



THE REPUBLIC OF UGANDA
Ministry of Education and Sports

ADVANCED SECONDARY CURRICULUM



ISLAMIC RELIGIOUS EDUCATION SYLLABUS



NCDC
NATIONAL CURRICULUM
DEVELOPMENT CENTRE

2025

**ADVANCED SECONDARY
CURRICULUM**

**ISLAMIC RELIGIOUS EDUCATION
SYLLABUS**

2025



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FOREWORD

The Ministry of Education and Sports, through the National Curriculum Development Centre (NCDC), aligned the Advanced Level Curriculum with the competency-based Lower Secondary Curriculum (LSC) to ensure a smooth learner transition from lower secondary to advanced level.

The two-year aligned Advanced Secondary Curriculum adopted learner-centered approaches, inquiry-based, and discovery methods. The learning outcomes give the learner hands-on experiences in real-life situations while being cognizant of different learner abilities and learning styles. The syllabus focuses on assessment for learning with emphasis on criterion-referenced assessment. It further provides learners with the opportunity to enhance the 21st-century skills and values that were acquired at the lower secondary level.

This Islamic Religious Education syllabus promotes the learners' application of Islamic Religious Education knowledge in relation to what happens in their communities in terms of moral values, ethics and attitudes. It promotes the acquisition of Higher-order Thinking Skills (HOTS) such as inquiry, creativity and innovation, decision-making, critical thinking and problem-solving. It calls for the use of learner-centred pedagogies with hands-on experience by the learners in real-life situations, while acknowledging different learner abilities and learning styles.

As the Minister responsible for Education, I endorse this syllabus as the official document for teaching and learning Islamic Religious Education at the Advanced Level of secondary education in Uganda.



Hon. Janet Kataaha Museveni

First Lady and Minister of Education & Sports

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NCDC is also grateful to Members of Parliament, schools, universities, and other tertiary institutions, the writing panels, and professional bodies, for their input in the design and development of the Advanced Secondary Curriculum. To all those who worked behind the scenes to finalise the adaptation process of this teaching syllabus, your efforts are invaluable.

NCDC takes responsibility for any shortcomings that might be identified in this publication and welcomes suggestions for effectively addressing the inadequacies. Such comments and suggestions may be communicated to NCDC through P. O Box 7002, Kampala, or Email: admin@ncdc.go.ug or on the Website: www.ncdc.go.ug



Dr Grace K. Baguma
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1.0 INTRODUCTION

The Advanced Secondary Curriculum has been aligned with the Lower Secondary competency-based model for ease of progression of learners from the Lower to Advanced Secondary Level. The alignment is a result of the analysis of the Advanced Level Curriculum published in 2013, to determine whether the content is

- i) appropriate.
- ii) high-pitched or overloaded.
- iii) covered at Lower Secondary.
- iv) obsolete.
- v) repeated in different topics and redundant.

The results from the curriculum analysis revealed that there were overlaps of concepts with what was covered at the Lower Secondary, as well as concepts within different topics of the same subject. In addition, a number of syllabuses had content that is no longer necessary for today's contemporary society and the 21st century.

1.1 Changes in the Curriculum

The alignment of the A-Level Curriculum to that of the Lower Secondary led to changes in the pedagogies of learning from a knowledge- and objective-based, to an integrated and learner-centred competency-based approach. The adapted syllabus, therefore, is a result of rationalising, integrating, and merging content with overlaps and similar skills, dropping topics that had been studied at Lower Secondary, or are no longer critical and relevant for the current learning needs, while upgrading those that were of low competencies to match with the advanced level. The programme planner details the learning progression derived from the learning outcomes. The detailed syllabus section unfolds the learning experiences with corresponding assessment strategies.

This Islamic Religious Education syllabus is part of the Advanced Secondary Curriculum. The teacher is encouraged to read the whole syllabus before planning your teaching programme, since many topics have been merged, upgraded, or removed. While aligning this syllabus, efforts were made to ensure a smooth progression of concepts from the Lower Secondary Level, adapting topics and content with familiar features that are of value to the learner and society. In addition, the process of developing this syllabus document removed what was considered obsolete, high pitched as well as content overlaps and overloads.

1.2 Classroom-based Assessment

This syllabus requires classroom learning to be experiential, through the suggested learning activities for the acquisition of the learning outcomes. This is the gist of a learner-centred and activity-based approach to learning, which emphasises the acquisition of required competencies. Formative assessment in Islamic Religious Education will focus on the acquisition of knowledge and skills, through performance of the learning activities. The learning activities sprout from the learning outcomes, which are evidenced by acquiring and demonstrating the application of the desired skills, to show that learning has taken place. The sample assessment strategies have been provided to guide the teacher on classroom-based assessment. The teacher can develop more assessment strategies based on the same principles of observation, conversation, and product, for the acquisition of the desired knowledge, skills, values, and attitudes. (See detailed syllabus)

1.3 Learners with Special Educational Needs

The Advanced Secondary Curriculum will empower all learners, including those with Special Educational Needs (SEN), to reach their full potential and contribute meaningfully to the nation. By incorporating inclusive strategies, the curriculum ensures equitable access to high-quality learning opportunities while maintaining high academic standards. It emphasises creating an inclusive learning environment that supports the diverse needs of learners with SEN, enabling them to succeed alongside their peers.

1.4 Generic Skills

Generic skills are embedded within all subjects and are essential for learning and workforce readiness. These skills enable learners to engage with the entire curriculum effectively and prepare them for lifelong learning. These skills equip learners with the ability to adapt to change and navigate life's challenges in the 21st century.

The key generic skills include:

1

Critical thinking and problem-solving

- i) Planning and carrying out investigations
- ii) Sorting and analysing information
- iii) Identifying problems and proposing solutions
- iv) Predicting outcomes and making reasoned decisions
- v) Evaluating different solutions

Co-operation and Self-Directed Learning

- i) Working effectively in diverse teams
- ii) Interacting effectively with others
- iii) Taking responsibility for own learning
- iv) Working independently with persistence
- v) Managing goals and time

2

3

Creativity and Innovation

- i) Using imaginations to explore possibilities
- ii) Working with others to generate ideas
- iii) Suggesting and developing new solutions
- iv) Experimenting with innovative alternatives
- v) Looking for patterns and making generalisation

Communication

- i) Listening attentively and with comprehension
- ii) Talking confidently and explaining ideas/opinions clearly
- iii) Reading accurately and fluently
- iv) Writing and presenting information coherently
- v) Using a range of media to communicate ideas

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5

Mathematical Computation

- i) Using numbers and measurements accurately
- ii) Interpreting and interrogating mathematical data
- iii) Using mathematics to justify and support decisions

Information and Communication Technology (ICT) Proficiency

- i) Using technology to create, manipulate and process information
- ii) Using technology to collaborate, communicate and refine work

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7

Diversity and Multicultural Skills

- i) Appreciate cultural diversity
- ii) Respectfully responding to people of all cultures
- iii) Respecting positive cultural practices
- iv) Appreciating ethnicity as a cradle for creativity and innovation

1.5 Cross-cutting Issues

These are issues that learners need to learn about and are not confined to a particular subject but are studied across subjects. They help learners develop an understanding of the connections between the subjects and the complexities of life as a whole. They are:

- i) Environmental awareness
- ii) Health awareness
- iii) Life skills
- iv) Mixed abilities and involvement
- v) Socio-economic challenges
- vi) Citizenship and patriotism

These are a concern to all mankind irrespective of their areas of specialty. They are infused with the different learning outcomes of the different subjects.

1.6 Values

The curriculum is based on a clear set of values. These values underpin the whole curriculum and the work of schools. Learners need to base themselves on these values as citizens of Uganda. These values are derived from the Uganda National Ethics and Values Policy of 2013. They are:

- i) Respect for humanity and the environment
- ii) Honesty, upholding and defending the truth at all times
- iii) Justice and fairness in dealing with others
- iv) Hard work for self-reliance
- v) Integrity, moral uprightness, and sound character
- vi) Creativity and innovation
- vii) Social responsibility
- viii) Social harmony
- ix) National unity
- x) National consciousness and patriotism

These are not taught directly in lessons, nor are they assessed by pen and paper. However, they are incorporated into some learning outcomes and are developed as learners progress.

1.7 Information and Communication Technology (ICT) Integration

The integration of ICTs into teaching and learning is strongly encouraged in this Advanced Secondary Curriculum. ICT enhances the implementation of competency-based learning by fostering learner engagement, creativity, and lifelong learning. Teachers are encouraged to use technology to create interactive content, such as digital simulations and videos, to illustrate abstract or complex concepts effectively. Integrating ICT not only enhances the learning experience but also equips learners with essential digital skills for the 21st century.

ICT teachers should endeavour to assist other subject teachers in making the ICT integration process a reality. The table below shows a sample of suggested ICT tools that may be applied to given tasks.

Sample Task in the Syllabus	Suggested ICT Tool
Fieldwork	Use of cameras to take photos and record videos
Locate places on a map	Use digital maps such as Google Maps or an equivalent application.
Presentation in class	Use presentation applications or online presentation tools like Canva
Search for keywords and meanings	Use an online dictionary or search online
Make drawing/graphics	Use drawing tools like Draw.io or publishing software/Word processor
Roleplay, narrations	Use audio and video recordings
Demonstrations	Use audio/video recordings, models, simulations, or virtual labs
Analyse and present data	Use spreadsheet software or any other analytics tools
Group discussions	Mind mapping software
Search for extra reading materials	Download files from the Internet from academic Databases
Writing equations and formulae	Use equation editors like MathType
Carry out academic search/research	Use the Internet, AI models, and other academic applications like "Encarta", "Britannica", etc.
Collaborate with others across the world	Form learning networks with blogs, social media, emails, and videoconferencing tools like Zoom, MS Teams, Webex, Google Meet or any other networking application.

1.8 Projects

Project-based learning is an integral part of 21st-century education. The syllabus incorporates several projects across various topics, which serve as illustrative examples. You are encouraged to develop more projects with your learners that can easily be linked to what is happening in your local environment. While doing this, make effort to keep aligned to the learning outcomes of the topic you are teaching.

1.9 Aims of Secondary Education

The aims of Secondary Education in Uganda are to:

- i) instil and promote national unity, an understanding of social and civic responsibilities, strong love and care for others, and respect for public property, as well as an appreciation of international relations and beneficial international cooperation.
- ii) promote an appreciation and understanding of the cultural heritage of Uganda, including its languages.
- iii) impart and promote a sense of self-discipline, ethical and spiritual values, personal and collective responsibility, and initiative.
- iv) enable individuals to acquire and develop knowledge and an understanding of the emerging needs of society and the economy.

- v) provide up-to-date and comprehensive knowledge about the theoretical and practical aspects of innovative production, modern management methods in the field of commerce and industry, and their application in the context of the socio-economic development of Uganda.
- vi) enable individuals to develop basic scientific, technological, technical, agricultural, and commercial skills required for self-employment.
- vii) enable individuals to develop personal skills of problem-solving, information gathering and interpretation, independent reading and writing, self-improvement through learning, and the development of social, physical, and leadership skills such as are obtained through games, sports, societies, and clubs.
- viii) lay the foundation for further education.
- ix) enable the individual to apply the acquired skills in solving community problems, and to develop a strong sense of constructive and beneficial belonging to that community.
- x) instil positive attitudes towards productive work and strong respect for the dignity of labour and those who engage in productive labour activities.
- xi) develop a positive attitude towards learning as a lifelong process.

1.10 Aims of the Advanced Secondary Curriculum

These are to:

- i) adopt a competency-based learning approach.
- ii) develop holistic education for personal and national development based on clear shared values.
- iii) develop key skills essential to work and life and promote lifelong learning.
- iv) Adopt an integrated approach to learning that develops learners' ability to apply learning.
- v) improve on assessments by incorporating school-based assessment into the end-of-cycle assessment.
- vi) emphasise the learners' participation through engagement with the community.
- vii) prepare for further education.

1.11 Rationale for Teaching Islamic Religious Education at the Advanced Level

The Advanced Secondary Curriculum aims to develop learners to:

- i) promote a comprehensive understanding of Islamic teachings;
- ii) encourage respect for diversity and social harmony;
- iii) foster critical thinking and problem-solving skills;
- iv) develop leadership and responsibility; and
- v) inspire lifelong learning and personal growth.

1.12 Subject Overview

The subject areas reorganised within the syllabus during the adaptation process are:

1. Quran: Learners are expected to:

- i) understand the historical context and significance of the Qur'an's revelation.
- ii) assess the authenticity of the Qur'an through its preservation and consistency.
- iii) explore key spiritual teachings, such as monotheism and life after death, and their influence on beliefs.
- iv) apply Qur'anic social teachings to promote justice and ethical interactions.
- v) relate Qur'anic principles to contemporary political issues.
- vi) interpret selected Surahs to address modern challenges.

2. Hadith: Learners are expected to:

- i) identify Hadith collection methods and their importance in preserving teachings.
- ii) evaluate principles and methods used in Hadith compilation.
- iii) determine criteria for authentic Hadith and recognise forged ones.
- iv) classify Hadith based on authenticity and explain their role in Islamic jurisprudence.

3. Development of Sharia Law: Learners are expected to:

- i) trace the origin and evolution of Islamic law (Sharia).
- ii) explain the significance of major sources of Islamic law.
- iii) examine Islamic legal acts guiding personal and social behaviours.
- iv) understand Hudud and Ta'zir punishments and their applications.
- v) analyse the challenges of applying Sharia in modern societies.

4. Life of the Prophet Muhammad (PBUH) AD 570-632: Learners are expected to examine key events in Prophet Muhammad's life and how they model moral behaviour.

5. Orthodox Caliphate (AD 632-660): Learners are expected to analyse the leadership qualities of the Orthodox Caliphate and their role in governance.

6. Muslim Dynasties (AD 661-1258): Learners are expected to evaluate the contributions of the Umayyad, Abbasid, and Fatimid dynasties to Islamic civilization.

7. The Spread of Islam in the Interior of East Africa (Uganda): Learners are expected to analyse the factors that contributed to the spread of Islam in Uganda and its impact on society.

1.13 Time Allocation

The learners shall be engaged for nine (9) periods per week from Senior Five to Senior Six.

1.14 Suggested Approaches to Teaching Islamic Religious Education

The suggested approaches enhance learning and empower teachers to support learners, as they acquire the planned competencies.

This will necessitate teachers to work alongside learners to guide, direct, support and supervise them as they progress through the learning process. These approaches include:

- i) **Inquiry-based learning:** Learners are encouraged to investigate through research directed by their interest and solve problems through a series of questions and scenarios, enhancing critical thinking, communication and research skills.

- ii) **Experiential learning:** Learners actively participate in hands-on experiences during research and learn through reflecting upon what they are doing, which leads to the development of reflective skills.
- iii) **Problem and project-based learning:** Learners find solutions to problems through their experience in research and projects. This leads to the development of critical thinking, and social and research skills.
- iv) **Case-based learning:** Learners refer to real-world scenarios to discuss and analyse them, which enables them to develop critical thinking, analytical and research skills.
- v) **Discovery learning:** Learners construct their own knowledge through active participation, exploration and inquiry, which encourages them to critically think, ask questions and hypothesise through research.

