

SCHEME OF WORK FOR SS2

WEEK	TOPIC/CONTENT
1.	Suratul kawthar and maun: reading, meaning, comment and memorization
2.	Hadith 19 of An-Nawawi: Reading, meaning and comments
3.	Quran and Sunnah: Islam and Culture
4.	Shariah: comparison between Shariah and other legal system
5.	Hadith 20 of An-Nawawi: Reading, meaning and comments
6.	Islamization of knowledge and Islamic institutions: Origin of knowledge
7.	The four Sunni schools of Fiqh: biography of the founders of the four Sunni schools of fiqh
8.	Suratul kafiroom: Reading, meaning, comment and memorization
9.	Hadith 21 of An-Nawawi: Reading meaning and comments
10.	Challenges of syncretism in islam and it's solution
11.	The Impact of Islam on the economic and political life of west African empires
12.	Revision
13.	Examination

WEEK 1 SURATUL MAUN (Q107)

Bismillahir Rahmanir Rahim

In the name of God, Most Gracious, Most Merciful.

Ara yatallaji Yukazibu Biddin

Have you seen the one who denies the Recompense?

Faza-likallazi yadu'ul-yatim

For that is the one who drives away the orphan

Wa la yahuddu 'ala ta-'aa-mil miskin

And does not encourage the feeding of the poor.

Fa wailul lil musallin

So woe to those who pray

Allazina hum' an sala-ti him sa-hun

[But] who are heedless of their prayer –

Allaazina hum yura-una

Those who make show [of their deeds]

Wa yamna'un al ma-'un.

And withhold [simple] assistance.

Suratul Kawthar (Q108)

Arabic text and transliteration

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi l-lāhi r-raḥmāni r-raḥīm(i)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ①

¹ 'in-nā 'aṭaynāka l-kawthar(a)

فَصَلِّ لِرَبِّكَ وَانْحَرْ ②

² Faṣal-li lirab-bika wanḥar

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ③

³ 'in-na shāni' aka huwa l-'abtar(u)

Translation

1 Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river or lake in Paradise);

2 Therefore turn in prayer to your Lord and sacrifice (to Him only).

3 For he who makes you angry (O Muhammad (Peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter).

WEEK 2 HADITH NINETEEN

Translations

On the authority of Abi al-Abbas Abdillah ibn Abbas (may Allah be pleased with both of them) who said: “One day I was riding (In the narration found in the musnad of Ahmad, it makes clear that he was riding behind the Prophet [peace be upon him] on the same animal) behind the Prophet (peace and blessings of Allah be upon him) and he said to me, “O young man, I shall teach you some words [of advice]. Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find him in front of you. If you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the nation were to gather to benefit you with something, they would not be able to benefit you except with what Allah has already recorded for you. If they were to gather to harm you with something, they would not be able to harm you except with what Allah has already recorded against you. The pens have been lifted and the pages have dried”.

Recorded by at-Tirmidhi who said: “It is a hasan sahih hadith”.

WEEK 3 ISLAM AND CULTURE

Culture is the way of life of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and art that are learned through the process of socialization from one generation to another.

Islamic culture generally includes all of the practices which have developed around the religion of Islam.

The spread of Islam into west Africa brought Islamic culture and African cultures into contact, the cultures came into contact through;

- a. Acceptance of Islam by west Africa people and adopting of Islamic culture in addition to their own.
- b. The non-Muslim of west Africa who did not accept Islam were also influenced by some aspect of Islamic culture. They adopted some Islamic culture with their west African Culture.
- c. Therefore, the two cultures came into contact and coexisted side by side. The fusion of the two cultures I.e Islamic and west African has brought a closer understanding between Africans.

Characteristics of Islamic culture

1. Being God centered
2. Dignifying

3. Moralistic

Examples of Islamic culture

1. Praying and the other pillars of Islam
2. Marriage
3. Greeting
4. Wearing decent dress
5. Being respectful
6. Eating and drinking while sitting

WEEK 4 Comparison Between Shariah and Other Legal System

The constitution of Nigeria recognizes three systems of Law which are:

1. Shariah (Islamic Law)
2. British common Law (Imposed by the British Colonialists)
3. Customary Law

Shariah is the legal system deduced from the Qur'an, Sunnah, Ijma and Qiyas which is the system ordained by Allah. Before the colonial rule it was officially in operation in Northern Nigeria and it was also being applied by the muslim communities in the south western path of

Nigeria such as Iwo, Ede, Epe and Ibadan where there are up till now Alkali (Islamic judges) quarters. Shariah is preferred by Muslims for the following reasons

- a. It is prescribed by Allah
- b. It is comprehensive. It includes the religious and Moral rules
- c. It makes for discipline and peace
- d. Its basic rules cannot be manipulated or changed
- e. It is dynamic through the use of *ijma* and *Qiyas*
- f. It conforms with human nature
- g. It is practicable and reasonable

The English Common Law

Its sources are English customary Law, Christianity, Roman and English Laws.

