour water on the right shoulder three times.
- Pour water on the left shoulder three times.

Lesson 3.5: Cases under which Ritual bath becomes Sunnat (Voluntary)

a) Revision

Link this lesson to the previous one. Ask learners few questions about the last lesson to check their understanding. Now, let learners know that ritual bath like other acts of worship can be done voluntarily.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

Learning activities

Answers for the learning activity 3.5

Ritual bath is not always obligatory. Muslims can prefer to have full body bath voluntarily for different reasons following the example of the prophet Muhammad (pbuh) (pbuh).

Answers for the application activity 3.5

There are many reasons why Muslims may prefer to do full body bath. Those which are directly mentioned in the hadith are:

For some acts of worship, such as doing ghusl when entering ihraam

The Prophet (peace and blessings of Allaah be upon him) did ghusl before changing into his ihraam garments. Narrated by al-Tirmidhi, 830. The fuqaha' stated that it is mustahabb to do ghusl for tawaaf al-ziyaarah and tawaaf al-wadaa' (farewell tawaaf), and on Laylat al-Qadar. When Ibn 'Umar entered Makkah he would do ghusl, and he said that the Prophet (peace and blessings of Allaah be upon him) used to do that. Narrated by al-Bukhaari (1478) and Muslim (1259).

Lesson 3.6: Purification with Dust (Tayamam)

a) Revision

Link this lesson to the previous lessons on how to remove impurity. I ask learners what they use while making purification for both major and minor impurity. Tell learners that apart from purification with water, purification with dust also exists.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 3.6

The person on the picture puts his hands in the dust. He is performing dry ablution. He is trying to show how to perform dry ablution.

Answers for the application activity 3.6

1. **Tayamam** means wiping the face and hands with clean soil, with the intention of purification.
2. Due to the following reasons, tayamam is approved:
 - During the insufficiency of water or its unavailability
 - Allah, The Most Exalted, says: "... and you find no water, perform At-Tayamum."(Al-Ma'idah:6) But it's said that a person is not considered as having a lack of water when he has not searched for it.
 - When one is incapable of using water, even when it is available, for example a sick and/or an elder person who cannot move and has no one to help him/her perform udhu'.

- When one fears he will be harmed by using water
3. Description of At-Tayamum

To strike the soil with both hands, once.

Blowing into the palms of the hands to reduce the particles therein.

To wipe once the face with the palms.

To wipe the back of both hands, by wiping the back of the right hand with the palm of the left and vice versa.

The proof for tayammam and its description is the hadeeth of Ammar. He said: **“Indeed the Prophet (pbuh) struck the earth lightly with the palms of his hands, then blew in them (to blow off the extra dust) and wiped his face and hands with them.”** [Agreed upon.]

3.6 Summary of the unit

The unit three (Hygienic practices) teaches about Ritual impurity and ordinary body washing, the rules of the full ablution/Ritual Bath (Ghuslu) in cases of impurities, the invisible meaning of the full ablution/Ritual bath, how to remove the major ritual impurity (Janaabat) and its invisible meaning, cases under which Ritual bath becomes Sunnat (Voluntary) and Purification with Dust (Tayamam).

3.7 Additional information for teacher

The following are issues for discussion that you may need to let learners know.

1. It is allowed to perform Tayamam by using a wall, prayer mat etc., if soil or dust is present on them.
2. It is permissible for the person who performs Tayamam to pray as many obligatory or optional prayers as he wishes, as long as the Tayamam remains intact.
3. It is correct for the person who performed Tayamam to lead the one who has performed udhu' in Salat.

The Prophet approved of the action of Amr Ibnul-'As when he led his people in prayer after performing Tayamam due to the extreme cold.[narrated by Abu Dawud.]

4. The person that performed Tayamam and prayed, but then finds water before the time of that particular prayer finished, doesn't have to repeat his or her prayer.

On the authority of Abu Sa'eed Al-Khudri, who said: *“two men went on a journey and when the time of Salah (prayer) came they had no water to per-*

form udhu.’ They both performed Tayamam from pure earth and then prayed. Thereafter, they found water within the time of the Salah. One of them repeated his Salah after performing udhu’ but the other didn’t. Afterwards, they both reported the incident to the Prophet (pbuh) and he said to the one who did not repeat his prayer: “You followed the Sunnah (i.e. what you did was correct and in accordance with my way) and your prayer sufficed you.” He then said to the other companion who repeated his prayer: “You have a double reward.” [Narrated by Abu Dawud.]

5. The person who performed Tayamam but finds water before or while offering As-Salah, must make udhu’.

The Prophet (pbuh) said: *“Indeed, clean earth is a source of purification for a Muslim, even if he does not find water for ten years. But, whenever he finds water, he should wipe his skin with it, because that is good for him.”* [narrated by At-Tirmidhi.]

6. Nothing prevents a Muslim from observing Salah and he also must not delay it. If he is incapable of using water or he is not able to find it, he should perform Tayamam.
7. The one who lacks the two forms of purification (water and soil) should pray without purification when the time for As-Salah starts, and he doesn’t need to make up the prayer later on when he does find something to purify himself with. Allah, The Most Exalted, says: *“... and fear Allah as much as you can...”* (At-Taghabun:16)
8. It is allowed to delay Tayamam until the last period of a particular Salah for someone who expects to find water. But when hope of finding water is lost, it is recommended to perform it early in its time; the best Salah is the one said at its prescribed time.
9. If a person fears that the period for a particular Salah might elapse and thus performed Tayamam while water was available, the Salah is not valid. It is compulsory for him to perform udhu’ even if the time for the Salah may elapse.

3.8 End unit assessment

1. Explain why Islam teaches about purity.

Answer: The Prophet, peace be upon him, said ‘cleanliness is half of faith’. Muslims must be clean and wear good clothes before they present themselves before God.

Observing cleanliness of the soul, the clothes, and the surroundings is obligatory upon every Muslim, and this is considered as one of the pillars of Islam.