1.15 Islamic Religious Education Programme Planner

Class/ Term	Topic	Sub-topic	Periods
Senior Five Term 1	1) The Revelation of the Holy Qur'an	1.1. The Reasons for the Revelation of the Holy Qur'an	9
		1.2. Modes of Revelation	10
		1.3. Qur'an as a Miracle	9
	2) Preservation of the Holy Qur'an	2.1. Preservation and Protection of the Holy Qur'an	32
Total			72
Senior Five Term 2	3) Spiritual Teachings of the Qur'an	3.1. Monotheism (Tawheed)	12
		3.2. Reward and Punishment	12
		3.3. Destiny of the Soul	6
		3.4. Life After Death	12
		3.5. Predestination (Qadar)	6
	4) Social Teachings	4.1. Marriage and Divorce	12
		4.2. The Position of a Woman in Society	9
		4.3. Inheritance of Property	18
	5) Islamic Teachings on Political Life	5.1. Leadership	6
		5.2. Government and Sovereignty	4
		5.3. International Relations	6
		5.4. Fight against Oppression and Suppression	9
		5.5. Racism and Slavery	8
Total			108
Senior Five Term 3	6) Selected Surahs from the Holy Qur'an	6.1. Surat Al-Fatiha	8
		6.2. Surat Al-Dhuha (93), Inshirah (94) and Kauthara (108)	20
		6.3. Surat Al-Tin (95)	8
		6.4. Surat Al-Asr (103) and Al-Qadr (97)	16
		6.5. Surat Al-Fill (105), Al-Lahab (111) and Al-Nasir (110)	20

	7) Collection of Hadith	7.1. Transmission of Hadith During Prophet's Time	12
		7.2. The Purpose of Collecting Hadith	6
	8) Compilation of Hadith	8.1. The Selected Sound Compilers	20
	9) Evaluation of Hadith	9.1. Criteria for Accepting Hadith	8
		9.2. Forged Hadith	6
	10) Classification of Hadith	10.1. Authority	6
		10.2. Authenticity	6
		10.3. Types of Hadith	8
Total			108
Senior Six Term 1	11) The Development of Islamic Law (Sharia)	11.1. Stages of Development of Islamic Law	18
	12) Islamic Law (Sharia)	12.1. Qur'an as the First Source of Islamic Law	6
		12.2. Hadith as the Second Source of Islamic Law	6
		12.3. Ijma as a Source of Islamic Law	6
		12.4. Qiyas as a Source of Islamic Law	6
	13) Classification of Legal Acts in Islam	13.1. Legal Acts in Islam	18
	14) Fundamental Teachings of Islamic Law (Sharia)	14.1. Islamic Penal Code	18
		14.2. Grave Sins in Islam	18
	15) Challenge to Application of Sharia in the Contemporary World	15.1. World's Attitude Towards Sharia	6
		15.2. Non-application of Sharia	6
Total			108
Senior Six Term 2	16) The Life of Prophet Muhammad (PBUH) AD 570 – 632	16.1. Early Life of Prophet Muhammad (PBUH) 570 – 610 AD.	21
		16.2. The Makkah Period (AD 610– 622)	21
		16.3. The Madinah Period (AD 622– 632)	18
	17) Orthodox Caliphate (AD 632– 660)	17.1. Leadership and Accountability	12
		17.2. Justice and Fairness	12
		17.3. Unity and Cohesion	12
		17.4. Moral Courage and Integrity	12
Total			108
Senior Six Term 3	18) Muslim Dynasties (AD 661– 1258)	18.1. Contributions of Muslim Dynasties	36
	19) The Spread of Islam in the Interior of East Africa (Uganda)	18.2. The Spread of Islam in Uganda	36
Total			72

1.16 Note to the User

Each topic has a competency, which is a broad statement that brings out what the learner is expected to do at the end of the topic. The competency is broken down into learning outcomes, for which suggested learning activities and sample assessment strategies are developed as represented in the table below.

Learning Outcomes	Suggested Learning Activities	Sample Assessment Strategies
A statement of the knowledge, understanding, skills, generic skills, values, and attitudes expected to be learned by the end of the topic. Hence each learning outcome is coded with letters such as k, u, s, gs and v/a for emphasis to the teacher on what to consider during the lesson.	The sort of hands and minds on engagements, enable the learner to achieve the learning outcome including the generic skills and values. They are designed to enable learners to Discover, Explain, Apply and Analyse (DEAA) as they participate in knowledge construction.	Opportunities for assessment within the learning process that is, during the lesson.

The learning activities and assessment strategies in the syllabus are “suggested” and “samples” respectively and not exhaustive. The teacher is encouraged to develop more learning activities and assessment strategies that are based on the learning outcomes. In addition, he/she is free to customise the suggested learning activities to make them suitable for the respective learning environments and for learners with Special Educational Needs (SEN).

2.0 DETAILED SYLLABUS

Senior Five Term 1

TOPIC 1: The Revelation of the Qur'an

Duration: 12 Periods

Competency: The learner evaluates the historical context, process, and significance of the Qur'an's revelation, demonstrating a comprehensive understanding of its role in Islam.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) discuss the reasons behind the revelation of the Qur'an in shaping Islamic teachings and values. (u, s, v)	a) Learners, in small groups, locate Qur'anic verses 2:129, 36:82, 61:6, 2:2, 2:106, 5:3,12:2-3 and 3:3, and analyse the reasons for the Qur'an's revelation and its significance. b) Learners, in their groups, discuss other reasons for the revelation of the Qur'an and their relevance today. c) Learners, in groups, use ICT or library resources to create a brief summary of the reasons analysed and present before the class, highlighting the significance of the reasons explored. d) Individually, learners write an essay reflecting on the reasons for the Qur'an's revelation, and their contemporary significance.	a) Converse with learners while using open-ended questions to assess their ability to articulate the Qur'an's significance and connect its teachings to broader concepts of faith and life. b) Observe learners' ability to engage in critical thinking, collaboration, and effective communication during the conversation. c) Assess learners' ability to demonstrate and identify the themes and reasons for revelation in of the Qur'an to mankind.
b) analyse the reasons for the Qur'an's revelation in Makkah and Madinah to appreciate its significance in shaping personal spirituality and social structures within the early Muslim community. (u, s, v)	a) Learners, in small groups, locate Qur'anic verses, 2:129, 42:7, 9:97 and 41:44 and analyse the reasons for the Qur'an's revelation in Makkah and Madinah. b) Learners, in groups, use library resources or ICT to search for other conditions that influenced the revelation of the Qur'an in Makkah and Madinah. c) Learners present findings, highlighting:	a) Converse with learners to assess their ability to demonstrate understanding of the different conditions in Makkah and Madinah and their impact on the Qur'anic revelations. b) Observe learners' ability to analyse and differentiate themes of revelation and connect them to historical and contemporary contexts.

	<ul style="list-style-type: none"> i) key aspects of their assigned context (historical, social, or political). ii) how this context may have influenced the nature of Qur'anic messages revealed in each location. d) Learners compare the revelations from Makkah and Madinah showing how the contextual differences are reflected in the tone, message, and focus of each revelation. e) Learners discuss how the revelations influenced both personal spirituality and social structures. f) Learners justify the revelation of the Qur'an to an Arab and in Arabic language. 	<ul style="list-style-type: none"> c) Evaluate learners' comparison chart, highlighting the differences between Makkah and Madinah revelations, focusing on tone, message and their focus.
<ul style="list-style-type: none"> c) categorise the modes of divine revelation to appreciate the nature of divine message for spiritual guidance. (u, s, v) 	<ul style="list-style-type: none"> a) In groups, learners use library resources or ICT to search for Qur'anic verses 20:38 -39,7:144, 2:97, 37:102, 48:27, and 42:51 to identify the modes of revelation therein. b) In groups, learners discuss the modes of revelation while interpreting its impact on the recipient and the audience at the time. c) Learners, in their groups, make presentations about the modes of revelations reflecting their uniqueness. d) Learners, individually, write an essay of 400-500 words on the various modes of divine revelation with examples and their impact on their recipients. 	<ul style="list-style-type: none"> a) Converse with learners to evaluate their ability to identify and analyse the modes of revelation in Qur'anic verses. b) Observe learners' ability to discuss the impact of these revelations on the recipients and audiences. c) Assess the learners' essay for: <ul style="list-style-type: none"> i) the explanation of the modes of revelation with examples from the assigned verses. ii) the analysis of the impact on the recipients (e.g., emotional, spiritual, leadership influence). iii) the effect of these revelations on the audience at the time (e.g., faith, moral guidance, societal transformation).

<p>d) analyse the miraculous nature of the Qur'an for upholding its integrity and deepening spiritual understanding. (u, s, v)</p>	<p>a) Learners, in their groups, read the following verses from the translated Qur'an 17:88, 36:33-43,2:23,10:38,11:13 and 30:1-6 and identify the Qur'an's unique qualities.</p> <p>b) Learners, in groups, use ICT or library resources to search on the qualities that make the Qur'an a miracle.</p> <p>c) Learners make a presentation on how the miraculous nature of the Qur'an influences their understanding of its divine origin and relevance in their day today life.</p> <p>d) Learners write a reflective essay about the miracles of the Qur'an.</p>	<p>a) Engage in conversations with learners to assess their ability to identify and explain key qualities, such as its linguistic inimitability, scientific insights, and prophecies.</p> <p>b) Observe learners' ability to gather and critically evaluate information about the Qur'an's miraculous nature.</p> <p>c) Assess learners' ability to provide personal insights in a reflective essay, showcasing their understanding of the Qur'an's divine origin and relevance in daily life.</p>
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TOPIC 2: The Preservation of the Holy Qur'an
Duration: 32 Periods

Competency: The learner critically analyses the authenticity of the Qur'an by examining its historical preservation, textual consistency, and the evidence supporting its divine origin while articulating its significance in Islamic teachings and practices.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) examine how the Qur'an was protected and preserved by Allah against corruption and distortions to foster a deeper spiritual connection to its teachings. (u, s, v)	a) Learners, in groups, use the translated Qur'an to read and interpret verses 15:9, 41:42, 2:79, and 75:17 in order to gain a deeper understanding of the teachings regarding the protection and preservation of the Quran. b) Learners present their insights from the interpretations of the above verses to justify the divine protection of the Qur'an and its incorruptibility. c) Learners make a write-up about the Qur'an's protection and preservation by Allah.	a) Converse with learners to assess their ability to interpret the verses and connect them to the themes of divine protection and preservation. b) Observe learner's ability to collaborate and communicate effectively during their group presentations. c) Assess learners' ability to produce a coherent and well-structured write-up, showcasing their understanding of the Qur'an's preservation.
b) analyse the methods used to maintain the authenticity of the Holy Qur'an to appreciate their significance in preserving its message for human guidance. (u, s, v)	a) Learners, in groups, use ICT or library resources to explore methods used by the prophet, his companions and the modern ways used in the preservation and protection of the Qur'an. b) Learners make presentation on the human efforts in Qur'an preservation, focusing on the value of responsibility and respect for the sacred scripture. c) Learners write a reflective journal on the mechanisms for the preservation of the Qur'an. d) Learners critically analyse Qur'anic verses 3:144, 53:19-20, 22:52, 96:1 5,62:2,68:2,29:51,10:37,3:3,7:6:192,6:38 and 2:114 and hadith report to appreciate the authenticity of the Qur'an. e) Learners present their analysis of the authenticity of the Qur'an. f) Learners write an essay about the authenticity of the Qur'an.	a) Converse with learners to gain their insights as they demonstrate understanding of the methods used to preserve the Qur'an and its authenticity. b) Observe learners' research skills and understanding of the historical and modern mechanisms of Qur'an preservation. c) Evaluate learners' ability to produce well-thought-out reflective journals and essays that showcase their understanding of the Qur'an's divine origin and relevance.

Senior Five Term 2

TOPIC 3: Spiritual Teachings of the Qur’an

Duration: 12 Periods

Competency: The learner analyses and applies the spiritual teachings of the Qur’an, demonstrating a deep understanding of key concepts such as monotheism, reward, and punishment, the destiny of the soul, life after death, and predestination, and reflects on how these teachings influence their personal beliefs and actions.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) analyse the concept of Islamic monotheism (Tawhid), distinguishing its unique characteristics and evaluating its role in shaping a Muslim’s beliefs and actions. (u, s, v)	a) Learners, in groups, use ICT or library resources to read and discuss Qur’anic verse 3:18 and Surah Al-Ikhlās 112 about Kalimah (testifying about Allah’s oneness). b) Learners, in groups, reflect on their thoughts about what it means to truly believe in the oneness of Allah, and how this belief shapes their lives. c) Learners brainstorm how the belief in the oneness of Allah strengthens a Muslim’s faith. d) Learners, in groups, search Qur’anic verses 10:31,23:84-87,29:61-62,7:65,7:73,7:85,6:162,3:175,39:54,51:56,1:2,107:4-6,4:142,4:36,29:45,2:183,2:186,6:164 and 55:27 and discuss the different forms of monotheism identified in the verses. e) Learners, individually, write a 200–300-word reflection on the concept of monotheism (Tawhid) and its role in shaping a Muslim’s beliefs and actions. Discuss how the belief in Allah’s oneness influences a Muslim’s character, faith, and relationship with others.	a) Converse with learners to assess their analytical skills in categorising and interpreting verses that highlight different aspects of monotheism. b) Observe learners’ ability to reflect on the practical and spiritual significance of Tawhid in their lives. c) Evaluate learners’ written reflections. Reflection Assessment Criteria: Content: i) Reflection demonstrates an understanding of Tawhid and its forms. ii) Connect monotheism to practical aspects of Muslim life. Personal Insight: Reflects on how belief in Allah’s oneness shapes their values and actions. Clarity and Expression: Reflects well-structured, clear, and written in an engaging tone.

<p>b) discuss the concept of Tawhid (monotheism) as the cornerstone of Islamic belief, exploring its implications for individual spirituality, societal ethics, and the development of a strong Islamic identity. (u, s, v)</p>	<p>a) Learners, in groups, read Surah Al-Ikhlās (112) and analyse each verse, and how it describes the nature of Allah and His oneness.</p> <p>b) Learners, in groups, present the attributes of God mentioned in Surat Al-Ikhlās, such as His oneness, self-sufficiency, and incomparability, and how these relate to the concept of monotheism.</p> <p>c) Individually, learners write a brief reflection on what Surah Al-Ikhlās teaches them about God’s uniqueness and how it affects their perspective on worship and belief in Allah.</p> <p>d) Learners, in pairs, choose one attribute of Allah described in Surah Al-Ikhlās (e.g. oneness, self-sufficiency, incomparability) and brainstorm how this concept differs from other beliefs.</p> <p>e) Learners, in pairs, present their reflections about the distinctive qualities of Islamic monotheism and how it differs from other faiths’ understanding of Allah.</p> <p>f) Learners, individually, note down the lessons drawn from Surah Al-Ikhlās, highlighting its contribution to the understanding of Islamic monotheism and how it affects their personal relationship with Allah.</p> <p>g) Learners share their reflections with a partner, discussing how monotheism in Islam provides a foundation for ethical behaviours and community values.</p>	<p>a) Converse with learners to assess their ability to reflect on the unique qualities of Islamic monotheism and its implications on faith, worship, and ethical behaviour.</p> <p>b) Observe learners’ ability to compare the concept of Allah in Islam with other beliefs.</p> <p>c) Evaluate learners as they individually summarize key lessons drawn from Surah Al-Ikhlās, focusing on:</p> <ul style="list-style-type: none"> - attributes of Allah (oneness, self-sufficiency, incomparability). - contribution to understanding Islamic monotheism. - personal impact on their relationship with Allah.
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<p>c) examine the three primary components of Tawhid to understand how these components emphasise the unity, sovereignty, and worship of Allah as central tenets of the Islamic faith. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to brainstorm the meaning of the three key aspects of Tawhid: Rububiyah (creation), Uluhiyyah (worship), and Asma wa Sifat (divine name and attributes).</p> <p>b) Learners, in groups, use translated Qur'an to search for and read verses 10:31, 23:84-85, 23:86-87, 29:61, and 29:62 to appreciate the profound concept of God's creation, and its implications for our lives, reminding us of our dependence on Him.</p> <p>c) Learners, in groups, use translated Qur'an to search for and read verses 7:65, 7:73, 7:85, 6:162, 3:175, 39:54, 51:56, 1:2, 107:4-6, 4:142, 4:36, 29:45, 2:183 and 2:186 to gain a deeper understanding of the principle of worshipping God alone, avoiding shirk, and seeking His guidance in all aspects of life.</p> <p>d) Learners, in groups, use translated Qur'an to search for and read verses 1:2,6:164 and 55:27 to gain a deeper understanding of God's nature and attributes.</p> <p>e) Learners, in groups, discuss the relationship between the three fundamental aspects of Tawhid (monotheism) – Rububiyah, Uluhiyyah, and Asma wa Sifat – examining how these aspects shape an individual's worldview and spiritual guidance.</p>	<p>a) Converse with learners to assess their understanding of the definitions and implications of the three aspects of <i>Tawhid</i>.</p> <p>b) Observe learners' ability to analyse the interconnectedness of the three aspects of <i>Tawhid</i> and their practical implications.</p> <p>c) Assess learners' ability to synthesise their understanding through a reflective presentation explaining the significance of Tawhid in shaping practical and spiritual life, demonstrating the interconnections of Tawhid.</p>
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TOPIC 3: Spiritual Teachings of the Qur'an (Continued) **Duration:** 48 Periods

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) critically analyse the Islamic concepts of reward, examining their role in motivating righteous behaviours. (u, s, v)	a) Learners, in groups, use ICT or library resources to read the following Qur'anic verses on reward 27:84, 30:39, 39:10, 51:15-16 and 16:30 and discuss the types of actions and behaviours that lead to reward in Islam, as well as the nature of these rewards. b) Learners, in groups, share their insights, highlighting key actions or qualities emphasised in the Qur'anic verses about the role of reward in guiding moral actions. c) In groups, learners discuss the concept of reward in Islam and how they can influence ethical decision-making. d) Learners share ethical actions that are encouraged by the concept of reward and explain its impact on a person's integrity. e) Individually, learners write a 200-word reflection on how the concept of reward in Islam promotes accountability and integrity in their daily lives. Use specific examples to illustrate your points. f) In pairs, learners discuss how the awareness of reward might inspire gratitude towards God and encourage a consistent commitment to doing good. g) Individually, learners write a 150–200-word reflection on how the concept of reward in Islam encourages them to feel grateful and remain committed to positive actions. Highlight specific examples from their personal life or observations.	a) Converse with learners to assess their ability to identify specific actions and behaviours that lead to reward in Islam and the nature of these rewards. b) Observe learners' ability to synthesise their understanding and share insights effectively. c) Assess learners' summaries and their individual reflections to evaluate their ability in analysing, evaluating, and connecting to the concept of reward.

