



Ministry of Education
and Sports

HOME-STUDY LEARNING

SENIOR
5

ISLAMIC RELIGIOUS EDUCATION

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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**LESSON 1: THE HOLY QU'RAN****QU'RAN? Which one is the correct spelling?****Learning Outcomes**

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

- i) define the term Quran.
- ii) explain the reasons for the revelation of the Quran.

You will need:

Holy Quran, textbooks, pen/pencil, notebook, internet where applicable

Instructions:

Warm welcome to all form Fives, to this self-learning lesson.

- 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) As you prepare to start these lessons, it is of great importance that you remember to sanitize, frequently wash hands with soap, wear a face mask and keep a distance of at least 2 meters as you interface with any person in a bid to achieve your objectives.

Introduction

The Quran is a sacred book believed to be the word of God as dictated to Prophet Muhammad (PBUH) by Angel Jibril and written down in Arabic. The Quran consists of 114 units of varying lengths known as Surahs (Chapters). The first Surah is recited as part of the ritual prayer.

The Surahs cover all aspects of human existence including Matters of doctrine, social organization and legislation.

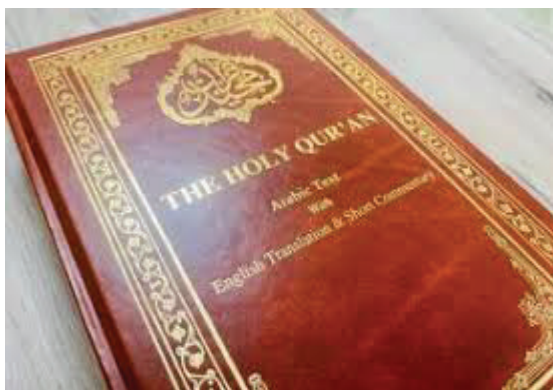


Fig1: The Holy Quran

NOTE

Literally, the word Quran comes from an Arabic root word “Qara” which means to read or recite; meaning that the Quran is a book to be read or recited. Quran 2:2.

The Revelation of the Qu’ran

The first verse is composed of 19 verses (āyāt), Chapter 96 is traditionally believed to have been Muhammad’s first revelation while on retreat in the Cave of Hira, located at Mountain **Jabal al-Nour** near Mecca, Gabriel appears before Muhammad and commands him to “Read!”



Fig 2: Cave of Mt. Hira, where first Revelation took place.



Source : Google pictures

Fig 3: The Kaaba and Maqam Ibrahim

NOTE

The golden object in the figures above is called Maqam Ibrahim. It is the station where prophet Ibrahim stood and prayed to Allah to bring an apostle from among the people of Arabia. Many Muslims pray from that station when they visit the Kaaba in honor of Prophet Ibrahim

REASONS FOR THE REVELATION OF THE QURAN

Reasons	Quranic Injunctions
• To answer Prophet Ibrahim's prayer that he performed at the Kaaba.	2:129
• To fulfill God's will	36:82
• To fulfill Isa's prophecy of the coming of another messenger	61:6
• To meet the needs of the people who had been undergoing spiritual development	2:106
• To finalize God's message	29:51
• To universalize the message	81:27
• To warn the transgressors	4:3
• To act as a judgement of Authority.	13:37
• To prove Muhammad's Prophet hood	29:51

Lesson Summary

With this part of the study, answers are obtained directly from the Quran; therefore, Quranic quotations shall be required to support your learning. You should always carry the Quran for every lesson.

Activity 1

- i) Get the holy Quran and look up all Quranic quotations in the table above
 a) Read and Study them carefully.
 b) Elaborate more on the reasons for the Revelation of the Quran
 ii) Use text books to find out where the Quran was revealed.

Activity 2

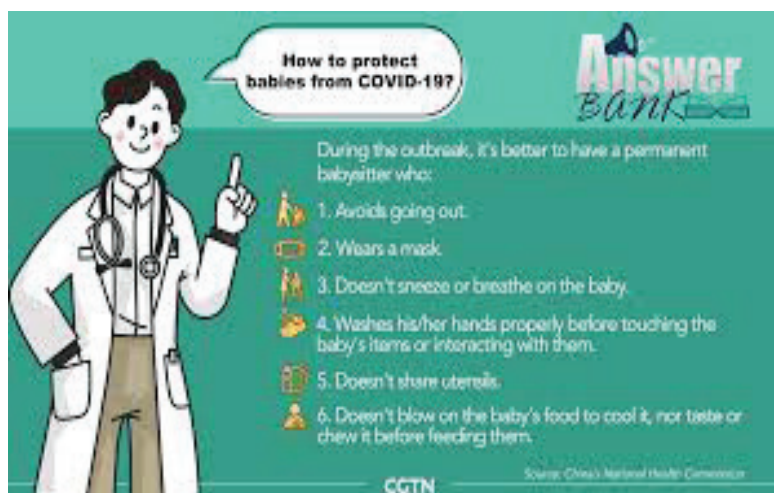
The Quran has many qualities that testify and describe it. Such as;

Al Tanzil 26:192	Al Hakim 36:2	Al Nuru 7:157
Al Hudda 2:2	Al Kitab 2:2	Al Furqan 25:1

Activity

- Get a copy of your Quran and trace the above verses
- Translate those terms into English meaning
- Write the quotations in full as drawn from the Quran in your note books.
- Remember to add their meaning and explanation.
- You may visit the area Imam or ask your home Sheikh about the revelation of the Quran.
- Remember to wear a face mask and always wash your hands with clean water and soap, and keep a distance of about two metres.

*Enjoy your study of the Quran.
Stay home, stay safe.*



LESSON 2: COMPILATION OF THE QU'RAN

Learning Outcome

By the end of this lesson, you should be able to explain how the Quran was compiled during the Caliphate period.

You will need:

Holy Quran, Textbooks, pen, notebook, internet where applicable

Instructions

- Find a suitable place and time to read this material.
- Carry and utilize your Quran.
- Ensure to attempt all activities given.
- Consult knowledgeable persons.
- Wash your hands with soap and wear a face mask as you go for consultations.
- Remember to keep a distance of about two metres during your interactions and consultations.

Introduction

Compilation means putting things together. Muhammad's cousin Ibn Abbas describes the way in which the final version of the **Quran** was fixed: "the prophet recited the book before Gabriel every year in the month of Ramadan and in the month in which he died, he recited it before him twice." It is believed that the term "reciting the **Quran** twice" means **compiling**.

The real writing and compiling of the Quran into a book form started in the time of the first Caliph Abu baker. The journey of the Quran which began to be revealed to Prophet Muhammad (PBUH) during the month of Ramadhan in 610 in its original form to the present day is a characteristic that none of the previous sacred books have.

It was collected under a careful Selected Committee of four senior ranking companions headed by Zaid bin Thabit.

This compilation was kept by Caliph Abubaker after his death, by his successor Caliph Umar, who on his death bed gave it to Hafswa bint Umar, his daughter and one of Muhammad's widows.

