



# EXHIBITS

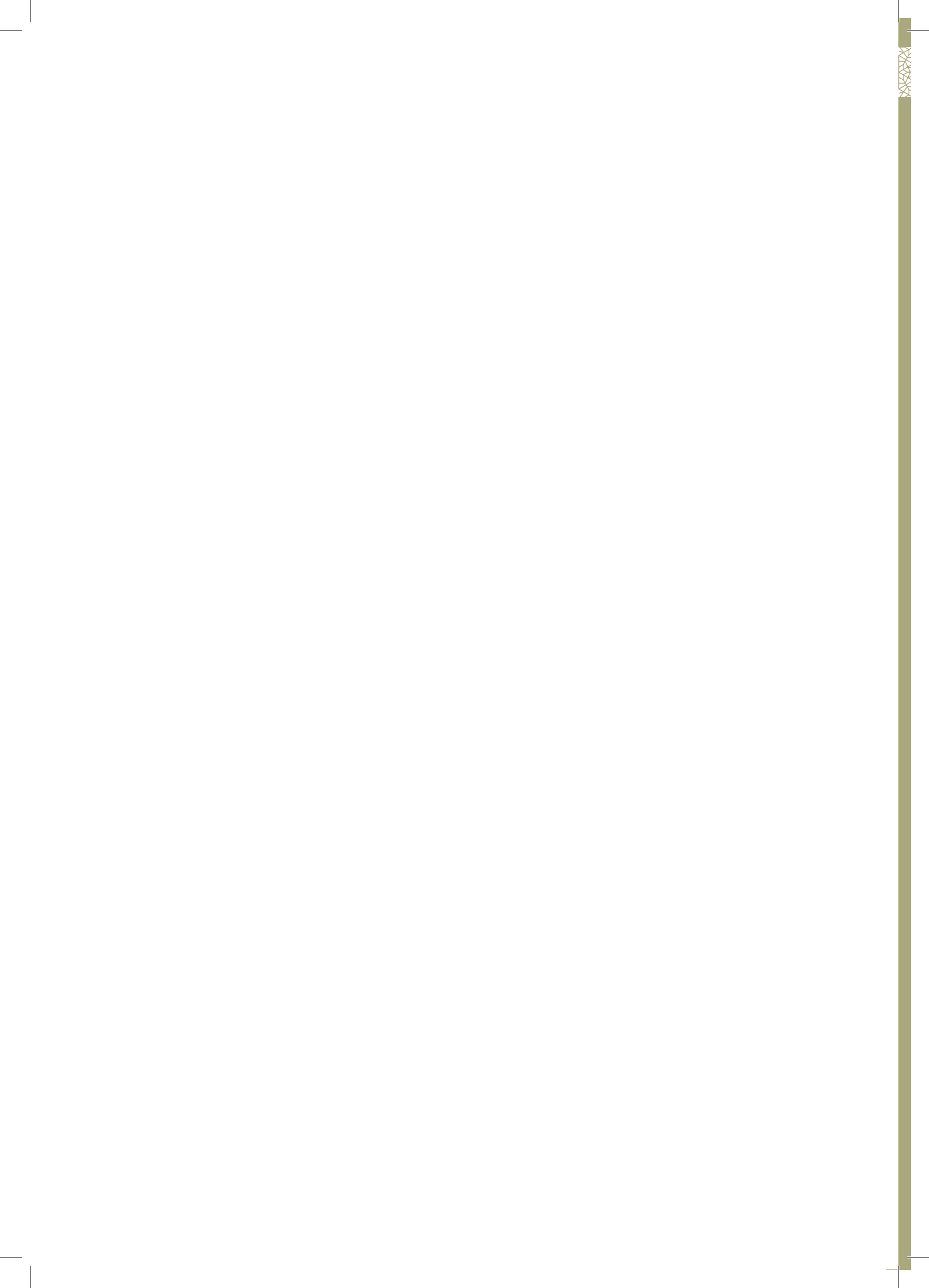
**CURRICULUM FRAMEWORK FOR  
MADRASAH EDUCATION**



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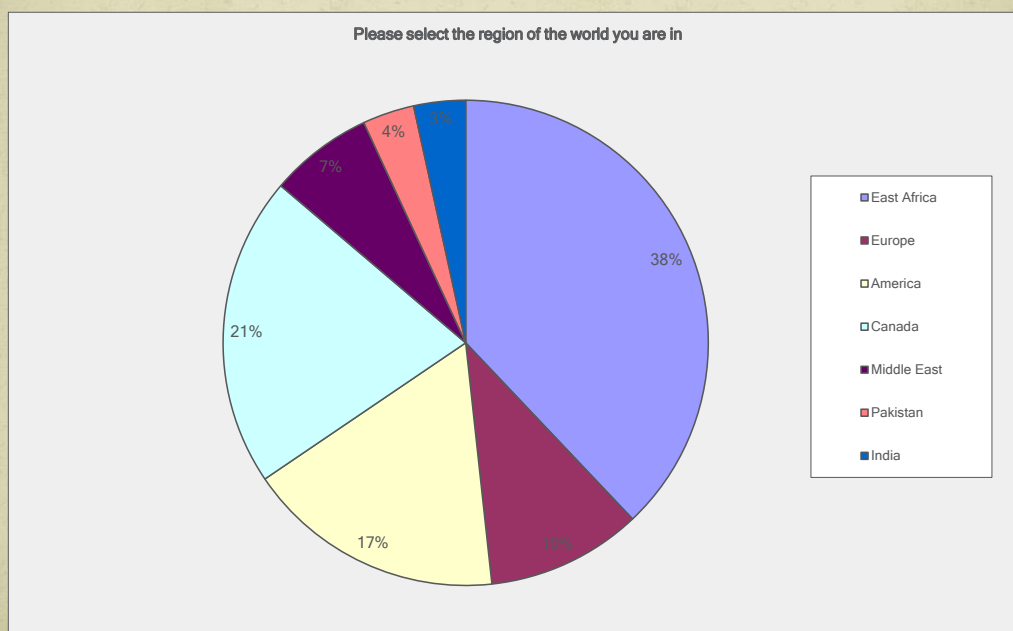
# EXHIBIT-1

RESULTS OF MADARIS CURRICULUM SURVEY

## BACKGROUND

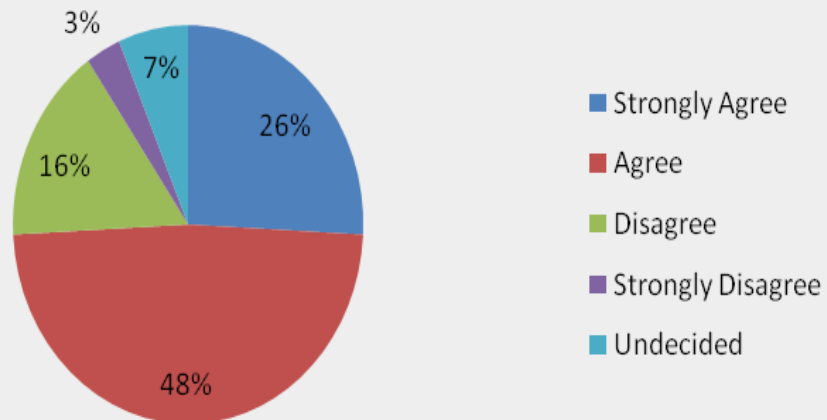
- One of the outcomes of the Dubai Madrasah retreat was for the Curriculum Work Stream.
- A Curriculum Assessment Questionnaire was designed by the work stream members with feedback from retreat participants.
- Following approval, the questionnaire was sent to all global madaris
- Responses were submitted by 30 Madaris globally.
- This report provides an analysis of the results that would provide the curriculum work stream insights into the next steps required for curriculum development.

## Groupings of respondents



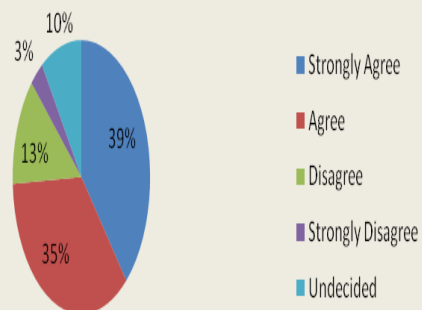
## Results Part A Curriculum Generic Questions

### We should have a global curriculum

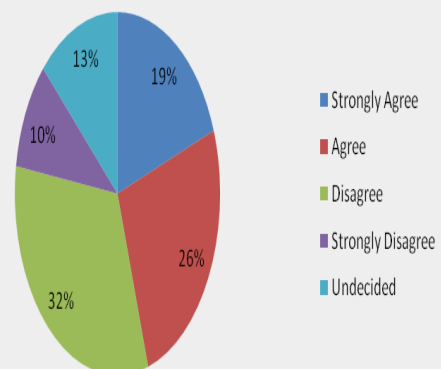


### Need of regional/local curriculum?

#### We should have a regional Curriculum

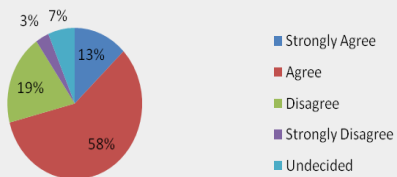


#### We should have a local curriculum

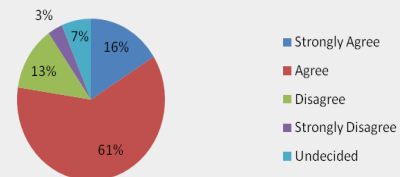


## Adequacy of current curriculum

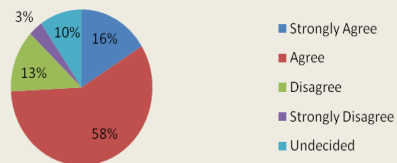
Current Curriculum provides adequate material for Fiqh



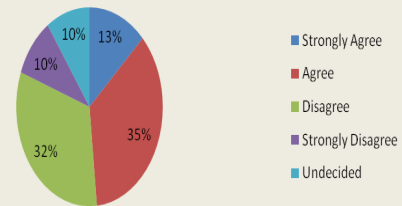
Current Curriculum provides adequate material for Tariqh



Current Curriculum provides adequate material for Akhlaq

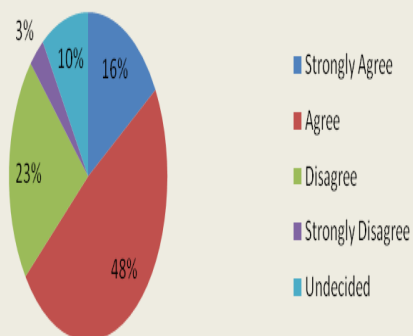


Current Curriculum Provides Adequate material for Aqid (Ideology)

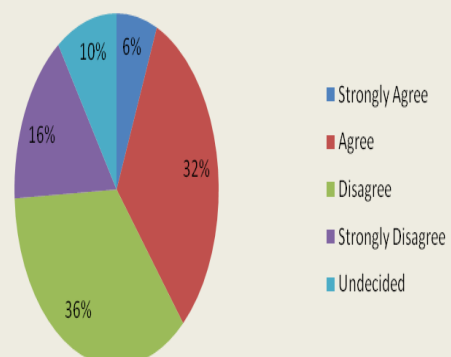


## Adequacy of current curriculum

Current Curriculum Provides Adequate material for Qur'anic Studies

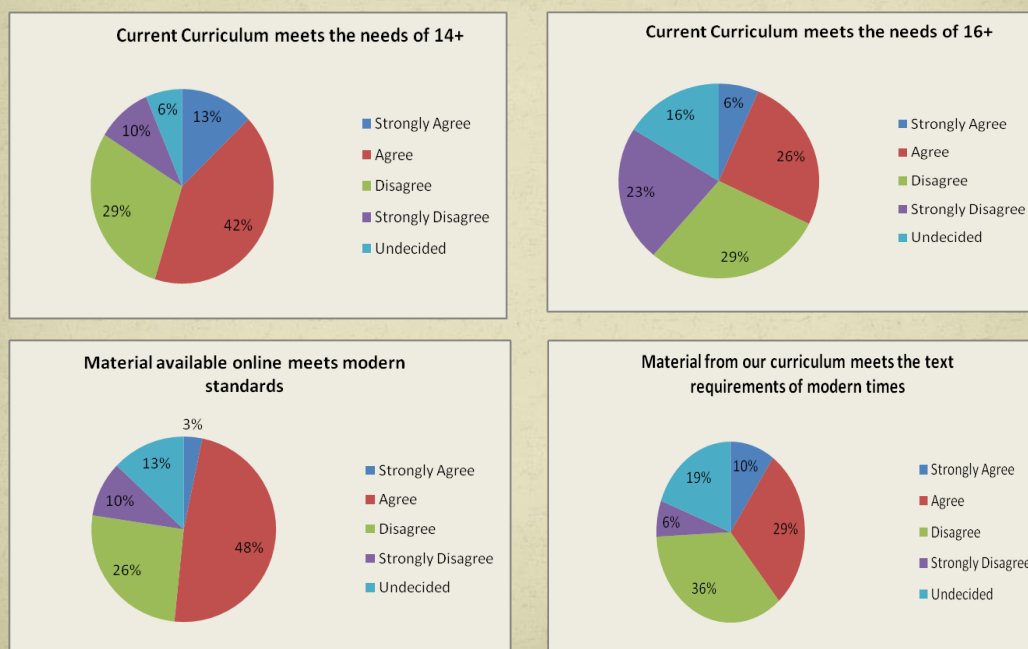


Current Curriculum Provides Adequate material for Spiritual Development





## Adequacy of current curriculum

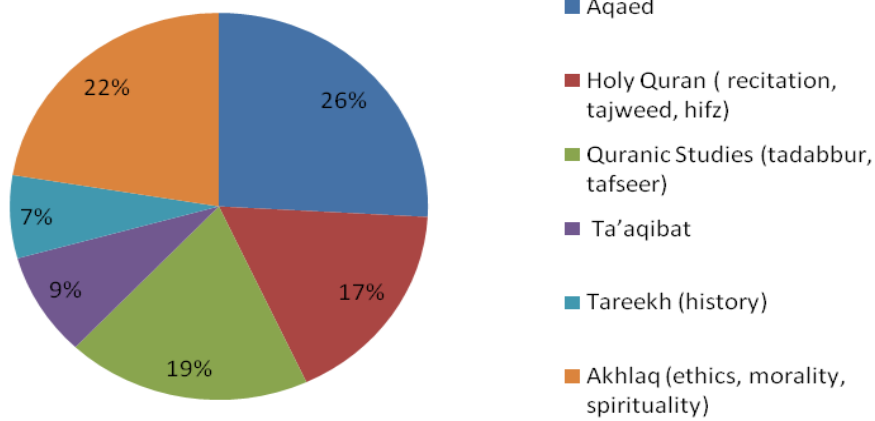


## Key Messages – Part A

- Vast majority (74%) agree on the need for a common global curriculum with regional variation.
- Majority believe that the the traditional core subjects namely Fiqh, Akhlaq & Tareekh are adequately covered in the current curriculum.
- Majority believe that the current curriculum does not adequately cover Aqaed and Spirituality.
- Half of the respondents believe that the current curriculum adequately addresses the needs of the 14+ BUT majority concur that the 16+ curriculum is inadequate.
- Majority believe that the current texts are inadequate to meet the needs of modern times.

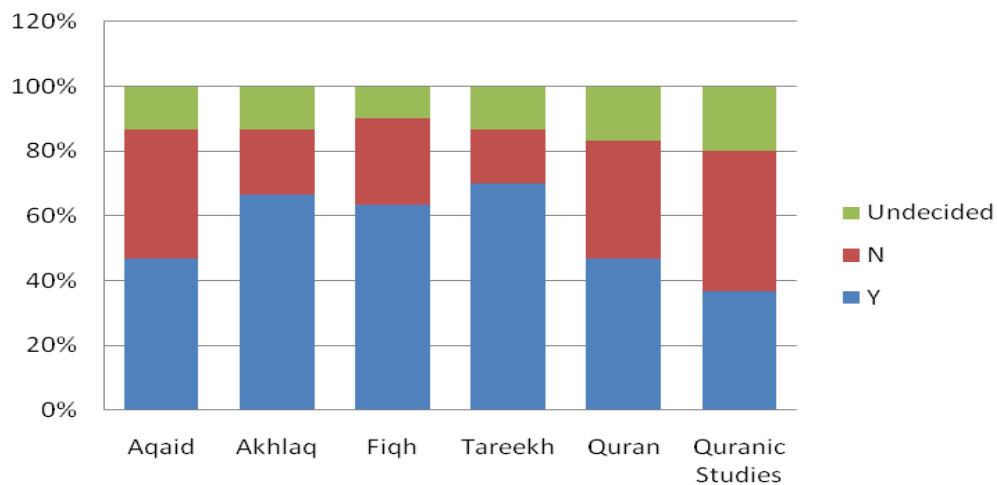
## Part B – Curriculum Specific Questions

Which areas of curriculum should most attention be concentrated upon

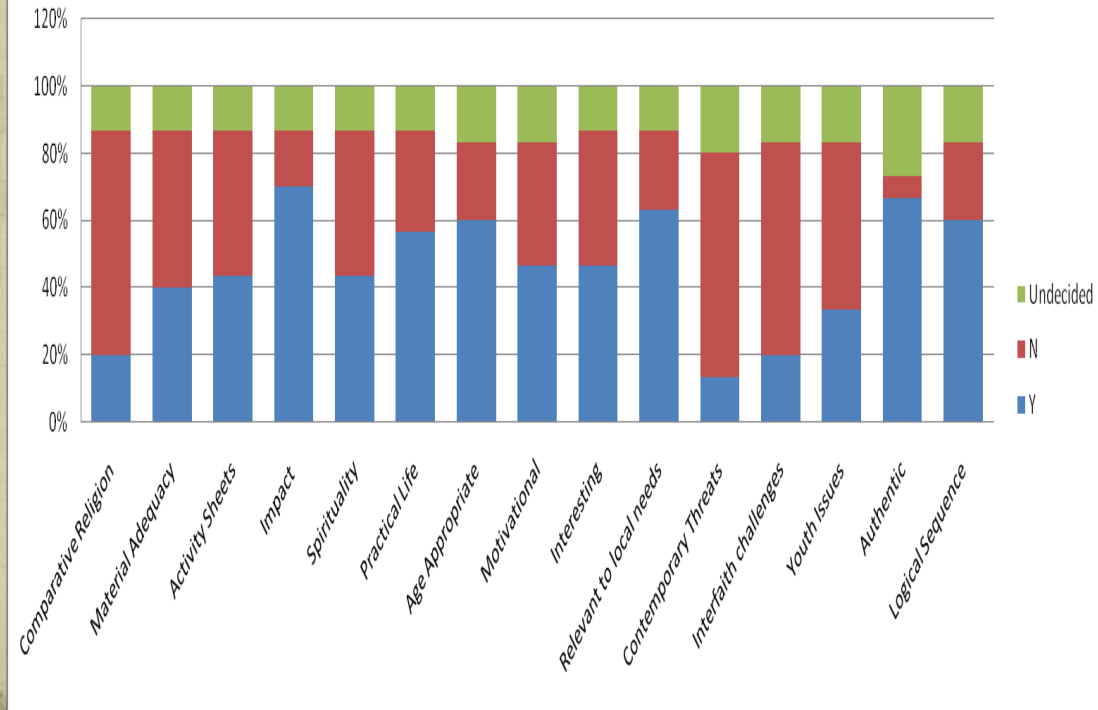


## Curriculum Specific Questions

Does the curriculum cover all important topics?

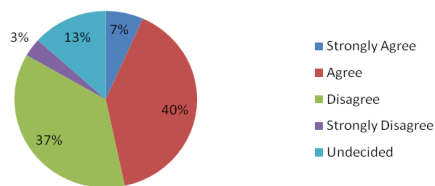


### Does the Curriculum Cover the following issues adequately?

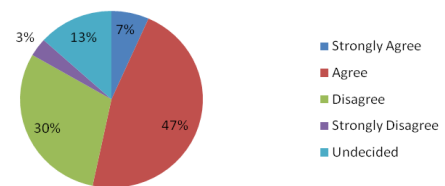


### Do you believe that the current online available curriculum are:

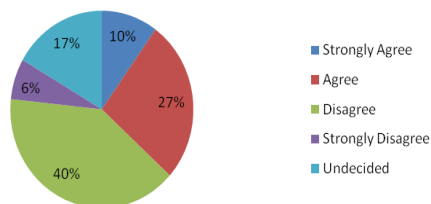
#### Qualitative enough to meet our communal aspirations?



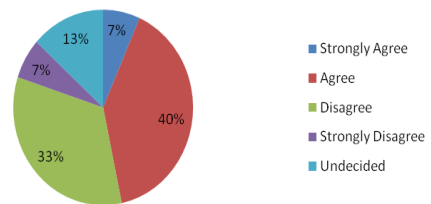
#### Quantitative enough to meet the requirements of our madaris?



#### Concordant with the modern educational standards?

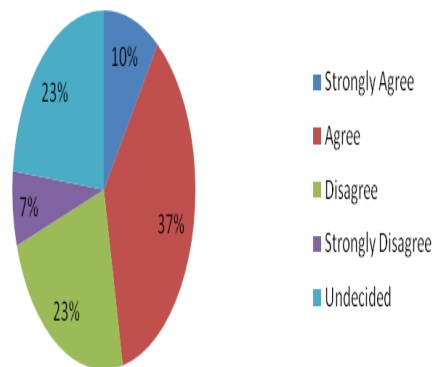


#### Relevant to the requirement of the times?

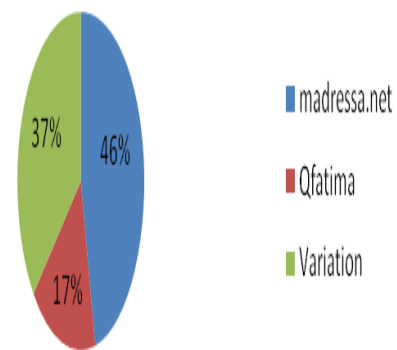


## Do you believe that the current online available curriculum are:

### Language and Style used is suitable for modern needs

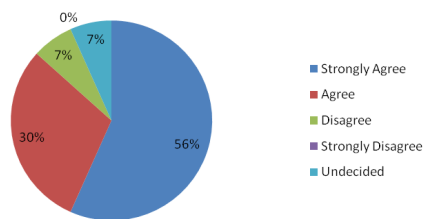


### Mostly used Curriculum

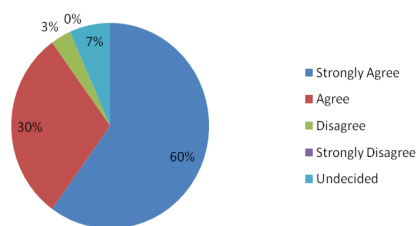


## Do you agree that in order to develop the 'Global Uniform Curriculum' and/or develop the currently available curriculums further, we need expert opinions and inputs from:

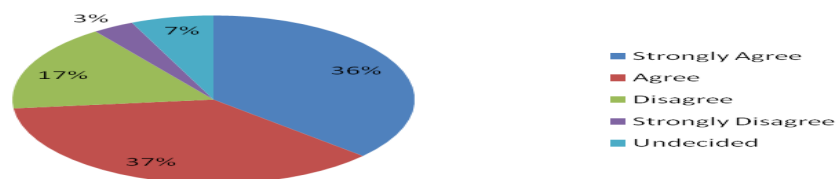
### Educational and pedagogical experts



### Ulema



### Other Muslim Organisations



## Key Messages – Part B

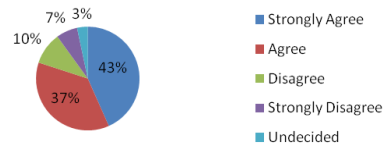
- Aqaed, Akhlaq and Qur’anic Studies were seen to be the areas where majority believed most attention is required to be concentrated upon.
- A significant number of respondents believe that whilst the current curriculum is rich content wise, it lacks qualitative aspects.
- Majority believe that the current curriculum lacks concordance with modern education standards and lacks relevance with the requirements of our time.
- Majority believe on the need to engage educational experts and ulama as well as other muslim organisations in the development of a global curriculum.
- There was a sizable minority who believe that muslim organisations should NOT be involved in the development of a global curriculum.

## Key Messages – Part B cont

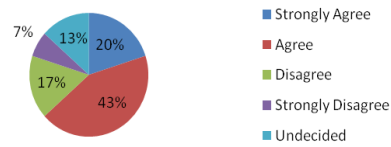
- The following areas were seen to be seriously lacking both in content and substance :
  1. Comparative Religion
  2. Contemporary Threats - Sufi’ism, Akhbariat, Terrorism
  3. Inter-faith challenges
  4. Youth related issues - media, internet, social networking, gender interaction etc
  5. Spirituality

## Part C – Requirements of a good course

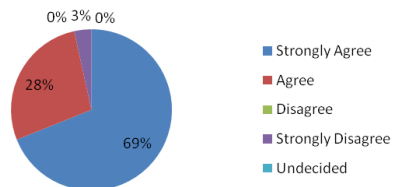
### Monitor Madaris after implementation of global curriculum



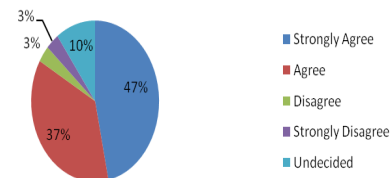
### Need of accreditation from educational institutions



### Need for teacher guides with student manuals

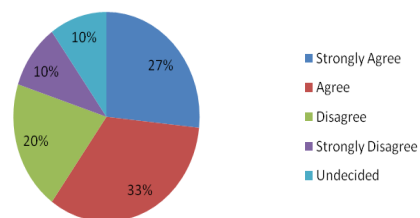


### Need for parents guides with student manuals

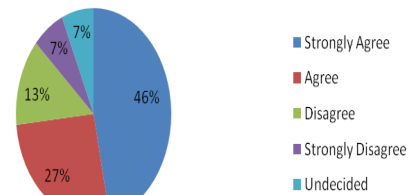


## Requirements of a good course

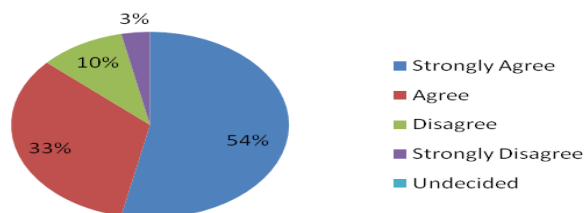
### publish manuals in other languages - Urdu, Gujrati, Swahili, Arabic, French, Hindi



### Need for pre-requisite manuals



### increase in madrasah time



## Key Messages – Part C

- Majority want the WF to monitor performance of Madaris after implementation of the Global Curriculum
- Majority (73%) are in favour of an accreditation of our madaris by educational institutions though 17% disagree with this.
- Majority believe that there should be teacher and parents guide to accompany any standard texts for students.
- Majority believe that manuals should be published in multiple languages
- Majority believe that there is a need for pre-requisite manuals.
- Overwhelming majority believe that the current time given to Madaris education is inadequate and requires substantial increase.

## Conclusion

- Global Curriculum a must with preferred regional variation
- Need to strengthen content base of Aqaed, Qur'anic Studies and Spirituality
- Need to develop contemporary subject matter relevant to modern times
- Material today is good BUT requires revamp to meet modern education standards – Both Qualitative & Quantitative (eg manuals for parents, teachers, students in multiple languages etc)
- Need to Involve educational and religions experts in designing the curriculum content and material.
- Lack of post 16+ curriculum and the need to pay attention to it.
- Need of monitoring madaris performance in light of new global curriculum
- Current Madaris time inadequate -need to find mechanism to increase it.

## Key Findings from Dubai Retreat Survey of Global Community (**refresher**)

- Global interest in madaris - HIGH
- Lack of parent's input in madaris – LOW (neutral responses)
- GAP between “Ideals” and “Realities” within our Madaris

### •KEY GAPS :

1. Lack of Parent involvement
2. Structured Approach & Curriculum Concerns, Manuals
3. Lack of Contemporary issues within madaris
4. External Assessment & Benchmark Performance Matrix
5. Teachers Training / Professionalism / CPD
6. Adult Education (14+,16+)

**Madaris Expert Opinion CONVERGE to Community Input**



TABULATION OF MAJOR EXISTING CURRICULA

# EXHIBIT-2A

AKHLAQ

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>INTRODUCTION</b>																
Meaning of akhlaq	16	16	16	16			8, 13	8, 13	9, 14	9, 14	12	8, 9	16	16		
Origin of the word akhlaq			16	16			9, 13	9, 13	10, 14	10, 14	10	10	16	16		
Why should we study akhlaq?			16	16			8, 13	8, 13	9, 14	9, 14	12	8	16	16		
Necessity of possessing good akhlaq	16	16	8, 16	8, 16			7, 11	7, 11	8, 12	8, 12	12	7, 12	16	16		
The Prophet was the best model of perfect akhlaq											7	7, 12				
Development of akhlaq through self control			16	16	8	8					14	10				
Being a good role model for others	16	16			8	8										
Being a perfect Muslim											11	11				
Practice what you preach							7	7	8	8	9	9				
Risalat al-Huqooq											11	11				
Husn al-khalq and su' al-khalq	16	16	16	16							11	11				
Profile of a perfect youth													16	16		
We reap what we sow					8	8	6	6	7	7	9	9				
Niyyah - Having good intentions at all times	16	16					9	9	10	10	10	10				
Improving our lifestyle through understanding and following the seerah of the 14 masumeen					9	9										
Importance of Islamic culture							11	11	12	12			15	15		
Separating religion from culture, superstition and rituals													15	15		

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>ISLAMIC PHRASES FOR EVERYDAY USE</b>																
Islamic greeting 'salamun alaikum' and its	5	5	5	5	6	6	4	4	5	5	8, 10	8, 10	5, 6, 8	5, 6, 8		
Adab of greeting	10	10	5, 7	5, 7	6	6	13	13	14	14	8, 10	8, 10	7	7		
Saying Bismillah before every action	7	7	6	6							7	7				
Benefits of saying Bismillah	7	7	6, 7	6, 7							7	7				
Saying thank you - ahsantum, shukran	5	5	5	5			5	5	6	6	7	7	6	6		
Saying thank you - jazakallah			7	7							7	7	6	6		
Benefits of saying thank you	6	6	6	6			5	5	6	6	11	11				
Musafeha - shaking hands: merits			6	6												
Saying Alhamdulillah and its benefits	7	7	6, 7	6, 7	7	7					7	7	5, 6, 7, 8	5, 6, 7, 8		
Saying Masha-Allah			7	7	4, 9	4, 9					7	7	8	8		
Saying sorry - afwan	5	5	5	5												
Farewell - fi amanillah and khuda hafiz	5	5	5	5			4	4	5	5	7	7	5, 6, 7, 8	5, 6, 7, 8		
When sneezing - alhamdulillah	6	6	6	6	4	4	5	5	6	6	7	7	5, 6	5, 6		
When someone sneezes - yarhamukallah	6	6	6	6	4	4	5	5	6	6	7	7	7, 8	7, 8		
Saying subhanallah			6, 9	6, 9	4	4					7	7	5, 6	5, 6		
Saying Insha-Allah			6	6			5	5	6	6	7	7	6, 7, 8	6, 7, 8		
Saying barakallah			7	7												
Saying ghafarallah			7	7												
Saying taqabbalallahu a'malak			7, 11	7, 11												
Saying iltimase dua			8	8												
Saying naudhubillah			8	8												
Saying tawakkaltu 'ala Allah			8	8												
Saying tafaddal			8	8												
Saying ahsanallahu laka al-aza			8	8												
Saying wallahu khairun hafida			8	8												

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Saying Inna lillahi wa inna ilaihi rajiun			8	8									8	8		
Saying La Hawla wa Laa Quwata Illa Billah			9	9												
Saying Ridhan bi Qadhaihi wa Tasliman li Amrihi			9	9												
Saying Allahu Akbar			9	9												
Saying Wallahu A'lam			10	10												
Saying Ma al Ihtiram			10	10												
Saying Ma as Salaam			10	10												
Saying Aafakallah			10	10												
Saying Rahimahullah			10	10												
Saying Haafadhakallah			10	10												
Saying Ahsanallahu Ilayk			10	10												
Saying Tayyiballahu Anfaasak			11	11												
Saying Yardhallahu Anka			11	11												
Saying A'la Lahu Maqamuhu			11	11												
Saying Nawarallahu Qalbak			11	11												
Saying A'dhamallahu Ujuurak			11	11												
<b>ADAAB</b>																
<b>Cleanliness</b>																
Observing cleanliness	6	6	5, 12	5, 12	4	4	6	6	7	7	13	12	5, 6	5, 6		
Cleanliness in the Qur'an			11	11								12				
Cleanliness is half of faith					8	8						12				
Difference between clean and pak							6	6	7	7		12				
Maintaining taharah at all times			14	14			9	9	10	10						
Remaining in wudhoo at all times			17	17												
Maintaining cleanliness is amongst the habits of the prophets							11	11	12	12						
Uncleanliness causes spread of disease					8	8										

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Personal grooming</b>																
Keeping the body clean	14	14	6	6	5	5	8	8	9	9			9	9		
Keeping hair tidy and removing unwanted hair from the body	14	14	10	10			9	9	10	10			9	9		
Removal of pubic hair			13	11												
Importance of washing the face and brushing teeth			6, 10	6, 10			9	9	10	10			9	9		
Cutting nails			6, 10	6, 10			9	9	10	10			9	9		
Keeping a beard	14	14	14	14												
Trimming the moustache			14	14												
Prohibition of pulling out white hair from head and beard			14	14												
<b>Clothes and dressing</b>																
Respectable form of dressing for men	9	9	9, 12	9, 12									12	12		
Respectable form of dressing for women	9	9	9	9									12	12		
Wearing clean clothes	14	14					9	9	10	10		12				
Adab of dressing			6	6			10, 13	10, 13	11, 14	11, 14	12	12	10	10		
Indecent dressing							13	13								
Men are not allowed to wear gold and silk											10, 13	10				
Why should Islam care about how we dress?							13	13								
What is wrong with exposing our body?							13	13	14	14						✓
Importance of observing hijab	9	9	9, 13	9, 13	11	11	10	10	11	11						✓
How to observe hijab			9, 13	9, 13			10	10	11	11						✓

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Rings</b>																
Adab of putting on a ring			17	17												
What rings should be made of			17	17												
Benefits of wearing aqiq			17	17												
Benefits of wearing yaqut, firoza, zabarjad, dur e Najaf, Hadid e cin			17	17												
Recommended words and phrases to engrave on stones			17	17												
<b>Fragrance</b>																
Adab and recommendation of applying perfume			17	17												
Advantages of musk, amber and saffron			17	17												
Adab of smelling flowers			17	17												
<b>Bathroom etiquette</b>																
Toilet etiquette	6	6	5	5			4, 6, 13	4, 6, 13	5, 7, 14	5, 7, 14	7	7	5, 6	5, 6		
Wearing slippers when going to the toilet	5	5	5	5			4, 6	4, 6	5, 7	5, 7	7	7				
Sitting down for urination	5	5	5	5			4, 6	4, 6	5, 7	5, 7	7	7				
Using water for taharah	5	5	5	5			4, 6	4, 6	5, 7	5, 7	7	7				
Washing hands after visiting the toilet	5	5	5	5			4, 6	4, 6	5, 7	5, 7	7	7				
Haram acts whilst using the toilet			6	6			4, 6	4, 6	5, 7	5, 7						
Mustahab and makrooh acts when visiting the toilet			6	6												
Places where it is not permissible to relieve oneself			6	6												
Adab of bathing			14	14												

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Travelling</b>																
Adab of safar (journey)	15	15	15	15			7, 13	7, 13	8, 14	8, 14						
Suwar and ad'iy'a to be recited when travelling			15	15			13	13	14	14						
Days when it is makrooh to travel			15	15												
Type of company to travel with and company to avoid when travelling			15	15												
Etiquette of welcoming travellers and bidding them farewell			15	15												
Adab of walking on the streets			12	12												
<b>Sleeping</b>																
Adab of sleeping	15	15	15	15			5, 13	5, 13	6, 14	6, 14	7	7	10	10		
Adab of waking up			15	15			5	5	6	6	7, 14	7				
Sunnah and makrooh positions for sleeping			15	15							10	10				
Sunnah and makrooh times for sleeping			15	15												
Places where it is makrooh to sleep			15	15												
Mustahab actions before going to sleep			15	15												
Du'a for waking up			15	15												
Reward for being awake between fajr and sunrise			15	15							14					
Solutions and du'a for nightmares			15	15												
Excessive sleeping			15	15												
Dreams - rules and limits of interpreting them			15	15												

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Talking</b>																
Memorise verses of the Qur'an on the etiquette of talking	12	12														
Memorise hadith on the etiquette of talking	12	12														
Adab of talking	15	15	15	15	7	7	7, 13	7, 13	8, 14	8, 14	8, 11, 15	8, 11				
We must not be rude			8, 12	8, 12			8	8	9	9	9, 13	9	10	10		
Blabbering							9	9	10	10	10	10				
Abusive language, swearing, insults			7, 13, 16	7, 13, 16			12	12	13	13	13	13	7, 10	7, 10		
sarcasm and impertinence							12	12	13	13	13					
Teasing and calling nicknames	12	12	10	10									9	9		
Joking excessively			15	15									9	9		
Flattery			15	15									11	11		
Vain talk			13	13												
Deceit			15	15							12	12				
Adab of seeking advice					10	10					14					
<b>Adab of mourning</b>			15	15												

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Eating and drinking</b>																
Islamic etiquette when eating	6	6	6, 13	6, 13	4, 5	4, 5	4, 6, 13	4, 6, 13	5, 7, 14	5, 7, 14	7	7	6, 12	6, 12		
Consuming haraam food			11	11							10	10				
Eating and drinking in moderation keeps us healthy					5	5					11	11				
Islamic etiquette when drinking	6	6	6	6			4, 7, 13	4, 7, 13	5, 8, 14	5, 8, 14			6	6		
Du'a after drinking water			6	6												
Thawab of giving water to others			6	6												
<b>The home</b>																
Adaab of entering and leaving the home			9, 14	9, 14							7	7	7	7		
Manners at home											9	9				
Keeping the home and its surroundings clean	14	14	14	14	4	4					12					
Rules of keeping pets at home													8	8		
Rules on furnishing homes													9	9		
Worship in the home																✓

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Work, Trade and Finance</b>																
Adulterating merchandise								12	12	13	13					
Earning a halal livelihood			15	15	13	13	13	13	14	14						
Purifying one's wealth											12	12				
Adab of business			15	15												
Bribery			16	16							11, 14	11	11	11		
Riba in the Qur'an	15	15	15	15							14		11	11		
Usury - definition, in Qur'an, examples, why it is forbidden, exceptions, difference between riba and profit from business			15	15							14		11	11		
Loans - qard al-hasanah			15, 17	15, 17			12	12	13	13	13	13	11	11		
Dealing in stolen goods			15	15												
Islamic economic system					13	13										
Economic equality					13	13										
Social service					13	13										
<b>Gifts</b>																
Adab of receiving a gift											15					

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>POSITIVE MORAL TRAITS</b>																
The necessity of possessing good moral traits	8	8					12	12	13	13						
<b>Forgiveness</b>																
Memorise verses of the Qur'an on forgiveness	7	7	7	7												
Memorise ahadith on forgiveness	7	7														
The importance of forgiving others for their mistakes	10	10	7, 10	7, 10	10	10	7, 9	7, 9	8, 10	8, 10	8, 10	8, 10				✓
Vengeance			13	13							9	9				✓
Showing leniency			17	17												
<b>Hard work</b>																
The importance of hard work	7	7	8	8	9	9	9	9	10	10	8	8	9	9		
It is our duty to work hard	7	7	7	7	9	9	9	9	10	10	7	7				
The benefits of hard work	8	8			9	9	9	9	10	10	8	8				
Importance of assisting in domestic work	10	10	10	10							10	10				
Try and try again							7	7	8	8	9	9				
Importance of self reliance					9	9	11	11	12	12	12	12				
Laziness			13	13							9, 14	9				
Teamwork - cooperating with others and sharing responsibilities leads to better outcomes					9	9										

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Being helpful</b>																
Memorise verses of the Qur'an on being helpful to others	8	8			12	12										
Memorise ahadith on being helpful	8	8														
The importance of being helpful to others	8	8			5	5					8	8				
Helping the weak			17	17	8	8	8	8	9	9						
Service to humanity					7	7	12	12	13	13	13	13				
Helping the needy and the orphans			12	12	5, 7	5, 7					11, 13	11	11	11	11	
Volunteering and helping others													10	10		
Volunteering and serving the community													11	11		
Altruism vs. Selfishness			11	11							10	10	11	11		
Help others for the sake of Allah and not to gain prominence					7	7										
<b>Bravery</b>																
Bravery vs. Cowardice			12	12									13	13		
Cowardice in the Qur'an			16	16												
<b>Honesty &amp; Truthfulness</b>																
Memorise verses of the Qur'an on honesty	7	7	7	7												
Memorise ahadith on honesty	7	7														
The importance of honesty	10	10	10	10			6, 8, 13	6, 8, 13	7, 9, 14	7, 9, 14	7, 10, 12	7, 10	7	7		
Memorise verses of the Qur'an on speaking the truth	9	9														
Memorise ahadith on speaking the truth	9	9														
Importance of being truthful			9	9			11	11	12	12	9, 12	9, 12	7	7		
Mistrust			16	16												

