

JSS3 SCHEME Of WORK

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2.	HADITH 20 and 21 OF AN-NAWAWI Reading, meaning and lessons
3.	ATTRIBUTES OF ALLAH (41-50) Reading, Meaning and Memorization
4.	FOUR RIGHTLY GUIDED CALIPHS Brief history of the fourth Rightly guided Caliph
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WEEK 1 SURATUL MULK (Q60:21-30)

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَّجُوا فِي عُتُوٍّ وَنُفُورٍ

Amman haazal lazee yarzuqukum in amsaka rizqah; bal lajjoo fee ‘utuwwinw wa nufoor

21. Or who is this that will provide for you, if He withholds His provision? Yet they persist in defiance and aversion.

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Afamai yamshee mukibban ‘alaa wajhihee ahdaaa ammany yamshee sawiyyan ‘alaa siratim mustaqeem

22. Then is one who walks fallen on his face better guided or one who walks erect on a straight path?

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ

Qul huwal lazee ansha akum wa ja’ala lakumus sam’a wal absaara wal af’idata qaleelam maa tashkuroon

23. Say, “It is He who has produced you and made for you hearing and vision and hearts; little are you grateful.”

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

Qul huwal lazee zara akum fil ardi wa ilaihi tuhsharoon

24. Say, ” It is He who has multiplied you throughout the earth, and to Him you will be gathered.”

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

Wa yaqooloona mataa haazal wa’du in kuntum saadiqeen

25. And they say, “When will this promise be fulfilled, if you are truthful?”

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ

Qul innamal ‘ilmu ‘indallaahi wa innamaaa ana nazeerum mubeen

26. Say, “The knowledge is only with Allah, and I am only a clear warner.”

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهٖ تَدْعُونَ

Falaammaa ra-awhu zulfatan seee’at wujoohul lazeena kafaroo wa qeela haazal lazee kuntum bihee tadda’oon

27. But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, “This is that for which you used to call.”

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَجَمْنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ

Qul ara'aytum in ahlaka niyal laahu wa mam ma'iya aw rahimanaa famai-yujeerul kaafireena min 'azaabin aleem

28. Say, "Have you considered? Should God make me perish, and those with me; or else He bestows His mercy on us; who will protect the disbelievers from an agonizing torment?"

قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

Qul huwar rahmaanu aamannaa bihee wa 'alaihi tawakkalnaa fasata'lamoona man huwa fee dalaalim mubeen

Say, "He is the Compassionate. We have faith in Him, and in Him we trust. Soon you will know who is in evident error."

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

Qul ara'aytum in asbaha maaa'ukum ghawran famai yaateekum bimaaa'im ma'een

30. Say, "Have you considered? If your water drains away, who will bring you pure running water?"

WEEK 2 HADITH 20 and 21 OF AN-NAWAWI

HADITH 20

عن أبي مسعود عقبة بن عمرو الأنصاري البصري رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : (إن مما أدرك الناس من كلام النبوة الأولى : إذا لم تستح فاصنع ما شئت).

Translation

On the authority of Abu Mas'ood 'Uqbah bin 'Amr al-Ansaaree al-Badree (radi allahu 'anhu) who said: The Messenger of Allah (sallAllahu alayhi wa sallam) who said : The Messenger of Allah (Sallallahu alayhi wa sallam) said :

Verily, from what was learnt by the people from the speech of the Earliest Prophecy is: If you feel no shame, then do as you wish.

It was related by Bukhari.

HADITH 21

عن أبي عمرو ، وقيل أبي عمرة ؛ سفيان بن عبد الله الثقفي رضي الله عنه ، قال : قلت : يا رسول الله ! قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك ؛ قال : (قل : أمنت بالله ، ثم استقم).

On the authority of Aboo 'Amr – and he is also called Aboo 'Amrah – Sufyaan bin Abdillaah ath-Thaqafe (radi allahu anhu 3) who said :

I said : "O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you."

