

Distinctive features of the Quran

A distinctive feature is that which distinguishes one thing from another i.e. distinguish the Quran from other books

Distinctive features of the Quran

1. The theme of the Quran is unique
2. The Quran is the speech of Allah
3. The Quran is protected by Allah from any human interference or corruption
4. Its literal style is different from all other books
5. It's not mixed with any addition either in the form of Hadith or commentaries
6. Its revealed in its precise meaning and wording to the prophet (saw) through the angle Jibril
7. It heals many diseases
8. It doesn't bore when read it
9. It talks about the history of the past, present and future.
10. It fits at any place, any time and any group of people.

Language and style of the Quran

1. The language of the Quran is rhythmic and harmonious
2. The language of the Quran combines both poetry and prose
3. The verses of the Quran are in classic Arabic in dialect of Quraish
4. The language of the Quran is comprehensive
5. The verses expressing wrath of Allah are fear while those expressing the mercy of Allah are soft
6. The language of the Quran contain vocabulary which are difficult to understand and liable to several interpretations
7. There are detached letters from the alphabet like Ha-mim, Kaf which have not been satisfactorily explained.
8. The language of the Quran is easy to read
9. Allah speaks in the Quran as:
 - a. First person singular
 - b. First person plural
 - c. Third person singular
10. Some verses are metaphorical and others are straight forward i.e. Mutashabihat and Baiyyinat

Reasons for revelation of Quran in Arabic

1. The messenger who was to announce the message was an Arab
2. The audiences to whom the messenger was first addressed were Arabs
3. To challenge the eloquent Arabs
4. To avoid complaints and excuse
5. Due to its richness and eloquence
6. To give a clear guidance to the audience
7. To challenge the infidels of Mecca
8. In order to learn wisdom

Importance of similes in the Holy Quran

1. To bring comparison between two similar issues
2. To show the power of Allah
3. To challenge the infidels of Mecca
4. To remove the boredom in reading the Quran
5. So that one can dig deep and reflect

Structure of the Holly Quran

1. The Quran contains 114 surahs (chapters)
2. It contains 30 juzuus (parts)
3. It has 6666 ayaat (verses)
4. The longest chapter is Suratul-Baqara with 286 verses
5. The shortest chapters are Suratul-Asri, Kauthar and Nasri each has 3 verses
6. The longest verse is in suratul Baqarah i.e. Q2:282
7. Some of the chapters are maky and others are madani
8. The opening chapter is suratul Al-Fatiha and the close chapter is Suratul Nas
9. All chapters start with Bismillahi except chapter 9 (Taubah or Bara`a)
10. Some chapters contain prostrations while others are not.
11. Some verses are repeating itself frequently
12. Some verses start with the word kalla (No) while others with word qul (say)
13. The surahs are not arranged in chronological order in which they were revealed e.g. Suratul Fatiha, the opening chapter of the Quran was revealed in the fourth year of the prophet's mission

Interest features of Ayah and surah

1. The longest Aya is Q:282
2. The shortest is Q:93
3. The aya which comprises all un-doted Letters of Arabic is Muhammad Rasulullah (Q48:29)
4. The surah in which name of Allah is mentioned in every Ayah is Al-Mujaffillah (Q:58)
5. The scholars have divided the Quran into four groups
 - a. Attiwal- The long ones i.e. these are seven
 - b. Al-Meun- Meaning the hundred ayat or a little more or less
 - c. Al-Mathani-These are surah with much less than Al-Meun.
 - d. Al-Mufassal /Al-Muhkam –They are short ones beginning from suratul Qahf

Division of the Quran into Mecca and Medina Surahs

Characteristics of Makky surahs

1. They are short
2. They have rhythmic harmony
3. The chapters are addressed to all the people in general
4. They emphasize the unity of Allah
5. They warn people against the Day of judgment
6. They warn people against idol worship and its repercussion
7. They relate story of some earlier prophets and events of their time
8. They are meant to prepare the prophet for the great responsibility entrusted to him

Characteristics of Madina surahs

Differences between makka surah and madina surah

| | Mecca surah | Medina surah |
|----|---|---|
| 1 | The phases of Wahyi lasted for about thirteen years | The Medina phase wahyi lasted for about ten years |
| 2 | Every surah which has the call “O mankind are mostly Mecca except suratul Al-Hajj | Every surah which has the call “O people of the book” are Medina surah |
| 3 | Mecca surah are shorter and have short ayat, | Medina surah are longer except An-Nasr |
| 4 | Mecca verses deal with issues of Tawheed, Faith (Iman), Prophets, Angels and last Day | Medina verses give details concerning prayers and other modes of worship |
| 5 | Every surah that contains the stories of prophets and that of previous nations | Every surah where hypocrites are mentioned except surah Al-Ankabut |
| 6 | All ayat beginning with word “Kalla” are Mecca | Every surah which contains hudud (fixed punishment according to Islamic shariah) |
| 7 | Are many in number | Are few in number |
| 8 | All surah contains sajidah Al-Tilawat (prostration) | Every surah where Muslims are called for jihad (and not merely mentioning the word Jihad) |
| 9 | They are those ones which were revealed before migration | They are those one which were revealed after migration |
| 10 | Are those which actually spoke directly to the Meccan community | Are those one which did not directly concern the people of Mecca |

Why Medina surahs are long

1. Madinan surah are addressed to a larger community
2. The madinans were enlightened community than Mecans hence asked complex issues or questions.
3. The surahs mainly deal with social matters such as marriage, divorce, inheritance etc which needed more explanation.
4. Madina surahs deal with spiritual issues at an advanced Level.
5. The surahs deal with the governance of a state which need more explanations
6. They give explanations on commercial matters in details
7. They explained the regulations of wars, distribution of booty and to deal with captives which needed more explanation
8. The people of Medina were good Muslims, who were interested in the Quran and loved listening to it
9. They explained how to deal with the Jews and hypocrites
10. They talked on knowledge related to science and general Issues that needed further explanation

Miraculous nature of the Quran

- A miracle:-Is an act of happening usually having good result which cannot be explained by the laws of nature. In Arabic means Ijaaz
- Technically: It means the inimitable and unique nature of the Quran which leaves its opponents powerless or incapable of meeting the challenge which the revelation poses to them.
- The Quran is the greatest of miracles bestowed upon the Holy Prophet (saw)
- It doesn't contradict itself
- It has according challenged the word to produce like it

Condition for something to be a miracle

According to Muslims scholars the following conditions must be fulfilled for something to be called a miracle from God.

- a) There must be no one else apart from Allah who can do it

- b) It should break the usual norms
- c) It should differ from the laws of nature.
- d) It should serve as a proof for the truth and claim of the messengers
- e) It should happen in accordance to the claim of the prophet
- f) The event should happen through the Messenger of Allah and no one else

The miraculous nature of the Quran (Quran as a living miracle)

1. Its language and style excels all other text of the Arabic Literature
2. its comprehensive cannot be material
3. It has no contradiction with the most advanced sound discovery of science
4. Its fulfillment of all its prophecies
5. It speaks to the heart as well as to the human faculty of reason at the individual and at the group level
6. It was delivered over 1400 years ago by the messenger who could not read or write.
7. It answers the most important questions in life e.g. who created us what happens after we die, nations before us
8. It corrects the current belief among the people of the book.
9. Its teachings are well- measured and balanced approach to all aspect of life
10. It challenges people to produce like it and no one can do it
11. It is the only book which can be memorized easily even by a child
12. It has remained unchanged in its original form

Translation of the Holly Quran

- Translation (Tarjam) of the Quran means: The expression of the meaning of its text in a language different from the language of Quran in order that those not familiar with it may know about it and understand Allah's guidance.
- There is agreement among Muslim Scholars that it is impossible to transfer the original Quran word by word in identical fashion into another language.
- In recent times translation of the Quran have appeared

Condition for translating of the Quran

1. He/she must be a Muslim with strong belief
2. He/she should be knowledgeable in Arabic and the language to be used for translation
3. He/she must be well acquainted with the related science such as science of the Quran (ulumul-Quran) and science of Hadith (Ulumul Hadith) etc
4. He/she should be thorough versed with the history of the prophet (saw) which will guide him to know the circumstances behind the revelation of the verses of the Quran
5. He/she should keep away from temptation in the sense of favoring sect(madheb) against others even if this madheb is wrong or has gone astray
6. He/she should be well known for his knowledge competent and trustworthy
7. He/she should consult the opinion of other scholars
8. He/she seek guidance from the words and explanation of the prophet
9. He/she should refer to the reports of the swahabas (companions of the prophet)
10. He/she should have ability for precise comprehensive

Advantage/Importance of translating of Quran

1. It enable non Arabic speaking people to read and understand the message of the Quran
2. It will help in the spread of Islam, as more people will be able to read and understand the Quran
3. People will be able to make comparisons between the Quran and other religion books
4. It helps to expand the knowledge of the Quran among different scholars and Muslims
5. It can be used as a reference book

6. It will enrich and expand other languages
 7. It will create awareness among other people about the good qualities of Islam and its teachings
 8. Some translations incorporate the transliteration of the Arabic verses and hence help in the correct pronunciation of the Quran.
 9. It represents the universal nature of Islam where the message of the Quran is read in all languages.
 10. People (Muslims) can study Quran and write commentary on it

Limitations/Disadvantages of translating the Quran into other Languages

1. Some translation are made to mislead readers
2. It discourage people from learning Arabic since translation is easier
3. It creates a different style and characteristics thus originating style is shunned
4. Since Quran has been revealed in Arabic language, any translation of it would not be the word of Allah.
5. The concept of uniqueness of the Quran (Ijaaz-Quran) which is closely linked to its expression in the Arabic language will be lost in translation.
6. Because of different meaning that words carry in different languages, the translation would never adequately express all the meanings of the Quran carried by the original text.
7. The rule of grammar differs in various languages. While verbs in Arabic are put in masculine and feminine, singular, dual and plural the same is not true in English, Kiswahili and many other languages.

Problems associated with the translation of the Quran by the non-Muslims

1. They have biased approach because they are non-Muslims
2. Their knowledge and ability to translate the Quran is doubtable
3. They normally use foreign philosophical approach
4. Some translation are made to mislead readers
5. Non-Muslims translator disregard the rules applicable to the translation of the Quran

Differences between Tafsir and Translation

| Tafsir | Translation |
|--|--|
| 1 Explain the difficult parts of the Quran | Gives the literal meaning of the Quran |
| 2 It's meant for the learned | It's meant for all |
| 3 It started at the time of the prophet (saw) | It started much later |
| 4 It accommodates personal opinions | It does not change the literal meaning of the Quran |
| 5 It has contributed to the emergence of different sects | It helped in the spread of Islam |
| 6 It helps in understanding of the background of the revelation of particular verses and surah | It gives the literal meaning of the verses and surah |

Suratul-Hujurat

- i. **Introduction**
 - a. **Name of the surah**
 - Hujurat literally means: Inner chamber. The only place in the Quran in which the word Hujurat is mentioned is in the verse number four of this surah and it is used here to refer to the one roomed house of the prophet's wives.
 - It's a medina Surah
 - Due to uniqueness of the word, it was used as the title for the surah
 - b. **Background of the surah**
 - After the conquest of Mecca in the ninth year after Hijrah, many Arab tribes began sending delegation to make an oath of allegiance to the prophet (saw) and accept Islam on behalf of their tribes. Because of this phenomena it became to known as "The year of Delegations"

- The subject matter of the surah is the manner to be observed by the members of rapidly growing Muslim community among themselves but more towards its leader (the prophet)
- The Bedouin Arabs were often rude in their dealings with the prophet (saw) due to their harsh desert manners. This displeased Allah, thus the surah was revealed to reprimand and lay down general code of behavior and set of moral ideals for Muslims as well as all mankind.

