

ISLAMIC STUDIES

GENERAL OBJECTIVES

The aim of the Unified Tertiary Matriculation Examination (UTME) syllabus in Islamic Studies is to prepare the candidates for the Board's examination. It is designed to test their achievement of the course objectives, which are to:

1. master the Qur'ān and Sunnah as foundations of Islamic and social life;
2. be familiar with Islamic heritage, culture and civilization;
3. be acquainted with the tradition of Islamic scholarship and intellectual discourse;
4. demonstrate knowledge of Islamic moral, spiritual, economic, political and social values;
5. be exposed to the fundamental principles of Islam; and
6. be prepared to face the challenges of life as good practising Muslims.

DETAILED SYLLABUS

PART 1: THE QUR'ĀN AND HADĪTH

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<p>1. Revelation of the Glorious Qur’ān</p> <p>(i) Visits of the Prophet (SAW) to Cave Hira</p> <p>(ii) His reaction to the first revelation and its importance</p> <p>(iii) Different modes of revelation (Q.42:51): inspiration behind the veil, through an angel, etc.</p> <p>(iv) Piecemeal revelation (Q.17:106) (Q.25:32)</p>	<p>Candidates should be able to:</p> <p>(i) analyse the Prophet’s (SAW) visits to Cave Hira and the purpose;</p> <p>(ii) describe the Prophet’s reaction to the first revelation and its importance;</p> <p>(iii) differentiate between the modes of revelation;</p> <p>(iv) explain why the Glorious Qur’ān was revealed piecemeal.</p>
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<p>1b. Preservation of the Glorious Qur’ān</p> <p>(i) Recording, compilation and standardization of the Qur’ān</p> <p>(ii) Differences between Makkah and Madinan suwar</p> <p>(iii) The role played by the Companions of the Prophet (SAW) on the collection and compilation of the Qur’ān.</p> <p>1c. Importance of the Glorious Qur’ān as a source of guidance in spiritual, moral, economic, political and socio-cultural matters.</p> <p>1d. Divine authenticity of the Glorious Qur’ān</p> <p>(i) Proof of the Divine authenticity of the Glorious Qur’ān (Q.4:82) (Q.41:42)</p> <p>(ii) Uniqueness of the Glorious Qur’ān (Q.39:27) (Q.17:88) (Q.75:16-19)</p> <p>(iii) Divine preservation of the Glorious Qur’ān (Q.15:9)</p> <p>2. Tafsīr</p> <p>(i) Historical development of Tafsīr</p> <p>(ii) Importance of Tafsīr</p> <p>3. Introduction to Tajwīd (Theory and Practice)</p> <p>4. Study of the Arabic text of the following suwar/ayats with tajwīd (a) <i>al-Fātihah (Q.1)</i></p> <p>(b) <i>al-Ādiyāt (Q.100)</i></p> <p>(c) <i>al-Qari’ah (Q.101)</i></p> <p>(d) <i>at-Takāthur (Q.102)</i></p> <p>(e) <i>al-Āsr ((Q.103)</i></p> <p>(f) <i>al-Humazah (Q.104)</i></p> <p>(g) <i>al-Mā’un ((Q.107</i></p> <p>(h) <i>al-Kawthar (Q.108)</i></p> <p>(i) <i>al-Kāfirūn (Q. 109)</i></p> <p>(j) <i>al-Nasr (Q. 110)</i></p>	<p>(i) analyse how the Glorious Qur’ān was recorded, compiled and standardized.</p> <p>(ii) differentiate between Makkah and Madinan suwar</p> <p>(iii) evaluate the role played by the companions of the Prophet (SAW) on the collection and compilation of the Qur’ān.</p> <p>(i) examine the importance of the Glorious Qur’ān.</p> <p>(i) evaluate the proof of the divine authenticity of the Glorious Qur’ān;</p> <p>(ii) evaluate the uniqueness of the Glorious Qur’ān;</p> <p>(iii) examine the ways by which the Glorious Qur’ān was preserved.</p> <p>Candidates should be able to:</p> <p>(i) trace the origin and sources of Tafsīr;</p> <p>(ii) evaluate the importance of Tafsīr</p> <p>Candidates should be able to:</p> <p>(i) examine the meaning and importance of Tajwīd</p> <p>Candidates should be able to:</p> <p>(i) recite with correct tajwīd the Arabic texts of the suwar;</p> <p>(ii) translate the verses;</p> <p>(iii) deduce lessons from them;</p> <p>(iv) evaluate the teachings of the verses.</p>
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<p>(k) <i>al-Masad</i> ((Q.111) (l) <i>al-Ikhlās</i> (Q.112) (m) <i>al-Falaq</i> ((Q.113) (n) <i>an-Nās</i> (Q.114)</p> <p>5. Study of the Arabic text of the following suwar/ayats with tajwīd</p> <p>(a) <i>al-Aʿalā</i> (Q.87) (b) <i>ad-Duhā</i> (Q.93) (c) <i>al-Inshirah</i> (Q.94) (d) <i>at-Tīn</i> (Q.95) (e) <i>al-ʿAlaq</i> (Q.96) (f) <i>al-Qadr</i> (Q.97) (g) <i>al-Bayyinah</i> (Q.98) (h) <i>al-Zalzalah</i> (Q.99) (i) <i>Ayatul-Kursiyy</i> (Q.2:255) (j) <i>Āmanar-Rasūl</i> (Q.2:285-6) (k) <i>Laqad jāakum</i> (Q.9:128-129)</p> <p>6. Hadīth</p> <p>(a) History of Hadīth literature - Collection of Hadīth from the time of the Prophet(SAW) to the period of the six authentic collectors of Hadīth (b) Authentication of Hadīth</p> <p>(i) <i>Isnād</i> (<i>Asma'ur-rijāl</i>) (ii) <i>Matn</i> (iii) Classification of Hadīth into Sahīh Hassan and <i>Daʿīf</i></p> <p>(c) The relationship between Hadīth and the Glorious Qurʾān</p>	<p>Candidates should be able to:</p> <p>(i) recite with correct tajwīd the Arabic texts of the suwar; (ii) deduce lessons from them; (iii) evaluate their teachings;</p> <p>Candidates should be able to:</p> <p>(i) evaluate the history of Hadīth from the time of the Prophet (SAW) to the period of six authentic collectors. (ii) analyse the <i>Isnād</i>; (iii) analyse the <i>Matn</i>; (iv) distinguish between Hadīth Sahīh, Hassan and <i>daʿīf</i>.</p>