2. Does menstruating woman impure water if she puts her hand in water? Explain.

Answer:

The basic principle concerning water is that it is pure and a means of purification and this description is not cancelled out unless some impurity falls into it that changes its colour, taste or smell; in that case the water is deemed to be najis (impure).

The fact that a woman who was menstruating put her hand in the water does not affect the water or make it impure, because the body of a Muslim is pure (taahir) whether he is junub or whether a woman is menstruating, because of the report narrated by al-Bukhaari (276) and Muslim (556) from Abu Hurayrah, according to which he was seen by the Prophet (blessings and peace of Allah be upon him) on one of the streets of Madinah when he was junub. He slipped away and did ghusl, and the Prophet (blessings and peace of Allah be upon him) noticed that he was not there. When he came to him he said: Where did you go, O Abu Hurayrah? He said: O Messenger of Allah, you saw me when I was junub and I did not want to sit with you until I did ghusl. The Messenger of Allah (blessings and peace of Allah be upon him) said: "Subhaan Allah! The believer does not become najis."

3. Is it allowed for one who is junub to listen to the recitation of Quran?

Answer:

Janaabah does not prevent a person from listening to recitation of the Quran, because there is no report of any prohibition on listening. Shaykh Ibn Baaz (may Allah have mercy on him) was asked: Can one who is junub recite the Book of Allah from memory? And if that is not permissible, can he listen to it?

He replied:

It is not permissible for one who is junub to read Quran from the Mus'haf or recite it from memory until he does ghusl, because it is proven from the Prophet (blessings and peace of Allah be upon him) that nothing kept him from the Quran except janaabah.

With regard to listening to the recitation of the Quran, there is nothing wrong with that because of the great benefits involved, without touching the Mus'haf or reading the Quran from it.

4. Explain how a sick person purifies himself

Answer:

The sick person has the same obligations as a healthy person with regard to purification with water from minor and major impurity, so he should do udhu in the case of minor impurity and ghusl in the case of major impurity.

If the sick person cannot do udhu with water because he is unable to, or because he is afraid that it will make his sickness worse or delay his recovery, then he should do Tayamam. Tayamam means striking his hands on pure dust once, then wiping his face with the inside of his fingers and palms.

It is permissible to do Tayamam using anything pure on which there is dust, even if it is not the ground, such as if the dust can fly off a wall or the like, it is permissible to use it for Tayamam. If he remains in a state of purity from the first Tayamam, he may pray with it, as is the case with udhu, even if that is several prayers, and he does not have to renew his Tayamam, because it is an alternative to water, and the alternative comes under the same ruling as the thing it replaces.

3.9 Additional activity

3.9.1 Remedial activity

Randomly ask slow learners the following question one by one.

1. Explain how to perform ghusl.

Answer: udhu is performed in the following ways:

- Washing both the hands up to the wrists.
- Wash the private parts and remove dirt or filth from the body.
- Perform udhu.
- Water should be poured over the head three times so that it flows all over the body.
- Pour water on the right shoulder three times.
- Pour water on the left shoulder three times.

3.9.2 Consolidation activity

1. Does one have to repeat prayers if madhiy comes out in the middle of his prayer and he is fully aware of it?

Answer:

If a person constantly experiences something that invalidates his udhu, and it is ongoing and does not stop, then he comes under the same ruling as a woman who suffers istihaadah (ongoing non-menstrual bleeding): she may offer

whatever prayers she wants so long as the time for prayer has not ended, even if something comes out of her during the prayer, because she cannot help it., And if she waits until the end of the time or until the time is almost over, that will not help her at all. Allah, may He be exalted, says (interpretation of the meaning): “So keep your duty to Allah and fear Him as much as you can” [at-Taghaabun 64:16].

But if the matter that invalidates his udhu is intermittent and does not happen all the time – rather it happens sometimes and stops sometimes – then he has to pray in a state of complete purity, even if that means waiting until near the end of the time for the prayer. He has to wait until that issue stops.

Thus it becomes clear that there is a difference between the case of the woman who suffered istihaadah and that of ‘Ali (may Allah be pleased with him), because that woman came and complained that the bleeding in her case was continuous, hence the hadith tells us that she said: “I am a woman who suffers ongoing non-menstrual bleeding and I never become pure, so should I stop praying?” (Agreed upon).

3.9.3 Extended activity

1. There is someone who did Tayamam wearing his shoes; is there anything wrong with that?

Answer: If it is prescribed for a person to do Tayamam, he does not have to take off his shoes and it is not mustahabb for him to do that either, because Tayamam has nothing to do with the feet at all.

UNIT 4

Life of Muhammad (pbuh) and expansion of Islam

4.1 Key unit competence

The learner will be able to love Allah's prophet, imitate him, and realize his recommendations in line with spreading Islam.

4.2 Prerequisite

This lesson should be linked to the lesson teaching about the five pillars of Islam. Ask learners to tell you the first pillar of Islam.

Learners already know and believe that Muhammad (pbuh) (pbuh) is the messenger of Allah.

4.3 Cross-cutting issues to be addressed

- **Peace and values education:** understanding the behavior of the prophet Muhammad (pbuh) (pbuh) will help learners to lead a peaceful life. No hatred will be among them and between them and other people.
- **Standardization Culture:** studying and understanding the life of Muhammad (pbuh) (pbuh) will help learners to adapt in any environment world wide as there will be no uncertainty and guesswork in their communities, learners will acquire different cultural products from one another as Muhammad (pbuh) was a role model to all people irrespective of their culture.
- **Inclusive Education:** Muhammad (pbuh) was very kind and taught Muslims to show kindness to all creatures of Allah without discrimination.

Understanding this will impart in learners the quality of inclusiveness.

4.4 Guidance on the Introductory Activity

Review with learners the five pillars of Islam. Focus on the first pillar, the Shahadah. The shahadah means there is no other god except Allah (one God) and Prophet Muhammad (pbuh) (pbuh) is the messenger/prophet of Allah. Focus on this second part which talks about Muhammad (pbuh) (pbuh). Ask learners to discuss about the introductory activity 4 by dividing them into groups to discuss about the birth, the growth and the behaviour of the Prophet Muhammad (pbuh) (pbuh).

