

Answer the following questions and activity in your I.R.E revision exercise books.

1. a) Outline the early life of Imam Ghazal
b) State Imam Ghazal contribution to education
2. Identify the Ten rules of conduct by Imam Ghazal
3. Outline the contributions of Shehu Uthman Dan Fodio to the development of Islam

Activity

Using a table summarize the literary works of Imam al Ghazali and Uthman Dan Fodio.

FORM FOUR

CHAPTER ONE: QUR'AN

Distinctive Features of the Qur'an

In form two, we learnt that Allah (SWT) revealed various scriptures to different generations. Can you identify some of these scriptures? We also learnt the reasons why humankind needed divine guidance. Can we remind ourselves some of these reasons? You will realise that the main purpose of all the revealed scriptures was to guide humankind to the path of Allah (SWT).

It is important to note that all the revealed scriptures have certain similar characteristics. Can you mention some of these characteristics? The characteristics you have mentioned differentiate the revealed scriptures of Allah (SWT's) from all other books written by human beings. Among the characteristics of revealed scriptures such as *Taurat*, *Zabur*, *suhuf*, *Injil* and *Qur'an* are as follows:

- They were revealed by Allah (SWT).
- They teach Tawheed (Monotheism).
- They were sent to specific *umma* (nations) apart from the Qur'an which was sent to the entire humankind.

- They guide humankind on good morals and condemn immoral practices.
- Their message is simple, clear and straight forward.
- They were revealed through the Prophets.

In this chapter, we are going to study the unique and distinctive features of the Qur'an that distinguish it from the revealed scriptures we have mentioned earlier.

- The Qur'an is the speech of Allah (SWT) revealed in its precise meaning and wording.
- It was revealed for the entire Alamin (mankind, jinns and other creations).
- It has unique themes that have been integrated in different *surahs* (chapters).
- The literal style of the Qur'an is different from other books.
- It challenges humankind to come up with a book equal to the Qur'an.

Allah (SWT) has vowed to protect the Qur'an from any form of corruption or human interference. Allah (SWT) says, *"We have, without doubt, send down the message; And we will assuredly guard it (from corruption)."* [Q15:9]

The Structure and Divisions of the Qur'an

The word structure or division in reference to the Qur'an is the arrangement of the content of the Qur'an in a systematic manner to form a whole. The Quran has its unique structure and division as follows:

Ayat

The word *Aya* (plural *ayat*) is an Arabic word which linguistically has several meanings as derived from its use in the Qur'an. Among these meaning include the following:

- a) A sign or an indication.

Allah (SWT) says, *"And their prophet said to them (children of Israil), the sign ('ayah) if his Kingdom is that there shall come to you a wooden box..."* [Q 2:248]

- b) A lesson or an admonition to a group of people.

Allah (SWT) says, *"In this there is a lesson ('ayah) for those who give thought."* [Q 16:11]

c) A verse or a sentence.

Allah (SWT), “*And when We change a verse in the Qur’an in place of another-and Allah knows best what he sends down-they say, ‘You (O Muhammad) are nothing but a forger.’ Nay, (but) most of them are ignorant.*” [Q 16:101]

Technically it refers to the shortest division of the Qur'anic text, meaning, a phrase or sentence but most commonly referred to as ‘verse.’ *Ayat* vary in length. Some are short, consisting of only a few letters e.g. Alif Lam Meem, Ha Meem. Others are medium while others are long. During the early period of revelation (Makkan period) the *Ayat* were short and became longer as the revelation progressed in the Madinan phase. The longest *ayat* is found in Sura al Baqara [Q 2:282] and contains 128 words. There are also short verses in the Qur’an comprising of just few words or letters (abbreviated). Let us look at the short and abbreviated verses.

Abbreviated verses in the Qur’an

The Arabic language, which is the original language of the Holy Qur’an, has twenty nine alphabets. Coincidentally, there are twenty nine surahs (chapters) that start with abbreviations. It is only Allah who knows the translation and objectives of these abbreviated *ayat*. It is only sura tul Shura (Q 42) that has two sets of abbreviations at the beginning. There are fourteen letters that are used in combinations of one, two, three, four and five letter words to form the abbreviated *ayat*. These letters are as follows: ا ح ر س ص ط ع ق ك ل م ن ه ي

The table below shows the abbreviated *Ayat* in their various combinations:

No. of letters	Abbreviation	Verse/sound	Surah
One	ص	Saad	Saad (Q.38)
	ق	Qaaf	Qaaf (Q.50)
	ن	Nuun	Al Qalam (Q.68)
Two	طه	Twaa Haa	Twaa Haa (Q.20)
	طس	Twaa Siin	An Naml (Q.27)
	يس	Yaa Siin	Yaa Siin (Q.36)

	حم	Haa Miim	Al Ghafir(Q.40), Fussilat (Q.41), Shura (Q.42), Zukhruf (Q.43), Dukhan (Q.44), Jathiya (Q.45) and Ahqaf (Q.46)
Three	الم	Aliif Laam Miim	Al Baqara (Q.2), Al Imran (Q.3), Al Qasas (Q.29), Rum (Q.30), Luqman (Q.31) and Sajda (Q.32)
	الر	Aliif Laam Ra	Yunus (Q.10), Hud (Q.11), Yusuf (Q.12), Ibrahim (Q.14), and Al Hijr (Q.15)
	طسم	Twaa Siin Miim	Al Shu'ara (Q.26) and Al Qasas (Q.28)
Four	صلم	Aliif Laam Miim Saad	A'raf (Q.7)
	رمل	Aliif Laam Miim Raa	Ra'd (Q.13),
Five	كه يعص	Kaaf Haa Yaa Ain Saad	Maryam (Q.19)
Two sets	حم عسق	Haa Miim Ain Siin Qaaf	Shura (Q.42)

Surahs

The word Sura literally means an enclosure or fence such as the wall around a building. Technically, it refers the arrangement of the Qur'anic text into specific verses chapters. A surah consists of several verses. The Holy Qur'an has a total of 114 suras. These surahs vary in length the shortest consisting of four ayat while the longest has 286 ayat (Suratul Baqara). Surahs in the Qur'an are considered to fall into four main categories. These categories are as follows:

- a) Attiwal –comprising of the long suras. These surahs include:
- Sura Al Baqara (286 verses)
 - Sura Al Imran (200 verses)
 - Sura An Nisaa (176 verses)
 - Sura Al Maida (120 verses)
 - Sura Al An'am (161 verses)
 - Sura Al Aaraaf (206 verses)
 - Sural Attawba (129 verses)
- b) Al mi'un– suras comprising of about 100 Ayat in length or a little more or less. These surahs include the following:
- Sura Al Anfaal (75 verses)
 - Sura al Yunus (
- c) Al-Mathani (the repeated) suras which are suras from suratul Yasin [Q 36] to sura al Hujura [Q 49].
- d) Al-Mufassalaat or the Surahs of al-Mufassal are the surahs starting from Surah no. 50 till the end of the Qur'an, i.e. Surah no. 111.

Juz'u

Juz'u is an Arabic word which literally means part or portion. The Holy Qur'an consists of thirty *Juz'us* (portions) of approximately equal length. Each *Juz'u* is further subdivided into equal portions called *Ahzaab*. Each *Hizb* (singular for *Ahzaab*) is in turn subdivided into four quarters; making eight quarters per *Juz'u*.

Below is a table which shows where each *juz'u* starts and ends. However, the translation of Abdullah Yusuf Ali has slight differences on where some of the surahs begin and end.

NO.	Juz'u	SURAHS COVERED
1	Alif Lam Miim	Al Fatiha 1 – Al Baqarah 141 (1:1-2:141)
2	Sayaqul	Al Baqarah 142 - Al Baqarah 252 (2:142-2:252)
3	Tilka -r-rusul	Al Baqarah 253 - Al Imran 92 (2:253-3:91)
4	Lan tanaalu	Al Imran 92 - An Nisaa 23 (3:92-4:23)
5	W-al-muḥṣanat	An Nisaa 24 - An Nisaa 147 (4:24-4:147)
6	La yuhibbu-llah	An Nisaa 148 - Al Ma'idah 81 (1:118-5:82)

7	Wa 'idha sami'u	Al Ma'idah 83 - Al An'am 110 (1:83-6:110)
8	Wa law 'annana	Al An'am 111 - Al A'raf 87 (6:111-7:87)
9	Qal al-mala'	Al A'raf 88 - Al Anfal 40 (7:88-8:40)
10	W-a'lamu	Al Anfal 41 - At Tauba 92 (8:41-9:93)
11	ea'tadhiruna	At Tauba 93 - Hud 5 (9:94-11:5)
12	Wa ma min dabbah	Hud 6 - Yusuf 52 (11:6-12:52)
13	Wa ma 'ubarri'u	Yusuf 53 - Al Hijr 1 (12:53-15:1)
14	Rubbamaa	Al Hijr 2 - An Nahl 128 (15:1-16:128)
15	Subhana -lladhi	Al Isra (or Bani Isra'il) 1 - Al Kahf 74 (17:1-18:74)
16	Qala 'a-lam	Al Kahf 75 - Ta Ha 135 (18:75-20:135)
17	Aqtaraba li-n-nas	Al Anbiyaa 1 - Al Hajj 78 (21:1-22:78)
18	Qad 'aflaha	Al Muminum 1 - Al Furqan 20 (23:1-25:20)
19	Wa-qala -lladhina la yarjuna	Al Furqan 21 - An Naml 55 (25:21-27:59)
20	Amman khalaq	An Naml 60 - Al Ankabut 45 (27:56-29:44)
21	Utluma	Al Ankabut 45 - Al Azhab 30 (29:46-33:30)
22	Wa-man yaqnut	Al Ankabut 46 - Al Azhab 30 (29:46-33:21)
23	Wa-ma liya	Ya Sin 22 - Az Zumar 31 (36:28-39:31)
24	Fa-man 'azlamu	Az Zumar 32 - Fussilat 46 (39:32-41:46)
25	Ilaihi yuraddu	Fussilat 47 - Al Jathiya 37 (41:47-45:37)
26	.Ha' Mim	Al Ahqaf 1 - Az Zariyat 30 (46:1-51:30)
27	Qāla fa-ma khatbukum	Az Zariyat 31 - Al Hadid 29 (51:31-57:29)
28	Qad sami'a -llāhu	Al Mujadila 1 - At Tahrim 12 (58:1-66:12)
29	Tabāraka -lladhi	Al Mulk 1 - Al Mursalat 50 (67:1-77:50)
30	Amma yatasā'alūna	An Nabaa 1 - An Nas 6 (78:1-114:6)

Ruk'u

Ruk'u in relation to the Qur'an refers to divisions within the longer surahs to forms sections containing a number of verses dealing with one subject. These sections can be easily identified in the Qura'nic text since they have an Arabic symbol)ع(at the end of the last verse.

Manzil

The Qur'an is divided into seven portions containing several surahs. Each portion is equivalent to $\frac{1}{7}$ of the entire Quran. These portions are referred to as *Manzil*. This division makes the Qur'an to be recited within seven days. The following table shows the division of the Qur'an into Manazil.

MANZIL	SURAHS INCLUDED
First	Sura al Fatiha – Sura al Nisa'
Second	Sura al Maida – Sura al Tawba
Third	Sura al Yunus– Sura al Nahl
Fourth	Sura al Isra' – Sura al Furqan
Fifth	Sura al Shu'ara' – Sura al Yasin
Sixth	Sura al Saffat- – Sura al Hujurat
Seventh	Sura al Qaf – Sura al Nas

The Makkan and the Madinan surahs

The mission of Prophet Muhammad (PBUH) began in Makka with a small group of followers that later grew so big especially after migration to Madina (Hijra). During the twenty three years of his prophethood, the Qur'an was gradually revealed to explain the incidences that were taking place and also give details of previous events. The Prophet (PBUH) lived in Makka for the first thirteen years of his Prophethood, and later, migrated and spent the last ten years of his life and mission in Madina. During these two phases of his life, the revelation of the Qur'an was on going. The surahs in the Holy Qur'an have been divided into two on the basis of where the surahs were first revealed, they were named after the cities of Makkah and Medina respectively. These surahs bear some historical

facts behind their revelation and because of this they differ in their content, style and syntax. The surahs are, therefore, classified as either, Makkan or Madinan.

Makkan Surahs

Makkan Surahs were revealed before the migration of the Prophet (PBUH) and his followers to Madina (that is before Hijra). The Prophet was either in Makkah or its vicinity or was on his way to Madina. Makkan Surahs summarise events that took place from the beginning of revelation till the time the when the Prophet (PBUH) migrated to Madina. They lay emphasis on various themes.

Themes of Makkan Surahs

1. Absolute unity of Allah (SWT). They teach about *Tawhid* (Islamic monotheism) and Allah as the Lord, Creator and Sustainer of everything in the world. They affirm the Names and Attributes of Allah (SWT) and denounce any false gods and all forms of shirk.
2. The establishment of sound morals. They direct the believers on how to shun evil in their lives by sounding warnings to refrain from evil. Such evils, of the Jahiliya period, included; mistreatment of the female infants, misappropriation of the orphan's property, gambling, among others.
3. Establishment of sound belief (Aqeeda). These surahs lay emphasis on the belief in the pillars of Iman i.e. Belief in Prophethood, Angels, previously revealed books and the Day of Judgement.
4. They reveal Allah (SWT's) power. Most verses discuss about Allah (SWT's) control of the universe as a proof to mankind that He is the Creator of the world.
5. They give a detailed description of *Jannat* (paradise) in order to attract humankind towards the performance of good deeds. They also describe *Jahannam* (hellfire) and its torments so as to discourage humankind from evil doing.
6. They explain about *Qiyama* (The Day of Reckoning) when Allah (SWT) will fulfil His promise of bringing man's actions and deeds to account.
7. They narrate major historical events and stories of previous generations including the trials that the previous prophets went through. These past events offer important lessons to the current generation since they develop *Taqwa* (fear of Allah) and warn those who reject faith.

Characteristics of Makkan Surahs

1. Most of the Surahs are short and rhythmic. This was because Islam was in its early stages of introduction and there was need to attract the attention of the listeners who were opposed to the call of Islam.
2. Allah (SWT) uses the word 'Kalla', which means 'Nay.' This word occurs fifteen times and only in the last half of the Qur'an.
3. Surahs which begin with Muqatt`aat (disjointed) letters are Makkan except surah al Baqara and Al- Imraan.
4. They contain verses that open with the phrase; 'ea ayuha Nas', which means; 'O Mankind', except Sura an Nisa and Surah al Hajj.
5. They have verses with sijda at-tilawa (prostration for recitation) with an exception of sura al Imran and Sura al Hajj which are Madinan.
6. They use strong warnings and frequent oaths.

Madinan Surahs

These are the Surahs which were revealed after *Hijra*, that is, when the Prophet (PBUH) had migrated with his followers to Madina. This was the time when the Makkan Muslims and their Madinan counterparts were united under the Muslim Ummah and Nation.

The hrophet (hBUH's) mission in Madina was to settle down all the citizens by introducing a number of social, economic and political reforms. The Prophet (PBUH), therefore, established a consolidated Islamic state which incorporated the Muhajirun, Aws, Khazraj, Christians, Jews and the Munafiqun. The themes in Madinan Surahs explain events and directions within the last ten years of the hrophet's life from his arrival in Madina upto the time he passed away in 632 C.E. Let us now look at the following themes:

Themes of Madinan Surahs

1. They explain in details on how to conduct the acts of worship such as the Swalat, Zakat, Saum and Hajj.
2. They establish systematic laws governing relationships at individual, society and international levels. For example; laws on marriage, divorce, inheritance and jihad.

3. Highlight on the rules that regulate human conduct in order to bring harmony to all the citizens of Madina regardless of their religious, social economic and political background.
4. They give guidelines on the Hudud punishment of various crimes.
5. They describe the evil plots of the hypocrites.

Characteristics of Madinan Surahs

1. Madinan Surahs and verses are long because they give details on the Shariah.
2. They contain phrases addressing the Jews and Christians.
3. They mention punishments for crimes under Hudud law. For example, the punishment for Zinaa is prescribed in surah al Nur i.e. flogging a hundred stripes.
4. Surah which address believers as ‘*ea ayuha lladhina `amanoo*’ (O you who believe!)
5. Any surah that mentions the hypocrite is Madina.

Language and style of the Qur’an

We have earlier learnt that the Quran was verbally revealed for a period of 23 yrs when prophet Mohamed was 40 yrs, and concluded at the year of his death. The language of the revelation of the Quran to prophet Mohamed through Angel Jibril was in classical Arabic. Lets know look at the language of the Quran in details.

Language of the Qur’an

The Qur’an was revealed in Arabic language. Allah (SWT) says,

“Verily, We have sent it down as an Arabic Qur’an in order that you may understand.” [Q 16:103]

However, the language used in the Qur’an is completely different from the ordinary linguistics. Allah revealed the Qur’an in Arabic for various reasons. We are going to look at some of these reasons.

Reasons why the Qur’an was revealed in Arabic

Read Qur’an [13:37];[16:103]; [18:1–2];[42:70];[54:7]

Have you ever asked yourself the importance of language in society? You will realise that humankind use language as a medium of communication. The language that humankind uses for communications is a gift from Allah (SWT).

Allah (SWT) revealed the Holy Qur'an to mankind in order to communicate fully about his commandments and to clearly spell out his commands and prohibitions. Allah (SWT) revealed it to the Prophet (PBUH) in Arabic language because of the following reasons:

1. It is the way of Allah (SWT) to always reveal His guidance in the native language of His Messenger and the nation or people or audience to whom the Prophet is initially sent to give glad tidings and warning. Allah says:

“Had We sent this as A Qur'an (in a language) other than Arabic, they would have said: “Why are not its verses explain in detail? And (a Messenger) an Arab?” Say: “It is a guide and a healing to those who believe, and for those who believe not, there is deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distance!” [Q 41:44]

2. The last and final messenger of Allah, hropheet Muhammad (hBUH) unto whom the Qur'an was revealed, was an Arab. Since Arabic was his mother tongue it made it easy for him to understand and interpret the message of Allah. Allah (SWT) says, *“We have made the Qur'an easy in your language so that they may take heed it.” [Q 44:58]*
3. Arabic is a living language that is spoken by so many people throughout the world. Other ancient languages of religious scriptures such as Aramaic, Ancient Greek, Hebrew and others are dead languages which are neither used in written correspondences nor spoken in conversations and discussions. This makes such languages easy to change or alter words in their scriptures. Arabic language of the Qur'an cannot be easily manipulated by making any changes in the Qur'an without people realising it.
4. Arabic is a very rich language compared to other languages. Most of its vocabulary has several meanings. Each vocabulary of Arabic language has deep meaning and would sometimes need very few words or even sentences to explain its meaning. On the other hand, a lot of information can be conveyed using very few words. The Qur'an has some terms that are used to imply several meanings, for example the term “mountain” in Suratul Nur refers to several things. There are also some words in the Qur'an that have same meaning and same

pronunciation but carry different meaning depending on the context, for example the word *Makara* in Sura Al-Imran (Q3:54). This Arabic term has both a bad and a good meaning. It has been used to apply both to plotting with an evil purpose and planning with a good purpose. Allah (SWT) says, “*We have sent it down as an Arabic Qur'an so you people may understand.*” [Q 12:2]

5. It was to challenge the Arabs; especially the Quraish, who boasted of their mastery of the Arabic language. The Quraish were proud of their fluency, efficiency and eloquence in the Arabic language and Arabic literature. They also boasted of their oratory skills. They composed poems and felt that nobody would match them in their use of the Arabic language and literature. Allah (SWT) revealed the Qur'an in Arabic and proved to them that the Language of the Qur'an was superior.

Style of the Qur'an.

One important thing we need to remember is that the Holy Qur'an is divine revelation from Allah (SWT) as guidance to humankind. Although it is expressed verbally and in written form, it should not in any way be misconstrued as works of any human being like poetry or literature. Its style is unique and surpasses all other forms of literature. The very best and eloquent Arabs at the time of the prophet (hBUH) were unable to come up with anything in the like of the Qur'an. The Qur'an has a unique style in both its language and presentation. Among the unique features in the style of the Qur'an include the following:

1. Each surah has a title. The title of a related surah is derived from among the following:
 - A word or name mentioned (found) within the surah e.g Al-Maida, Al Baqara, Qiyama, etc.
 - The first word of a surah after Basmallah e.g. Sura Ash-Shams, At-Tin, Al-Asr etc.
 - Related to an event narrated (Qasas) in the surah e.g. surat-Yunus, Al –Baqara, An-Nahl.
 - Themes found in that particular surah e.g. Hujurat, An-Nisai, AzZumara.
2. All Surahs begin with Basmallah (Bismilahi Rahman Raheem) except surah Al- Bara'ah or At-Tawba. It is believed that Sura At-Tawba is a continuation of previous surah, An-Anfal. Another reason is that the surah contains stern commandment against the idolaters and hypocrites.

3. A surah may have several themes. For example surah An-Nisai talks about Unity of Mankind, marriage and women's rights, kindness, charity, *taqwa*, justice to women and orphans property, unlawful earnings among other themes.
4. There are multi-thematic verses. A verse may carry several themes, for example; Q 2:284 reveals Allah's dominion; accountability; forgiveness and punishment; *qadar* (Allah's power) and The Knower of everything among others.
5. Surahs are not necessarily arranged to follow the actual order of revelation. For example the first surah to be revealed was Alaq (its first 5 verses), then Mudathir (its first 7 verses) yet Suratul-Fatiha is the opening chapter of the Qur'an.
6. Surahs are varied in length. The longest surah is *Al-Baqara* with 286 verses while the shortest surah is Al-Kauthar with only 3 verses.
7. The Qur'an uses all the tenses i.e. present, past and future. Allah (SWT) addresses humankind using all the different tenses. The knowledge about the hereafter, past generations and the present correlated to pass its theme.
8. There are more than 200 passages in the Holy Qur'an which begin with the word "*Qul*", an Arabic word meaning, "Say". This word is Allah (SWT's) instruction to the Holy Prophet to address the words (message) that follow this introduction. This kind of address to the audience appears only in particular situations. Such situations were; when replying to a question that had been raised, or as an assertion of a matter of belief or Allah's (SWT) announcement of a legal verdict.
9. It uses both plural and singular forms. Allah (SWT) uses the plural form 'we' to reveal His Might to humankind. For example Allah (SWT) says, "*And **We** have already created man and know what his soul whispers to him, and **We** are closer to him than [his] jugular vein.*" [50:16]
10. The language of the Qur'an uses similes (*amthal*) and metaphors to bring greater clarity and insight when explaining things to mankind. For example shows the greatness of the Qur'an when He relates that: "*Had We sent down this Quran on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of ALLAH Such are the similitudes which We propound to men, that they may reflect.*"
11. The Qur'an is not poetry but uses a particular style with combined rhythm and prose. This style is referred to as Saj'. Some of its verses are short and end with the same format while others are long.

12. It contains verses that are entirely clear and plain and requires no explanation (*muhkamaat*) while others are not entirely clear or having more than one meaning or not completely agreed upon, but open to two or more interpretations (*mutashabihaat*).
13. Some verses of the Qur'an contain general message for the entire humankind, while others give specific and restricted guidance either to the Prophet (PBUH), a given group of people
14. There are some narratives (Qasas) and stories of the Prophets of Allah (SWT), past people and events. For example narratives of Prophets such as Nuh (AS), Musa, Isa or pious people like Imran, Luqman, Mariam As-habul Kahf (companions of the cave) and Idris al-Qarnain. There are also references that took place during the time of Prophet Mohammad (PBUH) which include, Battle of Badr, Battle of Uhud and Battle of Khandaq and Isra wal Mi'raj (the Prophet's journey to Jerusalem and his ascension to heaven).
15. Other surahs begin with alphabets, whose meaning is only known to Allah (SWT). Examples of such surahs are Sura Al Baqara, Sura Al Yasin, and Sura Al Nun among others.
16. Several rhetoric questions are posed for the purpose of persuading, yet no replies are expected from the questions. For example, Allah (SWT) says, "*Is there any Reward for Good - other than Good?*" [Q11:60]
17. There are some non-Arabic words in the Qur'an. The use of these words does not in any way suggest deficiency in Arabic language but were necessitated by the place and asbab ulnuzul (reason for revelation). The table below shows some examples of non Arabic words in the Qur'an.

Non-Arabic Words in the Qur'an

Word in the Qur'an	Meaning in English	Ayat in the Qur'an	Language
<i>Qistas</i>	Justice	17:35	Greek
<i>Sijjil</i>	Clay	15:74	Persian
<i>Ghassaq</i>	Fluid drunk in Hell	78:25	Turkish
<i>Tur</i>	Mountain	2:63	Syriac
<i>Kifl</i>	Portion (of mercy)	57:28	Abbyssinian
<i>Istabraq</i>	Heavy	18:31	Persian
<i>Sundus</i>	Fine clothing	18:31	Greek

<i>Mishkat</i>	Niche	24:35	Ethiopian
<i>Abaariq</i>	Beakers	56:18	Persian
<i>Araik</i>	Thrones	83:23	Abbysinian
<i>Hudna</i>	Repent	7:156	Jewish

Miraculous Nature of the Qur'an

A Miracle is what is referred to as *Mu'jiza* in Arabic. Its root word is '*ajz*, which means to be incapable of or to be weak. Technically, it refers to the acts of miraculous nature performed by prophets that human beings are unable to imitate. Allah (SWT) sent through some of His prophets and Messengers specific miracles in order to establish the authenticity of His message to humankind. Can you mention some of the miracles that were performed by Prophets or Messengers of Allah? It is important to understand that the prophets or Messengers had no powers of their own to perform miracles. It was Allah (SWT) who used to make His prophets or Messengers perform miracles in order to prove to their respective *Ummah* that they were speaking the truth. Among the miracles that hropheet Muhammad's (SWT) was given by Allah is the Holy Qur'an. It stands out as miracle because since its revelation no creature has been capable to produce the like of it, not even the Arabs, who had reached the peak of eloquence and poetry in the Arabic language. They could not succeed because the Holy Qur'an has some features that make it inimitable and unique, ranging from its style , language, content among others .When Allah (SWT) challenged them to produce one, they were unable to do so. When they were incapable of producing one, Allah (SWT) said to them:

Say: "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they helped one another." [Q 17:88]

Apart from the man's inability to produce even a verse of it, there are other several miracles of this Holy Scripture such as the following:

1. The Qur'an has remained in its original form since its revelation. No man has ever been able to change it or tamper with its originality. [Q17:88]
2. It motivates the reader to continuously read it because of its profound mix of rhythm and rhyme which is brought about by its poetic construction.
3. One is rewarded by Allah (SWT) for its recitation. For example: *It was narrated by Abd-Allah ibn al Aas (RA) said: The Prophet of Allah (PBUH) said: Whoever recites ten ayat in qiyaam will not be recorded as one of the forgetful. Whoever recites a hundred ayat in qiyaam will be recorded as one of the devout, and whoever prays a thousand ayat in qiyaam will be recorded as one of the muqantareen (those who pile up good deeds).*"(Abu Dawood and Ibn Hibbaan).
4. It is easy to memorize the wording of the Qur'an and the arrangement.
5. Contains scientific information that man has either recently discovered or is yet to discover. This ranges from astronomy, embryology, and geology and many other discoveries that man has yet to learn from the Holy Qur'an.
6. It is perfect and free of shortcomings. [Q 39:27-28]
7. It is comprehensive in nature as it carries all the aspects of life. It covers the moral, social, economic and political aspects of man's life.
8. When recited, the Holy Qur'an soothes the body, mind and soul as it gives inner most peace. It also instils feeling of hope and satisfaction because it directly addresses the person reading it.
9. The Qur'an is full of wisdom and offers valid solutions to all problems and situations.
10. It has proven to be the absolute guidance to mankind because it refers to itself as a book of guidance (*Hudan*).
11. It comprises of judicial laws that have proven to be relevant for all time and generations.
12. The Qur'an was revealed to the unlettered hrophet (hBUH) yet he was able to grasp all its contents (from Jibril) and apply it accordingly.