<p>(i) The importance of Hadīth</p>	
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<p>(ii) The similarities and differences between Hadīth and the Glorious Qur’ān</p> <p>(d) The six sound collectors of Hadīth – biographies and their works.</p> <p>(e) Muwatta and its author – The biography of Imam Malik and the study of his book</p> <p>(f) The study of the Arabic texts of the following <i>ahādīth</i> from an-Nawāwi’s collection: 1,3,5,6,7,9,10,11,12,13,15,16, 18,19,21, 22,25,27,34, and 41</p> <p>7. Moral lessons in the Glorious Qur’ān and Hadīth</p> <p>(a) General moral lessons contained in the admonition of Sage Luqman to his son (Q.31:12-18).</p> <p>(b) Goodness to parents (Q.17:23-24)</p> <p>(c) Honesty (Q.2:42)(Q.61:2-3)</p> <p>(d) Prohibition of bribery and corruption (Q.2:188), alcohol and gambling (Q.2:219) (Q.5:90-91), stealing and fraud (Q.5:41) (83:1-5), smoking, drug abuse and other intoxicants (Q.2:172-173, 195 and 219) (Q.4:43) (Q.5:3) (Q.6:118-121) arrogance (Q.31:18-19) and extravagance (Q.17:26-27) (Q.31:18-19)</p> <p>(e) Dignity of labour (Q.62:10) (Q.78:11) Hadīth from Bukhari and Ibn Majah:</p>	<p>Candidates should be able to:</p> <p>(i) examine the importance of Hadīth;</p> <p>(ii) distinguish between Hadīth and the Glorious Qur’ān.</p> <p>(i) evaluate their biographies and works</p> <p>(i) evaluate his biography; (ii) analyse his work.</p> <p>(i) interpret the <i>ahādīth</i> in Arabic (ii) apply them in their daily lives.</p> <p>Candidates should be able to:</p> <p>(i) use the teachings of the verses in their daily lives;</p> <p>(i) apply the teachings of the verses to their daily lives;</p> <p>(i) demonstrate the teachings of the verses in their daily lives.</p> <p>(i) use the teachings of the verses in their daily lives</p>

