

# The Agreed Syllabus for Religious Education in Northamptonshire

## Non-Statutory Exemplification



**Title:** Islam as a Living Religion: *What is it like to follow a Muslim way of life in Britain today?*

**Year Group:** 7/8/9



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### **About this unit:**

This unit enables pupils to reinforce earlier primary school learning about Islam, and to build a clear and accurate picture of the religion that includes its origins, its present place in British life and its beliefs, teachings and spirituality.

The focus is on Islam in Britain today: Muslims are the second largest religious community in the UK after Christians, numbering between 1.5 and 2 million people, including over 70 000 in the East Midlands region, of whom over 5000 live in Northamptonshire.

The work asks pupils to think for themselves about questions to do with God / Allah, living a Muslim way of life, how the faith is expressed and about the identity of British Muslims and the contributions they make to national life. The unit encourages pupils to explore their own beliefs, values, commitments and ways of living in the light of what they discover about British Islam.

### **Where this unit fits in:**

This unit will help teachers to implement the Northamptonshire Agreed Syllabus for Religious Education by providing them with well worked examples of teaching and learning about the Muslim religion in Britain today, building on learning about Islam from Key Stage 2. The focus on local and national examples has the intention of enabling pupils to explore the idea of 'British Muslim identity' and carries with it a part of RE's concern for attitudes that enable respect for all and community cohesion.

This unit builds on study of Islam, particularly of the 5 Pillars, from Key Stage 2, and contributes to the continuity and progression of pupils' learning by developing a deeper and more coherent understanding of Islam and challenging learners to think about what they can learn from Islam themselves.

**Estimated teaching time for this unit: 10-12 hours.** It is recognised that this unit may provide more teaching ideas than a class will cover in 10-12 hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than trying to cover everything, and linking with other areas of the curriculum where appropriate to maximise learning opportunities and experiences.

### **Key Fields of Enquiry addressed in this unit:**

#### **AT 1: Learning about Religion and Belief**

- Beliefs, Teachings and Sources of Authority
- Religious Practices and Ways of Life

#### **AT 2: Learning from Religion and Belief**

- *Questions of Identity, Diversity and Belonging*
- *Questions of Values and Commitments*

### The core RE concepts that the unit develops are:

**Obedience:** (Muslims believe that humans attain a state of peace through being obedient to Allah);

**Accountability:** (Muslims, in common with many other religions, believe that people are accountable to God for their actions);

**Identity:** (Beliefs, communities and culture give people a sense of identity and self – worth);

**Revelation:** (Muslims believe that Allah revealed the religion of Islam through the holy Qur'an and the Prophets).

### Attitudes Focus

This unit will help pupils to explore attitudes of:

- **Self - awareness** by becoming increasingly aware of the influences on their own identity;
- **Respect for all** by developing a willingness to learn from those who believe and live differently, and by responding to the challenges of a diverse society thoughtfully;
- **Open mindedness** by engaging in positive discussion and debate about the issues of living together in a diverse society, and by considering in depth the Islamic visions of life they encounter.

### The unit will provide these opportunities for pupils:

- To consider the concept of British Muslim identity;
- To consider a diverse range of views about questions of community harmony, integration and plurality;
- From the study of Islam, a rich engagement with questions of the purpose of our lives and the values by which we ought to live is developed;
- To be able to think about their own experiences and views in relation to questions of identity, meaning, purpose and values;
- Experiences include taking part in a role play that explores what will make Northamptonshire a respectful place for all its citizens.

### Background information for the teacher:

The religion of Islam was revealed to the Prophet Muhammad (PBUH) in the seventh century CE. The word Islam means **submission** or surrender, and the life of a Muslim is spent therefore submitting to Allah (God). **Muhammad** (PBUH) was born in the Arabian city of Makkah in 570 CE and it was here where, from the age of forty, he received a series of revelations from **Allah**. The revelations were received over a period of twenty – three years, and were delivered by the Angel Jibreel (Gabriel). These revelations form the **Qur'an**, the sacred text of Islam.

Muslims do not believe that Muhammad (PBUH) brought a new faith. Rather, he is seen as the last of a long line of prophets sent by God to guide people on to the right path. Jesus (Isa) was one such prophet. Muhammad (PBUH) is regarded by Muslims as the '**seal of the prophets**'.

Those who accepted Muhammad (PBUH) as the 'seal of the prophets' and that his revelations were from Allah, were welcomed into the Muslim community (**ummah**). This community migrated from Makkah to Madinah in 622 CE (the **hijrah**), a formative event in the history of Islam. The **five pillars** provide a structure for the daily spiritual life of the Muslim. Muhammad (PBUH) died in 632CE.

**The Muslim way:** Muslims regard Islam as a complete way of life (**din**).

There are **four main concepts** within Islam, which underpin all Muslim belief and behaviour:

- **tawhid**;
- **iman**;
- **ibadah**;
- **akhlaq**.

**Tawhid** is the oneness of Allah. Islam teaches an absolute monotheism. To regard anyone or anything as being equal to Allah, or even a partner with Allah, is described as **shirk** and is absolutely forbidden. The Muslim profession of faith, the **Shahadah**, declares: 'There is no God except Allah.' This is not just an abstract theological statement but one which is worked out in

many ways. God cannot be represented pictorially but the geometrical designs so prominent in Islamic culture are a reflection of the unity and beauty of Allah. And if God is one, the human race is one.

**Iman** is faith, the believer's response to God. Faith is expressed primarily in acceptance of Muhammad as the final messenger of God and of the **Qur'an** as the revealed word of God. Qur'an means 'reciting' and is the definitive guide for all Muslims. The Shahadah continues: 'There is no God except Allah; Muhammad (PBUH) is the messenger of Allah.'

**Ibadah** Muslims use this single word for both **worship** and any **action** which is performed with the intention of obeying Allah. Thus worship and belief-in-action are inextricably linked by the very language. This concept covers many of the most obvious features of Islam, including prayer, fasting, pilgrimage and charitable giving. As the whole of life is worship, no special emphasis is placed on any one aspect of obligation. The five pillars provide a structure for the daily spiritual life of the Muslim.

