

COMPETENCE BASED CURRICULUM

SENIOR SCHOOL

GRADE 10



ISLAMIC RELIGIOUS STUDIES



1ST EDITION





INTEGRITY

LOVE

SOCIAL JUSTICE

Core Values

RESPONSIBILITY

PATRIOTISM

RESPECT

PEACE

UNITY



Communication and
Collaboration



Critical Thinking
and Problem
Solving



Digital
Literacy



Citizenship



Imagination and
Creativity



Self Efficacy



Learning to
Learn

New Kenya Basic Education Curriculum Framework

2 - 6 - 6 - 3

Pre - Primary School - 2 Yrs.

Pre-Primary 1

Pre-Primary 2

Formative Assessment

Lower Primary School - 3 Yrs.

Grade 1

Grade 2

Grade 3

Formative Assessment and
National Assessment

Upper Primary School - 3 Yrs.

Grade 4

Grade 5

Grade 6

Formative Assessment and
National Assessment

Lower Secondary School - 3 Yrs.

Grade 7

Grade 8

Grade 9

Formative Assessment and
National Assessment

Senior Secondary School - 3 Yrs.

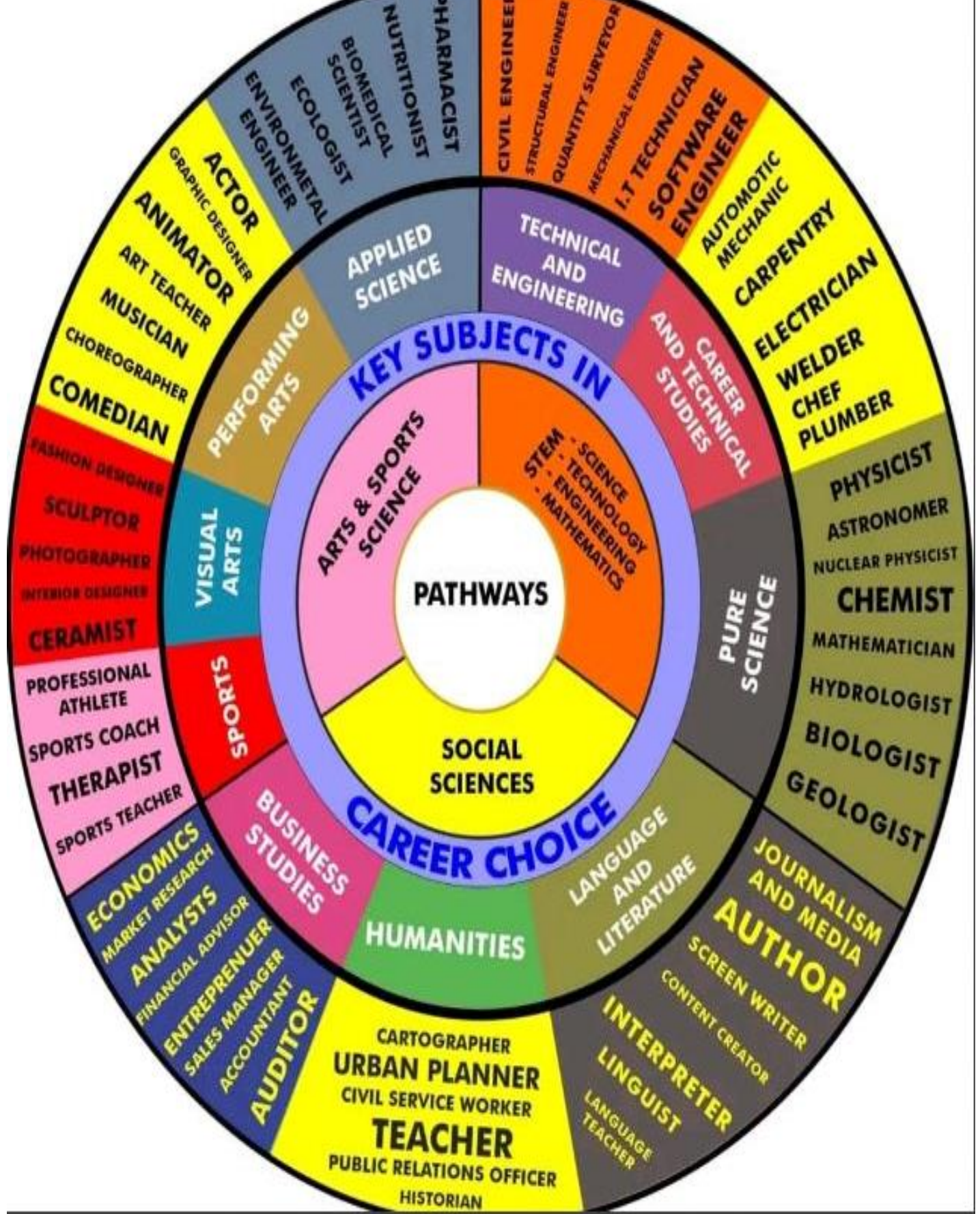
Grade 10

Grade 11

Grade 12

Formative Assessment and
National Assessment

Tertiary and Higher Education
3 Years



NATIONAL GOALS OF EDUCATION

Education in Kenya should:

1. Foster nationalism and patriotism and promote national unity

Kenya's people belong to different communities, races and religions, but these differences need not divide them. They must be able to live and interact as Kenyans. It is a paramount duty of education to help young people acquire this sense of nationhood by removing conflicts and promoting positive attitudes of mutual respect which enable them to live together in harmony and foster patriotism in order to make a positive contribution to the life of the nation.

2. Promote the social, economic, technological and industrial needs for national development

Education should prepare the youth of the country to play an effective and productive role in the life of the nation.

a) Social Needs

Education in Kenya must prepare children for changes in attitudes and relationships which are necessary for the smooth progress of a rapidly developing modern economy. There is bound to be a silent social revolution following in the wake of rapid modernization. Education should assist our youth to adapt to this change.

b) Economic Needs

Education in Kenya should produce citizens with the skills, knowledge, expertise and personal qualities that are required to support a growing economy. Kenya is building up a modern and independent economy which is in need of an adequate and relevant domestic workforce.

c) Technological and Industrial Needs

Education in Kenya should provide learners with the necessary skills and attitudes for industrial development. Kenya recognizes the rapid industrial and technological changes taking place, especially in the developed world. We can only be part of this development if our education system is deliberately focused on the knowledge, skills and attitudes that will prepare our young people for these changing global trends.

3. Promote individual development and self-fulfilment

Education should provide opportunities for the fullest development of individual talents and personality. It should help children to develop their potential interests and abilities. A vital aspect of individual development is the building of character.

4. Promote sound moral and religious values

Education should provide for the development of knowledge, skills and attitudes that will enhance the acquisition of sound moral values and help children to grow up into self-disciplined, self-reliant and integrated citizens.

5. Promote social equity and responsibility

Education should promote social equality and foster a sense of social responsibility within an education system which provides equal educational opportunities for all. It should give all children varied and challenging opportunities for collective activities and corporate social service irrespective of gender, ability or geographical environment.

6. Promote respect for and development of Kenya's rich and varied cultures

Education should instill in the youth of Kenya an understanding of past and present cultures and their valid place in contemporary society. Children should be able to blend the best of traditional values with the changing requirements that must follow rapid development in order to build a stable and modern society.

7. Promote international consciousness and foster positive attitudes towards other nations

Kenya is part of the international community. It is part of the complicated and interdependent network of peoples and nations. Education should therefore lead the youth of the country to accept membership of this international community with all the obligations and responsibilities, rights and benefits that this membership entails.

8. Promote positive attitudes towards good health and environmental protection

Education should inculcate in young people the value of good health in order for them to avoid indulging in activities that will lead to physical or mental ill health. It should foster positive attitudes towards environmental development and conservation. It should lead the youth of Kenya to appreciate the need for a healthy environment.

LEARNING OUTCOMES FOR SENIOR SCHOOL

By the end of senior school, the learner should be able to:

1. Communicate effectively and utilize information and communication technology across varied contexts,
2. Apply mathematical, logical and critical thinking skills for problem solving,
3. Apply basic research and scientific skills to manipulate the environment and solve problems,
4. Exploit individual talents for leisure, self-fulfillment, career growth, further education and training,
5. Uphold national, moral and religious values and apply them in day-to-day life,
6. Apply and promote health care strategies in day-to-day life,
7. Protect, preserve and improve the environment for sustainability,
8. Demonstrate active local and global citizenship for harmonious co-existence,
9. Demonstrate appreciation of diversity in people and cultures,
10. Manage pertinent and contemporary issues responsibly.

THE SENIOR SCHOOL IN THE COMPETENCY BASED CURRICULUM (CBC)

Senior School is the fourth level of Basic Education in the Competency Based Curriculum (CBC) that learners shall come to after the Pre-Primary, Primary and Junior School (JS). The essence of Senior School is to offer learners a Pre- University/ Pre- career experience where the learners have an opportunity to choose pathways where they have demonstrated interest and/or potential at the earlier levels. Senior school comprises three years of education for learners in the age bracket of 15 to 18 years and lays the foundation for further education and training at the tertiary level and the world of work. In the CBC vision, learners exiting this level are expected to be engaged, empowered and ethical citizens ready to participate in the socio-economic development of the nation.

At this level, learners shall take SEVEN (07) learning areas (LAs) as recommended by the Presidential Working Party on Educational Reforms (PWPER). These shall comprise Four Compulsory learning areas, and Three learning areas opted for by the learner according to their chosen Pathway. While English and Kiswahili are indicated as Compulsory, the learners who opt for these learning areas as their subjects of specialization shall go through a differentiated curriculum in terms of scope, experiences and assessment. Such learners shall; therefore, take Advanced English or Kiswahili Kipevu with additional two lessons. It is recommended that AT LEAST TWO learning areas should be from chosen Pathway. In exceptional cases, some learners may opt for ONE learning area from the chosen Pathway and a maximum of TWO learning areas from any of the three pathways; depending.

LIST OF LEARNING AREAS AT SENIOR SCHOOL

Compulsory Subjects	Science, Technology, Engineering & Mathematics (STEM)	Social Sciences	Arts & Sports Science
1. English	5. Mathematics/Advanced Mathematics	22. Advanced English	36. Sports and Recreation
2. Kiswahili/KSL	6. Biology	23. Literature in English	37. Physical Education (C)
3. Community Service Learning	7. Chemistry	24. Indigenous Language	38. Music and Dance
4. Physical Education	8. Physics	25. Kiswahili Kipevu/Kenya Sign Language	39. Theatre and Film
<i>NB: ICT skills will be offered to all students to facilitate learning and enjoyment</i>	9. General Science	26. Fasihi ya Kiswahili	40. Fine Arts
	10. Agriculture	27. Sign Language	
	11. Computer Studies	28. Arabic	
	12. Home Science	29. French	
	13. Drawing and Design	30. German	
	14. Aviation Technology	31. Mandarin Chinese	
	15. Building and Construction	32. History and Citizenship	
	16. Electrical Technology	33. Geography	
	17. Metal Technology	34. Christian Religious Education/ Islamic Religious Education/Hindu Religious Education	
	18. Power Mechanics	35. Business Studies	
	19. Wood Technology		
	20. Media Technology*		
	21. Marine and Fisheries Technology*		

LESSON DISTRIBUTION AT SENIOR SCHOOL

The number of lessons in each of the compulsory learning areas shall be 4; while the optional areas shall be 6 lessons each. A lesson shall be 40 minutes. The "**free**" lessons shall be used for development of ICT skills, Pastoral Instruction Programme (PPI), projects, collaborative study and further reading.

ESSENCE STATEMENT

Islamic Religious Education (IRE) learning area aims at equipping learners with knowledge, skills, attitudes and moral values that enable them to perform their role as vicegerents of Allah (S.W.T.) responsibly.

This will be achieved through a learner centred approach. Learners exposed to IRE will make a positive contribution to themselves, the community and be successful in this world and in the Hereafter. The Strands in this learning area are Study of the Qur'an and Hadith, Fiqh and Muamalat (Jurisprudence and Social Relationships), Akhlaq (Moral Teachings) and Islamic History and Civilization.

Learners are prepared to grow as ethical citizens who are at peace with Allah (S.W.T), selves, others and the environment as envisioned in the National Goals of Education. Learners interested in this learning area may aspire for career paths as educationists, scholars in Islamic Studies, judicial officers, chaplains, and spiritual leaders among others. The Qur'an and the Sunnah (practices of Prophet Muhammad (S.A.W)) form one of the key frameworks in facilitating learning in this area.

GENERAL LEARNING OUTCOMES

By the end of Senior Secondary, the learner should be able to:

1. Develop understanding and apply the teachings of the Qur'an and Hadith for guidance,
2. Uphold Islamic beliefs and practices, perform devotional acts to fulfil Allah (S.W.T.)'s commandments for holistic human growth and sustainable use of resources,
3. Develop positive inter-personal relationships guided by Islamic ethos for a harmonious society,
4. Practise Islamic virtues and morals for an upright society and appreciate religious diversity for tolerance and social cohesion,
5. Demonstrate understanding and application of Islamic law in maintenance of peace and social order in the society,
6. Apply Islamic teachings to guide individuals to make positive contribution to social, political and economic developments in the society,
7. Demonstrate appreciation of the contribution of Islamic culture to world civilisation and heritage and the role of technology in facilitating learning of Islamic Religious Education.