He said : "Say: I believe in Allah – and then be Steadfast"

It was related by Muslim

WEEK 3 ATTRIBUTES OF ALLAH (41-50) WITH MEANING

41. Al-Haseeb: The Reckoning One

The Reckoner, The One who gives the satisfaction.

الْجَلِيلُ

42. Al-Jaleel: The Majestic One

The Sublime One, The Beneficent, The One who is attributed with greatness of Power and Glory of status.

الْكَرِيمُ

43. Al-Kareem: The Bountiful One

The Generous One, The Gracious, The One who is attributed with greatness of Power and Glory of status.

الرَّقِيبُ

44. Ar-Raqeeb: The Watchful One

The Watcher, The One that nothing is absent from Him. Hence, it's meaning is related to the attribute of Knowledge.

الْمُجِيبُ

45. Al-Mujeeb: The Responding One

The Responsive, The Harkener, The One who answers the one in need if he asks Him and rescues the yearner if he calls upon Him.

الْوَاسِعُ

46. Al-Waasi': The All- Pervading One

The Vast, The All- Embracing, The Knowledgeable.

الْحَكِيمُ

47. Al-Hakim: The Wise One

The Wise, The Judge of Judges, The One who is correct in His doings.

الْوَدُودُ

48. Al-Waduud: The Loving One

The One who loves His believing slaves and His believing slaves love Him. His love to His slaves is His Will to be merciful to them and praise them

الْمَجِيدُ

49. Al-Majeed: The Glorious One

The Most Glorious One, The One who is with perfect Power, High Status, Compassion, Generosity and Kindness.

الْبَاقِ

50. Al-Ba'ith: The Infuser of New Life

The Resurrector, The Raiser (from death), The One who resurrects His slaves after death for reward and/or punishment.

WEEK 4 FOUR RIGHTLY GUIDED CALIPHS

Brief history of the fourth Rightly guided Caliph (Ali ibn Abi Talib 601-661 CE)

Ali ibn Abi Talib, or simply Ali, (601-661 CE) was among the first Muslims, a cousin and son-in-law Prophet Muhammad (l. 570-632 CE), and later reigned as the fourth Caliph of Islam from 656 CE to 661 CE, when he was murdered. Much of his tenure was spent bringing the empire to order during the first civil war of the Islamic Empire or the First Fitnah (656-661 CE). Ali was born in Mecca, by some accounts inside the holy sanctuary of Ka'aba, in 601 CE. He was the son of the leader of the Hashim clan, Abu Talib ibn Abd al-Muttalib (l. c. 535-619 CE), the uncle of Prophet Muhammad. His father had raised the Prophet, who had been orphaned at an early age as if he were his son and a similar relation developed between the Prophet and Ali. From an early age, Ali formed a strong bond with Muhammad, who took him in his household. Ali became deeply entwined in the Islamic movement in Medina, where he served as a deputy and envoy for the Prophet and became one of his most trusted subordinates. Ali was much celebrated for his proverbial wisdom, so much as to be famous by the name of the Bab ul-Ilm (gate to knowledge). Learning from the Prophet, he became one of the focal persons for addressing theological queries. His feats in battle, however, are responsible for bringing the most fame to him; his valiance and undeterred courage earned him the nickname of Asad Allah – the Lion of God. Ali participated in almost every major battle of early Islamic history as the standard-bearer of his army. Over two decades after the demise of Uthman (the third caliph) that Ali ibn Abi Talib (656-661 CE) was raised to the throne, as the fourth caliph of islam.

Upon assuming the office, Caliph Ali sought to restore order, he dismissed several provincial governors, most of whom were corrupt and had been set in place by Uthman (who had lost control

