

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.

<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.42:511): 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>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 Makkah and Madinan suwar;</p>

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<p>(iii) Recording, compilation and 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) al-Fatihah (Q.1)</p> <p>(b) al -Adiyat (Q.100)</p> <p>(c) al -Qari'ah (Q.101)</p> <p>(d) al -Takathur (Q.102)</p> <p>(e) al -Asr ((Q.103)</p> <p>(f) al -Humazah (Q.104)</p> <p>(g) al -Maun ((Q.107</p> <p>(h) al -Kawthar (Q.108)</p> <p>(i) al -Masad ((Q.111)</p> <p>(j) al -Ikhlas (Q.112)</p> <p>(k) al -Falaq ((Q.113)</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>ii. evaluate the uniqueness of the Glorious Qur'an;</p> <p>iii. 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; ii. evaluate the importance of Tafsir; 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; iii. deduce lessons from them; iv. evaluate the teachings of the verses.</p>
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<p>(1) an-Nas (Q.114)</p>	
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<p>5. Study of the Arabic text of the following suwar/dyats with tajwid</p> <ul style="list-style-type: none"> (a) al-A'ala (Q.87) (b) ad-Duha (Q.93) (c) al-Inshirah (Q.94) (d) at-Tin (Q.95) (e) al-Alaq (Q.96) (f) al-Qadr (Q.97) (g) al-Bayyinah (Q.98) (h) al-Zilzal (Q.99) (i) Ayatul-Kursiy (Q.2:255) (j) Amanar-Rasul (Q.2:285-6) (k) Laqad jaakun (Q.9:128-129) <p>6. Hadith</p> <ul style="list-style-type: none"> (a) History of Hadith literature - Collection of Hadith from the time of the Prophet to the period of the six authentic collectors of Hadith (b) Authentication of Hadith <ul style="list-style-type: none"> (i) Isnad (Asma'ur-rijal) (ii) Matn (iii) Classification of Hadith into Sahih Hassan and Da'if (c) The relationship between Hadith and the Glorious Qur'an <ul style="list-style-type: none"> (i) The importance of Hadith (ii) The similarities and differences between Hadith and the Glorious Qur'an 	<p>Candidates should be able to:</p> <ul style="list-style-type: none"> i. recite with correct tajwid the Arabic texts of the suwar; ii. deduce lessons form them; iii. evaluate their teachings; <p>Candidates should be able to:</p> <ul style="list-style-type: none"> i. evaluate the history of Hadith from the time of the Prophet (SAW) to the period of six authentic collectors. ii. analyse the Isnad; iii. analyse the Matn; iv. distinguish between Hadith Sahih, Hassan and da'if. <p>Candidates should be able to:</p> <ul style="list-style-type: none"> i. examine the importance of Hadith;
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	<p>ii. distinguish between Hadith and the Glorious Qur'an.</p>
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<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 ahadith 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:2:18), 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.2:172173, 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)</p>	<p>i. evaluate their biographies and works</p> <p>i. evaluate his biography; ii. analyse his work;</p> <p>i. interpret the ahadith 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 to their daily lives;</p> <p>ii. apply the teachings of the verses to their daily lives;</p> <p>iii. apply the teachings of the verses to their daily lives.</p> <p>iv. use the teachings of the verses to their daily lives</p> <p>v. apply the teaching of the verses to their daily lives;</p> <p>vi. apply their teachings of the verses to their daily lives;</p> <p>vii. apply the teachings of the verses to their daily lives.</p> <p>viii. apply the teachings of the verses to their daily lives.</p>

	<ul style="list-style-type: none">ix. apply the teachings of the verses to their daily lives.x. apply the teachings of the verses to their daily
