

RELIGION AND ETHICS

S3

TEACHER'S GUIDE

Kigali, January 2019

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FOREWORD

Dear teacher,

Rwanda Education Board is honoured to present S3 Religion and Ethics Teacher guide's which serves as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of the mathematics content. The Rwandan educational philosophy is to ensure that learners achieve full potential at every level of education which will prepare them to be well integrated in society and exploit employment opportunities.

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

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

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

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

- Plan your lessons and prepare appropriate teaching materials.

- learner works collaboratively with more knowledgeable and experienced people.
- Engage learners through active learning methods such as inquiry methods, group discussions, research, investigative activities and group and individual work activities following Religion teaching and learning methodology.
- Provide supervised opportunities for learners to develop different competences by giving tasks which enhance critical thinking, problem solving, research, creativity and innovation, communication and cooperation.
- Support and facilitate the learning process by valuing learners’ contributions in the class activities.
- Guide learners towards the harmonization of their findings.
- Encourage individual, peer and group evaluation of the work done in the classroom and use appropriate competence-based assessment approaches and methods.

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

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

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

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

Dr. NDAYAMBAJE Irénée
Director General of REB

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ACKNOWLEDGEMENT

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

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

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

Joan MURUNGI,
Head of CTLR Department

- Organize group discussions for learners considering the importance of social constructivism suggesting that learning occurs more effectively when the learner works collaboratively with more knowledgeable and experienced people.
- Engage learners through active learning methods such as inquiry methods, group discussions, research, investigative activities and group and individual work activities following Religion teaching and learning methodology.
- Provide supervised opportunities for learners to develop different competences by giving tasks which enhance critical thinking, problem solving, research, creativity and innovation, communication and cooperation.
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Head of Curriculum, Teaching and Learning Resource Department

TABLE OF CONTENTS

FOREWORD	ii
ACKNOWLEDGEMENT	v
ACKNOWLEDGEMENT	vii
STRUCTURE OF THE TEACHER’S GUIDE	ix
PART I. GENERAL INTRODUCTION	ix
1.0. About the teacher’s guide	ix
1.1. The structure of the guide	ix
1.2. Methodological guidance	xi
UNIT 1: DIFFERENT CALLS FROM THE BIBLE	1
1.1. Key unit competence	1
1.2. Prerequisites	1
1.3. Cross-cutting issues to be addressed	1
1.4. Guidance to introductory activity1	1
1.5. List of lessons/sub-heading	2
1.6. Summary of the unit	8
1.7. Additional Information	8
1.8. End unit assessment 1	8
1.9. Additional activities	9
UNIT 2: THE KINGDOM OF GOD AND THE LAST JUDGMENT	11
2.1. Key unit competence:	11
2.2. Prerequisites	11
2.3. Cross-cutting issues to be addressed	11
2.4. Guidance to introductory activity:	11
2.5. List of lessons/sub-heading	13
2.6. Summary of the unit	19
2.7. Additional Information	19
2.8. End unit assessment 2 Answers.	20
2.9. Additional activities	21

UNIT 3: THE CHRISTIAN LIFE IN THE SOCIETY.....	22
3.1. Key unit competence	22
3.2. Prerequisite	22
3.3. Cross-cutting issues to be addressed:	22
3.4 Guidance to the introductory activity:	24
3.6 Summary of the unit	32
3.7 End Unit Assessment 3	33
3.8 Additional activities.....	33
UNIT 4: HUMAN SEXUALITY.....	36
4.1 Key unit competence	36
4.2 Prerequisite	36
4.3 Cross-cutting issues to be addressed	36
4.4 Guidance on the introductory activity:.....	37
4.5 List of lessons/sub-heading	38
4.6 Summary of the unit 4.....	51
4.7 End unit assessment	51
4.8 Additional activities	52
UNIT 5: THE CATHOLIC LITURGICAL PERIODS	56
5.1. Key Unit Competence	56
5.2. Prerequisites	56
5.3. Cross-cutting issues to be addressed	56
5.4. Guidance on introductory activity 5	56
5.5. List of lessons/sub-heading	57
5.6 Summary of the unit	61
5.7. Additional Information.....	61
5.8. End unit assessment	62
5.9. Additional activities.....	63
UNIT 6: THE SACRAMENT OF CONFIRMATION.....	65
6.1. Key unit competence	65
6.2. Prerequisites	65

6.3. Cross-cutting issues to be addressed.....	65
6.4. Guidance to introductory activity 6.....	65
6.5. List of lessons/sub-heading	66
6.6. Summary of the unit	69
6.7 Additional Information.....	69
6.8. End unit assessment 6.....	70
6.9. Additional activities	70

UNIT 7: THE MINISTRY OF DIACONATE.....72

7.1. Key unit competence	72
7.2 Prerequisite	72
7.3 Cross-cutting issues to be addressed	72
7.5 List of lessons/sub-heading	73
7.6 End unit assessment 7.....	78
7.7 Additional activities.....	79

REFERENCES 81

I. Books.....	81
II. ElectronicReferences	82

PART TWO THICS 84

PART TWO: LESSON PLAN 85

1.1 Key Unit Competence.....	89
1.2. Prerequisite.....	89
1.3. Cross-cutting Issues to be addressed:	89

UNIT 1: PILLARS OF ISLAM.....89

1.4. Guidance on the introductory activity:.....	90
1.5. List of lessons/sub-heading.....	90
1.6. Summary of the Unit	99
1.7. Additional information for Teachers	99
1.8. End Unit Assessment 1:.....	100
1.9. Additional Activities:	102
2.1. Key Unit Competence	104

2.2. Prerequisite	104
2.3. Cross-cutting Issues to be addressed:.....	104
2.4. Guidance on the Introductory Activity:	104
UNIT 2: QUR'AN AND ITS SPIRITUAL IMPORTANCE.....	104
2.5. List of lessons/sub-heading.....	105
2.6. Unit Summary	111
2.7 Additional information for Teachers.	111
2.8. End Unit Assessment.....	118
2.9. Additional Activities	119
UNIT 3: COMPULSORY CHARITY IN ISLAM (ZAKAAT).....	119
3.1 Key unit competence	119
3.2. Prerequisite	119
3.3. Cross-cutting issues to be addressed	119
3.4. Guidance on the Introductory Activity	119
3.5. List of Lessons/Sub-heading.....	120
3.6. Summary of the Unit	130
3.7. Additional information for Teachers.	130
3.8. End Unit Assessment:.....	134
3.9. Additional Activities:	136
UNIT 4: PEACE BUILDING AND ISLAMIC VIEW OF JIHAD.....	136
4.1. Key Unit Competence	136
4.2. Prerequisites.....	136
4.3. Cross-cutting issues to be addressed	136
4.4. Guidance on the Introductory Activity (4):.....	136
4.5. List of lessons/sub-heading.	137
4.6 Unit Summary	143
4.7. Additional information	143
4.8 End unit assessment	145
4.9 Additional Activities.....	145
UNIT 5: FRIENDSHIP AND SEXUALITY.....	146
5.1 Key unit competence	146
5.2 Prerequisites.....	146

5.3. Cross-cutting issues to be addressed	146
5.4. Guidance on the introductory activity:.....	147
5.5. List of lessons/sub-heading.....	147
5.6 Unit Summary	153
5.7 Additional information for Teachers	153
5.8 End unit assessment:	156
5.9 Additional Activities	156
REFERENCE.....	157

STRUCTURE OF THE TEACHER'S GUIDE

PART I. GENERAL INTRODUCTION

1.0. About the teacher's guide

This book is a teacher's guide for Religion and Ethics S2 Ordinary level. It is comprised of both Christian and Islam religions. It is designed to accompany senior four student's book and intends to help teachers in the implementation of competence based curriculum specifically Religion and Ethics syllabus.

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

1.1. The structure of the guide

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

Overall structure

The whole guide has three main parts as follows:

Part I: General Introduction.

This part provides general guidance on how to develop the generic competences, how to integrate cross cutting issues, how to cater for learners with special educational needs, active methods and techniques of teaching chemistry and guidance on assessment.

Part II: Sample lesson plan

This part provides a sample lesson plan, developed and designed to help the teacher develop their own lesson plans.

Part III: unit development

- This is the core part of the guide. Each unit is developed following the structure below. The guide ends with references.

Structure of a unit

Each unit is made of the following sections:

- Unit title: from the syllabus

- Key unit competence: from the syllabus
- Prerequisites (knowledge, skills, attitudes and values)

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

- Cross-cutting issues to be addressed

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

- Guidance on the introductory activity:

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

- List of lessons/sub-heading

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

- End of each unit

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

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

gifted) based on end unit assessment results.

Structure of each sub heading

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

Lesson /Sub heading title 1:.....

Prerequisites/Revision/Introduction:

This section gives a clear instruction to teacher on how to start the lesson

- Teaching resources

This section suggests the teaching aids or other resources needed in line with the activities to achieve the learning objectives. Teachers are encouraged to replace the suggested teaching aids by the available ones in their respective schools and based on learning environment.

- Learning activities

This section provides a short description of the methodology and any important aspect to consider. It provides also answers to learning activities with cross reference to text book:

- Exercises/application activities

This provides questions and answers for exercises/ application activities/

1.2. Methodological guidance

1.2.1. Developing competences

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

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

In addition to specific subject competences, learners also develop generic competences which are transferable throughout a range of learning areas and situations in life. Below are examples of how generic competences can be developed in Religion and Ethics. Senior 2.

Generic competence	Examples of activities that develop generic competences
Critical thinking	Discuss the values appreciated in this lesson which will help you to live peacefully with live in relationship with Discuss what the parents have to do in order to make their babies growing physically and spiritual.
Research and Problem solving	Research using internet or books from the library Propose a solution to the presented case studies
Innovation and creativity	What are the attitudes to have in order to show that there is a spiritual progress for a real Christian? Proposing a solution to the problems that affect families today.
Cooperation, Personal and Interpersonal management and life skills	Work in Pairs Small group work Large group work
Communication	Organise and present in writing and verbally a complete and clear report of an experiment Reading and listening to the Sacred Scriptures Select and use appropriate formats and presentations.
Lifelong learning	Exploit all opportunities available to improve on knowledge and skills. Daily reading the word of God of God.

1.2.2 Addressing cross cutting issues

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

- Genocide Studies,
- Environment and sustainability,
- Gender,
- Comprehensive sexuality education
- Peace and Values Education,
- Financial Education,
- Standardisation Culture
- Inclusive Education

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

Below are examples on how crosscutting issues can be addressed in Religion and Ethics:

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

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

Cross-cutting issue	Examples on how to integrate the cross-cutting issue
Inclusive education	Involve all learners in all activities without any bias. Eg: Allow a learner with physical disability (using wheelchair) to take notes or lead the during assigned tasks.

Gender	<p>Involve both girls and boys in all activities: No activity is reserved only to girls or boys. Boys and girls should read equally the Holy Scriptures in the classroom without discrimination.</p> <p>Teachers should ensure equal participation of both girls and boys during reading the Word of God and during carrying out other assigned tasks</p>
Peace and Values Education	<p>During group activities, debates and presentations, the teacher will encourage learners to help each other and to respect opinions and religious views of colleagues as well sharing values and convictions in more respectful manner. They are all the Children of the same Heavenly Father</p>
Standardization culture	<p>All lessons involve scripture readings from which we get the moral behaviour to adopt in our daily life. Students are invited to stick and stand for their values. Decision making and right use of the conscience will help them to live a standard life in matters of morality.</p>
Environment and sustainability	<p>In all lessons Learners glorify God by protecting and respecting his creatures and taking positive attitudes of beautifying the world</p>
Financial Education	<p>Sound spirit in using Money and more especially using money for the wellbeing of others</p>

1.2.3. Attention to special educational needs specific to Religion and Ethics

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

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

Teachers need to:

- Remember that children learn in different ways so they have to offer a variety of activities (e.g. role-play, music and singing, word games and quizzes, and outdoor activities).
- Always demonstrate the objective of the activity; show children what they expect them to do
- Using learner’s own experiences of difficulty to explore profound concepts in Religion and Ethics.
- Build on learner’s interest and activities and recognizing their intuitive responses on religious matters.
- Allowing learners to engage with explicitly with Learning materials through use sensory resources and personal first-hand experience where applicable.
- Vary their pace of teaching to meet the needs of each child. Some children process information and learn more slowly than others.
- Use clear consistent language – explain the meaning (and demonstrate or show pictures) if you introduce new words or concepts.
- Make full use of positive facial expressions, gestures and body language.
- Pair a child who has a disability with a friend. Let them do things together and learn from each other. Make sure the friend is not over protective and does not do everything for the child. Both children will benefit from this strategy.
- Matching work and activities with the learner’s previous experience
- Providing imaginative experiences which arouse and sustain interests.
- Have a multi-sensory approach to your activities.

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

Strategies to help children with developmental disabilities:

- Be patient! If you find that the child takes longer than others to learn or to do an activity, allow more time.
- Do activities together with the child.
- Gradually give the child less help.
- Value much the learner’s emotional life and be patient with their attitudes in the learning process.

- Let the child do the activity with other children and encourage them to help each other.
- Divide the activity into small achievable steps.
- Appreciate every step done.
- Remember to praise and say ‘Well done’ when the child learns something new or makes a strong effort.

Strategies to help children with physical disabilities or mobility difficulties:

- Adapt activities so that children who use wheelchairs or other mobility aids, or other children, who have difficulty moving, can participate.
- Ask parents/caregivers to assist with adapting furniture – e.g. the height of a table may need to be changed to make it easier for a child to reach it or fit their legs or wheelchair under.
- Encourage peer support – friends can help friends.
- Involve them in the reading the Word of God
- Get advice from parents or a health professional about assistive devices.

Strategies to help children with hearing disabilities or communication difficulties

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

Strategies to help children with visual disabilities

- Help children to use their other senses (hearing, touch, smell and taste) to play and carry out activities that will promote their learning and development.
- Use simple, clear and consistent language.
- Use tactile objects to help explain a concept.
- If the child has some sight, ask them what they can see. Get information from

Term	Date	Subject	Class	Unit No	Lesson Number:	Duration	Class size
1		Religious Education and Ethics	S3	1	1of 5	40	40
Type of Special Educational Needs to be catered for in this lesson and number of learners in each category				3 slower learners			
Unit title		Different calls from the Bible					
Key Unit Competence:		The learner will be able to discuss different ways God's call					
Title of the lesson		Meaning of Vocation					
Instructional Objective		With internet accessibility and different documents in library learners will be able to explain the expression Vocation of God distinctively.					
Plan for this Class (location: in / outside)		In classroom					
Learning Materials (for all learners)		The Bible, exercise notebooks, library and tablet-computers with internet connection					
References		Jn 15:16; Rm1:6-7					
Steps and Timing		Description of teaching and learning activity: By research in library and on internet learners will find out the meaning of God's vocation				Competences and Cross-Cutting Issues to be addressed	
		Facilitator's/teacher's activities		Learners' activities			

<p>Introduction 5min</p>	<p>PREAMBLE :start a short song to introduce learners in spiritual mode.</p> <p>Ask questions about parents' calls to their children for any tasks</p>	<p>Sing a song that reflects the call of God for example: Yezu/ Yesu araduhamagara Yeeezu araduhamgara</p> <p>Respond to the questions:</p> <p>Q: physically or on phone, what do your parents tell you when calling? What answers you give to their call?</p> <p>Sample of answers: Sometimes we immediately and happily accomplish them; rarely, we unhappily accept or we disobey our parents</p>	<p>Cross cutting issues that can be addressed:</p> <p>Peace and values education are addressed as learners describe their attitudes to parents' calls(some values are politeness, courage, obedience, honesty, recognize responsibilities)</p>
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<p>Development of the lesson 30 minutes</p>	<p>PREPARATION :Ask questions of preparation of lesson</p> <p>PRESENTATION: indicate the biblical texts to be read by learners</p> <p>ANALYSE: ask learners to identify the caller, the called and the reasons of call</p> <p>Form groups, avail and indicate tablet computers, documents in library with them learners make re-search about meaning of</p> <p>Guide and orient the research</p> <p>Orient learners' presentation</p>	<p>respond to the questions: identify a biblical God's call and the answers given by the called people</p> <p>read the biblical texts about God's choice and call: Jn 15:16; Rm1:6-7</p> <p>analyze the biblical texts already read:</p> <p>Caller: God or Christ</p> <p>Called: Romans, Apostles</p> <p>Reasons: to be the saints, to love each other</p> <p>In group learners search for the meaning of vocation as call of God using dictionaries, textbooks, internet</p> <p>Write their findings in exercise notebooks</p> <p>present their findings:</p> <p>Vocation means you are called by God to serve, to carry out His work in the world through those who are saved. God has determined the tasks He wants each of us to do; our job is to serve Him by accomplishing what he has planned for us</p>	<p>Cross cutting issues that can be addressed:</p> <p>Peace and values education is addressed as learners explain why God gave us different talent. We are different in order we complete each other (some values are mutual help, sharing, empathy, solidarity, tolerance etc.)</p> <p>Co-operation and communication (generic competence) are developed as learners exchange ideas and interact when they are working in group.</p>
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	<p>.</p> <p>INTERIORISATION</p> <p>Ask learners other questions to master the content</p> <p>Set questions for slow learners</p>	<p>Then, everybody is called: young, children, adult, old, men, and women. To his call, God expect our obedience and adhesion of faith</p> <p>respond to the questions of fixation :</p> <ol style="list-style-type: none"> 1. Who are called by God? 2. explain the call of God 3. When God calls you, you necessary hear the voice in term of sound? 4. identify different answers given to God's call 5.why are our talents different? <p>Possible answers:</p> <ol style="list-style-type: none"> 1. God calls everybody, all levels and any time for different missions 2. Vocation or call of God means an invitation and a choice of man to serve Him through His creatures. 3. When God calls you you feel a strong commitment to work for God in the world 4. To God's call different answers are acceptance, hesitation and refusal 	<p>Inclusive education is addressed as facilitator set the remedial questions for slow learners and when he/she mobilize the gifted learners to help them</p> <p>.</p> <p>Gender education is addressed when different learners a boy and a girl are asked to say a prayer to God</p>
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	<p>APPLICATION AND ACTUALISATION</p> <p>Ask questions about our calls as students at school like at home. And how we discover our vocations</p> <p>Ask learners to discuss and share the attitudes they have towards the mission given to them</p> <p>PRAYER: invite two learners a boy and a girl to say a short prayer.</p>	<p>5. Our talents are different in order we help one another.</p> <p>Slow learners respond:</p> <p>Vocation requires the caller and the called who are they? Name three persons you know called by God. What is your talent as your call?</p> <p>Respond to the questions of actualization: Describe your call as students and how you respond to it.</p> <p>Now our call is to study in order we become important persons for the Church and for the country.</p> <p>We discover our vocations through meetings, testimony, experiences, readings, studying etc</p> <p>Clarify the behaviors people towards their mission. Sometimes we refuse the mission of God or we falsely practice it: Laziness, disobedience, stealing etc. all misbehaviors mean to reject the mission of God.</p> <p>Pray and ask the grace of God to accept and to accomplish your call and responsibilities honestly.</p>	
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<p>Conclusion 5 Min</p>	<p>Help the learner to summarize what they have just learnt.</p> <p>ACTION: edit the summary to be written</p> <p>Deliver homework</p>	<p>Summarize the lesson: Vocation means action of calling. God chooses everybody for particular mission here on earth. God gave us different talents according to our capacity. All vocations or talent are good and can lead you to holiness when you live it honestly.</p> <p>Write the summary in their notebooks.</p> <p>Copy the question of homework: what is your possible talent and how it can lead you to holiness?</p>	<p>Generic competence</p>
<p>Lesson evaluation</p>	<p>The lesson was well delivered but the consolidation activities will be provided next time</p>		

UNIT 1: DIFFERENT CALLS FROM THE BIBLE

1.1. Key unit competence

The learner will be able to discuss different ways of God's call

1.2. Prerequisites

Before undertaking the current unit different calls from the Bible, learners should have the anterior information on biblical personages called by God into both Testaments, the answers that those called people gave to God's calls, how they accomplished the mission given to them by God, the awards they got from God for example Enoch, Noah...

1.3. Cross-cutting issues to be addressed

Address Peace and values basing on Abraham's respect, obedience and honesty characterised God and Abraham.

Address genocide studies by explaining the Egyptian strategies to stop Israelites to give birth. Remind that life is the fundamental call and it must be prevented from any destroyer like genocide

1.4. Guidance to introductory activity1

Make a copy of introductory activity and multiply it. Form groups of learners and hand out copy to each group. Give manila paper and marker to each group and precise the time for the task. Facilitate the task. Invite each group representative to present the results. Guide and edit the learners' presentations.

Possible answers to the questions of introduction activity1

If I call my children for any task and they refuse I will feel bad. I will try again to call them in addition with many advices.

In the Bible God called many people. Here are some of them: Abraham, Moses, Samuel, Jonah, Mary, Paul, Jeremiah, and Isaiah. The answers they gave to God are into three kinds: Immediate acceptance, the hesitation and total refusing.

My life and my talents are used for my own interest and the interest of others because God created us to live mutually.

I discover my vocation through shared experiences, meeting, feeling talent, teachings, readings and testimony.

Children and parents must live with these values: respectfulness, obedience, honesty, responsibility, humility, and politeness.

1.5. List of lessons/sub-heading

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
1	Meaning of vocation	<p>Knowledge and understanding: define vocation</p> <p>Skills: explain the link between call and mission</p> <p>Attitude and values: Show respect for God’s callings.</p>	1
2	Vocation of Abraham, Samuel, Moses, Jeremiah, Jonah, Paul and others.	<p>Knowledge and Understanding: Identify different vocations from the Bible.</p> <p>Skills: analyse the mission that God gave to some people He called</p> <p>Attitudes and values: imitate good example from the called ones and accept God’s mission without hesitation</p>	4

3	Types of calls (call to life, call to service, calls to perform a particular work)	<p>Knowledge and understanding: recall the types of calls</p> <p>Skills: Describe the ways through which God calls his people for different services.</p> <p>Explain the relationship between different callings from God.</p> <p>Attitudes and values: To appreciate different types of God's callings.</p> <p>Make right decision in choosing career and style of life.</p>	3
4	Christian and social services (church service charitable acts, pastoral acts, profession)	<p>Knowledge and understanding: propose Christian values face to social services</p> <p>Skills: Link God's call for service and spiritual gifts given to everyone.</p> <p>Attitudes and values:</p>	3
5	Basic elements on vocational discernment (freedom, desire to serve, need of perfection, self-control, self-awareness, skills and gifts)	<p>Knowledge and Understanding: identify the elements you base on to discern vocation</p> <p>Skills: discern and explain the feeling talent</p> <p>Attitudes and Values: Show awareness of the importance of God's callings.</p>	4
	Unit assessment	The learner will be able to discuss different ways God's call	1

1.5.1 Meaning of Vocation

a) Introduction of a lesson

Introduce learners by question-answers about a parent's phone call to her children. Ask learners what their parents usually tell them when they call them. Ask them about the answers they give to their parents: our parents often send us to accomplish different tasks. Sometimes we immediately and happily accomplish them; rarely, we unhappily accept or we disobey our parents.

b) Teaching resources

Use the Bible, hand notebooks and internet.

c) Learning activities

Techniques:

In group learners discuss the answers given to the parent who called her children. They write into their hand notebooks and present the values they get from the called four children. They make research in library and on internet about meaning of vocation

Answers to the learning activity 1.1:

- 1.The first child is an obedient person; the second one is lazy and obedient. The third child is impolite and irresponsible while the last is dishonest.
- 2.Vocation means to be called and to be given a mission. It is a feeling and commitment to serve God by serving His people.

Answers to the application activity 1.1:

- 1.Call and mission are linked because when God gives you a talent He wants you to use it for His glorify and for the good of His creatures.
- 2.I respond positively and I listen to their instructions.
- 3.If God calls me He expects my obedience and devotion of Faith
- 4.I can discover my vocation through meeting, reading, testimony and experience.

1.5.2 Vocation of Abraham, Samuel, Moses, Jeremiah, Jonah, Paul and others.

a) Introduction of a lesson

Make a revision on meaning of vocation, about link between call and mission, about God's expectation to his call and about the different answers we give to God

b) Teaching resources: Use the Bible, copies of biblical passages about the call of Abraham and young rich man

c) Learning activities:

Techniques: In group learners read the Bible in group, discuss the values from the biblical text indicated and present the consensus.

Answer to the learning activity 1.2:

1.The purpose of the call of Abraham: to leave his nation and idolatry.

Values: obedience, trustworthy, honesty.

2.Purpose of the call of rich man: to accept to share his belonging, work for God through neighbours, not to be slaves of earthly things.

Values: obedience, trust, love, care, etc.

d) Answers to the application activity 1.2:

1.Immediate acceptance (for example Abraham, Samuel, Isaiah, Mary, etc.); Hesitation (Moses, Jonah, Jeremiah and Refusal (Young rich man)

2,We protect life by avoiding killing in all its kinds (abortion, wars, and murder), human trafficking, etc.

3.From Abraham: to be obedient and having faith in God.

From Moses: to be brave and courageous, follow God's law, self-sacrifice and fighting against injustice, being patience, etc.

From Samuel: to serve God and His people, to accept God's call.

From Jonah: to be repentant.

From Mary: to be obedient, humble and having faith in God.

From Paul: to be courageous to spread Good News.

1.5.3 Types of calls

a) Introduction of a lesson

Introduce learners by asking questions about different activities sectors (primary, secondary and tertiary sector) include industries, farming and services. Ask about the preferred job after university studying. Tell them that all duties in the society are vocations

b) Teaching resources

Use flipchart or white sac according to the capacity, markers, Bible.

c) Learning activities

Techniques: Think-pair-share about the feeling talent. Group discussion about how the talent can help to reach the holiness. Explain how any service can help to serve God and neighbours. Present the result

Answer to the learning activity 1.3:

1. My talent is to sing, to care for sick people, to dance, to play, to teach, to drive, to paint, to preach.
2. When I use well my talent I am able to do what God has called me for and I support others in the community. This helps me to grow spiritually.
3. I want to serve God and people by offering economic services to people. For example as a bank manager, if I honestly manage the public finances, I will have done a good act to people.

d) Answers to the application activity 1.3:

1. Like Abraham, I can fulfil my call by being courageous, trusting God and being honest. Like Samuel, I can fulfil my call by listening and serving God's people and being faithful. Like Jonah, I can be repentant.
2. I expect to become the teacher of the Word, a pastor, a deacon, etc. By exercising my work, I will render services to God's people.

1.5.4 Christian and social services

a) Introduction of a lesson

Make a revision by asking question about types of calls. Ask questions about call to services and call to particular work

b) Teaching resources

Bible, Manila paper, postcards

c) Learning activities

Techniques: Group discussion about being citizen and Christian at the same time. Select and paste a postcard showing Christian value or civic value. Explain the Christian behaviours face to civic values

Answer to the learning activity 1.4:

1. I am both a member of the church and the society. Since the church and the society cannot be separated. While serving at the church, I am able to offer services to the people who are in the society.

2. Civic values: community work, pay taxes, voting leaders of village, pay health insurance

Christian values: offertory, liturgical activities, attend the mass, cleanness in the chapel, visiting sick, spread Good News

d) Answers to the application activity 1.4:

1. I do not agree with those who take people to the praying room without medical treatment. The doctors at the hospitals use knowledge, science and technology that they get from God. They serve God by treating His people. It is important to take sick people to the Hospital and then pray for them.

2. To be honest and trustworthy, to be just and flexible, to care for customers and be polite.

3. supporting the needy, participate in the community work, offering financial support whenever needed, spreading the Gospel.

1.5.5 Basic elements on vocational discernment

a) Introduction of a lesson

Introduce learners by asking question about what you base on to choose a school you attend. Ask about what they pay attention when you choose an Advanced level combination that will support your vocation.

b) Teaching resources

Flipcharts and markers, audio tools, library and internet

c) Learning activities

Techniques: in group learners study the given case study. They make research in library and on internet about the elements you base on to discern vocation. Listening to the audio testimony about how you discern vocation

Answer to the learning activity 1.5:

No, Paul is forced to become what he does not want. He can attend seminary and succeed the studies. Vocation is not forced; it may be at least stimulated. If Paul does not feel any motivation to become a priest his right is violated. My position is to allow everybody the freedom to discern his/her vocation.

d) Answers to the application activity 1.5:

Vocation is not intuitive (instinctive) or a blind imitation: I agree with the statement. It is not good to copy what others are doing. You have to understand the purpose of your call and your motivation/feelings, your talent, your strengths and weaknesses, etc. Vocation is not then automatic or spontaneous but a process with critical thinking.

1.6. Summary of the unit

Feeling God's call means to feel commitment to serve God through his creatures. Our common gift from God is life. Nobody reclaim the call. God call whom He wants and give mission. According to capacity of each. Our calls are different: to perform a particular task, render any services. In Christian context we find the gathering of God in three categories: ordained ministers, the consecrated people and laity. There is no vocation better than other. The required condition is to live your vocation honestly

1.7. Additional Information

- By nature, Paul, former Saul was not bad. He learnt the law of God (Torah). To persecute Christians, he thought he was defending the religion of people of God 'Judaism'. He was fighting against what he considered as sects.
- Jonah was sent to Nineveh and he went to Tarshis not by disobedience but he hated the people from Nineveh. He wanted to let them destroyed by the anger of God.

1.8. End unit assessment 1

1. God created us to know, to love and serve him as the way that leads us to the communion with him in Heaven.
2. The teacher provides education services, a doctor provides health services, a lawyer provides advocacy, bankers provide financial services, businessmen provide commerce/

trade services, politicians fight for human rights, etc.

3. Abraham was called to leave idolatry (polytheism) and to become the father of believers (Genesis 12:1-9). Moses was called to make God known, to liberate Israelites from Egyptian slavery (Ex. 2:23). Samuel was called to be judge, priest and prophet (1 Sam 3:4-12)

4. The Christian who is performing services of his/her vocation is committed, finds his/her work easier and always look for the development of others. He/she has the ability to serve perfectly, the will and freedom to serve. The one who is serving for his/her own benefit does not mind for the development of others.

