

Scheme of work

Component 1: The study of religions - beliefs, teaching and practices: Islam (Option 5)

Introduction

This SOW offers a route through the GCSE Religious Studies Specification A (8062) course. This is a sample scheme of work and is only one suggestion for how the delivery of the GCSE Religious Studies specification might be planned. It is not intended to be prescriptive or definitive and can be edited to suit your delivery model and the particular needs of your learners.

Teachers can use the ideas below to develop schemes which suit the arrangements and time allocations of their own schools and colleges.

Please remember that assessment is always based on the content of the [specification](#). You can find past assessment materials on [Centre Services](#).

General timings

The scheme of work is based on a total of 120 teaching hours. Of these 120 hours, we suggest that:

- Each of the religions studied should be covered in approximately 30 hours.
- Teach alongside: The second religion studied for Component 1 and the four thematic studies from Component 2.

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Introduction

Guidance

- Introduction to the historical and theological development of Islam in Arabia. This introductory lesson provides you with an opportunity to begin to explore topics including Prophethood and Holy Books. Use of historical and theological approaches may be helpful here.
- Pre-Islamic Arabia is referred to as the Age of Jahiliyyah (understood as 'ignorance') in Islam. Generations prior to the revelation of the Qur'an had become 'ignorant' of the truth of Islam. Jahiliyyah' may be understood to mean ignorance of Tawhid (the oneness of God), Risalah (Prophethood), and Akhirah (the afterlife and its consequences). This 'ignorance' is believed to have led to a hostile and dangerous society, including regular tribal warfare and the poor social treatment of women.
- The people of Arabia are believed to have forgotten the previous messages sent down by Allah by the Prophet Ibrahim. Ibrahim is believed to have brought Islam to Arabia and rebuilt the Ka'aba which was originally believed to have been built by Adam in Arabia.
- The social characteristics of Pre-Islamic Arabia included a nomadic culture which struggled to survive in a hostile climate. The tribe was highly valued as an individual could not survive alone. Warfare or vendettas were a regular occurrence between tribes for the means of survival.
- The religious characteristics of Pre-Islamic Arabia included polytheism. This worship was centred around the Ka'aba, said to house 360 statues of gods. The Quraysh, Prophet Muhammad's tribe, were the guards of the Ka'aba and were well-respected. Link with Topic 16 (Hajj) – the importance of the Ka'aba in Islam and its role in connecting Islam with the previous Prophets and Messengers (Topic 7).
- Ask students to list the reasons that a revelation was needed at this time: socially, morally, and religiously. You may compare the society of Pre-Islamic Arabia with society today, and explore the value of the revelation in today's context.
- Islam was not a 'new' religion to Arabia. Prophet Muhammad was the Seal of the Prophets, sent to bring Arabia back to Islam and reaffirm previous Prophet's messages through the final Holy Book.
- The concept of the Ummah and that all Muslims are 'one', however, due to the historical context, we have different denominations today. But, all follow the main belief that Allah is one God and the Prophet Muhammad was his final messenger.
- There are different denominations within Islam for example, Sufi, Ahmadiyya, Ismaili; however, the two largest dominations are Sunni and Shi'a.

Resources

Read the [Ofsted RE Research Review](#) (4 minutes).

Beliefs and teachings: Key Beliefs

Lesson 1

Topic title

Sunni and Shi'a core beliefs.

Specification content

The six articles of faith in Sunni Islam and five roots of Usul ad-Din in Shi'a Islam, including key similarities and differences.

Guidance

The focus is to introduce the key beliefs within Sunni and Shi'a Islam.

Possible teaching and learning activities

- Students should describe and explain each of the articles / roots and the implications for Muslims (ie the 'influences' of these beliefs – AO1.2).
- Students could compare the Sunni six articles and the Shi'a five roots. Key questions to consider: which beliefs are shared? Which beliefs are not shared? Why might Sunni and Shi'a Muslims hold different beliefs?
- Study some of the following: Surahs 1, 4 and 112. Consider the importance of Tawhid as a shared belief amongst Sunni and Shi'a Muslims.

Differentiation and extension

- Using the historical approach, explain the historical context behind the Sunni and Shi'a division. The division originates from the dispute over the leadership of the early Ummah (Muslim community) after the Prophet Muhammad's death in 632CE. The majority of Muslims believed that Abu Bakr (the Prophet's close friend) should be the next leader, whereas others believed that Ali (the Prophet's cousin and son-in-law) should be the next leader. Those who supported Abu Bakr became known as 'Sunni' Muslims (following the Sunnah, or tradition, of the Prophet Muhammad). Those who supported Ali became known as the Shi'a Muslims (a contraction of the Arabic for 'Partisans of Ali', Shi'at Ali).
- Explore why there is a split between Sunni and Shi'a Muslims in the first instance in regards to the rightful successor after the death of the Prophet Muhammad. Explore the Seveners and Twelvers within Shi'a Islam linking to Ismaili Shi'as.

Resources

- Read about [being a Muslim](#). RE online (5 minutes).
- Watch two clips about [the difference between Sunni and Shia Muslims](#). BBC Teach (4 minutes).
- Read about [the six articles and five roots of Islam](#). BBC Bitesize (7 minutes).

Lesson 2

Topic title

Tawhid.

Specification content

Tawhid (the Oneness of God), Qur'an Surah 112.

Guidance

The focus is to give students a deeper understanding of the concept of Tawhid and how Muslims apply this teaching in their daily lives.

Possible teaching and learning activities

- The specified text to study is Surah 112, (others such as Surah 1 and 16:3 may also be useful). Students could read each Surah and identify aspects of Tawhid. Key questions to consider: why is belief in Tawhid a key Islamic belief? How might each Surah influence a Muslim's belief in God? What might a Muslim learn about the deeper meaning of Tawhid from each Surah?
- Consider exploring why the Oneness of God is important to Muslims as a monotheist religion, and how this concept is deeply rooted in the Islamic understanding of this. Whilst making it clear that Tawhid is more than simply 'belief in one God'. Students may deepen their understanding of Tawhid through considering the idea of God as Creator and Judge of mankind.

Differentiation and extension

- Link with Topic 7 - Risalah: ask students to consider the importance of Prophets throughout the ages in revealing and reaffirming Tawhid. This message was preached by all Prophets since Adam: what does this tell Muslims about the importance of belief in Tawhid?
- Link with Topic 13 – Salah: Ask students to consider how Muslims physically display their belief in Tawhid. For example, you may link this to the practice of prayer and the posture of 'sujood' (prostration) to one God.
- Link to topic 12 Shahadah.
- Using a Theological approach, ask students whether they think Tawhid is a simple or complex idea to understand. This links to the Nature of God and Allah's attributes all contained within one God.
- The concept of monotheism could be a good opportunity to explore the historical aspect of Islam deriving from Ibrahim, with a link to Christianity and Judaism being the three Abrahamic faiths.
- A link could be made to the Christian view of the Trinity and its idea of monotheism, in relation to Islam rejecting this view point surrounding Jesus being the Son of God whilst highlighting that Islam does still accept Jesus as a prophet.

