



**FEDERAL MINISTRY OF EDUCATION
9-YEAR BASIC EDUCATION CURRICULUM**

ISLAMIC STUDIES

FOR

PRIMARY 1 – 3



**NIGERIAN EDUCATIONAL RESEARCH AND DEVELOPMENT COUNCIL
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Nigerian Educational Research and Development Council

FOREWORD

The importance of religious education has never been in doubt. Religious education (Christian Religious Studies and Islamic Studies) are core compulsory Basic Education subjects. Religious education is not only valuable for the spiritual and moral values it inculcates in learners, but also for its potency in promoting national consciousness and socio-cultural development through respect for other people's beliefs and practices. The knowledge, skills and experiences acquired as a result of religious education equip learners with critical thinking ability for decision-making and nation building.

The Nigerian Educational Research and Development Council (NERDC) have the mandate to develop curricula for use at all levels of the educational system in Nigeria. In 2012, the 9-Year Basic Education Curriculum (BEC) was revised to align the education system with global practices and for the reduction of curriculum overload. The outcome of the review led to the listing and approval of ten stand-alone and cluster curricula at the Basic Education level; and Christian Religious Studies (CRS) and Islamic Studies (IS) were listed under the Religion and National Values (RNV) curriculum. Nevertheless, the dynamic nature of curriculum and the national discourse the clustering of CRS and IS in the RNV generated; necessitated the separation of CRS and IS from the National Values Curriculum.

In prompt response to the issues raised and the national desire to give religious education the recognition and emphasis it rightfully deserves on the curriculum, the National Council on Education (NCE) directed NERDC to

separate CRS and IS from the National Values Curriculum. I must congratulate all stakeholders who contributed to the discourse and participated in the separation, updating and production of this curriculum. This is indeed a proud legacy to leave for posterity.

I wish to thank the Nigerian Educational Research and Development Council for keeping faith with its mandate, and for a job well done. It is my fervent hope that the teachers and learners for whom these curricula are produced would demonstrate commitment and assiduity in its use.

I gladly recommend this curriculum to all for the purposes of teaching and learning, production of the textual materials, and most importantly, for attaining our national education goals.

Malam Adamu Adamu
Honourable Minister for Education,
Abuja.

Preface

The 2010 Presidential Summit on the State of Education in Nigeria indicated the need for a reduction in the number of subjects offered at the Basic Education level. Consequently, in 2011, the Nigerian Educational Research and Development Council (NERDC) was directed to revise and restructure the 9 – Year Basic Education Curriculum (BEC) into teachable, functional and practical subjects capable of eliminating redundancy and repetition, without compromising the quality of education received by learners.

In response to this directive, NERDC, revised and restructured the 9-Year BEC to primarily ensure that learners at the basic education level acquire appropriate knowledge, skills, techniques and values for competing favourably anywhere in the world. The restructuring process resulted in the reduction of the number of subject listing from twenty to ten subject curricula, comprising seven standalone and three cluster curricula. Based on this structure, Christian Religious Studies (CRS), Islamic Studies (IS), Civic Education, Social Studies, Civic Education and Security Education were listed under the Religion and National Values (RNV) Curriculum. The RNV curriculum contain subject listings which were to be taught distinctively on the timetable.

However, critical stakeholders, in the recent past, raised concerns pertaining the listing of Christian Religious Studies (CRS) and Islamic Studies (IS) as themes in the RNV curriculum; NERDC was directed by National Council on Education, at its 62nd meeting held in Kano from 24th – 28th July 2017, to separate Christian Religious Studies (CRS) and Islamic Studies (IS) from the RNV and present them as subjects.

In the light of the above, NERDC between April and May 2018 held series of meetings to separate CRS and IS from Religion and National Values Curriculum. The separated CRS and IS were then presented to stakeholders on the 23rd of July 2018 for further inputs and finalization.

The Stakeholders that participated in the finalization workshop included the Christian Association of Nigeria (CAN), Pentecostal fellowship of Nigeria (PFN), Nigeria Christian Graduate Fellowship (NCGF), National Association of Christian Religious Instructors of Nigeria, (NACRIN), Nigeria Supreme Council for Islamic Affairs (NSCIA), NASFAT, Federation of Muslim Women Association

(FOMWA), Ja'aamatu Nasrul Islam (JNI), National Association of Proprietors of Private Schools (NAPPS), Catholic Secretariat of Nigeria and the National Examination Council (NECO). Also involved in the finalization process were subject specialists, Curriculum experts and teachers.

