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2015 JAMB USE OF ENGLISH PASSAGE 1

There are many different approaches to conflict management, each of which may have *utility* in particular circumstances. A great deal of scholarship has been devoted to analysing how and in what situations different approaches can be applied most effectively, Conflict management approaches can be classified into two broad categories: Firstly on the basis of the level of escalation which the particular conflict is being managed. In this sense one can distinguish between the peaceful and the 'military' approaches. The trademarks of the peaceful approach are negotiation, verbal persuasion, use of inducements, denial of privileges, and subtle manipulations short of the use of physical forces, while those of the military approach relate to the use of physical coercion. The use of physical force could be by a party to the conflict or third party, to promote on side's interest, impose a settlement, or create a situation in which diplomatic negotiations can occur.

Secondly, conflict management approaches can also be classified according to the status of the participants in the bargaining process. Or example, a conflict could be managed through 'negotiation', that is, direct bargaining by the parties involved in the conflict; or through 'mediation', that is with the help of a third party.

1. The expression *third party*, as used in the passage, means.

A. politician
 B. intruder
 C. conformist
 D. mediator

<< back next >> submit

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ISLAMIC RELIGIOUS 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’an 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, political and social values;
5. be prepared to face the challenges of life as good practicing Muslims.

DETAILED SYLLABUS

PART 1: THE QUR’AN AND HADITH

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>1. Revelation of the Glorious Qur’an</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>1b. Preservation of the Glorious Qur’an</p> <p>(i) Complete arrangement</p> <p>(ii) Differences between Makkah and Madinan suwar</p> <p>(iii) Recording, compilation and</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’an was revealed piecemeal.</p> <p>(i) identify the personalities involved in the arrangement of the Glorious Qur’an;</p> <p>(ii) differentiate between Makkan and Madinan suwar</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>standardization of the Glorious Qur'an</p> <p>(iv) The role played by the Companions of the Prophet (SAW)</p> <p>1c. Importance of the Glorious Qur'an as a source of guidance in spiritual, moral, economic, political and socio-cultural matters.</p> <p>1d. Proof of the Divine authenticity of the Glorious Qur'an (Q.4:82) (Q.41:42)</p> <p>(i) Uniqueness of the Glorious Qur'an (Q.39:27) (Q.17:88) (Q.75:16-19)</p> <p>(ii) Divine preservation of the Glorious Qur'an (Q.15:9)</p> <p>2. Tafsir</p> <p>(i) Historical development of Tafsir</p> <p>(ii) Importance of Tafsir</p> <p>(iii) Types of Tafsir</p> <p>3. Introduction to Tajwid (Theory and Practice)</p> <p>4. Study of the Arabic text of the following suwar/ayats with tajwid</p> <p>(a) <i>al-Fatihah (Q.1)</i></p> <p>(b) <i>al-Adiyat (Q.100)</i></p> <p>(c) <i>al-Qari'ah (Q.101)</i></p> <p>(d) <i>at-Takathur (Q.102)</i></p> <p>(e) <i>al-Asr ((Q.103)</i></p> <p>(f) <i>al-Humazah (Q.104)</i></p> <p>(g) <i>al-Maun ((Q.107</i></p> <p>(h) <i>al-Kawthar (Q.108)</i></p> <p>(i) <i>al-Kafirun (Q. 109)</i></p> <p>(j) <i>al-Nasr (Q. 110)</i></p> <p>(k) <i>al-Masad ((Q.111)</i></p> <p>(l) <i>al-Ikhlās (Q.112)</i></p> <p>(m) <i>al-Falaq ((Q.113)</i></p> <p>(n) <i>an-Nas (Q.114)</i></p>	<p>(iii) analyse how the Glorious Qur'an was recorded, compiled and standardized;</p> <p>(iv) evaluate the role played by the companions of the Prophet (SAW)</p> <p>(i) examine the importance of the Glorious Qur'an.</p> <p>(i) evaluate the proof of the divine authenticity of the Glorious Qur'an;</p> <p>(i) evaluate the uniqueness of the Glorious Qur'an;</p> <p>(ii) examine the ways by which the Glorious Qur'an was preserved.</p> <p>Candidates should be able to:</p> <p>(i) trace the origin and sources of Tafsir;</p> <p>(ii) evaluate the importance of Tafsir</p> <p>(iii) compare the types of Tafsir.