Lesson 3

Topic title

The nature of God.

Specification content

The nature of God: omnipotence, beneficence, mercy, fairness and justice/Adalat in Shi'a Islam, including different ideas about God's relationship with the world: immanence and transcendence.

Guidance

The focus in this lesson is to look at the qualities of God and how Muslims understand the nature of God through them. This lesson leads on from the belief in Tawhid.

Possible teaching and learning activities

- Study a selection of Surahs (eg 1, 4, 7, 16, 17, 50, 112) and analyse the Surahs in relation to the specification content above and for example, Allah as creator; worship of Allah, 99 Beautiful Names, etc.
- Reflect on the idea of Allah being both Immanent and Transcendent. Ask students what it means for Allah to be within creation. Link this to Surah 50:16. How might this influence a Muslim's behaviour? (AO1.2) What might it mean for Allah to be outside of creation? Link this to His role as Creator through Surah 1:1-7: the first revelation of the Qur'an.
- Explore why the different characteristics are important and how they link to a Muslim's daily life and how this reflects in their worship and aspiration to be a reflection of Allah (AO1.2 – influences).

Differentiation and extension

- Applying a Theological approach, you may introduce students to the 99 Beautiful Names of Allah and discuss how they enhance understanding of Tawhid and the supremacy of God's will. Students could consider the idea of Tawhid's simplicity as holding seemingly contradictory ideas of God, such as God being both Al'-Awwal (The First) and Al'-Akhir (The Last).
- Ask students to consider why the Sunni six articles of faith contain two beliefs about God (Tawhid and Al Qadr, or predestination). Is Al Qadr a part of the nature of Allah, or does it tell Muslims about their place in creation? Teachers should note that Sunni and Shi'a Islam differ on the place of free will for human beings (link with Topic 5). Sunni Muslims believe that everything is predestined by Allah. Shi'a Muslims believe that Allah knows everything that will happen, but does not predetermine this.
- Link with Topic 6 – Akhirah. Ask students to consider why the Shi'a five roots of 'Usul ad-Din contain two beliefs about God (Tawhid and Adalat). Is Adalat considered an equally important belief as Tawhid? How might belief in Adalat influence a Shi'a Muslim? For example, you may compare this with the Sunni article of Al Qadr. Would a Sunni Muslim view their afterlife in a different way than a Shi'a Muslim?
- This topic could also link to Theme E: Crime and Punishment in regards to justice and whether justice should be served on Earth (eg capital punishment) or in the afterlife.

Resources

- Watch a useful clip for [introducing the complexity of God's nature held within Tawhid](#). YouTube (3 minutes).
- Watch here [99 Beautiful Names, Spoken Word by Boonaa Mohammed](#). YouTube (3 minutes).

Lesson 4

Topic title

Angels.

Specification content

Angels, their nature and role, including Jibril and Mika'il.

Possible teaching and learning activities

- Students should explore the different duties allocated to the angels and how this affects the lives of Muslims, eg ensuring they do good deeds (AO1.2).
- Students should be given information about the role of angels in Islam and that they are creatures created by Allah who are continuously in his service.
- You may find it helpful to study the following Surahs with students: Surahs 21:20 and 35:1 give an insight into the nature of Angels as winged beings who do not have free will, and therefore praise Allah ceaselessly. Surahs 2:97 and 66:4 mention Jibril by name and provide knowledge about his role in revelation. It is also believed that Jibril is the Angel who accompanied the Prophet Muhammad on his Night Journey.
 - Surah 2:98 states that the Angel Mikail's role is to provide nourishment for Allah's creation.
- Angels have significance in this world and in the afterlife. Angels record a Muslim's personal actions, provide nourishment to the world, and supported in the process of revelation. Students may create 'CVs' of Angels which detail their roles and responsibilities, focusing on the role of Angels in a person's worldly life and in their afterlife.

Differentiation and extension

- Explore how the other angels play an important role in a Muslims life including; Izra'il (Angel of Death), Israfil (Angel present on day of resurrection), Munkar and Nakir (angels responsible of questioning the soul of a person who has died), Al-Kiram and Al Katibun (angels who record the deeds of a Muslim).
- Link to Topic 1 – the six articles of faith and five roots of Usul-ad-Din. Teachers should encourage students to make connections between the nature and roles of Angels. Belief in Angels is one of the Sunni six articles of faith, and students may make connections between this article and other articles of faith. For example, Angel Jibril is the angel of revelation - he appeared to the Prophet Muhammad on the Night of Power for the first revelation.
- Link to Topic 6 – Akhirah. Surah 82:1-12 outlines the role of the Angels in recording a person's good and bad deeds in their Book of Deeds. Teachers could link this topic with the Beliefs topic of the Akhirah and the roles of Angels in the Day of Judgement.
- Links with Prayer (Topic 13), as Muslims offer Salam ('peace') to the Angel on each shoulder at the end of the prayer.
- Link to Topic 7 – Risalah. Both Jibril and Mikail are believed to have cleansed the Prophet Muhammad's heart, as referenced in Surah 94:1, when he was a child.

Lesson 5

Topic title

Predestination and human freedom.

Specification content

Predestination and human freedom and its relationship to the Day of Judgement.

Possible teaching and learning activities

- Students should consider the different beliefs regarding predestination, human freedom and the impact of belief in predestination in the lives of Muslims.
- This topic introduces the Sunni article of faith al-Qadr (predestination) and the Shi'a root of Adalat (the justice of God). The two key beliefs influence Sunni and Shi'a views of human freedom and the consequences of the Day of Judgement.
- Surahs (9:51) and (13:11) provide helpful reference points in exploring the difference between Sunni and Shi'a views of human freedom. Traditionally, Sunni Muslims believe that as God's Will is supreme; He has predestined everything (9:51). For Shi'a Muslims, there is a greater emphasis on human free will and personal responsibility for a person's own afterlife (13:11).
- Consider Predestination (al-Qadr) and human freedom and its relationship to the Day of Judgement. Get students to think about the choices that they have as humans and explore here the possible consequences of our actions even though we have free will.

Differentiation and extension

- Topic links may be made with the role of Angels (Topic 4) in recording a person's good and bad deeds (82: 1–2). This role implies human accountability for their actions on the Day of Judgement, as it is this Book which results in the person's destination in the afterlife.
- You could divide the class in half, with each half being given one of the two Surahs as mentioned in the Guidance. Students could find evidence from the topics completed so far to justify their particular Surah's view regarding personal responsibility and accountability. Students may present their findings to the other half of the class, and together they may explore the ways in which both Surahs may be true for a Muslim. Is accountability for our own actions possible if God has predetermined our actions? Why may predestination be a requirement of God's Omnipotence? Links available with Topic 2 and 3.

Lesson 6

Topic title

Life after death (Aakhirah).

Specification content

Aakhirah (life after death), human responsibility and accountability, resurrection, heaven and hell.

Learning outcomes

This lesson introduces students to Islamic beliefs about the afterlife.

