



Ministry of Education
and Sports

HOME-STUDY LEARNING

SENIOR
6

ISLAMIC RELIGIOUS EDUCATION

August 2020





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This material has been developed as a home-study intervention for schools during the lockdown caused by the COVID-19 pandemic to support continuity of learning.

Therefore, this material is restricted from being reproduced for any commercial gains.

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FOREWORD

Following the outbreak of the COVID-19 pandemic, government of Uganda closed all schools and other educational institutions to minimize the spread of the coronavirus. This has affected more than 36,314 primary schools, 3129 secondary schools, 430,778 teachers and 12,777,390 learners.

The COVID-19 outbreak and subsequent closure of all has had drastically impacted on learning especially curriculum coverage, loss of interest in education and learner readiness in case schools open. This could result in massive rates of learner dropouts due to unwanted pregnancies and lack of school fees among others.

To mitigate the impact of the pandemic on the education system in Uganda, the Ministry of Education and Sports (MoES) constituted a Sector Response Taskforce (SRT) to strengthen the sector's preparedness and response measures. The SRT and National Curriculum Development Centre developed print home-study materials, radio and television scripts for some selected subjects for all learners from Pre-Primary to Advanced Level. The materials will enhance continued learning and learning for progression during this period of the lockdown, and will still be relevant when schools resume.

The materials focused on critical competences in all subjects in the curricula to enable the learners to achieve without the teachers' guidance. Therefore effort should be made for all learners to access and use these materials during the lockdown. Similarly, teachers are advised to get these materials in order to plan appropriately for further learning when schools resume, while parents/guardians need to ensure that their children access copies of these materials and use them appropriately. I recognise the effort of National Curriculum Development Centre in responding to this emergency through appropriate guidance and the timely development of these home study materials. I recommend them for use by all learners during the lockdown.



Alex Kakooza

Permanent Secretary

Ministry of Education and Sports

ACKNOWLEDGEMENTS

National Curriculum Development Centre (NCDC) would like to express its appreciation to all those who worked tirelessly towards the production of home-study materials for Pre-Primary, Primary and Secondary Levels of Education during the COVID-19 lockdown in Uganda.

The Centre appreciates the contribution from all those who guided the development of these materials to make sure they are of quality; Development partners - SESIL, Save the Children and UNICEF; all the Panel members of the various subjects; sister institutions - UNEB and DES for their valuable contributions.

NCDC takes the responsibility for any shortcomings that might be identified in this publication and welcomes suggestions for improvement. The comments and suggestions may be communicated to NCDC through P.O. Box 7002 Kampala or email admin@ncdc.go.ug or by visiting our website at <http://ncdc.go.ug/node/13>.



Grace K. Baguma
Director,
National Curriculum Development Centre

ABOUT THIS BOOKLET

Dear learner, you are welcome to this home-study package. This content focuses on critical competences in the syllabus.

The content is organised into lesson units. Each unit has lesson activities, summary notes and assessment activities. Some lessons have projects that you need to carry out at home during this period. You are free to use other reference materials to get more information for specific topics.

Seek guidance from people at home who are knowledgeable to clarify in case of a challenge. The knowledge you can acquire from this content can be supplemented with other learning options that may be offered on radio, television, newspaper learning programmes. More learning materials can also be accessed by visiting our website at www.ncdc.go.ug or ncdc-go-ug.digital/. You can access the website using an internet enabled computer or mobile phone.

We encourage you to present your work to your class teacher when schools resume so that your teacher is able to know what you learned during the time you have been away from school. This will form part of your assessment. Your teacher will also assess the assignments you will have done and do corrections where you might not have done it right.

The content has been developed with full awareness of the home learning environment without direct supervision of the teacher. The methods, examples and activities used in the materials have been carefully selected to facilitate continuity of learning.

You are therefore in charge of your own learning. You need to give yourself favourable time for learning. This material can as well be used beyond the home-study situation. Keep it for reference anytime.

Develop your learning timetable to cater for continuity of learning and other responsibilities given to you at home.

Enjoy learning

PART ONE**TOPIC 1: SOCIAL TEACHINGS****Overview**

This topic is intended to expose you to the way Islam regulates people's relationships.

Under the original curriculum, discussion under this topic covers marriage and divorce, position of a woman in society, inheritance of property, brotherhood and equality, dress and adornment. This self-learning material will cover a few sub-topics including; Position of a woman in society, Inheritance of property, brotherhood and equality, dress and adornment.

General Objective

By the end of the topic, learners should be able to discuss the social matters based on the teachings of the Holy Qur'an.

Materials you will need:

Holy Qur'an, textbooks, pen/pencil, notebook, radio and TV sets, Internet where applicable

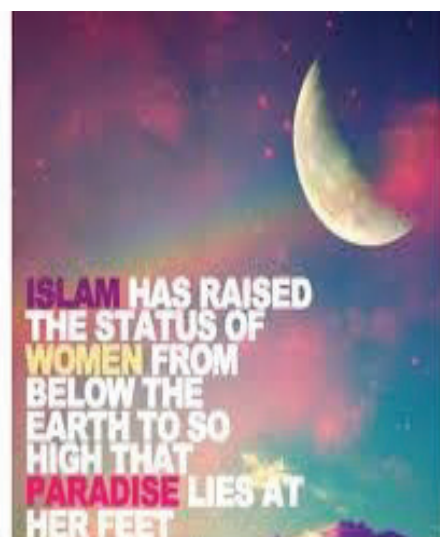
Instructions

You are welcome to this self-learning lesson. As you prepare to start your lessons, be reminded that you are living, but the COVID 19 pandemic is still on.

- Therefore, it is important to sanitize, wear face masks and keep a distance of about 2 metres as you interface with any person in a bid to achieve your objectives.
- Find suitable time to read this material.
- Make use of the Holy Qur'an, textbooks, Radio/TV and internet.
- Do all tasks in this booklet.

Sub-topic 1.1: Position of Women in Society.**1.1.0 Introduction**

Women are the primary caretakers of children and elders in every **society**, *community* and country of the world. International studies demonstrate that when the economy and political organization of a **society** change, some **women** often take the lead in helping their families adjust to new realities and challenges.



Source: Google pictures

Figure 1: Islam Raised the Status of Women

The status of women during the pre-Islamic period was depressing. The history of human civilization testifies that the woman always humiliated and treated harshly. A woman was looked at as a misfortune, a disgrace and / or a shame. She was not given any rights or position in society whatsoever.

With the advent of Islam, the status of women changed gradually for the better. Today, the rights and responsibilities of a woman are almost equal to those of men, but not necessarily identical. The responsibility of maintaining social and moral values lies on both women and men as expressed from the Holy Qur'an and Hadith.

1. The Status of Women in Islam

Activity

Read about the status of women in the Islamic perspective and do the task.

In the Islamic perspective, a woman has an honoured position. She is accorded respect, love, affection and compassionate feelings. They are entitled to legal and civil rights as well

Islam regards men and women as equals, created from the same origin. "...O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women..." (An-Nisaa: 1).

This verse presents places both men and women as equals in regard to the origin of human beings.

Actually, Islam accords a woman a complete and independent personality. The Qur'an expresses the best explanation for a woman's true image in the following verses:

1. As a mother, Children are expected to be kind to her. Allah said: "...And we have enjoined on man (to be good) to his parents. In travail, upon travail did his mother bear him and his wearing is in 2 years give thanks to me and to your parents. 31:14. Also read Qur'an (46:15")

2. Do not covet the advantage which God has given some of you over others. To men belongs a share of what they have earned, and to women a share of what they have earned. And ask God for his grace”.



Source: Google pictures

Figure 2. Islam accords men and women equal status

1. As a daughter, the right to education. Allah said: “...Are those equal, those who know and those who do not know? It is those endure with understanding that receive admonition. 39:9
2. As a wife, she has a right to equal justice. Allah said: “...But if you fear you will not be able to do justice (among them) then (marry) only one...” Qur’an 4:3
3. As a wife, she has a right to her husband’s kindness. Read Qur’an 4:19
4. As a wife, she has right to divorce. Read Qur’an 2:229
5. As a wife, she has a right to sex and must be respected. Allah said: “Your wives are as a tilt unto you, so approach your tilt when or how you will, but do some good acts for your soul’s beforehand ...” Qur’an 2:223
6. Economically, women have a right to inheritance. Allah said: From what is left by the Parents, and those of nearest relatives, there is a share for men and a share for women whether the property be small or large a determinant share. Qur’an 4:7
7. Right to own property. Read Qur’an: 4:4.

Task:

1. Read the selected verses and re-write each of them in your own words.
2. Explain each of the verses the way you have understood them.
3. Research and explain one Hadith on the position of Women in Islam. You may search from the internet or use a relevant text book
4. Suggest any other aspect that has not been mentioned and relate it to the verse from the Qur’an.

Summary

Women are entitled to their own rights. Prophet Muhammad (PBUH) asked women for advice and took their opinions into account. Women have duties and responsibilities

specified by the faith of Islam. They are allowed to pray, take part in commercial I / transactions or / and other developmental activities in the communities where they live.

1.1.2 Rights of Women in Islam

Activity

Read the Rights of Women shown in Figure 2 and do the task.

In 610 CE, Prophet Muhammad (PBUH) was living in historical context rooted in sexism. Women were not treated as equal to men. The Prophet (saw and) advocated for men to treat women and girls with the utmost respect. Therefore, Islam accorded women with the right to sell and buy properties, run businesses, demand her dowry at any point during her marriage, vote and take an active part in all aspects of politics and society. The chart below outlines some of the rights of women that Islam advanced.

