



Text and Story in RE

Edge Hill University

RE Subject Knowledge Summer School

**Papers produced by the participants in
the Edge Hill Subject Knowledge Summer
School 2021**



Edge Hill University

Department of Secondary and Further Education

Edge Hill University held its first ever RE Subject Knowledge Summer School in July 2021. Successful applicants spent five days at the university, hearing from inspirational lecturers, visiting religious communities and working on a project that would develop their subject knowledge, or their curricular subject curricular knowledge with dedicated time with a supervisor from the RE team at Edge Hill..

We are pleased to present here five pieces of work that present a positive approach to the use of Text and Story in RE. Our hope, is having inspired these five brilliant RE professionals during the Summer School week, that by sharing their work, this can be an inspiration to the wider RE community. We hope that you find these projects useful.

Natalie Ford, Subject Leader for RE at Meols Cop High School, Southport, presents a fresh look at the story of the Exodus where she has engaged with scholarship to inform her understanding of the text: **Five Women and a Baby**. (Page 3)

Jennie Towler, Techer of RE at Beckfoot School, Bingley, has written about using religious stories to create schemes of work, using the **Islam and the Night of Ascension** as an example. (Page 10)

Dawn Cox, Head of RE at Manningtree High School, Essex, has produced a framework, or tool for teachers to use when analysing religious texts with pupils: **DIALOG**. (Page 19)

Karen Steele, Subject Leader for Religious Studies at Stratford Girls' Grammar School, reworked the school's approach to teaching **GCSE Islam Beliefs and Practices**. Her 'package of materials includes an overview, student anthology (including Dawn's DIALOG model) and teachers' notes on seven key texts. (Page 32)

Jennifer Moore, Assistant Head of EBACC Faculty & Curriculum Leader RS at Golborne High School, Wigan, produced **A new approach to planning the Key Stage 4 RS Curriculum** and explains why and how the whole GCSE syllabus (Buddhism and Christianity) can be taught through 'whole' stories. (Page 75)

Huge thanks to those five dedicated RE teachers, and also to the Edge Hill University staff who made this possible:

Professor David Aldridge
Dr Francis Farrell
Dr Chris Greenough
Dr Harith Ramli
Paul Smalley
Dr Maggie Webster

A final mention to Mary Myatt who was our Keynote speaker, and to the support of all at Edge Hill University who made this happen.



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Natalie Ford Five Women and a Baby



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Five Women and a Baby:

A fresh look at the Exodus (Teacher notes)

As an RE teacher, I have been teaching about the Exodus story for fourteen years. Typically, pupils examine the role that the Exodus has in reaffirming the covenant with Abraham, the bravery of Moses, the omnipotence of God and the impact that the Exodus had on the Israelite communities from their release to today's Jewish practices. I am sure that this is the case in RE departments all over the UK; Twitter and Facebook are alight with teachers talking about sharing the wonders of – and I'm sure the misconceptions/adaptations of the Exodus story within - the Prince of Egypt film with their pupils.

During the Edge Hill RE Summer School 2021: Text and Story, we spent time examining the diversity of textual understanding and analysis across many of the 'big six' religions. Our second lecture focused on an overview of black, feminist, queer theology and disability criticism. We explored the commonly discussed feminist approaches to the stories of Eve, Mary and Hagar amongst other lesser considered female characters in the Bible, whose treatment was abhorrent and arguably gives rise to the misogyny in society today. Following these talks, I wanted to turn my attention to the possible ways in which I could embed examples of cases in which our pupils could further interact with the feminist lenses within our curriculum. This led me to the story of the Exodus.

The stories of 'the five women and a baby': a brief overview.

The midwives

The first women that we meet in Exodus are the midwives (Exodus 1:15). We are told their names are Shiprah and Puah. The king of Egypt commands the midwives to kill any male babies at the time of their birth. His hope is to rapidly reduce the number of Hebrews in his kingdom. The midwives, more fearful of God than the king, choose not to follow his orders.

They honour God by continuing to safely deliver the male babies, telling the Pharaoh that the Hebrew women give birth much quicker than Egyptian women, meaning that they aren't able to arrive in time to carry out his wishes. Without their strong moral compass and determination, it is likely that Moses would have been killed upon birth. The text states that the midwives were rewarded by God for their devotion to Him; their reward was a family of their own.

Yocheved

Moses' mother, a Levite, arrives in Exodus 2:1. At this point, Yocheved remains unnamed. We find out that, despite knowing that her child may be killed if they were to be born male, she continues to procreate. Yocheved manages to hide her son for three months to prevent his early death but she realises his capture is becoming imminent. She saves Moses' life by placing him in a basket, lined with tar and pitch, and places the basket into the River Nile, entrusting him to God's will. Possibly as a reward from God, although this is not mentioned in the text, Yocheved gets the opportunity to reunite with Moses as his wet nurse and brings him up until he is weaned and handed back to the Pharaoh's daughter.

Batya

In Exodus 2:5, the Pharaoh's daughter, Batya - which translates to 'daughter of God' in Hebrew - was bathing in the River Nile and finds Moses floating in his basket by the reeds. Batya chooses to place herself at risk of harm, due to her willingness to adopt an Israelite baby boy during a time in which the Pharaoh is killing them. She delegates the care of Moses to a Hebrew woman (unaware that she is Moses' birth mother). After Moses has been weaned and he is returned to Batya, she raises Moses as the future leader of the people.

As a reward for her role in saving and raising Moses, a 5th century Rabbinic text states that Batya's own life was saved from being taken by the tenth plague. As the eldest child, Batya should have been killed by the tenth plague; Exodus 12:12 and 12:29 states that God will strike down the 'first born of both people and animals'. The P'sikta D'rav Kahana 7:7 says that Moses prayed for Batya, his adoptive mother, and these prayers saved her life.

Miriam

Our most celebrated female saviour of Moses is Miriam, Moses' sister. She is the only female who we find mentioned across the second book of the Bible. When Moses is placed into the river by Yocheved, it is Miriam who watches over Moses along his journey. She is fiercely protective of her brother. When Moses has been spotted by Batya, Miriam bravely approaches the Pharaoh's daughter and offers to find a Hebrew woman to nurse him. This woman was Moses' mother. Miriam continues to support Moses throughout his journey to free the People of Israel. For her role in the story, Miriam becomes the first person in the Torah to be given the title of the 'prophetess'.

Later on in the Exodus story, after the Egyptians have been killed by God, we are presented with what has been argued to be the most popular poem in the Bible. The 'Song of the Sea' (Exodus 15:20-21) is a victory song that is sang by both Moses and Miriam. She leads the women into the sea, along with their tambourines, and they celebrate the victory over the Egyptians. Although Miriam is credited with a short verse only, historically victory songs were usually written by women who had been waiting for news of their men in the village. As the men returned home, the women would sing their victory song to welcome the men of the village home as heroes. Several commentators have argued that the song would have been more likely to have been written by Miriam, rather than Moses. Unfortunately, Miriam never reaches the Promised Land and is buried in the Wilderness of Zin.

Zipporah: the sixth woman of the Exodus

Zipporah is yet another example of a woman who saves Moses' life; on this occasion, Moses is an adult who has fled Egypt after he killed an Egyptian.

We meet Zipporah in Exodus 2:21 when her father, a priest from Midian named as Reuel, gives Zipporah to Moses in marriage after Moses agrees to stay in Midian with Reuel. Zipporah gives birth to a son and Moses names him Gershom. God speaks to Moses and commands him to go to Egypt in order to help free the people of Israel. As we will explore later in this essay, Moses is anxious about his mission; Zipporah provides strength to Moses that allows him to carry out God's intentions.

Zipporah becomes the sixth woman to save Moses' life (Exodus 4:24). When they are traveling back to Egypt, God seeks to kill Moses. From the following events, we can extrapolate that this is because Moses hadn't circumcised his son with Zipporah. Zipporah quickly jumps into action and circumcises their child with a flint knife to save Moses' life. God leaves him alone and their journey continues.

The stories of men in the Exodus story: a brief overview.

Amram

Amram is the father of Miriam, Aaron and Moses. The Exodus story does not provide much detail about Amram, except that he is a 'man from the house of Levi' who married his aunt. The Talmud provides more detail to his story for us. The Talmud teaches that Amram divorced Yocheved when the Pharaoh gave the instruction to kill the first-born boys; the aim was to prevent them from creating male babies who would be killed. It is believed that numerous other Israelite males did the same, and for the same reason. The story follows that Miriam challenges her father, saying that he is worse than the Pharaoh as Amram was preventing the lives of both males and females through his actions. Amram takes Miriam's words on board and remarries Yocheved,

prompting the other Israelite men to do the same with their wives.

The Pharaohs

At the beginning of the Exodus, we find a pharaoh who was fearful and paranoid that the Hebrew population was growing too quickly and would be able to overpower him. Due to this paranoia, the Pharaoh declared that all first born sons, and firstborn animals, were to be killed. This leads to his directive to the midwives, who we met earlier.

Moses is brought into the family of the Pharaoh and treated well until Moses murders an Egyptian guard for mistreating a Hebrew slave. The Pharaoh quickly seeks to kill Moses after hearing about this murder, but Moses manages to flee and ends up in Midian.

We are then told that the first pharaoh has died and we meet the second pharaoh of the Exodus. This pharaoh is stubborn and indecisive. Whilst each plague is being carried out, he tells Moses that he will let the people go. He asks Moses to speak with God and requests the plague ends in return for the freedom of the Israelites. As God has foretold when speaking to Moses before the plagues, God hardens the heart of the Pharaoh each time, leading to him changing his mind as soon as the plague ends.

This pharaoh also shows that he is vengeful; he chases after the Hebrews to get them back. He is also uncaring. He sees the death of his people from the tenth plague but is willing to leave their dead bodies unburied and rotting where they died as he dashes to recapture the Israelites.

Moses

Our final examination is of the central character in the Exodus story, the Hebrew prophet Moses. Moses has been described as devoted to God, uncompromising, persistent, humble and a great leader of people. His name is found in the Old Testament on some 750 occasions and around 80 times in the New Testament. He was the one who listened to God, carried out his requests and brought the freedom of the Israelites following 430 years of a state of enslavement by the Egyptians.

However, it is also important to reflect on the fallible nature of Moses.

Firstly, Moses killed another man. This man was an Egyptian guard who was beating a Hebrew. The story tells us that Moses looks around for any potential witnesses before he kills the man; he also hides the body in the sand, hoping not to be found out. The next day, Moses finds out that his murder had been witnessed. The Pharaoh hears about the killing and tries to kill Moses, who flees to Midian instead of facing up to the impact that his actions have had.

Secondly, we can explore more about Moses when he first meets God. God appears to Moses in the form of a burning bush. The text tells us that, when God is speaking to Moses, he is too afraid to look at God and hides his face. God tells Moses about His plan to secure the freedom of the Israelite people, commanding Moses to go to the Pharaoh. Moses' reaction is surprising; he questions God with regards to his abilities as a prophet and asks for another to speak for him (his brother, Aaron). God gives permission for Aaron to do so. When we compare Moses' response to God's requests with that of Abraham's response to his tests, the two men provide a very different reaction to God.

On another occasion, Moses again questions God. Moses returns to Egypt and demands that the Pharaoh allows the freedom of his people. He asks for the people to be freed to 'hold a festival' to God in the wilderness. The Pharaoh refuses and instructs the slave drivers to no longer supply the straw for the enslaved people to make bricks. The Pharaoh instead insists that the people collect their own straw to make the bricks, whilst still demanding the same number of bricks to be made in the same timescale. The people turn on Moses and Aaron, leading to Moses calling on God and questioning his motives again. He criticises God for not rescuing the people, but making their lives even tougher. When we examine Moses' questioning of God, this is in stark comparison to the women in the story who remained firm about their duties to God, even in the face of extreme danger.

The role of God

Throughout the Exodus story, we can observe the complicated nature of God. The Israelites had been living as enslaved people in Egypt for 430 years; God watches what has been happening to the Hebrew slaves and only decides to step in after generation on generation has been severely oppressed. The story tells us that God remembers the covenant with Abraham, Isaac and Jacob (Exodus 2: 23) and decides that enough is enough. He wants to stop the Pharaoh.

God speaks to Moses and commands him to go to Egypt to help with his work, but along the way towards Egypt, God realises that Moses' son is not circumcised. This angers God and, as discussed earlier, God goes to kill Moses. Zipporah steps in by circumcising the son to save Moses' life. Why did this omniscient God not know about this situation already? Why was it up to Zipporah to circumcise the child, not Moses? Why was Moses selected as a prophet if he hadn't followed the previous commandment, namely the mitzvah that was symbolic of the original covenant set out between God and Abraham, the very one that Moses was going to prove was still intact?

As the story moves forward, God sends the Ten Plagues to the Egyptians following Moses (through Aaron) demanding the freedom of the People of Israel. Prior to this, God tells Moses that he intends to harden the heart of the Pharaoh. As we read through the text, we see that with each plague the Pharaoh looks set to let the people go but God hardens his heart and the Pharaoh changes his mind and refuses to do so. This continues right up until the tenth plague, the killing of the first-born Egyptians and the animals. Why would God put Moses, Aaron, the Israelite people and the Egyptians through this torment, intentionally hardening the heart of the Pharaoh? From the second plague, we can see that the Pharaoh would have been willing to let the people go (Exodus 8:8). Why did God find it necessary to do untold damage to so many for so long?

The feminist lenses

When I began this project, I set out to highlight the bravery, courage, determination and

devotion of the women of the Exodus. These women are shown to be powerful, brave, clever, and with initiative. They show heroism, they fear God, they are compassionate and determined. I aimed to celebrate these fierce women and to discuss their influence on the course of the story. Why weren't these women commonly discussed in detail? How many people would be able to identify the six women, never mind discuss their roles and significance in the story? To counter this lack of awareness, the National Council of Jewish Women (NCJW) have created a feminist supplement to the Haggadah that aims to respectfully commemorate the five women, who saved the baby Moses, during Pesach:

'Despite the fact that five women are integral to the story of the Book of Exodus, not one of them is named in the traditional Passover Haggadah. National Council of Jewish Women is proud to offer a new way to honor these five heroines: Shifra, Puah, Yocheved, Batya, and Miriam, and to bring the lessons of their bravery into your celebration of Passover. As you pour each of the four cups of wine, may your recitation and remembrance of each of these women strengthen your commitment to fighting injustice today.'

NCJW,

https://www.ncjw.org/wp-content/uploads/2021/03/PassoverInsert_NCJW_Final.pdf

Throughout our time at Edge Hill's RE Summer School, we were paired with a tutor who was on hand to help us to craft our project and to support our enhancement of subject knowledge in an area selected by each attendee. The accomplished scholar, Dr Chris Greenough, was assigned as my tutor and swiftly stepped in, directing me towards an article written by Professor Jo Cheryl Exum, a feminist biblical scholar, entitled 'Second thoughts about secondary characters: Women in the Exodus 1.8-2.10'.

The article was an eye opener to the feminist discourses about the role of the women in the Exodus story. Instead of solely accepting the positive portrayals of the women, Professor Exum questions the purpose of this. Why were these women written up in a positive light, when the males were not always shown positively? She asks, 'What androcentric interests does this positive presentation promote'?

The article identifies the women as great role models, showing that women can contribute significantly to the life of their people. However, Professor Exum argues that the women's specific roles indicate that this can only happen in the domestic sphere. The behaviours of these women are maternal and their positive portrayal only serves the males interests.

'Since as long as we remain within the androcentric ideology of the text, we can do no more than describe ancient men's views of women, a feminist critique must, of necessity, read against the grain. It must step outside of the text's ideology and consider what androcentric agenda these narratives promote.'

**Professor J. Cheryl Exum,
'Secondary thoughts about
secondary characters: Women
in Exodus 1.8-2.10**

What does Professor Exum identify as being key to this androcentric ideology within the Exodus story?

1. The focus of four of the women's attention is on an infant, Moses. The story shows women that they can be significant in society if they stick to the domestic realms. The domestic sphere is a place in which women can be rewarded for subordinating and cooperating (in this case, to God's desires). If you stay in your domestic place, 'you can achieve important things there'.
2. When God rewards the midwives, it is by giving them their own family; this reinforces the importance of the maternal figure in society. Women should aspire to be able to have their own families and to focus on domesticity.
3. Why do you think there are five women who help to rescue baby Moses? The article responds, 'Imagine the power one woman would have had if she alone had saved Moses'.
4. The stories of the five women during Moses' infant years shows the Pharaoh as extremely foolish; even women can outwit the Pharaoh!
5. The role of the 'Mothers of the Exodus' were not required to kill the Egyptians, but to keep the Hebrew males alive so that they could do the job. The men are the ones who can change society; women are there to support the conditions to allow this to happen.
6. As Moses becomes more powerful as a leader and continues to communicate with God, he sends his wife away. Zipporah, with their two sons, travel back to live with Moses' father-in-law to make more time for Moses' to focus on the revelations from God. What does this tell us about the role of women in a marriage, and as a mother?
7. Even Miriam, our first prophetess, is cast out. In Numbers 12:1-2, Miriam is involved in a conversation with Aaron in which they speak out about Moses marrying a Cushite. Following this conversation, in which both parties discuss the marriage and promote their roles above that of Moses - "Has the Lord spoken only through Moses?" they asked. "Hasn't he also spoken through us?" - Aaron is not punished but Miriam is. Miriam's skin becomes leprous and she is told to leave the community for seven days. She is a woman who doesn't hold the line in this conversation; she speaks out and is therefore cast out of the community. Aaron is never punished.