Possible teaching and learning activities

- Students could look up a description of the afterlife from Surah 37: 43 – 48.
- You may explore the topic of Aakhirah as a process which begins before death, once a leaf with the person's name on it falls forty days before death. Aakhirah is a process that begins to take place during a person's life, continues through the experiences of the grave, and cumulates in the resurrection on the Day of Judgement.
- Surahs describing Jannah (Heaven) include 36:55-58 and 56:15-24.
- Surahs describing Jahannam (Hell) include 4:56 and 56:42–44.
- Students should examine the influence of the descriptions of Jannah and Jahannam on a Muslim (AO1.2).

Differentiation and extension

- You could make connections with prior learning, including: Tawhid (Topic 2), Malaikah (Topic 4), and Al Qadr (Topic 5) for Sunni Muslims and Adalat for Shi'a Muslims.
 - Students could consider the connections between belief in one God and Allah's role as the ultimate Judge in the Aakhirah.
 - Students may revisit their learning on Angels and explore the roles of Angels leading up to the Day of Judgement.
 - Students could explore the implications of the Sunni belief in Al Qadr versus the Shi'a emphasis on Adalat. For example, human responsibility and accountability further demonstrates the Shi'a root of Adalat. Allah is Just in His final decision about a person's destination as it is a result of a person's own actions. Whereas the Sunni belief in Al Qadr is demonstrated through Allah's role as the ultimate Judge, with His decision being made before the Day of Judgement itself.
- Topic links with the Practices section may be made. Consider the actions that a Muslim performs that are linked with the belief in Aakhirah, for example fulfilling the Five Pillars of Islam for a Sunni Muslim and the Ten Obligatory Acts for a Shi'a (Topic 11).

- Further opportunities include taking a Theological approach, conducting an analysis of the literal versus metaphorical readings of the description of Akhirah in the Qur'an. Some scholars avoid a literal reading of the Qur'anic descriptions of Akhirah, as the true reality is beyond human understanding. In exploring this, you may:
 - Encourage students to draw connections between Jahiliyyah, revisiting the Arabian population's struggle for survival in the desert, and the fertile and abundant descriptions of Jannah. Questions to consider include: was the Qur'anic message for the people experiencing a struggle to survive? Does this make the Qur'anic descriptions of the Akhirah less relevant for some Muslims today?
 - Topic: Links available with Theme B in Paper 2, highlighting the Death and afterlife topic, and also the relationship between science and religion. Literalist readings of scripture are deemed to be true 'without knowing how' and by placing faith in the message of the revelation. Students may explore the extent to which this practice is supported and challenged by modern science. Questions to consider include: why might some Muslims argue that science is relevant for this world but not the Akhirah? Does belief in Akhirah give a Muslim's life purpose?
- Explore how the belief in Akhirah impacts a Muslims belief on abortion and euthanasia (Theme B).
- Explore how Islamic belief on Akhirah is in opposition to fundamentalist view on suicide.

Beliefs and teachings: Authority

Lesson 7

Topic title

Risalah.

Specification content

Risalah (Prophethood) including the role and importance of Adam, Ibrahim and Muhammad.

Learning outcomes

The focus should be on understanding the concept of prophethood and the role and importance of Adam, Ibrahim and Muhammad.

Possible teaching and learning activities

- Look up the meaning of the Arabic term Risalah. Students could discuss what qualities a person needs to be called a Prophet, and explore the difference between a Nabi (Prophet) and a Rasul (Messenger).
- Risalah is an article of faith that began with the creation of the first human being. The first man, Adam, was a Prophet of God. This demonstrates human beings' unique status in Islam.
- The nature of prophets as ordinary human beings who were chosen by God for extraordinary purposes.
- Key questions to consider include: how did the prophets get their message? What are the similarities between their messages? What did the prophets do with their message? What makes prophets special and highly respected individuals?

Differentiation and extension

- Students could be encouraged to draw connections between the prophetic messages of Adam, Ibrahim, and Muhammad. Although Adam did not receive a message in the form of a Holy Book, he did receive knowledge of the names of creation (2:31–32) which he passed on to the Angels. Ibrahim, like Muhammad, lived in a time of polytheism and was instructed by Allah to bring his community back to the belief in one God (Tawhid – Topic 2). This is illustrated by both Ibrahim and Muhammad reclaiming the Ka'aba. Ibrahim rebuilt the Ka'aba after Adam's original Ka'aba was destroyed, and Muhammad reclaimed Ibrahim's Ka'aba from polytheistic practices in the age of Jahiliyyah.

- When teaching the Prophet Muhammad, the following could be considered:
 - Students could research the Prophet Muhammad’s family lineage, which is believed to link to Ibrahim through his son Ismail, the son who helped Ibrahim rebuild the Ka’abah. You may consider whether Muhammad was destined to be a Prophet from the beginning, even though he did not receive his first revelation until he was aged forty.
 - Linking to the introductory lesson on the age of Jahiliyyah, why might Muslims believe that Muhammad was the perfect Prophet for this era? Consider his personal characteristics (eg Al-Amin, or the Trustworthy One), his status in Mecca as a reliable merchant, and his miraculous revelation (as Muhammad is believed to have been illiterate).
 - Linking with the Shahadah (Topic 12), Muhammad is the only Prophet to be mentioned in this declaration of faith. Ask students whether this makes Muhammad the most important Prophet. What reasons might Muslims give to support this view? Consider his role in the revelation of the final Holy Book (Topic 8), alongside Muslims following his Sunna (behaviours, as recorded in Hadith) over other Prophets.
- Additional links include connecting Risalah with the Islamic Practice of Hajj (Topic 16), using the Ka’abah as a physical reminder of Tawhid. Adam, Ibrahim, and Muhammad each built or reclaimed the structure for the exclusive worship of Allah only, reinforcing Tawhid.
- Links may be made with Theme B (Paper 2, Thematic Studies). Prophet Adam was given the role of a Khalifa (vice-regent) over creation, and this role has passed down to all humanity. Each human being has a specific role and responsibility given to them by Allah to be a Khalifa. This means that Muslims have a duty to take care of Allah’s creation and be good stewards towards the Earth.
- Students could explore other important prophets including; Musa (Moses) Idris (Enoch), Nuh (Noah), Dawud (David), Ismail (Ishmael) and Ishaq (Isaac).

Lesson 8

Topic title

The Qur'an.

Specification content

The holy books:

- Qur'an: revelation and authority
- the Torah, the Psalms, the Gospel, the Scrolls of Abraham and their authority.

Learning outcomes

Students should gain a comprehensive understanding of the historical context, key themes, and teachings within the Qur'an, enabling them to critically analyse and appreciate its significance in Islamic culture and global history.

