



W H O L E - S C H O O L F O R M A T I O N D O C U M E N T

Character and Identity Formation

A Five-Year Progression

Building the Muslim mind, the Muslim soul, and the Muslim's place in the world

Built on our Trust's Tarbiyah framework

For all staff, the leadership team, parents, and external review

Curriculum Lead, The Ivy House

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Foreword

This document maps the Islamic character and identity formation of an Ivy House pupil from Year 7 to Year 11. It is the whole-school answer to a single question: who is the young Muslim woman a five-year Ivy House education produces?

The document is built on our Trust's Tarbiyah framework: the seven educational aims, the seven integrated strands of holistic formation, and the principle that every child carries a God-given fitrah that the school's task is to unfold. The Ivy House is the secondary school within the Trust, and this document gives the secondary expression of the Trust's foundational philosophy.

Character and identity formation are not added to the curriculum at The Ivy House; they are the purpose of the curriculum. Every subject, every text, every lesson serves tarbiyah, the work of nurturing the soul, mind, and body of the young Muslim woman the school exists to form. Reading Map, Skills Progression, Reading with Discernment, Subject Knowledge Documents, and the present Formation document together describe how this work happens.

The document has two main parts. Part One: Soul Development maps the inward formation: fitrah, the three states of the nafs, the diseases of the heart and their treatments, the daily disciplines of practice, adab and karamah, hisab and tawakkul, sabr and ihsan. Part Two: Political Awareness maps the outward engagement: the geopolitical situation of the contemporary ummah, the ideologies that shape the modern world, and the Islamic intellectual tradition that meets modernity. The two parts together form one whole Muslim. Neither part alone produces what The Ivy House aims for.

Each part is expressed as a Year 7 to Year 11 progression grid, so that the development is visible at a glance and the cumulative outcome is clear. The grids are working tools, used by staff, by the leadership team, by parents, and by external review.

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01 The cumulative outcome: a Year 11 Ivy House leaver

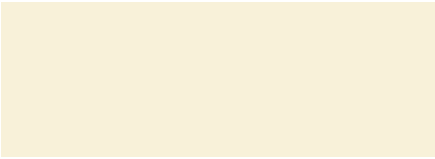
By the time she sits her AQA GCSE examinations and leaves The Ivy House, the cohort has become a specific kind of young Muslim woman. The list below is the cumulative outcome the whole-school work aims to produce.

- She knows herself as a Muslim. She knows her fitrah, her soul, and her relationship with Allah.
- She practises Islam with conviction. Salah, sawm, and recitation are her daily disciplines, not externally imposed routines.
- She holds the Quranic worldview. Tawhid, the unity of creation, and her place within it are the framework she reads the world through.
- She reads her own inner states. She knows when her nafs commands evil, when her conscience reproaches her, and what the work of tazkiyah is.
- She has the disposition of adab. Her speech, her conduct, and her bearing reflect Islamic refinement.
- She holds difficult content without losing her ground. Literature, science, history, and ideologies that do not affirm her worldview can be engaged without disorientation.
- She engages the modern world critically. Capitalism, secularism, colonialism, liberalism, and their relatives are known by her, not just heard about.
- She knows the geopolitical situation of the ummah. Palestine, Kashmir, the Uyghurs, the Rohingya, Syria, and the Sykes-Picot legacy are not abstractions; they are her ummah's history and present.
- She has met the Islamic intellectual tradition that addresses modernity. Al-Ghazali, Ibn Khaldun, Said Nursi, Muhammad Iqbal, Malcolm X, and contemporary scholars are part of her intellectual furniture.
- She knows women's scholarship across Islamic history. Aisha bint Abi Bakr, Fatima al-Fihri, Karima al-Marwaziyya, and many others are part of her inheritance.
- She reads her GCSE set texts with the Islamic worldview giving her the framework. She sits her AQA examinations as a Muslim formed, not a Muslim formed during the revision term.
- She is ready for the world. She is not insulated from it; she is prepared for it.

02 The Tarbiyah framework

Our Trust has articulated a comprehensive Tarbiyah framework that underlies all schools in the Trust. The Ivy House is the secondary school expression of this framework. The seven educational aims are the qualities the Trust aims to develop in every pupil. Each aim is anchored in a Quranic concept and a developmental principle.

