

JSS 2 SCHEME OF WORK

WEEKS	TOPICS/CONTENTS
1.	SURATUL JINN (Q72:21-28) Reading, meaning and memorization of verses
2.	HADITH FOUR (4) OF AN-NAWAWI Reading, meaning and lessons
3.	ENVIRONMENTAL SANITATION IN ISLAM Significances of Environmental Sanitation in Islam
4.	THE FOUNDATION OF UMMAH IN MEDINAH The establishment of Ummah in Medinah and the Battle of Badr
5.	HADITH EIGHT (8) OF AN-NAWAWI Translation, Reading and Lessons
6.	THE BATTLES Battles of Uhud and Khandaq: causes and effects
7.	HADITH NINE (9) OF AN-NAWAWI Translation, reading and lessons
8.	THE TREATY OF HUDAIBIYYAH What led to the treaty of hudaibiyyah
9.	THE CONQUEST OF MAKKAH How Makkah was conquered and the year of delegation
10.	HADITH TEN (10) OF AN-NAWAWI Translation, Reading and Lessons
11.	ZAKAT Definition, Importance, Kinds and Beneficiaries of Zakat
12.	REVISION
13.	EXMINATION

WEEK 1

SURATUL JINN (Q72:21-28)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

21. "Say, Indeed, I do not possess for you [the power of] harm or right direction.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

Say," Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَةً ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

23But [I have for you] only notification from Allah, and His messages. And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

24[The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوْعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

Say, I do not know if what you are promised is near or if my Lord will grant for it a [long]" period

عَلَّمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to" "anyone

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

Except whom He has approved of messengers, and indeed, He sends before each messenger" "and behind him observers

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَهُمْ وَأَخَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

That he may know that they have conveyed the messages of their Lord; and He has" ".encompassed whatever is with them and has enumerated all things in number

WEEK 2 HADITH FOUR (4) OF AN-NAWAWI

الله عنه ، قال :حدثنا رسول الله صلى الله عليه وسلم – وهو الصادق المصدق – (:إن أحدكم يجمع خلقه في بطن أمه أربعين يوما نطفه ، ثم يكون علقة مثل ذلك ، ثم يكون مضغة مثل ذلك ، ثم يرسل إليه الملك ، فينفخ فيه الروح ، ويؤمر بأربع كلمات :بكتب رزقه ، واجله ، وعمله ، وشقي أم سعيد ؛ فوالله الذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها . وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها (رواه البخاري [رقم : 3208 [ومسلم [رقم : 2643]

On the authority of Aboo `Abd ir-Rahmaan `Abdullaah ibn Mas`ood (radiAllaahu anhu), who said:
The Messenger of Allaah (sallAllaahu alayhi wa sallam) and he is the Truthful, the Believed, narrated to us:

Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a nutfah (a drop), then he becomes an `alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his Rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e. whether or not he will enter Paradise).

By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.

[Narrated by al-Bukhaari and Muslim

WEEK 3

ENVIRONMENTAL SANITATION IN ISLAM

sanitation is the process of keeping places clean and healthy.

environmental sanitation is the process (art and science) of keeping our environment clean by removing waste matter of all kinds from our environment.

The Holy Prophet (S) said: “Try to be clean as much as you are able to. Verily, Allah has based the foundation of Islam on cleanliness; hence, never can a person enter Paradise but the clean ones”

The earth is green and beautiful and Allah has appointed you his stewards over it”

Significances of Environmental Sanitation in Islam

1. it makes the environment habitable for living
2. it helps in maintaining clean and healthy environment
3. it promotes human health
4. Environmental sanitation makes our environment free of objects that can cause accidents
5. it reduces the number of disease-causing organisms
6. its aid pollution prevention

WEEK 4

THE ESTABLISHMENT OF UMMAH IN MEDINAH AND THE BATTLE OF BADR

When the prophet (SAW) migrated to madinah in 622AD he established the ummah (community of Muslims). The agreements established the muhājirūn, i.e., the early Muslims who followed Muhammad, on a par with the eight clans of Medina (called the anṣār, or “helpers”); collectively, the nine tribes formed the first Muslim community (ummah). The agreements also regulated the relations of the Muslims with the Jews of Medina.