SUMMARY OF STRANDS AND SUB STRANDS

1.0 STUDY OF THE QURAN AND HADITH

- 1.1 Compilation and standardization of the Qur'an
- 1.2 Diacriticalisation of the Qur'an
- 1.3 Types of verses
- 1.4 Asbabu al-nuzuul (reasons for revelation)
- 1.5 Selected verses Surah al-Furqan (Q. 25:61-77)
- 1.6 *Ulum al- Hadith :Isnad Matn*
- 1.7 Selected Hadith

2.0 FIQH AND MUAMALAT

- 2.1 Prayers on special occasions
- 2.2 Funeral Rites: *ghusul, kafan, swalah dafan*
- 2.3 Administration of Zakat
- 2.4 Types of divorce
- 2.5 Care for widows
- 2.6 Governance in Islam: *shura*, accountability justice Participation
- 2.7 Labour Relations in Islam
- 2.8 Ethics of Da'wa (propagation) 7

3.0 AKHLAQ (MORAL)

3.1 Foods and drinks: Carrion, Blood, Pork, animals dedicated to other than Allah (S.W.T.) Teachings)

3.2 Virtues: Islamic clothing and adornment

3.3 Virtues: manners of walking

3.4 Virtues: honesty

3.5 Prohibitions in Islam in Islam.

4.0 ISLAMIC HISTORY AND CIVILISATION

4.1 Muslim Dynasties: Rise of the Umayyad Dynasty Selected Umayyad Caliphs: Muawiya ibn Abu Sufyan Abdulmalik ibn Marwan Umar ibn Abdulaziz. Achievements and Decline

STRAND 1: STUDY OF THE QURAN AND HADITH

1. Compilation During the Reign of Caliph Abubakar (R.A.)

✓ Circumstances:

- ✓ The death of many Huffaz (those who memorized the Quran) in the Battle of Yamama. This raised concerns about the potential loss of parts of the Quran.
- ✓ Omar ibn al-Khattab (R.A.) suggested to Abubakar (R.A.) the need to compile the Quran.
- ✓ Initially, Abubakar (R.A.) was hesitant, as the Prophet Muhammad (PBUH) had not explicitly ordered a complete written compilation. However, he eventually agreed due to the compelling need.

✓ Process:

- ✓ Abubakar (R.A.) appointed Zayd ibn Thabit (R.A.), a scribe of the Prophet Muhammad (PBUH), to lead the compilation.
- ✓ Zayd (R.A.) gathered all existing written materials of the Quran, including those written on palm leaves, stones, and animal skins.
- ✓ He also relied on the memorization of numerous companions.
- ✓ Rigorous verification was employed, requiring two witnesses for each verse.
- ✓ The compiled sheets were kept with Hafsa bint Omar (R.A.), a wife of the prophet.

- ✓ Image: depiction of Zayd Ibn Thabit collecting the written verses. **2.**

Standardisation During the Reign of Caliph Uthman (R.A.)

✓ Circumstances:

- ✓ The expansion of the Islamic empire led to variations in the recitation of the Quran.
- ✓ Different regions had different dialects and pronunciations, which caused disputes.
- ✓ Hudhayfah ibn al-Yaman (R.A.) observed these discrepancies and urged Uthman (R.A.) to address the issue.
- ✓ Uthman(R.A) understood the need to unify the muslims on one version of the Quran.

✓ Process:

- ✓ Uthman (R.A.) formed a committee, again led by Zayd ibn Thabit (R.A.), to create a standardised version of the Quran.
- ✓ They used the original sheets compiled during Abubakar's (R.A.) reign, which were with Hafsa (R.A.).
- ✓ They standardized the Arabic script and removed variations in recitation.
- ✓ Copies of the standardised Quran, known as the "Uthmanic Codex," were sent to major Islamic provinces.
- ✓ Other existing copies of the Quran were ordered to be destroyed to ensure uniformity.

- ✓ Image: Old Quranic manuscripts.

3. Significance of Compilation and Standardisation:

- ✓ **Preservation of the Quran:** It ensured that the Quran remained intact and free from alterations.
- ✓ **Unity of the Muslim Ummah:** It eliminated disputes over recitation and unified Muslims worldwide.
- ✓ **Authenticity:** It preserved the original Arabic text as revealed to the Prophet Muhammad (PBUH).
- ✓ **Accessibility:** It made the Quran accessible to all Muslims, regardless of their location or dialect.
- ✓ **Protection from distortion:** The standardisation protected the holy book from any form of distortion.

4. Qualities of the Compilers:

- ✓ **Trustworthiness (Amanah):** They were trusted with the sacred task of compiling and standardising the Quran.
- ✓ **Record Keeping:** Zayd ibn Thabit (R.A.) and others were meticulous in their record keeping.
- ✓ **Teamwork:** The process involved collaboration and cooperation among numerous companions.
- ✓ **Integrity:** They were committed to preserving the Quran with utmost honesty and accuracy.
- ✓ **Leadership:** Caliphs Abubakar (R.A.) and Uthman (R.A.) provided strong leadership and guidance.

5. Application in Daily Life:

- ✓ Adopting trustworthiness in all dealings.
- ✓ Being meticulous and organized in tasks.
- ✓ Working effectively in teams.
- ✓ Maintaining integrity and honesty.
- ✓ Respecting and preserving religious and cultural heritage.

6. Appreciation of the Process:

- ✓ Understanding the immense effort and dedication involved in preserving the Quran.
- ✓ Recognizing the importance of preserving Islamic heritage for future generations.
- ✓ Developing a deeper love and respect for the Quran.

Diacriticalisation of the Quran

Specific Learning Outcomes:

- ✓ Examine the circumstances that led to the diacriticalisation of the Quran (vowelling marks – tashkil and diacritical marks – i'jam).
- ✓ Assess the significance of diacriticalisation of the Quran for ease of reading.
- ✓ Read the Quran with correct articulation.
- ✓ Acknowledge the process of diacriticalisation of the Quran as a way of perfecting recitation.

1. Circumstances Leading to Diacriticalisation:

✚ Expansion of Islam:

- ✓ As Islam spread, many non-Arabs embraced the faith.
- ✓ These new Muslims faced difficulties in reading the Quranic text, which was originally written without vowel markings or distinguishing dots.

✚ Variations in Recitation:

- ✓ The absence of these markings led to variations in pronunciation and recitation, potentially altering the meaning of the verses.

✚ Preservation of Accuracy:

- ✓ Scholars recognized the need to preserve the accurate pronunciation and recitation of the Quran as revealed to the Prophet Muhammad (PBUH).

✚ Need for Clarity:

- ✓ As the number of non-arabs increased, clarity became a necessity for the correct understanding of the holy book.

2. The Process of Diacriticalisation:

✚ Diacritical Marks (I'jam):

- ✓ These are dots placed above or below letters to distinguish between letters with similar shapes (e.g., ب, ت, ث).
- ✓ Abu al-Aswad al-Du'ali is credited with initiating this process.

✚ Vowel Marks (Tashkil):

- ✓ These are symbols used to indicate short vowels (a, i, u) and other pronunciation features.
- ✓ Al-Khalil ibn Ahmad al-Farahidi further developed the system of vowel markings.
- ✓ Image: example of Quranic text with and without diacritical marks.

3. Significance of Diacriticalisation:

✚ **Ease of Reading:**

- ✓ It made the Quran accessible and easier to read for both native and non-native Arabic speakers.

✚ **Correct Pronunciation:**

- ✓ It ensured the accurate pronunciation of words, preserving the intended meaning.

✚ **Standardization of Recitation:**

- ✓ It helped standardize the recitation of the Quran, eliminating variations that could lead to misunderstandings.

✚ **Preservation of Authenticity:**

- ✓ It played a crucial role in preserving the authenticity of the Quranic text.

✚ **Facilitating Learning:**

- ✓ It greatly assisted in the teaching and learning of the Quran.

4. Reading the Quran with Correct Articulation:

• **Tajweed:**

- ❖ The science of Tajweed provides rules for the correct pronunciation and recitation of the Quran.
- ❖ It emphasizes the proper articulation of letters, vowel lengths, and other phonetic features.

• **Importance of Teachers:**

- ❖ Learning from qualified teachers is essential to ensure accurate recitation.

• **Practice and Repetition:**

- ❖ Consistent practice and repetition are necessary to master the correct articulation.

5. Acknowledging the Process:

❖ **Appreciation of Scholars' Efforts:**

- ✓ Recognizing the dedication and scholarly efforts of those who contributed to the diacriticalisation of the Quran.

❖ **Understanding the Divine Wisdom:**

- ✓ Reflecting on the divine wisdom behind the preservation of the Quran.

❖ **Enhancing Spiritual Connection:**

- ✓ Appreciating how correct recitation enhances the spiritual connection with the Quran.

Types of Verses

1. Types of Verses in the Quran:

The Quranic verses are categorized to help understand and interpret them correctly. The main categories are:

- **Muhkamat (Clear and Decisive Verses):**
 - ✓ These verses have clear and unambiguous meanings.
 - ✓ They form the foundation of Islamic law and belief.
 - ✓ They are easily understood and do not require extensive interpretation.
 - ✓ Examples: Verses related to the oneness of Allah, basic principles of worship, and moral commandments.
- **Mutashabihat (Allegorical or Ambiguous Verses):**
 - ✓ These verses have meanings that are not immediately clear and may require deeper understanding.
 - ✓ They often involve metaphorical language or descriptions of unseen realities.
 - ✓ Their interpretation requires knowledge of Arabic language, context, and scholarly understanding.
 - ✓ Examples: Verses describing the attributes of Allah, the nature of the hereafter, or parables.
- **Al-'Am (General Verses):**
 - ✓ These verses have a general meaning that applies to a wide range of situations or people.
 - ✓ They provide broad principles and guidelines.
 - ✓ Examples: Verses addressing all believers or humanity in general.
- **Al-Khaas (Specific Verses):**
 - ✓ These verses have a specific meaning that applies to particular situations or people.
 - ✓ They provide detailed instructions or address specific issues.
 - ✓ Examples: Verses related to specific legal rulings or historical events.

2. Significance of Understanding These Verses:

- ✚ **Correct Interpretation:**
 - ✓ Understanding these categories helps in interpreting the Quran accurately and avoiding misinterpretations.
- ✚ **Avoiding Misguidance:**
 - ✓ It helps in distinguishing between clear commandments and metaphorical expressions, preventing misguidance.
- ✚ **Applying the Quran to Life:**
 - ✓ It enables Muslims to apply the teachings of the Quran to their daily lives in a balanced and informed manner.
- ✚ **Scholarly Understanding:**
 - ✓ It is vital for the scholars, so that they can derive legal rulings correctly.
- ✚ **Unity:**

- ✓ It creates unity within the Ummah, by having correct understanding of the holy book.

3. Categorizing Verses:

- **Muhkamat:**

- ✓ "Say, "He is Allah, [who is] One." (112:1)
- ✓ "And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah." (2:110)
- ✓ "Allah has permitted trading and forbidden usury." (2:275)

- **Mutashabihat:**

- ✓ "The Hand of Allah is over their hands." (48:10)
- ✓ "The Most Merciful established Himself upon the Throne." (20:5)
- ✓ "On the Day when the shin will be uncovered." (68:42)

- **Al-'Am:**

- ✓ "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another." (49:13)
- ✓ "And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed." (4:124)

- **Al-Khaas:**

- ✓ "And [for] the women who are divorced, a maintenance [should be provided] on reasonable terms. [This is] a duty upon the righteous." (2:241)
- ✓ "O you who have believed, when [the adhan] is called for the prayer on [the day of] Friday, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew." (62:9)

4. Appreciation:

- ❖ Recognizing the depth and complexity of the Quran.
- ❖ Appreciating the wisdom of Allah in revealing verses with different levels of clarity.
- ❖ Respecting the scholarly efforts to understand and interpret the Quran correctly.
- ❖ Understanding that the Quran is a guide for all of humanity.

Asbabu al-Nuzul (Reasons for Revelation)

1. Definition of Asbabu al-Nuzul:

- ✚ Asbabu al-Nuzul refers to the circumstances or events that led to the revelation of specific verses of the Quran.
- ✚ It provides the historical context and background that helps in understanding the meaning and application of the verses.
- ✚ Understanding Asbabu al-Nuzul is crucial for accurate interpretation and application of the Quranic teachings.

2. Kinds of Asbabu al-Nuzul:

✚ Revelation in Response to an Event or General Situation:

- ✓ Many verses were revealed in response to specific events that occurred during the Prophet Muhammad's (PBUH) lifetime.
- ✓ These verses provide guidance and solutions to the challenges faced by the early Muslim community.
- ✓ Example: Surah al-Mujadila (58) was revealed in response to the incident of Khawla bint Tha'labah, who complained to the Prophet (PBUH) about her husband's unjust treatment.

✚ Revelation in Response to a Particular Question:

- ✓ Some verses were revealed in response to questions asked by the Prophet's (PBUH) companions or by people of other faiths.
- ✓ These verses provide clear answers and clarifications on various issues.
- ✓ Example: Surah al-Kahf (18) contains answers to questions posed by the people of Makkah regarding the story of the Companions of the Cave, Dhul-Qarnayn, and the nature of the soul.

✚ Revelation for Other Reasons (Known or Unknown):

- ✓ Some verses were revealed without a specific event or question, but for general guidance and instruction.
- ✓ The reasons for their revelation may not always be explicitly mentioned, but their wisdom and relevance are evident.
- ✓ Example: Many verses related to the attributes of Allah, moral principles, and stories of past prophets fall into this category.

3. Benefits of Asbabu al-Nuzul:

✚ Accurate Interpretation:

- ✓ It helps in understanding the context and meaning of the verses, preventing misinterpretations.

✚ Application to Real-Life Situations:

- ✓ It provides guidance on how to apply the Quranic teachings to various situations and circumstances.

✚ Understanding the Wisdom of Allah:

- ✓ It reveals the wisdom and relevance of the Quranic verses in addressing specific issues and challenges.