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Humility (Tawadhu)</b>																
Verses of the Qur'an and ahadith on tawadu	16	16														
Importance of being humble			11	11			10	10	11	11	11, 15	11	13	13		
How to practice tawadhu			16	16							11, 15	11				
<b>Greed &amp; Contentment</b>																
rida and qana'ah	16	16	16	16							12	12	13	13		
contentment vs. greed (hirs)							14	14	15	15	12	12	13	13		
Hirs in Qur'an	16	16	16	16												
Remedy for hirs			16	16												
Hirs increases with age			16	16												
<b>Husn al-Zann and Su' al-Zann</b>																
Thinking the best of others			16	16			7, 12	7, 12	8, 13	8, 13	13	13	13	13		
Verses of the Qur'an on husn' al-zann	16	16	16	16												
Husn al-Zann with Allah			16	16								13				
Thinking negatively of others	14	14	14, 16	14, 16			12	12	13	13	13	13	13	13		
Verses of the Qur'an on su' al-zann	16	16	16	16												
The vice of exposing the shortcomings of others	14	14	14	14			12	12	13	13	13	13	13	13		

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Justice</b>																
Importance of being just; judging with justice			15	15	11	11	11	11	12	12						
Justice in the Qur'an	15	15	15	15												✓
Muslim view on justice and equality														11	11	✓
Never support the unjust			15	15	11	11										✓
Justice vs. Forgiveness					11	11										
Dhulm in the Qur'an	16	16	16	16												
Types of dhulm			16	16												
Tyrants - their characteristics; punishment for aiding them			15, 16	15, 16	11	11										
Abhorrence of accepting subjugation and humiliation by tyrants			16	16												
<b>Anger</b>																
Verses of the Qur'an and Ahadith on anger	15	15	16	16	11	11	12	12	13	13	12, 13, 14					
Discussion on anger; remedy for short-temperedness; when anger is praiseworthy			16	16	11	11	12	12	13	13	12, 13, 15					
Importance of controlling anger and forgiving others	16	16	16	16	11	11	6, 12	6, 12	7, 13	7, 13	7, 13, 15	7, 13	10	10		

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Karam (generosity)</b>																
Being generous in all aspects	16	16	17	17	7, 8	7, 8	10	10	11	11	7, 11	7, 11	12	12		
Fulfilling people's needs			17	17	7	7	9	9	10	10	11	11				
Importance of sharing with others					4, 7, 13	4, 7, 13					9	9	6	6		
miserliness (bukhl)			13	13			14	14	15	15	7, 10, 12	7, 10, 12	12	12		
Hoarding			14	14			11	11	12	12			15	15		
Responsibilities of the rich			17	17												
Rights of wealth			17	17												
Excessive spending vs. Extreme asceticism			17	17												
<b>Kindness</b>																
Showing kindness to others			8	8			5, 8	5, 8	6, 9	6, 9	8	8				
Treating all creatures of Allah with kindness			9	9	5	5	5	5	6	6	7	7	5	5		✓
Being kind to animals; animal rights			9	9			5	5	6	6	8	8	5	5		✓
Use of animals in research and experiments																✓
Memorise verses of the Qur'an on kindness to others	8	8														
Memorise ahadith on showing kindness to others	8	8														
Being gentle and merciful							8	8	9	9	11	11				
Cruelty is wrong			9	9			8	8	9	9	9	9	8	8		



# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Modesty and chastity</b>																
Modesty and hayaa vs. permissiveness - being liberal			17	17			13	13	14	14			15	15	✓	
Chastity - importance of being chaste			17	17			13	13	14	14	14				✓	
Observing chastity when on the internet and mobile devices													14	14		
shamelessness			16	16												
<b>Patience</b>																
Memorise verses of the Qur'an on patience	7	7														
Memorise ahadith on patience	7	7														
The importance of patience	10	10					9	9	10	10			15	15		
<b>Personal Integrity</b>																
The importance of keeping promises	13	13	8, 12	8, 12	11	11	8, 11	8, 11	9, 12	9, 12		12	7	7		
Importance of loyalty			10	10	11	11	11	11	12	12	12	12				
Effect of breaking a vow					11	11										
Betraying trust and revealing secrets			17	17			12	12	13	13	12, 13	12, 13				
Looking after someone's property			12	12			6	6	7	7	9, 14	9				
Amanah vs. Khiyanah			17	17							14		15	15		
Vandalism and causing mischief													13	13		
Taking false oath	15	15	15	15												
Concealing evidence			16	16												

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Punctuality</b>																
The importance of punctuality	12	12	8	8							10	10	8	8		
Not being hasty			12	12			8	8	9	9	8, 9	8, 9	15	15		
Not wasting time			13	13							14		9	9		
<b>Sabr</b>																
Memorise verses of the Qur'an on sabr	15	15										14				
Sabr in the Qur'an			15	15												
Memorise ahadith on sabr	15	15														
Necessity of sabr			10	10			10	10	11	11	14					
Types of sabr			15	15												
Complaining when in difficulty			15	15			10	10	11	11						
Sabr against pleasure is more difficult than sabr against pain			15	15												
Nagging							10	10	11	11						
<b>Sincerity (Ikhlas)</b>																
Importance of sincerity and honesty in all work	16	16	11, 16	11, 16			12	12	13	13	13	13	8	8		
Stages of ikhlas			16	16												
Sun'ah			16	16												
<b>Tolerance &amp; Forbearance (Hilm)</b>																
Memorise verses of the Qur'an on tolerance	7, 16	7, 16	7	7												
Memorise ahadith on tolerance	7, 16	7, 16														
Importance of hilm			16	16							13	13	13	13		

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>NEGATIVE MORAL TRAITS</b>																
<b>Arrogance (Takabbur)</b>																
Moral teachings on arrogance	12	12	12	12			12, 13	12, 13	13, 14	13, 14	12, 13	12, 13				
<b>Ghibah &amp; Tohmah</b>																
Definition of backbiting	15	15	12	12			9	9	10	10	9, 12, 15	9, 12	11	11		
The evils of backbiting	12	12	10, 12	10, 12			9, 14	9, 14	10, 15	10, 15	9, 12, 15	9, 10	11	11		
Why people backbite											9	9				
Difference between backbiting and tohma	15	15	10, 15	10, 15			11, 14	11, 14	12, 15	12, 15	10, 12, 15	10, 12	11	11		
False accusation - Tohmah			10, 11	10, 11			11, 14	11, 14	12, 15	12, 15	10, 12, 15	10, 12	11	11		
Avoiding suspicion											12, 15	12				
Qur'anic commandments against backbiting	15	15	10, 15	10, 15			11	11	12	12		12				
Ahadith and historical anecdotes portraying detriments of ghibah	15	15	15	15			11	11	12	12	10, 12	10				
Circumstances under which ghibah is permissible	15	15	15	15			14	14	15	15						
How to overcome the habit of backbiting	15	15	15	15			14	14	15	15	9	9				
Kaffara for ghibah	15	15	15	15												
Qadf and Buhtan	15	15	11	11												

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Cheating &amp; stealing</b>																
Stealing, cheating and embezzlement			14	14			14	14	15	15	11, 14	11				
Keeping away from cheating	13	13	14	14			14	14	15	15						
Stealing in the Qur'an	15	15	15	15												
Does stealing increase one's income?			15	15												
Hudud punishment for theft			15	15												
Conditions under which a thief may be exempt from hudud punishment			15	15												
<b>Deception</b>																
Being deceitful and cunning							11	11	12	12		12				
<b>Envy</b>																
Not being envious			10	10			10	10	11	11						
<b>Extravagance (Israf)</b>																
Avoiding extravagance	13	13	12	12			6	6	7	7	10, 12	10	7, 10	7, 10		
Extravagance in Qur'an	15	15	13	13								12				
Moderation in Qur'an			15	15												
Everything in moderation - eating, sleeping, talking etc			15	15							10, 11	10, 11	12	12		
moderation vs. Extravagance			13, 15	13, 15								12	15	15		

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Fitnah &amp; Fasad</b>																
The evils of fitnah	13	13	13	13			12	12	13	13	13					
Fasad - treachery			13	13			12	12	13	13	13	13				
<b>Jealousy (Hasad)</b>																
Memorise verses of the Qur'an on jealousy	8, 11	8, 11	8	8												
Memorise ahadith on jealousy	8, 11	8, 11														
Jealousy is harmful	8	8	8	8			10	10	11	11	8, 9	8, 9	8	8		
<b>Lying (Kidhb)</b>																
Memorise verses of the Qur'an on resisting against lies	9	9														
Memorise ahadith on resisting against lies	9	9														
Lying in the Qur'an			7	7							10	10				
Evils of lying	11	11	9, 11	9, 11			6, 9, 13	6, 9, 13	7, 10, 14	7, 10, 14	7, 10, 15	7, 10, 14	11	11		
Reasons why people lie																
<b>Niggardliness (Bukhl)</b>																
The evils of bukhl	13	13														
<b>Pride (Kibr)</b>																
Memorise verses of the Qur'an on pride	11	11														
Memorise ahadith on pride	11	11														
Evils of pride	14	14	10, 14	10, 14			12	12	13	13	14, 15	13	8	8		

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Spying</b>																
Spying on others			13	13												
<b>Self humiliation</b>																
We must never humiliate ourselves in front of anyone except Allah			14	14			10	10	11	11						
<b>Fakhr, Ujb &amp; Riyaa</b>																
Memorise verses of the Qur'an about ujb	12	12														
Memorise ahadith about ujb	12	12														
Evils of ujb and riyaa			8, 12, 13	8, 12, 13			12	12	13	13	9, 13	9, 13	8	8		
Verses of the Qur'an and ahadith on riyaa	16	16	16	16												
Definition of riyaa			16	16							9, 13	9				
Stages of riyaa			16	16							13					
Riyaa in faith and creed			16	16												
Riyaa in ibadah			16	16												
Dangerous effects of riyaa			16	16								13				
<b>Hypocrisy (Nifaaq)</b>																
Hypocrisy			14	14												
Riyaa in actions is hypocrisy			16	16									9	9		
<b>Worldliness</b>																
Liking worldliness; vanity	14	14	14	14			13	13	14	14						
Love for leadership, honour and wealth			14	14			11	11	12	12			15	15		
Far fetched hopes and desires			14	14									15	15		
Zuhd vs. Materialism													15	15		
Being enslaved by physical desires					8	8							15	15		

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>WORSHIP</b>																
<b>Adhan &amp; Iqamah</b>																
The merits and significance of saying the adhan and iqamah	11	11														
Maintaining silence when adhan is recited							10	10	11	11						
<b>Salaat</b>																
Memorise verses of the Qur'an on the importance of prayers	8, 10, 11	8, 10, 11														
Memorise ahadith on the importance of prayers	8, 10, 11	8, 10, 11														
The beauty of prayers	10	10														
Missing the daily prayers - tark al-salaat													9	9		
The merits and significance of performing ta'qibat after salat	11	11											9	9		
Sajdat al-shukr													9	9		
Tasbeeh of Lady Fatima (S)													9	9		
Memorise verses of the Qur'an on Friday prayers	12	12														
Memorise ahadith about Friday prayers	12	12														
Night vigil for ibadah			13	13												

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Mosques, Madaris and Islamic centres</b>																
Design and function of a mosque																✓
Features and symbols: Mihrab, Minbar																✓
Maintaining silence	6	6	6	6							9	9				
Good manners at mosque and husainiyyah	9	9	9	9			4, 7	4, 7	5, 8	5, 8	8, 9	8, 9	7	7		
Hurmah of a mosque			11	11	8	8	8	8	9	9	9, 15	9	9	9		
Ahkam al-masjid	11	11	11	11												
Contribution of the mosque to family life					8	8										✓
Right of the muazzin											15					
Right of imam al-jama'ah											15					
The role of the madrasah																✓
Good manners at madrasah and school	9	9	9	9			5	5	6	6	7, 8	7, 8				
Hurmah and adaab of religious functions	11	11	11	11			10	10	11	11			12	12		
Adab at funerals and graveyards			14	14												
Hurmah of holy places (incl. Graves of Ma'sumeen)							10	10	11	11						
Merits and significance of attending majlis of Imam Husain (A)	12	12														
Rights of the ulema											15					

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Qur'an</b>																
Memorise verses of the Qur'an regarding merits of the Qur'an	10	10														
Memorise ahadith regarding merits of the Qur'an	10	10														
The value of the Qur'an							13	13	14	14	10	10	12	12		
Memorise verses of the Qur'an regarding merits of reciting the Qur'an	11	11														
Memorise ahadith regarding merits of reciting the Qur'an	11	11														
Respect for the Qur'an							10	10	11	11	10	10	12	12		
Adab of reciting the Holy Qur'an			16	16							10	10				
Merits and significance of reciting surah Yasin	12	12														
Merits and significance of reciting surah Waqi'ah	15	15														
Surat Yusuf is not recommended for girls	16	16														
<b>Du'a</b>																
Fadilah of reciting du'a	11	11	14	14			13	13	14	14						
Ad'iyah are a source of hope			17	17												
Memorise verses of the Qur'an on invocation and supplication	12	12	14	14												
Best times for reciting du'a	12	12	14	14												
Conditions in which du'a is granted	13	13	14	14												
How to supplicate to Allah; what language?	14	14	14	14			13	13	14	14						

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Philosophy of acceptance, delay and non-acceptance of du'a	15	15	14	14			13	13	14	14						
Du'a for every day of the week			14	14			13	13	14	14						
Merits and significance of reciting Dua Kumail	13	13	14	14												
Merits and significance of reciting Dua Ahad	14	14	14	14												
Merits and significance of reciting Dua Wahdah	14	14	14	14												
Merits and significance of reciting Dua Tawassul	14	14	14	14												
Merits and significance of reciting Dua Adeelah	15	15	14	14												
Merits and significance of reciting Dua Nur	15	15	14	14												
Merits and significance of reciting Dua Jawshan Kabir	16	16	14	14												
Merits and significance of reciting Dua Jawshan Saghir	16	16	14	14												
Merits and significance of reciting Dua Mujir, Sabah, Mashloul, Yastashir, Samaat and Arafah			14	14												
<b>Tawba &amp; Istighfar</b>																
Definition of tawba			15	15												
The necessity of seeking forgiveness	11	11	15	15			7	7	8	8			14	14		
Saying Astaghfirullah			9	9									8	8		
Sincere repentance			14	14									14	14		
Qur'anic verses on sincere repentance	14	14	11	11												
Ahadith on sincere repentance	14	14														

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Sawm</b>																
Memorise verses of the Qur'an regarding sawm	10, 11	10, 11														
Memorise ahadith regarding sawm	10, 11	10, 11														
<b>Hajj</b>																
Memorise verses of the Qur'an regarding Hajj	13	13														
Memorise ahadith regarding Hajj	13	13														
<b>Zakat</b>																
Memorise verses of the Qur'an regarding zakat	13	13														
Memorise ahadith regarding zakat	13	13														
<b>Khums</b>																
Memorise verses of the Qur'an regarding khums	13	13														
Memorise ahadith regarding khums	13	13														

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Jihad</b>																
Memorise verses of the Qur'an regarding jihad	14	14														
Memorise ahadith regarding jihad	14	14														
Jihad al-Asghar							14	14	15	15						✓
Muslim views about war: disarmament, pacifism, terrorism, nuclear warfare and proliferation																✓
Protest - different ways of protesting and reasons for protest																
Fleeing from jihad			14	14												
We must always be prepared for jihad					10	10										
<b>Amr bil Ma'roof &amp; Nahy 'an al-Munkar</b>																
Memorise verses of the Qur'an regarding amr bil ma'roof and nahy anil munkar	14	14														
Memorise ahadith regarding amr bil ma'roof and nahy anil munkar	14	14														
Islam encourages enjoining good and forbidding evil					8	8	11	11	12	12						
Neglecting amr bil ma'roof and nahy anil munkar			14	14												
<b>Tawalla &amp; Tabarrah</b>																
Memorise verses of the Qur'an regarding tawallah and tabarrah																
Memorise ahadith regarding tawallah and tabarrah																

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>AUSPICIOUS OCCASSIONS</b>																
<b>Thursday</b> The merits and significance of Thursday night (Laylat al-Jumu'ah)	13	13														
<b>Friday</b> Merits and significance of the day of Friday	12	12														
Merits and significance of performing a'mal on the first day of every month	15	15														
<b>Eid</b> Memorise verses of the Qur'an regarding Ghadeer	13	13														
Memorise ahadith regarding Ghadeer	13	13														
Memorise verses of the Qur'an regarding Mubahila	13	13														
Memorise ahadith regarding Mubahila	13	13														
Significance of the day of 'Arafah	15	15														
Significance of the day of Nawroz	16	16														
Significance of Dahwul Ard	16	16														

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>RELATIONSHIPS</b>																
<b>Relationship with the self</b> Definition of nafs							14	14	15	15	14	12				
What is the 'self'?											14					
Why should we develop the self?											14					
How to recognise the self											14					
Potential states of man			16	16			14	14	15	15	10, 14	10				
The three types of nafs			16	16			11	11	12	12		12				
Powers of the soul: Intellect, Anger, Passion & Imagination			16	16									16	16		
Pleasures and pains affecting the powers of the soul			16	16												
Vices of the powers of the soul			16	16												
Developing will power			16	16	8	8	11	11	12	12	12	12				
The month of Ramadan is an ideal time to develop will power			16	16	8	8	11	11	12	12						
Daily program for spiritual training: wudhoo, salat and sajdah					12	12										
Obstacles to spiritual growth			16	16								14		16	16	
The soul's ultimate aim - goodness and happiness			16	16										16	16	
Good deeds brighten the soul and evil deeds bring darkness					10	10					10	10				
Hereafter as ultimate goal in life													15	15		
Leading a moral life											13	13				
Jihad al-Akbar - self sacrifice for Allah					8	8	14	14	15	15			15	15	✓	

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
How we must utilise our body for the sake of Allah and Islam						11										
Self worth							14	14	15	15	14					
Suicide							14	14	15	15	14					
Forsaking one's duties; rebelliousness							10	10	11	11	13					
Forgetting death													15	15		
Stages of life: birth to death					13	13										
<b>Self accounting/criticism</b>																
The importance of self criticism; accounting for oneself	14	14	14	14			9	9	10	10	9	9	14	14		
Verses of the Qur'an regarding self accounting	14	14	14	14			9	9	10	10						
Ahadith regarding self accounting	14	14	14	14												
<b>Iman &amp; Yaqin</b>																
Verses of the Qur'an about Iman	11	11														
Selected ahadith regarding Iman	11	11														
Verses of the Qur'an about yaqin	15	15	15	15												
Definitions: Faith (iman) and conviction (yaqin)			15	15			11	11	12	12			14	14		
Iman & Yaqin vs. Shak/rayb			15, 17	15, 17									14	14		
Stages of yaqin			15	15												
How to achieve and strengthen yaqin			15	15												
Signs of men of yaqin			15	15												

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Taqwa</b>																
Verses of the Qur'an about taqwa	13	13	13	13							10, 14	10				
Selected ahadith regarding taqwa	13	13									14					
The meaning and importance of taqwa	13	13					9	9	10	10	10, 14	10	14	14		
Finding self worth through taqwa and not materialism													13	13		
<b>Zuhd</b>																
Definition			17	17												
Stages			17	17												
Reasons why people practice zuhd			17	17												
Difference between zuhd and monasticism			17	17												
<b>Relationship with Allah</b>																
Memorise Qur'anic verses about Tawheed	8, 9	8, 9														
Memorise ahadith regarding tawheed	8, 9	8, 9														
Memorise Qur'anic verses about adalath	12	12														
Memorise ahadith regarding adalath of Allah	12	12														
Memorise Qur'anic verses about zikr of Allah	12	12														
Memorise ahadith regarding zikr of Allah	12	12														
Memorise Qur'anic verses regarding respect for signs of Allah	12	12	12	12												
Memorise ahadith regarding respect for signs of Allah	12	12														



# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Appreciating Allah's existence and presence							14	14	15	15	10	10				
All our actions must be for Allah's sake; Living and dying for Allah (S)	13	13	13	13			9	9	10	10	10	10	9, 14	9, 14		
at-Tawakkul 'alallah	14	14	14	14			6	6	7	7	13	13	9, 15	9, 15		
Relying on Allah and not begging from others			14	14									15	15		
Constant remembrance (dhikr) of Allah			12	12									9	9		
Dhikr vs. Ghafilah													15	15		
Allah loves those who pray					4	4										
Thanking Allah: Shukr and ehsan			6	6	6	6	5, 11	5, 11	6, 12	6, 12	7, 11, 12	7, 11, 12	11	11		
Ingratitude			9, 11	9, 11									11	11		
Seeking only Allah's pleasure					8	8	6	6	7	7						
Haqqullah: Rights of and duties towards Allah (S)							10	10	11	11	15					
Creating a personal relationship with Allah							14	14	15	15						
Allah helps and protects those He loves			17	17	4	4							9	9		
Feeling safe from Allah's wrath: The delicate balance between hope and fear			17	17									14	14		
Losing hope in Allah's mercy	16	16	16, 17	16, 17									14	14		✓
Atheism (kufr) in the Qur'an			17	17												
Polytheism (shirk) in the Qur'an			17	17												

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Relationship with the Prophet and Aimmah</b>																
Reciting salawat on the Prophet and his family			9	9	4	4	5	5	6	6	7	7				
The importance of love for the Ahlul Bayt					9	9							8, 12	8, 12		
Respect for and duties towards the Aimmah					9	9	10	10	11	11	15		12	12		
Reciting the ziyarah of the Aimmah after daily prayers													9	9		
Memorise Qur'anic verses relating to the Prophet (S)	8, 9	8, 9														
Memorise ahadith regarding respect for the Prophet	8, 9	8, 9														
Memorise Qur'anic verses relating to the Aimmah	10	10														
Memorise ahadith relating to the Aimmah	10	10														
Memorise Qur'anic verses relating to praise of Imam Ali (A)	12	12														
Memorise ahadith relating to praise of Imam Ali (A)	12	12														
Memorise verses of the Qur'an regarding love for Qurba (Ahl al-bayt)	13	13														
Memorise ahadith regarding love for Ahl al-Bayt	13	13														
Memorise verses of the Qur'an regarding Imamah	13	13														
Memorise ahadith regarding Imamah	13	13														
Qualities of a true follower of Ahlul Bayt					8	8										

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Merits and significance of reciting ziyarat Warith	13	13	14	14												
Merits and significance of reciting ziyarat Arbain and Jamiah			14	14												
Introduction to Nahj al-Balagha													16	16		
Shafa'ah - definition			15	15												
Shafa'ah in the Qur'an			15	15												
Relationship and dependence of tawba on shafa'ah			15	15												
<b>Family</b>																
Importance of the family					13	13						12				✓
Protecting one's family and property			17	17												
Rights of the family					11	11										
Nuclear and extended family systems					13	13										
<b>Parents</b>																
Respect for parents	6	6	5	5	6	6	4, 8, 12	4, 8, 12	5, 9, 13	5, 9, 13	8, 13, 15	8, 13, 15	5, 6	5, 6		✓
How to show respect and obedience to parents	7	7	5	5	7	7	5	5	6	6	8, 13, 15	8, 12, 15	8	8		
The role of the parents within the family					13	13										✓
Verses of the Qur'an on respecting and obeying one's parents	7	7	6	6	13	13	10	10	11	11	8, 15	8, 12				
Ahadith on respecting and obeying one's parents	5, 7	5, 7	6	6	13	13	10	10	11	11	8, 11, 15	8, 11, 15				
Rights of parents	9	9	7, 9	7, 9	11	11	10, 14	10, 14	11, 15	11, 15	11, 13, 15	11, 12, 15	10	10		

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Dua for parents			13	13							8	8, 12				
The mother is more deserving of good			9, 10, 12	9, 10, 12			9	9	10	10	15	12				
Disobedience/rebelling against one's parents			13	13							10, 15	10				
When not to obey parents																
Bonding with parents													14	14		
Looking after parents in old age			13	13	6	6							14	14		
Rights of parents after their demise			13	13												
Understanding the generation gap													14	14		
<b>Siblings</b>																
Sharing with siblings							5	5	6	6						
<b>Children</b>																
Duties towards children			17	17	11, 13	11, 13	12	12	13	13	13, 15	13				✓
Being kind to the young			17	17	5	5						13				
Circumcision			17	17												
Aqiqah ceremony and other recommended rites on the birth of a child			17	17												
Importance of giving children a good name			17	17												

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Relatives</b>																
The rights of relatives	12	12	12	12							15					
Silat ar-Rahm - definition	15	15	10	10	13	13					13, 15		12	12		
Islam's emphasis of silat ar-rahm	15	15	10, 15	10, 15	13	13					13, 15		12	12		
Benefits of keeping good relations with one's relatives	15	15	15	15	13	13	13	13	14	14	13, 15		12	12		
Disadvantages of neglecting relatives - Qata' ar-rahm	15	15	15, 17	15, 17									12	12		
Respect for elders			17	17	4	4					8	8			✓	
<b>Servants</b>																
Rights of servants and housemaids			16	16							12	12				
<b>Teachers</b>																
Respect for teachers	9	9	9	9	5, 7	5, 7	6	6	7	7	9	9	6	6		
Duties towards one's teachers							10	10	11	11	10, 13, 15	10	15	15		
The teacher's duties towards students											15					
Etiquette of students and teachers with each other											10	10	15	15		

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Friends</b>																
The importance of keeping good friends	9	9	8, 9	8, 9			5, 7	5, 7	6, 8	6, 8	9, 15	9	9	9		
Memorise verses of the Qur'an on keeping good company	7	7														
Memorise ahadith on keeping good company	7	7														
Who should we befriend?	11	11	11, 17	11, 17							9, 15	9	9	9		
Qualities of a true friend			17	17							9	9				
Rights of a friend											15					
Behaviour with friends and colleagues					10	10										
Adaab with non-Muslim friends			10, 17	10, 17												
<b>Neighbours</b>																
Memorise verses of the Qur'an on neighbours	7, 15	7, 15														
Memorise ahadith on neighbours	7, 15	7, 15														
Definition of a neighbour			15	15							11	11, 12				
Good manners when visiting someone's house	9	9														
Being aware of the plight of one's neighbours and fulfilling their needs							9	9	10	10	11, 13, 15	11, 12				
Respect for and duties towards (rights of) one's neighbour	16	16	12, 16	12, 16	7	7	10	10	11	11	11, 13, 15	11, 12	11	11		

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Guests</b>																
Adab of a host; showing good hospitality	13	13	11, 13, 15	11, 13, 15			8	8	9	9	11, 15	11				
Adab of being a guest; at somebody else's house							13	13	14	14	9, 15	9				
Hosting Muslims for a meal			11	11												
Guests are a blessing from Allah					5	5					11	11				
<b>Relationship with fellow Muslims</b>																
Memorise verses of the Qur'an on the rights of fellow Muslims	8, 9	8, 9														
Memorise ahadith on the rights of fellow Muslims	5, 8, 9	5, 8, 9														
Basic rights of a Muslim according to the Qur'an			5, 8, 9	5, 8, 9	12	12					8, 11	8, 11				
Equality of believers					13	13										
Importance of and promoting unity amongst Muslims	14	14	14	14	9, 13	9, 13	14	14	15	15		12				
Brotherhood and unity amongst Muslims					9, 12, 13	9, 12, 13	11	11	12	12	9, 12	9				
Concept of ummah: Islam encourages Muslims to live as a community					10	10	11	11	12	12	12, 14	12				✓
Do not reject the request of a Muslim if you are able to fulfill it					7	7					11	11				

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	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Relationship with the wider community</b>																
The importance of keeping cordial relationships	14	14					11	11	12	12	12	12				
Respect and consideration for others			8	8			7, 10	7, 10	8, 11	8, 11		12				
Treat others the way you would like to be treated							11	11	12	12		12				
Huquq un-Nas							9	9	10	10	11, 14, 15	11, 13				
Hurting the feelings of others							9	9	10	10	11	11				
Reconciling people							12	12	13	13	13	13				✓
Being considerate to under-privileged people							10, 11	10, 11	11, 12	11, 12	11, 12	11				✓
Causes of poverty and characteristics of less economically developed countries																✓
Emergency and long term aid to the poor and those affected by disasters																✓
The work of Muslim organisations and agencies in world development and poverty relief																✓
Detailed understanding of the work of Muslim Aid and the principles on which its work is based																✓
Ways in which Muslim communities in the UK work to alleviate suffering and poverty																✓
Responsibilities of Muslims towards society					8	8										✓
Good conduct in public	7	7	10	10	8	8	8	8	9	9						
Respecting the elderly			11	11	9	9	10	10	11	11	8	8	6	6		

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	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Respecting other faiths and religions							10, 14	10, 14	11, 15	11, 15						
Respecting the law of the land							10	10	11	11						
Effects of societal good and evil on individuals					8	8										
Financial imbalance in society					12	12										
Discrimination			13	13											✓	
Tribalism (Asabiyyah)			17	17											✓	✓
Racism			17	17											✓	
Causes of prejudice and discrimination															✓	
Types of prejudice: race, religion and gender															✓	
<b>Relationship with the world around us</b>																
The created world - reasons why Muslims value it															✓	
Pollution and its causes															✓	
Muslim attitudes to conservation															✓	
Individual, community, national and international response to protecting the world: e.g. Conservation projects, recycling, earth summits															✓	
Stewardship															✓	
Caring for the environment			9	9	10	10	12	12	13	13	15				✓	

# AKHLAQ

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	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Mahramiyyah</b>																
List of people who are one's mahram			13	13			14	14	15	15						
People who are non mahram			13	13			14	14	15	15						
Non-physical, friendly and platonic relationships with non mahram							14	14	15	15			14	14		
Intimate relationships with non mahram							14	14	15	15			14	14	✓	
Mixed gatherings							14	14	15	15			14	14		
Looking at non-mahram men and women			15	15			10	10	11	11	11	11	14	14		
Prohibition of staying in seclusion with non mahram			15	15												
<b>Marriage</b>																
Marriage in Qur'an			17	17												
Importance of marriage			17	17											✓	
Criteria for spouse selection			17	17												
Types of women			17	17												
Good qualities in men and women			17	17												
Freedom in choosing spouse			17	17												
Dowry			17	17												
Rights of spouses			17	17	13	13					15					
Obligations of spouses			17	17	13	13										
Arranged marriages															✓	
<b>Sex</b>																
Human sexuality and sexual relationships (homosexual and heterosexual)															✓	
Legal age of consent for sexual intercourse															✓	

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>CHARITY</b>																
Memorise verses of the Qur'an about sadaqah	9	9														
Memorise ahadith about sadaqah	9	9														
Importance of giving charity			9	9	7	7	11	11	12	12	12	12	11	11	✓	
Adab of giving sadaqah			16	16							15	12			✓	
Feeding the needy			16	16	7	7										
Rights of the poor			16	16												
<b>QIYAMAH</b>																
Memorise verses of the Qur'an about qiyamah	8, 9	8, 9														
Memorise ahadith about qiyamah	8, 9	8, 9														
Concept of qiyamah							13	13	14	14					✓	
<b>HAPPINESS</b>																
Deeds which invite blessings and happiness	11	11					9, 11	9, 11	10, 12	10, 12						
Deeds which invite unhappiness											10	10				
The act most liked by Allah is making others happy							5	5	6	6	7	7				
Hurting people's feelings							6	6	7	7	11	11				
Being cheerful; smiling			13	13							7	7				
Adab of laughing			15	15												

# AKHLAQ

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>SICKNESS AND DISABILITY</b>																
Memorise verses of the Qur'an on looking after and assisting the sick and handicapped	7	7														
Memorise ahadith on looking after and assisting the sick and handicapped	7	7														
Iyadah - Visiting the sick	12	12	12	12	13	13	9	9	10	10	11	11	11	11		
Helping the sick and disabled			7	7	13	13	10	10	11	11	11, 13	11	8	8		
Respecting and caring for the disabled			12	12			10	10	11	11		12	8	8	✓	
Euthanasia - Mercy killing			14	14											✓	
<b>AFFLICTIONS (BALAA)</b>																
Definition of balaa			17	17									16	16		
Our behaviour during afflictions			15	15									16	16		
The world is not a place for reward or punishment			17	17									16	16		
Reasons why believers are afflicted with balaa													16	16		
Intensity of balaa is proportional to the level of iman													16	16		
Causes of balaa													16	16		
Ad'iyah to recite when in balaa													16	16		
Ad'iyah to recite when one sees others in balaa													16	16		
The reward for patience in the face of affliction													16	16		

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>ACQUIRING KNOWLEDGE</b>																
Memorise verses of the Qur'an on seeking knowledge	10, 11	10, 11														
Memorise ahadith on seeking knowledge	10, 11	10, 11														
Memorise verses of the Qur'an on 'ilm ad-din	12	12														
Memorise ahadith on acquiring 'ilm ad-din	12	12														
Importance of attending the madrasah											10	10	8	8	✓	
Importance of seeking knowledge	11, 12	11, 12	10	10	7, 8	7, 8	7, 9	7, 9	8, 10	8, 10	10, 15	10	8	8		
Thawab for acquiring knowledge	11	11	10	10							10, 15	10	15	15		
Obstacles to acquiring knowledge													15	15		
Why religious knowledge is more important than secular knowledge			10	10												
Imparting knowledge is a virtue			12	12												
The role of Islamic schools															✓	
Respect for scholars					8	8					9	9				
Classroom manners											8	8				
Qualities of a good student					7	7										
<b>SINS</b>																
Concept of sin			16	16			8	8	9	9	9, 10	9, 10	15	15		
Major sins - definition	16	16	16	16			6, 13	6, 13	7, 14	7, 14	7	7, 12				
Major sins - examples	16	16	16	16			6, 13	6, 13	7, 14	7, 14	7	7, 12				
Minor sins - definition	16	16	16	16			6	6	7	7	7	7, 12				
Minor sins - examples	16	16	16	16			6	6	7	7	7	7, 12				
The necessity of avoiding sins	12	12	16	16							14	13				

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Not performing wajibat intentionally			17	17												
Persistence in minor sins is a major sin			12, 16	12, 16								13				
Sinning weakens willpower and resistance to fight temptation to sin			16	16								12				
Sinning corrupts the soul			16	16								12				
Causes of hard-heartedness			16, 17	16, 17								12	15	15		
Aversion to good deeds			13	13								12				
Propagating one's sins by words or actions is forbidden			16	16									15	15		
Definition of fasiq			16	16									15	15		
<b>Music</b>																
Evils of music	14	14					12, 14	12, 14	13, 15	13, 15		12, 13	12	12		
Why people listen to music												12, 13				
How to stop listening to music							14	14	15	15		12, 13				
Evils of singing and dancing	14	14	12	12			14	14	15	15						
Clubbing							14	14	15	15						
<b>Gambling</b>																
Evils of gambling	14	14	14	14			14	14	15	15	10, 14	10	12	12	✓	

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	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Pornography</b>																
Evils of reading/watching pornographic material	16	16	16	16												
Evils of pornography	16	16	16	16			14	14	15	15			14	14		
<b>Masturbation</b>																
Evils of masturbation			13	13			13, 14	13, 14	14, 15	14, 15			14	14		
Physical and psychological effects of masturbation			13	13												
How to overcome the habit of masturbation			13	13												
<b>Zina</b>																
Evils of fornication			15	15									14	14	✓	
Zina in the Qur'an	15	15	15	15											✓	
Why it is forbidden in Islam			15	15											✓	
Hudud for zina			15	15											✓	
Prostitution			15	15												
<b>Homosexuality</b>																
Evils of homosexuality			17	17									14	14	✓	
Liwat in Qur'an			17	17											✓	
Pedaresty			17	17												
Hudud for liwat			17	17												✓
Prohibition of men or women sharing a bed whilst nude			17	17												

# AKHLAQ

AKHLAQ	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Alcohol &amp; Drugs</b>																
Evils of alcohol			15	15			14	14	15	15	10, 14	10	13	13	✓	
Intoxicants in the Qur'an			15	15											✓	
Types of alcoholic drinks			15	15												
Effects of alcohol			15	15							10, 14	10			✓	
Prohibition of dealing in liquor			15	15												
Prohibition of associating with drunkards			15	15												
Punishment for consuming alcohol																
Evils of drugs			15	15			14	14	15	15			13	13	✓	
Definition of drugs			15	15											✓	
What makes a drug haram			15	15											✓	
Physical and psychological effects of drugs			15	15												
Curing drug addiction			15	15												
Miraa (Khat) - its harmful effects on one's physical, mental and social life			15	15												
Muslim attitudes to Tobacco																✓
<b>Blasphemy</b>																
Blasphemy and disrespect for Allah, the Qur'an, the Prophet, Ahlul Bayt and signs of Allah			15, 17	15, 17									12	12		
<b>Apostacy</b>																
Irtidaa 'an al-Islam			17	17												




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	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>CRIME &amp; PUNISHMENT</b>																
Causes of crime																✓
Aims of punishment: deterrence, protection, reformation and retribution																✓
Impact of punishment on society: fines, imprisonment, community service and capital punishment																✓
Muslim attitudes to corporal punishment and death penalty																✓
Qur'anic teachings on punishment																✓
Final judgment is before Allah																✓
<b>Islam and the West</b>																
Responsibilities of Muslims living in the West							14	14	15	15						
Emulation of Western culture							12	12	13	13			9, 12	9, 12		

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	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Miscellaneous</b>																
Signs of buloogh							12	12	13	13	13					
Acts become wajib at buloogh							12	12	13	13	13					
Watching films and going to the cinema			13	13			12	12	13	13			14	14		
Influence of media												10	10	12	12	
Watching too much TV												10	10			
Sports and recreation - an Islamic perspective														12	12	
Smoking			14	14												
Practicing witchcraft and magic			14	14										11	11	
Belief in astrology and psychic sciences														11	11	
Innovation (Bid'ah)			15	15										15	15	
Consultation in the Qur'an (istikhara)			17	17												





# EXHIBIT-2B

AQAID

# AQAID

AQAID	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>INTRODUCTION</b>																
Importance of studying Aqaid			15	15	13, 15	13, 15	14, 16	14, 16		12						
<b>Definitions</b>																
Deen - definition			15	15					10	10						
Madhab - definition			15	15												
Imaan - definition			15	15												
Differences between belief in religion, culture, customs, rituals, ideologies and political systems			16	16												
Meaning of the word Islam			5	5	9	9	10	10	8	8			8	8		
Definition of a Muslim	10	10	10	10	8	8	9	9	10	10			8, 9	8, 9		✓
Definition of a Mu'min	10	10	10	10	8	8	9	9	10	10			9	9		
Definition of a Mushrik	10	10	10	10	8	8	9	9	10	10			9	9		
Definition of a Munafiq	10	10	10	10	8	8	9	9	10	10			9	9		
Definition of a Kafir	10	10	10	10	8	8	9	9	10	10			9	9		
Definition of a Fasiq													9	9		
Definition of Shi'a Ithna-Asheri									8	8						
What is the purpose of creation?	13	13	13	13					12		9	9	9, 14	9, 14		✓
What is the purpose of our life?			13	13							11	11	9, 14	9, 14		✓
<b>Religion</b>																
Qualities of a true religion			12, 16	12, 16							12	12	12	12		
Necessity of following a religion	10	10	10, 15	10, 15					10	10	12	12	12	12		
Why some people are against religion			17	17							12	12				
Role of religion in society			17	17							12	12				
Religion is a means, not an end													16	16		
Disproving the current mistaken ideologies and beliefs about religion and God			14	14												

# AQAID

AQAID	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Islam</b>																
Islam is the universal and only religion of God	11	11	12, 16	12, 16					10	10	5, 13	5, 13	12, 16	12, 16		
Islam shows us the best way to lead our lives									10	10	5, 13	5, 13				
Islam instructs us to understand first, and then believe			16	16												
Concept of hidayah and how it changes a person's life			17	17												
<b>Islam compared to other world religions</b>																
Basic differences between Islam and Christianity			17	17							10	10				
Basic differences between Islam and Judaism			17	17												
Basic differences between Islam and Hinduism			17	17												
Basic differences between Islam and Buddhism			17	17												
<b>Shi'ism</b>																
Emergence of Shi'a Islam																✓
Why Shi'ism is the original Islam	14	14	14	14												