Translation of the Holy Qur'an

You must have come across situations where translation is inevitable. Can you identify such situations? Why do you think there is need to translate from one language into another? Translation can be done to written information or speech. Therefore, *Tarjamatul Qur'an* or translation of the Qur'an refers to expression of the meaning of the Holy Qur'an using a language other than the original (Arabic) language in order to create understanding of the same. For example, translating from Arabic to English, or to Kiswahili, French, German, Urdu or to any other language. There are some other works that incorporate *Tarjamatul Qur'an* and *tafseer* (exegesis) such as the "Translation and commentary" by 'Abdullah eusuf 'Ali (English).

Under the translation of the Qur'an, we shall look at the following three main concepts:

Condition for the translation

You will realise that in any given task there are defined rules and regulations that should be observed or applied in order to promote the validity and acceptability of the respective work. It is not permissible to any person to translate the Holy Qur'an without taking into account the conditions that will make it accepted by the Muslim Ummah. There are strict conditions or rules that should be considered when translating the Qur'an: Among those rules are as follows:

1. The translator must be well versed with both the Arabic language and the translation language to give the correct meaning of the given words and expressions.
2. It should reflect the teachings enshrined in the Holy Qur'an and Hadith.
3. The translator should be well versed with the *Seerah* (life history) of the Prophet (PBUH).
4. The translator should be a practising Muslim who fears Allah and has sound *aq'ida* (strong Islamic belief).
5. One must be conversant with the sciences of the Qur'an such as *as-babul nuzul* (reasons for revelation), collection and arrangement, themes and style among other related sciences of the Qur'an

Benefits of Translating Qur'an

Have you come across any translated copy of the Holy Qur'an? Can you imagine how difficult it would be to understand the message of Allah (SWT) without the translation? Generally, the art of

translation has several benefits. It aims at promoting the understanding and application of the gained information. It fosters proper usage and prevents misunderstanding which may bar communication. Here we shall discuss the benefits of translating Qur'an into other languages.

1. It will enable Muslims to understand the Allah's (SWT) message in their own languages.
2. Since the Qur'an is universal book, translating it will help other people of different faiths to take interest in its study.
3. It enables people to make valid and accurate comparisons between the Qur'an and other revealed scriptures.
4. Contributes to the expansion of knowledge as one gets to gather and understand a lot of information from this sacred book.
5. Makes the understanding and the application of the Qur'an easier to speakers of various languages.
6. It can be used as a source of reference where need be.
7. People can study the Holy text and write commentary about it.
8. Translation of the Holy Qur'an simplifies the meaning and teachings of its text to all humankind. One is able to read even without a teacher.
9. It is used for *da'wa* (propagation purposes to invite people into the fold of Islam) as it enables non-Muslims to understand the teachings of Islam.
10. Enables non-Arabic speakers to understand the teachings of Qur'an. This is because the Arabic language is the original language of the Qur'an.

Problems of Translating Qur'an

The art of translation deals with the use of two languages to express the meaning of a given concept or using a new language to explain from the original language. During this exercise one may encounter some challenges because each language has different linguistic approaches depending on grammatical aspects and contextual analysis on the vocabulary usage. Translating the Qur'an is no different. Several problems may arise as a result of translation of the Qur'an. Some of these problems include the following:

1. It interferes with the originality of the Qur'an since translation aims at expressing the original meaning using a new language.
2. The meanings cannot be adequately expressed because languages have different linguistic orientation which may be determined by choice and meaning of vocabulary.

3. The verses that starting with alphabets cannot be translated because some of those alphabets might not be found in the language selected for the translation
4. It may promote subjectivity which may be provoked by individual preferences and interest rendering the work substandard and unreliable.
5. The use of varied methods by individual scholars (translators) will bring about the question of authenticity, trust and acceptability.

Qur'an as Perfect and Final Revelation

We have earlier discussed the miraculous nature of the Holy Qur'an. Can you mention some of them? We learnt that since the revelation of the Qur'an, Allah challenged man to produce the like of it but they failed to do so. Have you asked yourself why? The answer is simple; no creature or person can compete with Allah (SWT). It is also important to note that all Muslims in the world have never conflicted on the verses of the Qur'an. Another fact is that since the demise of Prophet Muhammad (PBUH) the Qur'an has been passed down smoothly from one generation to another without any problems. In this subtopic we shall therefore discuss why the Qur'an is a perfect and final revelation. Here are some of the facts that prove that the Holy Qur'an is final and perfect revelation:

1. The Qur'an does not have any shortcomings since the time of its revelation. No mistakes, either grammatical, semantically or of any kind have been identified from the Qur'an.
2. It is comprehensive in nature and touches on all the aspects of human life.
3. Allah (SWT) Himself vowed to protect the Qur'an from all kind of interference or destruction.
4. It talks about the stories of past events. These are narratives and parables of the latter prophets and generation.
5. It talks about the hereafter by giving details of the day of judgement, paradise and hellfire in order to give man time to make a choice.
6. It was revealed to the last prophet. That is Prophet Muhammad (PBUH).
7. The Holy Qur'an is a universal book. It was the only sacred scripture revealed to the entire humankind unlike the other previous scriptures which were revealed to specific groups of people.
8. It was revealed to the last Ummah. Allah (SWT) has declared that there is no any other generation after it.

9. Considering the list of the revealed scriptures, the Holy Qur'an is the last to be revealed to humankind.

Suratul Hujurat (The inner apartments or the chambers)

The term 'Hujurat' is derived from an Arabic word Hujra referring to a room, chamber or an apartment. In this Sura, the name Hujurat appears in verse 4. It has been used to refer to the prophet (PBUH's) dwellings or inner apartments of his house where he used to rest with his wives. The prophet had private apartments or rooms where he socialised with his wives.

Background to the Revelation of Surah al Hujurat

This is the 49th Surah in the arrangement of the chapters of the Holy Qur'an. It contains a total of eighteen verses. It was revealed in the 9th year after the Prophet (PBUH) and the Muslims had migrated to Madina (Hijra). The year is referred to as the year of deputations. By this time, most of the Arab tribes had accepted Islam and were therefore so enthusiastic about their new acquired status. This period saw the Prophet (PBUH) receiving delegations from different regions that came to confirm their loyalty to him and accept Islam. Among these groups were the Bedouins Arabs. These were desert Arab village dwellers that were rough in speech and action and lacked gentleness in their dealings due to the harsh desert climate. When they came to Madina, they addressed the prophet disrespectfully. Their character displeased Allah (SWT) prompting the revelation of this Surah. Verses 2-3 specifically reprimand the disresponsible behaviour of the Bedouins towards the Prophet (PBUH).

The surah then goes further to expound on the general conduct of a Muslims towards their leaders. It gives guidelines on how a Muslim should relate with others in the society and social evils are highly condemned. Let us now look at the teachings of Sura al Hujurat.

Teachings of Hujurat

The following are some of the teachings derived from surah al Hujurat:

1. Believers should avoid making quick or hasty decisions disregarding Allah (SWT) and the Prophet (PBUH). We should always refer to the Qur'an and Hadith on any matters concerning the religion since you may decide contrary to the rule of the Shariah.

2. While speaking to the Prophet (PBUH), believers should not raise their voices above that of the Prophet (PBUH). They should speak with respect and honour. Likewise, while speaking to the leaders or seeking guidance, believers should not show disrespect or raise their voices. They should show patience and avoid anticipating what the leader wants to say lest.
3. Muslims should consider the privacy of their leaders and seek for their attention when they have time to attend to them. We should avoid shouting from outside their places of abode but patiently wait for them to come to our service.
4. Believers should avoid calling other people's attention by shouting their names from outside their places of abode. It is advised that they call them by the main door and in low voices.
5. Muslims should be gentle, polite and courteous whenever they are asking for something or talking to those in authority.
6. Believers should speak in low tones when in places of worship or during acts of Ibadah.
7. Believers should not rely on rumours, reports or any information brought to them before verifying its source and truth especially if such information is from someone whom they know is wicked and untrustworthy.
8. The Prophet (PBUH) is not led by the advice of his people nor is he swayed by his own personal feelings and desires but by that which Allah (SWT) guides him.
9. Islam encourages virtues such as discipline, obedience and righteousness and dislikes vices like unfaithfulness, wickedness and rebellion.
10. All believers are brothers. It is therefore the responsibility of the Muslims to foster unity, brotherhood or sisterhood. In case of any conflicts, they should settle them amicably and help the warring parties to reconcile. Justice should be observed during the reconciliation process because Allah (SWT) loves those who are fair and just in their dealings.
11. Believers should not mock, scoff, ridicule or call each other by offensive nicknames. Such disrespectful nicknames may defame their character, cause harm amongst them or even disunite the entire Muslim Ummah.
12. Believers should avoid suspicion, spying or prying into other people's privacy.
13. Backbiting and speaking ill of others in their absence is prohibited. Allah (SWT) refers to it as a distasteful habit and compares it to the backbiter eating the flesh of the person he or she is backbiting.

14. Verse thirteen declares the universal brotherhood of all mankind who were created from a single pair (that is; Adam and Hawa). Every believer is therefore equal before the eyes of Allah (SWT) but Allah (SWT) honours the one who is most righteous.
15. Declares the universal brotherhood of all mankind. The surah explains that all human beings came from a single pair (that is; Adam and Hawa). Every believer is therefore equal before the eyes of Allah (SWT) but He only honours the one who is most righteous.
16. Allah (SWT) Has created humankind in different nations, races and tribes so that they may know, understand and appreciate each other. Allah (SWT) did not intend such differences for disunity, segregation, bias or despise amongst His people.
17. Muslims should have strong belief in Tawheed (Islamic monotheism) and show complete submission to the will of Allah (SWT). They should not be doubtful in their faith but should show true and sincere devotion to Islam.
18. Allah has full knowledge about his creations and is the All Seer of all human deeds.

Study Questions and Activities

Answer the following Questions in your IRE revision exercise books.

1. Explain the division in the Qur'an
2. Outline the reasons why the Qur'an is considered as a miracle.
3. Give reasons for narrating stories of previous events in the Qur'an.
4. State the teachings of sura al Hujurat in relation to interpersonal relationships.

Activity

In groups, identify the miracles found in the Qur'an under the following sub headings:

- Scientific miracles
- Miracles performed through prophets

CHAPTER TWO: HADITH

In Form three we learnt about the Sunni and the Shia collections of Hadith. We also mentioned the titles of the collections and listed down their compilers. Can you identify these collections and their compilers? In this topic, we are going to look at two more collections of Hadith; ‘Al-Muwatta’ of Imam Malik and ‘The Forty Hadith’ by Imam An-Nawawi.

The ‘Al-muwwatta’ of Imam Malik.

We had earlier, in Form three, learnt about Imam Malik bin Anas’s contribution to Islamic jurisprudence. As a great Muslim scholar he founded the Malik School of law and authored several works on Islamic Sharia. Among these works include the Al-Muwatta which we shall discuss in this subtopic.

The term Al-Muwatta means “*path made plain*” or “*the well-trodden path*” or “*to pave way*”, or “*to prepare*” or “*to make easy*.” Its name also means a book that is “*many times agreed upon*”. It is the name given to the famous book or collection of Hadith written by the Madina scholar, Imam Malik bin Anas. The contents and its authenticity were unanimously agreed upon by the people of Madina. It was also agreed upon by all imams, various scholars of Hadith and people of every school of fiqh (Islamic jurisprudence). This standard book was compiled during the early Abbasid period and is regarded by many scholars as one of the most authentic books on Hadith.

During the time of Caliph Mansur, there was an increase in juristic differences in the Islamic empire. This was as a result of the expansion of the Muslim empire and the growth and development of the science of Hadith. Caliph Mansur requested Imam Malik to produce a standard book that could be used as law in the entire region. The Imam initially refused but when the Caliph insisted and

explained to him the need for a comprehensive book that would serve as a reference to all Islamic matters, he agreed.

Imam Malik then started compiling the Al Muwatta. It took him over a period of forty years to complete his compilation.

Al-Muwatta is undoubtedly considered to be from the earliest existing collections of Hadith that form the basis of fiqh alongside the Holy Qur'an. This book covers customs, rituals, traditions, rites, norms and laws of the time of the Holy Prophet (PBUH). Out of the 10,000 narrations originally collected, Imam Malik selected and compiled with great care about 2000 traditions for inclusion into the Al-Muwatta. The Imam intentionally selected the Hadiths that were connected to juristic matters and allowed various scholars to scrutinize them. He compiled these hrophet (hBUH's) traditions and divided his book into sections refered to as *Kitab*. He then sub divided the sections (Kitab) into chapters with each chapter having several sub-topics. Each of the sub-topics contains 3 to 10 Hadiths.

Imam Malik won a lot of praise from various renowned Muslim scholars and his work (Al-Muwatta) was given great recognition. Among the prominent personalities who regarded this book as unique, indisputable, incomparable and an authentic guide on the Shariah were Imam Shafi, Imam Al Bukhari, Ibn Mahdi, Ibnu Mueed, Al Awzai among others.

Al Muwatta is a comprehensive collection of Hadith containing several themes. Among these themes are as follows;

1. A summary of the main doctrines of Islam. It presents the acts of worship as the basic principles of Islam. For example the devotional acts like Swalat, Zakat, Swaum and Hajj and other *wajib* (obligatory) acts such as *tahara* (cleanliness), manners of *Wudhu* (ablution), *heidh*, and *ghusl* (ritual bath) among others.
2. Guide lines on the Islamic commercial ethics. The book has traditions on business transactions including sales, agreements and purchases of items of various kinds.
3. Matters on human relations at family level. Here, Al-Muwatta contains Hadiths on marriage proposal, dowry, prohibited degrees of marriage, *talaq* (divorce), suckling, *aqiqa* and foster relationships.

4. Others deal with the general issues such as moral values, Islamic etiquettes and permissible and prohibited acts. Under this, the book explains the Muslim mode of dressing, modesty, good character, greetings and among others.
5. Prescription on the punishment for crimes and the judicial rulings. These Hadith focus on all matters related to punishments for committed offences such as slander, intoxication, adultery, theft and apostasy.

The Forty Hadith of Imam Nawawi

Imam Al Nawawi's full name is Abu Zakariyaehya bin Sharafuddin An Nawawi. He was born in 1233 CE in the village of Nawa in Syria and died in 1278 CE. His famous title, An- Nawawi, is derived from Nawa, his birth place. He studied medicine as a profession but left it for Islamic theology. Imam Al –Nawawi read widely and acquired vast knowledge in Hadith, Islamic Ethics and Fiqh (Islamic Jurisprudence). He also studied etymology and syntax. He acquired his *Ilmu* (knowledge) from various renowned Muslim scholars including Isa Al-Muradi, Abu Ibrahim Ishaq bin Ahmad Al- Maghribi, Radiyuddin Abu Ishaq among others. Imam An Nawawi was intelligent, hardworking and devoted most of his time reading. He used to write commentaries on every work he came across. Imam Nawawi wrote several works on fiqh and Hadith. Among these works include Riyadh As Salihin (Gardens of the Virtuous), Life of the Messenger, Al Maqasid (manual of Islam) etiquette with the Quran among others. The most famous of his works was the collection of *Arbain An Nawawi* (forty Hadith). Imam An Nawawi was motivated to write *Arbain An Nawawi* by the following Hadith of the Prophet (PBUH) which says:

Ali bin abuTalib Abdillahi bin Masoud, Muadh bin Jabal, Abu Darda, Ibn Umar, Ibn Abass, Anas bin Malik, Abu Huraira reported that the Messenger of Allah (PBUH) said, *“Whoever preserved for my nation forty Hadith related to its religion, Allah will then resurrect him in the company of the savants and the scholars.”* Even though this Hadith has numerous narrators, the scholars of Hadith agree that it is weak.

He was also motivated by other scholars who had earlier compiled forty Hadith on the basis of rules of conduct, subsidiary matters or on jihad. This collection of Hadith covers various themes.

Themes in Imam An-Nawawi's Forty Hadith

Imam An Nawawi's collection of Hadith comprise the following themes:

a) Devotional acts

These are acts of ibada like swalat, zakat and Hajj. The following Hadith from Imam An Nawawi's book is an example of Hadith guiding Muslims on the acts of Ibada:

Muadh bin Jabal (RA) said: *I said: "O messenger of Allah, tell me of a deed which will take me into paradise and will keep me away from hellfire." He said: "You have asked me about a greater matter, yet it is, indeed, an easy matter for him to whom Allah Almighty makes it easy. (It is) that you worship Allah without associating anything with Him, that you perform prayers, that you pay the zakat, that you fast during Ramadhan and that you make pilgrimage to the house..."*

In another Hadith, Abu Abdullah Jabir bin Abdullah al Ansari (RA) reported that a man questioned the messenger of Allah (PBUH) saying, *"Do you see, if I pray the prescribed prayers, fast during Ramadhan, treat the lawful as permissible and treat the forbidden as prohibited but do nothing more than that, shall I enter paradise?" He (the Prophet (PBUH) answered, "Yes."*

b) Taqwa (fear of Allah (SWT))

Taqwa is fear of Allah (SWT). Abu Najih al Irbad bin Sariyah (RA) said that the Messenger of Allah (PBUH) delivered an admonition that made our hearts fearful and our hearts tearful. We said, *"O Messenger of Allah it is as if this were a farewell sermon, so advise us."* He said, *"I enjoin you to have **taqwa** of Allah and that you listen and obey even if a slave is made a ruler over you. He among you who lives long enough will see many differences, so for you is to observe my Sunnah and the Sunnah of the rightly principled and the rightly guided successors. Holding on to them with your molar teeth. Beware of newly introduced matters for every innovation (bida') is an error."*

c) Hadith on moral values

Islam encourages good behaviour as one of the important obligations prescribed by Allah (SWT) and His Messenger (PBUH). Muslims should be keepers of each other without prejudice or any form of segregation. They should refrain from envy, hatred, malice, corruption among other anti-social behaviours. They should advice each other on the consequences of evil and encourage and motivate one another to do maarufat (good deeds).

Abu Huraira (RA) reported that the messenger of Allah (PBUH) said: *“Do not be envious of one another, do not artificially inflate prices against one another; do not hate one another; do not shun one another; and do not undercut one another in business transaction; and be as fellow brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates nor looks down upon him. Piety is here-and he pointed to his chest three times. It is evil enough for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for another Muslim: his blood, his property and his honour.”* (Muslim)

In another Hadith on the authority of Abu Sa'id al Khudri (RA) who said that the Messenger of Allah (PBUH) said, *“When anyone of you sees anything that is disapproved (of by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart, though that is the weakest (kind) of faith.”* (Muslim)

d) Hadith on Iman (faith)

Abu DharJundub bin Junaida (RA) and Abu AbdulrahmanMuadh bin Jabal (RA) reported that the Messenger of Allah (PBUH) said: *“Fear Allah wherever you may be; follow up an evil deed with a good one which will wipe (the former) out, and behave good naturedly towards people.* (At-Tirmidhy)

e) Hadith on the permissible and the prohibited acts in Islam.

Abu Huraira (RA) reported: *“I heard the Messenger of Allah (PBUH) saying: “Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity. Verily the people before you were destroyed only because of their excessive questioning and their disagreement with their prophets.”*

Study of some selected Hadith

In order for a Muslim to perform Ibada (acts of worship) well, he or she must fear Allah (SWT). Apart from fearing Allah (SWT), one should control his emotions that may affect his Ibada. These emotions may include happiness, anger, and fear among others. The Prophet (PBUH) by way of his

Hadith, taught Muslims on how to worship Allah (SWT). In this subtopic, we shall study some selected Hadith that mould the character of a Muslim in his life.

Work as a form of Ibada

The prophet (PBUH) encouraged every Muslim to work hard and earn from legal sources. Abdullah ibn Umar (RA) said that the Prophet of Allah (PBUH) said, *“Seeking for lawful earning is an obligatory act next to the obligatory worship.” Any form of work done by a Muslim based on the Islamic principles earns a Muslim rewards and is classified as an act of ibada.”*

The Prophet discouraged people from begging but one should strive to earn his own living. In a Hadith narrated by Abdullah bin ‘Umar (RA) that the hrophet (PBUH) said, *“When a man is always begging from people the result will be that he will come on the Day of Resurrection with no flesh on his face.”* (Bukhari and Muslim)

In a narration by Anas bin Malik (RA); *he said that a man of the Ansar came to Prophet Muhammad (PBUH) and begged from him, the Prophet (PBUH) asked him whether he had anything in his house. When he said that he had a piece of cloth, which he used for wearing as well as for spreading on the ground, and a wooden bowl from which he drank water, he told him to bring them to him, and when he did so he took them in his hand and asked, "Who will buy these?" When a man offered a dirham he asked twice or thrice. "Who will offer more than a dirham?" and he gave them to a man who offered two dirhams. He then took the two dirhams and giving them to the Ansari he said, "Buy food with one of them and hand it to your family, and buy an axe with the other and bring it to me." When he bought it, Allah's Prophetic Messenger fixed a handle on it with his own hand and said, "Go gather firewood and sell it, and don't let me see you for a fortnight." The man went away and gathered firewood and sold it. When he had earned ten dirhams he came to him and bought a garment with some of them and food with others. Then the Prophet (PBUH) said, "This is better for you than that begging should come as a spot on your face on the day of resurrection. Begging is right for only three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for blood-wit he finds it difficult to pay.”* (Abu Dawud)

Prophet Muhammad (PBUH) used to assist his wives in the daily chores. Aisha (RA), the mother of the believers, narrates: *“Allah’s Messenger (PBUH) would mend his shoes, stitch his clothes and do household work like any ordinary person. He was a man among men and he would milk his goat and do all his personal work himself.”*(At-Tirmidhi)

Anger

In life, people interact with each other in different places. During such interactions, they may disagree or come into conflict with each other. In such a case, they may be carried away by emotions and end up doing harm to one another. A Muslim should always control himself during such trying times by exercising patience and self restraint. He or she should not allow himself or herself to be driven by anger in his decisions or actions.

It is reported in a Hadith on the authority of Abu Huraira (RA) that the messenger of Allah ((PBUH) said: *“The man is not a good wrestler; the strong man is in fact the person who controls himself at the time of anger.”*(Bukhari)

In another narration, Abu Huraira (RA) reported that a man said to the Prophet (PBUH): *“Advise me!”* The Prophet said, *“Do not become angry and furious.”* The man asked (the same) again and again, and the Prophet said in each case, *“Do not become angry and furious.”* (Bukhari)

Narrated by Abu Dharr: The Apostle of Allah (PBUH) said to us: *“When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.”* (Abu Dawud)

Hadith on envy and jealousy

Read Qur'an [Q 113:5][Q 4:54]

From the verses you have read, you will realise that Allah (SWT) strongly condemns envy. Envy (al Hasad) is a vice that may not be openly observed in a person. It involves a dislike in seeing a person receiving *neema* (bounty) from Allah (SWT) and wishing that the person loses it. In fact some people would make effort to have the bounty or good things of other people transferred to them. There are many ways in which a person may show envy. Some of these ways include; wishing to take their position, harming them with bad deeds and talk. Islam forbids envy. A righteous Muslim should shun envy and always wish for others what he would wish for himself. When we see our fellow Muslims prospering, we should support them and make dua for them.

The prophet warned Muslims against envy and hatred. He said in a Hadith narrated by Az Zubayr (RA) that, *“Creeping upon you is the diseases of those people before you: envy and hatred. And hatred is the thing that shapes. I do not say it shapes the hair but it shapes the religion. By the one in whose hand is my soul, you will not enter paradise until you believe. And you will not believe until you love one another. Certainly, let me inform you of that which may establish such things: Spread the greetings and peace among your selves.”* (Ahmad and At-Tirmidhy)

Jealousy

This is an emotion in the human character. It refers to the negative thoughts and feelings of insecurity, fear, and anxiety over an anticipated loss of something. It may also mean hating an individual because he or she possesses what one might not have. The Prophet (PBUH) teaches Muslims to avoid jealousy.

Abu Hurayra (RA) relates that the Prophet (PBUH) said, *“Beware of suspicion. Suspicion is the most untrue speech. Do not spy and do not eavesdrop. Do not compete with each other and do not envy each other and do not hate each other and do not shun each other. Be O slaves of Allah, brothers.”* (Bukhari and Muslim)

Abu Hurayra (RA) narrated that the prophet (PBUH) said, *“Avoid jealousy for jealousy devours good deeds just as fire devours firewood.”*

Care for orphans, disabled and the aged

Every society has people with special needs who require special care. These persons may be related to us directly or indirectly or may even not be related to us at all. But since we are Muslims, it is our duty to give special care without considering the relationships we have with them. Among the people with special needs include; the orphans, the disabled (physically or mentally challenged) and the old. In this subtopic, we shall study the teachings of the Prophet (PBUH) on the care and treatment of the people with these challenges.

Hadith on care for the orphans

Read [Q 17:34] [Q 2:220]

Islam encourages those who have been blessed with wealth and resources by Allah (SWT) to help the destitute in the society. Muslims should give respect to the weak in the society and co-operate with them. We should provide them with food, shelter among other needs. A Muslim is prohibited from illegal acquisition, misuse or squandering of the property left for an orphan or a person with physical or mental challenges. In the case where orphans are under age, those bestowed with their property should honour their trust of giving it back to the rightful owners when they have attained the rightful age to inherit.

Allah (SWT) has commanded the believers to treat the orphans with kindness, understanding and offer them help whenever they need it. We should never, at any given time, be harsh to them. Almighty Allah (SWT) says, *“Therefore, treat not the orphan with oppression. And repulse not the beggar.”* [Q 93:9-10]

In another verse, with a similar lesson, Allah (SWT) says: *“Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly). And urges not the feeding of Al-Miskin (the poor).”* [Q 107:1-3]

The Messenger of Allah taught us on the treatment of orphans who are living among us. The following are some of the hrophet (hBUH’s) traditions regarding the treatment of orphans.