c. Themes of suratul Hujurat

- 1) Discipline before the prophet
- 2) Qualities of a believer

Discipline before the prophet

1. A believer does not make a decision before Allah or the prophet acknowledgement
2. Believer should not raise their voices above that of the prophet
3. They lower their voices as a respect to the prophet
4. They are not supposed to speak or talk to the prophet loudly
5. They don't call the prophet behind the dwellings

Qualities of a believer

1. They don't decide anything without the prophet's notification
2. They don't raise their voices above that of the prophet
3. They don't call the prophet behind the dwellings
4. They verify any information before taking any action
5. They reconcile disputing parties justly
6. Believers are nothing else than brothers
7. They don't scoff at each other
8. They neither insult one another by nicknames
9. They don't defame each other
10. They avoid suspicious of which suspicious are sins
11. They don't spy or backbite one another
12. They are equal before Allah but honorable are pious people
13. They ask for repentance every time

Teachings of suratul Hujurat

1. Community should show respect to their leaders
2. Quarrels should be avoided
3. Mutual respect and confidence should be upheld
4. People should not ridicule, fault or use biting words against each other
5. Spying other is beneath a Muslim
6. Faith is a matter of practice and not words
7. Islam condemns scandals and slanders of other people
8. Suspicious and curiosity about other people's affairs is prohibited
9. Islam is a privilege given to Muslims and they should not take it for granted. But strive to live according to its teachings
10. Muslims must live by the teachings of Allah in their manners of behavior

EXERCISE

1. what are distinctive features of the Quran
2. Give reasons why Quran was revealed in Arabic
3. Give characteristics of Mecca surah

4. Give characteristics of Medina surah
5. Highlight disadvantages of translation of the Quran by a non-Muslims
6. Give reasons why Muslims reject the Quran translated by non-Muslims
7. What are the conditions to be adhered for Tafsir Quran to be valid
8. What are the importance of similes in Holy Quran
9. Discuss the structure of the Holy Quran
10. Give the differences between Tafsir and Translation of the Quran
11. List down disadvantages of translating the Quran to other languages
12. Discuss the following themes of suratul Hujurat
 - a. Discipline before the prophet
 - b. Qualities of a believer
13. Identify teachings of Suratul-Hujurat

Chapter: 2 HADITH

Other collections of Hadith

Al-Muwatta

- Al-Muwatta is one of the most famous books of Hadith Literature. It was written by Imam Malik, who was born in Medinah
- The word Muwatta is Arabic word which means: to pave away, to arrange, to prepare or to make easy. Technically it means a book which is arranged according to the topics of Fiqh (Jurisprudence)
- It said that Abu Jaafar Al-Mansur (The second Abbasid caliph) recognized the scholarly status of Imam Malik and requested him to write comprehensive book that would be a reference to all Islamic matters.
- In response to the request of the caliph Imam Malik wrote his book (Al-Muwatta)
- It took Imam Malik forty years (Others say sixty years) planning, writing and editing. He compiled 10,000 Traditions, he exercised great care and finally he selected about 2000 Hadiths
- When he wrote his book he began to doubt his own truthfulness. He put the book into water and say “If the book gets wet, I will not need it” Not a bit of book gets wet.
- He introduced it to Scholars of Medinah who confirmed that it was an authentic work and excellent
- Muwatta contains record of Hadith of the prophet (saw) as well as the legal decisions/says of people of Medinah
- For a Hadith to be accepted by Imam Malik he would first do thorough investigation on the reporters of Hadith, beside comparing it with the verses of the Quran and also the most common practice of sunnah and the practices of the people of Medinah
- The book is divided into sections; each section being referred to as Kitab and each Kitab being further divided into chapters.
- Scholars hold different opinions on Al-Muwatta some consider it to be superior to Sahih Bukhari and Sahih Muslim. Others have placed it third just after Sahih Muslim. Many are of this opinion
- A number of works had been carried out on the Muwatta apart from the fact that the book had been translated into some major languages, there are no less than twenty commentaries of the book
- Muwatta is one of the most authoritative books on Hadith and Fiqhi. Although it is comparatively small collection of tradition and limited only to the traditions and practices of the people of Medinah, it's mostly accepted among Muslims

Themes of Al-Muwatta

- a. Fundamental principles of Islam. There are more than four hundred traditions on the rules related to swalat, Zakat, Fasting and Hajj

- b. Family relations. Muwatta contains rich information on marriage, its proposal and dowry, prohibited degree of marriage, divorce, Iddah, breastfeeding, naming and foster relationship.
- c. Economic system. Sales and purchases of different kinds of Items, loans etc
- d. Penal law and judicial decisions. Under thus, punishment on such criminal acts like forced cohabitation with a woman, adultery, theft, false accusation, alcohol drinking and apostasy are discussed
- e. Miscellaneous Hadith. Under this heading come Hadith on Islamic etiquettes as well as Hadith on hunting and tamed animals and many others.

Importance of Muwatta

1. It was the first highly organized book of Hadith
2. It was arranged according to the topics of Fiqh (Jurisprudence)
3. It contains tradition of the people of Medinah
4. The book contains only sound traditions
5. The Scholars of Medinah confirmed that it is an authentic work and excellent

The forty Hadith of Imam An-Nawawi

- His name was Imam Muhyi Din Abu Zakaria bin Sharaf al-Nawawi.
- He was born in the Village of Nawa south of Damascuss in 631 AH (1233 AD) where he grew up
- At the age of nineteen he went to study Hadith in Damascuss which was considered as the centre of learning and scholars
- he studied from more than twenty celebrated teachers. He studied Islamic Jurisprudence and principles, Syntax (Qawaaid :linguistics) and Etymology (swarf: the study of the original and development of words)
- he used to read twelve lessons daily and wrote commentaries on every lesson
- His intelligence, hard work, devotion and absorption in the studies amazed his teachers and they became fond of him and began to praise and admire him
- He led a life of singular piety, righteousness and simplicity. After 20years he returned to his hometown. Sooner after his arrival at Nawa, he felt ill and died in 676 AH (1278 AD) at the age of 45 years old.
- He had a very short life but during this short period, he had written a large number of books on different subjects. Every work has been recognized as a valuable treasure of knowledge.
- The collection of forty Hadiths of Imam al-Nawawi has been known, accepted and appreciated by many scholars for the last seven centuries.
- Its significance lay in the fact that these selected forty Hadith comprise of the main essential and fundamental concept of Islam.
- The topics of Hadith covered various matters pertaining to morals, devotional acts, Iman (faith), Taqwa, Lawful and a host of others
- It's very important to have a good understanding of these Hadith based on scholarly interpretation.
- These Hadiths had been translated into some major languages

Study of some selected Hadith

a. Anger

Quotations

- a) Anger is from Satan and Satan was made of fire and the fire is extinguished by water. So one should perfume ablution when he is angry.
- b) The strong man is not the good wrestler, the strong man is only he is angry
- Anger is an extremely powerful emotion and if allowed to build up in a person, it could be like pleasure building up in a pot of boiling water with a lid on it.
- Anger is a great force. If you control it, it can be transmitted into power.

Effects of Anger

- i. It leads to quarreling and using unbecoming language
- ii. It causes ending relationships including divorce
- iii. It may lead to fighting, injuries, damages and even death through intentional or unintentional murder
- iv. It widens the circle of enemies
 - i. It give room to your opponents to rejoice
 - ii. It leads to hatred by the people

Control measures for Anger

- i. Avoiding talking completely. This is because one may say something only to regret later on when it will be too late.
- ii. Pause to reflect before taking any action
- iii. Say Audhubillahi to drive away Satan, recite also some dua
- iv. Change posture or position of standing and if sitting lie down
- v. Take ablution, with cold water or drink cold water as per the instructions of the prophet (saw)
- i. Remember Allah by acknowledging His power over humans: Allah's power is far much stronger in punishing or avenging the one who has wronged the other.
- ii. practicing self control

b. Envy and Jealousy

Quotation

The prophet (saw) said: ‘Do not envy one another, nor dispute with one another, nor hate one another, do not turn away from one another, one of you should not enter into a transaction when another one has already entered into it; and be brothers and servants of Allah’

- Envy and Jealousy is an act of being unhappy with what someone has wishing that, the person loses what he has so that one may have it for himself or both of them not have it.
- Envy and Jealousy are among the most destructive emotions or feelings which a person may have.

Effects of Envy and Jealousy

- i. It leads person in times of weakness to take the property of others unjustly or refuse to help.
- ii. It cause one to wish evil on others and to be happy when misfortune befalls them
- iii. It may also drive one to go beyond the means and squander their wealth in order to live like wealthy.
- iv. It also involves kufr (disbelief in Allah) to a certain degree, because it causes the individual to feel that Allah has not been fair with him
- v. It leads somebody to be hated by people
- vi. it leads to wrath of Allah and punishment during the day of Judgment

Control measures for Envy and Jealousy

- i. Be satisfied on what Allah has bested on you
- ii. Always look to those below you and not those above you
- vii. Appreciate what Allah has given to you
- viii. To seek protection from Allah from envious people
- ix. Acknowledge fair distribution of Allah's favour to his creatures
- x. practicing self control

c. Treatment of orphans

Quotation

The prophet (saw) said: One who takes care of an orphan and I will be in paradise He raised his fore finger and middle finger by way of illustration”

Islamic teachings on treatment of orphans

- i. We have to sympathize with orphans and help them were necessary
- ii. We have to care of their daily needs e.g. educating them, feeding them, clothing them and taking care of their health.
- iii. We must show them love and guard them to the right ways
- iv. If the guardian is well of let him claim no remuneration but if he is poor, let him have for himself what is reasonable
- v. When you release their property to them, take witness in their presence.
- vi. The one who takes care of an orphan will have privilege of being in paradise with prophet (saw)

d. Care for animals and plants

Quotation

- Prophet said “A woman was punished (after death) because of a cat which she had locked until it died and because of this she entered the fire. She had neither give it food nor drink when confining it, nor had she left it free to eat the creatures of earth”
- He said “A prostitute once saw a dog panting and eating mud because of thirst. She went down to well and drew some water for it using her shoe, caught hold of it with her teeth and climbed up and watered the dog. Allah thanked her for her good deed and forgave her.

The benefits of animals

1. They provide food for man and plants. Their dung and bodies enrich the soil
2. They are used as a mean of transport
3. They help in farming
4. They protect us at home
5. They entertain us in sports e.g. horse and donkey racing
6. They provide us with fur for making clothes

The benefits of plants

1. It gives us shelter
2. It provides food for man and animals
3. It gives out oxygen
4. It provides timber
5. It is used as medicine
6. It is used as a fuel

Islamic teachings on caring for animals

1. They should not be starved
2. They should not be overloaded or overworked
3. They should be given protection
4. Hunting of animals should not be done for leisure or sport
5. The slaughtering of animals should be done fast and once
6. During slaughtering the tool should be sharp
7. Animals should be given water before slaughtering
8. The animals should be given medical attention
9. They should not be incited to fight one another
10. They should not be frightening, branding or cutting off any part from their bodies before death

Islamic teachings on caring for animals

1. Plants should be valued

2. We should not cut down plants unnecessarily
We should water our plants
3. We should acquaint ourselves with farming skills
4. We should practice farming
5. We should enrich our soil
6. We should protect the trees

Islamic teachings on preservation of environment

1. The environment should be clean
2. Plants should be valued
3. Environment should be protected
4. Environment should not be polluted
5. Utilize environment properly
6. Resources should not be wasted

e. Work is a form of Ibaadah

Quotation

- The prophet (saw) said “Seeking for lawful earning is an act next to obligatory of worship”
- Working is obedience to the command of Allah. It is serving Allah. Therefore it is Ibadah since it is for the good of humanity. In other words any activity that is done to please Allah is Ibadah.