5. You cannot separate the church from the society since it is the part of the society. In partnership with the society the church offers some services to the community at large: setting infrastructures, peace building services, encouraging the values of the families, calling people to hard working, increasing moral principles, protecting human rights, doing charitable acts, educating people, financial support, etc.

6. If I am a leader of the village, I would offer these following particular services:

- Ensuring people are united
- Ensuring they have peace and security
- Ensuring they participate in community work
- Ensuring they access medical services and education, etc.

1.9. Additional activities

1.9.1. Remedial Activities:

1. Life is vocation, how can you protect life?
2. What are the types of calls?
3. Which call is better than others?
4. What is your particular talent? How do you use it?

Answers:

1. I protect life by avoiding killing in mind and in action, by preventing genocide, by preventing human trafficking etc.
2. Vocation to life, vocation to particular work, vocation to services and the Christian vocations
3. No vocation is better than others. It requires only to live your vocation honestly.
4. My talent is to sing: I will sing songs that convey message of calling people for conversion. So I save my Soul and my body and the others' Soul.

1.9.2. Consolidation activities:

Samuel was called to be a judge, a priest and a prophet. You role-play the call of Samuel

1.9.3. Extended activities

Paul wrote thirteen letters find out the main messages from his letters of captivity (letter to Ephesians, to Colossians and to Philemon).

UNIT 2: THE KINGDOM OF GOD AND THE LAST JUDGMENT

2.1. Key unit competence:

The learner will be able to describe the kingdom of God and signs of the end of times.

2.2. Prerequisites

Before learners start the current unit *The Kingdom of God and the Last Judgment*, learners should have information on:

The ten divine laws that are linked to His authority to be observed in order to reach His Kingdom, the values from them and to identify the reasons why those rules of God are not completely respected (see S1). They have biblical information on signs of end of times, about last judgment and the awards of after judgment

2.3. Cross-cutting issues to be addressed

Address **Peace and values** by highlighting virtues to prepare heavenly kingdom here on earth for example are blessed all peacemakers... Mt5:9 Address **inclusive education** by explaining that Kingdom of God is reserved for all kinds of people. The only condition is righteousness. Underline the necessity of use of proper terms for example Jesus healed two blinds when you talk about miracle of Jesus.

Address **financial education** by discussing the importance of saving for your future and using some of your financial capacity to help the needy instead of wasting money on consuming basing on rumour that Messiah will come on this or that day.

2.4. Guidance to introductory activity:

Consider the different capacities of learners and form groups of learners Make copies of different seven parables. Invite each group representative to come and pick one parable. Learners discuss how the parable is related to God's Kingdom. In the same group they find out the values that should lead our daily life to the Kingdom of God.

Possible answers to introductory activity 2:

1. some parables in the bible

a. Parable of the Sower (Matthew 13:1-23): God sows his Word of Good News of kingdom in the world but it is differently received.

b. Parable of the Tares or weeds: Matthew (13:24–30): the devil is jealous of God’s Word. God is merciful, He let grow the righteous and the members of Satan together until the Day of Judgment

c. Parable of the mustard (Mt 13:31-32) the Church as visible sign of God’s Kingdom started small but the number of believers from different nations increases.

d. Parable of the Yeast (Mt 13:33-35): the Kingdom of God grows step by step and invisibly

e. Parable of the Hidden Treasure (Mt 13:44): the Kingdom of God is precious, we must struggle for it

f. Parable of the Pearl (Mt13:45-46): the Kingdom of God is the most precious, search for it

g. Parable of the net (Mt 13:47-50: Good News of God’s Kingdom never misses the fruits. When the Word of God is preached some of audiences are convinced.

2. Values from the parables:

live according to God’s Word and produce good fruit of it among others, tolerance and mercifulness, spread Good News to increase the number of believers, be the yeast of the world, resist the trials to get the kingdom of God, not to search for bad, become fishers of men.

2.5. List of lessons/sub-heading

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
1	The Kingdom of God	<p>Knowledge and understanding: explain to what the Kingdom of God is related</p> <p>Skills: Interpret the Biblical passage on the Kingdom of God.</p> <p>Attitude and values: observe the laws of God</p>	3
2	The Beginning and the herald of the Kingdom of God	<p>Knowledge and Understanding: identify the teachings of John the Baptist</p> <p>Skills: link the teachings of John the Baptist with nowadays life</p> <p>Attitudes and values: prepare the return of the Son of man</p>	2
3	The Kingdom of God through Gospels and Prophets	<p>Knowledge and understanding: list the miracles of Jesus</p> <p>Skills: interpret the prophecies about God's Kingdom</p> <p>Attitudes and values: appreciate the teachings of Jesus on the Kingdom of God</p>	3

4	The presence and the coming of the Kingdom of God	<p>Knowledge and understanding: recall how the Kingdom of God is among us, on earth and in Heaven</p> <p>Skills: explain how the Kingdom of God is present and not yet come</p> <p>Attitudes and values: Bear witness of the presence of God's kingdom and Second coming of Jesus.</p>	4
5	The Last days	<p>Knowledge and Understanding: Identify the signs of the end times and the second coming of Jesus</p> <p>Skills: Analyse the signs of the end times and of the second coming of Jesus. -Compare the signs of the end times and the second coming of Jesus.</p> <p>Attitudes and Values: Manifest values of kindness, humility and goodness</p> <p>Be responsible and accountable of his or her actions in the daily life.</p>	10
	End Unit assessment	The learner will be able to describe the kingdom of God and signs of the end times.	

2.5.1 The Kingdom of God

a) Introduction of a lesson

Make an introduction by a short history telling learners about how the king ruled, how people observed and respected his rules, how he honestly solved conflict and how he was the king of all kingdom members.

b) Teaching resources

Use the Bible, books of prayers of everyday and manila paper.

c) Learning activities:

Techniques: In groups, learners read a prayer our Father into prayer booklets. They discuss and describe the Kingdom of God we express into that prayer. They write what they understand on manila paper and they present their findings.

Answer to the introductory activity 2

1. Jesus relates the kingdom of God in the parable of the sower who sowed seeds. Some fell on the path, others on rocky ground, thorny bushes, and good soil. The seeds symbolize the Word of God that is received by people differently.

The parable of the weeds where the man sowed good seeds in the field but the enemy came and sowed weeds among the wheat. This means the good seeds are the people who belong to the kingdom but the weeds are the people who belong to the evil. The enemy is the devil.

The parable of the mustard seed where a man takes a smallest seed and sowed it in his field. But it grew into the biggest tree among other trees. This means, the Word of God might seem to be minor but it has a very big impact on whoever listens to it.

2. Lessons/values learnt from the parables:

- To carefully receive the Word of God
- To be alert and work so hard for the kingdom of God
- To realize that at the end God will separate the righteous from the wicked.
- The Word of God has a great impact.

Answer to learning activity 2.1:

The Kingdom of God expressed in Matthew 6:13 is related to the sovereignty, supremacy, rules and authority of God. We ask God to let his heavenly principles (love, faith, hope, mercy, kindness, etc.) dwell within our hearts and we trust to observe His commandments.

d) Answers to the application activity 2.1:

1. The God's kingdom is characterized by the God's will, His rule, His sovereignty and power. It is also connected with the last judgment, the mercifulness and happiness.
2. I keep the commandment of God by worshipping God and respecting my parents, by telling the truth, by loving my neighbours, by respecting the time for prayer, by not desiring the property of others.

2.5.2 The beginning and the herald of the Kingdom of God

a) Introduction of a lesson

Introduce the lesson by conversation about a protocol of guest of honour in any District. Talk about the in charge of that protocol who must come before as precursor to prepare the day and the feast. Ask learners if the same procedure happened into the Bible.

b) Teaching resources

Use the Bible, copies of biblical passages about the teachings of John the Baptist, hand notebooks.

c) Learning activities

Techniques: Form group of learners and give biblical passage to be read. Learners read and respond to the questions that follow. Each group representative moves from group to another to explain what they found and thereafter the presentation the whole class.

Answer to activity 2.2:

John the Baptist preached about the coming of Jesus Christ. He baptized with water and called people to repentance. He announced that "the Lamb of God, who takes away the sin of the world, would baptize them with Holy Spirit and fire. Today, we are being baptized in water (baptism) and accepting Jesus Christ as our Saviour (salvation). The fire is the symbol of the Holy Spirit as it happened on Pentecost.

d) Answers to the application activity 2.2:

1. The teachings of Jesus concern us today since we have to repent of our sins. We need to work hard and respect the commandment of God, live according to the principles of God's and to be prepared for the last judgment.
2. From John the Baptist and his teachings, I learn to prepare for God's kingdom, to share the Good news with others and to encourage people to be repentant and get saved.

2.5.3 The Kingdom of God through the Gospels and the Prophets

a) Introduction of a lesson

Start the lessons by detecting the prerequisites for example: what miracle did God performed into the Old Testament? What do those miracles mean? What does the name Emanuel prophecies by Isaiah mean?

b) Teaching resources

Use the Bible, flipcharts and hand notebooks

c) Learning activities

Techniques: Set the class into two columns and learners start to debate about the fulfilment of the two prophecies (prophecies that are indicated in activity 2.3)

Individually learners write in their hand notebooks what they do to be the saints

Answer to learning activity 2.3:

1. One among two prophecies was fulfilled because there is no other name on earth higher than the Lord Jesus Christ. The Saints will get the Kingdom of God forever and ever after the last judgment.
2. In order to be among the saints, we need to live with virtues such as faith, love, hope, temperance, patience, fidelity, humility, prudence, charity, etc.

d) Answers to the application activity 2.3:

1. For the kingdom of God to be present in our class, it is through prayers, worshipping with songs, loving each other and staying in peace with each other.
2. Learners organize a role-play to show that divine justice is different from human justice (parable of Workers in the Vineyard)
3. From the parable of vineyard workers, we learn: to accomplish promises, to be honest to the promises, to avoid jealousy, to be satisfied with what you earn.

2.5.4 The presence and the coming of the Kingdom of God

a) Introduction of a lesson

Make an introduction by asking learners what God did for them in their life. Ask why there is no permanent joy here on earth.

b) Teaching resources:

ICT tools, use the Bible, and hand notebooks

c) Learning activities

Techniques: Watch a film on miracles of Jesus. Group discussion about the meaning and the reasons of miracles. Write findings and present them.

Answer to the learning activity 2.4:

1. Jesus performed miracles to show that the Kingdom of God came among people. He wanted to prove the power of God hence strengthening their faith. He wanted also to justify the love and mercy of God for His people.
2. From miracles of Jesus, we learn these values of: empathy, love, kindness, mercy, humility.
3. The Kingdom of God has come among us. However, its completion will be on the last judgment.

d) Answers to the application activity 2.4:

The Kingdom of God is already present because we are seeing the sick being healed, the love among people, peace and unity in the society, forgiveness and reconciliation, etc.

2.5.5 The Last days

a) Introduction of a lesson

Make a conversation on how some families are surprised to find stolen their property. They do not know the time thief comes. They are careless while thieves turn around to check information. Ask about what to do in order to protect their possessions.

b) Teaching resources

Use the Bible and flipcharts or white sac.

c) Learning activities

Techniques: Post a flipchart written on a happened situation about end of times rumour. In group learners respond to the question follow. They present their findings

Answer to the learning activity 2.5:

1. Rwandan society was affected by the extreme fear People were not able to work. They thought the world is at an end. They consumed the little they had. This indulged

some families into an extreme poverty.

2. Nobody knows the day of the end of the times. We must always be ready since it will come on unpredicted day. That day will be like a thief who comes to steal.

3. I try to live a spiritual life observing God's commandments and developing Christian virtues. For example: faith, hope and love.

d) Answers to the application activity 2.5:

Although many signs appear we do not have to stop working and saving. Nobody knows the time. Saint Peter says: "But do not forget this one thing my friends; with the Lord a day is like a thousand years, and a thousand years are like a day" (2 Peter 3:8). Therefore, the appropriate time to repent is today. It is important to be always watchful.

2.6. Summary of the unit

The Kingdom of God foretold into the prophecies was highlighted and brought by Jesus Christ. He used to teach in parable and some time to explain them. He called all men to enter His Kingdom on earth, the Church his visible sign. As member of this kingdom they would be united to Christ their Head. We belong to the Kingdom of God by accepting God as our King and our Ruler. Observing the rule of God means to open the door of God's kingdom "He who does the will of my Father in heaven shall enter the Kingdom of heaven" (Matthew 7:12)

The Kingdom of God is the supreme rule of God over all creation and our sharing in His riches and glory. Jesus brought us the Kingdom of God. He is Himself Good news, our joy our Saviour, the winner over devil and the King of the kings. He will reign eternally. He is God among us. But we shall live completely when He will return to abolish the consequences of sin and death. The judgment will take place to reward the righteous the eternal life in heaven; and the hall for unrepentant sinners prepare the heavenly life here on earth and remember we shall be rewarded according to our work (Revelation 22:12).

2.7. Additional Information

Some biblical references about the parable related to Kingdom of God

1. Parable of the Sower: Matthew 13:1–23, Mark 04:1–25, Luke 08:04–18
2. Parable of the Tares: Matthew 13:24–53
3. Parable of the Growing Seed: Mark 04:26–34
4. Parable of the Hidden Treasure: Matthew 13:44
5. Parable of the Pearl: Matthew 13:45

6. Parable of the Net: Matthew 13:47–53
7. Parable of the Rich Farmer: Luke 12:16–21
8. Parable of the Faithful Servant: Matthew 24:42–51, Mark 13:33–37, Luke 12:35–48
9. Parable of the Mustard Seed: Matthew 13:31–32, Mark 4:30–32, Luke 13:18–19
10. Parable of the Leaven: Matthew 13:33 Luke 13:20–21
11. Parable of the Lost Sheep: Matthew 18:12–14, Luke 15:01–7
12. Parable of the Tenants: Matthew 21:33–46, Mark 12:1–12, Luke 20:9–19
13. Parable of the talents: Matthew 25:14–30, Luke 19:13–24
14. Parable of the great banquet: Matthew 22:1–14, Luke 14:15–24

2.8. End unit assessment 2 Answers.

1. The best answer corresponds with the letter C
2. The fruits/characteristics of God’s Kingdom are peace, hope, mercy, forgiveness, happiness, righteousness, joy, healing, etc.
3. The Church spreads the Good News of Salvation. It proclaims the repentance of sinners. The church performs different activities like healing the sick, supporting the needy, comforting the orphans etc. These show the kingdom of God in earth.
4. According to Matthew 13: 1-16, the kingdom of God is like the sower (Jesus) who sowed the seeds (Word of God) and they fell in different places (hearts of people). Jesus relates the kingdom of God in the parable of the sower who sowed seeds. Some fell on the path (those who listen to the Word but they do not understand it. The devil snatches it away), others on rocky ground (those who listen to the Word of God but it does not sink into their hearts), thorny bushes (those who listen to the word of God but the worries of the world and life chokes it away), and good soil(those who hear the word and they bear fruit). The seeds symbolize the Word of God that is received by people differently.
5. The signs of the end times are:
 - Nations will rise against nation and Kingdoms against Kingdoms (Matthew 24:7).
 - There will be food shortages (famine).
 - There will be great earthquakes.
 - There will be pestilences and pandemics or diseases (Luke 21: 11).
 - The traits of people of the last days will be: lovers of themselves, lovers of

money, disobedience to parents, disloyal, having no natural affection, without self-control, fierce, lovers of pleasures rather than lovers of God, having an appearance of godliness but proving false to its power (2 Timothy 3: 1- 5).

6. As a Christian, I would expand the kingdom of God by spreading the Gospel, by helping the needy, living in unity with others, maintaining peace in the society, observing the commandments of God.

2.9. Additional activities

2.9.1. Remedial Activities:

1. Explain the kingdom of God according to Mark Evangelist.
2. Identify some parable about the Kingdom of God.
3. On the last judgment who will be accuser?
4. What virtues are called to live in order to enter the Kingdom of God?

Answers:

1. Mark says that the Kingdom of God among us is our spiritual life; on earth is the Church and in Heaven is the Eternal life.
2. The parable of the hidden treasure and the pearl (Mt 13:44-46): nothing is the most important than the eternal life. Struggle for it. The parable of the two sons (Mt21:28-32): the faith must be in accordance with action. The parable of the Talents (Mt 25:14-30): our gifts are according to our management capacity, use them well. Work for the Kingdom of God, avoid laziness
3. Everybody will account his/her works
4. The Theological virtues are the main condition to enter Kingdom of God: Faith, Hope and Love (1Cor 13:13)

2.9.2. Consolidation activities:

Roleplay the parable of the Parable of the Wedding Banquet (Mt 22:14)

2.9.3. Extended activities:

interpret the parable of the Weeds in wheat (Mt 13:24-30)

UNIT 3: THE CHRISTIAN LIFE IN THE SOCIETY

3.1. Key unit competence

The learner will be able to observe the spiritual and social norms and rules in all situations as guidance to happiness and peaceful life.

3.2. Prerequisite

Check if the learners have the prerequisite on the new lesson if not introduce the new lesson.

3.3. Cross-cutting issues to be addressed:

Cross-cutting issues to be integrated are:

- **Peace and Values Education:**

In this Unity «*The Christian life in the society*», A Christian who has been baptized has to participate on the mission that Christ gave to all God's people. For that he or she has some responsibilities in the life towards the society to provide peace and love.

Check if the learners remember the Ten Commandments and Emphasise that the great mission of the Church is to establish the peace in the world that is why all ten commandment of God was summaries in one « Love » Make a link between love and peace and show them how a Christian has a duty of promote the peace in his society.

- **Genocide Studies:**

Help the learners to understand that lack of peace and love may provoke the conflict and finally goes to the genocide. The genocide is consequence of failure of lack of peace and love in society. When the society has the conflict and disorder may affect a whole country.

Do reference to the sixtieth commandment of God: « *You shall not kill* ».

Observe attentively those images and respond to the questions bellow:

1. ***What have you seen?***
2. ***What do you think will help the three to be fixed in soil?***

- **Environment and sustainability:**

Check if the learners have basic knowledge from the natural sciences, social sciences and humanities to understand and interpret principles of sustainability. They also need skills and attitudes that will enable them in their everyday life to address the environment and climate change issue and to have a sustainable livelihood.

After checking, help the learners to know how the Christians have to protect his environment and sustain it. Before being Christians are the citizens and they live in society.

- **Inclusive Education:**

Help the learners like this: if there is a student with vision disability, teacher helps him or her by using another method in order that a student arrives to respond also. For example here it allows to read and to respond by writing. A student with vision disability will be assessed by hearing audio. If it is to answer by writing, he should respond by oral method. If it is possible he or she can use the BLAIL methods. If not he or she doesn't listen, he or she can write. Help the learners accordingly to the case.

- **Standardisation Culture:**

Inform the learners that to be Christians they are also the citizens; they have the different cultures, so one must respect one another.

- **Comprehensive sexuality education (HIV/AIDS, STI, Family planning, Gender equality and reproductive health):**

Gender sensitive and life skills based can provide young people with the knowledge and skills to make informed decisions about their sexuality and life style. Preparing children and young people for the transition to adulthood has been one of humanity's great challenges with human sexuality and relationships at its core.

Inform that to be Christians it is not to ignore some sexuality educations because it prepare the children and young people at the same time Christians for the transition to adulthood has been one of humanity's great challenges

- **Gender**

Every individual their basic human rights and gender inequality results in women and girls being treated less favourably than men. A strongly negative impact of unequal treatment which affects the nation as a whole is the fact that it results in women being held back and their talents and abilities not being fully realised.

Inform the learners that to be Christians it is not for man, boy only it is also for woman or girl. Even some activities in society reserved to both.

3.4 Guidance to the introductory activity:

A teacher has to introduce the unity by using those technics:

Presentation of a case study relevant to the forthcoming topic/knowledge, discussion group and Questioning.

The answers to the question of introductory activity:

1. Based on the description given, UWIMANA has both values of Christianity and citizenship.
2. Yes, the church supports the society in many activities like the construction of infrastructure, offering finances to the needy, educating people and others social services.

3.5. List of lessons/sub-heading (including assessment)

No	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
1	3.1 Christian and the civic values.	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> - Outline the different spiritual norms and societal rules. <p>Skills</p> <ul style="list-style-type: none"> - Construct harmony between civic values and Christian values - Execute the spiritual norms and values in his / her own community. - Apply the Christian values towards civic values - Justify the Christian guidance towards happiness and peaceful life. <p>Attitudes and values</p> <ul style="list-style-type: none"> - Integrate Christian norms and values in his/her daily life. 	2

2	3.2. Duties of Christians	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> - Identify the duties of Christians <p>Skills</p> <ul style="list-style-type: none"> - Study the Bible regularly and pray frequently. <p><i>Attitudes and values</i></p> <ul style="list-style-type: none"> - Participate willingly to the peace building actions based on the Christian spirituality. - Participate willingly to the peace building actions based on the Christian spirituality. - Exhibit loyalty towards the societal rules. - Practice proper relations with other people and help others to learn the word of God. - Live an upright moral life and do all God`s will. 	2
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3	3.3 Spiritual norms and human freedom.	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> - Identify spiritual norms and human freedom <p>Skills</p> <ul style="list-style-type: none"> - Construct harmony between societal rules and Christian spirituality. <p>Attitudes and values</p> <ul style="list-style-type: none"> -Integrate Christian norms and values in his/her daily life. 	3
4	3.4 Christian freedom and the societal rules.	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> - Recall the importance of Christian and civic values in life. <p>Skills</p> <ul style="list-style-type: none"> - Apply the Christian values towards happiness and peaceful life. - Justify the Christian guidance towards happiness and peaceful life <p>Attitudes and values</p> <ul style="list-style-type: none"> -- Exhibit loyalty towards the societal rules. 	3

5	3.5 The Christian values towards happiness and peaceful	<p>Knowledge and understanding</p> <ul style="list-style-type: none"> - Identify and outline Christian values towards happiness and peaceful <p>Skills</p> <ul style="list-style-type: none"> - Apply the Christian values towards happiness and peaceful life. - Justify the Christian guidance towards happiness and peaceful life. <p>Attitudes and values</p> <ul style="list-style-type: none"> -Participate willingly to the peace building actions based on the Christian spirituality. 	2
	Unit Assesment	The learner will be able to observe the spiritual and social norms and rules in all situations as guidance to happiness and peaceful life.	

3.5.1 Christian and the civic values.

a. Introduction

Introduce the new lesson with a short story proposed on the student's book, and ask the questions about it. But do not be surprised if they give different answers which are not related, orient them to the topic of the day

b. Teaching resources

Use the Bible and other books or documents related to the new lesson.

c. Learning activity

Answers to Learning Activity 3.1

The **Civic values** are principles of conduct centred on personal relationships within a society and serve to maintain social order. e.g. respecting God, having hope, being righteous, loving God, etc.

Christian values are based on God's principles and the work of Jesus Christ. Christian values are based on spiritual things versus material things. e.g. being responsible, having respect, offering justice, being in unity.

d. Application activity 3.1

Answers to Application Activity 3.1 in Student Book

It is possible to be a good Christian and a good citizen. Christian values and Civic values are interrelated. One cannot be a good citizen unless he is a good Christian and vice-versa. The Christian values that can help a Christian to be a good citizen are: justice, respect, responsibility, solidarity, righteousness, love, hope, patriotism.

3.5.2 Duties of Christians

a. Introduction

The good way to start new lesson is to uses the prerequisites about the last lesson.

b. Teaching resources

Use the Bible and other books or documents related to the new lesson.

c. Learning activity

Answers to Learning Activity 3.2

The duties that Christians are required to fulfil to become the inhabitant of the kingdom of God are divided into duties toward the society and duties toward the church. Be a good citizen, be peacemaker, show kindness and humility, worship the Lord and fellowship with others.

d. Application activity 3.2

e. Answers to Application Activity 3.2

Christians must protect the vulnerable; enlighten God's standards of righteousness and justice, assist the children who don't have families, bring hope to those who are in prison, care for the poor and needy. Christians must be the salt and the light not just in what they say, but also in their life example. They must perform actions that correspond with their words.

3.5.3 Spiritual norms and human freedom

a. Introduction

The good way to start new lesson is to uses the prerequisites about the last lesson.

b. Teaching resources

Use the Bible and other books or documents related to the new lesson.

c. Learning activity 3.3

Answers to Learning Activity 3.3

Rules guide an individual to know exactly way he has to conduct him/herself in the society. They help to protect the weak classes in the society. They also help to keep law and order. They lead to peace and development.

Social regulations at school: staying in peace with each other, respecting every member of school, working in time, sharing with others, maintaining cleanness, etc.

d. Application activity

Answers to Application Activity 3.3

Even when students are free they have to use their freedom in Godly manner (spiritually). They can spend their time reading the Word, listening to the Holy Spirit and worshipping God. They can also read their notebook to increase their knowledge.

3.5.4 Christian freedom and societal rules

a. Introduction

The good way to start new lesson is to base the prerequisites about previous lesson.

b. Teaching resources

Use the Bible and other books or documents related to the new lesson.

c. Learning activity 3.4

Answers to Learning Activity 3.4

Freedom goes hand in hand with making good and fair choices for you but that does not destroy others' happiness and choices. This is there are rules and regulations in societies, families, governments etc to protect the misuse of freedom.

In the Old Testament, God gave to his people very specific laws and regulations to guide them in their living. However, he gave them the freedom to choose to follow the laws.

d. Application activity 3.4

Answers to Application Activity 3.4

Freedom is not an authorization to sin. In situations where we have a right of choice, God has given us instructions so that we can make wise decisions as we exercise our Christian freedom. Christians are not supposed to use their Christian freedom as a license to sin (Galatians 5:13). Even when Christ paid for our sins, Christians are not supposed to continue sinning against Christ.

3.5.5 Christian values towards happiness and peaceful life

a. Introduction

The good way to start new lesson is to base the prerequisites about previous lesson

b. Teaching resources

Use the Bible and other books or documents related to the new lesson.

c. Learning activity

Answers to Learning Activity 3.5

The source of Happiness and peaceful of life of a Christian is Jesus Christ.: "Peace I leave with you; my peace I give you. Do not let your hearts be troubled and do not be afraid (John 14:27). In Philippians 4:6-7: the Apostle Paul says:"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will

keep your hearts and your minds in Christ Jesus”.

d. Application activity

Answers to Application Activity 3.5

According to Matthew 5:43- 48, the Christian students can be the peacemakers at School and at home by:

- a. Loving their enemies.
- b. Praying for those who persecute them.
- c. Building positive relationship.
- d. Recognizing and respecting others.

We are all called to be peacemakers, following the example of the supreme Peacemaker who is Jesus (Matthew 5:9).

3.6 Summary of the unit

Before baptism the Christian is the citizen in the society. So there is a kind of life he or she has to live in society.

- The Christians have the civic values which are the principles conduct to follow.
- The Christians has also values based on God and the work of Jesus Christ, so are based on spiritual things.
- A true Christian is also a good citizen; he or she has certain duties and obligations that he or she is required to fulfil.
- God created human beings and He gave them spiritual norms and human freedom to live. But freedom is not to do whatever you want also the freedom is not the authorization to Sin.
- A social norm is the accepted behaviour that an individual is expected to conform to in a particular group, community, or culture.
- The Christian values refer to the values derived from the teachings of Jesus Christ and taught by Christians.

- Happiness and peaceful life are the experience of joy, contentment, and positive well-being
- The Christians are called to be the Peacemakers.

3.7 End Unit Assessment 3

Answers to the End Unit Assessment 3

1. A Christian is one who lives his/her life based on God's principles and believes in Jesus Christ. Some of the Christian values are the following: respect for God, hope, righteousness, love, humility, godliness, etc. A citizen is a person who belongs to a country. Citizenship refers to the respect of norms of that particular country. The following are some of the civic values: solidarity, responsibility, respect, and justice.
2. The benefits of observing Christian and civic values may include: keeping order in the society, help people to live in peace with each other, happiness, preservation of the future generation, etc.
3. As a Christian how, I can fulfil the duties and obligations by respecting parents and authorities, participate in church activities organized at our local church (prayer service, choir, worship team, cleaning), participation in clubs, etc.
4. The source of Christian happiness is found in the grace of loving and being loved by Jesus who offered his life for the world
5. The aspects of peace found in these scriptures
 - Romans 12: 18: If I is possible be at peace with all men
 - 1Timothy 2:2: for kings and for all who are in higher places so that we may lead a quiet and tranquil life in all piety and chastity
 - Philippians 4: 6-7:Be anxious about nothing ,but in all things with prayer and supplication with acts of thanksgiving ,let your petitions be known to God.

3.8 Additional activities

3.9.1 Remedial Activities:

Question 1: What do you mean the "Civic values"?

Answer: The **Civic values** are principles of conduct centred on personal relationships within a society and serve to maintain social order.

Question 2: What consist the civic value of solidarity?

Answer: It consists of providing support to the person in need, especially if it is a time of difficulty.

Question 3: Give at least 4 civic values seen in our lesson.

- Answer:** a) Solidarity
b) Responsibility
c) Respect
d) Justice

3.9.2 Consolidation activities:

Question 1. What are the impacts of Christian values in society?

Answer. – Christians must understand that they have a unique role to play in the world as citizens and representatives of God’s unique kingdom. Jesus explained the unique role of Christians in society by calling them the salt and light of the world. Christians must be first to protect the vulnerable, first to bring hope to those in prison, first to take care for the poor and needy, first to assist children who don’t have families. They need actions that correspond with their words. Christians must be the salt and the light not just in what they say but also in their life example to illuminate God’s standard of righteousness and justice.

In doing so, these Christians act as salt and light helping society see, hear, and understand the standard of righteousness and justice found in the Bible.

Question 2: What are three major institutions established by God on this earth on the beginning? Which among them has been commissioned by God to carry out His purposes to reach the lost man? God established three major institutions on this earth: the family, civil government, and the local church. It is the local church which has been commissioned by God to carry out His purposes in reaching the lost and perfecting the saved.