Possible teaching and learning activities

- Students should examine how the Qur'an was revealed and why it holds authority for Muslims.
- Study should cover the different uses of the Qur'an: its use in a Muslim's everyday life, as a source of law, and in worship.
- The Qur'an is believed by Muslims to be the Kalam Allah (the direct, phonetic word of God) and incorruptible. This makes the Qur'an different to the previous Holy Books, which are believed to have been corrupted (changed) over time.
- The Qur'an was revealed to the Prophet Muhammad over a period of 23 years. Its themes provide eternal guidance to Muslims, and are also responding to the society of Jahiliyyah ('ignorance') in which it was revealed.
- The Qur'an also serves as a source of practical guidance, or Shari'ah – Surah 5:48. The Shari'ah is the code of behaviour in Islam which determines the rightness or wrongness of an action.
- The Qur'an was originally transmitted orally, and this tradition still continues today in Muslims who choose to become a 'hafiz' ('Guardian') – a person who can recite the Qur'an from memory.
- Surah 2:23 emphasises the Qur'an's unique status – no human being can produce 'a surah like it'. The Qur'an is the final Holy Books and cannot be changed, unlike previous scriptures. This follows the Prophet Muhammad's status as the Seal of the Prophets.

Differentiation and extension

- To what extent can we question the Qur'an and to what extent can Muslims respond?
- Students may discuss importance of the Qur'an as 'The Recital' for Muslims today: not only a physical text, but one that should be recited aloud.
- Students could draw connections between Islamic beliefs about the Qur'an and Muslim practice: for example, the use of Qur'anic recitation during Salah (Topic 13).
- You may wish to consider the use of the Qur'an by non-Arabic speakers. Questions to discuss could include: can the Qur'an be adequately translated? What might a person gain from reciting the Qur'an if they do not understand its words?

- Links to Paper 2 – the Qur’an as the first source of Shari’ah (guidance) and its impact on a Muslim’s understanding of relationships (Theme A), the environment (Theme B), or crime and punishment (Theme E) are examples. Students should be made aware that a Muslim’s attitude towards all social issues explored in Paper 2 are first drawn from the Qur’an, where guidance is provided.

Resources

Read an [article on the Qur’an](#). RE online (3 minutes).

Lesson 9

Topic title

Holy Books.

Specification content

The holy books:

- Qur'an: revelation and authority
- the Torah, the Psalms, the Gospel, the Scrolls of Abraham and their authority.

Learning outcomes

The focus should be on looking at the other holy books revealed by Allah and the authority that they have. The Qur'an is the final Holy Book in Islam, following and perfecting previous revelations. The previous Holy Books were revealed by previous Messengers, as covered in Topic 7.

Possible teaching and learning activities

- Previous messages (Holy Books) had been sent by Allah to earlier communities. These messages had become corrupted and changed over time by later generations who kept returning to polytheistic practices. The Qur'an is the final revelation sent by Allah that could not be corrupted, and this ensures the Prophet Muhammad's place as the 'seal of the prophets'.
- Teachers should note that the revelations of Holy Books throughout history informs the Muslim view that Islam was not a new religion in Arabia, or to the world, but was the perfection of previous revelations sent by Allah.
- The following Surahs may support the study of previous Holy Books:
 - 21:105 states that previous Holy Books had been revealed before the Qur'an, naming the Zabour (the Psalms) specifically.
 - Surah 7:156 clearly connects the Prophet Muhammad as the 'unlettered Prophet' (the Prophet who was illiterate, making the Qur'an miraculous) with the Prophet Ibrahim's Tawrat and the Prophet Isa's Injil.
- Teachers could get students to make links between the Qur'an and other holy books. Students could explore: which themes are present in each revelation? For example, the importance of belief in Tawhid and the role of the messengers. Do the previous Holy Books still hold importance for Muslims after the revelation of the Qur'an? How does the existence of previous revelations confirm the truth of the Islamic message for a Muslim?

Resources

Read about [the four recorded books before the Qur'an](#). BBC Bitesize (4 minutes).

Lesson 10

Topic title

The Imamate in Shi'a Islam.

Specification content

The Imamate in Shi'a Islam: its role and significance.

Learning outcomes

The focus is on looking at the concept of Imamate and its importance in Shi'a Islam. Teachers should ensure that coverage of Shi'a Islam is not presented in opposition to Sunni Islam, but its beliefs/practices are covered with reference to historical events and theological differences.

Possible teaching and learning activities

- The term 'Shi'a' is a contraction of 'Shi'at Ali', meaning the 'partisans of Ali'. The original division between Sunni and Shi'a Islam was caused by a leadership dispute: Shi'a Muslims believe that Ali was the rightful first Caliph, instead of Abu Bakr, who was a close friend of the Prophet Muhammad. Abu Bakr was elected by the majority of the early community after the Prophet Muhammad's death, but many members of Muhammad's close family believed that Ali was named by Muhammad as the rightful successor. (Surah 53:3-4).
- Belief in the Imamate is one of the five roots of Usul ad-Din (Topic 1).
- Imams are descendants of the prophet Muhammad and part of the Ahl al Bayt.
- This original political divide has developed into a religious one. This has led to the Shi'a addition to the Shahadah (Topic 12), or the declaration of faith: 'There is no God but Allah. the prophet Muhammad is his messenger and Ali is the friend of Allah'.
- Some Shi'as believe there have been twelve Imams, others believe there have been seven.

Differentiation and extension

- Questions to extend learning may include: Why is the concept of Imamate still relevant today? (Link to the Shi'a beliefs regarding the Mahdi and the afterlife). Why might Shi'a Muslims believe that the Ahl al Bayt are able to interpret the Qur'an in ways that other Muslims cannot?
- There may be tensions between different dominations, but link back to the concept of the Ummah.
- Links to Topic 19 – the commemoration of Ashura.

Resources

- Read an article about [Islam: Sunni and Shi'a](#). BBC website (10 minutes).
- Read here an article which provides context for [the development of the Caliphate. outside of the Ahl al Bayt](#). Britannica.com (12 minutes).
- Watch this clip about [the relationship between Sunni and Shi'a Muslims today](#) (Attention should be paid to the reasons cited for their differences and their similarities in faith). YouTube (10 minutes).

Practices: Worship

Lesson 11

Topic title

The Five Pillars of Sunni Islam and the Ten Obligatory Acts of Shi'a Islam.

Specification content

Five Pillars of Sunni Islam and the Ten Obligatory Acts of Shi'a Islam (students should study the Five Pillars and Jihad in both Sunni and Shi'a Islam and the additional duties of Shi'a Islam).

Learning outcomes

The focus should be on explaining the concept of the Five Pillars in Sunni Islam and the Ten Obligatory Acts of Shi'a Islam.

Possible teaching and learning activities

- Students could be asked to make a list of items required to make a building. They could be asked why they chose these materials and explore the concept of pillar before linking to the Five Pillars.
- They could consider the effect of removing the main pillar of a building and the effect that it has and relating this to how Muslims see the Shahadah. The Shahadah is the foundation of faith for both Sunni and Shi'a Muslims. For Shi'a Muslims, this is why the Shahadah is not within the Ten Obligatory Acts – it is the foundation of their Aqidah (creed).
- Students could create a chart showing what Sunni and Shi'a Muslims have in common in the Pillars/Obligatory Acts and the additional requirements for Shi'a Muslims.