**Akhlaq** is a term which cannot be translated by a single English equivalent. It means both **behaviour** and the **attitudes and ethical codes** which lie behind specific forms of behaviour. Under this heading are included aspects of family and social life and also issues for the whole of humanity – for example, the possibility of an Islamic social and economic order which is a viable alternative to both capitalism and communism.

**British Islam** The religion has been present in the UK for a long time: the Worthing Mosque, the first in the UK, has been in use since 1889 – over 120 years. The growth of the Muslim communities of the UK in recent decades has been substantial. Check that your pupils understand that about 3% of the population are Muslims (the stereotype often suggests a much higher proportion). There are over 1700 mosques in the UK today. The varied identities of British Muslims are connected to culture and ethnic origin as well as to religion, and are a suitable focus for study in RE, where asking 'What's the difference between culture and religion?' is a fruitful question.

Vocabulary & Concepts	Resources
<p><b>In this unit, pupils will have an opportunity to use words and phrases related to:</b></p> <p><b>Islam</b>            Akhlaq            Allah            Du'a            Eid Ul Fitr            Hajj            Ibadah            Iman            Jihad            Qur'an            Salah            Shariah            Sunnah            Tawhid            Ummah            Zakah</p> <p><b>Religious Studies</b>            Authority            Community            Sacred text</p>	<p><b>Teachers might use:</b></p> <p><b>Key Texts</b></p> <ul style="list-style-type: none"> <li>▪ Qur'an, 6: 151-154</li> </ul> <p><b>Games</b></p> <ul style="list-style-type: none"> <li>▪ 'The Worst Thing in the World' - Evil and Goodness, Developing Secondary RE (RE Today 2001)</li> </ul> <p><b>Web</b></p> <ul style="list-style-type: none"> <li>▪ <a href="http://www.muslimdirectory.co.uk">www.muslimdirectory.co.uk</a> Directory of UK Muslim organizations</li> <li>▪ <a href="http://www.islamic-foundation.com">www.islamic-foundation.com</a> The Islamic Foundation.</li> <li>▪ <a href="http://www.muslim-ed-trust.org.uk">www.muslim-ed-trust.org.uk</a> The Muslim Educational Trust</li> <li>▪ The Islamic Human Rights Commission <a href="http://www.ihrc.org">www.ihrc.org</a></li> <li>▪ Muslim Aid: <a href="http://www.muslimaid.org">www.muslimaid.org</a></li> <li>▪ The National Association of Teachers of RE (NATRE) <a href="http://www.natre.org.uk/">www.natre.org.uk/</a></li> <li>▪ Online searchable sacred texts from different religions at: <a href="http://www.ishwar.com">www.ishwar.com</a></li> <li>▪ Try <a href="http://www.reonline.org.uk">www.reonline.org.uk</a> for a good general gateway to RE materials</li> <li>▪ <a href="http://www.cleo.net.uk">http://www.cleo.net.uk</a> is the main site for the Cumbria and Lancashire Education Online, and offers access to an expanding range of high quality free resources for RE topics, including good material for Islam at KS3</li> <li>▪ Monawar Hussain, <i>Oxford Muslim Pupils' Empowerment Programme: Toolkit</i>, available from: <a href="http://www.teachernet.gov.uk/wholeschool/violentextremism/ompee/">http://www.teachernet.gov.uk/wholeschool/violentextremism/ompee/</a></li> <li>▪ Islamophobia Pack – from Show Racism the Red Card: <a href="http://www.srrc.org">http://www.srrc.org</a></li> <li>▪ DVD and resources from <a href="http://www.southasian.org.uk">www.southasian.org.uk</a> <i>Friends, Strangers, Citizens? Life in Britain post 7/7.</i></li> </ul> <p><b>Books</b></p> <ul style="list-style-type: none"> <li>▪ Questions: Muslims, ed. Stephen Pett, RE today 2010</li> <li>▪ Engaging with Secondary RE series: <i>Interfaith RE</i>, ed. Pamela Draycott</li> <li>▪ <i>Creative RE</i>, ed. Lat Blaylock</li> <li>▪ <i>Inclusive RE</i>, ed. Lat Blaylock</li> <li>▪ Religion in Focus Series, Islam in Today's World (Hodder Murray)</li> <li>▪ 'Codes for Living' Developing Secondary RE, ed. Rosemary Rivett (RE Today)</li> <li>▪ A-Z practical learning strategies Pg 41 (RE Today publications)</li> <li>▪ This is RE, Books 2 and 3; Cath Large (John Murray)</li> <li>▪ Steps in RE: Onwards and Upwards, Lesley Beadle (RE Today 2006) provides activities and learning strategies for SEN pupils</li> </ul> <p><b>Video / DVD / Film</b></p> <ul style="list-style-type: none"> <li>▪ Channel 4 Learning: Worlds of Faith (1999)</li> <li>▪ The Messenger – a movie of the life of the Prophet.</li> </ul>
<p><b>Contributions to spiritual, moral, social and cultural development of pupils:</b></p> <ul style="list-style-type: none"> <li>• Opportunities for <b>spiritual development</b> come from exploring the spiritual lives of British Muslims in ways that enable deeper reflection by pupils on their own sources of inspiration and purpose in life;</li> <li>• Opportunities for <b>moral development</b> come from thinking about the idea of moral effort, struggling for goodness and jihad in their own experience;</li> <li>• Opportunities for <b>cultural development</b> come from engaging in increasing accuracy and depth with the meaning and expression of British Muslim identities, so that pupils can appreciate the diversity of life in the UK.</li> </ul>	