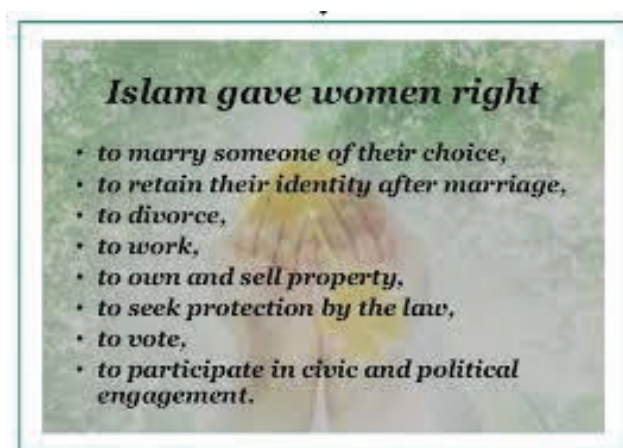


Figure 4: Chart showing rights of women in Islam

Task

1. Outline the rights of women in Figure 4 and explain them
2. Which one of those rights are exercised in your **Community**?
3. Which other women rights have not been mentioned in Figure 2?
4. Refer to the previous lesson (the selected Qur'an quotations to:
5. Identify the different rights of women according to the political, economic, social and religious aspect.

Socially	Economically
1.	1.
2.	2.
3.	3.

Spiritually	Politically
1.	1.
2.	2.
3.	3.

1.1.3 Women in the contemporary **Society**

Activity

Read about the status of women in the Contemporary **Society** and do the task.



Source: Google pictures

Figure 5: Some women activists exploit women groups.

The status of women is being over **sung** in almost all modern societies, unfortunately, this is done for selfish motives. Politicians use women as a campaign instrument; to keep in power. Traders use women as an adverting tool; that is why you find them filled on billboards. Employers use women to attract customers, while others use them as a sex tool.



Figure 6: Women are taken for granted when it comes to Employment.

On the **other** hand, many atrocities are being done on women; in all spheres of life. Moreover, those who advance themselves as women activists, in the actual sense are using women as a ladder to achieve their goals. It is only Islam that liberated women in the real sense of the word liberation.



Source: Google pictures

Figure 7: A Muslim lady Manager at work.

Task

1. Explain the role of the **woman in** figure 7 and show the importance of the activity.
2. Explain how Women in your **Society** are treated.
3. Compare your findings with the treatment of Women in Islam.
4. Explain the different works done by Women in your Society.

Summary

In the face of the world there is not a single institution, or religion that is known to have uplifted the dignity of women as Islam has. Various **stakeholders** in the modern **Society** have attempted to imitate Islam in that sense, unfortunately they have failed to walk the talk.

Sub-topic 1.2: Inheritance of Property

1.2.0 Objective

The learner should be able to explain the teachings of the Qur'an on inheritance of property

1.2.1 Introduction

This topic explores Islamic teachings on inheritance. It explains some verses of the Qur'an and draws lessons on inheritance. Knowledge about inheritance will guide you to make proper personal choices about life.

1.2.2 Meaning of inheritance

Activity

Read the meaning of inheritance and do the task.

In the Islamic perspective, the word inheritance is used to refer to 'exchange of rights to wealth from the hands of the deceased to the hands of the living.' The said transfer was ordained by Allah Himself in the Qur'an, hence there is no room for man to debate about it.



Source: Google pictures

Figure 8: The belongings of the deceased are shared however small.

Task

1. Rewrite the meaning of inheritance the way you have understood it.
2. Describe the activity taking place in the picture and show how it relates to inheritance.
3. Describe the way inheritance is done in your Community.
4. Write notes on the challenges involved in the way inheritance is done in your **Community**.

1.2.3 The Islamic Law of Inheritance

Activity

Read about the law of inheritance in Islam and answer questions



Source: Google pictures

Figure 9: The Qur'an distributes wealth of the deceased to all heirs equitably

The inheritance laws in the Qur'an are mainly found in chapter 2, Al-Baqarah and chapter 4, An-Nissaa'. They are summarized in a total of fourteen verses. Meanwhile, there are several other verses that relate indirectly to inheritance such as verses 106 through 108 in chapter 5, Al-Maa'idah, which dictate that **it** will be witnessed by two witnesses and sets out the qualifications of those witnesses. Other verses deal with the administration of the property of infants.

The intent of the Islamic law of inheritance is as shown below:

1. To break up the concentration of wealth among individuals and spread it out in society.
2. To respect the property right of ownership of an individual earned through honest means.
3. To make man aware of the fact that he is not the absolute master of wealth he produces, but he is its trustee and is not, therefore, authorized to pass it on to others as he likes.
4. To consolidate the family system which is the social unit of an Islamic Society.
5. To give incentive to work and encourage economic activity as sanctioned by Islam.

Questions:

1. In the pre-Islamic world and even in modern societies the law of inheritance has so many evils in it. Research about the social injustices that existed in inheritance during the Jahiliyyah period. Identify 2 Qur'anic injunctions and explain how Islam solved such injustices.
2. In many societies, women are completely denied the share of inheritance. They are rather regarded as part of the property of the deceased and, therefore, they are inherited as well.

Explain the Islamic law of inheritance and the way it treats women.

- i. Justify why Islam appropriated the women half the portion of a man in terms of inheritance
- ii. In pre-Islamic Arabia and other countries where there had been tribal societies

not only women were deprived of the right of inheritance but even weak and sick persons and minor children were given no share in it.

- iii. Write a detailed explanation on the dangers of such practices.



Source: Google pictures

Figure 11: Practices that entitle only the eldest son to inherit property are a disaster to individuals and **Society at large.**

- In certain societies, there are practices which entitle only the eldest or favorite son to inherit the whole of the father's property; which entitles him to the lion's share. Imagine you have been invited to talk to the people in these societies.
- Using the Qur'an chapter 4, Al-Nissaa' verses 1-7, present a speech advising them on the proper way of distribution and management of inheritance.

Summary

1. Qur'an defines and determines in clear-cut terms the share of each inheritor and imposed limits on the right of the property-owner to dispose of his property according to their wish.
2. It makes the female, who had been previously regarded as a tool, the co-sharer with the male and thus not only restore her dignity, but safeguard her social and economic rights.
3. It as well lays the rules for the break-up of the concentrated wealth in the society and helps in its proper and equitable distribution amongst a large number of persons.
4. Qur'an provides a democratic basis for the division of the property of the deceased amongst all members entitled, rather than giving the favourite entity.

Sub-topic 1.3: Brotherhood and Equality

Objectives

The learner should be able to explain:

0. different types of brotherhood.
 - i. Qur'an teachings on equality.

Materials you will need

Copy of the Qur'an, textbooks, pen/pencil, notebook, radio/TV and Internet where applicable

Instructions

1. Find a suitable place and time to read this material.
 2. Ensure to attempt all the exercises and activities given.
 3. Use Islamic textbooks.
 4. You can consult a knowledgeable person or Sheikh.
 5. Attempt all exercises and activities given.
-
1. Be careful when you are to consult the internet because some of the information posted there is distorted; content you access should be verified with a knowledgeable person before taking it as the final position

1.3.1 Introduction

This lesson explores the concept of brotherhood in the Islamic perspective. It also explains the Qur'anic injunctions on which the concept is based. Knowledge about these two concepts will help you develop the skills of harmonious living, co-existence, loving one another etc.

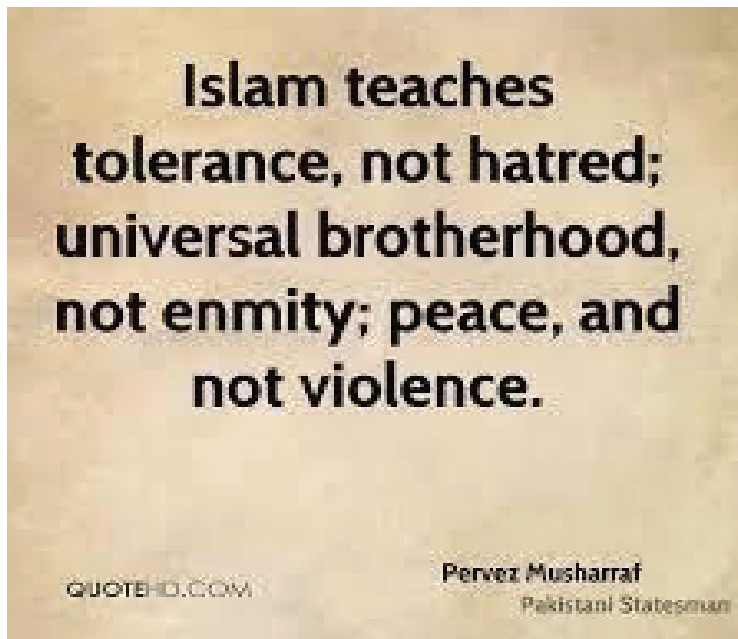


Figure 12: Brotherhood means a lot to a Muslim.

1.3.2 Meaning of Brotherhood in the Islamic Point of View

Activity

Read the passage about the meaning of brotherhood and answer questions that follow.



The closest relationship and bond that takes place between two people, is that of brotherhood. Although the relationship between a father and his children is much stronger and powerful than the ties of brotherhood, this relationship is one in which the two people are not on an equal level. From the point of view of time, situation, character and the level of respect, that they must show one another, they are different.

The only relationship that is a complete indicator of strong unity, love and affection is the one that exists between two people who are living on an equal plane in life and this is the relationship of brotherhood and sisterhood.

Questions:

1. Identify 2 Qur'anic injunctions that talk about brotherhood and explain the way they show its importance.
2. Based on the above passage, write a composition of words 300-350 showing the strength of Muslim brotherhood over blood relationship.

1.3.4 Brotherhood and Equality**Activity**

Read the concept Brotherhood and equality and answer the questions.

Brotherhood in Islam is a comprehensive concept that is based upon good character with others, treating others the way we want to be treated, and uniting together upon common values.

It is important for the people that intend to join the bond of brotherhood also observe the aspect among themselves. A Muslim interpretation of equality is that all people in the bond must have similar opportunities to exploit their unique features.

In this regard, therefore, brotherhood has three levels of dimensions: religion, family, and humanity. Each of these dimensions has a set of rights and duties that a Muslim must uphold with others.