AQAIID	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Schools of theology</b>																
Early kalaam														16	16	
Mu'tazilites														16	16	
Ash'arites														16	16	
Shi'i theology has two main groups - Akhbari and Usooli														16	16	
Shi'i theology - the Akhbari school														16	16	
Shi'i theology - the Usooli school														16	16	
<b>Schools of jurisprudence</b>																
There are four main Sunni schools of Islamic law - Shafi'i, Hanafi, Hanbali and Maliki			16	16						14				16	16	
The Shafi'i school														16	16	
The Hanafi school														16	16	
The Hanbali school														16	16	
The Maliki school														16	16	
The Ja'fari school of Islamic law			16	16										16	16	
<b>Islamic philosophy</b>																
The history of Islamic philosophy														16	16	
The merging of kalaam, theology and mysticism to form Islamic theosophy														16	16	
The Mashsha'i (peripatetic) philosophy														16	16	
The Ishraqi (Illuminationist) philosophy														16	16	
Ibn Sina														16	16	
Suhrawardi														16	16	
Mulla Sadra														16	16	
The roles played by Ibn Sina, Suhrawardi and Mulla Sadra in the formation of Islamic philosophy														16	16	

AQAIID	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>KALEMAH</b>																
Arabic recitation of Line 1	5	5	5,9	5,9	4,9	4,9	5,10	5,10	7	7				5,6,7	5,6,7	
Translation of Line 1	5	5	9	9	4,9	4,9	5,10	5,10	7	7				5,6,7	5,6,7	
Arabic recitation of Line 2	5	5	5,9	5,9	4,9	4,9	5,10	5,10	7	7				5,6,7	5,6,7	
Translation of Line 2	5	5	9	9	4,9	4,9	5,10	5,10	7	7				5,6,7	5,6,7	
Arabic recitation of Line 3	5	5	5,9	5,9	4,9	4,9	5,10	5,10	7	7				5,6,7	5,6,7	
Translation of Line 3	5	5	9	9	4,9	4,9	5,10	5,10	7	7				5,6,7	5,6,7	
Arabic recitation of Lines 4 & 5	5	5	5,9	5,9	4,9	4,9	5,10	5,10	7	7				5,6,7	5,6,7	
Translation of Lines 4 & 5	5	5	9	9	4,9	4,9	5,10	5,10	7	7				5,6,7	5,6,7	
The shahadah - 2 basic concepts: Oneness of God and Prophethood																✓
<b>USOOL AD-DEEN</b>																
List of Usool ad-din	6,7	6,7	6	6	7,8,9	7,8,9	8,9,10	8,9,10	7,8	7,8				7	7	
Meanings of terminology	6,7	6,7	6,7	6,7	7,8,9	7,8,9	8,9,10	8,9,10	7,8	7,8				7	7	
The 5 pillars of Islam: Shahadah, Salah, Sawm, Zakah and Hajj																✓
The concept of pillar																✓
The significance of the 5 pillars for Muslims, their contribution to the development of the ideal Muslim character and the ummah																✓
Are the 5 pillars the most important duties for Muslims today?																✓
How far is it true that observing the 5 pillars makes a good Muslim?																✓

# AQAID

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>TAWHEED</b>																
Basic explanation on Tawheed	8	8	5	5	7, 8, 9	7, 8, 9	8, 9, 10	8, 9, 10	7, 8	7, 8	9	9	5	5	✓	✓
Root of the word tawheed			15	15												
Surat al-Ikhlās explains Tawheed					7, 8, 9	7, 8, 9	8, 9, 10	8, 9, 10	8	8						
Implications of tawheed for Muslim life																✓
Meaning of the word Ahad	11	11	11	11									16	16		
Ahad and Wahid - definitions and differences			16	16												
Muwahhid - definition													15	15		
Complexities of becoming a muwahhid													15	15		
If God is unique, how far can He be described or understood?																✓
The heart is the organ of ma'rifa													15	15		✓
Why Allah cannot be known with the mind but can only be realised by the heart					13, 15	13, 15	14, 16	14, 16					15	15		✓
Human beings have limitations in fully understanding Allah			17	17												
Who is Allah?	11	11	11	11	5	5	6	6	7	7			5	5		
Concept of Allah as Lawgiver and Judge																✓
Allah is One	5	5			5	5	6	6	7	7	4	4	6	6		
Allah is everywhere			5	5	5	5	6	6	7	7	8	8	5	5		
Allah is not matter											8	8				

# AQAID

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Allah created everything. He is the only creator	6	6	6	6	5	5	6	6	7,12	7	4,6	4,6	5,8	5,8		
Difference between creator and maker											12	12				
Allah is ever living and does not die					5	5	6	6	8	8	12	12	6	6		
Allah has designed and created everything with perfection	6	6	10	10					12		5, 12	5, 12				
Allah has given us everything which is necessary for our lives											5	5				
Allah's colour													6	6		
Remembering Allah at all times	6	6	6	6							7	7	8	8		
Saying 'Subhanahu wa Ta'ala' after His Name	6	6	6	6									8	8		
Giving thanks to Allah											4, 5	4, 5	7	7		
A Muslim's relationship with God																✓
Nothing is impossible if we have faith in God											9	9				
Why can we not have more than one God?	8	8	8	8							12	12	8	8		
Consequences of having more than one God	8	8	16	16							12	12				
Principle underlying 'La ilaha illallah'			17	17												✓
The concept of worship																✓
Only Allah is to be worshipped			9	9					7	7	12	12	8	8		
Use of aids to worship Allah															✓	
Which is more important: actions of worship or the state of mind/intention of the worshipper or both?																✓

AQAIID	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Dua</b>																
Definition of dua									11	11					✓	
How do we talk to Allah?									11	11			8	8	✓	
The need for du'a despite Allah's knowledge of our needs			17	17					11	11						
How du'a can change the course of events			17	17												
Allah always answers the call of the helpless											6	6				
The doors of Allah's house are always open											6	6				
Munajaat to communicate with Allah											10, 11	10, 11				
<b>Irfan</b>																
Irfan - the science of journeying to God - A brief introduction													15	15		
Validity of Irfan in Qur'an													15	15		
Validity of Irfan in Hadith													15	15		
<b>Shirk</b>																
Shirk - definition	11	11	11	11									11	11	✓	
Forms of shirk	11	11	14, 17	14, 17									12, 13	12, 13	✓	
Roots/origins of idol worship and how it evolved			12	12									13	13		
Unity in Islam compared to duality, trinity and idol worship			17	17												
Why shirk cannot be forgiven	11	11	11	11									11, 13	11, 13	✓	
Effects of shirk	11	11	17	17									13	13		
How to keep away from shirk			17	17												

AQAIID	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Proving God's existence</b>																
How do we prove the existence of God?			13	13	9, 13	9, 13	10, 14	10, 14	9, 10, 12	9, 10	11	11				
Why is it important to know whether God exists or not?									9, 10, 12	9, 10			14	14		
Belief in God is a natural instinct			15	15	13, 15	13, 15	14, 16	14, 16	9, 10, 12	9, 10, 12	12	12	11	11		
Ways of Knowing Allah	13	13	15	15	13, 15	13, 15	14, 16	14, 16	7, 12	7, 12	11	11				
Signs of Allah in everyday life	13	13	15	15	13, 15	13, 15	14, 16	14, 16	12	9	8	8				
We recognise His existence through signs around us	13	13	7	7	6	6	7	7	7, 12	7, 12	8	8				
Knowing Allah through self and body			16	16	13, 15	13, 15	14, 16	14, 16	12		8	8				
Hadith of Mufaddal					13, 15	13, 15	14, 16	14, 16								
Knowing Allah through children and animals			16	16	13, 15	13, 15	14, 16	14, 16	12							
Knowing Allah through physics									12							
Humans during trials and ease					13, 15	13, 15	14, 16	14, 16	12				14	14		
Different ways in which God created everything			16	16					12	12	8	8				
Doctrine of cause and effect			16	16	13, 15	13, 15	14, 16	14, 16			11	11	14	14		
Creation by chance or accident - Its impossibility	13	13	16	16	7	7	8	8	12	12	12	12	14	14		
The big bang theory													14	14		
Pascal's 'bet'													14	14		
Darwin's theory of evolution													14	14		
Fallacies of Darwinism													14	14		
Micro vs. Macro evolution													14	14		
Intelligent design in creation			17	17	13, 15	13, 15	14, 16	14, 16	12		8, 12	8, 12	14	14		
Why scientists believe in God	12	12	12, 15	12, 15					12	12	12	12				

# AQAID

AQAID	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Creation of Allah</b>																
Water - the life giving blessing of God											7	7				
The water cycle											9	9				
Blessings of Allah in the form of fruits									12		7	7				
The requirements of a fruit tree to produce fruits											7	7				
Plants and air purification											8	8				
Man is the most important creation of God											9	9				
<b>Anthropomorphism</b>																
Anthropomorphism - definition and brief explanation													14	14		
<b>Sin</b>																
Concept of sin and temptation													11	11		
How much influence does Shaytan have on us?													11	11		
<b>SIFAT AL SUBUTIYAH</b>																
Definition	12	12	11	11	12	11	13	12	9	9	12	12	9	9		
List of sifaat	12	12			12	11	13	12	9	9	12	12	9	9		
Translation of terminology	12	12			12	11	13	12	9	9	12	12	9	9		
Meaning of Qadim	12	12	7, 11	7, 11	5, 12	5, 11	6, 13	6, 12	9, 12	9, 12	12	12	10	10		
Meaning of Qadir	12	12	6, 11	6, 11	5, 12	5, 11	6, 13	6, 12	9, 12	9, 12	7	7	10	10		
Meaning of Aalim	12	12	6, 12	6, 12	5, 12	5, 11	6, 13	6, 12	9, 12	9, 12	5, 7	5, 7	5, 10	5, 10		
Meaning of Hay	12	12	9, 12	9, 12	5, 12	5, 11	6, 13	6, 12	9, 12	9, 12	12	12	10	10		
Meaning of Mureed	12	12	13	13	5, 12	5, 11	6, 13	6, 12	9, 12	9, 12	12	12	10	10		
Meaning of Mudrik	12	12	13	13	5, 12	5, 11	6, 13	6, 12	9, 12	9, 12	12	12	10	10		
Meaning of Mutakallim	12	12	14	14	5, 12	5, 11	6, 13	6, 12	9, 12	9, 12	12	12	10	10		
Meaning of Sadiq	12	12	14	14	12	11	13	12	9, 12	9, 12	12	12	10	10		

# AQAID

AQAID	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>SIFAT AL SALBIYYAH</b>																
Definition	14	14	11	11	12	11	13	12	12	12	12	12	9	9		
List of sifaat	14	14	11	11	12	11	13	12	12	12	12	12	9	9		
Translation of terminology	14	14	11	11	12	11	13	12	12	12	12	12	9	9		
Shareek	14	14	11, 17	11, 17	12	11	13	12	12	12	12	12	10	10		
Murakkab	14	14	11, 17	11, 17	12	11	13	12	12	12	12	12	10	10		
Makaan	14	14	12, 17	12, 17	12	11	13	12	12	12	12	12	10	10		
Hulool	14	14	12, 17	12, 17	12	11	13	12	12	12	12	12	10	10		
Mahall al-Hawadis	14	14	13, 17	13, 17	12	11	13	12	12	12	12	12	10	10		
Ihtiyaj	14	14	13, 17	13, 17	12	11	13	12	12	12	12	12	10	10		
Mar'i	14	14	14, 17	14, 17	12	11	13	12	12	12	12	12	10	10		
Sifat Zaid	14	14	14, 17	14, 17	12	11	13	12	12	12	12	12	10	10		



# AQAID

AQAID	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>ASMAUL HUSNA</b>																
The concept of Allah's 99 beautiful names			11	11					9, 10, 11, 12, 13	9, 10, 11, 12, 13			8	8		
Learn 20 names with meaning	11	11	11	11					9, 10, 11, 12, 13	9, 10, 11, 12, 13						
Learn 25 names with meaning	12	12	12	12					9, 10, 11, 12, 13	9, 10, 11, 12, 13						
Learn 25 names with meaning	13	13	13	13					9, 10, 11, 12, 13	9, 10, 11, 12, 13						
Learn the remaining 29 names with meaning	13	13	14	14					9, 10, 11, 12, 13	9, 10, 11, 12, 13						
Allah is Khaliq			5	5					7	7	5, 6	5, 6	5	5		
Allah is Rahman and Raheem			6	6	4, 5	4, 5	5, 6	5, 6			4, 5	4, 5				
Allah is Khabeer			7	7												
Allah is 'Afuww			7	7												
Allah is Hakim			7	7												
Allah is Rabb; He looks after everyone			8	8							6	6				
Allah is Raziq; He is the best provider			8	8							4, 6, 7	4, 6, 7	7	7		
Allah is Samee'			8	8												
Allah is Baseer			8	8												
Allah is Malik			9	9												
Allah is Ghafur			9	9												
Allah is Kabeer			9	9												
Allah is Muhyi			10	10												
Allah is Mumeet			10	10												
Allah is 'Adheem			10	10												
Allah is 'Aliyy			10	10												
The qualities of Beauty and Majesty									12							

# AQAID

AQAID	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>ADALAH</b>																
Allah loves us very much					7	7	8	8			6	6	6	6		
Basic explanation on Adalah	8	8	8	8	7	7	8	8	7, 8, 13	7, 8, 13	12	12	14	14		
Definition of Adl	8, 11	8, 11	14	14	9	9	10	10	9, 13	9, 13	12	12				
Opposite of adl is dhulm	10	10			13, 15	13, 15	14, 16	14, 16	13	13	12	12				
Justice of Allah according to the Qur'an	10	10	16	16	13, 15	13, 15	14, 16	14, 16	13	13	12	12				
Why is adalat one of the usool?			11	11	13, 15	13, 15	14, 16	14, 16	13	13	12	12				
Difference between justice and equality			9	9	9	9	10	10	13	13						
How does Adalah differ from equality?			15	15	13, 15	13, 15	14, 16	14, 16	13	13						
Difference between fairness and equality													8	8		
Why does Allah not give the same to everyone?					9	9	10	10					8	8		
Necessity of variation in Allah's creation			17	17												
Why can Allah not be unjust?	8	8	12	12	13, 15	13, 15	14, 16	14, 16	7, 13	7, 13						
If God is Just, why is there so much suffering and affliction?	14	14	14	14	13, 15	13, 15	14, 16	14, 16	13	13			10	10		
Philosophy of suffering and undesirable events in life			17	17	13, 15	13, 15	14, 16	14, 16	13	13			12	12		
Injustice (dhulm) and its negative effects			15	15	13, 15	13, 15	14, 16	14, 16	13							

# AQAID

	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
Sources of vice, evil and oppression			15	15	13, 15	13, 15	14, 16	14, 16	13						
If Allah has knowledge of future events, why does He not stop injustice, evil and oppression?			16	16					13						
Meaning of Lutf and how it differs from Adl			16	16	13, 15	13, 15	14, 16	14, 16							
Nubuwwah, Imamah and Ma'ad are examples of Allah's grace			17	17											
Good is intrinsically good, and not because Allah has commanded it. Likewise, evil is intrinsically evil			15	15	13, 15	13, 15	14, 16	14, 16	13						
Our knowledge is limited and therefore our judgment is relative			16	16					13						
Asking Allah to forgive us through His mercy and not His justice					8	8	9	9							
Why should someone who sins for a short while be punished for eternity?									13						
Allah's actions are based on Hikmah (wisdom)	11	11	10	10	13, 15	13, 15	14, 16	14, 16				10	10		
Allah's actions are not without purpose	12	12	16	16	13, 15	13, 15	14, 16	14, 16							

# AQAID

	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>Adalah according to the Ja'fari school</b>															
Jabr and Qadr - definitions			13, 17	13, 17											
Ikhtiyar - definition			17	17											
Predestination vs. Free will			17	17	13, 15	13, 15	14, 16	14, 16	13			14	14		
Conscience of human beings denies predestination									13						
Incident of Bahloul relating to Jabr and Qadr			13	13											
Shi'i belief in 'amr bain al-amrain'			17	17					13						
Guidance and error are in God's hands									13						
<b>Adalah according to other schools of thought</b>															
Belief of different sects of Islam on the justice of Allah			16	16											
The difference in understanding of adalah between the Shi'a and Sunni schools					13, 15	13, 15	14, 16	14, 16							
<b>Bada</b>															
Definition of bada			17	17											
Shi'i belief in bada			17	17											

AQAIID	AGE WHEN TOPIC IS TAUGHT														AQA		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS			
<b>NUBUWWAH</b>																	
Basic explanation on Nubuwwah					7, 8	7, 8	8, 9	8, 9	7, 8, 14	7, 8	7	7					✓
Logical reasons for necessity of nubuwwah			15	15	13, 15	13, 15	14, 16	14, 16	14	13	6	6					✓
Difference between knowledge and a Nabi who guides			15	15					14		12	12					✓
Human intellect is not sufficient for guidance			15	15					14		12	12					
Total number of anbiyaa	6	6	6	6	7, 8	7, 8	8, 9	8, 9	7, 8	7, 8			7	7			
Name of the first Prophet	6	6	6	6	7, 8	7, 8	8, 9	8, 9	7, 8	7, 8			5	5			
Name of the last Prophet	6	6	5, 6	5, 6	7, 8	7, 8	8, 9	8, 9	7, 8	7, 8			5	5			
Names of Ulul 'Azm prophets	6	6	6	6	8, 9	8, 9	9, 10	9, 10	7, 8	7, 8			7	7			
Names of prophets in the Qur'an										13			8	8			
Names of prophets who are still alive			7	7						10			8	8			
<b>Shari'ah</b>																	
Definition of shari'ah			17	17					14		12	12					✓
Role of shari'ah in society			17	17					14		12	12					✓
Changes in shari'ah - how, when and why?			17	17							12	12					
Shari'ah of previous anbiya and their mode of revelation			17	17							12	12					
Shari'ah is final and cannot be altered			17	17							12	12					
Hadith of the Prophet (S) are a basis for shari'ah			17	17							12	12					✓
Similarities and differences between the Qur'an, hadith and hadith al-Qudsi													11	11			
History of the development of hadith literature													15	15			
Major Shi'i sources of hadith													15	15			
Major Sunni sources of hadith													15	15			

AQAIID	AGE WHEN TOPIC IS TAUGHT														AQA		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS			
<b>Anbiya</b>																	
The need for anbiya	9	9	12	12	13, 15	13, 15	14, 16	14, 16	14	13	5	5	10	10			✓
What is the role of anbiya?	9	9	9	9	13, 15	13, 15	14, 16	14, 16	14	13	5, 11	5, 11	5	5			✓
All prophets had a common mission - to preach Islam (submission to Allah)			9	9							13	10	8	8			✓
What qualifications must Anbiya possess?			9	9	7	7	8	8		13	7	7					✓
Qualities of a Nabi			15	15	9	9	10	10	8	8	7, 11	7, 11					✓
Anbiya connection between material & divine realms											13	10	10				
Why are there no anbiya in this century			10	10					14								
Why more than one Nabi was sometimes sent to the same people at the same time			10	10													
How does Allah communicate with the anbiya?					9	9	10	10	8	8	7	7	8	8			
Anbiya had unique lifestyles: sincerity, struggle, outstanding intellect and knowledge			15	15							7	7					
Our responsibilities towards past anbiya			17	17													
<b>Ismah of prophets</b>																	
Anbiya are infallible	12	12	11	11					14	13	7	7	11	11			
Meaning of Ismah			16	16					14	13	12	12					
How can a person be ma'sum?										13	12	12					
Proof of Ismah from the Qur'an			16	16							12	12					
Proof of Ismah from the ahadeeth			16	16							12	12					
Logical reasons for necessity of ismah in anbiya	12	12	16	16					14		12	12					
Misinterpretation of Qur'anic verses on Ismah of the prophets			16	16													
Some traditions from non Shii books damaging the Ismah of Nabi Muhammad (saw)			16	16													

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	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Tark al-Awla</b>																
Tark al-Awla - definition			16	16									11	11		
Examples of tark al-Awla			16	16												
How does Tark al-Awla conflict with Ismah?			16	16												
Portrayal of tark al-awla as a sin in the Bible			16	16												
<b>Rusul and divine books</b>																
Difference in meaning between Nabi and Rasool			6	6					8	8	12	12	10	10		
Names of the heavenly books and who they were revealed to	6	6	7	7	8, 9	8, 9	9, 10	9, 10	8	8	12	12	7	7		
<b>The Qur'an</b>																
The Qur'an is the final book of God					7	7	8	8	14		7	7	7	7		✓
The Qur'an was revealed to Nabi Muhammad (S)					7	7	8	8	14		7	7				✓
The revelation of the Qur'an											7	7				✓
The Qur'an is a living miracle			17	17					14		13	13	7, 11	7, 11		✓
The authority of the Qur'an											13	13				✓
The Qur'an's effect on Muslims			16	16	13, 15	13, 15	14, 16	14, 16	14							✓
The world view of the Qur'an									14							
The use of Qur'an in worship and everyday life																
Importance of reciting the Qur'an													7	7		✓
Importance of learning and memorising the Qur'an													7	7		✓

# AQAID

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
The Qur'an is a source of Islamic law											13	13				✓
The authority of the Qur'an compared to the hadith and sunnah																✓
To what extent can the Qur'an be the only source of guidance a Muslim needs?																✓
Are Qur'anic commandments for all times and places?																✓
Who has the authority to interpret the Qur'an?																✓
The Qur'an and modern scientific discoveries									14							
Tahreef in the Qur'an - definition													11	11		
Shi'i view on tahreef													11	11		
Nasikh and mansukh - definitions													13	13		
Muhkam and mutashabih - definitions													13	13		
Makki and madani - definitions													13	13		
Asbab an-nuzul - definition													13	13		
History of the compilation of the Qur'an													15	15		✓
How the Qur'an has been preserved													15	15		✓
The seven reciters													15	15		
<b>Miracles</b>																
Miracles - definition	14	14	14	14	13, 15	13, 15	14, 16	14, 16	9, 14	9	12, 13	12, 13	10	10		
Miracles are a tool and source of evidence for the anbiya	14	14	16	16	13, 15	13, 15	14, 16	14, 16	14	13	12, 13	12, 13				
Difference between miracles and magic			16	16	13, 15	13, 15	14, 16	14, 16	14				10	10		
Difference between miracles and superstitions									14							
Difference between miracles and extraordinary deeds									14							
Examples of miracles performed by various prophets	14	14	16	16	13, 15	13, 15	14, 16	14, 16	9, 14	9, 13	12	12	10	10		

AQAIID	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		GCSE AS/A2	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Nabi Muhammad (S)</b>																
Showing love and respect for Nabi Muhammad (saw)	6	6	5	5												
Reciting salawat after the name of the Prophet	6	6	6	6	4	4	5	5	7	7	4	4				
Nabi Muhammad is the seal of the anbiya			12	12					14		4	4			✓	✓
The Holy Qur'an is revealed to the Prophet as a miracle and guide; is unchanged			13	13					14		7	7			✓	
The Prophet's sayings are hadith - a source of Islamic law											13	13			✓	
The Prophet's actions are the sunnah - a source of Islamic law											13	13			✓	
The Prophet's names and titles			17	17												
The Prophet (S) mentioned in other scriptures			17	17												
Refuting the arguments of the Qadiyanis regarding the finality of the Prophet (S)			17	17												

AQAIID	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		GCSE AS/A2	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>IMAMAH</b>																
Who are the Ahlul Kisa/Panjetan?	5	5	5	5					8	8	13	13	6, 8	6, 8		
Names of first and last Imams	5	5			7, 8	7, 8	8, 9	8, 9					5	5		
Names of the 12 Aimmah	5	5	5	5	7, 8	7, 8	8, 9	8, 9	7, 8	7, 8	5	5	7	7		
The 14 masumeen - who are they?	5, 7	5, 7	5	5	8	8	9	9	8	8			7	7		
Who are the Ahlul Bayt?									8	8			5	5		
Saying (AS) after the names of the Imams	7	7	7	7									7	7		
Basic explanation on Imamah	9	9	7	7	7	7	8	8	7, 14	7	5	5	5	5		
Necessity of Imamah	9	9	10, 15	10, 15	8, 13	8, 13	9, 14	9, 14	14		5	5	9, 10	9, 10		
Belief in Imamah is an usool of Shi'a Islam	9	9	15	15					14		13	13				
Proof of Imamah from the Qur'an									14							
Proof of Imamah after rasulallah in hadith			17	17					14		13	13	12	12		
Relationship between Nubuwwah and Imamah			7	7	13, 15	13, 15	14, 16	14, 16	14		7	7	9	9		
Imams are guides after the Prophet	9	9			8	8	9	9	14		5, 7, 13	5, 7, 13	5	5		
Message of the Prophet continues in Imamah			15	15					14		7, 13	7, 13				
Sayings of Imams are part of hadith			17	17												
Teachings and actions of Imams are a basis for Islamic tenets			17	17												
Visiting the graves of the Ma'sumeen is a form of pilgrimage			17	17												
Celebrating their births and commemorating their deaths is a recommended act			17	17												

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	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
The rituals of commemorating the martyrdom of Imam Husain are a form of Ibadah			17	17												
Situations where rituals can become a form of shirk			17	17												
Why it is necessary for an Imam to exist at all times									14							
Duties and responsibilities of an Imam					13	13	14	14	14		13	13				
Necessity of obedience to the Imams			15	15							13	13				
Qualities of an Imam			9	9	9, 13	9, 13	10, 14	10, 14	14		7	7	9, 10	9, 10		
Imams are divinely appointed	13	13	9	9	8	8	9	9	14		5	5	12	12		
Qur'anic and logical proof for the necessity of divine appointment					13, 15	13, 15	14, 16	14, 16	14				12	12		
Imams are infallible	12	12	11	11	13, 15	13, 15	14, 16	14, 16			7	7	11	11		
Imamah - the root cause of sunni shi'i differences			17	17					14							✓

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	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Khilafa</b>																
Concept of Imamah and khilafah			15	15							13	13			✓	✓
Difference between Imamah and Khilafah			10	10							13	13	9	9	✓	✓
The role and status of a caliph: Shi'i and Sunni perspectives																✓
Conditions of an Imam or Khalifa as demanded by divine law			15	15												
Appointment of Khalifa by Allah	13	13	12	12					14		11	11				
Logical reasoning as to who deserves to be a khalifa and Imam			15	15												
Qualifications of a Khalifa - the Sunni viewpoint			16	16							11	11				
Different methods recognised by the sunnis for the appointment of a Khalifa			17	17					14		11	11				✓
There is no uniformity in appointment of various khulafa			16	16					14		11	11				
The Prophet's command is more important than the opinion of the majority									14		13	13				
<b>Succession to the Prophet (S)</b>																
The system of leadership in Islam			15	15							8	8				
Islam is a complete religion and has explained the appointment of successors to the Prophet			16	16					14		11	11				
Vicegerents of previous prophets			15	15												
Superiority of Imam Ali and the Ahlul Bayt	13	13	13, 17	13, 17							8	8				
Imam Ali's superiority and excellence as next to Nabi Muhammad (S)			16	16							8	8				
Imam Ali's superiority in comparison to the other khulafa			16	16							11	11				

AQAIID	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
Various instances where the Prophet declared Imam Ali as his successor			16	16					14						
The Da'wat dhu al-Ashira			12	12					14		8	8	12	12	
Event of Mubahala			13	13					14		8	8			
The event of Ghadir - Formal declaration of Imam Ali as the Prophet's successor			12	12					14		8, 11, 13	8, 11, 13	12	12	
Hadith al-Kirtas			12	12									12	12	
Hadith al-Manzila			12	12					14				12	12	
Hadith al-Thaqalain			13	13					14				12	12	
Hadith of Safina			13	13					14				12	12	
Hadith al-Kisa			13	13									8	8	
Wilayah - definition and explanation											8	8			
Proof for 12 successors to the Prophet			13	13					14		13	13			
Love of Akraba			13	13							8	8			
Ayat al-Tathir			13	13	13, 15	13, 15	14, 16	14, 16			8	8			
Ayah of Salawat			13	13											
Ayah of 'Ulil Amr'													12	12	
<b>Ilm al-ghaib</b>															
What is 'ilm al ghaib (Knowledge of the hidden)?													13	13	
Why should knowledge be hidden?															
Do Imams have 'ilm al-ghayb?															

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>The Mahdi</b>															
The concept of the Mahdi			16	16					14		12	12			
Belief in the Mahdi according to the Holy Qur'an			16	16							12, 13	12, 13			
Prophecies of the Prophet concerning the Mahdi found in Shii books			16	16					14						
Prophecies of the Prophet concerning the Mahdi found in Sunni books			16	16							13	13			
Non Muslim beliefs on the coming of 'the saviour'			16	16											
Sunni concept of the Mahdi			16	16											
Other Shii concepts and beliefs concerning the Mahdi - Aga Khanis and Bohras			16	16											
<b>The Imam of our time</b>															
Necessity of remembering the Imam of our time all the time									8	8			9	9	
Saying 'ajjalallahu farajah...'													9	9	
How do we show our respect when the name of the 12th Imam is mentioned?					7, 9	7, 9	8, 10	8, 10							
<b>Taqiyyah</b>															
Taqiyyah - definition			17	17									11	11	
The validity of taqiyyah			17	17									11	11	
Nifaq - definition													11	11	
How does taqiyyah differ from nifaq?													11	11	
Taqiyyah in Qur'an, hadith and history													11	11	
The incident of Ammar Yassir			17	17											
Nifaq in Qur'an, hadith and history													11	11	

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Tawassul</b>																
The concept of tawassul and wasila			17	17									15	15		
Tawassul in the Qur'an													15	15		
Tawassul in the Hadith													15	15		
Common misconceptions about Tawassul													15	15		
<b>Other Shi'i schools</b>																
Aga Khanis - brief introduction to their beliefs			17	17												
Bohras - brief introduction to their beliefs			17	17												
Zaidis - brief introduction to their beliefs			17	17												
Druzes - brief introduction to their beliefs			17	17												
<b>Sunni schools</b>																
The four madhahib of Sunnis and their basic beliefs			17	17												

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>MA'AD</b>																
Basic explanation on Qiyamah	10	10	10	10	7, 8, 9	7, 8, 9	8, 9, 10	8, 9, 10	7, 8	7, 8	9	9	7	7		
Necessity of qiyamah	10	10	10	10	7, 9	7, 9	8, 10	8, 10	7	7	7	7	9	9	✓	✓
Necessity for belief in resurrection	10	10	16	16	13, 15	13, 15	14, 16	14, 16	15		13	13			✓	✓
Proofs of resurrection in the Qur'an									15							
Arguments against resurrection and their refutation					13, 15	13, 15	14, 16	14, 16	15							
The survival of the soul: A sign for resurrection									15							
Is resurrection physical or spiritual?									15							
Necessity for belief in a day of judgment			16	16	13, 15	13, 15	14, 16	14, 16			13	13	10	10	✓	✓
Effects on belief in qiyamah on our lives			10, 17	10, 17	13, 15	13, 15	14, 16	14, 16	15		10	10	9	9		✓
Concept of reward and punishment			11	11	13, 15	13, 15	14, 16	14, 16			8	8	6	6		✓
Different names of Qiyamah and their meanings			12	12									9	9		
Different names for judgement in the Qur'an			16	16												
Only Allah knows the exact timing of Qiyamah			16	16												
Allah's glad tidings for paradise and warning for punishment											9	9	11	11		
Creation of humans as proof of resurrection and life after death			15	15					15		10	10				
Islam teaches us to prefer the Akhirah over the dunya			16	16							13	13				
Preparing for life after death											10	10				
Philosophy behind not giving immediate reward and punishment			16	16												



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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Death</b>																
Meaning of death			13	13	13, 15	13, 15	14, 16	14, 16	15							
Verses of the Qur'an on death					13	13	14	14								
Death is a transition			15	15					15							
Different forms of death and which is the best			17	17												
Fear of death			17	17					15							
Preparing for death - recommended acts			17	17	13	13	14	14								
How does death come?					13	13	14	14								
Allah sends two angels - Mushkiyah and Munsiyah					13	13	14	14								
Raqeeb and Ateed					13	13	14	14								
Imam Ali visits the dying person					13	13	14	14								
The taking of the soul												12	12			
Sakarat al-Mawt												12	12			
Events immediately after death			15	15	13	13	14	14								
<b>Barzakh</b>																
What is barzakh?	14	14	12	12	13	13	14	14			13	13	10	10		
What happens in barzakh?			14	14							13	13	10	10		
Historical and scientific proofs of barzakh			17	17	13	13	14	14								
There are three groups of people in barzakh - true believers, disbelievers and those who fall in neither of the two categories					13	13	14	14								
The questioning in the grave will be done by Munkar and Nakir					13	13	14	14			13	13	10	10		
What questions will be asked in the grave?					13	13	14	14			13	13				
What happens if one answers the questions correctly or incorrectly					13	13	14	14								
Fishar al-qabr					13	13	14	14					10	10		

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Day of judgment</b>																
Signs of al-Ma'ad			12	12							13	13				
Day of judgment - 1st and 2nd trumpets			16	16	13, 15	13, 15	14, 16	14, 16			13	13	11	11		
Resurrection of bodies from the graves			17	17	13, 15	13, 15	14, 16	14, 16			13	13	11	11		
Examples of resurrection in history			17	17											✓	
Mahshar - the gathering place					13, 15	13, 15	14, 16	14, 16	15				11	11		
Mizan - brief explanation	14	14	14, 17	14, 17	13, 15	13, 15	14, 16	14, 16	15				11	11	✓	
Hisab - brief explanation	14	14	14, 17	14, 17	13, 15	13, 15	14, 16	14, 16	15				11	11	✓	
The book of deeds			17	17	13, 15	13, 15	14, 16	14, 16	15				11	11	✓	
Recording of deeds by Kiraman Katibeen			17	17									10	10	✓	
Sirat - brief explanation	14	14	14, 17	14, 17	13, 15	13, 15	14, 16	14, 16					11	11		
The questioning of Rasul and their nations													11	11		
The questioning of the limbs			17	17									11	11		
Honouring of the Prophet on the day of judgment					13, 15	13, 15	14, 16	14, 16								

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Heaven and hell</b>																
Jannah - brief explanation	14	14	14, 17	14, 17	13, 15	13, 15	14, 16	14, 16	15		11	11	14	14		
Good Muslims go to Jannah					9	9	10	10	7, 8, 15	7, 8	6	6	6	6		✓
Good deeds are rewarded and evil deeds are punished									8, 15	8	7	7				
Names and description of Jannah in the Qur'an					13, 15	13, 15	14, 16	14, 16			13	13	14	14		
Jahannam - brief explanation	14	14	14, 17	14, 17	13, 15	13, 15	14, 16	14, 16	15		11	11	14	14		✓
Description of hell in the Qur'an					13, 15	13, 15	14, 16	14, 16			13	13	14	14		
Names of hell in the Qur'an					13, 15	13, 15	14, 16	14, 16								
Heaven and hell are the embodiment of our deeds									15							
<b>A'raf</b>																
Meaning of A'raf			17	17	13	13	14	14					14	14		
Who are the ashab al-A'raf?					13	13	14	14					14	14		
<b>Shafa'ah</b>																
Shafa'ah - definition			17	17	13, 15	13, 15	14, 16	14, 16					12	12		
Verses of the Qur'an on shafa'ah					13, 15	13, 15	14, 16	14, 16								
Who can get shafa'ah?			17	17	13, 15	13, 15	14, 16	14, 16					12	12		
Who can give shafa'ah?			17	17	13, 15	13, 15	14, 16	14, 16					12	12		
Responding to objections on shafa'ah			17	17												
Tajassum al-a'mal - definition													15	15		
Tajassum al-a'mal - explained													15	15		

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Soul</b>																
Man has both body and soul			15	15												
Nafs, Ruh, Qalb and Fuad - simple Qur'anic definitions			15	15												
Soul according to the Holy Qur'an			15	15												
Soul according to the materialists			15	15												
Arguments against the materialists			15	15												
The soul is immortal													12	12		
Necessity of human soul to exist beyond death			15	15									12	12		
Philosophy of dedicating virtuous acts to the souls of the dead			15	15												
Practice of non-Islamic rituals for the dead			15	15												
<b>Raj'ah</b>																
Raj'ah - a Shii belief			16	16	13	13	14	14					13	13		
Qur'anic proof for raj'ah			16	16	13	13	14	14					13	13		
Proof from ahadith on raj'ah			16	16	13	13	14	14					13	13		
Arguments against raj'ah and their refutation			16	16									13	13		
Sunni view on raj'ah			16	16												
Transmigration of soul and re-incarnation - brief explanation			16	16												
Difference between raj'ah and reincarnation																
Arguments against reincarnation and transmigration of soul			16	16												

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AQAID	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			GCSE AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>ANGELS</b>																
Definition	9	9	9	9					8	8			8	8	✓	
The nature and role of angels	9	9	9	9											✓	
Names of the four arch-angels			9	9					8	8			8	8		
Roles of the four arch-angels			9	9					8	8			8	8		
Functions of Raqib and Atid													8	8	✓	
Functions of Munkar and Nakir					13, 15	13, 15	14, 16	14, 16					8	8		
Functions of Ridwan and Malik													8	8		
<b>NURSERY RHYMES</b>																
Balaghal 'ula bikamalihi (Arabic)	5	5														
Li khamsatun (Arabic)	5	5														
Beautiful works of Allah (English)	5	5														
Pak hamara kalema hai (Urdu)	5	5														
Pratham Ali (Gujrati)	5	5														





# EXHIBIT-2C

FIQH

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>1</b>	<b>INTRODUCTION</b>															
	Definition of fiqh								12	12						
	Definition of shari'ah								14	14			12	12		
	Why should a Muslim follow the shari'ah?												12	12		
	Classification of sharia laws: Ibadat, 'uqud, iqa'at and ahkam												12	12		
	Correct recitation of Bismillah	5	5	5	5	4	4	5	5			5	5	4	4	
	Translation of Bismillah	5	5	5	5	4	4	5	5			6	6	4	4	
	Importance of saying Bismillah	5	5	5	5	4	4	5	5			6	6	4	4	
	Correct recitation of Salawat	5	5	5	5	4	4	5	5			5	5	4	4	
	Translation of Salawat	5	5	5	5	4	4	5	5			6	6	4	4	
	Importance of reciting salawat	5	5	5	5							6	6	4	4	
	Correct recitation of ta'awwudh											5	5			
	Translation of ta'awwudh											6	6			
	Standing up on hearing the name of 12th Imam															
	List of furoo ad-din	8	8	13	13	8	8	9	9	7, 8	7, 8	7, 8	7, 8	12	12	
	Meaning and brief explanation of each furoo ad-din	8	8	13	13	8	8	9	9	7, 8	7, 8	9	9	12	12	

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>2</b>	<b>TAQLID</b>															
	Definition of taqlid and muqallid	11	11	8	8	12	8, 9, 13	13	9, 10, 14	8, 12	8	8, 9	8, 9	9	9	
	The concept of taqlid	12	12	11	11	12	8, 13	13	9, 14	12	9	8, 14	8, 14	9	9	
	Necessity of taqlid	12	12	12	12	12	13	13	14	9	9	9, 14	9, 14	9	9	
	Taqlid only in furoo' and not in usool - why?	14	14	14	14	12	13	13	14			9	9	12	12	
	Who is a Mukallaf? (definition)									14				9	9	
	When does one start doing taqlid?					12	8, 13	13	9, 14	12	9			9	9	
	Niyyah for muqallid - necessity + how to perform it	14	14	8, 14	8, 14	12	13	13	14					9	9	
	What if one did not start taqlid on becoming baligh?	14	14	14	14	12	13	13	14							
	Meaning of following on ihtiyat	12	12											12	12	
	Definition - Ijtihad and mujtahid	11	11	11	11	12	8, 9, 13	13	9, 10, 14	9, 13	9	9	9	9	9	
	Necessity of ijthihad			11	11					13	12			12	12	
	Qualities of a mujtahid	11	11	11	11	12	13	13	14	12	13			12	12	
	Meaning of 'Adil'	13	13							15						
	Names of current mujtahideen and a'lam	11, 12	11, 12	12	12	12	13	13	14	12						
	Subjects/sciences taught in ijthihad	14	14	14	14					15						
	How to ascertain who is the mujtahid al-a'lam?			11	11	12	13	13	14	12, 15	13					
	Names of previous a'lam mujtahideen	12	12	12	12					12, 15						

FIQH	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
Definition - Marja; A'lam	13	13			12	13	13	14	13	12	9	9	9	9		
How to select a marja for taqleed			14	14					15	13			12	12		
Ways of obtaining rulings of a marja	13	13	13	13	12	13	13	14		13	14	14				
Using the risala of a marja										13	14	14				
Following the fatawa of a dead mujtahid	12, 14	12, 14	14	14												
Remaining on the taqlid of a dead mujtahid			15	15												
Waly al-Faqih: Definition									15							
Brief biography of Ayatullah Seestani									15	13						
The four sources of Islamic law			16	16	12	13	13	14	15	13			12	12		
Teachings of Ma'sumeen regarding taqlid and ijti had			16	16					15		14	14	12	12		
The 4 famous books of shia hadith			16	16												
Simple procedure for deducing a fatwa from the four sources of Islamic law			16	16												
Reasons for differences in fatawa of different mujtahids			16	16	12	13	13	14	15		14	14				
Ilm al-Hadith: Definition and brief introduction			17	17												
Ilm al-rijaal: Definition									14							
Sanad - Different types of chains of transmission			17	17												
Methods used for verification of authenticity of ahadith			17	17												

