



MINISTRY OF EDUCATION

Islamic Religious Studies

for Senior High Schools

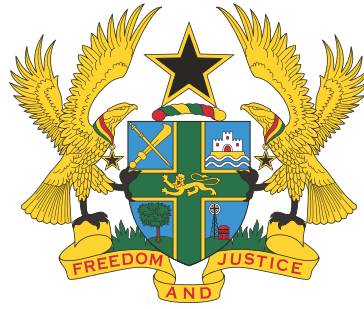
TEACHER MANUAL

YEAR THREE



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

MINISTRY OF EDUCATION



REPUBLIC OF GHANA

Islamic Religious Studies

for Senior High Schools

Teacher Manual

Year Three



**NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION**

ISLAMIC RELIGIOUS STUDIES TEACHER MANUAL

Enquiries and comments on this manual should be addressed to:

The Director-General

National Council for Curriculum and Assessment (NaCCA)

Ministry of Education

P.O. Box CT PMB 77

Cantonments Accra

Telephone: 0302909071, 0302909862

Email: info@nacca.gov.gh

Website: www.nacca.gov.gh



©2026 Ministry of Education

This publication is not for sale. All rights reserved. No part of this publication may be reproduced without prior written permission from the Ministry of Education, Ghana.



CONTENTS

INTRODUCTION FOR THE YEAR THREE TEACHER MANUAL	V
ACKNOWLEDGEMENTS	VII
SECTION 1: CREATION AND THE DISOBEDIENCE OF HUMANKIND	1
STRAND: STUDY OF RELIGION, GOD’S CREATION AND HUMANKIND	1
SUB-STRAND: The Nature of God and His Creation	1
WEEK 1	3
Focal Area: The Qur’anic Account of Creation	3
WEEK 2	9
Focal Area: Symbolism and Comparative Understanding of Creation in Islam	9
WEEK 3	14
Focal Area: The Disobedience of Adam and Hawa	14
WEEK 4	19
Focal Area: Philosophical and Theological Reflections on Free Will, Divine Will and Human Disobedience	19
SECTION 2: WORSHIP IN ISLAM	27
STRAND: 1. RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT	27
SUB-STRAND: Worship and values for development	27
WEEK 5	29
Focal Area: The Centrality of ‘Ibādah and the Core Forms of Worship in Islam	29
WEEK 6	34
Focal Area: Historical Development of Islamic Worship and the Influence of Contextual Change	34
WEEK 7	41
Focal Area: Islamic Jurisprudence, Globalisation, and Modern Reinterpretations of Worship	41
WEEK 8	47
Focal Area: A Comparative Study of Worship in Islam and African Indigenous Religion	47
WEEK 9	52
Focal Area: Worship as a Pathway to Religious Peaceful Coexistence	52
SECTION 3: MUSLIM PRACTICES AND NATIONAL DEVELOPMENT	60
STRAND: 1. RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT	60
SUB-STRAND: Muslim Practices and National Development	60
WEEK 10	62
Focal Area: Zakat as a Spiritual Obligation and Instrument for National Development	62

WEEK 11	68
Focal Area: Sadaqah for socio-economic development	68
WEEK 12	73
Focal Area: Hajj, a Journey of Unity, Equality, and Peace-building	73
WEEK 13	79
Focal Area: Salah as a Tool for Time Discipline and Personal Development	79
SECTION 4: ISLAM AND WOMEN	86
STRAND: RELIGIOUS COMMUNITIES AND NATION BUILDING	86
SUB-STRAND: Religious Communities, Gender and Development	86
WEEK 14	89
Focal Area: Teachings of Islam on Women	89
WEEK 15	95
Focal Area: Key Women in the start and spread of Islam	95
WEEK 16	100
Focal Area: Contribution of Ghanaian Muslim Women to Islam	100
WEEK 17	107
Focal Area: The Multifaceted Roles of Muslim Women	107
WEEK 18	113
Focal Area: How Religious Teachings Have Been Used to Limit Women's Roles	113
WEEK 19	119
Focal Area: Islamic Values and Global and National Frameworks on Women's Empowerment	119
SECTION 5: ISLAM AND FRAUD	128
STRAND: RELIGION AND CONTEMPORARY ISSUES	128
SUB-STRAND: Religion and Fraud	128
WEEK 20	130
Focal Area: Fraud in Contemporary Society	130
WEEK 21	135
Focal Area: Emerging Forms of Fraud	135
WEEK 22	142
Focal Area: Analysing Cases of Fraud to Build Critical Awareness	142
WEEK 23	148
Focal Area: Teachings of Islam on Fraud	148
WEEK 24	156
Focal Area: Applying Islamic Ethical Principles to Combat Fraud	156
REFERENCES	164

INTRODUCTION

The National Council for Curriculum and Assessment (NaCCA) has developed the third and final set of curriculum materials to support the implementation of the new Senior High School curriculum.

This Year Three Teacher Manual for Islamic Religious Studies covers all aspects of the content, pedagogy, teaching and learning resources and assessment required to effectively support learners in their final year of Senior High School. All the necessary information for the Student Assessment Portal has been included in the Year Three Teacher Manual to simplify the development of weekly learning plans, meaning that teachers have a single reference document.

The Year Three Teacher Manual has two main objectives:

- To support learners to consolidate and deepen their understanding of the content, pedagogy, and assessment across all three years of the new Senior High School curriculum in preparation for the West Africa Senior Secondary Certificate Examination (WASSCE).
- To equip teachers with the tools and resources needed to deliver revision-focused, assessment-led lessons that build on the knowledge learners have acquired from Year One to Year Three.

In this third year, teachers will be supporting learners to prepare for the WASSCE. Each section of the Teacher Manual is therefore structured around the highest Depth of Knowledge (DoK) levels, allowing learners to build progressively on knowledge acquired from Year One to Year Three. For each week, learning tasks and pedagogy are built around the assessment, ensuring that classroom activities directly prepare learners for the demands of the examination. Two sets of sample examination papers are also provided; one administered by Week 12 as a first semester practice examination, and one by Week 20 as a mock examination, to gauge learners' competencies and identify areas requiring remediation.

To further support teachers in delivering Year Three, NaCCA, working with the Ghana Education Service, has developed a subject specific App for each subject.

The Year Three PLC sessions have been revised in response to findings from the 2025 annual evaluation survey. The survey confirmed that teachers have made strong progress in lesson planning, use of varied instructional methods, ICT integration and modes of assessment. To address the identified gap in explaining concepts clearly using examples familiar to learners, each PLC session now includes a dedicated Content Exploration segment. This ten-minute segment brings the subject group together to work through one challenging problem or concept from the week's Teacher Manual content, not to plan how to teach it, but to ensure that every teacher in the group fully understands it.

The PLC sessions in Year Three also place particular emphasis on connecting the week's content to equivalent topics taught in Years One and Two. Teachers are encouraged to note the recap weeks signposted throughout the Teacher Manual and to use the App to explore how content across all three years links together.

As in previous years, teachers are expected to integrate National Values, Gender Equality and Social Inclusion (GESI), Social and Emotional Learning (SEL), and 21st-century skills into

their learning activities, assessment tasks, and rubrics and mark schemes. The subject-specific App will support teachers in doing this throughout the year.

Ghana Education Service acknowledges the dedication of the teachers who have implemented the new curriculum across Years One and Two and recognises that Year Three represents both the culmination of that effort and a critical moment for learners. The Year Three Teacher Manual and its accompanying resources have been developed to ensure that every learner, regardless of background, ability, or school context, is fully prepared to demonstrate what they know and can do in the WASSCE and to progress confidently to further studies, the world of work, and adult life.

ACKNOWLEDGEMENTS

Special thanks to Professor Samuel Ofori Bekoe, Director-General of the National Council for Curriculum and Assessment (NaCCA) and all who contributed to the successful writing of the Teacher Manuals for the new Senior High School (SHS) curriculum.

The writing team was made up of the following members:

National Council for Curriculum and Assessment	
Name of Staff	Designation
Reginald Quartey	Ag. Director, Curriculum Development Directorate
Anita Cordei Collison	Ag. Director, Standards, Assessment and Quality Assurance Directorate
Dr. Mercy Nyamekye	Ag. Director, Research, Planning, Monitoring, and Evaluation
Joana Adua Vanderpuije	Ag. Director, Instructional Resources Directorate
Rebecca Abu Gariba	Ag. Director, Corporate Affairs
Nii Boye Tagoe	Senior Curriculum Development Officer
Juliet Owusu-Ansah	Principal Curriculum Development Officer
Samuel Owusu Ansah	Principal Curriculum Development Officer
Godwin Mawunyo Kofi Senanu	Assistant Curriculum Development Officer
Stephen Acquah	Principal Curriculum Development Officer
Thomas Kumah Osei	Principal Curriculum Development Officer
Ayuuba Sullivan	Principal Curriculum Development Officer
Dr. Jephthar Adu-Mensah	Principal Standards, Assessment and Quality Assurance Officer (SAQA)
Richard Teye	Principal Standards, Assessment and Quality Assurance Officer (SAQA)
Nancy Asieduwaa Gyapong	Assistant Standards, Assessment and Quality Assurance Officer (SAQA)
Bridget Aku Anku	Principal, Standards, Assessment and Quality Assurance Officer (SAQA)
Francis Agbalenyo	Principal Research, Planning, Monitoring and Evaluation Officer
Joseph Barwuah	Senior Instructional Resource Officer
Samuel Amankwa Ogyampo	Senior Corporate Affairs Officer
Seth Nii Nartey	Corporate Affairs Officer

Writers		
Name	Name of Institution	Subject
Bernard Adobaw	West African Examinations Council	Accounting
Emmanuel Kodwo Arthur	Institute of Chartered Accountants, Ghana	
Benedicta Ama Yekua Etuafu	Ogyedom SHTS	Additional Mathematics
Innocent Nunana Duncan	KNUST SHS	
Benedicta Carbilba Foli	Pope Johns SHS & Minor Seminary, Koforidua	Agricultural Science
David Esela Zigah	Achimota School	
Prof. Jakpasu Victor Kofi Afun	Kwame Nkrumah University of Science and Technology	
Eric Morgan Asante	St. Peter's Boys SHS	Agriculture
Prof. Frederick Adzitey	University for Development Studies, Tamale	
Akuffo Twumhene Frederick	Koforidua SHTS	Applied Technology
Emmanuel Korletey	Benso SHTS	
Firmin Anewuoh	Presbyterian College of Education, Akropong	
Isaac Buckman	Armed Forces SHTS	
Kunkyuuri Philip	Kumasi Senior High Technical School	
Lavoe Daniel Kwaku	Sokode SHTS	
Philip Turkson	St Joseph's SHTS, Bekwai	
Dr. Sherry Kwabla Amedorme	Univ. of Skills Training and Entrepreneurial Development	
Walter Banuenumah	Univ. of Skills Training and Entrepreneurial Development	
Wisdom Dzidzienyo Adzraku	Univ. of Skills Training and Entrepreneurial Development	
Abass Umar Mohammed	University of Ghana, Legon	Arabic
Mohammed Mahey Ibrahim	Tijjaniya Senior High School, Kumasi	

Writers		
Name	Name of Institution	Subject
Dr. Ebenezer Acquah	University of Education, Winneba	Art and Design Studio and Foundation
Dr. Mantey Jectey-Nyarko	Kwame Nkrumah University of Science and Technology	
Kwame Opoku-Bonsu	Kwame Nkrumah University of Science and Technology	
Seyram kojo Adipah	GES- Ga East	
David Kofi Oppong	Kwame Nkrumah University of Science and Technology	Aviation and Aerospace
Obed Frimpong	Zipline International	
Jo Ann Naa Dei Neequaye	Nyakrom SHTS	Biology
Paul Beeton Damoah	Prempeh College, Kumasi	
Dr. Daniel Akwei Addo	Kwame Nkrumah University of Science and Technology	Biomedical Science
Dr. Mrs. Dorothy Araba Yakoba Agyapong	Kwame Nkrumah University of Science and Technology	
Avole Baba Ansbert	Bolga SHS	Business Management
Emmanuel Caesar Ayamba	Bolgatanga Technical University	
Faustina Graham	GES HQ	
Bismark Kwame Tunu	Opoku Ware School, Kumasi	Chemistry
Patrick Nsobila Awumbire	Bolgatanga S.H.S.	
Francis Normanyo	Mt Mary College of Education	Christian Religious Studies & Islamic Religious Studies
Francis Opoku	Valley View University	
Haruna Zagoon-Sayeed	University of Ghana	
Kabiru Soumana	GES HQ	
Richardson Addai-Mununkum	University of Education, Winneba	
Seth Tweneboah	University of Education, Winneba	
Jusinta Kwakyewaa (Rev.Sr.)	St Francis SHTS, Akim Oda	Clothing and Textiles
Rahimatu Yakubu	Potsin T.I Ahmadiyya SHS	
Dordoe Raphael Senyo	Ziavi SHTS	Computing and ICT
Gaddafi Abdul-salaam	Kwame Nkrumah University of Science and Technology	
Kwasi Abankwa Anokye	Ghana Education Service	

Writers		
Name	Name of Institution	Subject
Gabriel Boafu	Kwabeng Anglican Senior High Technical School	Design and Communication Technology
Mensah Henry Angmor	Anglican Senior High School, Kumasi	
Phyllis Mensah	University of Skills Training and Entrepreneurial Development (	
Charlotte Kpogli	Ho Technical University	Economics
Salitsi Freeman Etonam	Anlo SHS, Anloga	
Daniel Kwesi Agbogbo	Kwabeng Anglican Senior High Tech School	Engineering
Dr Valentina Osei-Himah	Atebubu College of Education	
Benjamin Orrison Akrono	Islamic Girls' SHS	English Language
Esther Okaitsoe Armah	Mangoase SHS	
Kukua Andoh Robertson	Breman Asikuma SHS	
Perfect Quarshie	Mawuko Girls SHS, Ho	
Ama Achiaa - Afriyie	St. Louis SHS, Kumasi	Food and Nutrition
Lily-Versta Nyarko	Mancell Girls SHTS, Kumasi	
Osmanu Ibrahim	Mount Mary College of Education, Somanya	French
Mawufemor Kwame Agorgli	Akim Asafo SHS	
Comfort Korkor Sam	University for Development Studies, Tamale	General Science
Robert Arhin	S.D.A SHS, Akim Sekyere	
Ishmael Yaw Dadson	University of Education, Winneba	Geography
Prof Ebenezer Owusu -Sekyere	University for Development Studies, Tamale	
Raymond Nsiah-Asare	Methodist Girls' SHS, Mamfe	
Catherine Ekua Mensah	University of Cape Cape	Ghanaian Language
David Sarpei Nunoo	University of Education, Winneba	
Prof Kwasi Adomako	University of Education, Winneba	
Arko Blay Augustine	University of Education, Winneba	Government
Josephine Akosua Gbagbo	Ngleshie Amanfro SHS	
Anitha Oforiwah Adu-Boahen	University of Education, Winneba	History
Prince Essiaw	Enchi College of Education	

Writers		
Name	Name of Institution	Subject
Blessington Dzah	Ziavi SHTS	Literature-in-English
Juliana Akomea	Mangoase SHS	
Dorcas Akosua Opoku	Winneba SHS	Management in Living
Grace Annagmeng Mwini	Tumu College of Education	
Eric Abban	Mt. Marys College of Education, Somanya	Mathematics
Isaac Buabeng	Mamprobi Sempe 2 JHS	
Benjamin Ofori	Cocoa Research Institute of Ghana Primary School	Music
Cosmas W. K. Mereku	University of Education, Winneba	
Davies Obiri Danso	New Juaben SHS	
Prof. Joshua Alfred Amuah	University of Ghana, Legon	
Evans Kofi Mati	GES HQ	
Wilson Klebi	GES HQ	
Professor Emmanuel Obed Acquah	University of Education, Winneba	
Chris Ampomah Mensah	Bolgatanga S.H.S	Performing Arts
Doreen Deedee Quarcoo	University of Education, Winneba	
Dr. Latipher Osei Appiah-Agyei	University of Education, Winneba	
Albert Sackey	KNUST SHS	Physical Education and Health (Core and Elective)
Ebenezer Ewiah-Quarm	Nkroful Agric SHS	
Evans Asare Yeboah	Adisadel College	
John Benedict Nyarko	Adisadel College	
Mary Aku Ogum	University of Cape Coast	
Dr Linus Kweku Labik	KNUST	Physics
Sylvester Affram	Kwabeng Anglican SHTS	
Anthony Mensah	Abetifi Presbyterian College of Education	RME
Clement Nsorwineh Atigah	Tamale SHS	
Eliel Keelson	Kwame Nkrumah University of Science and Technology	Robotics
Isaac Nzoley	Wesley Girls High School	

Writers		
Name	Name of Institution	Subject
Jemima Ayensu	Holy Child Girls SHS, Cape Coast	Social Studies
Mohammed Adam, Ph.D.	University of Education, Winneba	
Simon Tengan	Wa Senior High Technical School	
Franklina Kabio-Danlebo	University of Ghana	Spanish
Mishael Annoh-Achampong	University of Media, Art and Communication	
Augustina Gloria Henyo	West African Examinations Council	Inclusive Education
Dr. Gideon Kwesi Obosu	University of Cape Coast	
Dr. Daniel Fobi	University of Education, Winneba	
Dr. Martha-Pearl Okai	University of Cape Coast	
Francis Kweku Essel	Ashesi University	
Richard Doku	Mampong/Akw SHTS For The Deaf	
Yao Mati Abotsi	Ghana Blind Union	
Seth Kwame Ativor	Okuapemman SHS, Akropong	
Bernard Duorinaah	Presbyterian College of Education	
Evans Odei	Achimota Senior High School	

Reviewers		
Name of Reviewer	Institution	Subject
Ms. Ivy Eklemet	Univ. of Professional Studies, Accra	Accounting
Francis Tornyenor	Pope John SHS & Minor Seminary, Koforidua	Additional Mathematics
Selina Acheampong	Univ. College of Agriculture and Environmental	Agricultural Science
Mr. Godwin B. K. Doli	Municipal Educ. Office, Amasaman	Agriculture
Abdullah Musah Abdullah	Univ. of Media Arts & Communication, UniMAC	Arabic
Ernest Kwasi Elelakpodia	Hope College, Gomoa Fetteh	Art and Design Studio
Ernest Kwasi Elelakpodia	Hope College, Gomoa Fetteh	Art and Design Foundation
Okyere Kojo Alex	Ada College of Education	Automotive & Metal Technology
Dr. Augustine Akuoko Kwarteng	Univ. of Mines and Technology	Aviation & Aerospace Engineering

Reviewers		
Name of Reviewer	Institution	Subject
Rev. Joseph Kweku Delanyo	formerly of Hope College, Gomoa Fetteh	Biology
Dr. Irene Adzo Agbo	Univ. of Professional Studies, Accra	Biomedical Science
Mr. Alex A. Appah	Christ Calvary Prep. Sch.	Building Construction & Woodwork Technology
Mr. Emmanuel Boakye	Ghana Employers Association	Business Management
Joyce Okreyewa Odei	Hope College, Gomoa Fetteh	Chemistry
Rosemary Quarcoo	Department of Clothing and Textiles, UEW	Clothing and Textiles
Esme Serwaa Boateng	Ghana National College, Cape Coast	Design & Communication Technology
Dr. Kofi Kamasa	Department of Management Studies, UMaT	Economics
Dr. Emmanuel Ampoma Affum	Telecom Engineering Department, KNUST	Electrical & Electronics Technology
Dr. Albert Kotawoke Awopone	Univ. of Skills Training & Entrepreneurial Development	Engineering
Prof. Philip Gborsong	University of Cape Coast	English Language
Sylvia Baaba Yankey		Food and Nutrition
Gregory Nana Kobina Nketsia Mensah	Mfantsipim School, Cape Coast	French
Joyce Okreyewa Odei	Hope College, Gomoa Fetteh	General Science
Prof Kofi Adu Boahen	University of Education, Winneba	Geography
Prof. Regina Caesar	University of Education, Winneba	Ghanaian Languages
Clement Adu Acheampong	Prempeh College SHS, Kumasi	Government
Prof Wilson Yayoh	Univertsity of Cape Coast	History
Felicia Archeresuah	Nkoronza Technical Institute	Information Communication Technology
Dr. Frank Kwabena Nyarko	Kwame Nkrumah Univ. of Science and Technology	Manufacturing Engineering
Ezekiel Osei Bonsu	Bono East Regional Education Office, Nkoranza	Mathematics
Ms. Anna Holdbrooke	Swedru Senior High School	Management in Living

Reviewers		
Name of Reviewer	Institution	Subject
Prof Mark-Millas Fish	University of Education, Winneba	Music
Francis Maxwell Ayamba	Atebubu College of Education	Physical Education and Health Core
Sulemana Ahmed Tijani	Atebubu College of Education	Physical Education and Health Elective
Dr. Godfred Asare Yeboah	University of Education, Winneba	Performing Arts
Peter Bekoe	Our Lady of Mount Carmel Girls SHS, Techiman	Physics
Christain Kwarteng Mensah Oppong	Prempeh College, Kumasi	Religious and Moral Education
Dr. Yaw Okraku-Yirenki	Kofi-Annan Centre of Excellence in ICT	Robotics
Samuel Larbi	St Louis Girls SHS, Kumasi	Social Studies
Prof. Jonson Asunka	University of Ghana Legon	Spanish

SECTION 1: CREATION AND THE DISOBEDIENCE OF HUMANKIND

STRAND: STUDY OF RELIGION, GOD'S CREATION AND HUMANKIND

SUB-STRAND: The Nature of God and His Creation

Learning Outcome: Critically analyse the creation story in Islam and on disobedience to identify God's original purpose for humankind and how human's actions destroyed this original intention

Content Standard: Demonstrate understanding of creation story of Islam and assess how humans' disobedience has affected God's original intentions for humankind

SECTION INTRODUCTION / SUMMARY

This section will introduce learners to the Islamic understanding of creation and the early moral drama of disobedience and repentance that defines the human condition. Beginning with the Qur'anic narrative of creation, learners will explore how Allah brought the heavens, the earth, and humankind into existence with divine wisdom and purpose. They will examine the creation of Adam as the first human and *khalīfah* (vicegerent), reflecting Allah's attributes of power, knowledge, and creativity.

As the lessons progress, learners will be guided to interpret the symbolic and theological meanings of creation—how nature serves as a sign (*āyah*) of divine power and how human life carries the responsibility of stewardship and worship. Comparative discussions will enable them to appreciate similarities and distinctions between the Qur'anic creation story and those found in other traditions, including Christianity and African Indigenous Religion.

Subsequent lessons will focus on the disobedience of Adam and Hawa, tracing the role of Iblis, the consequences of moral failure, and the redemptive power of repentance. The section will culminate in a philosophical inquiry into the concept of free will (*ikhtiyār*), divine decree (*qadar*), and the moral tension between human choice and divine will. Through these explorations, learners will develop a balanced understanding of Islamic theology and ethics, learning that human imperfection is part of divine wisdom and that repentance opens the path to spiritual renewal.

The Lessons covered are:

Week 1	The Qur'anic Account of Creation
Week 2	Symbolism and Comparative Understanding of Creation in Islam
Week 3	Disobedience of Adam and Hawa
Week 4	Philosophical and Theological Reflections on Free Will, Divine Will, and Human Disobedience

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical approaches across this section will combine textual study, inquiry, experiential learning, and critical reflection to engage learners intellectually. Teachers will use Talk for Learning strategies to promote scriptural dialogue, encouraging learners to analyse Qur’anic verses such as *Qur’an* 7:54, 2:30–38, 15:26–29, and 20:115–123. Discussion prompts will lead students to identify divine attributes, moral lessons, and human responsibilities expressed in these passages.

Inquiry-Based and Collaborative Learning will be employed to nurture curiosity and shared interpretation. Learners will work in groups to compare creation accounts, examine moral choices, and research philosophical perspectives on free will and predestination. These activities will strengthen research, analysis, and communication skills while fostering mutual respect for diverse interpretations.

Experiential Learning will form a major part of this section’s pedagogy. Learners will watch short Qur’anic story adaptations, engage in role-plays of Adam and Hawa’s experience in the Garden, and reflect through journal writing on lessons of temptation, repentance, and mercy. Teachers will also guide philosophical debates on questions such as, “*Was human disobedience freely chosen or predestined?*” to develop learners’ critical reasoning and ethical judgement.

Throughout, pedagogical exemplars will intentionally embed 21st Century Skills, Gender Equality and Social Inclusion (GESI), Socio-Emotional Learning (SEL), and Shared National Values (SNV). By comparing perspectives, collaborating across differences, and reflecting morally on their own choices, learners will build empathy, analytical depth, and responsible citizenship grounded in Islamic ethics.

ASSESSMENT SUMMARY

Assessment across this section will be both formative and summative, designed to evaluate learners’ comprehension of Qur’anic teachings, analytical reasoning, and moral interpretation.

Formative tasks will include scripture interpretation exercises, group presentations, and concept maps that test learners’ grasp of creation, disobedience, and divine attributes. Learners will be encouraged to cite Qur’anic verses accurately and interpret their meaning in context.

Summative assessments will require higher-order thinking (DoK Levels 3–4), prompting learners to synthesise scriptural, moral, and philosophical ideas. For instance, learners will explain how creation symbolises Allah’s power and wisdom, analyse the moral significance of Adam and Hawa’s disobedience, and critically evaluate the philosophical tension between *qadar* and *ikhtiyār*.

By the end of the section, learners will demonstrate not only theological understanding but also moral maturity—expressing how the story of creation and disobedience guides human conduct, ethical decision-making, and submission to Allah’s will.

WEEK 1

Learning Indicator: *Examine the Creation story in the Qur'an*

FOCAL AREA: THE QUR'ANIC ACCOUNT OF CREATION

INTRODUCTION

The Qur'an provides a comprehensive and spiritually profound account of how Allah created the universe, the earth, and humankind. It teaches that creation is an act of divine wisdom and power, revealing Allah's attributes of mercy, knowledge, and authority. According to the Qur'an, all things—seen and unseen—were created with purpose and order, demonstrating that nothing exists by chance.

The story of creation also introduces Adam as the first human being and Allah's *khalīfah* (vicegerent) on earth, entrusted with stewardship and moral responsibility. This lesson will enable learners to understand the stages of creation, the role of angels and Iblīs, and the theological meaning of being human in Islam. Learners will develop Qur'anic literacy and reflect on how the creation story shapes faith, ethics, and human duty in contemporary society.

REVIEW OF RELATED PREVIOUS LESSON

In the previous year's study (Grade 11), learners explored the attributes of Allah, focusing on His omnipotence, knowledge, and creative power. Those lessons laid the foundation for understanding Allah as the sole Creator and Sustainer of all existence.

This week's lesson builds on that by exploring *how* Allah's creative power is expressed in the Qur'an and *why* humankind was created with a special purpose. Learners will connect earlier ideas about Allah's nature with the narrative of creation and humanity's role as *khalīfah*.

REVIEW QUESTIONS

1. What does the attribute *Al-Khāliq* (The Creator) tell us about Allah?
2. How do Muslims recognise Allah's power through the natural world?
3. Why is belief in Allah's creative authority central to Islamic faith?

KEY POINTS

1. Qur'anic Narrative of Creation

- Allah created the heavens and the earth in six *ayyam* (periods of time) as stated in *Qur'an* 7:54 and 41:9–12.
- *Qur'an* 21:30 describes the heavens and earth as once joined before being separated.
- The Qur'an describes creation as a process that reflects divine order, balance, and purpose, not randomness.
- Creation proceeds through divine command: "*Kun fa-yakūn*" — "Be, and it is" (*Qur'an* 36:82). Thus, showing His creative command and power.
- Humanity is formed with intention and purpose (*Qur'an* 15:26–29).

2. Process and Stages of Creation

The Qur'an highlights the formation of the heavens, the earth, light, water, vegetation, and living beings (*Qur'an* 21:30, 24:45). Creation is presented as systematic and progressive, leading to the formation of humankind as the climax of divine creation. These stages reflect both the unseen and physical aspects of creation.

3. Creation of Adam and the Role of Angels

- Adam was created from clay and honoured by receiving the soul (*rūḥ*) (*Qur'an* 15:26–29).
- Allah taught Adam the “names” — knowledge and meaning (*Qur'an* 2:31).
- Allah commanded the angels to prostrate before Adam as a sign of honour, but Iblīs refused out of pride (*Qur'an* 7:11–18).
- This event highlights the beginning of human responsibility and moral testing.

4. The Concept of Khilafah (Vicegerency)

- Adam was appointed as Allah's representative on earth (*Qur'an* 2:30).
- Humans are entrusted with caring for creation, using resources wisely, and upholding justice and morality.
- The khalīfah concept establishes the foundation for ethical living, environmental responsibility, and social justice in Islam.

5. Moral and Theological Lessons

This section focuses on the practical guidance and ethical implications that Muslims derive directly from the Qur'anic creation *narrative*. It highlights how the events of creation instruct believers in conduct, belief and character formation.

• Submission to Allah's Authority

Creation shows that Allah alone is the Creator and Sustainer. Muslims are required to submit to His commands and live according to divine guidance. The narrative encourages gratitude for His blessings.

• Human Dignity and Accountability

The honour given to Adam through knowledge (*Qur'an* 2:31) and divine breath emphasises the dignity of human beings and their responsibility before Allah.

• Humility as a Core Virtue

Humanity's clay origin teaches humility and reminds believers of their dependence on Allah.

• Consequences of Pride and Disobedience

Iblīs' refusal to bow to Adam (*Qur'an* 7:11–18) shows the dangers of pride, envy and disobedience. It warns against behaviour that leads one away from Allah's mercy.

• Moral Responsibility and Stewardship

As khalīfah, humans are entrusted with responsibility on earth — to act justly, manage resources wisely and uphold ethical conduct.

- **Gratitude and Recognition of Blessings**

The order and provision found in creation encourage gratitude and awareness of Allah's generosity.

Overall Purpose:

To help learners identify the practical moral guidance that emerges from the Qur'anic creation narrative and understand the responsibilities it places on human beings.