Differentiation and extension

Links to Topic 10 – the Imamate in Shi'a Islam. You could introduce students to the historical and political divisions between Sunni and Shi'a Islam that contributed towards a different theological approach, as expressed through the Sunni Five Pillars versus the Shi'a Ten Obligatory Acts.

Lesson 12

Topic title

Shahadah.

Specification content

Shahadah: declaration of faith and its place in Muslim practice.

Learning outcomes

The focus should be on the meaning and importance of Shahadah for Sunni and Shi'a Muslims.

Possible teaching and learning activities

- Students should be aware of the difference between the version of the Shahadah as used by Sunni Muslims and that used by Shi'a Muslims. (NB. the Shahadah is not a separate pillar for Shi'a Muslims but they connect it to their creed (Aqidah)).
- Students should be able to explain how the Shahadah links to the Sunni six articles of faith and the Shi'a five roots of Usul ad-Din.

Differentiation and extension

- Students could create a 'Shahadah timeline' to document a Muslim's life journey through the Shahadah. It is the first thing that a baby within a Muslim family hears when they are born, it is heard daily in the calls to prayer, and is ideally the last thing that a Muslim recites before they die. The Shahadah carries a Muslim through their religious life, reaffirming the foundations of the Sunni and Shi'a faith.
- When teaching the Sunni Islam Shahadah: Links to Topic 2 and Topic 7 – Tawhid and Risalah. Students could explore the different ways in which Muslims use and encounter the Shahadah: through daily prayer, the Adhan (the call to prayer), birth rites as it is whispered into the ear of a new born baby, and in reversion as a convert states the Shahadah to revert (to 'return back to the original faith') to Islam.
- When teaching the Shi'a Islam Shahadah: as above, with additional Links to Topic 10 – the Imamate. Students could explore the reasons why Ali is considered the 'friend of God', and revisit the importance of Ali and the later Imamate in the lives of Shi'a Muslims.

Lesson 13

Topic title

Salah.

Specification content

Salah and its significance: how and why Muslims pray including times, directions, ablution (wudu), movements (rak'ahs) and recitations; salah in the home and mosque and elsewhere; Friday prayer: Jummah; key differences in the practice of salah in Sunni and Shi'a Islam, and different Muslim views about the importance of prayer.

Learning outcomes

Students should focus on what prayer is, its conditions and also collective worship in the mosque (including Jummah prayer), together with understanding differences between Sunni and Shi'a practices and different views about the importance of prayer.

Possible teaching and learning activities

- Students could find out about artefacts essential to performing the rituals of prayer, exploring the functional purpose of items such as prayer mats, compass, and the architecture of a Mosque.
- Prayer positions and times and preparation for prayer are essential topics for study. If possible, a visit to a mosque during prayer time would assist students in their study of this topic. Questions could be explored as a class discussion on the purposes of the physical movements: what does each posture symbolise for a Muslim (eg the Sujood symbolising complete submission to the will of Allah)? What are the differences for a Muslim praying alone and praying with others? The importance of Jummah prayer as established by the Prophet Muhammad in Medina after the revelation of Surah 62:9.
- Prayer should be seen as a meeting between the individual Muslim and Allah, as Muslims should pray with the recognition that they are in front of Allah. This leads to the importance of spiritual and physical cleanliness through the practice of Wudu.
- Students could give two key differences in the practice of prayer by Shi'a Muslims from that by Sunni Muslims. For example, Shi'a Muslims prostrate on small clay tablets (called Turbahs), made from earth taken from the ground of Karbala in Iraq. This follows the Sunnah of the Prophet praying on clean bare earth, and also carries the additional importance of the site of Karbala for Shi'a Muslims.

Differentiation and extension

- Links with Topic 7 (Risalah) – Students may research the origins of the obligatory prayers (Salah) from the Prophet Muhammad's Night Journey, the Isra and Miraj. The Prophet Muhammad is believed to have led the previous Prophets in prayer in Jerusalem (confirming his ranking amongst the Prophets) before journeying to Heaven and receiving the command to pray the obligatory prayers by Allah.

- Links to the Topic 17 (Jihad) - greater Jihad involving a struggle with oneself for self-discipline and observing the Five Pillars of Sunni Islam or the Ten Obligatory Acts of Shi'a Islam. Fulfilling the obligations of Salah requires regular prayer (five times a day for Sunni Muslims, and Shi'a Muslims may combine the two afternoon and two evening prayers to pray three times a day). Students could consider the impact of fulfilling Salah in a Muslim's daily life and why Muslims devote this time to Allah.
- When covering the nature and purpose of Jummah prayer, students may consider the importance of the community gathering together weekly for strengthening community relationships and personal faith. Students could watch or be given transcripts of Khutbas (Friday sermons) and be asked to identify the religious and social themes.
- You may source images of the different postures performed within a rak'ah of Salah and students could match the posture with its symbolism. For example, the posture of Takbir (hands-up at the beginning of prayer) symbolising humility in front of Allah.
- Link to prayer within Christianity, eg exploration of the difference between non-liturgical and liturgical prayer within Christianity and prescribed prayers and Dua within Islam.

Resources

- Watch this clip to help understand [the religious significance behind physical actions within Salah](#). My Life, My Religion BBC2 (3 minutes).
- Watch this clip to explore [a variety of social and religious themes within a non-denominational Mosque](#). Cambridge Central Mosques (30 minutes).

Practices: Duties and festivals

Lesson 14

Topic title

Sawm.

Specification content

Sawm: the role and significance of fasting during the month of Ramadan including origins, duties, benefits of fasting, the exceptions and their reasons, and the Night of Power, Qur'an 96:1-5.

Learning outcomes

Students will acquire a deep comprehension of the religious significance, rituals, and spiritual benefits Muslims feel through fasting over Ramadan. This knowledge will facilitate students to enhance their understanding of cultural diversity and gain an appreciation of the role of Sawm in the lives of Muslim individuals.

Possible teaching and learning activities

- Surah 2:183–4 may provide a suitable starting point for this topic. Students could consider the purpose behind Allah making fasting obligatory for Muslims.
- The religious and social aspects of observing Sawm should be covered.
- The teacher could get the students to consider the following questions 'What is the purpose of fasting? Why do Muslims observe fasting so strictly? What effect do you think it has on a Muslim community? Qur'an, Surah 2:183–4 may be a suitable starting point for discussion.
- Increasing prayers at the Mosque, reading and reciting the Qur'an, and gathering as a family and community for Iftar (the meal at the end of the daily fast) are examples of the practices observed during Sawm. Fasting is not only abstaining, but is also about creating new practices to continue after Ramadan.

Differentiation and extension

- Links with Topics 7, 8, and 9 – Risalah, the Qur'an, and previous Holy Books. You may note the belief that fasting was prescribed to previous communities, further evidencing for Muslims the belief that the Qur'an was perfecting previous revelations.
- Link with Topic 17 – Jihad. Students may consider what temptations a Muslim may experience during a day of fasting and the purpose of fasting as an example of Greater Jihad.
- You may introduce students to the concept of Taqwa, or God-fearing, God-consciousness, and devotion. You may ask why the physical practice of fasting and self-restraint could strengthen a Muslim's Taqwa? Consider the context of fasting within a month's long practice surrounded by a community observing the same ritual.