It was imposed on colonised nations including Nigeria. Its basic and subsidiary rules change from time to time depending on the interest, perception and values of the legislature

Its disadvantages are:

- a. Its over dependence on counsels (lawyers) often leads to misplacement of justice due to their selfish desires
- b. Its procedure has been made impossible for litigant to personally present their cases.

The Customary Law

It is the law based on the tradition or culture of each locality

Its advantages are

- a. It can be easily enforced within locality
- b. It is restricted and cannot be applied in an heterogeneous community
- c. It is partisan towards its ethnic Origin
- d. It is mostly based on assumption
- e. It is superstitious

WEEK 5 HADITH 20

البدرى رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم : (إن مما أدرك الناس من كلام النبوة الأولى : إذا لم تستح فاصنع ما شئت).

It was related by Bukhari (صحيح البخاري)

On the authority of Abu Mas'ood 'Uqbah bin 'Amr al-Ansaaree al-Badree (radi allahu 'anhu 1)

who said: The Messenger of Allah (sallAllaahu alayhi wa sallam) who 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

WEEK 6 ORIGIN OF KNOWLEDGE

SURAH 96, verses 1-5, the first revelation received by Prophet Muhammad (PBUH), links divine bounty to the human ability to read, write and to know.

The passage states, “Read in the name of your Sustainer, who has created — created man out of a germ-cell. Read — for your Sustainer is the Most Bountiful One, Who has taught (man) the use of the pen; taught man what he did not know.”

Thus, knowledge has been at the centre of the Islamic worldview from the outset.

Islamic institutions

1. Al-Azhar university Egypt

2. Cairo University

3. University of Baghdad

4. Sankore university

5. Nizamiyyah

WEEK 7 THE FOUR SUNNI SCHOOL OF FIQH

madhhab is a school of thought within fiqh (Islamic jurisprudence). Sunni schools of jurisprudence are each named after the classical jurist who taught them. The four primary Sunni schools are the Hanafi, Shafi'i, Maliki and Hanbali rites.

Abū Ḥanīfa al-Nu‘mān ibn Thābit b. Zūṭā ibn Marzubān (699 – 767 CE), known as Abū Ḥanīfa for short, or reverently as Imam Abū Ḥanīfa by Sunni Muslims, was an 8th-century Sunni

Muslim theologian and jurist of Persian origin, who became the eponymous founder of the Hanafi school of Sunni jurisprudence, which has remained the most widely practiced law school in the Sunni tradition, predominates in Central Asia, Afghanistan, Persia (until the 16th century), Balkans, Russia, Chechnya, Pakistan, Bangladesh, Muslims in India, Turkey, and some parts of the Arab world. Born to a Muslim family in Kufa, Abu Hanifa is known to have travelled to the Hejaz region of Arabia in his youth, where he studied in Mecca and Medina. As his career as a theologian and jurist progressed, Abu Hanifa became known for favoring the use of reason in his legal rulings (faqīh dhū ra'y) and even in his theology. Abu Hanifa's theological school is claimed to be what would later develop into the Maturidi school of Sunni theology.

In 763, al-Mansur, the Abbasid caliph offered Abu Hanifa the post of Chief Judge of the State, but he declined the offer, choosing to remain independent. His student Abu Yusuf was later appointed Qadi Al-Qudat (Chief Judge of the State) by the Caliph Harun al-Rashid.

In his reply to al-Mansur, Abu Hanifa said that he was not fit for the post. Al-Mansur, who had his own ideas and reasons for offering the post, lost his temper and accused Abu Hanifa of lying.

"If I am lying," Abu Hanifa said, "then my statement is doubly correct. How can you appoint a liar to the exalted post of a Chief Qadi (Judge)?"

Incensed by this reply, the ruler had Abu Hanifa arrested, locked in prison and tortured. He was never fed nor cared for. Even there, the jurist continued to teach those who were permitted to come to him.