Conditions for work to be Ibadah

1. If it is carried out in order to provide subsistence to one's family, relatives or oneself
2. If it is done by lawful means without using unfair means or working in unlawful places like casinos, breweries, selling of drugs etc
3. If it is carried out in order to avoid begging

Islamic teachings on significance of work to Muslims

1. A man has to work to earn his living and in order to be respected
2. In order for the economic condition to change for the good or for the better labour must be determined to do so
3. God created man to work “verily we have created man into toil and struggle” (90:4)
4. Every conquest of man over nature will be the result of suffering, path of hardship and perseverance on his part
5. The description of life in paradise is a reminder to man that his happiness and comfort on earth also depend on labour.
6. A life of ease and comfort is promised to those who work and not waste their time in idleness.
7. Anyone who has worked hard for his livelihood will enjoy a peaceful and prosperous life. While those who had wasted his time in idleness will be thrown into life of misery, hunger and degradation.
8. No one will earn a better living than the one who has earned it with his own hands (labour) “(Bukhari)”
9. The prophet encouraged the sahabahs to work to avoid begging from others.
10. Prophet Musa offered physical labour to Prophet Shuaib for eight years in order to marry his daughter.

Islamic teachings on care for aged and disabled

A. Care for disabled

Quotation

- The prophet (saw) said “Show mercy to those on earth, and God will show mercy to you.” (At-Tirmithi and Abu Dawud)
- “If one removes a hardship of a Muslim in this life, Allah will relieve a hardship from him on the Day of Judgment.” (Al-Bukhari and Muslim)

Islamic teachings on care of disabled

1. Muslims should often look at people with disabilities and pity them.

2. They desire and deserve the support to achieve their goals, and when we empathize, we realize the struggles they face.
3. It is the Qadar of Allah that they are as they are, and it is also the Qadar of Allah that we are given the blessed opportunity to advocate for them in any way we can.
4. Allah gives and takes from each of us and just because someone seems to be at a loss, doesn't mean they are a hopeless case without the ability to succeed to his or her potential level of independence, strength, or capability. Allah created each of us in uniqueness
5. It should be realized that as we are able to help people with disabilities, we too may be able to benefit from them.
6. When you see a child or adult in a wheelchair, bend down, look at them in the eyes and just say 'asalaamalaiakum' with a smile.
7. We must keep in mind that a Harsh Day is expected for many who neglect and refrain from assisting others when they are given the chance to; likewise, Allah Promises great rewards who strive to help a person in need.
8. The prophet (saw) was so compassionate to those without disabilities, that when it came to people with cognitive, social, or physical impairments he became even more sensitive towards their needs.
9. Advocating for the rights of people with special needs through counseling, rehabilitation, and education
10. They are never to be excluded in Islam, so they should always be highlighted as extraordinary individuals of our Ummah.
11. People with disabilities might have weaknesses in certain areas, but Allah compensates them by giving them stronger talents in other areas ensuring that Mercy and Compassion of Allah is still a gift upon them, upon their souls.
12. Allah judges us according to our piety and righteousness, not according to the skills and abilities He has given us.

Quotation

Care for aged

- When the Prophet (peace and blessings be upon him) entered Makkah in Ramadan AH 8 (January 630) and entered the Sacred Mosque, Abu Bakr brought his father, Abu Quhafah, to the Prophet to embrace Islam. When the Prophet saw him, he said to Abu Bakr, "Why didn't you leave the old man at his house and I would've gone to him there?" Abu Bakr said, "You are more deserving of him coming to you than he is of you going to him." The Prophet seated Abu Quhafah in front of him and honored him. Then he passed his hand on Abu Quhafah's chest and asked him to embrace Islam and Abu Quhafah did. The Prophet, noticing that Abu Quhafah's hair was white, directed that his hair be dyed.
- The Prophet said, "Let the eldest (among you) speak first" (Al-Bukhari)

Islamic teachings on care for aged

1. If a young man honors an elderly on account of his age, Allah appoints someone to honor him in his old age.
2. The Prophet considered respecting the elderly a way to show reverence for the Almighty.
3. the Prophet disavows those who do not venerate the elderly and considers them alien to the Muslim society:
4. The Prophet said 'He is not one of us who does not show mercy to our young ones and esteem to our elderly'.
5. The young should take the initiative toward the aged in greeting and also helping, showing kindness, visiting, advising, phoning etc
6. The Prophet also ordered Muslims to "start with the elderly" when serving a drink or the like
7. The Prophet ordered that priority be given to the old concerning leading prayers:
8. According to Prophetic guidance, the elder are worthier to start cnversation. The Prophet said, "Let the eldest (among you) speak first" (Al-Bukhari)
9. Concerning obligations, Islam exempt the elderly who cannot bear fasting the month of Ramadan from observing it. Also Who cannot pray standing up are allowed to pray sitting down; if they cannot pray sitting down, they are allowed to pray lying on a side. Who cannot perform Hajj to delegate another person to perform it on their behalf
10. Seeking to release an elderly captive. The Prophet (peace and blessings be upon him) released the son of Abu Sufian without a ransom and then sent him to his father who, consequently, released the old man.
11. Care for the elderly is in line with the Islamic principle of the dignity of the human being

Assignment

1. Explain the teachings of Islam on the preservation of environment

2. The prophet said “As fire destroys fuel, so envy destroys virtues’ Explain why Muslims should guard against habits of envy
3. Identify causes of envy in our society
4. Discuss the teachings of Islam on the significance of Labour to Muslims
5. Give a brief history of Imam an- Nawawi
6. Explain the Islamic teachings on kindness to animals

Chapter 4 Devotional acts

Nature and the purpose of Shariah

Right of Allah

1. He has the right to be thanked and be praised
2. He has the right to be Loved through following His commandments
3. He has the right to be obeyed and respected
4. He has the right not to be associated with partners
5. He has the right to give or take from His creatures
6. He has the right to bestow His bounties or to withdraw them from his creatures depending on their deeds
7. He has the right to the ownership of the universe
8. He has the right to be worshiped alone
9. He has the right to be called by His 99 beautiful names, which belong to Him alone

Right of oneself

1. Protecting one’s health and strength
2. Earning lawful wealth
3. Resisting against desires of the soul
4. Fulfilling sexual desires through marriage
5. Avoiding over working
6. Not committing suicide for whatever reasons
7. Right to use his/her property according to the Islamic shariah
8. He/she has the right to worship
9. He/she has a right to own property
10. He/she has a right of association

Right of other people

1. Responding their greetings
2. Attending invitations
3. Blessing the sneezing
4. Visiting one another
5. Helping out of their problems
6. Covering their faults when it is beneficial
7. Loving good for others
8. Showing generous to the neighbor
9. Right to stop others from doing evil things
10. To give them advise when requested

Rights of other creatures

1. Should not hurt them or harm them or beat them cruelly
2. Should not overwork them or overload them
3. Should not kill them merely for fun or sport
4. Should not keep them hungry
5. Should not kill except the dangerous and harmful ones
6. Should not sought them in front of others
7. Should not imprison the birds or keep them in cages
8. Should not cut trees or bushes useless.
9. Avoid extravagance in the use of natural resources e.g. gold and silver should not be used as utensils
10. The right to safeguard them from diseases by treating them when they become sick

Classification of legal acts in Islam

- Any acts done by a human-being can be classified in any of the following categories:

- Fardh and wajib
- Sahih and Batil
- Halal and Haram
- Makruh
- Mubah

1. Fardh: these are acts which are obligatory which has been ordered by Allah in the Quran. Amukalaf (adult person) is rewarded for performing them and punished if he does not perform them e.g. five daily prayers.

- It is distinguished into two categories:

- Fardh ul- ayn:** is required from every responsible person individually, such that if someone performs it, the obligation of performing it is not lifted from others e.g. five daily prayers, zakat, fast etc.
 - Fardhul- kifayah:** is it that if some do, the obligation of performing it is lifted from others e.g. funeral prayers, commanding good and forbidding evils etc.
- 2. Wajib:** these are acts which are next in rank after fardh and carry the same divine favors e.g. giving zakat fitri
- 3. Sunnah:** these are teachings of the Prophet (saw). The performance of such acts is rewarded, but if he/she does not them is not punished e. g. Qabliyya and Baaduiyya prayers etc.
- 4. Halal:** these are acts which have been permitted by Islam. The performance is rewarded and non-performance is not punished e.g. trading through legal way.
- 5. Haram:** these are acts which have been prohibited in Islam. Non-performance is rewarded and performance is punished e.g. Stealing
- 6. Mubah:** these are permissible acts. Performance will either be rewarded or punished e.g. eating good food etc
- 7. Makruh:** these are acts which are dislike or condemned by sharia but not forbidden. Non- Performance is rewarded and performance is not punished e.g. extravagance in water etc.
- 8. Sahih:** these are acts when performed properly by applying its conditions and rules the performance is rewarded e.g. by keeping the fast from dawn to dusk.
- 9. Batil:** these are acts when performed improperly by missing out certain conditions or rules one is punished for that e.g. performing prayers without udhu etc.

Islamic penal code (the offences and their legal penalty)

- The people and the community need protection for themselves, their properties and honour.
- This can be achieved where there are penalties for crimes committed so as to have a secure social order and life.
- The Quran and Sunnah contains rules and commands for offences and their legal penalties

Causes for crime in the society

1. Unjust political leadership- absence of equity, people will find reason to commit crime.
2. A weak religious base. A society that does not take its action into account that one day they will be called to stand trial before Almighty will per take of criminals' activities.
3. An aggressive economic environment can cause crime to spiral. When people fail to get necessities of life, then chances of committing crime like theft, murder against those who have, will be high.
4. Some people are habitual criminals by their nature.
5. A weak and corrupt judiciary system.

Classification of punishment

- In Islam punishment are classified into three:

1. Hudood (fixed punishment)
2. Qisas (retaliation and blood money)
3. Ta`zeer (chastisements or discretionary punishment)

A. Hudood (fixed punishment)

- This is plural of Hadd which literally means boundary. In Islamic Sharia: punishment which its limits have been clearly defined in the Quran and Hadith.
- They are the right of Allah. Therefore a man has no right to add, alter or reduce the punishment after it had been decided as Hudud. He is only commanded to fully execute and implement it

Hudoood offences and their punishments

1. Stealing (sariqah)

➤ the punishment for stealing is cutting off the hand

Conditions for cutting off the hand of a thief

1. There must be a proof that something had been stolen
2. The thief must be a Muslim
3. The thief must be an adult (Mukalaf)
4. There should be two reliable witness
5. the stolen items should not be from the public treasury or father and son or wife and husband etc
6. The stolen item should have been taken away with criminal intention
7. The value of stolen item should not be less than 1.06 grams of gold
8. The person should not have been forced by famine to steal.
9. The right hand is cut off from the wrist

2. Robbery

- Armed robbers or highway robbers are people who attack other by day or night rob them and kill them
- Their punishments are clarified in surarat Al-Maidah (Q 5; 33-34) is execution or crucifixion or cutting off hands and feet from opposite sides, or exile from the land.

3. Zinaa (fornication/adultery)

- Punishment for fornication is to flog him a hundred lashes
- Punishment for adultery is stoning to death

Conditions for an adulterer to be stoned to death

1. There must be four witnesses to the act
2. Admittance by oneself is an evidence
3. The two parties must be Muslims
4. It should not have been done under compulsion
5. The state of pregnancy is a proof by itself
6. The two parties must be married

4. Qadhf (the accusation of unchastity)

- Islam forbids false accusations without strong and valid evidence in order to protect human dignity.
- Someone who accuses others of committing fornication should prove it by producing at least four valid witnesses. If the accusation cannot be proved then the accuser has committed the Qadhf and should be punished with eighty strokes.

5. Shurbul- khamr (drinking intoxicant or alcohol)

- The punishment for drinking alcohol is forty slashes. Umar (RAA) raised the slashes to eighty after consulting the companions when incident of drinking increased.