FIQH	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
Definitions and examples - wajib, mustahab, mubah, makrooh and haraam			8	8	6, 8	6	7, 9	7	7	7	8	8	12	12		
Niyyah - definition + How to perform					7	7	8	8	10	10	8	8	12	12		
Types of wajib actions: Aini, Kifai, Takhyiri, Fawri	13	13	13	13	11	11	12	12	12		10	10	12	12		
Definitions - halal and haram			8	8												
Things which are haram are harmful to our health													8	8		
Definitions - Ihtiyat wujubi and mustahabi	13	13	14	14	12		13		13	13			12	12		
Application of Ihtiyat al-wujubi and mustahabi			15	15	12		13		13	13	9	9	12	12		

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
3	<b>BULOUGH</b>															
	When do boys and girls become baligh?			13			8, 9	9, 10	12	12	9	9				
	Signs of buloogh in boys	11	11	13	-							12, 13				
	Signs of buloogh in girls	11	8, 11										10, 11, 12			
	Mumayyaz - definition and important rules								12	12						
	Responsibilities of a mukallaf			13	-											
	Evils of masturbation	13		13	13											
	Characteristics of Manii (semen)	13		13	13											
	Rulings on keeping a beard					15	15	16	16	15		14				
	Personal hygiene: removal of pubic hair															
	Muharramaat in the state of janabah	13	13	13	-							12, 13, 14				
	Makroohaat in the state of janabah	13	13	13	-							12, 13, 14				
	Muharramaat in the state of haidh and nifas	13	13	-	13											
	Makroohaat in the state of haidh and nifas				-		13									
	Najis sweat on clothes of salaah			13	13											

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
4	<b>BLEEDING IN WOMEN</b>															
	Haidh - Introduction and rulings			-	9		13	14		12		10, 11		12, 13		
	Categories of women in haidh						13	14		12				12, 13		
	Istihaza - Introduction and rulings			-	9		13	14		12		10, 11				
	Types of Istihaza				-		13	14		12						
	Differences between haidh and istihaza		12		-		12			12						
	Nifas - Introduction and rulings		14		-		13	14		12		14				
	Differences between haidh, nifas and istihaza		14		-		14			12						
	Things that are haraam in haidh and nifas						13	14		12				12		
	Things that are makrooh in haidh and nifas						13	14		12				12		
	Rules of salat and sawm in haidh and istihaza											12, 13		12		



	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
5	<b>NAJASAH</b>															
	Definitions - najis, najasah, najis ul-ain	8	8	8	8	7, 9	7, 8	8, 10	8, 9	9, 13	9	9	9	10	10	
	Philosophy of najasah and taharah															
	List of things which are ain najis	8, 10	8, 10	8, 10	8, 10	9, 12	8, 12	10, 13	9, 13	9, 13	9	12	12	10	10	
	Najasah: Beer and mild beer	11	11													
	Description of semen	13		13												
	Rulings regarding things which are ain najis			10	10	12	12	13	13	13				10	10	
	How najasah spreads	13	13	9	9	9	8	10	9		9	9				
	Difference between najis and mutanajjis			10	10											
	How to determine if something is najis	13	13								9	9	10	10		
	Hadath and Khabath - Definitions and brief explanation	13	13	13	13					13		12	12			
	Rulings on daimul hadath			16	16											

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
6	<b>TAHARAH</b>															
	Definition of the words TAHIR and PAK	8	8	8	8	6	6	7	7			9	9	10	10	
	How to make a najis thing tahir using water	10	10	8	8	7	7	8	8			9, 10	9, 10	10	10	
	Basic toilet etiquette - basic	7	7	7	7	9	8	10	9	9	9			6	6	
	Toilet etiquette - wajib actions	12	12			9, 11	8, 11	10, 12	9, 12	13	12	10	10			
	Toilet etiquette - mustahab actions					9, 11	8, 11	10, 12	9, 12	13	12	10	10	6	6	
	Toilet etiquette - makrooh actions					9, 11	8, 11	10, 12	9, 12	13	12	10	10			
	Toilet etiquette - haraam actions	12	12			9, 11	8, 11	10, 12	9, 12	13	12	10	10	6	6	
	Definition of Istinja	12	12	12	12											
	Definition of Istibra	12	12	12	12	11		12		13		10				
	How to perform istibra after urination and discharge of semen			15	15	11		12		13		10, 11, 12				
	Rulings on Istibra			16	16	11		12		13		12				

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>7</b>	<b>MUTAHHIRAAT</b>															
	Definition of mutahhiraat	9	9	9	9	7, 9, 12	7, 8, 12	8, 10, 13	8, 9, 13	13	9	9	9	10, 11	10, 11	
	Forms of mutahhiraat - Arabic terminology	9	9			12	12	13	13	13	9	12	12	10, 11	10, 11	
	Forms of mutahhiraat - definitions									13	9	12	12	10, 11	10, 11	
	Water as a mutahhiraat	9	9	9	9	7, 9, 12	7, 8, 12	8, 10, 13	8, 9, 13	13	9	9	9	10	10	
	How water makes mutanajjis objects tahir	9	9	10	10	12	8, 12	13	9, 13	13		9	9	10	10	
	Types of water: Qalil, kathir and kur	9	9	9	9	9, 12	8, 12	10, 13	9, 13	13				10	10	
	Definitions - mutlaq and mudaaf	9	9	9	9	7, 9, 12	7, 8, 12	8, 10, 13	8, 9, 13	9	9	9	9	10	10	
	Definitions - mubah and ghasbi			9	9											
	Mutahhiraat - Earth, sun, Istihala	10	10	11	11	12	12	13	13	13						
	Mutahhiraat - Inqilab, Islam, Intiqal	11	11	12	12	12	12	13	13	13						
	Mutahhiraat - Taba'iyah, Ghaibat al-Muslim, Zawal al-Ain	13	13	13	13	12	12	13	13	13						
	Mutahhiraat - Istibra and blood remaining after slaughter	13	13	13	13	12	12	13	13	13						

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>8</b>	<b>WUDHOO</b>															
	When is it wajib to perform wudhoo	7	7	7	7	6, 8, 9, 10	6, 8, 9, 10	7, 9, 10, 11	7, 9, 10, 11	7, 12	7	9	9	11	11	✓
	When is it mustahab to perform wudhoo	7	7	7	7	6, 8, 9, 10	6, 8, 9, 10	7, 9, 10, 11	7, 9, 10, 11	7, 12	7	9	9	11	11	
	Wajib parts of wudhoo	8	8	8	8	6, 8, 9, 10	6, 8, 9, 10	7, 9, 10, 11	7, 9, 10, 11	7, 12	7	8	8	5, 9	5, 9	
	Mustahab parts of wudhoo	8, 12	8, 12	12	12	6, 8, 9, 10	6, 8, 9, 10	7, 9, 10, 11	7, 9, 10, 11	7, 12	7	8	8	9	9	✓
	Things that break wudhoo (mubtilat)	9	9	7, 9, 12	7, 9, 12	7, 8, 9, 10	7, 8, 9, 10	8, 9, 10, 11	8, 9, 10, 11	8, 12	8	8	8, 12	10	10	
	How to perform wudhoo	6, 8	6, 8	6, 8, 14	6, 8, 14	6, 8, 9, 10	6, 8, 9, 10	7, 9, 10, 11	7, 9, 10, 11	7, 10, 12	7, 10	7, 8	7, 8	5, 9	5, 9	
	Conditions for wudhoo (place, water, taharah, tartib and muwalat)	8, 12	8, 12	8	8	8, 9, 10	8, 9, 10	9, 10, 11	9, 10, 11	12	10	9	9	10	10	✓
	Utensils for wudhoo	12	12	9	9							9	9			
	Impediments for wudhoo	12	12	9	9	9	9, 10	10	10, 11	7	7	9	9			
	Dua whilst performing wudhoo	12	12	13	13					7	7	12	12	11	11	
	Qur'anic verses on wudhoo			17	17											
	Ahadith on the importance of wudhoo			17	17											

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Wudhoo jabira - Definitions What is jabira? When do we perform wudhoo jabira?  How to perform wudhoo jabira Why Shia perform wudhoo differently from Sunni Muslims			13	13	12	12	13	13	12	13	15	15			
<b>9</b>	<b>GHUSL</b>															
	Definition of ghusl	9, 11	9, 11	9	9	11, 12	9	12, 13	10	13	12	10	10	9	9	
	Wajib ghusls		9	9	9	11, 12	12, 13	12, 13	13, 14	13	12	14	12, 14			
	Mustahab ghusls	11	11	9	9	11, 12	12, 13	12, 13	13, 14		12			11	11	
	Conditions of ghusl			9	9	11, 12	9, 12, 13	12, 13	10, 13, 14	13	12			9	9	
	Conditions of water and place for ghusl			9	9	11, 12	12	12, 13	13	13	12			9	9	
	How to perform ghusl tartibi	9, 13	9, 13	9, 17	9, 17	11, 12	9, 12, 13	12, 13	10, 13, 14	13	12	10	10	9	9	
	How to perform ghusl irtimasi	9, 13	9, 13	13	13	11, 12	9, 12, 13	12, 13	10, 13, 14	13	12	10	10	11	11	
	Mustahab actions of ghusl Doubts in ghusl Ghusl of Friday			10	10							10	10	9	9	

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Ghusl of janabah + rulings Ghusl of haidh	13	13	13	13			12, 13	13, 14			12		10, 11, 12, 13		
	Ghusl of nifas Ghusl of istihaza		12		9			12	13			12		10, 11, 12, 13		
	Ghusl of touching a dead body Ghusl jabira			13	13							14	14			
				15	15	12	12	13	13			15	15			
<b>10</b>	<b>TAYAMMUM</b>															
	Method of performing tayammum	11	11	9, 11, 14	9, 11, 14	12	12	13	13	12	13	9, 12	9, 12	9, 11	9, 11	
	When to perform tayammum	11	11	11	11	12	12	13	13	12	13	9, 12	9, 12	9, 11	9, 11	
	Things on which tayammum can be performed	11	11	11	11	12	12	13	13	12	13	9, 12	9, 12	9, 11	9, 11	
	Tayammum jabira			15	15	12	12	13	13			15	15			

	FIQH	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI			AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>11</b>	<b>ADHAAN</b>																
	Definition					5	5	6	6	7	7	7	7				✓
	Importance of adhaan					5	5	6	6	7	7						✓
	Reward for reciting adhaan																
	Correct arabic recitation	6	6	6	6	5, 7, 8, 9, 10, 12	5, 7, 8, 9, 10	6, 8, 9, 10, 11, 13	6, 8, 9, 10, 11	7, 8	7, 8	7, 8	7, 8				
	Translation of adhaan			8	8	5, 7, 8, 9, 10, 12, 15	5, 7, 8, 9, 10, 12, 15	6, 8, 9, 10, 11, 13, 16	6, 8, 9, 10, 11, 13, 16	7, 8	7, 8	8	8				
	Rulings on adhaan			16	16	8, 9, 10	8, 9, 10	9, 10, 11	9, 10, 11								
	The role of the muazzin																✓

	FIQH	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI			AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>12</b>	<b>IQAMAH</b>																
	Definition					5	5	6	6	7	7	7	7				✓
	Importance of iqamah									7	7						✓
	Reward for reciting iqamah																
	Correct arabic recitation	6	6	6	6	5, 7, 8, 9, 10, 12	5, 7, 8, 9, 10	6, 8, 9, 10, 11, 13	6, 8, 9, 10, 11	7, 8	7, 8	7, 8	7, 8				
	Translation of iqamah			8	8	5, 7, 8, 9, 10, 12, 15	5, 7, 8, 9, 10, 12, 15	6, 8, 9, 10, 11, 13, 16	6, 8, 9, 10, 11, 13, 16	7, 8	7, 8	8	8				
	Rulings on iqamah			16	16	8, 9, 10	8, 10	9, 10, 11	9, 10, 11								
	Differences between adhaan and iqamah					5, 8, 9, 12	5, 8, 9	6, 9, 10, 13	6, 9, 10	10	10						
	When are adhaan and iqamah not necessary?			16	16												

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>13</b>	<b>SALAAT</b>															
<b>13a</b>	<b>The 5 Daily Salaat</b>															
	Names of the five daily wajib salaat	6	6	6	6	6	6	7	7	7	7	7	7	4	4	✓
	Number of rakaat in each wajib prayer	6	6	6	6	6	6	7	7	7	7	7, 8	7, 8	6	6	✓
	Postures and actions of salaat			6	6	6	6	7	7	7, 8	7, 8	5, 6	5, 6			
	Fadilat time for daily prayers	7	7	7	7	7	7	8	8	7	7					
	Importance of praying on time			8	8	15	10, 15	16	11, 16	7, 12	7					
	Age when daily prayers become wajib	7	7	7	7					9	9					
	Importance and benefits of salaat			8	8	15	10, 15	16	11, 16	12	10			5, 6, 7	5, 6, 7	
	Philosophy of salaat					15	10, 15	16	11, 16	11, 15	11					
	Types of wajib salaat									10	10	11	11			
	Method of performing salaat	7	7	7, 10, 15, 17	7, 10, 15, 17	7, 8, 9, 10, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	7, 8, 10	7, 8, 10	8, 9	8, 9	6, 7, 9	6, 7, 9	✓
	Jahriya and Ikhfatiyya - definitions					11	11	12	12	12		8	8			
	Jahriya and Ikhfatiyya - important rulings					11	11	12	12	12						
	How to pray when one is handicapped, injured or unable to pray normally			15	15							15	15			

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>13b</b>	<b>Muqaddamat al-salaat</b>															
	Muqaddamat al-salaat - Introduction	7	7	7	7	6, 7, 11, 13	6, 7, 13	7, 8, 12, 14	7, 8, 14	9	9	9	9			
	Times of daily salaat			8	8	10, 11	8, 10	11, 12	9, 11	7, 8	7, 8	9	9			
	Fadhilat times of daily salaat	7	7	8	8	10, 11	8, 10	11, 12	9, 11	7, 8	7, 8					
	Qadha times of daily salaat	7	7	8	8	10, 11	8, 10	11, 12	9, 11	7, 8	7, 8					
	Quiblah - definition and introduction	9	9	9	9	10	8	11	9	8	8	10	10	9	9	
	Philosophy of quibla									8	8			9	9	
	How to determine the quibla	9	9	9	9	10	8	11	9	8, 10	8, 10	10	10			
	What to do if one is unsure of the quibla	9	9			11	8	12	9	10	10					
	Situations when it is wajib to face the quibla	9	9	9	9											
	Situations when it is haraam to face the quibla	9	9	9	9							10	10			
	Definition of mihrab															
	Muqaddamat al-salaat - Taharah			8	8											
	Importance of niyyah			11	11	11	9	12	10	8	8					
	How to perform niyyah			11	11	7, 8, 9, 10, 11, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	8	8					

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Place of prayer and its conditions	10	10	11	11	10, 11	8, 10	11, 12	9, 11	9	9	9	9			
	Importance of praying in a mosque					11	10	12	11							
	Place of prayer - reward of praying at various mosques															
	Places where it is makrooh to pray															
	Clothes for prayer and their conditions	10	10	11	11	10, 11	8, 10	11, 12	9, 11	9	9	9	9	11	11	
<b>13c</b>	<b>Mubtilaat/Munafiyat al-salaat</b>															
	Things that make the salaata batil	9	9	9	9	7, 13	7, 10, 13	8, 14	8, 11, 14	8	8	8	8			
	Detailed explanation on things that make the salaata batil			9	9	11, 13	10, 13	12, 14	11, 14	9	9					
<b>13d</b>	<b>Tarik al-salaat</b>															
	Tarik al-salaat - definition			9	9					11, 12	11, 12					
	Tarik al-salaat - consequences	14	14	14, 17	14, 17	15	10	16	11	11, 12	11, 12					

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>13e</b>	<b>Rukn and ghayr-rukun</b>															
	Wajibat al-Salaat - Rukn + Non-rukun - Definitions	9	9	10	10	11, 15	8, 9, 15	12, 16	9, 10, 16	9, 15	9	8	8			
	Wajibat al-Salaat - Rukn - Detailed explanation and rulings on niyyah, takbiratul eham, qiyam, ruku' and sujood	11	11	11	11	11, 15	8, 9, 15	12, 16	9, 10, 16	10, 15	10	9	9			
	Wajibat al-Salaat - Non Rukn - Detailed explanation and rulings on qira'ah, dhikr, tashahud, salaam, tartib and muwalat			12	12	11, 15	8, 9, 15	12, 16	9, 10, 16	10, 15	10	9	9			
	Takbirat al-Ihram - correct recitation and translation									7, 8	7, 8	5, 6	5, 6			
	Qiyam: Why Shi'ah do not fold their hands in qiyam															
	Qira'ah - correct recitation of Fateha + Ikhlas	10	10	10	10	7, 8, 9, 10, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	7, 8	7, 8	6	6			
	Qira'ah - translation of Fateha + Ikhlas	10	10	10	10	12, 15	10, 12, 15	13, 16	11, 13, 16	7, 8	7, 8					

NAIROBI 1988	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA		
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
Dhikr of ruku' and sajdah - correct recitation	10	10	10	10	7, 8, 9, 10, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	7, 8	7, 8	6	6			
Dhikr of ruku' and sajdah - translation	10	10	10	10	12, 15	12, 10, 15	13, 16, 11, 13, 16	11, 13, 16	7, 8	7, 8					
Things which are makruh in ruku									10	10					
Things on which sajdah is allowed					11	9	12	10	10	10					
Khake shifa and its importance					11	9	12	10	10	10					
Wajib sujud in the Holy Qur'an and rulings pertaining to their performance					11	9	12	10							
Why Shi'ah pray only on natural surfaces															
Tasbihat al-arba' - correct recitation	11	11	10	10	7, 8, 9, 10, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	7, 8	7, 8					
Tasbihat al-arba' - translation	11	11	10	10	12, 15	12, 10, 15	13, 16, 13, 11, 16	13, 11, 16	7, 8	7, 8					

NAIROBI 1988	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA		
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
Tashahud - correct recitation	11	11	10	10	7, 8, 9, 10, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	7, 8	7, 8					
Tashahud - translation	11	11	10	10	12, 15	12, 10, 15	13, 16, 11, 13, 16	11, 13, 16	7, 8	7, 8					
Salaam - correct recitation	11	11	10	10	7, 8, 9, 10, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	7, 8	7, 8					
Salaam - translation	11	11	10	10	12, 15	10, 12, 15	13, 16, 11, 13, 15	11, 13, 15	7, 8	7, 8					
Tartib and muwalat - definition and explanation	12	12	10	10	11	8, 9	12	9, 10	10, 11	10, 11					
Qunoot - correct recitation	10	10	10	10	7, 8, 9, 10, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	7, 8	7, 8					
Qunoot - translation	10	10	10	10	12, 15	10, 12, 15	13, 16, 11, 13, 15	11, 13, 15	7, 8	7, 8					
Importance of qunoot									7, 8	7, 8					
Correct recitation and translation of other parts of salaah			10	10	7, 8, 9, 10, 15	7, 8, 9, 10, 15	8, 9, 10, 11, 16	8, 9, 10, 11, 16	7, 8	7, 8					

# FIQH

FIQH		AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
13f	<b>Ta'qibat al-salaat</b>															
	Ta'qibat al-salaat - Definition + Importance			9, 11	9, 11			10	11	8	8					
	Dua after fajr salaah	13	13	13	13											
	Translation of dua for fajr salaah															
	Dua after dhohr salaah	12	12	12	12	9, 10	9, 10	10, 11	10, 11							
	Translation of dua for dhohr salaah					9, 10	10	10, 11	11							
	Dua after asr salaah	12	12	12	12	9, 10	9, 10	10, 11	10, 11							
	Translation of dua for asr salaah					9, 10	10	10, 11	11							
	Dua after maghrib salaah	11	11	11	11											
	Translation of dua for maghrib salaah															
	Dua after isha salaah	11	11	11	11											
	Translation of dua for isha salaah															
	Ta'qibat al-salaat - duas: Subhana man la ya'tadi	14	14	10	10											
	Ta'qibat al-salaat - duas: Allahumman fa'na bil 'ilm	14	14	10	10											
	Ta'qibat al-salaat - dua for the month of Rajab	12	12	12	12											
	Ta'qibat al-salaat - dua for the month of Ramadan	12	12	12	12											

# FIQH

FIQH		AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Ta'qibat al-salaat - Ziyarah (arabic recitation)			11	11	7, 9, 10	7, 9, 10	8, 10, 11	8, 10, 11	8	8					
	Tasbih of Fatima al-Zahra (SA) - What is it? How did it come about?					5, 7	5, 7	6, 8	6, 8	7	7			11	11	
	How to recite tasbih of Fatima al-Zahra (SA)	7, 11	7, 11	9	9	5, 7, 10	5, 7, 9, 10	6, 8, 11	6, 8, 10, 11	7, 8	7, 8	6	6	11	11	
	Importance and thawab of reciting tasbih of Fatima al-Zahra (SA)			9	9					7, 8	7, 8					
	Sajdah al-Shukr - importance and how to perform															
	Best times for reciting duas			12	12											



	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>13g</b>	<b>shakkiyaat al-salaat</b>															
	shakkiyaat al-salaat - Introduction	10	10	11	11	13	12	14	13	13	13	12	12			
	shakkiyaat al-salaat - types of doubts in salaat	10	10	11	11	13	12	14	13	13	13					
	How to avoid doubts	10	10	11	11						13					
	shakkiyaat al-salaat - Doubts which can be ignored	13	13	11	11	13	12	14	13	12, 13, 14, 15	13					
	shakkiyaat al-salaat - Doubts which make the salaat batil	13	13	12	12	13	12	14	13	12, 13, 14, 15	13					
	shakkiyaat al-salaat - Doubts which can be corrected	13	13	13	13	13	12	14	13	12, 13, 14, 15	13					
	How to correct doubts in salaat	11, 12, 13	11, 12, 13	13	13	13	12	14	13	12, 13, 14, 15	13	12	12			
	Salaat al-ihitiyaat - How to perform	12	12	12	12	13	12	14	13	13, 15	13	12	12			
	Salaat al-ihitiyaat - When to perform	12	12	12	12	13	12	14	13	13	13	12	12			
	Sajdah al-sahv - How to perform	12	12	12	12	13	12	14	13	13, 15	13	12	12			
	Sajdah al-sahv - When to perform	12	12	12	12	13	12	14	13	13	13	12	12			

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>13h</b>	<b>Qadha salaat</b>															
	Qadha salaat - Types	12	12	12	12					11	11					
	Qadha salaat - How to pray	12	12	12	12					11	11					
	Importance of fulfilling qadha salat	14	14							11	11	11	11			
	Qadha salaat of walidayn	13	13	13	13											
<b>13i</b>	<b>Salaat al-Jama'ah</b>															
	Salaat al-Jama'ah - importance	14	14	13	13	12, 15	11, 15	13, 16	12, 16	12	12	11	11	8, 9	8, 9	
	Salaat al-Jama'ah - reward	14	14	13	13	12, 15	11, 15	13, 16	12, 16	12	12			8, 9	8, 9	
	Salaat al-Jama'ah - social and spiritual benefits	14	14	13	13	12, 15	11, 15	13, 16	12, 16	12	12			8, 9	8, 9	
	Conditions for establishing salaat al-Jama'ah	14	14	14	14	12, 15	11, 15	13, 16	12, 16	12	12	11	11			
	The role of Imam al-Masjid														✓	
	Conditions of Imam al-jama'ah	14	14	14	14	12, 15	11, 15	13, 16	12, 16	12	12					
	Rules for arrangement of individuals and lines in jama'ah to maintain connection	14	14	14	14	12, 15	11, 15	13, 16	12, 16	12						
	Salaat al-Jama'ah - how to join	14	14	12, 13	12, 13	12, 15	11, 15	13, 16	12, 16	12	12	11	11			
	Rules for dhikr and qira'ah	14	14	12, 13	12, 13	12, 15	11, 15	13, 16	12, 16	12	12	11	11			
	Rules for followers in salaat al-jama'ah			14	14	12, 15	11, 15	13, 16	12, 16	12	12	11	11			
	How to correct the imam of jama'ah			14	14											
	What to do if the salaat of the imam of jama'ah becomes void			14	14											
	Rules of salaat al-jama'ah for travellers			14	14											

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>13j</b>	<b>Salaat al-Jumu'ah</b>															
	Salaat al-Jumu'ah - Introduction			13	13	12		13		12	12	11	11	8	8	✓
	Salaat al-Jumu'ah - conditions	14	14	13	13	12		13		12	12	11	11	10	10	
	Salaat al-Jumu'ah - Importance and benefits			13	13	12		13		12	12			8, 10	8, 10	✓
	Salaat al-Jumu'ah - How to perform	14	14	13	13	12		13		12	12			10	10	
	Salaat al-Jumu'ah - contents of the two sermons													10	10	
<b>13k</b>	<b>Prayers of a traveller</b>															
	Prayers of a traveller - Introduction	13	13	13	13	10	9	11	10	13	11, 13	10	10			
	Prayers of a traveller - when to pray	13	13	13	13	10, 13	9, 10, 11, 13	11, 14	10, 11, 12, 14	13	11, 13	10	10			
	Detailed rulings on conditions for salaat al-Qasr to apply	13	13	13	13	13	10, 11, 13	14	11, 12, 14	13	11, 13					
	Prayers of a traveller - how to pray	13	13	13	13	10, 13	9, 10, 11, 13	11, 14	10, 11, 12, 14	13	11, 13	10	10			
	How to pray on a moving vehicle	14	14	14	14							10	10			
	Rulings on holy places: Masjid al-Haraam, Masjid An-Nabawi, Masjid al-Kufa and Shrine of Imam Husain (AS)					13	11, 13	14	12, 14		13					

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>13l</b>	<b>Salaat al-ayaat</b>															
	Salaat al-ayaat - When does it become wajib?	11	11	10	10	13	11, 13	14	12, 14	13	13	11	11	8	8	
	Salaat al-ayaat - How to perform	11	11	10	10	13	11, 13	14	12, 14	13	13	11	11	8	8	
	Salaat al-ayaat - Timings	11	11	11	11	13	11, 13	14	12, 14	13	13			8	8	
<b>13m</b>	<b>Salaat al-ijara</b>															
	Salaat al-ijara - Introduction	13	13	13	13	13		14		15						
	Salaat al-ijara - How to pray	13	13	13	13	13		14		15						
	Hiring a person to offer prayers on behalf of the deceased									15						
<b>13n</b>	<b>Salaat al-Eidain</b>															
	Salaat al-Eid - Introduction	12	12	13	13	13		14		12	12	13	13			
	Why is Eid salat mustahab?	12	12							12	12					
	It can be prayed in congregation	12	12	13	13	13		14		12	12	13	13			
	Salaat al-Eid - How to pray	12	12	13	13	13		14		12	12	13	13			
	Translation of dua recited in qunoot of eid prayers					13		14								

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>13p</b>	<b>Other mustahab salaah</b>															
	Daily Nawafil prayers - importance and benefits	13	13	14	14					14	13					
	Daily Nawafil prayers - how to perform	13	13	14	14	15	12	16	13	14	13	13	13			
	Salaah al-Layl - importance and benefits	14	14	14	14	15	12	16	13	14	13	13	13			
	Time for salat al-Layl	14	14	14	14	15	12	16	13	14	13	13	13			
	Salaah al-Layl - how to perform	14	14	14	14	15	12	16	13	14	13	13	13			
	Salaah al-Gufailah - importance and benefits	14	14	14	14											
	Salaah al-Gufailah - how to perform	14	14	14	14											
	Salaah hadiyah al-walidayn - importance, benefits and method	13	13	13	13	13		14								

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>14</b>	<b>SAWM</b>															
	Significance and benefits of fasting	9, 11	9, 11	9, 11	9, 11	7, 10	7, 10	8, 11	8, 11	11, 14	11	7, 8	7, 8	6, 8	6, 8	✓
	Fasting in the month of Ramadan	9	9	7	7	7, 10	7, 10	8, 11	8, 11	11, 14	11, 13	7	7	7	7	✓
	Importance of the holy month of Ramadan	10	10	9	9	7, 10	7, 10	8, 11	8, 11	11, 14	11, 13					
	The Prophet's sermon for the month of Ramadhan									11	11					
	Wajib fasts	10, 12	10, 12	12	12	10	10	11	11	11, 14	13	11	11			
	Mustahab fasts			12	12	10	10	11	11	11, 14	13	11	11	11	11	
	Makrooh fasts					10	10	11	11	11, 14	13			11	11	
	Haraam fasts					10	10	11	11	11, 14	13	11	11	11	11	
	How to fast	10	10	7	7	10	7, 10	11	8, 11	11, 14	11, 13	8	8	7	7	
	Rulings on fasting and its conditions	10	10			10	10	11	11	11, 14	11, 13					
	Actions that invalidate the fast	9, 11, 12	9, 11, 12	8, 11, 13	8, 11, 13	10	10	11	11	11, 14	11, 13	8, 10	8, 10	10	10	
	Actions that are makrooh whilst fasting			14	14	10	10	11	11	11, 14	11			11	11	

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Niyah for fasting - important rulings			9, 14	9, 14	10	10	11	11	11, 14	11					
	Those exempt from fasting	12	12	10, 13	10, 13	10	10	11	11	11, 14	11			10	10	
	Eating in public/to the fill when not fasting			14	14											
	Rules for tasting food whilst fasting			14	14											
	Consequences of not fasting	13	13	13	13											
	How to perform qadha fasts	13	13	13	13					14	13	11	11			
	Kaffarah for not fasting - Introduction	14	14	14	14	10	10	11	11	11, 14	11	11	11			
	Kaffarah for not fasting - rulings	14	14	14	14	10	10	11	11	11, 14	11					
	Kaffarah for those exempt from fasting	14	14								13	11	11			
	Rules of fasting whilst travelling					10	10	11	11	14	13	10	10			
	Eid: importance and celebration of eid									11	11					
	Why Shi'ah do not pray Tarawih in Ramadan															

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>15</b>	<b>HAJJ</b>															
	Introduction	13	13	13	13					14	13	8	8	8	8	✓
	Types of hajj	13	13	13	13						13	14	14			✓
	Conditions for hajj to become wajib	13	13	13	13					14	13	14	14	10	10	
	Istita'ah - definition and explanation	14	14	13	13					14	13	14	14	10	10	
	Philosophy of hajj			16	16									8, 10	8, 10	✓
	Philosophy of the various acts of hajj			16	16									8	8	✓
	Preparing for hajj - Important rulings									14	13					✓
	Wajibaat of umra tamattu - list	14	14	13	13					14	13	14	14			✓
	Wajibaat of umra tamattu - explained	14	14	13	13					14	13					
	Wajibaat of hajj tamattu - list	14	14	14	14					14	13	14	14			✓
	Wajibaat of hajj tamattu - explained	14	14	14	14					14	13					
	Rules of tawaaf			14	14											
	Rules of miqaat	14	14	14	14					14						
	Rules of Ihram			14	14					14	13					
	Forbidden acts during Ihram			14	14					14	13					
	Tawaf al-Nisa			14	14											
	Umrah al-mufridah - definition and benefits			15	15								13			
	Umrah al-mufridah - basic rulings			15	15								13			
	Kaffarah for hajj - brief introduction									14	13					

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>16</b>	<b>KHUMS</b>															
	Definition and Introduction	13	13	14	14	15	15	16	16	15	13	13	13	13		
	When is khums wajib?	13	13	14	14	15	15	16	16	15	13			13	13	
	Why give khums? - Importance and benefits of khums			16	16	15	15	16	16	15	13	13	13	13	13	
	Items on which khums is wajib	13	13	14, 15	14, 15	15	15	16	16	15	13					
	Items on which khums is exempted									15	13					
	How to calculate khums	13	13	14, 15	14, 15	15	15	16	16	15	13	13	13			
	Recipients of khums			14, 16	14, 16	15	15	16	16		13	13	13			
	How is khums money utilised?			16	16	15	15	16	16		13					

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>17</b>	<b>ZAKAAT</b>															
	Definition and Introduction	13	13	13	13	15	15	16	16	15	13	13	13	7	7	✓
	Types of zakaat	13	13	13	13	15	15	16	16	15	13	13	13	10, 13	10, 13	
	Zakaat al-fitr: Importance	13	13	13	13	15	15	16	16	15	13			13	13	
	Zakaat al-fitr: On whom is it wajib?	13	13	13	13	15	15	16	16	15	13			13	13	
	Zakaat al-fitr: What and how much to give	13	13	13	13	15	15	16	16	15	13			13	13	
	Zakaat al-fitr: recipients	13	13	13	13	15	15	16	16	15	13			13	13	
	Importance of zakat al-maal	13	13							15	13	13	13	7	7	✓
	Items on which zakaat al-maal is wajib	13	13	14	14	15	15	16	16	15	13	13	13	7, 10	7, 10	
	Rulings for zakaat al-maal	13	13	16	16	15	15	16	16	15	13			13	13	
	Uses and recipients of zakaat al-maal	13	13	14	14	15	15	16	16	15	13	13	13	7, 10	7, 10	
	Rulings for recipients of zakaat			16	16	15	15	16	16	15	13			13	13	✓
	Importance of giving charity: Individually and collectively									15	13					
	3 levels of charity: 1st level (2:219), 2nd level (2:3), 3rd level (3:134)									15	13					

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
18	<b>JIHAD</b>															
	Definition and introduction	14	14	13	13							14	14	8	8	✓
	2 types of jihad: jihad al-akber and jihad al-asghar	14	14	15	15									8	8	
	Jihad - detailed explanation	14	14	15	15							14	14	11	11	✓
	When does jihad become obligatory?	14	14											8	8	
	Defending Islam is obligatory on all Muslims													8	8	
	Jihad is for justice											14	14			✓
	Rights of Muslims															
	When is it wajib to sacrifice one's life for Islam?											14	14			
19	<b>AMR BIL MA'ROOF AND NAHY ANIL MUNKAR</b>															
	Definition of Amr bil ma'roof	14	14	13	13	15	11	16	12	11, 15	11	14	14	8	8	
	Definition of Nahy anil munkar	14	14	13	13	15	11	16	12	11, 15	11	14	14	8	8	
	Importance of Amr bil ma'roof and Nahy anil munkar	14	14	13	13	15	11	16	12	11, 15	11	14	14	8	8	
	Consequences of abandoning Amr bil ma'roof and Nahy anil munkar	14	14	13	13	15	11	16	12	15		14	14	13	13	
	Situations where amr bil ma'roof and nahy anil munkar become wajib			15	15	15	11	16	12	15		14	14			
	Situations where the obligation is waived											14	14			
	How to perform Amr bil ma'roof and Nahy anil munkar	14	14	15	15	15	11	16	12	11, 15	11	14	14	13	13	

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
20	<b>TAWALLA AND TABARRA</b>															
	Definition and brief explanation of tawalla	14	14	13	13	15	11	16	12	11, 15	11	15	15			
	Definition and brief explanation of tabarra	14	14	13	13	15	11	16	12	11, 15	11	15	15			
	Tawalla and Tabarra - explained in depth			15	15	15	11	16	12	11, 15	11					
	Why are tawalla and tabarra a part of furu'									15		15	15			
	How to practice tawalla and tabarra	14	14							11, 15	11	15	15			

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
21	<b>HIJAB</b>															
	Definition and concept of hijab			10	10	15	15	16	16	15		8	8		11	✓
	Necessity of hijab			10	10	15	15	16	16	15		8	8		11	✓
	When does hijab become wajib?											8	8		11	
	Hijab for men					15	15	16	16			11	11			✓
	Hijab for women					15	15	16	16	15		11	11		11	✓
	Verses and ahadith on hijab			10	10	15	15	16	16							
	Definitions: zeenah, khumur and juyoob					15	15	16	16	15						
	Interaction between men and women			10	10							8, 16	8, 16			
	Who are one's mahram?											8	8			
	Who are non-mahram?			13	13							10, 11				
	The role and status of women in Islam															✓
	Observing hijab online (chatting, webcam etc)											11	11			

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
22	<b>DEATH AND DYING</b>															
	Ihtidar / Sakaraar - definitions	14	14	14	14	13	13	14	14	14		15	15			
	What the dying person must do before death			14	14	13	13	14	14	14						
	What the people around the dying person must do			14	14	13	13	14	14	14		15	15			
	Just after death - wajib, mustahab, makrooh and haram actions					13	13	14	14	14		15	15			
	Ghusl of mayyit - Introduction and overview	14	14	10	10	13	13	14	14	14		14	14			
	Ghusl of mayyit - important rulings	14	14	14	14	13	13	14	14	14						
	Ghusl of mayyit - Method	14	14	14	14	13	13	14	14			14	14			
	Tayammum for mayyit - when permissible; how to perform			17	17											
	Kafan - rulings	14	14	14	14	13	13	14	14	14						
	Kafan - different parts	14	14	14	14	13	13	14	14	14		14	14			
	Kafan - how to put it on	14	14	14	14	13	13	14	14	14		14	14			
	Application and significance of hunoot	14	14	14	14	13	13	14	14	14		14	14			
	Meaning, significance and application of jaridat					13	13	14	14	14						
	Rules regarding salaah al-mayyit	14	14	14	14	13	13	14	14	13						
	Salaah al-Mayyit - how to perform	14	14	14	14	13	13	14	14	13	13	14	14			
	Carrying and accompanying a bier (tashayyu al-janazah)	14	14	14	14	13	13	14	14			15	15			
	Dafan - How to bury a Muslim	14	14	14	14	13	13	14	14	14		15	15			
	Dafan - Rulings regarding graves and burial	14	14	14	14	13	13	14	14	14		15	15			

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Talqin - significance and how to recite									14		15	15			
	Salaat al-Wahshah - Time and method	14	14	14	14	13	13	14	14	14		15	15			
	Salaat hadiyyat al-mayyit							14	14	14		15	15			
	Visiting the graveyard - importance and relevant rulings					13	13	14	14	14		15	15			
	Dua when entering the graveyard					13	13	14	14							
	The sanctity of life															✓
	Muslim attitudes to and rulings regarding euthanasia											16	16			✓
	Muslim attitudes to and rulings regarding suicide											16	16			✓
<b>23</b>	<b>NADHR, AHAD AND QASAM</b>															
	Definitions of Nadhr, Ahad and Qasam			15	15	15	12, 15	16	13, 16	15	13					
	Differences between Nadhr, Ahad and Qasam			15	15					15	13					
	Historical background of Nadhr, Ahad and Qasam			15	15											
	Conditions for validity			15	15					15						
	Rulings for Nadhr, Ahad and Qasam			15	15					15	13					
	Kaffara for breaching Nadhr, Ahad and Qasam			15	15	15	12, 15	16	13, 16	15						

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>24</b>	<b>WIRATHAH AND WASIYYAH</b>															
	Wirathah and Wasiiyah - brief explanation			14	14							16	16			
	Laws of inheritance			15	15											
	Classes of heirs			15	15											
	Requirements before dividing the estate of the deceased			15	15											
	How to divide the estate of the deceased			15	15											
	Persons banned from receiving inheritance			16	16							16	16			
	Basic rulings regarding wills			15	15											
	Importance of making a will			16	16							16	16			
	How to write a will - practical			16	16											
	Appointing trustees for a will			16	16											
	Powers of trustees			16	16											



	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
25	<b>MARRIAGE &amp; FAMILY</b>															
	Safeguarding shahwah before marriage			15	15							16	16			
	Sexual exploitation											16	16			
	What is marriage according to Islam?			15	15							16	16			✓
	Importance and emphasis on marriage			15	15							16	16			✓
	Aims of marriage			16	16							16	16			
	How to select a spouse			16	16											
	Importance of compatibility between spouses															
	Types of marriage - temporary and permanent			16	16							16	16			
	Necessity of reciting the marriage formula			16	16											
	The marriage formula															
	Conditions of marriage			16	16							16	16			
	Persons with whom marriage is not permitted			16	16											
	Rulings regarding looking at and communicating with a potential spouse			16	16							16	16			
	Guidance regarding interaction during the engagement period			17	17							16	16			
	Fixed time marriage (Mutah) - definition			17	17											
	Mutah - important rulings			17	17											

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Rights and duties of a husband			17	17							16	16			
	Rights and duties of a wife			17	17							16	16			
	Mahr - What is it?			17	17											
	Mahr - importance and benefits			17	17											
	Mahr - how, when and how much to give			17	17											
	Polygamy in Islam															✓
	Muslim attitudes to and rulings regarding family planning and contraception			17	17							16	16			✓
	Muslim attitudes to and rulings regarding abortion			17	17							16	16			✓
	Muslim attitudes to fertility treatments: IVF; artificial insemination by husband (AIH) and donor (AID)															✓
	Muslim attitudes to surrogacy															✓
	Reproductive cloning															✓
	Saviour siblings															✓
	Somatic cell therapy															✓
	Designer babies															✓
	Stem cell (therapeutic) cloning			17	17											✓