<p>“that one of you takes his rope.....” “never has anyone of you eaten.....”.</p> <p>(f) Behaviour and modesty in dressing (Q.24:27-31) (Q.33:59)</p>	<p>(i) apply the teachings of the verses in their daily lives.</p>
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<p>(g) Adultery and fornication (Q.17:32) (Q.24:2), homosexuality (Q.11:77-83) and obscenity (Q:4:14-15) Hadīth – “No one of you should meet a woman privately “Bukhari</p> <p>(h) Leadership (Q.2:124) and justice (Q.4:58 and 135) (Q.5:9) Hadīth – ‘take care everyone of you is a governor concerning his subjects” (al-Bukhari and others)</p> <p>(i) Trust and obligations (Q:4:58) (Q.5:1) and promises (Q.16:91) Hadīth ‘he has (really) no faith Not fulfilled his promise” (Baihaqi)</p> <p>(j) Piety (Taqwa) (Q:2:177) (Q.3:102) (Q.49:13) Hadīth 18 and 35 of an Nawāwī</p> <p>(k) Tolerance, perseverance and patience (Q.2:153-157) (Q.3:200) (Q.103:3) Hadīth 16 of an-Nawāwī</p> <p>(l) Unity and brotherhood (Q.3:103) (Q.8:46) (Q.49:10) Hadīth 35 of anNawawi</p> <p>(m) Enjoining what is good and forbidding what is wrong (Q.3:104 and 110) (Q.16:90) Hādīth 25 and 34 of an Nawāwī</p>	<p>(i) demonstrate the teachings of the verses in their daily lives.</p> <p>(i) apply the teachings of the verses in their daily lives.</p> <p>(i) apply the teachings of the verses and the <i>Hadīth</i> to their daily lives.</p> <p>(i) demonstrate the teachings of the verses and the <i>Hadīth</i> in their daily lives.</p> <p>(i) apply the teachings of the verses and the <i>ahadīth</i> in their daily lives.</p> <p>(i) Interpret the teachings of the verses and the <i>Hadīth</i> in their daily lives.</p> <p>(i) demonstrate the teachings of the verses and the <i>Hadīth</i> in their daily lives.</p>
<p>8. PART II: TAWHĪD AND FIQH</p> <p>(a) Faith</p> <p>(i) Tawhīd</p> <p>Its importance and lessons (b)</p> <p>Kalimatush-Shahadah</p> <p>(i) Its meaning and importance</p>	<p>(i) apply the teachings of the verses and the <i>ahadīth</i> in their daily lives.</p> <p>Candidates should be able to:</p>

	<p>(i) analyse the concepts of <i>Tawhīd</i></p>
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<p>(ii) The Oneness of Allah as contained in the following verses: (Q.3:18) Q.2:255) (Q.112:1-4)</p> <p>(iii) The servanthood and messengership of the Prophet Muhammad (SAW) as contained in the following verses (Q.3:144) (Q.18:110) (Q.48:29) and (Q.34:28)</p> <p>(iv) Universality of his message (Q.7:158) (Q.34:28)</p> <p>(v) Finality of his Prophethood (Q.33:40)</p> <p>(c) Shirk</p> <p>(i) Beliefs which are incompatible with the Islamic principles of Tawhīd:</p> <ul style="list-style-type: none"> - Worship of Idols (Q.4:48) (Q.22:31) - Ancestral worship (Q.4:48 and 116) (Q.21:66-67) - Trinity (Q.4:171) (Q.5:76) (Q.112:1-4) - Atheism (Q.45:24) (Q.72:6) (Q.79:17-22) <p>(d) General practices which are incompatible with Islamic principles of Tawhīd:</p> <ul style="list-style-type: none"> - Superstition (Q.25:43) (Q.72:6) - Fortune-telling (Q.15:16-18) (Q.37:6-10) - Magic and witchcraft (Q.2:102) (Q.20:69) and 73) 	<p>(i) evaluate the significance of <i>kalimatusshahadah</i>;</p> <p>(ii) identify the verses dealing with the Oneness of Allah.</p> <p>(i) explain the significance of the servanthood of the Prophet Muhammad (SAW);</p> <p>(i) evaluate the significance of the universality of Prophet Muhammad’s message;</p> <p>(i) examine the significance of the finality of the Prophethood of Muhammad (SAW).</p> <p>Candidates should be able to:</p> <ul style="list-style-type: none"> (i) identify what actions and beliefs constitute <i>shirk</i>; (ii) explain the implications of beliefs and actions of <i>shirk</i>; (iii) appreciate why they should avoid actions of <i>shirk</i>.