Resources

- Read an article (5 minutes) and watch a clip (3 minutes) about [Premier League matches to pause for fasting Muslim players during Ramadan](#) BBC.

Lesson 15

Topic title

Zakah.

Specification content

Zakah: the role and significance of giving alms including origins, how and why it is given, benefits of receipt, Khums in Shi'a Islam.

Specification content

The focus should be to look at the concept of Zakah and its conditions and also to study the concept of Khums in Shi'a Islam.

Possible teaching and learning activities

- Students could be given Surah 2:110 to look at the idea of charity, tax and purity and how they all relate to Zakah. Zakah as a 'purification of wealth' could be considered in context of submission to Allah and recognition of His ownership over everything in a Muslim's life.
- There might be paired discussions on whether 2.5% is enough; is it a reasonable amount; is the money you own yours? Does the Islamic attitude to money differ from that of the students? Link this to the learning about the Nature of God (Topic 3) and recognition of Tawhid (Topic 2).
- Teachers explain to students the Shi'a practice of Khums and the six ways in which this is to be shared out. Students consider how Khums practices today may differ from the original practices of the early Muslim community. Students could read Surah 8:41 and identify the six different directions in which it is given. A comparison with the historical context of the revelation (in which the Ahl al Bayt were present and required the support of the community) with the contemporary world may be made. For example, you may ask students how money may be spent in the name of Allah today through the work of Shi'a Mosques.

Differentiation and extension

- Link to Topic 2 and 3 – Tawhid and the Nature of God. Students may consider which of the qualities of Allah may prompt a Muslim to donate 2.5% of their wealth alongside the additional charity of Sadaqah. For example, as Allah is Omnipotent He owns all of creation including a Muslim and their wealth.
- Link to Paper 2 Thematic studies – Theme F. The Islamic response to poverty through the example of Muslim Aid and their Zakah drives. Students could research the different projects that a Muslim's Zakah may support and link these with Islamic principles regarding caring for the Ummah.
- You may include the items that are eligible for Khums, which includes mines, minerals, and spoils of war. Students could discuss whether these are ethical sources of Khums today, and they may research the most common sources of Khums used in the contemporary world.

Resources

- Read information about [Khums in Islam](#). The Zahra Trust (it is a Shi'a organisation that facilitates the donation of Khums and writes about its nature and purpose today) (5 minute).
- Look at the [National Zakat Foundation](#) for an example of how they use donations.
- Read an article [about zakat and khums](#). RE online (4 minutes).

Lesson 16

Topic title

Hajj.

Specification content

Hajj: the role and significance of the pilgrimage to Makkah including origins, how Hajj is performed, the actions pilgrims perform at sites including the Ka'aba at Makkah, Mina, Arafat, Muzdalifah and their significance.

Learning outcomes

The focus should be on looking at the rites of Hajj and their significance to Muslims.

Possible teaching and learning activities

- The Ka'aba is believed to have been originally built by Adam, the first man, as a place to worship Allah. It is believed to have been rebuilt by Prophet Ibrahim and his son Ismail, and this is the Prophet Muhammad's own family lineage in Arabia. The Ka'aba is therefore a powerful symbol of Tawhid and affirms Islam as an eternal faith for all of humankind.
- The Prophet Muhammad recreated the Hajj pilgrimage in his final journey to Mecca in 632, using some of the old rituals (such as circling the Ka'abah seven times) and giving them a new meaning as he brought Arabia back to Islam and the worship of Allah as the one God.
- Each stage of the Hajj pilgrimage carries significance for a Muslim in affirming the origins of their faith and renewing their personal faith and relationship with Allah. You may wish to teach the different stages of Hajj step-by-step and cover the purpose of each stage both for the individual and the community gathered together. For example, Tawaf connects a Muslim with Allah as they make the Takbir prayer around the Ka'aba and also connects the community together through a shared movement symbolising Tawhid.

Differentiation and extension

- Linking with Paper 2 Theme B, students could examine how environmental concerns have affected the Hajj. [This website explains the 'greening' of the hajj in line with Islamic attitudes towards the environment.](#) Questions to discuss could include: do Muslims have a duty to update the Hajj practices in response to environmental issues? What do Muslims gain from completing the Hajj pilgrimage that cannot be gained anywhere else? Links could be made to the compulsory nature of the Sunni Five Pillars and Shi'a 10 Obligatory Acts: why might it have been made compulsory by Allah? Links to Topics 2 and 7 – Tawhid and Risalah. You may explore the presence of the key beliefs in Tawhid and Risalah as students learn about the different stages of Hajj. For example, during the standing at Arafat Muslims ask Allah for forgiveness just as Adam is believed to have been forgiven by Allah after his expulsion from the Garden of Eden.
- Link to Topic 18 – Eid ul Adha. Connections can be drawn between learning of the Prophet Ibrahim, Prophet Muhammad's reclamation of the Ka'abah, and Muslim festivals.
- The concept of Umrah – Holy journey without Hajj.

Lesson 17

Topic title

Jihad.

Specification content

Jihad: different understandings of jihad: the meaning and significance of greater and lesser Jihad; origins, influence and conditions for the declaration of lesser Jihad.

Learning outcomes

Focus in these lessons should be to look at the concept of Jihad, the different types and its conditions.

Possible teaching and learning activities

- The conditions for Lesser Jihad should be covered in consideration of this historical context. This allows discussion about whether those conditions can be met today, highlighting the global nature of the Ummah today.
- Through teaching of Sawm, Zakah, Salah, and Hajj students should be able to consider the different ways in which Muslims practice self-discipline and self-restraint. The Shahadah provides the foundational intent for a Muslim's life, and this intent is carried out through the four other pillars of Sunni Islam and the 10 Obligatory Acts of Shi'a Islam. This leads into the topic of Greater Jihad, as this is the overall recognition of the personal struggle with temptation and worldly desires that a Muslim faces.

Differentiation and extension

- Once students have a grasp of the historical context of Lesser Jihad and the nature and purpose of Greater Jihad, students could also be asked to look at ways tabloid newspapers use the term Jihad and discuss whether they have got it right. Questions to consider could include: what type of Jihad is often referred to when people use the term 'Jihad'? What do some people commonly misunderstand about Jihad? Is the criteria for Lesser Jihad possible to be met in the contemporary world? Consider whether, for example, the threat to faith criteria could be met today when the Muslim community is no longer based in one geographic area.
- Link to Paper 2 Theme D – Islamic attitudes to peace and conflict informed by the early community's response to persecution and military engagement. Further links may be made to Theme A, in which the nature of a human being as a creation of Allah leads to the rules forbidding the taking of innocent life. Students may discuss whether military engagement should be avoided by Muslims in light of the potential harm to civilians.