Learning Tasks

1. Identify Qur'anic verses that describe the creation of the universe and humankind.
2. Summarise the full stages of creation from Al-Adam to Takwīn, and jinn).
3. Explain the creation of Adam and the meaning of *khalīfah*.
4. Illustrate key lessons that Muslims can learn from the Qur'anic story of creation.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Scripture-Based Discussion)

Begin with the prompt: *"How does the Qur'an describe the beginning of the world and human life?"*

Guide learners through verses such as *Qur'an 2:30; 7:54; 21:30; 36:82 and 15:26–29* highlighting:

- the stages of creation,
- the meaning of *Kun*,
- the creation of angels and jinn,
- Adam's appointment as *khalīfah*.

Encourage learners to discuss the meaning of *khalīfah*, what it implies and to ask questions about Allah's attributes (power, wisdom, purpose).

- *21st-Century Skills*: Communication, critical reflection, and theological reasoning.
- *SEL*: Promotes self-awareness and appreciation of divine purpose.

Group Work / Collaborative Learning (Thematic Exploration)

Divide learners into four groups with assigned themes:

1. Creation of the heavens and earth.
2. Creation of Adam (clay → soul → fitrah → takwīm).
3. Role of angels, jinn and Iblīs in the creation narrative.
4. Lessons and values from creation (purpose, responsibility, humility).

Each group presents findings through a posters, charts or short skit.

- *Skills*: Collaboration, creativity, teamwork.
- *GESI*: Encourages equal voice and participation.

Concept Mapping (Structuring Talk for Learning)

Learners create a concept map titled “*Creation in the Qur’an*”, with branches for:

- Stages of Creation (Al-Adam → Kun → Qalam → Tablet → Angels → Heavens/Earth → Jinn → Insān → Nafs → Fitrah → Takwīm)
- Creation of Humans
- Roles of Angels & Iblīs
- Allah’s Attributes
- Moral & Theological Lessons
- *Skills*: Organisation of ideas, visual literacy.
- *SNV*: Promotes integrity, humility, and responsibility.

Experiential Learning (Multimedia Reflection)

Show a short-narrated video or digital story illustrating creation based on Qur’anic verses/creation narrative. Learners reflect in journals on:

what the story teaches about Allah’s power and human duty

human responsibility as *khalīfah*

feelings evoked by the creation sequence.

- *Skills*: Observation, reflection, self-expression.
- *SEL*: Enhances spiritual and moral awareness.

KEY ASSESSMENT LEVEL 3: INDIVIDUAL CLASS EXERCISE

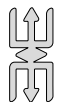
Explain the Qur’anic account of creation, describing the stages of creation and the role of Adam as *khalīfah*. Discuss how the story teaches Muslims about human responsibility before Allah.

PLC SESSION 1

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week’s concepts to learners with diverse backgrounds.

- b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
- c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

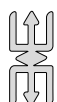
4. Plan the week's key assessment with your app

- a. The key assessment for the week is **individual class exercise**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the exercise (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group

- i. was the concept explained in a way that a learner with no prior knowledge could follow?
- ii. were the examples grounded in contexts familiar to Ghanaian learners?
- iii. did any misconceptions surface and if so, how were they addressed?

5 minutes**Reflection**

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 2

Learning Indicator: *Examine the Creation story in the Qur'an*

FOCAL AREA: **SYMBOLISM AND COMPARATIVE UNDERSTANDING OF CREATION IN ISLAM**

INTRODUCTION

The Qur'anic story of creation is not only a historical account but also a powerful symbol of Allah's wisdom, knowledge, and purpose in bringing life into existence. Every element of creation—the heavens, earth, water, light, and humankind—points to divine perfection and order. Through this story, Muslims are reminded that creation reflects Allah's attributes such as *Al-Khāliq* (The Creator), *Al-'Alīm* (The All-Knowing), and *Al-Ḥakīm* (The Wise).

Beyond Islam, other traditions—such as African Traditional Religion (ATR) and Christianity—also describe creation as a sacred act by a supreme being. Comparing these narratives enables learners to appreciate the unity of divine purpose across faiths, while recognising the unique features of the Qur'anic revelation. This lesson will deepen learners' theological insight and foster interfaith respect through critical reflection on symbolism and meaning.

REVIEW OF RELATED PREVIOUS LESSON

In Week 1, learners studied how the Qur'an narrates the creation of the universe and humankind, focusing on Allah's creative power and Adam's role as *khalīfah* (vicegerent). They also examined the roles of angels and Iblīs, and moral lessons of obedience, humility, and stewardship.

This lesson builds on that foundation by exploring the symbolic meaning of creation and comparative insights between Islam, ATR, and Christianity. It will help learners connect the Qur'anic story to broader reflections on Allah's nature, purpose, and relationship with creation.

REVIEW QUESTIONS

1. What stages of creation are described in the Qur'an?
2. What does the story of Adam teach about human responsibility?
3. How does creation reveal Allah's wisdom and power?

KEY POINTS

1. Symbolism and Significance of Creation

- The Qur'an uses creation as a sign (*āyah*) of Allah's existence and greatness (*Qur'an* 51:20–21).
- The heavens and the earth symbolise divine order and balance (*Qur'an* 67:3–4).
- Light symbolises divine knowledge and guidance, while darkness represents ignorance or disbelief (*Qur'an* 24:35).
- The creation of humankind from clay symbolises humility and dependence on Allah.

- Each element of creation reveals Allah’s attributes—His power (Qudrah), knowledge (‘Ilm), will (Iradah), and wisdom (Ḥikmah).

2. The Purpose of Creation

- Allah created the universe and humankind with purpose—not in vain (*Qur’an* 23:115–116).
- The ultimate goal of creation is worship and gratitude (*Qur’an* 51:56).
- Creation teaches submission to divine will (*Islam*), moral responsibility, and reverence for life.

3. Comparison with Other Creation Accounts

- **African Indigenous Religion (AIR)**
 - Belief in a Supreme Being who created the world, often assisted by lesser spirits or deities.
 - Creation is viewed as ongoing, with nature seen as sacred and life interconnected.
 - Emphasis on balance, fertility, and harmony with ancestors and environment.
- **Christianity**
 - God created the world in six days and rested on the seventh (*Genesis* 1–2).
 - Humanity is made in God’s image and given dominion over creation.
 - The fall of humankind introduces moral disorder, later redeemed through Christ.
- **Islam (Comparison)**
 - Allah alone creates by command—“Be, and it is” (*Qur’an* 36:82).
 - Creation reflects unity (*tawḥīd*) and divine purpose, not polytheism or accident.
 - Humans are *khalīfah*, stewards entrusted with maintaining justice and balance (*Qur’an* 2:30).

4. Lessons and Values from the Comparative Study

- All creation accounts affirm that life originates from a divine source.
- The Qur’an’s emphasis on *tawḥīd* and divine wisdom makes creation both spiritual and moral.
- Studying other faith narratives promotes understanding, tolerance, and respect in a pluralistic world.

Learning Tasks

1. Explain the symbolic meanings attached to creation in the Qur’an.
2. Analyse how creation reveals Allah’s power, wisdom, and purpose.
3. Compare Islamic and other religious creation accounts, identifying key similarities and differences.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Scripture-Based Comparative Dialogue)

Begin with the prompt: “*How does the Qur’an use creation to teach about Allah’s attributes?*”

Guide learners through verses such as *Qur’an 24:35, 23:115, and 51:20–21* to explore symbolism. Then, facilitate a comparative discussion on Islamic, AIR, and Christian creation stories.

- *21st-Century Skills*: Analytical thinking, communication, and interfaith understanding.
- *SEL*: Promotes empathy and open-mindedness.

Group Work / Collaborative Learning (Comparative Research)

Assign small groups to research and summarise creation stories from AIR and Christianity. Each group compares its findings with Qur’anic accounts and presents insights using a poster or oral report.

- *Skills*: Collaboration, synthesis, presentation.
- *GESI*: Encourages equal participation and inclusive perspectives.

Concept Mapping (Structuring Understanding)

Learners design a visual concept map showing “Creation Across Religions,” linking divine purpose, method, and moral lessons in each tradition.

- *Skills*: Visual reasoning, organisation, critical synthesis.
- *SNV*: Reinforces respect, unity, and social harmony.

Experiential Learning (Reflection and Expression)

Play a short video or read poetic verses about creation from different traditions. Learners write reflective journals or short paragraphs on what the experience teaches about human responsibility and divine purpose.

- *Skills*: Reflective writing, moral reasoning, creative expression.
- *SEL*: Deepens spiritual awareness and empathy for diversity.

KEY ASSESSMENT: GROUP PROJECT

Discuss how the Qur’an presents creation as a symbol of Allah’s power and wisdom. Compare this understanding with creation stories from African Indigenous Religion and Christianity, highlighting key lessons for interfaith understanding.

Hint



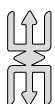
Assign Group Project to learners and give them reasonable time to complete it. Use the SS App to generate the project as well as the rubric. Learners’ projects should be marked immediately and scores entered into the SAP.

PLC SESSION 2

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous session, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand.
 - b. identify three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q).
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

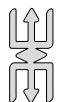
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Use your app to plan and administer the mode of assessment for the Student Assessment Portal (SAP).
 - a. The key assessment for the week is **group project**. Chat with your app to plan this assessment by reviewing or developing the assessment items/tasks and marking schemes/rubrics for the project (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or topic/idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through the problem individually for 3–4 minutes
 - c. the group then works through it together the problem, step by step
 - d. highlight the most common errors made at each step (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 3

Learning Indicator: Discuss the disobedience of Adam and Hawa in the Qur'an

FOCAL AREA: THE DISOBEDIENCE OF ADAM AND HAWA

INTRODUCTION

The Qur'an presents the story of Adam and Hawa as a profound lesson on human weakness, free will, repentance, and Allah's mercy. Though they were honoured as the first humans and placed in the Garden of Bliss, they disobeyed Allah's command by eating from the forbidden tree due to Iblis's (Satan's) deceit. Yet, their story is not one of permanent condemnation—it demonstrates that even after disobedience, repentance and divine forgiveness are possible.

This story emphasises the moral responsibility of every human being to make right choices and avoid temptation. Through reflection on this narrative, learners will grasp deeper lessons about moral discipline, accountability, and the compassion of Allah toward His servants who turn to Him in repentance.

REVIEW OF RELATED PREVIOUS LESSON

In Week 2, learners examined the symbolism and purpose of creation in the Qur'an, discovering that Allah created the universe and humankind with wisdom and purpose. The lesson also compared Islamic and other creation narratives, emphasising human stewardship as *khalīfah*.

This week's lesson builds on that foundation by exploring what happened after creation—the disobedience of Adam and Hawa—to show how human error and divine forgiveness coexist in Islam.

REVIEW QUESTIONS

1. What does the Qur'an teach about the purpose of human creation?
2. How does the story of Adam's creation reflect Allah's attributes?
3. What moral responsibilities did Allah assign to humankind as *khalīfah*?

KEY POINTS (CONTENT SUMMARY)

1. **Qur'anic Account of Adam and Hawa's Disobedience**
 - Found in *Qur'an* 2:35–38; 7:19–25; 20:115–123.
 - Allah placed Adam and Hawa in the Garden (Jannah) and commanded them not to eat from a specific tree.
 - Iblis, driven by jealousy and pride, deceived them into eating the fruit, leading to their disobedience.
 - As a result, they became aware of their nakedness, repented sincerely, and were forgiven by Allah.
2. **The Command and the Temptation**
 - Allah's command was a test of obedience and self-restraint.

- Iblis used trickery and false promises, saying the forbidden tree would give them immortality or divine power (*Qur'an* 7:20–22).
- Their choice illustrates human free will and moral responsibility.

3. The Role of Iblis (Satan)

- Iblis refused to bow to Adam earlier and vowed to mislead humankind (*Qur'an* 7:16–17).
- His deceit shows the nature of temptation—appealing, persistent, but destructive.
- His rebellion symbolises pride, envy, and rejection of divine command.

4. The Response of Adam and Hawa

- After realising their error, they prayed: “*Our Lord, we have wronged ourselves; if You do not forgive us and have mercy upon us, we will surely be among the losers.*” (*Qur'an* 7:23).
- Their repentance was accepted, demonstrating Allah’s mercy and forgiveness.
- This act marks the beginning of human moral history—fallibility followed by redemption.

5. Moral and Theological Lessons

- Humans are created with free will and are responsible for their choices.
- Temptation is a test of faith and moral endurance.
- Sincere repentance leads to forgiveness and moral growth.
- Allah’s mercy surpasses human weakness.
- Disobedience should lead to humility, not despair.

Learning Tasks

1. Outline the sequence of events in the disobedience of Adam and Hawa.
2. Explain the role of Iblis in leading them astray.
3. Identify and discuss at least three moral lessons from this story relevant to Muslim life today.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Qur’anic Discussion)

Begin by asking: “*Why did Adam and Hawa eat from the forbidden tree?*”

Guide learners through verses *Qur'an* 2:35–37 and *Qur'an* 7:19–25, prompting them to identify key events and divine lessons. Discuss how temptation, repentance, and forgiveness unfold in the story.

- *21st Century Skills*: Critical reasoning, scriptural literacy, ethical reflection.
- *SEL*: Builds moral awareness and empathy.

Role Play (Experiential Learning)

Learners dramatise the events of the Garden: Allah's command, Iblis's temptation, the act of disobedience, and repentance. Follow up with a reflective discussion: "*What lessons can Muslims learn from this story today?*"

- *Skills:* Collaboration, empathy, communication.
- *SNV:* Promotes values of honesty, humility, and accountability.

Concept Mapping (Structuring Understanding)

Learners create a concept map titled "*The Disobedience of Adam and Hawa.*"

Include: *The Command – The Temptation – The Act – Repentance – Allah's Forgiveness – Lessons.*

- *Skills:* Organising information, visual thinking.

Group Work / Collaborative Learning

Divide class into four groups:

1. The Nature of the Command
2. The Strategy of Iblis
3. The Meaning of Repentance
4. The Mercy of Allah

Each group analyses their theme, shares findings, and connects them to real-life moral challenges.

- *GESI:* Equal participation of all learners, including gender-balanced group roles.

Moral Debate (Talk for Learning Extension)

Pose the question: "*Was the act of Adam and Hawa a major sin or a divine test?*"

Groups take positions and defend their reasoning with Qur'anic evidence, fostering interpretive depth and respectful theological dialogue.

- *Skills:* Argumentation, tolerance, moral reasoning.

KEY ASSESSMENT LEVEL 4: ESSAY

Discuss the Qur'anic account of the disobedience of Adam and Hawa, focusing on the role of Iblis and the lessons it teaches Muslims about temptation, repentance, and Allah's mercy.

PLC SESSION 3

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to

- a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
- a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).
4. Plan the week's key assessment with your app
- a. The key assessment for the week is *essay*. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the essay (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
- a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).

Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
-------------------	------------------

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	-------------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 4

Learning Indicator: *Critically examine the philosophical underpinnings associated with the disobedience of humankind*

FOCAL AREA: PHILOSOPHICAL AND THEOLOGICAL REFLECTIONS ON FREE WILL, DIVINE WILL AND HUMAN DISOBEDIENCE

INTRODUCTION

The story of Adam and Hawa’s disobedience, as narrated in the Qur’an, continues to raise profound philosophical and theological questions about human nature, moral responsibility, and divine wisdom. In Islamic thought, the disobedience of humankind is not viewed as inherited guilt but as a moral test that reveals the depth of Allah’s mercy and human accountability.

Philosophers and theologians, from early schools such as the Muʿtazilites and Ashʿarites to classical scholars like Al-Ghazali and Ibn Taymiyyah, have debated the relationship between divine decree (*qadar*) and human free will (*ikhtiyār*). The question “Do humans act freely, or are their choices predetermined by Allah?” remains central to Islamic philosophy.

This lesson invites learners to explore these debates, to distinguish between deliberate disobedience and moral error, and to appreciate how Islamic thought maintains both divine sovereignty and human accountability. It bridges theological reasoning with everyday moral experience, helping learners critically connect doctrine to ethical living.

REVIEW OF RELATED PREVIOUS LESSON

In Week 3, learners examined the story of Adam and Hawa’s disobedience, focusing on the narrative, the role of Iblis, and the moral lessons of repentance and mercy. They learned that human failure leads not to condemnation but to spiritual growth through forgiveness.

This week builds on that foundation by shifting from the story itself to the philosophical reflection underlying human disobedience – free will, divine wisdom and moral responsibility.

REVIEW QUESTIONS

1. What was the main cause of Adam and Hawa’s disobedience?
2. How did they respond to their mistake?
3. What lessons about repentance and divine mercy can Muslims learn from their story?

KEY POINTS (CONTENT SUMMARY)

1. **The Concept of Free Will (Ikhtiyār) and Moral Responsibility**
 - Islam teaches that humans possess *ikhtiyār*—the ability to choose between right and wrong.
 - Free will distinguishes humans from angels and animals and forms the basis of moral accountability (*Qur’an* 18:29).

- Every choice has moral consequences, and Allah holds individuals responsible for their intentions (*niyyah*) and actions.

2. Divine Command, Human Agency, and Accountability

- Allah's commands are universal standards of moral conduct.
- Human agency means people act within Allah's knowledge but by their own will (*Qur'an* 76:3).
- Accountability (*hisāb*) arises because humans have both awareness and capacity to obey or disobey.

3. Philosophical Interpretations of Iblis's Disobedience

- Iblis's refusal to bow to Adam (*Qur'an* 7:11–12) is a case of deliberate arrogance, not ignorance.
- Philosophically, Iblis represents willful disobedience motivated by pride, illustrating that evil stems from moral choice, not divine compulsion.
- Islamic thinkers interpret Iblis's rebellion as a moral warning about the misuse of free will.

4. Differentiating Between Error, Forgetfulness, and Wilful Defiance

- The *Qur'an* distinguishes between mistakes (*khaṭa'*), forgetfulness (*nisyān*), and deliberate sin (*'isyān*).
- Adam and Hawa's act was not rebellion but error followed by repentance.
- True sin in Islamic ethics involves conscious defiance of divine command.

5. Qadar (Predestination) and Personal Choice

- The Mu'tazilites argued for strong human free will to preserve divine justice.
- The Ash'arites emphasised divine control—humans “acquire” actions Allah creates (*kasb*).
- Al-Ghazali reconciled both by teaching that Allah's will operates through human choice, maintaining both sovereignty and accountability.

6. Lessons for Broader Human Behaviour

- Disobedience is a recurring feature of human life; moral growth comes from recognising error and seeking forgiveness.
- Understanding free will teaches self-discipline, moral reasoning, and accountability in daily conduct.
- Awareness of *qadar* fosters humility and reliance on Allah's wisdom in all circumstances.

Learning Tasks

1. Explain the concept of *ikhtiyār* and how it relates to moral accountability.
2. Compare Iblis's disobedience with that of Adam and Hawa from a philosophical perspective.

3. Analyse how debates on *qadar* and human free will help Muslims understand moral responsibility.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Philosophical Reflection Discussion)

Begin with the question: “*Was human disobedience predestined or freely chosen?*”

Present viewpoints from Islamic philosophers: *Al-Ghazali*, *Ibn Taymiyyah*, *Muʿtazilites* and *Ashʿarites*.

Guide learners to examine how divine will and human freedom coexist.

- *Skills*: Critical thinking, theological reasoning, respectful debate.
- *SEL*: Builds tolerance for multiple interpretations and empathy for diverse views.

Group Work / Collaborative Learning

Assign themes to groups:

1. Free will vs. determinism in Islam.
2. Iblis’s act of disobedience vs. Adam’s.
3. Divine wisdom in permitting disobedience.
4. The educational value of moral failure.

Each group analyses their topic, referencing Qur’an and scholarly thought, then presents conclusions to the class.

- *Skills*: Collaboration, synthesis, oral communication.
- *GESI*: Ensures equal voice and inclusive participation.

Concept Mapping (Structuring Understanding)

Learners create a map titled “*Philosophical Dimensions of Human Disobedience.*”

Include branches: *Free Will – Divine Knowledge – Accountability – Mercy – Deception.*

- *Skills*: Abstract reasoning, conceptual organisation, analysis.
- *SNV*: Promotes values of justice and accountability.

Experiential Learning (Case Study Reflection)

Provide real-life ethical dilemmas—cheating in exams, lying under pressure, accepting bribes.

Learners discuss what drives such choices and how free will, temptation, and divine accountability operate in these situations.

- *Skills*: Moral reasoning, ethical decision-making, application.

Comparative Talk (Extension Activity)

Invite learners to compare Islamic philosophical thought with Western perspectives such as Augustine’s original sin or existentialist freedom (Sartre).

Encourage reflection on how Islam balances human freedom with divine wisdom.

- *Skills:* Cross-cultural analysis, critical comparison, reflective judgment.

KEY ASSESSMENT LEVEL 4: DISCUSSION AND PRESENTATION

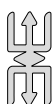
Critically analyse the philosophical dimensions of human disobedience in Islam, focusing on the relationship between divine decree (qadar) and human free will (ikhtiyār). Discuss how this understanding shapes moral responsibility and ethical conduct in Muslim life.

PLC SESSION 4

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

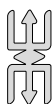
4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **discussion and presentation**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the presentation (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then

- a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
- b. all teachers in the group work through a similar problem individually for 3–4 minutes
- c. the group then works through the problem together step by step
- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e–3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a–1b, 1e–lg, 2c, 2e, 2f, 3c–3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

Section Review

This section has developed learners' understanding of the Qur'anic account of creation and the moral philosophy underlying human disobedience. Learners have explored how creation reflects Allah's wisdom and power, and how humankind's fall in the Garden was not a defeat but a divine opportunity for repentance and moral renewal. They have also examined the tension between divine decree and human free will, appreciating that Islam views human choice as a test within Allah's overarching wisdom.

Through class discussions, role plays, inquiry projects, and philosophical debates, learners have strengthened their scriptural literacy, ethical reflection, and analytical reasoning. They have learned that every human act carries moral consequence, but that Allah's mercy always exceeds His wrath. The lessons affirm that awareness of divine purpose, humility in failure, and sincere repentance remain central to the Muslim's moral and spiritual growth.

By the close of this section, learners understand that creation, disobedience, and forgiveness form an interconnected cycle that reveals Allah's sovereignty and compassion, while affirming humanity's potential for virtue, accountability, and continuous return to the path of righteousness.

MARKING SCHEME FOR THE KEY ASSESSMENTS

WEEK 1: 10 marks

Criterion	Description (with Key Points to be Expanded)	Marks
1. Explanation of the Qur'anic Narrative	- Learner accurately describes the Qur'anic account of creation, citing at least two relevant verses such as <i>Qur'an</i> 7:54, 21:30, 41:9–12, 15:26–29. - Mentions that Allah created the heavens and the earth in six periods (<i>ayyam</i>) and that creation reveals divine wisdom and order. - Notes the command “Be, and it is” (<i>Qur'an</i> 36:82) as evidence of Allah's supreme creative power.	3
2. Description of the Stages of Creation and Key Figures	- Explains the stages of creation—formation of the heavens, earth, light, water, and life. - Describes the creation of Adam from clay and the infusion of Allah's spirit (<i>rūḥ</i>). - Mentions the role of angels and Iblīs, including the refusal of Iblīs to bow to Adam and its moral implications. - Expounds the concept of <i>khalīfah</i> (vicegerency) and human responsibility as Allah's representative on earth.	3
3. Moral and Theological Insight	- Identifies at least two moral or theological lessons: e.g., obedience to Allah, rejection of pride, human stewardship of creation, gratitude, and accountability. - Explains how these lessons guide Muslims in ethical living and relationship with Allah and creation. - Connects insights to broader themes of <i>tawḥīd</i> (oneness of Allah) and submission to divine will.	2

4. Organisation, Clarity, and Qur'anic Referencing	- Presents ideas coherently in a logical sequence: intro-duction → process → moral lessons. - Uses Qur'anic references correctly and clearly links them to points discussed. - Demonstrates good language use, flow of argument, and appropriate religious terminology (e.g., <i>khalīfah</i>, <i>rūḥ</i>, <i>Iblīs</i>).	2
Total		10 marks

WEEK 2: 10 marks

Criterion	Description (with Key Points to be Expanded)	Marks
1. Explanation of Qur'anic Symbolism and Meaning of Creation	- Explains that creation is a sign (<i>āyah</i>) of Allah's power, knowledge, and purpose (<i>Qur'an</i> 51:20–21; 24:35). - Identifies symbolic elements such as light (divine guidance), balance (order), and clay (human humility). - Shows understanding that creation reveals Allah's attributes: <i>Al-Khāliq</i>, <i>Al-ʿAlīm</i>, <i>Al-Ḥakīm</i>.	3
2. Description of the Purpose and Lessons of Creation	- States that creation has divine purpose, not accidental (<i>Qur'an</i> 23:115). - Explains that humans are created to worship Allah (<i>Qur'an</i> 51:56). - Highlights moral lessons: obedience, gratitude, humility, and stewardship.	2
3. Comparative Analysis of Creation Accounts	- Summarises creation stories in ATR and Christianity accurately. - Identifies key points of similarity (divine source, purpose, moral order) and difference (monotheism vs. intermediaries; stages of creation). - Demonstrates balanced understanding and respect for diversity.	3
4. Organisation, Clarity, and Referencing	- Presents ideas logically in comparative structure (Islam → ATR → Christianity). - Uses relevant Qur'anic verses and examples from other faiths. - Demonstrates coherence, correct terminology (<i>tawḥīd</i>, <i>khalīfah</i>, <i>āyah</i>), and clear expression.	2
Total		10 marks

WEEK 3: 10 marks

Criterion	Description (with Key Points to be Expanded)	Marks
1. Explanation of the Qur'anic Account	- Accurately recounts the story using references (<i>Qur'an</i> 2:35–38; 7:19–25; 20:115–123). - Mentions Allah's command, Iblis's deception, and Adam and Hawa's disobedience. - Highlights key events showing sequence and divine justice.	3

2. Analysis of the Role of Iblis and Human Choice	- Describes Iblis's motives (pride, envy) and his deceitful methods. - Explains the concept of human free will and moral responsibility. - Demonstrates understanding that temptation is a test, not compulsion.	2
3. Discussion of Repentance, Forgiveness, and Lessons	- Explains Adam and Hawa's repentance (<i>Qur'an</i> 7:23). - Identifies at least three moral lessons: obedience, humility, divine mercy, personal accountability. - Relates these lessons to Muslim moral life and community values.	3
4. Organisation, Qur'anic Referencing, and Clarity	- Logical flow from disobedience → temptation → repentance → moral lesson. - Accurate Qur'anic citation and use of Islamic terminology (<i>Iblis</i>, <i>tawbah</i>, <i>rahmah</i>). - Clear, coherent language and presentation.	2
Total		10 marks

WEEK 4 (10 marks)

Criterion	Description (with Key Points to be Expanded)	Marks
1. Explanation of Key Concepts (Free Will and Qadar)	- Defines <i>ikhtiyār</i> (free will) and <i>qadar</i> (divine decree). - Explains how both concepts coexist in Islamic thought. - Cites Qur'anic references such as <i>Qur'an</i> 18:29 ("Let him who wills believe, and let him who wills disbelieve") and <i>Qur'an</i> 76:3.	3
2. Analysis of Philosophical and Theological Debates	- Describes differing views: Mu'tazilite (human freedom) vs. Ash'arite (divine control). - Mentions scholars like Al-Ghazali and Ibn Taymiyyah, showing how they balanced divine sovereignty and human agency. - Explains the role of Iblis and Adam as philosophical case studies in free will and defiance.	3
3. Application to Human Behaviour and Moral Responsibility	- Relates philosophical debates to real-life moral choices and accountability. - Explains how understanding free will fosters ethical conduct, repentance, and humility. - Draws lessons on obedience, responsibility, and divine mercy.	2
4. Organisation, Clarity, and Integration of Sources	- Presents arguments coherently and logically (concept → debate → application). - Accurately uses Qur'anic and scholarly references. - Demonstrates clarity of expression and balanced evaluation.	2
Total		10 marks

SECTION 2: WORSHIP IN ISLAM

STRAND: 1. RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT

SUB-STRAND: **Worship and values for development**

Learning Outcome: *Identify the differences and similarities in the worship of Islam and AIR and explain how this can be used to promote religious tolerance*

Content Standard: Demonstrate understanding of the similarities in the worship of Islam and AIR to justify the need for religious tolerance

SECTION INTRODUCTION / SUMMARY

This section will introduce learners to the meaning, significance, and transformation of worship (‘ibādah) in Islam, exploring how the practice has evolved historically while maintaining its spiritual core. Learners will examine how worship expresses total submission to Allah, nurtures moral discipline, and builds community solidarity among Muslims. The section will also help learners to appreciate how worship connects to Islamic jurisprudence (fiqh), adapts through cultural and technological change, and interacts with other religious traditions such as African Indigenous Religion (AIR).

The lessons covered in this section are:

Week 5	The Centrality of ‘ibādah and the Core Forms of Worship in Islam
Week 6	Historical Development of Islamic Worship and the Influence of Contextual Change
Week 7	Islamic Jurisprudence, Globalisation, and Modern Reinterpretations of Worship
Week 8	A Comparative Study of Worship in Islam and African Indigenous Religion
Week 9	Worship as a Pathway to Religious Tolerance and Peaceful Coexistence

Through historical inquiry, comparative analysis, and experiential engagement, learners will gain a holistic understanding of worship as a living, dynamic expression of faith. The section will also provide opportunities for learners to explore the ethical, interreligious, and civic dimensions of worship, cultivating attitudes of tolerance, respect, and social responsibility.

SUMMARY OF PEDAGOGICAL EXEMPLARS

The lessons in this section will draw on a range of student-centred and inquiry-based strategies that will allow learners to experience, analyse, and critically reflect on worship practices within and beyond Islam.

Talk for Learning will be employed to stimulate reflective dialogue, enabling learners to discuss the concept of worship, its spiritual objectives, and its evolution through history. Teachers will

guide learners to connect scriptural teachings to lived experiences, promoting deeper theological reasoning and moral insight.