<p>(Q.26:46)</p> <p>- Cult worship (Q.17:23) (Q.4:48)</p>	<p>Candidates should be able to:</p> <p>(i) identify those practices that are incompatible with the Islamic principles of <i>Tawhīd</i>;</p>
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<p>- Innovation (Bid'ah) (Q.4:116) and Hadīth 5 and 28 of an-Nawāwī</p> <p>9. Articles of faith</p> <p>(a) Belief in Allah</p> <p>(i) Existence of Allah (Q.2:255) (Q.52:35-36)</p> <p>(ii) Attributes of Allah (Q.59:22-24)</p> <p>(iii) The works of Allah (Q.27:59:64)</p> <p>(b) Belief in Allah's angels (Q.2:177 and 285) (Q.8:50) (Q.16:2)</p> <p>(c) His books (Q.2:253) and 285) (Q.3:3)</p> <p>(d) His Prophets: <i>Ulul-azmi</i> (Q.4:163-164)</p> <p>(e) The Last Day: <i>Yawm-al-Ba'ath</i> (Q.23:15-16) (Q.70:4)</p> <p>(f) Destiny: distinction between <i>Qada</i> and <i>Qadar</i> (Q.2:117) (Q.16:40) (Q.36:82)</p> <p>10. Ibadat and their types</p> <p>(a) Good deeds (Q.3:134) (Q.6:160) (Q.2:177) (Q.31:8) (Q.103:1-3) 26th Hadīth of <i>an-Nawāwī</i></p> <p>(b) <i>Taharah</i>, its types and importance (<i>alisticnja'istijmar</i>, <i>alwudu'</i>, <i>at-tayammum</i> and <i>al-ghusl</i> (Q.2:222) (Q.5:7) Hadīth 10 and 23 of <i>an-Nawāwī</i>.</p> <p>(c) <i>Salah</i></p> <p>(i) Importance: (Q.2:45) (Q.20:132) (Q.29:45) and Hadīth 23rd of <i>an-</i></p>	<p>(ii) examine those practices that are incompatible with <i>Tawhīd</i>;</p> <p>(iii) shun off those actions;</p> <p>(iv) demonstrate the teachings of the verses and the <i>ahadīth</i> in their daily lives.</p> <p>Candidates should be able to:</p> <p>(i) examine the significance of the articles of faith;</p> <p>(ii) list the attributes of Allah;</p> <p>(iii) examine the works of Allah;</p> <p>(iv) explain the belief in Allah's books;</p> <p>(v) identify the verses on Allah's books;</p> <p>(vi) explain the belief in the Prophets of Allah and its significance;</p> <p>(vii) analyse the belief in the Last Day and its significance;</p> <p>(viii) evaluate the belief in destiny and its significance.</p> <p>Candidates should be able to:</p> <p>(i) identify what constitutes acts of <i>ibadah</i>;</p> <p>(ii) distinguish between the different types of <i>taharah</i>;</p>