</p> <p>Candidates should be able to:</p> <p>(i) examine the meaning and importance of Tajwid</p> <p>Candidates should be able to:</p> <p>(i) recite with correct tajwid 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>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>5. Study of the Arabic text of the following suwar/ayats with tajwid</p> <p>(a) <i>al-A'ala (Q.87)</i></p> <p>(b) <i>ad-Duha (Q.93)</i></p> <p>(c) <i>al-Inshirah (Q.94)</i></p> <p>(d) <i>at-Tin (Q.95)</i></p> <p>(e) <i>al-Alaq (Q.96)</i></p> <p>(f) <i>al-Qadr (Q.97)</i></p> <p>(g) <i>al-Bayyinah (Q.98)</i></p> <p>(h) <i>al-Zilzal (Q.99)</i></p> <p>(i) <i>Ayatul-Kursiy (Q.2:255)</i></p> <p>(j) <i>Amanar-Rasul (Q.2:285-6)</i></p> <p>(k) <i>Laqad jaakun (Q.9:128-129)</i></p> <p>6. Hadith</p> <p>(a) History of Hadith literature - Collection of Hadith from the time of the Prophet(SAW) to the period of the six authentic collectors of Hadith</p> <p>(b) Authentication of Hadith</p> <p>(i) <i>Isnad (Asma'ur-rijal)</i></p> <p>(ii) <i>Matn</i></p> <p>(iii) Classification of Hadith into Sahih Hassan and <i>Da'if</i></p> <p>(c) The relationship between Hadith and the Glorious Qur'an</p> <p>(i) The importance of Hadith</p> <p>(ii) The similarities and differences between Hadith and the Glorious Qur'an</p>	<p>Candidates should be able to:</p> <p>(i) recite with correct tajwid the Arabic texts of the suwar;</p> <p>(ii) deduce lessons from them;</p> <p>(iii) evaluate their teachings;</p> <p>Candidates should be able to:</p> <p>(i) evaluate the history of Hadith from the time of the Prophet (SAW) to the period of six authentic collectors.</p> <p>(ii) analyse the <i>Isnad</i>;</p> <p>(iii) analyse the <i>Matn</i>;</p> <p>(iv) distinguish between Hadith Sahih, Hassan and <i>da'if</i>.</p> <p>Candidates should be able to:</p> <p>(i) examine the importance of Hadith;</p> <p>(ii) distinguish between Hadith and the Glorious Qur'an.</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>(d) The six sound collectors of Hadith – 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>ahadith</i> from an-Nawawi’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’an and Hadith</p> <p>(a) General moral lessons contained in the admonition of Sage Luqman to his son (Q.31:18-20).</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.5:93-94), 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) Hadith from Bukhari and Ibn Majah: “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>(g) Adultery and fornication (Q.17:32) (Q.24:2), homosexuality (Q.11:77-78) and obscenity (Q.4:14-15) Hadith – “No</p>	<p>(i) evaluate their biographies and works</p> <p>(i) evaluate his biography; (ii) analyse his work.</p> <p>(i) interpret the <i>ahadith</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>(i) apply the teachings of the verses in their daily lives.</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>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>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) Hadith – ‘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) Hadith ‘he has (really) no faith Not fulfilled his promise” (Baihaqi)</p> <p>(j) Piety (Taqwa) (Q:2:177) (Q.3:102) (Q.49:13) Hadith 18 and 35 of an Nawawi</p> <p>(k) Tolerance, perseverance and patience (Q.2:153-157) (Q.3:200) (Q.103:3) Hadith 16 of an-Nawawi</p> <p>(l) Unity and brotherhood (Q.3:103) (Q.8:46) (Q.49:10) Hadith 35 of an-Nawawi</p> <p>(m) Enjoining what is good and forbidding what is wrong (Q.3:104 and 110) (Q.16:90) Hadith 25 and 34 of an Nawawi</p>	<p>(i) apply the teachings of the verses and the <i>al-Hadith</i> to their daily lives.</p> <p>(i) demonstrate the teachings of the verses and the <i>Hadith</i> in their daily lives.</p> <p>(i) apply the teachings of the verses and the <i>ahadith</i> in their daily lives.</p> <p>(i) Interpret the teachings of the verses and the <i>Hadith</i> in their daily lives.</p> <p>(i) demonstrate the teachings of the verses and the <i>Hadith</i> in their daily lives.</p> <p>(i) apply the teachings of the verses and the <i>ahadith</i> in their daily lives.</p>
<p>8. PART II: TAWHID AND FIQH</p> <p>(a) Faith</p> <p>(i) Tawhid</p> <p>Its importance and lessons</p> <p>(b) Kalimatush-Shahadah</p> <p>(i) Its meaning and importance</p> <p>(ii) The Oneness of Allah as contained in the following verses: (Q.3:19) Q.2:255) (Q.112:1-4)</p>	<p>Candidates should be able to:</p> <p>(i) analyse the concepts of <i>Tawhid</i></p> <p>(i) evaluate the significance of <i>kalimatush-shahadah</i>;</p> <p>(ii) identify the verses dealing with the Oneness of Allah;</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<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 Tawhid:</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 Tawhid:</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) (Q.26:46) - Cult worship (Q.17:23) (Q.4:48) - Innovation (Bid'ah) (Q.4:116) and Hadith 5 and 28 of an-Nawawi 	<p>(i) determine 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) determine what actions and beliefs constitute <i>shirk</i>; (ii) Determine the implications beliefs and actions of <i>shirk</i>; (iii) avoid such actions. <p>Candidates should be able to:</p> <ul style="list-style-type: none"> (i) identify those practices that are incompatible with the Islamic principles of <i>Tawhid</i>; (ii) determine those practice that are incompatible with <i>Tawhid</i>; (iii) shun off those actions; (iv) demonstrate the teachings of the verses and the <i>ahadith</i> in their daily lives.