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<p>(g) Adultery and fornication (Q.17:32) (Q.24:2), homosexuality (Q.11:77-78) and obscenity (Q:4:14-15) Hadith – “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) 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 anNawawi</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>lives.</p> <p>xi. apply the teachings of the verses to their daily lives;</p> <p>xii. apply the teachings of the verses to their daily lives;</p> <p>xiii. apply the teachings of the verses to their daily lives.</p>
<p>PART II: TAWHID AND FIQH</p> <p>(a) Faith</p> <p>(i) Tawhid Its importance and lessons</p> <p>(b) Kalimatush-Shahadah</p> <p>i. Its meaning and importance</p>	<p>Candidates should be able to:</p> <p>i. interpret tawhid concepts; ii. evaluate the significance of kalimatush-shahadah;</p> <p>iii. identify the verses dealing with the</p>

	<p>Oneness of Allah; iv. determine the significance of the servanthood of the Prophet Muhammad (SAW);</p>
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<p>(ii) The Oneness of Allah as contained in the following verses: (Q.3:19) 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>(iv) 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> <p style="padding-left: 40px;">Worship of Idols (Q.4:48) (Q.22:31)</p> <p style="padding-left: 40px;">Ancestral worship (Q.4:48 and 116) (Q.21:66-67)</p> <p style="padding-left: 40px;">Trinity (Q.4:171) (Q.5:76) (Q.112:1-4)</p> <p style="padding-left: 40px;">Atheism (Q.45:24) (Q.72:6) (Q.79:17-22)</p> <p>(d) General practices which are incompatible with Islamic principles of Tawhid:</p> <p style="padding-left: 40px;">Superstition (Q.25:43) (Q.72:6)</p> <p style="padding-left: 40px;">Fortune-telling (Q.15:16-18) (Q.37:6-10)</p> <p style="padding-left: 40px;">- Magic and witchcraft (Q.2:102) (Q.20:69) and 73)</p>	<p>v. evaluate the significance of the universality of Prophet Muhammad's message;</p> <p>vi. examine the significance of the finality of the Prophethood of Muhammad (SAW).</p> <p>Candidates should be able to:</p> <p>i. determine what actions and beliefs constitute shirk;</p> <p>ii. avoid such actions.</p> <p>Candidates should be able to:</p> <p>i. identify those practices that are incompatible with the Islamic principles of Tawhid.</p>
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<p>(Q.26:46)</p> <p>- Cult worship (Q.17:23)</p> <p>(Q.4:48)</p> <p>- Innovation (Bid'ah) (Q.4:116)</p> <p>and Hadith 5 and 28 of an-Nawawi</p> <p>(2) 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: Ulul-azm (Q.4:163-164)</p> <p>(e) The Last Day: Yawm-al-Ba'th (Q.23:15-16) (Q.70:4)</p> <p>(f) Destiny: distinction between Qada and Qadar (Q.2:117) (Q.16:40) (Q.36:82)</p> <p>(3) Ibadat and their types</p> <p>(a) Good deeds (Q.3:134) (Q.6:160) (Q.2:177) (Q.318) (Q.103:1-3) 26th Hadith of an-Nawawi</p> <p>(b) Taharah, its types and importance (alistinja' /istijmar, alwudu', at-tayammum and alghusl (Q.2:222) (Q.5:7) Hadith 10 and 23 of anNawawi.</p> <p>(c) Salah</p> <p>(i) Importance: (Q.2:45) (Q.20:132)</p>	<p>Candidates should be able to:</p> <p>i. examine the significance of the article of faith; ii. examine the attributes of Allah; iii. examine the works of Allah; iv. examine the belief in Allah's books; v. examine the verses on Allah's books; vi. identify the belief in the Prophets of Allah and its significance; vii. analyse the belief in the Last Day and its significance; viii. evaluate the belief in destiny and its significance.</p> <p>Candidates should be able to:</p> <p>i. determine what constitutes acts of ibadah; ii. distinguish between the different types of taharah; iii. assess the importance of salah to a Muslim's life; iv. analyse different types of salah;</p>
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	<p>v. identify things that vitiate salah.</p>