Answers God established three major institutions on this earth: the family, civil government, and the local church. It is the local church which has been commissioned by God to carry out His purposes in reaching the lost and perfecting the saved.

3.9.3 Extended activities:

Question 1: By using the Bible, make research about these following core Christian values and give two verses for each value: **a) Love; b) Respect**

Answers. a) Love:

«If anyone says, «I love God, » but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen. This is the commandment we have from him: whoever loves God must also love his brother. »(1John 4:20-21).

«If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated. » (1 Corinthians 13:3-4).

b) Respect:

«Do to others whatever you would have them do to you. This is the law and the prophets. » (Matthew 7:12).

«Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you». (Exodus 20:12).

UNIT 4: HUMAN SEXUALITY

4.1 Key unit competence

The learner will be able to make informed choices related to their relationships and in the light of their faith

4.2 Prerequisite

The learner is supposed to already have some information on human biology, precisely on the genital system. He/she may also have enough information on Christian life and Christian basic principles.

4.3 Cross-cutting issues to be addressed

- **Inclusive Education:** You will insist on the fact that human sexuality includes everybody, being with disability or not. Any assistance or care from parents or school leaders, must take into consideration this reality. As teacher, you will manage to help students understand this issue.
- **Gender:** Through this cross-cutting issue, tell them that human sexuality deals clearly with gender issue. In fact, you should let them discover that gender definition is based on the roles of man and woman, boy and girl. The sexual difference of the latter being also based on sexual organs, it is relevant to tell them gender has to deal with human sexuality and roles in terms of interaction and complementarity between man and woman, girl and boy.
- **Comprehensive Sexuality Education:** You will insist on this cross-cutting issue because it has to deal a lot with human sexuality. You must remind them the relevance of comprehensive sexuality education which is merely age appropriate, gender sensitive and life skills based. Tell them that its objective is to provide young people with the knowledge and skills to make informed decisions about their sexuality and life style. Tell them that they have to be always vigilant and take care of their body so that they may be able to avoid sexual abuse and exploitation, unintended pregnancy and sexually transmitted infection (STI) including HIV/AIDS. You have to prepare a clear message concerning these dangers and how they can be avoided so that learners ensure they understand the risks and know how to stay healthy.
- **Environment and sustainability:** Here, you will try to raise awareness of the learners their role in the protection of environment for sustainability; as they grow up and become responsible for the world around them. Be advised that they need skills and attitudes that will enable them in their everyday life to

address the environment and climate change issue and to have a sustainable livelihood. For example, you can recall that human sexuality requires not only big attention but also hygienic discipline which may have impact on the environment.

4.4 Guidance on the introductory activity:

Ask students questions introducing the lesson. Those questions will be related to the lesson; human sexuality issues. Be aware of learners with disability and be prepared to help them express their ideas.

Possible answers for introductory activity 4:

Answers for questions 1-4: not every time someone is hungry must eat; it depends on issues such as place, choice, responsibilities someone has etc; results of eating is to build our bodies not just to feel our stomachs and so sex is for co-creation and for companionship between married people.

5: In Heb 13:4, it is written: “Marriage should be honoured by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexual immorality”.

Human sexuality is relevant for two reasons:

- It is communion/union of man and woman/complementarily.
- It is for the purpose of procreation

Note: Therefore adultery/fornication and sexual immorality is condemned by God because it can break marriages.

4.5 List of lessons/sub-heading

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
1	Human friendship and Love	<p>Knowledge & Understanding</p> <ul style="list-style-type: none">- Recall the meaning of relationship and friendship- Establish the relationship between human sexuality, friendship, love, and relationships. <p>Skills</p> <ul style="list-style-type: none">- Distinguish right from wrong behavior vis-à-vis human sexuality. <p>Attitudes & Values</p> <ul style="list-style-type: none">- Act morally and have righteous behavior in the society and health habits.- Build a good relationship with God and community.	5

2	Religious view of Human sexuality	<p>Knowledge & Understanding</p> <ul style="list-style-type: none"> - Identify the biological, social, moral, psychological and spiritual aspect of human sexuality. <p>Skills</p> <ul style="list-style-type: none"> - Make right and sound judgment and choices about sexual issues; - Talk straight on sex issues <p>Attitudes & Values</p> <ul style="list-style-type: none"> - Show respect and protection of human sexuality in the society. - Build a good relationship with God and community. 	2
3	Biblical view on sexual abuse and violence	<p>Knowledge & Understanding</p> <ul style="list-style-type: none"> - Identify different forms of sexual abuse and sexual violence <p>Skills</p> <ul style="list-style-type: none"> - Make right and sound judgment and choices about sexual issues; - Talk straight on sex issues <p>Attitudes & Values</p> <ul style="list-style-type: none"> - Show respect and protection of human sexuality in the society. - Resist peer influence that may lead to abuse and violence as well as related sins - Build a good relationship with God and community. 	2

4	Different aspects of Human Sexuality	<p>Knowledge & Understanding</p> <ul style="list-style-type: none"> - Identify the biological, social, moral, psychological and spiritual aspects of human sexuality <p>Skills</p> <ul style="list-style-type: none"> - Make right and sound judgment and choices about sexual issues; - Talk straight on sex issues <p>Attitudes & Values</p> <ul style="list-style-type: none"> - Show respect and protection of human sexuality in the society. - Build a good relationship with God and community. 	3
5	Relationships and marriage in the Christian faith	<p>Knowledge & Understanding</p> <ul style="list-style-type: none"> - Recall the meaning of relationship and friendship - Establish the relationship between human sexuality, friendship, love, marriage and relationships. <p>Skills</p> <ul style="list-style-type: none"> - Distinguish right from wrong behavior vis-à-vis human sexuality. - Make right and sound judgment and choices about sexual issues; <p>Attitudes & Values</p> <ul style="list-style-type: none"> - Show respect and protection of human sexuality in the society. - Build a good relationship with God and community. 	3

6	Sexual and reproductive health	<p>Knowledge & Understanding</p> <ul style="list-style-type: none"> - Identify the biological, social, moral, psychological and spiritual aspect of human sexuality <p>Skills</p> <ul style="list-style-type: none"> - Make right and sound judgment and choices about sexual issues; - Talk straight on sex issues <p>Attitudes & Values</p> <ul style="list-style-type: none"> - Show respect and protection of human sexuality in the society. - Resist peer influence that may lead to abuse and violence as well as related sins - Act morally and have righteous behavior in the society and health habits. - Build a good relationship with God and community. 	5
7	Assessment	The learner will be able to make informed choices related to their relationships and in the light of their faith	1

4.5.1 Human friendship and Love

1. Introduction

Ask student to observe the picture for the learning activity 4.1. Request them to tell what is about that picture. For example learners should say: On the picture, I see a man (a boy) and a woman (girl) in a garden. They are so happy and they are good-looking, facing like lovers. It is as if they are planning.

2. Teaching resources

Use the Bible as a teaching aid providing the Biblical references. You should use other teaching aids containing images, pictures, photos similar in accordance with the one in the student book.

3. Learning activity 4.1

After learners have finished observing the picture for the learning activity 4.1, put them in small groups and ask them to discuss questions mentioned in the same activity 4.1. Tell them before that they will present what they are doing in groups.

Answers learning activity 4.1

1. The qualities I would like to observe in my friend are: one who Listens to me, one who does not hurt my feelings, tries to understand me, helps me solving problems, one who gives me compliments, she/he is dependable, respects my views etc

2. The purpose of my friendship: Need of assistance, preparing for future life (marriage), for companion, etc.

3. The benefits of having friends who are different from us are: For complementarity of cultures, languages, learning from each other, etc.

4. Application activity 4.1

Answers for application activity 4.1:

A. Qualities of good friend are : he/she is a good listener , does not hurt each other's feelings, he/she understands, helps to solve problems of the other , gives compliments, can disagree without hurting another, he/she is dependable, he /she respects the other , he/she is trustworthy,.

B. Answer by True or False:

1. Sexual activity means Sexual intercourse, sexual relationship (True)
2. Friendship is relationship between two friends.(True)
3. Sexuality means simply sexual activity. (False)

C. The unconditional love (what God wants from us) is called **Agape**

The love of parents is called **Storge**

Love based on needs and wants is called **Pragma**

Eros means an **emotional and sexual love (romantic and erotic love).**

D. The stages of human development are the followings:

- Infancy: between 0-6 years old
- Childhood: between 7-11 years old
- Puberty: between 12-14 years old (pre-adolescence)
- Adolescence: between 12-20 years old
- Adulthood: 21 years old and above

E. It is important to know about human sexuality because of the following reasons:

- Obtaining accurate sexual knowledge.
- Clarifying personal values.
- Improving sexual decision making.
- Learning the relationship between human sexuality and personal well-being
- Exploring how the varied dimensions of human sexuality influence one's sexuality

4.5.2 Religious view of Human sexuality

1. Introduction

Introduce your lesson by asking students oral questions about the religious view of human sexuality. You may be flexible to the answers from students, knowing that the best answer is provided at the end of the lesson.

Question: Why people go to church for marriage?

Answer: They go there in other marriage may be blessed and then accepted by God in front of people.

Indeed, it is also recommended by the Bible (13:4).

2. Teaching resources

The teacher may use the Bible as a teaching aid providing the Biblical references. He should use other teaching aids containing information and pictures in accordance with the learning activity 4.2.1 in the student book.

3. Learning activity 4.2

Form groups of a few students and ask them to observe and describe the picture of learning activity 4.2. They will tell you what they are seeing on that picture and, thereafter, you will continue showing them the religious view of human sexuality according to the bible teaching. You will try to understand the way learners argue their explanations. Students with disability will be helped accordingly.

Answers to learning activity 4.2

I can observe on the picture: a man and woman facing and holding their hands. They are praying humbly and united as a couple.

This picture helps one to understand the issue of relationships and marriage in Christian faith.

4. Application activity 4.2

Answers for application activity 4.2:

1. In line with Galatians 3:28: “There is neither Jew nor Gentile, neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus”. This verse shows particularly that male and female are equal before God.

In Mark 12: 29-30: “for the first commandment of all this, listen Israel the Lord your God is one God. And you shall love the Lord your God from your whole heart and from your soul, and from your whole mind and from your whole strength.

But the second similar to it: you should love your neighbour as yourself”.

This love can also be linked to human sexuality, because the love for God and for our neighbours is under human sexuality.

In Genesis 2:24:”For this reason the man shall leave behind his father and mother and he shall cling to his wife; and the two shall be as one flesh”, this explains human sexuality where the man and woman were created for complementarity

Note: More Biblical verses which underline the position on human sexuality

Old Testament:, Proverbs 5: 15-19, Songs of Songs 7:6-12

New Testament: Hebrews 13:4, Galatians 5:19, 1 Corinthians 6:9, 1 Corinthians 6:18, 1 Thes 4:3-5, 1Cor 6:13-20

Jesus Himself: Matthew 5:28, Mark 7:22-23; Mark 10:6-9

2.According to Genesis1:27, we need to value man and woman by respecting them all since they are equal partners created in God ‘s image.

4.5.3 Biblical view on sexual abuse and violence

1. Introduction

Based on oral questions about abuse and violence, you will have to bring learners to understand the consequences of sexual abuse and violence. You may be flexible to the answers from students, knowing that the best answer is provided at the end of the

lesson.

Question 1: How do you behave and feel when someone takes your own property by force?

Answer 1:

- I become angry
- I report him to the authority
- It is difficult for me to support it.

Question2: You may have heard or seen someone who was sexually violated or abused. Share with us the consequences of sexual abuse and violence.

Answer 2: Some of the consequences: Trauma, fear, anger, STIs, etc.

2. Teaching resources

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

3. Learning activity 4.3

You will ask students to observe and describe the picture for learning activity 4.3. From the description of the picture, you will use the Bible and bring students to point out the elements of religious view of the sexual abuse and violence. You will recall them that they must promote the culture of reporting or denouncing those who commit sexual abuse and violence in the community.

Answers to Learning Activity 4.3:

Students may say that they are observing: a man who wants to rape or abusing a young girl by holding her by force.

4. Application activity 4.3

Answers for application activity 4.3:

1. Bible verses about sexual abuse and violence: Genesis 19:30–38, 2 Samuel 13:11-12, 14, 20, Leviticus 18 and 20

2. Explanation of sexual abuse and sexual violence: Sexual violence and abuse is any behaviour of a sexual nature which is unwanted and takes place without consent or understanding.

3. Case study:

This is a case of sexual abuse and violence since the old man wants to manipulate the innocence of the young girl and then use her sexually. We realise that sexual violence

and abuse is any behaviour of a sexual nature which is unwanted and takes place without consent or understanding.

4.5.4 Different aspects of Human Sexuality

1. Introduction

You will introduce this lesson by asking students to tell you which of both the sexual organ and the human brain is the more impacting agent of human sexuality. Note that some of the students may say that the answer is brain or sex organ. You will have to help them that the brain plays a big role in human sexuality. From their answer, you will lead them to the different aspects of human Sexuality.

Question: Which of both the sexual organ and the human brain is the more impacting agent of human sexuality?

Answer: The brain is the more impacting agent of human sexuality. Sexuality is not only an organ matter.

2. Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You can also avail some pictures providing different aspects of human sexuality.

3. Learning activity 4.4

You will put them in small groups and ask them to discuss the meaning of sexuality on the different aspects mentioned in the learning activity 4.4. The groups will present in a plenary session. Students with disability will be helped accordingly.

Answers to the learning activity 4.4

- Biological aspect of sexuality refers to sexual organs (internal and external)
- Socio-cultural aspect of sexuality refers to the culture view of sexuality in any community.
- Psychological aspect of sexuality refers to the fact that sexuality is the means to express the fullness of love between a man and a woman.
- Spiritual and moral aspect: According to the church, there is the belief that sex is a gift of God, to express love between wife and husband and increase the health and satisfaction of marriage.

5. Application activity 4.4.

Answers to the application activity 4.4

1. Different socio-cultural influences of human sexuality: Culture and society affect the biological and psychological components of sexuality.

Religious Influences: Religious and spiritual beliefs influence feelings about morality, sexual behaviour, sexual access and frequency, premarital sexual behaviour, adultery, divorce, contraception, abortion, and masturbation.

Ethics Influences: Questioning the way we treat ourselves and other people.

Media Influences: help shape public attitudes on many topics; especially sexuality, gender roles, and sexual behaviours.

Multicultural Influences: Cultures differ in their views of sexuality.

Socio-economic Influences: influence sexual attitudes and behaviors, at least within the same ethnic group.

Political Influences: Public policy and measures affect our sexual behaviour.

2. Some of sexual behaviours that should be avoided in our community: kissing in public, incest, adultery, prostitution, exposure of private parts, fornication etc.

3. - Human sexuality affects socio-cultural influences: in the case where there is a practise of prostitution in a community the young people can be influenced and learn to fornicate as well, however in the case where there are families which have strong love and unity they young people will learn good sexual behaviours from them.

4.5.5 Relationships and marriage in the Christian faith

1. Introduction

You can introduce this lesson by asking students to give the difference between the ways they relate to their classmates, their brothers, their parents and their school authorities. From the answers of students, you will lead them to the meaning of vertical and horizontal relations in accordance with divine fellowship. You will use oral questions.

Question: What difference between the ways you relate to your classmates, brothers and sisters, your parents and your school authorities?

Answer:

- Classmates, brothers and sisters: At this level, there is much freedom in communication, they share everything. However, they can also quarrel several times, having periodic conflicts.
- Parents: At this level, children seem to adapt their communication with humility. The freedom of communication is not wide.
- School authorities: At this level, students have communication which is not much. They have a certain dose of fear; not as if they were addressing to their parents or brothers.

2. Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You will avail some pictures showing several situations of relationships between couples, man and man, man and God. Student with vision disability must be helped through other means.

3. Learning activity 4.5

Ask students to observe and describe the picture for learning activity 4.5. From the picture, you will help them understand the issue of relationships and marriage in Christian faith. The questions about the picture are open and oral. Those free questions must lead you to the content about relationships and marriage in Christian faith. Therefore you will have to follow and understand the answers from students.

Answer to learning activity 4.5

Students may say that they are observing: two pictures of different marriages/weddings. The first picture shows a marriage/wedding being blessed in the church by a priest. Another marriage/wedding is between a man and a woman going out of the church and surrounded by people.

4. Application activity 4.5**Answers to application activity 4.5****1. Give reasons why marriage is important in the Christian faith (Holy Matrimony)**

- Marriage helps us to develop our spiritual lives.
- It serves as a model of our relationship with Christ (Ephesians 5:22-32).
- It is for companion /complementarity
- It is for the purpose of procreation
- It helps the couples to have sex that is blest.

Note: While there may be rare circumstances of distress where marriage is not advisable for the Christian (I Corinthians 7:1, 26), our relationship with our spouse should aid us in maturing as a Christian, not hinder us.

2. The ten commandments of God (Ex 20:2-17) can be divided into two categories: vertical (God) and horizontal (man) relationship related commandments.

Vertical relationship (man – God)

1. You shall have no other gods before me.
2. You shall make no idols.
3. You shall not take the name of the Lord your God in vain.
4. Keep the Sabbath day holy.

Horizontal relationship (man – man)

5. Honour your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbour.
10. You shall not covet

4.5.6 Sexual and reproductive health

1. Introduction

You can begin by asking learners some introductory questions about sexual and reproductive health. From the answers of students, you will lead them to the meaning of sexual and reproductive health. You will use oral questions. Students with disability will be helped accordingly.

Question: How many children do expect to have in the future time and why?

Answer: I expect give birth to 2 or 3 or 1 or 3 or etc. The reasons are based on economy and health issues.

2. Teaching resources

You may use the Bible as a teaching aid providing the Biblical references. You may use the Biblical verse in Gn1:22; 1:28. You should insist on economy and health issues. Recall them about family planning issues.

3. Learning activity 4.6

Put students in small groups. In those groups they will discuss the questions in activity

4.6. Therefore you will have to follow and understand the answers from students.

Answers to learning activity 4.6

What comes in your mind when they say” Sexual and Reproductive Health”?

Write down your answers filling the following table:

Sexual Health is about:	Reproductive Health is about:
- Sexual hygiene	- Biological information on genital system
- Prevention and fighting against Sexually Transmitted Infections(STIs)	- Avoid unwanted pregnancies
- Sexual discipline	-Abortion consequences
- Sexual behavior	- Sexual discipline and prevention of STDs
- maintaining healthy relationships	- Birth control and family planning
	- Caring about hygiene of private parts

4. Application activity 4.6

Answers to the application activity

1. The advice I could give the husband is that: he does not have to blame his wife, since it is not only the wife that determines the disability of the child; it depends on the will of God and also both the man and woman might have not had good reproductive health practises. Like antenatal check ups

2. Sexual health is a state of physical, emotional, mental and social well-being in relation to sexuality; Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence

Reproductive health is state of complete physical, mental, and social wellbeing and not merely the absence of diseases or infirmity in all matters relating to reproductive system and its functions and processes.

4.6 Summary of the unit 4

Human sexuality is a part of our total personality. It involves the interrelationship of biological, psychological, and sociocultural dimensions. Therefore, the various dimensions of human sexuality include the anatomy, physiology, and biochemistry of the sexual response system; identity, orientation, roles, and personality; and thoughts, feelings, and relationships. The expression of sexuality is influenced by ethical, spiritual, cultural, and moral concerns. According to the Christian religion and biblical view, human sexuality is a gift of God. From the beginning, human identity is grounded in the Word of God. Therefore, human sexuality has different aspects to be taken into consideration: biological, psychological, moral and spiritual sociocultural.

The Bible calls for the respect of human sexuality. It is clearly against sexual violence and abuse. Indeed sexual violence and abuse is any behaviour of a sexual nature which is unwanted and takes place without consent or understanding. Human sexuality is also influenced by our relationships. Christians believe that every human has been created with the ability to relate. Relationships are vital to man, yet they seem to be more unstable than ever before. We must realize that our relationship with God directly affects our relationship with people. Vertical and horizontal relationships are critical and unavoidable; consequently, we must develop in our relationship with God, which will enhance our relationships with people.

In conclusion, all individuals have the right to have a responsible, satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so. All men and women have the right to be informed and to have access to safe, effective, affordable and acceptable methods of fertility regulation of their choice, and the right of access to appropriate health care services that will enable women to go safely through pregnancy and childbirth and provide couples with the best chance of having a healthy infant.

4.7 End unit assessment

Answers for End Unit Assessment 4

1. The stages of human development are the followings:

- Infancy: between 0-6 years old
- Childhood: between 7-11 years old
- Puberty: between 12-14 years old (pre-adolescence)
- Adolescence: between 12-20 years old
- Adulthood: 21-

2. Answer the following questions by (True) or (False) :

- Sex can refer to sexual organs or sexual activity (**True**)

-Reproduction is the process by which organisms make more organisms like themselves. **(True)**

- The Bible is against sexuality because this can cause adultery. **(False)**

- The vertical relationship of divine fellowship is between man and man. **(False)**

3. Based on 1John 4: 20 and Mark 12; 30-31, it is clear that there is complementarity between vertical relationship and horizontal relationship of the divine fellowship. Indeed, John recalled that if someone says that he loves God without considering his neighbor, he will be telling lies.

4. Sex outside marriage is not allowed because it has many risks. Like contraction of Sexually Transmitted Infections, mistreatment of their partners, mismanagement of finances etc.

4.8 Additional activities

Remedial Activities:

Question1. Under the light of the lesson, what are the main occasions of friendship?

R1: Occasions of friendship

At school (classmates), At work, In training, Through games and playing, By trading and business, Music and entertainment, Prayer, choir, meetings, etc.

Question2. The table below is about the types of love and their short meanings. Match the types of love to their meanings, using the corresponding letters.

No	Type of love	Meanings
1.	Eros	a. Emotional bonding, love towards parents or children and between family members
2.	Ludus	b. The passionate love or Love of the body
3.	Storge	c. The divine love or Love of the soul or unconditional love
4.	Philia:	d. The need-based love
5.	Pragma	e. The obsessive love
6.	Agape	f. Love of the self
7.	Philautia:	g. The euphoric love or playful love
8.	Mania	h. Love of the mind

R2: Types of love

No	Type of love	Meanings
1.	Eros	b
2.	Ludus	g
3.	Storge	a
4.	Philia:	h
5.	Pragma	d
6.	Agape	c
7.	Philautia:	f
8.	Manila	e

Consolidation activities

Question1. Provide the definition of the following words: Procreation, Sexual emotion and feeling.

R1: Procreation: It is one of the finalities of sexuality and marriage. It concerns the human reproduction (having birth) but responsibly. It goes together with integral education of children (Gn1:28), while Sexual emotion and feeling: Internal and external sexual reactions about sexuality.

Question2: Give the reasons to study human sexuality.

R2: Reasons to study human sexuality: There are many reasons for studying human sexuality, including: obtaining accurate sexual knowledge, clarifying personal values, improving sexual decision making, learning the relationship between human sexuality and personal well-being, and exploring how the varied dimensions of human sexuality influence one's sexuality.

Extended activities:

Question1: Find in the Bible two verses about incest and share what is said there. Provide your judgement on incest issue:

R1:

- **Leviticus 18 and 20; Genesis 19:30–38:** Eventually, incest is severely condemned, and most of the biblical examples of incest occur before the laws were given that condemn it in Leviticus 18 and 20. The story of Lot and his daughters in Genesis 19:30–38 is also another form of sexual abuse. Both the first and the lastborn daughters of Lot decided to make their father drink wine, and to lie with him, that they may preserve seed of their father. Lot perceived not when she lay down, nor when she arose.
- According to me, incest is not good and is therefore to be prohibited.

Question 2: Explain the principle of interactive relationship with God.

R2: Scripture describes an **interactive relationship with God**. He has a personal concern for each of his children, tells them of his love, and leads them in what he wants them to do. In response to God, we love and speak to him in prayer, and in gratitude, we want to please him. He responds to us, and we respond to him. It is a personal and interactive relationship for each of us. This reality of interactive relationship has been expressed by Jesus in John 17: 20-21

Question 3: In Gn 1:28, it written: “Be fruitful and increase in number; fill the earth and subdue it”. Explain how this verse is not contrary to the issue of family planning and birth control in particular.

R3: By this verse, yes we are asked to multiply and fulfill the world but one individual cannot fulfill it by himself. Therefore, this task is to be accomplished by the whole humanity, not by only one couple. This implies economic and health issues. For example, if one couple is to give birth to 25 children, they will know serious problems in terms of economy and health issues.

SPECIFIC UNITS FOR CATHOLICS

UNIT 5: THE CATHOLIC LITURGICAL PERIODS

5.1. Key Unit Competence

The learner will be able to discuss the major periods of the Catholic Liturgical year and appraise their importance.

5.2. Prerequisites

In S2 learners learnt the Liturgical Year (Advent-Pentecost). Verify whether they remember something about the liturgical seasons, the prepared colours, festivals they celebrate and the Christian behaviours during some periods of the liturgical year.

5.3. Cross-cutting issues to be addressed

Peace and values is addressed as you explain the Christian virtues to live in every period

Environment and sustainability is addressed by reminding learners to protect environment during festivals celebration

Standardisation culture is addressed as you talk about the materials and products to be used in different periods and feasts

Inclusive education is integrated you remember not to criticise other Christian denominations' practices or not to hurt non-catholic learners who may be in the class.

5.4. Guidance on introductory activity 5

Post a flipchart that contains the succession of seasons in world in general and in Rwanda in particular. Form groups of learners and invite them to read and to respond to the questions. Learners work in their exercise books and they present their findings.

Possible answers to the introductory activity 5:

The seasons in Rwanda differ since in the wet season there is too much rain and in the dry season there is a lot of sunshine. When the wet season is ready farmers have to prevent erosion while in dry season they must store water for their animals.

The seasons in liturgical year are the Advent, time of Christmas, the Lent, Easter time and the Ordinary times. Christian behaviours during these seasons;

Advent: praying, repentance and helping the poor

Lent: praying, helping, repentance and fasting,

Christmas time: celebrating, singing, and praying.

Easter time: celebrating the resurrection of Christ (praying, singing Alleluia)

Ordinary times: we live our lives without feasting like in Christmas and Easter time

5.5. List of lessons/sub-heading

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes)	Number of periods
1	Major periods of Liturgical Year	<p>Knowledge and understanding:</p> <ul style="list-style-type: none">-Differentiate the major periods of the Catholic Liturgical year.- State the importance of the major periods of the Catholic Liturgical year. <p>Skills: - Describe the importance of the major periods of the Catholic Liturgical year.</p> <ul style="list-style-type: none">- Explain the obligations based on the major periods of the Catholic Liturgical year <p>Attitudes and values: - Appreciate the importance of the major periods of the Catholic Liturgical year.</p>	

2	High times and Ordinary times	<p>Knowledge and understanding: -Outline different feasts in each Liturgical season</p> <p>Skills: -Establish the relationship between the major periods of the Catholic Liturgical year.</p> <p>Attitudes and values: live according to ecclesial requirement in each liturgical season</p>	
3	The Saint Days	<p>Knowledge and understanding: identify, different liturgical festivals in liturgical year</p> <p>Skills: locate the main festivals in different liturgical period</p> <p>Attitudes and values: - Celebrate the Christian festivals in Catholic Liturgical year and also help others to celebrate.</p>	
4	Unit assessment	The learner will be able to discuss the major periods of the Catholic Liturgical Year and appraise their importance.	

5.5 1 Major Periods of Liturgical Year

a) Introduction of a lesson

Detect what learners know (prerequisites) about Liturgical Year through questions about liturgical festivals, colours of liturgical vestments and the periods within they are prepared

b) Teaching resources

Use the Bible, exercise notebooks, library, internet and drawing of liturgical year

c) Learning activities

Techniques: learners make research in library and on internet about the periods of liturgical year. After they present their findings they observe and explain the drawing

of liturgical periods.

Answers to learning activity 5.1

1. The liturgical year starts with the first week of the Advent and it ends on the feast of Christ the King
2. During the Advent and Lent we use purple colour;
During Christmas and Easter seasons we use white colour;
During the Ordinary times we use green colour
On the Pentecost we use red colour.
3. The liturgical periods are into two categories: the Ordinary times (short and long ordinary times) and high times or the feasts include the Christmas, Easter with their preparatory periods, Holy family of Nazareth, Epiphany of the Lord, Baptism of the Lord, the Ascension, the Pentecost,...
4. For the memory of the martyrs the church prepares red colour

d) Answers to the application activity 5.1

1. If the prepared colour in catholic chapel is purple I will know that the Church is in Advent or in the Lent period, white colour will indicate the Christmas or Easter time, red colour will indicate the Pentecost or feast of solemnity Saint Day, green colour would indicate the ordinary times
2. Some periods of liturgical year are called high times because the Church remembers/celebrates the events of human Salvation in special ways.
3. From the life of martyrs I learn to deeply root my faith in Jesus, profess it and confess my sins. I learn how to overcome some difficulties which can lead to the apostasy, work for Christ, become honest and maintain morality.

5.2.2 High times and Ordinary times

a) Introduction of a lesson

Make a short revision by asking questions about delimitation of the periods of the liturgical year

b) Teaching resources

Use the Bible, flipcharts and markers

c) Learning activities

Techniques: in group learners discuss the high times and the Ordinary times with their importance. Each group write on flipchart their consensus and they present them to the whole class

Answer to learning activity 5.2

My preparatory activities for my birthday are: cleaning the family house and around it, cleaning the paths towards my home, shopping special food, drinks and cloths, thank and pray to God. I celebrate my birthday for remembrance of the date of birth

- The feast of Easter is prepared by the Lent period while the Christmas-Day is prepared by the Advent.
- The Christians celebrate Easter for remembrance of death and resurrection of Jesus Christ to redeemer us.
- The Christians also celebrate Christmas for the remembrance of the birth of Jesus Christi as our saviour.

d) Answers to the application activity 5.2

1. Classification of Liturgical periods

High times of Liturgical year	Ordinary times of Liturgical Year
The advent period	Short Ordinary time
The Christmas time	Long Ordinary time
The Lent period	-
The Easter time	-
The Feasts	-

2. The liturgical colour used in different Liturgical seasons:

Each liturgical year different colour are used for celebrations: During the Christmas time WHITE colour is used; during the ordinary time **green** colour is used; on the Pentecost **red** colour is used while during the Advent the PURPLE colour is used.