<b>EXPECTATIONS: At the end of this unit ....</b>		
<p><b>Pupils working at level 4 will be able to:</b></p> <ul style="list-style-type: none"> <li>• Use a widening religious vocabulary to show that they understand some aspects of British Muslim identity. (AT1)</li> <li>• Describe the impact of Islamic beliefs and practice on young Muslims in our region. (AT1)</li> <li>• <i>Show that they understand why fairness and justice matter in relations between people of different religions.</i> (AT2)</li> </ul>	<p><b>Pupils working at level 5 will be able to:</b></p> <ul style="list-style-type: none"> <li>• Explain clearly some ways their life and beliefs are similar to and /or different from British Muslims they have studied. (AT1)</li> <li>• Give thoughtful responses to the question: What can I learn from Islamic life and faith? (AT1)</li> <li>• Express thoughtful views about British Muslim identities and about how prejudice can be reduced and harmony developed in our towns and villages. (AT1)</li> <li>• <i>Use accurately and thoughtfully the language of religious study, spirituality and morality to explain their responses to questions about community harmony.</i> (AT2)</li> </ul>	<p><b>Pupils working at level 6 will be able to:</b></p> <ul style="list-style-type: none"> <li>• Interpret for themselves some diverse aspects of British Islam, giving arguments about beliefs, sources of authority and social and community life. (AT1)</li> <li>• Express their own insights into some complex questions about British Islam. (AT1)</li> <li>• Use religious and philosophical language to give informed accounts of how and why Muslim principles and beliefs have an impact in Britain today. (AT1)</li> <li>• <i>Express their own reasoned responses to the value and challenges of belonging to the Muslim faith in Britain today.</i> (AT2)</li> </ul>
<p><b>ASSESSMENT SUGGESTIONS</b></p> <p><i>A formal assessment of each pupil is neither required nor desirable for every RE unit. Continuing use of Assessment for Learning methods is best.</i></p> <p>Teachers can assess this work from the learning tasks set in the last two lessons described below. These two tasks aim to elicit engaged and reflective responses to the material studied throughout the unit, across the ability range.</p> <p><i>Higher attaining pupils: To extend this work, ask gifted and talented pupils to plan to investigate a complex evaluative question about British Islam. It might draw on, for example, the sociology of Islam in Britain, for example making links to geography and looking at the demographics, or the architecture of British mosques, including local ones, or the ways British Muslims travel to Hajj (a travel and tourism connection). Many similar questions, carefully set and resourced, would be appropriate.</i></p>		

**Key Questions: *What do we know about British Islam? What can we plan to discover?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To reflect upon ideas about Islam and ask important questions.</p> <p>To think analytically about how Islam is portrayed in our society.</p> <p>To begin to understand what the identity of 'British Muslim' might mean.</p> <p>To understand and explain some diverse answers from young British Muslims to questions about Islam, belief and ways of life.</p>	<p><b>Who is a British Muslim?</b> Introduce this topic carefully to pupils. One good beginning is to give pupils a selection of images of Islam, photos of mosques, of sports people, footballers who are Muslims, of women in different kinds of Islamic dress, of Muslim MPs, celebrities or others, of Muslim children and so on. Lay these out, or display them on the whiteboard, and ask pupils to choose a small number – say 4 – that would show a person who knows nothing about Islam how the religion is to be understood in 21<sup>st</sup> century Britain. Ask them to justify their choices.</p> <p>Ask pairs of pupils to take the four images they have chosen, and create three questions about each image. Ask them to pose the biggest, deepest questions they can, and to use some of these words in their questions: belief / God / way of life / symbol / foreign / British / puzzling / curious / mysterious.</p> <p>Ask pupils to join with another pair and develop a prioritized list of “Big Questions” about Islam in Britain. Tell them that we hope to answer these questions in the course they are beginning.</p> <p><b>What do British Muslim young people think and believe?</b> Pupils can investigate the opinions and ideas of young Muslims from the NATRE database of young people’s ideas, which is easily searchable online: <a href="http://www.natre.org.uk/db">www.natre.org.uk/db</a> . They should enquire of the database what young Muslims think about some of the questions, and select 5 responses they agree with and five they disagree with on topics like prayer, life after death, God, values or spiritual experience. They can explore the answers, paste up their choices, and write their own ideas and views onto the database.</p> <p>This research could be structured in any number of ways. Pupils could be given the opportunity to research the two/ three areas that interest them the most. They could create a mind-map of different answers/ points and then pick and explain the answers that they have found the most interesting/ surprising/ similar to their own beliefs.</p> <p><b>What did we learn?</b> In a plenary session, consider with pupils what has most struck them about Muslims and Islam from exploring this database? Could also add to list of “Big Questions” arising from pupils’ reflections.</p>	<p>I can identify significant questions about religions. (AT1 L3)</p> <p>I can show understanding of diversity within religion. (AT1 L4)</p> <p><i>I can identify and reflect upon some of my own presuppositions, explaining why I hold my views.</i> (AT2 L5)</p>	<p><i>This starter activity allows pupils a visible ‘way in’ to Islam. Pupils may voice prejudices and stereotypes initially; teachers need to state reasons why RE may challenge prejudices. Model respectful ways of speaking whilst encouraging pupils to reflect, question, ask for more information and be open minded. The work also affords scope for understanding of diversity within religion (not all Muslim women wear the niqab!)</i></p> <p><i>The NATRE database task builds on understanding of diversity within religion as well as allowing pupils to encounter authentic Muslim voices from the outset of study. It makes clear links to using ICT in RE.</i></p>