- Sahl bin Sa’d (RA) reported: Messenger of Allah (hBUH) said, *“I will be like this in Jannah with the person who takes care of an orphan.”* Messenger of Allah (RA) raised his forefinger and middle finger by way of illustration. (Al-Bukhari)
- Abu Hurairah (RA) reported that the Messenger of Allah (hBUH) said, *“He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two.”* The narrator, Malik bin Anas raised his forefinger and middle finger for illustration. (Muslim)
- Abu Shuraih Khuwailid bin ‘Amr Al-Khuza’i (RA) reported: The hrophet (hBUH) said, *“O Allah, I declare inviolable the rights of two weak ones: the orphans and women.”* (An-Nasa’i)
- Abu Hurayra (RA) reported that the Messenger of Allah (PBUH), said, *“The best house among the Muslims is the house in which orphans are well treated. The worst house among*

the Muslims is the house in which orphans are ill-treated. I and the guardian of the orphan will be in the Garden like that.” Then he indicated his two fingers. (Bukhari)

Hadith on care for the disabled

The disabled are among the categories of people who require special care in the society. The teachings of the Prophet (PBUH) are clear about the care for the weak in the society.

Abu-Darda (RA) reported: Messenger of Allah (PBUH) said, *“Seek among your weak ones, for you are given provision and help only because of the weak amongst you.”* (Abu Dawud).

Hadith on care for the aged

- Muslims should honour the elderly people. The Prophet (PBUH) said, *“He is not of us who does not have mercy on young children, nor honour the elderly.”* (At-Tirmidhy)
- Muslims should not oppress or sever the ties of kinship with these members of the society. The elderly should not be neglected, abandoned or regarded as a bother by their people thus leading to their confinement into homes for the elderly. Abu Bakrah (RA) narrated that the Prophet (PBUH) said, *“There is no sin more fitted to have punishment meted out by Allah to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing ties of relationship.”* (Abu Daud)
- The children should assist their parents during old age. Abu Hurayrah narrated that the Prophet (PBUH) said, *“Let him be humbled into the dust; let him be humbled into the dust.”* It was said to him: ‘Allah’s Messenger, who is he?’ He said: ‘He who sees either of his parents during their old age or he sees both of them, but he does not enter paradise.’ (Muslim)
- Abu Musa al Ansari (RA) narrated that the Prophet (PBUH), *“It is out of reverence to Allah to respect the white-headed (aged) Muslims.”* (Abu Daud)
- Muslims should honour, respect the elderly to bridge the generation gap. Anas bin Malik (RA) narrated that the Prophet (PBUH) said, *“If a young man honours an elderly on account of his age, Allah appoints someone to honour him in his old age.”* (At-Tirmidhy).

Care for plants and animals

We studied in Form three the rights of other creations. Can you recall some of these rights? We explained that plants and animals are among the other creatures that have rights over human beings.

Man has been created together with other creations so that he may get his needs from them. Plants provide humankind with shelter, food, building materials among other benefits. On the other hand, humankind gets food, clothing from animals and its products. Humankind should therefore take good care of the plants and animals.

The Prophet (PBUH) often rebuked his companions who mistreated animals. He addressed them on the need for showing mercy and kindness when handling them. In Islam, it is unlawful to be cruel to an animal, mistreat it in any manner or kill it except for food. Here are several examples of Hadith which instruct Muslims about how to treat animals and take care of plants.

- Promise of reward for mercy: It is related from Abu Umama that the Messenger of Allah, (PBUH) said, *"Whoever is merciful even to a sparrow, Allah will be merciful to him on the Day of Judgment."*
- *"A good deed done to an animal is like a good deed done to a human being, while an act of cruelty to an animal is as bad as cruelty to a human being."*
- It is related from Sahl ibn Al-Handhaliyya (RA) that the Messenger of Allah (PBUH) once passed by a camel that was so emaciated that its back had almost reached its stomach. He said, *"Fear Allah in these beasts who cannot speak."* (Abu Dawud)
- It is related from AbdulRahman bin Abdullah (RA) that a group of companions were once on a journey with the Prophet (PBUH) and he left them for a while. During his absence, they saw a bird with its two young, and they took the young ones from the nest. The mother bird was circling above in the air, beating its wings in grief, when the Prophet came back. He said, *"Who has hurt the feelings of this bird by taking its young? Return them to her."* (Muslim)
- We should not mistreat the animals. It is related from Jabir (RA) that the Prophet (PBUH) once saw a donkey which had been branded on its face and he said: *"May Allah curse the one who branded it."* (Muslim)
- In another Hadith, it is related from Abdullah ibn Umar that the Messenger of Allah (PBUH) said, *"A woman was once punished after death because of a cat which she had kept confined until it died, and because of this she entered the Fire. She had neither given it food or drink while confining it, nor had she let it free to eat the creatures of the earth."* (Muslim)
- Give rest to beasts of burden: It is related from Abu Hurayra (RA) that the Prophet (PBUH) said, *"Do not use the backs of your animals as chairs. Allah has made them subject to you,*

so that by them you can reach places that you would not otherwise be able to reach except with great fatigue.”(Abu Dawud)

- Anas (RA) reported that the Prophet (PBUH) said, *“If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him.”* (Bukhari)
- The Prophet (PBUH) is reported to have said, *“Whenever Muslims plant a tree, they will earn the reward of charity because of the food that comes from it; and likewise what is stolen from it, what the wild beasts eat out of it, what the birds eat out of it, and what people take from it is charity for them.”* (Muslim)
- *“If the Hour (the day of Resurrection) is about to be established and one of you was holding a palm shoot, let him take advantage of even one second before the Hour is established to plant it.”* (Al-Albani.)
- Muadh bin Jabal (RA) narrated that the Prophet (PBUH) said, *“Beware of the three acts that cause you to be cursed: Relieving yourselves in shaded places (that people utilise), in a walkway or in a watering place.”* (Al-Albani)

Study Questions and Activity

Answer the following questions in your IRE revision exercise book.

1. Outline the themes of Al Muwatta of Imam Malik?
2. Explain the effects of exercising envy and jealousy.
3. Give the Islamic guideline on the treatment of orphans.
4. Identify the Islamic teachings on the care for plants and animals.

ACTIVITY

In groups, discuss the importance of plants and animals in relation to the products that man obtains from them.

CHAPTER THREE: PILLARS OF IMAN

Meaning of Qadar and Qadha

Read Qur'an [Q 2:211]

In life, many things involve planning. After planning, one then works out on how to implement what has been planned. The intended plans may either turn out to be successful or unsuccessful. Even before Allah (SWT) created human beings, he had planned for everything in the entire universe. Unlike the plans of human beings, Allah (SWT's) plans are perfect and eternal. Allah (SWT) uses His power to do everything in the universe. On the other hand, human beings are guided by the belief in the fundamental principles of Islam. Among these principles is the belief in the pillars of Iman. In Book one, we learned that there are six pillars of Iman. Can you identify them? The sixth and last pillar of Iman is the belief in Qadar and Qadha. In this chapter, we shall study the Islamic teachings about this important pillar of Iman.

Qadar

The term Qadar comes the Arabic word *Qadara*. Literally, this word means ‘to estimate’, ‘measure’, ‘evaluate’, ‘assess’ or ‘to pre-plan’ for an event that will take place. This meaning, especially, ‘to measure’ is evident in Allah (SWT’s) communication in the Holy Qur’an when He says, “*Verily, all things Have We created in proportion and measure.*” [Q 11: 19]

In Surat Yasin, Allah (SWT) states; “*And the moon We have measured for it mansions (to traverse) till it returns like the old (and the withered) lower part of the date stalk.*” [Q 36:39]

It is also used to mean the power of Allah (SWT) over His creature. Allah (SWT) says in Suratul Balad; “*Thinketh he (man), that none hath power over him?*” [Q 90:5]

Technically, Qadar refers to Allah (SWT’s) everlasting foreknowledge in executing His will power to control all the affairs of the universe. It is Allah (SWT’s) knowledge on everything in His creation. Nothing is hidden from him. Allah (SWT) says in the Qur’an, “*From Allah, verily nothing is hidden on earth or in the heavens.*” [Q 3:5]

Allah (SWT), as the creator of all that is in the heavens and the earth Has detailed information of everything in it. All this knowledge is confidentially recorded in the *lauhul Mahfuth* (well preserved tablet). Almighty Allah (SWT) says, “*Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a record, and that is easy for Allah.*” [Q 22:70]

Qadha

Literally, the Arabic word *Qadha*, means a ‘decision’, ‘decree’ or judgement. It is from this word that we derive ‘*Qadhi*’, which refers to ‘a Muslim judge.’ Its technical terms, Qadha refers to the ‘divine decree’ or ‘pre-destination’ made by Allah (SWT) over his creations. Every creature’s act both in the material and spiritual life has been predestined by Allah (SWT). The Holy Quran gives this proof in the following verse: “*He to whom belongs the dominions of the heavens and the earth: No son has He begotten, nor Has He a partner in His dominion: It is He who created all things, and ordered them in due proportions.*” [Q 25:2]

Allah (SWT’s) decisions cannot be questioned, reviewed, amended, or intercepted by any of his creations. Allah (SWT) is the one with the final decree. A Muslims should believe that everything

good or bad, all moments of happiness or sorrow, pleasure or pain, success or failure come from the Creator and Sustainer of the world. Allah (SWT) decrees everything at His own will. The decree may come in the form of a command on the acts of worship, directives in the universe among other ways that He knows best. Allah (SWT) says,

“Thy Lord has decreed that ye worship none but Him, and that ye be kind to parents” [Q 17:23]

In Surat Hud, a decree was passed by Allah to end the floods during the time of Nabii Nuh. Allah (SWT) says, *“Then the word went forth: ‘O earth! Swallow up thy water, and O sky! Withhold (thy rain)!’ And the water abated, and the matter was ended. The ark rested on Mount Judi, and the word went forth: ‘Away with those who do wrong.’”* [Q 11:44]

Islamic teachings on Qadar and Qadha

As a Muslim, what do you believe about Qadar and Qadha? It is important for each and every Muslim to have a strong and right belief in these two since they are among the pillars of Iman. Whoever has doubt in any of the six pillars of Iman shall be regarded as a disbeliever. The following are the Islamic teachings about Qadar and Qadha.

- a) Allah (SWT's) foreknowledge is infallible (perfect).
- b) Human beings do not have the prior knowledge of the Qadar.
- c) Allah (SWT's) Qadar does not compromise human responsibility. Therefore, every Muslim should think, plan and make the right choices, but, if sometimes things do not turn out the way they expected, a believer should not lose hope.
- d) Allah (SWT) is Just and has given us (humankind) only limited responsibility and judges us accordingly.
- e) Allah (SWT) holds humankind accountable for only those deeds that they can do under their ability. None is punished for what is beyond his or her human ability.
- f) Allah (SWT's) knowledge is all encompassing. He knows what each of His creatures did in the past, what he is doing at present and what he intends to do in future.
- g) Allah (SWT) has records (in the Lauhul-Mahfuth) of everything that will occur until the day of judgement. The life span of all human beings is written, together with their amount of sustenance.

- h) To Allah (SWT), nothing occurs in the heavens or on earth without His fullest knowledge. Whatever Allah (SWT) wills to happen, does happen. And whatever He does not will shall never prevail.
- i) Every individual is solely responsible for his acts. No humankind is exempted from obeying the Islamic moral law. The believers who perform righteous deeds will be acknowledged with rewards from their Almighty Allah (SWT) while those who disobey the law will receive punishment.

Significance of belief in Qadha and Qadar

As we have learnt earlier in this chapter, belief in Qadar and Qadha is an essential component in the Iman of a Muslim. This is because of the following reasons:

1. It strengthens a Muslim's belief in Allah (SWT) as the sole creator of the universe. This is because the entire universe is controlled by Allah (SWT) and therefore, we must show gratitude to Him.
2. It promotes contentment in a Muslim. A Muslim appreciates whatever blessings that Allah (SWT) bestows upon him.
3. It guides Muslims towards tawakkul (total reliance and dependence on Allah). Thus, the belief that all creation, powers and plans belong to Allah (SWT). This teaches us not to hope for any benefit or favour from anyone else besides Allah (SWT).
4. It encourages monotheism (oneness of Allah), thus makes Muslims to direct all forms of worship to Allah (SWT) alone so as to keep him steadfast on the path of righteousness and piety.
5. It enlightens the Muslims about the divine secrets that are known only by Allah (SWT) since He is well aware of all that happens.
6. It generates in a Muslim moral and spiritual strength in situations of despair and hopelessness.
7. It teaches Muslims to be modest, humble, transparent and accountable in all their dealings so as to avoid over indulgence in worldly success at the expense of Allah (SWT's) purpose for their creation.
8. It makes Muslims to have *taqwa* (fear of Allah) and be steadfast in the religion.

9. It strengthens the Muslim's belief in the other pillars of Iman.
10. It makes a believer realise that Allah (SWT) is the Most Wise and all His actions are dictated by His will.
11. It promotes patience, perseverance and endurance when dealing with worldly challenges.

Study Questions and Activities

Answer the following questions in your IRE revision exercise books.

1. Define the terms Qadar and Qadha.
2. Explain the significance of the belief in Qadar to Muslims.

Activity

In groups of five, identify events that befall us as a result of Qadar and which we have no power over their happening.

CHAPTER FOUR: DEVOTIONAL ACTS

Classification of legal acts (Ahkamu-Sharia)

In book three we learnt about Fiqh and Sharia. We learnt that there are four sources of Islamic Sharia. Can you recall these sources of Islamic Sharia? Islamic Sharia has clearly defined the permissible and the prohibited acts. These acts have been divided into different categories which form the basis of legal acts in Islam. It is these categories that we refer to as '*Ahkamu sharia.*' Different actions have been classified by the Sharia so as to guide Muslims to the right path. Let us now look at the classification of legal acts in Islam.

Fardh and Wajib

Fardh refers to the compulsory acts which a Muslim, who is sane and has attained puberty, must observe. They are established from '*Daleel Qatee*' (concrete proof). These are sources whose legitimacy cannot be questioned. Performing these acts earns a Muslim rewards while neglecting

them leads to Allah (SWT's) punishment. Refuting any act that is fardh leads to Kufr (disbelief).

Fardh is classified into two; Faradh Ain and Faradh Kifaya.

Fardh Ain

Fardh Ain is an act that is compulsory for every individual Muslim. When a person performs these acts, they earn individual rewards from Allah (SWT). Failure to perform them will lead to Allah (SWT) punishing that individual. Can you identify any examples of such acts? Fasting during the month of Ramadhan is one of the acts classified as Fardh 'ain since it has been ordained by Allah (SWT) (SWT) says, *"O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint."* [Q 2:183]

In a Hadith narrated by 'Aisha (RA) that Allah's Messenger (PBUH) said, *"Whoever died and he ought to have fasted (the missed days of Ramadan) then his guardians must fast on his behalf."* (Bukhari)

Fardh kifaya

Fardh Kifaya means collective duty or collective responsibility. These acts have been ordained as an obligation upon the entire Muslim community. If it is performed by a few members of the community, then the obligation is lifted for the rest of the Muslims. In case none performs it, then the entire Ummah falls into error and is liable for punishment. An example of fardh kifaya is performing swalatul Janaza.

Wajib

These are necessary, obligatory, deserving, acts of ibada, which must be observed. One is rewarded for performing a Wajib act while Allah (SWT) punishes whoever neglects it. A Muslim who denies the performance of Wajib acts shall be declared a kafir (unbeliever). Wajib acts form part of the

steps of acts of Ibada and by leaving these steps, the ibada is deemed deficient by. For example, during prayer, it is necessary to perform a prostration of forgetfulness a wajib act is omitted forgetfully or to repeat the prayer if omitted intentionally. In the case that one neither prostrates for forgetfulness nor repeats the swalat, one is still counted as having offered the swalat though with deficiency (this is sinful).

Sunnah

Sunna acts refer to the deeds that are not obligatory but are recommended upon the Muslims. These acts comprise the hrophe (hBUH's) deeds, his teachings or his exemplary life. Allah (SWT) rewards those individuals who observe sunna acts but does not punish one for not observing them. It is however recommended that a Muslim lives according to the teachings and practices of the Prophet (PBUH). Allah (SWT) lays great emphasis on the obedience of the Sunnah of the Prophet (PBUH) in the Qur'an. Allah (SWT) says, *"Say: 'If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful.'"* [Q 3:31]

Examples of Sunna acts include:

giving food and saluting people. Abdallah bin Amr bin 'As (RA) relates that a man asked the Messenger of Allah (hBUH), *"Which teachings of Islam are the best?"* He answered, *"Giving away food and saluting people, those you know and those you do not know."* (Bukhari and Muslim)

Performing Itqaf in the last ten days of Ramadhan, Aisha (RAA) relates that; *"The Messenger of Allah (PBUH) used to perform itqaf in the last ten days of Ramadhan until the end of his life. Then his wives used to perform it after him."* (Bukhari and Muslim)

Performing sunna prayers like tahiyyatul Masjid. Abu Qatada (RA) reported that the Messenger of Allah (PBUH) said, *“When any of you enters the mosque, you should observe two rakaats before sitting.”* (Muslim)

Sahih

This is the performance of acts of ibada in their correct way by following the procedure laid down in the Shariah. Observation of legal acts in the correct manner renders them valid and acceptable. All deeds that are acceptable before Allah (SWT) earns a Muslim rewards.

The following are illustrations of ibada performed in their correct procedure:

- Making the correct intention before performing swalat, saum, hajj or any other ibada.
- Observing the prerequisites of prayers (like removing najasat, taking Wudhu, wearing clean clothes, reciting sura al Fatiha among others). The messenger of Allah (PBUH) said, *“Whenever you prostrate, place the palms of your hands (on the ground), and raise your elbows.”* (Muslim)

Batil

Batil means to invalidate or cancel. In the Sharia, they refer to those actions that have been nullified or invalidated due to the performer failing to observe them correctly. For example, observing fast without intention, or praying without wudhu or missing out certain rules and conditions when performing Hajj. Any act that becomes batil must be performed again in the correct sequence or correct way in order for it to be acceptable by Allah (SWT).

Halal and Haram (Permitted and non-permitted acts in Islam)

The term *halal* means what is lawful or permitted in Islam. It applies to any permissible rule, practice or mode of behaviour by the Sharia. One is rewarded for observing these acts and whoever neglects them, earns sins. Halal acts have been ordained by Allah (SWT) in the Qur'an and emphasized upon by the Hadith of the prophet (hBUH). For example the Holy Qur'an states the foods that are permissible for the Muslims as; everything that is halal and good to taste is edible. Halal food includes the meat of animals that have been slaughtered according to the teachings of Islam.

Haram refers to that acts which Allah (SWT) or His Messenger (PBUH) has prohibited us from doing. This prohibition is explicit and has no exceptions. They are non-permitted acts in Islam. Avoiding these acts earns a Muslim praise and rewards while one is punished both in this world and in the hereafter for performing them. Doing the *haram* acts distances the human soul from Allah (SWT).

Allah (SWT) says, *"Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah for which He has sent down no authority, and that you say against Allah what you know not."* [Q 7:33]

Examples of haram acts include; stealing, use of intoxicants, sexual perversions, taking *riba*, committing *zinaa* among others.

Makruh

They are disapproved, unpleasant, disliked or distasted deeds by the Islamic law. These acts are disliked because they may be harmful to us or may lead to haram actions. A Muslim is urged to avoid makruh acts although they are not unlawful. Even though performing such acts does not lead to any sins, a Muslim who avoids them will be rewarded. It is highly recommended to avoid acts that will hurt others or make them unhappy. Examples of makruh acts are blowing one's

nose before others, growing very long fingernails, spitting in public, sleeping till after sunrise, confining oneself with material issues among others.

Abdullahi Ibn Umar (RA) relates that the Messenger of Allah (PBUH) saw spittle on the wall of the Qibla and scraped it off. Then he went up to the people and said, *“Do not spit in front of you when you are praying, because Allah is in front of you when you pray.”* (Bukhari)

Mubah

Mubah refers to those actions that are neither commanded nor prohibited by the Shariah. However, performing these acts does not earn a Muslim reward and failure to perform then does not earn any sins. Can you mention some of these acts? Most of mubah acts are performed in our day to day life and are therefore innumerable. Among such acts include wearing a new garment, determining the food, clothing or residence one likes, furnishing your house among others. A Muslims should however be careful not to exceed the limits and exceptions set by the Sharia.

Islamic Criminal Law

What do you understand by the word law? The general understanding of the word law is rules that are established by the authority in a given area in order to safeguard the rights of others. We have secular laws and religious laws. Secular laws are classified as either criminal or civil law. Civil laws are aimed at resolving disputes among individuals in the society. In Kenya, for example, the Parliament makes and amends laws for the citizens. Such laws are enshrined in the Kenyan constitution. Laws are usually enforced by those in authority. They cover among others, aspects of marriage, property ownership, rights and priviledges, divorce, contracts and agreements.

Criminal Law, on the other hand, relates to rules of conduct that safeguard the health, safety and moral conduct of people. Punishment is awarded to those people who cause harm to others, destroy property or the environment or generally break the law.

The concept of Islamic criminal law is different from the Secular laws. It is derived from specific sources. We learnt in Form Three the sources of Islamic law. Can you recall these sources? The main source of Islamic law is Allah (SWT). The rules of Allah (SWT) are very clear and precise. Islamic criminal laws deal with all forms of human interaction or relationship. The principles of the permissibility and prohibitions are laid down by Allah (SWT) through His divine scriptures revealed to the respective Prophets. They give penal punishment for offences that transgress the limits set by Allah (SWT). Allah (SWT) has set up the day of judgement for the purpose of taking an account of all the actions done by humankind. Let us now look at the classification of crimes and their punishments in Islam.

Classification of Crimes and Punishments.

In form three, we learnt the teachings of Sura al Nur. In this surah, we mentioned the punishments of some sins and offences. Can you recall these crimes? Since crimes are met with different kind of punishment, Islam has classified each crime with its punishment. Islam has classified crimes into three categories.

Hudud

The term *Hudud* literally means ‘a limit’, ‘restriction’ or boundary’. Allah (SWT) says, “*These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits of Allah, such persons wrong (themselves as well as others.)*” [Q 2:229]

In the Islamic Shariah, it is used to refer to the boundaries of acceptable behaviour and the punishments prescribed by Allah (SWT) in the Qur’an for serious crimes. These crimes have fixed punishments considered to be ‘claims’ or ‘rights’ of Allah (SWT). Since the punishments awarded under Hudud are fixed and cannot be changed, one should not award lesser or more punishment than what is prescribed. Under the Islamic criminal law, six major offenses are

recognised as punishable by Hudud. The penalty for each of these offenses has been prescribed in the Quran or Hadith. These crimes are as follows;

Zinaa

Zinaa is a sexual offence which involves having sexual relations with a person to whom you are not married. Allah (SWT) Has outlined the punishment for zinaa as stoning the individuals to death. Allah (SWT) says, “ *The woman and the man guilty of adultery or fornication-flog each of them with a hundred stripes, let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the last day: And let a party of the believers witness their punishment.* ” [Q 24:2]

Al Sariqa (Theft)

Theft is taking something that does not belong to you without the owner’s consent. This is a crime and is prohibited in Islam. Theft is an illegitimate act which is liable for punishment. The punishment for theft has been laid down by Allah in surah al Maida as chopping off the thief’s hand. Allah (SWT) says, “ *As to the thief, male or female, cut off his or her hands: A punishment by way of example, from Allah for their crime: And Allah is exalted in power, full of wisdom.* ” [Q 5:38]

Slander

In Form Three, we studied about slander. Can you recall what we said slander is? From your explanation, you will note that slander involves accusing someone falsely of an offence he or she has not committed. Punishment for slander has been prescribed in the Qur’an when Allah (SWT) says, “ *And those who launch a charge against chaste women, and produce not four witnesses,*

(to support their allegations) -Flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors.” [Q 24:4]

Allah (SWT) further states that the person who accuses his or her spouse with evidence other than his own should swear by the name of Allah (SWT) that he is telling the truth. Allah (SWT) says, *“And for those who launch a charge against their spouses, and have (in support) no evidence but their own-Their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth.” [Q 24:6]*

Al-hirabah (robbery with violence)

This refers to robbing or stealing from a person with the intention of killing or causing injury to the victim. The intention of the robber is to take away the property by force and plunder. It may either take place on the highway (commonly known as highway robbery), on the streets or in a person's house hold. The penalty varies according to whether the robber has killed or injured the victim or simply robbed or threatens to rob him or her. The prescribed penalties are death (if the robber has killed but did not manage to get away with the stolen property); crucifixion (if the robber has killed and also taken the stolen property); cutting off the hand and foot on opposite sides (if the robber has taken the property but has not killed the victim); (and) exile (if the robber frightens the victim but does not kill or get away with the stolen property). Allah (SWT) says, *“The punishment for those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of the hands and feet from opposite side or exile from the land.” [Q 5:33]*

Al Riddah (Apostasy)

Al Riddah or apostasy is leaving, departing away from, or deserting Islam for another faith. If a person becomes an apostate he or she is given a period of three days of reflection during which he can repent and return to Islam and thus obtain impunity. If he is not ready to revert to Islam, then his punishment is death. Allah (SWT) says, *“...And if any of you turn back from his faith*

and die unbelief, their work will bear no fruit in this life and in the Hereafter; they will be companions of the fire and will abide therein.” [Q 2:217]

Abdullah bin Mas’ud (RA) reported Allah's Messenger (hBUH) as saying: *“It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah), but in one of the three cases: the married adulterer, a life for life, and the deserter of his Din (Islam), abandoning the community.”* (Bukhari)

The ‘amal (actions) of a person who departs from Islam and dies as a non-believer have no bearing in the hereafter. Such a person shall receive severe punishment on the day of judgement.

Drinking alcohol

All intoxicants are prohibited in Islam. During the pre-Islamic Arabia, the Arabs were fond of taking intoxicants. The prohibition of Khamr (intoxicants) by the Qur’an was a gradual legislation. Allah (SWT) starts by mentioning the general rule on the prohibition of shameful deeds. Allah (SWT) says,

“Say: The things that my Lord Hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason...” [Q 7:33]

He then goes further to warn the believers of the evils found in intoxicants and gambling. Allah (SWT) says, “They ask you concerning wine and gambling. Say: ‘In them is great sin, and some profits, for men; But the sin is greater than the profit...” [Q 2:219]

Finally, Allah (SWT) revealed the verse that prohibited the intoxicants. Allah (SWT) says, *“O you who believe! Intoxicants and gambling, (Dedication of) stones, and (divination by) arrows, are an abomination-of satans handiwork; eschew such (abomination), that ye may prosper.” [Q 5:90]*

With regard to the punishment of taking alcohol Anas bin Malik (RA) reported that Allah’s apostle (PBUH) used to strike forty times with shoes and palm branches (in case of drinking of) wine.