1. The passage mentions three forms of brotherhood.
 0. Trace the origin of each of them from either the Qur'an or Hadith
 - a. Using relevant examples, show how they should be maintained

Activity

Look at the picture and answer questions that follow.

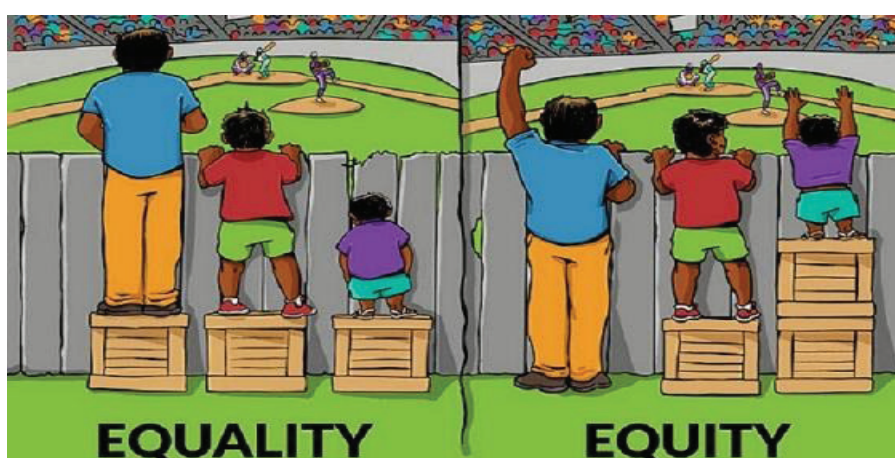


Figure 14: Like with equity, in Islam, equality is to enable everyone in the group to access the opportunity the way they can.

1. The picture depicts the contemporary understanding of the concept of equality. Describe the dangers of such a perception?

2. Using the Islamic perspective, define the term “equality” and show how it can impact on the Islamic point of view of the concept of brotherhood.
3. Trace each of the following verses of the Qur’an and use relevant examples to explain its meaning. - (49:13), (9:68), (21:177), (4:11).

Summary

Brotherhood in Islam must not descend into cruel tribalism in which Muslims support each other or their sect at the expense of justice. Ultimately we are to be loyal to the values of Islam over anything else. If we see one of our brothers or sisters committing injustice, then the only right action is to stop them.

TOPIC 2: ISLAMIC TEACHINGS ON ECONOMIC LIFE

Objectives

The learner should be able to explain:

- i. the acceptable work ethics.
- ii. the significance of labour.

Materials You Will Need

Holy Qur'an, textbooks, pen/pencil, notebook, internet where applicable

Instructions

1. Find a suitable place and time to read this material.
2. Ensure to attempt all the exercises and activities given.
3. Use Islamic textbooks.
4. You can consult a knowledgeable person or Sheikh.
5. Attempt all exercises and activities given.
6. Be careful when you are to consult the internet because some of the information posted there is distorted; content you access should be verified with a knowledgeable person before taking it as the final position

2.1 Labour and Work Ethics

2.1.1 Introduction

In this lesson, you will learn about the Islamic concept of economics. The lesson will expose you to the acceptable ways of obtaining wealth. The topic will help you to understand the way Qur'an teaches about economic and guide you to make informed choices in life.

2. Working according to the Qur'an

Activity

Read about the concept of work according to the Qur'an and answer questions.

The faith of Islam does not entertain laziness. The philosophy is that laziness will always result to other undesirable behaviors like theft, robbery, drug abuse, etc. therefore, working is compulsory, according to the teachings of Islam. The following Quotations of the Qur'an are evident on that matter, namely; Surah Naba': 11, Al-Jum'ah: 10, Al-Mulk: 15 and QS. Al-Muzzammil: 20



Figure 1: Allah rewards any kind of noble work

The prophet (PBUH), said, “If one of you were to carry a bundle of firewood on his back and sell it, that would be better for him than begging a man who may or may not give him anything.” [Sunan Al-Nasae].

Questions

1. Describe the activity taking place in the picture and show its relevance on the economy of your country.
2. Based on the activity in the picture Identify any two verses from the Qur'an that explain labour and work ethics.
3. Write a discussion about the ways of work of any three Prophets of Allah.
4. Explain the Islamic stand on work using the quotations cited above.
5. Use the prophet's Hadith about work and explain its importance.

The Muslim Work Ethics

Activity

Read about the ethics of work of a Muslim and answer question

In Islam, labour is considered a virtuous deed. It is obligatory upon all able persons in society. Man has many needs to fulfil, namely; food, water, clothing, shelter, medicine, education etc. Since man is required to fulfil these needs for himself and his family through lawful means, he is obliged to work. So while work is mandatory, begging is highly discouraged unless extremely necessary. From this understanding, working to provide sustenance for oneself and family is considered an act of worship.



Source: Google pictures

Figure 3: The person who works to be self-sufficient is striving in the way of Allah.

Once the Prophet (PBUH) was sitting with his companions and they saw a young man busy working in the early hours of the morning. The companions commented on how beneficial it would be if he put his effort in worshipping Allah instead. When he heard this, the Holy Prophet (PBUH) said to them: "Do not say that! Because if he is working to be independent and self-sufficient, it is in the way of Allah. Even if he were striving to earn a living in order to support his family, it would still be a noble act. It is only when a person takes pride in his efforts and money that he is working in way of Satan.

Questions

1. The passage describes work as an act of worship.
 - i. Based on this assertion, Research and make short on the acceptable work ethics based on the Islamic teachings
2. Islam clearly explains what workers' rights are and how they are to be fulfilled and protected.
 - i. Based on this statement, research and on the workers' rights in the Islamic perspective and show how they can be fulfilled and protected.
3. Imagine that you have been sent to the village to talk to lazy and idle youths. Make an outline of a speech you would want to give while talking to them, encouraging them to work.
 - i. Refer to the above Hadith to prepare a written speech of about 200-250 words to deliver to them in your meeting.
4. Trace the following verses of the Qur'an and explain their meanings: (53:32), (4:10), (8:53), (94:6), (6:4), (101:6-7), (28:27), (18:77), (11:37), (2:38), (18:95-96), (34:13), (12:54-56), (28:26), (2:69), (39:9), (4:100), (4:97), (71:19-20), (67:15), (45:12-13).
5. Much as Islam enjoins people to work, it discourages them to engage the ways people earn without working, gambling and usury (Riba).

- i. Explain the meaning of Riba. What are the dangers of engaging in such ventures?
- ii. Mention examples of the Gambling activities that people in your communities are engaged in and show the risks involved in undertaking them.



Source: Google pictures

Figure 4: Gambling is not a noble work however much it may be paying

Summary

Islam encourages work in order to promote growth in **Society**.

It has instituted laws to manage workers and prevent them from being abused or by employers.

It gives the labour market full rights and respect to be able to produce way beyond their call of duty.

It creates enabling environment between the employer and the employee for both parties to succeed.

It discourages earning that comes as a result of manipulating others.

TOPIC 3. ISLAMIC TEACHINGS ON POLITICAL LIFE

Objectives

The learner should be able to explain the concept of leadership in Islam.

Materials you will need

Holy Qur'an, Textbooks, pen/pencil, notebook, internet where applicable

Instructions

1. Find a suitable place and time to read this material.
2. Ensure to attempt all the exercises and activities given.
3. Use Islamic textbooks.
4. You can consult a knowledgeable person or Sheikh with in your reach.
5. Attempt all exercises and activities given.
6. Be careful when you are to consult the internet because some of the information posted there is distorted; content you access should be verified with a knowledgeable person before taking it as the final position

1. The Islamic Perspective on Leadership

2. Introduction

This lesson explores the Islamic teachings of political life. In particular, it looks at the Islamic ways of managing society as guided by Qur'an. Knowledge about this topic will help you to develop a clear understanding of the Qur'an teachings on the political life.

3. What is leadership?



Source: Google pictures

Figure 1: Leadership is the art of organizing and motivating others to achieve a common goal.

Activity

Read about the meaning of leadership and answer questions.

Leadership is the art of motivating a group of people to act toward achieving a common goal.

In Islam, leadership is a trust. The job of the leader is to discharge this responsibility to the best of his abilities. Failure to do so will render him liable before Allah on the Day of Judgment. In the Islamic system, a person does not seek leadership, it is entrusted to him because it is a serious and demanding responsibility. The candidate must be a good communicator, able to motivate and mobilize people and inspire them to rise above minor concerns for the sake of their goal. This, the leader must demonstrate his/just worth through personal sacrifice, courage and ability to keep the group focused on the goal.

Questions:

1. The basis of leadership consists of religion, moral and human sources. All the three components are based on spirit of fear to Allah.
 - i. Trace a verse of the Qur'an or a tradition of the prophet (PBUH) in line with the statement and explain its meaning.
 - ii. Based on the statement, describe the qualities of the leader that you would vote for your village Local council chairmanship 2021.
2. The outcome of trust and justice are the basic duties of the leaders. Allah said, "Indeed Allah commands you to deliver the trusts to their [rightful] owners, and, when you judge between people, to judge with fairness ..." (Al-Nisaa' 4: 58).
 - i. Write the meaning of the verse in your own words and research on the background of its revelation.
 - ii. Based on the verse, explain the way the faculties of trust and justice impacts on the success of the work of the leader.
3. Based on an Islamic background, write a detailed account on the duties of a leader.
4. Both power and authority are attributes useful to influence the followers or people in the occupation of a leader.
 - i. Use relevant examples to distinguish between the two attributes and show how – if abused – they can distort the image of the leader.

Traits of Good Muslim Leader

Activity

Study the diagram that shows the traits of good Muslim leader and do the task.

1. Find a suitable place and time to read this material.
2. Ensure to attempt all the exercises and activities given.
3. Consult knowledgeable persons where necessary.
4. Do not forget to pray to God to take away COVID -19 and we go back to school.
5. Remember to wash your hands with clean water and soap and keep a distance of about 2 metres.