Group Work and Collaborative Learning will allow learners to research and present on different dimensions of worship—its forms, historical changes, jurisprudential foundations, and comparative features. These activities will encourage teamwork, gender inclusivity, and shared responsibility, aligning with 21st Century Skills such as communication, collaboration, and critical thinking.

Experiential Learning will play a key role in deepening understanding. Learners will observe or simulate prayer sessions, study digital worship tools, and reflect on multimedia representations of religious practice. These experiences will help learners internalise abstract concepts and appreciate worship as a lived, transformative act.

Concept Mapping and Visual Structuring will be used to support learners in organising information about phases of worship, legal reasoning in fiqh, and interreligious comparisons. These visual tools will build analytical and integrative thinking.

Project-Based and Problem-Based Learning will be integrated in later lessons, where learners will develop interfaith tolerance campaigns or reflective projects linking worship to civic and ethical responsibility. These approaches will nurture social consciousness, digital literacy, and respect for religious diversity—values essential for life in Ghana’s pluralistic society.

ASSESSMENT SUMMARY

Assessment throughout this section will combine knowledge, understanding, and application. Learners will demonstrate comprehension of worship’s meaning and historical development, apply fiqh principles to modern scenarios, and evaluate how worship practices promote unity and morality.

- Formative Assessment will occur through class discussions, group presentations, reflective journals, and visual concept maps. Teachers will use questioning and feedback to assess learners’ grasp of theological, historical, and comparative aspects.
- Summative Assessment will include analytical essays and structured questions at Depth of Knowledge (DoK) levels 3–4, requiring learners to compare worship forms, analyse historical transformations, and propose strategies for interfaith tolerance.
- The expanded marking schemes will guide teachers in evaluating accuracy, reasoning, application of Qur’anic references, organisation, and clarity of expression.

The assessment process will not only test knowledge but also reinforce moral and civic dispositions, encouraging learners to practise sincerity (*ikhlaṣ*), respect, empathy, and ethical conduct in their spiritual lives and social relationships.

WEEK 5

Learning Indicator: *Examine worship in Islam and how it has transformed throughout history*

FOCAL AREA: THE CENTRALITY OF ‘IBĀDAH AND THE CORE FORMS OF WORSHIP IN ISLAM

INTRODUCTION

In Islam, worship (‘ibādah) lies at the very heart of faith and practice. It signifies total obedience, devotion, and submission to Allah in every aspect of life. The Qur’an affirms this purpose clearly: “*I created not the jinn and humankind except that they should worship Me*” (Qur’an 51:56). Worship, therefore, is not limited to ritual observance; it encompasses both inward faith (īmān) and outward action (‘amal).

During the time of the Prophet Muhammad (peace be upon him), worship was the unifying element of the Muslim community, linking the individual believer to Allah and to others through shared acts of devotion. The Five Pillars of Islam formed the foundation of these practices—acts through which Muslims expressed gratitude, discipline, humility, and dependence on divine mercy.

This lesson introduces learners to the centrality of worship in Islam and explores its main forms during the early period, illustrating how these acts shaped the spiritual and communal life of Muslims from the very beginning of Islamic history.

REVIEW OF RELATED PREVIOUS LESSON

In the previous lesson, learners examined the philosophical and theological issues surrounding human obedience and disobedience. They reflected on how free will (*ikhtiyār*) enables human beings to choose submission to Allah through moral and spiritual discipline. This week’s lesson builds on that understanding by exploring how the choice to obey Allah finds practical expression through worship (‘ibādah).

REVIEW QUESTIONS

1. What does *ikhtiyār* (free will) mean in Islam?
2. How does repentance restore human obedience to Allah?
3. Why is submission to divine command considered the foundation of Islamic life?

KEY POINTS

1. Meaning and Centrality of ‘Ibādah in Islam

- The word ‘*ibādah* is derived from ‘*abd* (servant) and means complete obedience, humility, and devotion to Allah.
- It encompasses all acts done with the intention of seeking Allah’s pleasure, whether ritual, moral, or social.
- Worship in Islam has two dimensions:

- 'Ibādah mahdah (specific acts of worship) – prescribed rituals such as prayer and fasting.
- 'Ibādah ghayr mahdah (general acts of worship) – everyday actions done sincerely for Allah (e.g., honesty, service, kindness).
- The Qur'an connects worship with both faith and righteous deeds (*Qur'an* 2:21–22; 29:45; 51:56).
- Through worship, Muslims purify their souls, strengthen their relationship with Allah, and promote moral order within the community.

2. Forms of Worship in Early Islam

- During the Prophet's lifetime, acts of worship were divinely revealed and gradually established.
- The Five Pillars of Islam formed the foundation of religious life:
 - **Shahādah (Faith):** Declaring “*There is no god but Allah, and Muhammad is His Messenger*” affirmed monotheism (*tawḥīd*) and unity of belief.
 - **Ṣalāh (Prayer):** Instituted before the Hijrah; performed five times daily, it structured the believer's day and united the community in the mosque (*Qur'an* 2:43; 11:114).
 - **Zakāh (Almsgiving):** A compulsory act of charity that purified wealth and supported the poor (*Qur'an* 9:60).
 - **Ṣawm (Fasting during Ramadan):** Cultivated self-discipline, empathy, and gratitude (*Qur'an* 2:183–185).
 - **Ḥajj (Pilgrimage):** Revived the monotheistic rites of Prophet Ibrahim and symbolised unity among Muslims (*Qur'an* 22:27–29).
- Other early devotional practices included:
 - **Dhikr (Remembrance of Allah):** Continuous invocation and reflection (*Qur'an* 13:28).
 - **Du'ā' (Supplication):** Personal prayer seeking guidance and forgiveness.
 - **Qur'an Recitation:** Central to daily worship, moral education, and spiritual reflection.
- Worship was communal and participatory, fostering equality and mutual support among believers.

3. The Role and Objectives of Worship

- To affirm *tawḥīd* (oneness of Allah) and submission to divine will.
- To promote *taqwā* (piety) through discipline and remembrance.
- To strengthen social solidarity and compassion through acts like *zakāh* and congregational prayer.
- To guide moral and spiritual development by shaping habits of patience, sincerity, and gratitude.

Learning Tasks

1. Define ‘*ibādah*’ and explain its central role in Islam.
2. Describe the main forms of worship practised in early Islam.
3. Explain how worship helps Muslims strengthen their faith and community life.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Qur’anic Discussion)

Begin by asking: “*What do we mean when we say worship in Islam?*”

Use Qur’anic verses (51:56; 2:43; 29:45) to explain the meaning and purpose of ‘*ibādah*’.

Discuss how worship structured the life of early Muslims—morning to night, individual and communal.

- *Skills*: Critical reflection, textual analysis, communication.
- *SEL*: Encourages spiritual awareness and moral introspection.

Group Work / Collaborative Learning

Divide learners into five groups; each explores one pillar of Islam (*shahādah*, *Ṣalāh*, *zakāh*, *Ṣawm*, *Ḥajj*).

Groups explain how their pillar was instituted in early Islam and its spiritual purpose.

They present through short oral summaries or visual charts.

- *Skills*: Collaboration, analysis, presentation.
- *GESI*: Encourages shared participation and respect for all voices.

Timeline or Diagram Construction (Structuring Talk for Learning)

Learners create a diagram showing the order and timing of key acts of worship in early Islam:

- Revelation of prayer (*Mi‘rāj*), establishment of fasting in Madinah, codification of *zakāh*, etc.
- Include Qur’anic verses or prophetic traditions where applicable.
- *Skills*: Sequencing, synthesis, visual representation.

Experiential Learning (Reflection Activity)

Invite learners to write a brief personal reflection on how regular acts of worship such as prayer or fasting can strengthen moral discipline and empathy.

Encourage voluntary sharing of insights.

- *Skills*: Reflective thinking, self-evaluation, emotional literacy.
- *SEL*: Fosters mindfulness and personal moral growth.

Concept Mapping (Analytical Synthesis)

Learners design a concept map titled “*The Centrality of Worship in Early Islam*” with branches for *definition*, *objectives*, *forms*, and *benefits*.

- *Skills*: Conceptual organisation, analytical reasoning, memory retention.

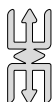
KEY ASSESSMENT LEVEL 4: GROUP HOMEWORK

Explain the meaning and centrality of ‘ibādah in Islam. Discuss the main forms of worship in early Islam and show how they reflect the believer’s submission to Allah and the unity of the Muslim community.

PLC SESSION 5

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week’s concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

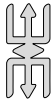
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week’s key assessment with your app
 - a. The key assessment for the week is **group homework**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the homework (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	---------------------

5. As a subject group, select one problem or idea/term in the week’s content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes

- c. the group then works through the problem together step by step
- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 6

Learning Indicator: *Examine worship in Islam and how it has transformed throughout history*

FOCAL AREA: HISTORICAL DEVELOPMENT OF ISLAMIC WORSHIP AND THE INFLUENCE OF CONTEXTUAL CHANGE

INTRODUCTION

Worship (*‘ibādah*) in Islam has always been a living and evolving expression of faith. While its *core purpose*—submission to Allah—remains constant, its *modes and expressions* have transformed across historical periods and cultural contexts. From the simplicity of early mosque gatherings in Madinah to the global reach of digital worship today, Muslims have adapted worship practices to their social, political, and technological environments without losing the essence of devotion.

The Prophet Muhammad (peace be upon him) established the foundational acts of worship that continue to define Muslim life. Over the centuries, as Islam expanded geographically and culturally—from Arabia to Africa, Asia, and beyond—worship practices reflected the diversity of communities, architectural styles, languages, and technologies. This lesson helps learners trace these historical developments, understand their causes, and appreciate how adaptability within Islamic worship reflects the universality and dynamism of the faith.

REVIEW OF RELATED PREVIOUS LESSON

In Week 5, learners explored the centrality of worship (*‘ibādah*) and the main forms practised in early Islam. They learned that worship encompassed both ritual and moral acts, expressing the believer’s total submission to Allah.

This week builds on that foundation by examining how these acts evolved historically through changing times and contexts—from the Prophetic era to the digital age—while maintaining the same spiritual essence.

REVIEW QUESTIONS

1. What does the term *‘ibādah* mean in Islam?
2. Identify the main acts of worship during the Prophet’s time.
3. How does worship express a Muslim’s submission to Allah?

KEY POINTS (CONTENT SUMMARY)

1. **Historical Development of Worship Practices in Islam**
 - **The Prophetic Era (610–632 CE)**
 - o Worship was characterised by simplicity, sincerity, and direct guidance from revelation.

- o *Ṣalāh* (prayer) was performed in small congregations; *zakāh* was collected personally and distributed locally.
- o The *Ḥajj* was revived as a monotheistic pilgrimage centred on the Kaʿbah.
- o *Ṣawm* (fasting) strengthened communal solidarity and self-discipline.
- **The Era of the Rightly Guided Caliphs (632–661 CE)**
 - o Standardisation of Qurʾanic recitation and prayer times.
 - o Establishment of Friday congregational prayers (*Ṣalāt al-jumuʿah*) as central worship gatherings.
 - o Expansion of mosques across newly conquered territories, making worship a unifying social structure.
- **The Classical Period (8th–14th centuries)**
 - o Emergence of *madhāhib* (Islamic legal schools) that detailed jurisprudential variations in worship.
 - o Rise of Sufi orders introduced spiritual forms of remembrance (*dhikr*, *samaʿ*, *tawassul*), deepening devotional life.
 - o Development of Islamic art, calligraphy, and architecture as visual expressions of worship.
- **Colonial and Post-Colonial Periods (19th–20th centuries)**
 - o Islamic institutions and rituals adapted to colonial governance structures.
 - o Growth of reformist and revivalist movements (e.g., Salafi, Tijāniyya, Qādiriyya) sought to renew authentic worship practices.
 - o Printing and broadcasting technology expanded access to religious education and worship materials.
- **Contemporary Period (21st century)**
 - o Globalisation and digital technology have introduced new modes of worship engagement—online khutbahs, Qurʾan apps, and virtual congregations.
 - o Muslims now participate in *Ḥajj* and *ʿumrah* via international travel networks and digital management systems.
 - o While expressions change, the core intention—seeking nearness to Allah—remains unchanged.

2. Influence of Cultural, Political, and Technological Changes on Worship

- **Cultural Influence**
 - o Local languages, music, dress, and artistic forms have influenced how Muslims express devotion (e.g., recitation melodies in West Africa or Southeast Asia).
 - o Regional architecture (e.g., mud mosques in Mali, Ottoman domes, or Indonesian mosques) reflects cultural adaptation without altering theological principles.
- **Political Contexts**

- In early Islam, worship also functioned as a form of governance and community organisation.
- During empires and caliphates, rulers supported mosque building, public khutbahs, and endowments (*waqf*).
- Colonial and post-colonial reforms restructured worship institutions under state ministries or local councils.
- **Technological Advancement**
 - Printing facilitated widespread Qur'an access in the 19th century.
 - Radio and television expanded religious teaching in the 20th century.
 - Digital apps, live-streamed khutbahs, and virtual religious gatherings in the 21st century have broadened worship participation.
- **Continuity Amid Change**
 - Despite evolving forms, the spirit of *tawḥīd*, sincerity (*ikhlaṣ*), and discipline (*taqwā*) has remained constant.
 - The adaptability of worship across time shows Islam's capacity to embrace progress while preserving its sacred essence.

Learning Tasks

1. Outline the major stages in the historical development of worship in Islam.
2. Explain how cultural, political, and technological factors have influenced worship practices.
3. Analyse how Islamic worship has maintained its essence despite contextual transformations.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Historical Dialogue)

Begin with the prompt: “How has worship changed from the Prophet’s time to today?”

Guide learners through phases of development: Prophetic → Caliphal → Classical → Modern → Digital.

Highlight continuity in purpose and adaptation in form.

- *21st Century Skills*: Historical reasoning, comparative analysis, communication.
- *SEL*: Promotes appreciation for diversity and unity within the ummah.

Timeline Activity (Structuring Talk for Learning)

Learners construct a chronological timeline featuring:

- Worship in the Prophet’s era
- Rightly Guided Caliphs
- Classical/Sufi expansion

- Colonial/Post-colonial Africa
- Contemporary digital expressions

This visual sequencing reinforces understanding of change over time.

- *Skills:* Chronological organisation, synthesis, visual literacy.

Group Work / Collaborative Learning

Each group explores changes in specific worship acts across time and culture:

1. *Ṣalāh* (regional styles and recitations)
2. *Ḥajj* (from caravan to air travel)
3. *Ṣawm* (Ramadan practices across cultures)
4. *Zakāh* (transition from personal giving to institutional distribution)

Groups present findings as posters or presentations.

- *Skills:* Research, collaboration, synthesis.
- *GESI:* Inclusive participation across gender and background.

Experiential Learning (Digital and Historical Exploration)

Learners explore a virtual mosque tour or prayer app, reflecting on how technology supports devotion today. Compare with historical sources describing mosque worship in early Islam.

- *Skills:* Technological literacy, reflection, applied ethics.
- *SNV:* Reinforces adaptability, unity, and lifelong learning in faith.

Concept Mapping (Analytical Synthesis)

Learners create a concept map with “**Historical Development of Worship in Islam**” at the centre.

Branches: *Phases of Change – Influencing Factors – Core Principles – Modern Adaptations.*

- *Skills:* Conceptual integration, analytical thinking, synthesis.

KEY ASSESSMENT: MID-SEMESTER EXAMINATION

Discuss how worship in Islam has developed from the time of the Prophet to the present day. Explain how cultural, political, and technological factors have influenced the modes and expressions of worship while its spiritual core has remained constant.

Hint



Conduct *Mid-semester Examination*. It should cover contents taught from Week 1 to 5. Refer to the *Table of Specification and Structure of the Paper*. Learners' papers should be marked immediately and scores entered into the SAP.

STRUCTURE OF MID-SEMESTER EXAMINATION

Section A: 25 Multiple-choice questions

Section B: 2 Essay Questions

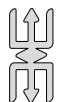
Table of specification for item construction for section A and B

Week	Learning Indicator	Types of questions	DoK Levels				Total
			1	2	3	4	
1	Examine the Creation story in the Qur'an	MCQs	2	2	-		4
		ESSAY	-	-	-		-
2	Examine the Creation story in the Qur'an	MCQs	2	2	2		6
		ESSAY	-	-	1		1
3	Discuss the disobedience of Adam and Hawa in the Qur'an	MCQs	-	2	1		3
		ESSAY	-	-	-		
4	Critically examine the philosophical underpinnings associated with the disobedience of humankind	MCQs	3	2	1		6
		ESSAY					
5	Examine worship in Islam and how it has transformed throughout history	MCQs	1	3	2		6
		ESSAY			1		1
		Total	8	11	8		27

PLC SESSION 6

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous session, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand.
 - b. identify three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q).
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

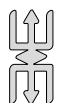
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Use your app to plan and administer the mode of assessment for the Student Assessment Portal (SAP).
 - a. The key assessment for the week is **mid-semester examination**. Chat with your app to plan this assessment by reviewing or developing the assessment items/tasks and marking schemes/rubrics for the mid-semester examination (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or topic/idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through the problem individually for 3–4 minutes
 - c. the group then works through it together the problem, step by step
 - d. highlight the most common errors made at each step (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b). 8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g). 9. Remember to a. transfer your chats into your learning planner template. b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a). c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.	

WEEK 7

Learning Indicator: *Examine worship in Islam and how it has transformed throughout history*

FOCAL AREA: ISLAMIC JURISPRUDENCE, GLOBALISATION, AND MODERN REINTERPRETATIONS OF WORSHIP

INTRODUCTION

Worship (*ibādah*) in Islam is guided not only by revelation but also by the interpretive framework of Islamic jurisprudence (*fiqh*). Over the centuries, Muslim scholars have codified and systematised the acts of worship to ensure consistency, authenticity, and flexibility across diverse societies. These scholarly interpretations have shaped how Muslims perform *Ṣalāh*, *zakāh*, *Ṣawm*, *Ḥajj*, and *duʿāʾ* in accordance with the Qurʾan and Sunnah while accommodating differences in culture and context.

In the modern world, globalisation and digitalisation have brought further transformations. Muslims now engage in worship within interconnected global communities, using technology to access sermons, Qurʾan recitations, prayer schedules, and online congregations. The challenge and opportunity of this era lie in preserving spiritual authenticity while embracing innovation.

This lesson therefore explores how *fiqh* has historically structured worship and how global forces and modern technology continue to shape contemporary expressions of devotion in the twenty-first century.

REVIEW OF RELATED PREVIOUS LESSON

In Week 6, learners traced the historical evolution of worship across Islamic history—from the Prophet’s time to modern developments—highlighting how cultural and political contexts influenced practice.

Building on this, Week 7 shifts focus from historical description to analytical understanding of how Islamic law and global modernity continue to influence the *forms*, *diversity*, and *accessibility* of worship today.

REVIEW QUESTIONS

1. Mention one major change in the practice of worship since the Prophet’s time.
2. How have cultural or political contexts influenced worship in Islamic societies?
3. What principles have remained constant despite these changes?

KEY POINTS

1. The Role of Islamic Jurisprudence (Fiqh) in Worship

● Definition and Scope of Fiqh

- *Fiqh* literally means “understanding” and refers to human interpretation of divine law (*Sharīʿah*).

- It systematises the performance of *‘ibādah*, ensuring it aligns with Qur’anic injunctions and the Sunnah.
- The Qur’an and Hadith provide principles; *fiqh* provides detailed rulings for daily practice.
- **Formation of the Legal Schools (Madhāhib)**
 - Early Muslim scholars developed jurisprudential frameworks based on the Prophet’s practices and reasoning.
 - The four main Sunni schools – *Hanafi*, *Mālikī*, *Shāfi‘ī*, and *Hanbalī* – agreed on essentials but differed in interpretation.
 - Example: Variations in prayer positioning, zakāh calculation, or fasting practices are products of *fiqh*-based reasoning, not doctrinal division.
- **Objectives of Fiqh in Worship (Maqāṣid al-Sharī‘ah)**
 - To preserve faith (*dīn*), life, intellect, lineage, and property.
 - To ensure ease and universality in worship (Qur’an 2:185 – “*Allah intends for you ease, not hardship*”).
 - To allow legitimate diversity (*ikhtilāf*) while maintaining unity of purpose.
- **Fiqh as a Dynamic System**
 - Jurists adapt rulings based on changing circumstances (*ijtihād*).
 - Fiqh bridges timeless revelation with lived reality – allowing worship to remain spiritually pure yet socially relevant.

2. Globalisation, Digitalisation, and Modern Reinterpretations of Worship

- **Globalisation of Religious Practice**
 - Travel and communication have made worship globally interconnected.
 - Muslims from different cultures now share common prayer times, sermon access, and pilgrimage logistics.
 - International bodies (e.g., OIC, Fiqh Academies) issue unified rulings on global worship concerns – moon sighting, prayer times, fasting duration, etc.
- **Digitalisation and Technology in Worship**
 - Use of Qur’an and prayer apps, online khutbahs, digital zakāh payments, and virtual Ḥajj guidance.
 - Emergence of online Qur’an study circles and live-streamed sermons connects Muslims worldwide.
 - However, these raise questions about authenticity, presence, and community engagement in worship.
- **Modern Reinterpretations and Challenges**
 - Contemporary scholars use *fiqh al-wāqī‘* (jurisprudence of reality) to address new worship contexts.

- o Issues include: performing virtual congregational prayers, online Friday sermons, or digital donations as zakāh.
- o Muslim youth globally reinterpret worship as ethical activism – linking devotion with environmental care, justice, and social responsibility.
- **Core Continuities**
 - o Despite technological and global shifts, sincerity (*ikhlaṣ*), remembrance (*dhikr*), and obedience (*ṭāʿah*) remain central.
 - o The adaptability of worship through *fiqh* ensures that faith remains relevant and inclusive in every generation.

Learning Tasks

1. Explain how Islamic jurisprudence (*fiqh*) has guided and shaped acts of worship in Islam.
2. Discuss how globalisation and digitalisation have influenced contemporary expressions of worship.
3. Analyse how modern reinterpretations maintain continuity with the original objectives of worship.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Dialogue on Fiqh and Worship)

Pose the question: “Why do Muslims in different countries pray or fast slightly differently?”

Guide learners to explore how *fiqh* allows diversity within unity.

Discuss examples from the *madhāhib* and show how differences are based on interpretive reasoning, not contradiction.

- *Skills*: Analysis, interpretation, communication.
- *SEL*: Builds tolerance for diversity within Islamic unity.

Case Study (Experiential Learning)

Present a modern scenario: “A Muslim community conducts Friday prayer via online streaming during a pandemic.”

Learners discuss:

- Is it valid under *fiqh*?
- How can technology support or hinder spiritual engagement?

This connects jurisprudence to real-world worship challenges.

- *Skills*: Critical thinking, applied ethics.

Group Work / Collaborative Learning

Assign groups to research and present:

1. The role of *fiqh* in defining core acts of worship.

2. The use of digital tools in worship (apps, live sermons, e-zakāh).
3. Global examples of reinterpretation and unity (e.g., moon-sighting debates, virtual Hajj training).
 - *Skills*: Research, synthesis, teamwork.
 - *GESI*: Inclusive participation, respect for global diversity.

Concept Mapping (Analytical Synthesis)

Learners create a concept map titled “Fiqh and Modern Transformations of Worship” with branches such as:

- Fiqh and Diversity
- Technological Adaptation
- Globalisation
- Modern Ethical Worship
- Core Spiritual Continuity

This helps learners integrate jurisprudence and modernity into one coherent understanding.

Reflective Writing (Individual Assessment Extension)

Learners write a short reflection on: “*How can digital technology enhance Islamic worship without losing sincerity and focus?*”

Encourage them to link reflections to *taqwā* and personal responsibility.

KEY ASSESSMENT LEVEL 4: GROUP DISCUSSIONS AND PRESENTATIONS

Analyse the role of Islamic jurisprudence in shaping acts of worship and discuss how globalisation, digitalisation, and modern reinterpretations influence the expression of worship in the contemporary world while maintaining its spiritual essence.

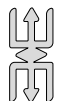
PLC SESSION 7

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to

- a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
- b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
- c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

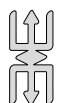
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **group discussions and presentations**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the presentations (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.

- b.** After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	-------------------

- 7.** Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
- 8.** Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
- 9.** Remember to
 - a.** transfer your chats into your learning planner template.
 - b.** read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c.** integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 8

Learning Indicator: Compare and contrast Islamic worship with African Indigenous Religion (AIR)

FOCAL AREA: A COMPARATIVE STUDY OF WORSHIP IN ISLAM AND AFRICAN INDIGENOUS RELIGION

INTRODUCTION

Worship is a universal human response to the divine. In both Islam and African Indigenous Religion (AIR), it represents the deepest expression of reverence, obedience, and connection between humans and the Creator. While both systems emphasise communal participation, moral discipline, and gratitude to the Supreme Being, their beliefs, rituals, and forms of expression differ according to their theological and cultural foundations.

Islam views worship (*‘ibādah*) as a means of total submission to Allah, guided by divine revelation through the Qur’an and the Sunnah. AIR, on the other hand, expresses worship through rituals, songs, libations, drumming, and dance, often mediated by ancestral spirits and community elders. Understanding both enhances religious literacy, respect for diversity, and appreciation of how faith shapes moral and social life across cultures.

REVIEW OF RELATED PREVIOUS LESSON

In Week 7, learners explored the role of Islamic jurisprudence (*fiqh*) and how globalisation and digitalisation have shaped modern expressions of worship.

Building on that foundation, this week’s lesson encourages learners to compare Islamic worship practices with those in African Indigenous Religion, focusing on meaning, methods, sacred spaces, leadership, and moral outcomes.

REVIEW QUESTIONS

1. What role does *fiqh* play in shaping worship in Islam?
2. How has globalisation influenced modern worship among Muslims?
3. Why is it important to understand worship practices in different religions?

KEY POINTS (CONTENT SUMMARY)

1. Definition and Purpose of Worship

● In Islam

- Worship (*‘ibādah*) means complete submission to Allah in thought, speech, and action (Qur’an 51:56).
- The purpose is to express gratitude, purify the soul, and strengthen the relationship between humans and Allah.
- Acts of worship are prescribed by revelation and governed by *Shari‘ah*.

● In African Indigenous Religion

- o Worship means showing reverence to the Supreme Being, deities, and ancestors through rituals and communal participation.
- o The purpose is to maintain harmony between the spiritual and physical worlds and ensure community well-being.
- o Practices are guided by oral traditions and communal heritage.

2. Core Elements of Worship in Both Religions

Islam	AIR
<i>Ṣalāh (prayer), Zakāh (almsgiving), Ṣawm (fasting), Ḥajj (pilgrimage), Dhikr (remembrance)</i>	Libation, drumming, dancing, offerings, sacrifices, sacred festivals
<i>Worship centres on the Qur'an, Hadith, and mosque</i>	Worship occurs in shrines, groves, or sacred family spaces
<i>No intermediaries—worship is directed solely to Allah</i>	Often involves intermediaries like ancestors, divinities, or priests
<i>Focus on purity, discipline, and sincerity</i>	Focus on communal unity, spiritual power, and continuity of life

3. Similarities and Differences

Similarities

- Both recognise a Supreme Being as Creator and Sustainer of life.
- Both link worship with moral conduct, justice, and community well-being.
- Both use rituals, symbols, and sacred spaces to express faith.
- Both encourage communal participation and transmission of values across generations.

Differences

- Islam emphasises monotheism (*tawḥīd*) while AIR may include veneration of ancestors and deities.
- Islamic worship follows codified scripture and universal law; AIR follows oral traditions and local customs.
- Worship in Islam is non-mediated; in AIR, intermediaries are often central.
- Islamic worship centres on submission to Allah; AIR emphasises harmony with spiritual forces.

4. Ethical and Moral Values in Worship

- In Islam: Honesty, humility, discipline, patience, gratitude, unity, and social justice.
- In AIR: Respect for elders, communal responsibility, truthfulness, and solidarity.

Both traditions use worship as a means of moral formation and social cohesion.

Learning Tasks

1. Identify the similarities and differences between Islamic and African Indigenous forms of worship.

2. Explain how both traditions use worship to promote moral and communal values.
3. Analyse the significance of sacred space and ritual in expressing devotion to the divine.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Comparative Guided Discussion)

Begin with: “*Why do people worship, and how is it done differently across religions?*”

Guide learners to identify worship purposes and expressions in Islam and AIR, using local examples for AIR.

Encourage reflection on how both promote moral order and community peace.

- *Skills:* Comparative reasoning, cultural literacy.
- *SEL:* Builds respect and empathy for diverse beliefs.

Group Work / Collaborative Learning

Divide learners into two major groups:

- **Group 1:** Islamic Worship
- **Group 2:** AIR Worship

Each explores worship purpose, leaders, settings, and rituals, then share findings in a plenary discussion.

- *Skills:* Collaboration, synthesis, oral presentation.
- *GESI:* Equal participation and respect for cultural expression.

Concept Mapping (Structuring Talk for Learning)

Learners construct a **Venn diagram** comparing Islam and AIR.

Sections: *Unique Elements of Islam*, *Unique Elements of AIR*, and *Shared Elements*.

Encourage learners to use real examples (mosque vs. shrine, Qur'an recitation vs. libation songs).

- *Skills:* Visual synthesis, comparison, memory retention.

Experiential Learning (Video Observation or Field Reflection)

Show brief videos of **Muslim congregational prayer** and **AIR community ritual**.

Learners observe setting, symbols, gestures, and emotional tone.

In groups, they discuss how each ritual reflects its worldview.

- *Skills:* Observation, reflection, intercultural analysis.

Building on What Others Say (Pyramid Discussion)

Each learner notes one similarity and one difference, discusses it with a partner, then merges insights in larger groups to produce a class summary.

This cultivates listening, reasoning, and consensus-building.