(Sahih Muslim) However there is some difference of opinion as to the number of lashes. Majority of scholars are of the view that it is eighty stripes for a free man and forty stripes for others. Narrated Anas bin Malik (RA): *That a man who had drunk wine was brought to the Prophet (PBUH), so he beat him about forty times with two stalks of a palm tree. So Abubakar did similarly, and by the time 'Umar became Khalifah he sought council from the people. And 'Abdur-Rahman bin 'Awf said: 'I see that the lightest penalty is eighty lashes,' so 'Umar ordered that.*" (Tirmidhi)

QISAS

Read Qur'an [Q 1:11][Q 2:178]

From the verses you have read, you will realise the use of the term *Qisas*. What do you understand by the term Qisas? The word Qisas comes from the Arabic verb *Al-Qass*, which means to follow in the footsteps of someone. This law ensures that an offender is awarded a punishment equivalent to the crime he or she has committed without fear or favour. Qisas is the law of equity or retaliation. Can you identify the situations that call for Qisas as mentioned in the verses you have read above? Qisas is awarded in the following cases:

- a) For intentional homicide: *"O you who believe! The law of equality is prescribed to you in cases of murder. The free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a Mercy from your Lord."* [Q 2:178]
- b) For unintentional homicide: Allah (SWT) says, *"Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due); if one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely..."* [Q 4:92]

- c) Retaliation in injured physical body parts: this involves retaliating upon someone who has willfully inflicted physical injuries on another person. Allah (SWT) says, *“We ordained therein for them: ‘Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal.’ But if anyone remits the retaliation by way of charity, it is an act of atonement for himself...”* [Q 5:45]

Taazir (discretionary punishment)

Read Qur'an [Q 7:117] [Q 1:12][Q 18:9]

Can you identify the use of the word *azara* from the above verses? Azara, which literally means to help or assist, to prevent or honour is the root word of taazir. However, taazir, in the Islamic Shariah refers to the punishment awarded at the discretion of the Qadhi (Muslim judge). This punishment is used as a corrective measure in order to assist, help or prevent the criminal from repeating or committing more crimes.

Lesser crimes and offences are punished under taazir. Punishments awarded under taazir law are neither fixed nor mentioned in the Qur'an and Hadith. Among the offences that are punishable by taazir include, mismanagement of the public funds, spying, taking of riba, perjury, abuse of authority and fraudulent deals. Punishments for such crimes are unlimited and differ depending on the nature and gravity of the offence. They are gradual and may range from a mild measure like admonition as they advance to more severe punishments like death penalty. Among the most common punishments under taazir include the following:

- Kind admonition and giving advice.
- By threatening the criminal.
- Harsh reprimand.
- Imposing fines.

- Seizure of property.
- Public exposure (tash-hir).
- Imprisonment.
- Lashing.

Relevance of Islamic Criminal Law.

Islam is a religion that advocates for fairness, and equity in establishing justice, harmony and peaceful coexistence in the society. The objective of every legal ruling in Islam is to secure the welfare of humanity both in this world and in the hereafter by establishing a righteous society. A society in which every person fulfils their spiritual, intellectual and material needs without interference. Allah (SWT) says,

“We have sent our Messengers with clear signs and have sent down with them the book and the criterion so that man can establish justice. And we sent down iron of great strength and many benefits for man...” [Q 57:25]

The rights of all creatures have been clearly outlined in the Sharia. Allah (SWT) has put measures in his divine guidance to ensure that these rights are safeguarded. All punishments awarded are as a result of neglecting the Sharia of Allah (SWT). In the contemporary world punishments have been pegged to certain crimes depending on the gravity of the crime.

Likewise, punishments in the Islamic Sharia depend on the nature of the offence and evidence.

We learnt earlier that crimes are either punished under hudud, qisas or taazir law. Any punishment awarded must be justified and the offence proven beyond reasonable doubt. Let us now discuss the relevance of the application of Islamic criminal law;

- The law of taazir (retaliation) promotes fairness and justice in the society.
- Kind admonition may give a criminal a chance to reflect on his conduct thus mending his ways.

- It gives the criminal room for reform.
- It helps in maintain peace and harmony in the society by minimising criminal acts.
- It is a way of deterring other people from committing similar or other related crimes.
- It shields Muslims from effects that may arise as a result of sins or crimes. For example, transmission of sexually transmitted diseases through crimes likes zinaa.
- Since the prescription is from Allah (SWT), the believers are satisfied psychologically with the nature of the punishment given as fair.
- It helps in reducing the rate of crime in the society because they are meant to instil fear in potential criminals.

Islamic Sharia and Secular Laws

In Form three, we defined the term Sharia. We mentioned that Sharia literally means a path to be followed leading to a watering point. The result of following the Sharia is nourishment of the soul from all forms of evils. Islamic Sharia involves following the path of Allah (SWT) as enshrined in his revealed laws. These laws are found in the Qur'an and Hadith. The concept of the Sharia deriving its guidance from Allah (SWT) makes it outstanding and different from secular laws. The table below summarises the difference between sharia and secular laws.

Differences between Sharia and secular laws.

Islamic law	Secular laws
Their authority and source is Allah (SWT).	Secular laws are formulated by human beings.
Sharia laws take care of both spiritual and materials needs of humankind regardless of time.	They are insufficient, not all inclusive and cannot stand the test of time

Allah's laws are universal for all Muslims and are uniformly applied in all places.	They are suitable for a particular nation or country depending on the needs of the citizens.
They are implemented for the sake of pleasing Allah (SWT) and one earns rewards for observing the Sharia.	Secular laws are implemented with the purpose of meeting only the material and worldly needs of its people and the state.
Allah (SWT) Has promised to protect the main source of Islamic law. That is the Qur'an. [Q 11:9]	They have limited or no protection at all, may be corrupted easily depending on the individual or group preferences.
They are comprehensive and relevant and do not need reforms and can stand the test of time.	They are temporary in nature and depend on the needs and requirements of its members and are often subjected to reforms, amendments or promulgations.
They are applicable only to those professing Islamic faith.	Secular laws are meant for all citizens living in that given state, country or nation. Both Muslims and non-Muslims alike.
The main evidence for an offence is confession, an oath, or the oral testimony of a witness or item stolen.	Secular laws rely on lawyers, plaintiffs and defendants represent themselves.
Trials are conducted solely by the Qadhi, and there is no jury system.	Trials are conducted by the courts at different levels. For example the law courts, courts of appeal and supreme court.
The accused are not routinely required to swear before testifying, instead oaths are a sincere method used as a final part of the evidence process.	The defendant must swear before the court that he is telling the truth simply to guarantee the truth of the subsequent testimony.
They are perfect, and free from shortcomings.	They may contain defects, errors, ambiguity and many other forms of shortcomings.

The concept of sin and crime in Islam

A sin is an action or omission that goes against the commands and limits of Allah (SWT). It is a willful breach of the laws and norms laid down by Islam. Islam teaches that a sin is an act and not a state of being. It therefore can be harmful to the soul and body. Even though all human beings are bound to commit sins, Allah (SWT) Has created them with the free will. They can choose between good or evil. Sins are therefore avoidable but whoever commits them should be quick to seek Allah's forgiveness. Allah is prepared to forgive any Muslim who asks for forgiveness. Allah(SWT)

described in the Quran: “...Allah will love you and forgive you your sins; for God is Much-Forgiving, Most Merciful.” [Q 3:31]

Crime refers to any acts committed or omitted in violation of laws forbidding or commanding it for which punishment is imposed. Crimes may be committed against the Sharia or secular laws. For example, in Kenya, it is a crime to talk, walk or do any activity when the National flag is being raised. In Islam a crime is a legal prohibition imposed by Allah (SWT) whose infringement entails punishment prescribed by Him. Everything prohibited by Allah (SWT) and his Prophet (PBUH) is a crime and every crime is a sinful act. Criminal offenses are liable for punishment by the law both in this world and in the hereafter.

Major and minor sins in Islam

In Islam, sins are divided as either major or minor. Major sins are extremely serious and are mentioned in the Qur'an and Hadith as being worthy of punishment both in this world and in the hereafter. Specific warnings and prescribed punishments have been mentioned in the Sharia for these sins. Muslims scholars have different views in regard to the definition of major sins, thus bringing variations as pertains to the actual number of major sins. However the Prophet (PBUH) presented seven major sins in his Hadith.

It is reported on the authority of Abu Huraira that the Messenger of Allah (PBUH) observed: “*Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary.*” (Bukhari)

Minor sins

Minor sins are unpleasant or displeasing acts to Allah (SWT) and to your fellow human beings but no specific punishment or severe warning have been issued. Performing these acts is punishable before Allah (SWT). They should not be taken lightly simply because they are termed as minor. Minor sins can lead one to commit major sins when done repeatedly, hence must be avoided under all circumstances. Minor sins are innumerable. Muslims should be cautious of whatever actions they do lest they sin against Allah (SWT). Examples of minor sins are; men wearing gold or silk, laughing at other people's mistake, masturbation, passing in front of people while they are praying, friendship with immoral people, flattering, selling or buying commodities at lower prices to ruin other people's business. Muslims should strive to perform acts of ibadah correctly, do *Adhkar* (remembrance of Allah (SWT)) among other acts of worship so that they may be forgiven some of their minor sins.

Relationship between sin and crime

- Not all sins are crimes and thus vary in their punishments depending on Allah (SWT's) pleasure.
- ☐ Both sins and crimes affect the physical, moral and social order of mankind and therefore must be avoided for the good of humankind.
- ☐ Repetition of sins leads to crimes thus damaging righteousness and promoting evil.
- ☐ Prohibitions of sins and crimes foster the observation of the goals of Islamic laws.

Effects of sins and crimes

Performance of sins and crimes has adverse and lasting effects to the society. Among these effects include:

- ☐ Earning defamatory titles in the society. A person who commits sins will be referred to names denoting his or her evil actions. For example (Abu Lahab-the father of flames, was called so because he used to humiliate the Prophet (PBUH) and the Muslims.)
- ☐ A sinner is easily deceived by sheitan to deviate further into sinful acts.

- Allah punishes the people who are involved in sinful acts. Allah (SWT) says, *“How many populations that insolently opposed the command of their Lord and of His messengers, did We not then call to account?-and We imposed on them an exemplary punishment.”* [Q 65:8]
- Allah (SWT) removes his favours from the land where sins and crimes are committed.
- Prevailing sins lead to calamities in the world. Allah (SWT) says, *“Mischiefs have appeared on land and sea of (the deed) that the hands of man have earned. That (Allah) may give them a taste of some of their deeds: in order that they may turn back (from evil).”* [Q 30:41]
- A sinner is continuously haunted and tormented by the fear of being discovered. The Prophet (PBUH) said, *“Righteousness is good (deeds), morality and wrong doing is that which wavers in your soul and which you dislike people finding out about.”*
- Sins and crimes weaken the iman of a person making them disinterested in righteous deeds and neglecting acts of worship.
- Sinners find it difficult to recite the shahada during the time of death.
- A sinner is disliked by other members of the society because of the evil acts he or she engages in.
- Sinners do not benefit from the duas made for the believers and righteous people by the Angels.

Administration of Justice

Have you heard of people who are accused of crimes that they have not committed? Which were these crimes? It is very common in the contemporary world for somebody to be convicted of an offence that they did not commit. Let us take an example of a student who reports wrong information to the teacher so that another student may be punished. It is expected from the teacher to verify the information before making a decision. This will help him or her to be fair when awarding punishment. This is termed as justice. *Justice* comes from the Latin word *Jus* which means *Right*. Technically, it is the conformity to what is morally right by treating others fairly. Islam lays great importance to the institution of justice. Being just should be among the main objectives of any Islamic state or organisation. All dealings should be discharged honestly, fairly and impartially. It is agreed in both the Islamic and secular laws that justice is about fairness in distributing rights, duties and favours. However, administration of justice has a wider scope in Islam ranging from justice to Allah (by associating no partners with Him), oneself (leading an upright life), other human

beings (family, relatives and other people) and other creatures. It is emphasised in the Qur'an that justice must prevail:

"Allah commands justice, the doing of good, and liberty to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition." [Q 16:90]

Every member of the community must do and receive justice. Justice cannot be overseen by one person only. There must be an institution that monitors how justice is done and takes corrective measures whenever justice is denied. In the contemporary world, this institution is referred to as 'the judiciary.' However, in Islam, the office of the Qadhi deals with all affairs related to justice and matters relating to the Sharia. All the rulings are based on the teachings of the Quran and Hadith. This is the command of Allah (SWT) when the Qur'an says:

"We have sent down to thee the Book in truth, that thou mightiest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust." [Q 4:105]

Administering justice is a great responsibility upon those appointed to exercise authority. They have to apply their knowledge, skills and utmost faith in this process. Any fairness earns the Qadhi blessings while injustice on his part makes him punishable to Allah (SWT). Abu Hurairah reported that the prophet (PBUH) said, *"Whosoever is appointed a judge among men has indeed been slaughtered without a knife."* (Ahmad, Tirmidhi, Abu Daud, Ibn Majah)

The people who are entrusted with administration of Justice in Islam must put in mind the following considerations:

1. Allah (SWT) is the most superior authority whose legislation cannot be invalidated by any other source or authority. Any decisions made should therefore not contradict his decree.
2. Administering justice is a divine duty whose objective is to please Allah (SWT). This duty earns rewards. Abdullah-bin-Amr reported that the Prophet (PBUH) said: *"When a judge wishes to pass a decree, and then strives hard and decides justly, there are two rewards for him; but when he wishes to pass a decree, and then strives hard but commits mistake, there is one reward for him."* (Bukhari and Muslim)
3. Justice is a trust from Allah (SWT) and must not be denied to those who deserve it. Abdullah bin Amr reported that the messenger of Allah said: *"Verily the just persons near Allah will be upon pulpits of light on the right side of the Merciful."* (Muslim)
4. It is a social responsibility that must drive every Muslim towards fair play.
5. It should guarantee the freedom and protect the rights of individuals.
6. It must be administered by the one who is conversant with Islamic Jurisprudence and has necessary qualities like honesty, integrity and sincerity among others.
7. Whoever is trusted with the duty of judgement should be objective. He should not be overtaken by pride or personal interest. Umm Salamah (RAA) reported that the Prophet said:

“I am only a man and you bring your disputes before me (for decision). Perhaps some of you may be more eloquent with his arguments than others that I may give decree in his favour according to what I hear from him. Whoso is, therefore, given a decree by me on account of something out of the properties of his brother, he shall not take it. For I am granting him only a portion of fire. (Bukhari, Muslim)

The Kadhi

The term *Kadhi* (pronounced as *Qadhi*) comes from an Arabic word *Qadha*, which means carrying out a decision. Technically, it involves making a decision or judgement in accordance with the rules of the Sharia. A Kadhi is a Muslim judge. He has the duty to make decisions as well as administer justice among Muslims. Previous prophets and Messengers were divine judges of their times. They carried out their judgement using divine guidance from Allah (SWT). The prophet (PBUH) was an exemplary judge. He followed the examples of the previous prophets as laid down in the Qur'an. Allah says:

“We sent a foretime our messengers with clear signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice” [Q 57:25]

After the death of the Prophet (PBUH), the four rightly guided caliphs took the leadership of Islam and carried out the passing of judgement and guidance of Muslims. Today, Kadhis form part of the judicial structure in Muslim countries. They are recognised and incorporated in the judicial system of some countries that follow the secular law. In Kenya today the Kadhis court is enshrined in the constitution with a total of thirty five Kadhis. They include one chief Kadhi and his deputy, three principal Kadhis, ten Kadhi 2 and twenty kadhi. The kadhis represent either counties or regions that may constitute more than one county.

Title	Total number	Equivalent of the Judiciary
Chief Kadhi	1	Chief Magistrate
Deputy chief Kadhi	1	Deputy chief magistrate
Principal Kadhi	3	Principal Magistrate
Qadhi 1	10	Senior resident Magistrate
Qadhi 2	20	Resident magistrate

Table showing the compositions of kadhis in Kenya.

Qualities of a Kadhi

A kadhi has a big responsibility within the Islamic society. He must therefore possess such qualities as would make him fit to perform his functions. The Quran and Hadith give general criteria for making a ruling. Allah (SWT) instructed Prophet Daud;

“O David! We did indeed make thee a vicegerent on earth: so judge you between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: For those who wander astray from the Path of Allah, is a penalty grievous, for that they forget the day of account.” [Q 38:26]

In another verse, Allah (SWT) says, *“Allah doth command you to render back your Trusts to those whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He who heareth and seeth all things.” [Q 4:58]*

Even though the Qur’an does not explicitly mention the qualities of a Kadhi, Muslim scholars have agreed on specific elements to be considered in the appointment of Kadhis. These qualities include the following:

1. A Kadhi must be a practicing Muslim with sound *aqeeda* (belief).
2. He should be conversant with Islamic Law (that is, Qur’an, Hadith, ijma and Qiyas) and Arabic language.
3. He should have Taqwa (fear for Allah) and dignity.
4. He should be a mature person of sound mind.
5. He must be a free citizen of the state (that is not a slave). This will make him execute the judgement without compromise.
6. He should not be suffering from any physical impairment that may hinder his judgement or ability to interpret the evidence. For example, Muslims with hearing or visual impairment.
7. He should be pious, honest and should not have been convicted of any criminal offence.
8. He should be morally upright and have a high standard of integrity. He should not ask for or accept bribes, meet any parties in private or practice nepotism.

Functions of a Kadhi in Kenya

The following are some of the functions of the Kadhi.

1. He makes decisions on cases and solves any conflicts or disputes among Muslims. For example, cases on divorce, inheritance among others.
2. He makes pronouncements of the rulings that have been made at the Kadhi courts.

3. He supervises the other staff members under his jurisdiction.
4. He represents Muslims during public functions like the National Holidays.
5. He is the intermediary between the state and the Muslims.
6. He provides general guidance and counseling to the Muslims.
7. The chief Kadhi represents Muslims of Kenya at international Islamic fares.
8. He leads the rest of the Muslims during Islamic functions and ceremonies. For example, Nikah and Idd prayers.
9. They take part in the appointment of guardians for minors or the mentally challenged.
10. They give guidance on the execution of wills of the deceased.

Code of Conduct for Kadhis

In the administration of legal decisions, a Muslim judge should:

- i) Dispense justice at the time when he is in good state of mind. Therefore he should not be angry, hungry, tired, sad or sick. Abu Bakrah (RA) reported: I heard the Messenger of Allah (PBUH) say: *“No judge shall pass a decree between two men while he is angry.”* (Bukhari, Muslim)
- ii) Listen to both parties before passing a judgement. This should happen everywhere in the same manner: Ali (RA) reported: *The Messenger of Allah sent me to Yemen as a Judge. I said: ‘O Messenger of Allah! You are sending me while I am young in years and I have no knowledge of judgeship?’ He said: ‘verily Allah will soon give guidance to your heart and make your tongue firm. When two persons come to you for decision, don’t give decree in favour of the first till you hear the argument of the other, because that is more necessary that decision may become clear to you.’ He said: I had afterwards never entertained any doubt in decisions.* (Tirmizi, Abu Daud, Ibn Majah)
- iii) Show a positive and objective attitude. There should be no evidence or suspicion that he is favouring one party or group over the other.
- iv) He should not be overcome by temptations to bribe nor accept any favours. Allah (SWT) has warned that: *“And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully [Q 2:188].*
- v) He must dress decently so as to uphold his dignity and status.
- vi) He should neither judge cases, nor stand as a witness against his close relatives, friends and enemies as this may raise suspicion.
- vii) He must be able to gather full evidence and sufficiently use it in judgement.
- viii) He must be able to give fair judgement without fear or favour. Nobody should be favoured by the judicial system.

Rules of Evidence

Giving evidence is an important aspect of administering justice. Any truth that is sought must be proved beyond doubt. Every citizen is deemed to be innocent before the law until he or she is proved guilty. There must be sufficient evidence for any accusation. Amr bin Shuaib (RA) reported that the Messenger of Allah (PBUH) said: *“Proof is upon the plaintiff and oath is upon the defendant.”* (Tirmidhi)

The following should be considered while giving evidence:

1. There must be reliable witnesses. Two reliable male witnesses, except for evidence of adultery that must be proved by four witnesses. In the case of female witnesses, then they should be two female and one male.
2. The witnesses must be fair and just while giving their evidence, even if it is against one's personal interest or that of their confidants. Allah (SWT) says: *“O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor...”* [Q 4:135]
3. The witnesses should not avoid or conceal evidence when asked to testify.
4. One should swear by the name of Allah (SWT) that he will speak the truth in giving evidence.
5. The background of the witnesses must be established so as to ascertain their trustworthiness.

TAWBA

Meaning of Tawba

Allah (SWT) Has created humankind as a unique creature with an intellect and a free will and provided him with divine guidance. Human being can therefore use their intellect to choose to do good or evil. By doing what is good, they earn rewards while (SWT's) punishment awaits them for any wrong that they do. Allah (SWT) informs humankind that: *“Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul; nor is your Lord ever unjust (in the least) to His servants.”* [Q 41: 46]

Allah (SWT) knowing the limitations of humankind gave them an opportunity to ask for his forgiveness and repent for the sins committed or actions omitted. The act of being remorseful and repenting to Allah (SWT) is referred to as *tawba*. *Tawba* means returning to Allah and begging for safety from the evil of what one fears in future.

The concept of Tawba, which is also an attribute of Allah (SWT), goes hand in hand with forgiveness. In form three we discussed the virtue of forgiveness. We defined forgiveness as act of feeling sorry for an offence done. Can you recall the Islamic teachings on forgiveness? We mentioned that Allah (SWT) is oft forgiving and readily forgives any of His servants who repent.

Allah (SWT) says, *“Unless they repent thereafter and mend (their conduct); Allah is Oft Forgiving Most Merciful.”* [Q 24:5]

Allah (SWT) also says, *“He is the One that accepts repentance from His Servants and forgives sins: And He knows all that ye do.”* [Q 42:25]

The prophet (PBUH) encouraged his companions and the Muslim Umma to be steadfast in seeking Allah (SWT’s) repentance in the morning and evening. Even though life is full of temptations and human beings are bound to transgress from the limits set by Allah (SWT), Muslims should guard themselves against heinous sins that earn the wrath of Allah (SWT).

The Prophet (PBUH) said, *“Every son of Adam is liable to commit a sin, and the best among the sinners are those who repent.”*

Conditions for Tawba.

We learnt earlier in this chapter that Allah (SWT) forgives any of His servants who ask for His forgiveness. However, repentance is something more than seeking forgiveness. This is a serious matter that involves Allah (SWT) and His creature. There have to be strict conditions governing this process. In order to earn Allah (SWT’s) forgiveness after repentance, one must fulfil the following conditions.

- ❑ He or she must stop doing the sinful act and renounce it immediately.
- ❑ He or she should hasten to repent. Any Tawba at the time of death shall not be accepted.
- ❑ One must make a firm commitment not to return to the sinful act again.
- ❑ One must feel sorry and sincerely regret for having committed the sin.
- ❑ If it involves the rights of others, for example stealing, then the stolen property must be returned to the owner or compensation done. You should also ask for forgiveness from those you wronged. If it involves the rights of Allah (SWT), then you should make, up if possible, for the duties you missed in the past like paying zakat
- ❑ In the process of asking repentance one must have a strong believe that Allah (SWT) is ever ready to accept our repentance.

Significance of the Concept of Tawba

Among the acts that Allah has mostly preferred is when his creatures seek his forgiveness and repent. Tawba is therefore very important in the life of every Muslim. Allah (SWT) has ordained mankind to seek forgiveness. Therefore, through Tawba, a believer gets a chance to be forgiven by His creator. Allah (SWT) says, *“But he who repents and believes and does good deeds, then Allah will change the vices of such persons with virtues. And Allah is Forgiving, Merciful.”* [Q 25: 70]

Allah (SWT) also says, *“Seek the forgiveness of your Lord, and turn to Him in repentance.”* [Q 11:3]

Repentance cleans the heart of a believer from the stains of sins. The Holy Prophet (PBUH) said, *“When the servant of Allah commits a sin, it takes the form of a black stain inside his heart. Then, if he repents, seeks refuge and begs for forgiveness, his heart will be cleansed of that stain. But if he does not repent, does not resort to humble entreaty and does not beg for forgiveness, sin will be added to sin, and blackness to blackness, until his heart becomes blind and he must die.”*

Allah (SWT) changes the minor sins of those who repent to good deeds. Allah (SWT) says, *“...Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.”* [Q 25:68]

Allah (SWT) is so Merciful that he even asks the Angels to delay recording our bad deeds so that we may have time to repent. Ibn Abbas (RA) reports that the Prophet (PBUH) said, *“When the servant repents, and when Allah relents towards him, Allah causes that servant's angelic custodians to forget the bad deeds he has committed. He also causes his physical limbs and organs to forget the sinful actions they have committed. So when he comes forth on the Day of Resurrection there will be nothing whatsoever to bear witness against him.”*

It instils in a believer innermost peace and removes guilt of the sins previously committed. The Prophet (PBUH) stated that, *“He who repents his sin is like someone who is guiltless of that sin even if he has repeated it seventy times in a day.”*

Among other significance of Tawba include:

- To gain the love, mercy and kindness of Allah (SWT) since He loves those who repent over their sins.
- To prevent one from repeating the sin committed. This is among the conditions of acceptable Tawba.
- To regulate the relationship between a Muslim and with His Maker.
- To draw humankind closer to paradise.
- To enhance good relationship between mankind as it promotes the virtue of forgiveness amongst people.
- To develop one's Taqwa as one must regret for the sins committed during the search for Tawba.

Study Questions and Activity

Answer the following questions in your IRE revision exercise book.

1. a) List down the classification of legal acts in Islam?
b) Identify crimes punishable by Hudud laws.
2. a) Give instances when the law of Qisas is allowed in Islam.
b) Discuss the relevance of the Islamic criminal law.
3. a) Outline the functions of the Kadhis office.
b) Why is it important for the Muslims to seek Tawba?

Activity

Visit the local Kadhi's office and carry out research on the following:

- a) Structure of the Kadhi's office in Kenya.
- b) Legal functions of the Kadhi's office'.
- c) Challenges facing the Kadhi's office in Kenya.

CHAPTER FIVE: AKHLAQ

Sexually Transmitted Diseases

What comes in your mind when you hear of STAs or STI's? aefinitely, you think of all the dreaded diseases and infections. STDs refer to sexually transmitted diseases, while STIs refer to sexually transmitted infections. These are infections or diseases that are mainly transmitted from one individual to another through sexual contact. Examples of such diseases infections include; HIV & AIDS, genital herpes, gonorrhoea and syphilis, among others.

Causes of Sexually Transmitted Diseases

We have identified some of the sexually transmitted diseases above. Since each disease has a cause, we need to discuss what causes these infections. STDs may be caused by either bacterial or viral infection. Those caused by bacteria include; Chlamydia, gonorrhoea, and syphilis while HIV & AIDs, genital herpes, genital warts (HPV), and hepatitis B is caused by virus.

It is important to note that the germs that cause STDs hide in human body fluids of the infected person. Can you mention some of these body fluids? Most of the organisms are spread through sexual contact but some, such as those that cause genital herpes and genital warts, may be spread through moist skin contact. One can get Hepatitis B by sharing personal items with an infected person. Such items may include toothbrushes or sharp objects like needles and razors.

HIV and AIDS

Each and every one of us has heard of the terms HIV and AIDS. You will realise that the two terms are mostly used interchangeably. However, these terms do not mean the same thing. HIV refers to **Human Immunodeficiency Virus (HIV)**. This is a slowly replicating retrovirus that causes the AIDS, which means Acquired Immunodeficiency Syndrome.