Reflection

Although I meant this project to focus on enhancing my personal subject knowledge and disciplinary awareness, as opposed to focusing specifically on pedagogy and resource making, the learning that I have encountered will undoubtedly have an impact in my classroom. How will this greater awareness of the 'Mothers of the Exodus' help to shape my lessons back in the RE classroom? I will take the time to explicitly examine the roles of the women of the Exodus, including discussions about the NCJW's Haggadah supplementation in my Pesach lesson. I will use the knowledge to support pupils to make comparisons between Abraham's responses to his tests with Moses', and also the nature and characteristics of

these prophets. This will allow me to break down the misconceptions further; many pupils believe the prophets must have been perfect role models for the people that they will lead. Further examination of other key prophets that we teach in our curriculum will also be undertaken to allow staff to gain an understanding into the characteristics displayed by each one, which will support a critical awareness and discourse about them. Finally, I now have a deeper awareness of the feminist lenses and disciplinary discussions that have been/are being had by the scholars of our subject. To my husband's dismay, my reading pile will be increasing in size; first up will be the recommended reading of Professor David Cline's, 'The Scandal of a Male Bible', and Phyllis Trible's 'Texts of Terror: Literary Feminist Readings of Biblical Narratives'.

Reference list:

National Council of Jewish Women, The Five Women of the Exodus: A Feminist Supplement to the Haggadah, available at: https://www.ncjw.org/wp-content/uploads/2021/03/PassoverInsert_NCJW_Final.pdf

Exum, J.Cheryl (1994) 'Second Thoughts about Secondary Characters: Women in Exodus 1.8-2.10', edited by A. Brenner-Idan and A Brenner, *A feminist companion to Exodus to Deuteronomy*, Sheffield, England, Sheffield Academic Press, Page 75-87.



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Jennie Towler
Islam and the Night of Ascension



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The Night of Ascension: using religious stories to create schemes of work.

This essay will present a process for delving into Quranic text, with the aim of equipping a Religious Education teacher on how best to acquire a developed and coherent understanding of key beliefs in Islam. The purpose of the process is to enable teachers to develop lessons on Islam that prioritise depth over breadth, encourage students to truly immerse themselves in the religion, and embed the power of stories in the classroom. My work with Edge Hill University's Department of Education during the Summer School programme has cemented my belief that using religious stories can help to create a more authentic understanding of religious belief and practices and that they should be embedded in every religious scheme of work.

It is easy to create schemes of work that present religions using a checklist. Lessons might include: history, leaders, places of worship, prayer, and festivals. However, this is likely to misrepresent believers' experiences. The above checklist leaves students with a breadth of shallow knowledge about each religion, compartmentalises different elements of a believer's life, and fails to address meaningful knowledge about the religion. In contrast, the use of stories could enable students to engage with religion at much deeper level. Stories are cognitively favoured and so are more memorable, they often show complex relationships between different beliefs in simple terms and can be applied to various contexts and practices. The use of stories is pertinent for me, as I am interested in the use of golden threads that can run through an RE curriculum, as a means of enabling students to see links between what they learn each lesson and the bigger picture of the knowledge they encounter. This is part of my goal of creating a knowledge 'rich' curriculum, rather than a knowledge 'heavy' curriculum.

However, reading the Quran is challenging without a deeper understanding of the complementary Hadith, commentaries and autobiographies that provide context, insight and detail to the original text. This is particularly apparent when approaching the stories that have had significant impact on the development of Islam and attempting to reformulate these into a student-friendly scheme of work. In some cases, references to a well-known events in Muhammad's life will only be made in one or two verses of a surah. If a teacher does not have access to other forms of Quranic scripture, they will not be able to understand the significance of these verses. The essay will use the Night of Ascension to demonstrate this. There could also be benefit in making this process explicit to students. Often, students do not know how complex Quranic literature is, and how much debate occurs around the meanings of individual verses, words and punctuation. The process presents a living Quran; one with a dynamic and discursive history rather than a concrete or fixed one.

Firstly, this essay will explore different means to delve deeper into Quranic stories, through the use of Hadith, commentaries and biography to complement the Quran. The second part of the essay will show how this process can be translated to create a key stage 3 scheme of work based on the Night of Ascension.

The Night of Ascension

The Quran

The Quran makes two explicit references to the Night of Ascension. It is not possible to find a full account of Muhammad's experience in the Quran.

"Glory to him who made his servant travel by night from the sacred place of worship [Mecca] to the furthest place of worship [Jerusalem] whose surroundings We have blessed, to show him some of Our signs; He alone is the All Hearing, All Seeing." (Surah 17:1)

“[Prophet] We have told you that your Lord knows all about human beings. The vision We showed you [Night Journey] was only a test for people, as was the cursed tree [mentioned*] in the Quran. We warn them, but this only increases their insolence.” (Surah 17:60)*

Detail about the Night of Ascension in the Quran is limited. Verse 1 makes reference to God causing Muhammad to travel by night from Mecca to Jerusalem, the holy city. We learn that Muhammad was shown ‘signs’ and that it was made possible because God is omniscient. Verse 60 refers to the event as a ‘vision’ that was used as a test for Muhammad’s people. This implies that God was questioning the faith of Muhammad’s followers and that God will judge people on how they respond to such tests.

This leaves the reader with a minimalist understanding of the Night of Ascension. Often, teachers encourage students to analyse religious scripture by selecting words in an extract of text that are significant. In verse 1, students would likely select the words ‘travel’ and ‘signs’ as having deeper meaning. And yet, how could a student or teacher find out more about these words? Students might be able to provide synonyms for the words; signs could be replaced with ‘miracles’, ‘experiences’ or ‘lessons’ and students might debate the likelihood of the ‘travel’ being physical or spiritual. However, this leaves a lot to be desired. Students would leave this lesson without encountering any depth or detail about the Night of Ascension or the richness of Quranic exegesis.

The Tafasirs

The Tafasirs are Quranic exegesis and it is possible to find commentaries on nearly all of the verses in the Quran from various authors. Websites such as altafsir.com provide access to these commentaries. The Tafasirs are a useful resource for teachers when they encounter a verse that they do not understand or wish to unpick further.

Tafsir al-Jalalayn, translated by Feras Hamza¹, provides further detail about Surah 17 verse 1. It comments on both the language of the verse and the deeper meanings and implications of the text.

The first insight the Tafasir provides is on the meaning of ‘travel’. Tafsir al-Jalalayn argues that the travel from Mecca to Jerusalem was brief and occurred at night. There are close links between this and God’s transcendence; an omnipotent God would be able to cause Muhammad to quickly travel from Mecca to Jerusalem. Hence this commentary seems to argue for a physical journey rather than a spiritual one. Furthermore, the Tafasir quotes Muhammad’s description of his travel on a white animal called Buraq.

Another insight is into the nature of the ‘signs’ that Muhammad experienced. The Tafasir reports Muhammad’s encounter with Gabriel and his choice of milk over wine. It also references Muhammad meeting the prophet Adam as he ascended into the first level of Heaven. The prophets exchanged greetings and Adam prayed for Muhammad.

Hence Tafsir al-Jalalayn provides commentary for the debate about Muhammad’s journey, by making a case for the travel being physical and possible by God’s power. The text also alludes to the ‘signs’ that Muhammad experienced. We learn that Muhammad was tested by Gabriel, travelled to different layers of heaven and conversed with Adam.

The Hadith

Since the Hadith are collections of what Muhammad is believed to have said and done in his life, they contain much more detailed and comprehensive narratives for the Night of Ascension. There are also many versions of the Hadith: some of which are followed by Sunni Muslims and others which are favoured by Shia Muslims.

¹ <https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=17&tAyahNo=1&tDisplay=yes&UserProfile=0&LanguageId=2>

One interesting denominational difference found in the Hadith is that the Shia tradition tends to believe that the journey was spiritual whereas Sunni Hadith tend to describe the journey as physical. For example, the Sunni Hadith, Sahih al-Bukhari states:

*'Al- Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel.'*²

Whereas, the commentary in the Shia Hadith concludes that the journey could not have occurred physically. This is because of the nature of the signs that Muhammad experienced. Because Muhammad journeyed through the different levels of heaven, the Hadith argues that this could not have occurred if Muhammad was in his corporeal form:

*"thus, it is not possible that the Prophet (S) went to the Mi'raj in the physical body made of clay"*³

Hence, in a classroom debate about the nature of Muhammad's journey, the teacher could use the Hadith to provide further content for the debate. Interestingly, the use of the Hadith would not be to conclude the discussion with a 'correct' answer, but would prompt further questioning. Questions might include why the Shia traditions prefer a spiritual reading of the text, other denominational differences that could affect our reading of the text and how it is possible for there to be different accounts of Muhammad's life and teachings. Introducing the Hadith to the debate would demonstrate the richness of Quranic exegesis and challenge the misconception that the Quran and the interpretation of the Quran is fixed.

We can also use the Hadith to develop our understanding of the 'signs' that Muhammad encountered. Many Muslim students will know the story, but might not know that the details are from the Hadith rather than the Quran.

According to Sunni Hadith, Muhammad was taken on a night journey (referred to as vision) from Mecca to Jerusalem. Muhammad travelled on a white winged creature called Buraq with Jibril to the seven Heavens. In Sunni and Shia accounts, Jibril and Muhammad passed through the levels of Heaven and at each level, a different prophet greeted Muhammad and asked if he has been summoned. Muhammad met the following prophets: Adam, Jesus and John, Joseph, Idris, Aaron, Moses and Abraham. Muhammad was then shown 'Allah's house' where 70,000 angels pray every day before leaving to wait for the end of time. Muhammad saw the Tree of the Seventh Heaven which had leaves like elephant ears and fruits like jugs. It had four rivers coming from its base: two were visible, the Nile and Euphrates, and two were not, because they were in Paradise. In the final part of the narrative, Muhammad was told by God to pray fifty times a day. Muhammad then negotiated with God according to Moses' instructions, to reduce the prayers to five times a day.

A teacher who introduces the Hadith to unpick the word 'signs' would bring significantly more content and depth to a lesson about the Night of Ascension. Rather than leaving the term 'signs' to student interpretation, the Hadith show that the sign was a religious experience in which Muhammad learnt noetic information about the prophets, God, life after death and worship.

A teacher could then use the Shia account to probe more questions about the Night of Ascension. The Shia account includes further detail, such as that the winged creature, Buraq, was nervous and Jibril scolded him for this. Moreover, Muhammad travelled with Mikail and Israfil as well as Jibril to Jerusalem. On the journey, three people called out to Muhammad, but he ignored them. It is later revealed that the people calling out to him had been a Jew, Christian and person of the world. Muhammad was tested once more with the choice between water, milk or wine.

² <https://sunnah.com/bukhari:3207>

³ <https://www.al-islam.org/miraj-night-ascension/ahadith-traditions>

Again, a student would be encouraged to engage with different accounts of the life of Muhammad and be part of the ongoing conversations about the meanings of different Islamic texts. Students would be taught that the Hadith tradition is based on orality; the accounts were learnt and spoken, and so the texts changed and developed over time. The Hadith authors who were deemed most reliable were given the most respect and credibility in Islamic tradition and yet, even the placement of a full stop, comma or mistranslation can change the meaning of a text. It is also interesting for students to recognise the impact that the Hadith has had on Islamic practices, traditions and festivals. This challenges the misconception that the Quran is the only holy book in Islam.

Biographies

Arguably, biographies for the life of Muhammad are the most user-friendly means for teachers and students to gain a more detailed understanding of the events that shaped Islam. The biographies are not divinely inspired, and so are written with the reader in mind. Interestingly, the biographies pay little heed to the differences in Sunni and Shia Hadith; instead the biographies merge both accounts to create a rich and elaborate understanding of Muhammad's life. For those who are new to Islam, I recommend starting with a biography. The Millennium Biography of Muhammad the Prophet of Allah, written by Professor Hasan Qaribullah is a useful biography for teachers to use.

In relation to the Night of Ascension, Qaribullah's biography provides an extensive and elaborate version of the narrative. It merges Sunni and Shia Hadith, commentaries and the original Quranic text to create a beautiful account of Muhammad's experience. It also gives context as to what happened before and after the experience, how Muhammad's followers responded to the event and how it impacted Muhammad's leadership.

For example, the biography explores the significance of Muhammad's decision to petition against God's request for fifty prayers a day. In the Hadith, we read:

*'Allah's Messenger (ﷺ) was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds."*⁴

This is hard to fully comprehend. However, in Qaribullah's biography, we learn that when Muslims offer one prayer, it has the value of ten prayers. Having good intent without action is one merit, good intent and action is worth ten merits, intending a wrong thing brings nothing and intending and doing a wrong thing is one demerit.⁵ As with the Hadith, students may know that actions and intentions have different moral value, and contribute to the deeds for which you will be judged at death, but not know the origin of this belief. The biographies formulate different Hadith and commentaries to form a cohesive narrative that a reader can easily follow. The biographies link different elements of the traditions together and transcend denominational differences.

Summary

Therefore if we return to the scenario named earlier in the essay, in which students could be asked to offer different interpretations and meanings for the word 'signs' in Surah 17:1, it is apparent that using Hadith, commentaries and biographies can create a richer and knowledge-based understanding of the text. Simply leaving the interpretation to the students creates room for misinterpretation, shallow learning and missed opportunities to probe much more deeply into the religion and oral traditions of Islam. Furthermore, it presents the Quran as final and needing no further discussion, which is both inaccurate and misleading.

⁴ Sahih Bukhari / Volume 4 / Book 54 / Hadith 429

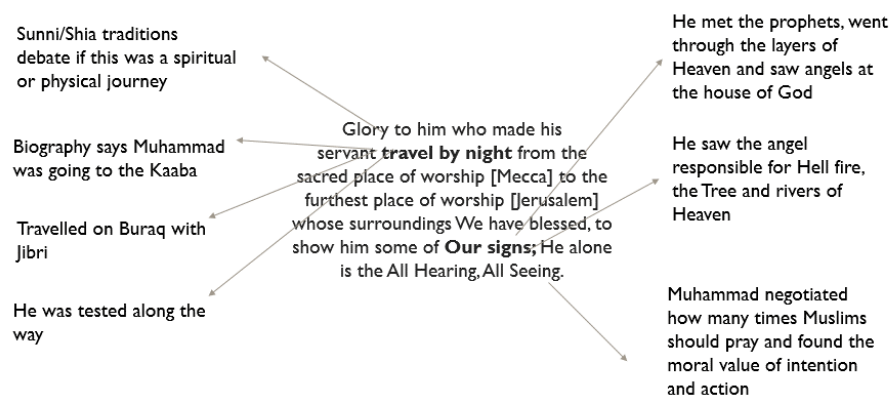
⁵ Qaribullah, H. p 127

Creating a Scheme of Work

Traditionally, the Night of Ascension may have been referenced in a key stage 3 scheme of work on Islam during a lesson on prayer or perhaps revelation. It may have formed a part of the lesson in which the teacher used the story of the Night of Ascension to encourage students to reflect on Muslim beliefs about heaven or to show why Muslims pray five times a day. The lessons before and after this would not make reference to the story, and the teacher would use a different narrative or select quote to explore another belief or practice. Over the scheme, students would encounter many narratives and Quranic quotes, remember some, and understand few. Students would learn about Muhammad in a different lesson to the lessons about prayer and heaven. As mentioned earlier, Islam would be presented as a checklist with many, separate components.

Instead, I propose that a scheme could be designed around one story from the life of Muhammad which is continuously revisited to explore a different element of Islam. The Night of Ascension could be used in this way. Below, I have created a scheme of work that is based upon the principle of learning less content, and using it more widely. Put another way, I believe that designing a scheme that is knowledge-rich rather than knowledge-heavy means that each lesson should build on the lesson before and the lesson after to help students develop a dynamic schema for religion rather than a list of beliefs, practices and stories. A religious story could be at the heart of such schemas.

In the first lesson of the scheme, students would learn the Night of Ascension. However, this would not be done through a video or simple outline of the story, but using the structure proposed in this essay. Students would first read Surah 17:1 and 60 and analyse the extracts with what little information the text contains. The teacher would then introduce the Tafasirs to show that each verse has been debated, interpreted and developed through the oral tradition of the Quran. The teacher would then use Hadith and a biography excerpt to allow students to elaborate their account of the Night of Ascension. Each stage would represent detail from the account as another 'layer' that can provide further insight into Muhammad's experience. See the example below of how the Hadith could be used to create a more developed understanding of a verse from the Quran:



The outcome of this first lesson would be twofold: students would know the Night of Ascension and understand the relationship between the Quran, Hadith, and other commentaries.

The following lessons in the scheme would all hinge on different aspects of the Night of Ascension story. RE scholars often use the language of 'lenses' in the sense that one can encounter a text from various standpoints. In this example, students would re-read the Night of Ascension with a different line of enquiry each lesson. These could

include: Who was Muhammad?, What is the Nature of God? What are the roles of angels? What is Muhammad's relationship with other prophets? Over time, students' recall of the Night of Ascension will improve through repetition but also through engagement with the text in different contexts. The teacher may choose to bring in other narratives, such as Muhammad's final sermon or the Night of Power, to provide comparison. However, the difference in this example and the first is that by using the Night of Ascension continuously through the scheme, students have something that is cognitively favoured, a story, which is memorable, on which to base their future learning. In both examples, similar content can be covered but the latter provides more structure for learning.