Keep yourself monitoring how they are progressing towards the knowledge without discussing the responses as a class. Ask learners to hold on to their responses (or you may collect them). Invite their group representatives to presents their findings. Ask the learners to evaluate the productions: which ones are correct, incomplete or false. Then judge the logic of the learners' products, corrects those which are false, completes those which are incomplete, and confirms those which are correct. After that, summarize the learned knowledge and gives examples which illustrate the learned content.

4.5 List of Lessons/Sub-heading

4.1	Birth and growth of Muhammad (pbuh).	Imitate Muhammad (pbuh)'s virtues in the society	2
4.2	Revelation, mission of Muhammad (pbuh) and the challenges that he met.	Deal with some challenges that Muhammad (pbuh) faced during the first times of his mission (Islam expansion).	4
4.3	Effort of Muhammad (pbuh) to spread Islam in the world.	Deal with some challenges that Muhammad (pbuh) faced during the first times of his mission (Islam expansion).	2
4.4	Wives of the Prophet Muhammad (pbuh).	State wives of the Prophet Muhammad (pbuh). Respect and love them.	2
4.5	Children of the Prophet Muhammad (pbuh).	State children of the Prophet Muhammad (pbuh). Respect and love them.	2
4.6	Migration of Muhammad (pbuh)	Identify reasons why Muhammad (pbuh) migrated.	2
4.7	Death of Muhammad (pbuh).	Recognize the death of Muhammad (pbuh)	2
4.8	The first four Right Caliphs.	Tell Biography of the first four Right Caliphs. Respect and love them.	2
4.9	The rights and virtues of Relatives, wives and companions of Mohammad	Recognize the rights and virtues of relatives, wives and companions of Muhammad (pbuh).	2
Assessment criteria: The learners will be able to imitate the prophet Muhammad (pbuh) and work on his recommendation towards spreading Islam.			

4.6 Guidance on different lessons outlined above

Lesson 4.1 Birth and growth of Muhammad (pbuh)

a) Prerequisites/Revision/Introduction

This lesson should start by reviewing the first pillar of Islam. By focusing on the second part of this pillar which talks about Muhammad (pbuh). Muhammad is the messenger and the prophet of Allah born in 570 in Mecca, sent to all mankind to call for the worship of Allah alone, and to bring people from darkness to light.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 4.1

The Prophet Muhammad (pbuh) himself traces his lineage back to Adnan. It is known to be as follows: Muhammad (pbuh), son of 'Abd Allah, son of 'Abd al-Muttalib (Shayba), son of Hashim, son of 'Abdulmanaf, son of Qusayy, son of Kilab, son of Murra, son of Ka'b, son of Luayy, son of Ghalib, son of Fihir (Quraysh), son of Malik, son of Nadr, son of Kinana, son of Khuzayma, son of Mudrikah, son of Elias, son of Mudar, son of Nizar, son of Ma'ad, son of Adnan. Prophet Muhammad was the son of 'Abd Allah ibn 'Abd al-Muttalib, a member of the Hashimite family of the Quraysh tribe which was the Adnani branch of the descendents of Prophet Ishmael.

Answers for the application activity 4.1

1. Muhammad (pbuh)'s year of birth was called the year of elephant because in that year, the companions of the Elephant came to Makkah to destroy the Ka'bah, but Allah destroyed them.

The story of Companions of the Elephant is referred to in verse (105:1) of chapter (105) sūrat l-fīl (The Elephant).

2. Muhammad (pbuh) was called al-Ameen (the trustworthy) by his people because he was the best of his people in physical wellbeing and in attitude, he was the most generous, the most patient, the most truthful, the most sincere and the most honest.

Lesson 4.2 Revelation, mission of Muhammad and the challenges that he met

Revelation of Muhammad (pbuh)

a) Revision

Link this lesson to the previous one which was about the birth and the growth of the prophet Muhammad (pbuh). Explain to the learners that Arabs in the Jaahiliyyah (ignorant period) used to follow the religion of Abraham but later they started to worship idols then Allah send Muhammad (pbuh) to call them for the worship of Allah alone and to bring them from darkness to light.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology, some examples in our daily life.

c) Learning activities

Answers for the learning activity 4.2

The angel Gabriel came to him suddenly when he was in the cave of Hira'. The angel came and said, 'Read!' The Messenger of Allah SAWS (peace and blessings of Allah be upon him) said, 'I am not a reader.' He said, then he took hold of me and squeezed me until I could not bear it any more then he released me and said, 'Read!' I said, 'I am not a reader.' He took hold of me and squeezed me a second time until I could not bear it any more, then he released me and said, 'Read!' I said, 'I am not a reader.' He took hold of me and squeezed me a third time until I could not bear it any more, then he released me and said,

'Read! In the Name of your Lord Who has created (all that exists).

He has created man from a clot (a piece of thick coagulated blood).

Read! And your Lord is the Most Generous.

Who has taught (the writing) by the pen.

He has taught man that which he knew not.'

[al-'Alaq 96:1-5 – interpretation of the meaning]

Answers for the application activity 4.2

1. Mostly, he was thinking and meditating on the Greatness of God, and seeking to escape the social ills that dominated Meccan society at the time, including

abuse and neglect of women, idolatry, an unfair balance of wealth, and abuse of those living in poverty. It was during such a time that God sent revelation to Muhammad, making him a Prophet.

2. The mission of Muhammad (pbuh) and other messengers and prophets was to call for the worship of Allah alone, and to bring people from darkness to light. Allah says: “And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, i.e. do not worship Taaghoot besides Allah)’” (Quran 16:36).
3. When Muhammad (pbuh) started to preach, the nobles and leaders found their position being threatened and put in danger. They subjected some Muslims to torture, persecutions, isolations and boycotts.
4.