**Key Questions: Which of the Five Pillars are most important for British Muslims today? Why?**

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To review the knowledge of the Five Pillars that pupils have from Primary RE.</p> <p>To understand the Muslim belief in the oneness of God, and the place of the Five Pillars in contemporary British Muslim life.</p> <p>To explore Muslim beliefs about the attributes of God.</p>	<p><b>Who is a British Muslim?</b></p> <ul style="list-style-type: none"> <li>• <b>How many Muslims?</b> Begin by asking the class to guess how many British people out of 60 million are also Muslims. Tell them at the 2001 Census, the answer was 1.6million – under 3%. If they guessed wrongly, why did that happen? <a href="http://www.statistics.gov.uk">www.statistics.gov.uk</a> is the easy-to-use Census site, where you can find out this information by region, county, borough or ward.</li> <li>• <b>Focus on the Five Pillars: Which matter most?</b> Remind pupils briefly of these, and ask them to keep thinking about which matter most. Research, in groups, features of what it means to grow up as a Muslim: birth rites, learning the Qur'an in Arabic, following the five pillars, being a girl/boy, getting married. Encourage pupils to find and record the scriptural and historical bases of these practices. Relate their findings to the broader issues of growing up within a religious tradition: What impact do the Five Pillars have on young British Muslim lives?</li> <li>• <b>How do Muslim children see their religion?</b> Observe video on Islam through the eyes of children and/or interview parents about how the religion is taught and the expectations they have of their children. Where possible, use e-mail, letters and other forms of research. Create a classroom display on the theme of 'What are the challenges of being a British Muslim?' Ask all pupils to contribute their views.</li> <li>• <b>What do British Muslims want?</b> Play an audio clip of the Shahadah (Muslim statement of faith/ Pillar 1). Supply pupils with English translation and ask them to explain its meaning (could ask them to first highlight key parts of statement to structure understanding).</li> <li>• <b>Oneness of God</b> Introduce different times/occasions at which Muslims might hear or say the Shahadah, linking to the 5 Pillars. Consider whether this private and shared belief can be shouted from Mosques to call the faithful to prayer – Is this like ringing church bells, or different? Should local communities welcome this, and why might some object? It's an example of how the practice of the Pillars is finding distinctive expression in the UK. Introduce list of "The 99 Most Beautiful Names of Allah" in Arabic: emphasise the care Muslims take in writing them. Run a card discussion activity on 24 of these names: pupils work in groups of four and discuss what each card tells them about Muslim understanding of Allah. At the end, pupils should select six names which they would choose to start with if they were introducing the Muslim understanding of Allah to a Year 3 class.</li> <li>• <b>The Five Pillars.</b> Point out to pupils that the Five Pillars are not all equally important – Hajj, for example, is for those who can afford it, but not everyone goes to Makkah. Ask them to consider which matter most, and give reasons why.</li> </ul>	<p>I can describe some of the ways the Shahadah is used by Muslims. (AT1 L3)</p> <p>I can use philosophical words and metaphor to show my understanding of Muslim ideas about God. (AT1 L4)</p> <p>I can make links (AT1 L3) or give explanations of connections between (AT1 L5) each of the Pillars and belief about Allah.</p>	<p><i>Clarify that this statement is all that is required to become Muslim – link to no ethnic preclusions/ challenging presuppositions.</i></p> <p><i>Pupils will have a basic knowledge of the Five Pillars from KS2. Make sure that they know that this practice is widespread in the UK and all over the Islamic world.</i></p>

**Key Question: *What are the main ways that Muslims in Britain follow their Prophet?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To understand the life and significance of the Prophet Muhammad (pbuh).</p> <p>To consider how the practice of Islam in Britain today, including local practice, follows the example and teaching of the Prophet Muhammad (pbuh).</p> <p>To reflect on the question: Who influences me?</p>	<p><b>Who was the Prophet? Why does his life matter so much to Muslims?</b></p> <ul style="list-style-type: none"> <li>Plan to teach pupils the life story of the Prophet in an engaging way – this might use the Muslim movie, “The Messenger”, or be by way of a web quest, or using sequencing cards that tell part of the story.</li> <li>6 key headings may give shape to the story: early life, night of power, night of ascent, town of the prophet, road to Makkah, and the farewell.</li> <li>Explain the importance of Prophet Muhammad (pbuh) for Muslims as the last messenger of God. Other messengers include Adam, Abraham and Jesus – link to Jewish and Christian shared history. Explain why the work has not included drawing the Prophet, acting out his story or making models of Allah: Islamic teaching forbids this because it is so misleading.</li> <li>Why is Prophet Muhammad (pbuh) so important to Muslims? Create class mind-map or ask pupils to rank statements in order of importance: Allah spoke to him; the Qu’ran was revealed to him; he is a role model of how best to live; he rededicated the Ka’bah to Allah; he spread the work of Allah; he is the last and final prophet. Pupils might rank these reasons in explaining the continued significance of the Prophet.</li> </ul> <p><b>How do British Muslims follow the Prophet?</b></p> <ul style="list-style-type: none"> <li>Move on to enable a study of a Muslim family or community, looking at relationships, roles and responsibilities in families, mosques and the wider Ummah (Muslim community). Study of the use of the <i>masjid</i> (mosque). There are several in Northamptonshire. How do these things show that Muslims are following the Prophet?</li> <li>Consider how celebrating major Muslim festivals, e.g. <i>Id-ul-Fitr</i>, <i>Id-ul-Adha</i>, <i>Laylat-ul-Qadr</i> (the Night of Power) shows the value of stories of the Prophet.</li> <li>Think about why different traditions of Islam exist, e.g. <i>Sunni</i>, <i>Shi’ah</i> and what differences and similarities exist between them. Study of issues of Islamic identity through, e.g. work based on videos or CD ROM, or a Muslim visitor.</li> <li>Describe how <i>Muslims</i> contribute to the wider community, e.g. the Muslim Education Trust, the Islamic Foundation.</li> <li>Summarise what the work has shown about how British Muslims follow the Prophet today.</li> </ul>	<p>I can describe the significance of Prophet Muhammad (pbuh) to Muslims. (AT1 L3)</p> <p><i>I can show sensitivity toward Muslims’ beliefs about the drawing of non-figurative images.</i> (AT2 L3)</p> <p>I can explain why British Muslims are influenced by their religion in various ways. (AT1 L5)</p> <p>I can interpret the impact of Muslim belief on various families and communities. (AT1 L6)</p>	<p><i>Clarify “peace be upon him” (pbuh) title and model its use. Clarify that Muslims never worship the Prophet - because there is only one God.</i></p> <p><i>Emphasise Muslim teaching – no idols, because “there is no God but God” (link to previous lesson).</i></p> <p><i>Use the activities to model an appreciation of and sensitivity towards this belief.</i></p> <p><i>Following the Prophet is not the only way that Islamic commitment can be understood.</i></p>