The Stakeholders and experts made far reaching recommendations regarding the content and reorganization of the CRS and IS into separate standalone subjects. The finalization process resulted into the new CRS and IS as standalone curricula for the Basic Education level.

Since the curriculum represents the total experience to which all learners must be exposed, efforts were made to present the contents, performance objectives, teachers and learners activities, as well as the evaluation guides, in such a way as to enable learners appreciate their faith, practice the tenets expected, and as well, live peacefully with one another.

I wish to congratulate the stakeholders for their concern and efforts towards ensuring the inculcation of sound moral values in the Nigerian Child through the teaching of religious studies in schools. On behalf of the management and staff of NERDC, I wish to express our profound gratitude to the Honourable Minister of Education, Malam Adamu Adamu and the Honourable Minister of State for Education, Prof. Anthony Gozie Anwuka for their responsiveness, foresight and wisdom in managing the affairs of the education in Nigeria. We especially appreciate our resource persons and all Nigerians for their concern, contribution and for the opportunity given to us to serve Nigeria. Our special thanks goes to the Universal Basic Education Commission (UBEC) for the initial funding support for the separation process. It is our conviction that the implementation of the curriculum will lead to the achievement of its objectives and the betterment of Nigeria.

PROF. ISMAIL JUNAIDU
Executive Secretary,
NERDC

INTRODUCTION

The survival and welfare of a nation depend largely on the way of life of its individual members, their mental and moral orientation, and their cohesion as a society. This fact has been recognized in Islam, which therefore addresses itself to the whole way of life of individuals and society so as to achieve a balanced result. This Islamic Studies curriculum has been prepared to reflect this broad concern, so as to inculcate true and balanced values in the young Nigerian at an age when his or her mental and moral development is at a formative stage. The inner stability so obtained and guiding principles so learned will help him or her to stand firm in the midst of the cross-currents of ideas and rapid social change which are feature of our age.

Islamic Studies can be defined as the totality of learning experiences, which center on the relationship between man and his Creator and between man and his fellow men.

Islamic Studies therefore aims at the following:

- (a) Recognition of Allah as the Creator and Sustainer of the universe and the Sole Source of values;
- (b) Cultivation of the sense of gratitude to Allah and submission to His guidance and moral law, both in our worship of Him and in our behaviour towards our fellow man.
- (c) Awakening of the faculty of intellect and reasoning in accordance with the Qur'anic injunctions: "Will you not use your reason?" and "Will you not ponder and reflect?"
- (d) Encouragement of the pursuit of useful knowledge in accordance with the saying of the Prophet Muhammad (Peace be upon him): "the search for knowledge is a duty for every Muslim, male or female" and the application of such knowledge for the benefit of humanity in the fields of science, technology, medicine etc.;
- (e) Attainment of balanced development of the individual and community by giving due weight to the physical, social, intellectual, moral and spiritual needs of man;
- (f) Realization of human rights, equality and brotherhood, with emphasis on practical means of achieving social solidarity and ethnic harmony in place of greed and selfishness;
- (g) Awakening in the heart, the consciousness of the presence of Allah as a witness of all our actions, thoughts and behaviour, acting as a restraint on wrong doing, whether public or private, and as an incentive to good behaviour.

Education in the Islamic sense produces a cultured, well-behaved, considerate, reasonable and God-fearing man or woman – in other words, a disciplined person. Every branch of Islamic Studies, as will be seen, has specific contribution to make to the emergence of disciplined person, which is why moral education cannot be detached from Islamic Education. It will be observed that the aims of the Islamic Studies curriculum and the National Policy on Education are substantially the same.