6. Irtidad (apostasy)

- Irtidad means to abandon Islam for another religion
- Irtidad can occur by clear confession of a person or by certain actions that can be judged as Murtad.
- Apostate should be invited back to Islam and he is expected to do so within three days. Failure to do so, he or she is to be killed

7. Al- baghy (rebellion against just administration)

- This is act of raising against the Imam (leader) unjust
- The punishment is to be killed

8. Witch craft

- The punishment for witch craft is to be killed

Situations in which life can be taken in Islam

1. In the law of equity (Qasas) applied for a person who killed someone intentionally
2. Punishment for death to the traitors who try to overthrew the Islamic Government
3. In the war of defense (Jihad) against the enemies of Islam
4. A married man or woman who is given punishment for adultery
5. Those who commit highway robbery

B. Qisas

- Qisas literally: means to follow in someone steps.
- Technically means: to award an equitable punishment to the offender.

In Islam Qisas is of two kinds

1. Qisas fin-nafs (retaliation in person). This kind of punishment is awarded for the commission of murder.
2. Qisas fil-adha (retaliation in organs). This kind of punishment is awarded for inflicting loss the organ of the body or injuring it. Diyat (the blood money) is payable as compensation.

Conditions for Qisas to be applied

1. The offender should be sane and mature
2. The offender should have committed the offence intentionally
3. The offender should have committed the offence on his own will
4. The murder person should be among whose blood is protected i.e. is not supposed to be killed or harmed

Categories of murder

1. Intentional murder: this is where one used an object that can cause death. The penalty here is death
2. Unintentional murder: This is where one has used an object which under normal circumstances cannot cause death e.g. canning a child and then he or she dies. The punishment for this is fine and kafarah.
3. Murder by mistake: This is where killing is committed under mistake i.e. a person striking something else misses out and kills a human-being. The penalty here is kafarah

Kafarah (Expiation)

1. Freeing of a believing slave
2. Fasting for two months consecutively
3. Feeding sixty poor

Al-Ta`zeer (discretionary punishment)

- The word Ta`zeer is derived from the verb “azara” which means to prevent, protect and reform.
 - Technically means: punishment to a crime whose limits have not been defined in the Quran and Hadith, but left to discretionary “jurisdiction of the state or a Kadhi and based on the principles laid down by the Quran and Sunnah.
 - This class of punishment is prescribed for all crimes which are neither crimes of fixed punishment nor those of retaliation.
 - These crimes are of two kinds:
- a) Acts of omission in which some divine provisions are violated. Examples are:
 1. Practice of Riba
 2. Misappropriate of trust (amana)
 3. Bribery (rushwa)
 - b) Crimes which are not violation of specific provision of sharia but violation of the rules of government. Examples are:
 1. Violation of public interest
 2. Violation of values
 3. Sinful acts

Punishments under Ta`zeer

1. Imprisonment
2. Slashing/flogging
3. Fine
4. Verbal reprimand

Differences between Islamic law and secular law

| | Islamic law | Secular law |
|---|--|--|
| 1 | The source is Allah | The source is man |
| 2 | It is universal | Every country has its own law |
| 3 | It cannot be changed to suit one's situation | It can be changed to suit one's situation |
| 4 | Following God's law is an act of worship | Following government's law is not an act of worship |
| 5 | One can break this law but cannot get away with it | One can break this law and get away with it without consequences |

| | |
|---|---|
| it since he/she will be punished by Allah in the hereafter | been punished |
| 6 It is not based on favourism; it applies to all people regardless of colour, race, economic status etc. | It is based on favourism; it discriminates the people it applies to |
| 7 It is expanded by prophetic traditions. | It is expanded by ordinary human-being i.e. lawyers |
| 8 One is held accountable on both this earth and the hereafter | One is only held accountable on this earth |

Concept of sin and crime

- Sin is an offence against God or against religious or moral law
- Crime: are activities that involve breaking of the law or an illegal act or activity that can be punished by law.

Differences between sin and crime

| | Sin | Crime |
|---|--|---|
| 1 | All sins are not crimes | All crimes are sins |
| 2 | All sins are not permissible by hudoood | Most crimes are permissible by hudoood |
| 3 | Most sins cause moral or social harm (damages) | All crime directly cause bodily or property damages |
| 4 | Tawbah deletes the sin | Tawbah deletes the evil of crimes after the punishment has been implemented |
| 5 | There is no fixed number of sins | There is fixed number of crimes |
| 6 | Sins are between one and his God or a fellow human-being | All crimes have to be proven in the court |

Sins committed against Allah

1. Shirk
2. No establishment of prayers
3. Failure to perform pilgrimage when means is available
4. Failure to fast without any exemption
5. Apostasy denouncing Islam

Sins committed against human-being

1. Backbiting
2. Slander
3. Dishonesty
4. Taking other properties by force
5. Intentional murder
6. Stealing

Effects of sins in the society

1. They bring about hatred among the Muslim ummah
2. The cause split in the Muslim society
3. They lead to the destruction of Muslim ummah
4. They cause hostilities in among the members of the same household
5. They are the most distasteful to Allah

Types of justice in Islam

1. Justice between people: This can be done by giving the right judgment
2. Justice between wives and children: This can be done by giving them equal treatment
3. Justice in speech: This can be done by testifying the truth and avoiding falsehood

Administration of justice

- The establishment of justice is entrusted with the Qadhi/head of state.
- Justice can only be achieved when punishment is applied strictly to all and nobody should be above the law

Importance of administration of justice

1. Justice and peace are requirement for every society which want to prosper and develop
2. It is the command of Allah that, we should administer justice.
3. It is also to abide by the sunnah of the prophet (saw)
4. It is human nature to commit error which normally affects the rights of others. We therefore require administration of justice to settle such disputes
5. It is only through provision of administration of justice that the society will be safe. This will discourage people from taking law into their hands.

Qualities of a good judge

1. He must be wise
2. He should not feel that the task given to him is all that much hard
3. He should not persist on his mistakes
4. He should be ready to return to the truth when he recognize it
5. He should give deep thought in case of doubt
6. His view should not be bent towards either of the parties quarreling

The Qaadhi

- The word Qaadhi is derived from the Arabic word “al-qadhaa” which means: carrying out decision
- In judiciary terms it means; carrying out of command in accordance with the rules of the sharia
- Qaadhi is a Muslim judge who hears and determines cases in accordance with Islamic sharia

Qualification of Qaadhi

1. He must be a Muslim
2. He must be honest and sincere
3. He must possess knowledge of legal ruling of the sharia
4. He must know and agree with how the ruling are derived
5. He must have knowledge of rules and principles of Islamic law i.e. Quran, Sunnah, scholarly consensus (Ijmaa) and analogy (Qiyas)
6. He must be a male

The Qaadhi from Kenya perspective

- In Kenya perspective, the Qaadhi is a person appointed by the official service commission to act in the office of chief Qaadhi.
- The Qaaadhi deals with Muslims personal law matters (civil cases)

Functions of the Qaadhi's office

1. To announce the commencement of the Ramadan and when it should end.
2. To conduct the bonding between two Muslims couples
3. To declare to the Muslims public holiday e.g. iddul-Fitri
4. Sometimes the Qaadhi represents Muslims in both local and International conferences and seminars.
5. It is responsible for deciding cases on Muslims inheritance.
6. It provides guidance and counseling to the Muslim community
7. Chief Qaadhi is the chief advisor on Islamic affairs to the Kenya government
8. It gives opinion on matters of Muslims jurisprudence
9. The Chief Qaadhi represents Muslims in public functions and opening of parliament
10. To settle disputes amongst the Muslim community
11. The chief Qaadhi is the legal arm of the judiciary and legislature

Factors which hinder application of Islamic law in Kenya

1. Majority of the citizen are non-Muslims
2. The head of state is a non- Muslim and Islamic law cannot be practiced without the support of the president of Kenya.
3. The country is secular state
4. There is influence and interference from western countries who do not want the implementation of Islamic law
5. Many of the Muslim politicians are western inclined and tend to compromise on matters relating to implementation of Islamic law
6. The law of Kenya is governed by constitution which seriously conflict to the Islamic law

7. They are a few Qaadhi's court in the country and this made it difficult to apply Islamic law in Kenya
8. Lack of unity among the Muslims in the country
9. There is lack of adequate awareness on the importance of Islamic law
10. There are inadequate Muslim scholars who are well trained to implement Islamic law

Tawbah (repentance)

➤ Tawbah it is Arabic word which means repentance. In the context of Sharia it means: Turning to one's Creator for forgiveness for all sins committed

Conditions for tawbah to be accepted

➤ For sins which are related to Allah there are three conditions to be fulfilled before repentance is accepted by Allah. These are:

1. He must stop the act of sin immediately
2. He must regret for the sin committed
3. He must sincerely intended not to repeat committing the sin again
- For those sins that are directly connected to human-being; he must fulfill the above conditions and on top of those (the fourth one is:
4. To give back the property to its right owner, if its wealth or ask for forgiveness from the person he offended, if its honor.

In addition to those four:

5. One must repent soon after committing a sin and not waiting until the time of death

Significance of Tawbah to Muslim

1. It creates in a person the fear of Allah
2. One is forgiven his/her sins
3. One is rewarded by Allah
4. Allah loves most those who ask for forgiveness
5. It is the command of Allah that, we should ask for forgiveness.
6. It is also to abide by the Sunnah of the prophet (saw) who used to ask for forgiveness
7. Allah blessed a community which strive in seeking forgiveness
8. It will create harmony and peace in a society i.e. an offender is conditioned to go and ask for forgiveness from the one he/she has wronged
9. The society will be safe from sins and crimes i.e. as the repentant promised not to repeat committing the sin again.

Assignment

1. Explain the importance of Tauwbah
2. Define and give example of each of the following;
 - a) Fardh
 - b) wajib
 - c) Sahih
 - d) Batil
 - e) Halal
 - f) Haram
 - g) Makruh
 - h) Mubah
3. State the functions of the Qaadhi's court in Kenya
4. Outline the factors that would hinder the application of Islamic law in Kenya
5. Identify the different ways of classifying legal acts
6. Discuss the rationale of punishments imposed on certain crimes
7. Clarify the crimes
8. Explain the differences between Islamic law and secular law
9. Explain meaning of the term:
 - a) Sin
 - b) Crime
 - c) Tawbah

10. List down categories of sins with examples

11. Discuss conditions for Tawbah

12. State the significance of Tawbah

Chapter 5: Akhlaq (Moral values)

HIV/AIDS and STD

a) HIV: is the abbreviation for (Human Immunodeficiency Virus)

➤ The virus which can cause AIDS, it attacks and destroys the white blood cells, causing a defect in the body's Immune system opportunistic Infections (Infections that people with normal Immune system can usually cause death)

b) AIDS: is the abbreviation for (Acquired Immune Deficiency Syndrome). It is an illness which attacks the body ability to resist infection and which usually causes death.

c) STD: is the abbreviation for (Sexually Transmitted Diseases). A disease that is passed from one person to another during sexually activity.