Lesson 4.3 Effort of Muhammad to spread Islam in the world

a) Revision

Link this lesson to the previous one which was talking about revelation, mission of Muhammad and the challenges that he met. Tell learners that after preaching people around him, Muhammad (pbuh) started to spread the teachings of Islam in different parts of the world.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition’s books), some books of Islamic theology, some examples in our daily life.

c) Learning activities

Answers for the learning activity 4.3

Randomly ask learners, one by one, to answer the questions.

The prophet Muhammad (pbuh) did not force others to convert to Islam, people would believe him from the acts that he did. The way that he did so was done in a very stable way that did not involve the harming of others; he had showed equality and gave the people freedom of speech when he attempted to do so.

Answers for the application activity 4.3

In groups, let learners share ideas to get the answers

1. After receiving the verse from Quran ordering him to preach publicly, he realized that his uncles and tribe would be an obstacle for his preaching. He then decided to invite them for a meal and tell them about his prophecy.

2. Muhammad had called Quraysh on the hill of Swafa in line with preaching publicly. One day, the Prophet climbed to the top of Swafa, the hill Lady Hagar had once climbed centuries before in search of water, and called the Quraysh to come and listen to the message he brought, and amongst those that came to listen was none other than his uncle Abu Lahab. Silence fell upon the crowd as the Prophet (pbuh) asked, “If I were to tell you that behind this hill there was a great army, would you believe me?” Without any hesitation they replied, “Yes, you have never been known to lie!” The Prophet continued, “Then I urge you to surrender to Allah because if you do not a harsh punishment will befall you.” The crowd that had just testified to the truthfulness of the Prophet lost their senses became deeply offended and left.

Lesson 4.4 Wives of the Prophet Muhammad

a) Prerequisites/Revision/Introduction

In the first lesson which was about the birth and growth of the prophet Muhammad (pbuh) you told learners how Muhammad did business on behalf of Khadija and made big profit. Tell learners that Khadija was impressed with his character, and his sincerity and honesty, so he married her when he was twenty-five, and she was forty, and he did not marry any other woman until after she died.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition’s books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 4.4

The first wife of Muhammad (pbuh) was Khadija. She loved him after realizing his good behavior, sincerity and honesty.

Answers for the application activity 4.4

1. -----
2. She was the first wife of Muhammad (pbuh). The prophet Muhammad described her as follows: “She believed in me when no one else did; she accepted Islam when people rejected me, and she helped and comforted me when there was no one else to lend me a helping hand.

This was because when he went back to him from the cave of Hira, Khadija consoled him and he told her about his prophecy, she didn’t hesitate to accept.
3. The prophet Muhammad (pbuh) married many wives for the following reasons:
 - Helping out the widows of his companions.

- Creating family bonds between him and his companions (Muhammad married the daughters of Abu Bakr and Umar, whereas Uthman and Ali married his daughters. He therefore had family bonds with all the first four Caliphs).
- Spreading the message by uniting different clans through marriage.
- Increasing credibility and sources for conveying his private family life. If he only had one wife, then it would have been a tremendous responsibility on her to convey Muhammad's private acts of worship and family life, and people would try to discredit her to destroy the credibility of these practices. However, with multiple wives, there were a lot more sources to the knowledge, making it more difficult to discredit it. Therefore, his marriages gave more women the opportunity to learn and teach the matters of his private life.

Lesson 4.5 Children of the Prophet Muhammad

a) Revision

Link this lesson to the previous one. Let learners know that even if the Prophet Muhammad (pbuh) had many wives, he only had children with two of them.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 4.5

Randomly ask learners, one by one, to tell you if the prophet Muhammad (pbuh) had children. Yes he had them. Listen to the names of Muhammad (pbuh)'s children given by learners. He was named *Abu'l-Qassim*, after his eldest son.

Answers for the application activity 4.5

On a round table, let learners discuss on questions asked to them

1. The seven children of Muhammad (pbuh) were three sons and four daughters. Their names are:
 - Qassim ibn Muhammad (pbuh)
 - Zainab bint Muhammad (pbuh)
 - Ruqayyah bint Muhammad (pbuh)
 - [Fatimah bint Muhammad \(pbuh\)](#)
 - Ummu Kulthum bint Muhammad (pbuh)

- Abd-Allah ibn Muhammad (pbuh)
 - Ibrahim ibn Muhammad (pbuh)
2. All children of the prophet Muhammad were of his first wife Khadija except Ibrahim.
His mother was Maria al-Qibtiyya, a wife given to Muhammad (pbuh) by a governor of Alexandria.
 3.

Lesson 4.6 Migration of Muhammad

a) Revision

Link this lesson to the second lesson on the point where you talked about the challenges faced by the Prophet Muhammad during his preaching. Unbelievers continued to torture Muslims until they decided to move to another place.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 4.6

The Hijrah is the migration or journey of the prophet Muhammad and his followers from Mecca to Yathrib, later renamed by him to Medina, in the year 622.

Answers for the application activity 4.6

1. To be able to escape the forces that had surrounded his house, Muhammad (pbuh) recited the ninth verse of surah Ya Sin of the Quran and threw a handful of dust at the direction of the besiegers, rendering the besiegers unable to see him. Soon, Muhammad joined Abu Bakr, left the city, and the two took shelter in a cave outside the city. Next morning, the besiegers were frustrated to find Ali on Muhammad's bed.
2. Suraqa bin Malik tried to follow Muhammad (pbuh) and Abu Bakr to catch them but each time he reached close to them, his horse fell and he finally abandoned his desire of capturing Muhammad.

Lesson 4.7 Death of Muhammad (pbuh)

a) Prerequisites/Revision/Introduction:

Link this lesson to any among the previous lessons. Muhammad (pbuh), as other

creatures of Allah, his time came and he died. Allah says: *Every soul will taste death...*
Quran 3: 175

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Randomly ask learners, one by one, the question related to some people who still don't accept that the prophet Muhammad (pbuh) died. Listen to them, may be some of them also don't accept that he died.