✚ Appreciating the Prophet's (PBUH) Role:

- ✓ It highlights the Prophet's (PBUH) role as a guide and teacher, providing solutions to the problems faced by the Muslim community.

✚ Clarification of Ambiguities:

- ✓ Some verses may seem general, but the Asbab al-Nuzul clarify the specific situation that the verse was revealed in.

4. Role of Asbabu al-Nuzul in Interpretation:

1. **Contextual Understanding:**
 - ✓ It provides the necessary context for understanding the verses within their historical and social setting.
2. **Legal Rulings (Ahkam):**
 - ✓ It helps in deriving accurate legal rulings and applying them to contemporary issues.
3. **Linguistic Nuances:**
 - ✓ It sheds light on the linguistic nuances and rhetorical devices used in the Quran.
4. **Resolving Apparent Contradictions:**
 - ✓ It helps in resolving apparent contradictions between verses by understanding their specific contexts.

5. Importance to a Muslim:

- ✚ **Enhanced Understanding:**
 - Knowledge of Asbabu al-Nuzul enhances a Muslim's understanding of the Quran.
- ✚ **Informed Application:**
 - It enables Muslims to apply the Quranic teachings in a more informed and meaningful way.
- ✚ **Spiritual Connection:**
 - It deepens a Muslim's spiritual connection with the Quran by understanding its historical and divine context.
- ✚ **Guidance in Daily Life:**
 - It provides practical guidance for navigating the challenges of daily life in accordance with Islamic principles.

Selected Surah al-Furqan Verses (Q. 25:61-77)

1. Meaning of Surah al-Furqan (Q. 25:61-77):

These verses describe the qualities of "Ibad ar-Rahman" (the servants of the Most Merciful), highlighting their piety, humility, and righteous conduct.

- ✓ **Verse 61:** Allah is the One who placed constellations in the sky and set therein a lamp (the sun) and a moon giving light.
- ✓ **Verse 62:** And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.
- ✓ **Verse 63:** And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.
- ✓ **Verse 64:** And those who spend [part of] the night to their Lord prostrating and standing [in prayer].
- ✓ **Verse 65:** And those who say, "Our Lord, avert from us the punishment of Hell, indeed, its punishment is ever adhering."
- ✓ **Verse 66:** Indeed, it is evil as a settlement and residence.

- ✓ **Verse 67:** And those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.
- ✓ **Verse 68:** And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by [legal] right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.
- ✓ **Verse 69:** Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein eternally, disgraced.
- ✓ **Verse 70:** Except for those who repent, believe and do righteous work. For those will Allah substitute their evil deeds with good [deeds], and ever is Allah Forgiving and Merciful.
- ✓ **Verse 71:** And whoever repents and does righteousness - indeed, he repents to Allah with [accepted] repentance.
- ✓ **Verse 72:** And those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.
- ✓ **Verse 73:** And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.
- ✓ **Verse 74:** And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."
- ✓ **Verse 75:** Those will be awarded the Chamber [in Paradise] for what they patiently endured, and they will be received therein with greetings and salutations.
- ✓ **Verse 76:** Abiding therein eternally; excellent it is as a settlement and residence.
- ✓ **Verse 77:** Say, "My Lord would not have cared for you if not for your supplication, for you [disbelievers] have denied, so its penalty is inevitable."

2. Qualities of the Servants of Allah (S.W.T.):

- ✓ **Humility (Verse 63):** They walk upon the earth with humility and gentleness.
- ✓ **Tolerance (Verse 63):** They respond to ignorance with peace and kindness.
- ✓ **Devotion (Verse 64):** They spend their nights in prayer and worship.
- ✓ **Fear of Allah (Verses 65-66):** They are mindful of the punishment of Hell.
- ✓ **Moderation (Verse 67):** They are balanced in their spending, avoiding extravagance and stinginess.
- ✓ **Avoiding Major Sins (Verse 68):** They abstain from shirk (associating partners with Allah), murder, and adultery.
- ✓ **Repentance (Verses 70-71):** They are quick to repent and seek forgiveness.
- ✓ **Truthfulness (Verse 72):** They avoid false testimony and vain talk.
- ✓ **Mindfulness (Verse 73):** They reflect on the verses of Allah with understanding.
- ✓ **Concern for Family (Verse 74):** They pray for the righteousness of their families.
- ✓ **Patience (Verse 75):** they are patient and steadfast.

3. Teachings for Character Building:

- ✓ **Humility:** To cultivate humility in all aspects of life.
- ✓ **Patience:** To exercise patience in dealing with others.
- ✓ **Moderation:** To maintain balance in spending and all affairs.
- ✓ **Piety:** To be devoted to Allah and avoid major sins.

- ✓ **Truthfulness:** To be honest and truthful in speech and actions.
- ✓ **Family Values:** To prioritize the well-being and righteousness of family.
- ✓ **Spiritual Awareness:** To be mindful of Allah and the hereafter.

4. Application in Daily Life:

- ✓ **Humility in Interactions:** Treat others with respect and humility.
- ✓ **Control Anger:** Respond to provocation with patience and peace.
- ✓ **Balanced Spending:** Avoid extravagance and be generous within means.
- ✓ **Regular Prayer:** Maintain regular prayers and night vigils.
- ✓ **Avoid Sins:** Stay away from major sins and seek forgiveness for shortcomings.
- ✓ **Honest Speech:** Speak truthfully and avoid gossip or false witness.
- ✓ **Family Prayers:** Pray for the guidance and well-being of family members.

5. Role in Character Formation:

- ✓ **Moral Guidance:** These verses provide a clear moral compass for believers.
- ✓ **Spiritual Growth:** They encourage spiritual growth and closeness to Allah.
- ✓ **Social Harmony:** They promote harmonious relationships and social responsibility.
- ✓ **Personal Development:** They guide individuals towards self-improvement and righteous conduct.

Ulum al-Hadith (Isnad and Matn)

1. Qualities of a Muhaddith (Hadith Scholar):

A Muhaddith is a scholar specializing in the study and transmission of Hadith. Their reliability is crucial for the authenticity of Hadith. Key qualities include:

- ✚ **Adalah (Integrity):**
 - ✓ The Muhaddith must be known for their honesty, trustworthiness, and upright character.
 - ✓ They should avoid major sins and maintain good moral conduct.
- ✚ **Dabt (Precision):**
 - ✓ They must possess a strong memory and accurately recall the Hadith they transmit.
 - ✓ They should be meticulous in their record-keeping and avoid errors.
- ✚ **Knowledge of Hadith:**
 - ✓ They must have extensive knowledge of Hadith, including its various categories, narrators, and terminology.
 - ✓ They should be familiar with the science of Hadith criticism.
- ✚ **Scholarly Expertise:**
 - ✓ They should be knowledgeable in the Arabic language, history, and other relevant disciplines.
 - ✓ They should possess the ability to analyze and evaluate Hadith critically.
- ✚ **Reliability:**

- ✓ They must be reliable in their transmission of information, and to have consistent chains of narration.

2. Criteria for Determining Authenticity (Isnad and Matn):

To determine the authenticity of a Hadith, scholars examine both its Isnad (chain of narrators) and Matn (text).

✓ **Isnad (Chain of Narrators):**

- ✚ This refers to the chain of individuals who transmitted the Hadith from the Prophet Muhammad (PBUH) to the collector.
- ✚ Criteria for evaluating the Isnad:
 - **Continuity:** The chain must be unbroken, with each narrator having received the Hadith from the previous one.
 - **Reliability of Narrators:** Each narrator must possess the qualities of Adalah and Dabt.
 - **Connection:** It must be proven that each narrator met and interacted with the person they narrate from.
 - **Absence of Hidden Defects:** The chain should be free from any hidden defects that could compromise its authenticity.

✓ **Matn (Text):**

- ✚ This refers to the actual content of the Hadith.
- ✚ Criteria for evaluating the Matn:
 - **Consistency with the Quran:** The text should not contradict the clear teachings of the Quran.
 - **Consistency with Authentic Hadith:** It should not contradict other authentic Hadith.
 - **Reasonable Content:** The text should be logically sound and consistent with general Islamic principles.
 - **Linguistic Analysis:** The language and style should be consistent with the Prophet's (PBUH) known speech patterns.
 - **Historical Context:** The content should align with the known historical context of the Prophet's (PBUH) time.

3. Appreciation of Hadith Classification:

The classification of Hadith helps in determining their reliability and applicability. The main categories include:

✓ **Sahih (Authentic):**

- ✚ Hadith with a strong Isnad and Matn, meeting all the criteria for authenticity.
- ✚ Considered the most reliable source of Hadith.

✓ **Hasan (Good):**

- ✚ Hadith with a reliable Isnad but may have some minor weaknesses in the narrators' precision.
- ✚ Accepted as a valid source of Hadith.

- ✓ **Da'if (Weak):**
 - ✚ Hadith with significant weaknesses in the Isnad or Matn.
 - ✚ Not considered reliable for legal rulings but may be used for moral exhortations.
- ✓ **Mawdu' (Fabricated):**
 - ✚ Hadith that are known to be fabricated, and are rejected.
- ✓ **Muttawatir (Continuous):**
 - ✚ Hadith that have been transmitted by such a large number of narrators in each generation that it is impossible for them to have conspired to fabricate it.

Understanding these classifications helps Muslims:

- ✓ Apply Hadith appropriately in their daily lives.
- ✓ Avoid relying on unreliable sources.
- ✓ Appreciate the scholarly efforts to preserve the Prophet's (PBUH) teachings.

Selected Hadith (Environment, Kinship, Brotherhood)

1. Hadith on Environment (Muslim):

- ✚ **Hadith:** Abu Said al-Khudri (R.A.) reported that the Prophet (S.A.W.) said, "The world is sweet and green and verily Allah (S.W.) is going to install you as vicegerents in it in order to see how you act..." (Muslim)
- ✚ **Teachings:**
 - ✓ The world is a beautiful and bountiful creation of Allah.
 - ✓ Humans are entrusted as vicegerents (khalifahs) to care for and manage the earth responsibly.
 - ✓ Our actions towards the environment are a test of our faith and obedience to Allah.
- ✚ **Application:**
 - ✓ **Responsible Resource Use:** Avoid waste and excessive consumption.
 - ✓ **Conservation:** Protect natural resources, plant trees, and reduce pollution.
 - ✓ **Respect for Creation:** Treat animals and plants with kindness and respect.
 - ✓ **Sustainable Practices:** Adopt eco-friendly habits and support sustainable initiatives.
 - ✓ **Awareness:** Educate others on the importance of environmental stewardship.

2. Hadith on Kinship (Bukhari and Muslim):

- **Hadith:** Anas Ibn Malik (R.A.) said, I heard Allah (S.W.)'s Messenger (S.A.W.) saying, "Whoever would like his provision in this world to be increased and his life span to be extended let him uphold the ties of kinship." (Bukhari and Muslim)
- **Teachings:**
 - ✓ Maintaining strong family ties is highly valued in Islam.
 - ✓ Upholding kinship brings blessings in this world and the hereafter.
 - ✓ Strengthening family bonds promotes social cohesion and support.

- **Application:**

- ✓ **Regular Communication:** Stay in touch with relatives through visits, calls, and messages.
- ✓ **Support and Assistance:** Offer help and support to family members in need.
- ✓ **Forgiveness and Reconciliation:** Resolve conflicts and maintain harmonious relationships.
- ✓ **Respect for Elders:** Honor and respect older family members.
- ✓ **Family Gatherings:** Organize and participate in family events and celebrations.

3. Hadith on Brotherhood (Bukhari):

- **Hadith:** An-Nu'man ibn Bashir reported that the Prophet (S.A.W.) said, "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever." (Bukhari)
- **Teachings:**
 - ✓ Believers are like one body, sharing mutual affection, mercy, and compassion.
 - ✓ Unity and solidarity among Muslims are essential.
 - ✓ We should feel the pain and suffering of our fellow Muslims and support them.
- **Application:**
 - ✓ **Empathy and Compassion:** Show kindness and understanding towards others.
 - ✓ **Mutual Support:** Help and support fellow Muslims in times of need.
 - ✓ **Unity and Solidarity:** Promote unity and avoid division within the Muslim community.
 - ✓ **Charity and Generosity:** Give to those in need and support charitable causes.
 - ✓ **Prayers for Others:** Make dua (supplications) for the well-being of fellow Muslims.

4. Role in Character Formation:

- **Environmental Responsibility:** These Hadith instill a sense of responsibility towards the environment.
- **Social Cohesion:** They promote strong family ties and social harmony.
- **Compassion and Empathy:** They cultivate empathy and compassion towards fellow Muslims.
- **Unity and Solidarity:** They foster a sense of unity and brotherhood within the Muslim community.
- **Spiritual Growth:** They encourage actions that lead to spiritual growth and closeness to Allah.

Suggested Learning Experiences:

- ✓ **Reading and Discussion:** Read and discuss the selected Hadith in detail.
- ✓ **Brainstorming:** Brainstorm ways to apply the teachings of the Hadith in daily life.
- ✓ **Qasida/Poem Composition:** Compose and recite poems on the themes of environment, kinship, and brotherhood.

- ✓ **Video Clips:** Watch and discuss video clips on environmental conservation.
- ✓ **Role-Playing:** Role-play scenarios that demonstrate the application of the Hadith.
- ✓ **Dramatization:** Dramatize ways to promote kinship and brotherhood.
- ✓ **Presentations:** Present findings and reflections to the class.