Acquired Immune Deficiency Syndrome

This is one of the sexually transmitted diseases and the most common among every society and region. HIV weakens an individual's immune system by destroying important cells that fight disease and infection. A 'deficient' immune system can't protect a person. Just like the other sexually

transmitted infections, HIV & AIDS is transmitted through unprotected sexual encounter with an infected person. It is primarily transmitted by exposure to infected body fluids, especially blood and semen. However there are other scientifically proven ways through which the virus can be transmitted from one person to the other. These ways include the following;

- Blood transfusion– the recipient will be infected with the virus when the donor is HIV positive. In order to prevent any such risks, the blood should be screened before transfusion.
- An infected mother may pass the virus to her child during pregnancy, birth or breastfeeding. A lot of care is required during child birth to ensure that the child is not infected. Safe child delivery should be done by a qualified medical practitioner. It should be done in a medical facility.
- Sharing of contaminated needles. Injection with contaminated needles by drug users, or when health care workers inject patients during treatment or needle prick accidents.
- Use of contaminated surgical instruments, for example, unsterilized knives or blades used during traditional circumcision. It is recommended that it should be done in a medical facility.

The wise saying that prevention is better than cure cannot be over emphasised. Although some of the STa's are curable apart from HIV/AIaS it is important for the Muslim Ummah to avoid infection and prevent the spread of these diseases. Therefore, it is a collective responsibility of all humankind to get the society free from these infectious diseases. The following are some of the ways of prevention:

1. Creating awareness among ourselves. For example, it is very essential for every Muslim to acquire sufficient knowledge on STIs and know the risk behaviours that may lead to one getting infected.
2. Muslims should avoid any irresponsible sexual behaviour. This may include having sex before marriage or practising sex outside your marriage (zina). Any relationship should be of married couples of the opposite gender.
3. It is also very important for a Muslim to take precaution before marriage. It is recommended that the bride and groom undergo medical tests before the *nikah*. This is meant to ensure that none of the two parties has been infected with an STI.

4. One should also avoid any direct contact with blood without protective gadgets such as surgical gloves. This may happen during road accidents or while you are trying to help out an injured person.

Effects of Sexually Transmitted Diseases

Sexually transmitted diseases have adverse effects to both the individual and the society. We are now going to look at some of the effects of these infectious diseases.

Effects of STDS to an Individual

- If proper treatment is not administered STDs can damage a person's reproductive system resulting to infertility.
- They cause a lot of pain and suffering to the victim.
- Having an STD may weaken the immune system leaving you more vulnerable to other infections.
- Gonorrhoea results in Pelvic inflammatory diseases (PDI).
- Chlamydia can lead to women being unable to bear children in future.
- HIV and AIDS has no cure
- STDs infection to a new-born child may lead to suffering or even cause death.
- HIV and AIDs causes trauma to the victim. An infected person may be rejected by other members of the society.
- The direct medical cost of HIV / AIDS is very high.

Effects of STDS to the society

- Often the poor members of the society are burdened with treating the victims of the disease.
- Break up of families due to mistrust and feelings of betrayal between the couples and among different family members. And as you aware, Islam encourages very strong family bonds.
- Children whose parents die of AIDs are left orphans with nobody to take care of them. These destitute end up suffering due to lack of affection and basic needs.

- When the bread winner passes on the beneficiaries will face difficulties in sustaining themselves.
- High dropout rates in education institutions. Children whose parents have been weakened by AIDs or died of the scourge may be forced to abandon their education.
- There is a demand for care for those living with HIV /AIDS in health institution. The able bodied and energetic population is forced to abandon their work in order to take care of their sick persons.
- Children whose parents and family members are terminally ill are forced to assume responsibility at a very tender age. They shoulder the economic burden such as earning an income in order to provide food and care for other family members.
- Creates a set-back in economic and social progress. The majority of the people living with HIV/AIDs are between 15 – 49 years. This denies the society the unskilled, semi skilled and skilled labour for agricultural and industrial development.

Islamic View on HIV/AIDS

It is important to note that Muslims all over the world regard HIV&AIDS as real and one of the most infectious and incurable diseases today. Islam values human life and considers it as a gift from Allah (SWT). According to this strong belief, no Muslim is at liberty to do what he or she wants with his or her body. Instead, individuals have been entrusted with life by Allah and are supposed to take good care of it. Allah (SWT) does not allow us to misuse or abuse the healthy body He has gifted us with. No Muslim is allowed to accept personal freedom that leads to immoral acts that are forbidden by the Sharia.

Muslims have a view that once the Islamic social system is properly applied, a long-term solution to the problem of HIV& AIDS will be found. It constructs a society that heavily emphasises on the importance of marriage prior to sexual relations. Young people, for example, should not have casual affairs but should wait until the right age and time for legal union. It even prescribes penalties on those who disregard the laid down Islamic laws. For example, those guilty of zina should be flogged with a hundred stripes. This is likely to go a long way in preventing the spread of HIV.

The Islamic code is against inappropriate social relationships as well as behaviours that results to corruption of the mind, leading to immorality. Muslims are commanded to guard their modesty.

Almighty Allah (SWT) says, *“Say to the believing men that they should to lower their gaze, and guard their modesty. That will make for greater purity for them: And Allah is well acquainted with what they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily appear thereof....”* [Q 24:30-31]

There should not be any solitary privacy (seclusion) between men and women who are of prohibited degrees. Jabir ibn Abdullah (RA) narrated that the Prophet (PBUH) said, *“Whosoever believes in Allah and the Last Day (Al-Yawm al-Akhir) let him not be alone with a woman who has not a Mahram (male relative who she cannot marry) with her. Indeed, the third (person) is al-Shaytan!”* [Ahmad]

Abu Hurairah (R.A) reported that the Prophet (PBUH) said, *“When a person commits fornication there goes out of him the Iman (belief) and it hovers like a canopy over his head and when he quits this act the Iman reverts to him again”* [Tirmidhi& Abu Dawud]

It has been narrated by Abu Musa al-Ashari (R.A) that the Messenger of Allah (PBUH) said, *“Any women that uses perfume and walks past men in order for them to smell her fragrance; she is a fornicator”* [Tirmidhi & Abu Dawud].

Drug abuse

In form two we, studied about drug abuse. We also gave a definition of drug abuse. Can you remember what we said drug abuse is? Just to remind you, drug abuse is the excessive and persistent use of any chemical or natural substance that alters the functioning of the body cells for purposes other than the intended preventive or curative reasons. When abused, drugs affect a person’s mind, health and social well-being.

We also learnt some of the reasons that may lead to drug abuse. Can you mention some of these reasons? In this subtopic, we shall study more about the causes and effects of abusing drugs.

Causes of Drug and Substances Abuse

Drug and substance abuse has become a serious problem globally, especially among the youth. But why do young people start taking drugs in the first place? There are numerous factors that contribute to the abuse of drugs in the society. These reasons may range from individual to societal challenges. Among these reasons include the following:

☐ Curiosity

Many people first try drugs because they are curious about them. Other young people have observed how their friends behave differently while on drugs and would like to get a similar experience. Some youth would like to experiment on something that is always talked about in the society. They thus end up falling victims of drug abuse.

☐ Escaping reality

Sometimes it happens that people are faced with problems that make them unhappy with their lives. For example, family disputes, financial constraints. Some people may turn to drugs thinking that they will make them feel better by running away from reality. It is unfortunate to note that drug taking is not a solution to one's sorrows, failures and miseries of life. The truth is that one just forgets the problems for the brief moment that he is under the effect of drugs but in reality, the problem persists.

☐ Peer pressure

Majority of young people are lured into taking drugs by friends. They are deceived by their peers that when they take drugs they will feel relaxed. Others do it to impress their friends. This is why those whose friends smoke or take alcohol will probably start engaging in drugs. There are those who do not abuse drugs but may fear being mocked or ridiculed by their friends and will gather the courage of trying them. Others imitate whatever their friends do, just to fit in and move with the crowd. Since they do not want to be left alone or be alienated by their peers, they will do anything possible to please them.

☐ Lack of Parental control or guidance

Childcare is an obligatory responsibility to any Muslim parent. Islam encourages strong family bond in marriage so that the two parents take total control of the affairs of their children. Children are gifts from Allah (SWT) and need not be left without guidance and supervision. Child neglect among the family, especially among separated or disintegrated families, leaves the children vulnerable. They may thus end up turning to drugs or other anti social behaviour in order to relieve stress and tension. Parents should consistently guide their children and alert them on the dangers associated with drugs and substance abuse so as to save them from engaging in this habit.

☐ Frustrations and emotional stress

Sometimes individuals are forced to perform beyond their limits in trying to achieve set goals or targets. This could happen either in institutions such as at school, working place or even at home. Those who cannot cope with the enormous pressure exerted on them may opt for drugs.

☐ Illiteracy and Unemployment

In a society where people are poor and unable to educate their children, the young people become ignorant of the side effects of drugs and other chemical substances abused. Some of them get involved in criminal activities and lawlessness which expose them to the harmful drugs.

Even in situations where the youth have acquired education, majority of them are unable to secure employment. Lack of jobs and recreation makes them feel bored and hopeless resulting to them engaging in anti-social behaviour, such as drug abuse.

☐ Abandonment and homelessness

Children who are abandoned by their mothers at a tender age or in infancy end up growing up in the streets. The street children turn to drugs to waste away their time. They also lack food, shelter, and clothing and become desperate. In order to cope with the harsh conditions, they turn to drug and substance abuse. The most abused drug by these street children is glue.

☐ Too Much Freedom

In today's life, people are too busy fending for their families. During most parts of the day, the adults leave their homes for work and the young people are left alone in the home. This freedom may be misused by some children who will grab the opportunity to experiment on

drugs. Since they are not supervised, a one time trial may end up being habitual. Others will use drugs when left to go to friends' homes, spend night out or when attending parties away from their homes.

☐ Low self esteem

Many young people who are shy and timid would believe that the influence of drugs would make them gain confidence and courage. They may require courage to participate in sporting activities, address a crowd among others.

Effects of Drug and Substance Abuse

Drugs are either natural or chemical substances which when induced into the body change the normal function of the body cells. Because of their chemical structures or physical composition, drugs affect the body of the user in different ways. Some of the effects are immediate, short term while others may last even after the person has stopped taking drugs.

Depending on the type of, drug can be induced in the human body in a number of ways. These ways may include injection, sniffing, inhalation, or ingestion. The method of how it enters the body impacts on how the drug affects the person. For example, injection takes the drug directly into the blood stream, providing more immediate effects; while ingestion requires the drug to pass through the digestive system, delaying the effects. When people get addicted to drugs, their body system becomes dependent on the drugs. They end up having serious social problems or even fatal health risks. Drugs and substance abuse has a lot of effects on the individual, friends, family, and on the society. The following are of the effects of drugs:

Health related problems

Drug abuse promotes poor health amongst users, which also affects their productivity at work, performance in school and responsibility at home. Among these health problems are:

- ☐ Marijuana and alcohol interfere with motor control and are factors in many automobile accidents.
- ☐ Users of bang (marijuana) and hallucinogenic drugs may experience flashbacks.

- Sudden abstinence from certain drugs results in withdrawal symptoms. For example, vomiting, muscle cramps, convulsions, and fever.
- Expectant drug users have a higher risk of low birth-weight babies.
- Drug abusers are at high risk of being infected with STDs. This may be as a result of getting involved in dangerous sexual activities and making wrong decisions. Irresponsible sexual activities can lead to the spread of sexually transmitted diseases like HIV and AIDS.
- Cause cardiovascular conditions ranging from abnormal heart rate to heart attacks and even death.
- Injected drugs can also lead to collapsed veins and infections of the blood vessels and heart valves.
- Abuse of drugs weakens the body's immune system, increasing susceptibility to infections.
- Persistent use of hard drugs like cocaine and Bang may lead to stroke and widespread brain damage that can affect one's daily life by resulting to problems with memory, attention and decision-making, including sustained mental confusion and permanent brain damage.

Social effects

- Many drug users engage in violence and criminal activity, such as burglary and prostitution in our villages, learning institutions and more so urban centers.
- Drug-related crimes disrupt peace within neighbourhoods due to violence among drug dealers and threats to residents. Drug influence is responsible for accidents at home, at the workplaces, along our roads, at school and other places resulting into injury or even death
- Marital problems: When a family member abuses drugs he or she may engage in emotional abuse or violence. This may result in constant conflict within the family that may end up in separation or even divorce.
- Poor work ethics and subsequent dismissal. Drug addicts may fail to perform at their places of work or absent themselves.
- Parents who abuse drugs tend to neglect their children. They fail to provide the proper guidance that children need especially during their growing years. Teenagers who grow up in homes where adult or parent use drugs have a higher tendency getting addicted to drugs in future.

- People who are addicted or under the influence of drugs are apt to behave irresponsibly. They may abuse others, engage in fights and quarrels among other social evils.

Economic effects

- Legal problems: Substance abuse can lead to problems such as unpaid bills, driving under the influence and crime.
- Substance abuse causes the government to spend a lot of money mainly spent on treatment and prevention costs, healthcare, losses on job productivity and crime and social welfare.
- It depletes family finances leading to poverty and inability to meet families' obligations including payment of school fees, purchase of food and other amenities, as well as investment in income earning enterprises.
- Low productivity in work stations disrupts economic activities such as agriculture, industry, employment thereby leading to decline in economic growth. This may subsequently result in poverty, food security among other economic challenges.

Islamic views on Drug and Substance Abuse

Read Qur'an [Q 2:219], [Q 90:91], [Q 1:90]

From the verses you have read, you will realise that the Qur'an prohibits and condemns the use of intoxicants. Why do you think drugs and intoxicants are prohibited in Islam? Drug and substance problem has become so significant in the society that it is now addressed by religious, social and even human rights lobby groups. In Kenya, a body called NACAD (National Authority for the Campaign against Drug and substance abuse) has been instituted to fight the menace. Some of these programs have suggested a variety of treatment methods. However, none of these methods has proven more successful to date than abstinence. Islam provides clear direction concerning intoxicants. The Qur'an is very specific and precise. The word 'Khamr' has been used for an intoxicant. Khamr includes any substance that intoxicates. The use of alcohol and other drugs is considered a "major sin." Muslims are required to stay away from khamr as it is considered the mother of all evils.

The Almighty Allah (SWT) says, *"They ask thee (Oh Prophet) concerning wine and gambling. Say: 'In them are a great sin and some profit for men. But the sin is greater than the profit.'"* [Q 2:219]

Islam makes clear that the use of intoxicants is forbidden. This is because it is considered to fog the mind thus inhibiting a person's sense of judgement. Drug and substance abuse also creates animosity among people, and hinders one from carrying out acts of ibada and remembering Allah (SWT).

Islam not only prohibits the use of intoxicants but also the sale of its raw materials like grapes to someone whom you know will make wine or other intoxicants from them. If there is any doubt, the transaction is haram (forbidden.)

Also forbidden of Drug and Substance Abuse are selling, transporting, buying, giving or making of intoxicants. Muslims, for example, are not permitted to sell alcohol to non-Muslims because it involves selling; transporting and buying of intoxicants.

The following Hadith states that the Noble Prophet (PBUH) prohibited intoxicants:

- Ibn Umar (RA) reported that the Prophet (PBUH) said: *“Every intoxicant is Khamr (wine) and every intoxicant is Haraam (unlawful). Whosoever drinks wine in this world and dies whilst having consumed it and not having repented from it will not drink it in the next world [i.e. in Paradise].”*[Muslim]
- Jaabir (RA) narrated that the Prophet (PBUH) said: *“Whatever intoxicates in a greater quantity is also unlawful in a small quantity.”*(At-Tirmithi, Abu Dawoud & Ibn Maajah)
- Ibn Abbas (R.A) reported that the Prophet (PBUH) said: *“If a habitual drunkard dies, he will meet Allah like the one who worships idols.”* (Ahmad & Ibn Maajah)

Conservation of the physical environment

What is the meaning of environment? Environment refers to the natural and unnatural elements present around us, and the processes associated with them. When we look around us, do we stop to think of all that surrounds us? Our immediate environment comprises the earth, trees, the mountains, animals, rivers, air human –made features such as factories, buildings and means of transportation among others physical aspects of the environment. It is important for humankind to make good use of the components of the physical environment while at the same time conserving them. The exploitation of a particular natural resource is directly related to ~~t~~ililbctncocca and maintenance of the resource. For example, when human beings cut down trees so that they may use it for construction, they need to plant more trees so as to avoid deforestation.

In day to day life, human beings engage in many activities which aim at securing benefits by way of satisfying their needs. These activities include agriculture, industry, and infrastructure. They should be carried out without causing any damage. The following are some of the ways through which Muslims can engage in the preservation of the physical environment:

- Muslims should take part in forest preservation programs like tree planting.
- Muslims should avoid deforestation and get involved in formulation of policies to safeguard forests from destruction.
- Waste products and exhaust fumes or smoke, being emitted from ordinary human or industrial activities and the uses of modern and advanced technology, should be carefully disposed.
- Re-use of goods and recycling of materials and waste products should be encouraged as far as is possible, instead of disposing them off as trash.
- The most selective and least destructive means of pest control should be used by farmers to minimise soil and water pollution.
- Muslims should take necessary precautions to minimize the effects of natural catastrophes like earthquakes, floods, volcanic eruptions and storms.
- Muslims should avoid realising waste products into flowing rivers and other water bodies but should construct sewerage systems for such disposal.

Conservation of the moral environment

Through the transmission of diverse cultures, the world we live in has promoted all forms of moral decay. Different people in the world have varied beliefs and practices. Islamic moral system has been negatively influenced by the life changing trends in the wider society. However, Islam being a comprehensive way of life regulates the moral behaviour of every Muslim. Muslims are not allowed to conform to those trends under whatever cost. Moreover, Islam has universal standards by which actions are classified as either moral or immoral. Islam guides humankind on how to achieve and maintain best morals.

Islamic views on the conservation of the moral environment

In order to conserve the moral environment, Muslims are urged to consistently observe the following:

- Fear Allah (SWT) and obey His commands.
- Avoid all forms of vanities and excessive attachment to the pleasures of the world.
- Embrace the teachings of the Prophet (PBUH).
- Constantly warning against evil practices such as slandering, falsehood, backbiting, rumour mongering among others.
- Implementing corrective measures or awarding punishment for moral crimes such as zina, theft, highway robbery, apostasy among others.
- Promoting modesty in the society for example the prohibition of Muslims to wear transparent clothes so as not to expose their body.
- In matters of food and drink Muslims should abide by Allah (SWT's) commandment to eat and drink what is good and lawful so as to protect their health as well as safeguard their dignity.
- Promoting good relationship amongst the Muslims by way of greeting each other, praying for one another, visiting the sick, accepting invitations among others. This will minimise vices such as hatred and jealousy.

Islamic views on conservation of physical environment

According to the Holy Qur'an, environmental conservation is a religious duty as well as social obligation expected of every Muslim. Conservation and preservation of environment is one of the basic principles of Islam. Allah (SWT) created everything for the service of man. Allah (SWT) says,

"He Who has spread out the earth for you and threaded roads for you therein and has sent down water from the sky: With it have We brought forth diverse kinds of vegetation. Eat and pasture your cattle; verily, in this are signs for men endued with understanding." [Q 20:53-54]

After creation, Allah chose humankind as the caretaker of everything. Allah (SWT) says, *"It is We who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life. Small are thanks that ye give."* [Q7: 10]

The Prophet (PBUH) also emphasized on the position of humankind as the caretaker when he said, *"The world is beautiful and verdant, and verily God, be He exalted, has made you His stewards in it, and He sees how you acquit yourselves."* (Muslim)

Human beings have been commanded to always do good. Allah (SWT) says, *“And do good as Allah has been good to you. And do not seek to cause corruption in the earth. Allah does not love the corrupters.”* [Q 28:77]

The Prophet (PBUH) discouraged overconsumption, luxury and lavishness but encouraged moderation in all matters of life. In his Hadith, the Prophet (PBUH) deals extensively with various aspects of the environment. These include conservation of resources, land reclamation and environmental hygiene. The Prophet (PBUH) clearly forbade destruction of trees, crops among other vegetation even during war times as long as they are still useful. He encouraged sustainable cultivation of land, kind treatment of animals, preservation of natural resources and protection of wildlife.

Importance of environmental conservation

- Allah (SWT) has called upon humankind to appreciate the value of all his creation and conserve it. Allah (SWT) asks humankind: *“Have you seen the water which you drink? Was it you who sent it down from the rain cloud, or did We send it? Were it Our will, We could have made it bitter; why then do you not give thanks?”* [Q 56:68-70]
 - To protect humankind from the effects of the harmful impact of destroying the environment. For example global warming, desertification among others.
 - To coexist peacefully with other creations like the wild animals who reside in forests.
 - Conserving the environment reduces chances of getting infected with diseases that may be as a result of pollution of the environment. For example water borne infections like cholera, hearing problems due to sound pollution among others.
- Any Muslims who conserves the environment earns rewards from Allah (SWT). The Prophet (PBUH) says, *“If any Muslim plants a tree or sows a field, and a human, bird or animal eats from it, it shall be reckoned as charity from him.”* (Bukhari and Muslim)

Retention of Islamic cultural values in the changing society

Culture may be defined as the shared patterns of agreed behaviour and interactions within a society or group that are learned through a process of socialization. These shared patterns identify the members of a particular culture from others. Different cultures have different cultural practices known and practiced by its members. Islam has its own culture derived from Qur'an and Hadith. Allah (SWT)

says, *“We have indeed in the Messenger of Allah a beautiful patter (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.”* [Q 33:21]

The teachings of Islam have remained the same over time, despite the constantly changing societies. Its teachings encourage Muslims to abide by whatever is good and permissible and to leave whatever is bad and prohibited. Even though Muslims have their own culture, they cannot live in isolation from the rest of the world. The immediate environment a person lives in and the people they interact with may positively or negatively influence them. For example, Muslims living in a predominantly non-Muslim society will come across un-Islamic practices. These may include manners of dressing, talking, and leisure activities among others. Even though a Muslim should be steadfast in retaining the teachings of the Qur'an and Hadith, it is permissible for Muslims to borrow from beneficial practices and innovations that are not against the Sharia. This may include modern inventions and discoveries like medical science, engineering, computer science, and new means of communication like use of mobile phones, Skype among others. These changes are allowed to be used by Muslims in accordance with the need. However, in the adoption of such changes, a Muslim should always retain his identity and should not be swallowed by the changing trends in the society. His or her Islamic culture should not be compromised with other unacceptable practices which may result in identity crisis or confusion among the Muslims.

Muslims can employ the following ways to help them retain their rich Islamic culture in the changing society.

- 1) Muslim should strengthen the family unit. A family is very important in promoting and upholding Islamic cultural identity. Children and other members of the family should learn Islamic cultural practices, norms and beliefs from the older members of the family who should always remain role models.
- 2) Muslims should seek Islamic knowledge so that they can know and understand their religious practices.
- 3) Muslims should develop strong moral characters which will guard them from all kinds of evil and immoral culture. Every Muslim should be steadfast in the observing morals according to the teachings of Islam.
- 4) The Muslims must initiate many influential and positive Islamic media which shall be airing programs in the Islamic way in order to counter negative western media influence. Media is one of the major channels through which culture is transmitted and can be used to promote the true Islamic culture.

- 5) Strengthening religious teachings through improving and increasing the Islamic learning centers, conducting lectures on Islamic values among others.
- 6) Muslims should adhere to the teachings of Islam and strictly observe the acts of worship sincerely. They should follow the Holy Qur'an and Hadith of the Prophet (PBUH) which give guidance on Islamic cultural practices.
- 7) Muslims should provide their children with positive leisure activities so that they may not be swayed by the un-Islamic practices they see around them. They may include sporting activities, swimming.
- 8) Muslims should organise for seminars and workshops to educate the youth on Islamic culture and warn them of the effects of the changing society.
- 9) To uphold all the identified Muslims festivals in the right manner and avoid observing non Islamic celebrations such as Valentine's day, April fool's day among others.

Answer the following questions in your IRE revision exercise book.

1. Outline the effects of STDs to the society.
2. How does drug abuse affect the integrity of an individual?
3. Outline measures taken by Islam to control the spread of HIV/AIDS.
4. Give reason why Muslims should conserve both the moral and physical environment.

Activity

Write a short essay on the impact of media on Islamic culture.

CHAPTER SIX: MUAMALAT

Relationship between Muslims and Non-Muslims

Unlike other world religions, Islam takes care of every aspect in human life through social interactions. Can you mention any situations that call for social interactions in Islam? You will realise that most Islamic activities are done with the spirit of brotherhood. A Muslim is a brother to another Muslim. We must therefore strengthen this bond of brotherhood and unity. In the previous classes, we learnt about guidelines on devotional acts, marriage, divorce, inheritance, among other

forms of worship. During these acts, Muslims interact with each other. However, apart from these acts of worship, there are other matters in life that may involve interaction with neighbours, colleagues at places of work, school mates or even friends. These groups of people may be from other faiths different from Islam but play a very important role in coexistence within the society. We must therefore interact with each other responsibly, with sincerity and in a meaningful way. Regardless of our religious differences, we are all vicegerents of Allah (SWT). Allah (SWT) says; *“O you people We have created you from a male and a female and made you into nations and tribes that you may know each other. The best among you is the most pious.”* [Q 49:13]

Islam teaches us to interact with non-Muslims in all aspects so long as they do not interfere with the Islamic faith and worship. The life of Prophet Muhammad (PBUH) and his companions is full of examples that promoted good relationship with Non-Muslims. Muslims coexisted with people from other religions peacefully. Prophet Muhammad (PBUH) peacefully interacted with non-Muslim traders of Syria, pilgrims from Yathrib, Christian leaders like Najash and many others. Let us now look at some of the Islamic teaching on the treatment of non-Muslims.

Islamic teachings on the relationship with the non-Muslims

1. Muslims should deal with them justly and with fairness. Allah (SWT) says, *“Allah forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: For Allah loves those who are just.”* [Q 60:8]
2. Muslims should extend greeting to them as a sign of good neighbourhood.
3. Muslims should exercise wisdom, patience and knowledge when debating or discussing religious issues with the non-Muslims. The Qur'an directs that; *“And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury); but say, ‘We believe in the Revelation which has come down to us and in that which came down to you; Our God and your God is One; And it is to Him we bow (in Islam)’”* [Q 29:46]
4. Muslims must be careful not to compromise the religion with non-Islamic practices that are prevalent in the society.
5. Muslims can enter into treaties or peaceful agreements with the non-Muslims for the sake of coexistence. The Prophet (PBUH) showed a good example when he settled in Madina. He succeeded to unite all its inhabitants (Muslims, Jews, Christians and pagan Arabs) to sign a treaty (that is, the Madinan constitution).