	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Guidance of upbringing of children			17	17											
	Importance of giving a good name to the child			17	17											
	Aqeeqa and Khatna			17	17						16	16				
	Rulings regarding breast feeding			17	17											
	Rulings regarding adoption and fostering										16	16				
	Divorce - types and definitions			17	17						16	16				✓
	Divorce - a highly discouraged (makrooh) act			17	17						16	16				
	Rules regarding divorce			17	17											
	Procedure for remarriage after divorce															✓

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
26	<b>DHIBH, FOOD &amp; DRINK</b>															
	Dhibh - definition and brief introduction			14	14	15	15	16	16			15	15			
	Conditions by which meat becomes halal			16	16	15	15	16	16	14		15	15			
	Conditions and wajibat of slaughtering an animal			16	16	15	15	16	16	14		15	15			
	Mustahabbaat of slaughtering an animal			16	16	15	15	16	16							
	Makroohaat of slaughtering an animal			16	16	15	15	16	16							
	Halal and haraam food and drink			16	16	15	15	16	16	14		10	10			✓
	Animals which are halaal, makrooh and haram to consume			16	16	15	15	16	16	14		10	10			
	Parts of the animal which are haraam to eat			16	16	15	15	16	16							
	Hunting with weapons and dogs			16	16											
	Fishing - methods and restrictions			16	16							15	15			
	Types of halaal fish			16	16	15	15	16	16			15	15			
	Halaal and haraam seafood					15	15	16	16	14						
	Types of halaal birds			16	16	15	15	16	16	14		15	15			
	Rulings for eating insects			16	16	15	15	16	16							
	Rulings on eating earth					15	15	16	16							

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Rulings on intoxicants					15	15	16	16							✓
	Verses and ahadith on alcohol					15	15	16	16	14						✓
	Effects of drinking alcohol					15	15	16	16	14						✓
	Curse on those associated with alcohol					15	15	16	16							
	Rulings and explanation on pork					15	15	16	16							
	Rulings on food prepared/touched by non-Muslims					15	15	16	16							
	Guidelines for eating at restaurants					15	15	16	16	14						
	Table manners - mustahab and makrooh acts					15	15	16	16	14						
<b>27</b>	<b>CRIME &amp; HUDOOD</b>															
	Definition of hudood			16	16											
	Types of hudood			16	16											
<b>28</b>	<b>THE ISLAMIC CALENDAR</b>															
	Names of Islamic months			5	5					8	8	5, 6	5, 6			
	Islam follows a lunar calendar									8	8	6	6			
	Rules for moon sighting	12	12	12	12					12	13	10	10			
	Definition of the new moon									12	13					
	How to determine/prove the first day of the Islamic month									12	13					

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>29</b>	<b>AUSPICIOUS OCCASSIONS</b>															
	Laylat al-Qadr			12	12											
	Laylat al-Bara'ah			12	12											
	Laylat al-Jumu'ah			12	12											
	Eid al-Jumu'ah			12	12											
	Eid al-Fitr			13, 14	13, 14											
	Eid al-Adha			13	13											
	Day of Ashura			13	13											
	Day of Arba'een			13	13											
	Isra' and Me'raaj			14	14											
	Milad al-Nabi			14	14											
	Eid al-Mubahila			14	14											
	Eid al-Ghadeer			14	14											

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>30</b>	<b>TIJARAH</b>															
	Difference between Ibadaat and Muamalaat			13	13							16	16			
	Tijarah - definition and brief introduction			14	14	15	15	16	16	15		15	15			
	Islam encourages business			17	17	15	15	16	16							
	Etiquette of doing business			17	17	15	15	16	16	15						
	Mustahab acts to follow for doing business									15						
	Dealings and trades which are permissible			17	17	15	15	16	16	15		15	15			
	Dealings and trades which are not permissible			17	17	15	15	16	16	15		15	15			
	Makrooh trades and transactions			17	17	15	15	16	16	15						
	Conditions for a sale to be valid			17	17											
	Types of sales			17	17											
	Selling on credit			17	17											
	Islamic ethics of trading			17	17											
	Riba - definition			17	17							15	15			
	Riba - why it is forbidden in Islam			17	17							15	15			
	Riba - important rulings			17	17											
	Brief introduction to the Islamic banking system			17	17											
	Wakf - definition			17	17											
	Wakf - important rulings			17	17											

	FIQH	AGE WHEN TOPIC IS TAUGHT														
		NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AIMS KARACHI		AQA
		BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
	Rulings regarding lost and found property			17	17	13	13	14	14			15	15			
	Radd al-Madhalim and Luqata - definitions					13	13	14	14							
	Radd al-Madhalim and Luqata - explanation and rulings					13	13	14	14							
	The concept of wealth in Islam													13	13	
	Difference between gambling and investment											15	15			
	Misappropriating trust											15	15			
	Theft											15	15			
	Cheating others											15	15			
	Dealing with stolen goods											15	15			
	Amanah and khiyanah											15	15			
<b>31</b>	<b>CONTEMPORARY ISSUES</b>															
	Islamic government - Introduction			16	16											
	Rules when living in a non-Islamic state															
<b>32</b>	<b>MISCELLANEOUS</b>															
	Hadith al-Kisa - Introduction + recitation			13	13											
	Ziyarat al-Waritha - Introduction + recitation			13	13											
	Dua Kumail - Importance and recitation			14	14											



# EXHIBIT-2D

QUR'AN

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>INTRODUCTION</b>																
Reward of reciting the Qur'an	11	11	11	11			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Benefits and significance of reciting the Qur'an	12	12	12	12			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
The Qur'an as a miracle	13, 14	13, 14	13	13			4 - 7	4 - 7	5 - 8	5 - 8	4 - 7	4 - 7				
Effect of the Qur'an on our lives	14	14														
How Muslims have forsaken the Qur'an	15	15														
What non-Muslims say about the Qur'an	16	16														
Challenge of the Qur'an: Can anyone produce a similar work?	16	16														
Conspiracies and plots of Kuffar against the Qur'an	16	16														
Refutations to the accusation that the Shi'a have a different Qur'an											14	14				
<b>Names of the Qur'an</b>																
Different names of the Qur'an and their meanings	11	11	11	11												
Names of Qur'an: distinguishing between proper nouns and adjectives	11	11														
<b>Content of the Qur'an</b>																
Key themes in the Qur'an: history, ethics, commands, parables, stories, warnings and good tidings	9	9	10	10			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Content of the Qur'an	11	11					4 - 7	4 - 7	5 - 8	5 - 8	4 - 7	4 - 7				

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Divisions in the Qur'an</b>																
Divisions in the Qur'an: Ayah, ruku', rub, nisf, manzil, surah, juz; and their plurals	11	11	10, 11	10, 11	10	10	4 - 14	4 - 14	5 - 15	5 - 15	4 - 11	4 - 14				
Number of juz in the Qur'an	10	10					8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Number of suwer in the Qur'an	10	10					8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Names of first 57 suwer and their meanings	12	12														
Names of remaining 57 suwer and meanings	13	13														
Names of first 5 suwer and their meanings			8	8							12					
Names of suwer 6-15 and their meanings			9	9							12					
Names of suwer 16-30 and their meanings			10	10							12					
Names of suwer 31-50 and their meanings			11	11							12					
Names of suwer 50-72 and their meanings											13					
Names of suwer 73-114 and their meanings											14					
Names of suwer 51-77 and their meanings			12	12												
Names of suwer 78-114 and their meanings			13	13												
How suwer derive their names											12					
How the first 5 suwer acquired their names			8	8												
How suwer 6-15 acquired their names			9	9												
How suwer 16-30 acquired their names			10	10												
How suwer 31-50 acquired their names			11	11												
How suwer 51-77 acquired their names			12	12												
How suwer 78-114 acquired their names			13	13												
Number of ayaat in the Qur'an	10	10					8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Interpreting the numbers on the ruku' sign	11	11	11	11			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Stops and punctuation marks	8	8	12	12	9	9	8 - 14	8 - 14	9 - 15	9 - 15	8 - 12	8 - 14				
Waqf lazim, waqf mamnu', waqf jaiz	12	12	12	12	9	9					13					
Waqf mujawwaz, qad yusal, qila, qif, waqf murakhas, alwaslu awla, kadalik al-waqf, ta'aniq waqf, waqf mutlaq, saktah, kadhaliik			12	12							13					

QUR'AN	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Adab of reciting the Qur'an</b>																
Discipline when Qur'an is recited	9	9	9	9												
Etiquette of handling the Qur'an			8	8			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Importance of reciting the Qur'an			10	10												
Importance of daily recitation			11	11												
Etiquette of reciting the Qur'an	9	9	7, 9, 11	7, 9, 11			4 - 7	4 - 7	5 - 8	5 - 8	4 - 7	4 - 7				
Perform wudhoo before reciting Qur'an			7	7			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Importance of purifying one's clothes and body before recitation			12	12												
Physical posture when reciting Qur'an			13	13												
Saying Auzubillah and Bismillah			6	6			4 - 7	4 - 7	5 - 8	5 - 8	4 - 7	4 - 7				
Saying Sadaqallah... At the end of recitation			8	8												
How to study the Qur'an	13	13														
Importance of complete participation of heart, body, tongue and mind			13	13												
Tone and speed of Qur'an recitation			10	10			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Reciting with a melodious voice			12	12												
Reciting with concentration and understanding			13	13												
Understanding, reflecting and applying the Qur'an in our lives			13	13												
<b>BASMALAH</b>																
Translation of Bismilla	11	11	10	10							12					
When to say Bismillah	11	11									12					
Reward of saying Bismillah	11	11	10	10							12					
Importance of saying Bismillah	11	11	10	10							12					
Bismillah appears in sura Namal twice											12					
Bismillah before every surah except Tawba			8	8							12					
Tafseer of Bismillah											12					

QUR'AN	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>ARABIC ALPHABET</b>																
Recognising letters	5, 6	5, 6	5, 6	5, 6	6	6										
Dots on letters (nukat)					6	6										
Correct makharij of huroof	5, 10	5, 10	5, 6	5, 6	7	7										
Places in the mouth and throat where different sounds of letters come from	6	6	6	6	7	7										
Joining two letters	6	6			7	7										
Joining more than two letters	7	7			7	7										
Joining letters with sukoon	7	7			7	7										
Various forms of Arabic alphabet	12	12														
Different types of Arabic scripts	13	13														
Huruf shamsi and qamari	13	13	12	12												
Abjad: Numerical values of letters and words	12	12	12	12												
Abjad: significance of 786, 92 and 110			12	12												
<b>NUMBERS</b>																
Arabic numerals	11	11	8	8	10	10	8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Farsi and urdu numerals	11	11	11	11												
Roman numbers	11	11	11	11												

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>ARABIC LANGUAGE</b>																
Importance of learning Arabic	15	15														
Nouns			5, 8, 9, 10, 11	5, 8, 9, 10, 11												
Common nouns and proper nouns			6	6												
Definite and indefinite nouns			7	7												
The definite article used to convert indefinite nouns to definite nouns			7	7												
Derived forms of nouns from the root, with examples from the Qur'an	14	14														
Verbs in the perfect tense			8, 10, 11	8, 10, 11												
Verbs in the imperfect tense			9	9												
Conversion of verbs from perfect to imperfect tense			9	9												
Conversion of verbs from imperfect to perfect tense			10	10												
Derived forms of verbs from the root, with examples from the Qur'an	14	14														
Finding root words			10	10												
Articles			10, 11	10, 11												
Adjectives			11	11												
Construction of simple sentences			8, 9, 11	8, 9, 11												
Construction of simple nominal sentences			10	10												
Construction of simple verbal sentences			10	10												
Translating simple sentences - Arabic to English			11	11												
Translating simple sentences - English to Arabic			12	12												
Plurals			12	12												

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>QUR'ANIC ARABIC</b>																
Meanings of the words Imam, Nabi and Rasul and their plurals	12	12														
Meanings of the words Muslim, mu'min, mushrik, munafiq, kafir, insan, malaikah, jinn and their plurals	13	13	13	13												
Meanings and plurals of words appearing frequently in the Qur'an: Iman, taqwa, Rahman, inna, din, 'abd, Qadir	15	15														
<b>TAJWEED</b>																
Introduction to 'ilm al-tajweed	9	9	9	9												
Harakaat: Fatha, Kasra & Dhamma	6	6	6	6												
Tashdid / Shaddah	8	8	7	7	8	8	8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Rules of lam shadda					10	10	8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Rules of mim shadda					10	10	8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Rules of nun shadda					10	10	8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Madd	7, 8	7, 8	7, 12	7, 12	8	8										
Huruf al Illa			7	7												
The three huruf al-madd (long vowels)	13, 14	13, 14	7, 12	7, 12	9	9										
Reading words formed from any letters			8	8												
Examples of how incorrect pronunciation affects the meaning	11	11	10	10												
Sukoon	7, 8	7, 8	7	7	7	7										
Nunation: Application of sakin to nun and tanween			7	7	8	8										
The four rules regarding nun as-sakinah and tanween: Idhar, Idgham, Iqlab and Ikhfa	11	11	11	11	11	11										



QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
The three rules of mim sakinah: Idgham, Ikhfa and Idhar	12	12	11	11							12					
Different types of Idgam: Mutamathilay, mutajanisayn, muta qaribayn	14	14														
Rules of lam: Pronouncing Allah	13	13	13	13	9	9	8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Simple rules of hamza	13	13	13	13												
Simple rules of taa al-marbutah	14	14														
Rules of raa	15	15			11	11										
The conjunctive letter nun qutni			11	11	11	11										
Rules of ghunna			13	13												
Silent letters: Huruf al-asmāt			13	13	9	9										
Rules of extra alif					11	11										
Rules of qalqala					11	11	8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
<b>Memorisation</b>																
Al-Fatiha	5	5	5, 8	5, 8	8	8										
An-Nas	5	5	5, 8	5, 8												
Al-Falaq	6	6	6, 8	6, 8												
Al-Ikhlās	5	5	5	5												
Al-Lahab	6	6	6	6												
An-Nasr	6	6	6	6												
Al-Kafiroon	6	6	6	6												
Al-Kawthar	5	5	5	5												
Al-Maun	7	7	7	7												
Quraish	7	7	7	7												
Al-Fil	7	7	7	7	7	7										
Al-Humaza	7	7	7	7	7	7										
Al-'Asr	5	5	5	5	7	7										
Al-Takathur	8	8	11	11	8	8										

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
Al-Qari'ah	11	11	11	11												
Al-'Adiyat	10	10	11	11	9	9										
Al-Zalzala	9	9	9	9												
Al-Bayyina	12	12	9	9	10	10										
Al-Qadr	6	6	6	6	10	10										
Al-'Alaq	15	15			11	11										
Al-Tin	7	7	7	7	11	11										
Al-Inshirah	13	13	8	8	12	12										
Al-Duha	14	14	10	10	12	12										
Al-Layl	15	15			12	12										
Al-Shams	9	9	9	9	13	13										
Al-Balad	16	16			13	13										
Al-Fajr	11	11														
Al-Ghashiya	16	16														
Al-'A'la	9	9	10	10	9	9										
Al-Dahr	12	12														
Al-Jumu'ah	13	13														
Al-Munafiqun	14	14														
Dua 2:201			8	8												
Dua 2:250			8	8												
Ayat al-Kursi 2:255-257	8	8	8	8	12	12										
Dua 2:285-286			10	10												
Dua 3:8			8	8												
Ayat al-Shahadah 3:18-19	8	8	8	8												
Ayat al-Mulk 3:26-27	8	8	8, 10	8, 10												
Ayah al-Mubahala 3:61			10	10												

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
Dua 3:147			9	9												
Dua 3:192-194			10	10												
Tawba 9:128-129	10	10	9	9												
Surat Yusuf 12:68	10	10														
Dua 14:40-41			9	9												
Dua 17:24			9	9												
Dua 17:80			9	9												
Bani Israil 17:110-111	8	8														
Dua 23: 94, 97, 98			10	10												
Dua 25:65-66			9	9												
Dua 27:19			11	11												
Ayat al-Tathir 33:33	10	10	10	10												
Dua 40:7-9			11	11												
Ayat al-Mawaddah 42:23			10	10												
Dua 46:15			11	11												
Dua 66:8			10	10												
<b>Merits</b>																
Al-Fatiha	5	5	10	10												
An-Nas	5	5	10	10												
Al-Falaq																
Al-Ikhlās	5	5	10	10												
Al-Lahab																
An-Nasr																
Al-Kafiroon																
Al-Kawthar	5	5	10	10												
Al-Maun	7	7	11	11							12					
Quraish	7	7	11	11							12					
Al-Fil	7	7	11	11							12					

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Merits</b>																
Al-Humaza	7	7	11	11							13					
Al-'Asr	5	5	10	10												
Al-Takathur	8	8	10	10							13					
Al-Qari'ah																
Al-'Adiyat	10	10	13	13												
Al-Zalzala	9	9	13	13												
Al-Bayyina																
Al-Qadr																
Al-'Alaq																
Al-Tin	7	7	11	11							13					
Al-Inshirah																
Al-Duha																
Al-Layl																
Al-Shams	9	9	13	13												
Al-Balad																
Al-Fajr																
Al-Ghashiya																
Al-'Ila	9	9	13	13												
Yasin			12	12												
Al-Waqi'ah			12	12												
Al-Mulk			12	12												
Ar-Rahman			12	12												
Al-Muzzammil			12	12												
An-Naba			12	12												

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Merits</b>																
Ayat al-Kursi	8, 14	8, 14	11	11							12					
Ayat al-Shahadah 3:18-19	8	8	10	10												
Ayat al-Mulk	8	8	11	11												
Bani Israil 17:110-111	8	8	12	12												
Surat Yusuf 12:68	10	10	13	13												
Tawba 9:128-129	10	10	13	13												
Ayat al-Tathir 33:33	10	10														
<b>TRANSLATION</b>																
English translations of the Qur'an	12, 13	12, 13									13					
Importance of reading Qur'an with translation			13	13							13					
Arabic names of prophets and their Biblical equivalents	12	12	12	12												
Al-Fatiha					8	8										
An-Nas					4	4										
Al-Falaq					4	4										
Al-Ikhlash	5	5	10	10	4	4										
Al-Lahab					5	5										
An-Nasr					5	5										
Al-Kafiroon					5	5										
Al-Kawthar	5	5	10	10	6	6										
Al-Maun	7	7	11	11	6	6					12					
Quraish	7	7	11	11	6	6					12					
Al-Fil	7	7	11	11	7	7					12					
Al-Humaza	7	7	11	11	7	7					13					

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>TRANSLATION</b>																
Al-'Asr	5	5	10	10	7	7										
Al-Takathur	8	8	10	10	8	8					13					
Al-Qari'ah																
Al-'Adiyat	10	10	13	13	9	9										
Al-Zalzala	9	9	13	13												
Al-Bayyina					10	10										
Al-Qadr					10	10										
Al-'Alaq					11	11										
Al-Tin	7	7	11	11	11	11					13					
Al-Inshirah																
Al-Duha					12	12										
Al-Layl					12	12										
Al-Shams	9	9	13	13	13	13										
Al-Balad					13	13										
Al-Fajr																
Al-Ghashiya																
Al-A'la	9	9	13	13	9	9										
Al-Jumu'ah											14					
Translation of Ayah al-Kursi	14	14			12	12					12					
Translation of Ayah al-Shahadah											13					
Translation of 2:285, 286											13					
Translation of Ayah al-Mulk 3: 26, 27											13					
Translation of Ayah al-Wilayah (5:55)											14					
Translation of Ayah al-Mawaddah (42:23)											14					
Tafseer of 3:59-63 -Mubahila											14					
Translation of Sura Yasin	16	16														
Translation of all verses in the Qur'an about Nabi Isa	16	16														

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>TAFSEER</b>																
Definition of tafseer	12	12									13					
Distinction between translation and tafseer	12	12	12	12							13					
Importance of tafseer	12, 13	12, 13									13					
English tafaseer of the Qur'an	12, 13	12, 13	12	12							13					
Names of various Shi'i tafaseer	14	14														
Names of various Sunni tafaseer	14	14														
Tafseer of Qur'an by the Qur'an			13	13												
Tafseer of Qur'an by Sunnah of Prophet and Aimmah			13	13												
Brief introduction to tafseer al-Mizan	14	14														
Why does Allah use various pronouns when referring to Himself? (e.g. We)	14	14														
Misinterpretations in tafseer by Christians	15	15														
Misinterpretations in tafseer by Muslims of other sects	15	15														
Interpretation of the Qur'an from one's own viewpoint is not allowed; its consequences	15	15														
Huruf al-Muqatta'at - simple explanation	12	12	11	11												
Al-Fatiha	11	11	5, 8, 11	5, 8, 11			4 - 7	4 - 7	5 - 8	5 - 8	4 - 7	4 - 7				
Al-Baqarah: Verses 1-20	15	15														
Al-Baqarah: Verse 201			8	8												
Al-Baqarah: Verse 250			8	8												
Ale Imran: Verse 8			8	8												
Al-Jumu'ah											14					

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>TAFSEER</b>																
An-Nas	12	12	5, 8, 12	5, 8, 12			4 - 8	4 - 8	5 - 9	5 - 9	4 - 8	4 - 8				
Al-Falaq	12	12	6, 8, 12	6, 8, 12			4 - 7, 11	4 - 7, 11	5 - 8, 12	5 - 8, 12	4 - 7, 11	4 - 7, 11				
Al-Ikhlās	11	11	5, 11	5, 11			4 - 8	4 - 8	5 - 9	5 - 9	4 - 8	4 - 8				
Al-Lahab			6	6			4 - 7, 10	4 - 7, 10	5 - 8, 11	5 - 8, 11	4 - 7, 10	4 - 7, 10				
An-Nasr	10, 14	10, 14	6, 10	6, 10			10	10	11	11	10	10				
Al-Kafiroon	15	15	6, 13	6, 13			4 - 7, 11	4 - 7, 11	5 - 8, 12	5 - 8, 12	4 - 7, 11	4 - 7, 11				
Al-Kawthar	10, 13	10, 13	5, 10	5, 10			4 - 8	4 - 8	5 - 9	5 - 9	4 - 8	4 - 8				
Al-Maun			7	7			12	12	13	13	12	12				
Quraish			7	7			9	9	10	10	9, 12	12				
Al-Fil			7	7			4 - 7, 9	4 - 7, 9	5 - 8, 10	5 - 8, 10	4 - 7, 9	4 - 7, 9				
Al-Humaza	15	15	7	7			14	14	15	15	13	14				
Al-'Asr	13	13	5, 13	5, 13			4 - 7, 11	4 - 7, 11	5 - 8, 12	5 - 8, 12	4 - 7, 11	4 - 7, 11				
Al-Takathur			11	11			12	12	13	13	13	12				
Al-Qari'ah			11	11			14	14	15	15		14				
Al-'Adiyat			11	11	9	9										
Al-Zalzala			9	9			4 - 7, 12	4 - 7, 12	5 - 8, 13	5 - 8, 13	4 - 7	4 - 7, 12				
Al-Bayyina			9	9	10	10										
Al-Qadr	12	12	6, 12	6, 12	10	10	4 - 7, 13	4 - 7, 13	5 - 8, 14	5 - 8, 14	4 - 7	4 - 7, 13				

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>TAFSEER</b>																
Al-'Alaq					11	11										
Al-Tin	16	16	7, 11	7, 11	11	11	10	10	11	11	10, 13	10				
Al-Inshirah			8	8	12	12	13	13	14	14		13				
Al-Duha			10	10	12	12										
Al-Layl					12	12	14	14	15	15		14				
Al-Shams			9	9	13	13	13	13	14	14		13				
Al-Balad					13	13										
Al-Fajr																
Al-Ghashiya																
Al-A'la			10	10	9	9										
Tafseer of Ayah al-Tathir (33:33)	13	13	10, 13	10, 13							14					
Tafseer of Ayah 33:56 on salawat			13	13												
Tafseer of Ayah al-Mawaddah (42:23)	13	13	10, 13	10, 13							14					
Tafseer of Ayah al-Mulk	13	13	8	8												
Tafseer of Ayah al-Kursi	14	14	8	8	12	12	9	9	10	10	9, 12	9				
Tafseer of Ayah al-Shahadah (3:18-19)			8	8												
Tafseer of Ayah al-Wilayah (5:55)											14					
Tafseer of 5:3 & 5:67 - Ghadeer	14	14									14					
Tafseer of 3:59-63 - Mubahila	14	14	10	10							14					
Tafseer of 17:1 - Mi'raj	14	14														

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>HISTORY OF THE QUR'AN</b>																
Heavenly books before the Qur'an, and the anbiya on whom these were revealed	12	12	6	6			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
The Qur'an is the final revelation			7	7			4 - 7	4 - 7	5 - 8	5 - 8	4 - 7	4 - 7				
Authenticity of Qur'an compared to other books			12	12							14					
<b>Revelation</b>																
Who was it revealed to?	9	9					4 - 7	4 - 7	5 - 8	5 - 8	4 - 7, 14	4 - 7				
When was it revealed?	9	9					8 - 14	8 - 14	9 - 15	9 - 15	8 - 11, 14	8 - 14				
Different modes of revelation: Inspiration, from behind a curtain, through an angel	12	12									12					
How the Qur'an was recorded when revealed	12	12									14					
Names of scribes who wrote down the Qur'an											14					
Verses showing that the Qur'an was not written by the Prophet	15	15														
Belief of some scholars that the Prophet had difficulties and nervous spasms when receiving revelation of the Qur'an and their refutation	16	16														
<b>Makki and Madani suwer</b>																
Makki and Madani suwer - definitions	12	12									12					
Makki and Madani suwer - the main differences between them	12	12									12					

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Compilation</b>																
How the Qur'an was compiled	12	12										14				
The arrangement of the suwer	12	12										14				
Other Muslim beliefs regarding compilation	15	15														
<b>Tahrif</b>																
The Qur'an is unchanged since revelation	14	14	13	13								14				
Tahrif: definition	14	14										14				
Tahrif: brief explanation	14	14										14				
Why some Muslims believe in tahrif	15	15										14				
Proof that the Qur'an is free from tahrif	15	15										14				
<b>Naskh</b>																
Definitions: Nasikh and mansukh	15	15														
<b>STORIES FROM THE QUR'AN</b>																
Why have stories in the Qur'an?	15	15														
How to take lessons from stories in the Qur'an	15	15														
Allah creates the universe					4	4										
Creation of Adam; he is the first prophet	14	14	12	12	4	4										
Story of Adam and Hawa			12	12												
Story of Habil and Kabil					4	4										
Nabi Nuh and the ark; his son's rejection	15	15			4	4										
Prophet Yusuf	14	-														
Nabi Yunus					5	5										
Nabi Musa and Fir'aun	16	16														
Prophet Musa and Khidr	13	13	13	13												
Nabi Ibrahim	16	16			4	4										
Nabi Ismail					4, 5	4, 5										

# QUR'AN

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>STORIES FROM THE QUR'AN</b>																
Nabi Dawood			12	12												
Nabi Sulayman			12	12	5	5										
Nabi Zakariyyah and Yahya			13	13												
Lady Maryam	16	16														
Luqman's advice to his son	13	13	13	13							14					
Ashab al-Ras			12	12												
Ashab al-Ukhdu			12	12												
People of Sabt			12	12												
Ashab al-Fil	11	11	11	11							12					
Ashab al-Kahf	11	11	11	11												
Angels as described in the Qur'an											13					
Jinn as described in the Qur'an											13					
<b>LESSONS FROM THE QUR'AN</b>																
Attitude towards parents (4:36), (29:8), (46:15), (17:23-24)											14			14		
Adab of speaking (2:263), (4:86), (4:148), (31:19), (33:70), (41:33)											14			14		
Patience (3:146), (8:46), (8:65), (31:17)														14		
<b>SUJOOD IN THE QUR'AN</b>																
Wajib sujood	11	11	11	11			8 - 14	8 - 14	9 - 15	9 - 15	8 - 11	8 - 14				
Mustahad sujood	11	11	11	11												
Simple masail pertaining to wajib sujood	11	11	11	11												

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>AD'IYA IN THE QUR'AN</b>																
Reading some ad'iyah from the Qur'an	11, 12, 13	11, 12, 13														
Verses of the Qur'an ordering supplication	14	14														
Difference between du'a and salat	14	14														
Dua 2:285-286			10	10							13					
Dua 3:26-27			10	10												
Dua 3:192-194			10	10												
Dua 23:94, 97, 98			10	10												
Dua 59:10											13					
Dua 66:8			10	10												
<b>WORSHIP IN THE QUR'AN</b>																
Verses of the Qur'an ordering Ibadah	14	14														
Verses of the Qur'an relating to dhikr of Allah	14	14														
Verses on whispering of Shaitan and how he misleads men	15	15														
Verses ordering amal as-salih (virtuous acts)	15	15														
Verses ordering the performance of daily salat	16	16														
Verses ordering the performance of salat al-Layl and salat al-Ayat	16	16														
Recitation of Qur'an in salat			11	11												
<b>ANIMALS IN THE QUR'AN</b>																
Apes (2:65); Donkey (31:19); Fly (22:73)											12					
Lion (74:50,51); Frog (7:176); Dog (7:133)											12					
Locust (54:7); Crow (16:8); Camel (17:106-108)											12					
Snake (5:31)											12					
Horse (88:17)											12					

QUR'AN	AGE WHEN TOPIC IS TAUGHT															
	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>SCIENCE IN THE QUR'AN</b>																
The bee (16:68-69)											13					
The water cycle (7:57 and 39:21)											13					
Milk (16:66)											13					
Fruits (22:5 and 6:96) and pollination											13					
<b>THE BIBLE</b>																
Name in Arabic and other languages	13	13	13	13												
To whom was it revealed?	13	13	13	13												
Compilation of the Bible			13	13												
Old testament and new testament	13	13	13	13												
Bible is continuously being revised	13	13	13	13												
Various books of the Bible	14	14	13	13												
How to refer to the contents	14	14														
Various versions and common editions of the Bible	14	14														
The present version cannot be called the word of God	16	16														
Absurdities in the Bible	16	16														

# QUR'AN

## AGE WHEN TOPIC IS TAUGHT

	NAIROBI 1988		NAIROBI 1991		AIMS KARACHI		SIM STANMORE		DUBAI MADRESSA		DSM		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>RECITATION OF OTHER AD'ITYA AND ZIYARAT</b>																
Hifdh of 'Subhana man la ya'tadi'	10	10														
Short ziyarah recited after salat / majlis	11	11														
Recitation of ziyarat Warith	12	12														
Recitation of Dua Kumayl	13	13														
Recitation of Hadith al-Kisa	13	13														
Recitation of Dua Tawassul	14	14														
Recitation of Dua Adila	15	15														
Recitation of Dua Nur	15	15														
Familiarisation with Mafatih al-Jinaan	15	15														
Reciting ad'itya and ziyarat for every day of the week from Mafatih al-Jinaan	16	16														
Introduction to Sahifa al-Sajjadiyyah	16	16														
Some important ad'itya in the Sahifah	16	16														
Introduction to Sahifa al-Alawiyah	16	16														
Introduction to Tohfah al-Awam	16	16														
<b>MISCELLANEOUS</b>																
System of standard transliteration	12	12	12	12												
Conversations based entirely on the Qur'an: Imam Hassan and Lady Fiddah	13	13									14					





# EXHIBIT-2E

TAREEKH

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DAR-ES-SALAAM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>The Islamic Calendar</b>																
Names of Islamic months	6	6			7	7	8	8	8	8						
Islam follows a lunar calendar					7	7	8	8	8	8						
<b>Auspicious dates</b>																
Eid al-Fitr	11	11			7	7	8	8	8	8						✓
Eid al-Adha	11	11			7	7	8	8	8	8						✓
Eid al-Ghadeer			11	11					8	8						
Eid al-Mubahila			11	11					8	8						
Eid al-Jumu'ah					7	7	8	8	8	8						
<b>The Ka'ba</b>																
What is it and where is it located?	7	7	5	5					7	7	9	9	7	7		
When was it built?	7	7	7	7					7	7	9	9				
Who built it?	7	7	5	5					7	7	9	9	7	7		
Unique characteristics of the holy house											9	9				
Bayt al-Ma'moor			7	7												
Story of Ashab al-Fil	7	7	7	7	6	6	7	7	7	7						
<b>Shaitan</b>																
The jinn					4	4	5	5								
Shaitan - Who is he?					4	4	5	5	9	9						
Shaitan is made of fire					8	8	9	9	9	9						
Shaitan's disobedience			10	10	4, 8	4, 8	5, 9	5, 9	9	9			5	5		
Shaitan's promise to lead the children of Adam astray					8	8	9	9	9	9						

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DAR-ES-SALAAM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Angels</b>																
The angels - who are they?					5	5	6	6								
What are their roles?					5	5	6	6								
The 4 archangels					5	5	6	6								
Raqeeb and Ateed					5	5	6	6								
<b>HISTORY OF THE PROPHETS</b>																
Why do we need prophets?					6	6	7	7								
How does Allah communicate with the prophets?					6	6	7	7								
Qualities of prophets					6	6	7	7								
The Ulul Azm prophets					6	6	7	7								
The four divine books and who they were revealed to					6	6	7	7								
Names of living prophets	8	8							7	7						
<b>Prophet Adam</b>																
Brief history of Nabi Adam	6	6			4	4	5	5	9	9						
The creation of Adam - The first human being			5	5	8	8	9	9	9	9			5	5		
Allah commands angels to prostrate to Adam			10	10	8	8	9	9	9	9			5	5		
The creation of Hawwa					8	8	9	9	9	9						
Adam and Hawwa are forbidden to eat from a particular fruit tree			10	10	8	8	9	9	9	9			5	5		
Adam and Hawwa eat the forbidden fruit			10	10	8	8	9	9	9	9			5	5		
They are asked to leave heaven			10	10	8	8	9	9	9	9			5	5		
They repent for their mistake					8	8	9	9	9	9			5	5		
They get two children - Habil and Qabil					8	8	9	9	9	9			5	5		
The story of Habil and Qabil			10	10	8	8	9	9	9	9			5	5		

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>Prophet Nuh</b>															
Brief history of Nabi Nuh	7	7	10	10	5	5	6	6	10	10					
Nabi Nuh and the ark			5	5	8	8	9	9	10	10			5	5	
<b>Prophet Ibrahim</b>															
Brief history of Nabi Ibrahim	7	7			6	6	7	7	7	7	8	8			
Astrologers foretell his birth			11	11	8	8	9	9	7	7					
His conversation with his uncle Azar					8	8	9	9	7	7	8	8			
He destroys the idols			6, 11	6, 11	6, 8	6, 8	7, 9	7, 9	7	7	8	8	6	6	
He is saved from the fire			6, 11	6, 11	8	8	9	9	7	7			6	6	
He cures the king's wooden hand					8	8	9	9							
He is called the father of the prophets			6	6	8	8	9	9							
His title is khaliullah					8	8	9	9	7	7					
Nabi Ibrahim and Isma'il's arrival in Mecca			6, 11	6, 11					7	7			7	7	
The well of Zamzam			6	6					7	7			7	7	
Prophet Ibrahim and Isma'il build the Ka'ba			6, 11	6, 11	4	4	5	5	7	7			7	7	
His dream: sacrificing his son + Eid al-Adha			6, 11	6, 11	7	7	8	8	7	7			7	7	
<b>Nabi Yusuf</b>															
Brief history of Nabi Yusuf													7	7	
His dream - sun, moon, stars bowing to him			13	13	14	14	15	15							
He is thrown into the well			13	13	14	14	15	15							
He arrives in Egypt			13	13	14	14	15	15							
The incident with Zuleikha			13	13	14	14	15	15							
Nabi Yusuf in prison			13	13	14	14	15	15							
He is released from prison			13	13	14	14	15	15							
He becomes the minister			13	13	14	14	15	15							
His brothers come to Egypt for food			13	13	14	14	15	15							
He is reunited with his family			13	13	14	14	15	15							

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>Nabi Musa</b>															
Brief history of Nabi Musa	8	8			5	5	6	6	7	7			11	11	
How did Banu Israil come to Egypt?					12	12	13	13							
Fir'aun's treatment of the Banu Israil			11	11					7	7					
Astrologers foretell his birth			11	11	12	12	13	13	7, 9	7, 9			8	8	
Fir'aun kills all baby boys			7, 11	7, 11	12	12	13	13	7, 9	7, 9			8	8	
Hiss mother inspired to place him in the Nile			7, 11	7, 11	12	12	13	13	7, 9	7, 9			8	8	
Nabi Musa grows up in Fir'aun's house			7, 11	7, 11	7, 12	7, 12	8, 13	8, 13	7, 9	7, 9			8	8	
Nabi Musa kills a man					12	12	13	13	7, 9	7, 9					
He leaves Egypt and travels to Madyan			7, 11	7, 11	12	12	13	13	7, 9	7, 9					
He meets the prophet Shuaib					12	12	13	13	7, 9	7, 9			8	8	
He marries Nabi Shuaib's daughter and works for him for 10 years					12	12	13	13	7, 9	7, 9			8	8	
He talks to Allah through a burning bush					7, 12	7, 12	8, 13	8, 13	7, 9	7, 9					
Nabi Musa's miracles			11	11	7, 12	7, 12	8, 13	8, 13	7, 9	7, 9					
The joint mission of prophets Musa and Harun			11	11	12	12	13	13	7, 9	7, 9			8	8	
He warns Fir'aun of Allah's punishment			11	11	7, 12	7, 12	8, 13	8, 13	7, 9	7, 9					
The people afflicted with illness, locusts, flood					7, 12	7, 12	8, 13	8, 13	7, 9	7, 9					
Nabi Musa leads the Israelites out of Egypt			11	11	7, 12	7, 12	8, 13	8, 13	9	9			8	8	
Nabi Musa parts the river Nile			11	11	7, 12	7, 12	8, 13	8, 13	9	9			8	8	
Fir'aun and his army drown in the Nile			11	11	7, 12	7, 12	8, 13	8, 13	9	9			8	8	
The Israelites worship the golden calf					7, 12	7, 12	8, 13	8, 13	7, 9	7, 9			8	8	
The Israelites' hesitation to enter Palestine and are condemned					12	12	13	13							
The Israelites conquer Palestine					12	12	13	13							
Nabi Musa meets a pious man who sells 100 years of his worship for a glass of water					7	7	8	8							
The story of Qarun			11	11					10	10					

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
<b>Prophet Isa</b>																
Brief history of Nabi Isa	8	8			7	7	8	8	7	7			10	10		
The birth of Lady Maryam			12	12					7	7						
Brief history of Lady Maryam									9	9			10	10		
Nabi Isa's miraculous birth			7, 12	7, 12	12	12	13	13	7	7						
He speaks from the cradle					12	12	13	13	10	10						
He begins his prophetic mission					12	12	13	13	10	10						
His miracles			7	7	12	12	13	13	7	7						
His 12 disciples					12	12	13	13	10	10						
The jews decide to kill Nabi Isa			12	12	12	12	13	13	10	10						
Yahuda is crucified in his place					12	12	13	13								
Nabi Isa is alive and will come back with the 12th Imam (A)			7, 12	7, 12	12	12	13	13	7, 10	7, 10						
<b>Other Prophets</b>																
Brief history of Nabi Ayyub					8	8	9	9	10	10			9	9		
Brief history of Nabi Idris			8	8	8	8	9	9	10	10						
Brief history of Nabi Isma'il	7	7	6	6	8	8	9	9	9	9			7	7		
Brief history of Nabi Ishaq	7	7							7	7			7	7		
Brief history of Nabi Ya'qub					8	8	9	9					7	7		
Brief history of Nabi Hud			8	8	8	8	9	9	10	10			9	9		
Brief history of Nabi Salih			8	8	8	8	9	9	10	10	9	9	9	9		
Brief history of Nabi Dawood			9	9	8	8	9	9	9	9			11	11		
Brief history of Nabi Sulayman			9	9	8	8	9	9					11	11		
Brief history of Nabi Yunus			9	9	8	8	9	9	9	9			6	6		
Brief history of Nabi Yahya					12	12	13	13					10	10		
Brief history of Nabi Zakariyyah					12	12	13	13					10	10		
Brief history of Nabi Lut					13	13	14	14					13	13		
Brief history of Nabi Khidr													11	11		

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TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE	AS/A2
The wisdom of Luqman; his advice to his son					14	14	15	15					12	12		
Story of the people of the cave			12	12	12	12	13	13					13	13		
The people of Ras					13	13	14	14								
The people of Sabt					13	13	14	14								
Family tree tracing the prophets from Nabi Adam to Nabi Muhammad (S)					8	8	9	9								
<b>PRE-ISLAMIC ARABIA</b>																
Arabia before Islam	11	11	12	12	9	9	10	10	12		6	6	9	9		✓
The period of Jahiliyyah			12	12	9	9	10	10	12							✓
The negative characteristics of the arabs			12	12	9	9	10	10	12							
Religions in Arabia before Islam: Bedouin polytheism, Christianity, Judaism and the Hanifs			12	12												✓
The social/clan system																✓
The position and social status of women			12	12												
Superstition and myth			12	12												
The positive aspects of Arabia before Islam					9	9	10	10								✓
Regional importance of Makkah as the centre of pilgrimage and trade											6	6				✓
The Persian empire	14	14														
The Roman empire	14	14														