<p><i>Nawāwī</i></p> <ul style="list-style-type: none">(ii) Description and types of <i>salah</i>(iii) Things that vitiate <i>salah</i>	<ul style="list-style-type: none">(i) assess the importance of <i>salah</i> to a Muslim's life;
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<p>(d) <i>Zakah</i></p> <p>(i) Its types and importance (<i>zakahul-fitr, zakatul mal, al-an-am</i> and <i>al-harth</i> (Q.2:267) (Q.9:103) 3rd Hadīth of <i>an-Nawāwī</i></p> <p>(ii) Collection and disbursement (Q.9:60)</p> <p>(iii) Difference between <i>Zakah</i> and <i>sadaqah</i></p> <p>(e) <i>Sawm</i></p> <p>(i) Its types and importance (<i>fard, sunnah, qada</i> and <i>kaffarah</i>) (Q.2:183-185) 3rd Hadīth of <i>an-Nawāwī</i></p> <p>(ii) People exempted from <i>sawm</i></p> <p>(iii) Things that vitiate <i>sawm</i></p> <p>(f) <i>Hajj</i></p> <p>(i) Its importance (Q.2:158 and 197) (Q.3:97) (Q.22:27-28)</p> <p>(ii) Type (<i>Ifrad, Qirān</i> and <i>Tamattu'</i>)</p> <p>(iii) Essentials of <i>Hajj</i> (<i>Arkan al Hajj</i>)</p> <p>(v) Conditions for the performance of <i>Hajj</i></p> <p>(iv) Differences between <i>Hajj</i> and <i>Umrah</i></p> <p>(g) <i>Jihad</i>: Concept, kinds, manner and Lessons (Q.2:190-193) (Q.22:39-40)</p>	<p>(ii) analyse different types of <i>salah</i>;</p> <p>(iii) identify things that vitiate <i>salah</i>.</p> <p>(i) differentiate between the various types of <i>zakkah</i> and the time of giving them out; explain how to collect and distribute <i>zakah</i>;</p> <p>(ii) distinguish between <i>zakah</i> and <i>sadaqah</i>.</p> <p>(iii)</p> <p>(i) compare the various types of <i>sawm</i>;</p> <p>(ii) list the people who are exempted from fasting; explain things that vitiate fasting.</p> <p>(iii)</p> <p>(i) examine the importance of <i>Hajj</i>;</p> <p>(ii) differentiate between the types of <i>Hajj</i>;</p> <p>(iii) explain the essentials of <i>Hajj</i>;</p> <p>(iv) evaluate the conditions for performance of <i>Hajj</i>;</p> <p>(v) differentiate between <i>Hajj</i> and <i>Umrah</i>.</p> <p>(vi)</p> <p>(i) examine the concepts of <i>jihad</i> and its type; evaluate the manner of carrying out <i>jihad</i> and its lessons.</p> <p>(ii)</p>
<p>11. Family Matters</p> <p>(a) Marriage</p> <p>(i) Importance (Q.16:72) (Q.24:32) (Q.30:20-21)</p> <p>(ii) Prohibited categories (Q.2:221) (Q.4:2224)</p> <p>(iii) Conditions for its validity (Q.4:4) (Q.4:24-25)</p> <p>(iv) Rights and duties of husbands and wives (Q.4:34-35) (Q.20:132) (Q.65:67)</p> <p>(v) Polygamy (Q.4:3 and 129)</p> <p>(b) <i>Idrar</i> ill-treatment of wife (Q. 65:1-3)</p>	<p>(i) should be able to: analyse the importance of marriage;</p> <p>(ii)</p> <p>(i) the category of women prohibited to a man to marry;</p> <p>(ii) list and examine the conditions for validity of marriage;</p> <p>(iii) explain the rights and duties of the spouse;</p> <p>(iv)</p> <p>(v) evaluate polygamy and its significance.</p> <p>(vi)</p>

(c) Divorce	
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<p>(i) Attitude of Islam to divorce (Q.2:228) (Q.4:34-35) Hadīth “of all things lawful ... most hateful to Allah..” (Abu Daud 15:3)</p> <p>(ii) Kinds (<i>Talaq, Khul</i>;, <i>Faskh, Mubara'ah</i> and <i>Li'ān</i>) (Q.2:229-230) (Q.24:6-9)</p> <p>(iii) Iddah, kinds, duration and importance (Q.2:228 and 234)</p> <p>(iv) Prohibited forms of dissolution of marriage. (<i>Ila</i> and <i>Zihar</i>) (Q.2:226-227) (Q.58:2-4)</p> <p>(v) Custody of children (<i>Hadanah</i>)</p> <p>(d) Inheritance</p> <p>(i) Its importance</p> <p>(ii) Heirs and their shares (Q.4:7-8, 11-12 and 176)</p>	<p>(i) examine the ill-treatment of wife in marriage</p> <p>(i) analyse the attitude of Islam to divorce.</p> <p>(i) examine the different kinds of divorce;</p> <p>(i) differentiate between the various kinds of <i>iddah</i>;</p> <p>(ii) analyse its duration and significance.</p> <p>(i) explain the prohibited forms of ending marriage.</p> <p>(i) examine who has the right to custody of children. (i) evaluate the significance of inheritance.</p>
<p>12. Sources and Schools of Law</p> <p>(i) The four major sources (the Qur'ān, Sunnah, <i>Ijma'</i> and <i>Qiyās</i>)</p> <p>(ii) The four Sunni Schools of law and their founders.</p>	<p>(i) identify the categories of the Qur'ānic heirs;</p> <p>(ii) explain the share of each heir;</p>
<p>13. Islamic Economic System</p> <p>(i) Islamic attitude to <i>Riba</i> (Q.2:275-280) (Q.3:130) (Q.4:161) Hadīth 6th of anNawāwī</p> <p>(ii) <i>At-tatfif</i> (Q.83:1-6)</p>	<p>Candidates should be able to:</p> <p>(i) analyse the four major sources of Islamic law;</p> <p>(ii) examine the biography of the founders of sunni schools of law;</p> <p>(iii) examine contributions of the founders of the sunni school of law</p>