Figure 2: Diagram highlighting the qualities of a good Muslim Leader

i. Hadith on the Qualities of a leader:

A leader must enjoy the moral discipline that is never questionable. And as a result the leader is expected to avoid all immoral behaviours.

Activity

Read the first Sermon of the Prophet (PBUH) Mecca and do the task.

The Prophet (PBUH) started the speech by praising Allah and thanking Him, then he said:

“Verily, a leader does not lie to his people. By Allah Even if I lied to all people, I would never lie to you, and if I deceived all people, I would never deceive you. By Allah, other

than Whom there is no deity worthy of worship, I am the messenger of Allah to you, in particular, and to all people in general. By Allah! You will die just as easy as you sleep, and you will be resurrected just as easy you wake up from sleep. You will be recompensed on account of what you do, earning good for good and evil for evil. Verily, it is either Paradise for eternity or the Fire for eternity.

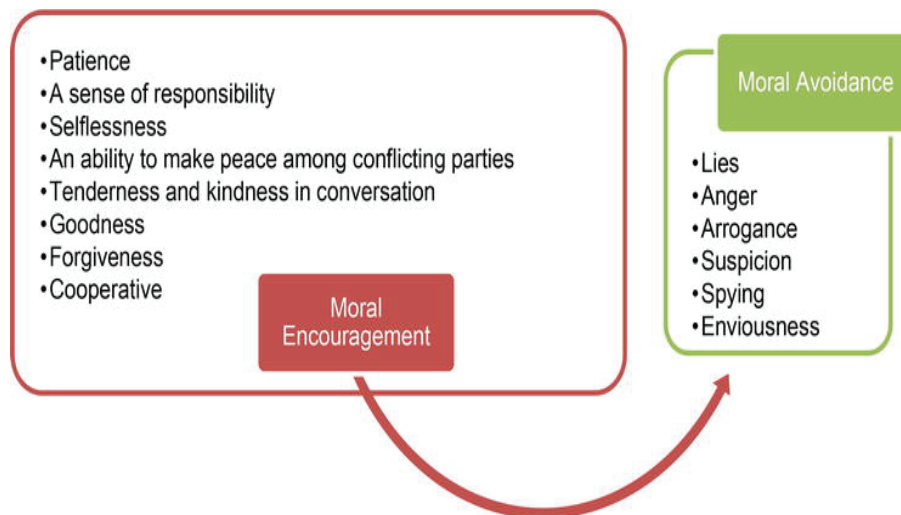


Figure 3: Moral Encouragement and Avoidance of a Good Muslim Leader

Task:

1. Read and Copy the Prophetic sermon in your note book.
2. Rewrite the sermon the way you understand it.
3. Use relevant examples from your community to explain why a good leader should not lie to his people.
4. Study figure 3 and identify the vices that a good Muslim should avoid. Explain each of them supported by relevant examples.

Summary

The most important task of a leader is to implement the laws of Allah on earth. This is the ultimate mission of man as Allah's vicegerent on earth. Hence, a good Muslim leader should be equipped with skills and morals to enable them manage the people he/she is in charge of.

- b. Establishment of Justice and its Administration
 - i. Introduction

Under this topic the following is discussed:

- Concept of Justice
 - Administration of justice
- ii. The Concept of Justice in the Islamic perspective.

The word justice refers a balanced approach to all things, including life. So if a person is just, he is balanced morally, behaviourally, and spiritually. Also, justice is defined as the approach regulating the human-to-human or human-to-God relations.

iii. Administration of justice and Qur'an quotations.



Source: Google pictures

Justice in Islam covers all aspects of life. But the most important aspects of Justice are those which relate to the socio-political and economic fields. To establish a just socio-political order in society, Islam suggests four types of equalities for the individuals as shown below,

1. Equality of citizenship
2. Equality in fundamental rights
3. Equality in sharing the political and administrative affairs
4. Equality before Law

3.1.5 Equality of Citizenship

Activity

Read about equality of citizenship and answer questions.

The Qur'an 49:13 states that all individuals without any distinction of class, colour or faith are equal and therefore are one community.

“O mankind, indeed, we have created you from male and female and made you peoples and tribes that you may know one another ...”

When the Prophet (PBUH) went to Medina, the first thing he did was to make a socio-political contract with the non-Muslims in which all citizens were considered one community and given equal rights of citizenship.

Questions:

1. Trace the verse from a copy of Qur'an, copy it in your book and explain its meaning showing how it relates to the concept of justice.
2. Research about the constitution of Medina and explain the terms that are particular on the theme of justice.
3. How is the aspect of equality of citizenship faring in your **Community**? Based on the verse how would advise the key players in your community to improve on the aspects of justice that you think are lacking?

3.1.6 Equality of the Fundamental Rights**Activity**

Read about equality of the fundamental rights and answer questions.

To observe justice entails equality of the fundamental rights. This aspect evolves on protection of life, property and honour of each member.

Allah said:

“Certainly, we have honoured the Children of Adam” ...”. 17:70

When summarizing his mission during the farewell Pilgrimage, the prophet (PBHU) said. “Your lives, your properties and your honour are as sacred as this day (of Hajj).”

Questions:

1. Outline the basic features of equality to fundamental rights mentioned in above and use relevant examples picked from your society to write a detailed description of each of them.
2. Research about the farewell pilgrimage and write out the main contents of the sermon explaining the prophet's words on equality of the fundamental rights of people.
3. While pronouncing a judgment in a famous case, Umar, the second caliph, said: “In Islam no one can be imprisoned except after proper judicial inquiry. Give your view on Judiciary vis-a-vis the statement of Caliph Umar.

3.1.7 Equality in Sharing the Political and Administrative Affairs**Activity**

Read the Abu Bakar's speech on political and administrative affairs and answer questions.

Abu Bakar, the first caliph, mentioned this right in his address saying: - “I have been made the guardian of your affairs. Although I am not the best among you, you should rest assured that with me a weak person will be strong and he will get his rights. A strong person, who usurps the rights of others, will be deemed by me a weak one, unless I restore to him his rights. Watch my activities. If I am fulfilling my obligations, help me. But if I deviate, correct me.”

Questions

1. Write a campaign speech based on the statement to convince people that during your term in office every person in the state shall have the right to think over public affairs and express his opinion thereon.
2. How is justice to the fundamental right to the provision of basic necessities of life to the citizens exercised in your community?
3. Allah said, "Allah has promised to those among you who believe and do good that He will certainly make them to succeed (the present rulers) and grant them vicegerency in the land just as He made those before them to succeed (others)." Meanwhile, the prophet (PBUH) has said: "Listen and obey even if a Negro is appointed as a ruler over you." Based on the two quotations explain the impact of Justice in terms of Equality in sharing political and administrative affairs based on the on society.

3.1.8 Equality before Law

Activity

Read the quotations on Equality before Law as a component of justice and do the task.

Allah said, "O, you who believe! Be maintainers of justice, bearers of witness for Allah's sake". Surah An-Nisa (4:135).

Thus, once the Prophet (PBUH), giving a judgment explicitly declared: If my daughter, Fatimah, commits theft, I shall cut her hand."

Task:

Based on the two quotations, write a passage of about 300-330 affirming that all individuals without any distinction are equal before the Law and this is the standard of a just society. Use relevant examples picked from your community.

Summary

Men by nature are not equal in physical and mental ability, therefore -the law of justice demands that their rights are safe-guarded.

Individual rights should not be over-stressed, since the collective interests of society will be put at risk; if there is an overstress on individual rights.

As rulers, judges and as members of society, people should never deviate from the path of Justice and strictly observe the principle.

Equality before law, independent judiciary, and procedural justice are deeply rooted in the religion.

The Islamic concept of justice is more comprehensive, vital, and sacred than in any other system of life.

TOPIC 4. SELECTED SURAHS FROM THE HOLY QURAN

Background to the topic:

The syllabus requires that you learn eleven short Surahs of the Quran. However, for purposes of the COVID 19 Lockdown of schools, this self-study material shall expose you to three Surahs, namely; Al-Fatiha (1), Al-Dhuha (93) and Al-Qadar (97).

Objectives

The learner should be able to explain:

- Background.
- Content.
- And the importance of Surah.

4.1. Al-Fatiha (1) (The opening Chapter)

Materials you will Need

Transliterated Quran, textbooks of Islam, pen/pencil, notebook and internet access where possible

Instructions

Find a suitable place and time to read this material.

- i. Ensure to attempt all the exercises and activities given.
- ii. Consult knowledgeable persons where necessary.
- iii. Do not forget to pray to God to take away covid 19 and we go back to school.
- iv. Remember to wash your hands with clean water and soap and keep a distance.

Activity

Read the background to Surat Al-Fatiha and answer questions

Surat Al-Fatiha is the first chapter (Surah) of the Qur'an. Its seven verses are a prayer for the guidance, lordship and mercy of God. This Surah was revealed at Mecca before the migration. The Chapter was called "The Opening" because it is the first Surah of the Qur'an.

Surat Al-Fatiha also has other names including: Umm Al-Kitab ("the Mother of the Book") and Umm Al-Qur'an ("the Mother of the Qur'an"); Sab'a al Mathani ("Seven repeated [verses]"); Al-Hamd ("praise"), Al-Shifa' ("the Cure"); Al-Ruqyah ("remedy" or "spiritual cure")., and al-Asas, "The Foundation.

Questions

1. Write the background to Surat Al-Fatiha in your own words.
2. Research and give reasons why Surat Al-Fatiha is recited in every prayer (swalah).
3. Explain the meaning of each of the attributes of Surat Al-Fatiha and the reasons behind its naming.