Aim	Quranic concept	What it forms in the cohort
God-conscious	<i>Tawhid</i>	Aware of Allah and the interconnectedness of creation in all that she thinks, feels, and does.
Principled	<i>Tazkiyah</i>	Sound moral reasoning, committed to self-reflection, self-direction, and moral action.
Knowledgeable	<i>Hikmah</i>	Deep understanding of the major patterns of humankind and the impact of significant events on human development.
Well-balanced	<i>Istiqamah</i>	Understands the importance of balance and well-being in personal and collective life and works to establish it.
Cooperative	<i>Ihsan</i>	Knows the role of communication, cooperation, fairness, and friendship in meaningful and healthy relations.
Committed	<i>Din</i>	Commits to a lifestyle consistent with the principles and practices of Islam in daily interactions.
Caring	<i>Amanah</i>	Has a strong sense of stewardship, service, and



social activism, committed to using her life to make a difference.

Three learning domains run through the framework. Ihsan (effect, feeling), Iman (cognition, knowing), and Islam (kinesthetics, doing) form the three dimensions of every strand. This document treats character formation as integration of all three: the cohort feels, knows, and does as a Muslim across five years.

Seven integrated strands give content to the framework: Spiritual Literacy (Tawhid), Moral Literacy (Tazkiyah), Intellectual Literacy (Hikmah), Physical Literacy (Istiqamah), Interpersonal Literacy (Ihsan), Cultural Literacy (Din), and Social Literacy (Amanah). The two parts of this document, Soul Development and Political Awareness, span all seven strands rather than mapping to single strands.

PART ONE

Soul Development

The inward work: fitrah, nafs, qalb, adab, hisab, sabr, ihsan

The first work of the school is the inward formation of the cohort. The classical Islamic tradition has a rich vocabulary for the inner life: fitrah (the natural disposition), the three states of the nafs (ammarah, lawwama, mutmainna), the qalb (heart) and its diseases, the daily practices that purify the soul (tazkiyat al-nafs), and the dispositions of adab, sabr, ihsan, and tawakkul. The Ivy House aims to form a young woman who knows this vocabulary, lives inside it, and uses it as the framework for her ongoing life.

The grid below shows how each dimension of the inward life develops from Year 7 to Year 11. The work is incremental, lifelong, and never complete. By Year 11, the cohort has the vocabulary, the practices, and the dispositions; her destination is the work of her adult life.

03 Soul development progression

	Year 7	Year 8	Year 9	Year 10	Year 11
Knowing the fitrah	She learns that she was born on fitrah, the natural disposition to know Allah. Quran 30:30 named. She begins to notice what preserves it and what	She articulates fitrah as her starting ground. She begins to notice cultural pressures that pull against it (consumerism, social comparison, image culture).	She can defend her fitrah against intellectual challenges (relativism, materialism). She knows what is hers to keep and what is not.	Her fitrah is a thinking position, not just a feeling. She uses it to read literature (Jekyll's anthropology, Macbeth's nihilism) with discernment.	Fitrah is the steady ground she sits her examinations on. She enters the world after sixteen with this foundation intact.

damages it in the modern world.

Mapping the three nafs

She learns the three states of the nafs: ammarah (the soul that commands evil), lawwama (the self-reproaching soul), mutmainna (the soul at peace). Quran 12:53, 75:2, 89:27 named.

She begins to recognise these states in herself. She knows that ammarah and lawwama coexist with fitrah; the work is the cultivation of one and the disciplining of the other.

She uses the three nafs as a vocabulary for self-understanding. She uses it to read Macbeth (the ammarah unchecked) and to read herself.

She uses tazkiyat al-nafs as a sustained practice. She knows the disciplines that move ammarah toward lawwama: salah, sawm, dhikr, restraint, accountability.

She enters her adult life with the vocabulary, the practices, and the disposition. She is not at her destination; she knows the path.

Treating the diseases of the heart

She meets the major diseases of the heart: kibr (arrogance), hasad (envy), riya (showing off), ghill (rancour). She learns that they are real and treatable.

She begins to notice these in herself without shame, as the classical writers said one must. She learns the prophetic du'a for treating each.

She engages texts of the tradition that address these diseases: al-Ghazali's Ihya, Ibn al-Qayyim's Madarij al-Salikin. She knows the treatments are practices, not feelings.

She uses the diseases as analytical resource (Macbeth's kibr, Iago's hasad, Hyde's ghadab). She reads literature with this vocabulary intact.

The cohort writes about set texts with the diseases of the heart as part of her analytical vocabulary. Examiners recognise this as exceptional engagement.

Practices of purification

Salah is the spine of her day. Wudu, qibla, the meanings of what she says, are taught. Beginning understanding of sawm beyond the obligation of Ramadan.

She deepens her practice. Dhikr is introduced as the heart's daily food. Recitation of Quran with meaning, not just sound.