**Key Question: How do Muslims know the best way to live?**

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To learn about the Muslim way of life.</p> <p>To understand the ways in which Islam promotes goodness and responds to evil.</p> <p>To explore how Muslims make choices.</p> <p>To express thoughtful views on the impact of living in Britain for Muslims today.</p> <p>To explain how Muslims understand good and evil, and how they try to build up goodness and fight evil.</p>	<p><b>Making choices:</b> How do you make choices? Think-pair-share on the concept of 'influence'. Pupils might suggest influences from friends, family, teachers, their own moral code of conduct, religious teachings, following the example of others, trying to be like those they admire, and the subtle influences we don't notice – media, for example. Link this to the ways Muslims in Britain speak of the Prophet, as an 'excellent exemplar' for living. So the Hadith are important because they influence Islamic life. Look at some examples. Teach the class that when Muslims make difficult choices, they have the teachings in the Qur'an and also follow the example of the Prophet Muhammad (pbuh) to help them. But this doesn't necessarily mean the choice is easy and obvious.</p> <p><b>Taking advice from Islamic authorities:</b> Give pupils in pairs / groups some dilemmas that young British Muslims might face. These could be written as 'problem page' letters. These might include the challenge of praying 5 times a day in school; whether to drink alcohol; being ashamed of Muslim friends who don't wear the niqab; girls chatting to boys online; problems associated with laziness, jealousy, greed or family life. Provide the groups with a quote sheet of examples of Islamic advice which might relate to the issues. Each group / pair must create a response to some of the dilemmas. It is more important to apply Islamic ideas in depth than to answer lots of dilemmas, so pace the work carefully. The groups present their work on the dilemmas to the class and after watching, pupils must note the range of advice and its application.</p> <p><b>Responses and influences:</b> After each group has performed, ask pupils to volunteer their suggestions and discuss ideas. Give the groups a further 5 minutes, to create 5 sentences which begin like these: 'It's good to be a British Muslim because...', 'It could be hard to be a British Muslim because...', 'The Qur'an and Hadith are big influences on young Muslims because...', 'It's good for everyone to have guidance in life because...', 'Our major influences and sources of guidance include...'. All these ask for the level 5 skill of giving reasons for viewpoints. What has been learned about advice, influence, impact, following? What pieces or sources of advice are more or less important? Does following sacred scripture make it harder or easier to make decisions?</p> <p><b>Summarising: What does Islam teach?</b> Pupils examine and discuss the Muslim teachings on values, what is to be held dear / worshipped and honoured in Islam. God is most great. Humanity takes its value from the Creator. Submission to Allah is the duty of all people. Modesty, faith, community, family are valued in Islamic teaching. Shariah law expresses ideals for society. The Pillars of Faith are valuable in bringing strength and structure to life. Muslims work against poverty and injustice, e.g. through Zakah, Islamic Relief or Muslim Aid.</p> <p><b>What do Muslims do?</b> Pupils think about Islamic practice: stoning the devil on Hajj, following the example of the Prophet, learning the Holy Qur'an by heart, giving Zakat to those in need, preserving family roles and values in societies where these are not held dear. How are Muslim lives influenced? What sort of society would we have if we all lived by the Islamic vision?</p>	<p>I can describe ways in which Islamic life puts ideals into action. (AT1 L3)</p> <p>I can make links between my own way of life and Islamic teaching. (AT1 L3)</p> <p>I can use key words such as Allah, Shariah, Ummah, Qur'an, Sunnah to show my understanding of Islamic ideas and behaviour. (AT1 L4)</p> <p>I can thoughtfully explain some Islamic teachings on morality and conduct, giving reasons for my views. (AT1 L5)</p> <p>I can explain my own opinions and give advice, referring to a variety of religious, cultural and social factors. (AT1 L5)</p>	<p><i>One alternative way of doing this is to use dramatic role play. If you choose this, then be careful to explain to pupils that Muslims do not portray the Prophet in any drama.</i></p> <p><i>The Muslim Educational Trust's magazine for young British Muslims, 'Reflect' has a problem page just like this.</i></p>

**Key Question: How and why do Muslims contribute to life in Britain today?**

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To know about some examples of Muslims who make an interesting contribution to British life and society.</p> <p>To understand why Muslims people might have religious reasons for making their contribution to life in the UK.</p> <p>To reflect for themselves on the idea of being a good citizen.</p>	<p><b>Enquiry methods applied to British Islam</b>                      This part of the work could be organised in various ways: you might set pairs of pupils an enquiry task to be done over a period of lessons for homework and reported back to the class, or you might give the brief to pairs in class time, with internet tools available for research. A more structured approach where pupils read and summarise written resources could also be used. Enquiry processes are good for pupils though: everyone becomes a ‘mini-expert’ in what they have learned.</p> <p><b>What is the impact of Muslim action and commitment in Britain today?</b> Pupils might enquire into one of these 14 questions, producing a short report that includes three captioned images. (Some are much simpler than others – teachers should differentiate by task here):</p> <ul style="list-style-type: none"> <li>• What is the nearest mosque to our school? What is its history?</li> <li>• In our area / town / county, how has the Muslim community grown in the last 50 years?</li> <li>• Why is halal food important to Muslims? Where is halal food made and sold in Northamptonshire?</li> <li>• How many Muslim MPs are there? What parts of the UK are they from? What makes one of them an interesting person?</li> <li>• What is impressive about the work of the charity Muslim Aid, or Islamic Relief, or Muslim Hands?</li> <li>• Compare the challenges of Islamic living to those other young people face.</li> <li>• Use census data to build up a realistic picture of Islam in the UK.</li> <li>• How do Muslims make it possible to practise the 5 daily prayers when they are working?</li> <li>• Should new British mosques seek to make public prayer calls, or are these a disturbance to non-Muslims?</li> <li>• Should Muslim people take time off work for festivals like Eid Ul Fitr? Should they have a right to do this?</li> <li>• Examine how Islam is portrayed in the media in the UK today. What stereotypes do you see, and how could these be balanced?</li> <li>• What artistic and cultural expressions of identity and belief from British Muslims can you find, and what impresses you?</li> <li>• What famous or celebrity Muslim people are you aware of? What can you discover about their commitments and ways of living? (Sport, media, arts, entertainment, other fields).</li> <li>• What research or enquiry question not mentioned above would you like to pursue?</li> </ul> <p><b>Report back.</b> At the end of the investigative part of the work, spend a lesson receiving the presentations the class have made, and building up the whole class’s understanding of British Islam. Emphasise the role of research and the local dimensions of this.</p>	<p>I am able to identify aspects of British Muslim life, and make links to my own ideas. (AT1 L3)</p> <p><i>I understand and apply ideas about British Islam for myself. (AT2 L4)</i></p> <p>I can express and explain my views on aspects of Islamic life in contemporary Britain. (AT1 L5)</p> <p>I can interpret a range of aspects of contemporary British Islam with reference to sacred text, common practice and my own viewpoints, expressing my own insights. (AT1 L6)</p>	<p><i>RE is often in need of sharper enquiry skills, which can develop through this kind of work. Open ended investigation, with the discipline of reporting back to the class, is good. There’s no problem about having two pairs investigating the same question, comparing notes and even perhaps reporting jointly to the rest of the class on their findings.</i></p> <p><i>See the resources section for some web based starting points.</i></p> <p><i>Stephen Pett’s book ‘Questions: Muslims’ (RE Today, 2010) has ready to use materials in it for this lesson.</i></p>