<p>b) critically analyse the various forms of punishment prescribed in Islamic law, evaluating their purposes, ethical implications, and effectiveness in promoting justice and individual accountability. (u, s, v, a)</p>	<p>a) In groups, learners use translated Qur'an or ICT or library resources to read about the historical cases of divine punishment (Ad people 69:6, Thamud people 69:5, Lut people 26:173, Madyan 26:189, Noah's people 26:120, Pharaoh 26:66), and discuss the events that led to their punishments and the moral lessons conveyed.</p> <p>b) Learners share a summary of their case studies, including the causes of punishment, and key insights about accountability and consequences.</p> <p>c) Individually, learners write an essay about stories that teach about responsibility, the consequences of actions, and the concept of justice in Islam.</p> <p>d) In groups, learners analyse Qur'anic verses on punishment in the hereafter (14:17, 20:74, 14:16-17, 114:49-50, 22:55, 3:62-67 and 88:2-7), the moral and spiritual lessons implied.</p> <p>e) Individually, learners write a short reflection on how the understanding of the concept of punishment in the hereafter influences personal responsibility and ethical decision-making.</p> <p>f) In small groups, learners discuss the differences and similarities between punishment in history and in the hereafter, considering aspects such as purpose, duration, and impact, while reflecting on the values each type of punishment emphasises.</p> <p>g) Learners, in groups, prepare a short presentation on their findings, discussing how punishment in this world serves as a warning or correction, while punishment in the hereafter represents final accountability and justice.</p>	<p>a) Converse with learners to assess their ability to identify the causes of punishment and the moral lessons conveyed.</p> <p>b) Observe learners' ability to interpret and analyse verses about punishment in the hereafter and extract moral lessons.</p> <p>c) Assess learners' ability to connect these concepts in their write ups to personal responsibility, ethical decision-making, and justice.</p>
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<p>c) critically examine the Islamic teachings on the nature of the soul to appreciate the complexity and depth of Islamic beliefs regarding the soul's journey and ultimate destination. (u, s, v)</p>	<p>a) In groups, learners use translated Qur'an to search for verses 75:2, 12:53 and 89:27-30 to describe the nature of different souls.</p> <p>b) Learners, in pairs, brainstorm how the nature of different souls fosters a deeper understanding of one's purpose in life and the relationship with Allah.</p> <p>c) Learners, in groups, discuss how belief in the soul's destiny can impact a person's actions and ethical decisions.</p> <p>d) Individually, learners write a 200-word reflection on how their understanding of the nature of the soul (<i>commanding, reproaching, and tranquil</i>) influences their actions, values, and relationship with Allah.</p>	<p>a) Converse with learners to gauge their understanding in describing the different types of souls as mentioned in the Qur'an.</p> <p>b) Observe learners' ability to express their understanding through collaborative discussions and personal reflections.</p> <p>c) Assess learners' ability to analyse the influence of the soul's destiny on personal actions, values, and ethical decision-making.</p>
<p>d) critically analyse the factors that determine the destiny of the soul, drawing on Islamic teachings and principles to appreciate the role of faith, deeds, and divine mercy in shaping one's eternal fate. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or translated Qur'an to read verses 53:38-39, 91:77, 3:185, 39:42, 56:61, 74:38, 3:30, and 6:111 and identify key determinants of the soul's destiny.</p> <p>b) In groups, learners discuss the themes in their assigned verses, focusing on how these factors influence the soul's journey and ultimate destiny.</p> <p>c) Learners, in groups, share a summary of the key themes from their verses, discussing the role of individual actions and moral choices in shaping the soul's eternal fate.</p> <p>d) In pairs, learners discuss the concept of personal accountability in Islam for one's actions and how it influences one's ethical decision-making.</p> <p>e) Individually, learners write a short reflection on how understanding the determinants of the soul's destiny encourages them to take personal responsibility and act with integrity.</p>	<p>a) Converse with learners to assess their ability to analyse Qur'anic verses to identify the determinants of the soul's destiny.</p> <p>b) Observe learners' engagement to assess their ability to synthesize their findings and articulate the relationship between actions, choices, and destiny.</p> <p>c) Assess group reflection on how understanding the determinants of the soul's destiny encourages them to take personal responsibility and act with integrity. They should Provide specific examples from their lives or observations.</p>

	<p>f) In groups, learners discuss how the factors influencing the soul’s destiny relate to ethical responsibility and spiritual growth while considering how these determinants guide a person towards values like self-reflection, sincerity, and commitment to personal improvement.</p> <p>g) Learners prepare a short presentation about the main determinants of the soul’s destiny and explain how they reinforce values such as responsibility, integrity, and self-reflection.</p>	
<p>e) analyse the concept of life after death in Islamic teachings, evaluating its significance for personal accountability and ethical living. (u, s, v)</p>	<p>a) Learners, in small groups, read Qur’anic verses 3:183, 23:99-100 and 8:50-54, and discuss the themes of mortality, the inevitability of death, and the return to God.</p> <p>b) Learners discuss how the concept of mortality as expressed in these verses influences a Muslim’s perspective on life, actions, and priorities.</p> <p>c) Learners, in groups, share their key insights with the class, focusing on the values of humility, gratitude, and accountability.</p> <p>d) In pairs, learners read verses related to Doomsday (55:26-27, 21:104) and discuss the imagery, descriptions and themes presented, such as the end of all creation and the permanence of God.</p> <p>e) Regroup and discuss each pair’s findings, emphasising the themes of Doomsday as a reminder of accountability, finality and the transition to the hereafter.</p> <p>f) Individually, learners write a brief reflection on how understanding Doomsday impacts their sense of accountability, spiritual preparation, and perspective on the temporary nature of life.</p>	<p>a) Converse with learners to gauge individual insights and reflections on how these concepts influence values like integrity, humility, and spiritual awareness.</p> <p>b) Observe learners’ engagement, collaboration, and critical thinking during group, pair, and class discussions to assess their understanding of mortality, Doomsday, and accountability.</p> <p>c) Assess group summaries, individual reflections, and presentations to evaluate learners’ synthesis of the concepts and understanding of values like moral responsibility, ethical, self-awareness and preparation for the hereafter.</p>

	<p>g) In groups, learners discuss how their understanding of mortality and Domsday encourages a sense of accountability, ethical responsibility and spiritual mindfulness that can help them explore values like humility, sincerity, and dedication to good deeds.</p> <p>h) Learners, in groups, prepare a short presentation on how beliefs about mortality and Domsday affect a person’s choices and promote values like integrity and spiritual readiness.</p> <p>i) Groups present their insights, discussing how the knowledge of mortality and Domsday guides ethical behaviour and shapes spiritual growth.</p>	
<p>f) critically examine the concepts of resurrection and judgement, assessing their role in shaping a Muslim’s worldview, moral responsibility, and preparation for the hereafter. (u, s, v)</p>	<p>a) In groups, learners read translated Qur’an verses on the resurrection (78:18, 5:20-22, 39:68, 50:42 and 50:44) and identify themes, such as the gathering of souls, accountability, and the transition to the hereafter.</p> <p>b) Learners discuss how the concept of resurrection encourages responsibility and preparation for the hereafter.</p> <p>c) Learners share their insights with the class, focusing on how belief in resurrection promotes mindfulness of one’s actions and accountability.</p> <p>d) In groups, learners use translated Qur’an to read about Judgement Day as presented in Qur’an verses 84:7-11, 78:20, 18:49, 95:8, 36:64, 39:60, 5:109, 50:27-28 and 21:47, and discuss the imagery, descriptions, and implications of Judgement, reflecting on how it reinforces personal accountability.</p> <p>e) Learners, in groups, discuss their findings, emphasising the themes of justice, consequence and the recording of deeds as described in the verses.</p>	<p>a) Observe learners’ engagement, collaboration, and critical thinking during group, pair, and class discussions to assess their understanding of resurrection, Judgement, Hell, and Paradise.</p> <p>b) Converse with learners to gauge individual insights and reflections on how beliefs about the afterlife influence values like integrity, humility, and moral responsibility.</p> <p>c) Assess group summaries, individual reflections and presentations to evaluate learners’ synthesis of the afterlife concepts and understanding of values such as accountability, spiritual awareness and dedication to goodness.</p>

	<p>f) Individually, learners write a brief reflection on how understanding Judgement Day impacts their sense of responsibility and moral choices.</p> <p>g) In groups, learners' read Qur'anic descriptions of Hell (20:74, 15:44, 32:30, 78:21-23, 22:19-22, 78:24-26, 14:16-17, 50:30, 56:51-52) and Paradise (3:15, 37:58-59, 88:15-16, 3:198, 55:54, 76:13, 36:54-57) and analyse the imagery and themes in the verses, identifying the qualities and behaviours associated with each destination.</p> <p>h) Learners, in their groups, present their findings, comparing the descriptions of Hell and Paradise and discussing the motivational role these concepts play in ethical behaviour and spiritual growth.</p> <p>i) Individually, learners write a brief reflection on how the understanding of Hell and Paradise reinforces the values of sincerity, self-discipline, and a commitment to righteousness.</p> <p>j) In groups, learners discuss how beliefs in resurrection, Judgement, Hell and Paradise reinforce a sense of moral responsibility and spiritual mindfulness. They explore how these beliefs motivate a person to pursue goodness and avoid harmful actions.</p> <p>k) Learners, in groups, prepare a short presentation on how these concepts encourage ethical behaviour and promote values like humility, integrity, and self-discipline.</p>	
<p>g) analyse the concepts of Qadar (divine decree) and free will in Islamic teachings, evaluating their relationship and impact on personal responsibility,</p>	<p>a) In groups, learners use translated Qur'an to search for verses about <i>Qadar</i> (3:185, 57:22, 36:38, 3:145, 43:11, 74:30) and identify themes (such as the inevitability of life's events, divine decree and the purpose of life) and discuss their meanings.</p>	<p>a) Converse with learners to gauge individual insights and reflections on how Qadar influences values like responsibility, resilience, and humility.</p>

<p>ethical decision-making and spiritual growth. (u, s, v)</p>	<ul style="list-style-type: none"> b) Learners, in groups, discuss how the understanding of Qadar influences a Muslim’s perspective on life, challenges and acceptance of what is beyond personal control. c) Learners, in groups, present their key insights, highlighting how Qadar promotes values like trust in God, resilience and humility in the face of life’s events. d) In groups, learners engage in a discussion on how Qadar and free will coexist, introducing the idea that while some aspects of life are predetermined, individuals are still responsible for their own choices. e) Learners brainstorm examples of situations where Qadar and personal responsibility interact, such as making ethical decisions, persevering through hardship, or responding to unexpected life events. f) Learners, in groups, discuss with examples how belief in Qadar encourages responsible decision-making while fostering trust in God’s plan. g) Learners, in groups, discuss how understanding Qadar encourages values such as humility, responsibility, and resilience. They explore how Qadar shapes a person’s ethical and spiritual outlook, guiding them to make thoughtful choices while accepting life’s uncertainties. h) Learners, in groups, prepare a short presentation on how Qadar promotes a balanced perspective on life’s events and encourages values like patience, trust and humility. 	<ul style="list-style-type: none"> b) Observe learners’ engagement, collaboration, and critical thinking during group, pair, and class discussions to assess their understanding of Qadar and its influence on life’s challenges and personal choices. c) Assess group summaries, individual reflections and presentations to evaluate learners’ synthesis of the concept and understanding of values such as accountability, trust in divine wisdom, and patience.
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TOPIC 4: Social Teachings

Duration: 39 Periods

Competency: The learner interprets and applies the social teachings of the Holy Qur’an in promoting ethical interactions, justice, and community well-being.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) analyse Qur’anic teachings on marriage and divorce, evaluating their ethical implications and significance to foster respect, responsibility and harmony in family life. (u, s, v)	a) In groups, learners use the translated Qur’an and read verses 4:3 and 24:32 on marriage and identify key themes, such as fairness, support for the less fortunate and responsibility within marriage. b) Learners discuss their insights as they share the broader implications of the teachings on marriage and how these principles promote ethical relationships. c) Learners brainstorm values associated with marriage such as fairness, kindness and social support as reflected in the Qur’anic verses. d) In small groups, learners discuss how these values strengthen family life and promote social stability. They consider how principles like fairness in verse 4:3 and supporting marriage for the less fortunate in verse 24:32 contribute to the community. e) Individually, learners write a short reflection on how these teachings encourage responsibility, fairness and community support within marriage. f) Learners regroup to discuss how the values associated with marriage in the Qur’an can positively influence a Muslim’s approach to family and community life.	a) Converse with learners to gauge individual insights and reflections on how these teachings influence values like fairness, responsibility and mutual support. b) Observe learners’ engagement, collaboration and critical thinking during pair, group and class discussions to assess their understanding of Qur’anic teachings on marriage. c) Assess learners’ group summaries and individual reflections to evaluate understanding of the teachings and appreciation for values such as respect, community, support, and family responsibility.