She practises restraint as discipline (food, speech, screens, attention). She knows that tazkiyat al-nafs is incremental and lifelong; there is no shortcut.

Her practice is hers. She prays not because she is asked to but because she has chosen to. Her practice survives challenge.

Practice is her own. She holds it through examination pressure. The disciplines that have sustained her for five years sustain her now.

<p>Adab and karamah</p>	<p>Adab in classroom, in speech, in dealings with peers. Karamah named: she has dignity before Allah that no one else's gaze can grant or withhold.</p>	<p>Adab extending into how she handles disagreement, how she conducts herself with elders, how she listens.</p>	<p>Adab as a thinking disposition. She engages difficult content with adab. She handles disagreement without losing her own composure.</p>	<p>Adab through GCSE pressure. She does not abandon refined conduct when the work is hard.</p>	<p>Adab is who she is. Her examiners cannot see it; her teachers, her family, and Allah do.</p>
<p>Hisab and tawakkul</p>	<p>Hisab introduced as the practice of accounting to oneself before Allah accounts on the Day of Judgement. She practises a brief end-of-day reflection.</p>	<p>Hisab deepens. Tawakkul named: reliance on Allah, distinct from passivity. She begins to use both.</p>	<p>She uses hisab as a serious discipline. She uses tawakkul to read literature (Macbeth's failure to do hisab; Stevenson's Jekyll trying to control what is not his).</p>	<p>Hisab and tawakkul integrated into her examination preparation. She works hard and relies on Allah; she does not collapse into either.</p>	<p>These are the dispositions she enters her examinations with, and the dispositions she enters her adult life with.</p>
<p>Sabr, constancy, ihsan</p>	<p>Sabr named through Boy Everywhere's refugee journey. She begins to learn that patience is not passivity; it is constancy under trial.</p>	<p>Sabr deepens through Roll of Thunder and The Night Diary. She handles serious historical content with the framework intact.</p>	<p>Sabr through Bone Sparrow, The Book Thief, Macbeth. She engages suffering with care and without sentimentality.</p>	<p>Ihsan named explicitly: excellence as inward disposition. The cohort works as one who knows Allah sees her work.</p>	<p>She sits her examinations with sabr, constancy, and ihsan. Her work is not just for the mark; it is for Allah.</p>

PART TWO

Political Awareness

*The outward engagement: geopolitics, ideologies, the Islamic tradition meeting
modernity*

The second work of the school is the outward formation: the cohort's understanding of the world she lives in and her ummah's position within it. This includes the geopolitical situation of contemporary Muslims, the dominant ideologies that shape modern life, and the Islamic intellectual tradition that has met and continues to meet modernity. A Muslim formed only inwardly cannot navigate the modern world; a Muslim formed only outwardly is hollow. Both are required.

Three progression grids map this outward formation. The first maps the geopolitical situations the cohort engages across her five years. The second maps the ideologies of the modern world she engages critically. The third maps the Islamic intellectual tradition she meets as her resource.

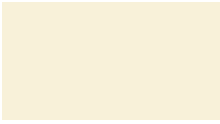
04 Geopolitics: the contemporary ummah

The cohort enters her adult life knowing the geopolitical situation of the ummah in detail. The places below are not abstractions; they are her people, her ummah, in living memory or in the present moment.

	Year 7	Year 8	Year 9	Year 10	Year 11
Palestine	She learns that Palestine exists, that Al-Aqsa is one of the three sacred mosques of Islam, that Muslims have lived in Palestine for fourteen centuries. The current situation introduced age-appropriately.	She learns the modern history: the Balfour Declaration (1917), the Nakba (1948), the occupation since 1967. The history of Jerusalem named.	She engages the political-historical depth: Sykes-Picot context, British Mandate, the 1967 war, the intifadas, the present situation. She learns to distinguish reporting from advocacy.	Palestine is studied within the wider framework of post-colonial geopolitics. She engages Edward Said, the question of representation, and how Muslim voices have been heard or silenced.	She holds Palestine as an ongoing reality of the ummah, not as a finished chapter. She knows how to speak about it with care, accuracy, and faith.
Kashmir	She learns that Kashmir is a Muslim-majority territory whose people have not been allowed to choose their own future since 1947. The basic situation introduced.	Through The Night Diary (Y8 T2), Partition itself is engaged. The unresolved question of Kashmir is named as a direct consequence.	She learns the modern history: the 1947 partition, the wars between India and Pakistan, the 2019 revocation of Article 370, the lockdown, the ongoing situation.	She engages Kashmir alongside other situations of unresolved self-determination. She understands why this matters to her as a Muslim and as a thinking person.	She holds Kashmir as part of her ummah's present, not as a forgotten conflict. She can speak about it accurately.