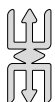
KEY ASSESSMENT LEVEL 3: COMPARATIVE ANALYSIS

Compare and contrast Islamic worship with African Indigenous Religion, focusing on purpose, form, leadership, and moral values. Discuss how both promote reverence and ethical living within their communities.

PLC SESSION 8

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

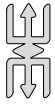
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **comparative analysis**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the analysis (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	---------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes

- c. the group then works through the problem together step by step
- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 9

Learning Indicator: *Analyse how knowledge and understanding of the differences and common patterns in worship can help in promoting religious pluralism*

FOCAL AREA: **WORSHIP AS A PATHWAY TO RELIGIOUS PEACEFUL COEXISTENCE**

INTRODUCTION

Religion, though expressed in diverse forms, remains a unifying force in the moral and spiritual life of humanity. In Islam, as in other faiths such as Christianity and African Indigenous Religion (AIR), worship expresses gratitude, submission and devotion to the Divine. However, these acts of devotion differ in rituals, language, leadership, and spaces. Recognising these differences—and more importantly, appreciating the shared values they embody—forms the foundation for religious respect.

The Qur'an commands Muslims to respect diversity as part of Allah's divine plan (Qur'an 49:13) and to engage others with wisdom and good conduct (Qur'an 16:125). In Ghana, where Muslims, Christians and adherents of AIR coexist, tolerance is essential for peace and social cohesion. This lesson therefore guides learners to appreciate how understanding differences and commonalities in worship deepens empathy, reduces prejudice, and promotes unity within religious diversity.

REVIEW OF RELATED PREVIOUS LESSON

In Week 8, learners compared and contrasted Islamic and African Indigenous worship, identifying both shared moral values and distinct theological foundations.

This week builds on that understanding by exploring how these differences and similarities can become tools for promoting tolerance, empathy, and interfaith collaboration in contemporary society.

REVIEW QUESTIONS

1. What are some similarities between Islamic and African Indigenous worship?
2. Mention one major difference between their worship practices.
3. Why is it important to understand the worship practices of other religions?

KEY POINTS (CONTENT SUMMARY)

1. Differences in Worship among Religions

● Islamic Worship

- Centred on submission to Allah through prescribed acts (*'ibādah*) such as Ṣalāh, zakāh, Ṣawm, and Ḥajj.
- Conducted in mosques, guided by scripture (Qur'an and Hadith).
- No intermediaries; direct devotion to Allah.

- **African Indigenous Worship**

- Involves rituals such as libation, drumming, dancing, and sacrifices.
- Conducted in shrines or sacred spaces under guidance of priests or priestesses.
- Involves intermediaries such as ancestors and divinities.

- **Christian Worship (for broader comparison)**

- Centred on prayer, hymns, and sacraments such as baptism and communion.
- Conducted in churches and guided by the Bible.
- Involves both individual and congregational devotion to God through Jesus Christ.

These differences reflect each religion's worldview, sacred text, and historical context rather than superiority or inferiority.

2. Common Values in Worship

- **Reverence for the Divine:** All acknowledge a Supreme Being as the source of life.
- **Communal Participation:** Worship unites members, promoting fellowship and mutual support.
- **Moral Teaching:** Each uses worship to instil virtues such as honesty, compassion, and humility.
- **Spiritual Renewal:** Worship refreshes faith and strengthens moral resolve.

Despite outward differences, these shared intentions foster empathy and spiritual kinship across faiths.

3. Religious Tolerance in Islam and Ghanaian Society

- **Islamic Perspective**

- The Qur'an teaches respect for people of other faiths: "*There is no compulsion in religion*" (Qur'an 2:256).
- Muslims are encouraged to dialogue peacefully and show justice to those of different beliefs (Qur'an 60:8).
- The Prophet Muhammad (SAW) signed treaties with non-Muslim communities ensuring freedom of worship and mutual respect.

- **Ghanaian Context**

- Ghana's constitution guarantees freedom of religion and interfaith harmony.
- Religious diversity enriches the nation's cultural identity and moral fabric.
- Interfaith councils and community partnerships promote peacebuilding.

4. How Understanding Worship Promotes Tolerance

- **Awareness Reduces Prejudice:** Learning about others' worship corrects misconceptions.
- **Empathy Encourages Respect:** Recognising shared values promotes emotional understanding.

- Dialogue Builds Peace: Open interfaith discussions prevent conflict and foster friendship.
- Unity in Diversity: Appreciating difference shows that all faiths seek harmony with the Creator.

5. Practical Ways to Promote Religious Tolerance

- Interfaith dialogue and joint community service (e.g., environmental clean-ups, charity).
- Learning about other religions in schools and community programmes.
- Respecting sacred spaces, festivals, and customs of other faiths.
- Speaking against hate speech or discrimination based on religion.
- Promoting the Ghanaian spirit of “*unity in diversity*” through shared moral education.

Learning Tasks

1. Identify differences and similarities in worship across religions.
2. Explain how understanding these can promote tolerance and peaceful coexistence.
3. Suggest practical ways religious communities can work together to strengthen unity.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Dialogue on Tolerance)

Begin with: “*Does worship always have to look the same to be meaningful?*”

Guide learners to identify examples of different worship forms, discuss shared values, and reflect on how understanding both fosters tolerance.

- *Skills*: Ethical reasoning, communication.
- *SEL*: Promotes empathy and mutual respect.

Group Work / Collaborative Learning

In mixed groups, learners identify one difference and one similarity between Islamic and AIR worship and explain how awareness of these can improve community relations.

Groups create posters titled “Worship Is Diverse but United in Spirit.”

- *Skills*: Teamwork, creativity, advocacy.
- *GESI*: Inclusive participation and mutual understanding.

Concept Mapping (Structuring Talk for Learning)

Learners draw a map with three branches:

- A. Differences in Worship
- B. Shared Values and Goals
- C. Outcomes (Tolerance, Peace, Unity)

This helps visualise how religious understanding contributes to national harmony.

- *Skills:* Analytical thinking, visual organisation.

Experiential Learning (Interfaith Encounter Simulation)

Simulate an **interfaith roundtable discussion**: learners role-play as religious representatives (Imam, traditional priest, pastor, etc.).

Each describes worship practices while others ask respectful questions.

A debrief follows on how dialogue can promote understanding.

- *Skills:* Communication, intercultural competence.
- *SNV:* Promotes civic responsibility and social cohesion.

Project-Based Learning (Advocacy Presentation)

Learners create an advocacy campaign titled “My Faith, Your Faith, Our Ghana” using posters, slogans, or short videos.

They present these to the class or school assembly, promoting interfaith tolerance.

- *Skills:* Critical thinking, public communication, citizenship education.

KEY ASSESSMENT LEVEL 4: CLASS EXERCISE

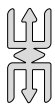
Analyse how understanding the differences and common patterns in worship across religions can promote religious tolerance, empathy, and peaceful coexistence in Ghanaian society. Suggest practical ways of fostering interfaith harmony.

PLC SESSION 9

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week’s concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app

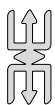
- The key assessment for the week is **class exercise**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the exercise (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then

- use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
- all teachers in the group work through a similar problem individually for 3–4 minutes
- the group then works through the problem together step by step
- highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).

- Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
- After the enactment, ask for structured feedback from the group
 - was the concept explained in a way that a learner with no prior knowledge could follow?
 - were the examples grounded in contexts familiar to Ghanaian learners?
 - did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	-------------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

Section Review

At the end of the section, learners will have gained a deep and balanced understanding of worship as both a spiritual discipline and a social force in Islam. They will have explored how ‘ibādah connects believers to Allah, fosters community cohesion, and sustains moral life through obedience and reflection.

Through the study of its historical development, learners recognised that worship in Islam is timeless yet adaptable—rooted in divine revelation but responsive to human context. The introduction of fiqh illuminated how scholarly reasoning safeguards the authenticity of worship while permitting diversity of expression.

Comparative discussions with African Indigenous Religion enhanced learners’ appreciation of both shared moral foundations and distinct theological principles, reinforcing interreligious literacy. The final lessons on tolerance and coexistence helped learners to see how understanding diversity in worship strengthens peaceful living, mutual respect, and national unity in Ghana’s multi-faith society.

Overall, this section helped learners to internalise key Islamic values—sincerity, humility, justice, and respect—while applying them to the realities of a global and plural world. It also prepared them to become agents of tolerance, ethical leadership, and spiritual authenticity in their communities.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 5: 10 marks

Criterion	Description (with Key Points to be Expanded)	Marks
1. Definition and Centrality of ‘ibādah	- Defines ‘ibādah accurately as total submission and devotion to Allah. - Cites <i>Qur’an</i> 51:56 or related verses. - Explains how worship integrates faith and action. - Highlights spiritual objectives—purification, obedience, community unity.	3

2. Description of Forms of Worship in Early Islam	- Describes Five Pillars as core worship acts (shahādah, Ṣalāh, zakāh, Ṣawm, Ḥajj). - Notes supporting devotional practices: dhikr, du‘ā’, Qur’an recitation. - Explains their purpose in fostering piety and obedience.	3
3. Analysis of the Role and Purpose of Worship	- Links worship to <i>tawḥīd</i>, <i>taqwā</i>, and moral development. - Explains how worship strengthens individual faith and community harmony. - Demonstrates understanding of worship as both spiritual and social act.	2
4. Organisation, Clarity, and Qur’anic Referencing	- Presents ideas coherently in logical sequence. - Uses relevant Qur’anic references accurately. - Employs correct religious terminology (<i>‘ibādah</i>, <i>taqwā</i>, <i>tawḥīd</i>, <i>Ṣalāh</i>).	2
Total		10 marks

WEEK 6

Criterion	Description (with Key Points to be Expanded)	Marks
1. Historical Development of Worship	- Outlines key phases: Prophetic, Caliphal, Classical, Colonial, and Contemporary periods. - Explains major features of worship during each era (e.g., institutionalisation of prayer, rise of Sufism, technological facilitation).	3
2. Influence of Cultural, Political, and Technological Changes	- Analyses how different contexts shaped modes and expressions of worship (architecture, recitation, logistics, digital media). - Highlights how diversity enriched Islamic devotional life.	3
3. Continuity of Spiritual Essence	- Demonstrates understanding that <i>tawḥīd</i>, <i>taqwā</i>, and <i>ikhhlāṣ</i> remain at the heart of worship. - Explains how Muslims adapt worship without compromising faith principles.	2
4. Organisation, Clarity, and Qur’anic/Theological Referencing	- Presents information logically and chronologically. - Uses accurate Islamic terms (<i>‘ibādah</i>, <i>Ṣalāh</i>, <i>dhikr</i>, <i>taqwā</i>). - Integrates clear expression and contextual examples.	2
Total		10 marks

WEEK 7

Criterion	Description (with Key Points to be Expanded)	Marks
1. Role of Fiqh in Shaping Worship	- Defines <i>fiqh</i> and explains its relationship to <i>Sharī‘ah</i>. - Describes how <i>madhāhib</i> structured differences in worship practice. - Mentions concepts like <i>ijtihād</i> and <i>maqāṣid al-Sharī‘ah</i> in adapting worship.	3
2. Influence of Globalisation and Digitalisation	- Explains how global communication, travel, and media have impacted worship. - Identifies technological innovations (apps, livestreams, digital zakāh) and their moral implications.	3

3. Modern Reinterpretations and Continuity	- Discusses <i>fiqh al-wāqīʿ</i> (jurisprudence of reality). - Shows how reinterpretations address modern challenges while preserving <i>ikhhlāṣ</i>, <i>tawḥīd</i>, and <i>taqwā</i>.	2
4. Organisation, Clarity, and Use of Islamic Concepts	- Presents ideas in clear structure and logical sequence. - Accurately uses Islamic terms and examples. - Integrates reasoning and contemporary relevance.	2
Total		10 marks

WEEK 8

Criterion	Description (with Key Points to be Expanded)	Marks
1. Understanding of Purpose and Definition of Worship	- Explains the meaning and aims of worship in both Islam and AIR. - Highlights that both express reverence, gratitude, and moral order.	2
2. Description of Core Elements and Ritual Practices	- Identifies acts of worship (e.g., ṣalāh, zakāh vs. libation, drumming). - Explains associated symbols, leaders, and spaces.	3
3. Comparison and Contrast	- Accurately notes similarities (communal participation, moral focus) and differences (monotheism vs. intermediary mediation). - Provides examples to support points.	3
4. Moral and Ethical Significance	- Explains how both faiths use worship to promote virtues such as truthfulness, unity, humility, and responsibility.	2
Total		10 marks

WEEK 9 (10 marks)

Criterion	Description (with Key Points to be Expanded)	Marks
1. Understanding of Religious Differences	- Identifies key differences in worship forms, leadership, and sacred spaces across religions (Islam, AIR, Christianity).	2
2. Recognition of Shared Values	- Explains common elements such as devotion, morality, and communal unity.	2
3. Analysis of Tolerance and Coexistence	- Discusses how interfaith understanding fosters empathy, respect, and social peace. - Cites Islamic and Ghanaian examples of tolerance.	3
4. Practical Strategies for Promoting Tolerance	- Suggests realistic ways of building tolerance (dialogue, education, community service).	2
5. Organisation and Expression	- Logical flow, clarity, and accurate use of key terms (<i>ʿibādah</i>, <i>tawḥīd</i>, <i>tolerance</i>, <i>coexistence</i>).	1
Total		10 marks

SECTION 3: MUSLIM PRACTICES AND NATIONAL DEVELOPMENT

STRAND: 1. RELIGIOUS BELIEFS, PRACTICES, MORAL VALUES AND HUMAN DEVELOPMENT

SUB-STRAND: Muslim Practices and National Development

Learning Outcome: *Examine the relevance of Islamic practices for national development*

Content Standard: Demonstrate knowledge and appreciation of Islamic practices for national development

SECTION INTRODUCTION / SUMMARY

This section will explore how Muslim practices—Zakat, Sadaqah, Hajj, and Salah—go beyond rituals to nurture moral discipline, social solidarity, and national development. Each act of worship will be examined not only as a divine obligation but also as a practical framework for ethical and civic responsibility in contemporary life.

Learners will examine Zakat as an institutional form of wealth redistribution that reduces poverty and promotes social justice; Sadaqah as a voluntary act of compassion and moral generosity that empowers communities; Hajj as a unifying pilgrimage that models peace, equality, and reconciliation; and Salah as a daily rhythm of prayer that cultivates time management, discipline, and moral mindfulness.

Through reflection on Qur’anic principles, case studies, and experiential learning, learners will deepen their understanding of how Islamic worship strengthens both personal piety and civic virtue, shaping productive, peaceful, and compassionate citizens.

By the end of this section, learners will appreciate that worship in Islam is a holistic system—connecting spiritual devotion with ethical conduct, economic justice, social peace, and time-conscious living in ways relevant to Ghana’s development context.

Lesson covered in this section are:

Week 10	Zakat as a Spiritual Obligation and Instrument for National Development
Week 11	Sadaqah for socio-economic development
Week 12	Hajj, a Journey of Unity, Equality, and Peace-building
Week 13	Salah as a Tool for Time Discipline and Personal Development

SUMMARY OF PEDAGOGICAL EXEMPLARS

Teaching and learning in this section will rely heavily on interactive, experiential, and value-based pedagogies designed to integrate faith, ethics, and social application.

Talk for Learning will be used to guide learners through reflective discussions on scriptural teachings and moral implications. In the Zakat and Sadaqah lessons, learners will debate how charity strengthens social equity and personal integrity, while the Hajj and Salah lessons will prompt reflection on unity, punctuality, and responsibility.

Group Work and Collaborative Learning will promote peer exploration of real-life examples such as community welfare projects, pilgrimage experiences, and daily routines structured around prayer. Learners will develop teamwork, empathy, and analytical skills through poster presentations, skits, and moral problem-solving.

Concept Mapping will help organise abstract religious and ethical concepts into coherent visual structures. For instance, learners will map out the beneficiaries of Zakat, the types of Sadaqah, the peace-building values of Hajj, and the time-discipline framework of Salah, thereby reinforcing conceptual clarity.

Experiential Learning will include engagement with guest speakers, community philanthropists, or pilgrims to connect theory with lived experience. Practical exercises like charity initiatives and self-monitoring of prayer routines will nurture self-discipline and civic responsibility.

Finally, Project-Based Learning will enable learners to translate faith principles into community impact—developing awareness campaigns, peace initiatives, and punctuality projects inspired by Islamic values. These pedagogies will collectively develop critical thinking, moral sensitivity, and active citizenship.

ASSESSMENT SUMMARY

Assessment across Weeks 10–13 will focus on learners’ ability to interpret, apply, and evaluate Islamic teachings in contemporary contexts. Tasks will include both individual and group activities that require comprehension, analysis, and reflection.

Learners will be assessed through:

- Written tasks and discussions analysing Qur’anic verses and Hadiths on charity, prayer, and pilgrimage.
- Case studies on Zakat and Sadaqah initiatives demonstrating Islamic approaches to poverty alleviation.
- Reflective journals documenting personal or observed experiences of time discipline and compassion.
- Creative projects such as posters, campaigns, and peace initiatives linking Islamic worship to civic values.
- Concept maps and presentations showing understanding of relationships among faith, ethics, and development.

Evaluation will measure learners’ grasp of both religious literacy (knowledge of texts and rituals) and moral application (how these teachings promote discipline, unity, and peace).

Higher-order thinking will be encouraged through tasks requiring analysis of Ghanaian social issues—poverty, lateness, inequality, and intolerance—using Islamic ethical frameworks.

Rubrics will emphasise:

- Depth of Qur’anic interpretation and relevance of examples.
- Clarity in linking worship to moral and national development.
- Creativity and coherence in project presentations.
- Reflective insight on personal growth and social responsibility.

WEEK 10

Learning Indicator: *Examine the practice of Zakat for national development*

FOCAL AREA: **ZAKAT AS A SPIRITUAL OBLIGATION AND INSTRUMENT FOR NATIONAL DEVELOPMENT**

INTRODUCTION

Zakat, one of the Five Pillars of Islam, is not merely an act of charity but a divine economic system designed to promote equity, justice, and social welfare. It embodies the principle that wealth is a trust from Allah, to be used for both personal sustenance and communal benefit. The Qur'an (Surah At-Tawbah 9:60) clearly identifies the categories of beneficiaries, ensuring that Zakat reaches the poor, needy, and those who serve the public good.

In modern times, Zakat has evolved beyond individual giving to become a structured instrument of national development. It addresses issues such as poverty, education, health, and entrepreneurship—helping reduce inequality and strengthening social cohesion. In Ghana and other Muslim societies, Zakat holds great potential to complement governmental and NGO-led development efforts, particularly in promoting inclusive growth and youth empowerment.

This lesson explores the meaning, obligation, beneficiaries, and contemporary role of Zakat as a spiritual duty and a national asset.

REVIEW OF RELATED PREVIOUS LESSON

In Week 9, learners examined how worship practices across religions can foster tolerance and coexistence.

This week extends that discussion into the social and developmental dimensions of worship by showing how Zakat, as a form of worship in Islam, contributes directly to economic empowerment and national development.

REVIEW QUESTIONS

1. Mention two forms of Islamic worship that strengthen community bonds.
2. What is the difference between personal acts of worship and social acts of worship?
3. How does religion contribute to national unity and moral growth?

KEY POINTS

1. Definition and Obligation of Zakat

- *Zakat* literally means “purification” or “growth.”
- It is a compulsory annual levy on Muslims who meet the wealth threshold (*nisāb*).
- Zakat purifies wealth and cultivates spiritual discipline, reminding Muslims that material blessings come from Allah.
- Qur'anic foundation: “*Alms are for the poor and the needy, and those employed to administer the funds...*” (Qur'an 9:60).

2. Categories of Beneficiaries (Qur'an 9:60)

The Qur'an identifies eight categories eligible for Zakat:

1. The poor (*fuqarā'*).
2. The needy (*masākīn*).
3. Those employed to collect Zakat.
4. Those whose hearts are to be reconciled (new Muslims).
5. Those in bondage (slaves, captives).
6. Those in debt.
7. Those striving in the path of Allah (*fī sabīlillāh*).
8. Stranded travellers (*ibn al-sabīl*).

3. Purposes of Zakat

- **Spiritual:** Purifies the soul from greed and promotes gratitude.
- **Social:** Fosters compassion, unity, and solidarity within the community.
- **Economic:** Redistributes wealth to reduce inequality, empower the vulnerable, and stimulate productivity.

4. Zakat and National Development

- Zakat contributes to education through scholarships and school construction.
- In healthcare, it funds clinics, supports poor patients, and provides clean water.
- In entrepreneurship, it offers micro-loans or start-up capital to the poor.
- In social protection, it aids widows, orphans, and the elderly.
- Collectively, these efforts strengthen community resilience and advance Ghana's development agenda.

5. Personal vs. Institutionalised Zakat

- **Personal Zakat:** Given individually, often directly to beneficiaries.
- **Institutional Zakat:** Organised through official bodies, NGOs, or Zakat funds ensuring transparency and efficiency.
- Examples: Ghana Muslim Mission, Al-Khair Foundation, Islamic Relief.

6. Role of Zakat in Ghana's Development

- Addresses inequality and fosters inclusion.
- Empowers youth through education and business support.
- Supplements government welfare programmes.
- Reinforces ethical giving and accountability in public life.

Learning Tasks

1. Explain the meaning and religious obligation of Zakat.
2. Identify the eight categories of beneficiaries mentioned in the Qur'an.

3. Analyse how Zakat can serve as a tool for national development in Ghana.
4. Evaluate the advantages of institutionalising Zakat for transparency and impact.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Discussion on Faith and Development)

Begin with: *“How can giving away part of one’s wealth help build a nation?”*

Use learners’ responses to introduce Zakat’s scriptural basis and developmental purpose.

Encourage dialogue on how faith-based giving aligns with national development goals such as poverty reduction and social welfare.

- *Skills:* Critical thinking, communication, moral reasoning.
- *21st Century Competency:* Linking religious ethics to civic responsibility.

Group Work / Collaborative Learning

Divide class into four groups to explore Zakat’s impact in different sectors:

- Group 1: Education
- Group 2: Healthcare
- Group 3: Entrepreneurship
- Group 4: Social Protection

Each group prepares a poster or slide illustrating how Zakat addresses real community needs.

- *Skills:* Research, creativity, teamwork.
- *GESI:* Encourages inclusion and diverse viewpoints.

Concept Mapping (Structuring Talk for Learning)

Learners create a concept map showing:

- Central node: Zakat
- Branches: Meaning, Obligation, Beneficiaries, Social Functions, National Benefits
- Sub-branches: examples from Ghanaian contexts.
- *Skills:* Synthesis, visual literacy.

Inquiry-Based Learning (Case Study of Zakat Institutions)

Learners research a Ghanaian or international Zakat organisation (e.g., Ghana Muslim Mission or Islamic Relief).

They investigate:

- How funds are collected.
- Who benefits and how.
- Transparency and accountability challenges.

Presentations follow.

- *Skills:* Investigative reasoning, data interpretation.

- **SEL:** Builds empathy and integrity.

Experiential Learning (Simulation of a Zakat Allocation Meeting)

Simulate a community Zakat committee meeting.

Roles: donors, administrators, beneficiaries, community leaders.

Learners debate how to allocate limited funds for education, healthcare, and microbusiness.

This promotes understanding of fairness, accountability, and decision-making.

- **Skills:** Negotiation, ethical reasoning, leadership.

KEY ASSESSMENT: PRACTICE PAPER 1

Analyse the religious and socio-economic dimensions of Zakat and evaluate its potential role in Ghana's national development. Use examples from education, health, and entrepreneurship to support your response.

Hint



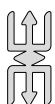
Conduct **Practice Paper 1**. It should cover contents taught from Year 1 to 3. Refer to the **Table of Specification and Structure of the Paper** at the end of this section. Learners' papers should be marked immediately and scores entered into the SAP.

PLC SESSION 10

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous session, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand.
 - b. identify three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q).
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

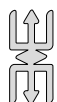
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.

- *Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.*

4. Use your app to plan and administer the mode of assessment for the Student Assessment Portal (SAP).
 - a. The key assessment for the week is **Practice Paper 1**. Chat with your app to plan this assessment by reviewing or developing the assessment items/tasks and marking schemes/rubrics for the practice paper (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	---------------------

5. As a subject group, select one problem or topic/idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through the problem individually for 3–4 minutes
 - c. the group then works through it together the problem, step by step
 - d. highlight the most common errors made at each step (NTS 1c, 1e, 2c, 2e, 3e-3j).


Note

- This part is not 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
-------------------	-----------

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).

- 8.** Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
- 9.** Remember to
 - a.** transfer your chats into your learning planner template.
 - b.** read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c.** integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 11

Learning Indicator: *Assess the practice of Sadaqah for poverty alleviation*

FOCAL AREA: **SADAQAH FOR SOCIO-ECONOMIC DEVELOPMENT**

INTRODUCTION

Sadaqah, derived from the Arabic root *Ṣidq* meaning truthfulness, refers to voluntary charity motivated by sincere faith and compassion. Unlike Zakat, which is obligatory, Sadaqah is optional but highly recommended, reflecting a Muslim's genuine desire to support others for the sake of Allah. The Qur'an (2:261) likens Sadaqah to a seed that grows into seven hundredfold, showing that acts of kindness—whether material or spiritual—multiply in reward and impact.

Sadaqah promotes human dignity, empathy, and moral responsibility. It is a practical expression of solidarity, extending beyond money to include good words, smiles, or any beneficial deed. In contemporary societies such as Ghana, where poverty, unemployment, and inequality persist, Sadaqah serves as a valuable faith-based strategy for community empowerment. When institutionalised, it can complement national poverty reduction efforts through educational sponsorships, health support, housing, and social protection.

This lesson explores the forms, significance, and developmental potential of Sadaqah in addressing social and economic needs.

REVIEW OF RELATED PREVIOUS LESSON

In Week 10, learners examined Zakat as both a spiritual obligation and a tool for national development.

This week's lesson builds on that by exploring Sadaqah, another form of giving rooted in compassion and voluntary service. Learners will assess how personal acts of kindness and institutional charitable initiatives can uplift the poor and foster national solidarity.

REVIEW QUESTIONS

1. What is Zakat, and how does it contribute to development?
2. In what ways can religious giving reduce inequality in society?
3. Why is generosity considered an act of worship in Islam?

KEY POINTS

1. **Definition and Distinction between Sadaqah and Zakat**
 - **Sadaqah** is voluntary charity motivated by faith and goodwill, open to all Muslims regardless of wealth threshold.
 - **Zakat** is obligatory, fixed by Islamic law, and directed to specific beneficiaries (Qur'an 9:60).

- Both aim to purify wealth, strengthen community, and promote justice, but Sadaqah expands opportunities for everyday generosity.

2. Qur'anic and Hadith Foundations of Sadaqah

- *“The example of those who spend their wealth in the way of Allah is like a seed of grain that sprouts seven ears...”* (Qur'an 2:261).
- *“Take alms from their wealth to purify and cleanse them...”* (Qur'an 9:103).
- The Prophet Muhammad (SAW) said: *“Sadaqah extinguishes sins as water extinguishes fire.”* (Tirmidhi).
- These texts highlight that giving is a spiritual act of purification and a means of earning Allah's pleasure.

3. Types of Sadaqah

1. Material (Sadaqah Maal): Donations of money, food, or property.
2. Non-Material: Smiling, comforting others, offering guidance, or physical assistance.
3. Sadaqah Jariyah (Ongoing Charity): Acts whose benefits continue over time (e.g., building wells, funding education, planting trees).

Each type promotes welfare and moral growth, regardless of the giver's wealth or status.

4. Social and Spiritual Significance

- Sadaqah cultivates humility and gratitude.
- It promotes equality, reduces social tension, and fosters compassion.
- Builds self-worth among recipients, who feel supported without dependence.
- Strengthens community ties, contributing to social harmony and unity.

5. Real-Life Applications in Poverty Alleviation

- Community food banks distributing meals to the needy.
- Educational sponsorships and provision of learning materials.
- Microfinance initiatives to support small-scale business start-ups.
- Health assistance, e.g., funding surgeries, supplying wheelchairs, or hospital fees.
- Housing projects for widows, orphans, or displaced persons.

6. Institutionalisation of Sadaqah in Ghana

- Mosques, Islamic NGOs, and foundations (e.g., Al-Khair Foundation, Islamic Council for Development and Humanitarian Services) channel Sadaqah towards structured social welfare.
- Challenges include lack of regulation, donor fatigue, and ensuring transparent management.
- Opportunities exist for collaboration with national poverty-alleviation programmes to maximise impact.

Learning Tasks

1. Differentiate between Zakat and Sadaqah.
2. Identify and explain three types of Sadaqah.
3. Discuss how Sadaqah contributes to poverty reduction and human dignity.
4. Evaluate the challenges and opportunities in institutionalising Sadaqah in Ghana.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Whole-Class Discussion)

Begin with: “*Why is giving without being asked a powerful way to help others?*”

Guide discussion through key Qur’anic and Hadith teachings on voluntary giving.

Highlight that Sadaqah benefits both giver and receiver—morally, spiritually, and socially.

- *Skills:* Moral reasoning, interpretation of scripture, empathy.
- *SEL:* Promotes kindness and community awareness.

Group Work / Collaborative Learning

Divide learners into four groups:

- Group 1: Monetary Sadaqah (donations and community support)
- Group 2: Non-material Sadaqah (smiles, help, encouragement)
- Group 3: Sadaqah Jariyah (long-term benefits)
- Group 4: Institutional Sadaqah (foundations, NGOs)

Each group presents examples of how their form of Sadaqah alleviates poverty and strengthens social ties.

- *Skills:* Collaboration, presentation, critical application.

Concept Mapping (Structuring Talk for Learning)

Learners create a concept map with “*Sadaqah and Poverty Alleviation*” at the centre.

Branches: *Definitions, Scriptural Bases, Types, Beneficiaries, Social Impact.*

Helps learners visually link Islamic teachings with development outcomes.

- *Skills:* Organisation, analytical thinking.

Project-Based Learning (Class Charity Initiative)

Learners plan and execute a mini Sadaqah project (e.g., food donation drive, supporting a needy classmate, or tutoring peers).