FEATURES OF THE ISLAMIC STUDIES CURRICULUM

Islamic Studies falls naturally into various interconnected sub-divisions or branches. Those branches, which have been incorporated in the Curriculum, are six: The *Arabic Alphabet*, *Qur'an*, *Hadith*, *Tajwid*, *Fiqh*, *Sirah and Tahdhib*. The meaning of each of these, their subject matter and significance may be summarized as follows:

Arabic is the language of the Qur'an while the Qur'an is the revealed word of Allah and the book of Islam. Therefore, in this Curriculum, students will study some basic knowledge of Arabic alphabets.

(a) THE QUR'AN

The Qur'an is the revealed word of Allah, and is therefore the first source of book of guidance for a Muslim. It guides and governs Muslims in their belief, world-view, modes of worship, law and morality, including social, economic and political affairs. It also inspires and guides their spiritual development. In addition, its recitation in the original Arabic text forms the greatest part of the liturgy in prayer and on solemn occasion. Some parts of the Qur'an to be used in prayer therefore need to be memorized in Arabic by every Muslim, together with their meaning so that he or she may understand and take heed of what he or she is reciting. Apart from memorization of short Suwar of the Qur'an, pupils will continue, identification of Arabic letters, joining them as consonants and using Arabic vowels for recitation.

(b) THE HADITH

The Hadith are recorded saying and actions of the Prophet Muhammad (peace be upon him). Their functions are to give further explanation or elaboration of the basic principles of the Qur'an and to show in some detail how Prophet himself practiced Islam. A large number of Hadith also convey specific moral teachings by the Prophet to his followers. The Hadith therefore constitutes, together with the Qur'an, the true source of values and morality for Muslims. In this curriculum, students will study a number of Hadith from the famous collection of An-Nawawi, and learn how the Hadith were reported and collected, as well as the moral values contained in each of them and how to achieve the values.

(c) TAWHID

Tawhid means literally, Unity and from Islamic point of view, it means oneness of Allah. It is same with English term "theology" or "belief". It is the teaching of the fundamental beliefs of Islam as stated in the Qur'an, i.e. belief in the unity of God (Allah); his angels; His revelations to mankind through His Prophets, including the revealed books; the accountability of man for his deeds on the Day of Judgement, and Allah's ultimate control over His Creation.

Understanding of Tawhid therefore guards a Muslim against false beliefs and superstitions. It also helps a Muslim to understand his purpose in life and imbues him or her with a sense of responsibility and accountability to Allah for his or her actions. The moral guidance and laws of the Qur'an are conscientiously and willingly following and obeyed by a true Muslim because of his belief in their divine source through revelation, and because of his or her belief in his or her accountability to his Creator. Tawhid is therefore an essential component of the Islamic moral/legal system.

(d) FIQH

The word Fiqh sometimes translated as jurisprudence. It covers both formal worship and also legal matters. The formal worship are Salat, Zakat, Sawm, Hajj while legal matters are Nikah, Talaq and Hudud.

Salat, Sawm, Zakat and Hajj have spiritual, moral and social dimensions too numerous to be detailed here, but which may be summarized as follows:

- i. they help to unite the community;
- ii. they foster mutual love and brotherhood;
- iii. they stress and exemplify human equality and dignity;
- iv. They instill sympathy and command care for the weak and needy;
- v. They arouse God consciousness in the individual and in the community.

(e) SIRAH

Sirah means "biography" and refers in the first instance to the biography of the Prophet Muhammad (peace be upon him). His life – story is studied partly for its historical information and partly for the moral lessons to be learned to emulate the Prophet's exemplary behaviour at various stage of his life as an orphan, a youth, worker, husband, father, friend, refugee, head of state, judge, soldier, statesman and so on, in all the vicissitudes and astonishing achievements of his life.

The Curriculum deals similarly with some of the prophets earlier times, the four Righteous Caliphs and other famous Muslims, men and women. It also covers some great Islamic figures in the history of Nigeria.

(f) TAHDHIB

Tahdhib puts special emphasis on the field of moral and social teachings derived from the Qur'an and Hadith. The Upper Basic 1 – 3 level Curriculum also includes personal cleanliness and clean habits, greeting, good manners, honesty and truthfulness, keeping promises, goodness and obedience to parents, respect for elder, kindness to juniors, to orphans, to the poor and needy and to neighbours, forgiveness, justice and fair play, patience and endurance, obedience to constituted authority, visiting the sick and bereaved, modesty of dress and behaviour, duties of parents to their children and the importance of seeking knowledge for a Muslim.