The Uyghurs and East Turkestan	<p>She learns that there are Muslims in China and that they have faced severe restrictions on their faith and culture. Introduced age-appropriately.</p>	<p>She learns the geographical and historical setting: the Silk Road, the Uyghur language, the place of East Turkestan in Islamic civilisational history.</p>	<p>She engages the present situation: the surveillance state, the camps, the suppression of Islamic practice. She handles this content with care and without sensationalism.</p>	<p>She engages the geopolitics: why the world has been slow to respond, the question of economic interests, the silence of some Muslim-majority states.</p>	<p>She holds the Uyghurs as part of her ummah. She can speak accurately. She understands that ummah is not abstract.</p>
The Rohingya and Myanmar	<p>Through The Bone Sparrow (Y9) the cohort will meet the Rohingya at depth. Y7 introduction is brief: there are Muslims in Myanmar who have suffered systematic violence.</p>	<p>She learns the history: the Rohingya's centuries-long presence, the 1982 citizenship law, the 2017 attacks and exodus to Bangladesh.</p>	<p>Through The Bone Sparrow she engages the experience of statelessness and detention. She holds it as more than a literary text.</p>	<p>She engages the geopolitics: the role of regional powers, the response of the international community, the question of accountability.</p>	<p>She holds the Rohingya situation as part of her ummah's experience of statelessness, displacement, and ethnic cleansing.</p>
Syria, Iraq, Yemen	<p>Brief introduction: there have been wars in these places and they have caused enormous Muslim suffering. The reality named without unnecessary detail.</p>	<p>She begins to learn the recent history: Iraq 2003, Syria from 2011, Yemen from 2015. She begins to ask why.</p>	<p>She engages the political-historical depth: the legacy of Sykes-Picot, the role of external powers, the question of sectarianism and how it has been exploited.</p>	<p>She engages the human cost alongside the political analysis. Refugees met in Boy, Everywhere (Y7) are part of this larger story.</p>	<p>She holds these conflicts as part of her ummah's present, with the historical and geopolitical analysis intact.</p>
Bosnia, Algeria, and recent	<p>She learns briefly that Muslims have</p>	<p>Andalusia named: the long Muslim</p>	<p>Bosnia and the Srebrenica genocide</p>	<p>Algeria's colonial wound (1830 to 1962)</p>	<p>She holds Europe's relationship</p>

European wounds	lived in Europe for centuries and that European history includes serious violence against them.	presence in Spain and its end. She begins to understand European Islam is not new.	(1995) engaged. She learns that Muslims were killed in Europe in living memory.	engaged. She reads Frantz Fanon. She understands what colonial violence looked like in a Muslim country.	with Islam as long and serious, not as a recent question of integration.
Partition, India, Hindutva	She learns that the Partition of 1947 created Pakistan and India and caused vast suffering. Introduced through The Night Diary in Y8.	Partition engaged at depth through the novel and history. She learns the numbers: a million dead, fifteen million displaced.	She engages the longer Muslim history of the Indian subcontinent: the Mughals, the colonial period, the present situation.	She engages Hindutva and the modern Indian state's relationship with its Muslim minority. She handles this with care and accuracy.	She holds the subcontinent's Muslim history as part of her own intellectual inheritance.
Islamophobia in Britain and the West	She learns the word. She learns that Muslims face specific kinds of prejudice and that she may encounter it in her life.	She engages the recent history: the 1989 Rushdie affair, post-9/11 surveillance, the development of Prevent. She understands these as her context.	She engages the intellectual sources: Edward Said's Orientalism, the construction of the 'Muslim threat'. She begins to see the pattern.	She engages contemporary forms: media representation, hate crime data, the Muslim experience in British institutions.	She enters adult life knowing what Islamophobia is and where it comes from. She can speak about it accurately. She is not unprepared.
The Sykes-Picot legacy	Brief introduction: the modern Muslim world's borders were drawn by European powers after the First World War.	She learns the basic story: the Ottoman Empire's collapse, the secret British-French agreement of 1916, the borders that followed.	She engages the consequences: the artificial states, the divided peoples, the unresolved tensions that still drive conflict today.	She uses Sykes-Picot to read modern conflict (Syria, Iraq, the Kurds, the Palestinians). She understands that the wounds are	She knows Sykes-Picot as a key to reading the modern Muslim world. The map is not natural; it is the result of a particular history.



political and
recent.

05 Ideologies of the modern world

The cohort engages the ideologies of the modern world critically. She does not refuse them; she understands them. She does not adopt them; she meets them with the Islamic worldview as her framework. By Year 11 she can read a newspaper article, watch a political speech, or read a contemporary novel, and recognise the ideological assumptions at work.