Scheme of Work: Night of Ascension in Islam

Title of Scheme of Work: Islam		Year 7		Half Term 5	
Intent of RE <i>To develop an appreciation for the impact and influence that religion has on the world and its people.</i>		Prior knowledge: <ul style="list-style-type: none"> - Knowledge of the beliefs of each of Christianity and Judaism - One lesson on Islam completed in introduction unit, Sacred Six. 		SACRE link "Pupils will gain skills of evaluation, critical thinking and a deepening understanding of concepts within the religions"	
Scheme specific (Non-portable)		Non Scheme specific (portable)	Suggested order	Progress Points & Final Assessment	Key terms
1. The Night of Ascension <ul style="list-style-type: none"> - Surah 17:1 refers to Muhammad travelling by night from Mecca to Jerusalem where he is shown Signs by God. 17:60 suggests that this was used to test the faith of his followers. - Hadith, commentaries and biography present more detailed accounts of the Night of Ascension. Muhammad travelled on a white creature called Buraq to Jerusalem. There he travelled through the levels of heaven with Gabriel and he met many prophets. Muhammad also encountered angels and negotiated with God for Muslims to pray five times a day. - The Quran has a history of orality in which its messages and teachings were shared verbally before it was compiled into a written document. The hadith and Tafasirs contain variation because of the oral tradition. 2. Who are the Prophets? Students read the Night of Ascension to learn about prophets such as Muhammad, Abraham and Adam. <ul style="list-style-type: none"> - Students make links between their prior learning of Judaism and Christianity to recognise that the prophets are shared between the three religions - Muhammad is the 'seal of the prophets' because he preached the Quran. No more prophets are needed - Characteristics of prophets include: obedience, faith, leadership, <ul style="list-style-type: none"> o Use of sacrifice of Isaac to explore value of obedience for prophets 3. What is the nature of God? Students read the Night of Ascension and select content which refers to attributes of God and God's relationship with Muhammad and the prophets <ul style="list-style-type: none"> - God is described as all hearing and seeing – God knows all of Muhammad's thoughts and actions - God is all powerful and able to create the Night of Ascension for Muhammad - God is involved with the lives of Muslims and wants them to be able to follow his rules and receive good judgement e.g. by praying five times rather than fifty times a day 		The understanding of different religious practices – how they impact religion and religious people. The different beliefs of Islam such as prophethood, tawhid and life after death. Structures to support learning: PEEL: Develop extended writing skills to include a point, evidence or example, explain it and link it to the overall point. This is helpful across all written subjects and reinforces literacy skills. FARM: Evaluate a statement by coming up with ideas for and against. Pupils should write a PEEL paragraph For, a PEEL paragraph Against, a PEEL paragraph about a religious view and a conclusion. Pupils are encouraged to include scriptural references and their own opinion. Core RE skills: Compare and contrast religious and non-religious beliefs	1. The Night of Ascension 2. Who are the Prophets of Islam? 3. What is the nature of God? 4. What is heaven like? 5. What makes a good Muslim? 6. Where was Muhammad?	Every other lesson in the unit will begin with a quiz based on the knowledge organiser. Students will be expected to review the knowledge organiser and home and be able to complete different sections of it each week. Half way through the unit, there will be a skills-based midpoint progress check. Students will answer a 5 mark question from the current unit. The teacher will complete a whole class feedback sheet to feedback the following lesson. The end of unit assessment will be out of 30. Approximately 10 marks will be available for knowledge recall and 20 marks for skills. The knowledge questions will test the current and any previous units taught. Example assessment questions: <ol style="list-style-type: none"> 1. Outline the Night of Ascension 2. Who was Muhammad? 	Angel Biography Hadith Heaven Night of Ascension Omnipotent Omniscient Orality Prophets Quran Shahadah Tafasir Tawhid

<ul style="list-style-type: none"> ○ Use the Shahadah to explore tawhid and God's relationship with Muhammad <p>4. What is heaven like?</p> <p>Students read the Night of Ascension and select content that refers to heaven and angels</p> <ul style="list-style-type: none"> - Angels carry out the will of God and act as messengers <ul style="list-style-type: none"> ○ Additional study into the roles of Jibril e.g for Isa as well as Muhammad. include Night of Power to demonstrate - Heaven has layers and the prophets are there. Heaven is a paradise and reward for good deeds for which Muslims are judged accordingly - Symbolism of the Tree of Heaven and angels waiting for judgement day <p>5. What makes a good Muslim?</p> <p>Students read the Night of Ascension and explore moral actions and practices that Muslims are expected to do</p> <ul style="list-style-type: none"> - Prayer (incl Sunni/Shia differences) - Obedience and faith (e.g. Muhammad and his followers being tested by the Signs) - Muhammad's choice between milk and wine symbolises the choice between hedonism and faith. <p>6. Where was Muhammad?</p> <p>Students reads the Night of Ascension to understand the significance of places including Mecca and Jerusalem</p> <ul style="list-style-type: none"> - Mecca is where the Kaaba is and where Muhammad began his life. he later went to Medina but returned to Mecca as his homeland. This links to the hajj and Muhammad's final sermon - Jerusalem is the holy city and important for the Abrahamic religions. Al Aqsa Mosque is built on the Dome of the Rock, from which is it believed that Muhammad travelled to heaven. <ul style="list-style-type: none"> ○ Additional use of Quran and biography to explore the life of Muhammad and the pilgrimages he made around Saudi Arabia. 	<p>Explain the meaning, relevance and different interpretations of sources of authority</p> <p>Evaluate (use knowledge to explain points of view and make informed judgements account them to inform a personal response)</p> <p>Analyse (deconstruct information and make links to other knowledge to show something new)</p>		<p>3. What God's relationship with the prophets?</p> <p>4. What are the roles of angels?</p> <p>5. Why do Muslims pray five times a day?</p> <p>6. Explain the oneness of God.</p> <p>7. Why was Mecca significant for Muhammad?</p>	
Key misconceptions	Home-learning		Cultural Capital	
<ul style="list-style-type: none"> - The Quran is a fixed and concrete text that was revealed exactly as is found in the book. - Muhammad is a God or someone to be worshipped - Islam is a completely separate religion from Judaism and Christianity. 	<p>Homework will be set every week and focuses on revision skills. Pupils will be given a knowledge organiser to revise from at home and asked to recall key definitions, examples and case studies in lesson time. We are embedding regular and purposeful revision into every lesson to ensure pupils are equipped to retain lots of information at GCSE and A Level</p> <p>Pupils will be asked to build a knowledge organiser through homework tasks. This involved revising key words, learning key concepts and case studies. Teachers will use formative assessment methods to measure the impact and progress of home learning.</p>		<ul style="list-style-type: none"> - 25% of people in Bradford are Muslim - Links to mosques in Bradford and Al Aqsa Mosque in Jerusalem - Impact of holy book on festivals and practices e.g. Hajj 	

Conclusion

Religions provide interesting and thought provoking stimuli for our classroom, especially in the form of stories. Religious stories are unique to our subject and so they should be at the forefront of excellent RE. I believe that schemes of work about religion should be structured by the religion itself, and not by academic textbooks or

specifications which list all the ‘ingredients’ of a religion, from festivals to places of worship. Students will experience a more authentic and deeper version of a religion if teachers start with the stories that started the religion.

The process that has been outlined should equip teachers to best support their students in delving deeply into religious narratives. Whilst it is important to allow students to develop their own understanding of the text, it is equally important to refer to academic literature and scholarly insights to provide knowledge and context to the learning. A teacher may struggle to understand all of the implications and subtleties of a religious story, and the process outlined resolves this. It is valuable to turn to the Hadith, commentaries and biography to develop well-rounded and exhaustive understanding of the Quran.

This can then be translated into schemes of work for key stage 3. Teachers can use the stories to structure learning and give context and insight to various Muslim beliefs, from those about life after death to the nature of God. Students should be encouraged to recognise the oral tradition of the Quran which has led to a myriad of interpretations of the texts and traditions. Stories provide the core learning, to which students can add further knowledge as they read the text with different lines of enquiry. Students can also compare the events and symbolism of different stories to gain insight into the culture and values of Islam. This should create a stronger understanding of the religion and empower students to recall their learning over time more effectively. Students could also then be encouraged to compare religious stories across traditions, especially those within the Abrahamic religions.

In conclusion, teachers need reliable and user-friendly resources to develop their own subject knowledge which can then be used to enhance the teaching of RE and writing of schemes of work. Teachers are constantly learning, and this will be more effective if a teacher knows how to find out more about a verse or chapter in the holy books. The Quran can be inaccessible without an understanding of its relationship to other literature, including the Hadith, commentaries and biography, hence the importance of the process outlined in the essay. It takes confidence for teachers to delve so deeply into religious literature, and yet this is where excellent RE comes to life. Hence, there is much to be gained by teachers having accessible resources to build the knowledge that fills us with confidence.

Resources

Sunni Hadith: <https://sunnah.com/bukhari:3207>

Shia Hadith: <https://www.al-islam.org/miraj-night-ascension/ahadith-traditions>

Tafsirs: <https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=107&tSoraNo=17&tAyahNo=1&tDisplay=yes&UserProfile=0&LanguageId=2>

Biography: <https://www.knowtheprophet.com/files/Biography.pdf>



Text and Story in RE

Edge Hill University

RE Subject Knowledge Summer School

Dawn Cox
DIALOG



Edge Hill University

Department of Secondary and Further Education

A tool for
analysing
texts in RE



Background information

- This tool was designed to help teachers to plan an approach to teaching texts
- It was designed for KS3-4 students but may be appropriate for KS2 and KS5. Older students may even be able to use the tool independently
- It is not comprehensive or limiting; these are some prompts that could be used to help a teacher to plan an approach to a text. There are many more ways to approach it!

Genre



Origin



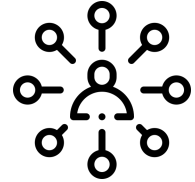
Lens



Debates



Impact



Audience



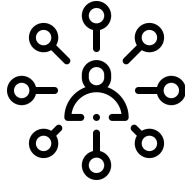
Debates



Debates

- ★ What are the key concepts/ideas in the text? How do these link to other sources or not?
- ★ What are the different interpretations of meaning? (literal, symbolic, spiritual etc)
Are there layers of meaning?
- ★ How do interpretation/s from this text support/contradict other texts/beliefs/teachings?
- ★ What are the possible truth claims?
- ★ What do scholars say about it? What are the scholarly debates about it?
- ★ How have interpretations changed over time? Why?
- ★ How has translation impacted interpretation? (mistranslation, language limitations)
- ★ What are the organisational agreed meanings? How does this link to doctrine?
- ★ How is the text used in moral/ethical debates?

Impact



- ★ How might the text impact someone's life (practices) or the wider (religious) community?
- ★ Why is the text significant? (Why are we reading it?)
- ★ What influence has the text had? Religious? Social? Cultural?

Audience/s

Audience

- ★ Who was it aimed at? Why? How was it received at the time?
- ★ Has the audience changed over time? How? Why?
- ★ Does 'meaning' change when audience changes?
- ★ How does the audience 'lens' impact interpretation?
- ★ Can the text be used today in the same way as the original audience used it? Why?



- ★ What does the reader bring to the text (personal lens, positionality, preconceptions)?
- ★ How might the reader 'change' from reading the text?
- ★ From what position can we approach the text? Does it matter? Why?
- ★ How might the reader 'pick & choose'? Why?
- ★ How might previous reading/s influence a re-reading?
- ★ Institutional view/personal lens/disciplinary

Lens



A Shi'a Muslim



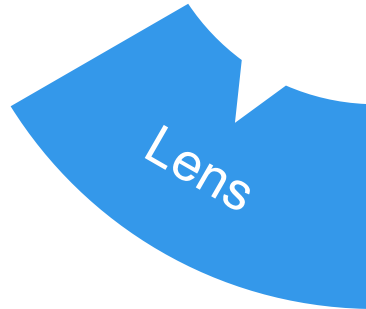
Literal



Feminist



Me



Origin



Origin

- ★ Who received/produced the text?
- ★ What/who was the inspiration? Divinely inspired? Word of God? Links to genre
- ★ How/Where/When/Why was it received/produced?
- ★ What language was it originally in? Does it matter? Why?
- ★ How was it transmitted? What impact might this have had?
- ★ Has it changed since its original? How? Why?
- ★ What are the alternatives of the text?
- ★ What has contextually changed since it was written?
Does it matter? Why?

Genre



Genre

- ★ What genre/s of writing is it?
- ★ Does it matter? Why?
- ★ Why might the writer have used this genre/s?
- ★ How does this compare/fit with the wider text?

Genesis 2

Adam and Eve

4 This is the account of the heavens and the earth when they were created, when the Lord God made the earth and the heavens.

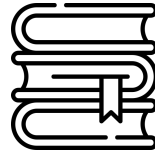
5 Now no shrub had yet appeared on the earth^[a] and no plant had yet sprung up, for the Lord God had not sent rain on the earth and there was no one to work the ground, 6 but streams^[b] came up from the earth and watered the whole surface of the ground. 7 Then the Lord God formed a man^[c] from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Lens



- What have you learnt about this text before?
- How might different Christians approach the text?

Genre



- Is this a myth, an historical account, a poem or something else? What difference does it make to interpretation?

Debates



- How have interpretations changed over time?
- What role might Charles Darwin (and other scientists) have made on these?
- What have scholars said about the text?





Text and Story in RE

Edge Hill University

RE Subject Knowledge Summer School

Karen Steele
GCSE Islam Beliefs and Practices



Edge Hill University

Department of Secondary and Further Education

Rationale:

- A plan to deliver AQA GCSE RS Islam Beliefs & Practices using text and story to encourage greater engagement with the tradition and a deeper understanding of the way in which text and story are used in the Muslim tradition
- The texts have been selected to cover some key events in the prophet's life (chronologically) and each text has links to specification content; many concepts will be encountered numerous times, but the plan below makes explicit links to ensure coverage of the entire specification and provides strong foundations for the Themes units
- Suggested opening activity is to watch *How Islam began in 10 minutes* animated film (<https://www.youtube.com/watch?v=PDxKxnVZtgo>) and students create timeline of key events to provide framework for what is to come
- Teacher notes are available to give an overview of the texts and support the analysis along with some suggested follow up activities to deliver the content
- Provide a list of useful resources to help teachers when using text and story to teach GCSE Islam

Key Text	1.Al-Fatihah (The Opening) Qur'an	2.Night of Power Hadith	4.Al-Miraj (the night journey) Hadith	3.The Battle of Badr Qur'an	5.Muhammad's Final Sermon Hadith	6.Abu Bakr Hadith	7.Ghadir Khum (Muhammad names Ali) Hadith
Beliefs Links	The nature of God : omnipotence, beneficence, mercy, fairness and justice/Adalat in Shi'a Islam, including different ideas about God's relationship with the world: immanence and transcendence Introduction to Sunni/Shi'a split	The holy books : • Qur'an: revelation and authority • the Torah, the Psalms, the Gospel, the Scrolls of Abraham and their authority	Angels , their nature and role, including Jibril and Mika'il. Risalah (prophethood) including the role and importance of Adam, Ibrahim and Muhammad	Predestination and human freedom and its relationship to the Day of Judgement.	Akhirah (life after death), human responsibility and accountability, resurrection, heaven and hell.	The six articles of faith in Sunni Islam	Imamate in Shi'a Islam: its role and significance five roots of Usul ad-Din in Shi'a Islam, including key similarities and differences
Practices Links	Shahadah (including addition of	Sawm : the role and significance of fasting during the month of	Salah and its significance: how and why Muslims pray including	Jihad : different understandings of jihad: the meaning and significance of	Zakah : the role and significance of giving alms including origins, how and why it is given,	Five Pillars of Sunni Islam	Ashura and importance for Muslims in

	reference to Ali in Shi's version)	Ramadan including origins, duties, benefits of fasting, the exceptions and their reasons, and the Night of Power, Qur'an 96:1-5. Id-ul-Fitr and importance for Muslims in Great Britain today	times, directions, ablution (wudu), movements (rak'ahs) and recitations; salah in the home and mosque and elsewhere; Friday prayer: Jummah; key differences in the practice of salah in Sunni and Shi'a Islam, and different Muslim views about the importance of prayer.	greater and lesser jihad; origins, influence and conditions for the declaration of lesser jihad	benefits of receipt, Khums in Shi'a Islam. Hajj : the role and significance of the pilgrimage to Makkah including origins, how hajj is performed, the actions pilgrims perform at sites including the Ka'aba at Makkah, Mina, Arafat, Muzdalifah and their significance Id-ul-Adha and importance for Muslims in Great Britain today		Great Britain today Ten Obligatory Acts of Shi'a Islam
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Resources

<https://sunnah.com/> has almost all major collections of Hadith

<https://www.altafsir.com/> (tafsir means commentary) this site has many different commentaries, each will have its own particular position (e.g. Jalalayn is a basic Sunni commentary)

The Millenium Biography of Muhammad; scribed.com <https://www.scribd.com/doc/61963680/Millennium-Biography-of-Prophet-Muhammad-pdf>

Muhammad. A Biography of the Prophet by Karen Armstrong

BBC Documentary of Life of Muhammad <https://www.youtube.com/watch?v=oVGieY0W6lY>

After the Prophet: The Epic Story of the Shia-Sunni Split in Islam by Lesley Hazleton

TedTalk by Lesley Hazleton on Muhammad <https://www.youtube.com/watch?v=9aC7bUTBKv0>

Lecture by Lesley Hazleton on Sunni-Shi'a split <https://themuslimtimes.info/2018/04/16/after-the-prophet-the-epic-story-of-the-shia-sunni-split-in-islam/>

The Norton Anthology of World religions: Islam edited by Jane Dammen McAuliffe

Opening the Door to hermeneutical RE, Canterbury Christ Church University - <https://www.canterbury.ac.uk/education/our-work/research-enterprise/national-institute-christian-education-research/research/teachers-and-texts/Texts-and-Teachers-Opening-the-door-to-hermeneutical-RE.aspx>

Making Every RE Lesson Count by Louise Hutton & Dawn Cox, chapter 2 discusses use of story and timelines; pages 46 – 50 discusses using texts

The Study Qur'an: A new translation and commentary; editor-in-chief S.H. Nasr

Two useful children's books with simple versions of many Muslim stories:

1. ***The Greatest Stories from the Qur'an*** by Saniyasnain Khan
2. ***Islam for Children*** by Ahmad Von Denffer

AQA GCSE Religious Studies

Muslim Beliefs & Practices

Student Anthology



**STRATFORD GIRLS'
GRAMMAR SCHOOL**

STRATFORD-UPON-AVON

How to use this anthology

This anthology includes a selection of readings from the Qur'an and Hadith (records of the sayings of the prophet) that have been carefully selected to help you learn about the life of the prophet Muhammad and cover the content of the GCSE course. The readings are in a chronological order and timelines and family trees are provided to help you. Each reading links to specific content and this is made clear. Key vocabulary associated with each reading is identified and there is space for you to annotate each reading as we read and discuss in class. Each text also has some specific questions for you to think about.