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>9. Article 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’th</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 Hadith of <i>an-Nawawi</i></p> <p>(b) <i>Taharah</i>, its types and importance (<i>al-istinja’/istijmar</i>, <i>abwudu’</i>, <i>at-tayammum</i> and <i>al-ghusl</i> (Q.2:222) (Q.5:7) Hadith 10 and 23 of <i>an-Nawawi</i>.</p> <p>(c) <i>Salah</i></p> <p>(i) Importance: (Q.2:45) (Q.20:132) (Q.29:45) and Hadith 23rd of <i>an-Nawawi</i></p> <p>(ii) Description and types of <i>salah</i></p> <p>(iii) Things that vitiate <i>salah</i></p> <p>(d) <i>Zakah</i></p> <p>(i) Its types and importance (<i>zakatul-fitr</i>, <i>zakatul mal</i>, <i>al-an-am</i> and <i>al-harth</i> (Q.2:267) (Q.9:103) 3rd Hadith of</p>	<p>Candidates should be able to:</p> <p>(i) examine the significance of the article of faith;</p> <p>(ii) examine the attributes of Allah;</p> <p>(iii) examine the works of Allah;</p> <p>(iv) examine the belief in Allah’s books;</p> <p>(v) identify the verses on Allah’s books;</p> <p>(vi) identify 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) determine what constitutes acts of <i>ibadah</i>;</p> <p>(ii) distinguish between the different types of <i>taharah</i>;</p> <p>(i) assess the importance of <i>salah</i> to a Muslim’s life;</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;</p> <p>(ii) determine how to collect and distribute</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p><i>an-Nawawi</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 Hadith of <i>an-Nawawi</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, Qiran</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><i>zakah</i>;</p> <p>(iii) distinguish between <i>zakah</i> and <i>sadaqah</i></p> <p>(i) compare the various types of <i>sawm</i>;</p> <p>(ii) determine the people who are exempted from fasting;</p> <p>(iii) determine things that vitiate fasting.</p> <p>(i) examine the importance of <i>Hajj</i>;</p> <p>(ii) differentiate between the types of <i>Hajj</i>;</p> <p>(iii) determine 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>(i) examine the concepts of <i>jihad</i> and its type;</p> <p>(ii) evaluate the manner of carrying out <i>jihad</i> and its lessons.</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.4:22-24)</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.65:6-7)</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>Candidates should be able to:</p> <p>(i) analyse the importance of marriage;</p> <p>(i) determine the category of women prohibited to a man to marry;</p> <p>(i) examine the conditions for validity of marriage;</p> <p>(i) determine the rights and duties of the spouse;</p> <p>(i) evaluate polygamy and its significance.</p> <p>(i) examine the ill-treatment of wife in marriage</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>(c) Divorce</p> <p>(i) Attitude of Islamic to divorce (Q.2:228) (Q.4:34-35) Hadith “of al things lawful ... most hateful to Allah..” (Abu Daud 15:3)</p> <p>(ii) Kinds (<i>Talaq, Khul;, Faskh, Mubara’ah</i> and <i>Lian</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) analyse the attitude of Islam to divorce</p> <p>(i) examine the different types of divorce; (ii) differentiate between the various kinds of <i>iddah</i>;</p> <p>(i) analyse its duration and significance;</p> <p>(i) determine the prohibited forms of ending marriage;</p> <p>(i) determine who has the right to custody of children;</p> <p>(i) evaluate the significance of inheritance;</p> <p>(i) identify the categories of the Qur’anic heirs; (ii) determine the share of each heir;</p>