The Battle of Badr

“Fight in the way of Allah²⁰⁰ against those who fight against you but do not transgress, for Allah does not love transgressors. Kill them whenever you confront them and drive them out from where they drove you out. (For though killing is sinful) wrongful persecution is even worse than

killing.²⁰² Do not fight against them near the Holy Mosque unless they fight against you; but if they fight against you kill them, for that is the reward of such unbelievers. Then if they desist, know well that Allah is Ever-Forgiving, Most Compassionate. Keep on fighting against them until mischief ends and the way prescribed by Allah prevails. But if they desist, then know that hostility is directed only against the wrong-doers.” (Q2: 190 – 195)

After the Hijra (migration to Medina) in 622 CE, the population of Medina chose Prophet Muhammad to be the leader of the community. Muhammad took keen interest in capturing Meccan caravans after his migration to Medina, seeing it as repayment for his people, the Muhajirun. His attempt to take over the caravan eventually led to a battle (The battle of Badr). The Battle of Badr also referred to as The Day of the Criterion in the Qur'an and by Muslims, was fought on Tuesday, 13 March 624 CE (17 Ramadan, 2 AH), near the present-day city of Badr, Al Madinah Province in Saudi Arabia. Muhammad, commanding an army of his Sahaba, defeated an army of the Quraysh led by Amr ibn Hishām, better known as Abu Jahl. The battle marked the beginning of the six-year war between Muhammad and his tribe. Prior to the battle, the Muslims and the Meccans had fought several smaller skirmishes in late 623 and early 624.

Few days before the battle, when he learnt of a Makkan caravan returning from the Levant led by Abu Sufyan ibn Harb, Muhammad gathered a small expeditionary force to about 300 capture it. Abu Sufyan, learning of the Muslim plan to ambush his caravan, changed course and took a longer route away from Muhammad's base at Medina and sent a messenger to Mecca, asking for help. Abu Jahl commanded an army nearly one-thousand strong, approaching Badr and encamping at the sand dune al-'Udwatul Quswa.

Badr was the first large-scale engagement between the Muslims and Quraysh Meccans. Advancing from the north, the Muslims faced the Meccans. The battle began with duels between the warriors on both sides, following which the Meccans charged upon the Muslims under a cover of arrows. The Muslims countered their charge and broke the Meccan lines, killing several important Quraishi leaders including Abu Jahl and Umayyah ibn Khalaf.

The Muslim victory strengthened Muhammad's position; The Medinese eagerly joined his future expeditions and tribes outside Medina openly allied with Muhammad.^[3] The battle has been passed down in Islamic history as a decisive victory attributable to divine intervention, and by other sources to the strategic prowess of Muhammad.

WEEK 5

HADITH EIGHT (8) OF AN-NAWAWI

Abdullah bin ‘Umar (r) narrated that the Messenger of Allah (pbuh) said:

“I have been ordered to fight against people until they testify that there is no god but Allah and that Muhammad is the messenger of Allah and until they perform the prayers and pay the zakat, and if they do so they will have gained protection from me and their lives and property, unless [they do acts that are punishable] in accordance with Islam, and their reckonings will be with Allah the Almighty.”

Transmitted by Bukhari and muslim

WEEK 6 BATTLES OF UHUD AND KHANDAQ

BATTLE OF UHUD

The Battle of Uhud was fought on Saturday, 23 March 625 AD (7 Shawwal, 3 AH),[12][13] in the valley north of Mount Uhud.[14] The Qurayshi Meccans, led by Abu Sufyan ibn Harb, commanded an army of 3,000 men toward Muhammad's stronghold in Medina. The battle was the only battle throughout the Muslim–Quraysh War in which the Muslims did not manage to defeat their enemy and it came just a year after the Battle of Badr.

Abu Sufyan became the de facto leader of the Quraish after the death of Amr ibn Hishām at Badr nine months prior. Wanting to avenge the Meccan's losses at the Battle of Badr, he marched upon Medina from Makkah on with a force three times stronger than that of the Meccans at Badr. Another reason for the battle was to protect the trade route of Abu Sufyan's caravans. The Battle of Uhud was the second military encounter between the Meccans and the Muslims and the first one in which the Muslims were on the defensive side. The Muslims readied for war soon afterward and the two armies fought in the valley below the northern face of Mount Uhud.