<p>b) distinguish Islamic marriage from prohibited ones based on Qur'anic teachings, evaluating the rationale and principles that inform these differences. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or Library resources or translated Qur'an to search Qur'anic verses 4:22-24, 2:221, 2:234, 2:228, 4:3 and 24:32 to identify the key guidelines on valid and prohibited marriages.</p> <p>b) Learners, in groups, discuss the reasoning behind these rulings and the values they promote.</p> <p>c) Individually, learners write a brief reflection on how understanding these prohibitions helps them appreciate the importance of respect, responsibility and harmony in families within Islam.</p> <p>d) Learners, individually, write a reflective journal on the values promoted by valid forms of marriage in the Qur'an and how these align with their personal beliefs or cultural practices.</p> <p>e) Learners pair up to share their reflections, discussing how the prohibitions in marriage can positively influence family dynamics and social harmony.</p>	<p>a) Converse with learners to assess their ability to identify key rulings on valid and prohibited marriages and their understanding of the principles behind these guidelines.</p> <p>b) Observe learners' engagement, to evaluate their ability to connect the Qur'anic teachings to the underlying reasoning and values they promote.</p> <p>c) Assess learners' reflective journal on the values promoted by valid forms of marriage in the Qur'an (e.g., mutual respect, justice, partnership) and how they align with your personal beliefs or cultural practice.</p>
<p>c) analyse the concept of mahr (marital gift) in Qur'anic teachings, focusing on its significance in fostering fairness, respect, and responsibility within marriage while evaluating how this requirement supports the rights and dignity of both spouses. (u, s, v)</p>	<p>a) Learners brainstorm mahr as a mandatory marital gift, explaining its purpose in Islamic marriage and its role in ensuring respect and responsibility.</p> <p>b) Learners, in groups, use translated Qur'an to search for verses (4:4, 2:236, 4:25, 2:229, 2:237) and identify the different scenarios in which mahr is addressed in the Qur'an.</p> <p>c) Learners, in pairs, share their insights from the Qur'anic verses, explaining the message about mahr and the values it promotes.</p> <p>d) Learners discuss how the concept of mahr promotes social and ethical values in marriage and protects the rights of both spouses.</p>	<p>a) Converse with learners to assess their initial understanding of <i>mahr</i> and its role in fostering respect and responsibility in marriage.</p> <p>b) Observe learners' ability to identify the different scenarios in which <i>mahr</i> is addressed and understand its significance.</p>

	<p>e) Learners, individually, write a short reflection on the role of mahr in marriage, focusing on the values it promotes within marital and social relationships.</p>	<p>c) Assess learners' ability to write a 200-word reflection on the role of <i>mahr</i> in marriage, focusing on the values it promotes within marital and social relationships. Highlight specific examples from the Qur'anic verses you studied.</p>
<p>d) examine the conditions and ethical principles surrounding polygamy in Qur'anic teachings, focusing on fairness, justice and responsibility while assessing the social implications of these principles in modern contexts. (u, s, v)</p>	<p>a) Learners, in groups, use translated Qur'an to read and analyse the verses on polygamy (4:3 and 4:129) and discuss the Qur'an's approach to polygamy.</p> <p>b) Learners share their insights on the conditions or principles emphasised in the Qur'anic verses regarding polygamy and how they shape the ethical framework for polygamy in Islam.</p> <p>c) Learners, in groups, discuss the ethical considerations in polygamy through case studies, while applying Qur'anic principles to real-life scenarios.</p> <p>d) Learners, in groups, relate the Qur'anic principles of polygamy with practices in different cultures focusing on fairness, justice and responsibility.</p> <p>e) Learners, individually, write a reflective essay on how the Qur'anic teachings on polygamy emphasise fairness, justice and responsibility and how these principles could apply to other areas of life.</p>	<p>a) Converse with learners to assess their ability to analyse the verses and identify the principles emphasised regarding polygamy.</p> <p>b) Observe learners' ability to apply Qur'anic principles to real-life scenarios, demonstrating critical thinking and ethical reasoning.</p> <p>c) Assess learners' ability to write a 500-word reflective essay on how the Qur'anic teachings on polygamy emphasise fairness, justice, and responsibility. Reflect on how these principles can be applied to other areas of life, such as leadership, relationships, or community interactions.</p>
<p>e) examine the Qur'anic teachings on divorce and its conditions, analysing how these guidelines foster ethical responsibility,</p>	<p>a) Learners, in groups, use translated Qur'an to read verses 65:1-7, 4:35, 2:229, 65:4, 33:49, 2:234, 65:6, 65:7, 2:232 and 2:231 highlighting principles provided in the Qur'an for handling divorce ethically and compassionately.</p>	<p>a) Converse with learners to evaluate their understanding of the Qur'an's holistic approach to addressing the rights and well-being of all parties involved in divorce.</p>

<p>fairness and compassion while evaluating their influence on the rights and well-being of all parties involved. (u, s, v)</p>	<p>b) Learners, in groups, discuss how these guidelines address the rights and well-being of all parties involved.</p> <p>c) Learners, individually, reflect on the values emphasised across the verses discussed, focusing on how the Qur'an's approach to divorce promotes justice and well-being.</p> <p>d) In groups, learners analyse a case study by referencing specific verses that address each issue in the scenario while applying the following verses: 65:1 -7 for considerations on waiting periods and special circumstances. 4:35 and 2:229 for guidelines on mediation and respectful parting. 65:6-7 for financial and housing support during the waiting period.</p> <p>e) Learners present their analysis explaining which verses were applied, how they guided their ethical decisions and the principles of fairness and respect.</p> <p>f) Individually, learners write a reflection on how the discussion shaped their understanding of ethical divorce proceedings and the values of empathy and responsibility.</p>	<p>b) Observe learners' ability to apply Qur'anic teachings to real-life scenarios, demonstrating critical thinking and ethical reasoning.</p> <p>c) Assess learners' ability to Write a 200-word reflection on the values emphasized in the verses you discussed, focusing on how the Qur'an's approach to divorce promotes justice, compassion, and well-being.</p>
<p>f) analyse the Qur'anic perspective on the position of women in society, examining how these teachings promote respect, equality, and empowerment. (u, s, v)</p>	<p>a) Learners, in pairs or groups, use the translated Qur'an to search for verses (4:1, 4:19, 31:14, 4:3, 4:32 and 16:111) and examine the position of a woman as guided by the Qur'an.</p> <p>b) Learners, in groups, discuss how the Qur'anic teachings on women compare with contemporary issues like gender equality and empowerment.</p>	<p>a) Converse with learners to assess their ability to interpret Qur'anic verses and understand their implications for the position of women.</p> <p>b) Observe learners' ability to identify and discuss examples of women's empowerment inspired by Qur'anic principles.</p>

	<p>c) Learners use ICT or library resources to identify examples from history or modern society where these Qur’anic principles have inspired positive change for women.</p> <p>d) Learners, in groups, present how Qur’anic teachings on women’s respect, equality and empowerment remain relevant and transformative in today’s world.</p> <p>e) Individually, learners write a reflective journal on the importance of values such as equality, respect and justice in understanding the position of women.</p>	<p>c) Evaluate learners’ ability to write a reflective journal (200–300 words) on the importance of values such as equality, respect, and justice in understanding the position of women as guided by the Qur’an. Reflect on how these values influence our own perceptions and interactions.</p>
<p>g) analyse the roles of women in society as guided by Islamic teachings to appreciate their roles to family and community well-being. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search for verses 4:1, 31:14, 9:71, and 49:13 and examine the roles of women in society.</p> <p>b) In their groups, learners analyse how these roles contribute to the well-being of families, communities, and society.</p> <p>c) Learners, in groups, prepare a presentation explaining the role of women in society and the values it promotes.</p> <p>d) In pairs or small groups, learners role-play women’s roles in the community and discuss how these roles enhance family and community well-being.</p> <p>e) Learners, in groups, discuss how women’s roles as outlined in Islamic teachings, enhance ethical and social values in society.</p> <p>f) Individually, learners write an essay on women’s role in the community.</p>	<p>a) Converse with learners to assess their understanding of the Qur’anic guidance on women’s roles in society and the values emphasized.</p> <p>b) Observe learners’ ability to analyse the societal contributions of women’s roles as described in the Qur’an.</p> <p>c) Assess learners’ ability to write a 500-word essay discussing the role of women in the community as outlined in Islamic teachings. Highlight their contributions to family and societal well-being and reflect on how these roles promote ethical and social values.</p>
<p>h) analyse Qur’anic teachings on inheritance in supporting the equitable distribution of</p>	<p>a) Learners, in groups, use translated Qur’an to read verses related to inheritance: 2:180 (guidelines for wills), 5:109 (responsibility of heirs), 4:12 (distribution for spouses and siblings), 4:7 (inheritance rights of men and women), 4:1 (familial</p>	<p>a) Converse with learners to assess their ability to extract the ethical principles and responsibilities mentioned in the Qur’anic inheritance laws.</p>

<p>wealth within families. (u, s, v)</p>	<p>bonds and respect), 4:176 (clarification on inheritance rules) to understand the inheritance rules outlined, responsibilities mentioned and the ethical principles behind the guidelines.</p> <p>b) In groups, learners analyse how these principles are reflected across different verses and discuss why these principles are essential in the context of inheritance.</p> <p>c) Learners, in groups, prepare a summary explaining the ethical foundation of inheritance laws in the Qur'an and how they support family unity.</p> <p>d) In groups, learners analyse a case study by referencing specific verses that address each family member's share of the inheritance. Learners use verses such as 4:12 (for shares of spouses and siblings) and 4:7 (rights of men and women) to guide their analysis.</p> <p>e) Learners present their analysis, explaining how they applied the verses to make ethical and fair decisions for each family member in the case.</p> <p>f) In a Socratic seminar format, learners discuss the social and ethical impact of inheritance guidelines, referring back to the verses and examples discussed in previous activities.</p> <p>g) Individually, learners write a journal entry on the importance of values like fairness, responsibility, and justice in inheritance, reflecting on how these teachings apply to modern discussions on family rights and responsibilities.</p>	<p>b) Observe learners' ability to engage in critical discussions, referencing verses and case studies to explore the broader social and ethical impact of inheritance laws.</p> <p>c) Assess learners' ability to write a journal entry (200–300 words) on the importance of values such as fairness, responsibility, and justice in inheritance. Reflect on how these teachings apply to modern discussions on family rights and responsibilities.</p>
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TOPIC 5: Islamic Teachings on Political Life

Duration: 33 Periods

Competency: The learner analyses and applies the Qur’anic teachings to contemporary political life.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
<p>a) analyse the concept of leadership, identifying key qualities and ethical principles essential for effective and responsible leadership in various contexts. (u, s, v)</p>	<p>a) In small groups, learners study verses from the Qur’an (67:1, 5:47, 5:51, 17:9, 53:3-4, 4:59, 59:7, 33:21, 2:30 and 6:165) to grasp Allah’s teachings on leadership characteristics and duties.</p> <p>b) Learners, in groups, reflect on how different verses collectively contribute to the understanding of leadership in Islam.</p> <p>c) In a Socratic seminar, learners explore leaders’ ethical responsibilities using Qur’anic verses and critically evaluate how these teachings might be applied to real-world leadership challenges today.</p> <p>d) Individually, learners write a brief reflection on how the discussion deepened their understanding of leadership principles.</p>	<p>a) Converse with learners to assess their ability to identify and explain leadership principles based on Qur’anic teachings.</p> <p>b) Observe learners’ ability to critically evaluate Qur’anic teachings on leadership and explore their practical application to real-world challenges.</p> <p>c) Assess learners’ ability to write a 200–300 word reflection on how the discussion deepened their understanding of leadership principles in Islam. Highlight specific insights from the Qur’anic verses and the seminar and reflect on how these teachings can inspire ethical leadership today.</p>
<p>b) critically, examine Qur’anic leadership teachings, focusing on how these concepts promote justice, accountability, and community service, and apply them to current leadership difficulties. (u, s, v)</p>	<p>a) In groups or pairs, learners utilise translated Qur’an to study verses (67:1, 5:47, 5:51, 4:59, 59:7, 33:21, 2:30, 6:165) and examine Qur’anic principles of leadership, analysing how these values contribute to justice, accountability, and community service.</p>	<p>a) Converse with learners to assess their ability to identify leadership principles and connect them to the values of justice, accountability, and service.</p> <p>b) Observe learners’ ability to share and critically evaluate insights from case studies, supported by Qur’anic references.</p>

	<p>b) In groups, learners analyse and present case studies using particular verses about justice, accountability, and service. For instance: Justice (5:47-5:51) to guarantee justice and impartiality. Accountability: 4:59, 59:7 emphasise ethical duty. Service: 33:21, 6:165 to exhibit leadership by serving others.</p> <p>c) In groups, learners share insights from their case studies and verse analysis, critically evaluating the role of Qur’anic principles in guiding ethical leadership. Encourage learners to support their ideas with specific Qur’anic references.</p> <p>d) In groups, learners write a short reflection on how the discussion shaped their understanding of ethical responsibilities in leadership.</p> <p>e) Individually, learners write a journal on the values promoted by Qur’anic teachings on leadership, reflecting on how they can apply these principles in their personal lives or future leadership roles.</p>	<p>c) Assess learners’ ability to write a 300-word journal entry reflecting on the values promoted by Qur’anic teachings on leadership. Discuss how these values, such as justice, accountability, and service, can guide them in their personal lives or future leadership roles.</p>
<p>c) critically analyse the shared obligations between citizens and the government as guided by Islamic teachings to promote; justice, accountability, and mutual support. (u, s, v)</p>	<p>a) In groups, learners use translated Qur’anic verses 3:110, 51:19, 2:256, 4:59, 4:13, 60:8, 8:72, 7:85, 5:33, 42:39, 8:61, and 9:7 to examine their guidance on the role of government and citizens’ obligations.</p>	<p>a) Converse with learners to assess their ability to extract and analyse guidance from the Qur’anic verses regarding governance and citizenship.</p> <p>b) Observe learners’ ability to critically evaluate the balance between government obligations and citizens’ responsibilities.</p>

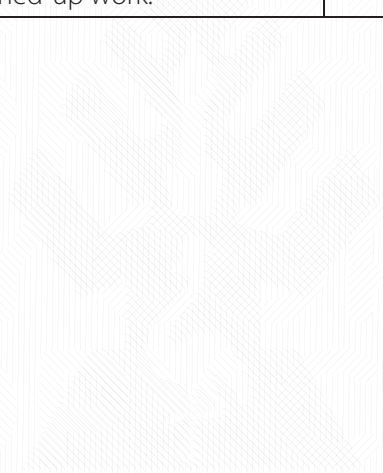
	<p>b) Learners engage in a brainstorming session on the basic rights of citizens to the state with reference to the verses above.</p> <p>c) Learners, in groups, engage in conversation with reference to the verses given 3:110, 2:256, 4:59, 60:8, 8:72, 7:85, 5:33, 42:39, 8:61, and 9:7 to trace the citizens' responsibility to the government and the government's obligations to its citizens.</p> <p>d) Learners, individually, write a summary of the key responsibilities of the government and citizens towards each other.</p>	<p>c) Assess learners' ability to write a 250-word summary explaining the key responsibilities of the government and citizens towards each other based on the Qur'anic verses discussed. Highlight the ethical principles that underpin these relationships.</p>
<p>d) analyse the terms, relations, and pacts/agreements and how they fit into the larger picture of promoting moral international relations based on the lessons of the Qur'an. (u, s, v)</p>	<p>a) Learners, in groups, engage in a brainstorming session to discuss the words "relations" and "pacts/agreements."</p> <p>b) Learners, in groups, use ICT or library resources or translated Qur'an to search for Qur'anic verses 8:72, 4:1, 7:189, 49:13, 22:39, 2:190, 6:91, 9:4, 9:7 and 60:2 that highlight principles related to relations and pacts/agreements.</p> <p>c) In groups, learners apply Qur'anic principles to real-life scenarios, fostering their ability to reflect and analyse the significance of relations and pacts.</p> <p>d) In groups, learners take turns discussing the significance of Qur'anic teachings on relations and pacts as they use specific verses and case study insights to support their arguments.</p>	<p>a) Converse with learners to assess their ability to explore the concepts of relations and pacts and their importance in fostering ethical and peaceful interactions.</p> <p>b) Observe learners' ability to use Qur'anic references and case study insights to critically evaluate the role of relations and pacts in promoting peace and ethical leadership.</p> <p>c) Assess learners' ability to write a 300–400 word reflection on the importance of relations and pacts in fostering ethical international relations. Address the following points:</p> <ul style="list-style-type: none"> i) The values from these teachings and how they resonate with your understanding of international relations. ii) How these principles guide modern leaders in resolving global conflicts.

