

### **JSS 3 SCHEME OF WORK**

| <b>Weeks.</b> | <b>Topic</b>  |
|---------------|---|
| One           | Suratul Mulk (Q67:1-5): Reading, meaning and comments   |
| Two.          | The four rightly guided caliphs: Life history of the first caliph and his contributions to Islam        |
| Three.        | Human Relation: good human relation with all people   |
| Four.         | Hadith: Reading, meaning and comments on hadith 11 and 12 of An-Nawawi                                  |
| Five.         | Suratul Milk (Q67:6-10): Reading, meaning and memorization  |
| Six.          | Attributes of Allah: Reading, Meaning and memorization of attributes of Allah 1-10                      |
| Seven.        | Human attributes: greetings & Responses, forgiveness, cleanliness of body and mind                      |
| Eight.        | Brief history of some Nigerian Islamic Scholars: Sheikh Uthman dan Fodio and his contributions to Islam |
| Nine.         | Hadith: Reading, meaning and comments on hadith 13 & 14 of An-Nawawi                                    |
| Ten.          | The four rightly guided caliphs: Life history of the second caliph and his contributions to Islam       |
| Eleven        | Attributes of Allah: Reading, Meaning and memorization of attributes of Allah 11-20                     |

**REVISION**

**EXAMINATION**

## WEEK ONE

### SURATUL MULK (Q67:1-5)

#### ARABIC TEXT AND TRANSLITERATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمَلَكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Tabaarakal lazii biyadihil mulku wa huwa 'alaa kulli shai-in qadii

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

Allazii khalaqal mawta walhayaata liyabluwakum ayyukum ahsanu 'amalaa; wa huwal 'aziizul ghafuu

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ

Allazii khalaqa sab'a samaawaatin tibiaaqam maa taraa fii khalqir rahmaani min tafaawutin farji'il basara hal taraa min futuur

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Summar ji'il basara karrataini yanqalib ilaikal basaru khaasi'anw wa huwa hasiir

بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

Wa laqad zaiyannas samaaa'ad dunyaa bimasaa biiha wa ja'alnaahaa rujuumal lish shayaatiini wa a'tadnaa lahum 'azaabas sa'iir

#### TRANSLATION

1. Blessed is He in Whose Hand is the dominion, and He is Able to do all things.
2. Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;
3. Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"
4. Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire.

## **WEEK TWO**

### **LIFE HISTORY OF THE FIRST CALIPH (ABUBAKAR 573 CE – 23 August 634 CE) AND HIS CONTRIBUTIONS TO ISLAM**

Abu Bakr Abdullah ibn Uthman Abi Quhafa was born in Mecca sometime in 573 CE, to a rich family in the Banu Taym tribe of the Quraysh tribal confederacy. He was a senior companion and was, through his daughter Aisha, a father-in-law of prophet Muhammad (S.A.W), as well as the first caliph of Islam. He is known with the honorific title al-Siddiq (the truthful).

Abu Bakr became one of the first converts to Islam and extensively contributed his wealth in support of prophet Muhammad's work. He was among the prophet's closest companions, accompanying him on his migration to Medina and being present at a number of his military conflicts, such as the battles of Badr and Uhud.

Following prophet Muhammad's death in 632, Abu Bakr succeeded the leadership of the Muslim community as the first Rashidun Caliph. During his reign, he overcame a number of uprisings, collectively known as the Ridda Wars, as a result of which he was able to consolidate and expand the rule of the Muslim state over the entire Arabian Peninsula. He also commanded the initial incursions into the neighbouring Sassanian and Byzantine empires, which in the years following his death, would eventually result in the Muslim conquests of Persia and the Levant. Abu Bakr died of illness after a reign of 2 years, 2 months and 14 days, the only Rashidun caliph to die of natural causes.

#### **HIS CONTRIBUTIONS TO ISLAM**

1. Abu Bakr was the closest friend and companion of Muhammad and the first Muslim caliph.
2. He was one of the first men to convert to Islam.
3. He accompanied the prophet on his Hijrah to Medina.
4. As Caliph, Abu Bakr brought all of central Arabia under Muslim control and was successful in spreading Islam further through conquest.
5. He also played a major role in compiling and preserving the Quran.

6. He supported islam with his wealth.

## **WEEK THREE**

### **HUMAN RELATION IN ISLAM**

It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity, to fulfill the contracts which we have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing (Quran 2:177).