<p>12. Sources and Schools of Law</p> <p>(i) The four major sources (the Qur’an, Sunnah, <i>Ijma</i> and <i>Qiyas</i>)</p> <p>(ii) The four Sunni Schools of law</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) Hadith 6th of an-Nawawi</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; (ii) examine the biography of the sunni schools of law; (iii) examine their contributions.</p> <p>Candidates should be able to:</p> <p>(i) analyse Islamic attitude to <i>Riba</i>;</p> <p>(i) relate <i>at-tatfif</i> and its negative consequences;</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>(iii) Hoarding (<i>ihthikar</i>) (Q.9:34)</p> <p>(iv) Islamic sources of revenue: <i>Zakah, Jizyah, Kharaj</i> and <i>Ghanimah</i></p> <p>(v) <i>Baitul-mal</i> as an institution of socio-economic welfare</p> <p>(vi) Difference between the Islamic economic system and the Western economic system</p>	<p>(i) examine <i>ihthikar</i> and its implications on society;</p> <p>(i) identify the sources of revenue in Islam; (ii) evaluate the disbursement of the revenue;</p> <p>(i) determine 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>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.17:13-14 and 36) and <i>Mas'uliyah</i> (accountability) (Q.4:58) (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>Candidates should be able to:</p> <p>(i) analyse the concept of Allah's sovereignty; (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>PART III: ISLAMIC HISTORY AND CIVILIZATION</p>	
<p>15. Pre-Islamic Arabia (Jahiliyyah)</p> <p>(i) <i>Jahiliyyah</i> practices: idol worship, infanticide, polyandry, gambling, usury, etc.</p> <p>(ii) Islamic reforms</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>
<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>(iii) <i>Da'wah</i> in Makkah and Madinah</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 <i>Da'awah</i> activities of the Prophet Muhammad (SAW) to Madinah;</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>(iv) The Hijrah</p> <p>(v) Administration of the <i>Ummah</i> and the role of the mosque (Q.3:159) (Q.4:58 and 135)</p> <p>(vi) The Battles of Badr, Uhud and Khandaq: causes and effects</p> <p>(vii) The Treaty of al-Hudaibiyyah 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>(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 Hudaibiyya; (ii) account for the Conquest of Makkah;</p> <p>(i) examine for the farewell pilgrimage 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 (al-Khula fa'u rashidun) – the lives and contributions of the four Rightly Guided Caliphs</p>	<p>Candidates should be able to:</p> <p>(i) trace the biographies of the four Rightly Guided Caliphs; (ii) evaluate their contributions to the development of Islam.</p>
<p>18. Early contact of Islam with Africa</p> <p>(i) Hijrah to Abyssinia</p> <p>(ii) The spread of Islam to Egypt</p> <p>(ii) 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) evaluate their circumstances leading to the Hijrah to Abyssinia; (i) give reasons for the spread of Islamic in Egypt; (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>19. The Impact of Islam in West Africa</p> <p>(i) The influence of Islam on the socio-political life of some West African Empires: Ghana, Mali, Songhai and Borno</p>	<p>Candidates should be able to:</p> <p>(i) analyse the influence of Islam on the socio-political system of some West African States;</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
<p>(ii) The impact of Islam on the economic life of some West African states: Timbuktu, Kano and Borno</p> <p>20. Contributions of Islam to Education</p> <p>(i) The aims and objectives of Islamic Education</p> <p>(ii) The Glorious Qur'an and Hadith 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>(iv) Intellectual activities of Islam in West Africa (development of written history in Arabic and the establishment of Sankore University)</p> <p>(v) 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>(vii) The lives and contributions of Ibn Sina, Al-Ghazali, Ibn Rushdi, ar-Razio and ibn Khaldun to education.</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) classify the aims and objectives of Islamic Education;</p> <p>(i) assess the position of the Glorious Qur'an and Hadith 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;</p> <p>(i) account for the development of intellectual centres in Baghdad and Cairo;</p> <p>(i) examine the contributions of Ibn Sina to the development of Medicine;</p> <p>(ii) assess al-Ghazali's contribution to Islamic education;</p> <p>(iii) analyse Ibn Rushd's contribution to philosophy and <i>fiqh</i>;</p> <p>(iv) assess ar-Razi's contribution to philosophy;</p>

TOPICS/CONTENTS/NOTES	OBJECTIVES
	(v) analyse Ibn Khaldun's contribution to modern sociology and method of writing history.

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