STRAND 2.0: FIQH AND MUAMALAT (JURISPRUDENCE AND SOCIAL RELATIONS)

Sub-strand 2.1: Prayers on Special Occasions (Swalatul Jum'a and Swalatul Idd)

1. Swalatul Jum'a (Friday Prayer):

✚ Conditions for Validity:

- ✓ **Time:** Performed during the time of Dhuhr prayer on Friday.
- ✓ **Congregation:** Must be performed in congregation, preferably in a mosque.
- ✓ **Khutbah (Sermon):** Two sermons before the prayer are essential.
- ✓ **Location:** Performed in a city or a designated area.
- ✓ **Imam:** Led by a qualified Imam.

✚ Significance:

- ✓ **Social Gathering:** Fosters unity and brotherhood among Muslims.
- ✓ **Spiritual Renewal:** Provides an opportunity for reflection and spiritual guidance.
- ✓ **Community Building:** Strengthens community bonds and addresses social issues.
- ✓ **Seeking Blessings:** Performing Jum'a prayer is a means of seeking Allah's blessings.

✚ Performance:

- ✓ **Khutbah:** Two sermons delivered by the Imam.
- ✓ **Prayer:** Two rak'ahs (units) led by the Imam.
- ✓ **Sunnah Acts:** Performing sunnah prayers before and after Jum'a.

✚ Preparation:

- ✓ **Ghusl (Full Bath):** Recommended to take a bath before the prayer.
- ✓ **Clean Clothes:** Wearing clean and presentable clothes.
- ✓ **Perfume:** Applying perfume.
- ✓ **Early Arrival:** Arriving early to the mosque.
- ✓ **Listening to Khutbah:** Paying attention to the sermon.

2. Swalatul Idd (Eid Prayers):

✚ Conditions for Validity:

- ✓ **Time:** Performed after sunrise on Eid al-Fitr and Eid al-Adha.
- ✓ **Congregation:** Performed in congregation, preferably in a large open area or mosque.
- ✓ **Khutbah:** Two sermons after the prayer.
- ✓ **Specific Takbeerat:** Extra takbeerat (saying "Allahu Akbar") during the prayer.

✚ Significance:

- ✓ **Celebration:** Marks the end of Ramadan (Eid al-Fitr) and commemorates Prophet Ibrahim's (AS) sacrifice (Eid al-Adha).
- ✓ **Expression of Gratitude:** Expresses gratitude to Allah for His blessings.
- ✓ **Strengthening Bonds:** Promotes unity and strengthens bonds within the community.
- ✓ **Sharing Joy:** Encourages sharing joy and happiness with family and friends.

✚ Performance:

- ✓ **Takbeerat:** Saying extra takbeerat before the prayer.
- ✓ **Prayer:** Two rak'ahs (units) led by the Imam.
- ✓ **Khutbah:** Two sermons delivered by the Imam after the prayer.

✚ **Preparation:**

- ✓ **Ghusl (Full Bath):** Recommended to take a bath before the prayer.
- ✓ **Clean Clothes:** Wearing new or best clothes.
- ✓ **Perfume:** Applying perfume.
- ✓ **Paying Zakat al-Fitr (Eid al-Fitr):** Giving charity before the Eid prayer.
- ✓ **Sacrificing an Animal (Eid al-Adha):** If capable, sacrificing an animal and sharing it.
- ✓ **Takbeerat:** Reciting takbeerat on the way to the prayer.

3. Socio-Spiritual Development:

- ✓ **Unity and Brotherhood:** Jum'a and Idd prayers bring Muslims together, fostering unity and brotherhood.
- ✓ **Spiritual Nourishment:** The sermons provide spiritual guidance and reminders.
- ✓ **Social Awareness:** Khutbahs often address social issues, promoting awareness and responsibility.
- ✓ **Gratitude and Reflection:** Idd prayers encourage gratitude and reflection on Allah's blessings.
- ✓ **Community Cohesion:** These prayers strengthen community bonds and promote social harmony.

4. Earning Allah's Rewards:

- ✓ **Obedience:** Performing these prayers is an act of obedience to Allah.
- ✓ **Seeking Forgiveness:** These prayers are opportunities to seek Allah's forgiveness.
- ✓ **Spiritual Purification:** They help purify the heart and soul.
- ✓ **Blessings:** Allah bestows blessings upon those who perform these prayers sincerely.

5. Appreciation as Important Events:

- ✓ **Islamic Calendar:** Jum'a is a weekly reminder, and Eid prayers are annual celebrations that mark significant events in the Islamic calendar.
- ✓ **Cultural Significance:** These prayers are integral to Islamic culture and tradition.
- ✓ **Spiritual Significance:** They hold deep spiritual significance for Muslims worldwide.

Suggested Learning Experiences:

- ✓ **Online Research:** Research the conditions and significance of Jum'a and Idd prayers.
- ✓ **Group Discussions:** Discuss the socio-spiritual benefits of these prayers.
- ✓ **Video Clips:** Watch videos on the performance of Jum'a and Idd prayers.
- ✓ **Khutbah Preparation:** Prepare and role-play sample khutbahs.
- ✓ **Simulation:** Simulate the performance of Jum'a and Idd prayers.

- ✓ **Video Creation:** Create videos on the performance of these prayers and share on social media.
- ✓ **Practical Demonstration:** Demonstrate the fardh and sunnah acts of these prayers.

Sub-strand 2.2: Funeral Rites (Ghusl, Kafan, Swalah, and Dafan)

1. Description of Funeral Rites:

- **Ghusl (Bathing the Deceased):**

- ✓ This is the ritual washing of the deceased's body.
- ✓ It is performed by Muslims who are knowledgeable in the proper procedure.
- ✓ The body is washed with clean water, usually three times, and perfumed.
- ✓ The intention is to purify the body before burial.

- ✓ Image: Depiction of Ghusl.

- **Kafan (Shrouding the Deceased):**

- ✓ This involves wrapping the deceased's body in clean, white cloth.
- ✓ The number of layers of cloth varies (typically three for men and five for women).
- ✓ The shrouding is done in a respectful and dignified manner.

- ✓ Image: Depiction of Kafan.

- **Swalah al-Janazah (Funeral Prayer):**

- ✓ This is a special prayer performed for the deceased.
- ✓ It is done in congregation, without bowing or prostration.
- ✓ It includes supplications for the deceased's forgiveness and mercy.

- ✓ Image: Depiction of Swalah al-Janazah.

- **Dafan (Burial):**

- ✓ This is the burial of the deceased's body in the ground.
- ✓ The body is placed in the grave facing the Qibla (direction of Mecca).
- ✓ The grave is filled with earth, and supplications are made for the deceased.
- ✓ It is preferable to bury the deceased in a Muslim cemetery.

- ✓ Image: Depiction of Dafan.

2. Importance of Funeral Rites (Fardh Kifayah):

- **Communal Obligation (Fardh Kifayah):** If some Muslims perform these rites, the rest are absolved of the responsibility.
- **Respect for the Deceased:** They show respect and honor to the deceased.
- **Fulfilling Islamic Duty:** They fulfill a religious obligation.
- **Spiritual Purification:** They purify the deceased's body and seek forgiveness for their sins.
- **Community Solidarity:** They bring the Muslim community together in a time of grief.
- **Reminder of Mortality:** They serve as a reminder of the transient nature of life.

3. Demonstration of Funeral Rites:

- ❖ **Ghusl:**
 - ✓ Wash the body with clean water, starting with the right side.
 - ✓ Use a mild soap and perfume.
 - ✓ Ensure the body is clean and free from impurities.
- ❖ **Kafan:**
 - ✓ Use clean, white cloth.
 - ✓ Wrap the body in layers, ensuring it is covered completely.
 - ✓ Tie the shrouds securely.
- ❖ **Swalah al-Janazah:**
 - ✓ Stand in congregation behind the Imam.
 - ✓ Recite the supplications for the deceased.
 - ✓ Make dua (supplications) for forgiveness and mercy.
- ❖ **Dafan:**
 - ✓ Dig a grave with a niche (lahd) facing the Qibla.
 - ✓ Lower the body into the grave gently.
 - ✓ Fill the grave with earth and make supplications.

4. Acknowledging Funeral Rites as Respect:

- **Dignity:** These rites are performed with dignity and respect.
- **Honoring the Deceased:** They honor the deceased and their memory.
- **Spiritual Care:** They provide spiritual care and support for the deceased's soul.
- **Community Support:** They offer support to the deceased's family and loved ones.
- **Reflecting Islamic Values:** They reflect the Islamic values of compassion and respect for all human beings.

1. Collection and Distribution of Zakat in Kenya:

- **Collection Mechanisms:**
 - ✓ Mosques and Islamic centers often facilitate zakat collection.
 - ✓ Islamic organizations and charities collect zakat and distribute it to eligible recipients.
 - ✓ Some individuals distribute zakat directly to those in need.
- **Distribution Methods:**
 - ✓ Zakat is distributed to the eight categories of beneficiaries mentioned in the Quran (Surah At-Tawbah 9:60).
 - ✓ Distribution includes providing food, shelter, education, healthcare, and financial assistance to the poor and needy.
 - ✓ Some organizations use zakat funds for community development projects.
- **Challenges:**
 - ✓ Lack of centralized and organized zakat collection systems.
 - ✓ Difficulty in identifying and reaching all eligible recipients.
 - ✓ Ensuring transparency and accountability in zakat administration.
 - ✓ Addressing regional disparities in zakat distribution.

2. Challenges in the Administration of Zakat in Kenya:

- ❖ **Lack of Awareness:** Many Muslims are not fully aware of their zakat obligations.
- ❖ **Misunderstanding of Nisab and Rates:** Some people struggle with calculating zakat accurately.
- ❖ **Trust and Transparency:** Ensuring trust in zakat collection and distribution.
- ❖ **Logistical Challenges:** Reaching remote areas and distributing zakat efficiently.
- ❖ **Misuse of Funds:** Preventing corruption and misuse of zakat funds.
- ❖ **Documentation:** Lack of proper record keeping.
- ❖ **Lack of Cooperation:** Lack of cooperation from wealthy muslims.

3. Significance of Zakat for Socio-Economic Growth:

- ❖ **Poverty Alleviation:** Zakat helps reduce poverty by providing financial assistance to the needy.
- ❖ **Economic Redistribution:** It promotes a more equitable distribution of wealth.
- ❖ **Social Welfare:** Zakat funds support social welfare programs, such as education and healthcare.
- ❖ **Community Development:** It contributes to community development projects that benefit the poor and marginalized.
- ❖ **Economic Stimulus:** Zakat spending can stimulate local economies.
- ❖ **Spiritual Purification:** Zakat purifies the wealth of the giver and fosters a sense of social responsibility.

4. Calculation of Zakat:

- ❖ **Nisab:** The minimum amount of wealth that triggers the zakat obligation.
- ❖ **Rate:** 2.5% of eligible wealth that has been held for one lunar year.
- ❖ **Eligible Assets:**
 - ✓ Gold and silver: Calculate based on current market value.
 - ✓ Cash and bank deposits: Include savings and current accounts.
 - ✓ Business inventory: Calculate on the market value of goods.
 - ✓ Livestock: Calculate based on specific numbers and types.
 - ✓ Agricultural produce: Calculate based on the harvest.
- ❖ **Examples:**
 - ✓ If someone has \$10,000 in savings for a year, their zakat is $\$10,000 * 0.025 = \250 .
 - ✓ If a business has an inventory worth \$50,000, their zakat is $\$50,000 * 0.025 = \$1,250$.

5. Appreciation of Zakat's Importance:

- ✓ **Religious Obligation:** Zakat is a pillar of Islam and an act of obedience to Allah.
- ✓ **Social Justice:** It promotes social justice and reduces economic inequality.
- ✓ **Spiritual Growth:** It purifies the heart and fosters a sense of compassion.
- ✓ **Community Well-being:** It contributes to the overall well-being of the Muslim community.

- ✓ **Economic Development:** Zakat supports sustainable economic development and poverty reduction.

Sub-strand 2.4: Types of Divorce (Li'an, Mubarat, Faskh Nikah)

1. Types of Divorce:

- ✓ **Li'an (Mutual Accusation):**
 - ❖ This occurs when a husband accuses his wife of adultery but cannot provide four witnesses.
 - ❖ The husband and wife take oaths before a judge, with specific wording, to confirm their accusations or denials.
 - ❖ If the wife denies the accusation, she is not punished for adultery, but the marriage is dissolved.
 - ❖ It is a last resort to resolve serious accusations of infidelity.
- ✓ **Mubarat (Mutual Agreement):**
 - ❖ This is a divorce initiated by the wife, where both parties agree to dissolve the marriage.
 - ❖ The wife typically offers compensation to the husband in exchange for the divorce.
 - ❖ It is used when the wife cannot continue the marriage due to irreconcilable differences.
 - ❖ It is a peaceful method of ending a marriage when both parties agree.
- ✓ **Faskh Nikah (Annulment):**
 - ❖ This is the dissolution of a marriage by a judge due to specific legal reasons.
 - ❖ Grounds for annulment include:
 - ✚ Defects in the marriage contract.
 - ✚ Impotence or severe illness of the husband.
 - ✚ Cruelty or abuse by one spouse.
 - ✚ Absence of the husband for an extended period.
 - ❖ It is used to protect the rights of a spouse when the marriage is fundamentally flawed.

2. Causes of Li'an, Mubarat, and Faskh Nikah:

- **Li'an:**
 - ✚ Accusations of adultery without sufficient evidence.
 - ✚ Breakdown of trust and communication.
 - ✚ Severe marital conflict.
- **Mubarat:**
 - ✚ Irreconcilable differences between spouses.
 - ✚ Loss of affection or respect.
 - ✚ Financial disputes.
 - ✚ Incompatibility in lifestyle or values.
- **Faskh Nikah:**
 - ✚ Legal defects in the marriage contract.
 - ✚ Physical or mental abuse.

- ✚ Chronic illness or disability.
- ✚ Abandonment or prolonged absence.
- ✚ Fraud or misrepresentation during marriage.