Causes or modes of transmission of HIV/AIDS

1. Sexual intercourse. This accounts for most HIV/AIDS infections. This includes

I. Prostitution (commercial sex)

II. Lesbianism

III. Homosexuality

IV. Fornication

V. Adultery

VI. Wife inheritance

2. Through blood transmission

3. Use of contaminated sharp object e.g. needles, razor blades, syringes, nail cutters etc

4. Blood contact through wounds or cuts i.e. during accident

5. Using tooth-brush or comb of a person with AIDS

6. Mother to child transmission. this can take place possibly during birth or after birth

7. Infected mother breast feeding a child

8. Through organ transplanting i.e. liver transplanting

Major signs of HIV/AIDS

a) Weight loss greater than 10% of body weight over a short period of time

b) Chronic diarrhea for more than one month

c) Prolonged fever for more than one month

Minor signs of HIV/AIDS

1. Persistent cough for more than one month

2. Generalized itchy skin

3. Fungal infections of mouth and throat

4. Generalized enlarged lymph

5. Recurrent herpes

The highly affected group with HIV/AIDS

1. Prostitutes

2. Beach boys/girls

3. Actors

4. Sportsmen and women

5. Musicians and dancers

6. Prisoners

7. Drug abusers and Traffickers

8. Refugees

Effects of HIV/AIDS

1. It leads to high death rate of people

2. It reduces the country's labour force

3. It leads to increased number of orphans, which become a burden to the Government and the extended family members
4. It causes decline in population
5. It discourage from marriage since there is fear of contracting HIV/AIDS
6. It affects the productivity of an individual worker and may lead to his sacking
7. It is expensive to medically care for the HIV/AIDS patient
8. It increases poverty level since the scarce economic resources are spent on medicines instead of paying for food, housing and school fees.
9. Hospitals are overwhelmed by massive AIDS patients
10. Industries suffer when employees infected with AIDS and cannot work
11. It leads to the existence of many orphans
12. it may lead to suicidal feelings

Preventive measures of HIV/AIDS in Islam

1. Islam discourage free mixing of opposite sexes totally
2. Islam encourages women to dress properly by covering all their body so as to avoid temptations
3. Men and women are not allowed to shake hands unless the two cannot marry each other
4. Islam imposes tough punishment for fornicator and adulterer
5. It is haram for women to dance in the presence of men
6. Muslims should fast in order protect themselves sex if they can't marry
7. Women should avoid the use of perfume especially when going outside home
8. Muslims should avoid unnecessary staring at the opposite sex
9. Muslim women are not allowed to go a journey without mahram
10. Islam encourages mature person if they can provide sustainability, to get marry

STD

➤ These are many but most common are:

1. Gonorrhea: is a disease of sexual organs, causes by having sex with infected person
2. Syphilis: is disease spreading from the sexual organs to the skin, bines, muscles and brain
3. Herpes simplex: it is an infection caused by virus which can cause sore in areas around the mouth of othe Genitals

Effects of STD

1. Infertility i.e. unable to bear children
2. Damaging of some organs
3. It discourage from marriage since there is fear of contracting STD
4. Hospitals are overwhelmed by massive STD patients
5. It increases poverty level since the scarce economic resources are spent on medicines instead of paying for food, housing and school fees.

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Importance of environment conservation

Effects of environmental pollution

1. It causes global warming and the destruction of Ozone layer
2. Polluted air can cause illness such as cancer and even death

3. Polluted water kills fish and other marine life
4. Pollution of soil reduces the amount of soil nutrients on the land available for growing food
5. Industries wastes i.e. chemicals are harmful to human-beings, animals, plants and other non-living things

Islamic teachings on the preservation of environment

1. It encourages the Muslims to beautify and improve the environment
2. It encourages on environment cleanliness
3. It prescribes punishment against the improper use of natural resources
4. It prohibits pollution of the environmental
5. It advocate for proper utilization of the environment
6. It prohibits wastefulness of resources
7. Muslims should show respect to what God has created
8. Muslims should refuse to participate in activities which lead to destruction of the environment e.g. game trophies, burning of charcoal
9. Muslims should educate others on the need and importance of preserving and caring for environment
10. Islam teaches that man has been given the responsibility by Allah to be agent for taking care of the environment and all creatures on the earth (Q 3:190)
11. Muslims should participate in the conservation projects like planting trees or digging of terraces
12. Muslims should not urinating under trees

Islamic teachings on the concept of cleanliness

1. Muslim Is needed to be clean every now and then
2. None shall enter the paradise except the clean ones
3. One must be clean in order to perform prayers
4. Cleanliness is preferred as next to Godliness
5. As Islam is clean make the Muslim to be clean
6. Muslims are needed to be clean physically and spiritually

Dentition of Islamic cultural values in the changing society

1. By giving good image of Islam to the society
2. By having unshakable believe in Allah
3. By observing five pillars of Islam i.e. prayers
4. By being concerned with welfare of other Muslims
5. By wishing good for the fellow Muslims
6. By being good to the neighbors
7. By having contentment with what Allah has given us and avoid greed
8. By being patience during difficulties
9. By striving to promote peace and tranquility
10. By being modest in expenditure
11. By embracing tolerance and coexistence with members of other faiths

Assignment

1. Discuss the causes and effects of HIV/AIDS
2. Discuss the importance of environment conservations
3. Outline ways of retaining Islamic cultural values in changing society.
4. Give the Islamic teaching on the concept of cleanliness
5. list down the highly group of being affected with HIV/AIDS
6. Discuss possible solutions to curb the spread of HIV/AIDS
7. List the social and economic effects of HIV/AIDS

Chapter: 6 Muammalat (relationship)

Relationship between a Muslim and a non-Muslim

1. A Muslim should propagate Islam to non-Muslims
2. A male Muslim is allowed to marry women from the Ahlu-lkitab and she has equal rights with other Muslim ladies

3. By engaging in treaties with non- Muslims and ensuring that such treaties are respected and fulfilled
4. Muslims are allowed to eat what has been slaughtered by the people of the book
5. Islamic states give non-Muslims freedom of worship, opinion, speech and education
6. Muslims are directed to respect their neighbors regardless of their religious background
7. Islam ensure all people regardless of their religious background are enjoying right to trade and ownership of property
8. Muslims should not abuse non-Muslims or mock them for their faith
9. Muslims should accept their invitation and should console them.
10. Persons from other faith should not be forced to convert to Islam.
11. Muslims should be tolerant with them
12. visiting them when they are sick
13. being a role model in term of co-existing with them
14. learning their books to be knowledgeable and to understand their likes and dislikes

Status of women in Islam

1. Islam recognizes the women as full and equal partner of man in the procreation
2. Women have an equal right to education with men
3. Women have the right to accept or reject the person proposing marriage to her
4. A woman has the right to own business and property and she is free to conduct her affairs in business in the way she feels fit, provided she is within the Islamic sharia
5. A woman can take part in social and economic affairs of the community so as to promote development in the society
6. She has a right to inheritance
7. Women have an equal right to protection by the state with men
8. She is exempted from religious duties e.g. prayers ,fasting while in her regular period and at a time of confinement
9. She has right to be professional e.g. a teacher, a doctor etc.
10. She is equal to man in bearing personal and common responsibilities

Child abuse, labour and neglect

Causes of child abuse/labour and neglect in the society

1. Lack of knowledge about child right
2. Death of parents
3. Divorce of the mother
4. Lack of proper government policy on child right
5. Use of drugs and intoxicants by parents
6. Lack of spiritual nourishment by older members of the community
7. Failure to put into practice the teachings of the Quran and Sunnah which safeguard rights of the child
8. Parents don't have time to spend with their children
9. Lack of parental care i.e. if a child born out of wedlock
10. Poverty: in case of parents fail to provide children with basic needs, this will force them to work, beg or steal and may end up to the street and prison

Child's right in Islam

1. Right to life: preservation child's life is a commandment of Allah
2. The right of legitimacy. Every child should have a legitimate father
3. Child has a right of upbringing, socialization and general care
4. Right to be provided with both religious and secular education
5. Right to be given good name
6. A child has a right to inheritance
7. Children have the right to be treated equally without any discrimination
8. Children have the right to be provided with basic need
9. Right to be taught good behavior, moral and etiquette
10. Right to marry them to right person

Causes of Domestic violence

1. Lack of knowledge about family members' right
2. Death of parents or one of them
3. Divorce of the mother
4. Lack of proper government policy on families` right
5. Use of drugs and intoxicants by parents
6. Lack of spiritual nourishment by older members of the community
7. Failure to put into practice the teachings of the Quran and Sunnah which safeguard family`s rights
8. Parents don't have time to spend with their children
9. Persistence beating of wife by the husband without justify reasons
10. Lack of religious awareness on rights and duties of the family members

Measures put forward by Islam to curb Domestic violence

1. Islam recognizes the women as full and equal partner of man in the procreation
2. Women have the right to accept or reject the person proposing marriage to her
3. Child has a right of upbringing, socialization and general care
4. The right of legitimacy. Every child should have a legitimate father
5. children have right to marry the right person
6. a man is allowed to practice polygamy in case he fears committing adultery
7. A woman has the right to conduct business and own property, provided she is within the Islamic sharia
8. In Islam the husband is allowed to punish the wife when she goes astray but should not cause severe pain to her
9. Islam has defined the rights and responsibility of each member of the family
10. By acquaint our homes with Islamic teachings on the family`s right

Basic principles on Islamic international relations

1. Knowing and respecting the right of all other people irrespective of their faith, color or nation Q (49:13)
2. Respecting, honoring and fulfilling treaties agreed with other nations as long as they do the same Q (9:4)
3. Preferring peace with the enemy when they show signs of accepting such an offer. Q (8:61)
4. Muslims should not be aggressors, when fighting back someone who violated the right of Islamic state or disturb peace or deny it security. Q (2:190)
5. Respecting the right of others including life, property and honour provided they show respect to the same way to the Muslims. Q (42:42)

Misconceptions about Islam

- Non-Muslims have either given wrong conception about certain issues in Islam or have been fed with such misleading information for obvious reasons. These issues includes: Jihad, Terrorism and Slavery.
- The following are Islamic views on those issues for proper understanding of them

A. Jihad

- Jihad literally means extortion, striving or struggle.
- In Islam Jihad means: Extortion or striving to achieve an objective which pleases Allah.

Types of Jihad

There are four types of Jihad:

1. Jihad by heart (Nafs): struggle against ones soul/self-i.e. fighting against the evil passion and to resist wrong doing.
 2. Jihad by Tongue: to speak just word before a tyrant ruler or using ones tongue to bring a just social order, free from all kind of exploitation.
 3. Jihad using wealth (jihadul-maal): this is when one who has money or property dedicates it for the cause of Allah. It may be to finance the war or safeguarding and propagating Islam
 4. Jihad by hands or sword (physical Jihad): this is the physical fighting in a way of protecting Allah`s cause on the battle field.
- The type of Jihad against which misconception is made is the physical fighting against the enemies of Islam

Circumstances under which physical jihad is carried

- Jihad in Islam is only waged with very noble objectives, the following are the objectives of carrying Jihad:

 1. Oppression: when the Muslims are oppressed i.e. when they are not allowed to pray, to dress up as Islam prescribed and like, they can call for Jihad for Jihad

2. Resistance; in case of a Muslim would like to preach the religion of Allah to the people in the land, but because of one reason or another, the authorities in the land refuse them to do so; the Muslims will obliged to fight the authority and pave way for preaching the religion.
3. Antagonism: if the foreign country becomes hostile to a Muslim country, the leader of the Muslim country is obliged to declare war in order to safeguard the religion and the citizens of the country.
4. Treachery: if a country with which a treaty of peace was signed but she abrogates it, then war may be declared against her.

The acts which have been forbidden by the Islamic law in war

1. Killing of non-combatants such as women, sick, servants and slaves, monk, insane, very old persons etc. is forbidden.
2. The prisoners of war cannot be put to death except in very exceptional circumstances
3. The cruel and torturous ways of killing are not allowed even if some enemy has to be killed
4. Mutilation of men and animals is strictly disallowed
5. Destruction of crops, cutting of trees, slaughtering of animals unnecessarily is prohibited
6. Killing of enemy hostages is not allowed even if in retaliation
7. Severing the head of some fallen enemy and presenting it to higher authority is highly disliked
8. General massacre is prohibited when the enemy is vanquished and his land is occupied
9. Burning a captured man or animal to death is strictly forbidden
10. Forcing non-Muslims to convert to Islam
11. Do not attack the enemy surprisingly but instead warn them to abandon their evils or prepare for war.