Methods of compilation

- Memorization; as it was revealed.
- Written down: The Chief scribe was Zaid bin Thabit
- Fully recited: By the Prophet in the month of Ramadhan in the presence of His companions.

Prophet's time

- The scripts of the Quran were put together.
- The order of the verses was fixed within each surah.
- The collected manuscript was handed to Abubaker, then to Umar and later Hafswa.
- The Head of compilation was Zaid bin Thabit.

Abubaker's time

- Quran was standardized from the copy that was kept by Hafswa.
- Different copies were made and sent to every Muslim province.
- The copies that were not standard were instructed to be burnt by Uthuman.

Uthuman's time

Lesson Summary

The Quran is arranged in a Systematic manner with 114 chapters of unequal lengths. It is followed by verses. The modern society today has simplified its recitation into:

- Juzz: Arranged into 30 portions making 30 days of the month of recitation.
- Manzil: Divided into 7 parts – meaning can be recited in 7 days of the week

Follow up Activity

- Like any other task the compilation of the Quran had challenges.
- Read the text book and summarize in your note books the challenges that were faced by the compilers during the compilation process.
- “The collection and compilation of the Quran was a gradual process”. Discuss.
- Search the internet and find out more about the process of the compilation of the Qu’ran.

Lesson Summary

The compilation and arrangement of the Quran as a sacred book from Allah was performed and perfected by divine help. The Quran itself asserts that;

“Surely on us evolve the recitation and collection of it” 75:17

“Why has not the Quran been revealed to him at once? We have revealed it in this manner that we may strengthen your heart by it. And we have arranged it in the best form.....” 25:32

Therefore, the above quotations indicate to us that the people that participated in the

compilation were divinely supported.



LESSON 3: PRESERVATION OF THE QURAN

Learning Outcomes

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

- i) explain how the Quran was protected by Allah against corruption and distortion.
- ii) describe the methods adopted by Muslims to maintain the authenticity of the Holy Quran.

You will need:

Holy Quran, textbook, notebook and pen

Instructions

- i) Find a suitable place and time to read this material
- ii) Ensure to use the Quran as reference.
- iii) Find a suitable place and time to read and do the work
- iv) Attempt all activities given.
- v) Read widely the text books available to you.

Introduction

Preservation is the act, process, or result of **preserving** something: such as. a: the activity or process of keeping something valued alive, intact, or free from damage or decay **preservation** of state parks/monuments **preservation** of an old tradition.

The entire Quran was revealed to Prophet Muhamad (PBUH) in his life time. The period of Revelation was 23 years up to just a few days before his death.

The Prophet had realized the importance of the preservation of the words of Allah during his time. He took active measures to ensure that these divine words were preserved for next up coming generations (Ummah).

So the preservation began with him instructing Zaid to write every revelation that was sent to him. It continued in the Caliphate period through the dynasty to the present generation.

Preservation through the Times

Unlike other scriptures, the Quran has always been guarded from corruption by Allah as seen in the following;

- “No falsehood can approach it from before or behind it, it is sent down by one full of wisdom. Worthy of all praise” 41:42
- “We have without doubt sent down the message; and we will assuredly guard it (from corruption)” 15:9
- “It is for us to collect it and to promulgate it” 75:17

- *The Quran has also been protected and preserved during the **Prophet’s time** through;*
- Recordings on barks of trees, sculpture bones, leaves etc.
- Memorization: The Quran was memorized by the Prophet and the companions **with encouragement from him**.
- Through recitations: By the Prophet listening to the companions’ recitations to prove their accuracy.
- The Prophet also recited Quran in his companion’s presence for the companions to mark the order and arrangement.
- The Prophet quietly listened to his companions teaching the Quran e.g. Abu Musa
- He sent his companions to different parts of the empire to teach Quran.

During the Caliphate period, preservation was mainly done;

- Through compilation into a book form. The compilation was headed by Zaid bin Thabit with instructions from Abubaker the first caliph.
- Standardization of the Quran under the instructions of caliph Uthuman.
- Continuous memorization through encouragement by the Swahabas of the prophet.

*In the **dynastic period**, the Quran was preserved through;*

- The introduction of diacritical marks and vowels in order to ensure uniformity in reading throughout the world.



Source: Google pictures

Fig 1: A Sheikh reciting the Quran



Source: Google pictures

Fig 2: Children memorizing the Quran

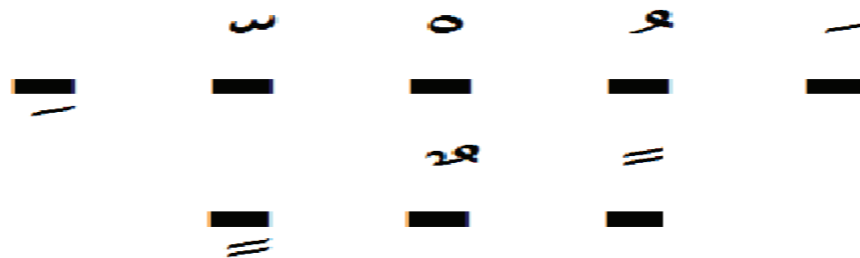
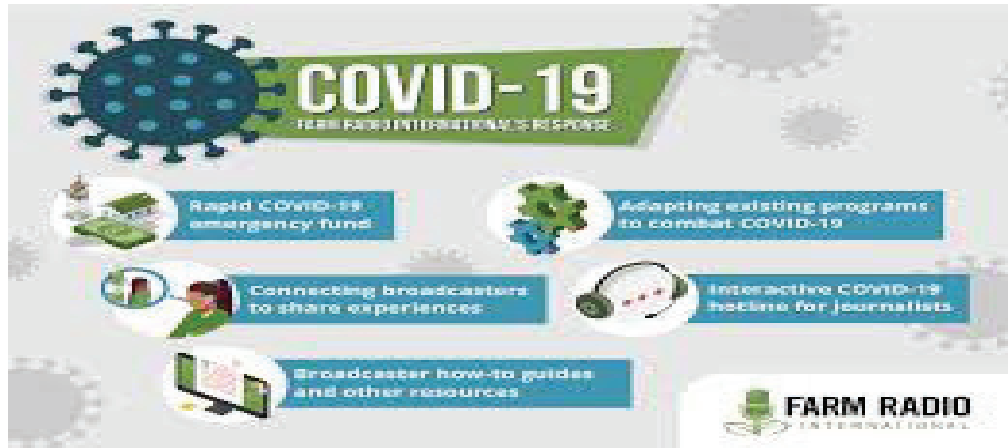


Fig 3: Vowels that eased the reading of the Quran

Activity 3

- Explain the different methods of preservation of the Holy Quran in the world today; Refer to the text book and / or the Internet where possible.
- Look for the Prophet's traditions that support the methods of preservation during his time.
- Read the Quranic injunctions given, understand them in reference to preservation.
- Find other Quranic injunctions that support preservation of the Holy Quran.

Feel proud and happy to be among those that read and understand the Quran for the rewards of Allah are with you. Remember to keep the social distance of at least 2 meters, wear face mask and wash hands with soap.