6. Non-Muslims should be given the freedom of practising their religion without interference.
7. Visiting them when sick and praying for their recovery and guidance.
8. Sending condolences to them during death, disasters and tragedies.
9. Collective participation with them in any project or undertaking beneficial to the society.
10. Perform *da'wa* (inviting them to Islam) using good language and wisdom. They should not be coerced to embrace Islam. Allah (SWT) says; *“There is no compulsion in religion. The truth stands out clear from error.”* [Q 2:256]
11. Accommodate them in our communities and show them kindness and justice. At one time caliph Umar (RA) the second Caliph had learned that some Muslims had taken a piece of land that belonged to a Jew, and had built a mosque on it, he ordered the demolition of the mosque and the piece of land was given back to the Jew.
12. Sign treaties with them and having respect for such treaties. The Prophet (PBUH), despite facing hardships from the Makkan Quraish, he signed the treaty of Hudaibiya which was favouring the Makkans. The Muslims respected the terms of the treaty
13. Maintain good family ties with them. There are instances where one or some members of a family are of different religions. A Muslim should not break his or her family ties.

Status of Women in Islam

In Form one, we learnt about the prevailing social, economic, political and religious conditions during Pre-Islamic Arabia. Can you recall some of the barbaric social conditions that were subjected to women during this era? You will realise that women were denied their rights. During this period, girls and women are among those who were affected by the ignorant social practices of the Arabs. For example, Arabs would kill their baby girls out of fear of humiliation, girls would be married off without their consent and women would be inherited like property. You will realise that all that transpired during the Jahiliya period are against Islamic social teachings. What comes into your mind when you hear of status of women in Islam? Definitely some will regard a Muslim woman as one who is oppressed and inferior. They will also consider her as someone who is not liberated. Such conclusions are based on the treatment of women during the Jahiliya period or cultural practices. It is important to note that Islam is different from cultural practices that do not recognise a woman. Indeed, Islam has empowered and liberated a woman since the 7th Century. Islam has given a Muslim woman her full rights. The misconception that a Muslim woman is suppressed by the Sharia is wrong. The Sharia (Qur'an and Hadith) elevated the women to their rightful position and status. Allah (SWT) says in the Qur'an, *“And their Lord has accepted of them, and answered them: “Never*

will I suffer to be lost the work of any of you, be He male or female: Ye are members, one of another... ” [Q 3:195]

It is important for a Muslim woman to know her rights and be able to differentiate with what the western world allures her to fight for. The following are some of the rights of a Muslim woman which elevate her status in the society:

Performance of acts of ibada

Muslim women have an equal opportunity as the men in the performance of ibada. Similarly, both man and woman receive equal reward before Allah (SWT) without considering gender.

Allah (SWT) rewards the women believers equally as the male believers. Allah (SWT) says, *“Allah has promised to the believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss.” [Q 9:72]*

Right to acquire Knowledge

Islam encourages both men and women to equally seek knowledge. A Muslim woman has never been segregated in her quest for knowledge. The Prophet (PBUH) said, *“Seeking knowledge is compulsory for every Muslim (man and Muslim woman).”* During the time of the Prophet (PBUH), prominent Muslim women were on the forefront to learn the Islamic Sharia. Aisha (RAA) learnt several Hadith from the Prophet (PBUH) and transmitted them to the other narrators. She was an important source of reference on religious knowledge as she would learn most of the information from the Prophet (PBUH). Muslims should therefore educate their girls in both religious and secular education.

Right to Choose a Spouse (marriage partner)

At the beginning of this chapter, we learnt that women during the Jalihiya Period could be married off without their consent. Islam came and abolished this unjust practice through its laws on the rights of women. The Sharia gave the woman the right to choose a spouse and even keep her original family name once married. Cultural practices like forced marriages are prohibited in Islam. The Prophet (PBUH) discouraged this practice. At one time, a woman came to the Prophet (PBUH) and said, *“My father has married me to my cousin to raise his social standing and I was forced into it.”* The prophet sent for the girl’s father and then in his presence gave the girl the option of remaining

married or nullifying the marriage. She responded, *“O Messenger of Allah, I have accepted what my father did, but I wanted to show other women (that they could not be forced into a marriage).”*

Ownership of property

In many communities a man is considered as the rightful sole owner of wealth and property. During inheritance, they distribute the property only to the male children. Islamic teachings give the Muslim woman a right to own property and take part in the development of the economy. Allah (SWT) says, *“And in nowise covet those things in which Allah hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn...”* [Q 4:32]

The Islamic laws that support ownership of property by Muslim women are drawn from a variety of fields such as The Family Law (marriage/dower, inheritance, and guardianship), Property Law (gifts, endowments/trusts (awaqf), sale) and Economic Law (right to work, income).

Dowry during marriage

A Muslim woman is entitled to dowry during marriage. This forms part of her personal property and the husband has the responsibility to provide for her upkeep. In a situation where a woman owns property before marriage, the husband must respect it. Even in the event of a break up in marriage, the husband is not entitled to retain it as his. It shall remain the property of the woman.

Allah (SWT) says, *“And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.”* [Q 4:4]

Freedom to express herself and form associations

Islam gives everyone freedom to express themselves in both the personal as well as social grievances affecting the community. An Islamic marriage should be based on consultation and mutual understanding. Both the husband and the wife should take part in making decisions that affect their family. A Muslim woman is also allowed to interact with other members of the society. She can join women development groups, community based organisations among other related associations. However, she should inform and seek permission from her husband. These activities should conform to the Islamic teachings and also should not compromise her responsibilities as a wife and a mother.

High status before Allah (SWT)

Allah (SWT) has honoured the women who are pious. Allah (SWT) *“And We have enjoined on man (To be good) to his parents: in travail upon travail did his mother bear him, and in years twain was*

his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) goal." [Q 31:14] Also refer to Qur'an [Q 16:11).

The prophet (PBUH) also emphasised the woman's position in the society in his Hadith.

Abu Hurayra (RA) narrated that a man asked the Messenger of Allah (PBUH) as to who amongst those near ones has the greatest rights over him. He (Prophet (PBUH) replied: Your mother. He asked, "Then who (is next)?" He (Prophet (PBUH) replied: "Your mother." He again asked, "Then who (is next)?" He (Prophet (PBUH) replied: "Your mother." He asked: "Then who (is next)?" He (The Prophet (PBUH) replied: "Your father." (Agreed upon)

Modesty

The modern society falsely classifies a Muslim woman as oppressed based on her mode of dressing which includes the Hijab to cover her aura. According to the modern world, liberation of a woman includes among others, the exposure of her body and beauty in public. However, Islam respects and dignifies a Muslim woman. Islam liberates her from being treated as an object by the society around her. Her modest appearance, which includes wearing the hijab highlights her personality and character instead of her physical figure.

Dignity and protection from harm

Islam prohibits the improper treatment of women. It also forbids any form of emotional, physical or psychological abuse on women. Any form of domestic violence is condemned by the Islamic teachings. The Muslim couple should protect each other, foster love and unity in their marriage. The husband should provide security to his family at all times. Allah (SWT) emphasises in the Qur'an that: *"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means..."* [Q 4:34]

Sometimes people wonder why Muslim women are separated from men during prayers or during any other functions that involve both genders. This is the Islamic etiquette during gatherings that is aimed at protecting the dignity of the women who may feel insecure or shy before a male congregation. It also minimises chances of zinaa that may arise due to intermingling of members of the opposite gender.

CHILD ABUSE

Have you ever come across streets children in major towns and cities? Do you ask yourself why these poor children live on the streets? Most of these children have families but due to several reasons they end up living in such unbearable conditions. These include poverty within the families, peer influence, urban attraction and among others. It may also be as a result of parental neglect, mistreatment from the parents or guardians or any other form of child abuse.

Child abuse refers to physical, sexual or emotional mistreatment of a child. Child abuse may be practised by parents, guardians, relatives or any other adult interacting with the child. Children can be abused anywhere, including at home, in learning institutions, organisations, or anywhere else within the child's community. Parents and guardian together with the other members of the community should take up the social responsibility of protecting the children from any form of abuse. Responsibility from marriage to parenthood is emphasised in Islam. This noble religion has given all spiritual guidelines on child rearing and upbringing. This is meant to produce children who are good Muslims and have accepted citizens in the society.

The Prophet (PBUH) said: *“Every one of you is a protector and guardian and responsible for your wards and things under your care and a man is a guardian of his family members, and is accountable for those placed under his charge.”* (Bukhari and Muslim)

There are different forms of child abuse. These include; child neglect, physical abuse, sexual abuse and child labour. Let us look at each of these forms of child abuse.

Physical Abuse

You must have come across children or people who have been ill-treated? Were you able to identify any physical signs of ill-treatment? Many young people are mistreated but because of their tender age or ignorance, they do not realise that they are subjected to abuse. Physical abuse may include intentional infliction of pain to the victim in order to intimidate them or force them to do something. This may include, pinching, slapping, whipping, burning, canning and any rough handling of the child. The abused victims suffer from bodily injuries like scars, bleeding, bruises, burns, fractures, and deformities among others. Extreme cases may lead to death. There are other long term effects such as low self-esteem, withdrawal from the society, abuse of drugs, psychological trauma, emotional instability and general discomfort. Islam emphasises that every person should be responsible for the children because the care of their lives is a duty to us. Parents are answerable to the society since the fabric of the society will be made by these children. It is important to note that the children of today are parents and leaders of tomorrow.

Sexual Abuse

You must have heard several cases through the media that minors have been subjected to rape or any other forms of molestation. According to Islam, rape is regarded as a grave sin and if legally proven, the assailant is punishable by death. Child sexual abuse or child molestation is a form of abuse in

which an adult or older adolescent uses a child for sexual stimulation or to satisfy his sexual desires. Sexual abuse may involve children of both genders. Islam has prohibited all sorts of sexual abuse. To avoid such unlawful and barbaric practices, Muslims are encouraged to marry and fulfil their sexual desire with their marriage partners. Allah (SWT) says, *“Marry those among you who are single, or the virtuous ones among your slaves, male or female: If they are in poverty, Allah will give them means out of his grace: For Allah encompasses all, and He knoweth all things.”* [Q 24:32]

Child neglect

We are all aware that the parents are the cause of a child’s existence. The innocent child did not plead with the parents to be brought in this world. It is therefore a bonded duty for the parents to take responsibility of what they have brought forth. Once brought to the world, the children are a trust in the hands of parents. Most parents would wish the best for their children.

Parents and guardians should not ignore or neglect their children. They should provide them with the basic needs, offer them protection and give them love. The parents should also create sufficient time for their children. They should follow up their progress in their daily activity and studies, both religious and secular. Mothers, who bear the most responsibility for the upbringing of the child, should play an important role in instilling virtues in the children. The parents should be aware that their children will be their support at their old age. Therefore there is need for them to be given a good foundation.

Children who are neglected will lack basic life skills which would have assisted them face the challenges of the world. Some of the observable signs in neglected children may include: the child frequently absenting him or herself from school, begging for food or stealing food or money, poor health, poor grooming, lack of sufficient clothing and other basic needs and difficult time relating to other children. Every parent shall be answerable on the day of judgement about this trust. Allah (SWT) says:

“And those who believe and whose families follow them in Faith, to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.”[Q 52:21]

Child labour

Child labour refers to the employment of children in any kind of work that deprives them their childhood rights. It is work that is harmful to the child’s mental, physical, social or moral well-being.

This work interferes with their ability to attend regular school, and denies them their recreation time. In fact child labour is a form of exploitation since the children hardly benefit from such work. The unfortunate thing about these young people is that they are exposed to various risks as they lack the required skills for the respective engagements. There are various forms of child labour such as exposing children to drug trafficking, child prostitution, employment as house or farm labourers, manual work in factories and quarries among other forms.

Child labour is as a result of high levels of poverty and the need for cheap labour in industries and farms. Some parents or adults use children as a source of income. This is child abuse and is unlawful in Islam. Such parents and adults need to be sensitised on the rights of the child and severe measures taken to stop them from abusing the children.

Effects of child abuse

Child abuse has several effects to the development of a child. Some of these effects are as follows.

1. Abused children have a feeling of guilt and self-blame for mistakes that are not of their own making.
2. They keep on having psychological trauma, nightmares or flashbacks of the unpleasant situations that they went through.
3. They develop fear of people, things or places associated with the abuse. This may include objects used in torture, places where the abuse occurred and the people who abused them.
4. They develop low self-esteem and a feeling of rejection.
5. Some children may resort to drug addiction so as to suppress thoughts and feelings of the abuse.
6. Physical and sexual abuse may cause chronic pains or permanent disability, including sexual dysfunction.
7. Some victims think of committing suicide while others actually commit.
8. Some develop the feeling of revenge in adulthood and may end up engaging in acts of child abuse.

Domestic violence

When you hear people talking about domestic violence, what comes into your mind? Domestic violence often refers to the physical, emotional or sexual abuse of a spouse done either within the marital home or outside. It may involve use of force against someone in a way that injures or endangers them. Abusers may also instil fear, guilt, shame, and intimidation. They may also threaten you, hurt you, or hurt those around you.

Domestic abuse has many forms. It can be physical, emotional/psychological, sexual and financial in nature. In extended family situations, abuse may also be from other family members towards the incoming spouse, with or even without the consent of the other partner.

Islam does not support any form of violence against husbands, wives or anyone else within the family. Offenders of such violence will earn severe punishment in the hereafter.

Allah (SWT) teaches Muslims to be kind to each other. Marriage should be one of mutual love, respect and kindness. Allah (SWT) says;

“Among His signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are signs for those who reflect.” [Q30:21]

From the above verse, a Muslim learns that the purpose of Allah (SWT) creating the male and female gender and legalising marriage between them so that they may live in harmony.

Allah (SWT) also says, *“O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness that they may take away part of the dower you have given them –except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing and Allah brings about through it a great deal of good.”* [Q 4:19]

“The believers, men and women are protectors, one of another: they enjoin what is just and forbid what is evil...” [Q 9:71]

These verses make it clear that the relationship between men and women should be that of kindness, mutual respect, and caring for each other. Allah (SWT) calls men and women ‘protecting friends of one another.’ This refers to the mandated atmosphere of mutual kindness and mercy within the marital home. In case of any conflict arising in the family, the husband and the wife should consult in kindness. They should strive to bring peace and bridge their differences. Separation or divorce should not be their first option.

hrophet Muhammad (hBUH) instructed us, *“I recommend that you treat women with goodness. The best of you are those who treat their wives the best.”* (Bukhari)

In another narration, hrophet Muhammad (hBUH) stated, *“The best among the faithful is the one whose character (akhlaq) is the best, and the best among you is one who is best towards his wife.”* (Tirmidhi)

Mu'awiya ibn Hida (RA) relates that he once asked the hrophet (hBUH): *“O Messenger of God, what does one of us owe to his wife?”* He said, *“You should feed her when you eat and you should clothe her when you clothe yourself. Do not beat the face, do not abuse her and do not keep away from her except inside the house.”* (Abu Dawud)

Effects of domestic violence

- Victims of domestic violence suffer from low self-esteem, even if they used to be confident before they were abused.
- Violence or aggression may lead to physical injuries or deformities.
- Extreme cases may lead to death of the victim.
- It leads to divorce in marriages.
- Show major personality changes (e.g. an outgoing person becomes withdrawn)
- It leads to depression, anxiety or suicidal attempts.
- Victims frequently miss work, school, or social occasions, without explanation.

Islamic relations with other nations

We learnt earlier in this chapter that Muslims should coexist peacefully with other people in the society. This relationship should not only be among people of the same religion, tribe or nation but should also extend to the other nations. The Islamic state classifies its relationship with the other countries into the following three categories:

a) Relations with Muslim countries

Muslims are brothers in faith wherever they live in this world. They form one brotherhood because of a common religion. The concept of Islamic brotherhood eliminates all forms of differences on the basis of race, tribe, colour, language, blood relations or nationality. The concept of brotherhood among Muslims has been well addressed in the Qur'an. The Almighty Allah (SWT) says:

“The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers and fear Allah that ye may receive mercy.” [Q 49:10]

The Prophet (PBUH) also emphasised, in many of his Hadith and lifestyle the importance of Muslim brotherhood and unity. During the Farewell Pilgrimage in 10th AH, Prophet (PBUH) announced:

“You must know that a Muslim is the brother of the Muslim and they form one brotherhood. Nothing of his brother is lawful for a Muslim except what he himself allows willingly. So, you should not oppress one another...”

In a Hadith narrated by Abu Hurairah, the Messenger of Allah (PBUH) said: *“A Muslim is brother to a Muslim. He does neither wrong him, nor puts him to disgrace, nor does he hate him.... . Every Muslim’s blood, property and honour are sacred to another Muslim.”* (Muslim)

b) Relations with non-Muslim countries joined by treaties and agreements

This relation is governed by either a treaty, an alliance or agreement signed between the Islamic state and the non-Islamic allied state. The agreement may be in sharing business opportunities, development, and exchange programs among others. Muslims should honour the treaty as agreed upon and should not violate its conditions. If the other party or parties are not fulfilling the terms agreed upon, then any Islamic state is at liberty to cancel the alliance. Before this cancellation, several attempts to keep together and several warning should have been given. Islam has laid more emphasis on the sanctity of an agreement and the violation of a promise or pledge is a great sin liable for severe punishment.

c) Basic principles on Islamic international relations

Basic principles of Islam’s concept of international relations which guide the relations of an Islamic state with other countries include the following;

- **Promotion of Peace and Security at all costs:** Islam means ‘peace’. Islam is therefore a religion of peace. The Holy Qur’an teaches us that Muslims or a Muslim nation should not start an aggressive war. However, if it so happens that a Muslim nation is attacked, then they should defend themselves. Allah (SWT) says,

“Fight in the cause of Allah (SWT) those who fight you, But do not transgress limits For Allah (SWT) loveth not transgressors.” [Q 2:190]

During the time of Prophet Muhammad (PBUH) Muslims resorted to fight only when they had been wronged, persecuted and even expelled from their homes by the enemies of Islam.

- **Promotion of Brotherhood**

Islam believes in the brotherhood of humankind. All humankind were created from a single pair and come from the same parents, Adam and Hawa. Therefore they all share in the same parentage. Allah (SWT) says:

“O mankind! Reverence your Guardian Lord, Who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women...” [Q 4:1]

In another verse, Allah (SWT) says, *“It is He Who hath produced you from a single person; Here is a place of sojourn and a place of departure: We detail Our signs for people who understand.”*[Q 6:98]

Islam promotes universal brotherhood not only among the individual human beings but also among the people of different backgrounds and nations.

The prophet (hBUH) emphasised in his that “...all human beings are sons of Adam and Adam was created out of clay. No white one has superiority over a black one or an Arab over a non-Arab. All are equal and in the sight of Allah he is best one who is most excellent in conduct...”

- **Establishment of Justice and Equity**

Islam emphasises the establishment of justice and equity among all humankind. Everyone should be treated equally and fairly before the law and in the distribution of resources of the state. There should be no intimidation or instilling fear among people on the basis of religious or any other differences. Allah (SWT) says:

“Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.”[Q 16:90]

In another verse, Allah (SWT) directs believers to be just even if it is against their own souls. Allah (SWT) says, *“O ye who believe! Stand out firmly for justice, as witness To Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor...”* [Q 4:135]

The principle of justice and fair dealings would not only govern the relations of one individual with the other but would also the relations of one state with the other. Therefore, justice in foreign relations is very significant in ensuring peaceful coexistence among nations.

- **Promotion of International Co-operation**

This principle of the Islamic state is to co-operate for good, for righteousness, for peace, for justice and fair play. A Muslim nation should be ready to co-operate and share with other nations; ideas regarding education programs, economic development, sports and cultural programs among other related fields. However, a Muslim state should not cooperate for sinful act or transgression against the set limits of Allah (SWT). The Almighty Allah (SWT) says:

“...Help ye one another in righteousness and piety, But help ye not one another in sin and rancour: Fear Allah: for Allah is strict in punishment.” [Q 5:2]

In reference to this guideline from Allah (SWT) the Islamic state should extend its co-operation to all those countries working for international peace and security; that are fighting evil, ignorance, poverty and other social vices.

Misconceptions about Islam.

Islam is one of the greatest religions in the world. It is known for the belief in monotheism, and system of life that has defined moral, economic and political aspects of human life. Muslims are guided by the strict Islamic law enshrined in the Holy Quran and Hadith. While the Islamic law is aimed at safeguarding life, property, reason, lineage and more so the faith itself, there are some concepts found in the religion that have been misunderstood to give negative image of Islam. These misconceptions, either by Muslims themselves or at large non-Muslims, have adversely affected the relationship between Muslims and non-Muslims. They involve several teachings or beliefs in Islam. Can you mention any of the misunderstood teachings? In this subtopic we are going to discuss three of the concepts that have been misconceived as follows;

Jihad.

Jihad, a very common terminology among both Muslims and non-Muslims is one of the most manipulated concepts in Islam today is the concept of jihad. Jihad is derived from an Arabic term Jahada which means ‘he exerted himself.’ This simply means ‘to make an effort’, or ‘to do ones best’ in order to achieve a goal. The Qur’anic definition of jihad is “striving with one’s self and

one's wealth in the cause of Allah." This is confirmed by a number of verses in the Qur'an. The following are some examples of these verses:

*"Only those who are believers who have believed in Allah and His Messenger, and have never since doubted, but have **striven** with their belongings and their persons in the course of Allah: such are the sincere ones."* [Q 49:15].

*"Those who believe, and suffer exile and **strive** with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah. They are the people who will achieve (salvation)."* [Q 9:20]

The whole world today and especially the non-Muslim world have a misconception of Jihad. To most of them, Jihad means Holy war or acts of terror which results in mass suffering and destruction of property. This is not the correct picture of Islam but a misrepresentation by those who do not understand Islam. Islam does not call for violence; rather it despises all forms of violence and terrorism, whether against Muslims or non-Muslims. Islam, calls for peace, co-operation, and maintaining justice among all. It calls for happiness for the common good of humanity as a whole. This fact is declared in the Qur'an when Allah says: *"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition."* [Q 16: 90]

Now that we have learnt and established that jihad means to strive with one's self and one's wealth in the cause of Allah (SWT), both Muslims and non-Muslims need to understand the meaning of the Quranic phrase: "in the cause of Allah." Striving to uphold the "cause of Allah," means striving to live by Allah (SWT's) commandments. These commandments are found in both Qur'an and Hadith. Since the word jihad has been manipulated to advocate acts of violence and the killing of innocent people, it is necessary to establish, with clear Qur'anic evidence, that the "cause of aod" does not allow unlawful killing or violence. The following verses provide proof that Islam advocates for peace and hates all acts of violence:

Allah (SWT) says, *"...Say 'Nay, Allah never commands what is shameful: Do you say of Allah what ye know not?'"* [Q 7:28]

The Holy Quran states firmly that killing any innocent soul is a major sin:

".... take not life, which Allah Has made sacred, except by way of justice and law. Thus doth He command you that ye may learn wisdom." [Q 6:151]

In yet another verse to emphasise that life of a person is sacred, Allah (SWT) says, *"Nor take life which Allah Has made sacred except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the law.)"* [Q 17:33]

In Islam, war is not waged at anyone or any state except in the case of self-defense. Peace and restraint should be the first steps before resorting to any acts self-defense. Allah (SWT) says,

"Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased He could have given them power over you, and they would have fought you: therefore if they withdraw from you but fight you not, and (instead) send you (guarantees) of peace, then Allah Hath opened no way for you (to war against them)."[Q 1:90]

Allah (SWT) commands that there should be no compulsion in religion. Nobody should be forced to join Islam but should do so out of their will. Allah (SWT) says, *"Let there be no compulsion in religion: truth stands out clear from Error..."* [Q 2:256]

In another verse, Allah (SWT) says, *"If it had been the Lords Will, they would all have believed-All who are on earth! Wilt you then compel mankind against their will, to believe!"* [Q 10:99]

The commands of Allah (SWT) in the above verses are very clear. The Quran confirms that belief must be attained voluntarily. If someone is forced into converting to Islam, there would be no credit due.

All the above verses indicate clearly that the Quran prohibits any violence, unlawful killing and or forcing others to embrace Islam. Attacks on civilians and other innocent people around the world by any person or groups of people, are a violation of the Sharia. These acts are condemned by all religions including Islam. Those who kill themselves or kill innocent people in the name of Islam

disobey Allah (SWT's) commands. Allah (SWT) says, *“O you who believe! Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual good will: nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful.”* [Q 4:29]

As per all the Quranic verses presented above, we should understand that:

1. Killing an innocent soul is a great sin in the sight of Allah (SWT).
2. Allah (SWT) condemns any form of Suicide.
3. The Quran warns of great retribution to those who commit suicide.
4. Islam advocates for peaceful coexistence.

Terrorism

Terrorism is a criminal act that is deliberately executed by an individual or a group in order to achieve specific goals. Terrorist normally target individuals, groups, organisations or governments with the intention of revenge, creating fear, instability, demanding for ransom among other goals.

Terrorists employ several cruel and unlawful methods including the following:

- i. Brutal murder of innocent people, including women and children.
- ii. Hijacking innocent passengers and clients and torturing them physically and emotionally
- iii. Torturing innocent people or captured victims affect
- iv. Suicide bombing.
- v. Kidnapping people to unknown destinations
- vi. Destruction of valuable property and wealth.

The world today blames the Muslim Ummah whenever an act of terrorism happens. Unfortunately very few people realise that Terrorism is not part of Islam, neither is it encouraged. Islam is a religion of peace and it emphasises on peaceful relations between different people.

In order to understand the Islamic religion's stand on terrorism, we must refer to the teachings of the Holy Qur'an and Hadith of the hrophe (hBUH). The teachings are clear in their prohibition of any form of injustice including any violence which seeks to instill fear, injury or death to innocent civilians. Human life is sacred in Islam. The religion values human life whether it is of a Muslims or Non-Muslims and makes it absolutely forbidden to take an innocent life unjustly.

According to these teachings a crime of murder of a single innocent person is equated with the killing of all humanity.

Allah (SWT) says in the Holy Qur'an:

“On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our apostles with clear signs, yet, even after that, many of them continued to commit excesses in the land.” [Q 5:32]

In regard to the above, it is evident that Allah has detested the taking of life deliberately. He also says: *“If a man kills a believer intentionally, his recompense is hell, to abide therein (forever); and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.” [Q4:93].*

Apart from condemning murder, Islam also prohibits wanton destruction of people’s property. All individual’s wealth, family and dignity in the society must be respected and protected. This is the justice that Allah (SWT) instructs us to obey. Allah says:

“The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous” [42:42].

It is only in the case of self- defense that war is inevitable in Islam. And even in such an instance, there is a clear guideline to be adhered to during the battle. For example, Abu Bakr (R.A) the first Caliph of Islam showed the way when he advised his general Yazid, who was confronting Roman armies. He said: *"I advise you ten things, Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly."*

Unfortunately there is a lot of misconception about Islam and terrorism. More and more often, the world has associated this peaceful religion with destruction and violence. Islam is a religion with many followers from many nations, races and tribes. We cannot therefore rule out separate cases where few extreme individuals or groups who have taken it upon themselves to do the most evils in the name of Islam. Therefore, Islam cannot be refereed as a religion of violence simply because of handful followers who engage in cowardly acts in order to achieve their own goals. Similarly any individual or group who engages in terrorist acts on political, fanatical, sectarian or denominational or for any other goal should be made responsible for his acts but not the entire race, tribe, religion or community.