over them later). While some folded before the new Caliph's might, others defied him. Uthman's murder had created deep fissures in the community, and his kinsmen from the Umayya clan, most notably the governor of Syria – Muawiya (602-680 CE), demanded justice. They refused to settle for anything less than an exemplary punishment for his assailants. The bloodstained shirt of the deceased Caliph and the cut fingers of his wife (who had bravely attempted to save him) were displayed publicly in the mosque of Damascus to gain support for the fallen leader's cause. The same demands were put forward by Aisha (l. c. 613/614-678 CE), a wife of the Prophet, and several other notable Muslims such as Talhah (594-657 CE) and Zubayr (594–656 CE), both of whom had been among Muhammad's favorites; the latter duo renounced their support for Ali after being denied the governorship of Kufa and Basra respectively. Uthman's enemies, who had now come to support Ali, remained adamant that the old man had been killed justly, whereas Uthman's supporters claimed that his murder was an act of cruelty and demanded justice; this heated debate was soon to turn into a bloody civil war. Ali's inability to serve justice in Uthman's case was circumstantial: he could not have another uprising at his hands (especially when those renegades were at their strongest), his supporters threatened to desert him, and his foes were swelling in numbers this led to the battle of the camel and siffin.

Ali sought to reestablish central control over provinces and to distribute state revenue equally among people. His strict anti-corruption stance, although a valuable trait, became a hurdle for him as this diminished his support. Governors of key provinces, placed by Uthman, defied caliphal authority and were hoarding money for their personal use. Ali refused to accept this, which made those who had hitherto enjoyed immunity under Uthman's weak leadership his enemies. The Kharijite zealots had turned into a menace and needed to be dealt with. Ali unleashed his military might on these traitors and dealt upon them a pulverizing defeat in 659 CE (the Battle of Nahrawn). With their military prowess crushed, the Kharijites resorted to underground movements to achieve their goals. They struck down the Caliph with a poisoned sword in 661 CE, on his way to mosque.

WEEK 5 BRIEF HISTORY OF SOME NIGERIAN ISLAMIC SCHOLARS AND THEIR CONTRIBUTIONS TO ISLAM

NANA ASMAU

Nana Asma'u (full name: Asma'u bint Shehu Usman dan Fodiyo, Arabic: نانا أسماء بنت عثمان فودي; 1793–1864) was a Fula princess, poet, teacher, and a daughter of the founder of the Sokoto Caliphate, Usman dan Fodio. She remains a revered figure in northern Nigeria. She is held up by some as an example of education and independence of women possible under Islam, and by others as a precursor to modern feminism in Africa. Nana Asma'u was born in 1793 and named after Asmā' bint Abi Bakr, a Companion of Muhammad. In her childhood she lived through the Fulani War (1804–08), a campaign of jihad which established the powerful Sokoto Caliphate, an Islamic empire. The daughter of the Caliphate's founder Usman dan Fodio and half-sister of its second Sultan Muhammed Bello, she outlived most of the founding generation of the Caliphate and was an important source of guidance to its later rulers. Like her father, Nana Asma'u was educated in tafsir (Qur'anic studies), and placed a high value upon universal education. Nana Asma'u Well educated in the classics of the Arab and Classical world, and well versed in four languages, Arabic, Fula, Hausa and Tamacheq Tuareg. Nana Asma'u had a public reputation as a leading scholar in the most influential Muslim state in West Africa, which gave her the opportunity to correspond broadly. She witnessed many of the wars of the Fulani War and wrote about her experiences in a prose narrative Wakar Gewaye, "The Song of Wandering".

As the Sokoto Caliphate began as a cultural and religious revolutionary movement, the writings of its leaders held a special place by which later generations, both rulers and ruled, could measure their society. She became a counsellor to her brother when he took the Caliphate, and he has also recorded writing instructions to governors and debating with the scholars of foreign princes.

The surviving written works by Asma'u are related to Islamic education. For much of her adult life, she was responsible for women's religious education. Starting around 1830, she created a cadre of women teachers called jajis, who travelled throughout the Caliphate educating women in the students' homes. In turn, each of these jajis used the writings of Nana Asma'u and other Sufi scholars, usually through recited mnemonics and poetry, to train crops of learned women called the yān-taru, or "those who congregate together, the sisterhood." To each jaji she bestowed a malfa, a hat and traditional ceremonial symbol of office of the Hausa animist priestesses in Gobir, tied

with a red turban. The jajis thus became symbols of the new state, the new order, and of Islamic learning even outside women's communities.