They record processes and reflections in journals.

- *Skills:* Leadership, civic engagement, service learning.
- *GESI:* Encourages inclusivity and empathy.

Experiential Learning (Community Engagement or Guest Interaction)

Invite a leader from an Islamic NGO or local philanthropist to speak about real-life Sadaqah projects.

Learners prepare questions and write reflections on lessons learned about compassion and responsibility.

- *Skills:* Active listening, inquiry, ethical awareness.

KEY ASSESSMENT LEVEL 4: ESSAY

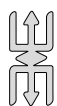
Assess how Sadaqah contributes to poverty alleviation and community empowerment. Discuss the forms, benefits, and challenges of institutionalising Sadaqah for national development in Ghana.

PLC SESSION 11

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



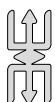
Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is *essay*. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the essay (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	----------------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).

**Note**

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
-------------------	------------------

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	-------------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 12

Learning Indicator: Explore the practice of Hajj for peace-building

FOCAL AREA: **HAJJ, A JOURNEY OF UNITY, EQUALITY, AND PEACE-BUILDING**

INTRODUCTION

Hajj, the fifth pillar of Islam, represents not only a sacred pilgrimage to the House of Allah but also a global movement of peace, humility, and unity. Every year, millions of Muslims from diverse cultural, racial, and linguistic backgrounds gather in Makkah, clothed alike in simple garments, symbolising equality before Allah and the renunciation of worldly distinctions.

The Qur'an commands:

“Proclaim to mankind the pilgrimage: they will come to you on foot and on every lean camel...” (Qur'an 22:27) *“The Hajj is during well-known months, and whoever undertakes it, let there be no obscenity, nor wickedness, nor disputing during the Hajj.”* (Qur'an 2:197).

Hajj serves as a school of peace, teaching patience, self-discipline, forgiveness, and brotherhood. Its rituals—such as Ihram, Tawaf, Sa'i, and Wuquf at Arafat—embody universal values of unity and reconciliation. Beyond spiritual devotion, Hajj offers a model for peaceful coexistence and social harmony, ideals essential for building cohesive communities in Ghana and across the world.

REVIEW OF RELATED PREVIOUS LESSON

In Week 11, learners assessed the practice of Sadaqah as a tool for poverty alleviation and community empowerment.

This week builds on that understanding by exploring another form of Islamic worship—Hajj, which brings together people from every nation and background in peace and equality. It deepens learners' appreciation of how faith promotes both inner peace and social harmony.

REVIEW QUESTIONS

1. How does Sadaqah help to reduce social inequality?
2. What moral values are shared between Zakat and Sadaqah?
3. Why are acts of charity considered acts of worship in Islam?

KEY POINTS

1. Spiritual and Ethical Significance of Hajj

- Hajj purifies the heart and renews one's submission to Allah.
- It promotes virtues such as humility, patience, tolerance, and self-restraint.
- The pilgrim learns to control anger, avoid argument, and maintain peace.
- Spiritually, Hajj symbolises the believer's journey toward forgiveness and renewal.

2. Core Rituals and Their Symbolic Lessons

- Ihram: Plain clothing symbolising equality, humility, and the abandonment of pride and status.
- Tawaf: Circling the Ka'bah unites Muslims in a single direction and purpose.
- Sa'i: Running between Safa and Marwah commemorates Hajar's perseverance and faith.
- Wuquf at Arafat: Central act of Hajj symbolising repentance, reflection, and unity in supplication.
- Stoning the Jamarāt: Represents rejection of evil and personal reform.

Each ritual reinforces peace-building values—patience, humility, discipline, and forgiveness.

3. Hajj and Global Muslim Unity

- Hajj brings together Muslims from all nations, demonstrating that race, wealth, and nationality are secondary to faith and righteousness.
- It fosters inter-cultural understanding, mutual respect, and solidarity, forming a global community of peace.
- Pilgrims often return home with renewed commitment to coexistence and service to humanity.

4. Peace-building Values in Hajj

- Patience and self-control (avoiding quarrels).
- Forgiveness (letting go of grudges).
- Humility (recognising equality before Allah).
- Empathy and cooperation (helping fellow pilgrims).
- These virtues strengthen interpersonal and communal harmony.

5. Real-life Experiences of Unity

- Pilgrims from different nations share food, tents, and prayer spaces.
- Joint problem-solving during the pilgrimage reinforces cooperation and peace.
- Stories of pilgrims reconciling differences and embracing others inspire peaceful coexistence.

6. Applying Hajj Values to Ghanaian Society

- Muslims can model Hajj values in schools, workplaces, and communities by promoting:
 - Dialogue over conflict
 - Fairness in leadership
 - Respect for diversity
 - Volunteerism and community service
- Such values help reduce tribal, religious, and political tension, supporting Ghana's peace and unity.

Learning Tasks

1. Describe the core rituals of Hajj and their symbolic meanings.
2. Explain how Hajj promotes peace and unity among Muslims.
3. Analyse how lessons from Hajj can promote peaceful coexistence in Ghana.
4. Discuss values from Hajj that can be applied in resolving conflict.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Discussion)

Begin with the prompt: *“Why do Muslims from all over the world gather in peace for Hajj?”*

Guide learners to reflect on how Ihram signifies equality and the ban on violence during Hajj symbolises peace.

Use Qur'an 2:197 and 22:27–28 to emphasise moral restraint and unity.

- *Skills:* Scriptural interpretation, moral reasoning.
- *SEL:* Cultivates respect, empathy, and tolerance.

Group Work / Collaborative Learning

Divide learners into groups to explore specific peace-building themes:

- Group 1: Ihram and equality before God
- Group 2: Unity in diversity during Hajj
- Group 3: Patience and self-discipline as peace tools
- Group 4: Applying Hajj lessons to Ghanaian community harmony

Groups present through brief skits, posters, or discussion panels.

- *Skills:* Collaboration, creativity, ethical analysis.

Concept Mapping (Structuring Talk for Learning)

Learners design a concept map titled *“Hajj and Peace-building”* with branches:

- Spiritual discipline
- Equality and unity
- Prohibition of conflict
- Cultural exchange and tolerance
- Local application to peace in Ghana

This strengthens conceptual clarity and thematic integration.

Experiential Learning (Multimedia or Guest Reflection)

Learners watch a documentary or virtual tour of Hajj rituals or interact with a returned pilgrim.

They record reflections on how Hajj experiences of patience, cooperation, and forgiveness can shape peaceful living in their own communities.

- *Skills:* Reflection, empathy, intercultural understanding.

Project-Based Learning (Peace Initiative Inspired by Hajj)

Learners design a school peace initiative inspired by Hajj values—such as “*Unity Forum*,” “*Peace Pledge Day*,” or “*Cultural Harmony Campaign*.”

They connect the initiative to teachings on patience, tolerance, and equality.

- *Skills:* Citizenship, initiative, leadership.
- *GESI:* Encourages gender-balanced participation and inclusivity.

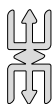
KEY ASSESSMENT LEVEL 4: RESEARCH

Explore how the rituals and values of Hajj contribute to peace-building and unity among Muslims and explain how these lessons can be applied to foster peaceful coexistence in Ghana.

PLC SESSION 12

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week’s concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

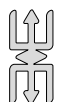
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week’s key assessment with your app

- a. The key assessment for the week is **research**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the research (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	---------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
- use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - all teachers in the group work through a similar problem individually for 3–4 minutes
 - the group then works through the problem together step by step
 - highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).


Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
-------------------	-----------

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
- Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - After the enactment, ask for structured feedback from the group
 - was the concept explained in a way that a learner with no prior knowledge could follow?
 - were the examples grounded in contexts familiar to Ghanaian learners?
 - did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	------------

- Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
- Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
- Remember to

- a.** transfer your chats into your learning planner template.
- b.** read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
- c.** integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 13

Learning Indicator: *Examine the practice of prayer (Salah) for the development of time-consciousness*

FOCAL AREA: **SALAH AS A TOOL FOR TIME DISCIPLINE AND PERSONAL DEVELOPMENT**

INTRODUCTION

Salah, the second pillar of Islam, is the most regular and visible act of worship in a Muslim's daily life. It is performed at five prescribed times each day: *Fajr (dawn)*, *Dhuhr (noon)*, *Asr (afternoon)*, *Maghrib (sunset)*, and *Isha (night)*. Each prayer must be offered within its allotted period, as stated in the Qur'an:

"Indeed, prayer has been decreed upon the believers a decree of specified times." (Qur'an 4:103).

Through this strict timing, Salah trains believers to be punctual, organised, and responsible. It creates a daily rhythm that aligns spiritual devotion with social and professional discipline. In the Ghanaian context, where lateness often undermines productivity and public service, the principles of Salah offer a model for time management and civic responsibility.

This lesson explores how prayer builds discipline and punctuality, shaping both spiritual growth and national character.

REVIEW OF RELATED PREVIOUS LESSON

In Week 12, learners examined Hajj as a pilgrimage promoting unity and peace-building.

This week moves from collective worship to the individual discipline of daily prayer, focusing on how regular Salah fosters a culture of punctuality and efficiency in both faith and civic life.

REVIEW QUESTIONS

1. What peace-building values are learned from Hajj?
2. How does worship strengthen both individual and community life?
3. Why is self-discipline important in maintaining spiritual practices?

KEY POINTS

1. Salah as a Central Pillar of Islam

- Salah is the second pillar of Islam after Shahadah.
- It is the believer's direct link to Allah and a daily renewal of faith.
- The Prophet Muhammad (SAW) emphasised prayer as the first duty to be accounted for on the Day of Judgment.
- Regular prayer shapes moral behaviour and inner peace.

2. Prescribed Times and Routine

- Muslims pray at five fixed times daily:
 - Fajr: before sunrise
 - Dhuhr: after midday
 - Asr: late afternoon
 - Maghrib: after sunset
 - Isha: at night
- The observance of these times develops punctuality and helps structure the day around worship and work.

3. Discipline, Responsibility, and Time-Consciousness

- Observing Salah trains Muslims to value and respect time.
- It teaches consistency, planning, and self-control.
- Performing each prayer at its appointed time instils a sense of duty and personal accountability.
- It reflects the Qur'anic call for balance between spiritual and worldly responsibilities.

4. Broader Impact on Work and Civic Life

- Time-regulated prayer enhances punctuality at work and school.
- Encourages respect for appointments and deadlines.
- Builds ethical work habits, aligning religious discipline with national productivity.
- Contributes to community harmony, as collective prayer promotes coordination and cooperation.

5. Application in the Ghanaian Context

- Many Ghanaian Muslims structure their day around prayer times, demonstrating time respect and consistency.
- Lessons from Salah can inspire punctuality in public institutions, schools, and civic events.
- For non-Muslims, the concept of time-bound worship offers a model for developing responsible routines.

Learning Tasks

1. Identify the five daily prayer times and explain their significance.
2. Explain how regular prayer cultivates time management and discipline.
3. Discuss the relationship between Salah and civic responsibility.
4. Analyse examples of how Salah-based time consciousness can improve productivity in Ghanaian life.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Class Discussion)

Begin with: “*Why is time so important in Islam?*”

Use Qur’an 4:103 to highlight the divine command for specified prayer times.

Guide learners to connect this routine to daily punctuality and time management.

- *Skills:* Analytical thinking, moral reasoning.
- *SEL:* Builds mindfulness and respect for discipline.

Group Work / Collaborative Learning

Divide learners into groups to explore:

- The five daily prayers and their timing.
- How prayer shapes the routine of students and workers.
- The effect of time-conscious prayer on personal discipline.

Groups present posters, charts, or skits comparing a “day with Salah” versus “a day without Salah.”

- *Skills:* Collaboration, creative expression, reflection.

Concept Mapping (Structuring Talk for Learning)

Learners draw a map titled “*Salah and Time-Consciousness.*”

Branches include:

- Names/times of prayers
- Benefits of punctual prayer
- Moral values developed (discipline, consistency, self-control)
- Broader social impacts (punctuality, work ethic, civic duty).
- *Skills:* Conceptual organisation and synthesis.

Experiential Learning (Self-Monitoring Exercise)

Learners track prayer times (or similar personal routines) over three days and journal their observations about time use, punctuality, and personal discipline.

- *Skills:* Self-regulation, reflection, goal-setting.
- *GESI:* Inclusive—non-Muslims adapt by monitoring another regular habit (e.g., study or exercise).

Project-Based Learning (Time-Respect Campaign)

Learners plan a class or school campaign titled “*Time is Trust: Lessons from Salah.*”

They design posters or short talks promoting punctuality, quoting relevant Qur’anic verses and Hadiths.

- *Skills:* Communication, teamwork, leadership.
- *Outcome:* Cultivates ethical citizenship and practical moral education.

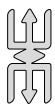
KEY ASSESSMENT LEVEL 4: HOMEWORK

Examine how Salah develops time-consciousness and discipline, and assess how these values contribute to personal growth and national productivity.

PLC SESSION 13

45 minutes	Planning & Reviewing the Learning Plan
-------------------	---

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

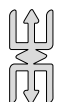
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **homework**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the homework (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	----------------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step

- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

Section Review

This section demonstrates that the core pillars of Islamic worship are transformative forces for both individual character and collective progress. Zakat and Sadaqah foster compassion, equity, and social responsibility; Hajj exemplifies unity, patience, and peace-building; and Salah instils time-consciousness and moral order.

Learners are reminded that acts of worship are not limited to ritual performance but are deeply connected to ethical living, responsible citizenship, and development-oriented mindsets.

Through this section, they will have learned that a devout Muslim contributes to national well-being by practising honesty, punctuality, compassion, and fairness—values that mirror the moral essence of worship.

In reflecting on Ghana's social challenges—corruption, indiscipline, inequality, and conflict—learners will recognise that Islam's vision of worship provides not only a spiritual path to Allah but also a moral blueprint for peaceful coexistence and sustainable development.

Teachers are encouraged to conclude the section with a reflective dialogue, asking learners:

“How can the principles of worship we've studied—giving, praying, and striving for peace—transform Ghanaian society if we all live by them?”

This reflection will reinforce the connection between faith and action, preparing learners for subsequent lessons on fasting (Sawm) and ethical self-discipline.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 10

Criterion	Description (with Key Points to be Expanded)	Marks
1. Definition and Religious Basis of Zakat	- Defines Zakat accurately and explains its status as a pillar of Islam. - Mentions Qur'anic foundation (Surah 9:60).	2
2. Identification of Beneficiaries and Purpose	- Lists the eight categories of beneficiaries. - Explains spiritual and social purposes: purification, justice, welfare.	3
3. Analysis of Zakat's Role in Development	- Links Zakat to national development sectors: education, healthcare, entrepreneurship, poverty reduction. - Provides relevant examples, especially within Ghana.	3
4. Discussion of Institutionalisation and Impact	- Distinguishes personal and organised Zakat. - Evaluates transparency, efficiency, and moral accountability.	2
Total		10 marks

WEEK 11

Criterion	Description (with Key Points to be Expanded)	Marks
1. Definition and Distinction	- Defines Sadaqah clearly and distinguishes it from Zakat.	2
2. Scriptural Understanding	- References at least one Qur'anic verse and one Hadith related to Sadaqah. - Shows understanding of the spiritual motive behind giving.	2
3. Identification and Explanation of Types	- Describes at least two or three forms: material, non-material, and ongoing (Jariyah).	2

4. Analysis of Impact on Poverty Alleviation	- Explains how Sadaqah reduces poverty and enhances social dignity, using examples from Ghana or the Muslim world.	3
5. Challenges and Opportunities	- Mentions barriers (e.g., mismanagement, lack of structure) and opportunities for institutionalisation.	1
Total		10 marks

WEEK 12

Criterion	Description (with Key Points to be Expanded)	Marks
1. Understanding of Hajj and its Significance	- Defines Hajj as a pillar of Islam and explains its spiritual and ethical purpose.	2
2. Description of Core Rituals	- Identifies and explains at least three rituals (Ihram, Tawaf, Sa'i, Wuquf). - Relates each to values of humility, unity, and self-control.	3
3. Analysis of Peace-building Role	- Explains how Hajj fosters equality, cooperation, and reconciliation among Muslims.	2
4. Application to Ghanaian Context	- Discusses how values learned from Hajj (patience, tolerance, forgiveness) can promote peace in schools and communities.	2
5. Scriptural Support	- Cites relevant Qur'anic verses or Hadiths on peace or Hajj.	1
Total		10 marks

WEEK 13

Criterion	Description (with Key Points to be Expanded)	Marks
1. Understanding of Salah	- Defines Salah and identifies it as a central pillar of Islam.	2
2. Explanation of Prescribed Times	- Lists the five daily prayers (Fajr, Dhuhr, Asr, Maghrib, Isha) and their timing.	2
3. Discussion of Time-Consciousness	- Explains how observing Salah at fixed times builds discipline, punctuality, and responsibility.	3
4. Application to Broader Life	- Links prayer discipline to work ethic, study habits, and civic responsibility in Ghanaian society.	2
5. Scriptural Evidence	- Refers to relevant Qur'anic verse(s) such as Qur'an 4:103 or related Hadiths.	1
Total		10 marks

SECTION 4: ISLAM AND WOMEN

STRAND: RELIGIOUS COMMUNITIES AND NATION BUILDING

SUB-STRAND: Religious Communities, Gender and Development

Learning Outcome: Use the teachings and contributions of women in Islam to explain why Islam supports international policies on the empowerment of women

Content Standard: Demonstrate knowledge and understanding of Islamic teachings, values, and the contributions of women, and explain how these align with international policies on the development and empowerment of women.

SECTION INTRODUCTION / SUMMARY

This section explores the theological, ethical, historical, and contemporary perspectives on the place and roles of women in Islam. It guides learners to appreciate Islam's original emphasis on spiritual equality, justice, and human dignity for both men and women, as well as to examine how interpretation, history, and culture have shaped women's experiences within Muslim communities.

Learners will study the Qur'anic foundations of women's rights, including spiritual and moral equality (Qur'an 33:35), property ownership and inheritance (Qur'an 4:7), the right to education, and participation in social and public life. Through the lives of exemplary women such as Khadijah bint Khuwaylid, Aisha bint Abu Bakr, Fatimah bint Muhammad, and Ghanaian Muslim women who advanced education, da'wah, and civic service, the lessons demonstrate that women have been central to Islam's growth and moral vitality.

As the section progresses, learners examine both enabling and constraining interpretations of Islamic teachings on women, helping them distinguish between authentic Shari'ah principles and patriarchal customs. The section culminates with an inquiry into how Islamic values align with (inter)national policies on women's empowerment, showing that justice ('adl), knowledge ('ilm), and compassion (rahmah) remain at the heart of both faith and civic development.

By the end of this section, learners will understand that Islamic principles of justice and equality are compatible with gender empowerment, and that Muslim women's leadership and service contribute significantly to Ghana's and the global ummah's development.

Lessons covered in this section are:

Week 14	Teachings of Islam on Women
Week 15	Key Women in the start and spread of Islam
Week 16	Contribution of Ghanaian Muslim Women to Islam
Week 17	The Multifaceted Roles of Muslim Women

Week 18	How Religious Teachings Have Been Used to Limit Women's Roles
Week 19	Islamic Values and Global and National Frameworks on Women's Empowerment

SUMMARY OF PEDAGOGICAL EXEMPLARS

Teachers will use a blend of dialogic, collaborative, experiential, and inquiry-based approaches to deepen understanding and critical reflection on gender in Islam.

- Talk for Learning strategies are central throughout the section, allowing learners to interrogate Qur'anic verses, Hadith, and contemporary gender issues. Teachers guide discussions on equality, rights, and social responsibility, helping students connect theology with daily life.
- Group Work and Collaborative Learning encourage cooperative research and peer teaching. Learners work in small teams to analyse women's roles, compare religious and cultural practices, and explore the relevance of Islamic principles to Ghanaian society.
- Concept Mapping enables learners to visualise relationships between key ideas – such as equality, justice, participation, and reform – and to synthesise abstract concepts into structured knowledge.
- Experiential Learning provides opportunities for learners to meet or study contemporary Muslim women leaders, dramatise historical events, and reflect on personal and community experiences. These encounters cultivate empathy and moral insight.
- Project-Based and Inquiry Activities – including advocacy campaigns, interviews, policy simulations, and case studies – link religious learning with civic responsibility. Learners demonstrate how Islamic ethics can support women's rights, national development, and peaceful coexistence.

Collectively, these approaches encourage critical engagement, respectful dialogue, and evidence-based reasoning, preparing learners to apply faith-based principles to social transformation.

ASSESSMENT SUMMARY

Assessment tasks across Weeks 14–19 are designed to evaluate conceptual understanding, analytical skill, scriptural literacy, and social application. Learners are assessed through oral discussions, group presentations, written reflections, and summative essays at Depth of Knowledge (DoK) Levels 3–4.

Key competencies assessed include:

- Ability to explain Islamic teachings that affirm women's dignity and rights.
- Skill in analysing historical and contemporary examples of women's contributions to Islam.
- Critical thinking to differentiate between authentic Shari'ah principles and patriarchal interpretations.
- Evaluation of alignments between Islamic ethics and national/international gender policies (e.g., SDG 5, Affirmative Action Bill).

- Application of Islamic principles to modern Ghanaian contexts, promoting justice and inclusion.

Learners who excel will demonstrate a mature understanding that Islam's ethical framework not only accommodates but actively promotes women's empowerment and social responsibility.

WEEK 14

Learning Indicator: *Identify the key teachings of Islam on women*

FOCAL AREA: **TEACHINGS OF ISLAM ON WOMEN**

INTRODUCTION

Islam upholds the inherent dignity, equality, and worth of women as partners with men in faith, morality, and social responsibility. The Qur'an makes it clear that both men and women share the same spiritual potential and are equally accountable before Allah.

“Indeed, the Muslim men and Muslim women, the believing men and believing women... Allah has prepared for them forgiveness and a great reward.” (Qur'an 33:35)

From creation, both genders were formed from a single soul (Qur'an 4:1), affirming equality in origin and purpose. Women, like men, are entrusted with moral duty, intellect, and the right to pursue spiritual excellence.

However, in many societies, cultural customs have distorted or overshadowed these divine teachings—limiting women's rights and participation. This lesson focuses on clarifying what Islam truly teaches about women's equality and rights, as distinct from cultural practices that contradict the Qur'an and Sunnah.

REVIEW OF RELATED PREVIOUS LESSON

In Week 13, learners examined how Salah (prayer) develops discipline and time-consciousness, linking personal devotion with responsibility.

This lesson extends the idea of discipline and justice to social equality and gender fairness, showing that Islam's ethical system embraces respect, education, and fairness for both men and women.

REVIEW QUESTIONS

1. How does Salah help Muslims become responsible and disciplined?
2. What connection exists between worship and moral conduct?
3. In what ways does Islam promote justice and equality for all believers?

KEY POINTS

1. The Qur'anic View of Equality

- Men and women are equal before Allah in faith, reward, and accountability (Qur'an 33:35).
- Both are created from one soul (Qur'an 4:1), showing equality of origin and purpose.
- Islam promotes cooperation between men and women in fulfilling divine and social duties (Qur'an 9:71).
- Superiority is based on righteousness (*taqwa*), not gender, wealth, or status.

2. Women's Rights in Islam

- Right to Education: Islam encourages learning for all; the Prophet (SAW) said:

“Seeking knowledge is a duty upon every Muslim.” (Ibn Majah)

- Right to Inheritance: Qur'an 4:7 gives women a share in inheritance, breaking pre-Islamic traditions that excluded them.
- Right to Property and Work: Women can own, manage, and trade property independently.
- Right to Marriage and Consent: Islam recognises a woman's consent as essential for marriage validity.
- Right to Dignity and Fair Treatment: The Prophet (SAW) taught that the best among men are those who treat women kindly.

3. The role of women in Islamic/Muslim History

- **Early history/generation**

From the earliest days of Islam, women played vital roles in spiritual, educational, and social development. *Khadijah bint Khuwaylid (RA)*, the first wife of the Prophet Muhammad (SAW), was not only the first believer in Islam but also a respected businesswoman who supported the Prophet's mission with her wealth and wisdom. *Aisha bint Abi Bakr (RA)* was among the most knowledgeable scholars of Hadith and Islamic law, teaching many of the Prophet's companions. *Fatimah (RA)*, the Prophet's daughter, is remembered for her piety, compassion, and devotion to family life—serving as a model of dignity for Muslim women.

- **Later history**

In later centuries, Muslim women continued to contribute to education, scholarship, and leadership. *Fatimah al-Fihri* founded the University of al-Qarawiyyin in Morocco (AD 859), the world's first and oldest existing university, symbolising women's central role in the pursuit of knowledge. Many others, such as *Rabi'ah al-Adawiyyah* of Basra, became spiritual leaders whose teachings shaped Islamic thought and mysticism. Women also served as teachers, patrons of learning, and writers across the Muslim world, influencing social and intellectual life.

- **Contemporary**

Today, Muslim women across Africa and beyond continue to excel in education, leadership, health, business, and social reform. In Ghana and other parts of West Africa, Muslim women contribute to community development through Islamic education, interfaith dialogue, and public service. Modern examples of female scholars, activists, and professionals demonstrate that Islam values women's participation in all areas of life when guided by moral integrity, modesty, and taqwā (God-consciousness).

4. Misconceptions and Cultural Misinterpretations

- Many restrictions imposed on women arise from culture, not Islam.
- Practices like forced marriage, denying education, or suppressing women's participation contradict Islamic principles of justice and mercy.
- Islam does not endorse the subjugation of women but calls for balance between rights and responsibilities.

- True Islamic practice demands separating religious truth from cultural prejudice.

5. Comparing Ideals and Realities in Muslim Communities

- Qur’anic ideals uphold equality and justice, yet implementation varies across societies.
- Some communities apply cultural norms that limit women’s access to leadership or education, misrepresenting Islam.
- Reform and education are necessary to restore the authentic Islamic view that honours women’s moral and social contributions.
- Ghanaian Muslim women continue to demonstrate that Islamic teachings can coexist with education, leadership, and family life.

Learning Tasks

1. Explain the Qur’anic basis for the equality of men and women.
2. Describe three rights Islam grants to women, citing supporting verses or Hadiths.
3. Discuss how culture sometimes distorts Islam’s teachings about women.
4. Suggest ways Ghanaian Muslims can uphold authentic Islamic values about women’s dignity and rights.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Class Discussion)

Begin with: “*What does Islam really say about women?*”

Read Qur’an 33:35 and 4:1 to explore moral equality and divine accountability.

Lead learners to distinguish Islamic principles from cultural or traditional biases.

- *Skills*: Scriptural interpretation, ethical analysis.
- *GESI*: Encourages gender-inclusive participation and respect for diverse opinions.

Group Work / Collaborative Learning

Assign groups to research one key area of women’s rights in Islam:

- Group 1: Education
- Group 2: Inheritance
- Group 3: Property and Work
- Group 4: Marriage and Consent

Each group finds Qur’anic or Hadith evidence and presents how these rights are upheld or challenged in Ghanaian society.

- *Skills*: Research, cooperation, analysis.
- *Outcome*: Learners connect faith-based rights to contemporary social realities.

Concept Mapping (Structuring Talk for Learning)

Learners design a map titled “*Islamic Teachings on Women*” with branches such as:

- Spiritual Equality
- Social and Legal Rights
- Qur’anic Foundations
- Cultural Misinterpretations

This supports visual clarity and reinforces comprehension of key ideas.

Experiential Learning (Guest Speaker / Role Play)

Invite a Muslim woman professional (teacher, entrepreneur, or scholar) to discuss how Islamic values have empowered her.

Alternatively, learners role-play a dialogue between a scholar and a community elder clarifying misconceptions about women’s rights.

- *Skills:* Communication, empathy, real-world analysis.
- *SEL:* Builds respect and moral awareness.

Digital / Media Analysis

Learners examine a short documentary or online article on the empowerment of Muslim women globally.

They evaluate how closely the examples reflect Islamic principles or cultural variations.

- *Skills:* Media literacy, critical thinking.
- *Outcome:* Promotes informed understanding and tolerance.

KEY ASSESSMENT LEVEL 4: QUIZ

Explain the Qur’anic teachings on women’s equality and rights, and analyse how cultural misconceptions have affected the practice of these teachings in Muslim societies.

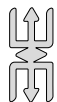
PLC SESSION 14

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week’s concepts to learners with diverse backgrounds.

- b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
- c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

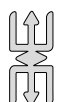
4. Plan the week's key assessment with your app

- a. The key assessment for the week is **quiz**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the quiz (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-lg, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group

- i. was the concept explained in a way that a learner with no prior knowledge could follow?
- ii. were the examples grounded in contexts familiar to Ghanaian learners?
- iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	-------------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 15

Learning Indicator: *Assess the contributions of key women to the start and spread of Islam*

FOCAL AREA: **KEY WOMEN IN THE START AND SPREAD OF ISLAM**

INTRODUCTION

From the earliest years of Islam, women played indispensable roles in nurturing, teaching, financing, defending, and preserving the new faith. The Islamic movement was not a male-only mission—it flourished through the courage, faith, and intellect of women whose contributions remain deeply woven into Islamic history.

Khadijah bint Khuwaylid (RA), the Prophet Muhammad's (SAW) first wife, was the first to embrace Islam and provided both emotional and financial support, sustaining the Prophet during the most difficult years of his mission. Aisha bint Abu Bakr (RA) became a leading scholar and transmitter of Hadith, shaping Islamic jurisprudence and education. Fatimah bint Muhammad (RA) embodied piety, patience, and service, symbolising moral resilience for generations.

Other women like Sumayyah bint Khayyat, the first martyr of Islam, Umm Salama, a voice of wisdom in community affairs, and Nusaybah bint Ka'ab, a warrior who defended the Prophet at Uhud, further demonstrate that women were active participants in faith, scholarship, and social transformation.

This lesson examines how their contributions shaped the foundation of Islam and how their legacies continue to inspire Muslim women's empowerment and participation today.

REVIEW OF RELATED PREVIOUS LESSON

In Week 14, learners explored Islamic teachings on the dignity, rights, and equality of women, distinguishing authentic Qur'anic values from cultural distortions.