3. Possible Solutions to Minimize Divorce:

- **Pre-Marital Counseling:**
 - ❖ Educate couples on marital rights and responsibilities.
 - ❖ Discuss expectations, values, and potential challenges.
 - ❖ Assess compatibility and address potential issues before marriage.
- **Strengthening Marital Communication:**
 - ❖ Encourage open and honest communication.
 - ❖ Teach conflict resolution skills.
 - ❖ Promote understanding and empathy.
- **Promoting Islamic Values:**
 - ❖ Emphasize the importance of mutual respect, love, and compassion.
 - ❖ Encourage adherence to Islamic principles in marriage.
 - ❖ Foster a supportive community environment.
- **Mediation and Arbitration:**
 - ❖ Provide access to qualified mediators and arbitrators.
 - ❖ Encourage couples to seek help before resorting to divorce.
 - ❖ Facilitate peaceful resolution of conflicts.
- **Legal Reforms:**
 - ❖ Ensure fair and just divorce laws.
 - ❖ Protect the rights of both spouses and children.
 - ❖ Streamline legal processes to minimize conflict.
- **Education and Awareness:**
 - ❖ Conduct public campaigns to raise awareness about the causes and consequences of divorce.
 - ❖ Educate couples on the importance of marital stability.
 - ❖ Provide resources and support for couples facing challenges.

4. Divorce as a Means of Harmony:

- **Last Resort:** Divorce is considered a last resort when all other attempts at reconciliation fail.
- **Preventing Harm:** In cases of abuse or irreconcilable differences, divorce can prevent further harm and suffering.
- **Protecting Rights:** It protects the rights of spouses and children in abusive or dysfunctional marriages.
- **Promoting Justice:** It ensures justice and fairness when marriages are no longer viable.
- **Maintaining Social Order:** By providing legal and structured means of divorce, society can maintain order and prevent chaos.

Sub-strand 2.5: Care for Widows

1. Islamic Teachings on the Care for Widows:

- ❖ **Respect and Dignity:** Islam emphasizes treating widows with respect and dignity.
- ❖ **Financial Support:** Providing financial support is a crucial aspect of caring for widows.
 - ✓ This includes ensuring they receive their rightful inheritance.
 - ✓ Zakat funds can be allocated to support widows in need.
- ❖ **Emotional Support:** Offering emotional support and companionship is essential.
 - ✓ This includes visiting them, listening to their concerns, and providing comfort.
- ❖ **Protection:** Protecting widows from exploitation and abuse is a responsibility.
 - ✓ This includes safeguarding their property and ensuring they have safe living conditions.
- ❖ **Marriage (If Desired):** If a widow wishes to remarry, facilitating a suitable marriage is encouraged.
 - ✓ This should be done with respect for her autonomy and choice.
- ❖ **Quranic and Hadith Guidance:**
 - ✓ The Quran and Hadith emphasize the importance of caring for widows and orphans.
 - ✓ They highlight the rewards for those who treat widows kindly.

2. Challenges Facing Widows in Society:

- ❖ **Financial Hardship:** Many widows face financial difficulties due to the loss of their husband's income.
- ❖ **Social Stigma:** Some societies stigmatize widows, leading to social isolation and discrimination.
- ❖ **Inheritance Issues:** Widows may face challenges in accessing their rightful inheritance.
- ❖ **Lack of Support:** They may lack emotional and social support from family and community.
- ❖ **Child-Rearing Responsibilities:** Widows often bear the sole responsibility of raising their children.
- ❖ **Vulnerability to Exploitation:** They may be vulnerable to exploitation and abuse.
- ❖ **Cultural Practices:** In some cultures, widows face harmful traditional practices.

3. Solutions to Alleviate Challenges:

- ❖ **Financial Assistance Programs:** Establish programs to provide financial aid to widows.
- ❖ **Legal Protection:** Enforce laws that protect widows' inheritance and property rights.
- ❖ **Community Support Networks:** Create support networks to provide emotional and social support.
- ❖ **Education and Skills Training:** Offer education and skills training to help widows become self-reliant.
- ❖ **Awareness Campaigns:** Conduct campaigns to raise awareness about the challenges faced by widows.
- ❖ **Social Inclusion:** Promote social inclusion and combat stigma.
- ❖ **Counseling and Guidance:** Provide counseling and guidance to help widows cope with their loss.

- ❖ **Microfinance Initiatives:** Support microfinance initiatives to empower widows economically.
- ❖ **Shelter and Safe Homes:** Provide shelter and safe homes for widows in need.

4. Appreciation of Islamic Teachings:

- ❖ **Humanitarian Values:** Islamic teachings on caring for widows reflect humanitarian values.
- ❖ **Social Justice:** They promote social justice and equity.
- ❖ **Compassion and Mercy:** They emphasize compassion and mercy towards vulnerable members of society.
- ❖ **Community Responsibility:** They highlight the community's responsibility to care for its members.
- ❖ **Spiritual Rewards:** They emphasize the spiritual rewards for those who care for widows.

Sub-strand 2.6: Governance in Islam - Leadership

1. Features of Governance in Islam:

- ❖ **Shura (Consultation):**
 - ✓ Leaders are required to consult with their people on important matters.
 - ✓ Shura promotes collective decision-making and avoids authoritarianism.
 - ✓ It ensures that diverse perspectives are considered.
- ❖ **Accountability (Mas'uliyah):**
 - ✓ Leaders are accountable to Allah and the people they lead.
 - ✓ They must be transparent in their actions and decisions.
 - ✓ They should be willing to be held responsible for their conduct.
- ❖ **Justice (Adl):**
 - ✓ Leaders must uphold justice and fairness in all their dealings.
 - ✓ They should treat all people equally, regardless of their background or status.
 - ✓ They should ensure that the rights of all individuals are protected.
- ❖ **Participation (Musharakah):**
 - ✓ People have the right to participate in the decision-making process.
 - ✓ They should be able to express their opinions and concerns freely.
 - ✓ Leaders should create an inclusive environment that encourages participation.

2. Qualities of a Leader According to Islamic Teachings:

- ❖ **Taqwa (God-Consciousness):**
 - ✓ A leader should be mindful of Allah in all their actions.
 - ✓ They should fear Allah and strive to please Him.
 - ✓ Taqwa guides a leader towards righteousness and justice.
- ❖ **Amanah (Trustworthiness):**
 - ✓ A leader should be trustworthy and reliable.
 - ✓ They should fulfill their responsibilities with honesty and integrity.
 - ✓ They should safeguard the interests of the people they lead.

- ❖ **Ilm (Knowledge):**
 - ✓ A leader should possess knowledge of Islamic teachings and relevant matters.
 - ✓ They should seek knowledge and wisdom to guide their decisions.
 - ✓ They should consult with knowledgeable individuals.
- ❖ **Hikmah (Wisdom):**
 - ✓ A leader should possess wisdom and sound judgment.
 - ✓ They should make decisions based on reason and foresight.
 - ✓ They should be able to resolve conflicts peacefully.
- ❖ **Shura (Consultation):**
 - ✓ As mentioned before, a leader must consult with others.
- ❖ **Adl (Justice):**
 - ✓ As mentioned before, a leader must be just.
- ❖ **Rahmah (Mercy and Compassion):**
 - ✓ A leader should be merciful and compassionate towards their people.
 - ✓ They should be empathetic and understanding.
 - ✓ They should show kindness and forgiveness.
- ❖ **Patience (Sabr):**
 - ✓ A leader should be patient and persevering.
 - ✓ They should remain steadfast in the face of challenges.
 - ✓ They should handle difficult situations with composure.

3. Significance of Leadership in Islam:

- ❖ **Promoting Justice and Fairness:** Good leadership ensures that justice prevails in society.
- ❖ **Maintaining Social Order:** Effective leadership helps maintain social order and stability.
- ❖ **Protecting Rights:** Leaders are responsible for protecting the rights of all individuals.
- ❖ **Fostering Unity:** Good leadership promotes unity and harmony within the community.
- ❖ **Guiding the Community:** Leaders provide guidance and direction to the community.
- ❖ **Implementing Islamic Principles:** Leadership enables the implementation of Islamic principles in governance.
- ❖ **Encouraging Development:** Good leadership facilitates economic and social development.

4. Application of Good Leadership Principles:

- ❖ **Consultation in Decision-Making:** Seek input from others before making decisions.
- ❖ **Accountability in Actions:** Be transparent and accountable for your actions.
- ❖ **Fair Treatment of Others:** Treat everyone with fairness and respect.
- ❖ **Seeking Knowledge and Wisdom:** Continuously seek knowledge and wisdom.
- ❖ **Acting with Compassion:** Show compassion and empathy towards others.
- ❖ **Upholding Justice:** Stand up for justice and fairness.
- ❖ **Leading by Example:** Demonstrate good character and integrity.
- ❖ **Promoting Participation:** Encourage others to participate in decision-making.

Sub-strand 2.7: Labour Relations in Islam

1. Conditions for a Valid Labour Contract in Islam:

- ❖ **Mutual Consent:** Both employer and employee must agree to the terms of the contract willingly.
- ❖ **Clear Terms:** The contract should clearly specify the nature of the work, working hours, wages, and other relevant details.
- ❖ **Lawful Work:** The work involved must be lawful according to Islamic principles (halal).
- ❖ **Ability to Perform:** The employee must be capable of performing the agreed-upon work.
- ❖ **Just Wages:** The wages must be fair and just, reflecting the value of the work performed.
- ❖ **Defined Time Period:** If the contract is for a specific period, the duration must be clearly defined.
- ❖ **Witnesses:** It is recommended to have witnesses to the contract, especially for long-term or complex agreements.
- ❖ **Written Contract:** While not mandatory, a written contract is highly recommended to avoid disputes.

2. Rights of Employer and Employee in Islam:

- **Rights of the Employee:**
 - ✓ **Just Wages:** The right to fair and timely wages.
 - ✓ **Safe Working Conditions:** The right to a safe and healthy working environment.
 - ✓ **Reasonable Working Hours:** The right to reasonable working hours and breaks.
 - ✓ **Respectful Treatment:** The right to be treated with respect and dignity.
 - ✓ **Protection from Exploitation:** The right to be protected from exploitation and abuse.
 - ✓ **Leave and Holidays:** The right to reasonable leave and holidays.
 - ✓ **Fair Treatment:** The right to fair treatment and equal opportunities.
- **Rights of the Employer:**
 - ✓ **Loyalty and Honesty:** The right to expect loyalty and honesty from the employee.
 - ✓ **Competent Work:** The right to expect competent and diligent work.
 - ✓ **Adherence to Contract:** The right to expect the employee to adhere to the terms of the contract.
 - ✓ **Confidentiality:** The right to expect confidentiality regarding sensitive information.
 - ✓ **Respectful Conduct:** The right to expect respectful conduct from the employee.
 - ✓ **Productivity:** The right to expect productivity and efficiency.

3. Mechanisms of Resolving Disputes in Islam:

- ❖ **Direct Negotiation:** Encouraging direct communication and negotiation between the employer and employee.
- ❖ **Mediation (Sulh):** Involving a neutral third party to help facilitate a resolution.
- ❖ **Arbitration (Tahkim):** Appointing an arbitrator to make a binding decision.
- ❖ **Consultation (Shura):** Seeking advice from knowledgeable individuals or committees.

- ❖ **Islamic Courts (If Applicable):** In Islamic legal systems, disputes can be referred to Islamic courts.
- ❖ **Emphasis on Justice and Fairness:** Resolving disputes based on principles of justice and fairness.
- ❖ **Avoiding Oppression:** Ensuring that neither party is oppressed or treated unfairly.
- ❖ **Forgiveness and Reconciliation:** Encouraging forgiveness and reconciliation whenever possible.

4. Importance of Good Employer-Employee Relationship:

- ❖ **Productivity and Efficiency:** Good relationships lead to increased productivity and efficiency.
- ❖ **Harmony in the Workplace:** They create a harmonious and positive working environment.
- ❖ **Reduced Conflicts:** They minimize conflicts and disputes.
- ❖ **Mutual Respect:** They foster mutual respect and understanding.
- ❖ **Employee Satisfaction:** They contribute to employee satisfaction and morale.
- ❖ **Employer Reputation:** They enhance the employer's reputation.
- ❖ **Spiritual Rewards:** They reflect Islamic values and earn spiritual rewards.
- ❖ **Social Responsibility:** They demonstrate social responsibility and ethical conduct.

Sub-strand 2.8: Ethics of Da'wa (Propagation)

1. Etiquette of Da'wa (Peaceful Propagation):

- ❖ **Wisdom (Hikmah):**
 - ✓ Approach people with wisdom and understanding.
 - ✓ Tailor the message to the audience's level of understanding.
 - ✓ Use relevant examples and analogies.
- ❖ **Good Counsel (Mau'idhah Hasanah):**
 - ✓ Offer sincere advice and guidance.
 - ✓ Be gentle and compassionate in your approach.
 - ✓ Avoid harshness or condemnation.
- ❖ **Debate in a Good Way (Mujadalah bi-lati hiya Ahsan):**
 - ✓ Engage in respectful dialogue and debate.
 - ✓ Listen attentively to opposing viewpoints.
 - ✓ Present your arguments with clarity and evidence.
- ❖ **Patience (Sabr):**
 - ✓ Be patient and tolerant of others' opinions.
 - ✓ Do not become discouraged by rejection or resistance.
 - ✓ Recognize that guidance is from Allah.
- ❖ **Kindness and Compassion (Rahmah):**
 - ✓ Show kindness and compassion towards all people.
 - ✓ Be empathetic and understanding of their circumstances.
 - ✓ Avoid judgmental or condescending behavior.
- ❖ **Sincerity (Ikhlas):**

- ✓ Have sincere intentions and seek Allah's pleasure.
- ✓ Avoid showing off or seeking praise.
- ✓ Focus on conveying the message, not personal gain.
- ❖ **Leading by Example (Uswah Hasanah):**
 - ✓ Practice what you preach.
 - ✓ Demonstrate good character and conduct.
 - ✓ Be a role model for others.