3. The greatest feast of the liturgical year is Easter. Christian faith is based in the death and resurrection of Jesus. Without Easter, other feasts would be meaningless.

5.5.3 The Saint Days

a) Introduction of a lesson

Introduce the lesson by a song (Chorus only) about the Saints for example Abatagatifu n'abatagatifukazi b'lmana: Abatagatifu n'abatagatifukazi b'lmana bari imbere y'Umwami w'ikuzo bamuramy bamusingiza ubutitsa

Ask a transitory question about the meaning of the Saints. Possible answer can be: the Saints are the confessor or witnesses of Christian faith and loyal to Christ until their death.

b) Teaching resources

Use the Bible, civil calendar, flipcharts and markers, portable Christian book

c) Learning activities

Techniques: form learners' groups to talk about Rwanda heroes and the church heroes. Distribute civil different and portable Christian book in order they find out the holidays related to the church and the correspondent Saint to be celebrate. Learners write their findings on flipchart and they present them to the whole class.

Answer to activity 5.3

The categories of Rwanda heroes are three: Imanzi, Imena and Ingenzi. The values from them are: love all people, struggle for unity of people, patriotism, honest, tolerance and resilience. The Christian catholic heroes are called the Saints. Some catholic schools are dedicated to the Saints (many example are mentioned by learners).

d) Answers to the application activity 5.3

1. By decreasing order of importance the categories of Saints Days are: Solemnities, obligatory memorials and optional memorials.
3. The virtues we get from the Saints are never apostate the Faith, profess faith accompanied by good actions, love others, empathy, accept the risks to save others, defend the church, etc.

5.6 Summary of the unit

The Sunday readings are organised in consideration of synoptic Gospels: Matthew, Mark and Luke. It produces a cycle of three years A, B and C. The Gospel according to John is often used on great feasts and it crosses all other Years. Each liturgical year contains a cycle of six periods such the Advent, Christmas time, short ordinary period, the Lent, Easter time and long Ordinary time. Those periods are categorised in High times (feasts) and Ordinary times). By feasts we understand the festivals and the Saint Days. The Saints days can be Solemnities, obligatory memorials and optional ones. The Easter is the greatest feast in whole Liturgical Year.

5.7. Additional Information

The Liturgical procession

Normally, each Mass begins with the liturgical procession defined as an **organized**

liturgical walk towards the destination point of liturgical celebration. At the beginning Sunday liturgy, the president, various ministers, those who are altar assistants have to move from one place to another. As a unified body, the ministers must find the way from the church vestibule, up the walkway and the Altar. In Christianity, processions make imminent (about to happen) sense because the One worshipped is the God who literally walked in the footsteps of His people.

The transportations of the Ark of the Covenant were well remembered by Hebrews. The triumphant procession of Jesus into Jerusalem is commemorated on Palm Sunday. Organized religious processions are expressions of a people's desire to walk in mutual harmony toward and with their God. Some Catholics are largely familiar only with the procession to and from the altar at Mass. but it the order reserved on the Blessed Sacrament (Corpus Christi) because processing, sacrificing and communing find their meaning by processing with the Lord in hand to illustrate His permanent presence.

Hopefully a procession will create the mood of the celebration. It should communicate "There is something special happening here." By its speed and symbols, a procession sets the stage for what is to come. It is the first formal liturgical action of the gathered assembly

Theologically, it represents the incarnate Christ walking among his people. Liturgically, the procession introduces our major symbols, the Cross and the Word of God, as well as the ministers. The use of music and song during the procession further help to qualify the tone of the celebration. It ritualizes the gathering of the people as an assembly as the active liturgical ministers move slowly through this gathering that is engaged in song.

A procession can even mention or announce the theme of the liturgy before any of the readings are proclaimed: the minister can carry a symbol such as flask of oil to be used for anointing, an urn of ashes for the Ash Wednesday liturgy, the Paschal Candle, a bouquet of flowers, a thurible (a metal censer suspended from chains, in which incense is burned during worship services) with burning incense - even some young children moving forward in a simple liturgical dance.

5.8. End unit assessment

1. The seasons in Liturgical Year are delimited like this: the Advent (1st week of the advent up to evening of Christmas Eve); Christmas time (from Christmas Day up to baptism of the Lord); short ordinary time (from Baptism of the Lord up to Tuesday before Ash Wednesday); the Lent (from Ash Wednesday up to Palm Sunday); Easter time (from Paschal Vigil up to the Pentecost)

To indicate the Advent and the Lent the church uses purple colour; white colour for Christmas time and Easter time; green colour for Ordinary times and red colour for the Pentecost and on the obligatory Saints memorials.

2. Both the Advent and the Lent are preparatory periods. The Advent prepares the Christmas while the Lent prepares the Easter. The requested Christian activities during both periods are the same. They are all indicated by purple colour that symbolizes conversion, repentance and preparation.

3. The Easter feast, the Christmas Day, the Blessed Sacrament and the Assumption are the ones of solemnities in the Liturgical Year.

4. These are the dates of following Saint days: The Assumption (15th August), the Immaculate Conception (8th December), the All saints day (1st November), Mary Mother of God (1st January).

5.9. Additional activities

5.9.1. Remedial Activities:

1. Mention six periods of Liturgical Year
2. During Ordinary times, how do you know the Church is in Liturgical year C, A or B?
3. Mention any four titles given to different Saints
4. You are called to prepare the liturgical vestments during the Easter time, what colour will you prepare?
5. What are your four behaviours during the Advent?

Answers:

1. Six periods of Liturgical Year are the Advent, Christmas time, short ordinary time, the Lent; Easter time and long Ordinary time.
2. On Sunday of Ordinary times I will know the liturgical year C when I understand the Gospel is taken from Luke; year A in Matthew and Year B in Mark.
3. These are some titles given to the Saints: Virgin, bishops, Martyr, Fathers
4. During Easter time I will prepare White colour
5. Main behaviours during the Advent are: praying, helping, repentance, sharing

5.9.2. Consolidation activities:

use the portable Christian book to identify the Saint martyrs from January up to April.

5.9.3. Extended activities:

make research on the conditions to be called Fathers of the church.

UNIT 6: THE SACRAMENT OF CONFIRMATION

6.1. Key unit competence

The learners will be able to explain the importance of the sanctifying graces of the Sacrament of Confirmation.

6.2. Prerequisites

The prerequisite for this lesson are the seven sacraments and their categorization. So the learners should clearly show a mastery of these sacraments. Again, it is good to check if they have some knowledge on the Pentecost event.

6.3. Cross-cutting issues to be addressed

Integrate **Peace and values** by focussing on courage and honest as explain Confirmation as the Sacrament of Election and mission. Remember that peace is one among twelve fruits of the Holy Spirit.

6.4. Guidance to introductory activity 6

Learners discuss and present what they find out about reasons only mature children are sent to accomplish tasks out of families. They discuss also the appropriate time of Christian maturity to be sent as witness of Good News

Possible answers to introduction activity 6

1. Only mature family members are sent to accomplish tasks out of families because they can adapt themselves to the environment and climate, they are no longer afraid to face and to interact with people, they cannot forget their responsibilities, they have strengths to defend themselves and to explain to others what they are doing.
2. Since Christians receive the Sacrament of Confirmation they start participating in the mission of the Church (Evangelization). They are equipped with the power of the Holy Spirit that helps them to become witnesses of Christ in the world.

6.5. List of lessons/sub-heading

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes)	Number of periods
1	Meaning and administration of the Sacrament of Confirmation	<p>Knowledge and understanding: Identify the administration of confirmation.</p> <p>Skills: Describe the administration and gift of confirmation.</p> <p>Attitudes and values: Call the Holy Spirit and accept to be guided by Him in daily activities</p>	

2	Gifts of the Holy Spirit and the Effects of Confirmation	<p>Knowledge and understanding:</p> <p>State the relevance of the sacrament of confirmation in the Christian's life and in the Catholic Church.</p> <p>Skills: Distinguish the gifts from confirmation to other sacraments studied. Explain clearly the importance of the sacrament of confirmation</p> <p>Attitudes and values: Show respect to the gifts of the Holy Spirit from the sacrament of confirmation. Appreciate the role of the sacrament of confirmation.</p>	
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6.5.1 Meaning and administration of the Sacrament of Confirmation

a) Introduction of a lesson

Introduce a lesson by detecting prerequisites about the oil used in Catholic Church and where they are used. Possible answers are: the oil used to bless the catechumen and to anoint the sick and the holy Chrism.

f) Teaching resources

Use the holy Bible, library and exercise notebooks

c) Learning activities

Techniques: three corners are used in the classroom. Post one question in each corner and each group visits from the corner to another. Learners discuss the question and therefore they leave their answers: Q1: The symbols given to the high leader of the country after taking oath. Q2: Main symbols used for administrating the Sacrament of Confirmation. Q3: The candidate for the Sacrament of Confirmation.

Answers to the learning activity 6.1:

1. The main symbols for the sacrament of confirmation in Catholic Church are: the open hands widely over the candidates with the invocation of the Holy Spirit and the unction of the Holy Chrism already consecrated on Holy Thursday accompanied with Epiclesis.
2. Any baptized person but yet not confirmed is eligible to the confirmation when he/she is from 10 years and above.

d) Answers to the application activity 6.1:

1. Confirmation is the Sacrament in which the baptismal graces from the Holy Spirit are confirmed to become the witnesses of Christ among people.
2. The Sacraments of initiation/Christianization are Baptism, Confirmation and the Eucharist.
3. The roles of the Holy Spirit are mission of teaching, the mission of sanctification, the mission of government, the mission of heart orientation, the mission of faithfulness of church vocation.

6.5.2 Gifts of the Holy Spirit and the Effects of Confirmation

a) Introduction of a lesson

Introduce lesson by questions-answers about the required qualities and skills to perform an accurate work. The possible answers are: critical thinking, judgment, wisdom, courage, prudence etc.

b) Teaching resources

Use the Bible, postcards and exercise notebooks

c. Learning activity

Techniques: group learners to discuss someone's feelings when he/she is with advocate in court. From a mixture of fruits of the Holy Spirit and of forbidden faults learners pick postcard and announce: **I agree** for fruit of the Holy Spirit and **I disagree** for Fault to avoid.

Answer to the learning activity 6.2:

1. When I am accompanied by a wise and knowledgeable advocate in the court I will feel comfortable and confident.
2. The gifts of the Holy Spirit are: wisdom, understanding, counsel, fortitude,

science (knowledge), piety, and fear of the Lord.

d. Answers to the application activity 6.2:

The Holy Spirit manifests in our life by giving us the gifts of wisdom, counsel, understanding, knowledge, fear of God and courage, etc.

6.6. Summary of the unit

The Sacrament of Confirmation is one of the seven Sacraments in Catholic Church. The ministers of sacrament confirmation are bishops who get full Orders, successors of Apostles. In special case, the priests should be granted by bishop to go to confirm for hard reason. The candidate of the sacrament confirmation is any baptized and not confirmed yet. By this Sacrament, we participate in following missions of Jesus: Prophetic mission, Royal mission and priesthood mission. As effects, the Sacraments of confirmation deeply roots us in divine filiations and we say « Abba, father » (Rm 8, 15). It unites us very firmly in Christ, It confirms the gifts of the Holy Spirit in us and it tightens us to the church services.

6.7 Additional Information

The Holy Chrism

The holy Chrism, in Roman Catholic and many other Christian churches is the *Oil made of a mixture of olive oil and perfume (usually balsam) in the celebrations of baptism, confirmation, and holy orders. Sacred chrism (sacrum chrisma in Latin) is also used to anoint the altar and a wall of a church building. The blessed chrism represents our new life in Christ and the fact that we are marked and set apart by God.*

In the ancient Near East, olive oil was used for healing, sealing, and strengthening. Athletes in ancient Greece would use it to supple and to ease their muscles before competing. Oil was also poured on the head of guests as a sign of hospitality. Prophets were anointed with olive oil, and they in turn anointed kings (1Sam 16:1-13).

The Jews' Scriptures show the unction of oil as an experience of God's grace. The Psalms 23:5 says "You anoint me in the presence of my foes". In the New Testament, Jesus' disciples anoint the sick with oil while healing, and Matthew and Mark refer to a woman in Bethany who pours with an alabaster jar of a very expensive perfume on Jesus' head shortly before his crucifixion (Mt 25:6-13).

Chrism, along with the two oils used to bless catechumens and to anoint the sick, is blessed and distributed at Chrism Mass on Holy Thursday. The holy Chrism is kept together with those other two holy oils. The container of holy Chrism is called *chrismaria*. In the

baptismal rite the oil is used with the words *“as Christ was anointed priest, prophet, and king, so may you live always as a member of his Body, sharing everlasting life.”* At confirmation the confirmand is anointed with chrism on the forehead accompanied the words “be marked with the Gift of the Holy Spirit.” The confirmand “receives the ‘mark,’ the gift of the Holy Spirit,” He/she starts then to share more completely in the mission of Jesus Christ. By the end of Year the holy Chrism is burnt to mean the return to God and the renewal of our faith. The new oils then are soon to be consecrated for the coming year.

The teacher may also ask learners to compare the gifts of the Holy Spirit and the fruits of the Holy Spirit: works of charity, joy, to be peace-peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control and courage.

6.8. End unit assessment 6

Confirmation is the Sacrament in which the baptismal graces from the Holy Spirit are confirmed to make us witnesses of Christ among people.

The Holy Spirit is considered as counsellor, helper, comforter, and guider.

The gifts of the Holy Spirit are seven: wisdom, knowledge, counsel, understanding, fortitude, piety and the fear of the Lord.

The virtues I live among my neighbours are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control and chastity.

6.9. Additional activities

6.9.1. Remedial Activities:

1. What are the Sacraments of Christianization?
2. What did Jesus promise His disciples before His Ascension?
3. Who is the candidate for the sacrament of confirmation?
4. Respond by True or False: a) we receive the Sacrament of Confirmation many times in life
b) Priests are the extraordinary ministers of Confirmation

Answers to remedial activities:

1. The sacraments of Christianization (initiation) are Baptism, Confirmation and the Eucharist.
2. Before the Ascension of Jesus He promised the Holy Spirit as helper to His disciples
3. The candidate for the Sacrament of confirmation is any baptised and not confirmed yet.

4. To respond by True or False: a) False because the Sacrament of Confirmation is non-reiterable b) True, because priests can confirm when they have a bishop's permission for great reasons.

6.9.2. Consolidation activities:

1. Recall the institution of the Sacrament of Confirmation
2. What are the missions of the Holy Spirit in the Church
3. After Confirmation we defend the church by two means. Which are they?
4. How does the Pentecost go on?

6.9.3. Extended activities:

Explain the following cardinal virtues: Justice, Prudence, Temperance and Fortitude.

SPECIFIC UNITS FOR PROTESTANTS

UNIT 7: THE MINISTRY OF DIACONATE

7.1. Key unit competence

The learner will be able to fully explain the qualifications and responsibilities of the Ministry of Diaconate.

7.2 Prerequisite

Bring a big picture of a family composed by the father, the mother and the children. In this family everybody has something to do. Everyone has a particular responsibility to accomplish. Ask to the learners to numerate the responsibilities and their rights. They should show relevant knowledge about the complementarity of both parents in providing food, caring for them as well as fulfilling other duties. Children are helping in some works like cleaning house, cooking food, fetching water etc. The church is like a family. Those who assist the Pastors and the Elders are called deacons. Deacons have a crucial role in the life and health of the local church.

7.3 Cross-cutting issues to be addressed

Gender inclusive Education

Bring the learners to understand that for all who were believers and baptized into Christ were clothed with Christ. There is no discrimination or segregation of deacon service. There is neither male nor female. **“For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Jesus Christ.”**(Galatians 3:27-28).

The deacons were party of the group of those who were in service in early church. **“I commend to you our sister Phoebe, a servant of the church in Cenchrea....” Romans 16:1.**

Guidance on the introductory activity 7.1:

Form three groups of students and present to them 2 pictures of different kinds of men and woman in services in the church. The learners will be requested to identify different services observed on these pictures. From their observations the teacher will explain the real responsibilities of deacons.

Possible answers to the introductory activity 7.1

Students may say that they have observed people seated in a Church and there are two men who are carrying the small glasses for Holy Communion. Another picture, there is someone is receiving offertory.

7.5 List of lessons/sub-heading

#	Lesson title	Learning objectives (from the syllabus including knowledge, skills and attitudes):	Number of periods
1	Definition and significance of the Ministry of diaconate	Knowledge: Identify the ministry of diaconate and obligation of deacon. Skills: Explain the ministry of deacon. Attitudes: Appreciate the role of deacon.	
2	Qualifications of deacon.	Knowledge: Enumerate the qualifications of deacon. Skills: Describe the qualifications of deacon. Attitudes: Participate in the daily activities of the ministry of deacon.	
3	Responsibilities of deacons.	Knowledge: Enumerate the responsibilities of deacon in the church. Skills: Describe the obligations and responsibilities of deacon in the church. Attitudes: Sensitize his/her fellows with the service of diaconate.	
	Assessment	The learner will be able to fully explain the qualifications and responsibilities of the Ministry of Diaconate.	

7.5.1 Definition and significance of the ministry of deaconate

a)Introduction:

Divide the class into two groups before the lesson. Each group will discuss about what it can know about deacons in their respective churches. Different pictures of different deacons in services can be used.

b)Teaching resources

Use the Bible as an important teaching resource. Others books, speaking about the ministry of deaconate, will be used by the teacher as teaching resource aids also. For the learners with special needs, the teacher will available the materials accordingly.

c)Learning activities

In small group of learners share their knowledge and information about the meaning of ministry of deaconate..

Answers to Learning Activity 7.1

A deacon is a member of the deaconate, an office in Christian church that is generally associated with some kind services, but which varies among Christian denominations.

The Biblical account is clear in Acts 6:1-3. When the number of disciples was multiplied, there arose a murmuring of Gracians against the Hebrews, because their widows were neglected in the daily ministration. To solve this problem, seven men of honest report, full of Holy Ghost and wisdom were appointed as first deacons to assist the twelve Apostles. The roles of deacons are:

- Deacons are responsible for managing the church property.
- Deacons may be involved in administrating funds or other assistance to the needy.
- Deacons are to handle the day-to-day matters. This can include collecting and counting the offering, keeping records, etc.
- They should be available to help in the welfare of the church members
- Deacons are responsible for distributing bulletins, seating the congregation, or preparing the elements for communion, etc.

d)Application Activities

Possible answers to the application activity 7.1

1. A deacon is a member of the deaconate, an office in Christian church that is generally associated with some kind services, but which varies among theological and denominational traditions.

A deacon is a servant-leader who ministers to the physical needs of the church members

2. According to Acts 6:1-6

- a. The purpose was to “free” the Apostles to pray and prepare to minister the Word of God. The deacons were to oversee the business of benevolence of the church. Since the problems of widows in the church were not taken care of.
- b. The names of the seven men are; Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas” (Acts 6:5).
- c. The Apostles prayed and laid hands on the 7 deacon that were identified
- d. Deacons were capable of serving the Lord in spiritual ways. For example, Stephen full of faith and power, did great wonders and signs among the people” and Philip who was gifted in Evangelism (Acts 8:5-7). He preached about Christ in the multitudes.

7.5.2 Qualifications of deacon

a)Introduction

To introduce this lesson ask few questions on the previous lesson of “the ministry of deaconate” to enter in the new lesson about “qualifications of deacon”. Introduce the new lesson by asking the students about what they know of the deacon.

b)Teaching Resources

The Bible will be used as the teaching resource in this lesson.

c)Learning activities

In small groups of learners share their knowledge and information about the qualifications of the deacon.

d) Learning activity 7.2

Possible answers to the learning activity 7.2

Basing on the Christian life, the kind of deacon and deaconess that our church would like are the ones who: have sound faith and life and who can be able to assist the pastor in his ministry

The churches need the deacons who are full of faith and power like Stephen, who can also do great wonders and signs among the people and who are able to Evangelism (Acts 8:5-7).

a)Application Activities:

Answers to the application activity 7.2

1. According to Acts 6.4 the difference between an elder and a deacon is that the elders have different callings from the deacons and their roles and responsibilities are different.

Deacons' role is more service-oriented. That is, they are to care for the physical or temporal concerns of the church, while as the elders are to focus on shepherding the spiritual needs of the congregation.

2. The qualities of the deacons according to these scriptures.

2 Timothy 2:3 : “Endure hardship with us like a good soldier of Christ Jesus” **GOOD SOLDIER OF CHRIST JESUS**

2 Timothy 4:7 : “I have fought the good fight, I have finished the race, I have kept the faith” **KEEP THE FAITH**

John 10:3: “The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out” **GOOD LEADER**

Ephesians 6:10: “Finally, be strong in the Lord and in his mighty power. Put on the full armour of God so that you can take your stand against the devil's schemes.” **BE STRONG IN THE LORD**

2 Timothy 4:8: Now there is in store for me the crown of righteous Judge, will sword to me on that day, and not only to me, but also to all who have longed for his appearing.” **LOVING HIS APPEARING**

7.5.3 Responsibilities of deacons

a) Introduction

Introduce this lesson by asking the learners what they know about the responsibilities of deacons and why deacons are important in the church?

b) Teaching Resources

The Bible will be used as the teaching resource in this lesson.

) Learning activities

In small groups of learners share their knowledge and information about the responsibilities of deacons in the church.

d) The learning activity 7.3

Answers to the learning activity 7.3

In a local church where the deacons are weak in their duties, as required. These are some of negative consequences that may happen.

- Lack of spiritual development

- Lack of economic development/ no increment in finances
- Lack of unity / no strong relationship
- Decrease in membership
- Conflicts in the church
- The goals for the church cannot be met
- All the work will be left for the elders and they might not concentrate on the spiritual needs
- Lack of clear strategic plan for the church.

a)Application activities

Individually the learners respond to the questions in their exercises books.

Answers to the application activity 7.3

1) Deacons' role is more service-oriented. They handle matters like taking care of the physical concerns of the church. While as the elders focus on shepherding the spiritual needs of the congregation. The main difference between work of elders and deacons is that deacons do not need to be "able to teach" (1 Tim. 3:2).

The duties and responsibilities of deacons for the church today are :

- The deacons are responsible for managing the church property.
- Deacons may be involved in administrating funds or other assistance to the needy.
- Deacons are to handle the day-to-day matters. This would include collecting and counting the offering, keeping records,
- The deacons could be responsible for distributing bulletins, seating the congregation, or preparing the elements for communion
- Deacons should be available to help in the welfare of the church members so that the elders are able to concentrate on teaching and shepherding the church.

3.) Based on the New Testament, the role of the deacon is mainly to be a servant. The church needs deacons to provide logistical and material support which means they have to serve the rest of the members of the church.

The title "deacon" implies one who has a service-oriented ministry. The pattern established in Acts 6 with the apostles and the Seven, it seems best to view deacons as servants who do whatever is necessary to allow the elders to accomplish their God-given calling of shepherding and teaching the church.

4. The early Deacons were selected due to their spiritual qualifications (men of good reputation, full of the Holy Spirit and wisdom): Not double-tongued, dignified, Sound in faith and life, not greedy for dishonest gain:

Scripture makes clear that ministering as deacon is a rewarding and honourable calling in the church (1 Timothy 3:13)

7.5.4 Summary of the unit

The Office of the Deacon was created for the purpose of handling the benevolence ministry. The Biblical account is clear in Acts 6: 1-3 The early Deacons were selected for their spiritual qualifications. God is looking for “Core Qualifications” as in: 1st Timothy 3 and Acts 6 not external characteristics, but internal dynamics men of good reputation, full of the Holy Spirit and wisdom (Acts 6:3). The first seven chosen were: Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas (Acts 6:5).

Nowadays, as in the early church, the role of a deacon may encompass a variety of services and differs from denomination to denomination. In general, however, deacons functions as servants, ministering to the body in practical ways.

Scripture makes clear that ministering as deacon is a rewarding and honourable calling in the church (1 Timothy 3:13).

7.6 End unit assessment 7

Questions and answers to the end of unit assessment

Define the following terms:

a) **Deacon:** A deacon is a servant-leader who ministers to the physical needs of the church members.

b) **Elder:** An Elder is the ministering leader in the church

2. What means:

Not to be double-tongued (1 Timothy 3:8): They say one thing to certain people, but then say something else to others or they say one thing but mean another. They are two-faced and insincere.

a) **Blameless:** deacons must be tested first. Blameless refers to the person’s overall character with no fault.

3) Identify 9 qualifications for deacons in 1 Timothy 3:8-12.

a. Dignified (v. 8)

- b. Not double-tongued (v. 8)
- c. Not addicted to much wine (v. 8)
- d. Not greedy for dishonest gain (v. 8)
- e. Sound in faith and life (v. 9)
- f. Blameless (v. 10)
- g. Godly wife (v. 11)
- h. Husband of one wife (v. 12)
- i.i) Manage children and household well (v. 12)

1) True or False:

- a. T.....The early deacons were selected for their spiritual
- b. qualifications.
- c. F...The early deacons were selected for their spiritual
- d. qualifications but not for their moral qualifications.
- e. T...The deacons are to care for the physical or temporal concerns
- f. of the church.
- g. F...Stephen was a man of spiritual power, and full of faith and

7.7 Additional activities

– Remedial Activities:

Take the Bible and read Acts 6:1-7 and answer the following questions:

1) Give the names of the first seven deacons. **Stephen, Philip, Procurus, Nicanor, Timon, Parmenas, Nicolas.**

1. Who prayed and laid their hands on them? **The Apostles.**
2. How many Apostles were there? **Twelve Apostles**
3. Complete: They chose Stephen, a man full of.(..... **FAITH.....**) and of the (.....**HOLY SPRIT.....**)

– Consolidation activities:

1. The Office of the Deacon was created for the purpose. What was that purpose?

The Office of the Deacon was created for the purpose of handling the benevolence ministry.

2. What were two things that the Apostles were devoted?

The Apostles were devoted to pray and prepare to minister the Word of God.

3. Complete by the missing words:

The early Deacons were selected for their spiritual

(QUALIFICATIONS).

God is looking for not(EXTERNAL)..... characteristics, but

(.INTERNEL).....dynamics men of good reputation,(FULL OF THE HOLY SPIRIT).....and wisdom

– **Extended activities:**

What are some duties that deacons might be responsible in church for today?. List at least 10.

- a. Managing the church property.
- b. Making sure the place of worship is prepared for the worship service.
- c. Cleaning up
- d. Running the sound system.
- e. Collecting the offering
- f. Counting the offering
- g. Keeping records
- h. Distributing bulletins,
- i. Seating the congregation,
- j. Preparing the elements for communion

2. What does the deacons today is similar to what took place in the early church in Acts 6:1-6?

The deacons are involved in administrating funds or other assistance to the needy.

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PART TWO ISLAMIC RELIGION AND ETHICS

PART TWO: LESSON PLAN

Model Lesson Plan: Religious Education and Ethics

School Name: X

Teacher's name: Y

Term	Date	Subject	Class	Unit No	Lesson Number:	Duration
2		Religious Education and Ethics	S.3	4	2 of 14	80 min
Type of Special Educational Needs to be catered for in this lesson and number of learners in each category				None		
Unit title		PEACE BUILDING AND ISLAMIC VIEW ON JIHAD				
Key Unit Competence:		: The learner will be able to evaluate the role of Islam in promoting peace and justice.				
Title of the lesson		The concept and purpose of Jihad in Islam.				
Instructional Objective		Explain the two subdivisions of jihad.				
Plan for this Class (location: in / outside)		In the classroom				
Learning Materials (for all learners)		Copies of Quran, video showing destructive acts of terrorism, computer and projector to show the video				
References		Quran, websites				

Steps and Timing	Description of teaching and learning activity Learners will discuss in groups the two types of jihad and then present their work, teacher after analyzing their findings will give them some explanations about the two types of jihad and then show them the video and lastly in groups learners compare the concept of jihad with terrorism.		Competences and Cross-Cutting Issues to be addressed Competences: cooperation and communication in official language Crosscutting issues: genocide studies by learning about terror activities which include the genocide Cross cutting issues that can be addressed:
	Facilitator's/ teacher's activities	Learners' activities	
Introduction 10 min	PREAMBLE: Create the conducive environment in classroom by settling the students Ask the learners what they know about jihad and terrorism.	Students settle. Learners try to answer the questions asked by the teacher.	Genocide and its ideology By answering the question asked in introduction learners will mention what they know about genocide referring to the 1994 Genocide against Tutsi.

<p>Development of the lesson 60minutes</p>	<p>PREPARATION: makes groups of 5 students per group asks the learners to share ideas about two types of jihad.</p> <p>PRESENTATION ask the group representatives to present their findings</p> <p>ANALYSE: after presentation teacher analyze the work of students and give them some explanation about two types of jihad.</p> <p>Show the video to learners.</p> <p>Asks students to get back in groups and discuss the differences between the jihad and terrorism.</p> <p>Choose the representatives randomly to present the findings.</p> <p>Teacher analyzes and gives some comments about the learners'</p>	<p>Seat in their respective groups as formed by the teacher and share the ideas about the activities given to them</p> <p>Group representatives present the work.</p> <p>Listen attentively to the teacher's explanations and note down main points about the types of jihad.</p> <p>Watch attentively the video shown to them</p> <p>Go back to the groups and share ideas about the differences between jihad and terrorism.</p> <p>Chosen representatives present the work.</p> <p>Listen attentively to the teacher's comments and note down main points about difference between jihad and terrorism.</p>	<p>Cross cutting issues that can be addressed:</p> <p>Peace and values education</p> <p>Through sharing the ideas learners avoid bad behaviors such as fighting.</p>
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	<p>opinions on difference between jihad and terrorism.</p> <p>Monitor and guide the learners' activities.</p> <p>SYNTHESIS₂: Ask questions focusing on mastering the lesson.</p>		
<p>Conclusion 10 Min</p>	<p>Ask learners to summarize what they have just gotten from the lesson.</p>	<p>Explain in few words both types of jihad (major and minor) and state some differences between jihad and terrorism.</p>	
<p>Lesson evaluation</p>	<p>The lesson was well delivered but review is needed to consolidate some content.</p>		

UNIT 1: PILLARS OF ISLAM

1.1 Key Unit Competence

The learner will be able to justify the importance of five pillars and practice them in daily life

1.2. Prerequisite

Before undertaking this unit, the learner should manifest clear understanding of tenets of Islamic worship and beliefs which are distinguishable from other religion

Islam builds on five pillars. These pillars explain the ideal of worshiping God entirely in the life of a Muslim. The prophet Muhammad (peace be upon him) said “Islam has been built on five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing the prayers, paying the Zakat, making the fasting in Ramadan and pilgrimage”.