Significance of Jihad

1. Jihad helps in propagation of Islam especially when there are obstacles
2. Jihad it is a test of the determination for Muslims in safeguarding Islam and their readiness to die for the religion.
3. It is a source of rewards for the Muslims
4. The concept of Jihad has always put fear in hearts of non-Muslims who otherwise would have thought of invading Muslim countries
5. The concept of Jihad discourages Muslims from offering lip service to the religion i.e. to support your faith with actual actions.
6. Jihad is a stick yard to measure the Muslim's obedience to the prophet i.e. during the battle of Badri Muslims suffered due disobeying the order of the prophet (saw)
7. Jihad Nafsi helped in consolidating of one's faith through an individual checking on his/her behavior in relation to the Islamic teachings.
8. Jihad helps Muslims to be able to maintain and secure their rights, which would otherwise be trampled.
9. A Muslim can earn a pleasure of Allah by participating in Jihad
10. A martyr will be among those people who will be allowed to intercede on the day of judgment
11. The corpse of martyrs will never decay

B. Terrorism

- Terrorism can be defined as: the systematic use of violence, or threat by organized group of individuals to achieve specific goals.
- The methods of terrorism may include murder, torture, kidnapping, hijacking and bombings especially suicide bombings
- These activities may be directed towards an individual, organization or government

Types of terrorism

1. Criminal terrorism: is practiced by thieves, thugs and gangs
2. Suppressive terrorism: practiced by political groups
3. Intellectual terrorism: they call for dialogue but only imposing their views

Historical background of terrorism

- Historically terrorism became evident in the 19th century during the political and social upheavals when the anarchists in the rural parts of Italy and Spain used terrorism to gain recognition
- In 20th century, groups like Macedonian revolutionary organization, the Ustashi and the republican army often carried out terror activities.

- In 1940s in Middle East some Jewish radicals restored to terrorism for an independent state of Israel and they achieved their goal in 1960s
- In West German, Japan and Italy used terror activities to rise from authoritarian rule to the current democratic governments after the world war II
- The Italian terrorist group the Red brigades, kidnapped and murdered the former Prime Minister Aldo in 1978 and bombed Bologna rail station in 1980
- Today terror activities are found almost everywhere in different forms
- The western media has poisoned the minds of the world which believes that terrorism is associated with Islam and Muslims
- Words such as terrorists, fundamentalists, fanatics and radicals, are usually used to describe Muslims

Islamic perspective (views and teachings) on terrorism

1. Word Islam means peace. Islam is a peaceful religion and does not approve killing of innocent people
2. Muslims in even in battlefield they are not allowed to kill innocent people i.e. children, women and old people
3. Killing of animals, cutting of trees or spoiling settlements are also not allowed in war
4. Islam allows taking of life in the strictest sense
5. Islam condemns all terror activities
6. Islam teaches and emphasizes on importance of the kindness
7. The religion of Islam call upon repaying goodness to evil as it may turn an enemy to be friend
8. Islam respects the freedom of belief. It does not allow its followers to force others to accept Islam
9. Islam does not allow destruction of properties or intimidation
10. Islam teaches Muslims to be tolerant and accommodate all people irrespective of their faith

c. Slavery

- Is the practice of having slaves
- A slave: is a person who is legally owned by another person and is forced to work for him.

Reasons for someone to become a slave

1. By getting into huge debts
2. Through gambling
3. By being kidnapped
4. Being descendants of slaves
5. Being prisoner of war
6. Through poverty

Treatment of slaves before coming of Islam

- Before coming of Islam slaves were treated cruelty i.e.:

 1. Were treated like other properties or animals or at times worse than that
 2. They were paraded in the markets and sold after being scrutinized by their masters (buyers)
 3. The master would buy the strong, who would perform duties diligently (perfectly)
 4. The master may choose young and beautiful girls to use them for their own sexual pleasures
 5. A slave could not buy his freedom at any cost
 6. A master could not take a slave girl for wife
 7. A child born by a slave remained a slave throughout his life regardless of whether his father is a freeman or a slave
 8. Slaves didn't have freedom of choice i.e. to practice his own chosen faith
 9. Slaves didn't have freedom of opinion
 10. Slaves didn't have right to be respected as a human-being

Islamic perspective (views and teachings) on slavery

1. Islam advocates for freeing of slaves
2. Islam states that slaves are the sons and daughters of Adam and Eve and therefore should be treated fairly by their masters
3. Muslim freemen who are unable to marry free women are given permission to marry believing maids
4. Muslims are advised to call the slaves by their proper names and not my slave boy or girl
5. Slaves should be dressed and fed properly by their masters and should be assigned to the task beyond their power
6. Islam condemns a person who sells free men and spends the price

7. As a way of discouraging any form of slavery, Islam encourages freeing of prisoners of war after educating ten Muslims each
8. Prophet (saw) advocate for the equality of men
9. In a number of offences the sharia has prescribed the freeing of slaves as means of expiation
10. The prophet used to give slaves high position, like Bilal was the prophet's Maudlin
11. The prophet (saw) used to buy slaves from their masters and give them freedom

Assignment

1. Explain position of Islam on status of women
2. Explain Islamic guidelines on the child care
3. Outline the causes of domestic violence
4. Discuss the measures that can be put employed by Islam to curb domestic violence
5. Explain the need for peaceful co-existence among the people of different nations
6. Mention principles on which Islamic international relationship are based
7. Jihad is one of the most misconstrued Islamic terms. Explain the different meanings of this term

Chapter 7: History of Islam

The Abbasid dynasty

- The Abbasid trace their original from Abbas bin Abd-Mutwalib bin Hashim [the uncle of the prophet(saw)]
- They were also referred to as Bani Abbas.
- They had for a long term considered themselves the rightful heirs to the caliphate.
- They based their claim on their Hashimite origin clan, which is the prophet (saw) also belonged
- They secured the support of the Shia together with that of the Mawali who were seeking an opportunity to strike a blow against the Umayyad
- After a short period of time most of the people who were discontented with Umayyad rule joined them.
- The Abbasids set their headquarters at Baghdad in Iraq.
- They appointed Abu-Muslim a freed slave, as their agent in Khurasan from where the rebellion started.
- The rebels soon gained control of the province (Khurasan). After a short while the whole of Iraq was captured.
- The Umayyad caliph Marwan the 2nd tried to fight the rebels but was heavily defeated.
- Thus by the year 749 AD/152 AH the whole of Eastern part of the Muslim empire was captured and Abu Abbas As-Saffah was declared the caliph on 30th October 749 AD.

Factors that facilitated the rise of Abbasid dynasty

1. The greedy for leadership by the Ummayads
2. Disunity among the Muslims during Ummayad's reign
3. Nepotism which led to power struggle within the administration of the Ummayad
4. Many of the Ummayad governors were accused of corruption and irreligion activities.
5. The Umayyad's rulers used very unsympathetic polices towards their subjects and this favored the Abbasids to rise to power
6. The non-Arabs who were discontented with the Ummayad rule supported Abasid movements
7. The incompetence of some of the Ummayad rulers and weak administration gave an opportunity for an alternative force to come up.
8. The discontentment of the Shia against the Ummayads who were in favour of any other power gave the Abbasids an opportunity to rise.
9. The shifting of Muslims headquarters from Medina to Kufah and to Syria
10. Assassination of Uthman which led to the division in Islam
11. The Ummayads were attacked by the Romans and the Byzantine thus losing some of its land while the Abbasids rising to power
12. Assassination of Ali
13. Poor grip (control) by the military on the entire land particularly during the last period of the Ummayad gave further opportunity for the Abasid to over throw the Ummayad easily.
14. Corruption among the ruling class, misuses of Beitul Maal and their lavish spending facilitated the rise of the Abasid

Changes which took place immediately when Abbasid came to power

1. They changed the capital from Damascus in Syria to Baghdad in Iraq
2. They suppressed people's general interest in politics which was earlier part of religion and Muslims, Arabs and non- Arabs were simply subjects and were no longer called to take part in public affairs but only in trade and Agriculture.
3. There was growth of Islam international; whereby non-Arab Muslims took part in its growth and development. The Ummayad dynasty was an Arab kingdom but Abbasid era was the era of the Mawali.
4. Khurasans formed the dynasty's bodyguards and the Persian occupied important posts and their songs, ideas and thoughts run the day.
5. They are distinguished by the great upsurge (increase) in Islamic culture, civilization and intellectual life in which the Persian dominated.
6. They brought order into the government especially in the taxation system and the administration of justice.
7. The principle of racial equality helped the early Abbasid's rulers to build up a fabric (basic structure), which endured without a rival for a long time.

Some of the caliphs who ruled Abbasid dynasty

1. Abu Abbas Assafah 132- 136 AH
2. Abu Jaffar al- Mansur 136 – 158 AH
3. Musa al- Hadi 750- 754 CE
4. Al- Maamun 813 – 833 CE
5. Al- Mutiasim 833 842 CE
6. Al- Wathiq 842- 849 CE
7. Harun Rashid 170- 193 AH
8. Al-Amin 193 – 198 AH
9. Al-Maamun 198 – 218 AH
10. AL-Mutawakil 849 – 861 CE

Abu Abbas Assafah 132- 136 AH/749-754 AD

His background

- His full name was Abdullah bin Muhammad bin Ali bin Abdillah bin Abbas
- He was born in 722 CE

His caliphate

- He was the first caliph of the Abbasid dynasty having been proposed to the caliphate in 132 AH
- In his first speech he praised Ahlul Beit and strongly attacked the Ummayads and ended his speech by saying "I'm Assafah" meaning the blood shedder.
- He was therefore nicknamed "Assafah" and in fact he killed a large number of the Ummayad in revenge.
- He changed the government capital from Damascus to Baghdad because of the great influence of the Shia and supporters of the family of Ali (RAA)
- He adopted international system by appointing all Muslims, Arabs or non- Arabs and merit was the key to their promotion

His characters

- He had a character which was a mixture of cruelty and generosity i.e. to the Ummayad he was a merciless, cruel and revengeful but to his family and friends he was humane, generous, affectionate, father and devoted husband.
- He was sharp ruler who wanted to pose and impress his people.
- He kept many learned men around him and persuaded people that the Abbasids were the true representatives of the prophet's household.

His contributions

1. He was the founder of the Abbasid dynasty
2. He strengthened Abbasid government
3. He marked the route between Kufah to Mecca the mileage for guiding travelers
4. He moved the government capital from Damascus to Baghdad (Iraq)
5. He used to give his speech while standing as the earlier Muslims used to do unlike the Ummayad caliphs who used to give speech while seated

6. He appointed Arabs and non-Arabs in administration posts and promoted them based on merit
7. He used black flag as a symbol of the Abbasid instead of the white flag of the Ummayad
8. He encouraged the scholars to learn and take knowledge from the Greek, philosophers, Persian and Indian scholars
9. He was a poet and lover of music and established a department for its studies and made it a noble profession

Death

He died in 754 CE in Iraq

Herun Rashid

His background

- His full name was Harun bin Mohammad bin Abdillahi
- He was born in 146 AH and grew up as a strongman with outstanding characters.
- While at the age of 18 his father sent him as a commander of the Muslim army to fight the Byzantine Empire and he defeated them.

His caliphate

- He took over the caliphate in 170 AH after the death of his brother Al- Hadi.
- During his time there were two important aspects such as internal conflicts as well as socio-cultural and economic developments
- The internal conflicts were the Alids rebellion of idrees bin Abdullahi of Morocco, the Khawarij rebellion lead by a lady called Laila in 178 AH.
- The Bermaky, a Persian clan that helped the Abbasid to come to power who were earlier given high positions as the prime Minister also posed danger to Harun's government after they were removed from the high position they held in the government.
- Harun Arrashid also faced some external conflicts with the Byzantine Empire and defeated them several times.
- Harun Rashid was deeply religious and regular in the observance of the virtuous of Islam.

His character

- He was eloquent speaker, a scholar and generous.
- He was an all-round man and a scholar of Jurisprudence
- His generosity was explained by distributing about one thousand dirham daily.
- He loved his society and roamed during the night in the streets to solve people's problems of injustice and relieved the oppressed and the destitute (poor).
- He was a good soldier and a commander.
- He performed one hundred prostrations every day.