2. Qualities of a Da'i (Propagator):

- ❖ **Knowledge (Ilm):**
 - ✓ Possess sound knowledge of Islamic teachings.
 - ✓ Be able to answer questions and address concerns.
 - ✓ Continuously seek knowledge and understanding.
- ❖ **Sincerity (Ikhlas):**
 - ✓ As mentioned before, have sincere intentions.
- ❖ **Patience (Sabr):**
 - ✓ As mentioned before, be patient and tolerant.
- ❖ **Wisdom (Hikmah):**
 - ✓ As mentioned before, approach with wisdom.
- ❖ **Good Character (Husn al-Khuluq):**
 - ✓ Demonstrate good manners and etiquette.
 - ✓ Be respectful and courteous.
 - ✓ Avoid offensive or rude behavior.
- ❖ **Compassion (Rahmah):**
 - ✓ As mentioned before, show compassion.
- ❖ **Good Communication Skills:**
 - ✓ Be able to communicate effectively.
 - ✓ Use clear and concise language.
 - ✓ Listen attentively to others.
- ❖ **Consistency:**
 - ✓ Be consistent in your words and actions.
 - ✓ Maintain integrity and credibility.
 - ✓ Avoid hypocrisy.

3. Significance of Da'wa as an Act of Ibadah:

- ❖ **Obedience to Allah:** Da'wa is a command from Allah.
- ❖ **Following the Prophet's Example:** The Prophet Muhammad (PBUH) was a da'i.
- ❖ **Spreading Goodness:** Da'wa promotes goodness and righteousness.
- ❖ **Seeking Allah's Pleasure:** It is an act of worship that earns Allah's pleasure.
- ❖ **Earning Rewards:** Allah promises great rewards for those who engage in da'wa.
- ❖ **Guiding Others:** It helps guide others towards the right path.
- ❖ **Reforming Society:** It contributes to the betterment of society.

4. Practicing Da'wa in Daily Life:

- ❖ **Leading by Example:** Demonstrate good character in all interactions.
- ❖ **Sharing Knowledge:** Share Islamic knowledge with others in a gentle way.
- ❖ **Inviting to Good:** Encourage others to perform good deeds.
- ❖ **Using Social Media:** Use social media to share positive messages and reminders.
- ❖ **Giving Advice:** Offer sincere advice and guidance to those who seek it.
- ❖ **Supporting Good Causes:** Participate in charitable and community activities.
- ❖ **Being a Positive Influence:** Strive to be a positive influence in your community.

5. Appreciation of Da'wa as a Way of Reforming Society:

- ❖ **Moral Upliftment:** Da'wa promotes moral and ethical values.
- ❖ **Social Harmony:** It fosters understanding and harmony among people.
- ❖ **Spiritual Guidance:** It provides spiritual guidance and direction.
- ❖ **Combating Social Ills:** It helps combat social problems and injustices.
- ❖ **Promoting Peace:** It encourages peace and tolerance.
- ❖ **Building Strong Communities:** It strengthens community bonds.
- ❖ **Positive Change:** It contributes to positive change and development.

Using Social Media for Da'wa:

- ❖ **Sharing Beneficial Content:** Share Quranic verses, Hadith, and Islamic reminders.
- ❖ **Creating Educational Videos:** Produce videos that explain Islamic concepts.
- ❖ **Engaging in Discussions:** Participate in respectful discussions and debates.
- ❖ **Promoting Good Causes:** Support charitable campaigns and initiatives.
- ❖ **Sharing Personal Experiences:** Share personal stories of faith and inspiration.
- ❖ **Using Visuals:** Use images and graphics to convey messages effectively.
- ❖ **Being Mindful of Etiquette:** Maintain good manners and avoid offensive content.

STRAND 3.0: AKHLAQ (MORAL TEACHINGS)

Sub-strand 3.1: Foods and Drinks (Carrion, Blood, Pork, Animals Dedicated to Other than Allah (S.W.T.))

1. Rationale for Prohibition of Certain Foods and Drinks:

❖ Carrion (Maytah):

- ❖ Refers to dead animals that have not been slaughtered according to Islamic rites.
- ❖ Rationale:
 - ✓ Potential for disease transmission due to decomposition.
 - ✓ Unhygienic and harmful to health.
 - ✓ Islamic teachings emphasize cleanliness and purity.

❖ Blood (Dam):

- ❖ Refers to flowing blood that is not drained from an animal during slaughter.
- ❖ Rationale:
 - ✓ Potential for disease transmission.
 - ✓ Considered impure and harmful.
 - ✓ Islamic teachings emphasize the proper slaughtering process to drain blood.

❖ Pork (Khinzir):

- ❖ Refers to the flesh of pigs.
- ❖ Rationale:
 - ✓ Potential for disease transmission (e.g., parasites, bacteria).
 - ✓ Considered unclean and harmful.
 - ✓ Quranic prohibition (Surah Al-Baqarah 2:173).

❖ Animals Dedicated to Other than Allah (S.W.T.):

- ❖ Refers to animals slaughtered in the name of idols or other deities.
- ❖ Rationale:
 - ✓ Shirk (associating partners with Allah) is a major sin.
 - ✓ Islamic teachings emphasize the oneness of Allah.
 - ✓ Such practices are considered impure and forbidden.

2. Benefits of Adopting Healthy Eating Habits:

1. Physical Health:

- ✓ Prevents lifestyle diseases (e.g., diabetes, heart disease, obesity).
- ✓ Maintains a healthy weight.
- ✓ Boosts the immune system.
- ✓ Improves digestion and nutrient absorption.
- ✓ Increases energy levels.

2. Mental Health:

- ✓ Improves mood and cognitive function.
- ✓ Reduces stress and anxiety.
- ✓ Promotes better sleep.

3. **Spiritual Well-being:**

- ✓ Fulfills Islamic teachings on maintaining a healthy body.
- ✓ Enhances focus and concentration during worship.
- ✓ Promotes self-discipline and moderation.

4. **Social Benefits:**

- ✓ Promotes healthy habits within the community.
- ✓ Reduces healthcare costs.
- ✓ Improves overall quality of life.

3. **Etiquette of Slaughtering (Dhabihah):**

❖ **Intention (Niyyah):**

- ✓ The person slaughtering must have the intention to do so for Allah (S.W.T.).

❖ **Tools:**

- ✓ Use a sharp knife to ensure a swift and humane cut.

❖ **Method:**

- ✓ Cut the animal's throat quickly, severing the jugular veins, trachea, and esophagus.
- ✓ Say "Bismillah, Allahu Akbar" (In the name of Allah, Allah is the Greatest) before slaughtering.

❖ **Animal Welfare:**

- ✓ Treat the animal with kindness and minimize its suffering.
- ✓ Do not slaughter animals in front of each other.
- ✓ Ensure the animal is calm and relaxed before slaughtering.

❖ **Blood Drainage:**

- ✓ Allow the blood to drain completely from the animal.
- ✓ This ensures the meat is clean and hygienic.

❖ **Permissible Animals:**

- ✓ Only halal animals can be slaughtered for consumption.

❖ **Qualifications:**

- ✓ The person slaughtering should be a Muslim or a person of the people of the book (Christian, Jew).

❖ **Spinal Cord:**

- ✓ Do not cut the spinal cord until the animal is completely dead.

4. **Adopting Healthy Eating Habits in Daily Life:**

❖ **Balanced Diet:**

- ✓ Consume a variety of foods from all food groups.
- ✓ Include fruits, vegetables, whole grains, lean proteins, and healthy fats.

❖ **Moderation:**

- ✓ Avoid overeating and excessive consumption of unhealthy foods.
- ✓ Practice portion control.

❖ **Hydration:**

- ✓ Drink plenty of water throughout the day.

❖ **Limit Processed Foods:**

- ✓ Reduce intake of processed foods, sugary drinks, and fast food.
- ❖ **Mindful Eating:**
 - ✓ Eat slowly and mindfully, paying attention to hunger and fullness cues.
- ❖ **Regular Meals:**
 - ✓ Eat regular meals and avoid skipping meals.
- ❖ **Physical Activity:**
 - ✓ Combine healthy eating with regular physical activity.
- ❖ **Islamic Guidelines:**
 - ✓ Follow Islamic guidelines for halal and tayyib (wholesome) food.
 - ✓ Avoid wasteful consumption.

Sub-strand 3.2: Virtues: Islamic Clothing and Adornment

1. Rules and Regulations Governing Clothing and Adornment in Islam:

- ❖ **Modesty (Haya):**
 - ✓ Clothing should cover the 'awrah (parts of the body that must be covered).
 - ✓ For men, the 'awrah is from the navel to the knees.
 - ✓ For women, the 'awrah is the entire body except the face and hands (some scholars include the feet).
- ❖ **Loose and Non-Transparent:**
 - ✓ Clothing should be loose-fitting and not reveal the shape of the body.
 - ✓ It should not be transparent or see-through.
- ❖ **Not Imitating the Opposite Gender:**
 - ✓ Men should not wear clothing that is specifically designed for women, and vice versa.
- ❖ **Avoiding Imitation of Non-Muslims:**
 - ✓ Clothing should not imitate the distinctive dress of non-Muslims, especially if it contradicts Islamic values.
- ❖ **Simplicity and Avoidance of Extravagance:**
 - ✓ Clothing should be simple and not excessively luxurious or showy.
 - ✓ Avoid wearing clothing that is meant to show off wealth or status.
- ❖ **Cleanliness and Neatness:**
 - ✓ Clothing should be clean and well-maintained.
 - ✓ Muslims are encouraged to dress neatly and presentably.
- ❖ **Prohibited Adornments:**
 - ✓ **Tattooing:** Generally prohibited due to the permanent alteration of the body.
 - ✓ **Beautification Surgery:** Procedures that alter Allah's creation for purely cosmetic reasons are discouraged.
 - ✓ **Wigs:** Using wigs to deceive or change one's appearance is discouraged.
 - ✓ **Gold and Silk for Men:** Men are generally prohibited from wearing gold and pure silk.
 - ✓ **Excessive Perfume for Women in Public:** Women should avoid using strong perfumes in public to avoid attracting attention.

2. Rationale for the Islamic Code of Dressing and Adornment:

- ❖ **Safeguarding Modesty:**
 - ✓ Promotes modesty and protects individuals from inappropriate attention.
 - ✓ Reduces sexual harassment and objectification.
- ❖ **Promoting Moral Values:**
 - ✓ Encourages humility and avoids vanity.
 - ✓ Reflects Islamic values and principles.
- ❖ **Protecting Society:**
 - ✓ Helps maintain a healthy and respectful social environment.
 - ✓ Reduces temptations and promotes virtuous behavior.
- ❖ **Obedience to Allah:**
 - ✓ Following the Islamic code of dress is an act of obedience to Allah.
 - ✓ It demonstrates submission and devotion.
- ❖ **Maintaining Identity:**
 - ✓ Helps Muslims maintain their distinct identity and cultural values.
 - ✓ Promotes a sense of belonging and unity.
- ❖ **Health and Hygiene:**
 - ✓ Encourages cleanliness and personal hygiene.
 - ✓ Protects individuals from harmful practices.

3. Practicing the Islamic Code of Dressing and Adornment:

- ❖ **Wearing Appropriate Clothing:**
 - ✓ Choose clothing that meets the Islamic guidelines for modesty.
 - ✓ Ensure clothing is loose, non-transparent, and covers the 'awrah.
- ❖ **Avoiding Prohibited Adornments:**
 - ✓ Refrain from tattooing, excessive beautification surgery, and other prohibited practices.
 - ✓ Men should avoid gold and pure silk.
- ❖ **Maintaining Cleanliness:**
 - ✓ Keep clothing clean and well-maintained.
 - ✓ Practice good personal hygiene.
- ❖ **Promoting Modesty in Public:**
 - ✓ Dress modestly in public and avoid attracting unnecessary attention.
 - ✓ Women should avoid using excessive perfume in public.
- ❖ **Reflecting Islamic Identity:**
 - ✓ Choose clothing that reflects Islamic values and identity.
 - ✓ Promote positive representations of Islamic dress.

4. Appreciation of the Islamic Code of Dress as an Act of Ibadah:

- **Obedience and Submission:**
 - ✓ Following the Islamic code of dress is an act of obedience and submission to Allah.
 - ✓ It demonstrates a willingness to follow divine guidance.
- **Spiritual Significance:**
 - ✓ It is a form of worship that earns Allah's pleasure.
 - ✓ It helps cultivate inner modesty and humility.

- **Reflection of Faith:**
 - ✓ It is a visible expression of one's faith and commitment to Islamic values.
 - ✓ It serves as a reminder of one's identity as a Muslim.
- **Positive Impact:**
 - ✓ It contributes to a more virtuous and respectful society.
 - ✓ It promotes positive values and influences others.