1.3. Cross-cutting Issues to be addressed:

- **Peace and Values Education:** by learning the 5 pillars of Islam, learners will adopt the habit of togetherness through the fifth pillar which is pilgrimage where Muslims from all angles of the globe come together in the city of Makkat with one same goal of worshiping Allah. From this, learners will acquire the value of peace and harmonious togetherness focusing on one goal be achieved for the benefits of all.
- **Financial Education:** The third pillar of Islam elaborates much about the concept of finance where Muslim are encouraged to work hard and grow their financial status, pay Zakat which is used to develop the country, help needy people and use their wealth in other noble activities
- **Inclusive education:** The second pillar of Islam (prayer) addresses the issue of inclusiveness whereby Allah accepts the prayer of everyone regardless of differences among people. Everyone is welcomed in the mosque and Islam teaches that everyone should pray according to his ability to the extent that sick people are accepted to pray while lying down in the bed and Allah accepts and receives their prayers.

1.4. Guidance on the introductory activity:

The introductory activity will help learners to discover the content of the unit through their discussions. The learners will discuss how people join Islam, what they are supposed to confess and activities they are supposed to do once become Muslim. Avoid interfering when they have not yet finished but rather, keep monitoring their progress. Ask students to hold their responses (or collect them). He/ She monitors students on how they are progressing to collect their findings. After that, He/ She invites group representatives to present their findings. He/ She asks students to evaluate the findings deciding which are correct and which are false. Then, he/ she summarizes the learned knowledge and gives examples, which illustrate the learned content.

1.5. List of lessons/sub-heading.

#	Lesson title		Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values)	Number of Periods
1	The five pillars of Islam.		Define the five pillars of Islam.	2
			Explain the importance of zakat in the community.	
2	The importance of Monotheism.		Justify the importance of monotheism in Muslim life.	2
3	Categories of monotheism (Tawheed).		Explain the three categories of monotheism.	2
4	Understanding polytheism (shirk).		Outline the seven destructive sins in Islam Explain how people do polytheism (Shirk) three categories of monotheism.	4
5	Types of Polytheism (Shirk).		To differentiate between major and minor polytheism (Shirk).	4
			<u>Assessment criteria:</u> The learners will be able to discuss dangerous nature of all types of polytheism in the faith of a Muslim.	

1.5.1 The Five Pillars of Islam

a. Prerequisites/Revision/Introduction:

The five pillars of Islam are the fundamental principles of the manners of worshipping God which is the main purpose of our creation. Allah says in the holy Quran “I did not create jinn and human except to worship me” (Q.51:56). Learning pillars of Islam is very important in order to make sense of the purpose of our creation.

b. Teaching Resources:

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

c. Learning Activities 1-1:

The teacher forms groups of discussion composed by learners including those with hearing disabilities or communication difficulties. He/she introduces the question to the students by using gestures, body language and facial expressions. He/she encourages them to help each other. The learners discuss about activities done in their families and communities that show that they believe in God, the teacher monitors the discussions and how students collect the findings and then pick the representatives of each group randomly to present the work done and give the remaining students to react on the presentations. As the discussion go to the end the teacher present how activities performed by believers in Allah are linked with the pillars of faith.

Question: In your family and in your environment, what activities do you perform as people who believe in Allah, Are these activities necessary? Why?

Answer: Learners will give various answers but the teacher will help them to discover that the basis/ foundation of Islamic faith are pillars of Islam since they both imply confession of belief in one God and accepting Muhammad as the true Prophet. The pillars also highlight activities/practices that true and convinced Muslims should do in order to be in good relations with Allah. The summary to this activity is the following:

1. Certifying that there is no god to be worshiped but Allah and certifying that Muhammad (peace be upon him) is Allah’s messenger;
2. Performing the five daily prayers (Swalat);
3. Alms giving (Zakat) to the needy;
4. Fasting (Swaum) during the month of Ramadan; and
5. Performing the pilgrimage (during the prescribed month) to Makkah for those who are able once in a lifetime.

d) Application Activities (1-1):

Questions: Discuss about the importance of five pillars in the life of a Muslim. Are there some festivals associated with pillars of faith in Islam? What are their importance?

Answers: The Five Pillars of Islam enclose the basic moral obligations all Muslims which

they should follow and act upon. These five pillars of Islam have the great impact on Muslim's life.

Importance of the first pillar (Shahadat):

- Complete surrender to the will of Allah and becoming His true servant.
- It produces a high degree of self-respect and confidence while remaining humble and modest.
- Makes a person obey and observe Allah's commands with strong determination, patience, and perseverance. One will become a true Muslim only if he/she will utter Shahadah and also accept it by heart.

Importance of the second pillar (Swalat):

- Prayer (Swalat) establishes a personal and spiritual connection between the Muslim and his Creator based on faith and love. It reminds Muslims the greatness of their Creator and supplicates to Him for their needs and wishes.
- It will have an enduring effect on the person, filling his heart with contentment, peace, and closeness with Allah.
- Repeatedly humbling oneself before Allah prevents a person from falling into sin.
- Swalat is type of purification for one's soul, and an opportunity for repentance and seeking forgiveness from Allah.

When Swalat is performed correctly with complete concentration, humility, and sincerity, it will have an enduring effect on the person, filling his heart with contentment, peace, and closeness with Allah. We should pray five times a day if we want to be close to Allah and should make Dua in front of Him for anything for any cause He will absolutely listen and fulfill.

Importance of the third pillar (Zakat):

- It purifies one's heart from greediness, selfishness, and arrogance.
- It makes people be sympathetic and compassionate towards needy and poor.
- It reminds blessings of Allah and encourages being grateful to Almighty Allah.
- It reduces poverty from society and balances the gap among different socio-economic classes.

Importance of the fourth pillar (Swaum):

- It promotes self-purification and spiritual growth.

- Fasting has health benefits which are proven scientifically.
- It purifies the soul through forgiveness of sins, and helps it acquire obeying the Almighty Allah by restraining desires, and promotes steadfastness.
- It creates awareness about the state of affairs across the globe and the hardships encountered.
- Fasting is a mean of learning self-restraint and patience.
- Although fasting is beneficial to health, it is mainly a method of self-purification and self-restraint. By cutting oneself from worldly comforts, even for a short time, a fasting person focuses on his or her purpose in life by constantly being aware of the presence of God.

Importance of the fifth pillar (Hajj).

- Purify one’s heart from greediness, selfishness, and arrogance.
- Promotes self-purification and spiritual growth.
- Purifies the soul through forgiveness of sins, and helps it acquire obeying the Almighty Allah by restraining desires, and promotes steadfastness.
- During Hajj, a unique opportunity for those of different nations and colors to meet one another, brotherhood is increased regardless of their differences.

Question (2-1): List the festive days of the Islamic calendar

Answer:

- Eid-ul-Fitr, at the end of Fasting during the month of Ramadhan when the Muslim communities celebrate.
- The (Eid –ul- Aduha) which is celebrated with prayers and animal sacrifices and the exchange of gifts among Muslim communities everywhere. The two festive days are also days off in our country.

1.5.2 The Importance of Monotheism

a. Revision (by linking it with the preceding units)

Monotheism (Tawheed) is the foundation of Islamic Faith, it is the main message of all prophets, it is the key to paradise, whatever activity of worship that someone can do however big is not accepted by Allah if it is not based on Monotheism, and in fact it is the first pillar of Islam on which the remaining four are based.

b. Teaching resources:

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

c. Learning Activity (1-2):

What do you think is the basis of Islamic faith in theory and in practice? Justify your answer with concrete examples:

Answer: The basis for Islamic faith is the believe in Allah as the Only one God to be love and worshiped. Allah should be worshipped because of his attributes and qualities that surpass any other creature. He is the creator of everything we see and he should be worshiped because of what he is. Again, the believe in Muhammad as the prophet of God is another basis for other believer's practices. The person who loves God and accepts Muhammad as the prophet of God loves his neighbour, he/she is faithful sincere, trustworthy and has other good qualities for the community.

d. Application Activities (1-2): Discuss the Importance of having (Tawheed) in a Muslim's daily life

Answers:

1. Allah has created mankind and the Jinn so that they should worship only Him, which is the essence of (Tawheed). Allah says (interpretation of the meaning): *"And I (Allah) created not the jinn and mankind except that they should worship Me Alone."* (Q.51:56)
2. Allah has sent Prophets and Messengers and revealed Divine Scriptures upon them to call people from the ignorance of false beliefs to the truth of ((Tawheed)). Allah says (interpretation of the meaning): *"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) Tâghût (all false deities, i.e. do not worship anything besides Allah).'"* (Q. 16:36). *In regarding to the revelation of Divine Scriptures, Allah says (interpretation of the meaning): "He (Allah) sends down the angels with the Rûh (Revelation) of His Command to whom of His servants He wills (saying): 'Warn mankind that none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).'"* (Q. 16:2).
3. A Muslim believes in monotheism (Tawheed), so he worships Allah alone without ascribing any partners to Him, follows everything that Allah has commanded him to do and abstains from everything that Allah has prohibited.
4. Living a life based on (Tawheed) ensures success both in the life of this world and in the life hereafter. When Allah sent Adam ((peace be upon him)) and his wife to live in this world along with Satan, He (i.e. Allah) commanded them the following (interpretation of the meaning): *"He (Allah) said: 'Get you down (from Paradise to the earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray nor shall be distressed. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.'"* (Q. 20:123-124).

1.5.2 Categories of Monotheism (Tawheed).

a) Revision:

By linking this lesson with the previous lesson (lesson two), Monotheism is the basement of Islamic faith. It is the first pillar of Islam on which other pillars are based and without it no any act of worship can be accepted, it means the reference to Allah singled out alone in what is particular to him to understand much about its application. Muslim Scholars have divided it into three categories which are the following:

- **The Unity of Allah’s Lordship:** Through this we understand that it is Allah who alone created the universe, who controls the universe and allows things to happen. Allah says: “Allah is the Creator of all things and He is, over all things, Disposer of affairs” (Q.39:62).
- **The Unity of Allah’s Worship:** To confirm that is Allah alone has the exclusive right to be worshipped. It is this aspect of (Tawheed) which is the most important and the purpose of mankind creation. It is through this that we learn how to worship our Creator alone. Allah is not the kind of god who does not respond or hear your calls. He is not the kind of god who needs some sort of middleman to take our prayers up to Him. Rather, Allah says “And your Lord says, Call upon Me; I will respond to you” (Q.40:60).
- **The Unity of Allah’s Names and Attributes:** To understand who our Creator is through his Names and Attributes. Through his names and Attributes we know that Allah is far beyond our imagination and bears no resemblance to human beings. Allah Says: “There is nothing like unto Him and He is the Hearing, the Seeing” (Q.42:11).

b) Teaching Resources:

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

c. Learning Activity (1-3):

Why do you think Allah alone should be worshiped? Not other divinities or creatures?

Answer: Allah should be worshipped because of his attributes and qualities that surpass any other creature. He is the creator of everything we see and he should be worshiped because of what he is., his attributes and names, he surpasses everything we see. He is the Lord, he his the Almighty, Omniscience, Omnipresence and has other qualities

d) Application Activities (1-3):

By giving examples, Learners in groups identify the importance of (Tawheed al Uluhiya) in Muslims daily life. Groups’ representatives present the findings which may include the following points: if not, the teacher shall add them.

1. *Liberating mankind:*

It liberates human from all kind of slavery, except for being slave to the One, (The Judge/Allah), who has created and honored mankind. (Tawheed) is all about freeing the mind from delusions and myths, freeing conscious from giving up and humiliation, and freeing life from the domination of deified (one who claims God-like nature) people.

2. *It builds a balanced character:*

A character that defines its destiny in life, unifies its purpose, and specifies its path. This character believes in no God but one God (Allah), it addresses Him in its privacy or publicity, invokes Him in its prosperity or adversity, and it seeks Allah's Pleasure in every small or big detail in life.

3. *It fills the soul with Tranquility and Serenity:*

Hereby, it is fear that dominates people of Shirk (polytheism), like fear of sustenance, fear of death, fear with regard to self-safety, fear with regard to family and kids, fear of mankind, fear of Jinn, and fear of what awaits them after life.

Whereas, the faithful believer doesn't fear but Allah, doesn't dread but Allah, and because of that, he is secured when people are frightened, calm when people are worried, and tranquil when people are confused.

4. *(Tawheed) is the source of power to the soul:*

As it gives a great power to the soul of the follower of (Tawheed) (the monotheist), as his soul is filled with hope from Allah, trust in Him, reliance on Him, acceptance of His fate, endurance on His adversity, and dispense with all creations but Him, and he/she turns to be solid like a mountain (his faith will be as deeply rooted as mountain) that doesn't move by any incidents or ordeals.

5. *It is the profound base of human Brotherhood and Equality:*

Brotherhood and equality can't be achieved in people's lives if they dominate each other. Furthermore, unless they act in slavery to only Allah, the Creator, the Protector, the Ruler, the Provider, and the Judge, and to whom will be the final return, there won't be any equality amongst people.

1.5.4 Understanding polytheism (Shirk)

a) **Revision:**

(By making revision, the teacher links this lesson with the previous lessons through asking questions about pillars of Islam and monotheism like:

- Outline the pillars of Islam.
- Mention the most important pillar on which other pillars are based.

- What are the three categories of (Tawheed).

b) Teaching Resources:

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

c) Learning Activity (1-4):

Frederic is a pious and attends all Muslim prayers every Friday. However, recently, when his son was sick, decided to visit a witchcraft house in 12 km from his home. He has done this more than 4 times.

- What do you think about the attitudes of Frederic in relation to his belief in Allah?
- Are there consequences of his attitudes to God, himself, Muslim community and the society in general?]

Answer: Frederic attitude is no good because as a believer in Allah the first think to do is to Worship only Allah and give Him all that is due to him without sharing with other deities or divinities. His factor of visiting the witch is due to problems he encountered, weakness in faith, he was following desires to get solution to problems, fear of problems,....

Possible consequences to him may be to lose faith or weakening his faith to the extent of even abandoning it. As Allah mentioned it he will also enter into Hell and permanent residence in it consequently losing paradise, he will also lose all rewards for one’s good deeds and then become unhappy. He may feel insecure, divided and disunited with other Community of Muslims because of his hidden practices.

Learners may come up with other responses but the teacher will evaluate their relevancy.

d) Application Activities (1-4):

In groups learners share ideas about the consequences of committing Shirk

Answer:

- Shirk’ brings a person to the lowest level of disgrace when it comes to his dignity and honour.
- Shirk’ is the root of all sins and superstitions. For instance, ‘shirk’ causes people to believe that, jinn, souls, humans, animals and other things such as rocks, trees, water, stars, sun, etc... have certain divine powers. All these are superstitious practices that were born out of ‘shirk’ in the time of ignorance.
- ‘Shirk’ is an injustice. When people praise, glorify and worship the creation and other creatures instead of praising, glorifying and worshipping their Creator (who has given them life), then this act of theirs, becomes the greatest injustice towards their Creator.
- ‘Shirk’ brings worries, fears and nervousness because that person believes in the

power, capacity and anger of other divinities (creatures) that are false gods. In fact, he is supposed to have the fear of Allah instead of fearing these useless creatures.

1.5.5 Types of Polytheism (Shirk)

a) Prerequisites:

By linking it with the previous lesson, the teacher displays the opposite of (Tawheed) which is Shirk the greatest sin in front of Allah, the sin that Allah does not forgive for someone who dies before repenting. Allah says in Quran *“God does not forgive association with him, but he forgives anything less than that to whomever he wills, whoever associate anything with God has devised a monstrous sin.”*

b) Teaching Resources:

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

c) Learning Activities (1-5):

The Teacher asks the learners in group discussions to mention the main types of shirk and share ideas about some of its acts.

Answer: Learners present their findings which will include the main types of shirk i.e. major shirk and minor shirk, some acts of shirk include worshiping any other thing which is not God, associating anything with him, placing mediator between servant and God etc...

d) Application Activities (1-5):

Question (1): Explain the consequences of committing Shirk.

Answer:

1. A person who dies committing Greater Shirk is judged to be in Hell Fire for eternity, this is not the case with one committing Lesser Shirk.
2. Greater Shirk wipes out all previous good deeds; Lesser Shirk only ruins the deed it accompanies.
3. Greater Shirk is not forgiven by Allah except through sincere repentance (Tawba) done before death; scholars differ regarding Lesser Shirk (stronger opinion is unto Allah to punish or forgive it).

Question (2): Identify the implications of Shirk in worshipping Activities

Answer: Shirk in worshipping activities is when someone is elevated the way Allah should be elevated, or if people praise someone or something in a way that Allah should be praised, then you will not accept it. You can praise people, but there are certain kinds of praises that are only for Allah. In order to avoid shirk, one should be pure in heart and sincerity in order to submit himself or herself to Allah.

1.6. Summary of the Unit

Unit one emphasizes the five pillars of Islam, the importance of monotheism, meaning, categories and types of polytheism. All with practical examples and evidences from both the Qur'an and the Sunat (Prophet Traditions).

1.7. Additional information for Teachers

The Almighty Allah is indeed one. It is only those who are ignorant, persist in being ignorant who need an explanation on how Almighty Allah is one and is actually present. Those who are Allah-conscious do not desire an explanation on this subject of (Tawheed) and Shirk. They in fact accept without questioning.

There is a famous Arabic language proverb which says: "Objects are indeed understood by their opposites." For example, peace can only be understood and appreciated by that person who has felt and experienced anxiety. On the other hand that person though who has not felt anxiety, cannot appreciate peace. In the same manner, Day cannot be understood if a person has not experienced the Night.

Likewise, if a person has not comprehended misguidance how is it possible for him to understand guidance? Using this very principle, we may ask, if a person has not understood "Shirk" or Polytheism, how is it possible for him to appreciate or comprehend "(Tawheed)" or Monotheism? It is, therefore, only logical that after we have understood Shirk can we then understand (Tawheed). The Almighty Allah has in fact very clearly explained the action Shirk and (Tawheed), thereby completely eradicating the concept of non-religion.

It is very surprising that after explaining the differences in the concept of (Tawheed) and Shirk so clearly, there are still doubts in the minds of those whose sole duty is to destroy the concept or fundamentals of unity found in Islam.

The Meaning of (Tawheed).

The meaning of (Tawheed) is to believe that there is no partner to Allah in His Being and in His Attributes. In other words, how the Almighty Allah is, we do not believe that there is another being like Him. If any person believes in the contrary, then his belief would constitute Shirk. We should remember that the attributes of Allah, among others, include the act of Listening, Seeing and Possessing Knowledge. If any individual believes that another possesses these Attributes, he will be guilty of Shirk.

The difference between Tawheed and Shirk.

After we have understood the meaning of Tawheed, the natural question that arises is, if knowledge which is one of the Attributes of Allah is ascribed to another individual, will this really mean that we are guilty of Shirk? We know that Listening and Seeing are also among the Attributes of Allah. If we prove these very attributes for another individual, will we be guilty of Shirk? In the very same manner, the Attributes of Living is also among the Attributes of Allah. If we ascribe this attribute for another individual will we again be guilty of Shirk?

The difference

We should remember that indeed the Almighty Allah possesses the Attribute of Living, yet He has, also through His Mercy, bestowed upon His Creation this very quality. The attribute of living though which we relate to ourselves is not the same Attribute of Living as we relate to Allah. The difference is that His Attribute of Living is non-bestowed, while the attribute of living which we possess is one which we have been bestowed with by Allah. The attribute of living which He has bestowed upon us is temporary and non-eternal, while His Attribute of Living is Eternal and non-bestowed.

If this principle and law is applied to all qualities and attributes, then the question of Shirk will never arise. It is simple, yet, as we have mentioned earlier, those Muslims whose sole aim is to deprive Islam of its unity, peace and harmony, intentionally make it difficult so that the simple-minded Muslims become confused and misguided.

1.8. End Unit Assessment -1:

1) Some scientists nowadays deny the existence of Allah considering the universe created itself or has no beginning or end fall under this category or believe in Polytheism, how can you reply to them? Give arguments.

Answers: Proving the existence of God is a venture that numerous Muslim philosophers, theologians, and thinkers have been attempting for many centuries. This issue has been argued and debated on scientific, philosophical, and theological platforms, and the debate continues today. With regard to proof of the existence of Allah, it is obvious to anyone who ponders the matter, and there is no need for a lengthy discussion. When we ponder the matter, we find that it is divided into three categories: Instinctive, tangible and Revelatory evidences.

- **Instinctive evidence:** The instinctive evidence that God exists is the strongest of all evidence for those who are not led astray by the devils. Hence Allah says (interpretation of the meaning): “So set you (O Muhammad) your face towards the religion (of pure Islamic Monotheism) Haneef (worship none but Allah Alone). Allah’s Fitrah (i.e. Allah’s Islamic Monotheism) with which He has created mankind.”(Q.30:30). Every person feels inside himself that he has a Lord and Creator, and he feels that he is in need of Him; if some major calamity befalls him he turns his hands, eyes and heart towards the heavens, seeking help from his Lord.
- **Tangible evidence:** This refers to the things that exist in this universe; we see around us things that exist, such as trees, rocks, mankind, the earth, the heavens, seas, rivers... If these things came into being by accident, spontaneously and with no cause, then there is no one who knows how they were created, and that is one possibility.

But there is another possibility, which is that these things created themselves and are taking care of themselves. And there is a third possibility, which is that there is The Almighty (Allah) who created them. When we look at these three possibilities, we find that the first and the second are impossible. If we reject the

first and the second, then the third must be the one which is correct, which is that these things have a Creator Who created them, and that Creator is Allah. This is what is stated in the Quran, where Allah says: “Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief.” (Q.52:35).

If you look at other creatures you will find that they are suited to the purposes for which they were created. Glory be to Allah.

- **Revelatory evidence:** All divinely-revealed laws point to the existence of Allah. “All the divinely-revealed laws point to the existence of the Creator and to the perfect nature of His knowledge, wisdom and mercy, because these laws must have been prescribed by someone, and that Lawgiver is Allah.” Why did Allah create us? The answer is: so that we would worship Him, thank Him and remember Him, and do that which He has commanded us. You know that among mankind there are disbelievers and there are Muslims. This is because Allah wants to test His slaves as to whether they will worship Him or worship others. That is after Allah has showed the way to everyone. Allah says (interpretation of the meaning): “Who has created death and life that He may test you which of you is best in deed.” (67:2). Also Allah states “And I (Allah) created not the jinn and mankind except that they should worship me (Alone).” (Q.51:56).

2) Give some Reasons why Monotheism (Tawheed) is so important.

First: It is the first thing in Islam; it is its goal, end, innermost and apparent essence. It is also the mission of all Messengers and Prophets (peace be upon them).

Second: It is because of Tawhid that Allah created the creation, sent the Messengers and revealed Books. It is also on account of (Tawheed) that mankind is different and is divided into believers and disbelievers, the fortunate and the unfortunate.

Third: It is the first obligation upon the legally obliged Muslim, the first thing by which man converts to Islam and the last thing upon which he should die.

3) Make a difference between Greater Shirk & Lesser Shirk.

Answers: Major Shirk (Al Akbar) represents the most obvious idolatry from which Allah sent his messengers to call the masses of mankind away from. “Verily we sent to every nation a messenger proclaiming worship Allah and avoid the taghout (false gods)” (Q.16:36). Whoever commits this form of shirk leaves the fold of Islam.

Lesser Shirk (Al Asw’ghar), This does not constitute apostasy, but defects the (Tawheed), and is conducive to greater Shirk such as swearing by other than Allah; the Messenger of Allah (peace be upon him) said: “He who swears by other than Allah, commits Kufr, or Shirk.” (At-Tirmidhi and others). Or making a statement such as: “Whatever Allah wills and you will.”

4) By giving examples, what does hidden Shirk mean?

Answers: Shirk means associating partners with Allah. There is open/visible shirk and hidden/secret shirk. The open one is the one that is known like believing in three gods

or accepting idols as intercessors in the presence of Allah. As for the hidden shirk, it is generally divided into two: The first one is to forget the consent of Allah, to show off and to act hypocritically or to give importance to satisfying the desires of the soul. The second one is to give too much importance to beings, which function as a means in the creation of things, and to think that they have the power to influence.

There is also another kind of the hidden shirk, which is veiled; it takes place in the realm of feelings and heart, not in the realm of deeds. The more man makes progress spiritually, the more veiled the shirk gets.

To give too much importance to causes/means is also regarded as hidden shirk. If the rate of the cause in the realization of something is one percent, and if it is given the value of a hundred percent, ninety-nine percent of it is regarded as hidden shirk. If man is too confident and puts all of his faculties under the command of his soul, it is also regarded as hidden shirk.

An example about the issue: Only Allah is al-Jabbar (the Compeller) and al-Mutakabbir (the Greatest). If a person uses the wealth, strength and knowledge granted to him by Allah to oppress the slaves of Allah in His presence, it means he wants to be like al-Jabbar and al-Mutakabbir and commits hidden shirk.

5) Allah says: “Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above what they attribute to Him!” How can you compare the meaning of this verse and the belief of polytheism?

The entire universe has a Creator, which means this dominion has a Sovereign, that behind these forms is One Who gives them shape: “He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.”

The soundness of the heavens and the earth, the order of the universe, the harmony among created things, all indicate that the Creator is One, with no partner or associate.

1.9. Additional Activities:

In groups learners discuss about the concept of multi religion existence in our country. And present the findings as teacher gives other students to react on presentations.

1.9.1 Remedial Activity

Learners discuss about the Effects of ‘(Tawheed)’ (Monotheism) on human life

Answer: When an individual pronounces the testimony: “Ash-hadu an-La ilaha ila Allah wa Ash-hadu ana Muhammadan Rasulu Allah” (I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is the Messenger of Allah), believing in it and acting upon it, he experiences a noticeable change in his life. By understanding who his Lord is as well as the purpose of his creation, he will be able to achieve success in this life and the next.

1.9.2 Consolidation Activity

The believer of Monotheism never becomes despondent. Why?

Answer: He has a firm faith in Allah who is The Master of all the treasures of the earth and the heavens, whose grace and bounty have no limit and whose power is infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. Although he may be met with rejection from all sides in this world, faith in and dependence on Allah never leave him, and on that strength, he goes on struggling. Such profound confidence can result from no other belief than belief in Allah Alone.

1.9.3. Extended Activity.

In groups, learners explain why Islam is a religion which emphasizes the Oneness of God, and compare the beliefs of Islam and Christianity and then present their works as teacher guides them by approving the common points.

UNIT 2: QUR'AN AND ITS SPIRITUAL IMPORTANCE

2.1. Key Unit Competence

The learner will be able to explain the structure of the Quran and its importance in the spiritual life

2.2. Prerequisite

Before undertaking this unit the learner should have basic knowledge on Holy Qur'an and the teacher will verify the prerequisite by asking simple questions on the Holy Qur'an

The holy Quran is the book which holds the message of Islam, it's the word of Allah revealed to the prophet Muhammad (peace be upon him) through the angel Jibril, the message of Quran summarizes the message of all other revealed book before as he says in Quran "he sent to you book with the truth confirming what came before it and he sent down the Torah and the Gospel and Allah sworn to protect it from any change or modification.

2.3. Cross-cutting Issues to be addressed:

- Peace and Values Education: by understanding the relationship between people and the Quran the learner will analyze the significance of peace in the society and strive to achieve it as peace maker.
- Gender Equity: the holy Quran clearly states the rights of each man and woman for the smooth prosperity of the community.

2.4. Guidance on the Introductory Activity:

Introductory activity is done in groups. The learners' pays attention while grouping learners to make sure that it is gender based and that learner with learning difficulties are helped accordingly. Discussion on Issac point of view that the Qur'an is the penal code should be done exhaustively to highlight that though Qur'an contains recommendations for punishment of wrong doers cannot be equated to penal code only. Other positive aspects of Qur'an should be highlighted the following would be the summary to the question:

- Qur'an is the holy book of Islam and is viewed by Muslims as the direct word of God revealed to humanity through Prophet Muhammad. It has the recommended

conduct and practices for Muslim worship and daily activities.

- The Quran is material and spiritual guide for individuals and the community, all kinds of people living in any place or time and for the whole life of man. Everybody takes the knowledge and lessons that are necessary for peace and tranquility both in the society and the hereafter.
- According to Muslims Qur'an distinguishes between the truth and the falsehood, reminds wisdom, faithfulness, and encourages people to match on the straightest path. It protects souls who obey it from being ruined and misguidance.

2.5. List of lessons/sub-heading

#	Lesson title	Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values)	Number of Periods
1	Believe in Allah and the Quran.	Outline five benefits of believing in God Explain the two levels of believing in Quran.	4

2	The relationship between the people and the Quran	Describe the facts of relationship between Quran and people.	2
3	Revelation and collection of the Quran.	Explain how the Quran was compiled.	2
4	The Quran's message and human conduct.	Explain the impact of good morals in the community.	2

Assessment criteria: The learners will be able to discuss the best strategies of understanding the Quran and its implications in the Muslims life.

2.5.1 Believe in Allah and the Quran

The Qur'an is a very unique book in terms of its composition. It contains 30 parts (Juzu), 114 chapters (or 'Surats' in Arabic) and 6236 verses (Ayat) which are not arranged chronologically or thematically. It deals with all the subjects which concern human beings: wisdom, doctrine, worship, transactions, law, etc., but its basic theme is the relationship between God and His creatures.