Content of Surat Al-Fatiha

Activity

Read the content of Surat Al-Fatiha and answer the questions that follow

	
AlFatiha	
In the name of Allah, Most Gracious, Most Merciful	
All praise is for Allah, the Lord of the worlds.	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
The Most Gracious, the Most Merciful.	الرَّحْمَنِ الرَّحِيمِ
The Master of the Day of Judgement.	مَلِكِ يَوْمِ الدِّينِ
You alone we worship, And You alone We ask for help.	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
Show us the straight path.	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
The path of those upon whom You have bestowed favor, not of those who incurred Your anger, nor of those who have gone astray.	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Figure 1: Chart showing the Arabic scripture of Surat Al-Fatiha and its meaning.

Questions

1. Rewrite each of the meanings of the verses of Surat Al-Fatiha in your own words.
2. Identify the attributes of Allah mentioned in the verses and explain the way they describe the nature of Allah.
3. Describe the way people in your Community have put verses 5-6 of the Surah in practice.
4. Research and write about the traits of the two categories of people talked about in verse 7.

4.1.3 Importance of the Surah

Activity

Read the importance of the Surah and answer questions that follow.

A) Reciting Surat Al-Fatiha means having a conversation with Allah. He replies you right

away during prayer when you recite it. This is because it is a prayer.

B) It is the mother of the Qur'an. Besides, the Surah has many other names, e.g. The opening, Mother of the book, The Seven of the Repeated Verses, Praises to Allah and The Prayer. All this signifies its importance.

C) It is the greatest Surah of the Quran; it lays the foundation to the entire Quran as Quran starts with it.

d) Every prayer is started by reciting it and there is no prayer that is valid without it.

e) It is a cure (Ruqya)

f) It is part of the two lights given to the Prophet (PBUH)

g) The readers of this Surah come under the protection of Allah as the Regular recitation of this Surah gets rid of all kinds of their fears.

h) Reciting this Surah causes the favor of Allah. The Surah is also effective to light up the spirit of faith in the heart of a Muslim.

Questions

1. Open the holy Quran and trace Surat Al-Fatiha
2. Read and rewrite the benefits of Surat Al-Fatiha in your own wording.
3. Write a letter to your parents justifying the value of the surah based on the numerous names it was called.
4. Brainstorm on other benefits of the Surah that are not mentioned in the passage.

Summary

To sum it up:

- The Surah is both a Du'a (prayer) and an introduction of the Qur'an.
- It is the first Surah of the Qur'an, although it is not the first in the order of revelation.
- It was revealed to the Prophet (PBUH) in Mecca and it has seven verses.
- It teaches the basic principles of Islamic faith.

4.2. Surat Al-Dhuha (93) -The Early Hour of the day.

Activity

Read about the background to Surat Al-Adhuha and answer questions

When prophet Muhammad (PBUH) had just started to receive revelations from Allah, the Angel paused for a period of six months without bringing him messages.

This amused the non-believers who accused him of lying to them. Meanwhile, some others suspected to have wronged the gods. They added that his Lord had abandoned him and hated him. The incident depressed Prophet a lot. He feared Allah to be angry with him.

Later on, Allah revealed this Surah. He wanted to relieve His Prophet (PBUH) from negative feelings. The surah gave the prophet (PBUH) hope, positivity. It comforted him and reassured him that Allah was with him no matter what. Lastly, the Surah rebuked the polytheists who mocked him.

Questions

1. Imagine a situation where you felt like you were praying but your prayers were not being answered; you were stressed, and thought that Allah did not exist, was not aware of your situation or that He had forgotten about you. We have all had similar feelings like those in our lives.
2. Write the background to Surat Al-Adhuha in your own words.
 - i. How can you use the background of the Prophet's situation to comfort yourself in case a similar situation reoccurred?

4.2.2. Content of Surat Al-Adhuha

Activity

Read the content of Surat Al-Adhuha and do the task.


<div style="text-align: center;">  <p>AdDuha In the name of Allah, Most Gracious, Most Merciful</p> </div>	
1. By the morning brightness.	وَالضُّحَىٰ ۝
2. And the night when it covers with darkness.	وَاللَّيْلِ إِذَا سَجَىٰ ۝
3. Your Lord has not forsaken you, nor is He displeased.	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝
4. And indeed the Hereafter is better for you than the present (life of this world).	وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝
5. And your Lord shall soon give you (much), so you shall be well pleased.	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝
6. Did He not find you an orphan, then He sheltered you.	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝
7. And He found you lost of the Way, then He guided (you).	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝
8. And He found you poor, then He enriched you.	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝
9. So as for the orphan, do not be harsh.	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝

Figure 2: Chart showing the Arabic script of Surat Al-Dhuha and its meaning.

Task:

1. Read the meanings of the verses and write them on a piece of paper.

2. Rewrite the verses the way you have understood their meanings.
3. Explain the meanings of verses 9-10
4. Reflect on the situation of people in your community that are seemingly less privileged and make an outline of what you can tell them as a way of comforting them.

4.2.3. Importance of the Surah

Activity:

Read the importance of the surah and do the task.

In summary, these are the four immediate lessons we can learn from this Surah:

-That there is hope, Allah loves us, and better things are awaiting to come our way as long as we rest our trust in Allah. Allah will always provide for us and we should always be conscious of all that Allah has given us before we start complaining of what we think is not going on well.

The surah reminds us that our hardships won't last forever, how they passed before; they will pass again. We therefore need to thank Allah for everything He has given us, for when we look at those who have nothing, then we realise how lucky we are.

And the way Allah has given to you, you can give to others from what He gave to you. And the reward for that lies only with Him.

Task:

1. Outline the lessons learnt from the Surah based on the passage.
2. Suggest other lessons you learn from the Surah.
3. Suggest ways of that can lead you to reap the benefits of the Surah.

Summary

This Surah is 93rd chapter of the Qur'an. It carries a message of hope and consolation to believers. The surah reminds us about the blessings of Allah and the way the Believers should take these blessings.

4.3. Surat Al-Qadr (97) "Power, Fate"

4.3.1. Background to the Surah:

Activity

Read the background to Surat Al-Qadr and answer questions

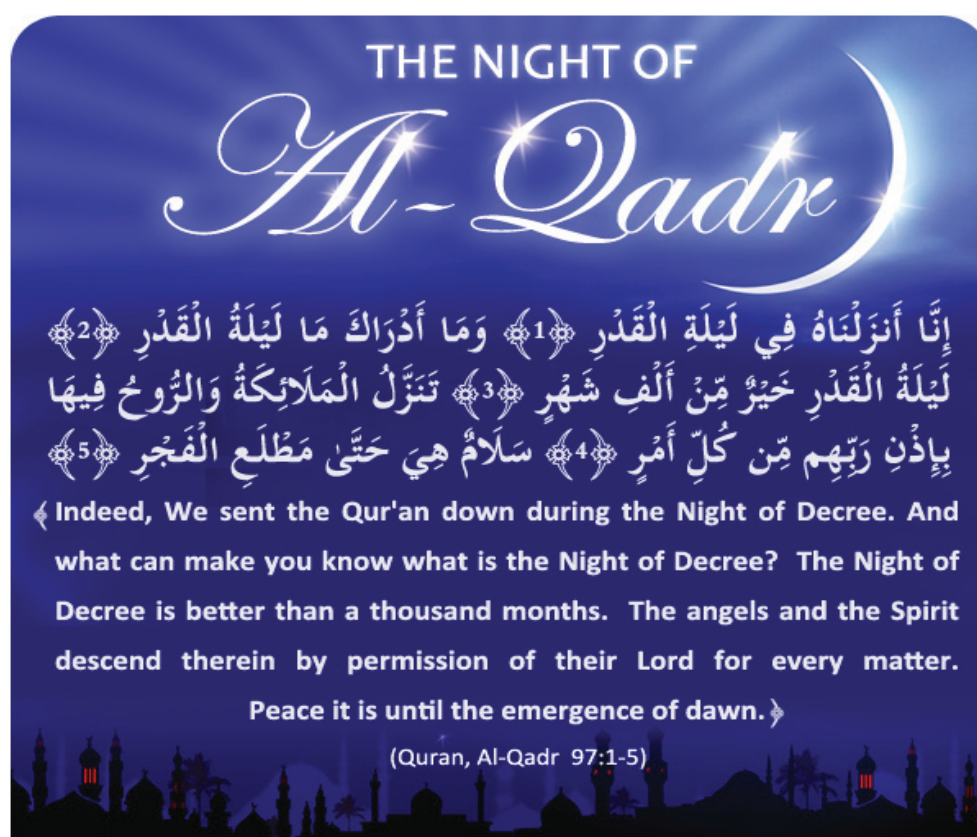
Surat Al-Qadr is the 97th chapter of the Qur'an. And it has 5 verses. The Surah was revealed in Mecca. It takes its name from the first verse. The chapter explains the value, worth and importance of the Qur'an. It as well tells us how Qur'an was sent down in a fortune making night which makes it a glorious Book full of blessings.

Questions:

1. Write the background of the Surah the way you have understood it.
2. Outline at least three important aspects talked about in the background about the Surah.
3. Describe the night of power talked of in the background.
4. Explain the way Surah highlights the unique nature of the Qur'an.

4.3.2. Contents of the surah**Activity**

Study the chart containing Surat Al-Qadar and do the task.



Source: understandQuran.com

Figure 3: Chart containing the Arabic script of Surat Al-Qadar and its meaning

Task:

1. Read and rewrite the meanings of the verses of Surat Al-Qadr.
2. Explain the way you perceive the first verse of the Surah.
3. Rewrite the last verse of the Surah the way you understand it.
4. Explain the essence of the second verse of the Surah.
5. Give a general overview of the surah the way you understand its verses.