Effects of Terrorism

Islamic religion has distanced itself from all acts of terrorism. Those who know about Islam and its Sharia are aware that all the consequences of terror cannot be tolerated in Islam. Among these effects are as follows:

- a) Cruelty is directed to innocent groups of people like the children, women, the elderly, the disabled, and the sick.
- b) Brutality and murder of innocent civilians and destruction of valuable property.
- c) Undermining the security levels of the countries involved.
- d) Frequent wars that throw the whole world into panic, instability, fear, hunger, pain and mass suffering.
- e) Creates hatred and enmity between people, communities and nations who have once lived together in harmony, peace and mutual understanding.
- f) Interrupts the country's economic stability which is crucial for business and economic growth.
- g) Breach of contracts between nations because the security situation may not allow them to execute their trusts.
- h) Diverting so many resources from projects on development towards beefing up security, creating awareness, rescue missions and treatment.
- i) Distorts the image of Islam before the whole world where people take Muslims to be perpetrators of violence.
- j) Terror victims are affected emotionally and psychologically.

Slavery

Read [Q 4:36]

Slavery is a system under which human beings are subjected to a dominating power with no rights at all. They are treated as property to be bought and sold, and forced to work. In this state the slave has no freedom over anything in their lives. They are forced into total obedience to the commands of their masters.

Slavery is an ancient practice of many early civilizations including Ancient Egypt, the Akkadian Empire, Assyria, Ancient India, Ancient Greece, Ancient China, the Roman Empire, and the pre-Columbian civilizations of the Americas. During this time, pre-industrial societies required manpower on their farms. Slaves were extremely important because they provided labour on these farms. Before the advent of Islam slavery was a popular practice among the Arabs. The Arabs used to import slaves from different parts of the world. By the time the Prophet (PBUH) started preaching

Islam, this practice was still very common in Arabia and other parts of the world. It is from this that the world all over equated Islam to slave trade forgetting that this had been a common trend among early civilisations.

In order for us to understand slave trade and Islam, we must refer to the lifetime of Prophet Muhammad (PBUH). This is because he lived at a time when the Arabs were in ignorance. Slavery was among the acts of ignorance common among them. Islam therefore started by abolishing all acts of barbarism.

Allah (SWT) revealed verses of the Qur'an guaranteeing freedom of mankind in all their dealings such as freedom of worship, speech, movement, among others. The abolishing of the institution of slavery was gradual. Allah (SWT) begins by reminding humankind that they have all been created from a single pair and no one is superior except those who have taqwa.

Islam prohibits ill treatment of not only human beings but also other creatures like animals. Prejudice, persecution, oppression have no room in Islam. On the contrary, the Qur'an and the sayings of the Prophet (PBUH) provide sufficient lessons on the treatment of those in bondage. The Sharia put several measures to curb slavery and slave trade. Among these methods include the following:

1. The Qur'an instructs Muslims not to force their female slaves into prostitution but instead ask for their hand in marriage. Allah (SWT) says, *"...But force not your maids to prostitution when they desire chastity, in order that you may get a gain in the goods of this life..."* [Q 24:33]
Allah (SWT) says, *"If any of you have not the means wherewith to wed free believing women, they may wed believing women from among those whom your right hands possess..."* [Q 1:21] In this verse, Allah (SWT) uses 'the right hand' to refer to the captives taken during conquests.
2. Muslims were also asked to free the slaves as atonement for crimes or sins done. Can you mention some of the sins that require atonement? Among these sins include; not fulfilling oaths that you deliberately make, killing a believer unintentionally and those who wish to take back their wives after divorcing them by *dhihar* or intentionally breaking fast during the month of Ramadhan.

3. Giving the slaves freedom to buy their own liberty. Allah (SWT) says, “...*And if any of your slaves ask for a deed in writing (to enable them earn their freedom for a certain sum), give them such a deed.*” [Q 24:33]
4. The Sharia raised the rank of the slave and made his blood protected just like the free person, where the free person is killed for the deliberate murder of a slave.

Allah (SWT) says: “*O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman...*” [Q 2:178]

5. Islam made the freeing of slaves one of the eight categories which money paid as Zakat should be spend for. Allah (SWT) says:

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the truth); for those in bondage and in debt; in the course of Allah; and for the wayfarer...”[Q 9:60]

Islamic Teachings on Treatment of Slaves.

We have learnt earlier in this chapter that the Prophet (PBUH) was born in a society where slave trade was being practiced. As a Messenger of Allah (SWT) he therefore had to teach the society on the treatment of slaves as gradually the practice was abolished. His teachings combined with Allah (SWT’s) divine guidance, in a way eased the position of slavery imposed upon slaves. Below are some of the Islamic teachings on the treatment of slaves:

The Messenger of Allah (PBUH) said: “*Fear Allah in regards of those whom your right hands possess. They are your brothers whom Allah placed under your hands (authority). Feed them with what you eat, clothe them with what you wear and do not impose duties upon them which will overcome them. If you so impose duties, then assist them.*” [Muslim]

Abu Hurayra narrated that the Messenger of Allah (PBUH) said: “*One of you should not say: My slave (abd) and my slave-girl (amati). All of you are the slaves of Allah and all of your women are*

the slave-girls of Allah. Rather let him say: My (ghulam) boy and my (jariyah) girl and my (fata) young boy and my (fatati) young girl.” (Muslim)

Sumra bin Jundub relates that the Messenger of Allah (PBUH) said: *“Whoever kills his slave, we will kill him.”*(Ahmad and Abu Dawud)

Islam urged the setting free of slaves.

The Prophet (PBUH) said: *“Whichever man frees a Muslim man, Allah ta’ala will liberate for each of his organ an organ from the Fire.”* (Bukhari and Muslim). This demonstrates that Islam urged the freeing of slaves and gave it a great reward.

Islam prohibited punishing the slave by burning, cutting or damaging an organ, or hitting him violently. Whoever punishes his slave in this manner should set the slave free. If his owner does not free him, the leader frees him by force from his owner. Ibn Umar (RA) narrates that the Prophet (PBUH) said: *“Whoever slaps his slave or strikes him, his atonement (kaffara) is to free him.”*(Muslim)

Study Questions and Activities

Answer the following questions in your IRE revision exercise book.

1. Identify the Islamic guideline on the relationship between Muslims and non Muslims.
2. Outline the effects of domestic violence in the society.
3. Discuss the basic Islamic principles of international relations.
4. “Islam is not terrorism”

Justify. Activity.

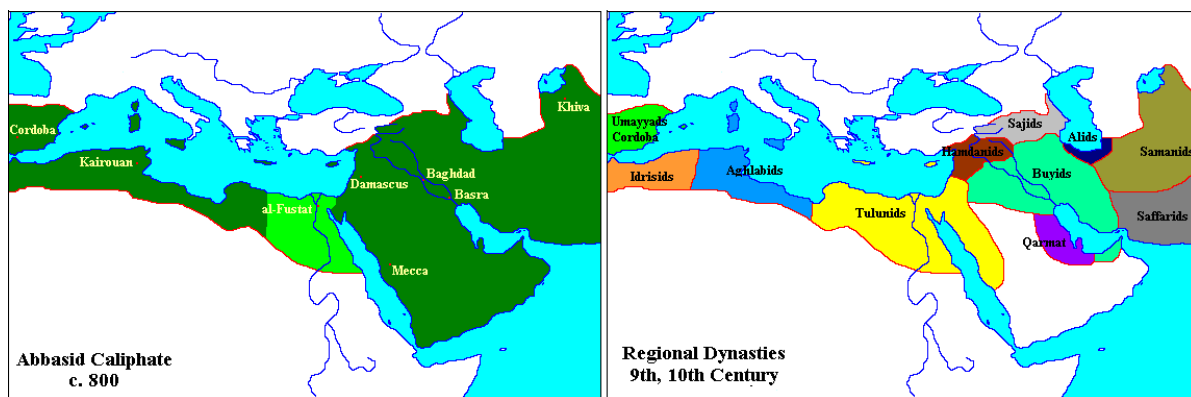
Write a short essay on the following topic:

“The concept of jihad in Islam”.

CHAPTER SEVEN: HISTORY OF ISLAM

The Abbasid Dynasty

Abbasid, in Arabic, *Al-Abbasiyun* is the dynastic name generally given to the Caliphate of Baghdad, the second among the three great Dynasties of the Muslim empire. The Abbasid Empire was built by Abul Abbas, one of the descendants of the prophet (PBUH's) uncle, Abbas Ibn Abdul-Muttalib. It ruled the Islamic Empire from 750 to 1258 CE. This period saw the golden age of Islamic culture, making it one of the longest and most influential Islamic dynasties ever witnessed. It became the largest empire in the world having contacts with distant neighbours including the Chinese and Indians in the East, and the Byzantines in the West. This allowed the empire to adopt and synthesize ideas from the cultures of these neighbours.



The rise of Abbasid

In form three, we highlighted the reasons for the decline of the Umayyad Dynasty. Can you recall the reasons that made the Umayyad Empire become increasingly unpopular leading to its final decline? We will soon realise that it is from these reasons that led to the rise of the Abbasid Caliphate. The Abbasids revolted against the Umayyads because they considered themselves to have a direct family tie to the Prophet (PBUH). Since they were descendants of the Messenger of Allah (PBUH), they considered themselves as the rightful heir to the Prophet. Their quest for power was aggravated by dissatisfaction of the other Muslims with the hereditary system of the Umayyad's rule.

The Abbasid Dynasty seized power from the Umayyads in 750 CE after their conquest at the Battle of Zab, near the Tigris River. The battle was led by a Persian general, Abu Muslim. Abu Muslim's army, together with the one of Al-Saffah confronted the Umayyad army, led by Caliph Marwan II. The Umayyads lost the battle and Caliph Marwan II was killed. After this victory, the Abbasid

leader, Al-Saffah captured Damascus and killed all members of the Umayyad family except Abd al-Rahman who fled to Spain (where he continued with the Umayyad Dynasty). This victory allowed, Abul Abbas al Saffah, the Abbasid leader to enter the City of Kufa and declare himself the Caliph.

After seizing power, the Abbasids shifted their capital from Damascus to Baghdad. This city was founded in 762 CE by the second Abbasid caliph, Al- Mansur (754 – 775 CE) and became the largest city in the world.

The Abbasid dynasty became the most powerful and prosperous state at that time. Its vast empire had extended to various parts of the world, stretching from Spain to China. The period of its reign between 710 and 1218 CE is considered as the “Golden Age of Islam” or “the classical age of Islamic civilization”. During this period the whole world witnessed incredible achievements in cultural creativity. Great innovations and development were made in Medicine, Education, Science, Philosophy, Mathematics, Literature, Art and Architecture among other disciplines. We shall look at these achievements later on in this chapter.

Decline of the Abbasids

By the mid 9th century, the Abbasids started losing control of their administration. The once powerful Islamic empire which had flourished for two centuries slowly weakened and became unpopular. This was due to various reasons which were administrative, political, or economic. Some of the reasons are as follows:

- Vast Muslim empire. Expansion of the Islamic Empire troubled efforts to move armies and control local administrators in far territories. Most subjects retained local loyalty other than the central government. There were also no effective means of communication from the Western region of the Caliphate and the administration centre, Baghdad. The communication would take too long and its feedback would delay. This led to rebellion and calls for cessation by some of the Provinces.
- Decentralization. The relation between the province and the central government was not cordial. In several cases the provincial governors and their military defied the authority of the centre administration and declared their autonomy. This led to most of its administrators

to make independent decisions and disregard the central government. As time passed by, they became permanently independent.

- Lack of revenue to run the massive empire. Managing such a huge empire required steady sources of revenue. When the caliph saw that the taxes collected were less, he authorised the governors and military commanders to take responsibility of tax collection. This made the governors powerful, independent-minded and became disloyal.
- Religious issues. The Abbasids came to the throne with the help of both the Shiite (who were Arabs) and the Mawalis (non- Muslim Arabs). The Abbasids increased the rights of Mawali than to the Shiite. For example, the Abbasids treated the Persians equal to or better than the Shiites and other Arabs. This led to the Shiite's dissatisfaction since they expected more favours from their fellow Arab Abbasids. The Shiites felt betrayed by the Abbasid and withdrew their support.
- The negligence of the military department. The success and stability of the caliphate depended on its military strength. The empire lacked revenues to sustain its armies which were spread all over throughout the vast empire. This resulted to low morale.
- Corruption. The Abbasid became one of the wealthiest and most prosperous empires in the world at that period. This wealth led to greed and corruption. The Caliphs awarded positions to their favourites resulting to discontentment among the subjects.
- Most of the later caliphs became more concerned with money. They led luxurious life and cared little for the state and conditions of their subjects. Most of the leaders devoted their valuable time to wine, women and music. This luxurious life enjoyed by the leaders undermined the strict moral code and the teachings of Islam. These un-Islamic practices angered the general Muslim population calling for it's oust.
- Natural catastrophes. The flood in Mesopotamia rendered the people homeless and hopeless. Besides this, famine and epidemic diseases destroyed the population in many provinces. This weakened the economy and also the defence of the state.
- Turkish Armies. The armies like the Mamluks who were vested with the responsibility of defending the Caliphate became more strong and powerful. They began to realize that they had the capacity to create their own states, thus turning against Baghdad.

- The Seljuk Turks. These were Muslim converts from a Nomadic group of Central Asia. They had come as Mercenaries for the Abbasid and later moved gradually to Persia (Iran) and Armenia. Their population gradually increased and by 1055 C.E. they took over Baghdad with their leader appointing himself as *Sultan*, meaning “the holder of power”. They later exerted military pressure on Egypt and Byzantine. When the Byzantine were defeated, they called for assistance from Christians, resulting to the Crusade wars.
- Rise of Mongols. These were pastoralists who emerged from the Gobi desert in the 13th Century. With the leadership of Genghis Khan, they conquered most of the regions. During the reign of Caliph al-Mu’tasim (1212 – 1258 C.E.), Hulagu Khan (grandson of Ghenghi Khan) invaded Baghdad. His army surrounded the city and captured it in 1258 CE Under his leadership, they destroyed the greatest centre of Islamic power and also weakened Damascus and a number of Persian cities. The army massacred hundreds of thousands of people, including the caliph, burnt down the House of Wisdom and all other libraries that had housed invaluable books and other literature. They also demolished all the great monuments of the city and left Baghdad in ruins. This final attack by Hulagu Khan marked the death of the Abbasid dynasty that had lasted for 500 years and put to the sudden end of the Islamic golden age, once cherished by the Muslim Ummah.

Achievement of Abbasid Dynasty

Even though the Abbasid dynasty was faced with several challenges that finally led to its decline, a lot of achievements were witnessed that made the period of their rule to be referred to as ‘the aolden Age of Islamic civilisation.’ These numerous achievements include the following:

1. Agriculture

In the field of Agriculture, several innovations were witnessed. These included, among others:

- Improved methods of irrigation which resulted to more land to be cultivated.
- New types of turbines and mills were introduced. This reduced the need for manual labour and increased production.
- New crops from far as well as neighbouring cultures were introduced. For example, sorghum from Africa, rice, cotton and sugar from India, citrus fruits from China among others.

2. Economy and Trade.

- During the Abbasid era, trade was more extensive. Businessmen were free and safe to trade with other countries since the Islamic rule abolished many boundaries and unified almost the whole of the Eastern world.
 - More trading centers were established. These included areas as far away as China, the East Indies, India, Malaya and Philippines.
 - There was importation and export of basic items. The Muslims imported necessities like wood, metal and grains. They exported cloth, livestock and pearls (from the Gulf).
 - There was a proper and efficient system of banking. This improved financial and economic performance.
 - There was development of highly skilled crafts. The large urban population of Baghdad brought all sorts of skilled craftsmen including, among others, weavers, leatherworkers, metal workers, bookbinders, bakers, jewellers and paper makers.
 - The rapid growth in trade attracted several developments. For example, the introduction of a *Muhtasib* (an inspector) whose role was to ascertain that proper weight and measures are given in order to avoid dishonesty in trade.
3. The state encouraged its citizens to seek formal knowledge. A lot was achieved in the sector of education:
- The state established many schools in Baghdad and in the provinces.
 - There was great emphasis on the preservation and translation of many key Greek, Persian, Egyptian and Indian works. These works were translated into Arabic.
 - Significant works were written in the fields of, Mathematics, Science, Medicine Literature, Art and Architecture and Philosophy.
 - There were well established universities and libraries in Baghdad, Cairo, Cordoba and Timbuktu.
 - Several works of Mathematics which was developed by the Indian civilization was improved upon.
 - Development of Literary works. There were several books of literature that were written and translated e.g. the famous *Alif Lela Uleila* (Tales from 1001 Nights or The Arabian Nights) and *Rubaiyat*, both written by Omar Khayyam, *Rose Garden* by Sadi, a great

Persian writer while Al-Mas'udi wrote *Meadows of Gold* which provides vast knowledge on the Abbasid Empire.

4. Development in medical field. Great developments in medicine were achieved during the Abbasid rule:

- The state supported and patronised medical experts during their research.
- Many books on a variety of medical disciplines were written and translated to several languages.
- Medical experiments were conducted and documented.
- Several hospitals were established in the dynasty. The major hospitals were al- Nuri hospital in Damascus and the Mansuri hospital in Cairo. At one time, Baghdad had more than sixty hospitals.
- Quite a number of medical instruments were designed to handle various procedures.
- Pharmacists introduced many drugs to be used in the curing several diseases and ailments. Some of these included camphor, sandalwood, cassia, tamarind, nutmeg, cloves, aconite, and mercury.

5. Development of town infrastructures.

- The Abbasids built a number of towns and cities like Baghdad, Samarra, Syria
- Improvement in communication and transport routes.

6. Art and Architecture.

- Using Byzantine knowledge and art, the Abbasid designed domes (for example, Dome of the Rock in Jerusalem) and arches.
- They developed the art of calligraphy which was used in writing and decorations.
- Art of decorations mainly used to decorating buildings mosques, administrative blocks, palaces, libraries and museums.
- The great Mosque of Samarra which was commissioned in 848 CE and constructed in 851C.E. with its freestanding minaret with a square base. Is the largest ever constructed standing on 10 acres of land with 464 pillars.
- The construction of the Great Mosque at Cordoba, southern Spain (first part in the 8th C and its fourth and final part in the 10th C) which has 514 columns.

- The Abbasid developed the distinct type and style of ceramic that can be distinguished technically as 'Islamic'.

Selected Abbasid rulers

Abul Abbas Al- Saffah (750-754CE)

His full name is Abul Abbas Abdullah Ibn Mohammed Ibn Ali Ibn Abdullah Ibn Abbas. He was born in 721 CE His Father was al-Mahdi (the 3rd caliph of the Abbasid Dynasty) and the mother was al-Khayzuran (Yemeni slave girl).

He proclaimed himself the first caliph of Abbasid dynasty in Kufa, a prominent Muslim City in southern Iraq. Before his caliphate, a congregation of his supporters was called in a Mosque clad in black clothes symbolising the martyrdom of his brother Imam Ibrahim, in 750 CE. In relation to this incident the new caliph announced in his first address his title "Al-Saffah", meaning the blood-shedder and promised to get ruthless revenge of his brother. He started his reign from a castle near Kufa. After some period, both Damascus and Kufa were considered unsuitable to be made the capital of the new empire. He later decided (in 753CE) to move his capital to Anbar, a town nearly 161 KM up the Euphrates.

Caliph Abu'l Abbass's four-year period in power witnessed his efforts to consolidate and rebuild the caliphate. Unfortunately, his reign was taken up in a series of revolts by various groups of discontented people. Among those dissatisfied were the non-Arab groups, especially the Persians. The first phase of his rule saw the gradual decline of his political authority as power was entrusted to military commanders. The second phase (945-1258), of his rule maintained only insignificant and moral authority while the rest of his dynasty was led by governors who became materialistic. As-Saffah himself became worldly minded though he portrayed himself as a pious person.

The increased hostility by the unfaithful and the Alids threatened Abul Abbas. He felt insecure and feared for his life prompting him to build a courtly residence, al Hashimiyah in the town of Anbar. This is where he died of smallpox at the age of 34. Before his death he had nominated his elder half-brother Abu Jaffar as his successor. Abu Jaffar moved the capital from Anbar to Baghdad.

Achievements of Abul Abbas

1. He established a firm legal and dynastic base for the later Abbasid caliphs.

2. He was able to consolidate the Abbasid Empire.
3. He was able to suppress revolts that were aimed at bringing down his empire.

Harun Ar- Rashid (786-809CE)

His full name was Harun ibn Muhammad ibn Abdallah ibn Muhammad ibn Ali ibn Abdallah ibn Abbas. He was the second son of the third caliph Mahdi (775 – 785CE). He became the fifth of the Abbasid caliphs of Baghdad after succeeding his brother, al Hadi in 786CE both being sons of the same former slave mother, Khayzuran. Harun ascended the throne at the age of 22 years and ruled for twenty three years, becoming the most prominent and celebrated caliph.

In his youthful ages, he was taught by a Persian known as Yahya, the Barmakid, who was a loyal supporter of his mother. While in his youthful age, Harun Rashid was appointed the governor of Armenia, Azerbaijan, Egypt, Syria and Tunisia but entrusted Yahya to administer for him.

As a young man, his father used to assign him military tasks. For example, he successfully invaded and conquered Asia Minor and reached as far as the Bosphorus. He also led several expeditions against the Eastern Roman Empire and his victory (or the success of his army) earned him the title “*al-Rashid*,” which means “the one following the right path” or “upright” or “just.” As a great military leader and commander, he suppressed several revolts and uprising staged by the Kharijites and the rulers of Byzantium during his caliphate.

Harun al Rashid owed his accession to power to Yahya bin Khalid, the Barmakids whom he appointed his secretary. After being crowned as the caliph, he appointed him as his lieutenant and grand vizier. Under his guidance the empire prospered. Yahya became successful in managing the empire by installing a cadre of Barmakids as administrators. Yahya's sons al-Fadhl, Ja'far, Musa and Muhammad occupied high positions under Harun's caliphate. Even when the mother passed on in 803 CE, the Barmakids effectively ran the empire for her son. They assisted him to administer the vast empire which extended from the Mediterranean to India. It included the northern part of Africa, but towards the end of his rule the empire lost much of its authority in Africa.

Internal conflicts within the empire were witnessed. Two groups from the Alids demanded the leadership of the dynasty. One of these groups was led by Yahya ibn Abdulla and had a big following. Caliph Harun sent a strong army of 50,000 soldiers under the command of Fadhl ibn Abdulla Al-Barmaky and successfully crushed the faction.

The second faction was led by eahya's brother, Idris Ibn Abdullah. He rebelled against Abbasid caliphate and found his own Kingdom in Morocco, called the Kingdom of Adarisah. Idris was later captured, imprisoned and died. Harun Al-Rashid sent Ibrahim Aghlab to succeed him as the governor. Later, Ibrahim gradually pulled out from the Abbasid Empire and set up the Aghalibah government.

The later years of Harun's reign were faced with series of rebellions. These grew more frequent after the fall of the Barmakids, the brilliant statesmen, on whom Harun had fully relied on in his administration. Troubles started in the eastern parts of the empire. The situation became so serious and uncontrollable that Harun himself decided to go to Khorasan. However, he died at Tus, 809CE at the age of forty five after 23 yrs of rule before he could quell the skirmishes. Before his death he divided his empire between his sons al-Amin and al-Ma'mun.

His Character

1. Harun was a disciplined soldier and commander. He led several war expeditions and emerged victorious.
2. He was a great patron of art and learning. His splendid Baghdad court, welcomed various artists such as musicians, poets, and story tellers. Some of the stories from the greatest story narrator include the famous, The Thousand and One Nights.
3. He was humble and patient. He would sit for long hours discussing with quite a number of learned men, poets, jurists, grammarians, kadhis and scribes.
4. Harun himself was a scholar and poet, and was well versed in history, tradition and poetry.
5. He was a strict Muslim who observed swalat and had performed Hajj nine or ten times.
6. He was a generous leader who at times would walk in the streets and alleys of the city at night in disguise in order to discover for himself the plight of his citizens. In these night walks he used to distribute relief to the oppressed and destitute. He used to distribute about one thousand dirham daily to the needy and the poor in the society.

Achievement of Harun Ar-Rashid

1. Harun established learning institutions in the empire. Baghdad in the east and the Muslim cities of Spain in the west were famous for their schools and learned men.
2. He encouraged scientific innovations and attended most discussions called by scholars of various fields.
3. He introduced into Western Europe both algebra and the figures which we use in arithmetic. It is for this reason that we call these figures the “Arabic numerals.”
4. Baghdad became centre of trade. This attracted business transactions between his empire and other parts of the world.
5. He encouraged the development and preservation of culture such as poetry, music, art and architecture.
6. His reign saw the improvement in infrastructure. Several roads, bridges, canals and wells were constructed during his caliphate. He organised for an efficient postal services.
7. Several Islamic schools, hospitals, mosques, asylums and libraries were established in all the states of his empire.
8. He encouraged scholars to seek knowledge from various non-Arab people such as the Indians, Greeks, Hebrews, and Ethiopians among others.
9. Harun-al-Rashid gave great encouragement to learning. As a scholar and poet himself, he recognised and respected both the learned men in his kingdom and those in neighbouring countries.
10. He established the magnificent library *Bayt Al Hikma* (the House of Wisdom) where scholars had an access to all kind of works on medicine, literature and other disciplines.
11. Created a fabulous Baghdad court that was attended by hundreds of courtiers and slaves. It can be remembered as a venue for famous story like *The Thousand and One Nights*.

Al Ma'mun Ar-Rashid

His full name is Abu Ja'far Abdullah al-Ma'mun ibn Harun al Rashid. He was an Abbasid caliph who reigned from 813 CE until his to 833 CE. He succeeded his brother al Amin who was killed during the siege of Baghdad in 813 CE. Al-Ma'mun was born in Baghdad, on 15 September 786 CE. His father was the Abbasid caliph Harun Rashid and his mother, Marajil was of Persian origin.

In 802 CE Harun Rashid, father to both al-Ma'mun and al-Amin, ordered that al-Amin who was younger, should succeed him while al-Ma'mun should serve as governor of Khurasan. Before he died Harun had also nominated al-Ma'mun to serve as a caliph after the death of al-Amin. In the

last days of Harun's life, his health was deteriorating. At one time, he saw in a dream Musa ibn Ja'far sitting in a hall praying and crying. This dream made Harun remember how hard he had struggled to establish his own caliphate. He did not take this dream lightly. To him, it was a sign of disharmony within the family. Harun knew the personalities of both his sons and decided to change his earlier succession plan. He proposed to a group of his courtiers that for the good of the Abbasid dynasty, al-Ma'mun should be the caliph after his death. One of the courtiers, Fadhil ibn Rabi' however did not abide by Harun's last wishes. He convinced many other Muslims that Harun's wishes had not changed. Later, the other three courtiers of Harun, who had sworn loyalty to him by supporting al-Ma'mun, found loopholes in Fadhil's arguments. Fadhil then admitted that Harun had changed his immediate successor to al-Ma'mun. However, he argued that since Harun was not in his right mind, his decision should not be acted upon. Al-Ma'mun was the older of the two brothers, but his mother was a Persian woman while al-Amin's mother was a member of the ruling Abbasid family. The relationship between the two brothers deteriorated just after al-Rashid's death in 809 CE. Al-Amin ultimately succeeded his father. To show discontentment in brother's succession, al-Ma'mun declared independence of Khurasan, his province. In response to al-Ma'mun's moves towards independence, al-Amin declared his own son Musa to be his successor. This violation of Harun Rashid's testament led to a succession struggles between the two brothers. In 811 CE, Al-Amin gathered a huge army at Baghdad led by 'Isa ibn Mahan. The army invaded Khurasan, but al-Ma'mun's general Tahir ibn Husayn, destroyed the army and invaded Iraq, laying a siege to Baghdad in 812 CE. In 813 CE Baghdad fell, al-Amin was beheaded, and al-Ma'mun became the Caliph.