Worship and serve God alone and make no gods beside Him; and (show) kindness to your parents, the relatives, the orphans, the needy, the neighbor who is a relative, the neighbor who is a stranger, and the companion by your side, and the wayfarer, and to those you rightfully possess; for God loves not the proud and boastful, those who are miserly and urge others to be miserly. (4:36-37)

Islam recognizes no distinction among human beings based on color, language or tribe. All are considered equal in receiving human rights and in discharge duties. According to Islamic teaching, no privileged or chosen class exists except those having piety or moral excellence. The Quran tells that the believers have been sent for the betterment of mankind, that they will promote what is good, and prevent what is wrong (3:110). However, this is to be carried out in the best possible manner: no individuals honor should be injured, and no harm should arise out of it. Islam enjoin good human relation with all people.

## **WEEK FOUR**

### **HADITH 11 AND 12 OF AN-NAWAWI**

HADITH NO: 11

Narrated: Al-Hasan bin Ali (may Allah be pleased with him)

who said: I committed to memory from the Messenger of Allah, sallallahu alayhi wasallam, (the following words): "Leave that about which you are in doubt for that about which you are in no doubt." [Al-Tirmidhi and al-Nasai related it, and al-Tirmidhi said: It is a good and genuine Hadith]

## HADITH 12

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Part of the perfection of one's Islam is his leaving that which does not concern him." A hasan (good) hadeeth which was related by at-Tirmidhi and others in this fashion.

## WEEK FIVE

### SURATUL MULK (Q67:6-10)

#### ARABIC TEXT AND TRANSLITERATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّ الْمَصِيرُ

Wa lillaziina kafaruu bi rabbihim 'azaabu jahannama wa bi'sal masiir

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ

Izaaa ulquu fiihaa sami'uu lahaa shahiiqanw wa hiya tafuur

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

Takaadu tamayyazu minal ghaizi kullamaaa uliqya fiihaa fawjun sa alahum khazanatuhaaa  
alam yaatikum naziir

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ ۚ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Qooluu balaa qad jaaa'anaa naziirun fakazzabnaa wa qulnaa maa nazzalal laahu min shai in  
in antum illaa fii dalaalin kabiir

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Wa qooluu law kunnaa nasma'u awna'qilu maa kunnaa fiii as haabis sa'iir

#### TRANSLATION

6. And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

9. They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

#### WEEK SIX

##### ATTRIBUTES OF ALLAH 1- 10 WITH MEANING

"The most beautiful names belong to Allah: so call on Him by them." (Quran, 7:180)

الرَّحْمَنُ

AR-RAHMAAN

1. The Most or Entirely Merciful

الرَّحِيمُ

AR-RAHEEM

2. The Bestower of Mercy

الْمَلِكُ

AL-MALIK

3. The King and Owner of Dominion

الْقُدُّوسُ

AL-QUDDUS

4. The Absolutely Pure

السَّلَامُ

AS-SALAM

5. The Perfection and Giver of Peace

AL-MU'MIN

6. The One Who gives Emaan and Security

الْمُهَيِّمُ

AL-MUHAYMIN

7. The Guardian, The Witness, The Overseer

الْعَزِيزُ

AL-AZEEZ

8. The All Mighty

الْجَبَّارُ

AL-JABBAR

9. The Compeller, The Restorer

الْمُتَكَبِّرُ

AL-MUTAKABBIR

10. The Supreme, The Majestic

## **WEEK SEVEN**

### **HUMAN ATTRIBUTES: GREETINGS & RESPONSES, FORGIVENESS, CLEANLINESS OF BODY AND MIND**

People around the world have their own methods of greeting each other. One of the most common ones is for English people to say hi or hello. People from India often say namaste. French speakers say bonjour, while Japanese speakers say konnichiwa. However, Muslims aren't bound by language or similar barriers that most people around the world ascribe to. Instead, Muslims of all languages utilize one greeting, and it is actually meaningful.

That greeting is Assalamu alaikum. It means 'May peace be upon you.' However, there is a longer version of the greeting, which is 'Assalamu alaikum warahmatullahi wabaraktuh.' It means 'May peace be upon and the mercy and blessings of Allah.' This is known as the Salam. When a person says the salam then it is compulsory upon the person hearing it to reply. The words of reply to these beautiful Muslim greeting are "Wa-Alikum-asalaam."