It also includes warnings against the evils of bribery and corruption, stealing, abusing and backbiting, gambling, tribalism, drinking alcohol, smoking, taking drugs, adultery and fornication.

THE UNITY OF ISLAMIC STUDIES

It will be observed from the description of the six branches of Islamic Studies taught at primary that they are all inter-dependent, and that Tahdhib (Moral and Social Education) in particular is derived from and inter-related with each of the others. The Qur'an and Hadith provide its source. Tawhid emphasizes its authority and sanction, Fiqh demonstrates and inculcates its practical expression, while Sirah exemplifies it in the lives of the Prophet and of the other great Muslims men and women. Any attempts to separate moral education from Islamic Studies for Muslim is therefore, retrogressive and bound to weaken or nullify its effectiveness.

TERMINOLOGY

(a) ISLAMIC STUDIES

The title "Islamic Studies" is chosen in preference of any previous titles, since it is more comprehensive and therefore appropriate to the subject matter in the curriculum.

(b) ALLAH

In Islam only the word *Allah* is used for the Supreme Being, God. This is because it is the word that the Supreme Being uses for Himself in the Qur'an. It is also because the word is unique and does not have any dual, plural or feminine form and therefore does not connote any idea of gods and goddesses. It is unlike the word "god" in the English Language, which means different things depending on whether it begins with a capital G or a small g. Allah is "god" with the capital G.

(c) ARABIC TERMS

Certain Arabic terms have no accurate or acceptable English equivalent. In such cases the Arabic words should be used – e.g. *Figh, Tawhid, Sunnah, Salat* and explanation given. Where a good English equivalent exists it should be used, but the Arabic term may be taught as well as means of broadening the students Islamic/Arabic vocabulary.

IMPLICATION OF THE CURRICULUM

(a) METHODOLOGY

The new curriculum is based where appropriate on a participative and exploratory method of teaching. This approach is a departure from the traditional system of religious instruction and is expected to be much more interesting and effective in influencing the attitude and understanding of the students.

(b) TEACHER TRAINING AND RE-TRAINING

Due to the new approach adopted in this syllabus, the Federal Ministry of Education and various states Ministry of Education need to organise refresher courses for teachers of Islamic Studies and Colleges of Education should, for their part, be asked to prepare their students for the effective handling of the syllabus.

(c) TEXTBOOKS

There are at present very few textbooks in the market that are relevant to Basic 1-3 level. The new curriculum and its methodology moreover need a new approach. This is a challenge to all Muslims, who have the ability to meet this need in the shortest possible time.

NERDC and other stakeholders have a role to play in encouraging competent writers and artists in the preparation of textbooks, reference books and audio-visual aids, the latter being at present almost entirely home- made, where they exist at all. Wall charts would be of great use for Islamic Studies. Information Technology Device should also be made available.

(d) SUPPORTIVE MEASURE AND FACILITIES

The effective teaching Islamic Studies requires facilities for its practical application and support from school authorities for Muslim students so that they can apply what they have learned. This has many aspects, of which a few will be mentioned here.

- (i) there is the need for provision of a mosque or recognized place of prayer for *Muslims*, so that the prayer is given its due importance;
- (ii) facilities need to be provided for Muslim students during the Ramadan fast so as not to place undue strain on them;
- (iii) encouragement should be given in the school for a well-run Islamic society guided by keen competent and reliable teachers or interested outsiders.
- (iv) Ministry, Principals and Head Teachers need to ensure that the social, moral and spiritual well-being of Muslim students are looked after. Muslim students should not be encouraged to participate in activities that are contrary to the moral and social teachings of Islam such as mixed dancing, drinking, nude bathing, the wearing of immodest dress, etc.

The head teacher or principal is in loco parentis and as such must give due respect to the wishes of Muslim parents that their children should grow up with their Islamic identity and Islamic moral and social standards. This is an area of great importance that is widely ignored. The new Islamic Studies curriculum can hardly be a success for 3 periods a week if the school for the rest of the week is pulling the child in an opposite direction.

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PROF. JA'AFAR M. KAURA
Team Leader

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