At the same time, it provides guidelines and detailed teachings for a just society, proper human conduct, and an equitable economic system. Note that the Quran was revealed to Muhammad in Arabic language only. So, any Quranic translation, either in English or any other language, is neither a Quran, nor a version of the Quran, but rather it is only a translation of the meaning of the Quran.

a) Teaching Resources:

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

b) Learning Activities (2-1):

Is the Qur'an Holy book? Justify your position? Is it important to the individual prayer and to the community worship? How?.

Answer:

Qur'an is the holy book of Islam and is viewed by Muslims as the direct word of God revealed to humanity through Prophet Muhammad. It has the recommended conduct and practices for Muslim worship and daily activities.

The Quran is material and spiritual guide for individuals and the community, all kinds of people living in any place or time and for the whole life of man. Everybody takes the knowledge and lessons that are necessary for peace and tranquility both in the society and the hereafter.

According to Muslims Qur'an distinguishes between the truth and the falsehood, reminds wisdom, faithfulness, and encourages people to match on the straightest path. It protects souls who obey it from being ruined and misguidance.

c) Application Activities (2-1):

Is using Qur'an in the spiritual activities necessary? Justify your position with concrete examples?

Answer: Qur'an is very necessary and important in spiritual activities because it the Word of Allah to humanities. It should always be used to guide our belief and tell us the right way to go in our daily life. It is important in the following ways:

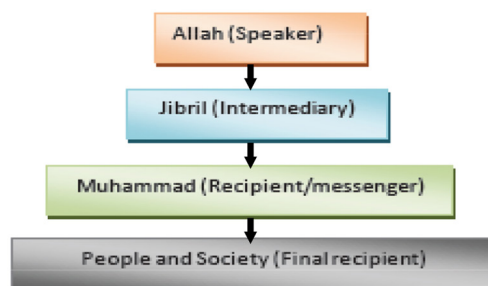
- Qur'an tells is what is right and what is wrong so that we do what is good to God
- Qur'an give hope to hopeless people and gives joy to those who are unhappy
- Qur'an warns us about our wrong deeds and proposed to us right to do in order to reconcile with God.

Through the discussion, the learners may come up with other examples of how Qur'an is necessary and important in spiritual activities. You should guide them and focus on relevant answers to the question.

2.5.2 The relationship between the people and the Qur'an

a) Revision:

By making a revision, the teacher links this lesson with the previous lessons. As the Quran is related to Allah as the origin is also related to people as the destination, teacher should ask learners to share ideas about that concept.



b) Teaching resources:

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

c) Learning Activities (2-2):

In groups learners discuss the relationship between the Quran and people. Group representatives present the findings and teacher guides them by approving the correct points and disapproving the wrong ones.

Answer: The Qur'an was revealed by Almighty Allah through the Prophet Muhammad (peace be upon him) to mankind to bring them out of the disorienting and debilitating darkness of falsehood, ignorance and superstitions to the light and radiance of truth, guidance and proper erudition. The Qur'an is available to man by which he can communicate directly with his Creator, Master and Sustainer. No other alternative is left as all the previous Scriptures have been tampered with, corrupted or utterly lost.

This indeed is a hallmark of the Islamic message. Man needs no intermediaries of any kind, conceptual or physical, between him and his Master. The whole life affair is solely between man and Allah. Everything and everyone else stands for a secondary thing, playing second fiddle to that overwhelming relationship.

d) Application Activities:

The teacher asks learners to explain how Qur'an would be the full way of your life at school. Write the ideas on the board and guide them accordingly

Answers: Islam through its holy scripture (Quran) is a religion of sincere faith (Iman), actions and deeds ('amal salih). It is a religion of life accomplishments. Islam is life, and life, the way Allah created and predetermined it, echoes the quintessence and ethos of Islam. The word "Islam" which denotes a total submission to Allah through one's acts, words and thoughts, clearly attests to it. Hence, there is nothing more thrilling, spellbinding, wholesome and rewarding than living life in the name of and for the Creator of the universe. Submitting fully to and worshiping Allah alone means personal liberation, self-assertion and self-fulfillment in the truest senses of those words.

Islam therefore is to be lived, not practiced. True Muslims live Islam. Those who practice it are yet to experience the authentic beauty and sweetness of the Islamic faith. That is why some people in the end become apostates. They get tired of, or fed up, with practicing some dry, rigid and meaningless rituals rooted in little, or no genuine, truth.

2.5.3 Revelation and collection of the Qur'an

a) Prerequisites/Revision/ Introduction.

By making a revision, the teacher links this lesson with the previous lessons by asking the Learners to what could be the origin of Qur'an

Answers: The Qur'an contains the word of God revealed to Prophet Muhammad and collected and written by his first companions. Whenever a verse was revealed on the illuminated heart of the Prophet, he recited it immediately and stored it in his memory, never forgetting it, because his infallibility prevented him from forgetting it or making a mistake in it. Quran says: "We will make you recite so you shall not forget..." (Q.87:6).

The Holy Prophet (peace be upon him) recited to the companions every chapter or verse that was revealed on him and also encouraged them to learn them by heart. Through this method, a large number of companions learnt the correct recitation of Quran and among them seven persons became famed in this regard they were: Uthman bun Afan, Ali bun Abitwalib, Ubayy Bun Kaab, Zaid ibn Thabit, Abdullah Ibn Masud, Abu Darda and Abu Musa al-Ash'ari.

The Messenger of Allah (peace be upon him) chose some persons to transcribe the Quran. When a verse or some verses were revealed, he summoned one of them and dictated the same and they put it in writing. After that he asked the scribe to read what he has written and the Prophet listened to it carefully. The Holy Prophet (peace be upon him) used to specify the place in the Quran's chapters where the scribe was supposed to record the verse to complete the Scripture, or example the Prophet says: Write down this verse in such and such chapter after such and such verse.

b) Teaching resources:

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

c) Learning Activity:

The teacher asks learners randomly to identify how long the revelation of the Qur'an took.

Answer: Verses of Quran were revealed on the Prophet of Islam in a period of 23 years on different appropriate occasions. Sometimes one verse, sometimes a number of verse and at other times even a whole chapter was revealed at a time.

d) Application Activities:

Learners in groups explain how the Quran had been revealed and preserved?

Answer: The Quran was collected under the auspices of committee of four senior ranking Companions headed by (Zayd ibn Thabit) This compilation was kept by the Caliph Abu Bakr, after his death by his successor, Caliph Umar, who on his deathbed gave them to (Hafsa bint Umar), his daughter and one of Muhammad’s widows.

2.5.4 The Quran’s message and human conduct

a) Prerequisites/Revision/Introduction:

By making a revision, the Teacher links the lesson with previous ones by dividing the learners into groups, using gestures, body language and facial expressions, using pictures and objects as many as possible. Asks the learners to explain how the people of Quran should behave.

b) Teaching Resources:

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

c) Learning Activity:

In groups learners discuss the Quranic advantages of good morals in society Students present their findings and teacher guides them accordingly.

Answer: Islam states that one can achieve higher ranks through his/her good conduct. The prophet Muhammad (peace be upon him), through his manners and good conduct, was best in his character and is a role model for the whole of humanity. The believer can attain the status of a person who frequently fasts and prays at night. In fact Prophet Muhammad (peace be upon him) mentioned good conduct as the best form of Worship. On the Day of Resurrection, nothing will be heavier in the scale (of good deeds) of the believer than good conduct. God hates the one who swears and hurls obscenities”. Good Character is a key of pleasing Allah. By maintaining good character, one can be a beloved servant of Allah. The Prophet said: “The most beloved servants of God to God are those who have the best manner”.

d) Application Activity:

According to the teachings of Quran and the prophet as your role model discuss how you would behave with your non-Muslim fellow students at your school.

Answer: Muslim Learners should always follow Prophet Muhammad so as to become amongst the most effective of Muslims with the most effective potential manners as a stepping nearer to Allah and a permanent resting abode in Paradise.

Hence according to Prophet Muhammad (peace be upon him) Islam is nothing but a

good conduct/character is based on transparency of both inner self and outer self. On the day of resurrection good conduct will be the heaviest righteous deed to be placed on person's scale of deeds. Good conduct is a key to enter paradise.

2.6. Unit Summary

The Unit teaches Introduction to Quran and its structure, believe in Allah and Quran, the relationship between Quran and people, revelation and collection of Quran, and the Quran's message and Human Conduct.

2.7 Additional information for Teachers.

Muslim beliefs about the previous holy books that have been in a part shaped by the Prophet Muhammad (peace be upon him)'s interaction with Jews and Christians of his time. Some of these Jews and Christians were his converts.

The prophet's first wife Khadijat, her cousin Waraka (or Waraaq) who was considered as a serious Bible student and perhaps even as a translator of Scripture. So it would be beneficial to try to understand exactly what the Quran says about those holy books, and also what Jews and Christians of that time would have thought about the books. In doing this, we will also look at the holy Gospel (Injil)'s use of various titles for different Scriptures.

Generally, today's Muslim understanding of the Tawrat, Zabur, and Injil, is somehow simplistic. Each is thought to be a revelation in the form of a written book that was given through Prophets Musa, Dawud, and Isa (peace be upon them) respectively. But there is some divergence of opinion:

- A. Some say Tawrat equals the Pentateuch:** Three sections of the Bible are cited by the Koran as being divinely revealed: the Pentateuch or Books of Moses (Tawrat); the Psalms of David (Zabur); and the Gospels of Jesus (Injil) (Glasse, *The Concise Encyclopedia of Islam*, pg. 72.)
- B. Some say Tawrat equals the Old Testament:** Others however, would say that the Tawrat is more or less the entire revelation given to the Jews: The religious dissociation of Abraham and other religious personalities from the main body of Jews and Christians was an inevitable consequence of two strands among Jews and Christians. The Qur'an continuously praises the one strand, and condemns the other, e.g., "From among them (i.e., the People of the Book) there is an upright group but most of them perpetrate misdeeds" (Q.5- 66).

They were asked to live up to the Torah and the Evangel, but, like the proprietors of all organized religious traditions, Jews and Christians quarreled among themselves and each claimed that the keys of salvation were firmly in their exclusive grasp: 'The Jews say the Christians have nothing to stand on and the Christians say the Jews have nothing to stand on, and they both read the Book' (II, 120). (Fazlur Rahman, *Islam*, pg. 27).

It may be inferred from the preceding quote from (Fazlur Rahman) that the Scriptures of the Jews and Christians may be summed up in the words Torah (or Tawrat) and Evangel (or Injil), i.e. the Old Testament and the New Testament. This thinking is partly

due to the Quran’s own testimony, more of which will be seen later. The same belief is expressed by A.J. Arberry, noted English Muslim in his introduction to his translation of the Quran:

In many passages it is stated that the Quran had been sent down ‘confirming what was before it’, by which was meant the Torah and the Gospel; the contents of the Jewish and Christian scriptures, excepting such falsifications as had been introduced into them, were therefore taken as true and known. (Arberry, *The Koran Interpreted*, pg. xi.)

C. Some Say Tawrat equals a Lost Book: Abdullah Yusuf Ali seems to equate the Tawrat with the Old Testament, “Vaguely we may say that it was the Jewish Scripture.” (Ali, *the Holy Qur’an: Text, Translation and Commentary*, pg. 282.)

However, because of his belief in the corruption of the Bible, there are qualifiers. But it was lost before Islam was preached. What passed as “The Law” with the Jews in the Apostle’s time was the mass of traditional writing which I have tried to review in this Appendix (Ali, *Ibid.* pg. 285.). The “mass of traditional writing” to which he refers is the Talmud (Ali, *Ibid.* pg. 284.) (See section on Interval between Christ and Muhammad for more). So in Ali’s opinion, the Tawrat no longer exists.

D. Some Say Gospel (Injil) equals a Lost Book: Regarding the Injil, the same divergence of opinion is true. This divergence however, is only variations of the same theme. The “same theme” is this; the (Injil) has been corrupted. Some holding this belief vehemently, say that the (Injil) is no longer in existence and that today’s New Testament bears little, if any, resemblance to the original Injil:

The Injil (Greek, Evangel=Gospel) mentioned in the Qur’an is not the New Testament. It is not the four Gospels now received as canonical. It is the single Gospel which, Islam teaches, was revealed to Jesus, and which he taught. Fragments of it survive in the received canonical Gospels and in some others, of which traces survive (e.g., the Gospel of Childhood or the Nativity, the Gospel of St.Barnabas, etc.). (Ali, *Ibid.* pg. 287.)

E. Some Say Gospel (Injil) equals the Gospels of New Testament:

Towards the other end of the spectrum is Cyril Glasse, a Western Muslim scholar. He uses three different names for the (Injil) interchangeably, Gospels of Jesus, the Gospel, and New Testament. Three sections of the Bible are cited by the Quran as being divinely revealed: the Pentateuch, or Books of Moses (Tawrat); the Psalms of David (Zabur); and the Gospels of Jesus (Injil)...

Moreover, the Gospel poses particular difficulties in Islam. Leaving aside the distinction between direct revelation from God, which is the case of the Quran (in Arabic Tanzil, which corresponds to sruti in Sanskrit), and secondary inspiration (in Arabic Ilham, the equivalent of smrti in Sanskrit), which is the case of the Gospels, the Christian Gospel clashes with Islamic understanding of doctrine on several points, most importantly regarding the nature of Jesus...

F. Some Say Gospel (Injil) equals the New Testament:

Some, despite supposed corruption, do identify the two as one and the same. Hughes

made an interesting comment along this line back in 1885: Injil is used in the Qur'an, and in the Traditions, and in all Muhammadan theological works of an early date, for the revelations made by God to Jesus. But in recent works it is applied by Muhammadans to the New Testament. (Hughes, Dictionary of Islam, pg. 211.)

For some Muslims it is difficult to conceive the fact that prophet Issa (peace be upon him) did not speak or write the Injil. A multiplicity of authors for the various New Testament books is a new concept to them.

G. Most of the scientists say Zabur equals the Psalms of Prophet Dawud David (peace be upon him); The Zabur or Psalms, does not seem to be a big issue. Except for the comment by Cyril Glasse above about the Psalms, very little is said or discussed about this matter.

H. Some Say Tawrat, Zabur and Injil equals the Bible:

To top all this off, reference must be made to (Abd-al-Rahman Azzam), respected Muslim Leader and Founder of the Arab League, The Imam Ibn-al-Qayyim said, "God (may He be praised and glorified) sent His messengers and revealed His books that people may measure with the justice on which Heaven and earth have dwelt." (Azzam, the Eternal Message of Muhammad, pg. 102.).

In commenting on this quote, Azzam says, "By books is meant the ones revealed by God: the Bible, the Quran." (Azzam, Ibid. pg. 102n.) Azzam equated the other three heavenly books with none other than today's Holy Bible.

The Quran's testimony about the previous scriptures.

A. The Tawrat.

The term Tawrat is simply the Arabic equivalent for the Hebrew Torah, normally understood as the Law of Moses (Musa). The Quran gives abundant testimony to the Tawrat, so that it is mentioned more than any other part of the Bible:

It was we who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to God's Will, by the Rabbis and the Doctors of Law: For to them was entrusted the protection of God's Book, and they were witnesses thereto: Therefore fear not men, but fear me, and sell not my Signs for a miserable price. If any do fail to judge by (the light of) what God hath revealed, they are (no better than) Unbelievers. We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.".... (Q. 5:47, 48).

From this quotation it can be seen that the Holy Quran highly esteems the Tawrat ("guidance and light"), and as having been revealed by Allah. Also a quotation from the Tawrat is given, which seems to be from Exodus 21:23-25.

But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, and bruise for bruise. (Ex. 21:23-25)

In the Quran sometimes it appears that the term Tawrat refers not only to the books of Prophet Musa (peace be upon him), but to the entire Hebrew Scriptures, especially in verses that mention the Tawrat and Injil together: He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel (3:3, Pickthall)

Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel were not revealed till after him? Have ye no understanding? (Q. 3:65)

Three “people of the book” are in view in these verses - Jews, Christians, and Muslims. Their respective “books” in a nutshell are the Tawrat, Injil, and the Quran. The second verse mentions only two, but implies Muslims, whom the others should emulate. This particular understanding of Tawrat is pointed out in the Hadith:

Abu Hurayrah said: When the Prophet (peace be upon him) went to his bed, he used to say: O God! Lord of the heavens, Lord of the earth, Lord of everything, Who splittest the grain and the kernel, Who hast sent down the Torah, the Injil and the Qur’an, I seek refuge in Thee from the evil of every evil agent whose forelock thou seizest...(Sunan Abu Dawud, vol. 3, pg. 1403.)

Of course, the prophet knew that the Zabur had also been sent down, but perhaps in his thinking he was including it under the Tawrat, i.e. the Jewish Scriptures.

Another tradition makes an apparent quote from the Tawrat, a prophecy regarding the Prophet

Ka’b, quoting the Torah, said we find written, “Muhammad God’s messenger, my chosen servant, is not rough, or coarse, or loud-voiced in the streets, he does not repay evil with evil, but forgives and pardons. His birthplace will be in Mecca, his place of emigration in Taiba, his kingdom in Syria, and his people will be those who are devoted to praising, who praise God in prosperity and adversity, who praise God in every alighting-place, who declare God’s greatness on every rising ground, who watch for the sun and observe the prayer when its time comes, who tie their lower garments round their middle, who perform ablution at their extremities, who summons in the open air, who are the same in fighting as they are in prayer, who make a low sound at night like the buzzing of bees.” (Mishkat Al-Masabih, vol. 2, pg. 1237.)

The section in bold-type is of interest because of its parallel to Isaiah 42:1-4:

Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope (Isaiah 42:1-4).

The rest of the quote from the Hadith claims to come from the Tawrat as well. If you

compare with the rest of Isaiah 42, you seem parallels. For example, Isa. 42:11 speaks of the “desert” and “Kedar”, probably being the Arabian Desert and the territory of Haidar (Kedar), the forefather of the Prophet (peace be upon him).

As well, Isa. 42:10-12 speak of a lot of people praising God, many of whom live in the Arabian Desert. Now back to the real point of all this... This tradition refers to the book of Isaiah as being part of the Tawrat, backing up the idea of the Tawrat sometimes being used to refer to the entire Hebrew Scriptures, that is, the Old Testament.

B. The Zabur.

This term “Zabur” is the Arabic equivalent of the Hebrew zimra, translated in the King James Version as “psalm” in Ps. 81:2 and 98:5. The Hebrew word has the meaning “song, music”, as in Ex. 15:2, “The Lord is my strength and song”. It along with Zamir (song) and mizmor (psalm) is a derivative of Zamar, meaning “sing, sing praise, and make music”. (Theological Wordbook of the Old Testament, vol. 1, pg. 245.)

In the Quran, the Zabur is mentioned by name only three times: *...And to David We gave the Psalms. (Q.4:163) And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some Prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms. (Q.17:55)*

Before this We wrote in the Psalms, after the Message (given to Moses): “My servants, the righteous, shall inherit the earth.” (Q.21:105)

The last reference is of interest because of the quotation from Psalm 37:29 which says, “the righteous will inherit the land and dwell in it forever.” Many Muslims scholars think that it also has reference to Exodus 32:13, “...it will be their inheritance forever.”

A well-known Christian apologetic C. G. Pfander went as far to say that the Quran’s reference to the Psalms is actually a reference to the third division of the Hebrew Scriptures, known as the Writings or Kethubim: “as it begins with the Psalms, it is so styled in the Gospel (Luke 24:44) and in the Qur’an alike”. (The Balance of Truth, pg. 51.)

C. The Injil.

“Injil” is Arabic (euangelion in Greek), evangel or gospel in English. The term occurs twelve times in the holy Quran: *We sent after them Jesus son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. (Q.57:27).*

This particular reference is of interest for several reasons. First, it states that prophet Issa (Jesus) was given the Gospel by God, from which Muslims infer that the real Gospel (i.e. real New Testament) came from the mouth and pen of the prophet Issa (peace be upon him).

Second, as an aside, God made Christians to have two distinctive qualities - compassion and mercy. It is reminiscent of the heading of most verses of the Quran, and the common formula for blessing and beginning any good work: Bismillahir Rahmanir Rahim, “In the

name of Allah, most gracious, most merciful”. It seems that Christians are said to have the character of Allah! What a testimony the holy Quran gives regarding followers of prophet Issa!

Third, this verse is the only one out of twelve specific mentions of the Injil or Gospel in the Quran that does not also mention the Tawrat (Law). The Injil is almost always coupled with the Tawrat (see also Q.3:3, Q.9:111; Q.5:49,): Muhammad is the Apostle of God; and those who are with him are strong against unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from God and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Tawrat; and their similitude in the Gospel is: Like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight... (Q.48:29)

The verse states that the Prophet’s Companions were a mixture of humility and strength. Strong against enemies of God, humble toward God and other believers. It says that their humble prostration in prayer is like that found in the Tawrat (cp. Numbers 16:22, “Moses and Aaron fell facedown...”).

Then it says that the strength and victory of Muslims is like that spoken of in the Gospel, apparently referring to the parables of Isa: ...A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain – first the stalk, then the head, then the full kernel in the head... ...like a mustard seed, which is the smallest seed you plant in the ground. Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds of the air can perch in its shade. (Mark 4:26-28, 31-32).

However, the main point we need to see is that this is one of ten Quranic references which couple the Law and the Gospel closely together, implying that the totality of the Jewish and Christian Scriptures can be summed up in the phrase “the Law and the Gospel”. One more example:

Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. (Q.7:157, Pickthall), another interesting verse, states that the coming of the Prophet is prophesied in the Book of the Jews, and in the Book of the Christians. From the Torah, Muslims usually refer to Deut. 18:15 as indicating Prophet Muhammad ((peace be upon him)), The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him. (Dt. 18:15)

It is explained that only prophet Muhammad ((peace be upon him)) qualifies to fulfill this because the phrase, “from among your own brothers” is taken to mean “from among those who are brothers to you Jews, that is, Ishmaelites for example”. They see it as significant that the Prophet was not a Jew. As far as Prophet Muhammad ((peace be upon him)) being prophesied in the Injil goes, it is helpful to look at another Quranic

verse: And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad.” (Q. 61:6)

This verse does not have the word Injil or Gospel but it does give the idea that news of the coming of Prophet Muhammad ((peace be upon him)) is in the Injil. This verse also reinforces the “law and gospel” couplet pattern in the Quran. Muslim scholars look to an emended version of verses in John’s Gospel to support this Quranic statement:

“Ahmad”, or “Muhammad”, the Praised One, is almost a translation of the Greek word Periclytos. In the present Gospel of John, xiv. 16, xv. 26, and xvi. 7, the word “Comforter” in the English version is for the Greek word “Paracletos”, which means “Advocate”, “one called to the help of another, a kind friend”, rather than “Comforter”. Some Scholars and Researchers contend that Paracletos is a corrupt reading for Periclytos, and that in their original saying of Jesus there was a prophecy of a Prophet Ahmad.

2.8. End Unit Assessment

1. How long did the revelation of the Quran take place?

Answer: The Quran, the last revealed word of God, was gradually revealed to the Prophet Muhammad ((peace be upon him)) during 23 years.

2. What happened to the Prophet when he was receiving revelation?

Answer: the remarkable physical changes that were apparent on the Prophet's face whenever he received a Quranic revelation from on high. Those who were present would see his face turn red and he would feel so hot that sweat drops would appear on his forehead. He would also become heavy to the extent that his thigh would press hard against the thigh of the person next to him. If he was riding, his mount would lay down. At the same time, noises like the buzzing of bees would be heard near his face (these physical experiences are confirmed in an authentic Hadith related by Bukhari, Muslim and others). These manifestations would eventually subside and the Prophet (peace and blessings be upon him) would relax and recite the Quranic verses he had received.

It is from this point of departure that we should proceed to investigate the physical effects of revelation on the Prophet (peace and blessings be upon him) because it is here that truth will be determined. When we have a causal relationship between two different things wherein one is the direct consequence of the other, a proper investigation of the relationship will demonstrate the true cause of the effect.

3. What were the verses of the Quran first written on?

Answer: The Prophet Muhammad himself could neither read nor write, he dictated the verses orally and under his supervision he instructed scribes to mark down the revelation on whatever materials were available: tree branches, stones, leather, and bones. The scribes would then read their writing back to the Prophet, who would check it for mistakes.

4. What is a Surat?

Answer: A Surat is a Chapter. The Quran contains 114 chapters.

5. What is an Ayat?

Answer: An Ayat is a verse. The Quran contains 6236 verses.

6. How many Surat are there in the Quran? And what is their general order?

Answer: The Quran contains 114 chapters (Surats).

2.9. Additional Activities

- In groups learners discuss the strategies of increasing the number of Quran Readers as the best way in which Allah protects his book and present the findings as the teacher guides them accordingly

2.9.1. Remedial Activity

For a person to believe in Quran should think critically about things. What are they?

- Its unique qualities which include the following:
 - a. The Quran covers all the teachings of previous books. Allah says: “And We have sent down to you (O Mohammad) the Book (this Quran) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures)” (Q. 5:48)
 - b. Allah promised to safeguard it as he says “Verily, it is We Who have sent down the Dhikr (i.e. the Quran) and surely, We will guard it (from corruption)”. (Q.15:9).
 - Its miracles which include the following:
 - c. Knowledge or meaning. Al-Qur’an brought a lot of science and meaning which no human was capable of bringing. For example, the scientific phenomena that Qur’an has described long before they were understood. Such as Separation of Fresh/Salt water in the sea instead of their mixing, embryonic development stages in the mother’s womb, etc.
 - d. Fulfilled many prophecies. Some examples:
 - New Transport Systems “And when the she-camels, ten months pregnant are abandoned.” (Q.81-4). “And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know.” (Q. 16-8).
 - Pollution “Corruption has spread on land and sea because of what men’s hands have wrought” (Q.30-41).

2.9.2. Consolidation Activity.

In groups learners explain how the Quran developed in our country and present their ideas.

2.9.3. Extended Activity.

In group discussions learners explain the communication identified in the Qur’an by the term of (Wahy), between Allah and the Humanity.

UNIT 3: COMPULSORY CHARITY IN ISLAM (ZAKAAT)

3.1 Key unit competence

The learner will be able to assess the importance of voluntary Swalaat and Zakat

3.2. Prerequisite

This lesson should be linked to unit one which teaches the five pillars of Islam, the Zakat was ordered to people not for the interest of God but for their own interest. It is meant purposely to purify owner of the wealth and to increase it as Allah says in Quran “receive contributions from their wealth, to purify them and sanctify them with it, and pray for them.” (Q. 9:103).

3.3. Cross-cutting issues to be addressed

– Peace and Values Education:

understanding the importance of zakat in Islam will help learners to practice it. This will improve the relationship between the rich and the poor as they live in harmony and peace. No poor will feel jealous for the rich and no rich who harms the poor.

– Financial Education:

the third pillar of Islam elaborates much about the concept of finance where Muslims are encouraged to work hard and grow big their financial status such that they save for future provisions, pay Zakat which is used to develop the country, help needy people and use their wealth in other noble activities.

3.4. Guidance on the Introductory Activity

The Teacher should review with the learner the five pillars of Islam. Help children with hearing disabilities or communication difficulties by using pictures and objects as much as possible. Ask the students discuss about the (Introductory Activity 3) by dividing them into groups to discuss what the entire community benefit from the practice of paying Zakat, don't intervene directly on the knowledge since they haven't finished yet, keep yourself monitoring how they are progressing towards the knowledge without discussing the responses as a class. Ask students to hold on to their responses (or you may collect them). Invite their group representatives to presents their findings. The teacher asks the students to evaluate the productions: which ones are correct, incomplete or false. Then the teacher judges the logic of the students' products, corrects those which are false, completes those which are incomplete, and confirms those which are correct. After that He/ She asks summarizes the learned knowledge

and gives examples which illustrate the learned content.

3.5. List of Lessons/Sub-heading

#	Lesson title	Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values)	Number of Period
1	Zakat as Islamic way for poverty reduction.	Define the term zakat.	2
		Explain the importance of zakat in the community.	
2	Punishment for failure to pay Zakat.	Identify the general rule concerning zakat.	2
3	Importance of Zakat and the rewards to observe it.	Practice Zakat expecting the rewards from Allah.	2
4	The concept of Zakatul fitri.	Identify the meaning of Zakatul Fitri.	2
5	Voluntary and the Compulsory Charity (Swadaqat and Zakat).	Differentiate between Swadaqat and zakat.	2
6	Eidul fitr and Eidul adha prayer.	Demonstrate how eidul fitri is performed.	2
		Narrate the story which marks the source of eidul adha celebration.	
7	Al-istisqa prayer (prayer for rain) and al-kusoof prayer.	Describe how prayer of rain is performed. Explain some rulings of Kusoof prayer.	2

8	Istikhara prayer and the funeral prayer (janazah salah).	Recite supplication used in Istikharat prayer Describe how funeral prayer is performed.	2
9	Salat al-duha (the sunrise prayer), witri prayer and tahajjud prayer.	Explain the rewards of duha, witri and tahajjud prayers.	2

Assessment criteria: The learners will be able to identify the rewards we gain from Allah by doing these voluntary prayers and analyze the importance of Zakat in the society.

3.5.1 Zakat as Islamic Way for Poverty Reduction

a) Prerequisites/Revision/Introduction:

This lesson should start by reviewing the five pillars of Islam, Zakat is the third pillar of Islam it should be taken from rich to help the needy, links the poor to the reach, it does not decrease the wealth it rather purifies it and increase the blessings of Allah in it.

b) Teaching resources:

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

c) Learning Activity (3-1):

Question (1): The teacher asks the learners to define the term zakat.

Answer: Zakat literally means "to purify, to grow, to increase." It has been used in the Quran to mean all of these things. It can also be considered a form of charity (Sadaqah), given to the poor

Question (2): How can Zakat be a good way of Ending Poverty?