	<p>e) Learners, individually, make write up on the importance of relations and pacts in fostering ethical international relations capturing;</p> <ul style="list-style-type: none"> i) the values from these teachings and how they resonate with their understanding of international relations. ii) these principles and how they guide modern leaders in resolving global conflicts. iii) the role of respect and mutual understanding in maintaining peaceful relations. 	<p>iii) The role of respect and mutual understanding in maintaining peaceful relations.</p>
<p>e) critically evaluate Qur’anic teachings on international relations, assessing how its principles guide interactions between nations and apply these principles to contemporary global challenges. (u, s, v)</p>	<ul style="list-style-type: none"> a) In groups, learners use translated Qur’an to analyse Qur’anic verses 49:13, 7:189, 22:39 6:91, 9:7, 60:2 8:72, 2:190 and 8:61 and identify key principles related to justice, mutual respect, and cooperation. b) Learners, in groups, brainstorm on the principles of international relations as guided by the Qur’anic teachings. For example: <ul style="list-style-type: none"> i) justice and impartiality in interactions. ii) honouring treaties and agreements. iii) promoting peace and resolving conflicts ethically. c) In groups, learners share their analysis of the Qur’anic verses 49:13, 7:189, 22:39 6:91, 9:7, 60:2 8:72, 2:190 and 8:61 and case studies, discussing how Qur’anic principles can guide ethical decision-making in global interactions. 	<ul style="list-style-type: none"> a) Converse with learners to assess their ability to extract and articulate principles from Qur’anic verses and connect them to ethical behaviour in international relations. b) Observe learners’ ability to apply Qur’anic principles to real-world scenarios, demonstrating critical thinking and ethical reasoning. c) Evaluate learners’ 500-word essay analysing the principles of international relations as guided by Qur’anic teachings. Discuss their relevance in the modern global context by addressing the following: <ul style="list-style-type: none"> i) Justice and impartiality in interactions. ii) Honouring treaties and agreements as a foundation of trust. iii) Promoting peace and resolving conflicts ethically.

	<p>d) Learners, individually, write an essay analysing the principles of international relations and their relevance in the modern global context.</p>	<p>iv) The significance of mutual respect, cooperation, and honesty in fostering harmonious international relations.</p>
<p>f) critically analyse Qur’anic teachings on oppression and suppression, evaluating how these principles promote justice, equality to protect human dignity. (u, s, v)</p>	<p>a) Learners engage in a brainstorming activity to identify and categorize different forms of oppression in their communities.</p> <p>b) In small groups, learners use translated Qur’an to search for verses 2:275, 30:39, 2:262. 24:33, 24:4, 42:42, 5:9, 2:256, 42:13, 4:3, 2:223 and 16:98 and discuss how the Qur’an addresses oppression.</p> <p>c) Learners, in groups, brainstorm real-life experiences in relation to the strategies provided in the Qur’an in promoting justice, equality to protect human dignity.</p> <p>d) Individually, learners write a brief summary of the key principles they learnt from the verses. Prompts could include:</p> <ul style="list-style-type: none"> i) The main teachings of the Qur’an on oppression and suppression. ii) How the teachings promote justice, dignity, and equality. iii) The strategies suggested for resisting and addressing oppression. 	<p>a) Converse with learners to assess their ability to identify and categorize forms of oppression and articulate their impact on human dignity and equality.</p> <p>b) Observe learners’ ability to connect Qur’anic teachings to real-life experiences and propose actionable solutions.</p> <p>c) Assess learners’ ability to write a 200-300 word summary of the key principles you learned from the Qur’anic verses. Address the following:</p> <ul style="list-style-type: none"> i) The main teachings of the Qur’an on oppression and suppression. ii) How these teachings promote justice, dignity, and equality. iii) Strategies suggested in the Qur’an for resisting and addressing oppression.
<p>g) examine the concept of Jihad in Islam in promoting justice, self-discipline, and harmony in society. (u, s, v)</p>	<p>a) In groups, learners use translated Qur’an to study Qur’anic verses 61:10-12, 3:110, 4:95, 9:112, 22:39-40, 2:190, 8:60, and 49:9 to understand the Islamic teachings about Jihad.</p>	<p>a) Converse with learners to assess their ability to extract principles from the verses and understand the different dimensions of Jihad.</p>

	<p>b) Learners, in groups, discuss how the forms of Jihad might be applied in real-life scenarios, such as community service (social Jihad) or resisting personal temptations (spiritual Jihad).</p> <p>c) Learners create a summary of the principles identified in the above verses and their application in daily life.</p> <p>d) Learners engage in a group discussion of the application of jihad personal and social struggles while using guidance from the Qur'an. Examples:</p> <p>i) A learner overcoming peer pressure to maintain ethical behaviours (spiritual jihad).</p> <p>ii) A community organising a campaign to address inequality (social jihad).</p> <p>iii) A nation defending its sovereignty while adhering to ethical principles (defensive Jihad).</p> <p>e) Learners, individually, write a journal entry on the key lessons they learnt about Jihad.</p>	<p>b) Observe learners' ability to critically evaluate and discuss the relevance of Jihad principles in guiding ethical decision-making and behaviour.</p> <p>c) Evaluate group's ability to write a 300-word journal entry reflecting on the key lessons you learned about Jihad. Address the following:</p> <p>i) What are the main teachings of Jihad in the Qur'an?</p> <p>ii) How do these teachings promote personal growth, social justice, and ethical decision-making?</p> <p>iii) How can you apply the principles of Jihad in your own life, such as in personal struggles or contributing to community well-being?</p>
<p>h) critically examine Qur'anic teachings on racism and slavery in promoting equality, justice, and human dignity to combat social injustice. (u, s, v)</p>	<p>a) In groups, learners use translated Qur'an to study verses; 49:13, 30:22, 2:177, 22:39, 47:4, 4:92 4:36, and 9:60 on racism and slavery.</p> <p>b) Learners, in groups, examine the guidance provided in the verses studied on the Islamic position on social justice and equality of humanity.</p>	<p>a) Converse with learners to assess their ability to extract key guidance from the Qur'anic verses on racism, slavery, and social justice.</p> <p>b) Observe learners' ability to critically engage with Qur'anic teachings and relate them to historical and modern issues of racism and slavery.</p>

	<ul style="list-style-type: none"> c) Engage learners in a class discussion on the concepts of racism and slavery as addressed in the Qur'an by identifying how the Qur'an explains them. d) Explain the Qur'anic teachings about racism and slavery and how they promote equality and justice in society. e) Learners summarise key principles and insights from their discussions for pinning in class. f) Make a gallery walk and capture key aspects from the pinned-up work. 	<ul style="list-style-type: none"> c) Evaluate group presentations and individual summaries to assess learners' ability to analyse and apply Qur'anic teachings to address oppression.
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Senior Five Term 3

TOPIC 6: Selected Surahs from the Holy Qur'an

Duration: 72 Periods

Competency: The learner analyses selected Qur'anic Surahs and applies their teachings to real-world scenarios and contemporary issues.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) interpret the key themes in Surat Al-Fatiha for divine guidance on the straight path and be able to apply its lessons for their own personal reflection and prayer practices. (u, v, s)	a) Learners, in groups, trace the content of Surat Al Fatiha (01) from the translated Qur'an and write it down. b) Learners, in groups, categorise the verses of the chapter into different themes. c) Learners, in groups, reflect on the message embedded in the content of the surah and share it with the class. d) In groups, learners draw lessons from the surah emphasising guidance, supplication and self-reflection and write them down on a chart for pinning up in class.	a) Converse with learners to assess their ability to analyse and group verses into meaningful themes. b) Observe and assess learners' ability to reflect on the surah's message and its emphasis on guidance, supplication, and self-reflection. c) Assess learners' ability to draw lessons from the surah and relate them to personal growth and societal values.
b) analyse the circumstances that led to the revelation of Surahs Al-Dhuha, Al-Inshirah, and Al-Kauthar explaining their Qur'anic teachings, focusing on hope, tolerance, blessings, humility, and developing critical thinking and problem-solving skills. (u, s, v)	a) In groups, learners use ICT or library recourses and search for the circumstances that led to the revelation of the Surat Al Dhuha (93), Inshirah (94), and Kauthar (108). b) Learners, in groups, search Surat Al Dhuha (93), Inshirah (94), and Kauthar (108) and reflect on the meaning of each surah. c) Learners, in groups, categorise the themes that are similar in all three chapters.	a) Converse with learners to assess their ability to search and summarise the circumstances of revelation, connecting them to the purpose of the surahs. b) Observe learners' collaborative skills as they discuss the content of the surahs, focusing on aspects of hope, tolerance, God's blessings and humility as reflected in the surahs. c) Assess learners' ability, in groups, to analyze the three surahs and categorize similar themes across them.

	<p>d) Learners, in groups, discuss the content of the surahs focusing on aspects of hope, tolerance, God’s blessings, and humility as reflected in the surahs.</p> <p>e) Learners, individually, make a write-up drawing, lessons from the virtues of hope, tolerance, and humility, reflecting on God’s blessings.</p>	<p>Example Themes:</p> <ul style="list-style-type: none"> i) Hope and Reassurance: Allah’s care and support during difficult times. ii) Overcoming Hardship: Relief and ease after challenges. iii) Gratitude and Worship: Emphasising thankfulness and devotion to Allah.
<p>c) examine the circumstances surrounding the revelation of Surah Al-Tin (95) to reflect on ethical conduct and the importance of striving for righteousness. (u, s, v)</p>	<ul style="list-style-type: none"> a) Learners, in groups, use ICT or library resources and search for the background of Surat Al-Tin (108). b) Learners, in groups, examine the background of Surat Al-Tin and reflect on the meaning of the surah. c) Learners, in groups, discuss the themes that are in the chapter. d) Learners, in groups, discuss the content of the surah, focusing on aspects of reflection, ethical conduct, and God’s swearing about His creatures as reflected in the surahs. e) Learners, individually, make a write-up, drawing lessons from the reflection on the virtues, ethical conduct, content, themes, background, and God’s swearing about His creatures. 	<ul style="list-style-type: none"> a) Converse with learners to assess learners’ ability to search and summarise the background of the surah. b) Observe learners’ critical thinking ability to reflect on the deeper meanings and ethical implications of the surah. c) Assess learners’ ability to write a reflection (300–400 words) on the lessons you have learned from Surah At-Tin. Include: <ul style="list-style-type: none"> i) Virtues and Ethical Conduct: How does the surah guide individuals to uphold moral responsibility? ii) Content and Themes: What are the central themes, and how do they relate to justice, human potential, and accountability? iii) God’s Oath: What is the significance of Allah swearing by symbolic creations, and what lessons can be drawn from it? iv) Background: How does the historical context deepen their understanding of the surah?

<p>d) interpret the themes of Surahs Al-Qadr (97) and Al-Asr (103) by analysing their messages to enhance personal reflection, spiritual growth, and effective time utilisation in daily life. (u, v, s)</p>	<p>a) Learners, in groups, use ICT or library resources to search for the background of Surat Al-Qadr (97) and Al-Asr (103).</p> <p>b) Learners examine the themes of Surat Al Al-Qadr (97) and Al-Asr (103) and reflect on the meaning of each theme of the surah.</p> <p>c) Learners, in groups, discuss the content of the surahs, focusing on aspects of divine decree, time management, and reflection.</p> <p>d) Individually, learners do a write-up, drawing lessons from the surahs, content, themes and its background.</p>	<p>a) Converse with learners to assess their ability in understanding of the themes and their relevance to spiritual and personal growth.</p> <p>b) Observe and assess learners' ability to search and summarise the historical background and significance of the two surahs.</p> <p>c) Assess learners' ability to write a 300–400-word reflection on the lessons learned from Surah Al-Qadr and Surah Al-Asr.</p>
<p>e) analyse the circumstances surrounding the revelation of Surahs Al-Fil (105), Al-Lahab (111), and Al-Nasr (110) and analyse their moral and spiritual lessons to reflect on ethical conduct, divine protection. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search for the circumstances that led to the revelation of Surat Al Fil (105), Al Lahab (111), and An-Nasir (110).</p> <p>b) Learners, in groups, examine Surat Al Fil (105), Al Lahab (111) and An-Nasir (110) and reflect on the meaning of each surah.</p> <p>c) Learners, in groups, make a comparison of the themes from the three surahs.</p> <p>d) Learners discuss the content of the surahs, focusing on aspects of divine decree, Allah's punishment, and self-reflection.</p> <p>e) Individually, learners write an essay highlighting lessons from the virtues of divine decree and power, Allah's punishment, and personal insights drawn from the surahs.</p>	<p>a) Converse with learners to assess their ability to analyse circumstances surrounding the revelation of Surahs Al Fil (105), Al Lahab (111), and An-Nasir (110).</p> <p>b) Observe learners' ability to analyse and compare the themes of the surahs.</p> <p>c) Assess learners' ability to write a 500-word essay highlighting the lessons they have learned from Surah Al-Fil, Surah Al-Lahab, and Surah An-Nasr. The write up should address the following:</p> <ol style="list-style-type: none"> i) How do the surahs emphasise Allah's power and control over events? ii) What lessons can be drawn from the punishment described in Surah Al-Lahab? iii) How does Surah An-Nasr inspire humility, gratitude, and seeking forgiveness? iv) How can these lessons guide your personal actions and spiritual growth?

TOPIC 7: Collection of Hadith

Duration: 18 Periods

Competency: The learner demonstrates knowledge of Hadith collection methods, analyses their purpose, and appreciates their significance in preserving the teachings of Prophet Muhammad (PBUH).

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) demonstrate an understanding of the principles, methodologies, and challenges of Hadith collection and explain its purpose in ensuring authenticity and preserving the teachings of Islam for continued relevance. (u, s, v)	a) Learners, in groups, use ICT or library resources to search for the methods adopted in Hadith collection and dissemination. b) Individually, learners generate a brief report about the methods adopted in Hadith collection and dissemination. c) Learners, in groups, use ICT or library resources to search for the challenges faced in the process of Hadith collection. d) Learners use library resources or ICT to search for the collection, preservation, and dissemination of Hadith. e) Learners, in groups, do a write-up about the purpose of the collection, preservation, and dissemination of Hadith. f) Learners, in groups, present their findings to the class.	a) Converse with learners to assess their ability to analyse the methods of hadith collection and dissemination. b) Observe the learners' ability to present their findings on the methods, challenges, and purposes of Hadith collection, preservation, and dissemination to the class. c) Assess learners' ability to work in groups, to write a 200-300 word summary about the purpose of Hadith collection, preservation, and dissemination.

TOPIC 8: Compilation of Hadith
Duration: 20 Periods

Competency: The learner demonstrates comprehensive knowledge and critical understanding of the principles, methodologies and historical context of Hadith compilation and applies this knowledge to evaluate and analyse Hadith collections.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) analyse the methods used by Bukhari and Muslim in Hadith compilation, evaluate the characteristics and reliability of their works, and appreciate their impact on Islamic scholarship and the preservation of the Prophet's traditions from misinterpretation and distortion. (u, s, v)	a) In groups, learners use ICT or library resources to search for the early life history of Imam Bukhari and Imam Muslim to appreciate their credibility. b) Learners, in groups, use ICT or library resources to search and discuss the methods used by Imam Bukhari and Imam Muslim to collect Hadith. c) Learners engage in a class discussion to compare the characteristics and criteria used by both scholars. d) Learners, in groups, make presentations on Key points about Imam Bukhari's and Imam Muslim's methods of Hadith collection, compilation, comparison, and significance. e) Learners engage in a reflective activity to connect the reliability of these compilations to contemporary Islamic practices and scholarship. f) Learners, individually, generate an essay about Imam Bukhari's and Imam Muslim's methods of Hadith collection, compilation, comparison and significance.	a) Converse with learners to identify their ability to make comparisons of the methods of Hadith collection by the two Imams as they present their reports and findings. b) Observe learners' engagement and understanding during class discussions on the characteristics and criteria used by both scholars. c) Evaluate group presentations and individual essays to assess learners' understanding and ability to compare the works of the two Imams.