Answers for the learning activity 4.7

The fact that there are some people who don't accept that the prophet died is not of today. Even after his death Arabs didn't accept it. They thought a prophet of Allah cannot die, he could live forever. Abu Bakr recited for them the following verse.

“Muhammad (pbuh) is not but a Messenger like the Messengers who had surely passed away before him: will you, then, if he dies or be slain, turn round on your heels?” Quran 3:144.

Answers for the application activity 4.7

1. During his last hajj, the prophet Muhammad gathered people in the valley of Arafat and gave them a farewell message. He said:

O people, just as you regard this month, this day, and this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury; therefore all interest obligations shall from now on be put aside.

Beware of Satan, for the safety of your religion. He has lost all hopes that he will be able to lead you astray in big things, so beware of following him in small things.

2. The prophet Muhammad (pbuh) died on the 12th *Rabi Al-Awwal*, the year 11 A.H, he passed away at the age of sixty three years.

Lesson 4.8 The first four Right Caliphs

a) Revision

Link this lesson to the lesson three which talks about the effort of Muhammad (pbuh) to spread Islam in the world. Muhammad (pbuh) didn't preach alone. He had very close friends who learned Islam from him and were always there for him.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

In pairs, ask learners to discuss on the meaning of Caliphs.

Answers for the learning activity 4.8

The Four Caliphs were the first four leaders of Islam that succeeded the Prophet Muhammad. They are sometimes called the "Rightly Guided" Caliphs because each of them learned about Islam directly from Muhammad. They also served as Muhammad's closest friends and advisors during the early years of Islam.

Answers for the application activity 4.8

1. The four right Caliphs who ruled after the death of Muhammad (pbuh) are:
 - Abu Bakr
 - Umar ibn al-Khattab
 - Uthman ibn Affan
 - Ali ibn Abi Talib
2. The Rashidun Caliphate lasted for 30 years from 632 CE to 661 CE
 - Abu Bakr ruled for two years from 632-634 CE.
 - Umar ibn al-Khattab ruled for ten years from 634-644 CE
 - Uthman ibn Affan ruled for 12 years from 644-656 CE
 - Ali ruled for five years from 656-661 CE
3. The prophet Muhammad (pbuh) had a very close relationship with his right four Caliphs.
 - Abu Bakr was the father-in-law of the prophet Muhammad (pbuh) because he married his daughter Aisha.
 - Umar ibn al-Khattab was also a father-in-law of the prophet Muhammad (pbuh) because he married his daughter Hafsa.
 - Uthman ibn Affan was a son-in-law of the prophet Muhammad (pbuh) because he married his two daughters Ummu Kulthum and Ruqayyah.

- Ali was a cousin and son-in-law of the prophet Muhammad (pbuh) because he married his daughter Fatima.

Lesson 4.9 The rights and virtues of companions of Mohammad

a) Revision

Link this lesson to the previous lessons about companions of the prophet Muhammad (pbuh). They did some acts which made them be valued in Islam and deserve respect from Muslims.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology

c) Learning activities

Answers for the learning activity 4.9

The Prophet Muhammad (pbuh) advised the Muslims saying, *“I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the **Rightly- Guided Caliphs** who will come after me. Adhere to them and hold to it fast”* (Abu Dawud & Tirmidhi).

Answers for the application activity 4.9

There are texts which state the reasons why they deserved this high status, such as the verse in which Allah says (interpretation of the meaning):

“Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Tawraat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)”. (Quran 48:29)

Among the greatest reasons for the high status of the Companions is that to which Allah bore witness of their purity of heart and sincere faith. That, by Allah, is a mighty

testimony from the Lord of mankind, which no human being can attain after the cessation of the Revelation.

Listen to the words of Allah (interpretation of the meaning):

“Indeed, Allah was pleased with the believers when they gave the Bay‘ah (pledge) to you (O Muhammad) under the tree, He knew what was in their hearts, and He sent down AsSakeenah (calmness and tranquillity) upon them, and He rewarded them with a near victory”. (Quarn 48:18)

4.7 Unit Summary

The unit four talks about the Prophet Muhammad (pbuh)’s birth and growth, his mission and how he expanded Islam, wives children and companions of Muhammad (pbuh) then the rights and virtues of relatives, wives and companions of Muhammad (pbuh).

4.8 Additional information for teacher

In addition, tell learners that whenever they hear the prophet Muhammad (pbuh)’s name they have to send blessings upon Prophet Muhammad (pbuh) saying: “Peace be upon him”

Sending blessings upon the Prophet Muhammad (pbuh) is one of the best and noblest acts of worship by means of which one may draw closer to Allah. Allah, may He be exalted, has enjoined that upon His believing slaves. He, may He be exalted, says (interpretation of the meaning):

“Allah sends His Salat (Graces, Honours, Blessings, Mercy) on the Prophet Muhammad (pbuh) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad (pbuh)) and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As Salamu ‘Alaikum)”

[al-Ahzaab 33:56].

The Prophet also urged us to do that and explained that it brings a multiple reward and that it is a means of attaining forgiveness of sins and having one’s needs met. He (blessings and peace of Allah be upon him) said: “Whoever sends blessings upon me once, Allah will send blessings upon him tenfold and will erase from him ten misdeeds and raise him ten degrees in status.” Narrated by an-Nasaa’i (1297); classed as saheeh by al-Albaani in Saheeh Sunan an-Nasaa’i.

4.9 End unit assessment

1. What are the names of the Prophet's parents?

Answer: Aminah is his mother's name, and Abdullah is his father's name.

2. How old was Prophet Muhammad when he received Prophethood, and where was He?

Answer: 40 years old; He was in a cave called 'Hira', on a mountain called 'Jabalun-nur.'

3. What is the lineage of the Prophet Muhammad?

Answer: He is Muhammad, the son of Abdullah, the son of Abul-Muttalib, the son of Hashim, the son of Abdu-Manaf from the tribe of Quraysh. He is the Messenger of Allah to all humans and jinn.