In a Hadith, our beloved Holy Prophet Muhammad SAW said, "Believe me, you cannot be entered in the paradise, if you not one from the believer, you cannot be the believer unless you love each other, can you not want to listen to something which creates love between you and the other. Then, our Holy Prophet Muhammad SAW said" do Salam to each other"

#### **BENEFIT OF GREETING IN ISLAM**

1. The Prophet (PBUH) described the act of giving salam as one of the best things that a Muslim can do.
2. It is an act of good heartedness and kindness that builds love and friendship between Muslims.
3. It also removes hostility and feelings of evil in a group.
4. It is the best dua
5. immense reward is given to those who greet and reply to greetings.
6. Acts of obedience can be found in many forms and one of them is greetings.
7. Salaam is one of the ways to enter jannah.
8. Get rid of sins: The prophet (peace be upon him) once said that "when two Muslims meet (give salaams) and shake hands, they are forgiven their sins before they part (with each other). (Abu Dawud)



9. Increase fellowship; Greeting is a sign of superior morality as it displays good and friendly attitude especially without receiving from others.

10. Creates loving and healthy atmosphere; Greeting creates loving and healthy atmosphere in many ways. Both greeter and respondent, whether they are young or old, men or women, they know each other or not, are aim to pray for goodness and bless for other person. Salaam ignites loves, brotherhood and unity among people and it creates loving and healthy atmosphere.

### Forgiveness

Allah loves those who turn unto Him in repentance and He loves those who keep themselves pure.”

Islam teaches human beings to be forgiving and if someone sincerely asks for forgiveness, the wronged person should forgive him. Our beloved Prophet (Peace be upon him) said:

“Whoever suffers an injury and forgives (the person responsible), Allah will raise his status to a higher degree and remove one of his sins.”

There are two kinds of forgiveness in Islam: Allah’s forgiveness and human forgiveness. We as human beings are in need of both since we make mistakes in our relations to Allah as well as our relations to each other. In Islam, all that is needed is to recognise the mistake or sin, improve it and seek forgiveness from Allah Almighty and also from other human beings. We can seek forgiveness from Allah by saying "Astaghfirullah" literally translates to "I seek forgiveness in God".

## **WEEK EIGHT**

### **BRIEF HISTORY OF SHEIKH UTHMAN DAN FODIO (1754 -- 1817) AND HIS CONTRIBUTIONS TO ISLAM**

Islamic preacher, reformer, scholar, and statesman, Usman dan Fodio was born on December 15, 1754 in the village of Maratta, in the Hausa city-state of Gobir, in what is today northern Nigeria. He was a descendant of the early Fulani settlers in Hausaland in the 15th century. He spent his youth in the devout pursuit of Islamic religious education, and his early manhood preaching, teaching, and writing.

Dan Fodio became an itinerant Muslim preacher in 1774, moving among rural communities. He was a leader in the expansion of Islam across the Hausa countryside, increasing the popular basis for religious teaching and bringing literacy to numerous small communities. He wrote poems and stories of mysticism that increased his popularity as a teacher and preacher. Throughout his proselytizing dan Fodio told of being given the "Sword of Truth" to advance Islamic law and defeat the enemies of Allah. His "sword" was the written and oral word through prose and verse. Usman found, however, that Hausa rulers, following common Hausa practice, had mixed "pagan" practices with Islamic ones and did not adhere closely to Islam. He began to criticize these rulers. In 1802 dan Fodio led hundreds of his followers from his home city of Gobir into exile in the countryside after the city's rulers attempted to assassinate him. There he refined his reformist ideas and formed, directed, and educated a force to lead a jihad or holy war against the Hausa rulers. In 1804, Yunfa dan Nafata, the military commander of Gobir, sent his army to challenge Usman's community which now included Fulani pastoralists who had their own grievances against Hausa rulers over a cattle tax.

Dan Fodio seized this incident to call for jihad against the rulers of Gobir. By 1808, he and his followers conquered Gobir, Kano, and other Hausa city-states. He retired from battle in 1811 and returned to teaching and writing but his armies continued their conquests until 1815. By that point when those armies ended their conquests, Usman dan Fodio's religious empire included most of what is now northern Nigeria and northern Cameroon as well as parts of Niger. For the first time in history all of the Hausa city-states were now under one ruler. Dan Fodio established a new capital at Sokoto and soon this theocratic state was called the Sokoto Caliphate (Sokoto Empire). Usman dan Fodio divided his conquests between his brother, Abdullahi, who ruled the western part of the kingdom, and his son, Muhammad Bello, who ruled the eastern part of the kingdom including the Hausa city-states. By the end of Bello's rule in 1837, the Sokoto Caliphate, with an estimated 20 million people, had become the most populous empire in West Africa. Dan Fodio, who had begun his life as an idealistic scholar and theologian who at first rejected the sword, eventually became the forceful and commanding leader of a formidable military empire. He died on April 20, 1817 in Sokoto.