Although outnumbered, the Muslims gained the early initiative and forced the Meccan lines back, thus leaving much of the Meccan camp unprotected. When the battle looked to be only one step away from a decisive Muslim victory, a serious mistake was committed by a part of the Muslim army, which altered the outcome of the battle. A breach of Muhammad's orders by the Muslim archers, who left their assigned posts to despoil the Meccan camp, allowed a surprise attack from

the Meccan cavalry, led by Meccan war veteran Khalid ibn al-Walid, which brought chaos to the Muslim ranks. Many Muslims were killed, and Muhammad himself was severely injured. The Muslims had to withdraw up the slopes of Uhud. The Meccans did not pursue the Muslims further, as the mountain of Uhud had tough terrain, but marched back to Mecca declaring victory. For the Muslims, the battle was a significant setback. Although they had been close to routing the Meccans a second time, their breach of Muhammad's orders in favor of collecting Meccan spoils reaped severe consequences.

THE BATTLE OF KHANDAQ

The Battle of the Trench also known as the Battle of Khandaq and the Battle of the Confederates was a 27-day-long defense by Muslims of Yathrib (now Medina) from Arab and Jewish tribes. The strength of the confederate armies is estimated at around 10,000 men with six hundred horses and some camels, while the Medinan defenders numbered 3,000.

The largely outnumbered defenders of Medina, mainly Muslims led by the Islamic prophet Muhammad, dug a trench on the suggestion of Salman the Persian,[5] which, together with Medina's natural fortifications, rendered the confederacy's cavalry (consisting of horses and camels) useless, locking the two sides in a stalemate. Hoping to make several attacks at once, the confederates persuaded the Muslim-allied Medinan Jews, Banu Qurayza, to attack the city from the south. However, Muhammad's diplomacy derailed the negotiations, and broke up the confederacy against him. The well-organized defenders, the sinking of confederate morale, and poor weather conditions caused the siege to end in a fiasco.

The siege was a "battle of wits", in which the Muslims tactically overcame their opponents while suffering very few casualties. Efforts to defeat the Muslims failed, and Islam became influential in the region. As a consequence, the Muslim army besieged the area of the Banu Qurayza tribe, leading to their surrender.

The defeat caused the Meccans to lose their trade and much of their prestige

WEEK 7 HADITH NINE (9) OF AN-NAWAWI

عن أبي هريرة عبد الرحمن بن صخر رضي الله عنه ، قال : سمعت رسول الله صلى الله عليه وسلم يقول : (ما نهيتكم عنه فاجتنبوه ، وما أمرتكم به فأتوا منه ما استطعتم ، فإنما أهلك الذين من قبلكم كثرة مسائلهم واختلافهم على انبيائهم). رواه البخاري [رقم : 7288] ، ومسلم [رقم : 1337]

[Related by al-Bukhari and Muslim]

On the authority of Abu Hurairah ‘Abd-ur-Rahmaan ibn Sakhr (radi allahu ‘anhu 1) who said: I heard the Messenger of Allaah (sallAllaahu alayi wa sallam) say:

“What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you”.

WEEK 8 THE TREATY OF HUDAIBIYYAH

TREATY OF HUDDAIBIYYAH

The Treaty of Hudaibiyyah was an event that took place during the time of prophet Muhammad. It was a pivotal treaty between Muhammad, representing the state of Medina, and the Qurayshi tribe of Mecca in January 628 (corresponding to Dhu al-Qi'dah, AH. It helped to decrease tension between the two cities, affirmed peace for a period of 10 years, and authorized Muhammad's followers to return the following year in a peaceful pilgrimage, later known as The First Pilgrimage

Prophet Muhammad had a premonition that he entered Mecca and did tawaf around the Ka'bah. His companions in Madinah were delighted when he told them about it. They all revered Mecca and the Kaaba and they learned to do tawaf there. In 628, Muhammad and a group of 1,400 Muslims marched peacefully without arms towards Mecca, in an attempt to perform the Umrah (pilgrimage). They were dressed as pilgrims, and brought sacrificial animals, hoping that the Quraish would honour the Arabian custom of allowing pilgrims to enter the city. The Muslims had left Medina in a state of ihram, a premeditated spiritual and physical state which restricted their

freedom of action and prohibited fighting. This, along with the paucity of arms carried, indicated that the pilgrimage was always intended to be peaceful.

Muhammad and his followers camped outside of Mecca, and Muhammad met with Meccan emissaries who wished to prevent the pilgrims' entry into Mecca. After negotiations, the two parties decided to resolve the matter through diplomacy rather than warfare, and a treaty was drawn up.