4. Why did the Prophet Muhammad marry so many women?

Answer: Polygamy was common in 7th-century Arabia, as it has been in many other cultures, especially for a political leader; for instance, the patriarchs in the Hebrew Bible are shown as having multiple wives, and the kings of Israel are described as having harems numbering in some cases into the hundreds. According to Muslim historians, the Prophet Muhammad's marriages were contracted to assist needy widows and divorcees and to solidify the community of Muslims by forging alliances among the tribes in and around Medina. In light of the time and place, there was nothing unique or unusual about Muhammad marrying several women.

5. How did Islam spread throughout the world?

Answer:

4.10 Additional activities

4.10.1 Remedial activity

1. Who was with Muhammad (pbuh) when he migrated?

Answer: Muhammad (pbuh) was with Abu Bakr when he migrated.

4.10.2 Consolidation activity

Is it allowed to celebrate the birth of the prophet Muhammad (pbuh)?

There is nothing in the Quran to say that we should celebrate the Mawlid or birthday of the Prophet (peace and blessings of Allah be upon him). The Prophet himself (peace and blessings of Allah be upon him) did not do this or command anyone to do it, either during his lifetime or after his death. Indeed, he told them not to exaggerate about him

as the Christians had exaggerated about Jesus (upon whom be peace). He said: “Do not exaggerate about me as the Christians exaggerated about the son of Maryam. I am only a slave, so say, ‘The slave of Allah and His Messenger.’”

(Reported by al-Bukhaari). What has been reported is that the Prophet (peace and blessings of Allah be upon him) made the day of his birth a day of worship, which is different to celebration. He was asked about fasting on Mondays, and he said: “That is the day on which I was born and the day on which I was entrusted with the Mission or when I was first given Revelation.” (Reported by Muslim, al-Nisaa’i and Abu Dawood).

4.10.3 Extended activity

Explain how Uthman used his wealth in the way of Allah.

He once bought a well in Medina for the Muslim community free of charge from a Jew who was giving a tough time to the Muslims due to shortage of water. During preparations for the Battle of Tabuk, Uthman help fund a large portion of the army with his own personal wealth. This led to the Prophet Muhammad (pbuh) saying, “*Whatever Uthman does after today will not harm him*” (Tirmidhi).

UNIT 5

Conflict Resolution

5.1 Key Unit competence

The learner will be able to prevent conflict, manage it; be tolerant; strive for the reconciliation of one another, then, for reconciliation with Allah.

5.2 Prerequisites/ Revision/Introduction

Islam is the monotheistic religion, in Arabic, the word “Islam simply means submission or surrender, and also derives from a word meaning peace. In a religious context it means complete submission to the will of God. Therefore, all conflicts are the contrary and not good that has to be destroyed by all Muslims.

5.3 Cross-cutting issues to be addressed

- **Peace and values education:** By learning the concept and importance conflict resolution in Islam, learners will develop the quality of living with other in peace and Harmony, not only with human beings but also with all the creatures of Allah.
- **Genocide Studies:** by learning the causes of conflicts and impact of conflict resolution, learners will be able to prevent any cause that may lead to Genocide. Learners will also be able to call conflicting people for reconciliation.

5.4 Guidance on the introductory activity

In groups, ask learners to discuss on the meaning of conflict. Avoid intervening when students have not yet finished. Monitor the progress. Ask students to hold on to their responses (or collect them). Invite the group representatives to presents their findings. Ask the students to evaluate the work of each group before giving their own position.

5.5 List of lessons/sub-heading

#	Lesson title	Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values)	Number of Period
5.1	Definition of conflict and the causes.	Understanding the meaning and causes of conflict to be able to avoid it. Be charitable and resilient.	2
5.2	The types of conflict that exist.	Generalize the types of conflict	2
5.3	Methods of conflict resolution from the Islamic perspective.	Generalize the preventive methods and the conflict resolution methods	2
5.4	Impacts of conflict resolution to the society.	Develop the importance of maintaining social relationships. Mobilize people for true reconciliation.	2
5.5	The importance of unity, peace and security in Islam.	Explain the relationship between peace and security both as fruits of love and promote peace everywhere.	2
Assessment criteria: The learners will be able to identify the importance of conflict resolution and call conflicting people for reconciliation.			

5.6 Guidance on different lessons outlined above

Lesson 5.1 Definition of conflict and the causes

a) Prerequisites/Revision/Introduction

Islam is the monotheistic religion, in Arabic, the word “Islam simply means submission or surrender, and also derives from a word meaning peace. In a religious context it means complete submission to the will of God. Therefore, all conflicts are the contrary and not good that has to be destroyed by all Muslims.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition’s books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 5.1

In pairs, let learners discuss about what they would advise people who would fight just for having different views on religious matters.

It is not necessary that people always have the same views on matters. People should not fight or quarrel because there is something that they don't understand in the same way.

Answers for the application activity 5.1

1. The Shaytwan (Iblis) is the important symbol of conflict. Because, even though he was created by God from smokeless fire, however later then he refused to obey God's command.

According to the Qur'an, he disobeyed an order from Allah to bow to Adam and as a result was forced out of heaven and given interval until the Day of Judgment from further punishment.

2. Allah accepted the claims of Satan who claimed to mislead mankind in order to test them and Jinn. In this regard, Allah warned mankind to avoid being tempted by Satan.

“O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, him and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.” Quran 7:27

Lesson 5.2 The types of conflict that exist

a) Revision

Link this lesson to the previous one which was talking about meaning and causes of conflicts. There are many types of conflict and each depends on the cause of it.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

In pairs, let learners observe the image and share their views on what the situation shown in the image.

Answers for the learning activity 5.2

Let the learners tell you what they think causes people to quarrel.

Answers for the application activity 5.2

1. **Intra-personal conflicts (conflict with one self)**

Intrapersonal conflict is the conflict humans face within themselves, it is a conflict between should and want. Should is always motivated by the values,

religious beliefs, upbringing etc. wants on the other hand are driven by the environment which tempts humans to ignore should.