On 15 Rajab (August 15, 767), Abu Hanifa died in prison

Imam Malik

Malik ibn Anas (711–795 CE / 93–179 AH), whose full name is Mālik bin Anas bin Mālik bin Abī ‘Āmir bin ‘Amr bin Al-Ḥārith bin Ghaymān bin Khuthayn bin ‘Amr bin Al-Ḥārith al-Aṣḥabī al-Madanī reverently known as al-Imām Mālik by Sunni Muslims, was an Arab Muslim jurist, theologian, and hadith traditionist. Born in the city of Medina, Malik rose to become the premier scholar of prophetic traditions in his day, which he sought to apply to "the whole legal life" in order to create a systematic method of Muslim jurisprudence which would only further expand with the passage of time. Referred to as the "Imam of Medina" by his contemporaries, Malik's views in matters of jurisprudence were highly cherished both in his own life and afterwards, and he became the founder of one of the four schools of Sunni law, the Maliki, which became the normative rite for the Sunni practice of much of North Africa, Al-Andalus (until expulsion of Muslims), a vast portion of Egypt, and some parts of Syria, Yemen, Sudan, Iraq, and Khorasan, and the prominent Sufi orders, including the Shadiliyya and the Tijaniyyah. He compiled the muwatta.

The Muwatta, one of the oldest and most revered Sunni hadith collections and one of "the earliest surviving Muslim law-book[s]," in which Malik attempted to "give a survey of law and justice; ritual and practice of religion according to the consensus of Islam in Medina, according to the sunna usual in Medina; and to create a theoretical standard for matters which were not settled from the point of view of consensus and sunna." Composed in the early days of the Abbasid caliphate, during which time there was a burgeoning "recognition and appreciation of the canon law" of the ruling party, Malik's work aimed to trace out a "smoothed path" (which is what al-muwatta' literally means) through "the farreaching differences of opinion even on the most elementary questions." Hailed as "the soundest book on earth after the Quran" by al-Shafi'i, the compilation of the Muwatta led to Malik being bestowed with such reverential epithets as

"Shaykh of Islam", "Proof of the Community", "Imam of the Abode of Emigration", and "Knowledgeable Scholar of Medina" in later Sunni tradition. Imam Malik died at the age of 83 or 84 in Medina in 795 CE, and is buried in the cemetery of Al-Baqi', across from the Mosque of the Prophet.

Imam Shafi'i

Abū ‘Abdillāh Muḥammad ibn Idrīs al-Shāfi‘ī (January 820 CE) was an Arab Muslim theologian, writer, and scholar, who was the first contributor of the principles of Islamic jurisprudence (Uṣūl al-fiqh). Often referred to as 'Shaykh al-Islām', al-Shāfi‘ī was one of the four great Sunni Imams, whose legacy on juridical matters and teaching eventually led to the formation of Shafi'i school of fiqh (or Madh'hab). He was the most prominent student of Imam Malik ibn Anas, and he also served as the Governor of Najar Born in Gaza in Palestine (Jund Filastin), he also lived in Mecca and Medina in the Hejaz, Yemen, Egypt, and Baghdad in Iraq. Al-Shāfi‘ī belonged to the Qurayshi clan of Banu Muttalib, which was the sister clan of the Banu Hashim, to which Prophet Muhammad peace be upon him and the 'Abbasid caliphs belonged. This lineage may have given him prestige, arising from his belonging to the tribe of the Prophet Muhammad peace be upon him, and his great-grandfather's kinship to him. By the age of seven, al-Shāfi‘ī had memorized the Qur'an. At ten, he had committed Imam Malik's Muwatta' to heart, at which time his teacher would deputize him to teach in his absence. Al-Shāfi‘ī was authorized to issue fatwas at the age of fifteen. Al-Shāfi‘ī died at the age of 54 on the 30th of Rajab in 204 AH (20 January 820 CE), in Al-Fustat, Egypt, and was buried in the vault of the Banū ‘Abd al-Hakam, near Mount al-Muqattam