**Key Questions: Why are there now more than 1700 mosques in the UK? What impact does the Muslim community have on life in Britain?**

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To understand the significance of the Mosque in Islamic community life.</p> <p>To think about the importance of the Adhan to Muslims.</p> <p>To evaluate different points of view about questions facing British Muslim communities.</p>	<p><b>The mosque: a place of submission and community.</b>            Teach pupils that the first mosque in Britain opened in Worthing over 120 years ago in 1889. Ask them to guess how many Mosques there are in the UK today. There are over 1700, serving a Muslim population of something towards 2 million. Play a sound file of the Adhan (call to prayer) as pupils enter the room. Ask pupils to jot down words on how it makes them feel. Feedback ideas. Explain what they had been listening to – ask why it might be important to Muslims. You could tell the story of the freed slave, Bilal, who was the first Muezzin (prayer caller) of Islam. Give pupils 6 possible explanations of why the number of mosques has grown a lot in the last 50 years – religious, spiritual, sociological, demographic or geographical explanations could be used. Ask them to express their understanding of the relative merits of these explanations on a pie chart, giving the slice they think is deserved for each of the explanations. (This thinking skills strategy is called ‘responsibility pies’. It helps pupils to handle complex phenomena thoughtfully).</p> <p><b>Case study: a mosque in Britain</b> has submitted an application to the town council to sound the call to prayer five times a day. Pupils work in pairs to think of initial reasons for and against the application. Encourage pupils to think widely, i.e. as well as reasons for the importance of the call to Muslims versus noise disturbance to local residents, pupils could consider possible modern alternatives to the call to prayer and make the comparisons such as churches being allowed to ring their bells.</p> <p><b>Town Council Debate:</b> Divide the class into small groups and give each group a character who will attend the town council meeting. For example, the Imam, a Muslim local resident who supports the application, a non-Muslim local resident who supports the application, a local resident who does not support it, a leader from another faith who supports the proposal, a leader from another faith who does not support it.</p> <p>Groups must write a script (maybe less than 200 words) for their character and one pupil will role-play that person and deliver it at the Town Council meeting. Allow time for debate/ questions between characters after speeches have been delivered. Take a vote at the end to reach decision of the Council. Write a newspaper article on the Council meeting, explaining the different arguments put forward, the view reached by the council, and your own (Editor's) viewpoint with justifications. What has this task shown us about the difficulties of reaching decisions when dealing with matters of faith in the UK?</p>	<p><i>I can describe different viewpoints about the public life of Islam in Britain, and apply ideas like ‘fairness’ and ‘community’ for myself. (AT2 L4)</i></p> <p><i>I can appreciate some of the difficulties involved in fostering community relations and can explain some approaches to building community cohesion. (AT2 L5)</i></p>	<p><i>RE’s mission for respect for all and community cohesion is not something that ‘just happens’ Much professional reflection suggests that addressing issues like this in the relatively calm atmosphere of curriculum learning can confront prejudice and encourage an open minded fairness.</i></p>

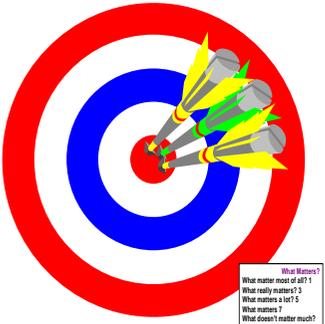
**Key Questions: Are some people scared of Islam? Are some people prejudiced about Islam? What can be done for a fairer Britain?**

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To understand the idea of Islamophobia and consider how prejudice can be reduced.</p> <p>To think through a range of ideas for prejudice reduction.</p> <p>To apply values, beliefs and religious teachings to situations of prejudice or injustice.</p>	<p><b>Prejudice: what examples do we know about?</b> Begin by asking pupils to identify and list examples of prejudice. Can they categorise these – for example, as class prejudice, racism, sexism, ageism? Are some people prejudiced against teenagers? How does it show? Draw attention to the damage done when prejudice has power – Nazism and Hitler provides the most extreme example, but many more might be noted. Consider with the class if prejudice comes from fear, or phobia. Often this is a factor.</p> <p><b>Prejudice against Islam: the idea of Islamophobia</b> Introduce the idea carefully, as the unnecessary fear of the Muslim religion, an example of prejudice. Can pupils suggest any examples? Does this prejudice come from the media perhaps, where a billion Muslim people are judged by the un-Islamic actions of 19 suicide bombers on 9/11? Ask pupils to identify three or more reasons why this prejudice might damage British society today.</p> <p><b>Reducing prejudice: 5 scenarios</b> Ask pupils in pairs to split a page into 4 and make notes of their suggestions about what could be done by four parties to reduce prejudice in the 5 situations below (these could be elaborated imaginatively). The 4 parties are: the media / non-Muslim British people / British Muslims / politicians and government.</p> <ul style="list-style-type: none"> <li>▪ <b>School</b> In a village primary school, there are only white people. The teachers don't want the children to grow up ignorant of the UK and the wider world, so they have a meeting to plan what the 5-11s should learn. What should the primary children learn about Muslims and Islam?</li> <li>▪ <b>Mosque</b> A new mosque has opened in town. A few weeks after the celebrations, widely supported, there are several incidents where groups of young white teenagers throw stones at the mosque, and break windows, before running off.</li> <li>▪ <b>Dress</b> Several Muslim women who wear the Hijab, covering their faces, have had insults and some threats shouted at them in the streets of the town, usually by people who run away. It's upsetting, so they arrange a meeting with the local police to see if anything can be done.</li> <li>▪ <b>Food</b> A butcher opens a new shop in Wellingborough, where many Muslim people live. It doesn't do very well, because no Muslims use the shop. The butcher realises it's because he doesn't sell halal meat.</li> <li>▪ <b>Jobs</b> The local unemployment figures show that 3% of people have no job, but it is 7% of Muslims who have no work. It seems unfair, so the job centre decides to make a plan to reduce Muslim unemployment. But then some white people start to say 'we need jobs too.'</li> </ul> <p><b>Following on:</b> when these 5 scenarios have been considered by pairs of pupils, pool their ideas for prejudice reduction. Ask the pairs to imagine what will happen next in two of the scenarios, and swap ideas in groups of four about how effective their plans to reduce prejudice might be.</p> <p><b>Charter for Fairness:</b> In the light of this work, ask groups of four to create a six point plan for a fairer Northamptonshire, where prejudice is reduced.</p>	<p>I can make links between beliefs and actions. (AT1 L3)</p> <p>I can understand some of the issues involved in inter-faith relations. (AT1 L4)</p> <p><i>I can explain and express my views on questions about prejudice against Islam in Britain today.</i> (AT2 L5)</p>	<p><i>This lesson has strong links to the duty schools have to promote community cohesion, and to Citizenship Education.</i></p>