Answer: Islam introduces Zakat as a response to social concerns towards the poor and the determination to address poverty. One of the objectives of Zakat distribution is to provide an adequate and suitable standard of living and to help Muslims remain above the level of Poverty.

d) Application Activity (3-1):

1. Discuss in group, how Zakat is a potential threat to the peace and stability of Society.

Answer: Islam looks upon poverty, as a dangerous social problem which puts man under trial dissuading him from his religion and compromising his dignity and character. It is a potential threat to the peace and stability of society. The objectives of Islamic law in preserving faith, human soul, progeny, property and mind would not be fulfilled in the state of poverty. These objectives require the provision of basic human needs such as food, clothing, shelter and marriage so that people may not be pushed to cross the limits of religion and morality.

2. List the recipients of Zakat as mentioned in (Q.9:60).

Answer: There are eight recipients of Zakat. Allah defines: “Zakat expenditures are only for the poor and for the needy and for those employed to collect [Zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler – an obligation [imposed] by Allah. And Allah is Knowing and Wise.” (Q.9:60)

3.5.2 Punishment for failure to pay Zakat

a. Revision:

By making revision, the teacher should link this lesson with the previous lesson (lesson 1). He/She should explain to the learners that Allah prepared great rewards to people who put in much effort in obeying Allah and that severe punishments are prescribed for the ones who disobey Allah’s orders, in the grave as well as on the Day of Judgment.

b. Teaching resources:

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

c. Learning Activity (3-2):

Teacher asks learners randomly about the ruling of Zakat if it is voluntary or mandatory.

Answer: Zakat is a financial Islamic obligation for every Muslim who is capable of paying it.

In Islam, Zakat is the third to the declaration of faith in Allah and His Messenger and the five daily prayers.

d. Application Activity (3-2):

Teacher asks learners to write down in their book the punishments of those who are careless or ignore to pay Zakat.

Answers: Some punishments are mentioned in hadith where The Messenger of Allah said, “Whoever Allah makes wealthy and he does not pay the Zakat due on his wealth, and then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-

headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, 'I am your wealth, I am your treasure', The Prophet then recited the Quranic Verse "And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them".

3.5.3 Importance of Zakat and the rewards to observe it

a. Prerequisites:

Learners must have understood that zakat is the financial obligation in Islam, must also have understood that it's a portion taken from wealth of the rich people among Muslims.

b. Teaching resources:

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

c. Learning Activity (3-3):

Teacher asks learners to mention the reasons behind the prescription of Zakat.

Answer: The Zakat in Islam was ordered to:

- Complete and perfect a person's Islam through:
- It gladdens the heart. The Giver feels a sense of Joy.
 - It joins a person to the ranks of the true believers.
 - It makes the Muslim society like a single family, in which those who have the means show compassion to those who do not have the means, and the rich to those who are in hardship.
 - Etc,

d. Application Activity (3-3):

Teacher asks learners to write down in their hand books other reasons behind the prescription of Zakat.

Answer: Giving Zakat prevents financial crimes such as robbery and stealing and the like, because the poor will get enough to meet their needs, and they will excuse the rich because they are giving them some of their wealth.

Giving Zakat also is a salvation from the heat of the day of Resurrection. It leads human being to learn about of the laws of Allah, because he can never pay his Zakat until he has learned the rules on Zakat. It purifies wealth, so that the wealth will grow literally and metaphorically.

3.5.4 The concept of Zakatul Fitri.

a. Introduction:

Eidul fitri is one of the three celebration days in Islam. Muslims celebrate this day responsibly observing boundaries of Allah, as usual rich people celebrate enough due to their wealth but in some cases you find measurable poor people stack having nothing to celebrate with. That's why Islam came up with resolution to put smile on their faces buy ordering every capable Muslim to pay Zakatul fitri which is meant to support poor people to share celebration with rich.

b. Teaching resources:

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

c. Learning Activity (3-4):

Teacher asks learners to define the Zakat ul Fitr and how to distribute it.

Answer: Zakat ul-Fitr is often referred to as Sadaqat ul-Fitr. Zakat ul-Fitr is the name given to charity which is distributed at the end of the fast of Ramadhan. The goal of Zakat ul-Fitr is the spiritual development of the Believers. By making them give up some of their wealth, the believers are taught the higher moral characteristics of generosity, compassion (sympathy for the unfortunate), gratitude to God and the righteousness.

d. Application Activity (3-4):

Teacher asks learner randomly to describe the rate of Zakatul fitri and its beneficiaries

Answer: The amount of Zakat is the same for everyone regardless of their different income brackets. The minimum amount is a quantity of 2.5kg of food, grain or dried fruit for each member of the family. Islam does not neglect man's material need, part of the goal of Zakat ul-Fitr is the economic well-being of the poorer members of society.

3.5.5. Voluntary and the Compulsory Charity (Swadaqat and Zakat)

a. Revision:

Starting with a revision, the teacher links this lesson with the previous lesson since both teach the rewards and punishments concerning zakat

b. Teaching resources:

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

c. Learning Activity (3-5):

In groups learners share ideas about the reasons behind the prescription of Zakat and then present their findings.

Answer: Their responses probably will include the fact that Allah ordered zakat not because he was interested in people's wealth but it was made obligation for number of reasons which include the following:

1. To create the good relationship between rich and poor.
2. To address the issue of poverty in the community etc.....

d. Application Activity (3-5):

1. The teacher asks learners in groups to outline the rate of Zakat and its beneficiaries.

Answer: The Teacher may return back on previous lessons (Lesson 1, 2 and 3), where he/she finds the full answer.

2. Give some differences between Zakat and Sadaqat

Answer: Regarding to the difference between Zakat and Sadaqat, it is as follows:

Zakat is enjoined in Islam on specific things, which are: Money, gold, silver, crops, fruits, trade goods and livestock, i.e., camels, cattle and sheep. With regard to Sadaqat, it is not obligatory on any kind of Wealth; rather it is what a person can give, without any specific limits or guidelines.

It is subject to the conditions that one full year has passed since acquiring the wealth, and that the wealth meets the minimum threshold (Nisaab) and it is a specific portion of wealth. Sadaqat is not subject to any conditions, and it may be given at any time, in any amount.

Allah has enjoined that Zakat be given to certain types of people, and it is not permissible to give it to anyone else. They are the people mentioned in the verse (interpretation of the meaning): *"As-Sadaqaat (here it means Zakaat) are only for the Fuqaraa' (extremely poor), and Al-Masaakeen (the poor) and those employed to collect zakat; and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for a traveler who is cut off from everything ; a duty imposed by Allah. And Allah is All-Knower, All-Wise" [Q.9:60]*. With regard to Sadaqat, it may be given to those mentioned in the verse on Zakat and to others.

Zakat is not permissible to give it to one's ascendants or descendants. Ascendants include one's mother, father, grandfathers and grandmothers; descendants include one's children and their children. Sadaqat may be given to one's ascendants and descendants...

3.5.6 Rules on some Voluntary Swalaat (Anawaafil)

a. Introduction

Voluntary (Nafl) literally means 'extra'. Nafl prayer or worship is not required from a Muslim; rather it is up to the individual to offer it. It is optional and voluntary. The Muslim is not sinful for neglecting nafl, but is rewarded for doing it as an advice to learners about the voluntary prayers. Teacher must encourage them to add voluntary

prayers slowly to your daily, obligatory prayers. You must first focus on the five daily, required prayers and make sure you are praying them regularly and on time. Add them step by step, do not burn yourself out, and at the same time do not neglect the voluntary prayers. Therefore, voluntary worship is recommended. Some examples of Voluntary prayers will be covered in this lesson.

– ***Eidul fitr and Eidul aduha prayers.***

Islam provides with Muslims the celebration days which as they celebrate they gain even rewards from Allah because they celebrate after fulfilling the great commandments of Allah the

b. Teaching resources:

Hadith (Prophet Tradition's books) books, some books of Islamic theology, Video

c. Learning Activities (3-6):

By using some videos, teacher asks learners randomly to demonstrate how Eidul fitri and Eidul Aduha prayers are performed.

Answers: Eid-ul-Fitr is celebrated at the end of the month of fasting. On this day, Muslim rejoices for having been given the strength to fulfil their obligation of fasting. While Eid-ul-Aduha is celebrated on the 10th of the month of Dhul-Haj which is the 12th month of Islamic calendar, it is celebrated to commemorate the obedience of Prophet Ibrahim and his son Prophet Ishmael (peace be on both of them).

Allah accepted the devotion and obedience of both of them and directed that a lamb be sacrificed instead of Prophet Ishmael, (peace be upon him). Muslims who gather in Makah for Hajj, offer their sacrifices on the occasion of Eid-ul-Aduha, following the example of Prophet Ibrahim, (peace be upon him). This act of sacrifices animals is repeated by Muslims all over the world. The Eid (ul Fitri & Aduha) prayers are considered obligatory in Islamic Jurisprudence.

– ***Al-istisqa prayer (prayer for rain) and al-kusoof (the Solar Eclipse) prayers.***

a) Introduction: Among the Allah's names and attributes there is the Answerer which means he answers the supplications of his servants and the congregational prayer is much better than the prayer of one person, and according to the guidance of the prophet Muhammad (peace be upon him) besides the compulsory obligations there are also voluntary acts of worshiping which generate the great rewards from Allah.

b) Teaching resources: Hadith (Prophet Tradition's books) books, some books of Islamic theology.

c) Learning Activity: By using some videos, the teacher asks learners randomly to demonstrate how a prayer for rain/ a solar eclipse prayer are performed.

Answers:

- The prayer for rain should be prayed as two parts (Raka'at.) Swalat with neither the Azan nor Iqamah. Recitations in both parts (rakats) are said aloud.

The person observing this Swalat says the Takbeer (Allahu Akbar) seven times in the first (Rak'at) after the initiating (Takbeer). In the second Rak'ah, he says five (Takbeers) apart from the one he says while standing up from the prostration. He raises his hands with each (Takbeer), praises Allah and extols Him. He also seeks blessings upon the Prophet (peace be upon him) between each (Takbeer).

After the prayer, the imam delivers a single sermon (Khutbat) in which he seeks a great deal of forgiveness and recites Al-Qur'an over and over. Thereafter he supplicates, saying many of the authentic supplications of the Prophet (peace be upon him), with insistence, showing humility, helplessness and demonstrating how powerless he is in front of Allah the Almighty, raising his hands up even higher (than he does in ordinary supplications).

- As the Messenger of Allah (peace and blessings be upon him) did, when the sun was eclipsed at the time, he went out rushing nervously to the mosque, dragging his cloak behind him, and led the people in prayer. He told them that the eclipse was one of the signs of Allah, with which Allah makes His servants afraid, and that it may be the cause of punishment coming upon the people.

He commanded them to do that which could prevent the punishment, so he commanded them to pray when an eclipse happens, and to make supplications, seek His forgiveness, give charity, free slaves and do other righteous deeds so that the punishment would go away and not befall the people. So the eclipse is a reminder to people, making them afraid so that they will turn back to Allah and pay attention to Him.

- ***Istikhara prayer and the Funeral prayer (janazah)***

a) Introduction: Allah is the highest, he knows what people do not know, it's very important to pray to him that he may choose what is good for us, what we think that is good for us might be the worst and what we ignore might be actually the best for us Allah says in Quran "but it may be that you dislike something while it is good for you, and it may be that you like something while it is bad for you. God knows and you do not know" (Q 2:216).

- The istikhara prayer is a very simple prayer of seeking guidance to choose between two lawful options. One prays two Rakats at any time that is not disliked, after which one recites the supplication of istikhara. It is best to recite it before sleeping, though in no way necessary. Like other supplications, it is recommended that one face the Qibla. It is recommended to open the supplications of istikhara, with praise of Allah and sending blessings on the Prophet (Allah bless him and give him peace) and to close it in this manner, too. It is disliked to 'hasten' in seeking the answer to one's istikhara, like other supplications, because the Prophet (Allah bless him and give him peace) said, "Your prayers are answered, unless you hasten, saying, 'I prayed, but no answer came.'"

- The Funeral prayer of a deceased Muslim is a communal obligation (Fard Kifayah). If someone is buried without it being performed then the whole community is held responsible but as long as some gather and perform it, the obligation is removed from the whole community.

b) Teaching resources: Hadith (Prophet Tradition's books), some books of Islamic theology

c) Learning Activities: The teacher randomly asks learners to define the (Istikharat prayer)

Answer: The istikhara prayer is a very simple prayer of seeking guidance to choose between two lawful options.

The teacher asks them also to describe how the funeral prayer is performed.

Answer: You say the first Takbeer (“Allaahu akbar”), then you seek refuge with Allah from the accursed Shaytaan saying *Awudhu billahi mina shaytwani rajim*, and then you say *Bismillah ir-Rahmaan ir-Raheem* and recite *al-Faatihah*. Then you say second Takbeer and say blessings upon the Prophet (peace and blessings be upon him) as one does at the end of the prayer by saying *Allaahuma swalli ala Muhamad.....* up to the end.

Then you say the third takbeer and you make a *du'aa'* for the deceased. The best is to say: *Allaahumma ighfir lahu warhamhu wa 'aafihi wa a'fu 'anhu, wa akrim nuzulahu wa wassi' madkhalahu waghsilhu bi'l-maa' wathalji walbarad, wa naqqihi min al-khatwaaya kama yunaqqa' al-thawb al-abyad min al-danas. Allaahumma abdilhu daaran khayra min daarihi wa ahlan khayra min ahlihi. Allaahumma adkhillhu al-jannah wa a'idhhu min 'adhaab il-qabri wa min 'adhaab il-naar wa afsah lahu fi qabrihi wa nawwir lahu fih. Allaahumma laa tahrinna ajrahu wa la tadillanaa ba'dahu*”.

This (dua) is translated as follows: *‘O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honour the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allah, give him a house better than his house and a family better than his family. O Allah, admit him to Paradise and protect him from the torment of the grave and the torment of Hell-fire; make his grave spacious and fill it with light. O Allah, do not deprive us of the reward and do not cause us to go astray after this).*”

Then you say a fourth Takbeer and pause for a little while, then you say one Tasleem to the right, saying *“Assalaamu ‘alaykum wa rahmatu llaah.”*

– **Salat al-duha (the sunrise prayer), witr prayer and tahajjud prayer.**

a. Introduction:

- The Duha prayer is the voluntary Islamic prayer between the obligatory Islamic prayers of Fajri and Dhuhuri. The time for the prayer begins when the sun has risen to the height of a spear, which is fifteen or twenty minutes after sunrise, until just before the sun passes its zenith (zenith is when the time for dhuhr prayer begins). When prayed at the beginning of its time it is called Ishraaq prayer

or Salat al Duha is done to forgive sins and as a form of charity.

The Prophet ((peace be upon him)) said: “Whoever prays the dawn prayer in congregation then waits patiently until he offers the sunrise prayer, there shall be for him the reward of a pilgrim for both the major and minor pilgrimages, complete and not missing anything.”

- Witri prayer is one of the greatest acts of worship that draw one closer to Allah which the Muslim should observe regularly and not neglect it.

It starts when a person has prayed ‘Isha-i’ prayer, even if it is joined to Maghrib at the time of Maghrib, and lasts until dawn begins, because the Prophet (peace and blessings of Allaah be upon him) said: “Allah has prescribed for you a prayer (by which He may increase your reward), which is Witri; Allah has enjoined it for you during the time between ‘Isha-i’ prayer until dawn begins.”

- Tahajud is voluntary prayer that is performed in the night, it is also called qiyamu layil”. Night prayers is found in a lot of proof explanation about Tahajud prayer as Allah said in Holy Qur’an: “*And as for the night keep awake a part of it as an additional prayer for you to a Station of Praise and Glory.*”

b. Teaching resources:

Hadith (Prophet Tradition’s books), some books of Islamic theology

c. Learning Activity (3-6):

The teacher randomly asks learners to differentiate between Duha, Witri and Tahajud prayers

Answer: See the above information mentioned about them.

d. Application Activities (3-6):

Question (1): List the Voluntary prayers

Answer: Some of those voluntary prayers include: Eid-ul fitr, Eid-ul aduha, Prayer for rain, Solar eclipse, seeking of guidance, funeral, and Sunrise, Witri and Tahajud prayers.

Question (2): Differentiate between the concept of Compulsory and Voluntary acts in worship activities

Answer: Voluntary-Nafl prayer or worship is not required from a Muslim; rather it is up to the individual to offer it. It is optional and voluntary while Compulsory acts are obligatory. The Muslim is not sinful for neglecting nafl, but is rewarded for doing it.

Question (3): Write down the benefits of putting trust in Allah.

Answer: Trust and reliance on Allah” that is accepting the results that He decides regardless of how they may turn out to be. We may face challenges and difficult situations in our life but we have to face them strongly while believing in Allah Almighty that is the concept of (Tawakkul).

(Tawakkul) is our belief and the attitude that we have about putting trust in Allah to take care of all affairs of our life. In Holy Quran, Allah Almighty says: **“And will provide for him from where he does not expect. And whoever places his trust in Allah, Sufficient is He for him, for Allah will surely accomplish His Purpose: For verily, Allah has appointed for all things a due proportion.”** (Q. 65:3). From this verse, we can say that always trust and rely on Allah because He is the Best Sustainer and He will guide us in our difficult time and surely He will protect us.

3.6. Summary of the Unit

The Unit (three) teaches about the following: Meaning of Zakat (compulsory charity), Punishment for failure to pay Zakat, The concept of Zakatul fitri. The meaning of Voluntary and the Compulsory Charity (Swadaqat and Zakat), some voluntary Swalat including: Eid-ul fitr and Eid-ul aduha, Al-istisqa prayer (prayer for rain), al-kusoof prayer, Istikhara prayer and the funeral prayer, the sunrise prayer, witri prayer and Tahajud prayer.

3.7. Additional information for Teachers.

The benefits of Zakat on society

Zakat, with its innumerable facets, is a bond between members of society, one wherein collective harmony is dependent on individual harmony. For, zakat explicitly creates a virtuous setting that eliminates various social problems by establishing a harmonious atmosphere for both the rich and the poor. In a nutshell, zakat forestalls, reduces, or eliminates social conflicts, strengthens the growth of the middle class, and obviates all of the greatest social diseases pertaining to financial issues, especially interest and money-hoarding.

Zakat reduces class struggles.

The establishment and maintenance of social solidarity is maximized when the gap between social classes is kept at a minimum and the voids likely to cause social conflicts are filled. In other terms, relations between the rich and the poor must not deteriorate if anarchy is to be avoided. Undoubtedly, the most important power that upholds these crucial relations between the rich and the poor is zakat and other principles of assistance. In societies where zakat ceases to exist, the precipice between the rich and the poor widens to the effect where abhorrence and hatred replace love and appreciation for the poor, and concomitantly, disdain and scorn replace compassion and charity for the rich.

Leaves of history attest to the gradual deterioration of civilizations that have opted to divide themselves into conflicting classes. Their initial happiness, a fruit of uncompromising discipline, has always been, more or less, short-lived, a prelude to their swift exit from the world stage, under the debris of their own civilization, as they have paid the ultimate price for their social injustices.

By pronouncing, “Zakat is the bridge of Islam”. The Noble Messenger amplified the importance of zakat in abolishing economic gaps between members of society. Zakat is a bridge used for passing over economic strife and when the whole community makes use of this bridge, class conflicts have the potential to become part of history. This bridge also constructs a stable middle class through which increasingly more recipients of zakat can become its donors and a possible clash between the rich and the poor is prevented.

Zakat strengthens the middle class.

By the prevention of the polarization of society, Islam envisages the construction of a strong middle class. In providing an opportunity for the unemployed to embark on new business ventures, Zakat gains them back into society, stronger than ever, instead of deserting them to become burdens of the community.

The strengthening of the middle class in Islam is not encouraged just through zakat and sadaqa; in actuality, there are more precepts pertaining to this issue. For instance, when dividing booty or the spoils of war among members of society, God declares: That which God gives as spoil to His Messenger from the people of the townships, it is for God and His Messenger (for the State) and for the near of kin, orphans, the needy and the wayfarer so it will not become the property of the rich among you. (Q.59:7).

The circulation of capital solely in the hands of the rich inevitably leads to them becoming richer at the expense of the poor, who then become even more stricken. In actual fact, wealth has been created for the benefit of the whole of humanity, indiscriminately. In societies where individuals are deprived and usurped of the wealth bestowed by God, the existence of social classes is tolerated and the scorn of the rich towards the poor is sustained, riches never bring true happiness; on the contrary, financial resource easily becomes a profound source of conflict, even within families and close-knit groups.

Additionally, in such societies, the poor remain in perennial anxiety in regards to attaining their sustenance whereas the rich foster a similar anxiety pertaining to the security of their wealth. The resort to dangerous alternatives can thus evolve into an option for the poor, a plight we have been so used to witnessing around the world. In contrast, zakat eliminates all of the illegitimate options, graciously providing the poor with an ethical way out of their strife exhaling into the community a fresh breath of life.

Zakat cures social diseases.

The prime hindrance of the formation of a harmonious atmosphere within societies is the existence of social classes based on wealth. It is self-evident that it is impossibility for the poor to nurture love for the rich in a society where they are turned a blind eye on. As prevalent experience has shown, such a society is destined to become a hotbed for social conflict. The following verse confirms this proposition:

Spend generously for the cause of God, and do not cast yourselves into destruction by your own hands. And know that God loves the doers of good. (Q. 2:195).

The embracement of self-centeredness, at the expense of abandoning an altruistic

life with social awareness, would be tantamount to trotting dangerously, as brilliantly illustrated by the Qur'an. Throwing one's self into danger is due to deserting (infaq or spending in the way of God and its grave outcomes that immediately come to mind, including anarchy becoming the dominant force over society that further leads to inextricable national and international complications. This dissipative demeanor of the aristocratic class, indubitably, remains the prime cause underlying anarchy. It is this shockingly irresponsible attitude of the rich, who squander astronomical amounts of money to attain luxuries in an attempt to satiate their interminable carnal desires, which causes the insurgence of crude souls, leading to anarchy and eventually turning the social welfare system upside down.

Wasteful displays as such will, no doubt, we the appetite of the poor, inculcating in them an insurmountable feeling of hatred for the rich and perhaps, an excuse to usurp their property upon the first chance given. Obstinate abiding by the notion that enormous financial gaps between individuals do not cause an implicit or explicit upheaval is simply ignoring the realities of life.

The inveterate enmity the poor have for the rich, through zakat, providentially evolves into love and respect, patching up the wounds initially caused by greed and selfishness.

By responding to hate with love, the rich will attain an immense respect, and consequently the bond of fraternity throughout society will be reinforced. Those who do not spend in the way of God impede the rights of others by depriving them of what is theirs and simultaneously, wrong themselves by evading an obligation. God, indeed, dislikes wrongdoers and following such a line of action would ultimately attract the dislike of the Creator. "Indeed God does not wrong humankind in any way; but humankind wrong themselves" (Q.10:44) underlines how human's worst enemy is, ironically, himself.

Those who indulge in "self-oppression" by avoiding zakat will suffer an assault of another form of oppression. "The oppressor is the sword of God; taken revenge with and then taken revenge of" is a vital principle of social life. Thus the wealthy that are in denial of their duty with regards to alms are prone to suffering onslaughts from the poor as immediate punishment for their ignorance. The poor, given they partake in such an upheaval, are also punished in turn, as the realization of the celestial cycle enunciated by the Prophet of God. God may delay a punishment, but when His verdict is decreed, there is no turning back.

Those who furtively stockpile wealth and withhold it in fear of zakat are bound to receive an uncalculated slap in the face as their insatiable greed generates unavoidable calamities from their wealth.

By fixing the problem before it spreads, zakat forestalls the potential complications of society, establishing a firm social structure. Looking from this perspective, many current issues could be avoided if zakat is effectively utilized.

Other Social Benefits of *zakat*

Indubitably, the benefits of zakat do not end there. Among the other benefits of zakat

are that it is a social insurance on public life, an aura maintaining tolerance between social groups, a catalyst that puts fire in the economic life and a balancing factor that emphasizes both the importance of worldly earnings and the eternal importance of life in the eternal abode.

Each aspect which has been delineated above, as one may guess, is also a positive step towards building an unshakeable social structure. Moreover, the totality constitutes a prelude to other innumerable benefits that will arise through the utilization of zakat benefits both seen and unseen, in this world and the next. God, the Exalted, is remote from indulging in any activity void of meaning and distant from negated attributes: *“Not for (idle) sport did We create the heavens and the earth and all that is between!”* (Anbiya 21:16) Therefore if zakat has been decreed by Him, then it unquestionably must contain a copious load of purposes, all of which will unravel in him.

3.8. End Unit Assessment:

1. Define the term Zakat

Answer:

- Zakat literally means “to purify, to grow, to increase.” It has been used in the Quran to mean all of these things. It can also be considered a form of charity (Sadaqah), given to the poor.

2. Differentiate between Zakat and Sadaqat

Answer:

- Zakat means worshipping Allah by giving that which He has enjoined of different kinds of Zakat to those who are entitled to them, according to the guidelines prescribed in Islamic law. Sadaqat means worshipping Allah by voluntary charity without that being made obligatory in Islamic law.

3. Write down some punishments prescribed for someone who ignores Zakat.

Answer:

- The Messenger of Allah said, “Whoever Allah makes wealthy and he does not pay the Zakat due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, ‘I am your wealth, I am your treasure’, The Prophet then recited the Qur’anic Verse “And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them”, until the end. It’s pretty clear that not paying Zakat is no joke. Severe punishments are prescribed for the one who does not pay Zakat, in the grave as well as on the Day of Judgment.

4. Describe how Swalatul istisqaa, swalatul janazat and swalatul kusoof are prayed

Answer:

- The prayer for rain: should be prayed as a two-part (Raka’at) Salat with neither the Azan nor (Iqamah). Recitations in both (rakats) are said aloud. The person observing this Salat says the Takbeer (Allahu Akbar) seven times in the first Rak’ah after the initiating Takbeer. In the second Rak’ah, he says five Takbeers apart from the one he says while standing up from the prostration. He raises his hands with each (Takbeer), praises Allah and extols Him. He also seeks blessings upon the Prophet ((peace be upon him)) between each (Takbeer). After the prayer, the imam delivers a single sermon (Khutbat) in which he seeks a great deal of forgiveness and recites Al-Qur’an over and over. Thereafter he supplicates, saying many of the authentic supplications of

the Prophet (peace be upon him), with insistence, showing humility, helplessness and demonstrating how powerless he is in front of Allah the Almighty, raising his hands up even higher (than he does in ordinary supplications).

The prayer for Funeral: All participants in the Funeral prayer must be in a state of ablution, it is permissible to perform dry ablution (Tayammum) if one does not have time to do ablution. There is no Azan or Iqama for Funeral prayers. It consists of four (4) Takbir. Imam should stand: Opposite the head of the dead male and Opposite the middle of the dead female. The funeral prayer is to be done as follows: You say the first Takbeer (Allahu akbar), then you seek refuge with Allah from the accursed Satan (Shaytan) saying *Awudhu Billahi Mina shaytwani Rajim*, then you say *Bismillah ir- Rahmaan ir- Raheem* and recite *al-Fatihah*. Then you say second Takbeer and say blessings upon the Prophet (peace and blessings be upon him) as one does at the end of the prayer by saying *Allahuma swalli ala Muhammad...* up to the end.

Then you say a third Takbeer and make a du'aa for the deceased. The best is to say: *Allaahumma ighfir lahu warhamhu wa'aafih wa a'fu 'anhu, wa akrim nuzulahu wa wassi' madkhalahu, waghsilhu bi'l-maa' wathalji wal-barad, wa naqqihi min al-khatwaaya kama yunaqqa' a-thawbul-abyad min al-danas. Allaahumma abdilhu daaran khayran min daarihi wa ahlan khayra min ahlihi. Allaahumma adkhillhu al-jannah wa a'idhhu min 'adhaab il-qabri, wa min 'adhaab il-naar.*

This dua is translated as follows: 'O Allah, forgive him and have mercy on him, keep him safe and sound and forgive him, honour the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt. O Allaah, give him a house better than his house and a family better than his family. O Allaah, admit him to Paradise and protect him from the torment of the grave and the torment of Hell-fire; make his grave spacious and fill it with light. O Allaah, do not deprive us of the reward and do not cause us to go astray after this).'

Then you say a fourth Takbeer and pause for a little while, then you say one (Tasleem) to the right, saying (*Assalaamu 'alaykum wa rahmat-Allah*).

- The prayer for solar eclipse: When the sun was eclipsed at the time of the Messenger of Allah (peace and blessings be upon him), he went out rushing nervously to the mosque, dragging his cloak behind him, and led the people in prayer. He told them that the eclipse was one of the signs of Allah, with which Allah makes His servants afraid, and that it may be the cause of punishment coming upon the people. He commanded them to do that which could prevent the punishment, so he commanded them to pray when an eclipse happens, and to make supplications, seek His forgiveness, give charity, free slaves and do other righteous deeds so that the punishment would go away and not befall the people.

5. Differentiate between Eidul fitri and Eid ul adha

Answer: Eid-ul-Fitr is celebrated at the end of the month of fasting. On this day, Muslim rejoices for having been given the strength to fulfil their obligation of fasting. Eid-ul-Aduha is celebrated on the 10th of the month of Dhul-Hajj which is the 12th month of

Islamic calendar; it is celebrated to commemorate the obedience of Prophet Ibrahim and his son Prophet Ishmael (peace be on both of them).

3.9. Additional Activities:

In groups learners discuss the concept of voluntary acts of worshiping and present the findings as the teacher guides them accordingly.

3.9.1. Remedial Activity

The teacher asks learners randomly explain zakat in practice.

- Levied on specific assets only, identified by Islamic Law as assets having the potential for growth.
- Levied at the rate of 2.5% each year (calculated according to the lunar calendar) on the market value of the Zakat-able assets after deducting there from specified liabilities.
- The compulsory transfer of ownership of a portion of the property of the giver, calculated at the rate of 2.5% as aforesaid, to a poor and needy Muslim who qualifies to receive Zakat according to the Islamic law.

Describe how some voluntary prayers undertaken are prayed.

3.9.2 Consolidation Activity.

Learners share ideas on some of the things out of which people can give Swadaqat and present as the teacher guides them.