<p>(iii) Hoarding (<i>ihthikar</i>) (Q.9:34)</p>	<p>Candidates should be able to:</p>
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<p>(iv) Islamic sources of revenue: <i>Zakah</i>, <i>Jizyah</i>, <i>Kharaj</i> and <i>Ghanimah</i></p> <p>(v) <i>Baitul-mal</i> as an institution of socioeconomic welfare</p> <p>(vi) Difference between the Islamic economic system and the Western economic system</p> <p>14. Islamic Political System</p> <p>(i) Allah as the Sovereign (Q.3:26-27)</p> <p>(ii) The concept of <i>Shurah</i> (consultation) (Q.3:159) (Q.42:38)</p> <p>(iii) The concept of <i>Adalah</i> (justice) (Q.5:9) (Q.4:58 and 135) and <i>Mas'uliyah</i> (accountability) (Q.17:36) (Q.102:8)</p> <p>(iv) The rights of non-Muslims in an Islamic state (Q.2:256) (Q.6:108)</p> <p>(v) Differences between the Islamic political system and the Western political system.</p> <p>PART III: ISLAMIC HISTORY AND CIVILIZATION</p> <p>15. Pre-Islamic Arabia (<i>Jahiliyyah</i>)</p> <p>(i) <i>Jahiliyyah</i> practices: idol worship, infanticide, polyandry, gambling, usury, etc.</p> <p>(ii) Islamic reforms</p> <p>16. The Life of Prophet Muhammad (SAW)</p> <p>(i) His birth and early life</p> <p>(ii) His call to Prophethood</p>	<p>(i) analyse Islamic attitude to <i>Riba</i>;</p> <p>(i) relate <i>at-tatfif</i> and its negative consequences;</p> <p>(i) examine <i>ihtikar</i> and its implications on society.</p> <p>(i) identify the sources of revenue in Islam;</p> <p>(ii) evaluate the disbursement of the revenue.</p> <p>(i) explain the uses of <i>baitul-mal</i> in the <i>Ummah</i>.</p> <p>(i) differentiate between the Islamic and Western economic systems.</p> <p>Candidates should be able to:</p> <p>(i) analyse the concept of Allah's sovereignty;</p> <p>(ii) examine the concept of <i>shurah</i> in Islam;</p> <p>(iii) evaluate the concept of justice and accountability;</p> <p>(iv) examine the rights of non-Muslims in an Islamic state;</p> <p>(v) differentiate between the Islamic and Western political systems.</p> <p>Candidates should be able to:</p> <p>(i) distinguish the different types of practices common to the Arabs of <i>al-Jahiliyyah</i>;</p> <p>(ii) trace the reforms brought about by Islam to the <i>Jahiliyyah</i> practices.</p>
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<p>(iii) His <i>Da'wah</i> in Makkah and Madinah</p>	
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<p>(iv) The Hijrah</p> <p>(v) His administration of the <i>Ummah</i> in Madinah</p> <p>(vi) The battles of Badr, Uhud and Khandaq: causes and effects</p> <p>(vii) The Treaty of al-Hudaibiyah and the conquest of Makkah</p> <p>(viii) <i>Hijjatul-wada</i> (the farewell pilgrimage) sermon, and lessons.</p> <p>(ix) Qualities of Muhammad (SAW) and lessons learnt from them</p>	<p>Candidates should be able to:</p> <p>(i) account for the birth and early life of the Prophet Muhammad (SAW);</p> <p>(ii) provide evidence for the call of Muhammad (SAW) of Prophethood;</p> <p>(iii) analyse the Da'wah activities of the Prophet Muhammad (SAW) to Madinah;</p> <p>(i) account for the Hijrah of the Prophet Muhammad (SAW) in Makkah and Madinah.</p> <p>(i) analyse the administration of the Muslim <i>Ummah</i> in Madinah.</p> <p>(i) account for the causes and effects of the battles of Badr, Uhud and Khandaq;</p> <p>(i) trace the circumstances leading to the formulation of the Treaty of Hudaibiyah;</p> <p>(ii) account for the Conquest of Makkah;</p> <p>(i) examine the farewell pilgrimage of the Prophet and its lessons;</p> <p>(i) analyse the qualities of Muhammad (SAW) their relevance to the life of a Muslim.</p>
<p>17. The Rightly Guided Caliphs (<i>al-Khulafa'ur rashidun</i>) – the lives and contributions of the four Rightly Guided Caliphs</p>	
<p>18. Early contact of Islam with Africa (i)</p> <p>Hijrah to Abyssinia</p> <p>(ii) The spread of Islam to Egypt</p> <p>(iii) The role of traders, teachers, preachers, <i>Murabitun</i>, <i>Sufi</i> orders and <i>Mujaddidun</i> to the spread of Islam in West Africa.</p>	<p>Candidates should be able to:</p> <p>(i) trace the biographies of the four Rightly Guided Caliphs;</p> <p>(ii) evaluate their contributions to the development of Islam.</p>
<p>19. The Impact of Islam in West Africa</p> <p>(i) The influence of Islam on the sociopolitical life of some West African Empires: Ghana, Mali, Songhai and Borno</p>	<p>Candidates should be able to:</p> <p>(i) evaluate their circumstances leading to the Hijrah to Abyssinia;</p> <p>(i) give reasons for the spread of Islamic in Egypt;</p> <p>(i) account for the roles of traders, teachers, preachers, <i>Murabitun</i>, <i>Sufi</i> orders and <i>Mujaddidun</i> in the spread of Islam in West Africa.</p> <p>Candidates should be able to:</p>