This week builds upon that foundation by showing how early Muslim women exemplified those rights and values in action—proving that women were essential to the spiritual, social, and intellectual growth of Islam.

REVIEW QUESTIONS

1. What rights does Islam guarantee for women?
2. How do these rights reflect the principles of justice and equality in the Qur'an?
3. Why is it important to separate Islamic teachings from cultural practices?

KEY POINTS (CONTENT SUMMARY)

1. **Khadijah bint Khuwaylid (RA)**
 - The first person to embrace Islam and support the Prophet (SAW).
 - A successful businesswoman who financed the early Islamic mission.

- Provided unwavering emotional and moral support during persecution in Makkah.
- Her faith and encouragement strengthened the Prophet's resolve during revelation and opposition.

2. Aisha bint Abu Bakr (RA)

- A scholar and leading authority in Hadith; narrated over 2,000 Hadiths.
- Taught Islamic law, theology, and ethics to male and female students alike.
- Played a vital role in clarifying the Prophet's teachings after his death.
- Represents women's intellectual leadership and educational influence in Islam.

3. Fatimah bint Muhammad (RA)

- The Prophet's daughter, known for piety, modesty, and compassion.
- Her conduct symbolised strength, moral purity, and service to family and faith.
- Honoured as *Sayyidah Nisa' al-Jannah* ("Leader of the Women of Paradise").
- Model of virtue and perseverance under hardship.

4. Other Key Women in Early Islam

- **Sumayyah bint Khayyat (RA):** The first martyr in Islam, who endured torture and died for her faith.
- **Umm Salama (RA):** A counsellor and negotiator; advised the Prophet during the Treaty of Hudaibiyyah.
- **Nusaybah bint Ka'ab (RA):** Fought bravely at the Battle of Uhud, defending the Prophet and demonstrating courage in jihad.

Together, these women embody faith, intellect, sacrifice, and leadership—qualities central to Islam's rise and spread.

5. Broader Role of Women in Preserving and Teaching Islam

- Women were scholars, teachers, transmitters of knowledge, and moral exemplars.
- Their homes became centres of Islamic learning.
- They modelled resilience and justice, influencing both men and women.
- Their roles challenge modern stereotypes that limit women's participation in religion and public life.

Learning Tasks

1. Describe the contributions of at least three key women in early Islam.
2. Explain how their actions influenced the spread of Islam.
3. Discuss how the example of early Muslim women can guide gender empowerment today.
4. Assess the broader significance of women's participation in early Islamic education, leadership, and social reform.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Historical Dialogue)

Begin with the prompt: “*What roles did women play in the early Islamic movement?*”

Guide learners through stories from the Seerah (Prophet’s biography) to highlight emotional support (Khadijah), intellectual leadership (Aisha), and moral strength (Fatimah).

Encourage learners to reflect on how these contributions demonstrate Islam’s inclusion of women in leadership and service.

- *Skills:* Historical analysis, reflection, critical thinking.
- *GESI:* Promotes gender sensitivity and appreciation for female leadership.

Group Work / Collaborative Learning

Assign groups to investigate individual figures:

- Group 1: Khadijah bint Khuwaylid – financial and emotional support.
- Group 2: Aisha bint Abu Bakr – scholarship and Hadith transmission.
- Group 3: Fatimah bint Muhammad – family strength and moral example.
- Group 4: Sumayyah & Nusaybah – martyrdom and defence of faith.

Groups present findings via posters, role-plays, or multimedia slides.

- *Skills:* Inquiry, cooperation, presentation, moral reasoning.

Concept Mapping (Structuring Talk for Learning)

Learners create a concept map titled “*Key Women in Early Islam*” with branches such as:

- Emotional & Financial Support
- Scholarship & Teaching
- Defence & Martyrdom
- Moral & Family Influence

This helps them visualise interconnected contributions across domains of Islamic life.

Experiential Learning (Role Play / Character Reflection)

Learners prepare and enact brief scenes from the lives of Khadijah, Aisha, or Sumayyah.

Each student reflects afterward on what the character’s story teaches about courage, piety, or resilience.

- *Skills:* Empathy, historical imagination, moral reflection.

Comparative Case Study (21st Century Reflection)

Learners research examples of modern Muslim women who embody similar values (e.g., educators, reformers, peacebuilders).

They compare their contributions to those of early Muslim women, highlighting continuity of faith-based leadership.

- *Skills:* Research, analysis, contextual application.
- *Outcome:* Learners connect Islamic history to present-day empowerment.

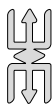
KEY ASSESSMENT LEVEL 4: EVALUATION

Assess the contributions of key women in early Islam and explain how their examples continue to inspire leadership, education, and service among Muslim women today.

PLC SESSION 15

45 minutes	Planning & Reviewing the Learning Plan
-------------------	---

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

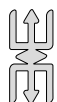
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **evaluation**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the evaluation (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	----------------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step

- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 16

Learning Indicator: *Assess the contributions of key women to the start and spread of Islam*

FOCAL AREA: CONTRIBUTION OF GHANAIAAN MUSLIM WOMEN TO ISLAM

INTRODUCTION

In Ghana, the growth and public visibility of Islam have been shaped not only by male scholars and Imams, but also by Muslim women who have organised, taught, built institutions, and engaged in da‘wah and social action. From the late 1960s onwards, women’s groups and individual leaders have founded fellowships, schools, welfare projects, and media initiatives that have strengthened Islamic education, improved the status of Muslim women, and projected a more accurate image of Islam in Ghanaian society.

Ghanaian Muslim women have also stepped into public intellectual and media spaces, including Islamic television and radio programmes, to teach, correct misrepresentations of Islam, and advocate for women’s rights and education.

This lesson examines how these women and their organisations have contributed to the spread and development of Islam in Ghana through education, da‘wah, welfare, media engagement, and peace-building.

REVIEW OF RELATED PREVIOUS LESSON

In Week 15, learners assessed the contributions of key women in early Islam—such as Khadijah, Aisha, Fatimah, Sumayyah, and Nusaybah—to the start and spread of the Islamic movement in its original Arabian context.

This week, the focus shifts to Ghana, showing how Muslim women continue that legacy locally by founding organisations, teaching Islam, promoting girls’ education, and working for social justice and peaceful coexistence.

REVIEW QUESTIONS

1. How did women such as Khadijah and Aisha contribute to the early spread of Islam?
2. What kinds of roles did women play in teaching, financing, and defending Islam in the early period?
3. Why is it important to study women’s contributions when we discuss the history of Islam?

KEY POINTS

1. **Ghana Muslim Mission Women’s Fellowship (GMMWF)**
 - Founded in 1967 as the women’s wing of the Ghana Muslim Mission, an indigenous Muslim organisation.
 - Open to Muslim women across ethnic and educational backgrounds, with branches in several regions and multiple sub-branches.

- Aims to:
 - Educate Muslim women about Islam.
 - Promote holistic education for Muslim children.
 - Support the poor and needy.
 - Promote peaceful coexistence with other women's groups (Muslim and non-Muslim).
- Contributions include:
 - Supporting the construction of classroom and nursery blocks for Islamic schools (e.g., kindergarten facilities for Hijaz Islamic Basic School and nurseries in Central and Western Regions).
 - Organising conferences, conventions, and workshops to teach Islamic rituals, ethics, and contemporary social issues.
 - Providing weekend Islamic classes, plus vocational skills training (soap and bead making, batik, catering) to empower women economically
 - Using local languages and songs to teach Islam, conduct da'wah, and raise funds, thus making Islamic knowledge accessible and culturally rooted
 - Appearing on radio and television programmes to explain Islam, challenge stereotypes, and promote female education.

2. Federation of Muslim Women Associations in Ghana (FOMWAG)

- FOMWAG was established by a small group of educated Muslim women who recognised that Muslim women lagged behind due to high illiteracy rates.
- These women travelled from village to village, mobilising women to form local associations to unite, learn, and improve their socio-economic conditions.
- FOMWAG now serves as an umbrella for various Muslim women's associations, working to:
 - Promote Islamic and secular education for women.
 - Advocate for women's human rights and gender-sensitive policy at national level.
 - Engage in moral and social campaigns on issues affecting Muslim communities (e.g., public statements on national debates).
- Through education, advocacy, and social projects, FOMWAG has strengthened Muslim women's voice within both the Muslim community and broader Ghanaian society.

4. Women's Da'wah and Education Initiatives

- Studies of Ghanaian Muslim women's history show that from the 1980s and 1990s, Muslim women's NGOs emerged focusing heavily on Islamic and secular education, including Qur'an schools, literacy classes, and vocational training centres.
- Organisations such as the Islamic Charity Centre for Women's Orientation (Accra) and the Mariam Alhassan Alolo Institute/Vocational Centre (Tamale) were founded by

Muslim women who wanted to change negative perceptions and transform Muslim women's lives through religious and secular learning.

- Their da'wah combines teaching correct Islamic practice, challenging harmful culture, and empowering women to become knowledgeable and active members of the ummah.

5. Ghanaian Muslim Women in Media and Public Discourse

- Research on Muslim women and Islamic television programmes in Ghana shows that women appear as hosts, guests, and producers on Islamic TV shows in Accra, using media as a platform to:
 - o Correct misrepresentations of Islam and Muslim women.
 - o Discuss education, health, politics, and gender relations from Islamic perspectives.
 - o Challenge stereotypes and present Muslim women as articulate, knowledgeable, and socially engaged.
- Scholars such as Hajia Dr Rabiatu Ammah and Hajia Dr Fatimatu N-Eyere Sulemanu have contributed significantly to scholarship and public discourse on Muslim women, Islam, and development in Ghana, helping shape more just and gender-aware interpretations of Islamic teachings.

6. Overall Impact on the Spread and Development of Islam in Ghana

- Through fellowships, NGOs, education projects, welfare schemes, and media engagement, Ghanaian Muslim women have:
 - o Deepened Islamic knowledge at grassroots level.
 - o Promoted girls' education and vocational training.
 - o Improved the welfare of poor families through charity and social programmes.
 - o Modelled peaceful coexistence and interfaith collaboration with Christian women's fellowships and other groups.
- Their work has strengthened Islamic identity while also contributing to national development, gender justice, and social cohesion.

Learning Tasks

1. Describe the contributions of at least two key Muslim women's organisations or leaders to the spread and development of Islam in Ghana.
2. Explain how Ghana Muslim Mission Women's Fellowship and FOMWAG have promoted Islamic education and social welfare.
3. Assess how Muslim women's use of media, education, and advocacy has shaped public perceptions of Islam and Muslim women in Ghana.
4. Suggest ways in which Ghanaian Muslim women today can further strengthen Islamic education, da'wah, and peaceful coexistence.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Historical and Contemporary Dialogue)

Begin with the question:

“In Ghana today, how have Muslim women helped to spread and develop Islam?”

Guide learners to explore examples such as GMMWF building schools and running conferences, and FOMWAG mobilising women for education and advocacy.

Encourage them to connect these contributions to Islamic values of khalīfah, justice, education, and service.

Group Work / Collaborative Learning

Form four groups:

- **Group 1:** Ghana Muslim Mission Women’s Fellowship – education and school building.
- **Group 2:** FOMWAG – mobilisation, advocacy, and rights.
- **Group 3:** Women’s da‘wah centres (Islamic Charity Centre, Mariam Alhassan Alolo Institute) – orientation, literacy, and vocational training.
- **Group 4:** Muslim women in media and scholarship – TV programmes, public debates, and academic work.

Each group prepares a short presentation or poster outlining:

- Who is involved.
- What they do to spread or strengthen Islam.
- How their work benefits both Muslims and the wider Ghanaian community.

Concept Mapping (Structuring Talk for Learning)

Learners create a concept map titled “Ghanaian Muslim Women and Islamic Development” with branches such as:

- Education and Schools
- Welfare and Poverty Relief
- Da‘wah and Media
- Peacebuilding and Interfaith Work
- Advocacy and Women’s Rights

They show links between these activities and the spread of Islamic knowledge, improved status of women, and national development.

Experiential Learning (Guest Speaker / Structured Interview)

Invite a leader from GMMWF, FOMWAG, or a local Muslim women’s organisation to speak about their work in education, da‘wah, or welfare.

Learners prepare interview questions, then reflect in journals on:

- How the guest’s work spreads Islam.

- What Islamic values motivate such service.
- How young people can support similar initiatives.

Project-Based Learning (Local Research Task)

Learners individually or in pairs research a local Muslim women's group or leader (in their town, region, or via credible online sources) and produce a short profile or poster titled:

“My Community, My Role Models: Muslim Women Serving Islam in Ghana.”

They highlight contributions in education, health, youth work, or peacebuilding and link these to Islamic principles.

KEY ASSESSMENT LEVEL 4: CLASS TEST

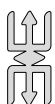
Assess the contributions of Ghanaian Muslim women—through organisations and individual leadership—to the spread and development of Islam in Ghana. In your answer, refer to education, da'wah, social welfare, and public representation, using specific examples.

PLC SESSION 16

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

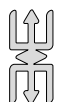
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app

- a. The key assessment for the week is **class test**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the class test (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	---------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).


Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
-------------------	-----------

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to

- a.** transfer your chats into your learning planner template.
- b.** read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
- c.** integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 17

Learning Indicator: *Discuss the roles women play in Islamic communities and in society at large*

FOCAL AREA: **THE MULTIFACETED ROLES OF MUSLIM WOMEN**

INTRODUCTION

Within Islamic communities, women fulfil critical and diverse roles that extend far beyond the private sphere. From acting as teachers, scholars, and narrators of Hadith, to serving as mothers, moral educators, community-mobilisers, and from participating in business, health, peace-building and national development, to embodying spiritual devotion and institutional support – women are integral to faith life and societal progress.

Islamic teaching recognises the full personhood of women: they are believers, active contributors, leaders, and agents of change. Their contributions shape religious knowledge, social cohesion, economic growth, and spiritual renewal. In contemporary societies like Ghana, where Muslim women engage in NGOs, inter-faith dialogue, professional sectors, and civic leadership, their roles model both faith and service.

This lesson examines those layers of participation – religious, social, civic, spiritual – and invites learners to reflect on how Muslim women’s roles contribute to both the ummah and the broader society.

REVIEW OF RELATED PREVIOUS LESSON

In Week 16, learners explored contributions of key Muslim women in Ghana to the spread and development of Islam—through education, welfare, leadership, media and da‘wah.

This week builds on that by broadening the scope: shifting from specific contributions to the general roles Muslim women perform across religious communities and wider society—thereby linking individual examples to systemic participation.

REVIEW QUESTIONS

1. Name at least two Ghanaian Muslim women’s organisations or leaders and their contributions.
2. How did those women advance Islamic education, da‘wah or social welfare?
3. Why is it important to recognise women’s leadership in Muslim communities?

KEY POINTS

1. Religious Roles

- Women serve as mu’allimah (female teachers of religion), ‘alimah (female scholars), and narrators of Hadith.
- Within women’s wings of mosques, study-circles and Qur’an classes, they guide other women and children.

- They may lead women-only programmes in da‘wah, mentoring, or Islamic ethics.
- Their involvement strengthens religious literacy, preserves tradition, and models faith-based leadership.

2. Social Roles

- As mothers and caregivers, women shape the moral and spiritual upbringing of youth.
- Women act as moral educators in homes and communities—teaching values of honesty, charity, patience and respect.
- As community-mobilisers, they organise local initiatives – health-education campaigns, food distribution, literacy classes, women’s fellowships.
- Their social presence fosters cohesion, resilience, and inclusive participation in Muslim communities.

3. Civic and Developmental Roles

- Women engage in business and trade, following the example of early Muslim women entrepreneurs.
- In education (teachers, administrators), health (nurses, doctors), peace-building, and governance (NGO leaders, public servants), Muslim women contribute to national development.
- Their participation reflects Islam’s encouragement of productive service, social responsibility and leadership.
- They bridge faith commitments with civic duty—strengthening society’s moral and structural foundation.

4. Spiritual Roles

- Women are worshippers, role-models in piety, and supporters of religious institutions (mosque committees, Islamic schools).
- By modelling sincerity (*ikhhlāṢ*), devotion (through Ṣalāh, Ṣawm, Dhikr), and moral uprightness, they inspire others.
- Their silent contributions—financial support, volunteering in religious programmes, mentoring younger believers—sustain the spiritual fabric of the community.

5. Contemporary Engagements

- Muslim women participate in NGOs, inter-faith dialogue platforms, national development programmes, and policy advocacy.
- They engage in media (TV, radio, online) to represent Islam and women positively.
- Through these roles, they challenge stereotypes about Muslim women, promote inclusive leadership, and embody faith in action beyond the mosque.
- Their engagement shows that Islamic values are relevant to modern societal challenges—from education and health to peace and gender justice.

Learning Tasks

1. Provide examples of four distinct roles Muslim women fulfil (religious, social, civic, spiritual).
2. Choose one role and explain how it contributes to the broader Muslim community and Ghanaian society.
3. Analyse how women's participation in civic and professional spheres aligns with Islamic values.
4. Reflect on how your own community could strengthen women's roles in one of these domains.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Whole-Class Brainstorming)

Begin with: *"In what ways do women contribute to Islamic and national life today?"*

Encourage learners to brainstorm roles—from early Muslim women (teachers, businesswomen) to modern professionals, NGO leaders, and educators.

Facilitate a discussion linking each role to Islamic teachings (equality, responsibility, service).

Group Work / Collaborative Learning

Divide learners into four groups:

- **Group 1:** Women in religious education and da'wah.
- **Group 2:** Women in family and moral upbringing.
- **Group 3:** Women in professions (doctors, traders, lawyers, etc.).
- **Group 4:** Women in leadership, peace-building, and national advocacy.

Each group researches historical and contemporary examples (including Ghanaian women), prepares a chart or case study, and presents to the class.

Concept Mapping (Structuring Talk for Learning)

Learners create a map with "Muslim Women's Roles" at the centre, branching into:

- Religious
- Family / Community
- Professional / Civic
- Spiritual
- National Development

This tool helps them visualise interconnections and reinforce retention of multiple roles.

Experiential Learning (Guest Speaker or Community Interview)

Invite a respected Muslim woman (teacher, nurse, NGO leader) from the community to speak about her experience. Learners prepare questions in advance and reflect on how her work aligns with Islamic values and contributes to society.

Alternatively, learners can interview mothers, religious women, or women in business in their local community to gather real-life insights.

Case Study Analysis (Historical & Contemporary)

Learners examine short biographies or profiles of:

- Aisha bint Abu Bakr (scholarship role)
- Khadijah bint Khuwaylid (business and support)
- A contemporary Ghanaian Muslim woman in civic or professional leadership

They identify traits of leadership, resilience, faith, service, and present key take-aways to the class.

KEY ASSESSMENT LEVEL 4: DISCUSSION AND PRESENTATION

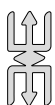
Discuss the varied roles that Muslim women play in Islamic communities and broader society today. Analyse how these roles reflect Islamic teachings and support the moral, social, and developmental goals of Ghana.

PLC SESSION 17

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

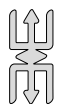
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app

- a. The key assessment for the week is **discussion and presentation**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the presentation (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	---------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
-------------------	-----------

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).

9. Remember to

- a.** transfer your chats into your learning planner template.
- b.** read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
- c.** integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 18

Learning Indicator: *Examine ways in which Islamic religious teachings are perceived have constrained the role of women in society*

FOCAL AREA: HOW RELIGIOUS TEACHINGS HAVE BEEN USED TO LIMIT WOMEN'S ROLES

INTRODUCTION

Islam recognises men and women as spiritually equal before Allah (SWT): both are accountable for faith, deeds, and moral responsibility (Qur'an 33:35). However, across history and cultures, certain interpretations and applications of Islamic teachings have been used to restrict women's social, political, and educational participation.

These limitations have often emerged not from Islam's core principles, but from patriarchal customs, cultural norms, and selective readings of scripture. Verses such as Qur'an 4:11 (inheritance), 4:34 (relations in the household), or Hadiths about modesty have sometimes been taken out of context to justify restricting women's leadership, work, or education.

Modern scholars, men male and women female alike, have sought to reinterpret these texts within their historical context and highlight Islam's emphasis on justice ('adl), knowledge ('ilm), and consultation (shūrā). This lesson helps learners analyse how genuine Islamic principles differ from social and cultural biases, and how reinterpretation can promote gender equity within the framework of Islam. By the end of the lesson, learners should be able to explain how cultural barriers that limit women's participation in society rather than Islamic principles.

REVIEW OF RELATED PREVIOUS LESSON

In Week 17, learners examined the positive roles Muslim women play in religious, social, civic, and national life. That discussion celebrated women's agency in faith and society.

This week, learners critically analyse the constraints and challenges Muslim women face, focusing on how some interpretations of Islamic teachings have been used to limit their participation, and how reform-minded Muslims seek to correct these misconceptions.

REVIEW QUESTIONS

1. What are some important roles played by Muslim women in society?
2. Which Qur'anic verses emphasise equality and shared moral responsibility?
3. How do cultural attitudes sometimes overshadow Islamic values about gender?

KEY POINTS

1. **Interpretations of Key Qur'anic Teachings Used to Limit Women's Roles**
 - **Qur'an 4:11:** Sets inheritance ratios (men receive double the share of women in certain contexts). Some have extended this to imply women's general inferiority, ignoring that the rule reflects financial obligations, not value.

- **Qur'an 4:34:** Speaks of men as “protectors and maintainers” (*qawwāmūn*) of women. Patriarchal readings have been used to justify male dominance, although the verse primarily stresses responsibility and economic provision, not authority or superiority.
- Certain **Hadiths on modesty and public roles** are misused to bar women from leadership or speaking publicly, contrary to the Prophet’s practice of consulting and honouring women in decision-making.

2. Cultural and Legal Applications

- In some Muslim societies, customs have conflated religion with culture, leading to:
 - Restrictions on women’s education or movement outside the home.
 - Exclusion from employment or leadership.
 - Gender segregation beyond the Qur’anic concept of modesty.
- Such practices are sustained more by social patriarchy than Shari‘ah. Islam’s earliest history—where women were teachers, traders, and warriors—contradicts these limitations.
- In Ghana, for instance, some Muslim families discourage girls from continuing school or pursuing community roles, even though Islam actually commands education for both genders. Such restrictions come from certain **indigenous (patriarchal) customs**, not Islam. Early Muslim women such as Khadijah (RA) and Aisha (RA) were business leaders, teachers, and advisers—contradicting cultural limitations.

3. Differentiating Shari‘ah from Patriarchal Culture

- Authentic Shari‘ah is guided by justice, public interest (*maṣlaḥah*), and equality of reward.
- Patriarchal customs often override these aims.
- Recognising the difference enables Muslim communities to uphold Islam’s spirit while reforming harmful practices.

4. Case Studies of Restrictions

- **Education:** Some families cite religion to keep girls at home, despite the Hadith: *“Seeking knowledge is obligatory upon every Muslim.”* (Ibn Mājah).
- **Mosque attendance:** In certain areas, women are discouraged from attending congregational prayers, though the Prophet (SAW) said, *“Do not prevent the female servants of Allah from going to the mosques.”* (Sahih Muslim 442).
- **Leadership:** Cultural prejudice often bars women from public leadership, ignoring precedents like Aisha (RA) teaching male Companions, and Queen of Sheba (Surah 27:23–44), whose leadership is depicted with wisdom and consultation.

5. Contemporary Debates and Reforms

- Muslim scholars, activists, and educators argue for contextual re-readings of scripture and education for gender justice.
- Institutions in Ghana and globally—such as the Federation of Muslim Women’s Associations in Ghana (FOMWAG)—work to reform misinterpretations that constrain women’s rights to education and leadership.

- These efforts demonstrate that promoting women's participation aligns with Islam's moral principles and Ghana's constitutional equality.

Learning Tasks

1. Identify two Qur'anic verses or Hadiths often used to justify restricting women's roles.
2. Explain how cultural interpretations have influenced women's access to education or leadership.
3. Discuss how distinguishing Islam from patriarchy can empower women's participation in development.
4. Reflect on reforms or initiatives that promote women's inclusion within Islamic values.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Thematic Discussion)

Begin with: *"Are all limitations placed on women truly based on Islam?"*

Guide learners to analyse examples of restrictions (e.g., inheritance, mosque attendance, leadership).

Encourage textual reference and critical differentiation between faith principles and socio-cultural bias.

- *Outcome:* Builds analytical skills, gender sensitivity, and understanding of interpretive diversity.

Group Work / Collaborative Learning

Form four groups focusing on:

- Group 1: Education and access to knowledge.
- Group 2: Work and leadership participation.
- Group 3: Mosque and religious spaces.
- Group 4: Dress and mobility restrictions.

Each group prepares a short presentation or skit that illustrates:

1. The constraint.
2. The justification given.
3. Whether the limitation is religious or cultural.

- *Outcome:* Promotes teamwork, ethical reasoning, and social awareness.

Concept Mapping (Structuring Talk for Learning)

Learners develop a map titled "Constraints on Women's Roles in Islam" with branches:

- Scriptural interpretations
- Cultural norms

- Spheres of restriction (education, leadership, worship)
- Opportunities for reform and reinterpretation

This aids thematic clarity and balanced understanding.

Experiential Learning (Case Study or Role Play)

Use a case such as:

- A girl discouraged from schooling on “religious” grounds.
- A woman denied inheritance or community leadership.

Learners dramatise and then discuss how Qur’anic justice and prophetic examples could resolve it.

- *Outcome:* Encourages empathy and principled reasoning rooted in Islamic ethics.

Digital Pedagogy (Media Critique / Research Task)

Learners view a short documentary or news item on Muslim women’s activism or restrictions.

They answer:

1. Which Islamic teaching was cited?
2. Was it consistent with Qur’an and Hadith?
3. How do reformist scholars interpret it differently?

- *Outcome:* Develops media literacy and critical inquiry into religion and gender.

KEY ASSESSMENT: PRACTICE PAPER 2

Examine how certain interpretations of Islamic teachings have limited women’s participation in social and public life. Distinguish between authentic religious injunctions and cultural or patriarchal practices, giving relevant examples.

Lesson Reflection (for Teacher Use)

This lesson invites both critical reflection and theological balance. Teachers should guide learners to appreciate Islam’s original equality while recognising how historical and cultural contexts have distorted practice. Emphasise that interpretation—not revelation—is what creates inequality.

Encourage learners to reflect in journals:

“Which constraints on women are truly Islamic, and which come from human culture or misunderstanding?”

“How can informed education restore Islam’s justice and compassion towards all believers?”

“How can Muslim boys and girls support one another to practise Islam in their communities?”

Such reflection nurtures faith-based critical thinking and promotes socially responsible interpretations of religion in Ghana’s plural context.

SEL Tip:

Support an inclusive classroom environment by inviting both boys and girls to express how they can uphold fairness, respect and collaboration in school and society while observing and maintaining Islamic teachings and moral values.

Hint



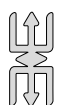
Conduct **Practice Paper 2**. It should cover contents taught from Year 1 to 3. Refer to the **Table of Specification and Structure of the Paper** at the end of this section. Learners' papers should be marked immediately and scores entered into the SAP.

PLC SESSION 18

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous session, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand.
 - b. identify three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q).
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

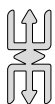
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the *Values Learning Community Handbook* and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Use your app to plan and administer the mode of assessment for the Student Assessment Portal (SAP).
 - a. The key assessment for the week is **Practice Paper 2**. Chat with your app to plan this assessment by reviewing or developing the assessment items/tasks and marking schemes/rubrics for the practice paper (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or topic/idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through the problem individually for 3–4 minutes
 - c. the group then works through it together the problem, step by step
 - d. highlight the most common errors made at each step (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 19

Learning Indicator: *Examine alignments between Islamic values and (inter)national policies on women empowerment*

FOCAL AREA: ISLAMIC VALUES AND GLOBAL AND NATIONAL FRAMEWORKS ON WOMEN'S EMPOWERMENT

INTRODUCTION

Islamic teachings place high value on justice, knowledge, equity, and human dignity – principles that form the foundation of women's empowerment. From the Qur'an's recognition of men and women as spiritual equals (Qur'an 33:35) to the Prophet's (SAW) call for seeking knowledge by both sexes, Islam offers a moral and legal framework for protecting women's rights in education, property, marriage, and leadership.

In modern times, national and international policies – such as Ghana's Affirmative Action Bill and United Nations Sustainable Development Goal 5 (Gender Equality) – also seek to promote the dignity, participation, and advancement of women in all sectors of life. These frameworks share common objectives with Islamic ethics, including justice, inclusion, and opportunity for all.

This lesson invites learners to explore where Islam and gender empowerment policies converge, the areas of tension, and how Muslim women in Ghana and beyond embody this intersection through leadership and service.

REVIEW OF RELATED PREVIOUS LESSON

In Week 18, learners examined how interpretations of Islamic teachings have constrained women's roles in society. That lesson promoted awareness of patriarchal distortions and the need to return to the authentic, justice-based spirit of Islam.

This week shifts attention to the positive dialogue between Islam and modern gender frameworks, showing how both can reinforce each other to promote equality, social inclusion, and human development.

REVIEW QUESTIONS

1. What are some ways Islamic teachings have been misused to limit women's participation?
2. How can reinterpretation of Islamic texts support women's empowerment?
3. What do you know about Ghana's or global efforts to promote women's equality?

KEY POINTS

1. **Islamic Values that Uphold Women's Dignity and Rights**
 - The Qur'an affirms that men and women were created from a single soul (Qur'an 4:1).
 - Islam recognises both genders as equal in faith, worship, and reward (Qur'an 33:35).

- Women have rights to education, property ownership, inheritance, marriage consent, and leadership.
- Prophet Muhammad (SAW) said: “*Seeking knowledge is obligatory upon every Muslim (male and female).*” (Ibn Majah).
- Islamic law (Shari‘ah) upholds justice (‘adl) and benefit (maṣlaḥah) as guiding principles – these support equity and the removal of harm (*raf‘ al- arar*).