Imam Hambali

Aḥmad ibn Ḥanbal, or Ibn Ḥanbal (November 780 – 2 August 855 CE/164–241 AH), was an Arab Muslim jurist, theologian, ascetic, hadith traditionist, and founder of the Hanbali school of Sunni jurisprudence — one of the four major orthodox legal schools of Sunni Islam. A highly influential and active scholar during his lifetime, Ibn Hanbal went on to become "one of the most venerated" intellectual figures in Islamic history, who has had a "profound influence affecting almost every area of" the traditionalist perspective within Sunni Islam. One of the foremost classical proponents of relying on scriptural sources as the basis for Sunni Islamic law and way of life, Ibn Hanbal compiled one of the most important Sunni hadith collections, the Musnad, which has continued to exercise considerable influence in the field of hadith studies up to the present time. Ahmad ibn Hanbal's family was originally from Basra, Iraq, and belonged to the Arab Banu Dhuhl tribe. His father was an officer in the Abbasid army in Khurasan and later settled with his family in Baghdad, where Ahmad was born in 780 CE. Having studied fiqh and hadith under many teachers during his youth, Ibn Hanbal became famous in his later life for the crucial role he played in the Mihna, the inquisition instituted by the Abbasid Caliph al-Ma'mun towards the end of his reign, in which the ruler gave official state support to the Mu'tazilite dogma of the Quran being created, a view that contradicted the orthodox doctrine of the Quran being the eternal, uncreated Word of God. Suffering physical persecution under the caliph for his unflinching adherence to the traditional doctrine, Ibn Hanbal's fortitude in this particular event only bolstered his "resounding reputation" in the annals of Sunni history. Ahmad became a mufti in his old age, and founded the Hanbali madhab, or school of Islamic law, which is now most dominant in Saudi Arabia, Qatar, and the United Arab Emirates.[citation needed] Unlike the other three schools of Islamic jurisprudence (Hanafi, Maliki, and Shafi), the Hanbali madhab remained largely traditionalist or Athari in theology.

In addition to his scholastic enterprises, ibn Hanbal was a soldier on the Islamic frontiers (Ribat) and made Hajj five times in his life, twice on foot.

Ibn Hanbal passed away on Friday, 12 Rabi-ul-awwal, 241 AH/ 2 August, 855 at the age of 74–75 in Baghdad, Iraq. Historians relate that his funeral was attended by 800,000 men and 60,000 women and that 20,000 Christians and Jews converted to Islam on that day. His qabr (grave) is located in the premises of the Imam Ahmad Bin Hanbal Shrine in Ar-Rusafa District.

Note

The services rendered by the founders of these madhahib was to study, write and teach the shariah from the sources of the Qur'an and sunnah and with the help of approved methods such as Qiyas and Ijma elaborate the laws into a comprehensive and detailed system of jurisprudence. The fact that their rulings sometimes differ does not mean they are in conflict. The differences between them are not on major principles of belief but center mainly on interpretation of certain aspects of jurisprudence. Such differences are to be expected as the prophet said in a hadith that: "differences of opinion among ummah are a form of blessing"

WEEK 8 SURATUL KAFIRUN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi l-lāhi r-raḥmāni r-raḥīm(i)

قُلْ يَا أَيُّهَا الْكَافِرُونَ

¹ Qul yā'ay-yuha l-kāfirūn(a)

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

² Lā 'a'budu mā ta'budūn(a)

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

³ Walā 'antum 'ābidūna mā 'a'bud(u)

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

⁴ Walā 'ana 'ābidu m-mā 'abat-tum

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

⁵ Walā 'antum 'ābidūna mā 'a'bud(u)

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

⁶ Lakum dīnukum waliya dīn(i)

Say, "O disbelievers,

2 I do not worship what you worship.

3 Nor are you worshippers of what I worship.

4 Nor will I be a worshipper of what you worship.

5 Nor will you be worshippers of what I worship.

6 For you is your religion, and for me is my religion."

WEEK 9 HADITH 21 OF AN-NAWAWI

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 : آمنت بالله ، ثم استقم).

رواه مسلم [رقم]

On the authority of Aboo ‘Amr – and he is also called Aboo ‘Amrah – Sufyaan bin Abdillaah ath-Thaqafe (radi allahu anhu) 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 10 CHALLENGES OF SYNCRETISM IN ISLAM AND IT'S SOLUTION

Syncretism is the combining of different beliefs and various schools of thought.

The spread of Islam into west Africa brought Islamic culture and African cultures into contact, the cultures came into contact through;

- a. Acceptance of Islam by west Africa people and adopting of Islamic culture in addition to their own.
- b. The non-Muslim of west Africa who did not accept Islam were also influenced by some aspect of Islamic culture. They adopted some Islamic culture with their west African Culture.
- c. Therefore, the two cultures came into contact and coexisted side by side. The fusion of the two cultures i.e Islamic and west African has brought a closer understanding between Africans.

Takhlit (mixing other beliefs and practices with Islam)

Takhlit means practicing Islam side by side with un-islamic beliefs and practices

Takhlit is a sin in islam because:

- a. Allah has condemned anyone who associate something with him
- b. Prophet Muhammad has classified Takhlit manifestation as Shirk.
- c. Muslims that practice islam side by side with unislamic beliefs and practices has committed a grave sin.