His contributions

1. He maintained the integrity and peace in his vast empire over internal and external troubles.
2. He organized the postal services and made them efficient.
3. He encouraged agriculture, industry and commerce which brought prosperity in the empire.
4. He constructed many roads, canal, wells and bridges.
5. He managed to make Baghdad the centre of trade.
6. He brought social prosperity for the country by creating the stories (of the Arabian nights)
7. He made Baghdad the capital and home of learning and culture and producing many scholars
8. He encouraged the scholars to learn and take knowledge from the Greeks, philosophers, Persian and Indian scholars.
9. He established a department for studying of music and poet and he made it a noble profession.
10. Islamic empire reached far and wide up to China and Kabul during his reign

Death

- He died in 193AH/806 AD having ruled for 23 years
- Before his death he prepared a covenant of succession where he decreed that he was to be succeeded by his three sons, Al-Amin, Ma'mun and al-Mutassim.
- He was to be succeeded by al-Amin who was in turn to be succeeded by his brother Ma'mun who was to be followed by his brother Mu'tasim

➤ He divided the empire into three provinces and appointed each of his sons into positions of governorship. Al-Amin was made the governor of Iraq and Syria. Ma`mun was to govern Persian and Khurasan while Mutassim was appointed governor of Jazira and town along the Byzantine border.

Al-Ma`mun (813 – 833 AD 198 – 218 AD)

His Administration

- On the death of Harun al-Rashid, Al-Amin took power as agreed and the brothers operated well and there was goodwill between them later Al-Amin who was weak and like pleasure having been influenced by his advisor to break the covenant and seize the empire for himself and appoint his son Musa as his successor.
- Al-Ma`mun was quiet ambitious, intelligent and a schemer and a Persian on his mother's side, renounce/disown his allegiance to al-Amin and cut himself off from all contact with the caliph
- Al-Amin sent his armies to fight Al-Ma`mun but were unsuccessful. The armies of al-Ma`mun reached Baghdad, besieged it and conquered it.
- Al-Amin was captured and killed and al-Ma`mun was declared caliph
- During his reign he had to put down one rebellion after another

His character

- He was a fatherly ruler who loved his people and a strong ruler who liked peace.
- He was generous and learned scholar
- He was tolerant to other religious groups and appointed non-Muslims to high positions
- He had a strong determination and was tactful in his approach

His contributions

1. He spread Islam far and wide
2. He established the representative council (parliament)
3. He started many educational institutions and gave financial support to them
4. He developed and encouraged Agriculture, Industry and commerce
5. He believed in the Mutazilite doctrines and supported them.
6. His palace became a place for the philosophers, astronomers, physicians, scientist and poets.
7. He enlarged Baitul Hikma and raised it to academy of research translations of ancient Persian, Greek and Syrian work into Arabic
8. He gave a lot of present for the army for any good work.
9. He established Astronomical observations
10. He promoted the study of art, philosophy and sciences
11. He managed to crush and suppress rebellious and revolts

Death

Al-Ma`mun died in 833 AD at the age of 48 and was succeeded by his brother al-Mu`tassim

Achievement of Abbasids

1. They introduced a complex banking system
2. They brought order in administration of government revenues and justice
3. They managed to stop all their rivals during that time.
4. They developed Islamic culture, civilization and intellectual life
5. They improved infrastructures i.e. they constructed many roads, canals, wells and bridges
6. The Islamic Empire also witnessed great expansion during their reign
7. They translated many Greek books into Arabic
8. Commerce and Industry also flourished during their reign
9. They introduced the policies, which encouraged Agriculture like rehabilitation of desert farms and Horticultural crops were also promoted
10. There was also a great progress in scientific and literary field
11. They established Baitul Hikam which was an Institution of higher learning.

The development of education during Abbasid's reign

1. They encouraged education by establishing madrassa, colleges and other institutions of learning throughout the empire.
2. They ensured that every mosque had a library and that the children begin education

3. The four schools of thought were established during their reign i.e. Hanafi, Malik, Hambal and Shafi
4. Books were made available to the public at affordable prices
5. Baitul Hikam (House of wisdom) was established in Baghdad
6. They encouraged scholars to borrow knowledge from Greek, Persia and Indian scholars.
7. The science of machine and surgery improved and their knowledge advanced
8. They encouraged women literacy and intellectual attainment
9. They encouraged establishment of schools in private houses
10. They encouraged and financed research
11. Many universities were established e.g. Nidhamia and Muntasiriyah universities

Importance of Baytul – Hikma

1. It contained a well stocked library, an academy and translation bureau which attracted scholars from East and west who came to study literature, philosophy, astronomy, science and medicine
2. It was a centre of cultural and scientific activities art and literature were developed
3. It was a galaxy of experts translators and original investors enriched the Arabic language
4. New discoveries were made in areas of mathematics and astronomy
5. The Muslim studies these works and made analysis
6. Christians and Jews were made employed to translate the work of Greek philosophers e.g. Plato, Socrates and Aristotle into Arabic and Persian

The structure of the Abbasids

1. Administration

- a. Practical equality of all
 - The Arabs and non-Arabs were given equal rights
 - Any talented Muslim could get through the doors of the office
 - The Arabs did not enjoy any special privilege
- b. Peace, prosperity and progress of the empire was the work of the Abbasid caliphs

2. Central government

- The Abbasid dynasty was an absolute monarchy
 - The caliph was the head of the state, the commander in chief of the army as well as the Imam of the Muslims
 - The caliph could nominate his successor
 - However the Caliph didn't have law making power because the Quran and the sunnah supply that.
 - The caliph normally nominated his successor after getting an advice from an informal council
 - Below the caliph was a wazir (minister)
 - The Abbasids were having two classes of Wazir:
 - i. Wazir with limited powers
 - ii. Wazir with unlimited powers
 - The Wazir with unlimited powers can be able to appoint, dispose and punish governors and other high ranked officials
 - The Wazir was the head of administration
 - The government was divided into departments entrusted with different affairs:
- a) The department of finance
 - The department was taking care of revenue of the government
 - The source of finance was:
 - i. Land tax
 - ii. Capitalization tax from non-Muslims (Jizya)
 - iii. Zakat
 - iv. Sells and fisheries tax
 - v. Tax upon luxuries and import goods
 - b) The department Diwanul –Dia
 - It was to accounts for revenue and expenditure of the government and it offices are:
 - i. War office
 - ii. Board of correspondence

- iii. police office
- iv. Donation office

c) Postal Department

- This department was greatly improved by Harun Rashid and Ma`amun Harun Rashid

3. Provincial administration

- The empire was divided into provinces each province was under a governor

- The governors were very powerful and each had the power to nominate his successor in that particular province

4. Military Organization

- Abbasid did not maintain a big standing army.
- The body guards of caliphs were generally the regular troops
- Attached to the body guards were other soldiers who were under tribal chiefs
- The body guards were always in an advance services and were paid salary

Material development of the Abbasids

a) Agriculture

- The Abbasids devoted themselves to the development of Agriculture, Industry and commerce
- They improved the status of farmers and dug canals
- The land was turned into fertile

b) Trade and commerce

- Arab merchant reached as far as China, Morocco, Spain, Germany, Russia and Sweden

c) Industries

- Glass and Tire Industries were found in Syrian town
- Kufah produced fine silk, carpets and fine cloths
- Manufacture of paper was Introduced
- Soon paper mills were established in Baghdad
- There were exploitation of minerals e.g. Gold, Silver, Iron, etc

d) Education System

- During Abbasid dynasty, education was really valued
- Madrassa and colleges were established
- The caliphs were well educated and cultured
- A library was attached to every mosque
- There were 3000 mosques in Baghdad
- In the learning institution the following were taught:
 - 1) Primary level: Reading, writing, Grammar, Hadith and poem
 - 2) Seior level: Intepretation of Quran and Hadith, literature, Jurisprudence and Logic
 - 3) Advanced level: Geography, Philosophy, Astronomy, Geometry, Meicine and Music

The down fall of the Abasids

The Abbasids ruled for 508 years from 758 – 1250AD. The dynasty produced 37 caliphs. The following are the reasons for the down-fall of this dynasty:

1. The empire became too large for effective communication and administration to take place.
2. Invasion of Mongols and Tartar weakened the dynasty
3. Internal conflicts and struggle for power within the family members also weakened the dynasty.
4. Shifting of power from caliphs to the Turkish general further weakened the empire
5. Frequent outbreak of epidemic like plague weakened the dynasty
6. Opposition from the Alids
7. Distant provinces over ruled everything from the central government
8. Opposition from shia
9. The luxurious way of living for some of the Abbasid's rulers led to the production of unstable and lack of sighted heirs to the throne
10. Bad administrative policies i.e. there were a lot of exploitation and over taxation, which led to dissatisfaction by the common people.

NB: the final destruction of the Abbasid Empire was in the hands of the Mongols who came from the eastern boarders of China.

The Fatimid dynasty

Formation of the Fatimid dynasty

- The Fatimid claimed their descendants from Fatima, the daughter of the prophet (SAW) but the historians unanimously agreed that they do not descend from the prophet (SAW)
- Some of the Alids who ran away from the central administration of the Abbasids decided to go and live in North Africa
- They found a fertile land to farm and more so the North Africans who hated the Abbasid governors because of the tax they imposed on them
- In 898 AH Abu Abdallah Al-Shia a native of Yemen came out openly to propagate the caliphate of Ubaidullah Al-Mahdi. Ubaidullah also received support from the Berbers of North Africa.
- He managed to defeat the Aghlabid rulers of North Africa in several encounters and later took over their capital in 909 CE
- He extended his supremacy to the frontier province of Fez in Morocco and in 914 CE he captured Alexandria and the surrounding areas.
- He built his capital in Tunisia which was well fortified and named Mahdiyya 920 CE
- Fatimid founded the city of Cairo in 973 CE
- The dynasty was formed in Africa in Tunisia in 990 CE
- It lasted for 232 years with 14 caliphs
- The first caliph was Ubaidullah (Al-Mahdi) the son of Al-Habib
- The first Fatimid caliphs were great caliphs as they devoted themselves to the expense of their own
- The Fatimid conquered Egypt during the period of Al-Muizz through their devoted general Al-Jawhar
- After caliph Abdulaziz the dynasty started to decline
- During the reign of Al-Hakim the dynasty started to decline as he began to develop a degree of religious intolerance which provoked revolts and fell completely in 1171 CE

Factors that facilitated the rise of Fatimid dynasty

1. The Alids who ran away from the persecution of the Abbasid and the Umayyad started revolting against the administration and also got the fertile land to farm
2. The Berbers of North Africa also were discontented with the Abbasid governors because of the heavy tax they imposed on them
3. Incompetent of Abbasid rulers where by some caliphs were weak in ruling and lack of organization skills
4. Poor communication system in the Abbasid Empire hindered smooth administration of the vast empire.
5. The Turks who were given high posts in the Abbasid government were hypocritical and were only undermining the government
6. Constant attacks from the nodes of nomadic tribes of Central Asia especially the Mongols further weakened the Abbasids and rise Fatimid
7. Natural calamities such as floods, famine and epidemics greatly impoverished people resulting to their dissatisfaction and restlessness.
8. The racial tension between the Arabs, non-Arabs, Turks and foreigners in the empire contributed to the downfall of the Abbasids and rise of Fatimid
9. The emergence of religious discussions and disagreement e.g. Mutazilite doctrine and the creation of the Holly Quran weakened the Abbasid and rise the Fatimid dynasty

Achievements of Fatimid dynasty

1. They founded the first Ismaili state in the world
2. They constructed many luxuries places
3. They constructed water tanks and supplied water through pipes
4. They defeated Aghlabids, Abbasids and Abu Yazid revolts
5. They conquered Egypt during the reign of Al-Mansoor and made it their capital
6. They were famous in works, poet and architecture.
7. They constructed Darul-Hakim