**Key Questions: *What do Muslims believe about struggle (jihad)? What makes peace between religions?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To understand the meanings of greater and lesser Jihad and be able to apply its teachings.</p> <p>To confront stereotypes about Muslims that link the whole religion to terrorism.</p>  <p>Picture by Monumita, 15, referenced in this lesson.</p>	<p><b>Reacting to terrorism:</b> To begin with, show some pictures of 7/7 and 9/11. Ask pupils to jot down words in response to pictures. What do the images have to do with Islam? Are they fair and accurate or biased? Can an image be biased? Why? Discuss responses with pupils. Pose some key questions: If Islam means peace, why do some people associate it with violence?</p> <p><b>A striking artistic image:</b> Show from the NATRE gallery of young people's RE art work a student picture by Monumita (Muslims in prayer positions overlaid on picture of twin towers destruction) – ask what is going on. What is the point being made? Read her explanation. <a href="http://www.natre.org.uk/spiritedarts/art06/a_just_world/ajw22.php">http://www.natre.org.uk/spiritedarts/art06/a_just_world/ajw22.php</a></p> <p>Clarify that Islam means “submission”, “peace”. Why is Islam often seen as a violent religion?</p> <p><b>What is the greater jihad?</b> Explain to pupils that this word means struggle, and Muslims live out two struggles. The ‘greater Jihad’ is the inner struggle to live well, to be a good Muslim, to conquer evils within myself. From what they have learned so far about Islam, what struggles do pupils think young British Muslims face? For example, which of the 5 Pillars is the biggest struggle? How does living in the UK, where Muslims are a 3% minority, challenge Muslim practice?</p> <p><b>What is the lesser Jihad?</b> The lesser Jihad involves struggling for the faith in social or political life. The Prophet Muhammad (PBUH) was involved in fighting to defend the religion in his lifetime. Introduce a Muslim list of criteria for when it is right to fight.</p> <p>Supply pupils with half a dozen case studies. In groups they have to apply the principles of Jihad to decide which, if any, could be grounds for Jihad. Groups report back their decisions, justifying their views.</p> <p>For a whole class application of lesser Jihad, consider this example: Uthman, a 14 year old British Muslim, hears someone outside the mosque in an argument saying, “Those suicide bombers from the July bombings are in Heaven now. It was a good Jihad.” He disagrees. How many reasons, arguments and ideas can the class generate that Uthman might use to oppose this view? Pupils might make a written response to whether the bombings of 7/7 could ever be considered as a legitimate Jihad. Supply pupils with a writing frame to enable detailed, well justified answers.</p> <p><b>Learning from Jihad.</b> Ask pupils to consider some questions like these from their own point of view: When do you think it is right to fight for your way of life or your beliefs? When do you think it is wrong? Is it true that we are all involved in a daily struggle between good and evil within ourselves? Who do you know who has struggled to change themselves? What would your own ‘Jihad’ be for?</p>	<p>I am able to apply the ideas and meanings of greater and lesser Jihad. (AT1 and 2 L4)</p> <p><i>I can consider the issue of struggling in life for what is best for me. (AT2 L4)</i></p> <p>I can explain some different views about peace and justice in Islam. (AT1 L5)</p> <p><i>I can think about the ways in which the media present and perhaps distort religions, giving my own thoughtful views. (AT2 L5)</i></p>	<p><i>Of all the lessons in the unit, this one needs the most careful planning. The aim is to confront some shocking events in ways that are realistic and fair to Islam. This involves challenging some stereotypes, and offering a range of well thought out perspectives. One counter to Islamophobia and prejudice is information. Another is the challenging presentation of fairness and justice. Another involves deconstructing some negative images. Teachers will need to plan in the light of the needs and experience of their class.</i></p>