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
Brief history of Qusay			12	12	9	9	10	10	12	12						
Brief history of the Quraysh	14	14									6	6				
Brief account of the life of Abd al-Manaf	12	12	12	12					12	12						
Brief account of the life of Hashim	12	12	12	12	9	9	10	10	9, 12	9			8	8		
Brief account of the life of Abd al-Muttalib	12	12	12	12	9	9	10	10	9, 12	9			8	8		
Abdul Muttalib's nazr					9	9	10	10	12	12						
Abdul Muttalib excavated Zam Zam					9	9	10	10	12	12						
The sons of Abd al-Muttalib									12	12			8	8		
Brief account of the life of Abdullah	12	12	12	12					12	12						
Brief account of the life of Abu Talib	12	12							12	12						
Brief introduction to the Banu Umayyah					14	14	15	15								
Brief introduction to the Banu Abbas					14	14	15	15								
Family tree of the ancestors of the Prophet from Nabi Ibrahim, including the Banu Umayyah					9	9	10	10		12						
<b>History of Nabi Muhammad (S)</b>																
Date and place of birth	6	6	6	6	6, 9	6, 9	7, 10	7, 10	7	7	4	4				
Amul Fil					6, 9	6, 9	7, 10	7, 10	7, 10	7, 10			8	8		
His birth date is called Milad an-Nabi	11	11	11	11	6	6	7	7	7	7	4	4				
Immediate family members	6	6	6	6	6	6	7	7	7	7	4	4				
His birth upto the time his grandfather died	8	8	8	8	6	6	7	7	7, 10	7, 10	6	6				
He was brought up by Halima up to age 5 yrs			8	8	9	9	10	10	8	8	6	6				
The incident of the necklace			8	8												
Under the care of Abu Talib	8	8	8	8	9	9	10	10	8	8						
The Prophet in his youth					9	9	10	10	9	9						

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	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
The Prophet worked for Lady Khadija	8	8			9	9	10	10	8	8						
His journey to Syria			9	9									8	8		
His meeting with a monk			9	9												
<b>His qualities</b>																
He was the last and best prophet									7	7			7	7		
His love for children	7	7	7	7									7	7		
His love for orphans			8	8												
He was Sadiq and Amin	7	7	7	7	6, 9	6, 9	7, 10	7, 10	8	8			7	7		
His respect and love for the Muslims	7	7	7	7												
His respect and love for the poor	7	7	7	7									7	7		
His love for the disabled			8	8												
His perseverance in the face of hardships	12	12														
The story of the Prophet and the old woman					4	4	5	5	9	9						
The story of the rich merchant - the one closest to Allah is the one with the most taqwa					6	6	7	7								
<b>Lady Khadija</b>																
Nabi Muhammad's marriage to Lady Khadija	8	8			9	9	10	10	8, 12	8	6	6	8	8		
Brief account of the life of Lady Khadija	12	12			7, 9	7, 9	8, 10	8, 10	8, 12	8						
The four perfect women of paradise					7, 9	7, 9	8, 10	8, 10	12	9						
Malikat al-Arab			8	8	7, 9	7, 9	8, 10	8, 10	12	8			8	8		
Her kindness and generosity			8	8	7, 9	7, 9	8, 10	8, 10	12	8			8	8		
Her sons Qasim and Abdullah					9	9	10	10								
Her daughter Fatima Zahra			8	8	9	9	10	10	8	8						

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	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Bi'thah</b>																
Nabi Muhammad regularly goes to the cave of Hira to worship and meditate			9	9					8, 12	8	6, 7	6, 7	9	9		✓
His appointment as the last prophet	12	12	9	9	9	9	10	10	8, 12	8	6, 7	6, 7	9	9	✓	✓
Did the Prophet's birth in Makkah contribute to the success of Islam?																✓
The first revelation	8	8	9	9	6, 9	6, 9	7, 10	7, 10	8, 12	8, 12	6, 7	6, 7	9	9	✓	✓
The first people to accept Islam			9	9	9	9	10	10	12	12	6, 7	6, 7	10	10		
Da'wah dhul-'Ashira	12	12	9	9	9	9	10	10	12	12	6, 7	6, 7	9	9		
Public declaration of Prophethood	12	12	10	10	6, 9	6, 9	7, 10	7, 10	12	12	5, 7	5, 7			✓	✓
His missionary work	8	8	8	8	6, 9	6, 9	7, 10	7, 10	8, 12	8, 12	6, 7	6, 7			✓	✓
The main themes of the Prophet's teachings in Makkah (before hijrah)																✓
His campaign against idol worship	12	12			9	9	10	10	13	13					✓	✓
Opposition to the Prophet in Makkah and his response to it									10, 12	10, 12						✓
The persecution of the early Muslims			10	10	9	9	10	10	10, 12	10, 12	6	6	10	10		✓
Migration to Abyssinia	12	12	10	10	6, 9	6, 9	7, 10	7, 10	10, 12	10, 12			10	10		
Boycott of the Banu Hashim	12	12	11	11	9	9	10	10	10, 12	10, 12	6	6	10	10		
Amul Huzn	12	12	11	11	6, 9	6, 9	7, 10	7, 10	8, 12	8, 12	6	6	10	10		
Abu Talib's support for the Prophet									10, 12	10, 12	7	7				
Proof of Abu Talib being a Muslim													10	10		
<b>Isra' and Mi'raj</b>																
What is Mi'raj and when did it take place?	12	12	11	11	10	10	11	11	13	9, 12			11	11		
It was a physical journey	12	12	13	13	10	10	11	11	13				11	11		
What the Prophet saw on this journey	12	12	17	17	10	10	11	11	13				11	11		
Ahadith of the Prophet (S) regarding Mi'raj			17	17												

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		GCSE	AS/A2
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
Visit to Taif	12	12	11	11	10	10	11	11	12, 14	12			10	10		
First pledge of Aqaba	12	12	11	11	10	10	11	11	12	12			11	11		✓
Second pledge of Aqaba	12	12	11	11	10	10	11	11	12	12			11	11		✓
Hijrah to Madinah	8	8	12	12	6, 10	6, 10	7, 11	7, 11	13	9, 12	6	6	11	11	✓	✓
The hijrah was migration, not flight			12	12					10, 13	10						
The significance of the Hijrah for Muslims today																✓
Sacrifice of Imam Ali (A) during hijrah	8	8	12	12	6, 10	6, 10	7, 11	7, 11	13	11	6	6	11	11		
Masjid Quba			12	12					13							
The story of Ammar - Prophecy of Rasulallah			12	12					13							
Challenges facing the muhajirun and responses to these challenges									13							✓
Declaration of brotherhood between the muhajirun and ansar			12	12	10	10	11	11	13	12	6	6	12	12		✓
Masjid al-Nabawi			5, 12	5, 12					10, 12	10						
Emergence of a Muslim ummah in Medinah									13		6	6				✓
The constitution of Medinah									13							
The position and status of the Prophet in Medinah																✓
Was the ummah at this time a spiritual or political community?																✓
The importance of the Medinan period for Muslims today																✓
Pact with the Jews			12	12					13				12	12		
Change of Quibla			12	12	10	10	11	11	13	12			12	12		

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS			
The battle of Badr	12	12	12	12	10	10	11	11	13	12	6	6	12	12			
The battle of Uhud	12	12	12	12	10	10	11	11	13	12	6	6	12	12			
The battle of Khandaq	13	13	12	12	10	10	11	11	13	13	6	6	12	12			
The battle of Khaybar	13	13	12	12	10	10	11	11	13	13	6	6	12	12			
The battle of Moota	13	13	13	13	10	10	11	11	13	13			13	13			
The battle of Hunayn	13	13	13	13					14	13			13	13			
The 3 ghazwa: Kadar, Saweeq and Zil Amr									13								
The battle of Dhatus Salaasil									13								
The land of Fadak	13	13	12	12	10	10	11	11	13	13							
Treaty of Hudaibiyah	13	13	12	12					13	13			13	13			
The pledge of Ridwan	13	13	12	12	10	10	11	11	13	13	6	6	13	13			
The lapsed 'umra					10	10	11	11	13	13	6	6					
Conquest of Mecca	13	13	13	13	10	10	11	11	13	13	6	6	13	13		✓	
Expedition to Tabuk	13	13	13	13					14	13			13	13			
The year of deputations and invitations to the great rulers to Islam - Aam al-Wufud	13	13	12	12	10	10	11	11	13				13	13			
Letter to Negus, king of Ethiopia											13	13					
Letter to Ceaser											13	13					
Letter to vicegerent of Egypt											13	13					
Letter to Hauza b. Ali, governor of Yamama, and its response											13	13					
Letter to Munzir b. Sawa and its response											13	13					
Letter to the king of Himyar											13	13					
Letter to Amir b. Hazm al-Ansari, governor of Yemen											13	13					

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	AGE WHEN TOPIC IS TAUGHT														GCSE	AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS			
The event of Mubahala	11	11	13	13	7, 11	7, 11	8, 12	8, 12	8, 14	8	6	6	13	13			
Masjid al-Dhirar			13	13									13	13			
A plot to kill the Prophet (S)					11	11	12	12									
The farewell pilgrimage	14	14	13	13	11	11	12	12	14		6	6	14	14			
The event of Ghadeer	11	11	13	13	7, 11	7, 11	8, 12	8, 12	8, 14	8			14	14			
Imam Ali is appointed successor to the Prophet at Ghadeer	14	14	13	13	11	11	12	12	14	10			14	14			
The extent of geographical spread of Islam during the lifetime of the Prophet	14	14	13	13													
Usama's expedition	14	14	13	13	11	11	12	12	14	13							
The Prophet asks for pen and paper			13	13	11	11	12	12	14	13							
The illness preceding his death	14	14	13	13	11	11	12	12	14	13	6	6	14	14			
The date of his wafat and place of burial	6	6	6	6	11	11	12	12	14	13	6	6	14	14			
An account of the Prophet's wafat	14	14	13	13	11	11	12	12	14	13			14	14			
His burial	14	14	13	13	11	11	12	12	14	13			14	14			
The Prophet's achievements by the time of his death																✓	
The nature of the Ummah at the time of the Prophet's death																✓	
Why was the Prophet successful in Medinah?																✓	
Was it because he was a Prophet, a statesman/warrior or both?																✓	

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	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>His companions</b>																
Definition of companion			9	9						12						
Definition of Tab'e			9	9												
Names of his companions	12	12							13	12						
Bilal b. Rabah - brief biography			9	9												
Ammar b. Yassir - brief biography			9	9												
Miqdad - brief biography			10	10												
Abu Dharr - brief biography			10	10												
Salman Farsi - brief biography			11	11												
Hudhayfa Yamani - brief biography			11	11												
Zaid b. Harith - brief biography			12	12												
Abdullah b. Abbas - brief biography			12	12												
Hamza b. Abd al-Muttalib - brief biography			13	13												
Jabir b. Abdullah - brief biography			13	13												
<b>History of the Caliphs</b>																
<b>Leadership of the Muslims</b>																
Traditions regarding the 12 Holy Imams	15	15														
Conditions for leadership of the Muslims according to the Shi'i school	15	15									11	11				✓
Conditions for leadership of the Muslims according to the Sunni school	15	15									11	11				✓
Reasons for validity of school of Ahlul Bayt	15	15														
Events immediately after the demise of the Prophet (S)									14	13	11	11	14	14		✓
The events at Saqifa	15	15			13	13	14	14	14	13	11	11	15	15		✓
Emergence of Shi'i Islam											11	11				✓

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	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Abu Bakr</b>																
His name and titles	15	15	14	14	13	13	14	14	14				15	15		
His occupation	15	15	14	14	13	13	14	14	14							
His personality and behaviour	15	15	14	14	13	13	14	14	14							
His relationship to the Prophet					13	13	14	14	14							
He is one of the first to accept Islam					13	13	14	14	14							
Abu Bakr proclaimed first caliph at Saqifa	15	15	14	14	13	13	14	14	14				15	15		
<b>Events during his caliphate:</b>																
Taking personal allowance from public treasury									14							
The issue of Fadak	15	15	14	14	13	13	14	14	14				15	15		
Fate of Fajat Salmi	15	15	14	14									15	15		
Malik b. Nuwaira			14	14									15	15		
Rebellion in Hadramaut	15	15	14	14												
Expeditions to foreign countries	15	15	14	14	13	13	14	14								
His death	15	15	14	14	13	13	14	14	14							



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	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>Umar b. Al-Khattab</b>															
His name and titles	15	15	14	14	13	13	14	14	14				15	15	
His ancestry	15	15													
His occupation															
His personality and behaviour					13	13	14	14							
His relationship to the Prophet															
How he accepted Islam	15	15	14	14											
How he was appointed caliph	15	15	14	14	13	13	14	14	14				15	15	
<b>Events during his caliphate:</b>															
The introduction of Tarawih prayers	15	15			13	13	14	14	14						
Khalid's deposition	15	15	14	14											
Mu'awiya's appointment at governor of Syria	15	15	14	14	13	13	14	14	14						
Innovations during his caliphate	15	15	14	14	13	13	14	14	14						
Appointing a committee to choose successor	15	15	14	14	13	13	14	14	14				15	15	
An account of his death	15	15	14	14	13	13	14	14	14						

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>Uthman b. Affan</b>															
His name and titles	15	15	14	14	13	13	14	14					15	15	
His ancestry	15	15													
His occupation															
His personality and behaviour					13	13	14	14							
How he accepted Islam															
How he was appointed caliph	15	15	14	14	13	13	14	14	14				15	15	
<b>Events during his caliphate:</b>															
Appointment of Walid bin Uqba	15	15	14	14	13	13	14	14	14						
Appointment of Abdullah bin Abi Sarh	15	15	14	14	13	13	14	14	14						
Appointment of Abdullah bin Amir	15	15	14	14	13	13	14	14	14						
Appointment of Sa'id bin al-Aas	15	15	14	14	13	13	14	14	14						
Conquests in Africa	15	15	14	14	13	13	14	14	14						
Lavish gifts given to his relatives	15	15	14	14	13	13	14	14							
<b>Revolts against his caliphate:</b>															
Protest by Ammar	15	15	14	14											
Banishment of Abu Dharr	15	15	14	14	13	13	14	14	14						
Revolt at Kufa	15	15	14	14					14						
Conference of governors in Madinah	15	15	14	14											
Deputations from Egypt, Kufa and Basra	15	15	14	14					14						
Blockade of Uthman's palace	15	15	14	14	13	13	14	14	14						
Account of his death and burial	15	15	14	14	13	13	14	14	14						

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>The Umayyad rulers</b>																
Rise of Umayyad rule after the martyrdom of Imam Ali (A)													15	15		
Muslim dynasties - The Sufyanis													15	15		
Brief history of Mu'awiya b. Abu Sufyan			15	15	14	14	15	15								
Brief history of Yazid b. Mu'awiya			15	15	14	14	15	15								
Brief history of Mu'awiya b. Yazid	16	16	15	15	14	14	15	15								
Muslim dynasties - The Marwanids													15	15		
Brief history of Marwan b. Hakam					14	14	15	15								
Brief history of Abd al-Malik b. Marwan	16	16	15	15	14	14	15	15								
Brief history of Walid b. Abd al-Malik	16	16	15	15	14	14	15	15								
Hajjaj b. Yusuf and the atrocities he committed	16	16	15	15												
Killing of Qamber, Kumayl b. Ziyad and Sa'id b. Jubayr	16	16														
Brief history of Sulayman b. Abd al-Malik	16	16	15	15	14	14	15	15								
Brief history of 'Umar b. Abd al-Aziz	16	16	15	15	14	14	15	15								
Brief history of Yazid b. Abd al-Malik	16	16	15	15	14	14	15	15								
Brief history of Hisham b. Abd al-Malik	16	16	15	15	14	14	15	15								
Brief history of Walid b. Yazid b. Abd al-Malik	16	16	16	16	14	14	15	15								
Revolts against Banu Umayyah	16	16	16	16												
Marwan b. Muhammad b. Marwan is the last Umayyad ruler					14	14	15	15								

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>The Abbasid Rulers</b>																
Muslim dynasties - The Abbasides	16	16											15	15		
Brief history of Abul Abbas Saffah	16	16	16	16	14	14	15	15								
Brief history of Mansoor Dawaniqi; his atrocities	16	16	16	16	14	14	15	15								
Brief history of Mahdi and Haadi b. Mansoor	16	16	16	16	14	14	15	15								
Brief history of Haroon al-Rashid	16	16	16	16	14	14	15	15								
Brief history of Amin b. Haroon al-Rashid	16	16	16	16	14	14	15	15								
Brief history of Ma'moon al-Rashid	16	16	16	16	14	14	15	15								
Brief history of Mu'tasim Billah					14	14	15	15								
Brief history of Wathiq					14	14	15	15								
Brief history of Mutawakkil			16	16	14	14	15	15								
The final Abbasid rulers: Muntasir, Musta'in, Mu'taz, Mu'tadi, Mu'tamad, Mu'tazid			16	16	14	14	15	15								

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>History of the Aimmah</b>															
Why do we need Aimmah?					6	6	7	7			7	7			
A conversation between Amr b. Ubayd and Hisham, a student of the 6th Imam, on the need for an Imam					6	6	7	7							
Names of the 12 Aimmah					6	6	7	7	8	8			6	6	
The panjetan - who are they?					4	4	5	5	8	8					
Who are the 14 Masumeen?					6	6	7	7	8,9	8,9			6	6	
Story of the Ahul Kisa	9	9			5	5	6	6	9	9					
Ayat al-Tathir - when was it revealed?					6	6	7	7							
Ayat al-Tathir - who does it refer to?					6	6	7	7			6	6			
The hadith of two weighty things					6	6	7	7							
Hadith al-Safina					7	7	8	8			6	6			
The meaning of 'Shia Ithna-Asheri'					7	7	8	8	8	8					
The titles of the 12 Imams					7	7	8	8	8	8					
Jannat al-Baqi - names of Aimmah who are buried there			5	5											
<b>Imam Ali (A)</b>															
Brief history of Imam Ali (A)	9	9	7	7	11	11	12	12	8	8	4,7	4,7	7,12	7,12	
His ancestors	15	15							11	11					
Account of his miraculous birth	15	15	8	8	4,11	4,11	5,12	5,12	11	11	4	4			
He was brought up under the loving care of the Prophet (S)	8	8	7	7					11	11	6	6			
He was one of the first to accept Islam	15	15			9	9	10	10	11	11	6	6			
His titles			7	7	11	11	12	12	11	11					
His hard work and generosity					4	4	5	5	11	11	6	6			
He endows a well that he dug himself											6	6			
His virtues and qualities					11	11	12	12	11	11	7	7			

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>Imam Ali (A) cont'd</b>															
His faith in Allah and His Prophet					11	11	12	12	11	11	6	6			
His knowledge					11	11	12	12	11	11	7	7			
His bravery					11	11	12	12	11	11	7	7			
His eloquence					11	11	12	12	11	11	7	7			
The incident of two shirts			7	7											
His service for Islam in Mecca	15	15	9	9	11	11	12	12	11	11	7	7			
His service for Islam in Madinah	15	15			11	11	12	12	11	11	7	7			
He used to write down verses of the Qur'an			7	7					11	11					
His deputation to Yemen					11	11	12	12							
Removing the idols from the Ka'ba					11	11	12	12	11	11	7	7			
Taking up the standard at Khybar					11	11	12	12	11	11	7	7			
Delivery of verses of the Qur'an to Mecca					11	11	12	12	11	11					
His appointment as successor to the Prophet at Ghadeer	15	15			11	11	12	12	11	11	7	7			
Rasulullah designated him as his wasi on various occasions	15	15	14	14											
His reasons for abandoning rulership after the Prophet's wafat	15	15	14	14					14		7	7			
Events during his caliphate:															
His control of the public treasury to maintain equality									14		11	11			
Revenge for Uthman's murder	15	15	14	14	13	13	14	14	14				15	15	
The battle of Jamal	15	15	14	14	13	13	14	14	14				15	15	
Mu'awiya's activities	15	15	14	14	13	13	14	14	14				15	15	
Battle of Siffin	15	15	14	14	13	13	14	14	14				15	15	
Revolt of the Kharijites	15	15	14	14	13	13	14	14	14				15	15	

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Imam Ali (A) cont'd</b>																
The battle of Nahrwan	15	15	14	14	13	13	14	14	14				15	15		
Attack in Egypt and the death of Muhammad b. Abi Bakr	15	15	14	14												
Death of Malik Ashtar	15	15														
Attacks on Hijaz	15	15	14	14												
Account of his martyrdom	15	15	7, 14	7, 14	11	11	12	12	11	11	7	7	15	15		
Place where he is buried	15	15	5, 14	5, 14	11	11	12	12	11	11			15	15		
He shows mercy to his killer					11	11	12	12								
Ahadith of the Prophet about Imam Ali (A)			7	7												
Being a Shi'ah of Imam Ali (A)					11	11	12	12								
Benefits of being his Shi'ah					11	11	12	12								
Our responsibilities as Shi'ah of Imam					11	11	12	12			8	8				
<b>Nahjul Balagha</b>																
<b>Study and memorisation of:</b>																
Sermon 1 - Praise of Allah											7	7				
Sermon 62 - offer salaam											7	7				
Sermon 170 - the sky											7	7				
Sermon 175 - the Qur'an											7	7				
Saying 7 - Man: the majestic creature of Allah											8	8				
Saying 146 - knowledge vs. Wealth											8, 9	8, 9				
Sermon 192 - Qualities of a Mu'min											8, 11,	8, 11,				
											12	12				
Sermon 212 - Prophet Muhamed (S)											8	8				
Sermon 82 - organs and their purposes											9	9				
Saying 133 - who is your friend?											9	9				

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Nahjul Balagha cont'd</b>																
Study and memorisation of Sermon 198 - Importance of salat											9	9				
Study and memorisation of Saying 127 - winter											10	10				
Study and memorisation of Sermon 208 - House in Jannah											10	10				
Study and memorisation of Sermon 197 - Allah and His Prophet											10	10				
Study and memorisation of letter to Malik al-Ashtar											10, 11	10, 11				
Study and memorisation of Sermon 137 - Imam Zaman											11	11				
Study and memorisation of Saying 134 - Allah's blessings											11	11				
Study and memorisation of Sermon 221 - Allah: The real love											12	12				
Study and memorisation of Sermon 139 - Backbiting and speaking ill of others											12	12				
Study and memorisation of Sermon 214 - Prayer of Imam Ali											12	12				
Study and memorisation of Sermon 194 - Allah and you											13	13				
Study and memorisation of Sermon 141 - How to use wealth											13	13				
Study and memorisation of Sermon 197 - Fear of Allah											13	13				
Study and memorisation of Sermon 198 - Allah knows everything											13	13				

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE	AS/A2		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS				
<b>Lady Fatima (S)</b>																		
Brief history of Lady Fatima (S)	9	9	8	8	11	11	12	12	8	8	4, 6	4, 6	7, 12	7, 12				
Her birth	8, 16	8, 16	8, 15	8, 15	11	11	12	12	8	8	4	4						
Her names and titles	16	16	8, 15	8, 15	11	11	12	12	8	8	6	6						
She is one of the foremost women of paradise					11	11	12	12	8	8	6	6						
She is sayyidatu nisa al-alameen					11	11	12	12	8	8	6	6						
Her childhood	16	16	8	8	11	11	12	12	8	8	6	6						
Her mother passes away when she is 5			8	8					9	9	6	6						
Her life in Makkah	16	16							9	9	6	6						
Her education	16	16							9	9	6	6						
Her moral excellence and social etiquette	16	16	8, 15	8, 15	11	11	12	12	9	9	6	6						
Approach to household duties	16	16	15	15	4	4	5	5	9	9	6	6						
Her modesty and chastity	16	16	15	15	11	11	12	12	9	9	6	6						
Her marriage to Imam Ali (A)	16	16	7, 15	7, 15	11	11	12	12	9	9	6	6						
Her children	16	16	15	15	11	11	12	12	9	9	6	6						
She keeps a nadhr when her kids are ill					7	7	8	8			6	6						
The revelation of sura al-Dahr					7	7	8	8			6	6						
The Prophet advises her to perform 4 acts before going to sleep					7	7	8	8			6	6						
Land of fadak given to her as a gift; taken away by Abu Bakr	16	16	8, 15	8, 15	10	10	11	11			6	6						
The tasbeeh of Lady Fatima Zahra (S)					4, 11	4, 11	5, 12	5, 12			4	4						
Attack on their house after the Prophet's death	16	16	15	15	11	11	12	12			6	6						
Death of her unborn child Mohsin	16	16	15	15	11	11	12	12			6	6						
Account of her death and burial	16	16	8, 15	8, 15	11	11	12	12			6	6						
The Prophet's sayings about Fatima (S)					11	11	12	12			6	6						

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE	AS/A2		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS				
<b>Imam Hassan (A)</b>																		
Brief history of Imam Hassan (A)	9	9	8	8	11	11	12	12	8	8	4, 6	4, 6	8	8				
His names and titles	16	16	8, 15	8, 15	11	11	12	12	9	9	5	5						
Hassan and Husain are the chiefs of the youth of paradise					11	11	12	12	9	9	6	6						
His childhood	16	16	8, 15	8, 15	11	11	12	12	9	9	7	7						
His education	16	16	8, 15	8, 15	11	11	12	12	9	9	7	7						
His knowledge of fiqh even in childhood	16	16							9	9								
Imam shows an old man how to perform wudhoo correctly					4	4	5	5			7	7						
His generosity and freeing of slaves			8	8							6	6						
His kindness to animals					4	4	5	5										
Imam Hassan's guesthouse					11	11	12	12										
His contributions during the caliphate of his father	16	16									7	7						
The myth of his divorces													13	13				
His accession to Khilafa	16	16			11	11	12	12	11	11	7	7						
Mu'awiya's plotting against him	16	16	15	15	11	11	12	12	11, 14	11	7	7						
Imam Hassan is attacked					11	11	12	12			7	7						
The Muslims abandon the Imam					11	11	12	12	14		7	7						
Peace treaty with Mu'awiya; its conditions	16	16	8, 15	8, 15	11	11	12	12	11, 14	11	7	7	13	13				
His sermon after the treaty	16	16	15	15					14		7	7	13	13				
Mu'awiya's breach of the peace treaty	16	16	15	15	11	11	12	12	11, 14	11	7	7	13	13				
Account of his death	16	16	8, 15	8, 15	11	11	12	12	9, 11	9, 11	7	7						
Account of his funeral	16	16	8, 15	8, 15	11	11	12	12	9, 11	9, 11	7	7						
Mu'awiya's rejoicing upon the wafat of Imam Hassan (A)	16	16																

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Imam Husain (A)</b>																
Brief history of Imam Husain (A)	9	9	9	9	11	11	12	12	8	8	4	4	8, 13	8, 13		
His names and titles	16	16	9	9	11	11	12	12	9	9	4	4				
The story of Fitrus					4, 11	4, 11	5, 12	5, 12			8	8				
His childhood	16	16							9	9	8	8				
Imams Hasan and Husain get clothes from heaven											8	8				
His education	16	16							9	9	8	8				
His generosity					4, 11	4, 11	5, 12	5, 12	9	9	6	6				
His bravery									9	9	8	8	7	7		
The Prophet's sayings concerning Imam Husain (A)	16	16	9	9	11	11	12	12	11	11	6	6				
The Prophet's love for Imam Husain (A)									11	11	4	4				
The circumstances surrounding his accession to Imamah					11	11	12	12	11	11	8	8				
Imam teaches a man how to avoid sin					11	11	12	12	11	11						
Brief account of events preceding Karbala	11	11			11	11	12	12	11	11	8	8				
Mu'awiya's appointment of Yazid as his successor	16	16			11	11	12	12	11	11	8	8				
Yazid's personality	16	16			13	13	14	14	11	11	8	8				
Yazid demands allegiance from Imam - Imam refuses to give allegiance	16	16	9, 11	9, 11	13	13	14	14	11	11	8	8				
Imam Husain leaves Madinah	16	16	9, 11	9, 11	13	13	14	14	11	11	8	8				
Imam Husain's stay in Makkah	16	16	11	11	13	13	14	14	11	11						
Imam receives numerous letters from Kufa	16	16	11	11	13	13	14	14								

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
Muslim b. Aqil sent to Kufa	16	16	9, 11	9, 11	13	13	14	14								
Muslim b. Aqil's plight in Kufa	16	16	9, 11	9, 11	13	13	14	14								
Imam leaves Makkah	16	16	9	9	13	13	14	14								
His journey to Karbala	16	16	11, 15	11, 15	13	13	14	14								
His arrival in Karbala	16	16	11	11	13	13	14	14								
Talks with Amr b. Saad	16	16	9	9	13	13	14	14								
Imam's family members and companions present at Karbala													13	13		
Brief account of the events of Karbala	9	9	9, 15	9, 15	13	13	14	14	11	11			11	11		
The night of Ashura	11, 16	11, 16	9	9	13	13	14	14					11	11		
The day of Ashura	11, 16	11, 16	9, 11, 15	9, 11, 15	13	13	14	14	9	9	8	8	11	11		
The shrine of Imam Husain (A) - Place where the Imam is buried			5	5					9	9						
Brief account of the events after Karbala	10	10	10, 15	10, 15	13	13	14	14	11	11						
The aftermath of the battle			9, 15	9, 15	13	13	14	14	11	11						
Burial of the martyrs			16	16												
Captives taken to Kufa			16	16												
Lady Zainab's conversation with Ibn Ziyad			10, 16	10, 16												
The journey to Damascus			10, 16	10, 16	13	13	14	14								
The court of Yazid			10, 16	10, 16	13	13	14	14								
Imprisoned in Damascus			10, 16	10, 16												
Return to Madinah			10, 16	10, 16												
The day of Arbaeen	11	11	11	11												

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
Lessons from Karbala			11	11							8	8			
Reasons for Imam's rising against Yazid and his martyrdom	16	16	15	15											
The philosophy of Karbala			13	13											
Why did Imam Hassan (A) agree to a peace treaty but Imam Husain (A) rose to fight?			15	15											
Effects of the martyrdom of Imam Husain (A)			16	16											
Excerpts from ziyaraat					4	4	5	5							
Brief history of Abul Fadl 'Abbas b. 'Ali	13	13	13	13									13	13	
Brief history of Lady Zainab	13	13	13	13									13	13	
<b>Imam Zain al-Abideen</b>															
Brief history of Imam Zain al-Abidin (A)	9	9	9	9	11	11	12	12	8	8	6	6	9, 14	9, 14	
His birth	16	16	9	9	11	11	12	12	9	9	4	4			
His names and titles	16	16	9	9	11	11	12	12	9	9	4	4			
His devotion and piety	16	16	15	15	11	11	12	12	9	9	6	6			
His tenderness of heart	16	16	15	15					9	9					
His forgiveness, forbearance and generosity	16	16	15	15					9	9					
His charity	16	16	15	15					9	9					
His humility and tender conscience	16	16	15	15					9	9					
His learning	16	16	15	15					9	9					
His suffering - a cause of moral excellence	16	16	15	15							8	8			
His helping the poor and needy secretly			9	9	4	4	5	5			8	8			
His personality	16	16	9	9							4	4			
The names of his children											8	8			

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
Imam is taken captive to Kufa and Sham	16	16	14	14	11	11	12	12			8	8			
Imam's sermon in the court of Yazid	16	16									8	8			
The incident of kissing hajr al-Aswad			9	9							8	8			
Farazdaq's poem					11	11	12	12							
How he mourned for his father	16	16													
A brief account of his death and burial	16	16	9	9	11	11	12	12	9	9	8	8			
Sahifa al-Kamilah - a collection of his ad'iyah	16	16	9	9	11	11	12	12			8	8			
Imam used dua as a tool to propagate Islam	16	16	15	15	11	11	12	12			8	8			
Imam was unable to openly propagate Islam	16	16	15	15	11	11	12	12			8	8			
<b>Sahifah al-Kamila</b>															
Supplication in praise of Allah											11	11			
Supplication for parents											11, 13	11, 13			
Supplication for noble moral traits											11-13	11-13			
Supplication against satan											11	11			
Supplication for fleeing to Allah											11	11			
Supplication for forgiveness											11, 12	11, 12			
Supplication for seeking refuge in Allah											11	11			
Supplication when sick											12	12			
Supplication in perils											12	12			
Supplication in hardship											12	12			
Supplication in the morning and evening											12	12			
Supplication for good outcome											12	12			
Supplication for neighbours and friends											13	13			
Supplication in worrisome tasks											13	13			
Supplication in seeking refuge											13	13			
Supplication in seeking needs											13	13			
Supplication when afflicted											13	13			
Supplication for giving thanks											13	13			

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Imam Muhammad al-Baqir (A)</b>																
Brief history of Imam Muhammad Al-Baqir (A)	10	10	10	10	11	11	12	12	8	8	9	9	9, 14	9, 14		
His birth	16	16	10	10	11	11	12	12	11	11	4	4				
His names and titles	16	16	10	10	11	11	12	12	11	11	4	4				
Meaning of the word 'Baqir'	16	16	15	15	5	5	6	6	11	11	9	9				
Jabir b. Abdullah Al-Ansari conveys the Prophet's greetings to the 5th Imam			15	15	5	5	6	6			9	9				
His childhood	16	16	10	10					11	11	9	9				
His guidance of the Muslim community	16	16	15	15					11	11	9	9				
Earning of livelihood is divine worship	16	16	15	15	5	5	6	6			4	4				
He promoted the majalis of Imam Husain (A)					11	11	12	12			9	9				
Debate with Imam Abu Hanifa	16	16	15	15												
Reply to Abdullah b. Nafe' - chief of the Kharijites	16	16														
Discussion with Qatadaa	16	16	15	15												
New dinar coin is minted - Imam's advice is followed regarding the wordings on the coin					11	11	12	12	11	11						
His visit to Damascus on invitation from Hisham	16	16	15	15												
Imam invited to an archery contest	16	16														
His answer to Hisham's questions	16	16														
Maltreatment by Hisham	16	16	10, 15	10, 15	11	11	12	12			9	9				
His return from Damascus and meeting with a hermit	16	16														
An account of his death	16	16	10, 15	10, 15	11	11	12	12	11	11	9	9				
His burial	16	16	10, 15	10, 15	11	11	12	12	11	11	9	9				

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Imam Ja'far As-Sadiq (A)</b>																
Brief history of Imam Ja'far Al-Sadiq (A)	10	10	10	10	12	12	13	13	11	11	9	9	9, 14	9, 14		
Simple definition of Madhad al-Ja'fari	10	10	10	10	12	12	13	13			9	9				
His birth	16	16	10, 16	10, 16	12	12	13	13	11	11	4	4				
His childhood	16	16	10, 16	10, 16	12	12	13	13	11	11	9	9				
His family	16	16	10	10	12	12	13	13	11	11	4	4				
Imam instructs Zakaria to be kind to his mother					5	5	6	6			8	8				
Jabir b. Hayyan			10	10												
Imam Al-Sadiq and the beggar - thanking Allah					5	5	6	6			8	8				
Imam's conversation with Sahl b. Hasan regarding caliphate					12	12	13	13								
Imam discourages hoarding			10	10	12	12	13	13			4	4				
The massacre of Zaid	16	16														
The council of Ibwa	16	16														
Mansur's jealousy	16	16	16	16												
Mansur's repeated attempts on Imam's life	16	16	10	10							9	9				
Reasons for Imam to keep aloof from politics	16	16									9	9				
Imam's school	16	16	16	16					11	11	9	9				
His disciples	16	16	16	16												
His knowledge of science and medicine	16	16	16	16					11	11	9	9				
An account of his death	16	16	10, 16	10, 16	12	12	13	13	11	11	9	9				



# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE	AS/A2		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS				
<b>Imam Musa al-Kadhim (A)</b>																		
Brief history of Imam Musa Al-Kadhim (A)	10	10	10	10	12	12	13	13	12	12	10	10	9, 14	9, 14				
His birth	16	16	10, 16	10, 16	12	12	13	13	12	12	5	5						
His names and titles	16	16	10, 16	10, 16	12	12	13	13	12	12	5	5						
Imam teaches us that everyone is equal in Islam					5	5	6	6	12	12	5	5						
Incident of Abu Hanifa	16	16	10, 16	10, 16	5	5	6	6										
Death of Isma' l b. Ja'far	16	16	16	16														
Proof of his Imamate by Imam As-Sadiq (A)	16	16	10, 16	10, 16														
Hisham b. Salim			10	10														
His religious knowledge	16	16	16	16							10	10						
His love for hard work	16	16	16	16														
His charity	16	16	10	10														
Abbasid rulers during his imamah	16	16							12	12	10	10						
Harun's argument with Imam	16	16																
Harun bribes Muhammad b. Isma'il	16	16																
Story of Ali b. Yaktin, the prime misiter of Haroon and a companion of the Imam					12	12	13	13	12	12	10	10						
Sindi b. Shahik	16	16																
Imam's discussion on Imamate	16	16																
Attempts to kills the Imam	16	16																
An account of his death and burial	16	16	10, 16	10, 16	12	12	13	13	12	12	10	10						
Place where he is buried	16	16	6	6	12	12	13	13	12	12	10	10						

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE	AS/A2		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS				
<b>Imam Ali al-Rida (A)</b>																		
Brief history of Imam Ali Al-Rida (A)	10	10	10, 16	10, 16	12	12	13	13	12	12	10	10	10, 14	10, 14				
His place and date of birth	16	16	10, 16	10, 16	12	12	13	13	12	12	5	5						
His names and titles	16	16	10, 16	10, 16	12	12	13	13	12	12	5	5						
His attributes			10, 16	10, 16					12	12	5	5						
The meaning of Imam Zamin					12	12	13	13										
Imam's miracles					5	5	6	6	12	12	10	10						
Revolt of Mohamed b. Ja'far al-Sadiq	16	16																
The birth of a new sect - Waqifiyyah	16	16																
Ma'mun summons Imam to Baghdad	16	16	16	16	12	12	13	13	12	12	10	10						
The report of the golden chain			16	16	12	12	13	13	12	12	10	10						
Imam appointed Ma'mun's heir apparent	16	16	10, 16	10, 16	12	12	13	13	12	12	10	10						
Ma'mun mints coins with the name of the Imam (A)					12	12	13	13	12	12	10	10						
The incident on Eid day	16	16	16	16							10	10						
The treachery of Fadl	16	16																
An account of his death and burial	16	16	10, 16	10, 16	12	12	13	13	12	12	10	10						
Place where he is buried	16	16	6	6	12	12	13	13	12	12	10	10						

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Imam Muhammad Al-Taki (A)</b>																
Brief history of Imam Muhammad Al-Taki (A)	11	11	11, 16	11, 16	12	12	13	13	12	13	11	11	10, 14	10, 14		
His place and date of birth	16	16	11, 16	11, 16	12	12	13	13	12	13	5	5				
His names and titles	16	16	11, 16	11, 16	12	12	13	13	12	13	5	5				
Sayings of Imam at-Taki (A)	16	16							12	13						
Imam's personality and traits			11, 16	11, 16					12	13	5	5				
Imam's childhood encounter with Ma'mun	16	16	11, 16	11, 16	6	6	7	7			11	11				
Imam debates with Yahya b. Aksam	16	16	11, 16	11, 16	12	12	13	13	12	13	11	11				
Ma'mun marries his daughter Ummul Fadl to the Imam	16	16	16	16	12	12	13	13			11	11				
Ummul Fadl's bad temper and Imam's second marriage	16	16														
Imam's return to Madina	16	16														
Attempts to depose the young Imam	16	16	16	16	12	12	13	13	12	13	11	11				
Imam summoned to Baghdad by Mu'tasim following Ma'mun's death	16	16	16	16	12	12	13	13	12	13	11	11				
An account of his death and burial	16	16	11, 16	11, 16	12	12	13	13	12	13	11	11				
Place where he is buried	16	16	6	6	12	12	13	13	12	13	11	11				

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Imam Ali Al-Naqi (A)</b>																
Brief history of Imam Ali Al-Naqi (A)	11	11	11, 16	11, 16	12	12	13	13	12	13	11	11	10, 14	10, 14		
His birth	16	16	11, 16	11, 16	12	12	13	13	12	13	5	5				
His titles			11, 16	11, 16					12	13	5	5				
His personality											5	5				
Abbasid caliphs during his Imamah									12	13	11	11				
Imam helps a man					6	6										
Mutawakkil summons the Imam to Sammarrah	16	16	16	16	12	12	13	13	12	13	11	11				
Imam cures Mutawakkil	16	16			6	6	7	7								
Imam's residence at the Inn of poor people	16	16			12	12	13	13	12	13	11	11				
Twelve years in prison	16	16			12	12	13	13	12	13	11	11				
Mutawakkil's efforts to defame the Imam	16	16	16	16	12	12	13	13	12	13	11	11				
His attempts to desecrate the shrines of Kerbala and Najaf	16	16														
An account of his death and burial	16	16	16	16	12	12	13	13	12	13	11	11				
Place where he is buried	16	16	6	6	12	12	13	13	12	13	11	11				