8. Security was strengthen enough as the shops were not closed
9. They made progress in science and humanity
10. They improved curriculum by decorating it with facilities like astronomy and medicine
11. They were strict in Islamic obligations e.g. against drinking and gambling
12. They founded the city of Cairo
13. They found Al-Azhar Mosque and university
14. They constructed many mosques and learning centers

Achievements of Fatimid dynasty in Education

1. They improved curriculum by decorating it with facilities like astronomy and medicine
2. They found Al-Azhar Mosque and university which produced famous physicians, historians etc
3. They made progress in science and humanity
4. They constructed Darul-Hakim as a fount of knowledge
5. They constructed many mosques and learning centers

Setbacks of Fatimid dynasty

1. They amended the law of inheritance in the year 362 AH by allowing a daughter to get a higher share than all others
2. They found it's not necessary to sight the moon for Ramadhan, Eid and other months. They were observing this according to the computed callender
3. They banned taraweh prayers during Ramadhan in the year 372 AH
4. Anybody founded with Al-Muwatta, was severely punished
5. They banned the Dhuha prayer
6. Wine was made lawful in the year 411 AH by the caliph Al-Zahir (7th caliph)
7. Luxurious centers were common sites in Egypt
8. It was a custom to rise children of tender age to power e.g
 - a) Mustansir billah – 7yrs
 - b) Amir bin Alhakam – 5yrs and one month
 - c) Al-Fayedh bin Nasri – 5yrs
 - d) Azid billah – 11yrs

Factors that led to the decline of Fatimid dynasty

1. Revolts between the Muslims and the caliphs as the caliphs issued rule against Islamic Shariah
2. The torture and confiscation of properties by the caliphs
3. Selfishness among the caliphs and lack of interest in the Muslims affairs
4. The empire was raided by famine and plague
5. There was problem of economic distress
6. The loosing of territories in the hands of the others e.g. Byzantine were posing threats to them
7. The last caliphs started to be shadow caliphs as all power were resorted to the army generals
8. The attack by Salahu din Al-Ayyubi who dethroned Fatimid dynasty
9. The attack from crusader which
10. h weakened the dynasty
11. The problem of numerous assassinations
12. The caliphs were luxurious and forgotting the affairs of the Muslims
13. The succession of the throne to the young caliphs e.g.
 - a) Mustansir billah – 7yrs
 - b) Amir bin Alhakam – 5yrs and one month
 - c) Al-Fayedh bin Nasri – 5yrs
 - d) Azid billah – 11yrs

Exercise

- 1) List down the decline factors of Fatimid dynasty
- 2) State the achievements of Fatimid dynasty
- 3) Explain the contribution of Fatimid dynasty to education
- 4) Discuss the structure of Fatimid dynasty

- 5) Outline factors that gave rise to the Fatimid dynasty
- 6) Highlight the decline factors of the Abbasid dynasty
- 7) State the achievements of Abbasid dynasty
- 8) State the contributions made by Abbasid in education
- 9) Give the importance of Baytul-Hikma
- 10) What are the factors that gave rise to the Abbasid dynasty
- 11) State the achievements of Haroon Rashid
- 12) State the achievements of Ma`muun Arrashid

Chapter: 8 MUSLIM SCHOLARS

Ibn-Sina (Avicenna)

He was known in the West in the middle ages as Avicenna.

Life History

- His full name is Al-Hassan Bin Abdullah Ibn Sina. He was born in Bukhara in 370AH (980AD)
- His father was the governor of his province. He brought him to pass to him knowledge.
- He received his early education in Bukhara.
- By the age of 10 he knew the Qura'n by heart besides a fear of more books of literature.
- He learnt logic and philosophy from Abu Abdallah Nafili, a famous philosopher of the time.
- His inclination later changed to medicine. He studied medicine at the hands of renowned scholars of his time.
- When he was sixteen years old he became so famous and a popular medical practitioner that he was able to challenge many physicians
- At the age of 17 he was fortunate in curing Nuh Ibn Mansur, the Governor of Bukhara, of an illness in which all the physicians had given up.
- On his recovery, the king wished to reward him, but Ibn Sina only desired permission to use his uniquely stocked library.
- The Governor opened up his personal library to Ibn Sina as a way of thanking him. He was then included among the high officials in the palace.
- The library gave him the opportunity to write his first two books while at the age of twenty one only.
- During his leisure time he used to read the philosophy of Al-Farabi and was deeply influenced by his ideas.
- He taught many students about medicine and philosophy.
- His major contribution to medical science was his famous book al-Qanun Fi-Tibb (The book of cannon of medicine, which is still used as a textbook in several universities in Europe).
- The Islamic world at that time was undergoing a period of test and hence Ibn Sina was disturbed by that situation. In fact this unrest had a drastic effect on his health.
- He suffered from a colic disease by 1037 CE at the age of 57 years died and buried in Hadadan (Turkistan).

Contributions of Ibn Sina on medicine

- He wrote extensively in medicine
- His greatest book is kitab a-Qanun Fit-Tib (The book of canon of medicine)
- He made greatest contribution on anatomy
- He prescribed 800 drugs for treatment of the disease he discovered and some of these drugs are still in use today
- His book in medicine (Qanun Fit-Tib) was used as a text book in several universities in Europe during the 17th century.
- He was a psychologist, he diagnosed several diseases.
- He was a successful doctor and several practitioners consulted him on professional matters.

Contribution of Ibn Sina to philosophy

1. He wrote 100 books on philosophy and his well known book on philosophy is kitab al-Shifa (The book of cure)
2. Due to his vast knowledge on philosophy, the Muslim philosophers nicknamed him "Rais" The prince of Muslim philosophers
3. He adopted the philosophy of Arostole and Plato the great philosophers of the Greek.
4. He explained religious concept in the light of reason.

5. His original book on philosophy was of great demand and was translated into many other languages and still extensive research is done to translate his work into English and French.
6. He was the first person to discover logic as an introduction to all other subjects of science and philosophy
7. He interpreted revealed knowledge of the Quran in terms metaphysics.
8. He showed that God was the necessary being beyond space, time and motion.
9. He made an attempt to harmonize the Greek based philosophy with orthodox Islam
10. He wrote on the necessity of prayers and their desired results on miracles and so on, proving his points by philosophical reasoning.

His contribution to science

1. Ibn Sina used air thermometer to find out air temperature.
2. He made a profound study of such phenomena as force, motion, light and vacuum
3. He made a great contribution to the theory of balance.
4. He researched and approved the theory that the objects are seen by rays passing through them towards the eyes and not the opposite
5. He wrote a treatise on minerals, which was very important and one of the main source of geological knowledge, also a source of chemistry in Western Europe until the renaissance.
6. He asserted that the specific differences in metals cannot be changed by artificial means. Hence it is impossible to transform one metal into another as suggested by Al-Farabi

His contributions on Theological views

1. He was a Sufi who believed in ascetic and contemplative life and he believed that philosophy agrees with religion
2. He claimed that a man has no free will he is constrained by the will of God
3. He believed that God is the source of all existence
4. He believed in the immortality of soul
5. He believed that everyone born in Islam, but parent upbringing children in their religion.
6. He believed that the qualities of the head and heart can be developed with the help of saints of God
7. He believed that all ultimate source of knowledge is revelation from God
8. He believed that religion is true revelation from God and philosophy is true, the result reached by human mind
9. He believed God has given knowledge to vast the body of saints to different grades

Ibn Khaldun

His Early life

- His name is Abu Zaid Abdulrahman bin Mohammad bin Khaldun. whose line ends at the great sahaba Wail bin Hajar
- He was born in Tunis in 732 AH (1332 CE)
- His family rank enable Ibn Khaldun to study with the best North African teachers of the time
- His father was his first teacher. he learnt the Quran, the Hadith and the principles of Islam from him
- Tunis at that time was a centre of scholars
- The mystic, mathematicians and philosophers introduced him to mathematics, logic and philosophy
- At the age of 17 Ibn Khaldun lost both his parents to an epidemic of plague which attacked the Muslim world as well as Europe.
- The incident changed his way of life as he began to look for work in the government rather than perusing in education
- In 751 AH at the age 20 he began his political career. he was given post by Ibn Tafrakeen (The Tunisian ruler)
- He served in various position in different places of Muslim world during this period he was promoted and demoted several times
- He died on 26th Ramadhan 808 AH (16th March 1406 CE) at the age of 74 years

His views on Education

1. The Quran is the basic source of knowledge and should be studied with understanding.
2. He advocated for the training of the teachers so as to master the art of teaching
3. The teacher should study the psychology of children and know the extent of their abilities and their learning potentialities so that he may address them on their own intellectual level.

4. He advocated for the understanding of the materials rather than memorization which in turn hinders the ability to form opinion
5. He advocated for the practice of debate and discussion in scientific matters as this process helps this faculty to flourish
6. The aim of education should be to make a child develop firm religious belief and good moral
7. The education of young learners should be based on the generalization of the knowledge at the beginning, specification should come later
8. Explanations and illustrations should be according to the ability of learners
9. Gradualness and repetition helps to improve and facilitate the ordering and fixing of information in the pupil's mind
10. He opposed summaries in education as it blocks the way of proper understanding
11. Punishments in schools should be used as the last resort.
12. Teaching should be in mother tongue in the early stages.
13. A teacher should be familiar with the entry behavior of his pupils
14. He advocated for moral education which can easily be acquired by imitating since it is more effective than mere instructions and admonition. This calls for the teacher to be role model to his learners.
15. A teacher should make the necessary preparations for the lesson
16. Memorizing much of what has been said by men, letters and rhetoric enables the youngsters to master the language

His view on writing of History

1. He advocated for the recording of History
2. He advocated for the treatment of History as a science subject
3. Histories should judge events on the basis of data
4. Historians should consider the social and political development of the entire people instead of taking into account the actions of a few individuals
5. Historians should conduct proper investigations verifying facts and should not interpret it to please the authority
6. Historians should match events with the social factors which bring rise and fall of nation
7. Historians should take into account the social factors which bring rise and fall of nation
8. Historians should not be driven by bias, sectarian, fantasizing and prejudice when writing history
9. History is reality which records the life of human beings

His contribution to politics

1. He used his diplomatic skills and was instrumental in strengthening relations between Egypt and her Western neighbors
2. He advocated that religion is the unifying factor of a state
3. He advocated that a nation could exist only if there was unity and will to work together among the citizens
4. He pointed out that dissension in a state weakens it and causes its own downfall
5. He stressed that Nations that introduce changes in their law and rules live longer than those whose status is static
6. He claimed that a conquering state depends on the resources and circumstances; otherwise, it will not succeed to sustain the conquest
7. He claimed that a state has a natural age just like a man; the natural life of a state is 120 years and may fall if no changes are made

His views on influence of Geography on human habits

1. He claimed that areas of extreme climate produce inferior civilization and culture
2. He claimed that areas with equatorial belts are exposed to intense heat
3. He claimed that Nations living in temperate zone are likely to show progress in civilization and culture
4. People enjoying the nourishment of milk and meat are better physically and mentally

His contribution to Trade and Economy

1. He wrote an economic problem such as means of livelihood
2. He wrote about the rich and the poor in trade
3. He wrote concepts as commerce, prices, supply, demand and taxes
4. He also gave his ideas on trade and skills useful in a human community

Exercise

- 1) Outline the contribution of Ibn Khaldun to education
- 2) Discuss Ibn khaldun`s contribution to:
 - a. Asabiyyah
 - b. Views on a state
 - c. Values of History
 - d. Influence of geography on human habits
 - e. Trade and economyics
 - f. Poli
- 3) Give the life history of Ibn Sina
- 4) Discuss Ibn Sina `s contribution to:
 - a. Philosophy
 - b. Medicine
 - c. Theological views