	Year 7	Year 8	Year 9	Year 10	Year 11
Capitalism and riba	Through Boy Everywhere she meets refugee economics. She begins to learn that money has rules in Islam: zakat is obligatory, riba is forbidden.	Through Roll of Thunder she meets capitalism as racial economy. Through Merchant of Venice (Y7 T3) she has met riba directly. She learns that the modern banking system is built on riba.	She engages capitalism as ideology, not just economy. She learns its history: Adam Smith, the Industrial Revolution, the present global system. She names the Islamic alternative: zakat, prohibition of riba, the rights of the poor.	Through Jekyll and Hyde and Macbeth she engages how capitalist values (ambition without limit, the self-made man) intersect with moral collapse. She reads the texts with Islamic mu'amalat in view.	Through An Inspector Calls she meets the most direct critique of capitalism in the English curriculum. She holds the play's argument alongside the Islamic alternative she has been forming for five years.
Socialism, its appeal and its limits	Brief: there are systems other than capitalism, and some have tried to organise society around the common good.	Through Roll of Thunder she sees community as resistance to capitalist exploitation. The communal life of the Logan family is studied.	She learns the history of socialism: the labour movement, the welfare state, the twentieth-century socialist states and their failures.	Through Power and Conflict poetry (e.g., the social-conscience strand) she engages class as a moral question.	Through An Inspector Calls she meets Priestley's socialism directly. She engages his argument and recognises where the Islamic tradition agrees (rights of the poor, mu'amalat)

					and where it differs (the rejection of materialism as the foundation).
Colonialism and the loss of khilafah	Through Boy Everywhere she meets the refugee aftermath of colonial dislocation. Brief introduction: many Muslim countries were once ruled by European powers.	Through Roll of Thunder she meets American slavery as a colonial extension. Through The Tempest she meets the prototype of colonial narrative (Caliban and Prospero). Through The Night Diary she meets the colonial ending of Partition.	Through The Bone Sparrow she meets the colonial logic of detention. Through The Book Thief she meets the Nazi extension of colonial racial thinking. She learns that European colonialism is not over; it has continuities.	She reads Frantz Fanon and Edward Said. She engages how colonialism ended the Ottoman Khilafah (1924) and how the Muslim world has been politically reorganised since.	Through Power and Conflict poetry (the imperial and anti-imperial strands) she has full engagement. She holds colonialism as a recent and continuing wound, not as an old chapter.
Secularism and the privatisation of faith	Through A Monster Calls she meets a secular world. She notices what is absent. She learns that the world she lives in often acts as if Allah is not relevant.	She learns that the modern Western state is built on a separation of religion from public life. She begins to ask whether this is neutral.	She engages secularism as a position, not a neutrality. She learns its history: the European Wars of Religion, the Enlightenment, the modern state.	Through Jekyll and Hyde she engages the late-Victorian secularising moment. She reads Talal Asad's account of how the secular was constructed.	She holds secularism as a specific ideological commitment with a specific history. She knows that practising Islam publicly is itself a political position in a secular state.
Liberalism and the meaning of freedom	She learns that liberty is a value in the modern West. She learns that	She engages the question of choice. The Islamic position is that the soul	She engages liberalism as ideology. John Stuart Mill named. She	She engages the limits of liberal language for Muslim	She holds liberalism as a serious intellectual tradition with

the Islamic tradition has its own account of freedom: freedom from the lower nafs, not freedom of the lower nafs.	is most free when it is in submission, not in self-direction without orientation.	begins to see the assumptions in liberal language (the autonomous individual, neutral state, harm principle).	experience. Where do Muslims fit in a state that conceives the individual as free of tradition?	serious limits. She can engage liberal arguments without being shaped by their unspoken assumptions.
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Postmodernism and the question of truth

She learns that some people say there is no objective truth. She learns the Islamic position: there is truth, given by Allah, knowable in some measure by humans.	She engages relativism in everyday culture (everyone has their own truth). She holds the Islamic position with care, not with combat.	She engages postmodernism as intellectual movement. The major names introduced briefly: Foucault, Derrida, the question of power and knowledge.	She engages the Islamic critique of postmodernism: the tradition recognises power and language but does not surrender truth to them. She can hold both.	She enters her examinations and her adult life with the disposition that truth exists, is knowable, and matters; without naivety about how it has been used.
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Epistemology: how we know