TOPIC 9: Evaluation of Hadith

Duration: 14 Periods

Competency: The learner demonstrates a comprehensive understanding of the criteria for accepting Hadith and identifying forged Hadith, analyses their implications for Islamic jurisprudence and theology, and applies critical thinking to evaluate the authenticity of Hadith in contemporary discussions.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) examine the criteria for accepting Hadith to appreciate the mechanisms for safeguarding their authenticity. (u, s, v)	a) Learners, in groups, use ICT or library resources to search for case studies of Hadith that were accepted. b) Learners, in groups, use ICT or library resources to read about: i) Criteria for <i>Isnad</i> (e.g. reliability of narrators, unbroken chain). ii) Criteria for <i>Matn</i> (e.g. alignment with Qur’anic principles, absence of contradictions). iii) Factors responsible for forging Hadith (e.g. political motives, sectarian bias). iv) Common defects that disqualify Hadith (e.g. weak narrators, broken chain). c) Learners, in groups, make presentations of their findings while using visual aids (e.g. charts or digital slides). d) Learners use ICT or library resources to search for factors that led to the fabrication of Hadith. e) Learners engage in a class discussion on their findings, emphasising how these principles guide authentication.	a) Converse with learners to establish their understanding of the principles of <i>Isnad</i> and <i>Matn</i> and their role in authenticating Hadith. b) Observe learners’ ability to reflect on the mechanisms used to preserve the integrity of Hadith and their significance in Islamic teachings. c) Assess learners’ lability to write a 200-300 word response addressing the following: i) Lessons learned about the importance of <i>Isnad</i> and <i>Matn</i> in Hadith authentication. ii) Appreciation of the mechanisms used to protect the integrity of Hadith. iii) Connection of their understanding of Hadith authentication to their personal and spiritual growth.

	f) Learners, individually, write a short response to the following prompts: <ul style="list-style-type: none"> i) What did you learn about the importance of Isnad and Matn in Hadith authentication? ii) How do you feel about the mechanisms used to protect the integrity of Hadith? iii) What is one key takeaway you will apply to your understanding of Islamic teachings? 	
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TOPIC 10: Classification of Hadith

Duration: 20 Periods

Competency: The learner evaluates and explains the different classes of Hadith based on their authenticity and authority to discuss the implications of Hadith classification and explain how each classification affects the Hadith's role in Islamic jurisprudence (Fiqh), theology, and practice.

Learning Outcomes	Suggested Learning Activities	Sample Assessment Strategies
The learner should be able to:		
a) analyse the different classes of Hadith to understand their distinctions and significance in Islamic jurisprudence and theology. (u, s, v)	a) Learners brainstorm and share their thoughts about how scholars determine which Hadith to rely on for Islamic rulings. b) Learners, in groups, use ICT or library resources to search assigned areas: Group 1: Sahih and Hasan Hadith – Key features and importance in rulings. Group 2: Da'if and Mawdu' Hadith – How and why they are classified as such. Group 3: Mutawatir and Ahad Hadith – What makes a chain strong or weak. c) Learners, in their groups, make presentations on their assigned group activity.	a) Converse with learners to reflect on the mechanisms used to preserve Hadith integrity and their importance for theology and jurisprudence. b) Observe learners' ability to actively participate in brainstorming, research, presentations, and discussions, sharing and refining their understanding. c) Assess learners' reflections to identify insightful connections between Hadith types and personal or communal life.

	<p>d) Learners engage in a whole-class discussion to analyse the excerpts of Hadith (Sahih, Hasan, Da'if, Mawdu') using the criteria discussed to identify their likely class.</p> <p>e) Learners write a short reflection addressing the different classes of Hadith, how one understands the distinctions between different types of Hadith, and why it is important to differentiate between authentic and weak Hadith in theology and jurisprudence.</p> <p>f) Learners brainstorm what makes some Hadith distinct in their source and message.</p>	
<p>b) examine the unique attributes of Hadith Al-Qudsi and Hadith Nabawi, highlighting their significance in Islamic theology, morality, and practice. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search for unique attributes of Hadith Al-Qudsi and Hadith Nabawi and their moral significance, attributes, and examples of their practical applications in daily life.</p> <p>b) Groups present their findings on the attributes of Hadith Al-Qudsi and Al- Nabawi and their moral significance, attributes, and examples of their practical applications in daily life.</p> <p>c) In a class discussion, learners examine the key similarities and differences between the two types of Hadith.</p> <p>d) Learners write a short reflection addressing the significance of distinguishing between Hadith Al-Qudsi and Hadith Nabawi: How do these Hadith types deepen their understanding of Islamic theology and morality? How can they apply lessons from these Hadith in their daily life?</p>	<p>a) Converse with learners to assess their ability to search and summarise the attributes, moral lessons, and practical significance of Hadith Al-Qudsi and Hadith Nabawi.</p> <p>b) Observe learners' ability to communicate as they share their thoughts about the attributes of hadith Al Qudsi and Al- Nabawi.</p> <p>c) Assess learners' ability to write a 300-word reflection, addressing lessons from these Hadith to practical situations in their personal and spiritual lives.</p>

Senior Six Term 1

TOPIC 11: The Development of Islamic Law (Sharia)

Duration: 18 Periods

Competency: The learner analyses the origin, development, and principles of Islamic law (Sharia) and understands its evolution and relevance in contemporary contexts.

Learning Outcome The learner should be able to:	Teaching and Learning Activities	Sample Assessment Strategies
a) examine the stages of Islamic law development to appreciate the values of the Islamic legal practices. (u, s, v)	a) Learners, in groups, use ICT or library resources to search key stages of development: Group 1: The Prophet’s time: Qur’an and Hadith as sources of law. Group 2: The companions and early scholars: Role in interpreting and expanding Islamic law. Group 3: Classical scholars: Codification into Fiqh schools and methodologies. b) Learners, in their groups, present their assigned sections of the timelines. c) Learners engage in an individual reflection to write about the development of Islamic law, how this knowledge influences their understanding of its significance and values and the lessons they can apply to their own ethical or legal decision-making.	a) Converse with learners as they engage in the discussion to examine their understanding of the development of Islamic law during the Prophet’s time. b) Observe learners’ ability to present their findings on their assigned stage of development, using visual aids like timelines, charts, or slides to enhance understanding. c) Assess learners’ ability to write a 300–400 word reflection on the development of Islamic law, addressing the Significance, and Lessons for Ethical or Legal Decision Making.

TOPIC 12: Islamic Law (Sharia)

Duration: 24 Periods

Competency: The learner analyses the major source of Islamic law and explains the significance in the development and application of Islamic legal principles.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) analyse the Qur’an as the primary source of Islamic law and evaluate how other sources support its teachings in formulating legal principles. (k, u, s, v)	a) In groups, learners read verses 4:59, 2:2, 5:48,4:105, 5:44,7:157,24:51,9:31,42:10 and 17:9 from the translated Qur’an that highlight its legal authority and discuss the key messages. b) Learners, in groups, discuss how those verses might apply to modern legal systems or ethical dilemmas. c) Learners use ICT or library resources to search for Hadith that support the Qur’an as a primary source of Sharia and discuss how Hadith compliments the Qur’an. d) Learners, in their groups, present their findings in class. e) Learners, in groups, dialogue on the importance of the Qur’an as a source of Islamic law. f) Learners write an essay from the dialogue containing the importance of the Qur’an as a source of Islamic law.	a) Converse with learners as they read and analyse the Qur’anic verses and assess their ability to analyse the verses and summarise their legal and ethical significance. b) Observe learners’ ability to discuss, in groups, how the Qur’anic principles in the verses apply to modern legal systems or ethical dilemmas. c) Assess learners’ ability to write a 400–500 word essay on the importance of Hadith as a second source of Islamic law.
b) examine the role of Hadith in interpreting the Qur’an to appreciate its guidance in Islamic law and practice. (k, u, s, v)	a) Learners read verses 4:59,33:31,33:21,53:3-4,16:44,5:47,6:38,4:80,4:170,59:7,4:64 and 33:36 from the translated Qur’an that indicate Hadith as a second source of law and discuss the key message therein. b) Learners, in groups, use ICT or library resources to search for Hadith that support the Hadith as a second source of Sharia and present to the class.	a) Converse with learners to assess their ability to extract and discuss the importance of these verses in establishing Hadith as a second source of Islamic law. b) Observe learners and assess their ability to search, synthesise, and communicate their findings on Hadith as a complementary source of law.

	<p>c) Learners dialogue on the importance of Hadith as a second source of Islamic law.</p> <p>d) Learners, individually, write an essay from the dialogue containing the importance of Hadith as a source of Islamic law.</p>	<p>c) Assess the learners' written essay from their dialogue containing the importance of Hadith as the second source of Islamic law to determine their understanding, the complementary role of Hadith, and relevance to modern contexts.</p>
<p>c) examine the role of Ijima (consensus) in Islamic law including arguments for and against its application and demonstrate its significance in the development of legal rulings. (k, u, s, v)</p>	<p>a) Learners, in groups, search for verses 4:59,4:115,3:103, and 16:44 from the translated Qur'an that indicate Ijima as a third source of Islamic law and discuss the key message therein.</p> <p>b) Learners, in groups, use ICT or library resources to explore the circumstances and conditions under which Ijima is applied and they make presentations.</p> <p>c) Learners discuss the role of Ijima on legislation where the Qur'an and Hadith are silent.</p> <p>d) Individually, learners write an essay on the significance of Ijima in Islamic law and its role in addressing legal and contemporary issues.</p> <p>e) Learners discuss the arguments for and against the application of Ijima and their significance to their legal rulings.</p> <p>f) Individually, learners generate a write-up on arguments for and against the application of Ijima as a source of Islamic legislation.</p>	<p>a) Converse with learners to assess their ability to extract and discuss the foundational Qur'anic support for Ijima as a source of law.</p> <p>b) Observe learners' ability to work in groups, use ICT or library resources to explore the circumstances and conditions under which Ijima is applied.</p> <p>c) Assess learners' ability to write a 300–400 word response addressing the arguments for and against Ijima.</p>
<p>d) examine the basis, development, and application of Qiyas to understand its role in Islamic legal processes. (k, s, v)</p>	<p>a) Learners, in groups, read verses 4:59,4:115,3:103, 2:39, and 16:44 from the translated Qur'an that indicate Qiyas as the fourth source of Islamic law and discuss the key message therein.</p>	<p>a) Converse with learners as they read and discuss the relevance of these Qur'anic verses to the development of Qiyas.</p>

	<p>b) Learners, in groups, use ICT or library resources to trace the development of Qiyas as a source of Islamic legislation.</p> <p>c) Learners write an essay on the development of Qiyas as a source of Islamic law.</p>	<p>b) Observe learners as they work in groups, and use ICT or library resources to search and summarise the historical evolution and practical significance of Qiyas in Islamic legislation.</p> <p>c) Write a 400–500 word essay addressing the following:</p> <ul style="list-style-type: none"> i) Historical Development. iii) Key Principles of Qiyas. iii) Significance of Qiyas.
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TOPIC 13: Classification of Legal Acts in Islam

Duration: 18 Periods

Competency: The learner analyses the different legal acts in Islam to understand how they guide Muslim behaviours in personal, social, and religious contexts.

Learning Outcome The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
<p>a) analyse the categories of legal acts in Islam, explaining scholarly opinions, and demonstrate critical thinking while appreciating the values of justice and ethical guidance in Islamic law. (u, s, v)</p>	<p>a) Learners, in groups, use resource personnel, ICT, or library resources to search for the different categories of legal acts in Islam, explaining how each category promotes ethical and moral values.</p> <p>b) Learners, in groups, make presentations about their findings.</p> <p>c) Learners write their reflections on the categories of legal acts in Islam and how they promote justice and ethical conduct in society and explore ways to apply these principles in their daily lives.</p>	<p>a) Converse with learners to gauge their understanding of the classifications of legal acts as they dialogue on their features to regulate their personal and behavioural patterns.</p> <p>b) Observe learners' engagement with the resource personnel to determine the learners' understanding of the different categories of legal acts in Islam.</p> <p>c) Assess the accuracy of learner's write-ups to gauge their ability to apply Islamic principles to real-life situations and societal issues.</p>

TOPIC 14: Fundamental Teachings of Islamic Law (Sharia)

Duration: 36 Periods

Competency: The learner analyses the Islamic penal code including **Hudud** and **Ta'zir** punishments and explains their application to serious offences and legal consequences.

Learning Outcomes The learners should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) explain the Islamic penal code, to identify Hudud and Ta'zir punishments, and analyse their application in promoting justice, accountability, and ethical values. (u, s, v)	a) Learners, in pairs, analyse Qur'anic verses 24:4-5, 4:25,2:178, and 2:175 from the translated Qur'an and extract key messages about Hudud and Ta'zir punishments. b) Learners discuss and record their interpretations, focusing on how these verses inform Islamic punishments and ethical values. c) In small groups, learners use ICT or library resources to search for Hudud punishments focusing on specific offenses such as murder, false accusation apostasy, and Ta'zir punishments. d) Learners in groups create visual charts that illustrate the categories, examples, and purposes of Hudud and Ta'zir punishments. e) Learners conduct a gallery walk, noting key aspects of Hudud and Ta'zir punishments. f) In groups, learners investigate the conditions required before administering Hudud and Ta'zir punishments (e.g. evidence, witness requirements, and repentance). g) Groups present findings, emphasising ethical considerations and protections in Islamic law.	a) Converse with learners to assess their ability to extract and discuss the Qur'anic foundation for Hudud and Ta'zir. b) Observe learners' ability to work in small groups, using ICT or library resources to research Hudud punishments, focusing on specific offences, and Ta'zir punishments. c) Evaluate learners' ability to connect Islamic legal principles to contemporary legal and ethical contexts during group presentations on the conditions for administering Hudud and Ta'zir punishments to establish their understanding.

<p>b) explain the concept of grave sins in Islam to appreciate spiritual growth, moral behaviour, and social well-being. (u, s, v)</p>	<p>a) In groups, learners use ICT tools or library resources to research Islamic teachings on polytheism (shirk), focusing on Qur’anic verses and Hadith that highlight its prohibition.</p> <p>b) Learners, in groups, design a chart summarising their findings and present them to the class for peer review.</p> <p>c) Learners discuss, in groups, why polytheism is considered a grave sin, focusing on its spiritual and social impact based on their earlier research.</p> <p>d) Learners, in groups, prepare a presentation or a short skit illustrating the consequences of polytheism and propose ways to avoid it in daily life.</p> <p>e) Learners use ICT tools or library resources to investigate Islamic teachings on the abuse of orphans’ property, referring to Qur’anic verses and Hadith.</p> <p>f) Groups create visual charts or posters summarising key teachings and display them in the class.</p> <p>g) Learners discuss, in groups, the reasons why abusing the property of orphans is considered a grave sin and connect it to the principles of justice and accountability in Islam.</p> <p>h) Groups present their findings in class and propose practical ways to protect the vulnerable in society.</p> <p>i) Learners prepare questions and interview a resource person (e.g., an Islamic scholar) about Islamic teachings on magic, its dangers, and its consequences.</p> <p>j) Learners create a reflective journal of about 300 words on about Islamic teachings on magic, its dangers, and its consequences to human life.</p>	<p>a) Engage learners in a dialogue on why polytheism is considered a grave sin to assess their understanding of its spiritual and social implications.</p> <p>b) Observe learners’ engagement as they inquire from resource personnel about Islamic teachings on magic and assess their ability to ask relevant, reflective questions and document responses accurately.</p> <p>c) Evaluate learners’ written essays, presentations and reflections on the concept of grave sins in Islam to assess their comprehension of key teachings, ability to analyse moral and social impacts and application of lessons to personal growth and development.</p>
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Topic 15: Challenges to Application of Sharia in the Contemporary World

Duration: 12 Periods

Competency: The learner critically analyses the challenges of applying Sharia in the contemporary world including legal, social, political, and cultural factors and demonstrate an understanding of their impact on its implementation in modern societies.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) explain the challenges to the application of Sharia in the modern world, analyse their impact, and develop critical thinking and ethical values to address these issues. (u, s, v)	a) In groups, learners use ICT or library resources to explore and discuss perceptions of Sharia in the contemporary world, focusing on common misconceptions, stereotypes, and the influence of media. b) Learners, in groups, design charts summarising key points and present them to the class. c) Learners brainstorm strategies used by some Western societies that may hinder the implementation of Sharia, including legal, cultural, and political influences. d) Learners, in groups, compile their findings into short reports and discuss ways to address misconceptions through education and dialogue. e) Learners, individually, reflect and write essays on: <ol style="list-style-type: none"> i) The Western world's attitudes towards Islamic law. ii) Challenges and strategies affecting its implementation. iii) Possible approaches to bridge misunderstandings about Sharia. 	a) Converse with learners during group discussions to assess their ability to relate the knowledge of Sharia to modern-day legal, political, cultural, and societal challenges. b) Observe learners as they critically evaluate challenges and the misconceptions in the application of Sharia and assess their ability to analyse diverse viewpoints objectively. c) Assess learner's ability to record societal perspectives, on the application of Sharia law.