Importance of Surat Al-Qadar

The importance of this surah can be summed as below:

1. It tells us the significance, importance, worth and value of the Quran
2. It helps us to know the nature, dignity, and glory of the night of honor.
3. It mentions the stages of revelation of the Qur'an.
4. It tells how Allah decrees every matter (like who will live, who will die, what provision people will be given, what will happen until the end of that year etc.) so that we can be watchful.
5. It mentions how some nights are preferred to others

Summary

1. The Qur'an was revealed on the Night of Qadr. This night is called the night of Power.
2. The Night of Qadr is more honorable than a thousand months.
3. Jibril and other Angels descend on that night with blessings and goodness that Allah sends to the believers.
4. Allah forgives many people on the Night of Al-Qadr.
5. The night ends at the break of true dawn.

TOPIC 5. ISLAMIC LAW (SHARIA)

Background

The Islamic law developed as a result of the expansion of the Muslim community. At Mecca, when the faith was at the start, there was no strict code of conduct. As the community expanded and became diverse, relevant laws were put in place.

General Objective: By the end of the topic, the learners should be able to examine the origin and development of Islamic law.

a. The origin of Sharia.

Activity:

Read the passage on the origin of Sharia and answer questions.

The Shariah law is the divine way of conduct of a Muslim. It guides Muslims toward a practical expression of religious conviction in this world and the goal of divine favour in the world to come.

During the prophetic days, the Qur'an revelations laid down basic standards of conduct. Meanwhile, the prophet (PBUH), as the supreme judge of the community, resolved legal problems as they arose. He interpreted and explained the general provisions of the Qur'an. This is how the Hadith came into being.

When the Caliphs expanded the Islamic empire, administration of the Muslim community became more complex. This was because it came into contact with the laws and institutions of the lands that the Muslims conquered. Hence, an organized judiciary system with the appointment of judges to the various provinces and districts.

The Qadhis judged based on the growing administrative and economic law. They introduced elements of some foreign law into the Islamic legal practice in the conquered territories. Depending on the choice of the individual Qadhi, judicial decisions were based on the rules of the Qur'an where these were relevant.

When this happened, the Muslims feared to lose the roots of their law. Hence, in the mid-8th century, they started to write the legal literature on the Muslim Jurisprudence. This literature explored the essence of the law and the proper methodology for its origin and justification. This science of ascertaining the precise terms of the Shariah, is known as Fiqh (literally, "understanding").

1. Re-write the passage in your own words.
2. Research on and discuss the immediate crisis that resulted to the emergency of the sharia law.

5.2. The stages and development of Islamic law.

5.2.1. Introduction:

The lesson highlights and analyses stages of the development of Islamic law, which is considered in the aspect of scientific and legal system. All stages of the development of the law are studied in chronological order to trace its trend. Attention is accented on

the characteristics of each stage and the reasons for the historical and legal processes.

5.2.2. The First Period

Activity

Read the passage about the first stage of development of the Islamic law and answer questions.

The first stage in the development of the Sharia covers the era of the Prophet Muhammad (PBUH); (609–632 CE). During this period the only source of Islamic law was revelation of the Holy Qur'an or the Sunnah. The Holy Qur'an was the basis upon which day-to-day life was run. Meanwhile, the Sunnah explained the general principles outlined in the Holy Qur'an. It also gave a practical demonstration of their application.

Questions:

1. The Qur'an was revealed over a period of about 23 years, of which over 12 years represent the Mecca period prior to the Hijra and 10 years fall within the Medina period. Describe the nature of the laws laid down in Qur'an during the periods.
2. The Sunnah did not enjoy the status of a text in the prophetic period, but it did so for later periods. In this period, it was directly settling cases and providing legal guidance to the Muslims. Write an essay of about 100–120 words, explaining the measures that were taken to preserve the hadith. Explain why the recording of Hadith was not given due attention then.

5.2.3. The Second Period: al-Khulafa' al-Rashidun

Activity

Read the passage about the second stage of development of the Islamic law and do the task.

This period begins with the death of the Holy Prophet (SAW), in the year 11 A.H. It ends with the commencement of the reign of Mu'awiyah ibn Abi Sufyan, in the year 41 A.H. The Islamic state expanded rapidly during the first twenty years of this stage to include Syria, Jordan, Egypt, Iraq, and Persia. The expansion introduced new systems, cultures, and patterns of behavior for which was not catered for laws of Shariah. Therefore, the Caliphs based on the consensus (Ijma) as well as Ijtihad to handle such matters, the way the prophet (PBUH) had trained them. In the course of their extensive use of Ijma and Ijtihad, these Caliphs established procedures which later became the basis for legislation in Islam that is Fiqh.

Task:

1. Read and rewrite the passage in your own wording.
2. Explain with relevant examples the meaning of Ijma and Ijtihad as were practiced by the companions during this phase of legislation.
3. Other methods of legislature that some of the Companions used included; Qiyas, Istihsan and Maslaha Mursalah. Explain the terms used citing situations where they can be applied in your community.

5.2.4. The Third Period: Tabi'un (Followers)

Activity

Read the passage about the third stage of development of the Islamic law and do the task.

This period begins in the year 41 A.H. and extends up to early 2nd century of Hijra (132 A.H). The entire period, then, falls within the rule of Banu Umayyad.

Questions

Task:

1. Read and rewrite the passage in your own wording.
2. The features of the era included the emergence of Istihsan as a method of legislature, the far and widespread of narration of traditions, and the Rise of the Early Schools. Use relevant examples to write short notes on each one of the said features.

5.2.5. The Fourth Period: Growth

Activity

Read the passage about the fourth stage of development of the Islamic law and do the task.

This period begins in early 2nd **Century** Hijra (132 A.H.) and continues up to 350 A.H. thus spreading over a period of more than 200 years. It stands out, as compared to the Periods which preceded it and those which followed it, because of three main distinctions:
- Growth and compilation of fiqh, Compilation of all kinds of knowledge especially the Sunnah and the formation and establishment of the remaining schools of Fiqh.

Task:

Read and rewrite the passage in your own wording.

5.2.6. The Fifth Period: The Maturing of the Legal System

Activity:

Read the passage about the fifth stage of development of the Islamic law and answer questions.

This period extends from 350 A.H to the 8th century of the Hijra. Most methods of studying Islamic law as well as majority of the literature that is deemed as the original sources of Islamic law is a product of this golden period. In fact, the entire literature of the Shafii and Hanbali schools is a product of this age.

Task

1. Read and rewrite the passage in your own wording.

5.2.7. The Sixth Period: The Age of Qanun (Law) and Codification

Activity:

Read the passage about the sixth stage of development of the Islamic law and do the task following.

This period is said to have extended from the 14th century CE to the 17th century CE before the advent of colonization. In this period some attempts were made to codify laws. Two outstanding examples are provided by the Ottoman state in Turkey and the Mughal Empire in India, especially the rule of Aurangzeb Alamgir.

Task:

Read and re-write the passage in your own words

TOPIC 6: The Sources of the Islamic Law

Introduction

This topic explores the four main sources of Islamic Law. It introduces to you some of the prevailing concepts of Islamic thought and analyses the different disciplines and opinions that shape the practice of Islam today.

Objective: By the end of the topic, the learners should be able to explain the major sources of Islamic law and their significance.

Introduction:

There are four Muslim schools of thought. These schools formed as a result of the varying interpretations of the Qur'an and Hadith by the Muslim scholars of the time. Thus, the Secondary sources, namely; the Ijma (i.e. consensus of opinion of scholars) and the Qiyas (i.e. laws derived through analogy) were embraced.

SOURCES OF SHARIAH- Primary

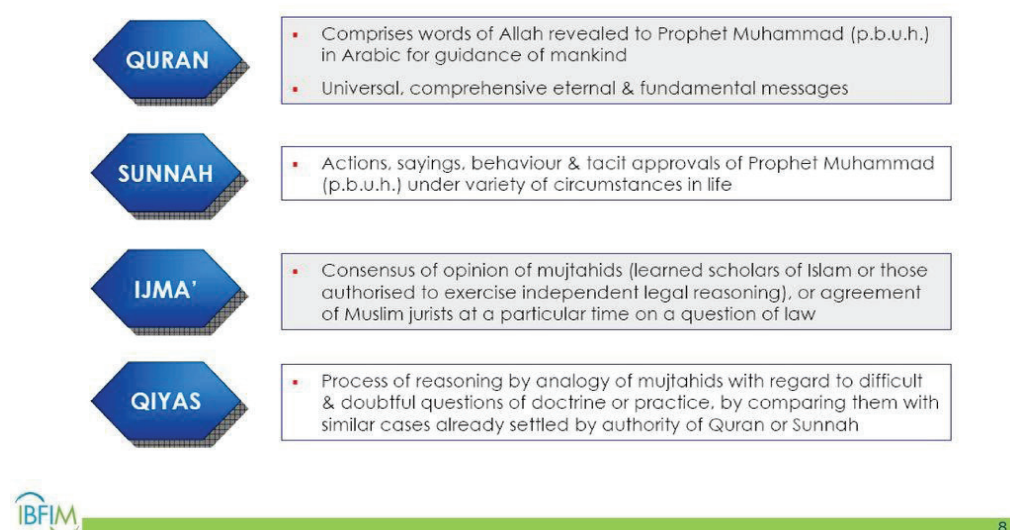


Figure 2: Chart Summarising the sources of Sharia

b. The Qur'an and the Sunna

Throughout history Muslim jurists used the Qur'an and Hadith to determine the legality of an issue. If the legality was not based on an obvious command in the Qur'an, then they would turn to the clear commands in the hadith.



Source: Google pictures

Figure 3: Muslim jurists used the Qur'an and Hadith to solve problems

6.2.1. Meaning of Qur'an

Activity

Read about the meaning of Qur'an as the major source of revelation and do the task.

Qur'an is the final revelation of Allah. It is the literal word of God, revealed to Prophet Muhammad (PBUH). The Qur'an was written and preserved during the life of prophet Muhammad (PBUH), and compiled soon after his death.