She meets the question: how do we know what we know? She learns the Islamic sources of knowledge: revelation (the Quran and authentic Sunnah), reason ('aql), and perception (hiss). She learns that Islam takes knowledge seriously and that the first revealed word	She extends. The transmission of knowledge is studied: the isnad (chain of narrators) as the rigorous Islamic verification practice, the role of teachers (mu'allimin) and scholars ('ulama), the distinction between knowledge passed by trustworthy	She engages the classical Islamic distinctions: ilm (verified knowledge) versus zann (opinion or supposition), yaqin (certainty) versus shakk (doubt), the categories of necessary knowledge and acquired knowledge. She begins to see why Islamic	She engages Western epistemology critically. Empiricism (Locke, Hume: only sense experience gives knowledge) and rationalism (Descartes: only reason gives certain knowledge) are introduced. She sees their limits: each excludes a source the Islamic	She handles postmodern epistemological skepticism without collapse. She holds her position: there is truth, given by Allah, knowable in some measure by created beings, accessed through revelation and reason and perception together. She enters adult
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was 'Iqra' (Read).	chain and knowledge merely asserted.	scholarship is built the way it is.	tradition uses. The Islamic synthesis is named: revelation, reason, and perception together give knowledge.	intellectual life knowing how she knows what she knows, and able to defend it.
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Scientism and tafakkur

She meets the difference between science as method (which Islam embraces) and scientism as worldview (which it does not). Tafakkur named: the Quranic call to contemplate creation as ayat of Allah.	She engages the Islamic civilisation's contribution to the scientific method: Ibn al-Haytham (optics, the scientific method itself), al-Khwarizmi (algebra), al-Biruni (geology, anthropology), Ibn Sina (medicine, the Canon), Jabir ibn Hayyan (chemistry), al-Razi (medicine), Ibn al-Nafis (pulmonary circulation). She knows that science is not foreign to her tradition.	She engages the modern scientific claim: that only science gives knowledge, that everything else is opinion. She learns the distinction between description and prescription: science can describe what is, not what should be. Quran 3:190 named: 'In the creation of the heavens and the earth, and the alternation of night and day, are signs for those of understanding.'	She engages reductionism as philosophy, not science. Through Jekyll and Hyde she engages unlimited science. She handles claims such as 'science has disproved God' or 'consciousness is just brain activity' by recognising their philosophical commitments. The is-ought distinction is named: science addresses is, the moral life addresses ought.	She holds the disposition for adult life: scientific literacy without scientific capture. She can study at university in any scientific discipline she chooses and remain a Muslim. Science is one of the ways Allah's creation reveals itself to her; it is not the only way of knowing.
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Materialism, consumerism, and zuhd

She learns that the dominant culture defines worth by possessions and image. She learns zuhd:	She engages the practical disciplines of zuhd in a consumer culture: restraint,	She engages consumerism as system. She reads the critique of it from inside Islam (al-	She handles consumer pressure as a young adult: appearance, social media, comparison.	She enters adult life with the disposition to consume without being consumed. The world is hers to
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detachment from the world while living in it.	modesty, the use of money, the use of attention.	Ghazali, Ibn al-Qayyim) and from outside (the modern critics of consumer culture).	She holds zuhd through this. Her practice survives the pressure.	engage; it is not hers to worship.
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Nationalism and ummah

She learns that nation-states are recent inventions and that the Islamic understanding of belonging is older and wider. Ummah named.	Through The Night Diary she meets the violence of nationalism (the partition of populations on national lines). She learns that nationalism can be cruel.	She engages nationalism as ideology. She learns its modern history: post-revolutionary France, the long nineteenth century, the breakup of empires.	She engages the Muslim experience under nationalism: minority status, ethnic Muslim violence, the suppression of Muslim transnational ties.	She holds ummah as a real, lived category, not a slogan. She knows where her primary loyalty is and what it means in a world of nations.
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Feminism and karamah

She learns that women's dignity is a Quranic principle. Karamah named (Quran 17:70: 'We have certainly honoured the children of Adam'). She begins to recognise her worth before Allah, not before the male gaze or the consumer market. The Prophet's wives, daughters, and the women Companions	She meets the women of Islamic scholarly history at depth. Fatima al-Fihri (founder of al-Qarawiyyin University, 859 CE, the world's oldest continuously operating university). Aisha bint Abi Bakr (one of the four greatest hadith narrators, jurist, teacher of male and female scholars). She knows she	She engages feminism as a Western intellectual movement with four broadly identified waves: first wave (suffrage, legal rights), second wave (workplace, family law), third wave (intersectionality, identity), fourth wave (digital, harassment, MeToo). She learns each wave's questions and what it sought.	She engages the careful Muslim engagement with feminism. She meets Muslim women writing today on these questions, engaged critically and selectively: Asma Lamrabet, Saba Mahmood, Leila Ahmed. She learns where feminism aligns with Islamic karamah (women's worth,	She holds her own position with confidence. She is a Muslim woman first, formed by the Quranic account of her worth, in a thousand-year tradition of women's scholarship. She engages the world's other accounts of womanhood with discernment, without defensive reactivity and without uncritical
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named briefly: Khadijah, Aisha, Fatima, Umm Salama, Asma bint Abi Bakr.