	<p>f) Learners conduct interviews in their local communities to assess Muslims' attitudes towards Sharia, focusing on:</p> <ul style="list-style-type: none"> i) acceptance and understanding of Sharia. ii) perceptions of its relevance in modern contexts. iii) challenges faced in its implementation. <p>g) Learners analyse their interviews and compile a summary report highlighting key challenges of implementing Sharia law in today.</p>	
<p>b) examine the factors influencing the partial or non-application of Sharia and assess their impact on its implementation. (u, s, v)</p>	<p>a) Learners work in groups and use ICT or library materials to search for the reasons for partial or non-application of Sharia in Muslim-majority countries (Egypt, Saudi Arabia, Malaysia) and Muslim-minority countries (Uganda, UK, USA).</p> <p>b) Learners, in groups, prepare a comparative table highlighting similarities and differences between countries and present their findings to the class.</p> <p>c) In groups, learners use ICT tools and library materials to gather evidence about:</p> <ul style="list-style-type: none"> i) challenges faced in implementing Sharia. ii) legal reforms adopted to balance Islamic law with modern systems. iii) public attitudes and reactions toward Sharia. <p>d) Learners, in groups, create Power Point slides or digital posters summarising the findings and propose solutions to address challenges in Sharia implementation.</p>	<p>a) Converse with learners during their presentations to evaluate their ability to analyse the reasons for the non-application or partial application of Sharia in Muslim-majority states (Egypt and Saudi Arabia) while encouraging them to think critically about the interplay of legal, political, cultural, and societal factors influencing Sharia implementation.</p> <p>b) Observe learners as they conduct field investigations with local Muslim leaders to assess their ability to design effective interview questions, document data and analyse insights about the non-application of Sharia in Uganda.</p> <p>c) Assess learners' written reports or presentations comparing the non-application of Sharia in Uganda and Muslim-majority states to evaluate their ability to:</p>

	<p>e) Learners invite a local Islamic scholar, lawyer, or community leader to discuss challenges and misconceptions about Sharia implementation in contemporary contexts.</p> <p>f) Learners, in groups, use ICT to prepare pre-interview questions and collect peer responses after the session.</p> <p>g) Learners write individual essays to discuss:</p> <ul style="list-style-type: none"> i) the reasons for partial or non-application of Sharia. ii) lessons learnt from case studies and investigations. iii) strategies for balancing Sharia implementation in modern legal systems. 	<ul style="list-style-type: none"> i) identify and explain key contextual challenges influencing legal systems. ii) appreciate cultural, legal, and political diversity in governance and jurisprudence. iii) offer critical insights into how Sharia principles can be adapted in modern societies.
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Senior Six Term 2

TOPIC 16: The Life of Prophet Muhammad (PBUH) AD 570-632

Duration: 60 Periods

Competency: The learner analyses key events in Prophet Muhammad’s life and how his actions and attributes serve as a model for moral and ethical behaviours.

Learning Outcomes The learner should be able to:	Suggested Learning Activities	Sample Assessment Strategies
a) explain the key events in the early life of Prophet Muhammad (PBUH) and appreciate his character as a model of ethics, integrity, resilience, and leadership. (u, s, v)	a) Learners, in groups, use ICT or library resources to search for Prophet Muhammad’s birth, early childhood, and family background while following guiding questions: <ul style="list-style-type: none"> i) What key events shaped Prophet Muhammad’s (PBUH) early life? ii) How did his upbringing reflect values such as honesty, resilience, and compassion? b) Learners, in groups, compile findings into written summaries or slide presentations for class discussion. c) Learners, in groups, prepare questions and interview a resource person about Prophet Muhammad’s (PBUH) youth, including his work as a shepherd and his business ethics. d) Learners, individually, write a reflective essay about Prophet Muhammad’s character (PBUH) and values during his youth. e) Learners, in groups, use library resources and ICT tools to search for the story of Muhammad’s marriage to Lady Khadija, focusing on their partnership and mutual respect.	a) Converse with learners during their search process to evaluate their understanding of key events and milestones in Prophet Muhammad’s (PBUH) early life. b) Observe learners ability to inquire from resource persons about Prophet Muhammad’s (PBUH) character. c) Assess learners’ written products to evaluate their ability to clearly articulate lessons learnt from Prophet Muhammad’s (PBUH) biography.

	<p>f) Learners inquire from resource personnel about how this relationship highlights values of trust, love, and support.</p> <p>g) Learners, in groups, summarise their findings in either digital, posters, or short presentations.</p>	
<p>b) explain the key events of the Makkah period (AD 610–622), analyse the challenges faced by Prophet Muhammad (PBUH) and his followers, and evaluate their significance in shaping Islamic principles to address contemporary issues of faith, perseverance, and social justice. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search for the first revelation and the reaction of the Makkans to Prophet Muhammad and early converts.</p> <p>b) Learners use ICT or library resources to investigate the persecutions faced by Prophet Muhammad and early Muslims.</p> <p>c) Learners, individually, create a summary report about their findings and values therein.</p> <p>d) Learners analyse Qur’an 17:1 as a case study to describe the Isra wal-Miraj event using ICT tools to access Tafsir explanations or online video commentaries.</p> <p>e) Learners prepare a written essay about Isra wal-Miraj for presentation.</p>	<p>a) Converse with learners to assess their depth of understanding and ability to link events to contemporary issues like faith and perseverance.</p> <p>b) Observe learners’ ability as they use ICT and library resources to search and discuss Prophet Muhammad’s early experiences.</p> <p>c) Evaluate learners’ written essays for clarity, and textual evidence and assess critical thinking and personal reflection on the significance of the event for modern challenges.</p>
<p>c) analyse key events of the Madinah period (AD 622–632) and evaluate their role in shaping Islamic principles of leadership, justice, and community cohesion, while fostering critical thinking and values of unity and ethical leadership. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search for the migration (Hijra) of Prophet Muhammad (PBUH) and his followers to Madinah in 622 AD.</p> <p>b) Learners prepare a written report and share their findings about Hijra with the class.</p> <p>c) Learners, in groups, use ICT or library resources to explore key battles (e.g. Badr, Uhud, and Trench) between Muslims and Makkans (624–629) and analyse principles of unity, tolerance, and justice.</p> <p>d) Learners write essays analysing the principles of unity, faith, respect, tolerance, and justice in key battles.</p>	<p>a) Converse with learners to assess their ability to connect the Hijra to principles of leadership, justice, and community building.</p> <p>b) Observe learners’ ability to use data collection tools, inquiry techniques, and integration of values such as tolerance and justice drawn from the key battles.</p> <p>c) Assess learners’ presentations and write-ups to establish their ability to reflect on spiritual resilience, unity, and leadership values drawn from the Prophet’s life.</p>

	<ul style="list-style-type: none"> e) Learners interview a knowledgeable person (e.g. an Islamic scholar) about the Muslim-Jewish conspiracies during the Madinah period. f) Learners present their findings in a written report and summarise lessons on conflict resolution and ethical leadership, enhancing inquiry and analytical skills. g) Learners inquire from a resource person about the death of Prophet Muhammad (PBUH) and the impact it had on the Muslim community. h) Learners write a reflective summary highlighting the spiritual, social, and political impact of the Prophet’s death, demonstrating personal reflection and values of resilience and continuity. 	
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TOPIC 17: Orthodox Caliphate (AD 632-660)
Duration: 48 Periods

Competency: The learner analyses the leadership qualities and contributions of the Orthodox Caliphate AD 632 to 660 with a focus on their role in promoting accountability, justice, unity, moral courage, and integrity in the early Islamic community and appreciates the impact of these principles on the development of Islamic governance.

Learning Outcomes	Teaching and Learning Activities	Sample Assessment Strategies
<p>The learner should be able to:</p> <p>a) analyse Caliph Abu Bakar's leadership, focusing on accountability, unity, and stability, while developing critical thinking and appreciation for ethical governance. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search for the biography of Abu Bakar Al-Siddiq, focusing on his early life, qualities, and leadership attributes.</p> <p>b) Learners, in groups, compile their findings into summary reports or visual presentations, about the biography of Abu Bakar.</p> <p>c) Learners analyse Abu Bakar's speech upon election and the circumstances surrounding his election as a case study to explore:</p> <ol style="list-style-type: none"> i) his commitment to accountability. ii) his emphasis on unity and stability in leadership. <p>d) Learners highlight lessons and discuss how these principles apply to modern governance.</p> <p>e) Learners use ICT tools or library resources to examine case studies of Abu Bakar's leadership challenges, such as the Riddah Wars and the compilation of the Qur'an.</p> <p>f) Learners, in groups, identify and explain other leadership strategies Abu Bakar used to establish transparency and accountability.</p> <p>g) Learners document their findings in reports and highlight the principles applicable to modern leadership challenges.</p>	<p>a) Converse with learners to assess their ability to apply historical leadership strategies to modern scenarios, focusing on accountability, unity, and ethical leadership.</p> <p>b) Observe learners as they search for Umar's treatment of the disadvantaged groups to gain a deeper understanding of the concept of justice and its administration.</p> <p>c) Assess learners' write-ups about Umar's administration of justice using various examples through his judicial reforms to make decisions based on an informed point of view.</p>

	<p>h) Learners identify and present real-life leadership challenges in their communities and apply Abu Bakar’s leadership strategies to propose practical solutions.</p> <p>i) Learners, individually, write essays reflecting on Abu Bakar’s leadership style, emphasising:</p> <ul style="list-style-type: none"> i) his approach to accountability. ii) lessons for modern leaders dealing with crises and community cohesion. 	
<p>b) analyse Caliph Umar bin Khattab’s leadership qualities to appreciate good leadership in Islam. (u, s v)</p>	<ul style="list-style-type: none"> a) Learners, in groups, use ICT or library resources to search for the biography of Umar bin Khattab, exploring key events that shaped his leadership qualities and analysing how his personal traits influenced his approach to justice and fairness. b) Learners, in groups, make a presentation from their findings. c) Learners, individually, write an essay on Umar bin Khattab’s leadership qualities, values, and principles that guided his administration. d) Learners, in groups, analyse a case study of Umar’s appointment of Zaid bin Thabit as the Chief Qadhi in Madina, examining how Umar promoted accountability and fairness in the judicial system and evaluating the impact of appointing competent and ethical leaders in upholding justice. e) Learners, in groups, use ICT or library resources to search for Umar’s treatment of disadvantaged groups, including: Prisoners of war (POWs) women, non-Muslims and the poor. f) Learners analyse examples of how Umar demonstrated fairness, equity and compassion in administration. 	<ul style="list-style-type: none"> a) Converse with learners as they present to evaluate their ability to analyse judicial reforms, assess leadership actions and draw ethical lessons from Umar’s decisions. b) Observe learners’ ability to synthesise findings, about Umar’s leadership qualities and highlight strategies applicable to modern governance challenges. c) Assess learners’ reports for accuracy about Umar’s case studies and reforms in the judicial system for application of fairness principles in contemporary contexts.

	g) Learners use ICT or their note books to document Umar’s administration of justice, highlighting judicial reforms, accountability, and ethical leadership, promoting social harmony.	
c) analyse Caliph Uthman bin Affan’s leadership qualities, evaluating his contributions to unity, governance, and stability, to appreciate good leadership in the Islamic state. (u, s, v)	<p>a) Learners, in groups, use ICT or library resources to search for the biography of Uthman bin Affan, focusing on the key events that shaped his leadership qualities and analysing how his characters influenced his governance and emphasis on unity.</p> <p>b) Learners, individually, write an essay about Uthman bin Affan’s biography, focusing on his leadership qualities, achievements, and principles of unity.</p> <p>c) Learners consult resource personnel or use ICT and library resources to search for the challenges faced by Caliph Uthman bin Affan and explore the strategies he used to overcome these challenges.</p> <p>d) Learners, in groups, analyse a case study of Ibn Sabah’s conspiracies and discuss Uthman’s strategies in promoting unity and stability of the Islamic state. The focus should be on:</p> <p>i) How his policies prevent sectarian divisions and political instability.</p> <p>ii) What leadership principles can be applied to modern challenges.</p> <p>e) Learners discuss and summarise findings into written essays and present them in a plenary session.</p>	<p>a) Converse with learners to evaluate their understanding of Ibn Sabah’s conspiracies and their ability to critically analyse Uthman’s leadership strategies for addressing political and sectarian challenges.</p> <p>b) Observe learners’ ability to exercise collaboration skills with resource personnel while exploring challenges faced by Caliph Uthman and how he overcame them.</p> <p>c) Assess learners’ written products to establish their appreciation of Uthman’s role in promoting unity.</p>

<p>d) analyse the leadership of Caliph Ali bin Abu Talib (AD 656–660) highlighting his contributions to moral courage, integrity, and justice while reflecting on his role in promoting peace, fairness, and ethical leadership in shaping Islamic values. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search for the biography of Ali bin Abu Talib, focusing on key events that shaped Ali’s moral character and leadership qualities and how his integrity influenced his role in promoting justice and fairness.</p> <p>b) Learners, individually, develop a comprehensive essay on Ali bin Abu Talib’s biography, focusing on his traits, leadership principles, and commitment to fairness and justice.</p> <p>c) Learners, in groups, analyse case studies of the Battles of Camel and Siffin to explore elements of ethical governance, peacebuilding, fairness in leadership, moral courage and integrity during times of conflict; the strategies he used to promote unity and resolve disputes.</p> <p>d) Learners generate a write-up from the case study analysis of the battles, focusing on Ali’s leadership decisions and their impact on moral courage, integrity and justice in governance.</p> <p>e) Learners prepare a written reflection and present findings to the class about Ali bin Abu Talib’s contributions to moral courage, integrity, and justice.</p>	<p>a) Converse with learners to establish their understanding as they discuss the contributions of Caliph Ali bin Abu Talib towards moral courage and integrity in shaping Islamic values of justice, truth and ethical leadership in their communities.</p> <p>b) Observe learners’ ability to explore the case study of the battles of Siffin and Camel to appreciate the moral courage and integrity as exhibited by Caliph Ali bin Abu Talib.</p> <p>c) Assess learners’ written products to establish their appreciation of Caliph Ali bin Abu Talib’s role in shaping Islamic values of justice, truth and ethical leadership.</p>
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Senior Six Term 3

TOPIC 18: Muslim Dynasties (AD 661–1258)

Duration: 36 Periods

Competency: The learner assesses the contributions of the Umayyad, Abbasid, and Fatimid dynasties to Islamic civilization, focusing on their impact on education, art, architecture, science, and scholarship, while evaluating their legacy in fostering intellectual and cultural growth.

Learning Outcomes The learner should be able to:	Teaching and Learning Activities	Sample Assessment Strategies
a) explain the contributions of the Umayyads to Islamic civilisation, to appreciate their impact on the broader Islamic world and global heritage. (k, u, s, v)	a) Learners, in groups, use ICT or library resources to search on how the Umayyads built upon the foundations laid by Prophet Muhammad (PBUH) and the early Caliphs in the development of education and intellectualism. b) Learners present their findings to the class, highlighting how educational and intellectual practices during the Umayyad period influenced Islamic civilisation. c) Learners, in groups, examine a case study of the Dome of the Rock and Minarets, focusing on their role in the development of art and architecture during the Umayyad dynasty. d) Learners use ICT or library resources to explore images, architectural designs, and historical records related to these structures. e) Learners, individually, write an essay analysing the Umayyad contributions to art and architecture, focusing on cultural symbolism, engineering advancements, and their impact on Islamic identity.	a) Assess learners' ability to explain ideas about civilisations during Umayyads time as they make their presentations. b) Observe learners' ability to collaborate effectively during group discussions and case study analysis, particularly in art and architecture, and their contribution to Islamic civilisation. c) Evaluate learners' written essays, reports and reflections for content accuracy and the ability to link historical contributions to modern contexts.