Resources

- Read about [addiction and rehabilitation in the Islamic faith](#). Castle Craig (10 minutes).
- You may introduce students to the ['My Jihad' campaign](#) this campaign highlights both anti-Muslim prejudice alongside Islamic extremism in declaring invalid Lesser Jihad.
- Watch here an example of the [historical context of Lesser Jihad as an explanation for revelations such as 22:39](#). Khan Academy (10 minutes).

Lesson 18

Topic title

Id-ul-Adha and Id-ul-Fitr.

Specification content

Festivals and commemorations and their importance for Muslims in Great Britain today, including the origins and meanings of Id-ul-Adha, Id-ul-Fitr, Ashura.

Learning outcomes

The focus here is to look at the meaning of this festival and the particular rituals that take place during it.

Possible teaching and learning activities

- Through the study of Id-ul-Fitr, students should make connections between Sawm (its importance for the individual and community) and this festival.
 - The completion of the fast is a celebratory achievement for Muslims, and gathering together as a community in the Mosque and within the family is highly valued.
- Through the study of Id-ul-Adha, students should make connections with Risalah (Topic 7) and the story of Prophet Ibrahim.
 - It is important to note that Id-ul-Adha does not have connection with the Hajj pilgrimage, but as it is celebrated the day after the pilgrimage is completed it is often seen as an extension of the Hajj period and a celebration of the end of pilgrimage.
 - Id-ul-Adha's is a recognition of the story of Prophet Ibrahim's willingness to sacrifice his son, Ismail, at the command of Allah. A similar account can be found in Genesis 22, but in Islam the son is Ismail and not Isaac.
 - Qurbani (sacrifice of an animal) takes place in some countries to symbolise Prophet Ibrahim's willingness to make the sacrifice for God. The meat from this animal is then distributed to those most in need. In countries where the slaughtering of the animal is less common, Muslims may donate Qurbani money for the animal to be slaughtered and distributed to the poor elsewhere.

Differentiation and extension

- Links with Topic 7 – Risalah: the importance of belief in Prophets for Muslims, using the example of Prophet Ibrahim. Students should be able to demonstrate knowledge of the influence of beliefs on a Muslim, and this may include reference to Islamic practices where appropriate.
- Links with Topic 13 – Salah. You may make connections with the importance of community prayer and Muslims gathering together during the Id-ul-Fitr prayers to thank God for the blessings of observing Ramadan.
- Links with Paper 2 Theme F – The work of the [Islamic charity Muslim Aid](#) may be helpful for students to research the global nature of Id-ul-Adha's charity emphasis.
- Celebrations within different denominations – This could be an opportunity to explore why within Islam there are different start and finish dates to Ramadan and therefore Id-ul-Adha.
- Explore how Id-ul-Fitr links with Judaism and Christianity in regards to the story of Ibrahim.

Resources

- Read about [Eid ul-Fitr](#). BBC (4 minutes).
- Read about the [work of Islamic Aid](#). Islamic Relief (5 minutes).
- Read about [Eid-ul-adha](#). Muslim aid.org (4 minutes).

Lesson 19

Topic title

Ashura.

Specification content

Festivals and commemorations and their importance for Muslims in Great Britain today, including the origins and meanings of Id-ul-Adha, Id-ul-Fitr, Ashura.

Learning outcomes

The focus here is to look at the meaning of this festival and the particular rituals that take place during it. It is important to note that Ashura is not seen as a 'festival' by Shi'a Muslims, as this is not a celebratory period. Rather, you may find that the term 'commemoration' is more appropriate.

Possible teaching and learning activities

- It may be helpful to approach Ashura using the historical discipline, providing some context surrounding the Sunni and Shi'a political division after the death of the Prophet Muhammad. This provides context for the Battle of Karbala, which is the event that is commemorated by Shi'a Muslims annually on the Day of Ashura.
- When teaching Shi'a rituals surrounding Ashura, this historical context supports students to understand the mourning practices of wearing black, self-flagellation, and passion plays.
- It is important that Ashura is not presented as a Sunni and Shi'a division, as the Battle of Karbala took place between Imam Husayn and the Caliph Yazid, who is not considered by Sunni Muslims to be one of the four early 'Rightly Guided Caliphs'. This is seen as a sorrowful period by Sunni Muslims also, owing to the loss of life within the Prophet's family. However, it is not observed in the same way by Sunni Muslims, owing to the Shi'a emphasis on the belief in the Imamate.
- Students may create a fact-file comparing the observances of Ashura for Shi'a and Sunni Muslims, who instead follow the Prophet Muhammad's tradition of fasting during this period in recognition of the Prophet Musa leading the Israelites out of Egypt. The Battle of Karbala took place after the Prophet Muhammad's death, and Ashura took on a new significance for the Shi'a community.

Differentiation and extension

- Comparisons of Shi'a observances of Ashura between Shi'a majority countries and other countries, such as the United Kingdom, where public self-flagellation is less common.
- Links can be made with Topics 1 (Sunni and Shi'a Beliefs) and 10 (The Imamate) for students to understand the importance of Imam Husayn and the beliefs that inform the Shi'a mourning practices during Ashura.
- Explore who Hussain was and his martyrdom – eg the idea of good and evil, how are the marginalised treated? Actions in the face of injustice?

Resources

Read about the [modernisation of Ashura through the 'Imam Hussain Blood Drive campaign' endorsed by the National Health Service](#). NHS (2 minutes).

Appendix

Alternative curriculum models – the following two approaches outline alternative structures for delivering the Islam unit of work.

Approach 1

A historical and theological approach, sequencing the revelation of the Qur'an in context with previous revelations and Prophetic Messages. It is important to note that Beliefs and Practices are examined separately, but students may draw connections between the two parts of Paper 1 where appropriate.

Paper 1: Beliefs

Introductory lesson.

Lesson 1 The Qur'an (Topic 8 & Topic 9). The Holy Books: The Torah, the Psalms, the Gospel, the Scrolls of Abraham and their authority (Topic 10).

Qur'an: revelation and authority.

Lesson 2, 3, 4, 5, 6, and 7 the three key themes of the early Qur'anic revelations:

Lesson 2 Tawhid (Topic 2): Tawhid (the Oneness of God), Qur'an Surah 112.

Lesson 3 and 4 Prophets prior to Muhammad: Risalah (Prophethood – Topic 7), including the role and importance of Adam and Ibrahim.

Lesson 5 Prophet Muhammad: Risalah (Prophethood – Topic 7), including the role and importance of Muhammad.

Lesson 6 and 7 Akhirah: Akhirah (life after death – Topic 6), human responsibility and accountability, heaven and hell.

Lesson 7 and 8 The Nature of God (Topic 3)

Lesson 9 Angels (Topic 4)

Lesson 10 and 11 The Sunni Six Articles of Faith (revisiting prior learning) and the Shi'a Five Roots of Usul ad-Din (Topic 1). Introduction to the political and later theological division between Sunni and Shi'a Islam.

Lesson 12 and 13 Predestination (Topic 5): The Sunni and Shi'a perspectives. Predestination and human freedom and its relationship to the Day of Judgement.