In part, this educational project began as a way to integrate newly conquered pagan captives into a Muslim ruling class. It expanded, however, to include the poor and rural, training teachers who travelled across the sprawling Caliphate.

Nana Asma'u's continued legacy rests not just on her literary work, but also on her role in defining the values of the Sokoto state. Today in Northern Nigeria, Islamic women's organizations, schools, and meeting halls are commonly named for her. She re-entered the debate on the role of women in Islam in the 20th century, as her legacy has been carried by Islamic scholars and immigrants to Europe and its academic debates.

The republishing and translation of her works has brought added attention to the purely literary value of her prose and poems. She is the subject of several studies, including Jean Boyd's *The Caliph's Sister: Nana Asma'u 1793–1865: Teacher, Poet and Islamic Leader* (1989), described as an "important book" that "provides a good read for the nonspecialist willing to discard common stereotypes about women in Africa", and *One Woman's Jihad: Nana Asma'u, Scholar and Scribe* by Beverly B. Mack and Jean Boyd (2000). The *Collected Works of Nana Asma'u, Daughter of Usman dan Fodiyo 1793–1864*, edited by Boyd and Mack, was published in 1997.

In 2019 Governor Aminu Waziri Tambuwal of Sokoto state has directed the state ministry of lands and housing to provide suitable land for the immediate take-off of Nana Asma'u University of Medical Sciences in Sokoto to be established by the Sultan foundation. She dies in 1864 (aged 70–71) in the sokoto caliphate.

SHEIKH EL- KENEMI

Shehu al-Hajj Muhammad al-Amîn ibn Muhammad al-Kânemî (Arabic: محمد الأمين بن محمد الكانمي) (1776–1837) was an Islamic scholar, teacher, religious and political leader who advised and eventually supplanted the Sayfawa dynasty of the Kanem-Bornu Empire. Born to a Kanembu father and an Arab mother near Murzuk in what is today Libya, Al-Kanemi rose to prominence as

a member of a rural religious community in the western provinces of what was then a much-atrophied Borno Empire.

The Fulani jihadists, under Usman dan Fodio's banner tried to conquer Borno, under Mai Dunama IX Lefiami, in 1808. They partly succeeded. They burnt the capital, Ngazargamu and defeated the main army of the mai of Borno. Dunama called for the help of Al-Kanemi to repel his Fulani opponents.[3]

By planning, inspiration, and prayer, Al-Kanemi attracted a following, especially from Shuwa Arab networks and Kanembu communities extending far outside Borno's borders. The mai (monarch), Dunama IX Lefiami rewarded him with control over a Bornu province on the Western march. Taking only the title "Shehu" ("Sheikh"), and eschewing the traditional offices, al-Kanemi gathered a powerful following, becoming both the voice of Bornu in negotiations with Sokoto, as well as a semi-independent ruler of a trade rich area with a powerful military. Dunama was deposed by his uncle in 1809, but the support of al-Kanemi brought him back to power in 1813.

Al Kanemi waged his war against Sokoto not only with weapons but also with letters as he desired to thwart dan Fodio's jihad with the same ideological weapons.[3] He carried on a series of theological, legal and political debates by letter with the Sultan of Sokoto Usman dan Fodio, and later with his son, Muhammed Bello.[4] As the expansion of Sokoto was predicated upon a struggle against paganism, apostasy, and misrule, Al-Kanemi challenged the right of his neighbour to strike at a state which had been Muslim for at least 800 years. When El-Kanemi rose to power after the Fulani jihad, he did not totally reorganize the Sayfawa kingdom: he only tried to insert his men in the existing framework of the Sayfawa territorial fief. Six men support al-Kanemi's rise to power in Bornu. They include his childhood friend Al-Hajj Sudani, a Toubou trader and family friend al-Hajj Malia, his eldest brother-in-law from his wife's family who led the Kanembu Kuburi in Kanem as Shettima Kuburi, and three Shuwa Arabs: Mallam Muhammad Tirab of Baghirimi, Mallam Ibrahim Wadama of Wadai, and Mallam Ahmed Gonmi. In 1814, al-Kanemi constructed the new city of Kukawa. This new city became the de facto capital of Borno, as al-Kanemi took the title Shehu. About 1819-20, Mai Dunama rose up in revolt against al-Kanemi, and was subsequently killed in battle. Al-Kanemi then made Dunama's brother, Ibrahim, Mai. Then in the 1820s, al-Kanemi drove the Fulani out of Bornu, challenging the Sokoto Caliphate, and occupying

the Deya-Damaturu area. This was followed by the occupation of the Kotoko kingdom city states of Kusseri, Ngulfai, and Logone, after defeating the Bagirmi in 1824.