LESSON 4: SPIRITUAL TEACHINGS OF THE QURAN

Learning Outcomes

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

- i) understand the meaning of Tawheed (monotheism).
- ii) identify the different forms of Monotheism.
- iii) discuss the Importance of Tawheed.

You will need:

The Holy Quran, textbooks, pen, notebook, internet where applicable

Instructions

- i) Find a suitable place and time to read this material
- ii) Carry and utilize your Quran
- iii) Ensure to attempt all activities given.
- iv) Consult a knowledgeable person where necessary.

Introduction

Tawheed is the Religious central and single most important concept upon which a Muslim's entire faith rests.

It holds that God is one and single. It consists of the foremost article of the Muslims profession of faith.

Tawheed is Arabic term which means unification or oneness of God in the sense that he is one and there is no other God but He as stated in the Shahadah.

Tawheed is divided into 3 categories as;

- i) Tawheed Rububiyya (Unity of God in terms of creation)
- ii) Tawheed al uluhiyya (Unity of God in terms of worship)
- iii) Tawheed al asmai wasifat (Unity of God in terms of
His names and attributes)

Forms of Worship

1. Unity of God in terms of creation (Tawheed Rububiyya)

Tawheed al Rububiyya means the oneness of Allah's lordship is the ascription of all acts of Allah (Glorified and exalted be He) to none but Him alone, such as creation, bringing into being, providing sustenance, giving life and causing death.

Examples of Quran injunctions that show the unity of God in terms of creation

Quran injunction	Contents
10:31	
23:84-85	
23:86-87	
29:61	
29:63	
23:88-89	

Activity 4

Using the Holy Quran, read the above injunctions.

Write down the statements in the verses that express Allah as the creator of all living and nonliving things.

2. Unity of God in terms of worship (Tawheed al uluhiyah)

This is the oneness of worship. It is the dedication of all acts of the servants to none but Allah alone such as duas (supplication), asking help, seeking refuge, fear, hope, reliance and all other forms of ibaadah (worship)

Examples of Quranic injunctions that show the oneness of worship

“Say truly, my prayer and my service, my life and my death are (all) for God....” 6:162

“It is only the evil one to suggest to you the fear of his votaries be you not afraid of them, but fear me, if you have faith.” 3:175

- For repentance Allah says

“Turn to your lord in repentance and bow to His (will) before penalty comes to you....” 39:54

- The major purpose for man’s creation is to worship Allah.

I have not created jinn and man except to worship me” 51:56.

- Islam also requires keeping God in constant remembrance and to celebrate His praise for it is him alone that all praise is due.

“All praise is due to Allah, lord of the Worlds” 1:2

- All parts of an individual’s body should join in worship.

“And when they stand up in prayer, they stand lazily, and to be seen of men but they do not remember Allah much” 4:142

- Doing any good deed is an act of worship for example studying.



Source: Google pictures

Fig 4: Children's studying is a form of worship

"Oh mankind worship your Lord, who created you and those before you that you may become righteous". 2:21

- Prayer is a major act of worship in Islam.



Source: Google pictures

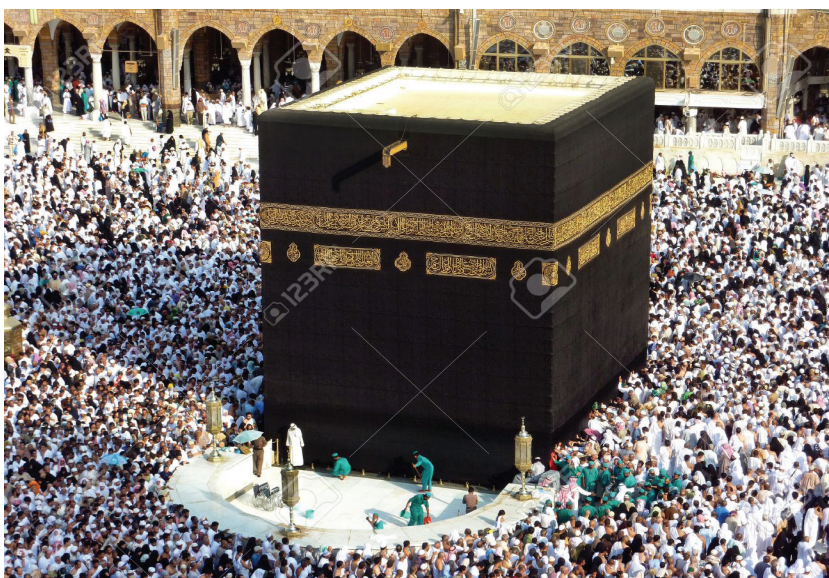
Fig 5: Prayer is an act of worship

"And observe prayer, surely prayer restrains one from indecency and manifest of evil...." 29:45

- Fasting is also a major act of worship to Allah.

"O you who believe fasting is prescribed for you as it was prescribed for those before you so that you may be righteous" 2:18

- Pilgrimage is another aspect of worship of one God where one of its rituals is the circumambulation of the Kaaba as seen below.



Source: Google pictures



Source: Google pictures

Fig 7: Muslims performing prayers at Mount Arafat as another ritual of pilgrimage

“And proclaim to the people the hajj performance, they will come to you on foot and every lean camel, they will come from every distant pass....” 22:27

- Supplication to Allah is also an act of worship

“I answer the prayer off a supplicant when he prays to me”

2:186

- Remembrance of Allah wherever one is also a major form of worship.

“Recite (Oh Muhammad) what has been revealed to you of the book and establish prayer. Indeed, prayer prohibits immorality and wrong doing, and the remembrance of Allah is greater. And Allah knows all that you do” 29:45

3. Unity of God in terms of his names and attributes.

(Tawheed al asmai wasifat)

Arabic Transliteration	Translation	Quranic Usage
AL-Rahim	The most Merciful	Beginning of every chapter
Al- Rahman	The most Gracious	Beginning of every chapter
Al- Malik	The King	20:114
Al- Quddus	The most Holy, most Pure	59:23
As- Salaam	The Source of peace	59:23
Al- Aziiz	The Self sufficient	3:6, 4:158

Al-Jabbar	The Irresistible, the Powerful	59:23
Al-Khaliq	The Creator	6:102
Al-Razzaq	The Ever providing	51:58
Al-Fattah	The Opener	34:36
Al-Hakam	The Judge, the Arbitrator	22:69

It is to single out Allah's names and attributes as described in the Quran without comparing, explaining or distorting any of His names. God has got one name Allah as inscribed in figure 6



And the 99 attributes as mentioned in the Quran, describe the uniqueness and oneness of Allah. Some people mention Allah's attributes as His names. It should be noted that His name is Allah and the 99 are attributes.

Activity 5

- i) Identify ten attributes of Allah,
- ii) Explain their meaning with Quranic injunctions.
- iii) Look up for the injunctions in the table above to understand the indepth meaning of Allah's attributes
- iv) Search the internet to read more about Allah's attributes.