<p>(ii) The impact of Islam on the economic life of some West African states: Timbuktu, Kano and Borno</p>	
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Islamic Studies

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<p>20. Contributions of Islam to Education</p> <p>(i) The aims and objectives of Islamic Education</p> <p>(ii) The Glorious Qur’ān and Hadīth on Education (Q.96:1-5) (Q.39:9)</p> <p>(i) “The search for knowledge is obligatory on every Muslim” (Ibn Majah)</p> <p>(ii) “Seek knowledge from the cradle to the grave”</p> <p>(iii) “The words of wisdom are a lost property of the believer ... a better right to it....” (Tirmidhi)</p> <p>(iii) Intellectual activities of Islam in West Africa (development of written history in Arabic and the establishment of Sankore University)</p> <p>(iv) Intellectual activities of Ahmad Baba of Timbuktu, Sheikh al-Maghili, Sheikh Usman Danfodio, Sultan Muhammad Bello and Ibn Battuta</p> <p>(vi) Islamic Education Institutions: House of Wisdom in Baghdad, al-Azhar University in Cairo and Nizamiyyah University in Baghdad.</p> <p>(vi) The lives and contributions of Ibn Sina, Al-Ghazali, Ibn Rushd, ar-Razi and Ibn Khaldun to education.</p>	<p>(i) analyse the influence of Islam on the sociopolitical system of some West African States;</p> <p>(i) evaluate the impact of Islam on the economic life of Timbuktu, Kano and Borno.</p> <p>Candidates should be able to:</p> <p>(i) explain the aims and objectives of Islamic Education;</p> <p>(i) assess the position of the Glorious Qur’ān and Hadīth in education;</p> <p>(ii) examine the importance of seeking knowledge in Islam;</p> <p>(i) analyse the intellectual activities of Islam in West Africa.</p> <p>(i) assess the contributions of Sheikh al-Maghili, Sheikh Uthman Dan Fodio, Sultan Muhammad Bello and Ibn Battuta to education;</p> <p>(i) account for the development of intellectual centres in Baghdad and Cairo;</p>
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	<ul style="list-style-type: none">(i) examine the contributions of Ibn Sina to the development of Medicine;(ii) assess al-Ghazali's contribution to Islamic education;(iii) analyse Ibn Rushd's contribution to philosophy and <i>fiqh</i>;(iv) assess ar-Razi's contribution to philosophy;(v) analyse Ibn Khaldun's contribution to modern sociology and method of writing history.

RECOMMENDED TEXTS

- Abdul, M.O.A. (1976) *Studies in Islam Series Book 3*, Lagos: IPB
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