## Key Questions: *What matters most to Muslims? What matters most to you?*

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note																				
<p>To review and summarise what has been learned about Islam in Britain today.</p> <p>To synthesise learning around the questions: What matters most to Muslims? What matters most to me?</p> <p>To develop broader and deeper understanding of British Islam.</p> 	<p><b>What matters most to Muslims?</b> Use a revision strategy to recap on the unit of work as it comes to a close. Get groups of 4 to work on this thinking skills activity. They have a target board with 5 circles (see left), and twenty possible answers to the question: What matters most to British Muslims? They can have these on cards and play it as a discussion game, in which they take turns to place a card on one of the circles. The centre circle can contain one item, the next circle three, the blue circle has 5 items, and the next white one 7 items. 4 can be left over. The cards say:</p> <table border="1" data-bbox="539 544 1527 962"> <tbody> <tr> <td><b>The city of Makkah</b></td> <td><b>The Holy Qur'an</b></td> <td><b>Wudu</b> washing for prayer</td> <td><b>Stories of the Prophet</b></td> <td><b>Obeying my parents</b></td> </tr> <tr> <td><b>Salah</b> 5 daily prayers</td> <td><b>Learning Arabic</b></td> <td><b>Believing in Angels</b></td> <td><b>The Mosque</b></td> <td><b>Friday Prayers</b></td> </tr> <tr> <td><b>A clean prayer mat</b></td> <td><b>Celebrating Eid Al Fitr</b></td> <td><b>Aiming for Paradise</b></td> <td><b>Doing Zakah</b> Giving alms</td> <td><b>Wearing traditional clothes</b></td> </tr> <tr> <td><b>Being generous with money</b></td> <td><b>Fasting in Ramadan</b></td> <td><b>Becoming Hajji</b></td> <td><b>The Call to Prayer</b></td> <td><b>Doing what Allah commands</b></td> </tr> </tbody> </table> <p>When they have agreed the layout of the cards, they make a note of what they noticed, discussed, disagreed about, learned. Then they are asked for 20 things that matter most to them. Play the same discussion game with these twenty. What differences are seen between their lives and British Muslim lives?</p> <p><b>Questions for discussion and written work:</b></p> <ul style="list-style-type: none"> <li>How do Muslims express what matters most? How do you?</li> <li>What did you learn in this unit of work about Muslim values?</li> <li>Why don't all Muslims answer the 'what matters most?' question in the same way?</li> <li>How has Islam been represented in your RE lessons? Has it contributed to overthrowing prejudices/ stereotypes? Has it perpetuated any?</li> </ul>	<b>The city of Makkah</b>	<b>The Holy Qur'an</b>	<b>Wudu</b> washing for prayer	<b>Stories of the Prophet</b>	<b>Obeying my parents</b>	<b>Salah</b> 5 daily prayers	<b>Learning Arabic</b>	<b>Believing in Angels</b>	<b>The Mosque</b>	<b>Friday Prayers</b>	<b>A clean prayer mat</b>	<b>Celebrating Eid Al Fitr</b>	<b>Aiming for Paradise</b>	<b>Doing Zakah</b> Giving alms	<b>Wearing traditional clothes</b>	<b>Being generous with money</b>	<b>Fasting in Ramadan</b>	<b>Becoming Hajji</b>	<b>The Call to Prayer</b>	<b>Doing what Allah commands</b>	<p>I can describe which aspects of Islam are more important to believers than others. (AT1 L3)</p> <p><i>I can apply ideas about what matters most and questions of values and commitment for myself. (AT2 L4)</i></p> <p>I can explain how and why Muslim commitments are expressed in action. (AT1 L5)</p> <p><i>I can express my own thoughtful views about similarities and differences between my life and young British Muslims. (AT2 L5)</i></p> <p>I can interpret different aspects of Islam, including sacred texts, for myself. (AT1 L6)</p>	<p><i>This powerful thinking skills structure for the lesson requires a little preparation, but is very flexible – use it on many other RE topics where pupils are enquiring into questions of value and commitment.</i></p> <p><i>Neither Allah nor the Prophet is included in the set of cards: the Muslim view that it's wrong to associate anything with Allah implies this, and the idea that the Prophet was a unique exemplar is also applied.</i></p> <p><i>Another contrasting activity uses the same strategy to explore what matters most in Christianity / Atheism / Buddhism and so on.</i></p>
<b>The city of Makkah</b>	<b>The Holy Qur'an</b>	<b>Wudu</b> washing for prayer	<b>Stories of the Prophet</b>	<b>Obeying my parents</b>																			
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**Key Question: *What have we learned from the study of British Islam?***

Learning Objectives	Suggested Teaching and Learning	Learning Outcomes	Points to note
<p>To reflect on their learning about Islam and enquire into their own responses and reactions in increasing depth.</p> <p>To apply their own ideas, views and insights in a thoughtful and evaluative way.</p>	<p><b>Assessment activity: 4 from 16</b> Ask pupils to select four questions from the set below and answer each in between 50 and 75 words.</p> <ol style="list-style-type: none"> <li>1. What do you think are the best things about being a young Muslim in Britain today?</li> <li>2. List 3 or more of the hard things about being a Muslim in Britain today.</li> <li>3. If you could ask the Prophet Muhammad (PBUH) 5 questions, what would they be?</li> <li>4. Muslims think Prophet Muhammad (PBUH) is one of the greatest leaders ever. What makes him such an admired person?</li> <li>5. What similarities and differences between Prophet Muhammad (PBUH) and another inspiring human can you see? Explain your lists.</li> <li>6. Islam means peace. How do you think Islam helps people to find peace?</li> <li>7. Muslims believe in one God only. What do you believe about God, and why?</li> <li>8. Muslims say they get strength from the 5 pillars. How? What do you get strength from?</li> <li>9. Islam is over 1400 years old, and has over a billion followers. It's the world's fastest growing religion, and the second biggest. What do you think accounts for its success?</li> <li>10. To be a good Muslim, you must be generous and give 2½ % of your money to help the poor (Zakah). What would change if everyone in the world did this? Is it a good idea?</li> <li>11. 'Allah is the greatest' say the Muslims. What do they mean? If you were asked who is the greatest, what would you say? Give three + reasons to explain your answer.</li> <li>12. What is respect, and why is it important? List some ways of showing respect that you know Muslims use. What do Muslims respect? What do you respect? How do you show it?</li> <li>13. What do you think are the three most important values that Muslims hold on to? Give three important values of your own as well. How do they compare?</li> <li>14. 'The moon to light, and the star to guide' is an explanation of Islam's common symbol. In what ways does Islam light people's lives? In what ways does it guide followers? And what lights and guides your life?</li> <li>15. If you became a Muslim, what would be good and what would be hard for you? (Don't do this question if you are a Muslim: try number 16 instead).</li> <li>16. If you are a Muslim, make a list of the differences between what you learned in RE this year and what you learned from the family or the Mosque about your faith.</li> </ol> <p>This structure provides for extended writing, pupil choice, increasing depth (questions 9-16 are harder in some ways) and personal, AT2 responses. Lower attaining pupils might select three questions from 1-8.</p>	<p><i>I can apply ideas from my learning about Islam to make connections between Muslim life and my own life. (AT2 L4)</i></p> <p>I can explain and express my views of some similarities and differences between my life and British Muslim life. (AT1 and 2 L5)</p> <p>I can interpret some aspects of Islamic life in Britain today, giving thoughtful reasons, explanations and insights of my own. (AT1 and 2 L6)</p>	<p><i>The intention here is to combine several elements of the foregoing study, giving pupils opportunities to show what they have learned about Islam and to reflect more deeply on what they have learned from Islam.</i></p> <p><i>The set of questions given here are easily adaptable to the content you have actually taught – the principle of select questioning is good, and emphasises personalised learning and pupil voice in the enquiry of this unit.</i></p>