Lesson Summary

Tawheed is a fundamental principle in Islam which everybody has to proclaim and ascertain before he is called a Muslim. It is the first pillar of Islam and the first article of faith. Both of which are the foundations upon which Islam is built. It is well expressed in "Kalima" testimony which is recited as follows:-

"There is nothing worthy of worship but Allah"

"Lailaha illah Lah"

When those two portions are combined and recited by anybody and then internalized, then we can say that one is a Muslim.

Follow up Activity

- i) Discuss the importance of monotheism to the Muslim in particular and the society at large. Refer to your textbook.
- ii) Write down your findings.

Glossary

- **arbitration:** a procedure in which a dispute is submitted, by agreement of the parties, to one or more **arbitrators** who make a binding decision on the dispute. In choosing **arbitration**, the parties opt for a private dispute resolution procedure instead of going to court.
- **attributes:** something attributed as belonging to a person, thing, group, etc.; a quality, character, characteristic, or property: Sensitivity is one of his **attribute**
- **compile:** Produce (a list or book) by assembling information collected from other sources. “the local authority must compile a list of the names and addresses of taxpayers”
- **diacritical:** serving to distinguish; distinctive. capable of distinguishing
- **dictated:** to command or order something to be done or to say words so they can be taped or written down. An example of **dictate** is when you order someone to complete tasks on a list. An example of **dictate** is when you tell your Secretary what to write in a letter for you.
- **distorting:** the act of twisting or altering something out of its true, natural, or original state: the act of distorting-a **distortion** of the facts. 2: the quality or state of being **distorted**
- **evolve:** to change or develop slowly often into a better, more complex, or more advanced state: to develop by a process of **evolution**.
- **fundamental:** **Fundamental** is defined as **something** that is basic or essential. The most basic underlying truth of a religion is an example of a **fundamental** truth.
- **internalize:** internalization is the process of making something internal, with more specific meanings in various fields. It is the opposite of externalization.
- **jinns:** an intelligent spirit of lower rank than the angels, able to appear in human and animal forms and to possess humans.
- **legislation:** the process of making or enacting laws.” it will require legislation to change this situation”
- **manuscript:** A **manuscript** is the work that an author submits to a publisher, editor, or producer for publication.
- **monotheism:** the belief in the existence of only one God. Many religions practice **monotheism**, but individuals who practice **Islam** believe in a very strict form of **monotheism** wherein the only God or deity a follower can worship is Allah, the Arabic word for God.
- **prescribed:** to lay down as a guide, direction, or rule of action: ordain. b: to specify with authority. 2: to designate or order the use of as a remedy **prescribed** a painkiller a **prescribed** burn to restore natural forest conditions
- **Proclaim:** to announce or declare in an official or formal manner: to **proclaim** war. to announce or declare in an open or ostentatious way: to **proclaim** one’s opinions. to indicate or make known publicly or openly. to extol or praise publicly: Let them **proclaim** the Lord
- **promulgate:** to make known by open declaration; publish; proclaim formally or put into operation (a law, decree of a court, etc.). to set forth or teach publicly

- **prophecy:** the foretelling or prediction of what is to come. Something that is declared by a prophet, especially a divinely inspired prediction, instruction, or exhortation. a divinely inspired utterance or revelation: oracular **prophecies**.
- **restrains:** hold back from action; keep in check or under control; repress: to **restrain** one's temper. to deprive of liberty, as by arrest or the like. to limit or hamper the activity, growth
- **revelation:** an act of revealing or communicating divine truth. b: something that is revealed by God to humans.
- **Ritual Sacred:** "conforming to religious rites," which are the **sacred**, customary ways of celebrating a religion or culture. We also call the ceremony itself a **ritual**.
- **scriptures:** **Scripture** is the sacred writings of a religion
- **spiritual:** relating to or affecting the human spirit or soul as opposed to material or physical things. "I'm responsible for his spiritual welfare"
- **supplication:** Supplication is a form of prayer, wherein one party humbly or earnestly asks another party to provide something, either for the party who is doing the supplicating or on behalf of someone else.
- **transgressors:** anyone who violates a rule or oversteps a boundary. You are being a **transgressor**, for example, when you bring your barking dog into the library. A car thief is one kind of **transgressor**, a person who is actually breaking the law.
- **universalize:** give a universal character or application to (something, especially something abstract). "theories that universalize experience "bring into universal use; make available for all." attempts to universalize basic education"
- **votaries:** persons, such as monks or nuns, who have made vows of dedication to religious service devoted follower, adherent, or advocate of someone or something. a person who is bound by solemn religious vows, as a monk or a nun. An adherent of a religion or cult; a worshiper of a particular deity or sacred personage. a person who is devoted or addicted to some subject or pursuit

Lesson 5: Quranic Quotations on Oneness of Worship**Learning Outcomes**

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

- i) identify Quranic Quotations that support the oneness of worship.
- ii) explain them fully as you draw examples of worship from your daily life.

You will need:

Holy Quran, textbook, notebook and pen

Instructions

Find a suitable place and time to read this material

- i) Ensure to use the Quran as reference.
- ii) Attempt all activities given.
- iii) Read widely the text books available to you.

Introduction

Oneness of worship is defined as one doing what was commended by God, abstaining from what was prohibited in the intension of pleasing Allah.

This worship is hugely cited in the Holy Quran prescribing the different acts of worship and what is prohibited.

The following are some of the Quranic injunctions of oneness of worship.

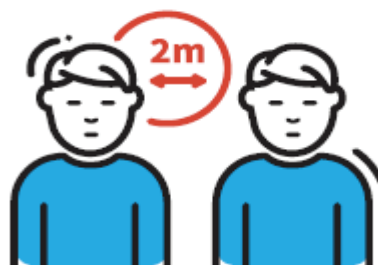
39:54	4:142
29:45	2:183
22:77	4:36
3:175	

Lesson Summary

You will realize that the above injunctions about the oneness of worship reflect on our daily activities as regards our dedication to the services of the Almighty. For example, when you receive something good you have to thank Allah. So being grateful to Allah is one of the acts of worship in Islam. As stated in Quran 14:7 “.... ***If you give thanks, I will give you more....***”

Activity 1

- i) Explain the injunctions given above.
- ii) List actions of your daily life that reflect the oneness of worship in reference to the injunctions above.



PART 2

HADITH AND FIQH

Lesson 6: Hadith Collection and Compilation

Learning Outcomes

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

- i) explain the meaning of Hadith.
- ii) describe the methods of collection and compilation in the different stages of Islamic history.

You will need:

Hadith books, Holy Quran, Text book, Note book and pen

Instructions

- i) Find a suitable place and time to read this material
- ii) Ensure to use the Quran as reference.
- iii) Attempt all activities given.
- iv) Read widely the text books available to you.

Introduction

Hadith: is the record of the traditions or sayings of the prophet Muhammad. Hadith is a major source of religious law and moral guidance, second only to the authority of Quran, the Holy book of Islam.

Hadith also refers to the sayings, practices and silent approvals of the life of the prophet from the time of his Prophethood 610 to 632 A.D.

Methods of Collection and Compilation of Hadith

Stages of Hadith Collection

The prophet was a key player in the study and collection of hadith. Hadith as the second source of Islamic law needed to be collected, compiled and preserved for reference as a source of law in the generations to come.