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE	AS/A2		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS				
<b>Imam Hassan Al-Askari (A)</b>																		
Brief history of Imam Hassan Al-Askari (A)	11	11	11, 16	11, 16	12	12	13	13	12	13	12	12	11, 14	11, 14				
His birth	16	16	11, 16	11, 16	12	12	13	13	12	13	5	5						
His childhood	16	16	11, 16	11, 16	12	12	13	13	12	13	12	12						
His titles			11, 16	11, 16					12	13	12	12						
His personality											5	5						
Account of the events leading to the marriage of the Imam to Lady Nargis	16	16	15	15	12	12	13	13	12	13	12	12						
Imam's generosity			11	11	6	6	7	7	12	13	12	12						
Imam Hassan Al-Askari (A) helped the poor and needy					6	6	7	7	12	13	12	12						
His meeting with Bahlool			11	11														
Reasons for attempts to kill him	16	16			12	12	13	13	12	13								
Imam's encounter with wild lions					12	12	13	13										
Famine and prayer for rain by a Christian priest	16	16			12	12	13	13	12	13	12	12						
Ishaq al Kindi and the Qur'an											12	12						
Imam's letter to Ibn Babawayh al-Qummi											12	12						
Banning of Khums; Imam develops a system for collection of Khums	16	16	16	16														
His death and burial	16	16	11, 16	11, 16	12	12	13	13	12	13	12	12						
Place where he is buried	16	16	6	6	12	12	13	13	12	13	12	12						

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE	AS/A2		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON				AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS				
<b>Imam al-Mahdi (A)</b>																		
Brief history of Imam al-Mahdi (A)	11	11	11	11	12	12	13	13	12		12	12	11	11				
An account of his birth	16	16			12	12	13	13	12		12	12						
Imam speaks whilst still a baby in the cradle					6, 12	6, 12	7, 13	7, 13	12		12	12						
Imam Mahdi's longevity and present age	12	12	12	12	12	12	13	13			12, 13	12, 13	15	15				
Historical and scientific explanations for long life			17	17							12	12						
His names and titles	16	16	11	11	12	12	13	13	12		12	12						
Prophecies about the 12th Imam (A)			11	11							12	12						
Traditions about Imam Mahdi in the Sunni books			14	14							13	13						
Narrations supporting his appointment to Imamah	16	16	16	16					12									
Hadith on the importance of recognising the Imam of our time	16	16	14	14	12	12	13	13										
Showing respect when his name is mentioned					4	4	5	5										
The city of birds - A story to explain the hadith of the Prophet (S) about Imam Mahdi (A)					4	4	5	5										
Imam leads the funeral prayer of his father at the age of 5	16	16			12	12	13	13			12	12						
The sardaab of Imam Mahdi (A)			6	6							12	12						
Claims by various communities regarding the Mahdi			17	17														
Belief in the coming of a saviour and reformer in different religions			17	17														
Logical and intellectual proof of the coming of a reformer			17	17							13	13						
Raj'ah - a Shi'i belief			17	17							13	13						

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>Ghaybah</b>																
The meaning of ghaybah	12	12	12	12	4	4	5	5	12		12	12	15	15		
Why is he in ghaybah?	12	12	12	12	6	6	7	7	12		12	12	15	15		
How does he guide us whilst in ghaybah?	12	12	12	12	6, 12	6, 12	7, 13	7, 13	12		12	12	15	15		
Writing ariza to him					4	4	5	5								
The Minor Occultation	16	16	11	11	12	12	13	13	12		12	12				
The four representatives during minor occultation	16	16	17	17	12	12	13	13	12		12	12				
The major occultation	16	16	11	11	12	12	13	13	12		12	12				
Who are the representatives of the Imam during the major occultation?			17	17	12	12	13	13	12		12	12				
Accounts of people who have seen the Imam during the major occultation	16	16			12	12	13	13	12							
Imam guides Allama Hilli (instructs child from dead woman's womb to be removed before burial)									12							
Imam helps Syed Muhammad Amili find his way when he gets lost in the desert					5	5	6	6			5	5				
Our duties in ghaiba of the Imam	16	16	17	17	5, 12	5, 12	6, 13	6, 13	12		12	12				
Signs of reappearance of the Imam	16	16	17	17	12	12	13	13	12		12	12	15	15		
What the Imam will do when he reappears	16	16														
Dajjal	16	16														
Dominion of the 12th Imam	16	16														

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														AQA	
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS		
<b>History of the Ulema</b>																
History of our Ulama	14, 15, 16	14, 15, 16														
History of early Shi'i ulema after the ghayba of the Imam (A)													15	15		
Shaykh Sadooq			13	13												
Shaykh Tusi			13	13												
Shaykh Mufid			13	13												
Syed Muhammad Baqir al-Sadr			16	16												
Dr. Ali Shariati			16	16												
Bint al-Huda			16	16												
Muhammad b. Zakariyyah al-Razi			14	14												
Ibn Sina			14	14												
Allama Muhammad Husain Tabatabai			14	14												
Shaheed Murtada Mutahhari			14	14												
Allama Iqbal			15	15												
Ayatullah Ruhullah Khomeini			15	15												
Ayatullah Khoei			15	15												
<b>Post Abbasid Caliphate</b>																
<b>Muslim dynasties after the Abbasides</b>																
The Fatimids													16	16		
The Ayyubids													16	16		
The Ottoman empire													16	16		
The Safavid dynasty													16	16		
The Mughal dynasties													16	16		
The Muslim world during the 11th century					14	14	15	15								

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>The Crusades</b>															
Origins of the first Crusade					14	14	15	15					16	16	
The first Crusade: 1095 - 1099					14	14	15	15					16	16	
Consequences of the first Crusade					14	14	15	15							
The second Crusade: 1144 - 1155					14	14	15	15					16	16	
Imad ad-Din Zangi					14	14	15	15							
Nur ad-Din Zangi					14	14	15	15							
The seige of Damascus					14	14	15	15							
Consequences of the second Crusade					14	14	15	15							
The third Crusade: 1187 - 1192					14	14	15	15					16	16	
Rise of Salahuddin					14	14	15	15							
Fall of Jerusalem					14	14	15	15							
Consequences of the third Crusade					14	14	15	15							
Europe's debt to Islam					14	14	15	15							
The Muslims' contribution to knowledge					14	14	15	15							
The Muslims' contribution to trade					14	14	15	15							
The rise of Wahhabism													16	16	

# TAREEKH

TAREEKH	AGE WHEN TOPIC IS TAUGHT														
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON		AQA
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	GCSE AS/A2
<b>Misconceptions about Islamic history</b>															
Islam's role in history - Islamic history is God-oriented					14	14	15	15							
<b>Conversion to Islam</b>															
Did Islam spread by the sword?	16	16			14	14	15	15					16	16	
The Qur'an's perspective on conversion to Islam			17	17									16	16	
The Seerah of Rasulallah contributed to the conversion to Islam			17	17									16	16	
The spread of Islam vs. The expansion of the Muslim empire													16	16	
<b>Jihad in Islam</b>															
Islam is a religion of peace													16	16	
The concept of Jihad in Islam													16	16	
Examples of misquoted verses from the Qur'an relating to jihad													16	16	
The misuse of jihad													16	16	
The media and the stereotyping of Muslims as terrorists													16	16	
<b>Polygamy</b>															
The marriages of Rasulallah													16	16	
Polygamy in history and the practice of the previous anbiya													16	16	
The reasons for each of Rasulallah's marriages after Lady Khadija			17	17									16	16	

# TAREEKH

	AGE WHEN TOPIC IS TAUGHT														GCSE AS/A2		
	NAIROBI 1988		NAIROBI 1991		SIM STANMORE		DUBAI MADRESSA		DSM		AIMS KARACHI		WEST END BRAMPTON			AQA	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS			
<b>Slavery</b>																	
Slavery in ancient times													16	16			
Christianity and slavery													16	16			
Islam's stance on slavery			17	17													
How Islam fought slavery													16	16			
The origins of black slavery													16	16			
Atlantic slave trade													16	16			
East African slave trade													16	16			
The motives of the British and the American in abolishing slave trade													16	16			



PAPERS PRESENTED AT THE HARBEN RETREAT

# EXHIBIT-3A

KSI MADARIS AROUND THE WORLD:  
ANALYSING EXISTING CURRICULA (ALY NASSER)

## KSI MADARIS AROUND THE WORLD - ANALYSING EXISTING CURRICULA

By Curriculum Development (CD) Team

### Introduction

The Curriculum Development (CD) team of the Madrasah Centre of Excellence (MCE) has carried out a comprehensive study of existing curricula at Khoja Shi'a Ithna-asheri (KSI) madaris around the world. This paper highlights the key findings of this study, including the various curriculum models currently in use in our madaris globally, and a gap analysis of existing syllabi.

### Methodology

One of the key initial objectives of the CD team was to tabulate the subjects, themes and topics currently being taught at major KSI madaris around the world. The purpose of this tabulation was to provide a database of all subjects and topics taught at madrasah, highlight current strengths and weaknesses of existing syllabi, perform a gap analysis between the various syllabi and highlight areas that need attention. The tabulation would also show where we stand today in terms of delivery of madaris content, and could potentially form a basis for shaping future curricula and syllabi.

The following syllabi were included as part of this tabulation and analysis:

1. Islamic Religious Education, Nairobi (1988)
2. Islamic Religious Education, Nairobi (1991)
3. Shia Ithna-Asheri Madressa (SIM), Stanmore
4. Husayni Madrasah Girls Section, Dar-es-Salaam
5. Husayni Madrasah Boys Section, Dar-es-Salaam
6. QFatima, Hujjat Saturday Workshop, Stanmore
7. Al Madrasah Al Muhammadiyyah, Dubai
8. East End Madressa, Scarborough
9. Centre Madressa, Bathurst
10. ISSC West Madrasah, Brampton
11. Ahlulbait Islamic Mission School (AIMS), Karachi
12. AQA GCSE, AS and A2 Islamic Studies

### The conception of a common syllabus in the eighties

The Islamic Religious Education Committee of Nairobi pioneered one of the first common syllabi for use within KSI madaris. This common syllabus was drawn up in the mid eighties from syllabi compiled by the World Federation and its member federations.

The production of the first set of notes for madaris began in 1986, based on this common syllabus, and came to a completion towards the end of 1987. The complete set of notes was first published in 1988 and although these notes are no longer in use today, many teachers and madaris still have these in their libraries and they serve as reference books.

The 1988 syllabus was monitored and reviewed over a couple of years and a second edition was published in 1991. This version served as a pre-cursor for most syllabi in use today, including ISSC, SIM and Husayni Madrasah, Dar-es-Salaam. Over the years, various large madaris around the world



have developed this 1991 syllabus significantly, although the core structure and subjects remained unchanged.

### **Current approaches to delivering madrasah education**

Two main approaches have been identified in the syllabi in use today: The ‘conventional’ model and the ‘thematic’ model. Following on from the Nairobi 1988 model, most madaris use the conventional model, which imparts madrasah education via four main subject areas:

1. Dinyaat – includes Aqaid and Fiqh
2. Akhlaq
3. Tarikh
4. Qur’an

The conventional approach is still very popular amongst a majority of our madaris. During the course of our tabulation work, several madaris either revamped or are in the process of working towards a major overhaul of their existing syllabus and course notes. However, they have all decided to retain the conventional approach where topics are taught within the four main subjects.

The ‘thematic’ approach is relatively new and has been used most notably by QFatima and AIMS, Karachi. This is a cross-curricular approach where content across the four traditional subject areas relating to a particular theme is interlinked to convey a well-rounded and holistic understanding of the topic or theme.

Examples of themes within the AIMS curriculum include:

- Qur’anic Stories – includes tarikh and akhlaq lessons from Qur’anic stories
- Personality Building – includes akhlaq lessons from the lives of the 14 Ma’sumeen
- Islamic Lifestyle – incorporates fiqh and akhlaq
- Social responsibility – incorporates fiqh, akhlaq and current affairs
- Nahj al-Balagha – lessons across all subject areas from Nahj al-Balagha
- Sahifa al-Sajjadiyyah – lessons across all subject areas from Sahifa al-Sajjadiyyah

Some themes within the QFatima curriculum demonstrating a cross-curricular ‘thematic’ approach include:

- Q-Concepts – includes lessons in fiqh and akhlaq
- Q-Life – includes lessons in akhlaq
- Q-Calendar – discusses calendar events, incorporating tarikh, aqaid and fiqh
- Q-Prayer – incorporates lessons in fiqh, aqaid and Qur’an

### **Gender Variation**

The most notable variation in syllabi across the two genders occurs within fiqh, where girls are taught all the important masail relating to taharah, salah, sawm, khums and taqlid before they become baligh at the age of 9, whereas boys are introduced to these topics much later on. Girls also have to learn the fiqh relating to ‘bleeding in women’, which most madaris teach around the age of 9. There are no variations across other subject areas, with the exception of teaching the story of Nabi Yusuf to boys only (for tarikh and Qur’an, within the Nairobi IRE 1991 syllabus).

## Age Variation

Most madaris' intake is from the age of 4/5 year olds to 14/15 year olds. Madaris also have some courses for students post age 15 but these are not well structured in terms of curriculum and content.

There is a marked difference between the ages at which various content is taught across continents. AIMS in Karachi introduces many topics very early on, and their syllabus is very tightly packed, with almost double the content taught in Western madaris. Madaris in Africa initially taught a lot of content very early on (as demonstrated within the IRE 1988 and 1991 syllabi), but a gradual shift can be observed over the years, making their syllabi more aligned to their Western counterparts.

The following table gives a snapshot of age variation across madaris:

TARIKH	NBO 88	NBO 91	SIM	DXB	DSM	K'CHI	B'TON
The event of Mubahala	11	13	7, 11	8,12	14	6	13
Masjid al-Dhirar		13					13
A plot to kill the Prophet (S)			11	12			
The farewell pilgrimage	14	13	11	12	14	6	14
The event of Ghadeer	11	13	7, 11	8,12	14	11	14
Imam Ali is appointed successor to the Prophet at Ghadeer	14	13	11	12	14	11	14
The extent of geographical spread of Islam during the lifetime of the Prophet	14	13					
Usama's expedition	14	13	11	12	14	6	
The Prophet asks for pen and paper		13	11	12	14	6	
The illness preceding his death	14	13	11	12	14	6	14
The date of his wafat and place of burial	6	6	11	12	14	6	14
An account of the Prophet's wafat	14	13	11	12	14	6	14
An account of his burial	14	13	11	12	14	6	14

## Content Depth

A careful study of the actual notes used at madaris across the globe shows a significant difference in the depth of content taught. The initial Nairobi syllabi of 1991 is very 'content-heavy', and a progressive watering down of the content can be observed over the years, with SIM content being considerably watered down compared to the syllabi of African madaris. The reasoning behind this watering down of content is to focus on the core areas and ensure that the most basic tenets of faith

and Islamic practice are understood, as teaching time is limited and does not allow delving deeper into 'non-essential' areas. Although this proved quite popular with many madaris around the world that use the SIM syllabus and notes, recent reviews indicate that some content that has been dropped over the years needs to re-instated. This can be observed in the new Siraat manuals produced by ISSC, Brampton, which are now in use in all the three major madaris in Toronto.

The down-side to watering down content is yearly repetition of the same content, which is quite marked in the SIM fiqh and aqaid syllabus.

### Benchmarking topics

Having tabulated all madrasah subjects and topics, the following bench-marking criteria was developed:

Relevance to Age	Regional Variation
<p>Is content appropriate for the specified age?</p> <p>Is the depth appropriately challenging?</p> <p>Does it stimulate learning?</p> <p>Is knowledge of this topic necessary at this age?</p>	<p>Is content relevant to our contemporary changing environment?</p> <p>Does this topic vary depending on region?</p> <p>If yes, has regional variation been appropriately described?</p>
Content	Resources
<p>Is the scope well defined?</p> <p>Is the depth of learning well defined?</p> <p>Is it relevant to the subject?</p> <p>Is it relevant to the life of the madrasah student?</p> <p>Does it overlap significantly with topics in other subjects?</p>	<p>Adequate teaching guidelines available for this topic</p> <p>Age-specific student notes available</p> <p>Contemporary teaching resources available</p> <p>Up to date rulings and guidance available</p>

## Gap Analysis

The tabulation of madrasah topics helps us identify gaps within existing curricula by comparing them against each other. The following table is a small sample from the database that gives an idea of how this can be achieved:

AKHLAQ	NBO 88	NBO 91	SIM	DXB	DSM	AIMS	ISSC
<b>Relationship with the self</b>							
Definition of nafs			14	15	14		
What is the 'self'?					14		
Why should we develop the self?					14		
How to recognise the self					14		
Potential states of man		16	14	15	14		
The three types of nafs		16	11	12			
Powers of the soul: Intellect, Anger, Passion & Imagination		16					16
Pleasures and pains affecting the powers of the soul		16					
Vices of the powers of the soul		16					

## Conclusion

The full results of this analysis will be shared at the panel of experts meeting. The CD team looks forward to guidance from the panel of experts meeting to be held in UK in November in answering the following questions :

- 1-What is the best approach and methodology/model to adopt for our global madaris curriculum?
- 2-What are the key take-aways from this study and how do we optimise the findings in developing a framework, curriculum an syllabus?
- 3-What challenges do we need to overcome to achieve 1 and 2 above and how do we get to our ultimate objectives?



# EXHIBIT-3B

UPDATING THE CONVENTIONAL CURRICULUM  
IN TORONTO (SHAYKH KHALIL JAFFER)

## Updating the Conventional Curriculum in Toronto (Canada)

Khalil Jaffer

### Introduction

Most Muslim Shī'ah Ithnā 'Asharī English-medium madāris around the world largely divided their study programmes into Qur'ān studies and Dīnīyāt Studies. The four main areas of study under Dīnīyāt are 'Aqā'id (Articles of Faith), *Fiqh* (Islamic Law), *Tārikh* (Islamic History) and *Akbāqiyāt* (Ethics). This paper is focused on the Dīnīyāt curriculum presently used in Toronto (Canada), named *Şirāt*.

### Two Questions

**Question One: What** knowledge and values must every Shī'ah Ithnā 'Asharī Muslim child acquire before graduating from the madrasah?

This question is relevant because whilst traditionally we have always argued against developing new madrasah curricula asking, 'why reinvent the wheel?', rarely has any madrasah looked at its programme holistically to evaluate its objectives and/or identify gaps in their programme.

I will first summarize what our madrasah ambitiously sought to define as the answer to this question and thereafter discuss the flaws we found in most existing madāris curricula that we reviewed between 2004 and 2009.

**Question Two: How** do we ensure the above (what is taught at the madrasah) goes beyond the transfer of information and nurtures piety and a strong Islamic faith based on understanding rather than conforming to the community's faith?

This question is relevant firstly because most madāris still struggle with students graduating without appreciating the fundamentals of Islam's faith and practice. And secondly it becomes an urgent need when the child leaves home for university and is outside the community's influence.

I will answer this question by explaining the key objectives we set when creating the *Şirāt* Programme and how these were achieved in the strategies we employed when designing the *Şirāt* material.

### Answers

**Question 1: What knowledge and values must every Shī'ah Ithnā 'Asharī Muslim child acquire before graduating from the madrasah?**

- Know the fundamental articles of Islam (*'aqā'id*), the basic duties (*taklīf*) of Islam that are incumbent on them, of what is *ḥalāl* and *ḥarām* and how to perform the obligatory rituals of the *sharī'ah* (*fiqh*), who the true leaders of Islam are and what their legacy is (*tārikh*), and What Islam regards as righteous conduct versus harmful behaviour (*akhlāq*).
- Appreciate the 'middle path' of moderation as the Right Path in Islam.
- Have strong conviction and the ability to defend their faith.
- Have a passionate desire to serve Allah and His creatures.

- Build a strong love to continue studying Islam and seeking ways to grow spiritually and attain proximity to Allah.
- Know what resources are available for further Islam studies.
- Become mentors and/or role models in society.
- Have a strong appreciation of the Qur’ān, both in reciting it as well as using its message and themes to give the student his or her worldview and influence his or her goals in life.

#### Weaknesses Found in Other Curricula Reviewed (2004-2009)

- 1) The four main areas of study were not given equal weighting and importance. ‘Aqāid very minimal, often bundled with Fiqh.
- 2) Tārikh limited to the history of the Anbiyā (‘a) and Aimmah (‘a), without broader perspective.
- 3) Akhlāq lessons often failing to show how religion (*deen*) is a means rather than the end in perfecting human character.
- 4) Primary Islamic sources (*muṣṣūṣ*) - Qur’ān and ḥadīth - absent or insufficiently used and applied in the notes.
- 5) Very poor illustrations / artwork.

**Question Two: How do we ensure the above (what is taught at the madrasah) goes beyond the transfer of information and nurtures piety and a strong intellectual understanding of Islamic faith rather than simply conforming to one’s community’s faith?**

#### **Key Objectives of the Şirāt Programme**

- 1) To create study material that is *muṣṣūṣ*-(Qur’ān and ḥadīth) centred rather than relying on opinions and weak reports.
- 2) To bridge the gap between theory and practice.
- 3) To inculcate fundamental Islamic values including an emphasis on the importance of:
  - a. Taqwā (God consciousness)
  - b. Using life to serve the Creator and His creation
  - c. Seeing religion as a means and not an end
  - d. Being non-materialistic (children of the hereafter)
  - e. Being conscientious that we are accountable before God and must therefore know what He expects of us.

#### **Strategies Employed in the Şirāt Programme**

- 1) Each grade to have exactly 28 lessons – 7 for each of the four subjects.
- 2) Wherever relevant Qur’ān and/or ḥadīth to be used and emphasized.

- 3) Encourage practical activities and field trips that demonstrate the objectives of the programme.
- 4) Important concepts to be taught before age 13 because of the high attrition rate in the higher grades. Memorization to be emphasized more at the lower grades and analytical and independent research skills at higher grades. Some core material to be reiterated in cycles due to difference in levels of understanding between the age groups.
- 5) Material to be developed with each book building on the previous and flowing seamlessly. Detailed material to be taught gradually over several books instead of at-once.
- 6) Increase use of colour illustrations and picture stories. Provide a ‘Teacher’s DVD’ with multimedia as teaching aid, fully cross-referenced to the text books.
- 7) Create separate workbooks to allow teacher contributions and regular updates without requiring main text book revisions.
- 8) Introduce the use of (a limited) Arabic transliteration system in the texts. Replace all Farsi/Urdu terms with Arabic equivalents and use Arabic rather than English terms wherever possible.

## **Final Words**

### Immediate Future Plans for the Sirāt Programme

- 1) Lesson Plans and Workbook Updates.
- 2) Colour printing and continued artwork enhancements.
- 3) Quiz Book.

### Where the World Federation / MCE can help:

- 1) Create our own brand of ‘Diego and Dora’ characters. The case of Yusuf and Amina.
- 2) Teacher Training - mobile/online ‘ḥawzah’ programme for madrasah teachers.
- 3) Print text books in colour.
- 4) Produce interactive software and websites, animations and apps for mobile gadgets to ‘edutain’.
- 5) Link the end of the madrasah programme to an accredited college programme.
- 6) Explore ways to maintain the learning and practical aspects of the madrasah curriculum during extended breaks (summer).





# EXHIBIT-3C

COMPONENT STRUCTURE OF THE  
MADRASAH LEARNING PROGRAM (DR. BASHIR DATOO)

# COMPONENT STRUCTURE OF THE MADRASAH LEARNING PROGRAM

World Federation Curriculum Panel Conference,  
1-3 November 2012

**Bashir A. Datto, Ph.D.**

## Two Basic Approaches I. Integrated Approach

- \* Core Courses integrated through overarching organizing structure
  - **Thematic Rationale:** Themes logically flow from overarching structure and transcend all core courses
  - **Nested Hierarchy:** Themes arrayed into tiers, with sub-themes in lower-level tier being part of broader theme of preceding higher-level tier
- \* **None** of existing curricula are truly integrated. **Potential** creative overarching structure based on the Qur'an is Tawhid and Tasleem

## Integrated Approach (Cont'd)

- \* **Major Advantages:** Treats Islam as holistic religion with overarching structure necessarily based on the Qur'an
- \* **Major Disadvantages:** Challenging to develop an effective curriculum that would additionally have to be prepared from scratch

## Two Basic Approaches II. Conventional Approach

- \* Course-by-course approach that provides in-depth study of themes that form integral part of core course
- \* **Examples:**
  - Islamic Religious Education - IRE (Nairobi)
  - Madressa.net (Stanmore)
  - Sirat Books (West Madrasah, Toronto)

## Conventional Approach (Cont'd)

- \* **Major Advantages:** Approach used by most madaris and allows for in-depth study of themes in their entirety
- \* **Major Disadvantages:** Compartmentalizes Islam, so makes it difficult to appreciate inter-connection among related concepts/ideas

## Hybrid Approaches

- \* Attempts partial integration of selected courses so, in essence, becomes amalgam of elements of integrated and conventional approaches
- \* **Examples:**
  - Q Fatima (London)
  - Ahlul Bayt Islamic Mission School -AIMS (Karachi)
  - Islam is our Message (Muslim Congress, USA)

## Hybrid Approaches (Cont'd)

- \* **Major Advantage:** Integrates, albeit partially and judgmentally, concepts/ideas from multiple courses
- \* **Major Disadvantage:** Necessarily leaves “gaps” in course content that have to be “plugged” in some way:
  - In-depth study of selected topic areas in higher grades (Q Fatima)
  - Designation of some subject-based courses (AIMS), or
  - Incorporation of topic areas with no real relationship to main theme (Muslim Congress)

## FLOW DIAGRAM OF COMPONENT STRUCTURE

### Five Key Components:

Conceptual Framework – Organizing Structure



Curriculum – Course Outline



Syllabus – Course Partitioning

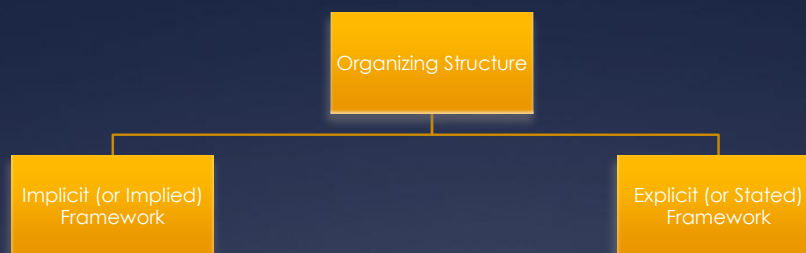


Lesson Plans – Flashing out Themes



Workbook/Learning Tools - Supplementation

# I. Conceptual Framework

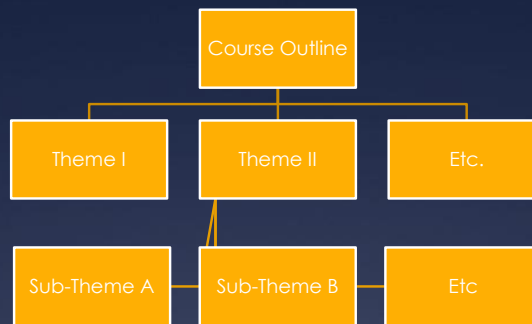


- \* Organizes themes in a course in systematic, logical fashion to provide cohesion, so helps
  - **Teachers:** Tie content to framework, thereby aiding communication
  - **Students:** Tie learning back to framework, thereby aiding retention of subject matter

## Conceptual Framework (Cont'd)

- \* None of conventional curricula have Explicit Frameworks, only **Implicit Frameworks:**
  - Aqjad, Usul-ad-Din
  - Fiqh, Furu-ud-Din
  - Akhlaq, Attribute-based
  - Tarikh, Chronologically-based
- \* Potential Creative Examples of **Explicit Frameworks:**
  - Fiqh, Life Stages
  - Akhlaq, Self-development & Societal Well being
  - Tarikh, Conflict between Religious Authority and Political Power ("Church and "State")

## II. Curriculum



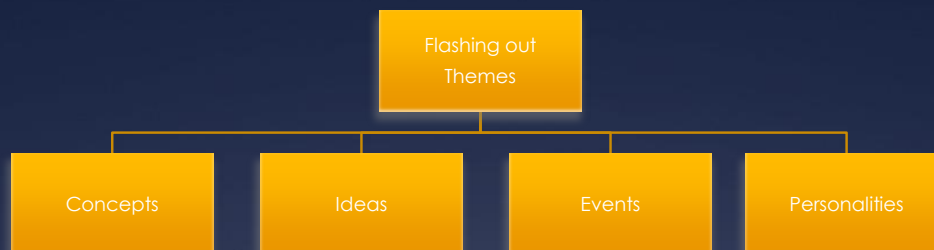
- \* Consists of **themes and sub-themes** associated with conceptual framework (all-embracing for all core courses combined, or separate for each individual course) that constitute broad outlines of course
  - **Theme:** Topic area that falls within larger scope of conceptual framework
  - **Sub-theme:** Breakdown of theme into a series of information areas

## III. Syllabus



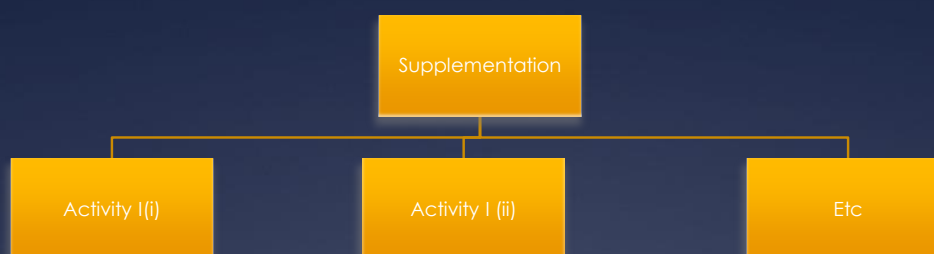
- \* Involves partitioning of themes/sub-themes of curriculum, so can be covered in specified number of classes/grades over given period of time
- \* Madrasah years can be divided into four age bands (plus extra band for post-madrasah):
  - **Pre-Elementary:** 4-5 years old (Pre-School and Kindergarten)
  - **Elementary:** 6-9 years old (Grades 1-4)
  - **Intermediate:** 10-13 years (Grades 5-8)
  - **Senior:** 14-17 years (Grades 9-12)
  - **(Post-Madrasah:** 18 year (Pre-College/University or Workforce))

## IV. Lesson Plans



- \* Generated by flashing out themes/sub-themes of curriculum into specific concepts, ideas, events and personalities
- \* Important to develop **age-specific templates**, so specified outcomes are achieved and organization is consistent across lesson plans

## V. Workbooks and Learning Tools



- \* Consists of activities designed to:
  - **Make** learning fun for younger students
  - **Reinforce** learnings acquired from related lesson plans
  - **Apply** learnings to real-life problems, and
  - **Challenge** older students to extend thinking beyond lessons



## Regional/Local Customization

- \* Widely expressed need for customization to address special circumstances
- \* Not practical to have more than one overall approach or different conceptual frameworks. However with:
  - **Curriculum:** Designation of Required vs Optional Themes
  - **Syllabus:** Lesson Plans structured to distinguish Core vs Supplementary Content

## Feedback and Transitioning Plans

- \* **Buy-in of Madaris:** Once high-level consensus on overall approach and first two components has been reached, feedback should be sought on proposed structure and suggestions for improvements
- \* **Transitioning from Old to New Syllabus:** Concrete plans should be shared with madaris to allay concerns about adoption of new syllabus

## Mammoth but Manageable Task

- \* Undertaking of next three components would require enormous effort but judicious selections from recently updated or developed syllabi can be:
  - **Adapted** to fit into conceptual framework
  - **Structured** to conform to template for lesson plan
  - **Edited** for errors/clarification and extraneous details
  - **Enhanced** with additional content



# EXHIBIT-3D

Weaving spirituality within madaris: A proposed model  
(Shaykh Mohammad Ali Shomali)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **Weaving Spirituality within Madāris: A Proposed Model**

**Mohammad Ali Shomali<sup>1</sup>**

**2nd November 2012**

**Curriculum Development Experts Retreat, UK**

Although the main purpose of running madāris or sending children to study there is to help the new generation become better Muslims, the emphasis is often on transmission of some information about religion and in practising various rituals. Although in many cases Akhlaq has been one of the subjects taught in madāris, it does not normally occupy a central position in the curriculum, in the process of teaching and assessing, and in the practices and exercises that the students have to perform.<sup>2</sup> Taking the idea of weaving spirituality within Madāris as a strategy, this paper tries to suggest some of the tactics and practical steps to achieve that goal.

### **Challenges in Madāris**

- 1) Since all subjects in madāris are normally religious, some youth may be reluctant to attend madāris, just as some parents may decide against sending their child to a madrasa. There is a tendency for some students to get bored or lose interest when the focus is only on religion for hours on end. This can result in limited interest in religion, resisting against madāris or learning religion in general. Administrators and teachers should be alert regarding the intensity of the programmes; exceeding the limit may draw resistance.
- 2) Unqualified teachers, particularly in the fields of Akhlaq and spirituality.
- 3) Unavailability of standard textbooks or even syllabi for Akhlaq and spirituality.
- 4) Limited hours of attendance: the schedule usually does not exceed a few hours per week, out of which a maximum of one hour per week may be allocated to Akhlaq and spirituality.

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<sup>1</sup> The author would like to acknowledge sisters Shahnaze Safieddine and Israa Safieddine from the US for sharing their ideas and experiences in the field of teaching and educational administration in both secular and Islamic schools, as well as madāris.

<sup>2</sup> In this paper, terms Akhlaq and spirituality are used interchangeably.

- 5) Absence of a proper venue. They are run sometimes in houses, Mosques, or rented places available to the madāris staff only a few hours per week, and that is normally in the same day that the madāris are run. This results in the staff not having time to design or decorate or prepare the venue, unlike schools which normally have permanent locations.

### **Opportunities in Madāris**

- 1) Those who attend madāris or send their children to madāris do so on a voluntary basis, since attending one is optional.
- 2) Teachers are normally volunteers; they teach for the sake of Allah swt with joy and out of a sense of responsibility.
- 3) Madāris do not need to observe a secular curriculum and this makes them able to concentrate on their Islamic obligations and tasks. Madāris are also able to recruit those who have knowledge and experience, even though they may not have PGCE or the like.
- 4) Madāris usually have a homogenous environment. All the students and teachers are Shi‘a and therefore teachers can teach them everything about Shi‘a Islam.
- 5) Madāris normally function under a Mosque or Imambarah and in many cases, are connected to ‘ulamā and can benefit from their guidance.
- 6) Since teaching or working in madāris does not normally require more than a few hours of commitment over the weekend, many qualified people who are otherwise committed on weekdays can be persuaded to teach. The best in every relevant field can be invited.
- 7) On weekends, parents who live a considerable distance away from the school (e.g. in a neighboring town) might find it more convenient to drop their child(ren) off at a madrasa, as opposed to doing so on a regular basis for everyday schooling.

Therefore, madāris constitute very beneficial and, in some cases, irreplaceable opportunities for the religious and moral education of the next generation. They should be supplemented with weekday fulltime schools, but weekend madāris or weekday schools alone would not be sufficient.

Taking into account the following:

1. the goal of helping the next generation in their personal development in order to become true Muslims by understanding, practicing, and exhibiting individual and social values of Islam,

2. the challenges that our madāris face, and
3. their opportunities,

I suggest the following measures to be taken to help our madāris achieve their goal:

## **I. Environment**

Teaching the best of the subjects requires the best of the places and the best of means. The best environment is a spiritual one. Regardless of whether or not the venue is a purpose-built school, the administrators should find a way to make it comfortable, clean, and student-friendly. A good venue has to be spacious and clean, with fresh air and good lighting. The walls, boards, lighting, prayer room, classrooms and dining hall should be student-friendly, inspiring, encouraging and consistent with the message that we want to give to the students. Decorating the walls with selected verses of the Holy Qur'an, hadiths, sayings of great scholars, anecdotes, and natural sceneries would be useful, especially when the students themselves take an active role in it.

In brief, we need to specify how the Islamic values must be implemented and illustrated throughout the schools and madāris. All in all, the experience of attending madāris should leave students refreshed with energy at the end, wanting to *return* the following week.

## **II. Teachers and administrators**

**II.1. Harmony and coordination:** There should not be a disconnect between the Akhlaq class and other programmes, or between the Akhlaq teachers and other teachers and administrators. The principal of madrasa should ensure that staff is communicating with the Akhlaq/spirituality teachers about what is being taught in Akhlaq/spirituality class. The purpose is to practice it, discuss it, remind students about it, and implement it in the lesson as much as possible.

When teachers of different subjects submit weekly/monthly lesson plans, they must show how they integrated spirituality into their lesson. This also tends to lead to staff conversations/collaboration about effective strategies, useful resources, and creative ways to infuse spirituality into their lessons. Of course, administrators should not ask teachers to integrate spirituality without providing them with the right tools/resources/support, and without professional development that offers necessary resources, guidance, and feedback.

**II.2. Good role models:** The way teachers and administrators conduct themselves is crucial. Everyone, especially kids and youth, need role models. Akhlaq teachers are teaching against the tide if students leave the Akhlaq classroom and see that what they learn is not applied by other teachers or in the madrasa itself.

**II.3.** Administrators and teachers must keep track of what students are doing and how they are feeling. Keeping informed about the needs and concerns of stakeholders is also important. Likewise, keep up with the latest trends and developments that may be of interest to students. Stay connected to their generation; this gives administrators and

teachers the opportunity to discuss and analyse controversial issues or correct student behaviour/understanding.

**II.4.** Administrators and teachers should keep track of student progress, even after they have graduated (e.g. via phone surveys). If students are leaving madrasa unchanged or worse, there needs to be serious discussion about why that is happening. Discuss practical solutions to the problem with one another and seek consultation from experts. Don't wait until the problem is widespread in the madrasa; tackle the problem head on and prevent it in the first place if it is foreseeable.

**II.5.** It is very important that the students are able to relate to the teacher. Sometimes being religious is confused with being stern/dry, and students can feel distant from their teacher. Or students are simply told what is right and what is wrong without being encouraged to analyse, understand, and ask questions. Madāris need to have teachers/administrators who are extremely warm, friendly, respectful, jovial, and non-judgmental, keeping in mind that he or she is to maintain ethical boundaries within the relationship. Of course, this is a very delicate issue and if this is not done carefully teachers'/administrators' authority, respect and management might be disrupted.

**II.6.** The way the madrasa operates needs to be organized, structured, and professional essentially to be taken seriously even though it is "only a weekend school." This includes regular staff meetings, strict adherence to classroom timing, orientation for new teachers, and teacher submission of lesson plans.

**II.7.** Islamic schools and madāris need to work together. There is always something to learn from the strategies used in other schools, even if the school is non-Shi'a. Create a platform to share ideas.

**II.8.** Administrators should encourage teachers to study Akhlaq or continue their studies, and introduce the best and most convenient way(s) of doing so.

**II.9.** Good student to teacher ratio: Sometimes it is better to turn away students than to allow the classroom to become overcrowded, leading to a chaotic/disorganized classroom where the teacher cannot be as productive. The administration must think carefully about what would be best for the students.

**II.10.** It boils down to having the right intentions (remembering that all efforts are to be for God's pleasure), asking God for help, and being passionate about teaching.

**Note:**

- It is very important to be selective during the hiring/recruiting process; get the right people on board. This can prevent a plethora of potential issues. To hire teachers (and administrators) who are qualified, with a background in Islamic studies (experience/certificate in teaching) is highly recommended.
- Offer on-going professional development with an emphasis on spirituality for both Akhlaq and non-Akhlaq teachers.

### **III. Programmes**

**III.1.** Programme for Occasions: Distribute calendars that include Islamic occasions for all teachers to plan ahead for. Have the Parent-Teacher Committee work with the staff and administration to plan and execute productive activities for the occasion (other than simply decorating the school or playing nasheeds/Muharram audio).

**III.2.** Choose one Islamic value per month that the entire school works on. This value can be discussed during assemblies and infused in both the formal and informal curriculum (e.g. honesty, generosity, cleanliness).

**III.3.** Post and consistently verbalize short hadiths/verses that emphasize a particular Islamic value.

**III.4.** Create competitions that invite students to show their understanding of an Islamic value using one of various disciplines (e.g. art, design, writing, poetry, building a model, comic strip...).

**III.5.** Hold a prayer/dua assembly to establish unity and love amongst one another and towards God and the Ahlul Bayt (a). Occasional trips can also be very useful for the same purposes.

### **IV. Methods**

**IV.1.** Keep up with the latest research on best practices and apply it in all the classrooms, including Akhlaq/spirituality classrooms. All Islamic classes and in particular Akhlaq class should be just as advanced and engaging as secular classes, if not more. Presenting the material in an engaging and fun way will draw the students in and keep them hooked.

**IV.2.** As a staff, brainstorm ways to encourage students to practice different aspects of self-purification. Results vary based on environment, culture, school, etc.