stands in a thousand-year tradition of women's learning.

education, voice, freedom from violence) and where it does not (the liberal-individualist framework that treats family, religion, and tradition as obstacles to selfhood).

adoption. She knows the difference between feminism's diagnoses (often accurate) and feminism's prescriptions (often grounded in commitments she does not share).

Zionism, antisemitism, and the Muslim position

Brief: there is a difference between Jews (a people of the Book) and Zionism (a political project). The Islamic tradition has its own long history of relationship with both, and they should not be confused.

Through Merchant of Venice (Y7 T3 already in her reading) she has met antisemitism and the school's refusal of it. She holds that Muslims do not adopt European antisemitism.

She engages the history of Zionism as a political movement (Theodor Herzl, late nineteenth century, Balfour). She holds that this is a political question, not a question of Judaism as faith.

She engages the careful distinction in modern Muslim and Jewish thought: the critique of Zionism that comes from inside Judaism (Naturei Karta, anti-Zionist Jewish voices) and from outside.

She can speak about Zionism as a political question with care and accuracy. She does not adopt antisemitism; she does not accept the framing that critique of Zionism is antisemitism. She holds the distinction.

06 The Islamic intellectual tradition meeting modernity

The cohort meets the Islamic intellectual tradition as her resource for engaging the modern world. The tradition is alive, not frozen; it has resources for every question modernity raises. Across five years she meets the classical heritage, the revivers, the twentieth-century engagements, the present voices, and the long, often invisible history of women's scholarship.

	Year 7	Year 8	Year 9	Year 10	Year 11
Classical heritage	First names met: Imam al-Ghazali (very briefly, as the great teacher of the soul), Ibn Sina (Avicenna) named in science.	Extending: Ibn al-Haytham, al-Khwarizmi, al-Biruni named in science as the masters of Islamic civilisation's intellectual contribution.	Deepening: Imam al-Ghazali's Ihya Ulum al-Din introduced through extracts. Ibn Khaldun's Muqaddimah introduced (and her own curriculum is named after this work).	Ibn al-Qayyim's Madarij al-Salikin engaged in extract. Ibn Taymiyya named. The intellectual range of the classical tradition becomes visible.	She enters examinations with the classical heritage as part of her reading vocabulary. She knows where to go after school for further study.
Revival and reform	Not yet directly studied.	Brief: there have been moments of intellectual revival across Islamic history; the tradition is alive, not frozen.	Said Nursi introduced through the Risale-i Nur (extracts). She meets a modern intellectual who engaged modernity from inside Islam.	Muhammad Iqbal introduced (Reconstruction of Religious Thought in Islam, extracts). His engagement with modernity studied.	She holds these revivers as part of her inheritance. She knows that Islam has met modernity intellectually and continues to do so.
Twentieth-century engagements	Not yet directly studied.	Brief: there have been Muslim intellectuals in living memory	Malcolm X met through his autobiography (extracts). She engages his	She engages other twentieth-century figures with care,	She holds the twentieth-century intellectual experience as

Contemporary scholars and thinkers

	whose work matters to her formation.	journey from Nation of Islam to Sunni Islam, his recognition of universal Islam at Hajj.	including those whose work is contested. She learns to read carefully and to think for herself.	part of her formation, engaged with care.
Not yet directly studied.	Brief: there are scholars alive today whose work she will meet as she grows.	Names introduced: Abdal Hakim Murad (Tim Winter), Hamza Yusuf, Tariq Ramadan. She knows that the tradition has present voices.	She engages contemporary academic work: Wael Hallaq on Islamic law and modernity, Talal Asad on secularism, Saba Mahmood on Muslim women and modernity.	She knows the present landscape of Muslim intellectual life. She has resources for the next stage of her own formation.