It is because of that, that the preservation of hadith and compilation has been done from Prophet's generation to date.

Today we look at the methods adopted in the collection and dissemination at the different stages.

Generation	Methods used
Prophet's time 610-632A.D	<ul style="list-style-type: none"> • Memorization: This was also used as the most popular method at the time. • Practical demonstration by the prophet of what he taught.eg Bukhari reports that the Prophet said "Pray as you have seen me pray" • He encouraged transmission of his sayings and practices. He often told his companions. "He who is present should carry the message to who is absent" • Writing was also used though on a small scale and with caution from the prophet. Ibn Abbas reports "I kept on writing hadith of the prophet throughout the night and he never stopped me"
Period of the Swahabas (Companions) of the prophet. 11- 100A.H	<ul style="list-style-type: none"> • Memorization was the official method of collection. • Writing was also used though very little work was done like the book of Ali bin Abutalib Al-Qatadayyah. • Transmission also became more common as people moved from one place to another in search and verification of hadith. • Study circles formed in companion's homes were also used as Hadith learning centers.
The period of the Tab'iin. (The period of the followers of the companions of the prophet)	<ul style="list-style-type: none"> • Development of Muhadithins • Consultations made on individual level • The traditional methods memorization, writing and transmission became the official methods of collection • Writing became more important and common because of the availability of writing materials • Umar bin Abdul Aziz of the Umayyad dynasty commanded people to write hadith • Development of a systematic process of collection. The Muhadithins became more critical on Isnad and Matn

The Taba'a Tab'iin 201-300A.H	<ul style="list-style-type: none"> • Emergency of the six sound compilers of hadith (Sahih- Sita)
The period 300-600A.H	<ul style="list-style-type: none"> • Hadith collection involved highly the use of Isnad and Matin • The traditions were carefully checked because of the emergency of forged Hadith

Note:

As you read through the textbooks of hadith, you realize hadith and Sunnah are used interchangeably. However, at our level we need to understand that they are different.

Activity 2

Use a textbook or internet if possible to understand the differences and write them in your note books.

Lesson Summary

From the stages of hadith collection, the highly recognized was that of the six sound compilers. Their work is highly remarkable especially Al- Bukhari and Al- Muslim. Their work is being referred to up to this present generation.

The stage is called the golden stage of hadith compilation.

Follow up Activity

- Using your textbooks, find enough time and research about the six sound compilers.
- In your note books write the contributions of Al-Bukhari and Al- Muslim to the compilation of hadith.



Lesson 7: Challenges Faced During the Collection and Compilation of Hadith

Learning Outcomes

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

- i) list the canons/principles/criterion used by the six sound compilers to detect forged Hadith.
- ii) identify the challenges which were faced during the collection and compilation of Hadith.

You will need:

textbooks, pen, notebook

Instructions

- i) Find a suitable place and time to read this material
- ii) Carry and utilize the hadith and Fiqh textbooks.
- iii) Ensure to attempt all activities given.
- iv) Use the internet where applicable.

Introduction

The task of hadith compilation was not any easy to the Muhadithins. We however acknowledge and appreciate their work tremendously to the understanding of Islamic doctrines and rituals.

The emergency of the collection and compilation created many forgeries that led to the development of techniques/canons/principles/tools/criteria that were used by the Muhadithins to select or sieve the correct traditions from the wrong ones.

The six sound compilers designed the canons basing on Isnad and Matn.

Isnad : Means the chain of narrators followed at a particular stage of narration. This chain traces back to the Prophet. Under Isnad the following was considered:

1. The narrator of the Hadith must have been trustworthy and pious.
2. He must have had a high memorizing capacity.
3. The reporters must have met the people they were reporting from.
4. The reporters must have traced up to the Prophet who was the final source of the

tradition.

5. A Hadith known by so many people must have been reported by many narrators.

Matn(text): Means the subject matter of Hadith. It is the meaning of the Text. The guide lines below are followed to ascertain the truth of the Hadith.

1. The Hadith to be accepted, its text should be in line with the saying of the Quran.
2. The text should be in agreement with the established facts of Islam.
3. It should be in line with the dignity and respect of Prophet Muhammad (P.B.U.H).
4. The narrator should not belong to any sect of Islam.
5. The text should not contain huge rewards for simple good deeds.

NOTE:

The above guide lines and many more were the basis upon which right traditions were carefully selected and recorded.

These guide lines have been adopted and followed by many scholars of Hadith.

Here are some of the challenges that the Muhadithins faced

- There was scarcity of writing materials.
- There were very few people who knew how to read and write. This made the work hectic and very hard as some individuals were over worked.
- The actual compilation took place sometime after the death of the Prophet. This made the work harder as decisions took long to be reached because the prophet who would have clarified on issues had died.
- Some materials on which hadith were written had worn out.
- The coming of forged hadith in the dynastic period.
- Difficulties in communication between the compilers due to poor transport system of that time.
- The death of many memorizers of hadith.
- The existence of conflicts and wars at the end of the caliphate period interrupted the process.

Lesson Summary

According to Islam, the major hadith collections are the six books of which Sahih Al-Bukhari and Sahih Muslim have the highest status. The other books of hadith are Sunan AbuDawood, Jami al- Tirmidh, Sunan Ibn Majah, Sunnan al-Nisai. These Muhadithins designed rules/ canons/criteria or tools which were accepted by all of them in selecting traditions so as to come up with authentic and genuine compilations as seen above.

Follow up Activity

- a) Read the introduction to Hadith and Fiqh text book carefully to further understand the tools and the rules that were used by the Muhadithins.
- b) Differentiate the meaning of Isnad and Matn.
- c) Write your findings in your note book.

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Glossary

- **abstain:** to hold oneself back voluntarily, especially from **something** regarded as improper or unhealthy (usually followed by from): to **abstain** from eating meat. to refrain from casting one's vote: a referendum in which two delegates **abstained**.
- **canons:** During the early **Islamic** period, the **term** came to refer to any good precedent set by people of the past, including the **Islamic** prophet Muhammad.
- **disseminate:** **Disseminate means** to spread information, knowledge, opinions widely. the idea with **disseminate is** that information travels like seeds sown by a farmer.
- **doctrines:** The basis for **Islamic doctrine** is found in the Qur'an (Koran). Muslims believe the Qur'an is the word of God, spoken by the angel Gabriel to Muhammad. The Qur'an was only in oral form while Muhammad was living, which means it was constantly interpreted by Muhammad and his disciples.
- **interchangeably:** capable of being put or used in the place of each other: **interchangeable** symbols. (of one thing) capable of replacing or changing places with something else: an **interchangeable** part.
- **isnad:** Muslim tradition, specifying the chain of human reporters from the time of Muhammad that authenticates the legitimacy of a hadith (a report of sayings and acts of the prophet)
- **matn:** As the community of Muslims set itself to record not only the Qur'ān itself but the deeds and sayings of Muhammad, reports of this kind were collected, categorized, and sifted, thus initiating a vast exercise in history.
- **muhadithins:** Collectors and transmitters of Hadith
- **preserve:** the act, process, or result of **preserving** something: such as. a): the activity or process of keeping something valued alive, intact, or free from damage or decay **preservation** of state parks/monuments **preservation** of an old tradition. The special emphasis of recent years on **preservation** continued
- **prohibited:** an ordinance forbidding a person from doing something. A legal authority, say a city, has **forbidden** something. You will note that such an activity isn't **strictly** illegal.
- **Sahih Sita:** "The Authentic Six". They were first formally grouped and **defined** by Ibn al-Qaisarani in the 11th century, who add Sunan ibn Majah to the list.
- **sieve :** a device for separating lumps from powdered material, straining liquids, grading particles, etc, consisting of a container with a mesh or perforated bottom through which the material **is** shaken or poured.
- **silent approvals:** A **silence** procedure or **tacit** acceptance procedure "he **who is silent** is taken to agree", "**silence** implies/means consent") is a way of formally adopting texts, often, but not exclusively in international political context.
- **swahabas:** the companions refer to the companions, friends and family of the Islamic prophet, Muhammad.