In 1846 the last mai, in league with the Ouaddai Empire, precipitated a civil war, resisted by El-Kanemi's son, Umar (1837–1881). It was at that point that Umar became sole ruler, thus ending one of the longest dynastic reigns in African history. Sheikh El-kenemi died in 8 June 1837 in Borno.

SHITTA BEY

Mohammed Shitta-Bey (1824 – 4 July 1895), alias Olowo Pupa, was the first titled Seriki Musulumi of Lagos. He was a prominent Nigerian Muslim businessman, aristocrat and philanthropist who was involved in commerce across Lagos and the Niger-Delta region. He was also a patron of the Shitta-Bey Mosque in Lagos, and served as a leader in the Lagos Muslim community until his death. Shitta-Bey was born in the liberated African village of Waterloo, Sierra Leone, to Salu and Aishat Shitta, repatriated Yoruba people who were rescued by the British West Africa Squadron from the Atlantic Slave Trade and were a part of the Oku Mohammedan community in Sierra Leone. Shitta-Bey's parents moved from Waterloo to Fourah Bay around 1831, where his father became Imam of the Fourah Bay Muslim community. Shitta's birth name was Mohammed Shitta. The name "Bey" was a title awarded to him by the Sultan of Turkey, Abdul Hamid II, in recognition of Shitta's philanthropy.[5] He was also known as William Shitta. Although Shitta was baptized as a child by CMS missionaries in Freetown, he reverted to his father's Muslim faith when the Shitta family emigrated to Badagry in 1844.

In 1852, a crisis in Badagry between Akitoye and Kosoko forced Shitta's family to move to Lagos. He became an agent to the firms of Pinnock B & Co and Messrs Miller & co. Shitta acquired a tract of land in Egga, a town along the Niger, where he situated a factory. By 1881, he had acquired a steamer for conveying goods from the Niger to the coast. He accumulated significant wealth trading such goods as ivory, kola nuts, egusi, gum copal, hides and clothes, and built a pious reputation. Shitta also expanded his business activities to Sierra Leone.

Shitta's influence also rose as he was friendly with Obas Dosunmu and Oyekan I. He served as an adviser to Oba Oyekan I, and financed Oyekan's candidacy for the Lagos throne until the colonial government approved Oyekan's succession of Dosunmu. As evidence of his political clout, acting colonial Governor Denton identified Shitta as a powerful force resisting the supervision of Muslim schools under the British Board of Education. Subsequently, Shitta acquiesced in his opposition to Western education and joined other members in the Muslim community to promote the idea of a Muslim School teaching modern subjects. Shitta also earned the nickname "Olowo Pupa" (or red money) because of his famous gold cowrie coins. Shitta-Bey was also a philanthropist who donated funds for the growth of Islam in Lagos and Sierra Leone, financing the construction of mosques in both places including the Jamiul Salaam mosque in Foulah town. He was a major donor for the construction of the Lagos Central Mosque in 1873 and held the chieftaincy title of the Seriki Musulumi of Lagos, thus making him the leader of the Muslims of Lagos. It was at the Shitta-Bey Mosque launch that Mohammed Shitta was honoured with the "Bey" title, the Ottoman Order of Medjidie 3rd class (the highest class for a civilian) by Sultan Abdul Hamid II. Thereafter, Mohammed Shitta became known by the compound name Shitta-Bey.

Mohammed Shitta-Bey died of influenza in Lagos on 4 July 1895, exactly one year after the launch of the Shitta-Bey Mosque.