

JSS 3 THIRD TERM

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DATE:

TOPIC: Suratul Mulk 24-30 and lessons learnt

24. Qul huwal lazee zara akum fil ardi wa ilaihi tuhsharoon
25. Wa yaqooloona mataa haazal wa'du in kuntum saadiqeen
26. Qul innamal 'ilmu 'indallaahi wa innamaaa ana nazeerum mubeen
27. Falaammaa ra-awhu zulfatan seee'at wujoohul lazeena kafaroo wa qeela haazal lazee kuntum bihee tadda'oon
28. Qul ara'aytum in ahlaka niyal laahu wa mam ma'iya aw rahimanaa famany-yujeerul kaafireena min 'azaabin aleem
29. Qul huwar rahmaanu aamannaa bihee wa 'alaihi tawakkalnaa fasta'lamoona man huwa fee dalaalim mubeen
30. Qul ara'aytum in asbaha maaa'ukum ghawran famany yaateekum bimaaa'im ma'een

TRANSLATION OF THE SURAH 24-30.

24. Say: "It is He Who has multiplied you through the earth, and to Him shall you be gathered together."
25. They ask: When will this promise be (fulfilled)? - If you are telling the truth.
26. Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."
27. At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"
28. Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?"
29. Say: "He is ((Allah)) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."
30. Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"

DATE:

TOPIC: Hadith 20 of An-Nawawi's collections and lessons learnt from it.

An Ibn Mas'ud Uqbah bin Amre Al-Ansariyy, Al-Badriyy; Qal: Qala Rasullul-Allahi (S.A.w), Inna mimma adrakan-Nas min qalamin-nabuwatil-ula idha lam tastahi fasnah mashita.

An Nawawi Hadith Number 20: Narrated By Uqbah bin Amre Al-Ansariyy

The messenger of Allah said: "Among the words people obtained from the First Prophecy are: If you feel no shame, then do as you wish."

Related by Bukhari.

COMMENTARY OF THE HADITH

Haya' can be translated as: modesty, shame, shyness or bashfulness, as pointed by Ustaz Jamaludin Zarabozo.

The word *haya'* is derived from the word "*al-hayah*", which means life, as if the person who has no *haya'* (modesty) is like a dead person.

Islam encourages and treasures *al-haya'* or modesty. It is one of the most important characteristics that each and every Muslim should acquire and possess.

The following are some *hadiths* which emphasize this great quality:

"Haya' (modesty) and Iman (faith) are two that go together. If one is lifted, the other is also lifted.

TOPIC: Hadith 20 of An-Nawawi's collections and lessons learnt from it.

An Abi Amru, Wakila Abi Amrata Sufyan bin Abdullahi Athaqafiyy Radiyy-Allahu anhu, qala: Qultu ! Ya Rasulallahi: Qul li fil Islam qaulan la as'alu anhu ahadan qhairuka: Qala: Qul: Amantu billahi, thumma-istaqim.

Rawahu Muslim.

20 Hadith Of The Forty Hadith

On authority of Sufyan bin Abdullah, may Allah be pleased with him said:

I said: "O Messenger of Allah, tell me something about Islam which I can ask of no one but you". He said:" Say:'I believe in Allah', and thereafter be upright."

related by Muslim.

The literal meaning of "Istiqamah": to go straight into the right direction, acting rightly, allowing no deviation. It is derived from the stem "Qiyyam", which implies the continuity of doing something, following up with it and making sure that it is done in the right way and there is neither deviation nor swerving.

The term has been used by the Qur'an in many verses. Allah the Almighty says:

"Therefore, stand firm (on the straight path) as you are commanded and those who turn in repentance with you. And do not transgress, for He (Allah) sees well all that you do."

[Surah Hud (11): ayat 112]

Ibnu Abbas said that this verse was the hardest and most difficult verse of the Qur'an on the Prophet, *sallallahu 'alayhi wasallam*.

Indeed it is a difficult task to achieve Istiqamah, hence, the Prophet, *sallallahu 'alayhi wasallam*, said; "Be straight on the path or be close to it."

In another verse, Allah the Almighty says:- **103** -

"So unto this (religion) invite (the people). Stand steadfast as you are commanded and do not follow their desires..."

[Surah al-Shura' (42): ayat 15]

Based on these two verses, it can be inferred that Istiqamah is to stand firm and steadfast to what we have been commanded by Allah, i.e. to fulfill obligations and to avoid prohibitions.

Also, we should not allow ourselves to follow or be misled by desires (whether it is our desires or the desires of others) as it will cause deviation and lead us astray.

According to Ibn al-Qayyim, there are five conditions to achieve Istiqamah in performing required deeds:

1. The act should be done for the sake of Allah alone (*ikhlas*).
2. It should be done on the basis of knowledge (*'ilm*).
3. Performing *ibadah* should be in the same manner that they have been commanded.
4. To do it in the best way possible.
5. Restricting oneself to what is lawful while performing those deeds.

According to other scholars of *suluk*, i.e. behavior, there are certain steps to be followed in order to achieve Istiqamah:

DATE:

TOPIC: Nana Asma'u bintu Fodio; her life history and contributions to Islam.

Nana Asma'u (full name: **Nana Asma'u bint Shehu Usman dan Fodiyo**, 1793–1864) was a princess, poet,

teacher, and daughter of the founder of the Sokoto Caliphate, Usman dan Fodio. She remains a revered figure in northern Nigeria.

She was born some eleven years before the Fulani War, and was named after Asma bint Abi Bakr, and half sister of Muhammed Bello (the second Sultan of Sokoto), she outlived most of the founding generation of the Caliphate, making her an important source of guidance to its later rulers. From 1805, members of the Caliph's family came to great prominence, including the Caliph's female relatives. While Nana Asma'u became the most prominent, her sisters Myram and Fatima, and the Caliph's wives Aisha and Hawwa played major literary and political roles in the new state. Like her father, she was educated in [Qur'anic studies](#), and placed a high value upon universal education. As exemplars of the [Qadiriyyah](#) Sufi school, the dan Fodio and his followers stressed the sharing of knowledge, especially that of the [Sunnah](#), the example of the prophet [Muhammad](#). To learn without teaching, they thought, was sterile and empty. Thus Nana Asma'u was devoted, in particular, to the education of the Muslim women. Like most of the rest of her family, she became a prolific author