- **taba'a tabii:** one who adheres to the beliefs and actions of the Ahlus Sunnah wal-Jama'ah). And the one who died in that state. Sunnis consider the *Tabi' al-Tabi'un* as the best generation after the Tābi'un.
- **tabiin:** The tābi'un also accusative or genitive tābi'in singular tābi' "followers" or "successors", are the generation of Muslims who followed the Companions of the Prophet Muhammad (ṣaḥābah), and thus received their teachings secondhand.
- **transmission:** **Transmission** is the act of transferring something from one spot to another, like a radio or TV broadcast, or a disease going from one person to another. ... **Transmission** can also be a communication sent out by radio or television, while the **transmission** of a disease is the passing of that virus or bacteria between people.
- **tremendously: means** extraordinarily large in size, extent, amount, power, or degree. It can also mean really marvelous and fantastic — or really awful and terrible. We often use **tremendous** if something is super wonderful.
- **verification:** to prove the truth of, as by evidence or testimony; confirm; substantiate: Events **verified** his prediction. to ascertain the truth or correctness of, as by examination, research, or comparison: to **verify** a spelling.

PART 3

Lesson 8: Muslim Dynasties

UMAYYADS

Learning Outcomes

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

- understand the term Umayyads.
- describe the background of the Umayyads.

You will need:

textbooks, pen, notebook

Instructions

- Find a suitable place and time to read this material
- Carry and utilize the history of Islam text books.
- Ensure to attempt all activities given.
- Use the internet where applicable.

Background

The Umayyad caliphate was the second of the four major caliphates established after the death of Prophet Muhammad (P.B.U.H). The caliphate was ruled by the Umayyads. It was the first Muslim dynasty where rulers gained power through the hereditary system of governance. So they were the first rulers of the Islamic empire to pass down power within their family.

The dynasty picks its name Umayyad from its hereditary rulers who belonged to the Umayyad clan.

The Umayyads used white as their symbolic color as a remainder of Muhammad's first battle at Badr.

Under their rule which lasted from 661 – 750 A.D the early Islamic community was transformed into the most powerful empire of the time. The Umayyads succeeded the glorious caliphate.

Muawiya bin Abusufyan a native of Mecca and a companion of the prophet, who belonged to the same clan as Uthuman bin Affan the third caliph of Islam was the first caliph of the Umayyad dynasty. He came after the first Muslim civil war, the battle of Siffin. He established his capital in Damascus.

The dynasty that existed for nearly 100 years had a series of rulers. Due to the Covid 19 Pandemic, time cannot allow us to discuss them all.

Activity 3

- i) Using any text book of the dynastic rule in the history of Islamic civilization read about;
 - a) Yazid bin Muawiya 680-683A.D
 - b) Abdul Malik bin Marwan 688-705 A.D
- ii) Write short notes of their unique achievements.



Remember to wear a face mask

Lesson 9: Achievements of the Umayyads

Learning Outcomes

By the end of the lesson you should be able to discuss the achievements and contributions of the Umayyads to the development of Islam in the World.

You will need:

textbooks, pen, notebook

Instructions:

- i) Find a suitable place and time to read this material
- ii) Carry and utilize the history of Islam text books.
- iii) Ensure to attempt all activities given.
- iv) Use the internet where applicable.

Achievements of the Umayyads

The umayyads are said to have run their caliphate by contributing greatly towards the development of culture, science, economy, education and politics.

Politically

- Umayyads expanded the Islamic empire as far as east to central Asia and west to Spain, India, China and North Africa.
- They are known for establishing Arabic as the official language of the empire.
- They centralized authority with the Islamic civilization especially the 5th ruler Abdul Malik bin Marwan.
- A postal system was developed and made in a systematic way that horses and pigeons were trained to act as carriers of mail.

Economically:

- They also established a common coinage. The coins were engraved with Arabic quotations from the Quran.



Fig 1: Examples of ancient Arabic coinage

- They organized a factory for printing the caliphate money and minting coins which was the first of its nature in the world.
- They made reforms in industry and infrastructure. Items such as clothes were manufactured in the industries which boosted trade in the empire.
- They constructed canals and renovated old ones which boosted Agriculture.

Intellectually

They introduced the Arabisation policy in which they Arabised all administration and government records that were initially in Greek and Roman language.

- It was during the Umayyad period in which the sciences flourished. They practiced both surgery and pharmacology.
- The Mathematicians practiced Algebra, Geometry and Arithmetic.
- They built architectural monuments famous of them was the Dome of the rock in Jerusalem.

This was built on the temple mount on the site where Prophet Muhammad (P.B.U.H) is said to have risen into heaven during the night journey. The monuments until today serve as tourist sites.



Source: Google pictures

Fig 2: Dome of the rock

- They also contributed significantly to Hadith literature, the study of Quran and Fiqh.
- Apart from Science and Technology, there was a lot of infrastructure developed like Mosques, Hospitals, Banks, Roads and Postal services.