DIALOG Questions

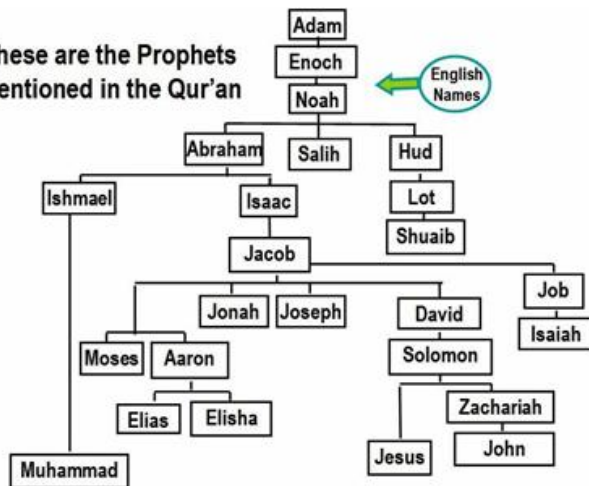
When reading religious texts, there are some important questions that we should ask to help us make sense of the text and its place/ influence in the religious tradition. We may not be able to answer all of these questions, and sometimes the answers may be many or unknown. However, these questions are an important starting point for any students of religion.



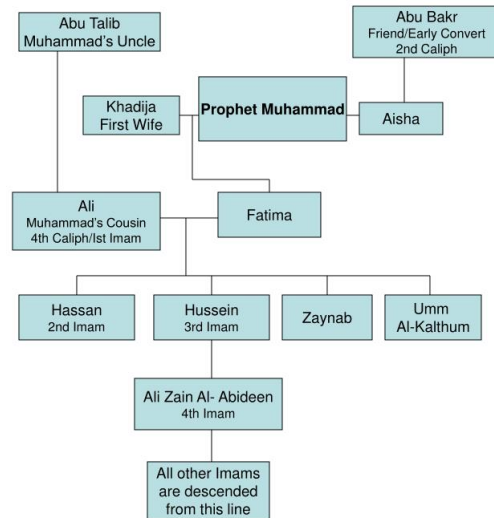
Debates	What debates are there about this text or what debates does it raise?
Impact	What affect has this text had; what do people/ believe/ do etc. because of it?
Audience	Who was this text intended for? Does that make a difference?
Lens	How might this text be viewed by people with different worldviews e.g. a Sunni Muslim, a feminist, a Christian etc. . .
Origin	Where did this text come from? This might raise questions about reliability etc.
Genre	What type of text is this?

Family Trees & Timeline

These are the Prophets mentioned in the Qur'an



A Brief Family Tree for the Prophet Muhammad



The family tree has been simplified and is designed to cover only the relevant filial relations that directly apply to the Sunni/Shia split within Islam.

Timeline for life of Muhammad

Watch this film and complete the timeline: <https://www.youtube.com/watch?v=PDxKxnVZtgo>

CE	
570	
576	
595	
610	
613	
619	
620	
622	
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632	
633	
635	

Note that the Islamic calendar begins from the year of the Hijra. 2021 in the Islamic calendar is the year 1443 AH.

Text 1		
Text <u>1.Al-Fatihah</u> (The Opening) <i>The Qur'an</i> Surah 1: 1-7	GCSE Content: The nature of God: omnipotence, beneficence, mercy, fairness and justice/Adalat in Shi'a Islam, including different ideas about God's relationship with the world: immanence and transcendence Introduction to <u>Sunni/Shi'a</u> split <u>Shahadah</u> (including addition of reference to Ali in Shi'a version)	Vocabulary: Adalat Tawhid Omnipotence Beneficence Immanence Transcendence Sunni Shi'a Shahadah
Questions: What does this tell us about what God is like? What does it tell us about the relationship between God & humans? What do humans need God to help them with? What different types of people are there? Who might these people be?		
1. <i>In the Name of God, the Compassionate, the Merciful.</i> 2. <i>Praise be to God, Lord of the worlds/universe</i> 3. <i>The most merciful, the most kind (compassionate)</i> 4. <i>Master/King of the Day of Judgement</i> 5. <i>It is only you that we worship and it is only you that we ask for help</i> 6. <i>Guide us upon the straight path</i> 7. <i>The path of those that you have blessed and not the path of those who are astray (lost and confused)</i>		Notes

Debates	
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Text 2		
The Night of Power Hadith Al-Bukhari (Volume 1, Book1, Number 3)	GCSE Content: The holy books: • Qur'an: revelation and authority • the Torah, the Psalms, the Gospel, the Scrolls of Abraham and their authority	Vocabulary: Qur'an Revelation The Torah Psalms The Gospel The Scrolls of Abraham
Questions: <ul style="list-style-type: none"> • How reliable is this source? • What happened to Muhammad in the Cave? What was it like • What was his reaction/ what did he do next? • What is the significance of Muhammad's illiteracy? • What does this text suggest about relations between Muslims, Jews and Christians and their stories and books? • What does the text suggest about the role of women in Islam? • What does this text tell us about the Qur'an? 		
<p><i>Narrated Aisha (the mother of the faithful believers):</i></p> <p><i>The commencement of the Divine Inspiration to Allah's Messenger was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do</i></p>		Notes

not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous.' (96.1, 96.2, 96.3) Then Allah's Messenger returned with the Inspiration and with his heart beating severely.

Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight.

Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

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Text 3		
<p>Al-Miraj – the Night Journey</p> <p>Hadith (Bukhari 4:429)</p> <p>https://www.sacred-texts.com/isl/bukhari/bh4/bh4_433.htm</p>	<p>GCSE Content:</p> <p>Angels, their nature and role, including Jibril and Mika'il.</p> <p>Risalah (prophethood) including the role and importance of Adam, Ibrahim and Muhammad</p> <p>Salah and its significance: how and why Muslims pray including times, directions, ablution (wudu), movements (rak'ahs) and recitations; salah in the home and mosque and elsewhere; Friday prayer: Jummah; key differences in the practice of salah in Sunni and Shi'a Islam, and different Muslim views about the importance of prayer.</p>	<p>Vocabulary:</p> <p>Angels</p> <p>Jibril</p> <p>Mika'il</p> <p>Adam</p> <p>Ibrahim</p> <p>Muhammad</p> <p>Salah</p> <p>Rak'ahs</p> <p>Recitation</p> <p>Jummah</p>
<p>Questions:</p> <ul style="list-style-type: none"> • What happened to Muhammad? • Do you think this is a physical journey? • What is the significance of the locations visited? • What does this Hadith suggest about the status of Muhammad • What does the story tell us about angels? • What does the story suggest about the nature of God? • What does the story tell us about the importance of prayer in Islam? 		
<p><i>Narrated Malik bin Sasaa:</i></p> <p><i>The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me)</i></p> <p><i>. . . A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief.</i></p> <p><i>. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel</i></p> <p><i>When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper,</i></p>		<p>Notes</p>

Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!'

Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.'

Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!'

Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.'

Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you?' Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!'

(The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!'

Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.'

Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'.

Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers'.

Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.'

Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).'

Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which

<p><i>resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.'</i></p> <p><i>Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)'''</i></p> <p><i>Allah's Apostle was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds.</i></p>	
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Text 4		
The Battle of Badr Qur'an Surah 8:17-18	GCSE Content: Predestination and human freedom and its relationship to the Day of Judgement. Jihad: different understandings of jihad: the meaning and significance of greater and lesser jihad; origins, influence and conditions for the declaration of lesser jihad Links to Peace & Conflict Themes topic	Vocabulary: Predestination Jihad Lesser jihad Greater jihad Day of judgement
Questions: <ul style="list-style-type: none"> • What does this tell you about who God supports? • What does it suggest about free-will and who is in control? • What does it suggest about Muslim attitudes to war? 		
<p><i>And you did not kill them, but it was Allah who killed them. And you threw not, [O Muḥammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing</i></p> <p><i>As such, Allah frustrates the evil plans of the disbelievers.</i></p> <p><i>If you 'Meccans' sought judgment, now it has come to you. And if you cease, it will be for your own good. But if you persist, We will persist. And your forces—no matter how numerous they might be—will not benefit you whatsoever. For Allah is certainly with the believers</i></p>		Notes

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Text 5		
<p>The Prophet's Final Sermon</p> <p>Hadith</p> <p>(Reference: See Al-Bukhari, Hadith 1623, 1626, 6361)</p>	<p>GCSE Content:</p> <p>Akhirah (life after death), human responsibility and accountability, resurrection, heaven and hell.</p> <p>Zakah: the role and significance of giving alms including origins, how and why it is given, benefits of receipt, Khums in Shi'a Islam.</p> <p>Hajj: the role and significance of the pilgrimage to Makkah including origins, how hajj is performed, the actions pilgrims perform at sites including the Ka'aba at Makkah, Mina, Arafat, Muzdalifah and their significance</p> <p>Id-ul-Adha and importance for Muslims in Great Britain today</p>	<p>Vocabulary:</p> <p>Akhirah</p> <p>Zakah</p> <p>Khums</p> <p>Hajj</p> <p>Makkah</p> <p>Ka'aba</p> <p>Mina</p> <p>Arafat</p> <p>Muzdalifah</p> <p>Id-ul-Adha</p>
<p>Questions:</p> <ul style="list-style-type: none"> • What does Muhammad preach about equality? • What instructions does he give Muslims about the things they should (not) do? • What does he say will happen in the future? • What does he say he leaves behind? 		
<p><i>"O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.</i></p> <p><i>O people, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds.</i></p> <p><i>Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has Judged that there shall be no interest and that all the interest due to Abbas ibn Abd Al-Muttalib (Prophet's uncle) shall henceforth be waived...</i></p>		<p>Notes</p>

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

O people, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O people, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety (taqwa) and good action.

Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer your deeds.

So beware, do not stray from the path of righteousness after I am gone

O people, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Qu'ran and my example, the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly.

Be my witness, O Allah, that I have conveyed your message to your people."

— PROPHET MUHAMMAD, 9TH DHUL-HIJJAH, YEAR 10 AH

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Text 6		
6a.Abu Bakr and the Hijra Hadith Sahih al-Bukhari 2138 6b.Abu Bakr leading prayer Hadith Sahih al-Bukhari 683	GCSE Content: Development of Sunni Islam The six articles of faith in Sunni Islam Five Pillars of Sunni Islam	Vocabulary: Caliph Six articles of faith Five Pillars of Islam
Questions: <ul style="list-style-type: none"> • How reliable is this source? • What do these Hadith suggest about Abu Bakr's character and relationship with the prophet? • What do these Hadith suggest about Muhammad's intentions regarding who should succeed him? 		
A.Narrated Aisha: <i>Rarely did the Prophet fail to visit Abu Bakr's house everyday, either in the morning or in the evening. When the permission for migration to Medina was granted, all of a sudden the Prophet came to us at noon and Abu Bakr was informed, who said, "Certainly the Prophet has come for some urgent matter." The Prophet said to Abu Bakr, when the latter entered "Let nobody stay in your home." Abu Bakr said, "O Allah's Messenger! There are only my two daughters (namely `Aisha and Asma') present." The Prophet said, "I feel (am informed) that I have been granted the permission for migration." Abu Bakr said, "I will accompany you, O Allah's Messenger!" The Prophet said, "You will accompany me." Abu Bakr then said "O Allah's Messenger ! I have two she-camels I have prepared specially for migration, so I offer you one of them. The Prophet said, "I have accepted it on the condition that I will pay its price."</i>		Notes

<p><i>B.Narrated Hisham ibn `Urwa's father:</i></p> <p><i>`Aisha said, "Allah's Messenger ordered Abu Bakr to lead the people in the prayer during his illness and so he led them in prayer." `Urwa, a sub narrator, added, "Allah's Messenger felt a bit relieved and came out and Abu Bakr was leading the people. When Abu Bakr saw the Prophet he retreated but the Prophet beckoned him to remain there. Allah's Messenger sat beside Abu Bakr. Abu Bakr was following the prayer of Allah's Messenger and the people were following the prayer of Abu Bakr.</i></p>	
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Text 7		
<p>Ghadir Khumm (Muhammad names Ali as his successor)</p> <p>Hadith</p> <p>Sahih Muslim 2408a; Book 44, Hadith 55</p> <p>https://sunnah.com/muslim:2408a</p>	<p>GCSE Content:</p> <p><u>Development of Shi'a Islam</u></p> <p>Imamate in Shi'a Islam: its role and significance</p> <p>Five roots of Usul ad-Din in Shi'a Islam, including key similarities and differences</p> <p>Ashura and importance for Muslims in Great Britain today</p> <p>Ten Obligatory Acts of Shi'a Islam</p>	<p>Vocabulary:</p> <p>Imamate</p> <p>Imam</p> <p>Ashura</p> <p>Five roots of Usul ad-Din</p> <p>Ten Obligatory Acts</p>
<p>Questions:</p> <ul style="list-style-type: none"> • Who is Zaid and what is his claim to authority about what the prophet said? • Where did the prophet's sermon take place? • What did the prophet say/ do in his sermon? • What two things did Muhammad say he was leaving behind? • Who, according to Zaid, should be considered Muhammad's family? 		
<p><i>Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him:</i></p> <p><i>Zaid, you have been able to acquire a great virtue that you saw Allah's Messenger listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger</i></p> <p><i>He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger, so accept whatever I narrate to you, and which I do not narrate do not compel me to do that.</i></p> <p><i>He then said: One day Allah's Messenger stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina</i></p> <p><i>He praised Allah, extolled Him and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being</i></p>		<p>Notes</p>

<p><i>the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family.</i></p> <p><i>He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.</i></p>	
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Text <u>1.Al-Fatihah</u> (The Opening) The Qur'an Surah 1: 1-7	GCSE content to be taught through this text: The nature of God: omnipotence, beneficence, mercy, fairness and justice/Adalat in Shi'a Islam, including different ideas about God's relationship with the world: immanence and transcendence Introduction to Sunni/Shi'a split Shahadah (including addition of reference to Ali in Shi'a version)	Vocabulary Adalat Tawhid Omnipotence Beneficence Immanence Transcendence Sunni Shi'a Shahadah
Background: <ul style="list-style-type: none"> • Considered by many scholars to have been among first surahs to be revealed in Makkah • Indicates the opening of the Book (<i>Fatihah al-kitab</i>) and is first surah in the Qur'an • Recited in each cycle (<i>rak'ah</i>) of prayer and as the opening of many functions in everyday Islamic life e.g. funeral, wedding, birth etc. • Sometimes called "The Mother of the Qur'an", indicating that it contains the meaning of the entire Qur'an • Other names include: "The Cure" (i.e. it has healing powers); "The Foundation"; "The chapter of prayer" • Encapsulates all the metaphysical and eschatological realities that Muslims should keep in mind • Contains the principles of the nature of God and the disposition Muslims should have towards God • Many Hadith attribute special significance to <i>al-Fatihah</i> • Has three-fold structure: verses 1-3 deal with nature of God; verses 4-5 deal with relationship between man and God; verses 6-7 deal with the various states of human beings 		
Questions for students to consider: <ul style="list-style-type: none"> - What does this tell us about what God is like? - What does it tell us about the relationship between God & humans? - What do humans need God to help them with? - What different types of people are there? Who might these people be? 		
Commentary		
1.	<i>In the Name of God, the Compassionate, the Merciful.</i>	All but 1 of the 114 surahs of the Qu'ran begin like this.
2.	<i>Praise be to God, Lord of the worlds/universe</i>	Indicates that Allah is the creator and master of everything Some debate about what 'the worlds' refer to: humans, jinn and angels?
3.	<i>The most merciful, the most kind (compassionate)</i>	Reiterates first verse; seems to emphasise these qualities

4.	<i>Master/King of the Day of Judgement</i>	<p>God will be in control of Day of Judgement and decide our fate (Jannah/ Jahannam)</p> <p>Suggestion that God spans all time (from creation to Judgment and beyond)</p> <p>Suggests that God can also be angry and punish as necessary despite earlier emphasis on mercy and compassion.</p>
5.	<i>It is only you that we worship and it is only you that we ask for help</i>	<p>Nothing other than God should be worshipped (Tawhid); alludes to idols worship in Makkah</p> <p>Worship suggests obedience, servitude, humility etc.</p> <p>Asking for God's help acknowledges reliance upon God – cannot do it alone</p>
6.	<i>Guide us upon the straight path</i>	<p>This is the path of Islam that leads to <i>Jannah</i></p> <p>Suggests that God cares and guides us</p> <p>Straight path suggests no deviations – a middle way – could be interpreted as avoiding two extremes of asceticism and worldliness – the <i>ummah</i> (Muslim community) described as a 'middle community' in 2:143</p> <p>Muhammad talked of a straight path surrounded by walls on both sides and doors covered by curtains and people calling out to stay on the path – the straight path is Islam, the walls are the limits set by God and the doors are what God has prohibited; the callers are the Book of God and the other is what God has put in our hearts.</p>

		Some see the Qur'an as the straight path. Many Shi'as will see the straight path as a reference to Imam Ali, whereas Sunni Muslims may see it as a reference to the prophet's companions.
7.	<i>The path of those that you have blessed and not the path of those who are astray (lost and confused)</i>	Alludes to the prophets as those who lead the way on the straight path and asks for God's help to stay away from those who do not.