	<p>f) Learners in groups use ICT or library resources to search and discuss the Islamic civilization under the Umayyad dynasty focusing on education, science, culture and how the Umayyads shaped the intellectual growth and cultural advancement, indicating the lessons that can be applied from their governance and innovations.</p> <p>g) Learners, in groups, compile their findings into written summaries and present them to the class.</p>	
<p>b) analyse the Abbasid dynasty's contributions to Islamic civilisation, focusing on their role in advancing education, science, and intellectual growth, and evaluate their influence on the broader intellectual world. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search the Abbasids' contributions to education, scientific knowledge, intellectual growth, medicine, mathematics, and astronomy to appreciate their advancements to the broader intellectual world.</p> <p>b) Learners present their research findings to the plenary, highlighting key Abbasid achievements and their impact on intellectual growth.</p> <p>c) Learners, in groups, use ICT and library resources to compare Abbasid intellectual and cultural developments with advancements in the broader intellectual world.</p> <p>d) Learners create charts, timelines, or concept maps comparing intellectual contributions, fostering analytical thinking, collaboration, and research skills.</p> <p>e) Learners, individually, reflect on lessons learnt from the comparative analysis and note down key insights in their notebooks.</p>	<p>a) Converse with learners to evaluate their use of evidence and logical reasoning to connect Abbasid contributions to modern intellectual growth.</p> <p>b) Observe learners' ability to identify the achievements of the Abbasid dynasty achievements and global progress.</p> <p>c) Assess learners' ability to present key lessons on the contributions of the Abbasid dynasty on the modern world.</p>

<p>c) analyse the Fatimid dynasty's contributions to Islamic civilization, highlighting their role in establishing Cairo as a centre of intellectual and artistic activity, and evaluating their influence on cultural identity and the broader Islamic world. (u, s, v)</p>	<p>a) Learners, in groups, discuss the role played by Al-Azhar in fostering education, scholarship, and cultural identity, how it influenced the broader Islamic world and contributed to global intellectual traditions, and its relevance to contemporary education and cultural preservation.</p> <p>b) Learners prepare and present their findings to the plenary.</p> <p>c) Learners, in groups, use ICT or library resources to search for the Fatimids' contributions to education, art, architecture, intellectual advancement, and cultural development in North Africa.</p> <p>d) Learners in their groups make presentations on the contributions of the Fatimids' dynasty to Islamic civilization.</p>	<p>a) Converse with learners to gauge their understanding as they use the case study of Al-Azhar to appreciate its impact on civilisation and its relevancy to the contemporary world.</p> <p>b) Observe learners as they present to assess their understanding of the Fatimids' contributions to intellectualism and how it fosters cultural identity and influence within a broader Islamic world.</p> <p>c) Assess learner's ability to appreciate the contributions of Islam towards world civilization in their presentations.</p>
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TOPIC 19: The Spread of Islam in the Interior of East Africa (Uganda)

Duration: 36 Periods

Competency: The learner analyses the historical context and factors that contributed to the early spread of Islam in Uganda, demonstrating an understanding of its influence on social structures, governance, education, and cultural life while reflecting on its enduring impact on Uganda’s society and identity.

Learning Outcomes The learner should be able to:	Teaching and Learning Activities	Sample Assessment Strategies
<p>a) analyse pre-Islamic religious and social conditions in Uganda to appreciate Islam contribution towards religious, social and cultural transformations. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to investigate the social and religious conditions in Uganda before the arrival of Islam.</p> <p>b) Learners interview senior citizens to gather first-hand accounts of indigenous practices, cultural traditions, and societal structures.</p> <p>c) Learners summarise findings from the above activities into a written report, highlighting the key features of pre-Islamic Uganda, including indigenous beliefs, cultural values, and societal structures.</p> <p>d) Learners, in groups, use ICT or library resources to research the impact of Islam on Ugandan social and cultural transformations, focusing on:</p> <ul style="list-style-type: none"> i) changes in values, education, social practices, and governance. ii) how these transformations shaped modern Uganda. <p>e) Learners, in groups, use ICT or library resources to search for the impact of Islam on Ugandan social and cultural transformations, focusing on:</p> <ul style="list-style-type: none"> i) changes in values, education, social practices, and governance. ii) how these transformations shaped modern Uganda. 	<p>a) Converse with learners to evaluate their ability to connect pre-Islamic practices to Islamic transformations and modern values.</p> <p>b) Observe learners’ investigative skills as they inquire from the senior citizens about the social and religious conditions in Uganda prior to the coming of Islam.</p> <p>c) Assess the learners’ write-ups to evaluate critical thinking and reflection on the impact of Islam on Ugandan cultural identity and social cohesion.</p>

<p>b) examine the role of Muteesa I in the spread of Islam in Uganda to appreciate his contributions to religious and cultural development. (u, s, v)</p>	<p>a) Learners, in groups, use ICT or library resources to search for the biography of Muteesa I and his role in promoting Islam.</p> <p>b) Learners analyse a case study of Muteesa I's diplomatic interactions with Muslim traders, focusing on:</p> <ul style="list-style-type: none"> i) his invitations to foreign traders and religious scholars. ii) how these interactions enhanced the spread of Islamic teachings and cultural exchange. <p>c) Learners, in groups, discuss Muteesa I's political strategies, including:</p> <ul style="list-style-type: none"> i) how he used Islamic teachings to consolidate political power. ii) the role of Islamic principles in governance and social organisation during his reign. <p>d) Learners write individual essays summarising Muteesa I's contributions to the spread of Islam, highlighting:</p> <ul style="list-style-type: none"> i) key strategies used in political governance and diplomatic relations. ii) how his reign influenced cultural development and religious growth in Uganda. 	<p>a) Converse with learners to establish their understanding as they search for Muteesa I's contributions to appreciate his role in the spread of Islam in Uganda.</p> <p>b) Observe learners to assess their analysis as they discuss Muteesa I's political and diplomatic strategies that facilitated the spread of Islam in Uganda, drawing reflections of how his diplomatic strategies enhanced societal relations.</p> <p>c) Evaluate learners' ability to summarise the key points about Muteesa I's political and diplomatic strategies, and other factors that led to the spread of Islam in Uganda, drawing a deeper understanding of how the diplomatic strategies foster societal relationships.</p>
<p>c) analyse Islam's contributions to Uganda after independence, focusing on its role in education, culture and the efforts of the Uganda Muslim Supreme Council (UMSC) to appreciate its impact on spiritual growth, social harmony, and</p>	<p>a) Learners, in groups, use ICT or library resources to search for Islam's contributions to education, cultural practices and religious development in Uganda, focusing on:</p> <ul style="list-style-type: none"> i) How has Islamic education evolved in Uganda after independence? ii) What cultural practices and traditions were influenced or preserved by Islam? iii) What role has Islam played in promoting social and spiritual growth? 	<p>a) Converse with learners to assess their ability to engage in discussions, analyse findings and explain the role of Islam and UMSC in shaping Uganda's religious and cultural identity.</p> <p>b) Observe learners' engagement during the field visit and their ability to apply research skills to real-world contexts.</p>

<p>national identity. (u, s, v)</p>	<p>b) Learners generate individual write-ups summarising Islam’s contributions to Uganda, emphasising its impact on education, culture, and spiritual cohesion.</p> <p>c) Learners visit the Uganda Muslim Supreme Council (UMSC) regional offices to search for the following:</p> <ul style="list-style-type: none"> i) History and establishment of the UMSC. ii) Objectives behind its formation. iii) Organisational structure and the roles of its departments. <p>d) Learners write a detailed report based on their findings from the UMSC visit, analysing:</p> <ul style="list-style-type: none"> i) the structure and objectives of the UMSC. ii) the roles of its departments in promoting unity, education, and spiritual growth. <p>e) Learners, in groups, use ICT tools or library resources to investigate and discuss the achievements of the UMSC, as well as the challenges it faces in promoting unity and cohesion.</p> <p>f) Learners, in groups, propose strategies to address the challenges faced by the UMSC in promoting religious unity and cohesion among Muslims.</p>	<p>c) Assess learners’ write-ups and reports for content accuracy, structure, and analysis, including their ability to integrate findings from library resources, ICT tools, and field investigations.</p>
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3.0 ASSESSMENT

3.1 Assessing Islamic Religious Education

The adapted curriculum sets new expectations for learning, with a shift from Objectives to Learning Outcomes that focus mainly on the application of knowledge and deeper learning that leads to the acquisition of skills. These Learning Outcomes require a different approach to assessment. The “Learning Outcomes” in the syllabuses are set out in terms of Knowledge, Understanding, Skills, Values and Attitudes. This is what is referred to by the letters k, u, s, v and a.

It is not possible to assess attitudes in the same way as knowledge, understanding and skills because they are more personal and variable and are long-term aspirations. This does not mean that values and attitudes are not important or cannot be assessed. They, too, can be assessed, though not easily, through tests and examination. Values and attitudes can be assessed over a period of time through observing and having interactions with the learner.

So, this section focuses on knowledge, skills and understanding. Each has its own implications for learning and assessment.

To assess knowledge and its application, understanding, and skills, we need to look for different things. Knowledge can be assessed to some extent through written tests, but the assessment of skills, application of what is learnt, and deeper understanding require different approaches. Because of this, the role of the teacher in assessment becomes much more important.

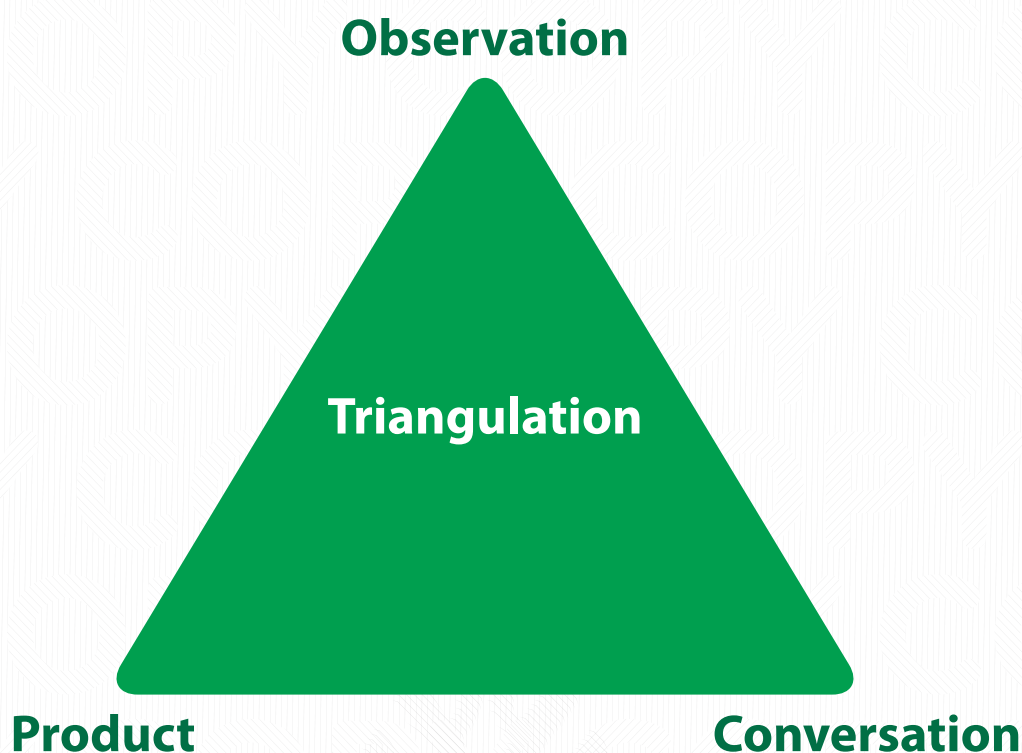
3.2 Formative Assessment

In this aligned curriculum, the teacher’s assessment role is not to write tests for learners, but to make professional judgments about learners’ learning in the course of the normal teaching and learning process. The professional judgement is about how far the learner achieves the Learning Outcomes that are set out in this syllabus. To make these judgments, the teacher needs to look at how well the learners are performing in terms of each Learning Outcome.

The formative assessment opportunities occur in three forms. They can be done through:

- **Observation** – watching learners working (good for assessing skills, values, and attitudes).
- **Conversation** – asking questions and talking to learners (good for assessing knowledge and understanding).
- **Product** – appraising the learner’s work (writing, report, translation, calculation, presentation, map, diagram, model, drawing, painting, etc). In this context, a “product” is seen as something physical and permanent that the teacher can keep and look at, not something that the learner says.

When all three are used, the information from anyone can be checked against the other two forms of assessment opportunity (e.g. evidence from “observation” can be checked against evidence from “conversation” and “product”). This is often referred to as “Triangulation”.



3.3 Generic Skills

Generic skills have been built into the syllabuses and are part of the Learning Outcomes. It is, therefore, not necessary to assess them separately. It is the increasingly complex context of the subject content that provides progression in the generic skills, and so they are assessed as part of the subject Learning Outcomes. Assessing generic skills is done with the help of **an observation checklist and scoring rubric**.

3.4 Assessment of Project-based Learning

Project-based learning is a teaching method in which learners or participants gain knowledge and skills by engaging for an extended period of time to investigate and respond to an authentic challenge. The task must have a driving question, and it involves sustained inquiry. Project-based learning is assessed using **a rubric and an observation checklist**.

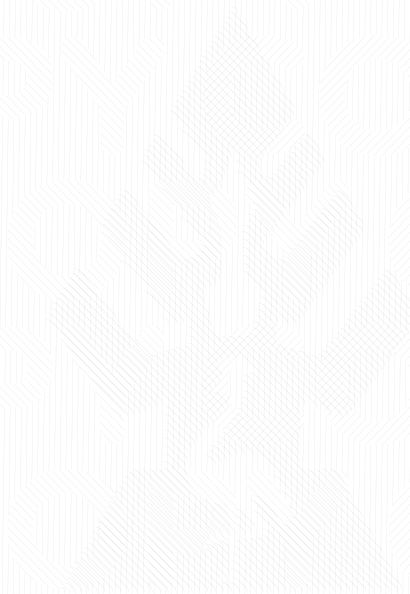
3.5 Examinations

There will be only one school-based summative assessment at the end of the year. There will no longer be examinations or tests set at the beginning and end of every term.

Instead, there will be a summing up of ongoing teacher assessments made in the context of learning through end-of-topic scenario-based tasks (**Activities of Integration**). The learners will also be subjected to the end-of-cycle assessment for certification.

3.6 Record-keeping

In competency-based learning, accurate and comprehensive record-keeping is crucial to track learners' progress and achievements. Therefore, the teacher and school must keep accurate records of learners' achievement. Various assessment tools and strategies are employed to capture learners' demonstration of abilities and achievements, including observation checklists, rubrics, and scoring grids. These tools provide a holistic picture of learners' strengths, weaknesses, and areas for improvement. The collected data and evidence from these assessments are correctly recorded and maintained in learners' files, portfolios, and anecdotal notes.



Glossary of Key Terms

Term	Definition
competency curriculum	One in which learners develop the ability to apply their learning with confidence in a range of situations.
differentiation	The design or adaptation of learning experiences to suit an individual learner's needs, strengths, preferences, and abilities.
formative assessment	The process of judging a learner's performance, by interpreting the responses to tasks, to gauge progress and inform subsequent learning steps.
generic skills	Skills that are deployed in all subjects, and which enhance the learning of those subjects. These skills also equip young people for work and for life.
inclusion	An approach to planning learning experiences that allows each learner to feel confident, respected safe and equipped to learn to his or her full potential.
learning outcome	A statement which specifies what the learner should know, understand, or be able to do within a particular aspect of a subject.
process skill	A capability acquired by following the programme of study in a particular Learning Area. It enables a learner to apply the knowledge and understanding of the Learning Area.
sample assessment activity	An activity that allows a learner to show the extent to which s/he has achieved the Learning Outcomes. This is usually part of the normal teaching and learning process and not something extra at the end of a topic.
suggested learning activity	An aspect of the normal teaching and learning process that will enable a formative assessment to be made.



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