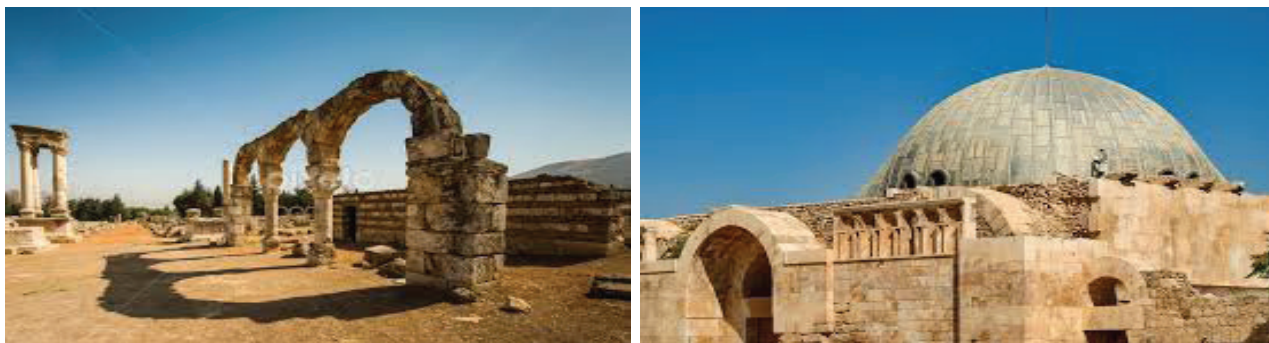
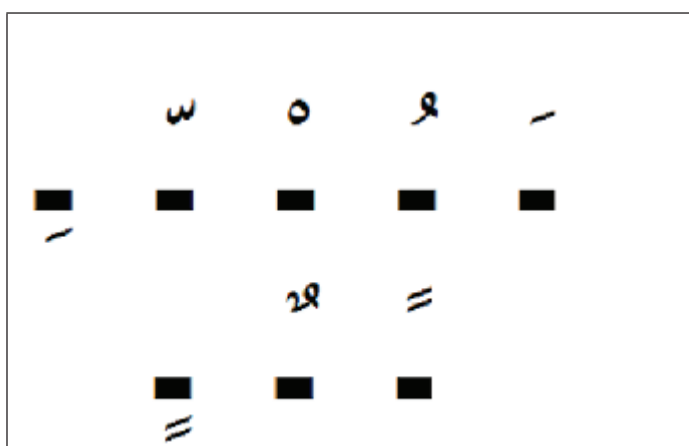


Fig 3: Example of Umayyad infrastructures

- They developed a system of elementary education. It was a basis for further developments in different fields of Science during the later periods.

Religiously

- Umayyads exercised religious tolerance with followers of many other religions given protection and they allowed free practice of Religion.
- They introduced diacritical marks and vowels in the Holy Quran to differentiate between similar Arabic letters so as to help the non-Arabic speaking people to read the Quran easily.



Diacritical Marks التشكيل				
Tamween with Sikkah	Tamween تنوين	Short vowels with Sikkah شدة	Short vowels	
				fathah فَتْحَة
				kasrah كَسْرَة
				dhamma ضَمَّة
				sukun سُكُون

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Fig 5: Islamic vowels/ Diacritical marks

Lesson Summary

The Umayyad dynasty is rich and full of exciting Islamic events that cannot be exhausted during our lessons.

Find time during the this COVID -19 break and read more about them from the different text books of history of Islamic civilization and the internet where possible.

Follow up Activity

Write down your findings about the Umayyads.



Remember to keep the social distance, wear a mask and wash hands with soap.

PART 4

Lesson 10: The Coming of Islam in East Africa**Learning Outcomes**

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

- i) explain the reasons for the conflicts in the Islamic Arabian world after the dynastic rule.
- ii) describe the East African trade routes.

You will need:

textbook, note book, pen

Instructions

- i) Find a suitable place and time to read this material
- ii) Attempt all activities given.
- iii) Read widely the text books available to you.
- iv) Search the internet for more information

Introduction

At the end of the dynastic rule in the Arabian Peninsula, there emerged a political crisis that involved Muslims fighting fellow Muslims.

At the beginning of the dynastic rule after the Fitina period, the Arabs started dispersing to different parts of the world.

In the period of the Abbasid dynasty, the development of science, geography and astronomy forced the Arabs to move to different parts of the world for more discoveries.

The above and other factors most importantly the conflicts in the Arabian world at the time, are some of the major causes that paved way for the Arabs to move to Africa where they influenced the natives with their religion Islam.

Note:

The knowledge acquired from history of Islamic civilization will be of great use to link you to the coming of the Arabs into East Africa both at the coast and interior.

The Role of Trade Routes in The Spread of Islam in East Africa

The history of Islam in East Africa stretches back to around 1000 C.E until the mid-20th century. It remained largely confined to the coast and closely bound up with the history of the Swahili towns situated on it.

It majorly spread on the coast and in the interior through trade using the trade routes that were created.

The Indian Ocean Trade Routes

The Indian Ocean trade route connected South East Asia, India, Arabia and East Africa beginning as early as the third Century.

Domestication of the camel helped to bring coastal trade goods such as silk, spices, slaves, and ivory to the inland empire the interior of East Africa.

The Indian Ocean trade whose trade routes are sometimes collectively called the **monsoon market place** has been a key factor in East west exchanges throughout history. The exchanges involved Arabs that later spread Islam.

- The Indians formed Commercial states which attracted many Arabs who eventually participated in trade at the East African coast which boosted Islam.
- Through the Indian Ocean route, the Arabs introduced Muslim products which led to the formation of new markets, terminals, stations and ware houses through which operations, Islam spread.

The Somalia Trade Route

- At the horn of Africa (Somalia). The people of the area easily mixed up with the Muslim Arabs leading to the eventual Islamisation of this area.
- The Somalis are traders as they moved from one place to another setting up commercial enterprises they Islamized the people they moved with.
- The Somalis are pastoralistic in nature. In search of pasture and water for their animals they fully practiced Islam; they therefore Islamized the people they interacted with across their land.

Lesson Summary

The Indian Ocean trade route and the Somali penetration into the East African region greatly boosted Islamic civilization in the East African region.

LESSON 11

THE COMING OF ISLAM IN EAST AFRICA

Learning Outcomes

By the end of this lesson, you should be able to discuss the role of trade in the spread of Islam in the Interior of East Africa.

You will need:

textbooks, pen, notebook

Instructions

- i) Find a suitable place and time to read this material
- ii) Carry and utilize the history of Islam text books.
- iii) Ensure to attempt all activities given.
- iv) Use the internet where applicable.

Introduction

Between the 8th and 9th century Arab traders and travelers, the African clerics began to spread the religion along the East African coast

Islam came to the East African coast in many ways and at different times;

Trade was the most instrumental factor that led to the Islamization of the interior of East Africa.

- Search for trade items at the coast and in the interior by the Arab traders.
- Trade helped in the creation of urban centers like; Dar salaam where the locals mixed with the Arabs.
- Through trade, the Arabs offered favorable terms to the locals. With the interaction, the locals converted to Islam.
- Trade led to the development of the Afro- Arab culture (Swahili)
- It helped in the establishment of infrastructure such as Madrasas and Mosques.

Activity 4

Using your textbook of the history of Islam in Africa

- i) Intensify your knowledge about the coming of Islam in East Africa.
- ii) Explain the impact of trade on the people of East Africa.

Lesson 12: Factors that favored the Arab Settlement at the Coast of East Africa.

Learning Outcomes

By the end of this lesson you should be able to examine the factors that favored the Arab settlement at the coast of East Africa.

You will need:

textbooks, pen, notebook

Instructions

- i) Find a suitable place and time to read this material
- ii) Carry and utilize text books.
- iii) Ensure to attempt all activities given.

- iv) Use the internet where applicable.