Suggested activities

Read the Tawhid surah – what additional information does this give us?

Look at the 99 names of Allah

Discuss how God can be both immanent and transcendent (the unknowability of God)

Watch some clips of people saying the shahadah/ accounts of reversion/ new-born babies etc.

Discuss implications of Shi'a version

Text <u>2. The Night of Power</u> Hadith Al-Bukhari (Volume 1, Book1, Number 3)	GCSE content to be taught through this text: The holy books: <ul style="list-style-type: none"> • Qur'an: revelation and authority • the Torah, the Psalms, the Gospel, the Scrolls of Abraham and their authority 	Vocabulary Qur'an Revelation The Torah Psalms The Gospel The Scrolls of Abraham
Background: <ul style="list-style-type: none"> • Al-Bukhari lived not long after Muhammad and compiled an extensive collection of Hadith; although they are mainly from the Sunni tradition, they still have authority amongst Shi'a Muslims • Hadith are sayings of the prophet and they always include a list of the people through whom the saying was transmitted, the closer it is to the prophet, the more authority it is given • The event referred to in this Hadith is known as the Night of Power, the first revelation of the Qur'an to the prophet (a process that continued throughout the rest of the prophet's life) 		
Questions for students to consider: <ul style="list-style-type: none"> - How reliable is this source? - What happened to Muhammad in the Cave? What was it like? - What was his reaction/ what did he do next? - What is the significance of Muhammad's illiteracy? - What does this text suggest about relations between Muslims, Jews and Christians and their stories and books? - What does the text suggest about the role of women in Islam? - What does this text tell us about the Qur'an? 		
<i>Narrated Aisha (the mother of the faithful believers):</i>	Aisha was the daughter of Muhammad's close companion Abu Bakr and she became Muhammad's wife later in his life after Khadijah had died. Aisha became a very important figure in early Islam and is credited with collecting many of the Hadith.	
<i>The commencement of the Divine Inspiration to Allah's Messenger was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again</i>		Would be useful to explore the background of Mecca as an important city in Arabia for pagan worship (annual festival), centred around Ka'ba, where idols were housed. Indeed, the Ka'ba's role in pagan worship was an important aspect of the commercial success of Meccans (making Muhammad's insistence on monotheism problematic). Recent move to commercial city-life of the previously nomadic tribes had caused

	<p>considerable social upheaval and Muhammad had long been concerned about inequality and other social problems in Mecca.</p> <p>Many stories about Muhammad's acts of charity and being an especially honest and concerned citizen who had long acknowledged that there is just one God.</p> <p>During the annual Pagan festival, Muhammad began visiting the cave to pray</p>
<p><i>till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), created man from a clot. Read! And your Lord is the Most Generous.' (96.1, 96.2, 96.3) Then Allah's Messenger returned with the Inspiration and with his heart beating severely.</i></p>	<p>Appears to be a very dramatic and difficult experience</p> <p>Muhammad reluctant at first</p> <p>Recite:</p>
<p><i>Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."</i></p>	<p>Significance of covering?</p> <p>Interesting to note that Muhammad's first reaction is fear and doubt, but Khadijah never doubts that Muhammad has been chosen by God because of his acts of charity</p>
<p><i>Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight.</i></p>	<p>Useful link here to the role of the Gospels and other holy books in Islam. Strong suggestion that Judaism, Christianity and Islam are closely connected and we see this in the relations between Muslims and Jews in Medina later in Muhammad's life, although this is not without problems.</p>
<p><i>Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Messenger described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while</i></p>	<p>Gabriel is identified – the same angel who visited Moses.</p> <p>Khadijah's uncle predicts the hostility that Muhammad will face in Mecca</p>

Suggested Activities

Read and discuss Surah 3.7 – nature of Qur'an – what does it suggest about how the Qur'an should be read? Read Dr Pajwani's discussion of this passage on pages 17-19 here: [teachers-and-texts-the-practice-guide.pdf](#)

(3:7) It is He Who has revealed the Book to you. Some of its verses are absolutely clear and lucid, and these are the core of the Book.⁵ Others are ambiguous.⁶ Those in whose hearts there is perversity, always go about the part which is ambiguous, seeking mischief and seeking to arrive at its meaning arbitrarily, although none knows their true meaning except Allah. On the contrary, those firmly rooted in knowledge say: 'We believe in it; it is all from our Lord alone.'⁷ No one derives true admonition from anything except the men of understanding

Read & discuss Surah 3:3 *"He has sent down upon thee the Book with the truth, confirming what was before it, and He sent down the Torah and the Gospel"*

(3:7) It is He Who has revealed the Book to you. Some of its verses are absolutely clear and lucid, and these are the core of the Book.⁵ Others are ambiguous.⁶ Those in whose hearts there is perversity, always go about the part which is ambiguous, seeking mischief and seeking to arrive at its meaning arbitrarily, although none knows their true meaning except Allah. On the contrary, those firmly rooted in knowledge say: 'We believe in it; it is all from our Lord alone.'⁷ No one derives true admonition from anything except the men of understanding

Look at different examples of the Qur'an and discuss the process of compilation and the structure/ nature of the Qur'an; model the special treatment of the Arabic translation

Listen to recitation of the Qur'an and read/ listen to accounts of how people are moved by the sound of the surahs

Interview/ watch clips about children learning to recite the Qur'an and how this is done, why it is so important

Students create informative booklet about holy books in Islam, including explanation on their status in relation to the Qur'an

Look up following surahs – what do they suggest? 21.105 (we wrote in the Psalms); 5.45-48 (eye for an eye from OT, reference to Gospels etc.)

Texts	GCSE content to be taught through this text:	Vocabulary
<p><u>3. Al-Miraj – the Night Journey</u></p> <p>Hadith (Bukhari 4:429)</p> <p>https://www.sacred-texts.com/isl/bukhari/bh4/bh4_433.htm</p>	<p>Angels, their nature and role, including Jibril and Mika'il.</p> <p>Risalah (prophethood) including the role and importance of Adam, Ibrahim and Muhammad</p> <p>Salah and its significance: how and why Muslims pray including times, directions, ablution (wudu), movements (<i>rak'ahs</i>) and recitations; salah in the home and mosque and elsewhere; Friday prayer: Jummah; key differences in the practice of salah in Sunni and Shi'a Islam, and different Muslim views about the importance of prayer.</p>	<p>Angels</p> <p>Jibril</p> <p>Mika'il</p> <p>Adam</p> <p>Ibrahim</p> <p>Muhammad</p> <p>Salah</p> <p>Rak'ahs</p> <p>Recitation</p> <p>Jummah</p>
<p>Background:</p> <p>Muhammad's famous night journey took place around 621. It took place during a time when the Prophet was facing intense hardship and pain. The Quraysh, who were his tribe and his family, constantly ridiculed, humiliated and oppressed the Prophet and his followers. Moreover, the Prophet had just faced the Year of Sorrow, during which he lost his beloved wife Khadijah, and his uncle Abu Talib, who was his protector and ally. It was after this that the prophet undertook the Hijra (migration of Muslims from Mecca to Medina) and this event seems to mark a distinct change in the life of Muhammad and his followers.</p> <p>The night journey is mentioned briefly in the Qur'an: <i>'Glory be to Him who made His servant go by night from the Sacred Temple to the farther Temple whose surroundings We have blessed, that We might show him some of Our signs'</i> (17:1). Jerusalem is not named in the Qur'an, but many versions of the story make it clear that the journey to heaven took place from the site of the al-Aqsa mosque, which is the third holiest site in Islam.</p> <p>The prophet's biographer Ibn Ishaq and various Hadith provide more detail. There are many versions, but they tend to contain the same elements. There is debate about the extent to which this should be seen as a physical or a spiritual journey.</p> <p>The journey has two parts: 1. the (horizontal) journey from Mecca to Jerusalem which ends in Muhammad leading other prophets in prayer and being given a test involving milk and wine; 2. The (vertical journey) ascent through the different levels of heaven to eventually 'meet' with God.</p> <p>The story serves to ground the importance of Jerusalem in Islam's sacred geography, provide a basis for the five daily prayers, and affirm the nature of Muhammad as a spiritual guide.</p> <p>This event is considered to be a miracle, second only to the miracle of the revelation of the Qur'an</p> <p>The journey is seen as a great source of comfort to Muhammad and to Muslims more generally: <i>'One of the most important lessons of Al-Isra' wal-Mi'raj, therefore, is that 'with every hardship [there will be] ease'</i> (Qur'an, 94: 5).</p> <p>Miraj translates from Arabic as ladder and refers to the second part of the story where Muhammad ascends through the different heavens and eventually communicates with Allah; has echoes of Jacob's ladder in Genesis 28:10-17</p> <p>There is a tradition that people said that Muhammad was a madman when he recounted the story, but Abu Bakr accepted the story and would not allow the doubters to shake his faith.</p> <p>Karen Armstrong's biography of Muhammad has a really good section on the night journey (pages 138f); she discusses the mystical nature of the event and its influence on Sufi Islam, for example.</p> <p>The event is celebrated each year on 27 Rajab</p>		

<p>Questions for students to consider:</p> <ul style="list-style-type: none"> - What happened to Muhammad? - Do you think this is a physical journey? - What is the significance of the locations visited? - What does this Hadith suggest about the status of Muhammad? - What does the story tell us about angels? - What does the story suggest about the nature of God? - What does this story tell us about the importance of prayer in Islam? 	
<p>Narrated Malik bin Sasaa:</p> <p><i>The Prophet said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognized me)</i></p>	<p>Malik bin Sasaa was a companion of the prophet The event happened at night when Muhammad was asleep – was it a dream? The House refers to the Ka'ba, where the prophet was sleeping Other Hadith say that the roof of the House opened and the angel Jibril descended</p>
<p><i>. . . A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zam-zam water and (my heart was) filled with wisdom and belief.</i></p>	<p>Zam-zam is the well linked with Hagar and Ishmael; the water is considered special today and Muslims will often bring zam-zam water home from the hajj</p>
<p><i>. Al-Buraq, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Gabriel</i></p>	<p>Many versions tell of a journey from the Ka'ba to Al-Aqsa mosque in Jerusalem where Muhammad leads other prophets in prayer. It is from there that he ascends to heaven. Buraq is a mythical creature with wings that enabled Muhammad to travel the great distances – see for more details: https://www.epoch-magazine.com/ignatovafashoflightning</p>
<p><i>When I reached the nearest heaven. Gabriel said to the heaven gate-keeper, 'Open the gate.' The gatekeeper asked, 'Who is it?' He said, 'Gabriel.' The gate-keeper, 'Who is accompanying you?' Gabriel said, 'Muhammad.' The gate-keeper said, 'Has he been called?' Gabriel said, 'Yes.' Then it was said, 'He is welcomed. What a wonderful visit his is!'</i></p>	
<p><i>Then I met Adam and greeted him and he said, 'You are welcomed O son and a Prophet.'</i></p>	<p>Adam is the first man and the first prophet in Islam. In some traditions he is credited with building the Ka'ba. Muhammad's family tree can be traced back to him and the other prophets through Abraham's son Isma'il.</p>
<p><i>Then we ascended to the second heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was said, 'Who is with you?' He said, 'Muhammad' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcomed. What a wonderful visit his is!'</i></p>	

<i>Then I met Jesus and Yahya (John) who said, 'You are welcomed, O brother and a Prophet.'</i>	Yahya is the Arabic name for John the Baptist who is considered a prophet in Islam.
<i>Then we ascended to the third heaven. It was asked, 'Who is it?' Gabriel said, 'Gabriel.' It was asked, 'Who is with you?' Gabriel said, 'Muhammad.' It was asked, 'Has he been sent for?' 'Yes,' said Gabriel. 'He is welcomed. What a wonderful visit his is!'</i>	Jospeh is another prophet in Islam and is identified as the son of Jacob from the Jewish and Christian traditions.
<i>(The Prophet added:). There I met Joseph and greeted him, and he replied, 'You are welcomed, O brother and a Prophet!'</i>	
<i>Then we ascended to the 4th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idris and greeted him. He said, 'You are welcomed O brother and Prophet.'</i>	Idris is an ancient prophet mentioned in the Quran, whom Muslims believe was the third prophet after Seth. He is the second prophet mentioned in the Quran. Islamic tradition has unanimously identified Idris with the biblical Enoch.
<i>Then we ascended to the 5th heaven and again the same questions and answers were exchanged as in previous heavens. there I met and greeted Aaron who said, 'You are welcomed O brother and a Prophet'".</i>	Aaron was Moses' brother and spokesperson and is considered a prophet in Islam.
<i>Then we ascended to the 6th heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Moses who said, 'You are welcomed O brother and. a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! Followers of this youth who was sent after me will enter Paradise in greater number than my followers'.</i>	Moses is a significant prophet in Islam and is particularly associated with Judaism.
<i>Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.'</i>	Abraham (Ibrahim) is the last prophet that he meets, indicating his importance. Muhammad is a descendent of Inbrahim's son With Hagar, Ism'ail.
<i>Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily).'</i>	Baitul Ma'mur, also known as the "Frequented House", is a prototype of Ka'bah, the House of Allah (SWT), and it is located outside of the human realm. It is located directly above the Ka'bah in the highest Heavens, i.e. the seventh Heaven, and just above it, is Allah's throne. This sacred and Holy house is also mentioned in Surah Tur of the Holy Quran, where Allah: <i>"And by the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angel)"</i> (Quran 52:4)
<i>Then I was shown Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven) and I saw its Nabk fruits which resembled the clay jugs of Hajr (i.e. a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Gabriel about those rivers and he said, 'The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.'</i>	This tree is mentioned briefly in the Qur'an. It marks the utmost boundary in the seventh heaven, which no one can pass. It is called Sidrat al-Muntaha because the knowledge of the angels stops at that point, and no one has gone beyond it except Muhammad.

<p><i>Then fifty prayers were enjoined on me. I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.)' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)'"</i></p>	<p>Muhammad was told that Muslims pray 50 times a day, but Moses tells him to go back and ask God for fewer. It is eventually reduced to 5 times a day. This refers to the challenges Moses faced as a prophet and makes it clear that the instruction for salat is directly from God (interesting to note that the other obligations are not mentioned here). It also says something about Muhammad's character and God's attitude to him.</p> <p>The Qur'an is very clear that Muhammad only sees 'the sign of God', not God himself! Mystics have emphasised the paradox of this experience in which Muhammad both sees and does not see God. The tree could be seen to mark the boundary between ordinary human knowledge and divine knowledge.</p>
<p><i>Allah's Apostle was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds.</i></p>	<p>Again, we see God's benevolence and compassion for his followers. God counts each prayer as 10.</p>

Suggested Activities

Watch animated version of the night journey <https://www.youtube.com/watch?v=HkOI78Wskwg>

Look at images of Buraq and key locations in the story

Make a timeline/ map of the journey

Research the key prophets that Muhammad met and make a timeline/ family tree – Islam for Children by Ahmad Von Denffer has simple stories about the prophets

Discuss the History of the Ka'aba

Look at how this event is commemorated by Muslims today

Watch <https://www.youtube.com/watch?v=94W5Zc6A16Q> – detailed explanation of the Hadith from Shi'a perspective

Research prayer in Islam; watch clips of prayer/ Muslims talking about role of prayer in their lives

Research angels in Islam

<p>Texts</p> <p><u>4. The Battle of Badr</u> <i>Qur'an</i> Surah 8:17-19</p>	<p>GCSE content to be taught through this text:</p> <p>Predestination and human freedom and its relationship to the Day of Judgement. Jihad: different understandings of jihad: the meaning and significance of greater and lesser jihad; origins, influence and conditions for the declaration of lesser jihad</p> <p>God's immanence & transcendence</p> <p>Links to Peace & Conflict Themes topic</p>	<p>Vocabulary</p> <p>Predestination Jihad Lesser jihad Greater jihad Day of judgement</p>
<p>Background:</p> <p>624 CE – major battle between Muslims and Meccans, following the escalation of an attack on a caravan. The Muslims were greatly outnumbered, yet were victorious. Muslims put this down to Allah's intervention. At the start of the battle, Muhammad threw a handful of stones/dust at the enemy and said "curse your faces". In one version, the wind carried the dust and blinded the enemy. There were many casualties and the Muslims took prisoners who were treated with compassion.</p> <p>This 13 minute documentary about the Battle of Badr is good background https://www.youtube.com/watch?v=XJDYHcTml5A (Warning – representation may be an issue here, so be cautious!)</p> <p>Badr is only mentioned by name once in the Qur'an (3.123), but there are many other references to it.</p> <p>Surah 8, <i>The Spoils</i>, was recited during the Madinan period and was completed after the Battle of Badr</p> <p>It was customary for tribes to distribute the spoils of war among themselves and this surah deals with this issue, reminding Muslims that the spoils of war belong to God alone and are not a reward for their toil. Muslims are encouraged to reflect on this and to understand that it is for God, not them to decide.</p>		
<p>Questions for students to consider:</p> <ul style="list-style-type: none"> - What does this tell you about who God supports? - What does it suggest about free-will and who is in control? - What does it suggest about Muslim attitudes to war? 		
<p><i>And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing</i></p>	<p>This refers to the dust/stones that Muhammad threw at the enemy.</p> <p>It makes clear that God was responsible for the victory, not the Muslims. This raises interesting questions about free-will and predestination. This verse is used often in Sufi traditions</p>	