Sub-strand 3.3: Virtues: Manners of Walking

1. Islamic Manners of Walking:

- **Modesty and Humility:**
 - ✓ Walk with humility and avoid arrogance.
 - ✓ Lower your gaze and avoid staring.
 - ✓ Avoid strutting or showing off.
- **Dignity and Grace:**
 - ✓ Walk with dignity and composure.
 - ✓ Maintain a calm and collected demeanor.
 - ✓ Avoid rushing or fidgeting.
- **Respect for Others:**
 - ✓ Avoid obstructing others' paths.
 - ✓ Give way to elders, those carrying heavy loads, or those with disabilities.
 - ✓ Avoid walking between people who are talking.
- **Quietness and Calmness:**
 - ✓ Walk quietly and avoid making unnecessary noise.
 - ✓ Avoid loud talking or shouting while walking.
 - ✓ Maintain a peaceful and respectful atmosphere.
- **Avoiding Distractions:**
 - ✓ Avoid using mobile phones or other distractions while walking.
 - ✓ Focus on your surroundings and be aware of your environment.
 - ✓ Avoid eating or drinking while walking in public.
- **Walking with Purpose:**
 - ✓ Walk with a clear purpose and destination.
 - ✓ Avoid aimless wandering or loitering.
 - ✓ Be mindful of your time and avoid wasting it.
- **Walking in Congregation:**
 - ✓ If walking in a group, maintain order and avoid crowding.
 - ✓ Allow space for others to pass.
 - ✓ Walk in a straight line and avoid blocking others.
- **Walking to the Mosque:**
 - ✓ Walk calmly and respectfully to the mosque.
 - ✓ Avoid unnecessary chatter or distractions.
 - ✓ Focus on preparing your heart for prayer.

2. Significance of Islamic Manners of Walking:

- ❖ **Promoting Civility:**
 - ✓ Encourages respectful and considerate behavior in public.
 - ✓ Fosters a peaceful and harmonious environment.
- ❖ **Upholding Islamic Teachings:**
 - ✓ Reflects Islamic values of humility, dignity, and respect.
 - ✓ Demonstrates adherence to the Prophet's (PBUH) teachings.
- ❖ **Cultivating Good Character:**
 - ✓ Helps develop inner qualities of patience, self-control, and mindfulness.
 - ✓ Promotes a sense of community and social responsibility.
- ❖ **Protecting Public Spaces:**
 - ✓ Helps maintain order and cleanliness in public spaces.
 - ✓ Reduces noise pollution and distractions.
- ❖ **Reflecting Islamic Identity:**
 - ✓ Serves as a visible expression of one's faith and commitment to Islamic values.
 - ✓ Promotes a positive image of Muslims in society.
- ❖ **Earning Allah's Pleasure:**
 - ✓ Following Islamic manners is an act of obedience and worship.
 - ✓ It earns Allah's pleasure and rewards.

3. Practicing Islamic Manners of Walking in Daily Life:

- ❖ **Walking with Humility:**
 - ✓ Lower your gaze and avoid arrogance.
 - ✓ Walk with a calm and composed demeanor.
- ❖ **Being Respectful:**
 - ✓ Give way to others and avoid obstructing their paths.
 - ✓ Avoid walking between people who are talking.
- ❖ **Maintaining Quietness:**
 - ✓ Avoid unnecessary noise and loud talking.
 - ✓ Walk quietly and respectfully.
- ❖ **Avoiding Distractions:**
 - ✓ Refrain from using mobile phones or other distractions while walking.
 - ✓ Be mindful of your surroundings.
- ❖ **Walking with Purpose:**
 - ✓ Walk with a clear destination and avoid aimless wandering.
 - ✓ Be mindful of your time.
- ❖ **Walking in Congregation:**
 - ✓ Maintain order and avoid crowding when walking in groups.
 - ✓ Allow space for others to pass.
- ❖ **Walking to the Mosque:**
 - ✓ Walk calmly and respectfully to the mosque.
 - ✓ Focus on preparing for prayer.

4. Recognizing Islamic Manners of Walking as Part of Islamic Ethics:

- **Comprehensive Guidance:**

- Islamic ethics provide comprehensive guidance on all aspects of life, including walking.
- **Holistic Approach:**
 - Islam emphasizes a holistic approach to life, integrating spiritual, moral, and social dimensions.
- **Emphasis on Character:**
 - Islamic ethics prioritize the development of good character and moral conduct.
- **Practical Application:**
 - Islamic manners of walking are practical guidelines for daily life.
- **Spiritual Significance:**
 - They reflect Islamic values and earn spiritual rewards.
- **Social Impact:**
 - They contribute to a more civil and harmonious society.

Sub-strand 3.4: Virtues: Honesty

1. Islamic Teachings on Honesty (Sidq) for Character Formation:

- **Quranic Emphasis:**
 - ✓ The Quran repeatedly emphasizes the importance of honesty and truthfulness.
 - ✓ Verses highlight the rewards for the truthful and the consequences for the liars.
 - ✓ Example: Surah Al-Ahzab (33:70): "O you who have believed, fear Allah and speak words of appropriate justice."
- **Prophet's (PBUH) Example:**
 - ✓ The Prophet Muhammad (PBUH) was known for his honesty and trustworthiness, even before his prophethood.
 - ✓ He taught his followers to be truthful in all their dealings.
 - ✓ Hadith emphasize honesty as a key characteristic of a believer.
- **Importance in Character Development:**
 - ✓ Honesty is a fundamental virtue that builds strong character.
 - ✓ It fosters trust, integrity, and credibility.
 - ✓ It contributes to inner peace and contentment.
- **Types of Honesty:**
 - ✓ **Honesty in Speech:** Speaking the truth and avoiding lies.
 - ✓ **Honesty in Actions:** Fulfilling promises and keeping commitments.
 - ✓ **Honesty in Transactions:** Being fair and just in business dealings.
 - ✓ **Honesty with Oneself:** Being sincere and truthful about one's own thoughts and feelings.

2. Ways Honesty is Manifested in Society:

- **Home:**
 - ✓ Speaking truthfully to family members.
 - ✓ Fulfilling promises and commitments.
 - ✓ Being honest about mistakes and shortcomings.
- **Work:**

- ✓ Being truthful in reports and presentations.
- ✓ Avoiding plagiarism and intellectual dishonesty.
- ✓ Fulfilling work obligations and deadlines.
- **School:**
 - ✓ Avoiding cheating and plagiarism.
 - ✓ Being truthful in academic work and interactions.
 - ✓ Respecting the rights of others.
- **Business:**
 - ✓ Being fair and transparent in transactions.
 - ✓ Avoiding fraud and deception.
 - ✓ Fulfilling contracts and agreements.
- **Public Life:**
 - ✓ Speaking truthfully in public discourse.
 - ✓ Avoiding spreading rumors and misinformation.
 - ✓ Upholding ethical standards in all interactions.

3. Significance of Upholding Honesty in Shaping Society:

- **Building Trust:**
 - ✓ Honesty fosters trust among individuals and within communities.
 - ✓ Trust is essential for social cohesion and cooperation.
- **Promoting Justice:**
 - ✓ Honesty ensures fairness and justice in dealings.
 - ✓ It protects the rights of individuals and prevents exploitation.
- **Strengthening Institutions:**
 - ✓ Honesty strengthens institutions and promotes good governance.
 - ✓ It reduces corruption and promotes transparency.
- **Fostering Ethical Behavior:**
 - ✓ Honesty sets a positive example and encourages ethical behavior.
 - ✓ It creates a culture of integrity and accountability.
- **Enhancing Social Harmony:**
 - ✓ Honesty reduces conflicts and promotes peaceful interactions.
 - ✓ It fosters mutual respect and understanding.
- **Spiritual Rewards:**
 - ✓ Honesty earns Allah's pleasure and rewards.
 - ✓ It contributes to spiritual growth and purification.

4. Practicing Honesty in Day-to-Day Life:

- **Speaking the Truth:**
 - ✓ Always speak the truth, even when it is difficult.
 - ✓ Avoid lying, exaggerating, or misleading others.
- **Keeping Promises:**
 - ✓ Fulfill promises and commitments.
 - ✓ Be reliable and trustworthy.
- **Being Fair in Transactions:**

- ✓ Be fair and just in all dealings.
- ✓ Avoid taking advantage of others.
- **Admitting Mistakes:**
 - ✓ Admit mistakes and take responsibility for actions.
 - ✓ Seek forgiveness and make amends.
- **Being Transparent:**
 - ✓ Be transparent and open in communication.
 - ✓ Avoid hiding information or misleading others.
- **Upholding Integrity:**
 - ✓ Maintain integrity in all aspects of life.
 - ✓ Be consistent in your words and actions.

5. Role of Honesty in Promoting an Ethical Society:

- ✓ **Foundation of Ethics:**
 - Honesty is a foundational ethical value.
 - It underpins all other ethical principles.
- ✓ **Building Moral Character:**
 - Honesty helps build strong moral character.
 - It cultivates virtues such as integrity, trustworthiness, and reliability.
- ✓ **Promoting Social Justice:**
 - Honesty ensures fairness and justice in society.
 - It protects the rights of individuals and promotes equality.
- ✓ **Strengthening Social Bonds:**
 - Honesty strengthens social bonds and promotes community cohesion.
 - It fosters trust and cooperation.
- ✓ **Creating a Culture of Integrity:**
 - Honesty contributes to a culture of integrity and ethical conduct.
 - It sets a positive example for future generations.

Sub-strand 3.5: Prohibitions in Islam (Hasad and Kibr)

1. Causes of Hasad (Envy) and Kibr (Pride):

- **Hasad (Envy):**
 - ✓ **Lack of Contentment:** Dissatisfaction with one's own blessings and a desire for what others possess.
 - ✓ **Weak Faith:** Lack of trust in Allah's decree and a belief that others are more fortunate.
 - ✓ **Jealousy:** Resentment towards others' success or happiness.
 - ✓ **Comparison:** Constant comparison with others, leading to feelings of inadequacy.
 - ✓ **Selfishness:** A focus on personal gain and a disregard for others' well-being.
- **Kibr (Pride):**
 - ✓ **Ignorance:** Lack of understanding of one's own limitations and dependence on Allah.
 - ✓ **Arrogance:** An inflated sense of self-importance and superiority.
 - ✓ **Vanity:** Excessive concern with one's appearance, status, or achievements.
 - ✓ **Self-Deception:** Believing that one's own merits are solely due to personal effort.

- ✓ **Lack of Humility:** Failure to acknowledge Allah's blessings and show gratitude.

2. Effects of Hasad and Kibr:

- **Hasad (Envy):**
 - ✓ **Spiritual Harm:** Corrupts the heart and weakens faith.
 - ✓ **Social Discord:** Creates animosity and division within communities.
 - ✓ **Psychological Distress:** Leads to anxiety, depression, and resentment.
 - ✓ **Hindrance to Progress:** Prevents personal growth and success.
 - ✓ **Negative Actions:** May lead to harmful actions towards the envied person.
- **Kibr (Pride):**
 - ✓ **Spiritual Downfall:** Leads to arrogance and rebellion against Allah.
 - ✓ **Social Isolation:** Alienates individuals from others and creates conflict.
 - ✓ **Moral Decay:** Corrupts good character and promotes unethical behavior.
 - ✓ **Obstacle to Learning:** Prevents individuals from seeking knowledge and improvement.
 - ✓ **Rejection of Truth:** Leads to stubbornness and refusal to accept guidance.

3. Measures of Curbing Hasad and Kibr:

- **Hasad (Envy):**
 - ✓ **Contentment (Qana'ah):** Cultivating satisfaction with one's own blessings.
 - ✓ **Gratitude (Shukr):** Expressing gratitude to Allah for His favors.
 - ✓ **Trust in Allah (Tawakkul):** Relying on Allah's decree and accepting His will.
 - ✓ **Supplication (Dua):** Praying for protection from envy and for blessings for others.
 - ✓ **Focus on Self-Improvement:** Channeling energy towards personal growth and development.
- **Kibr (Pride):**
 - ✓ **Humility (Tawadu'):** Recognizing one's own limitations and dependence on Allah.
 - ✓ **Self-Reflection:** Examining one's own thoughts and actions critically.
 - ✓ **Seeking Knowledge:** Learning about Allah's greatness and one's own insignificance.
 - ✓ **Remembering Mortality:** Reflecting on the transient nature of life and the Day of Judgment.
 - ✓ **Serving Others:** Engaging in acts of service and showing kindness to others.

4. Appreciation of the Prohibition of Hasad and Kibr:

- ✓ **Spiritual Purification:** Prohibiting these vices purifies the heart and strengthens faith.
- ✓ **Social Harmony:** Avoiding them promotes peace and unity within communities.
- ✓ **Moral Uprightness:** Adhering to these prohibitions fosters good character and ethical conduct.
- ✓ **Protection from Harm:** Staying away from these vices protects individuals from spiritual and social harm.
- ✓ **Obedience to Allah:** Following these prohibitions is an act of obedience and submission to Allah.

- ✓ **Attaining Paradise:** Avoiding these vices is a path to attaining Allah's pleasure and Paradise.

STRAND 4.0: ISLAMIC HISTORY AND CIVILISATION

Sub-strand 4.1: Muslim Dynasties - Rise of the Umayyad Dynasty

1. Factors Leading to the Rise of the Umayyad Dynasty:

- **Political Stability After the Rashidun Caliphate:**
 - ✓ The period after the Rashidun Caliphate was marked by internal conflicts (Fitna).
 - ✓ Muawiya ibn Abu Sufyan's political acumen and ability to establish order were crucial.
- **Muawiya's Political Skill and Diplomacy:**
 - ✓ Muawiya's experience as the governor of Syria provided him with strong administrative skills.
 - ✓ His ability to negotiate and build alliances was vital in consolidating power.
- **Weakening of Opposition:**
 - ✓ The assassination of Ali ibn Abi Talib and the subsequent internal divisions weakened opposition to Muawiya.
- **Military Strength and Expansion:**
 - ✓ The Umayyad military was strong and experienced, allowing for territorial expansion.
 - ✓ The conquests during this period increased the empire's wealth and resources.
- **Establishment of Hereditary Rule:**
 - ✓ Muawiya's decision to establish hereditary succession ensured continuity and stability, though it deviated from the earlier elective system.
- **Support from Syrian Army:**
 - ✓ Muawiya's strong support base in the Syrian army was instrumental in securing his position.