Factors:

- The desire to control trade at the East African coast which had become profitable.
- Presence of the monsoon winds on the Indian Ocean which provided cool breeze and also blew their dhows which made movement very easy.
- The climatic conditions of East Africa which were far better compared to the desert climate attracted them to stay.
- The Arabs had political motives of acquiring administrative authority in Africa especially those who failed to attain authority and those who were kicked out of political power in Arabia like Sulaiman of Peti who crowned himself Sultan.
- Arabs came to East Africa to spread Islam and to show the people that their way of life was better compared to the African way of living.
- The intermarriages between Africans and the Arabs forced the continued stay at the coast.
- The hospitable nature of Africans to the Arabs who welcomed them and mixed up with them also forced the Arabs to settle.

Lesson Summary

By 1500A.D Islam was the strongest influencing factor of life at the East African coast.

This had arrived via the Indian Ocean later the Arabs used other trade routes to come to East Africa.

Trade and other factors led to the penetration of Islam into the interior of the whole of Africa, Islam has impacted positively on the continent of Africa.

Follow up Activity

- i) Take time off your schedule, read widely the text books to understand more about the coming of Arabs and Islam at the coast.
- ii) The factors that facilitated the penetration of Islam in the Interior and the impact of Islam in the East African countries
- iii) Ensure that you write your findings in your note books.



LESSON 13

ISLAM IN WEST AFRICA

The role of Trans- Saharan Trade in the Spread of Islam

By the end of this lesson, you will be able to explain the Contribution of the Trans -Saharan trade to the spread of Islam in West Africa.

You will need:

textbook, note book, Pen and internet where applicable

Instructions

- i) Find a suitable place and time to read this material
- ii) Dedicate time to read this material.
- iii) Attempt all the activities given.
- iv) Use text books and the internet where applicable.

Introduction

The connections of West Africa with the Mediterranean

World is a very old connection which long predates the rise of Islam in the late 8th Century, several centuries before the rise of the Roman Empire. The trade required the travelers across Saharan to reach the Sub -Saharan Africa from the North Africa coast. It should be noted that the people who crossed to participate in trade were majorly Arabs.

The peak of the trade extended from the 8th century until the early 17th Century.

Contributions of the Trans-Saharah Trade to the Spread of Islam in West Africa

Trans-Saharan Trade brought Islam to West Africa in the 8th Century.

Over time however, Islam played a growing role in the West African society.

- The traders brought Islam to Ghana. Arab Muslims conquered North Africa before long they wanted to bring West Africa into the Islamic World.
- Islam gained momentum with the start of the Almoravid dynasty.

- The kings and rulers embraced Islam and slowly Islam spread through trade and Preaching.
- The role of the barbers who were natives in West Africa rich in culture and custom adapted to Islam through the long-distance trade in the Sahara and inter-marriages.
- The discovery and introduction of the camel in the region eased movement and communication. The African traders interacted well with Arab traders and eventually adopted Islam.
- The Al-moravid dynasty founded on the basis of Islam destroyed the pagan practices which boosted Islam.
- The trans-Saharan traders though not religious Missionaries interacted freely with the Africans who copied their Islamic commercial ethics and social behavior that interested them to become Muslims.
- The existence of trade items in West Africa forced the Arabs to penetrate into the interior. They opened up towns and eventually turned them into Islamic centers.
- The West Africans were impressed by the Islamic way of dressing, conduct of prayer and architecture, so many of them converted to Islam.

Lesson Summary

On the African continent, West Africa took the biggest share of Muslim converts. Today, West African culture is highly embedded with Arab and Islamic culture, rituals and customs.

The Trans -Saharan trade is among the many factors that explain the above.

However, the contribution of other factors such as the influence of the kings, the jihads and others cannot be undermined.

Follow up Activity

Refer to your text book and the internet where possible

- Read about the spread of Islam in West Africa.
- In your note books, write other factors that led to the spread of Islam apart from the Trans- Saharan trade.



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Remember to keep safe, stay focused on your studies as you prepare to join form six next year.



GLOSSARY

- **Arabisation:** *Arabisation* describes both the process of growing Arab influence on non-Arab populations, causing a language shift by their gradual adoption of the Arabic language and their incorporation of the culture, as well as the Arab nationalist policies of some governments in modern Arab
- **architectural:** *Architecture can mean:* A general term to describe buildings and other physical structures. The Art and Science of designing buildings. The style of design and method of construction of buildings and other physical structures. A unifying or coherent form or structure.
- **centralization:** the hierarchical level within an organization that has authority to make decisions. When decision making is kept at the top level, the organization is **centralized**; when it is delegated to lower organizational levels, it is **decentralized**
- **confined:** describes a space that is cramped or small and constricted. You probably don't see any claustrophobic vampires because if they were claustrophobic, they'd have a fear of **confined** spaces — like their coffins. The adjective **confined** describes **being** in captivity or not free to move about.
- **crisis:** is any event that is going (or is expected) to lead to an unstable and dangerous situation affecting an individual, group, community, or whole society.
- **dispersing:** to drive or send off in various directions; scatter: to **disperse** a crowd. to spread widely; disseminate: to **disperse** knowledge. to dispel; cause to vanish: The wind **dispersed** the fog.
- **domestication:** trained to live or work for humans, i.e. pets and farm animals. For centuries humans have believed that dogs are **domesticated** wolves, but DNA testing reveals that they are in fact a different species. ... Thus **domesticated means** an animal **tamed** to live in your home — or, as some women like to joke, a man.
- **engrave:** to impress deeply as if with a graver; the incident was **engraved** in his memory. b: to form by incision (as on wood or metal) 2a: to cut figures, letters, or designs on for printing also: to print from an **engraved** plate an **engraved** invitation.

- **exhausted:** to drain of strength or energy, wear out, or fatigue greatly, as a person: I have **exhausted** myself working. to use up or consume completely; expend the whole of: He **exhausted** a fortune in stock-market speculation.
- **flourished:** grew luxuriantly; thrive. 2a: achieved success: prospered (a **flourishing** business). b: been in a state of activity or production **flourished**
- **glorious:** having, worthy of, or bringing fame or admiration.
“the most glorious victory of all time”
- **hereditary:** capable of passing, naturally from parent to offspring through the genes: Blue eyes are **hereditary** in our family. Compare congenital. of or relating to inheritance or **heredity:** a **hereditary** title.
- **islamisation:** the process of bringing someone or something under the influence of Islam or under Islamic rule.
“National organizations seek the Islamization of laws and societies”
- **monuments :** massive or imposing. Exceptionally great, as in quantity, quality, extent, or degree: a **monumental** work. of historical or enduring significance: a **monumental** victory.
- **Peninsula:** an area of land surrounded by water on three sides. An example of a peninsula is the **Iberian Peninsula**.
- **pharmacology:** the Science of drugs including their origin, composition, pharmacokinetics, therapeutic use, and toxicology. 2: the properties and reactions of drugs especially with relation to their therapeutic value. Other Words from **Pharmacology**.
- **stretch:** extending something beyond reasonable or proper limits: You wouldn't call her a genius by any **stretch** of the imagination.
- **transform:** to change in form, appearance, or structure; metamorphose. to change in condition, nature, or character; **convert.** to change into another substance; transmute.

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