	<p>as a scriptural basis for perfect submission in which ones actions become God's actions – there is a fascination with the irresolvable tension between “you threw not when you threw” that illustrates the mystery of immanence and transcendence of God</p> <p>The idea of a test/ trial is common and here it suggests that even a positive can be a trial – in the context of the concern regarding the spoils of battle, this makes sense.</p>
<p><i>As such, Allah frustrates the evil plans of the disbelievers.</i></p> <p><i>If you 'Meccans' sought judgment, now it has come to you. And if you cease, it will be for your own good. But if you persist, We will persist. And your forces—no matter how numerous they might be—will not benefit you whatsoever. For Allah is certainly with the believers</i></p>	<p>This verse is interpreted in various ways:</p> <ol style="list-style-type: none"> 1. As addressed to the Meccans - before marching out from Mecca, they held the covering of the Ka'ba and prayed: “O God! Great victory to the better of the two parties”. This could be saying to them – you asked who was better and now you know – you have lost! 2. It could be addressed to the Muslims as a warning against their behaviour regarding the spoils of war

Suggested Activities

- Discuss and explore concept of predestination, including debates about the extent to which humans are free and God predetermines.
- Look at the hadith about lesser and greater Jihad and discuss the distinction

Texts	GCSE content to be taught through this text:	Vocabulary
<p><u>5.The Prophet’s Final Sermon</u></p> <p>Hadith</p> <p>(Reference: See Al-Bukhari, Hadith 1623, 1626, 6361) Sahih of Imam Muslim also refers to this sermon in Hadith number 98. Imam al-Tirmidhi has mentioned this sermon in Hadith nos. 1628, 2046, 2085. Imam Ahmed bin Hanbal has given us the longest and perhaps the most complete version of this sermon in his Masnud, Hadith no. 19774.)</p>	<p>Akhirah (life after death), human responsibility and accountability, resurrection, heaven and hell. Zakah: the role and significance of giving alms including origins, how and why it is given, benefits of receipt, Khums in Shi’a Islam. Hajj: the role and significance of the pilgrimage to Makkah including origins, how hajj is performed, the actions pilgrims perform at sites including the Ka’aba at Makkah, Mina, Arafat, Muzdalifah and their significance Id-ul-Adha and importance for Muslims in Great Britain today</p>	<p>Akhirah Zakah Khums Hajj Makkah Ka’aba Mina Arafat Muzdalifah Id-ul-Adha</p>
<p>Background: Shortly before his death in 632 C.E, Prophet Muhammad delivered a sermon, which came to be known as his Final Sermon. It was delivered during the Hajj at Arafat, on the most blessed day of the year. There were countless Muslims present with the Prophet during his last pilgrimage when he delivered his last Sermon. https://www.youtube.com/watch?v=UinGON_UI1E version read by Yusuf Islam (Cat Stevens)</p>		
<p>Questions for students to consider:</p> <ul style="list-style-type: none"> - What does Muhammad preach about equality? - What instructions does he give Muslims about the things they should (not) do? - What does he say will happen in the future? - What does he say he leaves behind? 		
<p><i>“O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.</i></p> <p><i>O people, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds.</i></p> <p><i>Allah has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has Judged that</i></p>		

there shall be no interest and that all the interest due to Abbas ibn Abd Al-Muttalib (Prophet's uncle) shall henceforth be waived...

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

O people, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

O people, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety (taqwa) and good action.

Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before Allah and answer your deeds.

So beware, do not stray from the path of righteousness after I am gone

O people, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Qu'ran and my example, the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly.

<i>Be my witness, O Allah, that I have conveyed your message to your people.”</i>	
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— <i>PROPHET MUHAMMAD, 9TH DHUL-HIJJAH, YEAR 10 AH</i>	
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Suggested Activities

Create an itinerary/ research Hajj travel services/ watch a documentary e.g. <https://www.youtube.com/watch?v=r5l5Cwge7yk> (accounts by people who have been on Hajj) or <https://www.bbc.co.uk/programmes/p02mwk0y>

<p>Texts</p> <p><u>6a.Abu Bakr and the Hijra</u> Hadith Sahih al-Bukhari 2138</p> <p><u>6b.Abu Bakr leading prayer</u> Hadith Sahih al-Bukhari 683</p>	<p>GCSE content to be taught through this text:</p> <p><u>Development of Sunni Islam</u></p> <p>The six articles of faith in Sunni Islam</p> <p>Five Pillars of Sunni Islam</p>	<p>Vocabulary</p> <p>Caliph Six articles of faith Five Pillars of Islam</p>
<p>Background:</p> <ul style="list-style-type: none"> Abu Bakr was a close companion of the prophet and it was his who accompanied Muhammad on the dangerous journey to Medina etc. Abu Bakr became the first Caliph, chosen by the other Muslim leaders 		
<p>Questions for students to consider:</p> <ul style="list-style-type: none"> How reliable is this source? What do these Hadith suggest about Abu Bakr's character and relationship with the prophet? What do these Hadith suggest about Muhammad's intentions regarding who should succeed him? 		
<p>A.Narrated Aisha:</p> <p>Rarely did the Prophet fail to visit Abu Bakr's house everyday, either in the morning or in the evening. When the permission for migration to Medina was granted, all of a sudden the Prophet came to us at noon and Abu Bakr was informed, who said, "Certainly the Prophet has come for some urgent matter." The Prophet said to Abu Bakr, when the latter entered "Let nobody stay in your home." Abu Bakr said, "O Allah's Messenger! There are only my two daughters (namely `Aisha and Asma') present." The Prophet said, "I feel (am informed) that I have been granted the permission for migration." Abu Bakr said, "I will accompany you, O Allah's Messenger!" The Prophet said, "You will accompany me." Abu Bakr then said "O Allah's Messenger! I have two she-camels I have prepared specially for migration, so I offer you one of them. The Prophet said, "I have accepted it on the condition that I will pay its price."</p>	<p>Aisha was Muhammad's wife (some claim his favourite wife) and the daughter of Abu Bakr</p> <p>The migration described here is the Hijra, where Muslims left Mecca for Medina</p>	
<p>B.Narrated Hisham ibn `Urwa's father:</p> <p>`Aisha said, "Allah's Messenger ordered Abu Bakr to lead the people in the prayer during his illness and so he led them in prayer." `Urwa, a sub narrator, added, "Allah's Messenger felt a bit relieved and came out and Abu Bakr was leading the people. When Abu Bakr saw the Prophet he retreated but the Prophet beckoned him to remain there. Allah's Messenger sat beside Abu Bakr. Abu Bakr was following the prayer of Allah's Messenger and the people were following the prayer of Abu Bakr.</p>	<p>Urwa narrated many Hadith and was a great-grandson of Abu Bakr.</p> <p>This event is said to have taken place at the end of the prophet's life when he was ill for a period of time.</p>	

Suggested Activities

Research the 4 rightly guided Caliphs

Contrast the 6 articles and 5 pillars with the five roots of Usul ad-Din and Ten Obligatory Acts of Shia Islam

<p>7. Text</p> <p>Ghadir Khumm (Muhammad names Ali as his successor) Hadith Sahih Muslim 2408a; Book 44, Hadith 55 https://sunnah.com/muslim:2408a</p>	<p>GCSE content to be taught through this text:</p> <p>Imamate in Shi'a Islam: its role and significance Five roots of Usul ad-Din in Shi'a Islam, including key similarities and differences Ashura and importance for Muslims in Great Britain today Ten Obligatory Acts of Shi'a Islam</p>	<p>Vocabulary</p> <p>Imamate Imam Ashura Five roots of Usul ad-Din Ten Obligatory Acts</p>
<p>Background: Sahih Muslim is a collection of hadith compiled by Imam Muslim ibn al-Hajjaj al-Naysaburi (rahimahullah). His collection is considered to be one of the most authentic collections of the Sunnah of the Prophet Ghadir Khumm refers to a sermon delivered by Muhammad at the pond of Khumm, shortly before his death in 11 AH (632 CE) where, it is claimed, Muhammad announced Ali ibn Abi Talib as his successor. Ali, was Muhammad's cousin and son-in-law and had a very close relationship to Muhammad – he was the first person after Khadijah to become a Muslim (aged 13) and he pretended to be Muhammad asleep in his bed in order to help Muhammad escape from Mecca in the Hijra. Muhammad chose Ali to marry his oldest daughter Fatima and Shia's venerate this family of the prophet, including their sons Hasan and Hussein (who would later be martyred at Kerbala). Claoa Al-Bayt The anniversary of the Ghadir Khummin the Islamic calendar is 18 Dhu al-Hijjah and is celebrated by Shia Muslims as Eid al-Ghadir. The event of Ghadir Khumm took place when Muslims were returning from the farewell pilgrimage, in which Muhammad had informed Muslims about his impending death. and then uttered the famous words "Anyone who has me as his mawla, has this Ali as his mawla.". He repeated this sentence two or three more times and the sentence itself is often referred to as the Ghadir Khumm hadith. The word mawla has multiple meanings in Arabic and leader or friend are its two most relevant translations in this context. Shias interpret mawla as leader and see the Ghadir Khum sermon as the formal designation of Ali as Muhammad's successor, though this interpretation is disputed by Sunnis, who interpret mawla as friend in this particular sermon. In some other well-attested narrations of the Ghadir Khumm hadith, instead of the word mawla, the word wali appears which primarily means leader in Arabic. Sunni Islam rejects the claims made by Shi'a Muslims about the significance of this event and some claim that Shi'as ignore the context of this event, which was that people were criticising Ali and this statement by the prophet was a defence of his son-in-law, rather than a declaration of him as successor (see https://chiite.be/en/hadith_01.html) Later, on the day of al-Ruhba, Shia and Sunni have both recorded that Ali referred to the Ghadir Khumm event to support his right to caliphate. Shia and some Sunni sources also hold that verse 5:67 of the Quran ordered Muhammad to appoint Ali as his successor, shortly before the Khadir Khumm event. Lastly, according to Shia sources, parts of verse 5:3 of the Quran were revealed to Muhammad shortly after appointing Ali as his successor in the Ghadir Khumm event. Islam, as a religion, was declared complete on that day by the Quran. Sunni Islam rejects this view and holds that this verse was revealed to Muhammad a few days earlier, on the day of Arafah.</p>		

Questions for students to consider: <ul style="list-style-type: none"> - Who is Zaid and what is his claim to authority about what the prophet said? - Where did the prophet's sermon take place? - What did the prophet say/ do in his sermon? - What two things did Muhammad say he was leaving behind? - Who, according to Zaid, should be considered Muhammad's family? 	
<i>Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him:</i>	Zaid b. Arqam was a close companion of Muhammad's; he was the first Muslim to give his home for ritual prayer (salah).
<i>Zaid, you have been able to acquire a great virtue that you saw Allah's Messenger listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger</i>	Establishes Zaid's authority in this – he was there and knew the people involved
<i>He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger, so accept whatever I narrate to you, and which I do not narrate do not compel me to do that.</i>	
<i>He then said: One day Allah's Messenger stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina</i>	
<i>He praised Allah, extolled Him and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family.</i>	Muhammad predicts his death (as he had done on the hajj); Muhammad emphasises his humanity and identifies two things that he would be leaving behind: 1. The Qur'an; 2. His family
<i>He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.</i>	<p>Students might be interested to know a bit about the tensions between Ali and Aisha (the prophet's wife and daughter of Abu Bakr, the first Caliph)</p> <p>It is clear that there is some debate about who, exactly counts as the prophet's family and Zaid is clear that, in this case, it does not include the wives, but those related to Muhammad through Ali (Ja'far and Aqil were Ali's brothers)</p>

Suggested Activities

Look at how Eid Ghadir Khumm is celebrated by Shi'a Muslims; look at some images depicting the event (depictions of Imams common in Shi'a Islam, but do be careful with sensitivities about representation)

Explore the 5 Roots and contrast with Sunni six articles of Faith

Explore the 10 obligatory acts and contrast with the Sunni 5 Pillars

Research Ashura; the events of Kerbala and how Ashura is celebrated by Shi'a in Britain today (and in contrast how it is celebrated in commemoration of the Exodus by Sunnis)

Discuss and research the Imamate, including the specific qualities that the Imams are believed to possess and the idea of the hidden Imam (Al-Madhi) and associated Shi'a beliefs.

Discuss and explore the competing ideas about succession family vs. companions chosen by Muslims (could contrast with concept of monarchy etc.)



Text and Story in RE

Edge Hill University

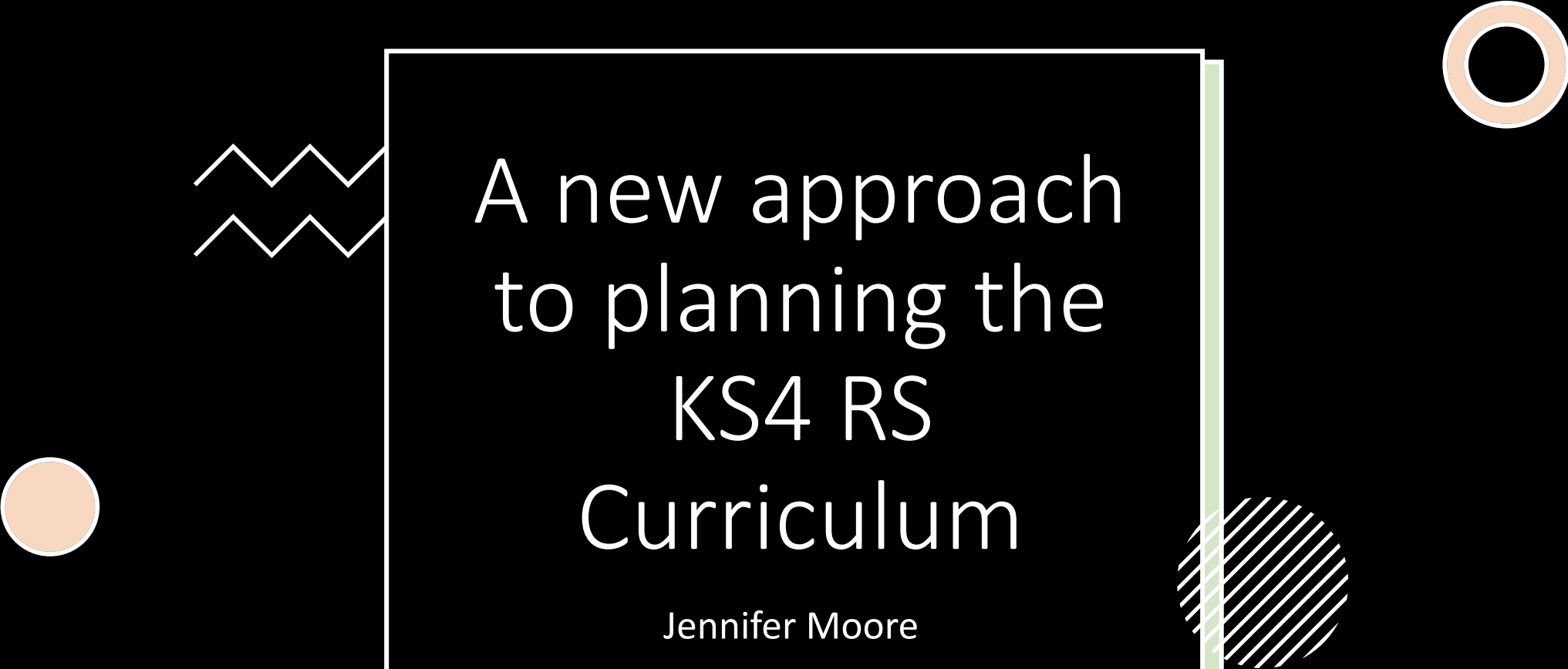
RE Subject Knowledge Summer School

Jennifer Moore
**A new approach to planning the Key
Stage 4 RS Curriculum**



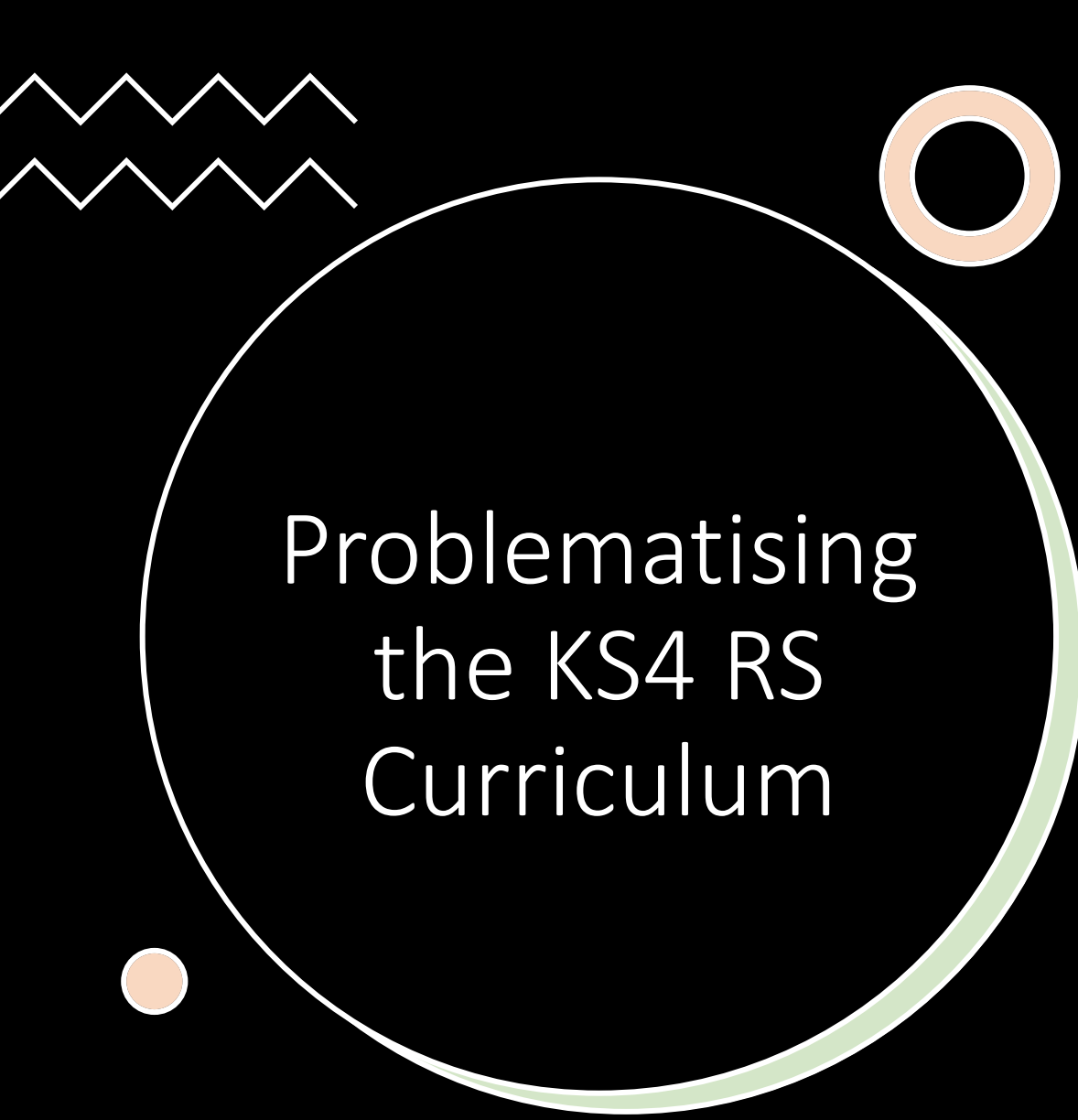
Edge Hill University

Department of Secondary and Further Education



A new approach to planning the KS4 RS Curriculum

Jennifer Moore



Problematising the KS4 RS Curriculum

Issues raised:

- Ofsted AFI – “enable students to make secure connections within the subject between topics... and between the subject and other subjects”
- Pupils put knowledge into ‘boxes’, as a result of current GCSE sequencing
- There is a need to close gaps and support literacy at a whole-school level
- Curriculum planning must be informed by evidence from current research





The Aims of this Project

- Improve sequencing to be more logical
- Increase fluency of knowledge within RS – eliminate knowledge ‘boxes’
- Support literacy at a whole-school level
- Increase fluency of knowledge between RS and other subjects





Step 1 – Schemata

- Go through the GCSE specification and create schemata
- Collect all points from the specification that are linked together; those disparate pieces of knowledge that may appear in different Papers but are linked in your mental schema as an expert
- For example: the Christian belief in the Last Supper appears in the AQA specification section for Christian Belief, while the Christian ritual of the Eucharist appears in the section for Christian Practices. They are, however, inextricably linked.

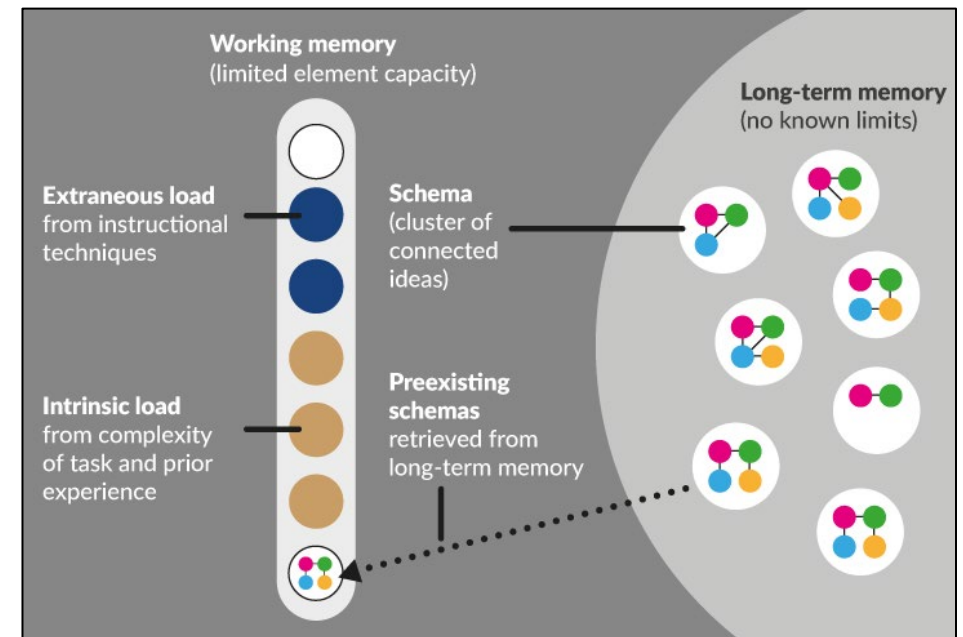
Cognitive Load Theory and Schemata

John Sweller

“The contents of long term memory are “sophisticated structures that permit us to perceive, think, and solve problems,” rather than a group of rote learned facts. These structures, known as schemas, are what permit us to treat multiple elements as a single element. They are the cognitive structures that make up the knowledge base (Sweller, 1988). Schemas are acquired over a lifetime of learning, and may have other schemas contained within themselves.”

“The difference between an expert and a novice is that a novice hasn’t acquired the schemas of an expert.”

Sweller’s theories are best applied in the area of instructional design of cognitively complex or technically challenging material. His concentration is on the reasons that people have difficulty learning material of this nature. Cognitive load theory has many implications in the design of learning materials which must, if they are to be effective, keep cognitive load of learners at a minimum during the learning process.





The miracles
(signs) of
Jesus



The
Crucifixion



Sacrament
of Eucharist
and the
different
ways it is
celebrated



Resurrection
of Jesus



Festivals:
Easter



The role of
Christ in
Salvation



Sacrament
of Baptism



Christian
Pilgrimage

Listed in separate sections of the AQA specification. Currently taught as separate lessons. Currently taught in separate units!



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Resurrection
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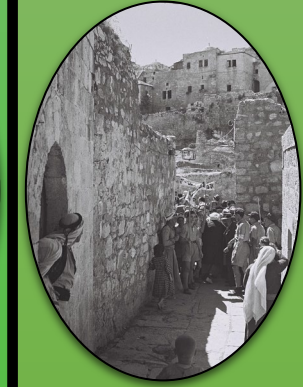
Festivals:
Easter



The role of
Christ in
Salvation



Sacrament
of Baptism



Christian
Pilgrimage

Some are beliefs, some are practices. The common feature: The narrative.



Step 2 – Common narrative

- What narrative/story/text binds all identified knowledge together?
- It could be contemporary, fictional, scholarly or in this case, scriptural

‘Just reading’: the impact of a faster pace of reading narratives on the comprehension of poorer adolescent readers in English classrooms

Jo Westbrook, Julia Sutherland, Jane Oakhill, Susan Sullivan



“Simply reading challenging, complex novels aloud and at a fast pace in each lesson repositioned ‘poorer readers’ as ‘good’ readers, giving them a more engaged uninterrupted reading experience over a sustained period.”

“Students in both groups made 8.5 months' mean progress on standardised tests of reading comprehension, but the poorer readers made a surprising 16 months progress but with no difference made by the training programme.”

Teachers with the additional [comprehension] training provided a more coherent faster read and better supported poorer readers by explicitly teaching inference, diagnosed students' ‘sticking places’ mid-text and created socially cohesive guided reading groups that further supported weaker readers and also stretched the average/good readers.”



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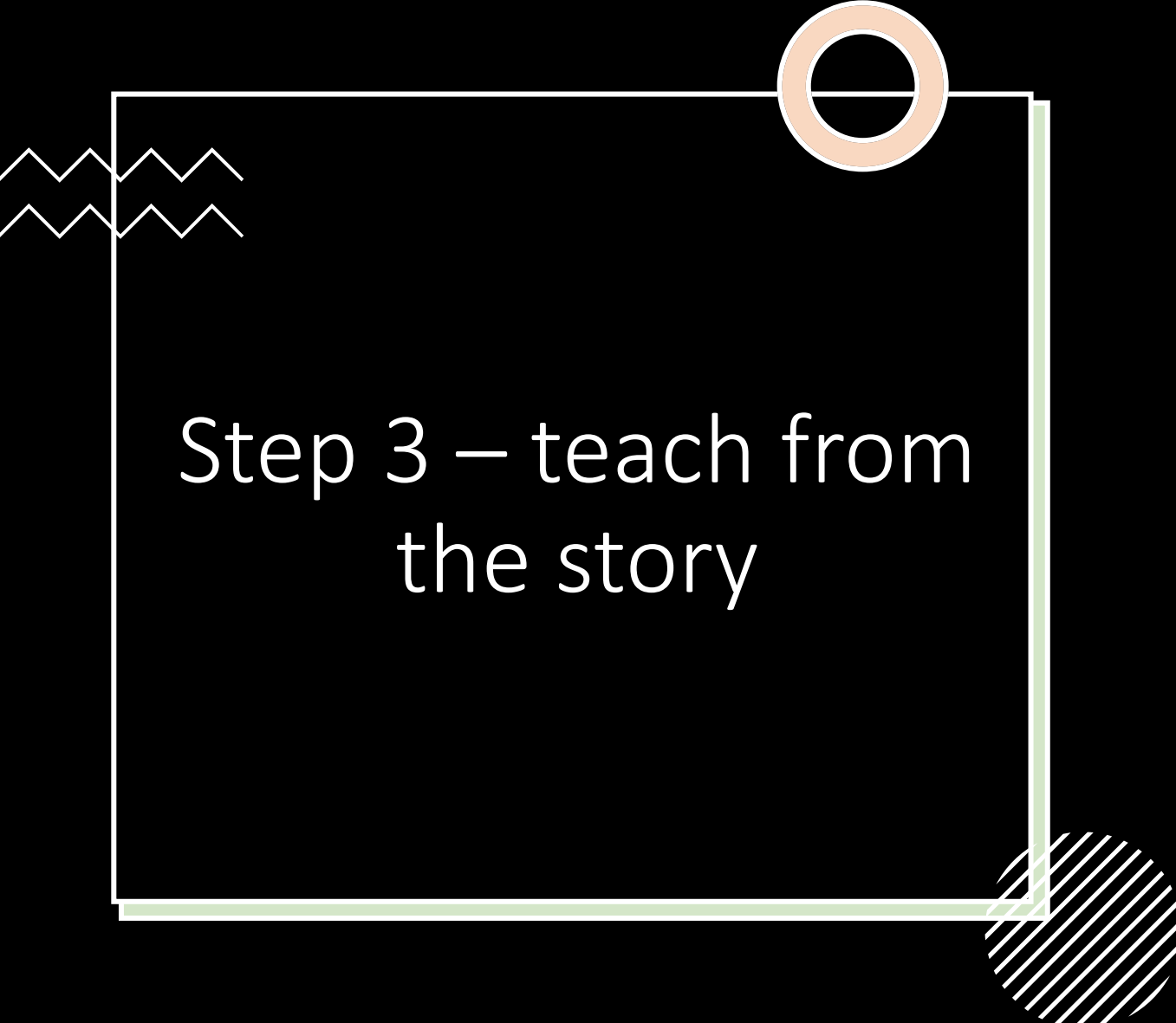


Sacrament
of Baptism



Christian
Pilgrimage

St John's Gospel

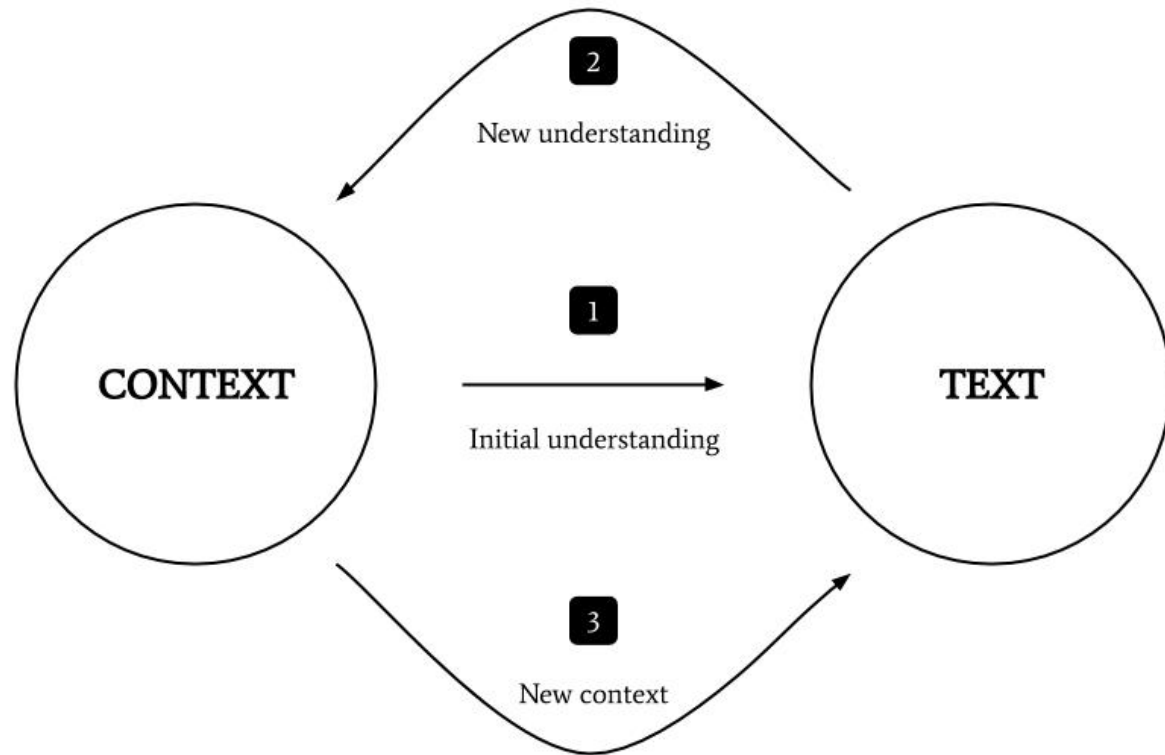


Step 3 – teach from the story

- Students will first read the narrative as a whole
- We will then re-read it and pause for teaching when each concept arises
- Using the text hermeneutically: Fluency, links and a consideration of pupils' own beliefs/morals
- Where other concepts arise outside of the decided schema, the opportunity will be taken for pre-teaching or revision as appropriate

Approaching the Narrative Hermeneutically

Anne-Laure Le Cunff



“Understanding the hermeneutic circle is key to critical reading. The hermeneutic circle refers to the idea that our understanding of a text as a whole is based on our understanding of each individual part, as well as our understanding of how each individual part refers to the whole text.”

“The hermeneutic circle doesn’t mean that it’s impossible to objectively interpret a text. Rather, it encourages us to try to understand what we read in the context of a cultural, historical, and literary context, along with our own personal context.”

“When we first read a text—whether a book, a research paper, or a blog post—we form an initial understanding. As we progress through the text, we keep on evaluating this initial understanding based on the new knowledge brought by the text as it unfolds. This new knowledge will form the basis of a new understanding, which will change our personal context in terms of beliefs and expectations. In turn, the new context will inform the way we interpret the text.”



Christian Beliefs and Practices



John's Gospel

The Word Became Flesh

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it.

6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light.

9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband's will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

15 [John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'"] 16 Out of his fullness we have all received grace in place of grace already given. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

John the Baptist Denies Being the Messiah

19 Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was. 20 He did not fail to confess, but confessed freely, "I am not the Messiah."