2. Contributions of Key Umayyad Caliphs:

- **Muawiya ibn Abu Sufyan (r. 661-680 CE):**
 - ✓ **Established the Umayyad Dynasty:** Transformed the caliphate into a hereditary monarchy.
 - ✓ **Consolidated the Empire:** Brought stability and unity to the Muslim world.
 - ✓ **Established a Navy:** Expanded maritime power and secured coastal regions.
 - ✓ **Organized Administrative Systems:** Introduced efficient administrative and postal systems.
 - ✓ **Expanded Territories:** Continued conquests in North Africa and the East.
- **Abdulmalik ibn Marwan (r. 685-705 CE):**
 - ✓ **Arabization of Administration:** Made Arabic the official language of the empire.
 - ✓ **Standardization of Currency:** Introduced a uniform Islamic currency.
 - ✓ **Construction of the Dome of the Rock:** A significant architectural achievement in Jerusalem.
 - ✓ **Suppression of Internal Rebellions:** Restored order and stability to the empire.
 - ✓ **Continued Expansion:** Continued military campaigns in North Africa and Central Asia.

➤ **Umar ibn Abdulaziz (r. 717-720 CE):**

- ✓ **Just and Pious Rule:** Known for his piety, justice, and concern for the welfare of his people.
- ✓ **Reduced Taxes for Converts:** Encouraged conversion to Islam by reducing taxes for new Muslims.
- ✓ **Promoted Social Justice:** Implemented reforms to address social and economic inequalities.
- ✓ **Sent Scholars to Spread Islam:** Emphasized da'wah (invitation to Islam) and sent scholars to different regions.
- ✓ **Reduced Extravagance:** Lived a simple life and reduced the extravagance of the court.

3. Achievements of the Umayyad Dynasty:

- ✓ **Territorial Expansion:** Reached its greatest extent, stretching from Spain to India.
- ✓ **Architectural Development:** Built magnificent structures like the Dome of the Rock and Umayyad Mosque in Damascus.
- ✓ **Administrative Reforms:** Established efficient administrative systems and standardized currency.
- ✓ **Arabization of the Empire:** Made Arabic the official language, promoting cultural unity.
- ✓ **Development of Islamic Art and Culture:** Fostered the growth of Islamic art, literature, and scholarship.
- ✓ **Economic Prosperity:** Increased trade and economic development due to territorial expansion.

4. Factors Leading to the Decline of the Umayyad Dynasty:

- **Internal Conflicts and Rebellions:**
 - ✓ Tribal rivalries and sectarian conflicts weakened the empire.
 - ✓ The Abbasid Revolution, supported by discontented groups, led to their overthrow.
- **Social and Economic Discontent:**
 - ✓ Non-Arab Muslims (Mawali) faced discrimination, leading to resentment.
 - ✓ Heavy taxation and economic inequalities caused widespread discontent.
- **Moral Decay and Extravagance:**
 - ✓ Some Umayyad rulers indulged in luxury and neglected their duties.
 - ✓ This led to a decline in moral standards and public trust.
- **Weak Leadership in Later Period:**
 - ✓ Later Umayyad rulers lacked the political and military skills of their predecessors.
 - ✓ This made them unable to address the growing challenges.
- **Rise of the Abbasids:**
 - ✓ The Abbasids, with strong support from various groups, successfully challenged and overthrew the Umayyads.

5. Appreciation of the Umayyad Dynasty's Role:

- **Expansion of Islam:** Played a crucial role in spreading Islam to new territories.

- **Development of Islamic Civilization:** Contributed to the growth of Islamic art, architecture, and administration.
- **Preservation of Islamic Heritage:** Preserved and developed Islamic knowledge and culture.
- **Foundation for Future Dynasties:** Laid the foundation for subsequent Islamic dynasties.
- **Historical Significance:** Their rule is a significant period in Islamic history, with both positive and negative aspects.

Sub-strand 4.2: Islam in Tanzania and Uganda

1. Factors Leading to the Spread of Islam in Tanzania and Uganda (Up to the 19th Century):

- **Trade and Commerce:**
 - ✓ Arab and Swahili traders played a crucial role in introducing Islam to the coastal regions.
 - ✓ Trade networks facilitated cultural exchange and the spread of Islamic teachings.
- **Intermarriage:**
 - ✓ Intermarriage between Arab traders and local populations led to the gradual adoption of Islam.
- **Peaceful Propagation:**
 - ✓ Many Muslim traders were known for their honesty and peaceful conduct, which attracted locals to Islam.
 - ✓ Islamic scholars and missionaries played a role in spreading the faith.
- **Establishment of Sultanates:**
 - ✓ The establishment of Muslim sultanates and kingdoms, such as the Sultanate of Kilwa, promoted Islam.
- **Influence of Swahili Culture:**
 - ✓ Swahili culture, which incorporated Islamic elements, spread inland and influenced local populations.
- **Acceptance by Local Rulers:**
 - ✓ Some local rulers converted to Islam, which facilitated its spread among their subjects.

2. Social, Political, and Economic Impacts of Islam in Tanzania and Uganda:

- **Social Impacts:**
 - ✓ **Development of Swahili Culture:** Islam contributed to the development of Swahili culture, language, and literature.
 - ✓ **Education and Literacy:** Islamic centers provided education and promoted literacy, particularly in Arabic.
 - ✓ **Social Cohesion:** Islam fostered social cohesion and unity among diverse communities.
 - ✓ **Moral and Ethical Values:** Islamic teachings promoted moral and ethical values, such as honesty and justice.

- **Political Impacts:**
 - ✓ **Establishment of Muslim Kingdoms:** Islam led to the establishment of Muslim kingdoms and sultanates.
 - ✓ **Political Influence:** Muslim leaders and scholars played significant roles in local politics.
 - ✓ **Legal Systems:** Islamic law influenced local legal systems and practices.
- **Economic Impacts:**
 - ✓ **Trade Networks:** Islam facilitated trade networks, leading to economic growth and prosperity.
 - ✓ **Urban Development:** Muslim trading centers developed into urban centers.
 - ✓ **Introduction of New Crops and Technologies:** Muslim traders introduced new crops and technologies.
 - ✓ **Economic Empowerment:** Islam empowered some local populations economically through trade.

3. Challenges Facing Muslims in Tanzania and Uganda in the 21st Century:

- **Education Disparities:**
 - ✓ Limited access to quality education, particularly in secular subjects.
 - ✓ Lack of Islamic educational institutions in some areas.
- **Economic Marginalization:**
 - ✓ Economic disparities and limited access to economic opportunities.
 - ✓ Unemployment and poverty among Muslim communities.
- **Political Representation:**
 - ✓ Underrepresentation in political and administrative positions.
 - ✓ Limited influence in policy-making.
- **Social Discrimination:**
 - ✓ Social discrimination and prejudice against Muslims.
 - ✓ Negative stereotypes and misconceptions.
- **Religious Extremism:**
 - ✓ The rise of extremist groups that misrepresent Islam.
 - ✓ Tensions between Muslim and non-Muslim communities.
- **Cultural Erosion:**
 - ✓ The influence of Western culture and globalization on Islamic values and traditions.
 - ✓ Challenges in preserving Islamic identity.
- **Healthcare Access:**
 - ✓ Limited access to quality healthcare services in some Muslim communities.

4. Possible Solutions to the Challenges:

- **Education Empowerment:**
 - ✓ Investing in quality education, including secular and Islamic education.
 - ✓ Establishing more Islamic educational institutions.
 - ✓ Promoting educational scholarships and grants.
- **Economic Empowerment:**

- ✓ Supporting entrepreneurship and small businesses.
- ✓ Providing vocational training and skills development.
- ✓ Promoting microfinance initiatives.
- **Political Engagement:**
 - ✓ Encouraging active participation in politics and civic engagement.
 - ✓ Advocating for fair representation and equal opportunities.
 - ✓ Building alliances with other communities.
- **Social Integration:**
 - ✓ Promoting interfaith dialogue and understanding.
 - ✓ Combating stereotypes and misconceptions about Islam.
 - ✓ Encouraging social integration and community development.
- **Combating Extremism:**
 - ✓ Promoting moderate and tolerant interpretations of Islam.
 - ✓ Supporting initiatives that counter extremist ideologies.
 - ✓ Collaborating with security agencies to address terrorism.
- **Cultural Preservation:**
 - ✓ Preserving Islamic cultural heritage and traditions.
 - ✓ Promoting Islamic arts, literature, and scholarship.
 - ✓ Encouraging the use of Swahili language, which has a strong Islamic influence.
- **Healthcare Improvement:**
 - ✓ Improving access to healthcare services in Muslim communities.
 - ✓ Establishing healthcare facilities that cater to the needs of Muslim populations.

5. Appreciation of the Role of Islam in Africa as a Heritage:

- ✓ **Cultural Enrichment:** Islam has enriched African cultures and traditions.
- ✓ **Historical Significance:** Islam has played a significant role in African history and civilization.
- ✓ **Social Development:** Islam has contributed to social development and community building.
- ✓ **Economic Contribution:** Islam has facilitated trade and economic growth in Africa.
- ✓ **Intellectual Heritage:** Islam has contributed to African intellectual and scholarly traditions.
- ✓ **Spiritual Guidance:** Islam has provided spiritual guidance and moral values to millions of Africans.
- ✓ **Unity and Diversity:** Islam has promoted unity among diverse African communities while respecting their cultural diversity.

Sub-strand 4.3: Muslim Scholars (Sheikh Abdallah Saleh Al-Farsy and Aisha Lemu)

1. Contributions of Sheikh Abdallah Saleh Al-Farsy and Aisha Lemu:

- **Sheikh Abdallah Saleh Al-Farsy (1912-1982):**
 - ✓ **Scholarly Works:** Authored numerous books and articles on Islamic jurisprudence, history, and culture.

- ✓ **Translation of Islamic Texts:** Translated important Islamic texts into Swahili, making them accessible to a wider audience.
 - ✓ **Promotion of Islamic Education:** Established and supported Islamic schools and educational initiatives.
 - ✓ **Preservation of Swahili Islamic Heritage:** Documented and preserved the rich Islamic heritage of the Swahili people.
 - ✓ **Advocacy for Muslim Rights:** Spoke out against injustices and advocated for the rights of Muslims in East Africa.
 - ✓ **Judicial Service:** Served as a Chief Qadhi, contributing to the development of Islamic law in the region.
- **Aisha Lemu (1940-2019):**
- ✓ **Educational Initiatives:** Founded and led numerous educational organizations, focusing on Islamic education and character development.
 - ✓ **Women's Empowerment:** Advocated for the rights and empowerment of Muslim women.
 - ✓ **Interfaith Dialogue:** Promoted interfaith dialogue and understanding between Muslims and Christians.
 - ✓ **Author and Educator:** Wrote extensively on Islamic education, family life, and social issues.
 - ✓ **Curriculum Development:** Developed Islamic educational curricula and resources for schools and communities.
 - ✓ **Da'wah Activities:** Engaged in da'wah (invitation to Islam) activities, particularly among women and youth.

2. Lessons Learned from Their Biographies:

- **Sheikh Abdallah Saleh Al-Farsy:**
 - ✓ **Dedication to Scholarship:** Emphasized the importance of acquiring and disseminating Islamic knowledge.
 - ✓ **Commitment to Language and Culture:** Highlighted the significance of preserving and promoting local languages and cultures within an Islamic framework.
 - ✓ **Courage and Integrity:** Demonstrated courage in speaking truth to power and upholding justice.
 - ✓ **Importance of Service:** Emphasized the importance of serving the community and contributing to its well-being.
 - ✓ **Adaptability:** Showed how to adapt Islamic teachings to local contexts.
- **Aisha Lemu:**
 - ✓ **Passion for Education:** Emphasized the transformative power of education in shaping individuals and communities.
 - ✓ **Empowerment of Women:** Advocated for the rights and empowerment of women within an Islamic framework.
 - ✓ **Bridge-Building:** Highlighted the importance of interfaith dialogue and understanding.
 - ✓ **Social Responsibility:** Emphasized the responsibility of Muslims to address social issues and contribute to positive change.

- ✓ **Life-Long Learning:** Demonstrated a commitment to continuous learning and personal growth.

3. Applying Lessons in Day-to-Day Life:

- ✓ **Pursuing Knowledge:** Seek knowledge and strive for excellence in education.
- ✓ **Serving the Community:** Engage in volunteer work and contribute to community development.
- ✓ **Promoting Justice:** Stand up for justice and fairness in all dealings.
- ✓ **Empowering Others:** Support the empowerment of women and marginalized groups.
- ✓ **Engaging in Dialogue:** Promote interfaith dialogue and understanding.
- ✓ **Preserving Culture:** Value and preserve local languages and cultures.
- ✓ **Practicing Integrity:** Uphold integrity and ethical conduct in all aspects of life.
- ✓ **Continuous Learning:** Develop a habit of life-long learning and self-improvement.

4. Acknowledging Their Role in Reforming Society:

- ✓ **Educational Reform:** Their educational initiatives have transformed the lives of countless individuals.
- ✓ **Social Reform:** Their advocacy for justice and empowerment has contributed to positive social change.
- ✓ **Intellectual Contribution:** Their scholarly works have enriched Islamic thought and discourse.
- ✓ **Cultural Preservation:** Their efforts have helped preserve and promote Islamic culture and heritage.
- ✓ **Inspiration for Future Generations:** Their lives and works serve as an inspiration for future generations of Muslims.
- ✓ **Positive Representation of Islam:** They presented a positive and balanced image of Islam to the world.

This CLASS notes have been prepared by following the curriculum design Developed by KICD

All rights reserved