Examples of Takhlit

The following are some examples of what constitute Takhlit

- a. Divination: it is an attempt to foretell the future or the unseen through the use of arrows, arrows, oracle Bugun kasa. It is a sin because only Allah knows the future and what is hidden
- b. Cult Worship: means the worship of an idea or a religion evolved by man himself. Cult of worship is a great sin because it sets a partner in worship with Allah
- c. Hero worship which means the worship of human being, dead or alive by someone. It is a sin because it set partner with Allah
- d. Excessive Nationalism: it means worshipping of a nation above Allah
- e. Tribal pride which means putting one's tribe above the wishes of Allah. This is a grave sin because the tribe becomes an idol for the worship of its people against Allah.

Avoidance of syncretism

Syncretism is a grave sin and it can be avoided and wiped out if;

a. The principle of Tawhid, the unity of Allah is unequivocally adopted by Muslims in their relationship with Allah

WEEK 11 THE IMPACT OF ISLAM ON THE ECONOMIC AND POLITICAL LIFE OF WEST AFRICAN EMPIRES

The west African empires on which Islam made a political impact were:

Ghana

Mali

Songhai

Toklor

Takrur

Borno/kanem

Massina

Kangaba

Kano

Katsina

The west African empires have traditional African systems of governance before the coming of Islam to the area. The system recognized the ruler as the owner and controller of the empire. The chief rulers appointed Governors who would look after delineated provinces for him and the governors were responsible to him. He also appointed assistant who helped him to run the capital of the Empire. The Empire had a standing army, and each governor contributed army and resources for the execution of war common in West African empires. The states or governor also

sent contributions to the central government with which the chief ruler serviced his palace and ran the government.

Ghana

Ghana was the most ancient of all the west African empires. It was called the Land of Gold. Ghana had two cities. The main city where the king lived. In the other city lived some of the aid of the king and Muslim Traders. Both men and women shaved their heads. Men also did not wear beards only the king and his immediate heir wore robes. All other people dressed in wrappers. Female slaves walk about in front of the king naked. Ghana's prosperity owed much of its trade with North Africa. It exchanged its gold with North African products such as copper, cowries, horses, camels etc. Ghana was a military power. Its kings had a strong army with which they conquered many areas and annexed them to their cities.

Some of the changes brought by Islam to Ghana are:

- a. Women were allowed to grow their hair
- b. Nakedness of slave girls was banned
- c. Men were allowed to grow bearded
- d. Muslims provide clerical services to kings and also introduced Arabic as lingua franca in Ghana

Mali

Mali Empire existed at the same time as Ghana. When Ghana was weakened by wars, Mali king, Sundiata annexed it to his empire. One of the famous king of Mali was Mansa Kanka Musa. He

defeated many areas and annexed them to his empire. He performed pilgrimage and brought back scholars and architects to Mali. Mali prospered during his time.

The impact of Islam on Mali included:

- a. The emergence of center of learning in the Empire
- b. Giving impetus to economic activities especially trade
- c. Introduction of architectural buildings and designs of North Africa and Arabia
- d. Giving Mali a sense of belonging among the North African Empires

The Benefits derived by the Nations of west African Empires from the Impact of Islam on the political System

As a result of political system brought by Islam to West African Empires,

- a. The Nations of west African enjoyed peace
- b. They also enjoyed the justice of Islam which did not segregate
- c. People were also given their due rights and recognition as a result of fair play introduced by Islam
- d. There was a better quality of life in all these empires as a result of the impact of Islam

The impact of Islam on the Economic life of West African Empires

- 1. Development of trade in the big west African cities
 - a. Major west African cities became centres of trade as a result of trans Saharan trade routes

b. Timbuktu was a center of trade that had links with trade routes that started from different points. Some of them were That to Timbuktu, Ceuta to Timbuktu, Takedda and Gap to Timbuktu.

All these routes brought different traders and different article of trade to Timbuktu.

C. Kano was connected to trade centres which started from Tunis and Tripoli. Other routes that ended at Kano were those that started at Cairo and came down through Njimi in Borno. These routes brought traders and articles of trade from North Africa and some west Africa to Kano for exchange with articles from Hausa land.

d. Borno was similarly connected with three major trade routes starting from Cairo, Tunisia and Tripoli. There were also minor routes such as those from kano and katsina. Many nationals were formed in borno as a result of trade.

2. Emergence of such trade cities as Islamic centers

With the coming of Islam to West Africa through traders, the cities of commerce in west Africa turned into centres of learning. Books were written and copied for sale to other areas and a class of professionals emerged such as judges and scribes who were employed by either rulers or traders.

3. Articles of trade in the trade centres of West Africa

Trade between North Africa and West African trade centres was on the following articles of trade.

From West Africa

Gold

Kolanut

Ivory

Slaves

From North Africa

Salt

Beads

Camels

Cloth
Metalware
Horses