Some of the conditional points are:

1. The Messenger of Allah will have to return to Madina instead of having entered Mecca that year. The Muslim shall perform their pilgrimage in the upcoming year and they would stay in peace at Mecca for three days including the years onward with no arms except sheathed swords.
2. There will be a truce between both parties for ten years, whereby during this period all the people may enjoy safety and harmony.
3. Whoever wishes to enter into a covenant with the Prophet will be allowed to do so, and whoever wishes to enter into a covenant with the Quraish will be allowed to do so. Whoever enters into any one of the parties will be considered part of that party. Likewise, any sort of exaggeration on them will be considered exaggeration against that party.
4. Whoever flees to Muhammad from Mecca without the permission of his guardians will be sent back to the Quraysh, but whoever comes to the Quraysh from the Muslims will not be sent back to the Muslims. The writer of the treaty was Ali Ibn Abi Talib.

WEEK 9 THE CONQUEST OF MAKKAH

CONQUEST OF MAKKAH

Conquest of Mecca was the capture of the town of Mecca by Muslims led by prophet Muhammad in December 629 or January 630 AD 10–20 Ramadan, 8 AH. The conquest marked the end of the wars between the followers of Muhammad and the Quraysh tribe.

In 628, the Meccan tribe of Quraysh and the Muslim community in Medina signed a 10-year truce called the Treaty of Hudaibiyyah.

In 630, this truce was broken when the Banu Bakr, an ally of the Quraysh, attacked the Banu Khuza'ah, who had recently become allies of the Muslims.

According to the terms of the Treaty of Hudaibiyyah, the Arab tribes were given the option of joining either of the sides: the Muslims or the Quraysh. Should any of these tribes' face aggression, the party to which it was allied would have the right to retaliate. The Muslim army, consisting of 10,000 men, set out for Mecca on Tuesday, 31 October 629 (10 Ramadan, AH 8). This was the largest Muslim force ever assembled as of that time. Muhammad ordered every man to light a fire so as to make the Meccans overestimate the size of the army.

Muhammad emphasized that the Muslims should refrain from fighting unless the Quraysh attacked. The Muslim army entered Mecca on Monday, 11 December 629 (18 Ramadan 8 AH).[3] The entry was peaceful and bloodless on three sectors except for that of Khalid's column. The hardened anti-Muslims like Ikrimah and Sufwan gathered a band of Quraysh fighters and faced Khalid's column. The Quraysh attacked the Muslims with swords and bows, and the Muslims charged the Quraysh's positions. After a short skirmish, in which the Quraysh lost twelve men and the Muslims lost two, the Quraysh retreated and Mecca of capture.

WEEK 10 HADITH TEN (10) OF AN-NAWAWI

Narrated by Abu Huraira

that the Messenger of Allah, sallallahu alayhi wasallam, said: "Verily Allah the Exalted is pure. He does not accept but that which is pure. Allah commands the believers with what He commanded the Messengers. Allah the Almighty has said: "O you Messengers! Eat of the good things and act righteously" [23:51-53]. And Allah the Almighty also said: "O you who believe! Eat of the good things that We have provided you with" [2:167-172]. Then he (the Prophet) mentioned (the case of) the man who, having journeyed far, is dishevelled and dusty and who stretches out his hands to the sky (saying): "O Lord! O Lord!" (while) his food was unlawful, his drink was unlawful, his clothing was unlawful, and he is nourished with unlawful things, so how can he be answered?"

Translated by Muslim

WEEK 11

ZAKAT

Zakat is a pillar of Islam. It is the compulsory payment of a fixed percentage of one's wealth when it has attained a certain minimum level called Nisab to a specified category of persons. It is paid once in a year except for farm products which are due at harvest. It is an act of worship.

BENEFICIARIES OF ZAKAT

The Qur'an 9:60 gives the eight categories of the beneficiaries of zakat

"The alms are meant only for the poor and the needy and those who are in charge thereof, those whose hearts are to be reconciled, and to free those in bondage, and to help those burdened with debt, and for expenditure in the Way of Allah and for the wayfarer; thus is it ordained by Allah and Allah is full of knowledge and wisdom " (Q9:60)

From the passage zakat could be allotted to:

1. The poor
2. The needy
3. Employees (workers) on zakat fund
4. Those whose heart are being reconciled
5. Freeing of slaves
6. Debt settlement
7. The cause of Allah
8. The wayfarer