2. Qur’anic and Hadith-Based Affirmations of Women’s Rights

- Education: Qur’an 96:1–5 encourages the pursuit of knowledge; the Prophet’s wives and companions were scholars and teachers.
- Property and inheritance: Qur’an 4:7 guarantees women a share in inheritance and ownership rights.
- Marriage: Qur’an 4:19 promotes mutual respect and prohibits coercion.
- Leadership and public participation: Qur’an 9:71 portrays believing men and women as allies who “enjoin what is right and forbid what is wrong.” These verses establish a theological foundation for women’s empowerment, consistent with universal human rights principles.

3. Overview of National and International Policies

- **UN SDG 5:** Achieve gender equality and empower all women and girls – emphasises education, economic inclusion, political participation, and the end of discrimination.
- **Ghana’s Affirmative Action Bill (2024 Draft):** Seeks at least 30 % representation of women in public decision-making, promotion of gender equality in education, work, and governance.
- **African Union Protocol on Women’s Rights (Maputo Protocol):** Advocates elimination of harmful practices, promotion of rights in marriage, and equal opportunity.

These policy frameworks share common moral objectives with Islam’s emphasis on justice, fairness, and welfare (*‘adl wa iḥsān*).

4. Common Goals and Alignments

Islamic Principle	Policy Equivalent	Shared Objective
<i>Right to education for all Muslims</i>	SDG 4 & 5; Ghana’s Education Policy	Universal access to learning
<i>Equity and justice in social life</i>	Affirmative Action Bill	Fair participation and representation
<i>Economic independence (Zakat, inheritance)</i>	SDG 1 (No Poverty), SDG 8 (Decent Work)	Women’s economic empowerment
<i>Dignity and respect for women</i>	CEDAW; Ghana’s Gender Policy	Protection from discrimination and violence
<i>Shared responsibility in leadership (Q 9:71)</i>	Gender equality in decision-making	Inclusive governance and civic engagement

5. Divergence and Interpretive Tensions

- Some policy framings of gender equality may appear to contradict conservative religious interpretations on family roles or modesty.
- Tensions often arise not from Islam's core message, but from interpretive diversity among scholars and communities.
- Constructive dialogue can ensure faith-based alignment with development policy without compromising belief or culture.

6. Muslim Women in Leadership and Policy Implementation

- In Ghana, Muslim women serve as educators, doctors, NGO directors, and advocates for women's rights (e.g., members of FOMWAG, female parliamentarians, and community leaders).
- Globally, women such as Dr. Amina Mohammed (UN Deputy Secretary-General) and Sheikh Hasina (Prime Minister of Bangladesh) represent models of leadership grounded in Islamic values and development principles.
- Their contributions demonstrate that faith and empowerment coexist harmoniously when justice and dignity are upheld.

Learning Tasks

1. Identify two Qur'anic verses or Hadiths that promote women's dignity and rights.
2. Compare the goals of SDG 5 with Islamic teachings on women's education and participation.
3. Discuss one example of a Ghanaian or global Muslim woman whose work aligns with both Islamic values and empowerment policy.
4. Reflect on how Islam can guide national efforts to ensure fairness and equity for women.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Comparative Discussion)

Pose the question: *"What do Islam and women empowerment policies have in common?"*

Guide learners through verses like Qur'an 4:1, 4:7, 33:35, and discuss their link with SDG 5 and Ghana's Affirmative Action Bill.

Encourage balanced dialogue on how both frameworks value justice, education, and equal participation.

Group Work / Collaborative Learning

Form two sets of groups:

- Set A: Research Qur'anic/Hadith texts affirming women's rights.
- Set B: Research key elements of Ghana's and international gender policies.

Then merge groups to prepare a joint presentation titled *"Where Islam and Policy Meet."*

Outcome: Collaborative synthesis of religious ethics and civic knowledge.

Concept Mapping (Structuring Talk for Learning)

Learners construct a two-column concept map showing:

- Left column: Islamic values (education, property rights, justice).
- Right column: Corresponding policy principles (SDG 5, Affirmative Action, Gender Policy).

Arrows link each aligned area.

Outcome: Visual understanding of convergence between Islam and global frameworks.

Experiential Learning (Role Model Study or Interview)

Learners identify a Muslim woman leader (local or global) and prepare a short biographical case study showing how her work embodies Islamic values and empowerment goals.

Alternatively, invite a Muslim female professional or activist to share experiences balancing faith and social advocacy.

Outcome: Inspiration through real examples of faith-driven leadership.

Project-Based Learning (Policy Review Simulation)

Learners simulate a policy review board assessing the Ghana Affirmative Action Bill for compatibility with Islamic principles.

They submit a recommendation report highlighting aligned and divergent areas.

Outcome: Develops evaluative, analytical, and civic reasoning skills.

KEY ASSESSMENT LEVEL 3: ESSAY

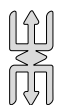
Analyse how Islamic teachings on women's dignity, rights, and justice align with national and international policies promoting women's empowerment. Provide examples and identify both areas of agreement and tension.

PLC SESSION 19

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.

- b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
- c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

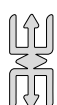
4. Plan the week's key assessment with your app

- a. The key assessment for the week is *essay*. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the essay (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group

- i. was the concept explained in a way that a learner with no prior knowledge could follow?
- ii. were the examples grounded in contexts familiar to Ghanaian learners?
- iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

Section Review

The “Islam and Women” section provides a balanced and reflective treatment of gender within the Islamic worldview. It reaffirms that Islam, at its core, advocates for the dignity, education, and participation of women while also challenging cultural distortions that have constrained these ideals.

Through comparative study, learners come to recognise that while misinterpretation and patriarchy have at times restricted women’s potential, the Qur’an and Sunnah consistently affirm women as partners in faith, moral accountability, and nation-building.

The section concludes by linking Islamic ethics with global and national movements for women’s empowerment, showing that Muslims can contribute constructively to gender justice without compromising religious identity. By drawing on both scriptural reasoning and Ghanaian examples, teachers and learners together cultivate a vision of Islamic education that is equitable, transformative, and socially engaged.

Ultimately, this unit helps learners internalise that empowering woman is not a departure from Islam – it is a fulfilment of its most profound values of justice, mercy, and shared human responsibility.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 14

Criterion	Description (with Key Points to be Expanded)	Marks
1. Understanding of Equality in Islam	- Explains Qur'anic view of gender equality and accountability (Qur'an 33:35, 4:1, 9:71).	2
2. Identification of Rights	- Identifies and explains at least three rights (education, inheritance, property, marriage consent) with scriptural support.	3
3. Analysis of Misconceptions	- Distinguishes cultural practices from genuine Islamic teachings.	2
4. Application to Context	- Applies Islamic principles to contemporary Ghanaian society.	2
5. Scriptural and Analytical Support	- Cites Qur'anic verses or Hadiths appropriately.	1
Total		10 marks

WEEK 15

Criterion	Description (with Key Points to be Expanded)	Marks
1. Identification of Key Women	- Names at least three figures (e.g., Khadijah, Aisha, Fatimah, Sumayyah, Nusaybah).	2
2. Description of Contributions	- Explains specific roles (support, scholarship, defence, piety) with accuracy.	3
3. Analysis of Impact	- Assesses how these women's actions strengthened Islam's spread and preservation.	2
4. Contemporary Relevance	- Connects early examples to modern lessons on gender participation and empowerment.	2
5. Scriptural/Historical Accuracy	- Supports discussion with authentic historical or Hadith references.	1
Total		10 marks

WEEK 16

Criterion	Description (with Key Points to be Expanded)	Marks
1. Identification of Examples	Mentions at least two clear Ghanaian Muslim women's organisations or leaders (e.g., GMMWF, FOMWAG, women's da'wah centres, media figures).	2
2. Description of Contributions	Describes concrete activities: school building, literacy and vocational programmes, conferences, welfare projects, media engagement, advocacy.	3
3. Analysis of Impact on Islam in Ghana	Explains how these activities spread Islamic knowledge, correct misconceptions, strengthen faith, and improve Muslim communities.	2

4. Connection to National Development and Gender Justice	Shows how women's Islamic work supports education, poverty reduction, peacebuilding, or women's empowerment in Ghana.	2
5. Use of Evidence and Coherence	Integrates relevant details accurately and presents ideas in a logical, well-organised way.	1
Total		10 marks

WEEK 17

Criterion	Description (with Key Points to be Expanded)	Marks
1. Identification of Roles	Identifies multiple distinct roles (religious teacher, social mobiliser, professional, spiritual exemplar, civic leader).	2
2. Explanation of Contribution	Explains how women's roles contribute to the Muslim community and to society (education, moral upbringing, development, peacebuilding).	3
3. Alignment with Islamic Values	Analyses how these roles reflect values such as justice, service, equality, discipline, and community welfare.	2
4. Application to Ghanaian Context	Applies examples or potential of women's roles in Ghana—professionals, NGOs, media, family life.	2
5. Organisation and Use of Concepts	Presents ideas clearly, uses correct Islamic terms, shows logical flow.	1
Total		10 marks

WEEK 18

Criterion	Description (with Key Points to be Expanded)	Marks
1. Identification of Constraints	Cites specific domains of restriction (education, leadership, mosque attendance, inheritance).	2
2. Analysis of Interpretations	Explains how Qur'anic or Hadith texts have been used—sometimes wrongly—to justify such limits.	3
3. Differentiation of Religion vs. Culture	Distinguishes clearly between Islamic principle (Shari'ah) and cultural patriarchy.	2
4. Contemporary Reflection	Mentions reform efforts or modern debates seeking gender-just interpretations.	2
5. Organisation and Clarity	Presents ideas coherently with relevant examples or scriptural support.	1
Total		10 marks

WEEK 19

Criterion	Description (with Key Points to be Expanded)	Marks
1. Identification of Islamic Values	Mentions relevant verses or Hadiths affirming women's equality, education, inheritance, or leadership.	2
2. Connection to Policy Frameworks	Accurately relates these values to policies such as SDG 5, CEDAW, or Ghana's Affirmative Action Bill.	3
3. Analysis of Alignment and Divergence	Explains both shared goals (justice, education) and areas of debate or tension (interpretation, culture).	2
4. Application of Examples	Refers to Ghanaian or global Muslim women leaders and real-world practices.	2
5. Organisation and Use of Evidence	Presents arguments logically with scriptural and policy evidence.	1
Total		10 marks

SECTION 5: ISLAM AND FRAUD

STRAND: RELIGION AND CONTEMPORARY ISSUES

SUB-STRAND: Religion and Fraud

Learning Outcome: *Describe contemporary fraudulent acts and use the ethical teachings of Islam to address them*

Content Standard: Demonstrate an understanding of the teachings of Islam on fraud and how to apply them.

SECTION INTRODUCTION / SUMMARY

This section will help learners develop an informed and morally grounded understanding of fraud as a serious ethical, social, and spiritual issue within Islam. Learners will explore fraud not merely as a legal or economic problem but as a breach of trust (*amānah*) and justice (*‘adl*), both of which form the moral core of Islamic life.

The section will begin by defining fraud, identifying its characteristics, and examining common and emerging forms in Ghana and beyond. Through real-life case studies, learners will analyse how deception operates in society, its impact on victims, and how poor ethical reasoning and weak conscience contribute to its spread.

The subsequent lessons will turn to the Qur’an and Hadith to explain Islam’s teachings on fraud, demonstrating that honesty (*Ṣidq*), trustworthiness, and justice are divine commands that preserve social harmony. Learners will also explore how Islamic ethics—when applied at the individual, community, and institutional levels—can prevent and address fraudulent behaviours.

By the end of the section, learners will appreciate that the fight against fraud is a faith-driven duty, where each believer is accountable to Allah for upholding truth and fairness in every aspect of life, from business and leadership to education and daily social interactions.

Lessons covered in this session include:

Week 20	Fraud in Contemporary Society
Week 21	Emerging Forms of Fraud
Week 22	Analysing Cases of Fraud to Build Critical Awareness
Week 23	Teachings of Islam on Fraud
Week 24	Applying Islamic Ethical Principles to Combat Fraud

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical approach across this section will combine inquiry, analysis, and moral application. Lessons will begin with Talk for Learning sessions where learners engage in

guided ethical dialogues using Qur’anic verses and Hadith to explore the meaning, causes, and effects of fraud. This discussion method will build moral reflection and strengthen scriptural interpretation skills.

Group Work and Collaborative Learning will provide opportunities for learners to investigate different types of fraud—financial, academic, digital, and social—and identify how Islamic teachings apply to each. Through group presentations, poster creation, or skits, learners will demonstrate understanding while developing teamwork and communication skills.

Case Study and Experiential Learning will be central to the unit. Learners will examine real or fictional stories of fraud from Ghana and the wider world, analysing the human motives, warning signs, and consequences associated with deceit. These activities will connect theory to lived experience and cultivate critical thinking competencies essential for fraud prevention.

Concept Mapping will help learners organise key ideas—definitions, ethical values, and Islamic responses—into visual frameworks that highlight cause-and-effect relationships. Meanwhile, Project-Based Learning will engage learners in designing campaigns or educational materials that promote integrity and discourage fraud in their communities. Through this combination of reflective and applied strategies, learners will internalise the values of honesty, justice, and accountability as practical tools for moral living.

ASSESSMENT SUMMARY

Assessment for this section will prioritise analysis, moral reasoning, and ethical application. Learners will be assessed through short written tasks, group presentations, and scenario-based exercises that test their ability to:

- Identify and describe various forms of fraud;
- Apply Qur’anic and Hadith teachings to condemn fraudulent acts;
- Explain how Islamic ethical principles—*Ṣidq* (honesty), *amānah* (trustworthiness), *‘adl* (justice), and *mas’ūliyyah* (accountability)—can prevent deceit; and
- Propose realistic strategies for addressing fraud within schools, workplaces, and the wider society.

Higher-order assessments will include case analysis tasks where learners evaluate real fraud incidents and suggest Islam-based responses. Project-based evaluations, such as awareness campaigns or creative advocacy materials, will measure learners’ ability to translate knowledge into moral action.

WEEK 20

Learning Indicator: Describe some key contemporary fraudulent acts

FOCAL AREA: FRAUD IN CONTEMPORARY SOCIETY

INTRODUCTION

Fraud is a deliberate act of deception intended to secure unfair or unlawful gain. In Islamic teaching, it is classified as a grave sin because it undermines trust (*amānah*), honesty (*Ṣidq*), and justice (*‘adl*), which are central to a righteous life. The Qur’an strongly condemns fraudulent behaviour, as seen in Qur’an 83:1–3:

“Woe to those who give less [than due], who when they take a measure from people, take in full, but when they give by measure or weight to them, they give less.”

In Ghana and across the world, fraud manifests in diverse forms, including financial scams, cybercrime, academic dishonesty, fake documentation, tax evasion, and corruption. These acts violate both Islamic ethics and the principles of responsible citizenship.

This lesson introduces learners to the meaning, nature, and characteristics of fraudulent acts and situates them within both moral and contemporary civic contexts, preparing learners to identify and resist such behaviours in their personal and professional lives.

REVIEW OF RELATED PREVIOUS LESSON

In the previous section, learners examined Islamic perspectives on gender and justice, particularly how scriptural values align with equality and social responsibility. This week’s lesson transitions to ethical conduct in social and economic life by focusing on the concept of fraud – one of the most pressing moral issues confronting individuals, businesses, and nations.

REVIEW QUESTIONS

1. What are some ethical teachings in Islam that promote honesty and fairness?
2. How does Islam view the misuse of power or wealth?
3. Why is trust (*amānah*) essential for peaceful community living?

KEY POINTS

1. Meaning and Nature of Fraud

- Definition: Fraud is a deliberate act of deception, manipulation, or misrepresentation done to gain advantage over others unfairly.
- Islamic perspective: Fraud violates the Qur’anic principle of *‘adl* (justice) and *amānah* (trustworthiness). The Prophet (SAW) said,

“He who deceives us is not one of us.” (Sahih Muslim, 101)

- Fraud corrupts both spiritual integrity and societal systems, leading to loss of trust, economic instability, and moral decay.

2. Common Types of Fraudulent Acts

- Cyber Fraud: Internet scams, phishing, fake investment schemes, and “sakawa” practices that combine deception and superstition.
- Financial Fraud: Embezzlement, misappropriation of public funds, false accounting, or inflated procurement.
- Academic Fraud: Cheating in examinations, plagiarism, falsification of research data or certificates.
- Commercial Fraud: Selling fake products, tampering with measurements, or producing counterfeit goods.
- Identity and Document Fraud: Forging ID cards, birth certificates, land titles, or academic records.
- Political Fraud: Election rigging, vote buying, and falsifying results. Each of these examples reflects the violation of trust – a value strongly condemned in Islam.

3. Characteristics of Fraudulent Behaviour

- Deception and Concealment: The fraudster hides the truth to mislead others.
- Abuse of Trust: Exploiting positions of confidence for selfish ends.
- Dishonesty and Greed: Seeking unjust enrichment at others’ expense.
- Manipulation of Systems: Taking advantage of loopholes or ignorance for personal gain.
- Deliberate Intention: Fraud is not accidental – it is planned and executed to deceive.

Islam considers such conduct a moral corruption (*fasād fī al-ar*) that destroys social harmony.

5. Consequences of Fraud

- Spiritual: Loss of divine blessings and moral guilt.
- Social: Erosion of trust in institutions and relationships.
- Economic: National loss of revenue, reduced investor confidence, and unemployment.
- Legal: Imprisonment, fines, or public disgrace.

Learning Tasks

1. Define fraud and identify three examples common in Ghana today.
2. Explain the moral and social consequences of fraudulent behaviour.
3. Identify ways students and citizens can avoid or report fraud.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Community Analysis)

Start with the question: “*Why has fraud become common in our communities today?*”

Guide learners to discuss common fraudulent practices they hear about or observe (e.g., online scams, exam malpractice).

Encourage learners to explore how such acts violate Islamic teachings and Ghanaian laws.

- *Outcome:* Builds awareness, moral reasoning, and community engagement.

Group Work / Collaborative Learning

Divide learners into small groups, each assigned a type of fraud:

- Group 1: Cyber and Internet fraud.
- Group 2: Financial and business fraud.
- Group 3: Academic and document fraud.
- Group 4: Political and institutional corruption.

Groups research real examples, identify victims, and explain the Islamic ethical position on the act.

They then present findings through posters, infographics, or brief sketches.

- *Outcome:* Encourages cooperative learning and contextual understanding.

Concept Mapping (Structuring Talk for Learning)

Learners create a concept map titled “Fraud in Contemporary Society”, branching into:

- Types of Fraud
- Characteristics of Fraudulent Behaviour
- Islamic Ethical Views
- Consequences of Fraud
- Preventive Measures

This visual tool helps learners connect ideas across ethical, legal, and spiritual domains.

Experiential Learning (Media Review and Reflection)

Show or summarise a local news report on a fraud case (e.g., cybercrime or public fund misuse).

Learners identify:

1. What type of fraud occurred?
2. Who was affected?
3. What Islamic values were violated?
4. How could it have been prevented?

- *Outcome:* Enhances critical thinking and ethical reflection.

Problem-Based Learning (Ethical Scenario Discussion)

Present an ethical scenario:

“A student discovers a way to alter online exam results for profit. Some friends encourage him to do it.”

Ask learners:

- What Islamic principles should guide his decision?

- What are the consequences of his action for himself and others?
- How can society create systems that discourage fraud?
- *Outcome:* Develops ethical decision-making and moral resilience.

KEY ASSESSMENT LEVEL 3: GROUP ASSIGNMENT

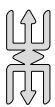
Describe three types of contemporary fraud in Ghana, explain their main characteristics, and discuss why Islam condemns such behaviour.

PLC SESSION 20

45 minutes

Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

- *Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.*
- *Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.*

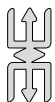
4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **group assignment**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the assignment (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then

- a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
- b. all teachers in the group work through a similar problem individually for 3–4 minutes
- c. the group then works through the problem together step by step
- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e–3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a–1b, 1e–lg, 2c, 2e, 2f, 3c–3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 21

Learning Indicator: *Describe some key contemporary fraudulent acts*

FOCAL AREA: EMERGING FORMS OF FRAUD

INTRODUCTION

As societies become more digitised and interconnected, new forms of fraud have emerged that exploit technology, financial systems, and human vulnerability. Unlike traditional forms of deception, modern frauds are sophisticated, cross-border, and often invisible. They range from cybercrimes such as phishing and identity theft to financial manipulation through Ponzi schemes and online investment scams.

These new trends pose serious ethical, social, and economic challenges in Ghana and beyond. Understanding their nature and how they operate equips learners to recognise warning signs and resist involvement in fraudulent acts.

This lesson builds on the previous week's focus on general fraud by examining contemporary and emerging forms that are transforming the moral and economic landscape of modern societies.

REVIEW OF RELATED PREVIOUS LESSON

In Week 20, learners explored the definition, nature, and common types of fraud, including financial, academic, political, and commercial forms. They also discussed the characteristics of fraudulent behaviour, such as deception, greed, and abuse of trust.

This week deepens that foundation by focusing specifically on emerging digital and systemic forms of fraud that have evolved with technological advancement and globalisation.

REVIEW QUESTIONS

1. What is fraud and why is it considered a moral and civic offence?
2. Identify two examples of fraud that are common in Ghana.
3. How has the use of technology changed the way people commit fraud?

KEY POINTS

1. Meaning of Emerging Forms of Fraud

Emerging forms of fraud refer to new or technologically enabled deceptive activities that exploit innovation, global finance, and digital communication.

They often involve:

- Sophisticated manipulation of information or systems
- Global networks of perpetrators and victims
- Difficulties in detection and prosecution

These forms of fraud threaten social trust and national development by exploiting digital systems and human greed.

2. Common Emerging Forms of Fraud

a. Cyber Fraud (Internet or Online Fraud)

- Involves using computers, phones, or the internet to deceive and steal money or data.
- Common examples include:
 - o Phishing: Fake emails or websites that trick users into revealing passwords or bank details.
 - o Online Shopping Scams: Selling fake products or non-existent items.
 - o Romance Scams: Pretending affection to extort money from victims.
 - o Identity Theft: Using stolen personal information to access accounts or benefits.
 - o Hacking and Ransomware: Breaking into systems and demanding payment to restore access.
- Increasingly common among youth in Ghana, often linked with “sakawa” or cyber ritualism.

b. Ponzi and Pyramid Schemes

- Fraudulent investment models that promise high returns with little or no risk.
- Early investors are paid using money from new investors, not genuine profit.
- The scheme eventually collapses, causing major losses.
- Examples include: “Get-rich-quick” clubs, fake crypto platforms, or social media investment challenges.
- These thrive on greed, lack of financial literacy, and peer pressure.

c. Mobile Money and Digital Wallet Fraud

- Fraudsters impersonate mobile service agents to steal user funds.
- Common tactics include:
 - o Fake calls requesting PIN confirmation.
 - o Reversal scams (“wrong transaction, please return it”).
 - o SIM swap or fake promotion messages.
- Mobile money fraud has become a serious national issue in Ghana, affecting trust in digital finance.

d. Cryptocurrency and Forex Scams

- Fraudulent trading platforms promise unrealistic returns on cryptocurrency or foreign exchange markets.
- Victims are enticed through social media adverts or testimonials.
- Many operate without legal registration or government oversight.

- These scams target both urban youth and professionals seeking quick profit.

e. Social Media and Influencer Fraud

- Misuse of online influence for deception or manipulation.
- Examples include:
 - o Fake charity appeals and donation drives.
 - o False endorsements of investment schemes or products.
 - o Impersonation of public figures to solicit money.
- Creates misinformation and moral confusion among followers.

f. Employment and Scholarship Scams

- Fake job or scholarship offers requesting payment for registration or documentation.
- Fraudsters exploit desperation for education or employment opportunities.
- Victims lose money or personal information to criminal networks.

g. Financial and E-Banking Fraud

- Includes card cloning, ATM skimming, and manipulation of online banking platforms.
- Fraudsters exploit weaknesses in security systems and customer inattention.

3. Characteristics of Emerging Fraud

- Technological sophistication: Use of the internet, mobile apps, and social engineering.
- Global reach: Cross-border operations affecting millions.
- Speed and anonymity: Transactions occur instantly, often untraceably.
- Psychological manipulation: Exploiting fear, greed, or trust.
- Target diversity: Youth, professionals, and even institutions are vulnerable.

4. Consequences of Emerging Fraud

- Economic: Loss of savings, business collapse, and reduced investor confidence.
- Social: Damaged relationships and rising mistrust in digital systems.
- Moral: Normalisation of deceit and erosion of integrity.
- National: Ghana's reputation and security are threatened when citizens engage in online fraud.

Learning Tasks

1. Define emerging forms of fraud and explain why they are difficult to detect.
2. List and describe five types of modern or cyber-related fraud.
3. Discuss how mobile technology has influenced the growth of fraud in Ghana.
4. Identify one real-life example of an emerging fraud case reported in the media.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Guided Community Analysis)

Pose the question: “*Why are many modern frauds linked to the internet and technology?*”

Guide learners to share observations of how technology is used both positively and negatively.

Discuss real news headlines on cyber fraud or Ponzi schemes in Ghana, prompting learners to analyse underlying motives and impacts.

- *Outcome:* Builds awareness of current realities and stimulates moral reasoning.

Group Work / Collaborative Learning

Divide learners into focus groups:

- Group 1: Cyber and social media fraud
- Group 2: Ponzi schemes and financial scams
- Group 3: Mobile money and e-banking fraud
- Group 4: Employment, scholarship, and identity fraud

Each group researches an example, describes how it operates, and presents how victims are deceived.

Groups use charts, short role-plays, or infographics for presentation.

- *Outcome:* Encourages active participation and contextual understanding.

Concept Mapping (Structuring Talk for Learning)

Learners create a concept map titled “Emerging Forms of Fraud”, branching into:

- Cybercrime
- Mobile and Digital Finance
- Investment and Ponzi Schemes
- Identity and Scholarship Scams
- Characteristics and Consequences

This visual approach helps learners summarise and categorise complex information.

Experiential Learning (Media Review and Reflection)

Learners watch or review newspaper/magazine articles or short videos about real cases of cyber or Ponzi fraud.

They identify:

1. How the fraud was carried out.
2. The victims’ experiences.
3. The lessons society can learn from it.

Learners share reflections on how awareness can prevent future cases.

- *Outcome:* Promotes critical media literacy and civic awareness.

Problem-Based Learning (Ethical Scenario Discussion)

Present the scenario:

“A friend introduces you to an online investment scheme that doubles your money in a week. Everyone in your class is joining.”

Ask:

- What signs suggest this might be a scam?
- What are the risks and possible consequences?
- How can you verify the legitimacy of such offers?
- *Outcome:* Builds practical reasoning, financial literacy, and moral judgement.

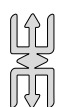
KEY ASSESSMENT LEVEL 3: ESSAY

Describe five emerging forms of fraud in contemporary society and explain how each operates. Use examples from Ghana where possible.

PLC SESSION 21

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week’s concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week’s content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week’s concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

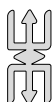
- *Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.*
- *Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.*

4. Plan the week’s key assessment with your app

- a. The key assessment for the week is *essay*. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the essay (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	---------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).


Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
-------------------	-----------

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to

- a.** transfer your chats into your learning planner template.
- b.** read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
- c.** integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 22

Learning Indicator: *Describe some key contemporary fraudulent acts*

FOCAL AREA: **ANALYSING CASES OF FRAUD TO BUILD CRITICAL AWARENESS**

INTRODUCTION

Fraud is not a theoretical concept—it is a lived reality affecting individuals, families, and nations. Every year, people lose money, opportunities, and even their reputations because they fall victim to deceptive schemes that appear genuine. From online investment traps to forged academic certificates and mobile money scams, these fraudulent acts thrive because they exploit people's trust, greed, and lack of critical awareness.

This lesson uses real fraud cases from Ghana and around the world to help learners analyse patterns of deception and understand how critical thinking, moral reflection, and verification skills can prevent them from becoming victims—or perpetrators—of fraud.

Learners will appreciate that fraud prevention begins with awareness and sound judgement, values strongly endorsed in both civic education and Islamic ethics.

REVIEW OF RELATED PREVIOUS LESSON

In Week 21, learners studied emerging forms of fraud, including cyber fraud, Ponzi schemes, and digital scams. They learned how technology has expanded opportunities for deception and how these frauds operate.

Week 22 builds on this by shifting focus from *types* of fraud to real cases, encouraging learners to think critically about *how* fraud happens and *why* people fall for it.

REVIEW QUESTIONS

1. What are some new forms of fraud you learned about last week?
2. Why do people continue to fall victim to scams even when they know they exist?
3. How can thinking critically help someone detect a fraud attempt?

KEY POINTS

1. Purpose of Analysing Fraud Cases

- Understanding real-life examples helps learners recognise warning signs of deceit.
- It develops analytical and moral reasoning, allowing learners to question claims before accepting them.
- Learners become more digitally literate, cautious, and ethically grounded citizens.

2. Selected Case Studies of Fraud

Case Study 1: The Fake Investment Scheme (Ghana, 2019–2020)

A financial company promised 50–100% profit returns on short-term deposits. Thousands invested their savings, only to realise the company was not registered with any financial authority. When the scheme collapsed, many lost their life savings.

Discussion Focus:

- What made the scheme attractive?
- What red flags were ignored?
- How could verification and patience have prevented the loss?

Case Study 2: The Mobile Money Reversal Scam

Fraudsters sent mobile money to random people and then called, pretending to be agents requesting reversal. Unsuspecting users authorised the refund and lost their money.

Discussion Focus:

- How was trust manipulated?
- What verification steps could victims have taken?
- Why is it important not to act hastily with financial transactions?

Case Study 3: The Online Scholarship Scam

A website advertised scholarships for international study but required applicants to pay “processing fees.” Many students paid, but no scholarships existed.

Discussion Focus:

- How did desperation and lack of research lead to fraud?
- How can digital and information literacy prevent similar scams?

Case Study 4: The Global Ponzi Scheme

One of the world’s largest Ponzi schemes, run by Bernie Madoff, defrauded investors of billions over decades.