The Qur'an is the first and most important source of Islamic law. The scripture specifies the moral, philosophical, social, political and economic basis on which a society should be constructed or built

Task:

1. Read and re-write down the passage in your own words.
2. Explain the role of the Qur'an in your life.
3. Some critics maintain that some parts of the Qur'an are based on stories of the Hebrew Bible, this claim undermines the authenticity of the Qur'an as the major source of revelation.
0. Write an essay Debating the claim citing relevant example where possible.
0. The basic message of the Qur'an revolves at three fundamental points, as follows: this present physical life is a test; the afterlife is certain; our actions in this present life have consequences in the next.
0. Identify a Qur'anic text of your choice addressing any of the said fundamental points and explain its relevance in life.

6.2.2. Meaning of Hadith

Activity

Read the passage about the Hadith as the major source of revelation and answer questions

The Hadith refers to the actions, quotations and approvals of Prophet Muhammad (PBUH). There were no concerted efforts to write the hadith in the life of the prophet (PBUH).

The companions compiled the Hadith after the death of the Prophet (PBUH). These were later on incorporated in the great collections of the books of Hadith of Bukhari, Muslim, etc.



Source: Google pictures

Figure 4: The collectors of Hadith used scientific system to collect it.

Collectors of Hadith did not record any tradition except with the chain of narrators. Every tradition gives the names of the last narrator of the tradition from whom he learnt the tradition - and so on - back to the Prophet or Companion of the Prophet. The Sunnah which is established through reliable narrators is fully dependable as legal element.

Questions

1. The Qur'an and Sunnah are complementary. The meaning of the Qur'an is general in nature, the Sunnah makes it specific and particular. The Sunnah explains the instructions of the Qur'an. The Qur'anic injunction is sometimes implicit, the Sunnah makes it explicit by providing essential ingredients and details.
2. Write notes on the works of each of Bukhari, Muslim and Abu Daud and explain its relevance to the contemporary world.
3. The interpretations of the verses by the companions are considered the most authentic, since they knew why, where and on what occasion each verse was revealed.
4. Identify at least one verse from the Qur'an addressing each of the themes explaining why, where and on what occasion.
5. The most important external aid used in interpreting the meanings of the Qur'an is the Hadith - the collection of Islamic traditions from which the details of early Islamic history are derived.
6. Identify at least one verse explained by a Hadith and base your argument on the two sources of law to solve a problem of choice in your community,

c. Ijma and Qiyas

Activity

Read the passage about Ijma and Qiyas as the Secondary sources of Revelation and do the task.

Ijma and Qiyas derive their value or authority from the Qur'an and the Sunnah. Therefore, they are called dependent sources.



Source: Google pictures

Figure 5: Qiyas is to compare situations

Ijma is the third source of law. It implies the unanimous agreement of a group of jurists of a particular age on a specific issue. If questions arose about a Qur'anic interpretation or an issue where there is no guidance from either the Qur'an or sunna, jurists applied their own reasoning (ijtihad) to come to an interpretation.

Meanwhile, Qiyas or analogy is the fourth source of Islamic law. This source refers to reasoning by analogy. In order to apply qiyas to similar cases, the reason or cause of the Islamic rule must be clear. For example, because the Qur'an clearly explains the reason that consumption of alcohol is prohibited (because it makes the user lose control of his actions), an analogy can be drawn to drugs which induce the same affect. But because the Qur'an does not specifically state the reason why pork is prohibited, Muslims cannot justify banning another meat product with a similar cholesterol level, etc.

Questions:

1. Using the concept of ijma poses the problem of having to look to the past to solve the problems of the future, and scholars of the past didn't face the same issues that are challenging Muslims today.
0. Identify an issue in your community which you think has a pending answer because of lack of a clear law to resolve it.
 - i. Use the scenario that you have given in (1.i) above to explain the relevance of qiyas in the digital s.

Summary

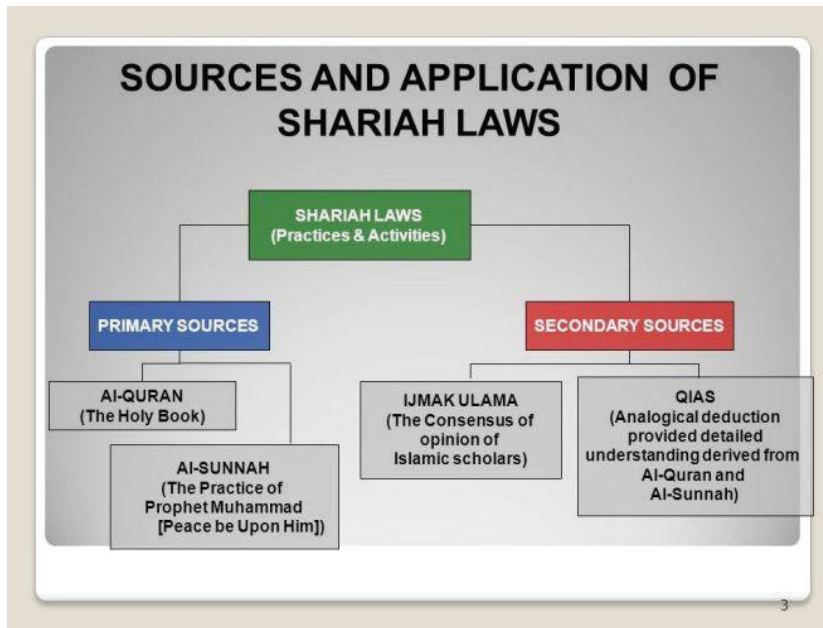


Figure 6: Chart showing Sources of Sharia.

TOPIC 7. CLASSIFICATION OF LEGAL ACTS IN ISLAM

Objective: By the end of the topic, the learners should be able to examine the different legal acts in Islam.

Introduction

Islamic law categorizes human acts into five categories. This is based on how valid or acceptable an act is in the eyes of Allah. The act is therefore classified as obligatory, preferable, permissible, repugnant and forbidden.

7.2. Description of the acts

Activity

Read the Description of the acts and answer questions.

1. Obligatory (Fardh): It is what the Islamic law imposes on man, such as the obligation of prayer, fasting, Zakah, etc. whoever perfects an obligatory act will be rewarded, while whoever neglects them will be punished.

2. Preferable (Mustahab): These are the actions that the Islamic law encourages people to do without having made them obligatory. Whoever does them will be rewarded, but whoever neglects them – since it is not considered that he sinned – so he is not punished. The example of such actions include brushing one's teeth before prayer.

3. Permissible (Mubah): They are the acts which neither whoever does is rewarded nor the one who neglects is punished, such as walking, using the car or an airplane and any other of the daily actions.

4. Repugnant (Makrooh): They are acts which the Islamic law highly encourages people to abstain from. There is no clear statement that prohibits them. So whoever abstains from them is rewarded, but the one who does them is not considered a sinner and he is not punished. This is because sometimes it may be necessary to commit them. For example, Allah hates divorce, but has not banned it as a mercy for His slaves, to release them if life circumstances require so.

5. Forbidden (Haram): They are the actions the Islamic Law forbids. So, whoever does them is considered to have sinned and is punished, while whoever abstains from them is rewarded. Such acts are the prohibition of alcohol and adultery.

Questions:

1. Re-write the Deed types suggested by the Islamic law citing at least an example for each category rather than what is mentioned in the notes.
2. Write down three more examples for each classified act.
3. Discuss the importance of the classification to your community.
4. Use examples to Explain whether or not teachers in your school comply to the guidelines of classifying Deeds when it comes to administering punishments to offenders.
5. Explain the circular terms that are used in your community to stand in for the aforementioned classification.

Summary

- It is a sin to perform a forbidden action or not to perform a mandatory action.
- Reprehensible acts should be avoided, but they are not considered to be sinful or punishable.
- Avoiding reprehensible acts and performing recommended acts is rewardable here and in the afterlife, while allowed actions entail no judgement from God.

7.3 The Relevance of the Sharia

Activity

Read the passage defining the importance of Sharia and answer questions.

The importance of Shariah can be seen through the meaning of the concept. Shariah literally means path or way to a place the water in the desert. It is because many Arabs who lived during the time of the Prophet (PBUH) is influenced by the ways of the desert. Water and direction where the water is important for their lives. Shariah is like the direction to go to something good and useful for our good.

Questions

1. Theoretically, the term Shariah refers to a set of rules, regulations, teachings, and values governing the lives of Muslims. These rules and regulations cover every aspect of life. It embraces worship, morals and conduct. It also encompasses the political, social and economic, as well as other spheres.
 - i. Based on the various definitions of the term 'Sharia', use relevant examples to derive the relevancy of the concept.
 - ii. Given this background, suggest ways for sharing the values of the Sharia with your colleagues at school
2. Muslims believe that the purpose of their creation is nothing but servitude [being servants to the creator of mankind]. They also believe that without the guidance of Allah (God) no one will meet this purpose. Therefore, Allah sent messengers and prophets with teachings, values, rules and regulations to guide mankind to His way, the right way.
 - i. How does this kind of belief make Sharia an important venture to undertake?
3. The importance of the Shariah lies in its central role of guiding Man to the right way, whereby the mission of creation can be fulfilled. The Shariah, therefore, is a path – set by Allah for those who accept Him – to follow, in order to attain success both in the worldly life and in the hereafter.
 - i. Explain this statement quoting the sources of law and citing relevant examples to support your argument
4. Many people think that the Shariah is mainly a collection of fixed ancient laws that belong to a time other than ours.
 - i. Use relevant examples of the situations in which some people practicing the Sharia have benefited.

Summary

The technical meaning of the term 'Shariah' makes it the direct path that guides human life to lead to the right path of Allah. This definition alone is enough elaboration of the importance of Sharia.

8. MUSLIM DYNASTIES – THE ABBASIDS

By the end of this lesson, you should be able to:

Describe the background of the Abbasids.

- i. Explain the Achievements/Contributions of the Abbasids in the development of Islam.

Materials you will need:

Textbooks, pen/pencil, notebook and internet access where possible.