Lesson 14 The Imamate (Topic 11): the Imamate in Shi'a Islam. Its role and significance.

Paper 1: Practices

Lesson 1 The Five Pillars of Sunni Islam and the Ten Obligatory Acts of Shi'a Islam (Topic 11)

Lesson 2 The Shahadah (Topic 12): declaration of faith and its place in Muslim practice.

Lessons 3 and 4 Salah (Topic 13)

Lessons 5 and 6 Hajj (Topic 16)

Lesson 7 Id-ul-Adha (Topic 18)

Lesson 8 Sawm (Topic 14)

Lesson 9 Id-ul-Fitr (Topic 18)

Lesson 10 Zakat and Khums (Topic 15)

Lesson 11 and 12 Jihad (Topic 17)

Lesson 13 and 14 Ashura (Topic 19)

Lesson 15 Revisiting the Sunni Six Articles of Faith and the Shi'a Five Roots of Usul-ad-Din: Drawing the connections and identifying the differences between Sunni and Shi'a belief and practice.

Approach 2

A historical and theological approach, sequencing the Qur'anic revelations within their historical context and the influence of this context on the development and practice of Islam today. This alternate approach encourages interleaving of the Beliefs and Practices areas of the specification, recognising the influence of Islamic 'Beliefs' upon the development of ritual and social 'Practices'. Both Sunni and Shi'a beliefs and practices are also covered simultaneously, with an additional lesson included to provide historical context behind the division.

(NB: It is important to note that Beliefs and Practices remain separately examined components. However, students may benefit from this alternate curriculum model as this approach may deepen students' understanding of the interconnected nature of belief and practice within the Islamic faith).

Introductory lesson

Lesson 1 The Qur'an (Topic 8 & Topic 9). The Holy Books: The Torah, the Psalms, the Gospel, the Scrolls of Abraham and their authority (Topic 10).

Lessons 2, 3, 4, 5, 6, 7, and 8 The three key themes of the early Qur'anic revelations – Tawhid, Risalah, and Akhirah.

Lesson 2 Tawhid (Topic 2): Tawhid (the Oneness of God), Qur'an Surah 112.

Lessons 3 and 4 Prophets prior to Muhammad: Risalah (Prophethood – Topic 7), including the role and importance of Adam and Ibrahim. The origins of Hajj (Topic 17), beginning with the Prophet Adam and revived by the Prophet Ibrahim, may be included.

Lessons 5 and 6

- Prophet Muhammad: Risalah (Prophethood – Topic 7), including the role and importance of Muhammad. With the Prophet Muhammad's central role in the revelation of Islamic beliefs and the formation of Islamic practices, the Prophet Muhammad's role within all subsequent lessons should be noted. The purpose of Lessons 5 and 6 here should be to highlight:
 - His social status during the age of Jahiliyyah.
 - His role in the revelation of the Qur'an: the Prophet's initial reaction to the call to revelation, his preaching in Mecca, and the differences between the revelations of Mecca and Medina responding to his changing role from religious leader to religious, social, and political leadership in Medina. This encourages students to understand the role of a 'Prophet' as not only a receiver of a divine message, but an embodiment of the message itself.
 - The Prophet Muhammad's role as the 'Seal of the Prophets' should be highlighted, meaning that the Qur'an is believed to be the final message from Allah to humanity until the Day of Judgement.

Lessons 7 and 8 Akhirah: Akhirah (life after death – Topic 6), human responsibility and accountability, heaven and hell. The Prophet Muhammad's role as a Nadir (a 'warner') to the Quraysh should be noted alongside the theme of 'Akhirah' within the Qur'an as a system of reward and punishment for all people.

Lesson 9 Sunni and Shi'a Islam origins: it may be helpful here to cover the historic origins and development of Sunni and Shi'a Islam before covering their particular beliefs and practices. Coverage of the historic leadership succession after the Prophet Muhammad's death should be covered in order to provide context for the later Sunni and Shi'a historical and theological

divisions. It may be helpful to give reference to the Battle of Karbala and its importance for Shi'a Muslims, as it is from this battle that Shi'a Islam grew from a political division to a religious and political division in Islam. This will be revisited in lesson 29 – Ashura (Topic 19) Particular characteristics of both Sunni and Shi'a Islam will be noted throughout the scheme of work as appropriate.

Lessons 10 and 11 The Sunni Six Articles of Faith (revisiting prior learning: Tawhid, Kutub, Nubuwwah, and Akhirah) and introducing Al Qadr and Malaikah. The Shi'a Five Roots of Usul ad-Din (Topic 1) should be introduced to allow students to begin to compare the two branches of Islam. This will allow for a simultaneous coverage of both Sunni and Shi'a Islam throughout the scheme of work.

Lesson 12 The Imamate (Topic 11): the Imamate in Shi'a Islam.

Lesson 13 The Shahadah (Topic 13): declaration of faith and its place in Muslim practice. Connections should be drawn between Tawhid, Risalah, and the inclusion of Imam Ali within the Shi'a Islam Shahadah.

Lessons 14 and 15 The Nature of God (Topic 3): omnipotence, beneficence, mercy, fairness, and justice/Adalat in Shi'a Islam, including different ideas about God's relationship with the world: immanence and transcendence. Differences between the Sunni and Shi'a theology should be explained in terms of the two groups developing distinct responses to theological issues after the death of the Prophet Muhammad. Shi'a Muslims, for example, may place a greater emphasis on the 'Justice' of God as a response to the early events that took place within their community.

Lessons 16 and 17 Predestination (Topic 5): The Sunni and Shi'a perspectives. Predestination and human freedom and its relationship to the Day of Judgement.

Lesson 18 Angels (Topic 4): their nature and role, including Jibril and Mika'il. Connections may be made with the Topics of Tawhid, Risalah, Kutub, Akhirah, and Salah.

Lessons 19 and 20 Salah (Topic 14): Salah and its significance.

Lesson 21 Hajj (Topic 17) The origins of Hajj has been covered in lessons 3 and 4, and therefore connections may be made with learning of the Prophets prior to Muhammad.

Lesson 22 Id-ul-Adha (Topic 19)

Lesson 23 Sawm (Topic 15)

Lesson 24 Id-ul-Fitr (Topic 19)

Lessons 25 and 26 Zakat and Khums (Topic 16) Connections may be drawn between the social and political leadership role of the Prophet Muhammad and the Shi'a belief in the Imamate.

Lessons 27 and 28 Jihad (Topic 18)

Lesson 29 Ashura (Topic 19) The historic context for Ashura will have been covered in lesson 9, and therefore connections may be made between the Topic of Imamate, the development of the Shi'a Five Roots of Usul-ad-Din (lessons 10 and 11), and Jihad (lessons 27 and 28).

Lesson 30 A review of the Five Pillars of Sunni Islam and the Ten Obligatory Acts of Shi'a Islam (Topic 11), drawing connections with the Six Articles of Faith in Sunni Islam and the Five Roots of Usul-ad-Din in Shi'a Isla