## **WEEK NINE**

### **HADITH 13 AND 14 OF AN-NAWAWI**

#### **Hadith 13**

On the authority of Anas bin Malik, the servant of the messenger of Allah, that the prophet said :

"None of you [truly] believes until he wishes for his brother what he wishes for himself."

related by Bukhari and Muslim

#### **Hadith 14**

Abdullah bin Masud narrated that the messenger of Allah said :

"The blood of a Muslim may not be legally spilt other than in one of three [instances] : the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community."

it was related by Bukhari and Muslim.

## **WEEK TEN**

### **LIFE HISTORY OF THE SECOND CALIPH (UMAR IBN KHATTAB 586 -- 644 C.E) AND HIS CONTRIBUTIONS TO ISLAM**

‘Umar I, in full ‘Umar ibn al-Khaṭṭāb, was born in 586, Mecca, Arabia. A member of the clan of ‘Adī of the Meccan tribe of Quraysh, ‘Umar at first opposed prophet Muhammad (S.A.W) but, in about 615, became a Muslim. By 622, when he went to Medina with Muhammad and the other Meccan Muslims, he had become one of the prophet's chief advisers, closely associated with Abū Bakr. His position in the state was marked by prophet Muhammad's marriage to his daughter Ḥaṣṣah in 625. On the prophet's death in 632, ‘Umar was largely responsible for reconciling the Medinan Muslims to the acceptance of a Meccan, Abū Bakr, as head of state (caliph). Abū Bakr (reigned 632–634) relied greatly on ‘Umar and nominated him to succeed him. As caliph, ‘Umar was the first to call himself “commander of the faithful” (amīr al-mu’minīn). His reign saw the transformation of the Islamic state from

an Arabian principality to a world power. Throughout this remarkable expansion, 'Umar closely controlled general policy and laid down the principles for administering the conquered lands. The structure of the later Islamic empire, including legal practice, is largely due to him. 'Umar established the dīwān (a register of warriors' pensions that over time evolved into a powerful governmental body), inaugurated the Islamic Hijrī calendar, and created the office of the qadi (judge). He also established the garrison cities of Al-Fuṣṭāṭ in Egypt and Basra and Kūfah in Iraq.

In 644 'Umar was attacked by an enslaved Persian Christian named Abū Lu'lu'ah and died from his wounds three days later. While he lay dying, 'Umar appointed a six-man council that eventually selected 'Uthmān ibn 'Affān as his successor.

### HIS CONTRIBUTIONS TO ISLAM

1. During his reign as caliph, Expanded and consolidated the unity of the Muslim empire.
2. He established the Islamic calendar in the year 16 A.H and ordered it to start from the migration (Hijra).
3. He Originated welfare system in Islam by giving stipends to the poor from bait-ul maal.
4. Founded new cities contributing to the growth of Islamic culture and civilization.
5. He improved agriculture and the economy of the Islamic state.
6. He Established the first educational system in Islam.
7. Introduced quarantine in areas affected by epidemics as one of his public health measures.
8. He introduced administrative record keeping in 14A.H to record revenue and government expenditure.
9. He Expanded the mosque at Mecca.

## **WEEK ELEVEN**

### **ATTRIBUTES OF ALLAH 11 - 20 WITH MEANING**

"The most beautiful names belong to Allah: so call on Him by them." (Quran, 7:180)

11

الْخَالِقُ

AL-KHAALIQ

The Creator, The Maker

12

الْبَارِئُ

AL-BAARI'

The Originator

13

الْمُصَوِّرُ

AL-MUSAWWIR

The Fashioner

14

الْغَفَّارُ

AL-GHAFFAR

The All- and Oft-Forgiving

15

الْقَهَّارُ

AL-QAHHAR

The Subduer, The Ever-Dominating

16

الْوَهَّابُ

AL-WAHHAAB

The Giver of Gifts

17

الرَّزَّاقُ

AR-RAZZAAQ

The Provider

18

الْفَتَّاحُ

AL-FATTAAH

The Opener, The Judge

19

الْعَلِيمُ

AL-'ALEEM

The All-Knowing, The Omniscient

20

الْقَابِضُ

AL-QAABID

The Withholder