Interpersonal conflicts (conflict between two or more people)

Interpersonal conflict involves many individuals who perceive themselves as opposed to each other about their respective preferences for goals and / or attitudes, values, and behaviors. There are 8 categories of interpersonal conflicts: interests, power, identities; territorial, relationship, cognitive, affective, and cultural.

These conflicts pitted individuals against some purpose. This type of conflict arises from the natural aggression that an individual has to defend his territory, his resources, and his social structure.

2. Apart from the above mentioned types of conflict, other types of conflict are:
 - International conflict
 - Intra-national conflict
 - Intergroup conflicts
 - Intra-group conflicts

Lesson 5.3: Methods of Conflict resolution from the Islamic perspective

a) Revision

Link this lesson to the previous one about types of conflict that exist. Islam advocates living in peace with Allah - the Creator and Lord of all that exists. As well as, seeking peace within our own selves, and living in peace with other human beings and in peace with our surroundings and environment in its entirety.

All conflicts, whether they are interpersonal, or within the family and community, or national and international disturb this relationship of peace, so any conflict, once it occurs, must be resolved.

b) Teaching resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 5.3

Randomly ask learners how they resolve conflicts among them when they arise. Tell them to write their answers on small pieces of papers to help you comment on them

while elaborating the methods of conflict resolution from the Islamic perspective.

Answers for the application activity 5.3

1. Islam advises people to forgive others and admits that forgiving others is the act of those who are determined.

Allah says: *And whoever is patient and forgives - indeed, that is of the matters [requiring] determination. Quran 42:43*

2. Islam calls people for peace and harmony. Disputes among people disturb the relationship of peace. So Allah promises good rewards for those who settle disputes among people.

Allah says:

No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward. Quran 4:114

3. Other methods of resolving conflicts include:
 - **Ceasefire (al-Hudnah):** a temporary suspension of fighting; a truce.
 - **Counseling (Nasihah):** it consists of giving sincere advice to another person or persons (including disputing parties) in an effort to resolve differences.
 - **Arbitration (Tahkim):** it is a voluntary arbitration in which disputing parties appoint an arbitrator to resolve their dispute.

Lesson 5.4 Impacts of conflict resolution to the society

a) Revision

Link this lesson to the previous one. Ask learners some questions to check if they know why the above methods of conflict resolution are important to the society.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 5.4

The proverb: *“You destroy your enemies when you make peace with them”* means that whenever we try to ceasefire and make peace with our enemies, the enmity is eradicated and then we can work together as friends and reach to development.

Answers for the application activity 5.4

In groups, let learners discuss on importance of conflict resolution to the society.

All conflicts, whether they are interpersonal, or within the family and community, or national and international disturb this relationship of peace, so when conflicts are resolved, the society lives in peace and harmony.

The following are impacts of conflict resolution to the society.

1. Peace and harmony is a basic prerequisite. Peace and harmony can bring a peaceful and stable order to society, and they are a necessary condition for the survival and development of mankind. A world deprived of peace and harmony certainly will fall apart and return to the jungle era in which the strong kill the weak.
2. Peace and harmony is an essential benefit. Peace and harmony are enjoyed and possessed equally by mankind, which is a base for the full understanding of the creativity potential of individuals, the sustainable development of the economy and culture of nations, and a true security for the long lasting prosperity of mankind society.

Lesson 5.5 The importance of unity, peace and security in Islam

a) Revision

Link this lesson to the previous one. Islam as religion of peace has focused unity, peace and security as the fundamental demands of human beings that must be fulfilled.

b) Teaching Resources

The Holy Quran, Hadith (Prophet Tradition's books), some books of Islamic theology.

c) Learning activities

Answers for the learning activity 5.5

On round table, let learners discuss on their views about people who fear Muslims and hate Islam saying that Islam encourages terrorism.

After hearing from them, tell them the definition of Islam from which they will get to understand that Islam provided no place for any act that can harm the creatures of Allah.

The definition of Islam

The root of the word Islam, silm, refers to “making peace, being in a mutually peaceful environment, greetings, rescue, safety, being secure, finding peace, reaching salvation

and well being or being far from danger, attaining goodness, comfort and favour, keeping away from troubles and disasters, submitting the self and obeying, respect, being far from wrong.” The “submitting the self and obeying” here means “submitting to justice and righteousness in order to reach peace and safety and being in a peaceful environment by one’s free will.”

Answers for the application activity 5.5

1. There is so much we can gain just by uniting in good. We can use the power of Unity to change lives.
 - Unity teaches us to be selfless
The prophet Muhammad (pbuh) said: “None of you will have faith until he loves for his brother what he loves for himself.” [Al-Bukhari]

Quite beautifully, this narration includes both Muslims and non-Muslims in relation to maintaining brotherhood. In this hadith our Prophet (saw) is directing us about dawah and how a believer should invite a non-believer to Islam just how he loves Islam for himself.
 - Unity helps to know that we are like a structure
Our Prophet (pbuh) said, “*Verily, the believers are like a structure, each part strengthening the other,*” and the Prophet clasped his fingers together. [al-Bukhari]

This hadith highlights the importance of supporting one another during times of need willingly and sincerely. It also involves expressing a sense of joy and pleasure when helping one another, seeing it as an honour to be able to fulfil someone else’s need, thus the importance of unity.
2. Peace and security are the fundamental demands of human beings and Islam carries the message of security, peace and health.
 - Allah said: “Surely We have sent you with the truth as a bearer of good news and as a Warner” [Quran, 2: 119].
 - Primarily, this good news is about living a peaceful life in which justice exists. Besides, this lifestyle is based on people’s natural make up.
 - “There has come to you light and a clear Book from Allah. With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will” [Quran, 5: 15-16].

5.7 Unit Summary

Unit five emphasise on conflict resolution, types of conflicts that exist, methods of conflict resolution in Islamic perspective, impact of conflict resolution to the society and the importance of Unity, peace and security in Islam.