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<p>(Q.29:45) and Hadith 23rd of anNawawi</p> <p>(ii) Description and types of salah</p> <p>(iii) Things that vitiate salah</p> <p>(d) Zakah</p> <p>(i) Its types and importance (zakatul-fitr, zakatul mal, al-an-am and al-harth (Q.2:267) (Q.9:103) 3rd Hadith of anNawawi</p> <p>(ii) Collection and disbursement (Q.9:60)</p> <p>(iii) Difference between Zakah and sadaqah</p> <p>(e) Sawm</p> <p>(i) Its types and importance (fard, sunnah, qada and kaffarah) (Q.2:183-185) 3rd Hadith of an-Nawawi</p> <p>(ii) People exempted from sawm</p> <p>(iii) Things that vitiate sawm</p> <p>(f) Hajj</p> <p>(i) Its importance (Q.2:158 and 197) (Q.3:97) (Q.22:27-28)</p> <p>(ii) Type (Ifrad, Qiran and Tamattu)</p> <p>(iii) Essentials of Hajj (Arkan al Hajj)</p> <p>(iv) Conditions for the performance of Hajj</p> <p>(iv) Differences between Hajj and Umrah</p> <p>(f) Jihad: Concept, kinds, manner and Lessons (Q.2:190-193) (Q.22:39-40)</p> <p>(4) 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</p>	<p>i. differentiate between the various types of zakkah and the time of giving them out;</p> <p>(ii) determine how to collect and distribute zakah;</p> <p>(iii) distinguish between zakah and sadaqah</p> <p>i. compare the various types of sawm; ii. determine the people who are exempted from fasting; iii. determine things that vitiate fasting.</p> <p>i. examine the importance of Hajj; ii. differentiate between the types of Hajj; iii. determine the essentials of Hajj; iv. evaluate the conditions for performance of Hajj; v. differentiate between Hajj and Umra;</p> <p>i. examine the concepts of jihad and its type; ii. evaluate the manner of carrying out jihad and its lessons.</p> <p>Candidates should be able to:</p> <p>i. analyse the importance of marriage; ii. determine the category of women prohibited to a man to marry; iii. examine the conditions for validity of marriage; iv. determine the rights and duties of the spouse;</p> <p>vi. evaluate the polygamy and its significance.</p>
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(Q.4:34-35) (Q.20:132) (Q.65:6-7)

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<p>(v) Polygamy (Q.4:3 and 129)</p> <p>(b) 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 (Talaq, Khul;, faskh, mubara’ah and lian) (Q.2:229-230) (Q.24:6-9)</p> <p>(III) Iddah,kinds, duration and importance (Q.2:228 and 232)</p> <p>(iv)Prohibited forms of dissolution of marriage. (Ila and Zihar) (Q.2:226-227) (Q.58:2-4)</p> <p>(v)Custody of children (Hadanah)</p> <p>(c) Inheritance</p> <p>(i) Its importance</p> <p>(ii) Heirs and their shares (Q.4:7-8), 11-12 and 176)</p> <p>(5) Sources and Schools of Law</p> <p>(i) The four major sources (the Qur’an, Sunnah, Ijma and qiyas)</p> <p>(ii) The four sunni schools of law</p> <p>(6) Islamic Economic System</p> <p>(i) Islamic attitude to Riba (Q.2:275280) (Q.3:130) (Q.4:161) Hadith 6th of an-Nawawi</p> <p>(ii) At-tatfif (Q.83:1-6)</p> <p>(iii) Hoarding (ihtikar) (Q.9:34)</p> <p>(iv) Islamic sources of revenue: Zakah, Jizyah, Kharaj and Ghanimah</p>	<p>i. analyse the attitude of Islam to divorce ii. examine the different types of divorce; iiia. differentiate between the various kinds of iddah; iiib. Analyse its duration and significance;</p> <p>iv. determine the prohibited forms of ending marriage;</p> <p>v. determine who has the right to custody of children;</p> <p>i. evaluate the significance of inheritance; iia. Identify the categories of the Qur’anic heirs; iib. Determine the share of each heir;</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; iib. Examine their contributions.</p> <p>Candidates should be able to:</p> <p>i analyse Islamic attitude to riba; ii. relate at-tatfif and its negative consequences; iii. examine ihtikar and its efforts on society; iva. Identify the sources of revenue in Islam; ivb. Evaluate the disbursement of the revenue;</p> <p>iv. determine the uses of baitul mail in the Ummah;</p> <p>vi. differentiate between the Islamic and Western economic systems.</p>
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<p>(v) Baitul-mal as an institution of socioeconomic welfare</p> <p>(vi) Difference between the Islamic economic system and the Western economic system</p> <p>(7) Islamic Political System</p> <p>(i) Allah as the sovereign (Q.3:26-27)</p> <p>(ii) The concept of shurah (consultation) (Q.3:159) (Q.42:38)</p> <p>(iii) The concept of Adalah (Justice) (Q.17:13-14 and 36) and masuliyah (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>PART III: ISLAMIC HISTORY AND CIVILIZATION</p> <p>(1) Pre-Islamic Arabia (Jahiliyyah)</p> <p>(i) Jahiliyyah practices: idol worship, infanticide, polyandry, gambling, usury, etc.