3.9.3 Extended Activity.

Compare the Swadaqat and Zakat.

UNIT 4: PEACE BUILDING AND ISLAMIC VIEW OF JIHAD

4.1. Key Unit Competence

The learner will be able to evaluate the role of Islam in promoting Peace and Justice.

4.2. Prerequisites

By using the image mentioned (Introductory 4), the Teacher explains to the Learners that the origin of human race is just one soul, as the Quran states “oh people fear your lord, who created you from a single soul, and created from it its mate and propagated from them many men and women...”

Basing on this verse the teacher explains to the learners that regardless of differences in beliefs people have to come together as they share the origin and asks them to discuss about some of the things that can bring us together despite of our different beliefs.

4.3. Cross-cutting issues to be addressed

Peace and Values Education: Learning peace building and the concept of jihad will promote the value of peace among the people hence there will be no violence, no oppression which distracts the peace and harmony in the society.

4.4. Guidance on the Introductory Activity (4):

The teacher asks the students to share ideas about some of the things that can bring us together regardless of our different beliefs, don't intervene directly on the knowledge since they haven't finished yet, keep yourself monitoring how they are progressing towards the knowledge without discussing the responses as a class. Ask students to hold on to their responses (or you may collect them). Invite their group representatives to presents the findings. The teacher asks the students to evaluate the productions: which ones are correct, incomplete or false. Then the teacher judges the logic of the students' products, corrects those which are false, completes those which are incomplete, and confirms those which are correct.

4.5. List of lessons/sub-heading.

#	Lesson title	Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values)	Number of Period
1	The importance of Unity, Peace Building and Reconciliation in Islam.	Explain the virtue of courage in Islam.	2
		Identify the ways to achieve the unity.	
2	The concept and purpose of Jihad in Islam.	Explain the two subdivisions of jihad.	2
3	What are the conditions under which Jihad is allowed?	List the conditions under which jihad is allowed.	2
4	The difference between lawful Jihad and violent acts of terrorism.	Differentiate between jihad and terrorism.	2
5	Islam and the Necessity of Peaceful Co-Existence between Muslims and non-Muslims in the society.	Mention some Islamic virtues that help Muslim to live with non-Muslim in peace and harmony.	2

6	Compassion and forgiveness.	Analyze the forgiveness of prophet Muhammad to his enemies.	2
7	Tools for humanitarian.	Mention some Islamic tools for humanitarian.	2
Assessment criteria: The learners will be able to explain the universality of Islam, adhere the attribute of courage and hard work.			

4.5.1 The importance of unity, peace building and reconciliation in Islam

a. Introduction:

The origin of human race is just one soul, as the Quran states “oh people fear your Lord, who created you from a single soul, and created its mate from it and propagated from them many men and women...” Basing on this verse the teacher explains to the learners that regardless of differences in beliefs people have to come together as they share the origin.

b. Teaching resources:

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

c. Learning Activity (4-1):

Activity is about analyzing the image provided in the text book which shows the beauty of peaceful world and relate it to the concept of unity among people.

d. Application Activities (4-1):

In groups learners discuss about the importance and evidence of Unity and reconciliation in Islam and present the findings

Answer: Unity is one of the corner stone of Islam; Islam is the greatest unifying force in the world. It is a religion to all humans regardless of color, race and language. It is a religion that tolerates other religions and orders its followers to respect and protect all humans. According to the Holy Prophet teachings, every human being belongs to Adam and Adam was from soil. Islam has been strictly prohibiting racial discrimination. Peace, equality and paternity are thought through unity. When there is no unity, it will bring about disruption, devastation and disputes. God is the God of all human beings. All humans’ unity is the ultimate aim of the teachings of Islam. The doctrinal and ideological differences must not end up through war or bloodshed. Religion of Islam teaches that

in order to achieve true peace of mind and surety of heart, one must submit to God and live according to His Divinely revealed Law.

4.5.2 Peace building and Conflict Resolution in Islam.

a. Introduction:

Islam literally means two basic concepts: First, means to surrender or submit to God. And second, means peace or to acquire peace. A daily example of this is provided by Muslims in their greetings of “Assalamu Alaykum”, meaning “peace be with you”, this greeting is also the end gesture of their daily prayers.

Therefore, Islam advocates living in peace with God - the Creator and Lord of all that exists. As well as, seeking peace within our own selves, and living in peace with other human beings, and our surroundings and environment in its entirety. All conflicts - whether they are interpersonal, or within the family and community, or national and international disturb this relationship of peace. The Islamic principles of peace-building enunciated in the Qur’an also affirm that all of human beings have a common origin.

b. Teaching resources:

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

c. Learning Activity: 4-2:

Ask learners how Islam reinforces the peace building initiative and the conflict resolution.

Answer: the Islamic precepts are meant to maintain peaceful, healthy, meaningful relationships with God and with all of humanity. This relationship is disrupted by conflicts, whether interpersonal, communal, national or international. Its restoration is essential for the sake of fairness and justice. Peace-building efforts work towards preventing an escalation of conflict and establishing a durable and self-sustaining peace. Peace is intimately tied with justice in its Islamic understanding.

d. Application Activity 4-2:

Give the importance of reconciliation in Islam comparing it with the national reconciliation process.

4.5.3 The concept and purpose of Jihad in Islam

a. Introduction:

Jihad is something that has been misunderstood in the media as an attempt to attack Islam while it’s obvious enough that whoever think about it, would accept it. In short words: you can’t attack anybody unless he & she attacked you first. The word “Jihad” does not mean “holy war”. This is a Western rendering of a broader concept in Islamic teaching. The concept of “jihad” needs to be understood clearly. Many people in the media take Qur’anic text out of context. And so let us see: what is the meaning of Jihad.

b. Teaching resources:

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

c. Learning Activities (4-3):

Ask learners randomly to define Jihad.

Answers: The literal meaning of Jihad is struggle or effort, and it means much more than holy war. Muslims use the word Jihad to describe three different kinds of struggle: A believer’s internal struggle to live out the Muslim faith as well as possible.

d. Application Activity (4-3):

randomly ask learners to differentiate between Major and Minor Jihad.

Answer: the difference is that the major jihad is individual spiritual and minor is for self-defence against the enemies under the prescribed conditions.

4.5.4 The difference between lawful Jihad and violent acts of terrorism

a. Revision:

The lesson should be linked to the previous lesson by explaining that jihad is an obligation. It involves checking oneself spiritually and endeavors to improve where necessary and self-defense of Muslim society when violated by enemies is totally different from any act of terrorism.

b. Teaching resources:

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

c. Learning Activity (4-4):

How can you differentiate between lawful battle and Violent Acts perpetuated by different so-called “Islamic groups”?

Answers (1): See the table on difference between Jihad and Terrorism in Learners Book

Teacher randomly asks learners to list some terror activities you know.

Answer (2): killing innocent people, destruction of infrastructure, raping girls, etc.

d. Application Activity (4-4):

Examine the terror acts that are committed by some groups in the name of Jihad.

Clarify the illustration below.

Answers: the image to clarify is provided in student’s book.

4.5.5. The necessity of peaceful co-existence between Muslims and Non-Muslims

e. Introduction:

The coexistence between Muslims and non-Muslims is a religious obligation in Islam. Islam took the utmost care to consolidate a set of principles, foundations, and general rules in the hearts of Muslims, through a number of Qur’anic verses and the sayings of the Prophet Muhammad (peace be upon him), to achieve peaceful coexistence, the acceptance of others, and constructive cooperation.

f. Teaching resources:

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

g. Learning Activity (4-5):

Learners in groups share ideas on how Prophet Muhammad (peace be upon him) established a coexistence relationship between Muslims and non-Muslims. List some evidences.

Answer: through The Medina constitution.

h. Application Activity (4-5):

Questions:

Give some examples from history showing that Islam emphasizes peace coexistence and tolerance between Muslims and non-Muslims.

Discuss the Medina Constitution of the Prophet Muhammad (Peace be upon Him) articles that establish peace coexistence among the different religion followers.

Answer: See Learner’s book on Peaceful co-existence, Muslims and non-Muslims.

4.5.6 Forgiveness and reconciliation in Islam

a. Introduction:

Islam is a religion that encourages and inspires people to be physically and morally strong. The Prophet Muhammad (peace be upon him) said *“The strong believer is better and more beloved to Allah than the weak believer, although there is good in each. Desire that which will bring you benefit, and seek help from Allah and do not give way to incapacity. If something happens to you, do not say, ‘If only I had done such-and-such.’ Rather say, ‘The decree of Allah. He does what He will.’ Otherwise you will open yourself up to the action of Satan”*.

b. Teaching resources:

The Holy Quran, Hadith (Prophets’ Tradition books), some books of Islamic theology, websites ...

c. Learning Activity (4-6):

Analyze the verses mentioned (Q.24-22), (Q.64-14), (Q.42-43).

Answer: Learners share ideas in groups and present the findings.

d. Application activity (4-6):

In groups learners analyze this Quranic verse “Good and evil are not alike. Repel evil with what is better. Then he, between whom and you there was hatred, will become as though he was a bosom friend.” (Q.41:34).

Answer: Learners express their views about the given verse in presentation.

4.5.7 The tools for humanitarian work in Islam

a. Introduction:

Acts of humanitarianism are an essential element of religious practice for Muslims. The Qur’anic and prophetic texts calling for humanitarian action, defining and ordering it are numerous. They are either of an obligatory or an inciting nature and do not exclude non-Muslims from humanitarian aid.

b. Teaching resources:

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

c. Learning Activity (4-7):

Learners watch the video which shows Muslims in humanitarian activities.

Answer: They analyze what they watched.

Give some aspects showing that Islam, through its fundamental principles, is a humanitarian religion.

Answer: Humanitarianism is one of the fundamental principles of the Muslim religion. The act of giving money or helping someone in distress is not left to the free choice of the believer, but is instead an obligation in the same way as is prayer, fasting during the month of Ramadan and the pilgrimage to Mecca. Acts of humanitarianism, whether limited to a donation in money or in kind, or of a more practical nature, such as distributing aid, are an essential element of religious practice for Muslims.

d. Application Activity (4-7):

Zakat in Islam is not just an act of good will on the part of the wealthy and the well-off but it becomes a social right of the poor in this wealth. Explain how?

Answer: in groups learners share ideas and then present the findings.

4.5.8 The Human Right in Islam

a. Introduction:

Fundamental human rights in Islam are well defined. The Holy Qur'an and sayings of Holy Prophet (peace be upon him) provide exhaustive details about social responsibility of the state with respect to fundamental human rights.

b. Teaching resources:

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

c. Learning Activity (4-8):

in groups learners share ideas on the practical evidences of the human right in Islam.

Answer: They present their findings as the teacher approves the correct point and disapproves the wrong ones.

d. Application Activity (4-8):

All people according to Islamic teachings must be treated equally in law, rich or poor a person of high status or an ordinary person. In groups, learners share ideas on evidences of that.

Answer: They present their findings as the teacher approves the correct point and disapproves the wrong ones.

4.6 Unit Summary

Unit (4) will cover the following: The importance of Unity, Peace Building and Reconciliation in Islam, the concept and purpose of Jihad in Islam, the conditions under which Jihad is allowed, the difference between lawful Jihad and violent acts of terrorism, Islam and the necessity of peaceful co-existence between Muslims and non-Muslims in the society, compassion and forgiveness, Tools for humanitarian and Human rights in Islam.

4.7. Additional information

Islam and the Theory of Peace building:

In the first major section of his book, Abu-Nimer elaborates on the theoretical basis of peace building in Islam. By adopting an anthropological approach, he analyzes the original cultural notions in Islam and their foundations. Given that Muslim communities are not the same; Abu-Nimer tried to find general principles that can fit in multiple cultural contexts. This suggests that Islam might not be the sole factor influencing the culture of its followers across the globe.

In the first chapter of his book, Abu-Nimer debates several concepts that are controversial in the field of peace studies. Peculiar among these is the concept of nonviolence: some see it as purely pacifist; others argue that it entails some coercive aspects. Abu Nimer points out that the notion of nonviolence has roots in religion in general and in Islam in particular. He also tackles the development of the doctrine of "just war" in the West as a violent means to bring peace to the world, arguing that it is not necessarily parallel to

the concept of “Jihad” in Islam.

He also highlights the fact that challenging the mainstream understanding of Islam, both within the Muslim communities and outside, is not an easy task. Nevertheless, he decides to undertake this task, in an effort to expand the debate on the compatibility of Islam and modern life. In doing so, he also draws on some of the principles prevalent in the pre-Islamic Arab societies.

Abu-Nimer, then, turns to analyze the literature of peace studies in Islam, which he classifies in three major categories: studies of Jihad, studies of just war and studies of nonviolence. In studies of Jihad, scholars see Islam as a violent religion; no mention of peacebuilding in Islam can be found here. In the just war studies, scholars see Islam from a strategic standpoint as a mixture of both violent and pacifist aspects, with each to be used under certain conditions (such as self-defense). Unfortunately, scholars within this category, while admitting the nonviolent aspects of Islam, tend to focus more on the study of the conditions under which the violent, rather than the nonviolent, means are permitted. Thus Abu-Nimer, sees that the stereotyping of Islam as a violent religion results largely from these Jihadist and just war studies which ignore or downplaying the nonviolent aspects of Islam.

In the third category, non-violence studies, he classifies the scholars working primarily on the study of nonviolent principles and core values in Islam. These scholars see the lean towards using violent means as a deviation from the main Islamic rule of nonviolence. Unfortunately, these scholars have been silenced as a result of their challenge to the mainstream discourse, both inside and outside Muslim communities. Nevertheless, Abu-Nimer highlights the fact that all three groups base their arguments on interpretations of the main texts of Islam and the development of practices in Muslim communities throughout history.

For children with physical disabilities or mobility difficulties, you may:

- Adapt activities so that children who use wheelchairs or other mobility aids, or other children, who have difficulty moving, can participate.
- Ask parents/caregivers to assist with adapting furniture – e.g. the height of a table may need to be changed to make it easier for a child to reach it or fit their legs or wheelchair under.
- Encourage peer support – friends can help friends.
- Involve them in reading the word of God.
- Get advice from parents or a health professional about assistive devices.

For children with hearing disabilities or communication difficulties, you may:

Always get the child’s attention before you begin to speak.

- Encourage the child to look at your face.
- Use gestures, body language and facial expressions.
- Use pictures and objects as much as possible.

- Ask the parents/caregivers to show you the signs they use at home for communication. Use the same signs yourself and encourage other children to also use them.
- Keep background noise to a minimum.

For children with visual disabilities, you may:

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

4.8 End unit assessment

Define the term jihad.

Explain the two subdivisions of jihad.

Discuss the concept of peaceful coexistence between Muslims and non-Muslims.

Mention some cases where the prophet forgiven his enemies.

Which activities of humanitarian do Muslim carryout?

4.9 Additional Activities.

In groups, learners discuss the differences that exist among people of different religions and suggest the way forward to overcome them and present the findings.

4.9.1 Remedial Activity

In groups, learners discuss the importance of reconciliation and the present the findings.

4.9.2. Consolidation Activity.

In groups, learners differentiate between jihad and terrorism.

4.9.3. Extended Activity.

Explain how daawt can be carried out without forcing people.

UNIT 5: FRIENDSHIP AND SEXUALITY

5.1 Key unit competence

The learner will be able to assess the rules and regulations about friendship and relationships in the Islamic faith.

5.2 Prerequisites

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

The Teacher distributes the introductory activity by dividing the learners into groups to discuss about the good and bad effects of friendship between boys and girls. He/ She monitors the progress of the students’ discussion and then collects the answers. After that, He/ She invites group representatives to represent their findings. After that He/ She asks the students to evaluate the findings which are correct or false. Then, he/ she summarizes the learned knowledge and gives examples which illustrate the learned content.

5.3. Cross-cutting issues to be addressed

Peace and Values Education: By learning the concept friendship learners will understand the essence of protecting it in the community by living in peace and harmony.

Gender equity: sexuality in Islam is only preserved for married couples and the prophet Muhammad (peace be upon him) encouraged Muslims who have the ability to marry and love and affection is part so us to observe the gender equity between two partners

5.4. Guidance on the introductory activity:

The Teacher should ask the students discuss the good and bad effects of friendship between girls and boys in groups. The teacher avoids intervening when students have not yet finished. He monitors the progress. He asks students to hold on to their responses (or collect them). Invite the group representatives to presents their findings. The teacher asks the students to evaluate the work of each group before giving his own position.

5.5. List of lessons/sub-heading

#	Lesson title	Learning Objectives from the syllabus including (Knowledge-Skills-Attitudes and Values)	Number of Period
1	The meaning and importance of Friendship.	Define the word friendship.	2
		Explain the importance of friendship in the community.	
2	Islamic teachings about boys-girls relationship.	Avoid the unlawful relationship.	2
3	Avoiding peer pressure	Only choose the God fearing friends for them.	2
4	Human Sexuality and Friendship.	Differentiate between the accepted sexuality and prohibited one.	2
5	The spiritual morals and conduct of boys and girls.	List some of good conducts that must characterize the Islamic youth.	2
6	The importance of young people in Islam.	Mention some worship activities which can be done much better during youth age.	2

Assessment criteria: The learners will be able to identify the importance of friendship in the society and to differentiate it with the sexuality and make good choice of friends.

5.5.1 The meaning and importance of friendship

a) Prerequisites/Revision/Introduction: A friend is very important in the life of a Muslim; even prophet Muhammad (peace be upon him) had a very close friend to him (Abu-Bakr). Due to lot of importance, the most important thing is to guide each other to the right path and to give good advice to each other.

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

c) Learning Activities: Define the term friendship.

Answer: write their answers on the board and approve the most correct.

d) Application activities: In groups learners discuss the importance of companionship in our life.

Answer: The learners may come up with many answers, the teachers evaluates their answers and focusses the advantages of companionship. Some of these include having someone you share idea with, someone who advises you, sharing ideas and property, protection, rescue, sharing and advising one another...

5.5.2 Islamic teachings about boys-girl's relationship

a. Prerequisites/Revision/ Introduction: This lesson should be linked to the previous one explaining to learners that friendship should not be confused with unlawful sexual relationship among youth.

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

c. Learning Activities: Randomly ask the learners to identify the position of Islam towards boy- girl relationship.

Answer: Islam prohibits the boys-girl's relationship due to its dangerous and harmful consequences that are associated to it such as diseases and unplanned pregnancies.

Application activities:

In groups, learners analyze the spiritual and social consequences of unlawful friendship between boys and girls.

Answers: Spiritually, Allah prepared the great punishments for those who disobey him and great rewards for those who obey him, and socially it has got many bad effects such as diseases, unplanned pregnancies, which is the great threat to the community causing young boys and girls to dropout schools.

5.5.3 Avoiding peer pressure

– Prerequisites/Revision/ Introduction:

This lesson should be linked to the previous lessons in such a way learners should be aware that they have to choose only God fearing friends for themselves due to the dangerousness of bad friend's influence.

– Teaching resources:

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

– Learning Activities:

In groups learners discuss the benefits of having friends.

Answer: 1. People with the same values and beliefs make good companions

Our role model in life, the Messenger of Allah Prophet Muhammad (SAW) emphasized the importance for us to have a good friend, the value of a real friendship among Muslims and how a good company is good for our Imaan too. We need to surround ourselves with good people to make our life better and to be the best of us.

2. Friendship with the same value and interest is better

What kind of friendship is strongly suggested in Islam? It is of course the friendship based on the same value and interest. That is how we can exchange our knowledge and learn a lot of new things regardless of beliefs with each other. It doesn't mean that Islam prohibited friendship across value and beliefs.

Company who comes along with different values and interest also make a good friend. In fact, it sometimes can be challenging and interesting. However, because that company doesn't share the similar value with us, then our friendship was built above no solid foundation.

“The believer to the believer is like a solid building, one part supporting the other.”
– Bukhari & Muslim.

3. Islam is a solid foundation for friendship

The only solid foundation of friendship is only Islam. The basics of Islam are everything we do and have to be in the name Allah (SWT), to worship Him and only to seek for his pleasure and blessings. This should be applied in every aspect in our lives, including the friendship we made in our life. In Islam, there is nothing worthier in this world but to worship Allah (SWT) and doing everything for His blessing and acknowledging Muhammad (Peace be upon Him) as his messenger.

If our company has the same beliefs and also worshipping Allah SWT, then it makes the strongest foundation ever for a friendship. We and our friends can strengthen each other's beliefs, and increasing the qualities of our Imaan together. As said by the Messenger of Allah,

“The example of the believers, in their mutual love and mercy for one another is like the example of one body, if one part feels pain, then all of the body suffers in sleeplessness and fever.” – Bukhari & Muslim.

4. Friendship is important in Islam

Having a friend who we can always rely on is one of the most beautiful things in the world. Islam will not deny as well, how human is always in need for another human. A good company makes a better life for us, not only because we can support each other in our religious life, but also in our worldly life as well. A good friend will not leave you because of your mistake, but he guides and supports to find the right way. Forgiving your fault but corrects you to be better. He loves and forgives in the name of Allah.

5. A friend is a strong influencer

Prophet Muhammad (SAW) warned us to choose our companion carefully. A person is easily influenced by his friends, so be careful to whom we choose the side. Because it is easy to take after someone who we close to, we have to find the best quality in our friends.

Application Activities: In groups, learners share ideas on the rules set up to choose a good friend.

Answers: learners present the findings.

5.5.4 Human sexuality and friendship

- **Prerequisites/Revision/ Introduction** Islam takes into account all of humankind's needs; spiritual, emotional and physical. Part of physical wellbeing includes sexual wellbeing and health. God created sex not only for procreation but to fulfil humankind's need for intimacy. Islam leaves no part of our lives unexplained and thus sexuality and intimacy are not topics that the Quran and the traditions of Prophet Muhammad (May God praise him), shy away from or neglect.
- **Teaching resources:** The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology, some examples in our daily life.
c) Learning Activities: in groups learners List down the bad consequences of unlawful sexuality.
- **Answer:** there are so many bad consequences of unlawful sexuality such as diseases, mixture of families, break of marriage relationships, etc
- **Application Activities:** in groups learners differentiate between the human

sexuality and friendship.

Answer: Learners present the findings which may include the point that sexuality is only accepted for married couples though they are advised to be also close friends but two people can also be friends with no intention of sexuality

5.5.5. The spiritual morals and conduct of boys and girls

– Prerequisites/Revision/ Introduction

Islam is a comprehensive way of life, and morality is one of the Islam cornerstones. Morality is one of the fundamental sources of a nation's strength, just as immorality is one of the main causes of a nation's decline. Islam has established some universal fundamental rights for humanity as a whole, which are to be observed in all circumstances. To uphold these rights, Islam has provided not only legal safeguards, but also a very effective moral system.

- **Teaching resources:** The Holy Quran, Hadith (Prophet Tradition's books) books, some books of Islamic theology.
- **Learning Activities:** List down the Islamic virtues you know.
- **Answers:** 1charity, Contentment, Courtesy, Courage, Dignity, Discipline.
- **Application activity:** Discuss the essence of Modesty and shyness.

1. Haya (shame) in the way we dress

Dress is perhaps the most widely thought of in terms of modesty. Dressing up in the right way as commanded by Allah subhanahu wa ta'ala plays a major role in boosting our Imaan as well as bringing us closer to Allah. There are many instances in which people feel close to Allah by just covering themselves up rightly. But we also need to avoid boastfulness or vanity about the way we dress.

2. Haya (shame) in what we watch/read

We should be worried about what we watch on the television or read. Television is the number one source of immodesty followed by books. You can find many shows which deal with immodest topics and same goes for books. So, look at the type of shows you're watching and the kind of books you're reading. Are they immodest? Are they causing you to lose your sense of shamefulfulness?

3. Haya (shame) in what we say

The way we speak is also a part of Haya. The words we use and our tone matters a lot. The present trend is to use immodest words when expressing either happiness or grief which is fast picking up and also being seen in the Muslim community. Do you use such words? Don't forget that every word you speak out is going to testify for/against you on the Day of Judgement!

4. Haya (shame) in how we treat others

Treat others with respect and kindness is what is taught to us since childhood. But do we really follow that? Treat others like you would want to be treated by others is perhaps the best policy ever which one can follow to maintain this aspect of Haya.

5. Haya (shame) in the friends we choose

Yes, your friends circle does matter a lot! A person is more likely to follow what his friends believe and do. Be careful when it comes to maintaining close friendships with people. Ask yourself if this is the type of person you want to be or want to be seen with?

6. Haya (shame) in the places we go

As much as it matters how we speak, dress, behave; it also matters that which places we visit. Are the places we visit reminders of all the forbidden or haraam things? Or are you frequenting the right kind of places? Reflect.

7. Haya (shame) in what we do

Haya in what we do amongst people is as important as Haya in front of Allah subhanahu wa ta'ala, when we are alone. Our actions when in public and in private should reflect piety and obedience to Allah subhanahu wa ta'ala.

Another hadith which mentions Haya is:

Narrated 'Abdullah bin 'Umar: The Prophet passed by a man who was admonishing his brother regarding Haya and was saying, "You are very shy, and I am afraid that might harm you." On that, Allah's Apostle said, "Leave him, for Haya is (a part) of Faith.

(SahihBukhariBook #73, Hadith #139).

Haya brings only good. It can either make or break one's eeman. It will guide one towards peace of mind. Here is praying that the Muslim ummah all over the world finds it easy to be modest! Ameen!"

5.5.6 The importance of young people in islam

- **Prerequisites/Revision/** Introduction Muslim youth can contribute to Islam by giving time, talent and money. They should also play an important role to bring about positive change in society, and should work with an objective of making Islam prevalent over all the other ways of life. The youth is the stage of life when the individual should grasp good knowledge about Islam and make effective utilization of the time and talent given by Allah
- **Teaching resources:** The Holy Quran, Hadith (Prophet Tradition's books) **books, some books of Islamic theology**

- **Learning Activities:** randomly ask the learners to suggest the worshipping activities that can be done much better at youth age

Answer: write their responses on the board and approve the correct ones

Application Activities: in groups learners discuss the role of young people in daawat activities

Answer: youth can contribute in different activities of daawat such as building mosques, helping physically weak people etc...

5.6 Unit Summary

The Unit (5) The meaning and importance of Friendship, Islamic teachings about boys-girls relationship, Avoiding peer pressure, Human Sexuality and Friendship, The spiritual morals and conduct of boys and girls, The importance of young people in Islam, all that with practical examples and evidences from Qur'an and Sunat.

5.7 Additional information for Teachers

Answer a question from a learner which might be about having a girlfriend.

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

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

The fact that the questioner says “no one knows about us” is strange. How can he forget about his Lord who knows what is secret and what is yet more hidden, and who knows the fraud of the eyes and all that the hearts conceal. (cf. Ghaafir 40:19).

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

people do not like it either. Remember that you may see the results of your sin in some of your family members as a punishment to you from your Lord.

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

We advise you to get married to a righteous, religiously-committed woman who will help you adhere to your religion and encourage you to adhere to the laws of Allah, who will look after your children and bring them up with good morals and religious commitment. Give up this woman who agrees to go out with a man who is a stranger to her (a non-mahram) and meet him and talk to him; if she agrees to do immoral actions now then what is going to prevent her from continuing to do so in the future?

Remember that you are angering your Lord with such sins as being alone with her, meeting her and talking to her, and anything more than that is even more serious.

You should realize that zina does not only involve the private parts, rather the eyes may commit zina, the ears may commit zina, the hand may commit zina and the foot may commit zina, as was proven from the Prophet (peace and blessings of Allah be upon him). All of that leads to the zina of the private parts. So do not let the Shaytwan deceive you, for he is an enemy to you who wishes you evil and tells you to commit immoral actions.

Sheikh Muhammad al-Saalih al-'Uthaymeen said:

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

Secondly:

With regard to your question about such forbidden relationships in the ancient love stories, the fact that such stories existed among those who came before us cannot be taken as proof with regard to sharree'ah rulings, because the rulings of sharee'ah having to do with what is forbidden and what is allowed are to be taken from the sharree'ah evidence of the Qur'an and Sunnah, and the commands and prohibitions contained therein.

Children with physical disabilities or mobility difficulties, you may:

Adapt activities so that children who use wheelchairs or other mobility aids, or other children, who have difficulty in moving, can participate.

Ask parents or caregivers to assist with adapting furniture. E.g. the height of a table may need to be changed to make it easier for a child to reach it or fit their legs or wheelchair under.

Encourage peer support. Friends can help friends.

Involve them in reading the word of God.

Get advice from parents or a health professional about assistive devices.

Children with hearing disabilities or communication difficulties, you may:

Always get the child's attention before you begin to speak.

Encourage the child to look at your face.

Use gestures, body language and facial expressions.

Use pictures and objects as much as possible.

Ask the parents/caregivers to show you the signs they use at home for communication. Use the same signs yourself and encourage other children to also use them.

Keep background noise to a minimum.

Children with visual disabilities, you may:

Help children to use their other senses (hearing, touch, smell and taste) to play and carry out activities that will promote their learning and development.

Use simple, clear and consistent language.

Use tactile objects to help explain a concept.

If the child has some sight, ask them what they can see. Get information from parents/caregivers on how the child manages their remaining sight at home.

Make sure the child has a group of friends who are helpful and who allow the child to be as independent as possible.

Plan activities so that children work both in pairs and in groups whenever it is possible.

5.8 End unit assessment:

1. What is the meaning of friendship in Islamic perspective?
2. Mention some benefits of having good friends.
3. Outline bad consequences of unlawful sex.
4. Mention some good morals than Muslim youth should adhere.
5. Outline 5 acts of worship that can one do much better in the youth age.

5.9 Additional Activities

In groups, learners discuss the concept of friendship in comparison with sexuality and present the findings.

– Remedial Activity

Discuss how Muslims should relate to non-Muslims and present the findings with the guidance of the teacher.

– Consolidation Activity.

Discuss the social implications of zinat and present the findings with the guidance of the teacher.

– Extended Activity.

Discuss the psychological implications of zinat zinat and present the findings with the guidance of the teacher.

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