5.8 Additional information for teacher

In order to be able portray a fair image of Islam; we have to consider its divinely inspired purposes, which yield, as a result, a just worldly order. By applying preventive measures to ensure security of wealth, life, mind, religion, and reproduction, Islam aims to build a society in peace, serenity, friendship, collaboration, altruism, justice, and virtue.

According to the Qur'an, all Muslims are brothers and sisters to each other and if a disagreement appears among them they make peace and correct it (Qur'an, 49:10). They help each other to avoid what God forbids and to observe their religious awareness at every stage in their life (Qur'an, 5:2); they carry out important tasks after shura, that is, consultation (Qur'an, 3:159; 42:38); and they always witness truthfully and are just even if it is against their close relatives (Qur'an, 4:135).

Again, as mentioned in the Qur'an, a true Muslim follows the straight path. That means that he or she is faithful, honest, and just, is calm, lives to perfectly observe his or her religion and in guidance of reason.² Pursuing the straight path can be understood as being absolutely truthful and honest in all circumstances, as well as embracing a moderate way of life that encourages good relations with everyone.

5.9 End unit assessment

1. The Qur'an describes the desirability of peace and the means of attaining it in various passages, including the verse, "If they incline toward peace, then seek you peace also," which clearly demonstrates that peace is a desired state to be striven for. Another verse describes the blessings of peace: "'Peace,' a word from a Merciful Lord" (Qur'an, 36: 58). Furthermore, Salaam alaikum – "peace be upon you" – is the universal Islamic greeting; and as-Salaam is one of the 99 names of God, meaning "The Giver of Peace." One of the best-known prophetic supplications is: "O God, You are peace, peace comes from You. Blessed are You O Possessor of Glory and Honor." Furthermore, one of the various names for heaven is Dar al-Salam, "Abode of Peace."
2. Muslims should teach peace because Islam is the religion of peace. The prophet Muhammad (pbuh) encouraged Muslims to wish peace and greet people wishing them peace.

Muhammad (pbuh) once told his followers that there are five responsibilities each Muslim has toward their brothers and sisters in Islam: greeting each other with *salaam*, visiting each other when someone is sick, attending funerals, accepting invitations, and asking Allah to have mercy on them when they sneeze.

The Prophet Muhammad (pbuh) again said: “You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I tell you about something which, if you do it, will make you love one another? Greet each other with *salaam*.”

3. Causes of Intrapersonal Conflict and Measures to Control

Frustration in work: In such situation workers do not like to work properly in organization. ...

Goal conflict: The workers show dissatisfaction towards the common goals of organization.

Role conflict or ambiguity: The workers become disagree in the matter of role.

4. Mediation and Conciliation are two methods of conflicts resolutions in which a third-party is involved. His role varies from one method to another. ... Mediation and Conciliation refer to the dispute resolution process in which two or more parties attempt to reach an amicable agreement with the help of a third party.

The basic difference between mediation and conciliation is based on the role played by the third party who is selected by the parties seeking a settlement, in consensus. In mediation, the mediator acts as a facilitator who helps the parties in agreeing. Conversely, in conciliation, the conciliator is more like an interventionist who provides probable solutions to the parties concerned, to settle disputes.

5.10 Additional activities

In groups, let learners discuss about the following questions.

5.10.1 Remedial Activity

Explain how Islam is against conflicts from its meaning.

Answer: The root of the word Islam, silm, refers to “making peace, being in a mutually peaceful environment, greetings, rescue, safety, being secure, finding peace, reaching salvation and well being or being far from danger, attaining goodness, comfort and favour, keeping away from troubles and disasters, submitting the self and obeying, respect, being far from wrong.” The “submitting the self and obeying” here means

“submitting to justice and righteousness in order to reach peace and safety and being in a peaceful environment by one’s free will.”

From the above meaning of Islam, we realise that Islam is against all forms of conflicts and anything that can harm not only human beings but also all the creatures of Allah.

5.10.2 Consolidation Activity

What is the meaning and importance of “As- Salam-U- Alaikum wa rahmatullahi wa barakatuh”?

“As- Salam-U- Alaikum wa rahmatullahi wa barakatuh”

Means “May the peace of Allah be upon you and His mercy and His blessings”. In fact; it is more than being just a greeting, it has much deeper meanings.

In Islam, exchanging greetings has big rewards in both this life and the hereafter. To understand its importance, you have first to realize its meaning and rules.

What does it mean?

Saying “As- Salam-U- Alaikum wa rahmatullahi wa barakatuh” means a guarantee that I will not harm you, as it is a very strong bond of security and peace.

It is also a kind of invocation, as you pray Allah to make this person in peace in his mind, his body, his social life ...etc.

Greeting also is a kind of worshipping God, as Prophet Muhammad (pbuh) advised people to offer greetings to spread kind feelings between them and to acquire high ranks in paradise. This shows the great reward that one can attain by offering greeting.

Islam encourages its followers to spread greetings among themselves, as the Prophet (pbuh) said:

O people, exchange greetings of peace (i.e., say: As-Salamu ‘Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace.”

5.10.3 Extended activity

How do the Quran and Hadith explain the reason to difference in human beings creation which is most of the time the cause of conflicts?

Answer: According to the Messenger of God, people are equal before God as the teeth of a comb are equal. Characteristics like language, ancestry, race, wealth, and poverty are not signs of superiority. In the thirteenth verse of the chapter Al-Hujurat,

the creation of humankind from a female and a male, the division of humanity into ethnic groups or nations and tribes in order to know one another, and the importance of fearing God in order to become valued in God's view are pointed out.

The verse approves having an identity and being known by an identity; nonetheless, it rejects the abuse of affiliation (to different gender, social or ethnic groups) as a means of superiority. Thus, it assesses a person's honour and value in terms of universal values that he or she gains through his or her own will and effort, and not in terms of gender or ethnic ties, which are not obtained through free will. Quran 49:13.

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