21 They asked him, "Then who are you? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

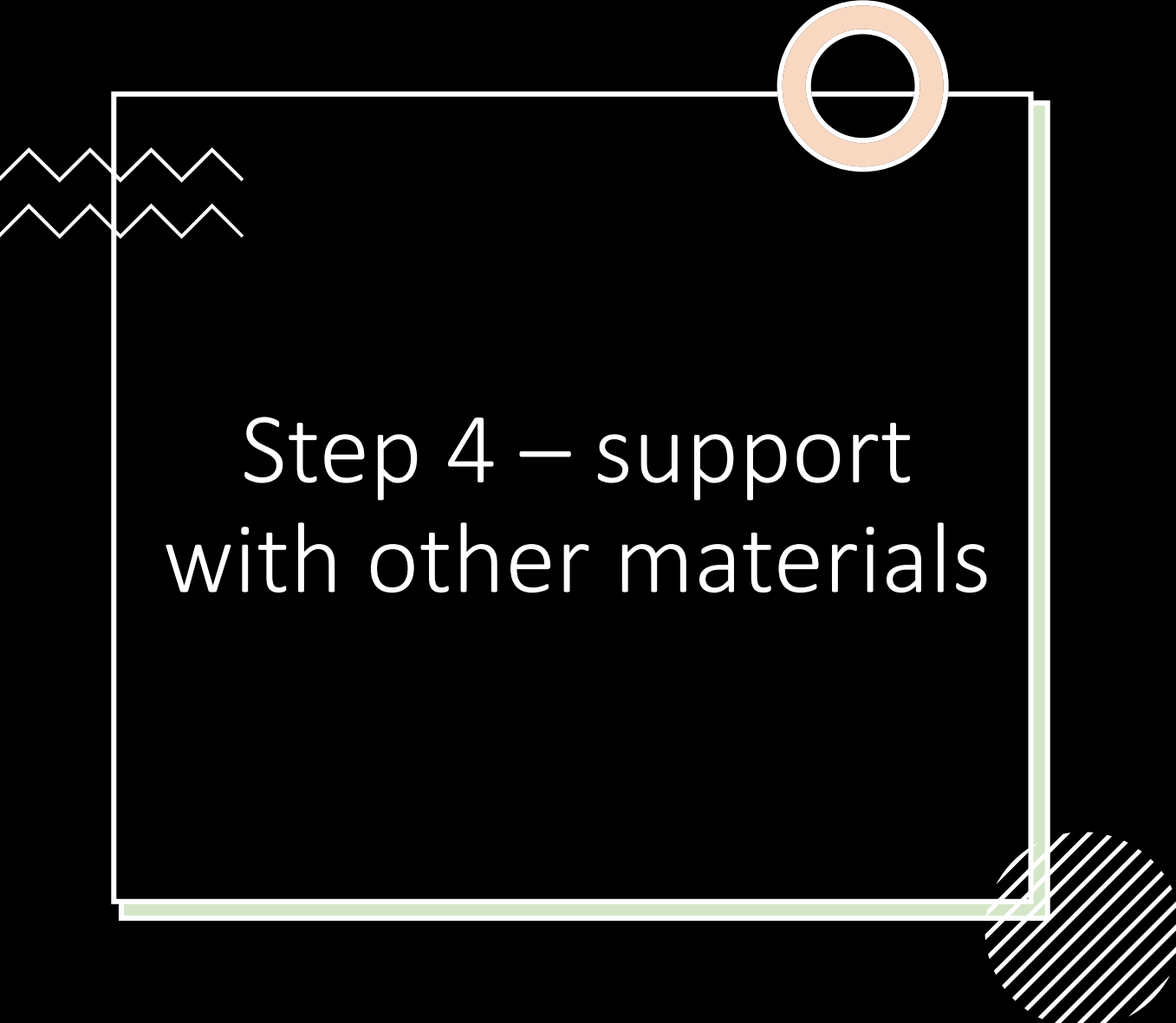
22 Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

23 John replied in the words of Isaiah the prophet, "I am the voice of one calling in the wilderness, 'Make straight the way for the Lord.'"

24 Now the Pharisees who had been sent 25 questioned him, "Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?"

26 "I baptize with water," John replied, "but among you stands one you do not know. 27 He is the one who comes after me, the straps of whose sandals I am not worthy to untie."

28 This all happened at Bethany on the other side of the Jordan, where John was baptizing.



Step 4 – support with other materials

- Using PowerPoint only as a tool to support pupils' with:
- Cultural capital
- Connections outside of the subject
- The wider curriculum
- Supports pupils' ability to use the text hermeneutically

A Complete Guide to Cultural Capital in Education




Henry Sauntson

“Introduced by French thinker Pierre Bourdieu in the 1970s, cultural capital refers to the social and cultural knowledge that can help a student make progress. In education, cultural capital should be woven through the whole curriculum, giving context and reference points to topics that allow students to build schema.”

“In a speech in 2019 Amanda Spielman stated: “By [cultural capital], we simply mean the essential knowledge, those standard reference points, that we want all children to have... So for example, it’s about being able to learn about and name things that are, for many, outside their daily experience”.”

“We must ensure that we plan relevant, stimulating and rich content that acknowledges the different domains of learning and knowledge acquisition.”



Domains of Learning	Mode of Learning	Example Abilities
 <i>Cognitive Domain</i>	<i>Thoughts/ Thinking</i>	<i>Memorizing, Reasoning etc.</i>
 <i>Affective Domain</i>	<i>Emotions/ Feeling</i>	<i>Appreciation, Motivation etc.</i>
 <i>Psychomotor Domain</i>	<i>Actions/ Doing</i>	<i>Typing, Playing etc.</i>

<https://teacherofsci.com/cultural-capital-in-education/>

<https://teacherofsci.com/learning-theories-in-education/#3> Blooms Domains of Learning

Agnus Dei (Lamb of God), 1635-1640

Francisco de Zurbarán (1598-1664)

Location: Museo del Prado, Madrid



<https://www.youtube.com/watch?v=eHly6bu955M>

Water into Wine Alter Cloth, 2021

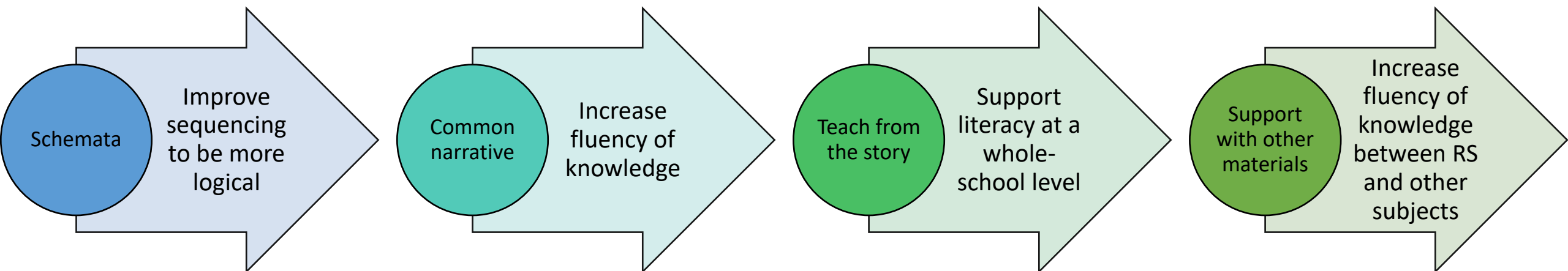
Volunteers spent more than 1,500 hours stitching and embroidering the cloth, which has been installed in the cathedral's Epiphany Chapel.

Sophie Hacker 1963 –

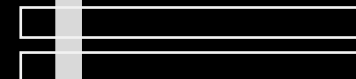
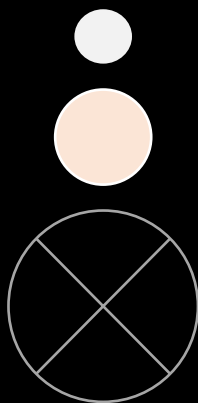
Location: Winchester Cathedral

<https://www.bbc.co.uk/news/uk-england-hampshire-55578333>









A New Approach to Curriculum Planning




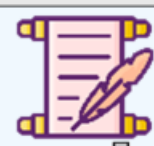
Buddhist Beliefs and Practices (Paper 1) – Cohort beginning GCSE 2021

Religious text or story:	Jataka Tales	First Sermon at Deer Park + Dhammapadam 190-191	Kisa Gotami	Nagasena and the Chariot	Indra's Net	Pancha Sila	Prajnaparamita Sutra
Lesson order: (knowledge arising from chosen texts)	1. Buddha Dharma and Introduction to Buddhism 2. The Birth of the Buddha and his life of luxury 3. Prophecies and symbols 4. The Asoka Life 5. Enlightenment 7. Wesak and Parinirvana Day	8. The Four Noble Truths 9. The Seven States of Suffering 10. The Noble Eightfold Path	11. The Three Poisons and the root of suffering 12. The Sangha and the function of the Vinaya 13. Puja 14. Death and mourning	15. The Three Marks of Existence 16. The Five Aggregates (Skandhas) 17. Sunyata and Buddha-nature 18. Karma and Dependent Arising 19. The Three Poisons 20. Different types of meditation and visualisation 21. Karma and Merit	22. The Five Moral Precepts 23. Arhats	24. The Six Perfections 25. Bodhisattvas 26. Pure Land Buddhism	
Assessments:	SEE-IT: "Parinirvana Day is the most important Buddhist Festival" (12)		Progress Test covering all taught topics. E.g. 12, 13, 15 exam		SEE-IT: "The Four Noble Truths are the most important Buddhist teaching" (12)	Progress Test covering all taught topics. E.g. 25% exam	
Links within Buddhism: (knowledge introduction and retention)	- The Middle Way / The Eightfold Path - Puja and Buddha Puja - Three Marks of Existence - The Middle Way / The Eightfold Path - Nirvana and Samsara	- Three Marks of Existence - The Four Signs - Sangha / Vinaya - Puja	- Samsara - Dependent Arising - The Eightfold Path - Sangha / Vinaya - Puja	- Karma - The Three Poisons - Samsara - The Three Marks of Existence	- Karma - The Three Poisons - Samsara - The Three Marks of Existence	- Visualisation of Bodhisattvas - Karma and Merit - Puja - Sangha / Vinaya - The Five Aggregates	
Links within GCSE RS: (knowledge introduction and retention)	 God and Revelation: - Enlightenment - Special revelation - General revelation Christian Beliefs and Practices: - Festivals: Easter and Christmas	Christian Beliefs and Practices: - Responses to evil and suffering	Christian Beliefs and Practices: - Worship - Types of prayer - The function of the church in the community	 Religion and Life: - Environment - Treatment of animals Christian Beliefs and Practices: - Worldwide Church - Food Banks	Religion and Life: - Environment - Treatment of animals Christian Beliefs and Practices: - Worldwide Church - Food Banks	Christian Beliefs and Practices: - The Great Commission - The Great Commission	
Links to other subject: (fluency of knowledge)	 English: - A Christmas Carol - A Midsummer's Night's Dream - Writing for persuasion - Writing to inform - Debates			 Geography: - Sustainability - Interdependence in nature - Food webs - Natural systems - Stewardship			

Unit key knowledge transfer:
Deep understanding of Buddhist beliefs and practices. The ability to fully evaluate and justify arguments from various points of view. Ability to apply knowledge of beliefs and practices to ethical dilemmas.



Unit key knowledge transfer:
Deep understanding of Buddhist beliefs and practices. The ability to fully evaluate and justify arguments from various points of view. Ability to apply knowledge of beliefs and practices to ethical dilemmas.

Christian Beliefs and Practices (Paper 1) – Cohort beginning GCSE 2021

Religious text or story:	Genesis Genesis 1: 1-3	John 1: 1-3	John's Gospel	Matthew 25: 31-46 Parable of the Sheep and Goats	Matthew 28: 16-20 The Great Commission	Matthew 6: 9-13 The Lord's Prayer
Lesson order: (knowledge arising from chosen texts)	1. The nature of God and the Trinity 2. Creation and the role of the Spirit 3. Original Sin, free will and baptism	4. Creation and the role of the Word 5. The Incarnation and Jesus as the Son of God 6. Festivals: Christmas	7. The Miracles (signs) of Jesus 8. The Crucifixion 9. Sacrament of Eucharist and the different ways it is celebrated 10. The Resurrection of Jesus 11. Festivals: Easter 12. The role of Christ in Salvation 13. Sacrament of baptism 14. Christian Pilgrimage	15. Different Christian Beliefs about the afterlife 16. Judgement 17. Means of salvation including law, grace and Spirit 18. Heaven and Hell 19. Christian Aid and Tearfund	20. The Ascension 21. The Great Commission: Mission, evangelism and Church growth 22. Church in the community 23. Reconciliation 24. CAFOD	25. Prayer and its significance 26. Different forms of worship (liturgical, non-liturgical and personal)
Assessments:		SEE-IT: "The Father is the most significant person of the Trinity" (12)	Progress Test covering all taught topics. E.g. 37.5% exam	SEE-IT: "A loving God would not send anyone to Hell" (12)		Progress Test covering all taught topics. E.g. 50% exam
Links within Christianity: (knowledge introduction and retention)	- The problem of evil and responses to the problem of evil - Sacraments - The Word	- The nature of God (omni-words) - Easter - Miracles of Jesus - Resurrection	- The nature of God (omni-words) - Prayer and its significance - Heaven and Hell - The Parable of the Sheep and Goats	- Sacraments (eucharist and baptism) - Nature of God (omni-words) - Prayer and its significance - Different forms of worship	- Christian Aid and Tearfund - Means of salvation - Baptism and eucharist	- Means of salvation - Sacraments - Christian Aid, Tearfund and CAFOD - The life of Jesus - The miracles of Jesus
Links within GCSE RS: (knowledge introduction and retention)	Buddhist Beliefs and Practices: - Karma - Buddha-nature - Dependent Arising	Buddhist Beliefs and Practices: - Wesak and Parinirvana Day - Prophecies and symbols	Buddhist Beliefs and Practices: - Wesak and Parinirvana Day - Puja - The life of the Buddha	Buddhist Beliefs and Practices: - Karma, reincarnation and Samsara and Nirvana Crime and Punishment: - Aims of punishment - Christian treatment of criminals	 Buddhist Beliefs and Practices: - Karma, reincarnation and Samsara and Nirvana Crime and Punishment: - Aims of punishment - Christian treatment of criminals	Buddhist Beliefs and Practices: - Karma, reincarnation and Samsara and Nirvana Crime and Punishment: - Aims of punishment - Christian treatment of criminals
Links to other subject: (fluency of knowledge)		Art and Design: - Religious Iconography - Depictions of Creation - Crucifixion art work - Religious symbology - Nativity		 History: - Colonialism - The Reformation - The Tudors and Elizabethan England - Health and the People (plague) - The Holy Land and Crusades		

Unit key knowledge transfer:
Deep understanding of Christian beliefs and practices. The ability to fully evaluate and justify arguments from various points of view. Ability to apply knowledge of beliefs and practices to ethical dilemmas.

Thematic Studies (Paper 2) – Cohort beginning GCSE 2021

Religious text or story:	Genesis	John's Gospel	Indra's Net	Billy McCurrie	A Christmas Carol
Lesson order: (knowledge arising from chosen texts)	1. Origins and value of the universe 2. Cosmological Argument 3. Teleological Argument 4. Origins and value of human life 5. Sexuality - introduction 6. Sexuality of Life 7. Abortion 8. Euthanasia 9. Heterosexual and homosexual relationships 10. The nature and purpose of marriage 11. Same sex marriage and civilisation 12. The roles of men and women 13. Gender equality 14. Gender prejudice and discrimination	15. General revelation: scripture and the problems that could arise 16. Different ideas about the divine 17. Argument from miracles 18. Contraception and family planning 19. Sexual Relationships before marriage 20. Divorce and remarriage 21. Types of families 22. The role of families including protection, stability, faith 23. Death and the afterlife	24. General revelation: nature and the problems that could arise 25. Teleological Argument 26. Use and abuse of the environment 27. Use and abuse of animals	28. Moral evil – evil and suffering as an argument against the existence of God 29. Reasons for crime 30. Different types of crime 31. Aims of punishment 32. Treatment of criminals 33. Forgiveness 34. The Death Penalty	35. Revision of all topics: - God and Revelation - Religion and Life - Crime and Punishment - Families and Relationships
Assessments:	SEE-IT: "God created the world" (12) SEE-IT: "Euthanasia is always wrong" (12) Progress Test covering all taught topics. E.g. 62.5% exam	SEE-IT: "God's omnipotence is His most important characteristic" (12) Progress Test covering all taught topics. E.g. 87.5% exam	SEE-IT: "All Christians should be stewards of the earth" (12) Progress Test covering all taught topics. E.g. 100% exam	SEE-IT: "The Death Penalty is always wrong" (12) Progress Test covering all taught topics. E.g. 100% exam	Revision questions and completion of gap closure DTT cycles
Links within Christianity and Buddhism: (knowledge retention)	Christian Beliefs and Practices: - Creation - The role of the Spirit and the Word - Nature of God (omni-words) - The role of the church - Sin and salvation	Christian Beliefs and Practices: - John's Gospel: Matthew's Gospel, different interpretations of the divine - Incarnation and the story of Christmas	Buddhist Beliefs and Practices: - Dependent Arising - Karma - Merit and Karma - Meditation and visualisation	Christian Beliefs and Practices: - Original Sin - Atonement and salvation - The Parable of the Sheep and Goats	 Buddhist Beliefs and Practices: - Karma, reincarnation and Samsara and Nirvana Crime and Punishment: - Aims of punishment - Christian treatment of criminals
Links within Thematic Studies: (knowledge introduction and retention)	- Environmental issues and stewardship - Moral evil, evil and suffering - Forgiveness - Reasons for crime - Types of families	- Sanctity of life - Different ideas about the divine - Evil and suffering as an argument against God	- Creation - Stewardship - Value of human life - Purpose of families	- Gender equality - Same-sex marriage - Abortion - Euthanasia - Sanctity of life	 Buddhist Beliefs and Practices: - Karma, reincarnation and Samsara and Nirvana Crime and Punishment: - Aims of punishment - Christian treatment of criminals
Links to other subject: (fluency of knowledge)	Geography: - Access to abortion in HCs vs LICs - Death Penalty around the world - Birth rates and life expectancy - Sustainability and stewardship - The Brandt Line		Science: - Non-communicable diseases - Stem cell ethical dilemmas - Organ donation ethics - Sex education - Abortion ethics		

Year 11 Post-16 Options with a GCSE in RS
- Philosophy A Level
- Philosophy & Religion A Level
- Health and Social Care T Level or A Level
- Public Services BTEC
- Religious Studies (Philosophy, Ethics & Christianity)

Career Options with a GCSE in RS
- Corporate Social Responsibility Officer
- Social Worker
- Counsellor
- Police Officer
- Author
- Teacher
- Armed Forces
- Architect
- Politician
- Charity Campaigner
- Lawyer