**IV.3.** How is Akhlaq/spirituality presented to the students? Repetition alone is not effective. Expectations must be clearly stated. Instead of making a statement, show it and prove it (via engaging activities such as anecdotes, small group activities, classroom discussions, analysis of scenarios, role play, case studies, projects, etc.). Promote analytical thinking, as opposed to simply having students memorize what the teacher assigns or encouraging the students to blindly agree with the teacher.

**IV.4.** Discuss with the students how to implement Islamic values in the public sphere. Connect Islamic values to the real world. Talk about what students go through in the public schools and show how best to tackle each problem from an Islamic perspective. Show how they can be a good Muslim regardless of the environment, and tell stories of pious individuals who have encountered similar or even worse situations. Encourage them to always ask themselves what the Prophet (or any pious person) would do in certain situations and why.

**IV.5.** Consult with experts in Islamic studies and the broader field of education.



## V. Subjects

**V.1.** There should be a syllabi/lesson plans for teaching Akhlaq or spirituality. One of the requirements of such syllabi/lesson plans is to first prioritize the most important characteristics of a true Muslim. For example, in an Islamic character education curriculum, the content should involve basic categories. These qualities entail, but are not limited to: characteristics that relate to *one's relation with God* (such as devotion, obedience, thankfulness, remembrance, and repentance), characteristics that relate to *one's relation with oneself* (such as humbleness, honesty, honour, responsibility, and determination), characteristics that relate to *one's relation with others* (such as bigheartedness, empathy, pardoning, devotion, and sympathy) and characteristics that relate to *one's attitude to life* (wittiness, fair-mindedness, broad-mindedness, creativity, and optimism).

Secondly the syllabi/lesson plans are to be designed in a way that the students understand those characteristics and learn how to integrate them into their character. Therefore, the teachings must not be only theoretical. The process of teaching should include:

1. Defining the character trait
2. Recognizing the character trait
3. Apply the characteristics to daily life.<sup>3</sup>

For example, teachers cannot merely define the term *honesty* and tell students to be honest. It needs to be shown. In this process, students will be encouraged to use common sense, to do what's best for the other person, and learn not to expect a reward.<sup>4</sup>

**V.2.** It is useful for teachers to have ready-to-use lessons. Since they may not be available, they can use existing materials. Naturally, everything should be checked against the Qur'an, Sunnah and intellect; and in controversial issues the guidance of *'ulamā* must be sought. No doubt, the points taught and the teaching approach adopted depends on the age group.

Some of the existing materials for teachers to develop lesson plans from are:

- *Self-Knowledge* by Mohammad Ali Shomali
- *Self-Knowledge for Self-Recognition* by Ayatollah Mohammad Taghi Misbah Yazdi
- *Self-Building* by Ayatollah Ibrahim Amini
- *Forty Hadiths* by Imam Khomeini
- *The Collector of Felicities* by Mulla Mahdi Naraq

<sup>3</sup> Mannix, Darlene. *Character Building Activities for Kids*. Jossey-Bass, 2002.

<sup>4</sup> Ibid.

- *Ethics and Spiritual Growth* by Sayyid Mujtaba Musawi Lari
- *Spiritual Message of Islam* edited by Mohammad Ali Shomali
- *Ethics* edited by Mohammad Ali Shomali.

There are also useful articles in Islamic scholarly journals in English, such as *Al-Tawhid*, *Message of Thaqaalayn*, and *Spiritual Quest*. One may refer to the following articles: “Practical Instructions for the Spiritual Journey,” “Outcomes of the Spiritual Journey,” “The Significance of Self-Control and Self-Purification,” and “Different Treatments of Spirituality.”<sup>5</sup>

“Practical Instructions for the Spiritual Journey,” includes suggestions as to how to incorporate those traits into our lives (i.e. by keeping a notebook, rewarding ourselves, etc...). Teachers can have students do the same and have the students check their own progress. These activities should be a vital part of the classroom.

If qualified teachers are unavailable (and even if they are available) a comprehensive list of resources that the teachers can use should be provided, ensuring that they are carefully introduced from the onset. Teachers should not answer a moral or spiritual question without being sure of the answer. Management should guide the teachers in terms of where and how to search for the answer.

**V.3.** Certain qualities occupy a central position in Islamic spirituality and everyone needs to ensure that these will be achieved in training professional development course in a madrasa. The list includes rationality (being *ulū al-albāb*),<sup>6</sup> deep concern for justice (in both internal and interpersonal aspects),<sup>7</sup> truthfulness,<sup>8</sup> working collectively, i.e. having a “we” mentality,<sup>9</sup> and being conscious of Allah swt. If one achieves these fundamental qualities, all other good qualities would soon fall into place.

<sup>5</sup> Available online at [www.messageofthaqaalayn.com](http://www.messageofthaqaalayn.com).

<sup>6</sup> For example, refer to the hadith of Imam Kazim (a) to Hisham ibn Hakam. One may also refer to a series of eleven lectures given by the author in the Shrine of Lady Masuma (a) entitled, “Imam Kazim (a) on Intellect,” available at [www.quranstudy.com](http://www.quranstudy.com).

<sup>7</sup> For example, refer to “Characteristics of Shi‘a Islam” in *Shi‘i Islam: Origins, Faith & Practices* by M A Shomali.

<sup>8</sup> One may refer to a series of seven lectures given by the author in London, available at [www.quranstudy.com](http://www.quranstudy.com).

<sup>9</sup> Please refer to “A Probe into Wilāyah and its Social Dimensions” by the author, published in *Message of Thaqaalayn*, vol. 10, no. 3, Winter 2010, Issue 39, pg. 69-116. One may also refer to the lecture on the “Collective Nature of Wilāyah,” delivered in Stockholm 2010 which is available on Youtube, etc.



# EXHIBIT-3E

CRISES OF CONSCIENCE  
(MAULANA SYED MUHAMMAD RIZVI)

# A Note On 'Crises of Conscience' Theme in Madrasah Curriculum

Sayyid Muhammad Rizvi

October 2012 / Dhu 'l-Hijjah 1433

*In the name of the Almighty  
May He shower His blessings upon the Prophet & his Progeny*

## **Introduction**

The curriculum of the weekly madāris in Toronto were mostly based on three subjects: beliefs (*'aqā'id*), laws and ethics (*aḥkām* and *akhlāq*), and history (*ta'rikh*). This thematic division covered most of the important topics required in religious education of a Shī'a Ithnā-'Asharī madrasah student.

A curriculum can never be static; it is evolutionary in nature, not necessarily in its concepts and core values but in the methods used to convey them – just as various prophets came with different miracles for different peoples but with the same fundamental Divine message. And so the three madāris of Toronto also modified their curriculum and added certain components to it based on their own specific requirements. The Central Madrasah of Toronto realized that the existing curriculum did not cover certain issue that were commonly faced by Shī'a students in the West, especially when they entered the high school level in their secular schools.

It was felt that our youths were left without any proper guidance on those burning issues since our madrasah system stopped at the elementary level (i.e., Grade 8). Therefore, an extra year was added as Grade 9 which, among other topics, included a component entitled as “Crises of Conscience”.

The title ‘Crises of Conscience’ referred to any and all moral and ethical problems that the society faces in general, especially by Muslims living in the western secular environment. Issues discussed in this component related to sexuality such as masturbation, sexual exploitation, pornography, adultery, pre-marital sex, and homosexuality; and also topics like abortion, euthanasia and suicide, racism and sexism.

## **The Need**

The secular education in Ontario, Canada, deals with issues of sexuality even in elementary levels. The media also discusses these issues openly. So the children, whether we like it or not, are exposed to these issues.

Till about just two years ago, the course outlines at elementary levels of Ontario had references to homosexuality in Grade 3, masturbation in Grade 6, and oral and anal sex in Grade 7. Only when some parents complained about it, the government dropped it. They also talk about the diversity in the family system by promoting the idea of a family with does not only have a father and a mother but only a family with a single parent —so far good— but then it goes on to give examples of families with ‘two mothers’ or ‘two fathers’. This is done in order to create acceptance of same-sex marriage in minds of innocent children. (By the way, in their quest to promote acceptance for diversity, they will not accept the view of a family with ‘one father and two mothers’—polygyny is not acceptable even if there is agreement between all three persons involved! Tolerance and diversity stops when it comes to Muslim values.)

At high school levels, there are also counsellors easily available for students to discuss and seek guidance in their academic as well as *personal* issues. The advice which is given by such counsellors on personal issues is obviously based on secular/liberal values which are many times contrary to the Islamic teachings. For example, when it comes to becoming sexually active, since the present law has defined age sixteen as the age of consent, there is no discussion on abstinence rather the focus is on ‘how you feel about it?’ ‘safe sex,’ and ‘how to prevent from becoming pregnant.’ There is actually discussion going on to make condoms and contraceptives available free of charge in high schools.

Muslim students in high school are not immune from the influences of such an environment; and so no madrasah can ignore these issues: of course, it has to be taught at the right age and in a way that the youths get the proper Islamic perspective on these issue.

## **The Themes of ‘Crises of Conscience’ in Central Madrasah Curriculum**

Suicide:

- Islamic view.
- Causes of suicide.
- Why is suicide harām?

#### Abortion:

- Definition & The Beginning of Life.
- The Islamic Perspective.
- Reasons for Abortion.
- Is Islam Cruel?
- The Sixth Reason for Abortion.

#### Racism & Sexism:

- Discrimination.
- Racism.

#### Euthanasia:

- Definition.
- The Significance of Life.
- Suffering.
- Is Islam Cruel?
- The Slippery Slope.

#### Homosexuality:

- Definition.
- The Qur'anic Perspective.
- Arguments For/Against Homosexuality.
- Teacher's Notes.

#### Pornography:

- Definition.
- Why is Pornography a Bad Thing?

#### Polygamy:

#### Masturbation:

These themes have been prepared by the Central Madrasah based on various sources such as *A Code of Practice for Muslims in the West*, [www.madressa.net](http://www.madressa.net), *Marriage & Moral in Islam*, *A Guide to Islamic Medical Ethics*, *Slavery from Christian & Islamic Perspectives*, *Philosophy of Islam*, and [www.al-islam.org](http://www.al-islam.org).

## **Final Remarks**

The theme of ‘Crises of Conscience’ is a convenient component in the madrasah curriculum which can be expanded and modified according to the challenges and issues faced by a community in its own region.

One of the issues that has become more visible, unfortunately, in our communities is the issue of child abuse. I believe that this theme should also be added under the ‘Crises of Conscience’ topic.

Our noble sharī‘ah has already talked about measures which would prevent occurrence of such abuses:

- not putting a 6 years old girl on your lap.
- a non-mahram should not hug or kiss a girl who has reached age six.
- separating the beds of the children at the age of 10 (or 6).
- prohibition of not touching a woman or a man who is not mahram.
- avoiding “one-on-one” situations where an adult is alone with a child or where a non-mahram man and woman are alone.

Madrasah students need to understand the importance given by the sharī‘ah to preventative measures (i.e., “*la taqrabū...*, do not even go near...”) so that they can protect themselves from such situations and hopefully not inflict harm upon others when they grow up.

\* \* \*





# EXHIBIT-3F

LEARNER CENTRED APPROACH TO ISLAMIC EDUCATION  
(DR. ABDULLAH SAHIN)



## Learner Centered Approach to Islamic Education and its Reflection in the Curriculum

*Dr. Abdullah Sahin*

*Center for Muslim Educational  
Thought & Practice*

### Outline

- Challenges facing Madrasa Education in a Muslim minority/majority context in the modern world
- Applying 'educational research' to identify the issues and develop intervention strategies
- What is 'learner-centered curriculum' and how it can be reconciled with the educational teachings and values of Islam?
- Curriculum, Pedagogy and Faith-development: *an empirical assessment model*
- *Summary & Conclusions*

## **The Madrasa Education in a Muslim Minority/Majority Context in the modern world**

- It should not be confused with the specialist classical Islamic institutions of higher education or seminaries, like Nizamiyya madrasa.
- It is a form of Islamic education organised by the community (often attached to a Mosque/Masjid/Hawza) in order to provide children and young people (alongside their mainstream secular primary/secondary level formal schooling) with the basic instructions in Islam (knowledge) so that they could perform (practice) religious duties and observe Islamic values in their lives

## **POLITICS OF M.E AND IE**

- Therefore, M.E is a process of ‘religious nurture’, ‘character building’, ‘faith development’ and ‘identity formation’
- The community is concerned that this fundamental religious nurturing is maintained because spiritual needs of their children are not met by the formal secular education that occurs within wider multicultural society
- M.E becomes a convenient ‘social site’ for the parents and the community to transmit their traditional/culturally based narratives of religious belonging/social identities to their young generations whose life experiences often are radically different. (Inter-generational difference.)

- ME often appears to be :
- *transmission- instruction and teacher-centred*
- Run by unqualified teaching staff some of whom may be expert religious scholars but operate without formal teacher training qualifications
- the content of teaching –the curriculum- often is organised around certain texts and does not aim to provide proper religious literacy to help students to contextualise their knowledge and understanding of Islam
- The knowledge of the wider world and ‘the other’ are often missing within the curriculum
- The assessment and monitoring concerning the process of nurture and faith development are often less visible.

#### **APPLYING ‘EDUCATIONAL RESEARCH’ TO IDENTIFY THE ISSUES AND DEVELOP INTERVENTION STRATEGIES**

##### A Psychosocial/Theological Muslim Religiosity Research Model:

- The difference between Religion and Religiosity
- Muslim Subjectivity Interview Schedule
- You and Your Faith Attitude Toward Islam Scale; Semi-Structured Interview
- This model was applied in both Muslim minority and majority context

## COMPONENTS OF MUSLIM RELIGIOSITY

- Essential faith articles –(Itiqad: Tawheed/Iman/Islam)
- Worship (Ibadaat)
- Teachings informing Social interaction – (Muamalat)
- Morality (Aklaq/Adab)

## MODES OF MUSLIM RELIGIOSITY

	<b>Commitment</b>	<i>no or low commitment</i>
<b>Exploration</b>	<b>Achieved</b>	<b>Moratorium</b>
<i>No or Low Exploration</i>	<b>Foreclosed</b>	<b>Diffused</b>

## RESULTS

- High positive attitude scores
- Importance of Islam but increasingly lack of religious practice
- Foreclosed and Diffused Identity Modes are mostly observed indicating vulnerability towards extremism and alienation
- Intergenerational difference in understanding Islam
- Inadequate Islamic education provision at home, mosque, school and the University

## WHAT IS 'LEARNER-CENTERED CURRICULUM'?

- Curriculum :  
a body of knowledge, learning processes and experiences through which children are prepared/ grow into adulthood.
- It could be designed purely around a certain body of instruction/knowledge to be mastered and memorised  
Freire's Banking model /knowledge factories
- the learner is conceived as a *passive recipient*

## LEARNER-CENTRED CURRICULUM:

- Recognises the experience, needs and readiness of learner
- Integrates knowledge across disciplines and topics
- Bring together acquisition and application of knowledge with out of class experience
- Creativity and learners' autonomy are paramount
- Ability (skills) to apply knowledge into complex problems
- The content and the teaching methods –pedagogies- are designed to facilitate to growth into mature selfhood.
- Based on the psycho-social principle that 'learners construct knowledge' therefore is spiral i.e. allows learners to revisit concepts repeatedly
- Intercultural knowledge, habits of minds fostering integrative learning etc...

## CAN IT BE RECONCILED WITH THE EDUCATIONAL TEACHINGS AND VALUES OF ISLAM?

- Because M.E is based on a specific body of sacred knowledge it is often assumed that it is not reconcilable with the principles of learner-centred curriculum which reflect the western secular educational philosophies.
- in order to overcome the dichotomy between the secular and religious view of curriculum (education) we need to examine our understanding of education in Islam and Islamic education as a whole

## EXAMINING THE THEOLOGICAL FOUNDATIONS OF EDUCATION IN ISLAM

Conceptual clarity and

- Tarabiyya, Adab, Tazkiyya, Irfan, Ihsan, Taleem, Tadrees...
- Islamic conception of human nature; *fitra/nafs/hidaya*

hermeneutic frame of reference: to discern educational principles (pedagogy and curriculum related principles/values from the core Islamic sources : the Qur'an, Sunna etc..

## QUR'AN AS THE DIVINE CURRICULUM

- How does the Qur'an define and teach the meaning of being faithful (Muslim/ Mumin)?
- The principles, values and prophetic educational model
- What are the broad themes and knowledge genres within the Qur'anic curriculum?
- Was the Qur'anic educational model learner centred? If yes or no but why?



## THE “CLOUD-GRASS THEORY OF EDUCATION’ IN ISLAM

- “....However like in any genuine educational process, as distinct from indoctrination or mere training, there is a mutual balance and respect between the authority of educator and the autonomy of the learner.. Facilitating a growth process by looking after, nurturing and guiding those who are to be educated are central to the meaning of tarbiya.”
- Based on this it can be easily deduced that an important feature of Islamic education is that it should facilitate growth by guiding and attending to the needs of the learner in the hope of bringing about a balanced faithful personality. As such according to the Qur’an possessing knowledge is not sufficient to be called a genuine educator (9:31,3:79,62:5-6”. (Sahin, 2010)

## THE START OF PROPHETIC EDUCATION

- This is the start of the formation of prophetic personality....before initiation into the prophetic teaching role and leadership, the prophet becomes a ‘learner’. He was truly inspired and transformed by the Divine education.
- God introduces himself as Al-Rabb, the Divine educator, who cares, looks after, nurtures, guides and aims to facilitate Muhammad’s growth into faith and a mature spirituality so that he could become a witness, a role model, to his people.

- The first educational task: to comfort, inspire hope and establish trust as influential educational values that proved vital in preparing him -saw- about his prophetic identity, role and responsibility
- God explains that He decided to share his Divine revelation, knowledge and wisdom through the prophetic agency of Muhammad with a new nation.... God's mercy and grace are under no one's monopoly !
- The prophet's main task: to honestly and effectively *communicate* the Divine message..
- Patience, reflection and continued prayer, turning to God are the key spiritual qualities to endure the often painful struggle to communicate the message

#### APPEAL TO HUMAN EXPERIENCE, RATIONALITY AND CULTURAL REALITY

- The prophetic invitation to think, reflect on the creation of humans and the wider nature –a teaching strategy intensely utilised during the first 10 years of the prophetic mission- aimed to bring about deep personal awareness about the real purpose behind existence; to nurture moral responsibility and ultimately make people aware of the principle of *Tawheed*, that permeates the whole existence.

## SOCIAL CRITIQUE AS AN EDUCATIONAL METHOD

- the reflections/questioning are guided : that is to lead and to bring about and develop faithful individuals (*mumin/muslim*), who
- achieve inner peace, confidence and trust
- are able to acknowledge the Oneness of God and grasp the unity and inter- connected nature of existence
- and most importantly are willing to express their gratitude to God's many favours by worshiping Him alone....

## CONCLUSION:

### WAYS FORWARD : LEARNER CENTRED ISLAMIC EDUCATION AND MUSLIM EDUCATOR AS REFLECTIVE PRACTITIONER

- Muslim Teacher Training and Professional development path ways for the Muslim educators
- The experience of MEd in Islamic Education : *new perspectives*



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### EXERCISE

#### IDENTIFY THE EDUCATIONAL PRINCIPLES REFLECTED IN THE BELOW HADITH

The Prophet said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"





# EXHIBIT-3G

THE CURRICULUM DEVELOPMENT EXPERIENCE OF TA'LIM  
IN THE ISMA'ILI COMMUNITY (DR. SHIRAZ THOBANI)

## The Curriculum Development Experience of Ta‘lim in the Ismaili Community

### Dr Shiraz Thobani

Two key questions are addressed in this paper: *how* was the Ta‘lim curriculum developed in the Ismaili community, and *what* lessons can be learned from this project? These questions are interwoven into the points examined below.


Ta‘lim is a religious and cultural education curriculum developed by the Institute of Ismaili Studies for primary level children who attend religious education classes conducted by Ismaili communities in various countries across the globe. It seeks to educate young Ismailis in the faith, history, culture and ethics of Muslim societies in general, with specific reference to the Shia and Ismaili traditions. It consists of graded instructional materials, translated into eleven languages and implemented in over twenty-five countries internationally.

The curriculum project was launched by His Highness Aga Khan IV and assigned to the Ismaili Institute as one of the educational programmes under its aegis. It commenced in the 1980s and was completed in its English version in 1998. The project was seen by the community as a vital investment in the education of its young, eliciting long-term institutional, financial and human resource commitment. This factor is of significance for curriculum ventures which need to be sustained through the planning, development and implementation phases, and beyond that, to the periodic refinement or revision cycles of the curriculum.

The challenge the community faced in the 1980s was the lack of educationalists or specialists to develop the curriculum. The Institute therefore devoted the early years of the project to assist a group of teachers to acquire the necessary curriculum development expertise through partnership with the University of London’s Institute of Education. This academic preparation, however, was only one part of the equation; the other was the competencies acquired through an actual engagement with developing the educational materials themselves. The Ta‘lim experience has been that curriculum development is both a science and an art: both theory and practice need to be brought into a dialectical engagement for educational conceptions to gain optimal realisation. Of equal importance is for curriculum developers to have recourse to a range of specialists and scholars in various fields to provide input into the subject matter that constitutes the content of the curriculum.

The concept of education underpinning the curriculum is perhaps the most formidable challenge that any curriculum project faces. In the case of Ta‘lim, the guiding perspectives of the Imam of the Ismailis provided the foundational orientation. Foremost was that Islam should be presented as both faith and civilisation, that is, as *din* and *dunya* in their mutual relationship. Also of importance were the aspects of spirituality, ethics and intellect as inspired by the teachings of Prophet Muhammad (s.a.s), Hazrat Ali (a.s), and the Imams (a.s). The need to inculcate civic virtues was stressed so that children would grow up to express respect towards people of all faiths and traditions. The curriculum developers therefore had to strike the right balance of helping children acquire a sound appreciation of their own Ismaili faith while celebrating the rich diversity of Islamic traditions globally. The translation of educational visions and ideals into actual teaching materials demands a great deal of thought, and in the case of Ta‘lim, it necessitated the drafting of curriculum plans, conceptual frameworks, thematic options and other such devices to aid in the identification of appropriate aims, objectives, content and learning activities for each age-group.





Curriculum projects are inevitably part and parcel of social expectations and investments. The nature of the relationship established between educational institutions where curricula are formulated and the receiving communities who are stakeholders in their children's education is crucial. The Ta'lim project evoked high expectations in the community, together with accompanying interest in its overall approach, that had to be addressed. It is worth attending to leadership and parental information programmes prior to the implementation of any new curriculum so as to address questions that naturally arise when educational change occurs. A wholistic rather than piecemeal presentation of the curriculum, and the foundational principles informing it, may furnish the rationale which parents will be looking for in the long-term development of their children. Also necessary here is the need to establish clear structures related to policy formulations, academic and theological input, stakeholder reviews and formal consensus on religious education materials which can gain acceptance and ownership by the communities to whom they are introduced.

A curriculum by itself, no matter how excellent it may be, remains inert unless the teacher breathes life into it. Teachers, of course, are the indispensable mediators who give practical expression to educational intent. It was realised early in the Ta'lim project that teachers would need to receive adequate training if the curriculum was to be utilised effectively in the classroom. As in many supplementary contexts where RE is imparted, the Ismaili community was reliant on voluntary teachers to impart the new curriculum, the majority of whom did not have professional teaching qualifications. In conceptualising a new curriculum project, it is vital that attention be devoted to the nature of professional development which teachers will require in order to successfully use the curriculum. A clear conception of the relationship between the curriculum and the role of the teacher may generate innovative paradigms of education where more effective integration between these two aspects is achieved at an early stage.

A vital part of any curriculum project is evaluation. The Ta'lim programme endeavoured to incorporate both formative and summative evaluations. Feedback was received regularly from a variety of parties – national education boards, educationalists and teachers – to provide information on the quality and effectiveness of the curriculum. Systematic evaluation from the outset is a worthwhile investment, based on both broad contextual scans and ethnographic studies that capture 'thick descriptions' of curriculum use in the classroom, so as to steer the development of the curriculum in the right direction and to ensure that it meets the needs of the community.

Finally, a word about developing curricula intended for international application. The Ta'lim curriculum today finds usage in over twenty-five countries. In having being developed centrally in London, the question of cultural adaptation was a weighty issue for the educators. This was partly addressed through the teachers' guides which allowed flexibility in the way the content and learning activities were applied in the classroom. Providing teachers with techniques for adapting the curriculum in the training programmes also helped to deal with this issue. Finally, the provision of the curriculum in the vernacular of each community was extremely valuable in this regard, as were regular reviews and feedback from the various constituencies. The relation between the global and the local invites creative addressing in international curriculum projects.

The Ta'lim project is now at a point where the Institute of Ismaili Studies intends to embark on a second phase, entailing curriculum revision based on evaluation findings. This approach is in keeping with a philosophy of curriculum development that sees it as a cyclical process – work in progress that endeavours to respond to changing conditions in which each generation finds itself while remaining true, in the context of religious education, to that which is viewed as timeless.





# EXHIBIT-3H

PRACTICAL STEPS FOR DEVELOPING A CURRICULUM  
(MAURICE IRFAN COLES)

## **PRACTICAL STEPS OF DEVELOPING A CURRICULUM-THE ICE (ISLAM AND CITIZENSHIP EDUCATION) EXPERIENCE**

**MAURICE IRFAN CEO, THE COED FOUNDATION AND DIRECTOR OF THE ICE PROJECT, ENGLAND**

**PREAMBLE:** This brief paper attempts to provide the background to the ICE Project, analyses the key drivers and outlines some of the obstacles. It describes the outcomes in terms of the materials produced and made available. It unpacks the process undertaken to bring the project to a successful and well publicised conclusion. It concludes by itemising 10 key success factors that offer a series of practical steps for curriculum development.

### **THE BACKGROUND TO THE PROJECT**

The ICE project was the brainchild of the English government's Department for Communities, Schools and Families (the DCSF), and came about as part of central government's response to the 7/7 atrocities in London. Government had funded a successful similar project in Bradford in the north of England which was based upon the work of the Local Council and the Bradford Council of Mosques. The NASIHA project was part citizenship and part Personal Social and Health Education. Its monitored success led the DCSF to let a new contract which originally targeted the teaching of citizenship in the country's estimated 4000 madrasahs who provide out of school hours teaching to Muslim young people from the ages of 4-16. The SDSA won the contract originally designed to be for one year. The aim was to produce a series of lessons that would be freely accessible to all.

There were three key obstacles that the project team had to overcome. The first was the huge suspicion of a government funded project that some vociferously argued was nothing short of a crude attempt by government to control Muslims. The second was the sectarian divisions both within the Sunni tradition and between the Shia and Sunni perspectives. The final obstacle was the underdeveloped collaboration between the various groups.

## THE PROJECT OUTCOMES

The project was, Alhamdulillah, a huge success, so much so that the original contract was extended to 18 months after which a new contract was issued for wider dissemination. In the first year the SDSA collaboratively produced 22 lessons for the teaching of citizenship for pupils aged 9-11, and 22 lessons for pupils aged 11-14. In addition the seminal article *When Hope and History Rhyme* provided the background, overview and Islamic justification. Finally a training video was produced. All these are available free and on-line but remain Crown Copyright under a creative commons license.

In the first year of the project, some 30 madrasahs in 6 regional clusters came on board each receiving a small bursary. 6 coordinators were appointed to manage their regions, provided feedback and evaluation from the pupils, the parents and the teachers. All teachers involved received one day training provided by the core team.

Following these almost 400 madrasahs adopted the materials, each one receiving a small bursary on completion of half of the lessons with evaluations. These lessons were also adapted so that they might be used by secular schools with a large number of Muslim pupils. Subsequently the materials have spread to the Balkan regions, Romania and parts of Western Europe

## THE PROJECT PROCESSES

The processes undertaken were key to its success: collaboration, listening, and amending were the hallmarks. The core team were able to recruit some senior ulama from all fiqh, both Sunni and Shia to advise at all stages and finally to validate the materials. Debates were robust and discourse was Islamic. Both genders were represented but attempts to involve young people were frustrating because of their time constraints.

The original materials were devised by a small working group, polished by the core team, discussed with the coordinators who then transmitted them to their madrasahs who were encouraged but not required to follow the schemes of work outlined. Similarly they were encouraged to substitute hadith or


Quarnic references if it suited. Evaluations were a requirement and at the end of each lesson pupils were asked what they had learnt as Muslims. All evaluations were forwarded to the core team for analysis and a number of recommendations taken on board.

Throughout the materials developed were based upon the English national curriculum format of a three part lesson with which the pupils were familiar. Similarly, the citizenship themes were drawn from the English national curriculum and then Islamised making the content both Islamic and contemporary. Evaluations were wonderfully positive and the final word remains with one student who felt that *'the teaching of citizenship was better in his madrasah than in his school.'*

### **THE 10 KEY SUCCESS FACTORS THAT OFFER SOME PRACTICAL STEPS**

There are 10 key learning points which may help in the development of curriculum. There is no hierarchical order in the list:

- 1) *Clarity of intended outcomes:* we were very clear what we hoped to achieve but we articulated this with our advisory board. For us, a holistic approach uniting madrasahs and mainstream schools was fundamental. Each lesson had explicit aims and a common format
- 2) *The core team of personnel and wider support :* the SDSA core team of three, the six area coordinators who undertook the trails, and the writing team all had a very clear brief and all supported each other
- 3) *The approach to curriculum development:* Inclusivity was our keynote throughout. Once produced everybody involved was asked to reflect with a critical eye. Discourse was encouraged and even when very critical, was welcomed in a spirit of openness
- 4) *The training of the teachers:* the best materials in the world can be ruined by inexperienced teachers. The training package offered them a unique opportunity to comment at an early stage and to be taught the practical steps
- 5) *The trials:* every lesson, every aspect, every Quranic verse and hadith were trailed and tested by all 30 madrasahs and feedback collated

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- 6) *The money:* was an undoubted help. It acted as an unabashed sweetener to bring groups on-board-a powerful incentive in a world of deficit budgets!
  - 7) *The evaluations:* were a painstaking prerequisite of any payment. Of most value were the pupil evaluations because they got to the Islamic heart of the matter
  - 8) *The advisory board:* the range of ulama gave the project both credibility and a number of critical friends
  - 9) *The validation board:* this 2 day event went through every lesson with a sharply critical eye-some scholars with no other income were paid for their time
  - 10) *The relevance of the materials:* from project outset we insisted that we were aiming to teach Islamic values through the medium of citizenship. Pupils were generous in tier apprise of the contemporary relevance because the materials allowed them to see the relevance of their Islamic faith in an often hostile world.

### **CONCLUSION**

Throughout we were mindful of the possible international usage of the materials, hence their free availability. The lessons were designed so that with a little tweaking any country could amend the materials to suit their needs whilst retaining the core messages. Insha'Allah, this appears to have worked.







# EXHIBIT-3I

THE AHLULBAYT ISLAMIC MISSION SCHOOL (AIMS)

## THE AHLULBAYT ISLAMIC MISSION SCHOOL (AIMS) EXPERIENCE, KARACHI

### Amir ul Momineen Imam Ali Ibn-e- AbiTalib (A.S.) Said

“Do not force your children to behave like you, for surely they have been created for a time which is different to your time.”

#### **Vision**

To make our community kids best Practicing Muslims, who can lead the community, society and the entire nation under the guidance of Quran and Ahlul Bait (A.S.)

#### **OUR OBJECTIVE AT AIMS:**

- a) To inculcate the Love of Allah (s.w.t.) and His creations in the heart of our Kids.
- b) To facilitate the Children to accept the true concept of Islam with reasoning and understanding.
- c) To spiritually groom our community children through practical training.
- d) To prepare the leaders for community and nation.
- e) To develop soldiers for Imam-e-Zamana’s (A.T.F) army.

#### **Background of Ahlul bait Islamic Mission School (AIMS)**

Realizing the importance of education and training our community children, AIMS (Ex- SIS) took the initiative of benefiting from modern teaching methodology, to conceptually develop Islamic values in the minds and hearts of the children.

By the grace of Allah (S.W.T) & blessings of Ahl-ul-Bait (A.S.), AIMS has completed seven successful academic years under the supervision of Zahra (S.A.) Academy, the institute of Islamic Education, Development and Research.

Zahra (S.A.) Academy is providing its services to Ummah in Pakistan since the last 30 years, under the chairmanship of Hujjatul Islam WalMuslimeen Sheikh Shabbir Hasan Maisami. At present, more than 13 projects are successfully running under the management of Zahra(S.A.) Academy

**Ahl-ul-Bait (A.S.) Islamic Mission school is also one of their successful projects.**

#### **Thought Behind AIMS.**

Sheikh Shabbir Hassan Maisami, the pioneer of AIMS has always considered educating and training the children of the community as one of the crucial tasks for improving the muslimshias. Therefore, he has initiated multiple madaristo develop his ideas on various child upbringing forums acrossshia communities at different platforms.

## **Research at Madaris in various communities.**

**“Too much information is not useful, as the mind will not accept it, like the stomach cannot digest excess of food” (ShaheedMuttahiri)**

Shaikh Maisami has studied and conducted research on the curriculums taught by various madaris across the shia communities. He has studied the curriculum of more than 20 Madaris and based on that he gathered the following findings.

A) Generally the curriculums taught in various institutions has been focussing on Ibadat like Salaat, Roza etc from the first day while the concept of ideology(tawheed) was missed. However, the true essence of religion is to first understand and recognize Him as the creator and then worship Him.

b) The Islamic institutions across all the countries were focussing on bombarding kids with loads of information. This information given by madaris to the students is accepted by them at the initial stage but doesn't have a longterm impact on building their personalities according to teachings of Deen and AhlulBait(A.S.). Therefore, if we want to make our kids practicing muslims of future then we have to make sure that we cultivate the love of Allah (s.w.t.) in the heart of the children. The best way to bring anyone close to religion is to bring him closer to Allah (s.w.t.) .

## **What we believe at AIMS**

At AIMS, we believe that to inculcate the love of Allah (S.W.T.) in the hearts and minds of our students by helping them to ponder on his magnificent creations. Once the love for Allah (S.W.T.) blooms in the hearts of students then they will be ready to perform all the other beliefs to please Allah (S.W.T.) We will try to develop the concept of Tawheed very strongly in children, which will be the foundation stone of their faith. We must open our minds and hearts to these fundamental discussions to be able to convert our Imaan (faith) into Yaqeen (conviction).

## **How do we focus on Conceptual Development**

### **Stage 1**

Our curriculum provides understanding of concepts with reasoning. We believe that once the ideological concepts are cleared in the mind of a child, he will be automatically following the practices later on. Hence the clarity in concept will make him a better practicing Muslim.

### **Stage 2**

Acceptance and Practice in daily lives. After realization of the concept, the next step is accepting it and starting to practice it.

- a) Automatically starts practicing himself
- b) Encourages others to practice
- c) Concepts act like vaccines; protecting them everywhere irrespective of the environment they are exposed to.

## **Curriculum Development**

To keep this perspective in mind, Sheikh Shabbir Maisami along with his team designed a curriculum based on the books prepared by expert panel of ulemas, who have developed this curriculum based on current education system in Iran. The next was the curriculum compilation based on the age group of the students. Other than that our curriculum was compiled from the books of renowned scholars on other subjects; for example book “Islam Faith Practice and History” by Syed Mohammad Rizvi was made part of our curriculum.

After the compilation of the main syllabus, Sheikh Shabbir Maisami realized that there was still a need of introducing other subjects in the syllabus which was the need of students and therefore, the team at AIMS under the supervision and guidance of Sheikh Maisami prepared workbooks based on *Nehjul Balagah*, *Sahifa Sajjadia*, and commentary of various surahs. These workbooks are prepared for all the standards keeping the age group in perspective. We have introduced various motivational tools such as Thawaab bills, Guarantee Thawaab bills list, Khums certificate etc., for the motivation of the kids towards learning and becoming closer to religion.

## **Teaching Methodology**

The teaching methodology being practiced at AIMS is the most significant feature that separates AIMS from other institutes imparting religious education. We focus on the conceptual development of our students, with reasoning and understanding and try to make the religious concepts the integral part of their daily life. We strongly believe that our training is like a vaccination so that once the child finishes the education at AIMS, no matter wherever they go it protects them from the diseases of the world.

### **Integration of Child-Centered Environment with Islamic Education**

Our curriculum is enriched by Montessori methodology of teaching which focuses on child centred environment

“The secret of good teaching is to regard the child's intelligence as a fertile field in which seeds may be sown, to grow under the heat of flaming imagination. Our aim, therefore, is not merely to make the child understand, and still less to force him to memorize, but so to touch his imagination as to enthuse him to his innermost core.”

#### **Child educationist**

#### **We believe:**

- a) In trying to develop and unveil the child's capabilities
- b) In encouraging children to develop the practice and avoid hands on teaching
- c) In avoiding imposing anything on a child: to develop through self-learning

d) Giving them a chance to enjoy and understand the basic concepts in a natural way

e) Provide avenues for teaching them practically

At AIMS, books are a source of guidance and the torch that lights the path for our students. Our students do not cram the lessons in the books rather they are helped to understand them and practice the lessons in their lives.

For every lesson teachers prepare colorful, interesting and challenging activities that inculcate the lesson in the minds of students.

#### **a) Child Centered Environment**

The focus of activity in our teaching environment is on child's experience within the environment, and not on the teacher's teaching. Instead of bombarding our children with religious information and terminologies, we allow them to learn at their own pace. Our environment is designed to meet the needs, interests, and abilities of the children within the class and learning environments. Therefore, by respecting and honoring the interests and needs of students, our teachers plan activities, classroom games, puzzles, scavenger hunt, flash cards to make sure that the message is sent across in the most interesting way for the child.

#### **b) Lesson Planning according to child centered environment**

Despite the fact that our institution is running since the past 7 years, every year our dedicated team of teachers continually develop weekly lesson planning, keeping the needs of that particular age group in mind. Unlike using the last year's plan our teachers develop their lesson plans 2 weeks prior to the class. This lesson plan is made keeping in perspective the mental capability of the student. For example the teacher will plan differently for students who are quick learners and those who are slow learners; **not believing in the rule of one size fits all.**

#### **c) Concrete learning environment**

Likewise Montessori, we also focus on learning from tangible material. For the activities in ideology our teachers try their best to conduct learning sessions by providing tangible material to the young developing children. For example if the teacher wants to discuss the blessings of Allah, she will bring fruits in the class and will ask students to ponder on the attributes through their 5 senses and learn about Allah (s.w.t.) and His creations through concrete examples.

Allah (s.w.t.) announced in Quran that those who perform good acts in this world would be given eternal benefits in the life and here after. At AIMS, we want to encourage Kids to perform good acts and hence we have introduced the concept of guarantee Thawaab bills list. We motivate kids to do good acts at home and in school and ensure them that this will lead to eternal benefits in hereafter. At the same time another concrete concept is the concept of Khums, which we have introduced, so that kids learn their Islamic obligation and the concept of doing charity. We appreciate them by awarding them Khums certificate.

#### **d) Group activities:**

Montessori encourages individual and group activities of the children. Therefore, our learning experiences in classroom environment are based on individual activities or group assignments. We organize various events and competitions to involve Children, teachers and parents to participate in our events. Last year on Chehlum, AIMS was present on the procession on the roads in Karachi. It was an event where kids, parents, teachers and people from community join the procession to commemorate the Chehlum of Imam Hussain (A.S.)

### **PRACTICAL LEARNING ENVIRONMENT**

**Amir ul Momineen Imam Ali (A.S) said:**

**“ Theoretical and practical knowledge are the best signs of distinction”**

At AIMS we encourage Practical life activities for children so that they can have hands on experience

#### **e) Unveiling the Hidden Potential**

AIMS organize various on campus events such as wilayat week, Imam Hussain a.s. day, where we encourage students and teachers to make teams and work on preparing skits, presentations, competitions etc. Every activity done/ presented has a concept behind its presentation. Mostly these skits are prepared keeping the current affairs and social responsibilities in view. Later students get a chance to present these skits on stage. The effort motivates and inspires kids to unveil their hidden talent, which can be acting or having a pleasant voice, creativity etc.

#### **f) Care of the Community and society**

We have introduced subjects like Social Responsibilities and Current Affairs so that kids would know their responsibility, being a part of community and society as a whole.

#### **g) Spiritual Upliftment**

We have separate sessions for jamaat namaaz, bird's fasting for junior momineen (with seher and iftar during our session) and duas.

#### **h) Building Social Relationships (Rights of others)**

Religion focuses on the social relationships, at the same time Montessori theory focuses on a sense of responsibility towards each other. Therefore our teaching methodology also encourages on building and strengthening the social relationships of the children with the society. We have introduced Thank you cards for father, mothers, sibling, maid, Alim e deen etc. Through working on these monthly assignments, our kids get a chance to interact with their relatives and friends by visiting them etc.





THE  
**WORLD  
FEDERATION**

OF KHOJA SHIA ITHNA-ASHERI MUSLIM COMMUNITIES

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