Women scholars across Islamic history

First names: Aisha bint Abi Bakr (one of the four greatest hadith narrators), Fatima al-Fihri (founder of the world's oldest university, al-Qarawiyyin, 859 CE).	Extending: Hafsa bint Sirin (eighth-century hadith scholar), Mariam al-Asturlabi (tenth-century astronomer and instrument maker).	Deepening: Karima al-Marwaziyya (the greatest hadith scholar of her age, eleventh century), Fatima al-Samarqandi (jurist whose fatwas her husband sought).	Aisha al-Ba'uniyya (the most prolific female author of pre-modern Arabic, fifteenth-century Damascus), Umm Hani al-Hawrani (Damascene scholar). She holds the breadth of women's scholarly contribution.	She enters adult life knowing that her place in the tradition is not a marginal one. She has inherited a thousand-year history of women's scholarship. She is not the first; she is the latest.
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07 Where this work happens in the curriculum

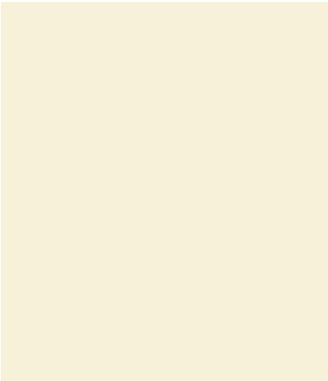
Character and identity formation are not delivered through a single subject. They happen across the timetable, the assemblies, the form time, the corridors, the staff modelling, and the school's whole way of life. The table below names where each dimension of formation principally happens.

Formation area	Where in the school
Soul development	Islamic Studies, form time, assemblies, English (worldview integration in literary texts), Science (tafakkur on creation), the school's daily disciplines (salah, adab in conduct), staff modelling.
Geopolitics	History (especially the modern division units in Y9), Islamic Studies, English (literary texts engaging colonial and post-colonial situations), assemblies, current affairs in form time.
Ideologies	English (texts read with worldview integration), History, Islamic Studies, the Muqaddimah Civilisational History enrichment strand, sixth-form preparation.
Islamic intellectual tradition	Islamic Studies, the Muqaddimah strand, the Reading Map (where authors are met), Science (Islamic civilisational scientists), wider reading in the school library.

08 Indicators of progress

Character formation is harder to measure than skills, but it is not unmeasurable. The grid below gives indicators of where a pupil sits across the two parts of the document. These indicators are read alongside the pupil's English progression, her broader academic record, her form tutor's knowledge of her, and her family's perspective. The indicators are diagnostic, not labels.

Area	Behind (with intervention)	On track	Ahead
Soul development	She practises Islam externally but cannot articulate the inward life behind the practice. She does not yet have vocabulary for her own inner states. Intervention: explicit teaching of nafs, qalb, fitrah in form time; one-to-one mentoring with a senior staff member; family conversation supported.	She practises with conviction and has the vocabulary for her inner life. She can name when her ammarah is active, when her lawwama is at work. She uses hisab as a real discipline.	She practises with depth. She reads the classical writers (al-Ghazali, Ibn al-Qayyim) for her own formation. She mentors younger pupils in tazkiyat al-nafs. She enters adult life as a serious Muslim reader of her own soul.
Political awareness	She knows the names of the geopolitical situations but cannot give an accurate historical account. She uses the vocabulary of ideologies without precision. Intervention: explicit teaching during form time and Islamic Studies; pairing with a stronger peer; structured reading.	She holds accurate accounts of the major geopolitical situations and can engage the ideologies of the modern world critically. She speaks with care and precision.	She reads independently beyond the curriculum. She follows current events with discernment. She can hold a position in conversation with adults outside the school. She is ready for university-level engagement.
Cumulative formation	She has not yet integrated the inward and outward	She holds inward and outward together. Her soul is being formed and	She is becoming a young scholar of her tradition. She is recognisably



dimensions. She may know politics without soul or soul without political seriousness. Intervention: mentoring focused on integration; explicit modelling by senior staff; family partnership.

her engagement with the world is intelligent. She is recognisably an Ivy House pupil.

formed: thoughtful, faithful, intellectually serious, ready for what comes next.

09 Review and revision

This Formation document is reviewed annually each July alongside all other curriculum documents. The work of character formation is ongoing and responsive: where the geopolitical situation changes (and it will), where new texts enter the Reading Map, where Islamic Studies appoints a Head who reshapes coordination, the document is revised. The Curriculum Lead approves revisions before implementation in the following academic year.

The intention is that this document gives the school, the families, and external review a clear answer to the question: what does The Ivy House form? The answer is given on the first page and elaborated through every grid. By the time the cohort sits her AQA examinations, she has been formed. The school has done its work. The young woman walks out of the school as the person the document describes.

The Ivy House Secondary School for Girls

Whole-School Character and Identity Formation, Version 1.0, May 2026

Owner: Curriculum Lead. Annual review July 2027.