Instructions:

- i. Find a suitable place and time to read this material.
- ii. Ensure to attempt all the exercises and activities given.
- iii. Consult knowledgeable persons where necessary.
- iv. Do not forget to pray to God to take away covid 19 and we go back to School.
- v. Remember to wash your hands with clean water and soap and keep a distance.
- vi. Make good use of your text books.

Introduction:

The Abbasids were an Arabic dynasty that ruled over most of the Islamic empire. They after assumed the Caliphate in 750 A.D. The Abbasids ruled from Baghdad with a hereditary line of Caliphs. Their rule lasted for over 3 centuries. This made it one of the largest and most influential dynasties. And as a result, they consolidated the Islamic rule and cultivated great intellectual and cultural development in the Middle East. Their period was, therefore, called the golden age of Islam.

The first Abbasid Caliph was Abul Abbas al-Saffah. He took over after the fall of the Umayyad dynasty and he was one of the greatest Kings of the time. During the three centuries of their stay in power, the Abbasids heavily invested in various fields. This made their reign the golden age of Islamic culture. They registered a number of achievements:

1. They spread the written knowledge so quickly. This was because of the improved printing technology they adopted from the Chinese.
2. They raised the prestige power of the empire. This way they promoted commerce, industry, arts and science particularly during the reign of Haruna Al-Rashid.
3. They greatly improved education standards at the time. They emphasized elementary schooling and their focus was to promote the Qur'an and subjects related to it. They as well stressed learning of the non-Muslim children.
4. Secondary and Adult Education were emphasized as well. They engaged learners in Geometry, Philosophy, Medicine, Music, Mathematics, Jurisprudence studies.
5. They intensified the study of the history of Islam, Tafsir, Hadith, grammar, poetry, Qur'an, etc.

6. They exercised equality of all. Despite the social classes that existed, the Abbasids discouraged discrimination amongst the people of the empire. Muslims related well with non-Muslims. Arabs with non-Arabs, Abbasids with foreigners, women and men were all treated equitably.

7. The Abbasids turned Baghdad into the richest city in the world and the centre of the Islamic golden age. They filled it with great scholars, poets, scientists, gardens and magnificent buildings.

8. Industry and manufacturing was done on a small scale. They majorly focused on crafts, workshops producing carpets, leather goods and metal works. Large industries were largely of weapon making factories and royal textile shops.

9. This dynasty controlled the trading empire that embraced the Mediterranean Sea and Indian Ocean. They traded in pearls, ostrich feathers, spices, silk and porcelain and exported rice, sugarcane, sugar cotton, oranges, lemons, wheat, apricots and perfumes.

10. Trade was done mostly by camels which they liked because of their perseverance through harsh conditions of the desert and walking long distance without food.

Lesson Summary

Conclusively, the early part of the Abbasid rule was a time of peace and prosperity. They greatly advanced in areas of science, mathematics and medicine, schools of higher education and built libraries throughout the empire. The culture flourished as Arabic art and architecture reached new heights.

This dynasty is considered the golden period of the dynastic rule because it was a long period of stability in which centres of trade became wealthy centres of learning and innovation. The Abbasid Empire collapsed due to power struggles, an unorganized method of succession, and invasions such as Mongols.

Follow up Activity

Read your textbooks and where possible the internet for the following assignments:

- i. Who were the Seijiik Turks?
- ii. What role did they play in the Abbasid Empire?
- iii. What were the causes of the decline of the Abbasid Caliphate?
- iv. Write your discussions in your note books

8.1 THE FATIMIDS

By the end of this lesson, you should be able to:

By the end of this lesson, you should be able to:

- i. describe the background of the Fatimids.
- ii. explain the achievements and contributions of the Fatimids in the developments of Islam.

Materials to be used: internet where applicable, textbooks, notebook and pen

Instructions:

- i. Find a suitable place and time to read this material.
- ii. Ensure to attempt all the exercises and activities given.
- iii. Consult knowledgeable persons where necessary.
- iv. Do not forget to pray to God to take away covid 19 and we go back to School.
- v. Remember to wash your hands with clean water and soap and keep a distance.
- vi. Make good use of your text books.
- vii. Always write down your findings in your note book.

Introduction

The Fatimid Caliphate covered a large area of North Africa from the Red sea in the east to the Atlantic Ocean in the west.

They established the Tunisian City of Mahdia as their new capital. In 969 they conquered Egypt and established Cairo as the capital of their Caliphate.

They turned Egypt the political, cultural and religious centre of their empire that developed a new indigenous Arabic culture.

The dynasty was established by people who claimed they were grandchildren of Fatimah (RA); daughter of Prophet Muhammad (PBUH) and Ali the cousin of the prophet (PBUH) and fourth Caliph of Islam. The name Fatimid is derived from Fatimah the daughter of the Prophet.

Achievements and contributions of Fatimids to the development of Islam

The Fatimid dynasty holds great significance in history. Their political and cultural achievements that continue to exist today as:

They constructed the famous Al-Azhar Mosque which turned into an academy and later a famous university. Today Al-Azhar University is one of the outstanding Universities of the world.

The dynasty established a hall of science called Al-Hikmah. It was from here that all necessary research for science was made.

They improved art and architecture and raised several structures and monuments such as Al-Azhar mosque, schools and Universities.

They developed ceramic and metallic art and weaved Qur'anic impressions on objects.

They were great patrons of science and mathematics, optics, philosophy, geography and astronomy.

The Fatimids imparted the Arabic culture like the dressing code, eating etiquette, Arabic style of sitting cross legged.

They flourished in the Industrial trade and agricultural sectors. This made the Fatimids very rich.

They fought corruption of weights and measurements and greatly punished theft.

Their rule resulted into the expansion of Islam in North Africa and parts of West Africa.

Activity

1. Find free time; do research about the intellectual developments under the Fatimid rule.
2. Write your findings in the note book.

Summary

With the excellent achievements during the Fatimids like any other **dynasty**, it came to an end. The height of its expansion to the east was reached in 1059 when a dissident general in Iraq changed sides and proclaimed the Fatimid Caliph in Mosul and then in Baghdad. The Fatimids were unable to provide support. The general was driven out of Baghdad by the Sejuk Turk. This was a turning point on the beginning of the decline of both Fatimid power and Ismail influence.

Several reasons may have caused the failure of the Fatimids. The major ones, their religious doctrine was not acceptable to the Sunni majority.

GLOSSARY

- **Adornment:** These include cosmetics, jewellery, clothing accessories, facial hair, fingernail modification, piercing, lip plates, tattooing, braiding, and head gear. decorate, ornament, embellish, beautify, deck, garnish **mean** to enhance the appearance of something by adding something unessential. **adorn** implies an enhancing by something beautiful in itself.
- **Authenticity:** **Authenticity** is about presence, living in the moment with conviction and confidence and staying true to yourself. ... **Authentic** is defined as: "not false or copied; genuine; real." And, my favourite definition, "representing one's true nature or beliefs; true to oneself or to the **person** identified."
- **Caliph:** The leader of a **caliphate** is called the **caliph**, meaning deputy or representative. All **caliphs** are believed to be the successor to Prophet Muhammad. Muhammad was not a **caliph**; according to the **Quran** he was the last and greatest of the prophets. ... Abu Bakr was the first **caliph** and Ali the fourth.
- **Conquered:** a place or people having been overcome and taken control of by military force. to acquire by force of arms; win in war: to **conquer** a foreign land. to overcome by force; subdue: to **conquer** an enemy. to gain, win, or obtain by effort, personal appeal, etc.: **conquer** the hearts of his audience.
- **Creation:** the act of producing or causing to exist; the act of creating; engendering. The fact of being created. Something that is or has been created. The **Creation**,

the original bringing into existence of the universe by God.

- **Divorce:** The **definition** of a **divorce** is a legal ending to a marriage. An example of **divorce** is the end of a marriage after a husband and wife have signed papers to dissolve their marriage.
- **Dynasty:** a sequence of rulers from the same family, stock, or group: The Ming **dynasty**. The rule of such a sequence. a series of members of a family who are distinguished for their success, wealth. A **dynasty** is a succession of powerful leaders all from the same family. When a powerful family in China hands down control of the country from father to son, their rule is an **example of a dynasty**.
- **Equality:** **Equality** means “the state of being **equal**.” It’s one of the ideals a democratic society, and so the fight to attain different kinds of **equality**, like racial **equality**, gender **equality**, or **equality** of opportunity between rich and poor, is often associated with progress toward that ideal of everyone being truly **equal**.
- **Flourished:** to grow luxuriantly: thrive. 2a: to achieve success: prosper a **flourishing** business. b: to be in a state of activity or production **flourished**
- **Hereditary:** “condition of being an heir.” It can refer to inheriting characteristics from your parents, or it can refer more broadly to the passing on of genetic factors from one generation to the next.
- **Inheritance:** **inheritance** is something passed down from your parents to you, or the act of receiving something passed down from your parents. When your parents leave you their home in their will, this is an example of your **inheritance**.
- **Marriage:** a formal union and social and legal contract between two individuals that unites their lives legally, economically, and emotionally. ... Being **married** also gives legitimacy to sexual relations within the **marriage**.
- **Monuments:** A **monument** is a type of structure that is explicitly erected or created to commemorate a person or event, or which has become relevant to a social group as a part of their remembrance of historic times or cultural heritage, due to its artistic, historical, political, technical or architectural importance.
- **Porcelain:** **Porcelain** is a hard, white non-porous type of ceramic. An **example of porcelain** is a type of veneers for teeth. An **example of porcelain** is a set of English dinner ware.
- **Sharia:** **Sharia** literally means “the clear, well-trodden path to water”. **Sharia law** acts as a code for living that all Muslims should adhere to, including prayers, fasting and donations to the poor. It aims to help Muslims understand how they should lead every aspect of their lives according to God’s wishes.
- **Surah:** A **Surah** (/ˈsuərə/; Arabic: سُورَة) is the term for a chapter of the **Quran**. There are 114 **surahs** in the **Quran**, each divided into Ayahs (verses).

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