</p> <p>(ii) Islamic reforms</p> <p>(2) The Life of Prophet Muhammad (SAW)</p> <p>(i) His birth and early life</p> <p>(ii) His call to Prophethood</p> <p>(iii) Da'awah in Makkah and Madinah</p> <p>(iv) The Hjrah</p> <p>(v) Administration of the Ummah and the role of the mosque (Q.3:159) (Q.4:58) and 135)</p> <p>(vi) The Battles of Badr, Uhud and</p>	<p>Candidates should be able to:</p> <p>i. analyse the concept of Allah's sovereignty; ii. examine the concept of shurah in Islam; iii. evaluate the concept of justice and accountability; vi. examine the rights of non-Muslims in an Islamic state; 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 al-Jahiliyya; ii. trace the reforms brought about by Islam to the Jahiliyyah practices.</p> <p>i. account for the birth and early life of the Prophet Muhammad (SAW); ii. provide evidence for the call of Muhammad (SAW) of Prophethood; iii. analyse the Da'awah activities of the prophet Muhammad (SAW) to Madinah; iv. account for the hijra of the Prophet Muhammad (SAW) in Makkah and Madinah; v. analyse the administration of the Muslim ummah in Madinah; vi. account for the causes and effects of the Battles of Badr, Uhud and Khandaq; vii. trace the circumstances leading to the</p>
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<p>Khandaq: cause and effects</p>	
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<p>(vii) The Treaty of al-Hudaibiyah and the Conquest of Makkah</p> <p>(viii) Hijjatul-wada (the farewell pilgrimage) sermon, and lessons.</p> <p>(ix) Qualities of Muhammad (SAW) and lessons learnt from them</p> <p>(3) The right guided caliphs (al-Khula fa’u rashidun) – the lives and contributions of the four rightly guided caliphs</p> <p>(4) Early contact of Islam with Africa</p> <p>(i) Hijrah to Abyssinia</p> <p>(ii) The spread of Islam to Egypt</p> <p>(iii) The role of traders, teachers, preachers, Murabitun, Sufi orders and Mujaddidun to the spread of Islam in West Africa.</p> <p>(5) 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>(ii) The impact of Islam on the economic life of some West African states: Timbuktu, Kano and Borno</p> <p>(6) 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>(a) “The search for knowledge is obligatory on every Muslim” (Ibn Majah)</p> <p>(b) “Seek knowledge from the cradle to the grave”</p>	<p>formulation of the Treaty of Hudaibiyya; vii. account for the Conquest of Makkah; ix. examine for the farewell pilgrimage and its lessons;</p> <p>x. analyse the qualities of Muhammad (SAW) their relevance to the life of a Muslim.</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>Candidates should be able to:</p> <p>i. evaluate their circumstances leading to the Hijrah to Abyssinia; ii. give reasons for the spread of Islamic in Egypt; iii. account for the roles of traders, teachers, preachers, murabitun, sufi orders and mujaddidun in the spread of Islam in West Africa.</p> <p>Candidates should be able to:</p> <p>i. analyse the influence of Islam on the sociopolitical system of some West African states; ii. 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>ii. assess the position of the Glorious Qur’an and Hadith in education; ii. examine the importance of seeking knowledge in Islam; iii. analyse the intellectual activities of Islam</p>
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<p>(C) “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 Timbiktu, Sheikh al-Maghili, sheikh Usman Danfodio, Sultan Muhammad Bello and Ibn Battuta</p> <p>(vi) Islamic Education Institutions: House of Wisdom in Baghdad, al-Azbar 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>in West Africa; va. analyse the intellectual activities; vb. asses the contributions of Sheikh al-Maghil, sheikh Uthman Dan Fodio, Sultan Muhammad Bello and Ibn Battuta;</p> <p>v. account for the development of intellectual centres in Baghdad and Cairo. viia. Examine the contributions of Ibn Sina to the development of Medicine;</p> <p>b. asses al-Ghazali’s contribution to Islamic education;</p> <p>c. analyse Ibn Rush’s contribution to philosophy and fiqh;</p> <p>d. assess ar-Razi’s contribution to philosophy;</p> <p>e. analyse Ibn Khaldun’s contribution to modern sociology and method of uniting history.</p>
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