Discussion Focus:

- How did reputation and trust play a role?
- What lessons can be learned about financial prudence and transparency?

3. Critical Thinking as a Competency Against Fraud

Critical thinking involves questioning, evaluating evidence, identifying bias, and analysing motives.

Learners should develop the habit of asking:

- *Is this offer realistic?*
- *Who benefits from this transaction?*
- *Is the source credible and verifiable?*
- *What would I lose if this turns out false?*

Applying these questions fosters discernment, a crucial skill in the age of misinformation and digital manipulation.

4. Steps in Analysing Fraud Cases

1. Identify the context: Where and how did the fraud occur?
2. Examine the actors: Who were the victims and perpetrators?
3. Analyse the method: What techniques were used to deceive?
4. Determine the motives: What psychological or financial factors were exploited?
5. Draw lessons: What preventive measures or ethical lessons can be learned?

Learning Tasks

1. Identify two real fraud cases from Ghana or abroad and summarise their main features.
2. Analyse one case using the five-step framework above.
3. Suggest three ways young people can apply critical thinking to prevent falling into similar traps.

PEDAGOGICAL EXEMPLARS

Case Study Analysis (Main Strategy)

- Present a real fraud story from a reliable news source (e.g., “Ponzi Scheme Collapses in Ghana”).
- Divide learners into groups to analyse the case using guiding questions:
 - o What happened?
 - o Who was involved?
 - o What mistakes were made?
 - o What signs could have been noticed earlier?
 - o What can be done differently next time?
- Groups present their findings, highlighting critical thinking cues and ethical lessons.

Outcome: Builds analytical, interpretive, and evaluative competencies.

Talk for Learning (Guided Reflection)

Use the prompt: “*Why do intelligent people sometimes fall for scams?*”

Encourage learners to reflect on human emotions—greed, fear, or trust—and how they cloud judgement.

Connect the discussion to real-life decision-making in social media, friendships, and financial dealings.

Outcome: Develops emotional intelligence and rational decision-making.

Group Work / Collaborative Learning

Assign each group a different real or simulated case. Groups research details, identify warning signs, and present solutions as fraud-prevention tips.

Examples of topics:

- Cyber fraud targeting youth
- Academic certificate forgery
- NGO donation scams
- Fake employment agencies

Outcome: Fosters research, cooperation, and contextual understanding.

Concept Mapping (Structuring Talk for Learning)

Learners design a map titled “Thinking Critically to Prevent Fraud”, branching into:

- Common Fraud Techniques
- Emotional Triggers (greed, urgency, ignorance)
- Verification Methods (checking sources, licences, credibility)
- Preventive Actions

Outcome: Encourages synthesis and self-directed moral learning.

Experiential Learning (Simulated Investigation)

Stage a classroom simulation: learners act as “fraud investigators” examining evidence from a mock fraud case file (emails, receipts, or messages).

They identify inconsistencies and red flags, then make recommendations to prevent recurrence.

Outcome: Reinforces applied reasoning, observation, and teamwork.

KEY ASSESSMENT LEVEL 4: SIMULATION

Analyse one real or reported fraud case from Ghana. Describe how it was carried out, the victims affected, and three critical thinking strategies that could have prevented it.

PLC SESSION 22

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to

- a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
- a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).
4. Plan the week's key assessment with your app
- a. The key assessment for the week is **simulation**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the simulation (NTS 3k-3q).

10 minutes

Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
- a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).

Note

- This part is not just about 'How do I teach this?' but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes	Enactment
-------------------	------------------

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes	Reflection
------------------	-------------------

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 23

Learning Indicator: Explain the teachings of Islam on fraud

FOCAL AREA: TEACHINGS OF ISLAM ON FRAUD

INTRODUCTION

Islam strongly condemns all forms of fraud, deceit, and dishonesty. Fraud (*ghish* or *khidāʿ*) is viewed not only as a moral failure but also as a violation of trust (*amānah*), justice (*ʿadl*), and truthfulness (*Ṣidq*), which are central pillars of Islamic life.

The Qurʾan and the Hadith repeatedly warn against deceiving others for personal gain. Fraud in Islam is not limited to money or property—it includes academic dishonesty, false representation, manipulation in business, and deception in social relations.

This lesson helps learners understand that Islam’s prohibition of fraud is part of a wider framework that promotes integrity, justice, and accountability in all aspects of life.

REVIEW OF RELATED PREVIOUS LESSON

In Week 22, learners examined real-life cases of fraud and discussed how critical thinking can help detect and prevent deception.

This week extends that discussion by exploring Islam’s scriptural and moral teachings on fraud, demonstrating that the religion provides a comprehensive framework for honest living and social harmony.

REVIEW QUESTIONS

1. What are some examples of fraud discussed in last week’s lesson?
2. Why is critical thinking important in preventing fraud?
3. How does Islam guide human behaviour in business and social interactions?

KEY POINTS

1. Islamic Definition and Understanding of Fraud

- Fraud in Arabic is referred to as *ghish* (deception in trade) or *khidāʿ* (general deceit).
- It involves intentionally misleading or concealing the truth to gain an unfair advantage.
- Fraud violates the Islamic principles of *ʿadl* (justice) and *amānah* (trustworthiness).
- The Prophet Muhammad (SAW) said:

“He who deceives us is not one of us.” (Sahih Muslim, 101)

- Fraud is therefore a serious ethical and spiritual offence that removes a person from the true path of the ummah (Muslim community).

2. Qurʾanic Teachings Condemning Fraud and Deception

- Surah Al-Mutaffifin (83:1–3):

“Woe to those who give less [than due], who when they take a measure from people, take in full, but when they give by measure or weight to them, they give less.”

- o This verse condemns dishonesty in trade and all forms of cheating.

- Surah An-Nisa (4:29):

“Do not consume one another’s wealth unjustly, but only [in lawful] business by mutual consent.”

- o This prohibits illegal financial dealings, bribery, and exploitation.

- Surah Al-Baqarah (2:188):

“And do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”

- o Fraud and corruption are linked here to social injustice and the abuse of power.

3. Hadith Teachings on Fraud

- The Prophet (SAW) once passed through a market and found a merchant hiding wet grain beneath dry grain. He said:

“Why did you not put the wet grain on top so people could see it? Whoever cheats is not one of us.” (Sahih Muslim, 102)

- This Hadith underscores transparency and honesty in business.
- Other Hadiths emphasise that a truthful trader will be “with the prophets, the truthful, and the martyrs” (Tirmidhi 1209).
- Fraud is therefore not only a moral sin but also a barrier to spiritual success.

4. Ethical Principles Related to Fraud

Principle	Meaning and Relevance
<i>Honesty (ṣidq)</i>	Truthfulness in words, actions, and intentions.
<i>Trustworthiness (amānah)</i>	Keeping promises and fulfilling responsibilities faithfully.
<i>Justice (ʿadl)</i>	Acting fairly in trade, relationships, and leadership.
<i>Accountability (muḥāsabah)</i>	Knowing one will answer to Allah for every action.
<i>Transparency (bayān)</i>	Disclosing full information in business and personal dealings.

These principles form the foundation for social and economic integrity in Islamic life.

5. Types of Fraud Condemned in Islam

- Business and Trade Fraud: Tampering with measures, false advertising, or hiding product defects.
- Economic Fraud: Bribery, corruption, and embezzlement of public funds.
- Academic Fraud: Cheating in exams, plagiarism, falsification of certificates.
- Social and Digital Fraud: Cyber fraud, impersonation, and misinformation.

Each violates the Qur’anic ethic of *amānah* and *‘adl* and brings social harm.

6. Consequences of Fraud in Islam

Dimension	Description
<i>Spiritual</i>	Loss of Allah’s blessing (<i>barakah</i>) and exclusion from the Prophet’s community (“not one of us”).
<i>Legal</i>	Punishment under Islamic law (e.g., restitution, compensation, public accountability).
<i>Social</i>	Erosion of trust, injustice, and community breakdown.
<i>Moral</i>	Hardening of the heart and corruption of character.

7. Role of Islamic leadership and education in preventing fraud

Education by Islamic leaders to prevent fraud is central because they transmit the Qur’anic and Prophetic teachings that uphold honesty (*Ṣidq*), justice (*‘adl*), and trustworthiness (*amānah*). Imams, teachers, parents, and community elders guide Muslims to internalise ethical behaviour, ensuring that Islamic values shape daily actions in business, academics, governance, and social interactions. Through teaching, counselling, and public example, Islamic leadership preserves moral order and protects society from corruption.

• Role of Imams and Religious Leaders

Imams use Friday sermons, tafsīr circles, and community teaching to emphasise Qur’anic warnings such as:

“O you who believe! Do not betray Allah and His Messenger, nor betray your trusts knowingly.” (Qur’an 8:27)

“Give full measure and weight with justice.” (Qur’an 6:152)

“Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, wrongdoing, and oppression.” (Qur’an 16:90)

Prophetic teachings frequently warn against cheating and deception, such as:

“Whoever cheats us is not one of us.” (Sahih Muslim 101)

“The truthful and trustworthy merchant will be with the prophets, the truthful, and the martyrs.” (Tirmidhi 1209)

“The signs of a hypocrite are three: ... when he is entrusted, he betrays the trust.” (Sahih Bukhari & Muslim)

Through these teachings, religious leaders cultivate awareness that fraud is a betrayal of Allah, the community, and oneself. Their guidance helps clarify Islamic rulings and prevents people from misusing religion to justify dishonesty.

• Educational Institutions and IRS Programmes

Islamic schools, SHS IRS classrooms, and madrasa programmes play a direct role in shaping ethical thinking. Learners study verses such as:

“And do not consume one another’s wealth unjustly.” (Qur’an 4:29)

“O you who believe! Fear Allah and be with those who are truthful.” (Qur’an 9:119)

IRS teachers emphasise that fraud — including exam cheating, plagiarism, impersonation, and falsifying school records — contradicts Islamic values and destroys barakah (blessing). By connecting scriptural teachings with modern realities, educators train learners to resist fraudulent acts both offline and online.

- **Community Leadership and Moral Advocacy**

Zongo chiefs, elders, and Muslim community leaders reinforce integrity in local trade, land transactions, marriage agreements, and conflict resolution. They draw on Islamic injunctions such as: “Stand firmly for justice, even if it be against yourselves.” (Qur’an 4:135)

Community advocacy groups — including Ghana Muslim Students’ Association (GMSA), Muslim women’s organisations, youth associations and mosque committees — organise outreach on:

- exam honesty
- anti-corruption education
- digital safety and fraud prevention
- transparency in community fundraising, etc.

Their actions strengthen social trust and discourage dishonesty in everyday dealings.

- **Teaching Skills for Preventing Modern Fraud**

Modern fraud—mobile money scams, fake investment schemes, impersonation, forged documents—is widespread. Islamic leadership responds to this by teaching:

- critical verification (tabayyun) based on Qur’an 49:6:
“If a wicked person brings you information, verify it...”
- responsibility for one’s digital behaviour, guided by Qur’an 36:65:
“...their hands will speak and their feet will testify to what they earned.”

Islamic leaders highlight that every action — online or offline — is recorded by the angels (Qur’an 50:17–18), discouraging learners from participating in digital fraud.

- **Accountability and Spiritual Awareness**

Islamic leadership strengthens the concept of muḥāsabah (self-accountability), reminding Muslims that:

“Every soul will be held responsible for what it has earned.” (Qur’an 74:38)

“Whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.” (Qur’an 99:7–8)

By teaching accountability in this life and the next, leaders help individuals resist dishonest profit and uphold integrity in private and public dealings.

- **Integration with Ghana’s Social and Legal Frameworks**

Many imams and educators collaborate with civic institutions, NGOs, schools, and community development committees to discourage bribery, election malpractice, business cheating, and academic dishonesty. They promote the Qur’anic ethic of

lawful gain, fairness, and transparency, helping young Muslims grow into honest citizens and professionals.

Summary of Their Practical Roles

Islamic leadership and education prevent fraud by:

- teaching Qur’anic commands on justice and honesty
- clarifying that fraud violates trust before Allah and society
- modelling ethical behaviour in business and community affairs
- guiding youth against digital, academic, and economic fraud
- strengthening self-accountability and God-consciousness
- working with schools and local leaders to build transparent communities

Through these efforts, Muslim communities strengthen integrity, fairness, and social stability — all essential goals of authentic Islamic ethics.

Learning Tasks

1. Define *ghish* and *khidāʿ* in the context of fraud.
2. Identify two Qur’anic and two Hadith teachings condemning fraud.
3. Explain three Islamic ethical principles that prevent fraud.
4. Discuss one consequence of fraud in Islam.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Scripture-Guided Ethical Dialogue)

Begin with the question: “*What does Islam say about cheating and dishonesty?*”

Guide learners through key verses and Hadith such as:

- Qur’an 83:1–3 (cheating in measurement)
- Qur’an 4:29 (unjust gain)
- Hadith: “Whoever cheats is not of us.” (Sahih Muslim)

Discuss how these texts uphold integrity and condemn exploitation.

- *Outcome:* Builds scriptural literacy and moral reasoning.

Group Work / Collaborative Learning

Assign each group a domain of fraud:

- **Group 1:** Business and trade fraud
- **Group 2:** Academic fraud
- **Group 3:** Social/cyber fraud
- **Group 4:** Political/economic fraud

Groups identify:

1. Relevant Qur’anic or Hadith evidence.
2. Values promoted (e.g., honesty, justice, trust).
3. How Muslims are expected to act when facing fraud.

Groups present through short skits, posters, or summaries.

- *Outcome:* Encourages research, collaboration, and value-based analysis.

Concept Mapping (Structuring Talk for Learning)

Learners create a visual titled “Islamic Teachings on Fraud”, with branches such as:

- Qur’anic Teachings
- Hadith Teachings
- Ethical Values
- Consequences
- Preventive Roles

This structure supports retention and holistic understanding.

Experiential Learning (Case Analysis or Role Play)

Present brief scenarios, e.g.:

- A student alters marks on a school portal.
- A trader mixes poor-quality goods with good ones.

Learners analyse each case using Qur’anic principles (justice, trust, honesty) and suggest appropriate responses.

They may dramatise the case with a moral ending showing repentance and reform.

- *Outcome:* Builds ethical reflection and empathy.

Project-Based Learning (Community Education Campaign)

Learners develop a campaign titled “Islam Against Fraud” through posters, short plays, or digital messages.

The campaign should:

- Cite at least one Qur’anic verse and one Hadith.
- Define fraud and its social consequences.
- Suggest practical prevention methods.
- Target peers, families, or community groups.
- *Outcome:* Encourages civic engagement and moral advocacy.

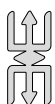
KEY ASSESSMENT LEVEL 3: CLASSWORK

Explain three Qur’anic or Hadith teachings that condemn fraud and describe the ethical principles Muslims must follow to avoid it.

PLC SESSION 23

45 minutes
Planning & Reviewing the Learning Plan

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



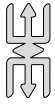
Note

- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **classwork**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the classwork (NTS 3k-3q).

10 minutes
Content Exploration

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step
 - d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

WEEK 24

Learning Indicator: Discuss how ethical teachings of Islam can be used to address the incidences of fraud

FOCAL AREA: APPLYING ISLAMIC ETHICAL PRINCIPLES TO COMBAT FRAUD

INTRODUCTION

Fraud is not only a social or economic problem—it is a moral and spiritual crisis. In Islam, fraud and corruption reflect a weakening of conscience and disregard for the divine values that guide honest living. Ethical principles such as honesty (*Ṣidq*), trustworthiness (*amānah*), justice (*‘adl*), and accountability (*mas’ūliyyah*) form the moral foundation of a just society.

When individuals and institutions uphold these values, trust flourishes, public resources are protected, and communities thrive in fairness and peace. This lesson invites learners to explore how Islam’s moral teachings can be translated into practical measures that address fraud at both the personal and societal level.

REVIEW OF RELATED PREVIOUS LESSON

In Week 23, learners examined the Qur’anic and Hadith teachings condemning fraud, including the moral, spiritual, and legal consequences of deceit. They learned that Islam prohibits cheating and promotes fairness and truthfulness in all affairs.

This week extends that discussion by exploring how Islamic ethics can be used proactively to prevent and respond to fraud—by shaping individual character, strengthening institutions, and promoting justice in public life.

REVIEW QUESTIONS

1. What are some of the Qur’anic and Hadith teachings that condemn fraud?
2. Why does Islam place great emphasis on trust (*amānah*) and justice (*‘adl*)?
3. How can good moral conduct prevent fraud in everyday situations?

KEY POINTS

1. Core Islamic Ethical Principles and Their Application

Principle	Meaning	How it Addresses Fraud
Honesty (<i>Ṣidq</i>)	Truthfulness in speech and actions.	Prevents deceit, forgery, and manipulation of information.
Trustworthiness (<i>Amānah</i>)	Fulfilling one’s responsibilities faithfully.	Builds reliability in business, governance, and education.
Justice (<i>‘Adl</i>)	Giving everyone their due right without bias.	Prevents exploitation, corruption, and unfair gain.
Accountability (<i>Mas’ūliyyah</i>)	Awareness that one will answer to Allah and society for every act.	Encourages transparency, self-evaluation, and responsible leadership.

These principles form the moral backbone of Islamic society, ensuring that believers live ethically in both private and public spheres.

2. Qur’anic and Hadith Support for Ethical Conduct

- Qur’an 2:283:
 “And do not conceal testimony, for whoever conceals it—his heart is indeed sinful. And Allah is Knowing of what you do.”
 – Promotes truthfulness and integrity.
- Qur’an 4:58:
 “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.”
 – Emphasises honesty and fairness in governance and administration.
- Hadith (Sahih Muslim):
 “He who deceives is not of us.”
 – Condemns all forms of deceit and fraud.
- Hadith (Sunan al-Tirmidhi):
 “The truthful and trustworthy merchant will be with the Prophets, the truthful, and the martyrs.”
 – Encourages ethical business practices as acts of faith.

Together, these teachings present a moral framework for integrity, discouraging fraud through spiritual consciousness and divine accountability.

3. Role of Individual Moral Development

- Islam stresses that reform begins with the individual’s heart and conscience (*taqwā*).
 - Regular acts of worship—such as *Ṣalāh* (prayer), *zakāh* (almsgiving), and *dhikr* (remembrance of Allah)—strengthen moral discipline and awareness of divine oversight.
 - Ethical education in families and schools helps nurture a culture of honesty and responsibility from early childhood.
- “Indeed, the most honourable of you in the sight of Allah is the most righteous of you.”* (Qur’an 49:13)

4. Community-Level Ethical Strategies

- Public Accountability: Ensuring transparency in trade, governance, and education.
- Leadership by Example: Religious and civic leaders modelling ethical conduct in all dealings.
- Community Surveillance: Using Islamic ethics to guide anti-corruption committees, mosque boards, or local councils.
- Ethical Education: Sermons, study circles, and civic programmes that reinforce honesty and fairness.

When a community collectively upholds *amānah* and ‘*adl*, it creates an environment where fraud becomes socially unacceptable and morally condemned.

5. Role of Islamic Institutions

- Mosques: Serve as centres for moral instruction, public education, and civic responsibility.
- Schools and Madrasas: Integrate ethical education into teaching and assessment practices.
- Families: Model honesty and teach children respect for others' property.
- Media and Da'wah Organisations: Promote awareness campaigns on honesty, financial ethics, and social responsibility.

These institutions serve as ethical anchors, shaping both attitudes and behaviour toward transparency and justice.

6. Integration of Islamic Ethics in Governance and Financial Practices

- Implementing ethical auditing systems inspired by Islamic accountability.
- Encouraging leaders and business owners to take moral oaths grounded in *amānah*.
- Promoting Islamic banking principles that avoid deception, interest (*ribā*), and speculative manipulation.
- Using *shūrā* (consultation) and *hisbah* (moral supervision) to ensure integrity in public service.

Such integration creates a moral infrastructure that deters corruption and reinforces trust in governance and finance.

Learning Tasks

1. Explain how each of the four core Islamic ethical principles (honesty, trustworthiness, justice, accountability) discourages fraud.
2. Identify three community or institutional strategies that promote integrity and reduce fraud.
3. Suggest two ways Islamic teachings can be applied in modern governance to ensure transparency.

PEDAGOGICAL EXEMPLARS

Talk for Learning (Values-Based Ethical Dialogue)

Pose the question: “*How can Islamic values help reduce fraud in society?*”

Guide learners to explore *Ṣidq*, *amānah*, *‘adl*, and *mas’ūliyyah* through Qur’anic and Hadith evidence.

Encourage learners to share local examples where applying these values could prevent fraud (e.g., in elections, schools, business).

- *Outcome*: Promotes moral reflection and applied ethical reasoning.

Group Work / Collaborative Learning

Assign groups to the four ethical principles:

- Group 1: *Ṣidq* (Honesty)

- Group 2: *Amānah* (Trustworthiness)
- Group 3: *ʿAdl* (Justice)
- Group 4: *Masʿūliyyah* (Accountability)

Each group identifies Qurʿanic/Hadith references and discusses how the value can prevent fraud in specific contexts such as schools, workplaces, and governance.

Groups present via posters, short skits, or storyboards.

- *Outcome:* Deepens moral understanding through collaborative inquiry.

Concept Mapping (Structuring Talk for Learning)

Learners create a concept map titled “Islamic Ethical Responses to Fraud”, showing interrelated branches such as:

- Qurʿanic Ethics
- Prophetic Example
- Individual Conduct
- Community Reform
- Institutional Leadership

This helps learners visualise the relationship between values and social outcomes.

Experiential Learning (Scenario-Based Analysis)

Present real or fictional fraud scenarios:

- A student falsifying grades.
- A trader mixing good and bad goods.
- A leader misusing public funds.

Learners analyse each scenario through the lens of *Ṣidq*, *amānah*, and *ʿadl*, proposing ethical responses and preventative measures.

- *Outcome:* Strengthens moral judgement, conscience, and empathy.

Project-Based Learning (Ethics in Action Campaign)

Learners plan and execute a class or school-wide campaign titled “Stop Fraud, Start Trust – The Islamic Way.”

Outputs may include:

- Posters with Qurʿanic verses on honesty and justice.
- Skits or spoken word pieces.
- Social media awareness posts.

This connects classroom learning to real-life moral advocacy and civic engagement.

- *Outcome:* Cultivates active citizenship and practical application of Islamic ethics.

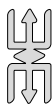
KEY ASSESSMENT LEVEL 4: ORAL PRESENTATION

Explain how Islamic ethical teachings can help prevent and address fraud in Ghanaian society. Illustrate your response with at least two Qur'anic verses or Hadiths and practical examples.

PLC SESSION 24

45 minutes	Planning & Reviewing the Learning Plan
-------------------	--

1. Begin the session by recapping lessons from the previous year/session/week, focusing on how learning was applied.
2. Use your subject specific app to explore the content before planning. Ask the app to
 - a. explain the week's concepts in a practical way that will make it easier for learners to understand
 - b. identify two or three common misconceptions learners may have on the week's content and how to address them using contexts familiar to Ghanaian learners. (NTS 3a, 3g and 3m).
3. Use your subject specific app to plan your lesson. Ask the app to
 - a. suggest the most effective method for teaching the week's concepts to learners with diverse backgrounds.
 - b. suggest learning activities, differentiation and essential questions based on the method of teaching (NTS 3a-3q)
 - c. review your prepared learning plan and address any challenging issues you may have identified in your subject area (NTS 3a-3c).



Note

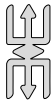
- Take note of the recap topics linked to Years 1 and 2 while preparing for your lesson.
- Refer to the Values Learning Community Handbook and link the values for the week in your lesson to ensure that learners are applying what they learn.

4. Plan the week's key assessment with your app
 - a. The key assessment for the week is **oral presentation**. Chat with your app to plan this assessment, indicating what you and your learners will do before, during and after the presentation (NTS 3k-3q).

10 minutes	Content Exploration
-------------------	---------------------

5. As a subject group, select one problem or idea/term in the week's content that is challenging (not a routine procedural question, but one that requires conceptual understanding) and then
 - a. use the app, ask it to solve the problem step by step and explain the reasoning behind each step (you may be assisted by a teacher who is strong in the content area)
 - b. all teachers in the group work through a similar problem individually for 3–4 minutes
 - c. the group then works through the problem together step by step

- d. highlight the most common errors made at each step and discuss (NTS 1c, 1e, 2c, 2e, 3e-3j).



Note

- This part is not just about ‘How do I teach this?’ but how do I teach it for learners to understand?
- If the group still shares the same content gap, use the app: ask it to solve the problem step by step and explain the reasoning behind each step.
- Problems/ideas discussed should be sourced from the Teacher Manual content, not invented separately. This keeps the content exploration directly connected to what teachers will deliver.

30 minutes

Enactment

6. Enact a teaching activity based on your learning plan (NTS 1a-1b, 1e-1g, 2c, 2e, 2f, 3c-3j and 3o).
 - a. Colleagues observe with specific attention to clarity of concept explanation, use of familiar Ghanaian examples and how misconceptions are handled if they arise.
 - b. After the enactment, ask for structured feedback from the group
 - i. was the concept explained in a way that a learner with no prior knowledge could follow?
 - ii. were the examples grounded in contexts familiar to Ghanaian learners?
 - iii. did any misconceptions surface and if so, how were they addressed?

5 minutes

Reflection

7. Reflect and share your views on the session. One thing that worked well, what did not work well and what you will do differently. (NTS 1a, 1b).
8. Identify a critical friend to observe and provide feedback on your lesson in relation to the PLC Session conducted (NTS 1f, 1g).
9. Remember to
 - a. transfer your chats into your learning planner template.
 - b. read your Teacher Manual and related Learner Material in preparation for the next session. Take note of the recap weeks, which are linked to Years 1 and 2 (NTS 3a).
 - c. integrate National Values, GESI, SEL, and 21st century skills into your learning activities, assessment tasks, and rubrics/mark schemes.

Section Review

Fraud undermines trust, weakens communities, and violates the essence of Islamic morality. Across these lessons, learners have explored fraud from social, ethical, and theological perspectives – understanding it as an act that contradicts Allah’s command for honesty and justice. They have discovered that Islam does not only condemn fraud but provides concrete

frameworks for prevention and reform, rooted in the values of *amānah*, *‘adl*, *ṣidq*, and *mas’ūliyyah*.

By analysing real-life examples and connecting them to scriptural guidance, learners will recognise that fraud prevention begins with moral consciousness and accountability before Allah. They will appreciate the role of individuals, families, schools, mosques, and national institutions in building a culture of integrity.

Ultimately, the section encourages learners to see ethical behaviour not as a social convenience but as an act of worship and a reflection of faith. Living truthfully, rejecting deceit, and promoting justice are pathways to both personal righteousness and national development, affirming that in Islam, faith and ethics are inseparable.

MARKING SCHEMES FOR THE KEY ASSESSMENTS

WEEK 20 (10 marks)

Criterion	Description	Marks
1. Identification of Fraud Types	Accurately identifies three or more relevant forms of fraud.	3
2. Description of Characteristics	Explains deceit, abuse of trust, and manipulation clearly.	3
3. Islamic Ethical Analysis	Provides Qur’anic/Hadith references or principles that condemn fraud.	2
4. Organisation and Examples	Uses logical structure and Ghanaian examples.	2
Total		10 marks

WEEK 21

Criterion	Description (Key Points to Expand)	Marks
1. Identification of Fraud Types	Clearly lists five or more relevant emerging fraud types (e.g., cyber, Ponzi, mobile money, crypto, scholarship scams).	3
2. Description and Operation	Accurately explains how each fraud type operates and deceives victims.	3
3. Use of Local or Contemporary Examples	Provides examples or media cases from Ghana or global contexts.	2
4. Logical Presentation and Coherence	Organises responses clearly and connects ideas effectively.	2
Total		10 marks

WEEK 22

Criterion	Description (Key Points to Expand)	Marks
1. Case Selection and Description	Accurately presents a relevant fraud case with sufficient background and context.	3
2. Analysis of Fraud Techniques	Explains clearly how deception occurred and what methods were used.	3
3. Application of Critical Thinking Strategies	Identifies and explains at least three reasoning or verification skills that prevent fraud.	2
4. Organisation and Reflection	Logical flow, relevance to Ghanaian context, and depth of insight.	2
Total		10 marks

WEEK 23

Criterion	Description (Key Points to Expand)	Marks
1. Identification of Scriptural Teachings	Cites at least two Qur'anic verses and one Hadith condemning fraud (e.g., Qur'an 83:1–3, 4:29; Hadith "Whoever cheats is not one of us").	3
2. Explanation of Ethical Principles	Clearly explains Islamic values—honesty, justice, trustworthiness—and their relevance to fraud prevention.	3
3. Application and Analysis	Links teachings to real-life or national contexts (e.g., business integrity, exam honesty).	2
4. Organisation and Presentation	Logical, well-structured response with coherent flow.	2
Total		10 marks

WEEK 24

Criterion	Description (Key Points to Expand)	Marks
1. Understanding of Ethical Principles	Clearly explains honesty, trustworthiness, justice, and accountability with Islamic definitions.	3
2. Scriptural Support	Provides at least two relevant Qur'anic verses or Hadith supporting ethical conduct.	3
3. Application to Society	Links Islamic ethics to real-life issues of fraud prevention in governance, schools, or business.	2
4. Clarity and Organisation	Logical structure and coherence in explanation.	2
Total		10 marks

REFERENCES

1. Al-Ghazālī (2003). *The Inner Dimensions of Islamic Worship*. Islamic Foundation.
2. Ghana Education Service (NaCCA). (2020). *Senior High School Islamic Religious Studies Curriculum*.
3. Mbiti, J. S. (1990). *African Religions and Philosophy*. Heinemann.
4. Nasr, S. H. (2015). *Islamic Spirituality: Foundations*. Routledge.
5. Oduyoye, M. A. (2001). *Introducing African Women's Theology*. Sheffield Academic Press.
6. The Qur'an (Surah 2:256; 16:125; 49:13; 51:56).
7. Trimingham, J. S. (1968). *Islam in West Africa*. Oxford University Press.