Al-Ma'mun became caliph but continued to reside in the East, despite disturbances that troubled his administration in Iraq, Syria, and Egypt. Amidst the struggle among rival interest groups, al-Ma'mun, nominated Ali ar-Rida, the head of the descendants of Ali as his successor so as to gain wider support. This nomination provoked a revolt in Baghdad resulting to Ibrahim, al-Ma'mun's uncle, to be made the caliph. Al-Ma'mun secretly advanced towards Iraq, entered Baghdad without difficulty, and ended the revolt in 819CE. Ali ar-Rida had meanwhile died at Meshed. The first several years of al-Ma'mun's caliphate were characterised by disturbances in Iraq and other areas. Al-Ma'mun was in Merv (central Asia) when, on 13th November 811 Aa, Muhammad ibn Jafar as-Sidiq claimed the Caliphate for himself in Makkah. He was however

defeated by the army of al-Ma'mun and he quickly renounced his claim asserting that he had only become caliph on news that al-Ma'mun had died.

Death of caliph Ma'mun

Al-Ma'mun's death came after he and his friends ate some dates and water from a river. On that day he was sitting on the river bank wondering how splendid the water was. He humbly asked his colleagues what would go best with that cool water and they suggested some specific kind of fresh dates. Within a short while, someone brought that particular kind of dates. Caliph al-Ma'mun kindly invited all those who were with him to share the dates with the water. Suddenly, all those who had enjoyed the water with the special kind of dates fell ill. Some recovered but the Caliph passed on. He died near Tarsus on 9 August 833 CE. Before his death he had emphasised to al-Mu'tasim, his half-brother, and his nominated successor, to continue with his established policies and not to burden his subjects with more than they could handle.

Contributions of Ma'mun Ar-Rashid

- He discovered an object used in measuring the length of a terrestrial degree. This object was to determine the size of the earth and its circumference on the assumption that the earth was round.
- He established the *Bayt al-Hikma*, (House of Wisdom) which served as a center for translation of all Greek works into Arabic.
- His administration supported the ulama (scholars) and all the scholarly works. During his reign, sciences like alchemy (a branch of chemistry) greatly developed.
- Al-Ma'mun was a good administrator and is known for his efforts towards the centralization of power and the certainty of succession.
- He invited many well-known scholars in the Bayt al-Hikma to share information, ideas and culture with his scholars.
- Al-Ma'mun introduced the *mihna* in his administration. This was a loyalty oath consisting of a series of questions relating to Islamic theology and faith.

- He consolidated the Abbasid Empire by thrashing all the rebellions. For example, the Hindu rebellions in Sindh and most of Afghanistan were absorbed. The Mountainous regions of Iran and Turkestan were brought under the grip of the central Abbasid government.

FATIMID DYNASTY

List of Fatimid Caliphs

1. Abu Muḥammad ‘Abdul-Lah al-Mahdi bi’llah (909–934) founder Fatimid dynasty
2. Abu l-Qasim Muḥammad al-Qa’im bi-Amr Allah (934–946)
3. Abu Ṭahir Isma’il al-Manṣur bi-llah (946–953)
4. Abu Tamim Ma’add al-Mu’izz li-Din Allah (953–975) Egypt was conquered during his reign
5. Abu Manṣur Nizar al-‘Aziz bi-llah (975–996)
6. Abu ‘Ali al-Manṣur al-Ḥakim bi-Amr Allah (996–1021)
7. Abu'l-Ḥasan ‘Ali al-Zāhir li-I’zaz Din Allah (1021–1036)
8. Abu Tamim Ma'add al-Mustanṣir bi-llah (1036–1094)
9. Al-Musta'li bi-llah (1094–1101) Quarrels over his succession led to the Nizari split.
10. Al-Amir bi-Aḥkam Allah (1101–1130)
11. ‘Abd al-Majid al-Ḥafiz (1130–1149)
12. al-Zāfir (1149–1154)
13. al-Fa’iz (1154–1160)
14. al-‘Aḍid (1160–1171)

The Rise of the Fatimid Dynasty

Can you recall the conditions and life of the Alids during the later years of the Umayyad and the Abbasid Dynasties? You will remember that the Alids were subjected to sufferings, torment and persecutions in the hands of the Abbasids. This made them to flee to a distant land, far from the vicinity of the Abbasids in search of peace. They settled in Tunisia, North Africa. This was an ideal place for them since it was far from the control of the Abbasid’s administration centre, Baghdad. The North Africans warmly welcomed the Alids because they also hated the Abbasid who had compelled them to pay heavy taxes.

The Fatimids are direct descendents of Prophet Muhammad (PBUH) through his daughter, Fatima (RAA) and his cousin, Ali (RA). The Fatimid dynasty first established itself in Tunisia, North Africa, in December 909 CE. In the same year they established their capital at the Tunisian city of al-Mahdiyya then, in 948CE shifted to Al-Mansuriya. Later on they opted to expand their empire

and looked for a suitable capital which was more central than Tunisia. They had in mind Egypt. This is because of its close link with Syria, Palestine, Arabia and the Mediterranean Islands. After establishing a strong powerful base, they conquered Egypt in 969 CE and made it their capital, fulfilling their dream. After this conquest, they built the city of al-*Qahirah* (Cairo) to serve as their new capital.

Decline of the Fatimid dynasty

Several reasons may be attributed for the decline of the Fatimid dynasty especially after the reign of al-Aziz. Different conditions lead to the loss of political power in Baghdad and the nearby territories. These events happened over a period of two centuries. Among these reasons are as follows:

- Discontentment of the majority Sunni to the Shiite religious doctrine.
- There was increasing dissatisfaction in Egypt resulting to anarchy and tyranny. The caliphs lost control of the affairs of their government.
- Difficulty in transport and communication within the vast empire made the Abbasids to lose control of most of its territories. The army could not move swiftly to suppress the revolts and
- Dissatisfaction of the non Muslim Provincial population with a political and economic system that was centered on Baghdad and neglected their views.
- There were faction differences, quarrels and insubordination among the Berber, Turkish, Sudanese, and Nubian soldiers with each group aspiring for control.
- Natural calamities such as recurring famine and plague resulted to several deaths. The subjects were dissatisfied with the way the rulers handled the catastrophes. This weakened the Fatimid administration.
- Some caliphs were incompetent and left the management of the state affairs in the hands of their governors. This led to mismanagement of resources and injustice resulting to hatred from the subjects.
- The Fatimids lost their supremacy to an expanding and powerful group of Kurdish-Turks from Syria, called the Ayyubids who established their own dynasty.

- The invasion of the crusaders. Their purpose was to recapture Muslim inhabited lands which they regarded as their Holy lands from the Muslims.

Achievements of the Fatimids

- Development in scientific research and writing advanced especially in medicine, optic and chemistry
- The administration gave financial assistance to both public and personal libraries. It also recognised and encouraged home tuition.
- Agriculture, Trade and Industry greatly advanced as the government encouraged and motivated farmers, traders and industrialists.
- There was great advancement in art and architecture. This is evident with the various mosques, palaces, castles, minarets and calligraphic inscriptions.
- The emergence of great scholars and intellectuals in various fields. For example; Ibn Salma Al-Kindi (historian), Ahmad ibn Hashim al-Misri (the Imam of *al-Qira'at*), ibn-Babshad (the grammarian) among others.
- There was great development in the fields of Literature and science. Several literary works were written and scientific discoveries made in various branches of science.
- Infrastructure was improved for example ports which facilitated the movement and travelling.
- The administration maintained the highest degree of tolerance among the different sects.
- They established universities and encouraged learning. Al –Azhar University and Darul Hikma became the centres of instruction and knowledge. They were also the very important centres for reference material.

Study Questions and Activity

Answer the following questions in your IRE revision exercise book.

1. Give reasons that led to rise of Abbasid dynasty.
2. Mention the contribution of the Abbasids to education.
3. Outline the contributions of Harun Rashid to the development of Islam.
4. Discuss the factors that led to downfall of the Fatimid

Dynasty. Activity

Narrate the biographies of following Abbasid rulers.

Abul Abbas

Harun Rashid

CHAPTER EIGHT: MUSLIM SCHOLARS

IBN SINA

Life History

His full name is Abu Ali Al Husein bin Abdullah Ibn Sina. Ibn Sina is often known by his Latin name of *Avicenna*. He was born in 980 AD in Afshanah near Bukhara in Central Asia. By the time Ibn Sina was born, Nuh ibn Mansur was the Sultan of Bukhara. Ibn Sina's father was the governor of a village in one of Nuh ibn Mansur's empire. He was educated by his father, whose home was a meeting place for the learned in the area.

Ibn Sina was an intelligent and remarkable child, with a sharp memory. By the age of ten, he had memorised the Qur'an and many Arabic poems. He began to study medicine the age of thirteen and had mastered the subject by the age of sixteen. Majority of the Muslim scholars at the time referred to him as *Al Sheikhul Rais*. He then began treating patients. At the age of seventeen, he treated Nuh bin Mansoor, from a serious kidney problem. The Sultan then asked him to say any gift he would have wished to be given. Ibn Sina chose to make use of the Royal Library which was well equipped with the best collection of reference materials.

Educational background

Ibn Sina studied various branches of knowledge from different tutors. He studied Mathematics, Logic, Engineering and Astronomy from a great scholar called Annatily Abu Abdullah. Later on, Ibn Sina got inclined to Philosophy and started reading the Philosophies of the Greek. Key among them was Aristotle's book, 'Beyond nature'. He used the commentary written by Al-Farabi to explain the Philosophical ideas in this book.

Ibn Sina studied medicine and became a very successful and popular medical practitioner. He was one of the most famous and influential scientists in the history of medicine. In his quest for knowledge, Ibn Sina was a very dedicated student and would ask for Allah (SWT's) guidance whenever in difficulty.

After his father died, Ibn Sina's life changed completely. He began wandering round different towns of Khurasan, working as a physician and administrator by day while every evening he gathered students round him for philosophical and scientific discussions. He served as a jurist in Gurganj, was in Khwarazm, then a teacher in Gurgan and next an administrator in Rayy.

After this period of wandering, ibn Sina went to Hamadan in west-central Iran where he settled for a while becoming a court physician. The ruling prince, Shams ad-Dawlah, twice appointed him vizier (Minister). However, Politics was not easy at that time and Ibn Sina was forced into hiding for a while by his political opponents. Ibn Sina decided to write to Abu Ja'far, who was in charge of Isfahan, offering his services. When the new Amir of Hamadan, heard of this, he started looking for Ibn Sina from his hiding place. He was captured and locked up in a fortress.

After being released, Ibn Sina decided to leave Hamadan in 1022 CE upon the death of the Buyid prince whom he was serving. He travelled to Isfahan. Here he entered the court of the local prince and spent the last years of his life in comparative peace. At Isfahan he completed his major works begun at Hamadan and also wrote many other works on philosophy, medicine and the Arabic language

The remaining years of Ibn Sina's life were spent in the service of Abu Ja'far 'Ala Addaula, whom he accompanied as a physician and adviser. During military campaigns ibn Sina was expected to accompany his patron and many of his works were composed on such campaigns. It was on one

such military campaign that he took ill with a severe colic and, despite attempting to apply his medical skills to himself he died in June 1037 CE.

Contributions of Ibn Sina

Contributions to Medicine

1. He wrote several articles on Medicine. His most famous book is Qanun Fi Al-Tibb (the Canon of Medicine).
2. He was a Medical practitioner and teacher at Asfahan.
3. He advised other doctors who consulted him on various matters in the field of Medicine.
4. He prescribed over 800 drugs to cure different diseases including Meningitis.
5. He was a psychologist and explained the close interaction between Psychology and health.
6. He recognised the nature of most of the contagious diseases such as tuberculosis and discovered that some were transmitted by water and soil.
7. He studied the human anatomy, gynaecology and child health and made great contributions on the subjects.
8. His books and articles on Medicine were used as reference materials in the European Universities.

Ibn Sina's Qanun Fi Tib (The Canon of Medicine)

The Canon of Medicine is an immense encyclopaedia of medicine. As the most celebrated book in medicine at the time, it presented a summary of all the medical knowledge. He used a systematic approach, formal perfection as well as its intrinsic value in his writing. It contains a complete section about kidney calculi. His book prescribes 65 herbal, 8 animal, and 4 mineral drugs for dissolving, expelling, and preventing kidney calculi.

Contributions to philosophy

1. He wrote over one hundred different books on Philosophy. For example; Al-Shifaa (the Philosophical encyclopaedia).
2. He explained different religious concepts in light to reason.
3. He advocated for logic to be taught as an introduction to all other fields of study like Science and Philosophy.
4. He discussed reason and reality, claiming that God is pure intellect and that knowledge consists of the mind grasping the intelligible.
5. He defined the human beings mind as a perfection of the body.
6. He defined Metaphysics under the following sub sections: knowledge and its origin, experimentation, matter and cause and cause and its effects.

Contributions to Science

1. He made a detailed study on phenomena like force, motion, light, heat and vacuum.
2. He researched and approved the theory that objects are seen by rays coming from them towards the eyes.
3. He observed that if light from a luminous source is objected by some sort of particles, then its speed becomes finite.
4. He wrote a treatise (article) on minerals which is still used to date in geology.
5. He asserted that scientific differences in Chemistry cannot be changed by artificial means.
6. He invented an instrument for observing the coordinates of a star. The instrument had two legs pivoted at one end; the lower leg rotated about a horizontal protractor, thus showing the azimuth, while the upper leg marked with a scale and having observing sights, was raised in the plane vertical to the lower leg to give the star's altitude.
7. He made astronomical observations. He made several correct deductions from his observations. For example he observed Venus as a spot against the surface of the Sun and correctly deduced that Venus must be closer to the Earth than the Sun.
8. He propounded an interconnection between time and motion, and also made investigations on specific gravity and used an air thermometer.

His views on theology

1. Ibn Sina was a Suffi who believed in Mystic life.
2. He affirmed that Allah (SWT) is the ultimate source of knowledge.
3. Man has no free will and is controlled by the will of Qadar.
4. He held a strong belief that all the qualities of the head and the heart can be developed by the help of Allah (SWT).
5. He felt that Allah (SWT's) attributes include beauty, perfection and goodness.
6. He believed that every human being possesses will power, self consciousness and man can distinguish between the good and the evil.
7. He asserted that a Prophet is not only a person who receives messages from Allah (SWT) but also attains a certain degree of knowledge so as to civilise and culture the people.

His works

Ibn Sina wrote about 450 works on various subjects. Out of all these, about 240 books have survived; 150 on philosophy while 40 are devoted to medicine. Apart from medicine and philosophy, the two disciplines he contributed most, he also wrote on geology, psychology, astronomy, mathematics, and logic. Among his most famous works include the following:

1. *Mi'yar al-'aql*—defines simple machines and combinations of them which involve rollers, levers, windlasses, pulleys, and many others.
2. *Kitab al-Shifa'* (The Book of Healing).
3. *Qanun Fi al-Tibb* (The Canon of Medicine.)
4. The book of sum and substance.
5. Encyclopaedia of philosophical sciences and
6. Articles on the pulse.

IBN KHALDUN

Life history

His full name is Abu Zaid Abdulrahman bin Muhammad Ibn Khaldun. He was born in on 27th May, 1332 CE in Tunis, Tunisia. His ancestors were Arabs from Hadhramawt, now southeastern Yemen.

They settled in Spain at the beginning of Muslim rule in the eighth century. After the fall of Seville (one of the cities in Spain), the family migrated to Tunisia. Under the Tunisian Hafsid dynasty, some of his family members held high political positions. Both his grandfather and great grandfather were men of literacy, talents and took active role in politics. However, they later withdrew from political life and joined a mystical order. He had a sister who died at a young age. His brother, Yahya was a historian who wrote a book on the Abdalwadid dynasty. When he was young, Ibn Khaldun was taught by his father Quran, Hadith and Fiqh. At the age of 17, Ibn Khaldun lost his parents after the plague that struck Tunis in 1349 CE. He was forced to leave studies because he had to assist his family start new life in Morocco after the outbreak of the great plague in Europe and North Africa. Ibn Khaldun travelled widely and had adverse knowledge on the history of many places. This helped him formulate his ideas on social and historical philosophy. He used to offer lectures in mosques and other public centers on various theories. These included theories of the society, theories relating to education, economics, taxation and the role of the city verses the country, bureaucracy verses military and what influences affect the development of both individuals and cultures.

His Educational background

We have seen that Ibn Khaldun's family had a rich educational and political background. He came from an illustrious family and enjoyed an excellent education in his youth. His family's high status in the society enabled Ibn Khaldun to study from the best teachers. This motivated him to study the Islamic traditional education and other fields. He joined a local school in Tunisia where he learnt Arabic language and other sciences from learned scholars. He received a classical Islamic Education, studying the Qur'an which he memorized by heart. He also proceeded to study Arabic Linguistics, Hadith, Sharia (law) and fiqh (jurisprudence). He also studied Mathematics, Logic and Philosophy from Al-Abili. His studies also included the Malik school of Islamic Law.

His Career

Ibn Khaldun's career began at a very young age serving in a variety of administrative posts. At the age of 20, he was given a position at the court of Tunis. He later became the secretary to the sultan of Morocco. In the late 1350s, he was imprisoned for two years on suspicion of participating in a

rebellion. After being released and promoted by a new ruler, he again disagreed with the ruler and he decided to move to Granada. Ibn Khaldun then served as a Minister under the Muslim ruler of Granada, Sultan Abdul Ann. He became a very close friend of his Prime Minister, Ibn al-Khatib, who was a renowned writer. Irrespective of his position as a minister, he kept on increasing his knowledge through contact with learned scholars in Fez and visiting libraries during his free time. In 1376 CE he left politics and started writing his historical works including, '*Kitab-al-ibar*', Book of moral lessons.

In 1375, Ibn Khaldun sought refuge from the wild political sphere with the tribe of Awlad 'Arif. They locked him and his family in a castle in Algeria for four years. During this time, he wrote the Muqaddimah (A comprehensive book on the introduction to the history of the Arabs and Berbers and discussion on historical method and the development of philosophy of history.) He fell ill and had to go back to Tunis, where he continued writing his book until he fell out with the ruler of Tunis. In 1384 CE, he went to Egypt to spend the rest of his life in Cairo. He was offered a position as a lecturer in Al-Azhar University. He lectured Hadith and the Fiqh of Malik School of thought. When the Sultan of Egypt, Al- Malik Alzahir learnt about him and the vast knowledge he had, he appointed him as a Chief Kadhi in 1386 CE.

The literary works of Ibn Khaldun

1. Al Muqaddima (The introduction)
2. *Lubābu l-Muhassal*, a commentary on the Islamic theology of Fakhr al-Din al-Razi.
3. *Kitābu l- 'ibār* -the Book of moral lessons.
4. The theory of social conflict.
5. *Tahrir al Ahkam fi Tadbeer ahl al Islam*-which is concerned with questions of political legitimacy in Islamic societies

His book, Al Muqaddima (The introduction)

This is a comprehensive book summarising Ibn Khaldun's ideas about every field of knowledge during his life time. It gives a deep coverage of the following areas:

- Human society, its kind and Geographical distribution.
- Nomadic society, tribes and savage people.
- States, the spiritual and temporal powers, and political ranks.
- Sedentary societies, cities and provinces.

- Crafts, means of livelihood and economic activity.
- Learning and the ways in which it is acquired.

Ibn Khaldun's Views and Contributions to Education

Ibn Khaldun was an educationist who gave views and made several contributions to education.

Among them include the following:

1. He believed that the Quran is the basis of Islam and forms the main source of Islamic Knowledge. Muslims should therefore study and understand its message.
2. Education should focus on developing strong religious beliefs and a firm foundation for good morals.
3. The teacher should acquire knowledge and sufficient training in order to master the art of teaching.
4. It is important for the teacher to know the psychology of his pupils and their capabilities.
5. Teaching at the early stages should be done in the learner's mother tongue.
6. He is of the opinion that education of the young ones should be based on generalisation of knowledge until they reach a certain age when they can specialise.
7. Educational concepts should be not only memorised but also understood.
8. Before the lesson, the teacher should research on the areas he or she is going to teach and make necessary preparations.
9. He recommended Muslims to seek secular education in areas like Logic, Philosophy, Physics, Mathematics, Geography, History, Literature and Art.
10. He advocates for showing mercy towards the children and warns against overloading them with work beyond their capacity.
11. The education program should be such that students are engaged in interactive sessions like debates and arguments in a more scientific approach.
12. He held the view that seeking knowledge should be a continuous process.
13. He lays great importance on moral education and recommended that the best way of imparting morals is to set best living examples for the children to follow.

His views on writing History

Ibn Khaldun made several contributions on History. As a historian he suggested the following views on History:

1. A Historian should judge events on the basis of data. Ibn Khaldun considers History as a science where data should be collected and analysed before a conclusion is reached.
2. There should be equity while writing history. They should not be biased use favouritism.

3. The Historians should properly verify information and should not misinterpret its fact to favour those in power.
4. Historical events given should match with the nature of civilization of a given place and also time.
5. The work of History is to record the life of human beings.
6. The Historians should judge the events using natural logic.
7. The natural environment shapes the characters of individuals and helps to determine the cause of history.
8. He advocates that since events are governed by laws of nature and sociology the natural environment should be put into account when writing history.

His contribution in Politics.

1. His vast knowledge and competence made him get appointed in various capacities as a Minister, Secretary of state, Political advisor to rulers in various countries in North Africa and Middle East.
2. He had Diplomatic skills which he used in strengthen relations between Egypt and her western neighbours.
3. He emphasised the importance of religion in unity of a state.
4. His political ideas in his book, Muqaddima guided leaders on political challenges.
5. He advocated for unity and togetherness of the citizens in order for the nation to prosper especially economically and politically.
6. He gave details on the factors which lead to the rise and fall of states in North Africa and offered solutions.

Achievements of Ibn Khaldun

1. He authored several books in different fields. Among them are Kitab-ul- Ibar (book of moral lessons) and Al Muqaddima (The introduction).
2. He served as a lecturer in the famous Al- Azhar University where he taught Hadith and explained his ideas on writing.
3. He was the first scholar to discover the science of sociology (human community).
4. He wrote comprehensively on the history of Barbers.
5. Ibn Khaldun formulated the theory on the rise and fall of states. According to him, all states pass through five stages: period of establishment; monopoly of power; luxury and leisure; period of satisfaction; decline and fall.

Muslims Contribution to Science

Islamic science was developed and practised in the Islamic world during the Islamic Golden age (750 CE – 1258 CE). During this period, most Indian, Assyrian, Iranian and Greek works were translated into Arabic. These translations laid a strong foundation for scientific innovations and advances to the Muslim scientists. Sciences were viewed holistically. The individual scientific disciplines were studied in terms of their relationships to each other and as whole. The most important scientists of Islamic civilization were known as *hakim*. These scientists played a big role in the transmission of the science knowledge to the people.

Islamic contribution to Science did not come from Arabs only but included other nationalities like Persians, Moors, Assyrians, Egyptians and the Spanish Muslims. Muslims distinguished themselves in the fields of astronomy, mathematics, physics, chemistry, cosmology, medicine among other scientific disciplines. We shall now study some of the Muslim scholars and their scientific discoveries.

1. In 830 AD, Al-Mamun established his famous Bayt al Hikmah (house of wisdom) in Baghdad. This was a combination of a library, academy a translation bureau, and an astronomical observatory. He discovered an object used in measuring the length of a terrestrial degree. This object was to determine the size of the earth and its circumference on the assumption that the earth was round. Among those who took part in this operation were the sons of Musa ibn Shakir and al-Khawarizmi.
2. Abu Ishaq ibn Jundub made observations of the heavenly bodies. He devised rules for observing distant objects and he invented a telescopic instrument in accordance with those rules. It is from this initial telescope that other scientists perfected it to the modern electric telescope.
3. Abu Bakr Muhammad ibn Zakariyya al-Razi was a physician who wrote extensively on medicine. His greatest work, *Al-Havi*, was translated into Latin as the *Continens*, (the comprehensive book). It was the first encyclopaedia of all medical science up to that time. For each disease, he indicated the views of the Greek, Indian, Syrians, Persian and Arabic authors, and then added some notes on his clinical observations before giving his final decision.
4. Ibn Sina is among the greatest writers on medicine. He wrote a book titled *Al-Qanun fi't-Tib* (*Canon of Medicine*) which contained prescriptions for various diseases. This book

was translated into Latin in the 12th Century and dominated the teaching of medicine in Europe until the end of the sixteenth century.

5. Abul Qasim az-Zohrawi usually known in Latin as Abulcasis had his own great contribution in the field of medicine. He was the chief Arabic writer on surgery and surgical instruments. His most important surviving work is referred to as al-Tasrif (Medical Knowledge). It contains 30 volumes discussing medical symptoms, treatments, and mostly pharmacology. This last volume is a surgical manual describing surgical instruments, supplies and procedures.
6. Abu Bakar Zakariya Al Razi, a well-known Arab physician from Iran. He identified smallpox and measles, and recognized fever was part of the body's defence. He therefore researched on the remedy for small pox and wrote the first medical book on smallpox called, *Al-Judri wa al-Hasba*. This was translated into Latin and later into English version, *A Treatise on Smallpox and Measles*. It was used as a reference book all over Europe.
7. Abdullah ibn Baytar was the best known botanist and pharmacist of Spain and the Muslim world. He used to travel in Spain and throughout North Africa as a herbalist. He wrote three books on medicine entitled: *Al-Mughni fi al Aswiyah al-Mufradah* (The Ultimate on material medica), *Al-Jami`fi al-Adwiya al-Mufradah* (a collection of simple remedies from the animal, vegetable and mineral worlds) and *Mizan al-Tabib* (The physician's Balance)
8. The Arabs made their greatest scientific contribution in chemistry. Jabir bin Hayyan wrote two thousand books on different sciences. He recognised and stated the importance of experimentation. He described scientific processes like sublimation, reduction and distillation. He also discovered many substances including sulphuric and nitric acid. His written accounts were translated and transmitted to Europe and were used as the final authority in matters related to Chemistry until the fifteenth century.
9. Ibn Ishaq al-Kindi was a philosopher and a scientist who engaged himself in the translation of Greek works into Arabic. He worked on cryptography (the Art of writing in codes) for the caliphate, and even wrote a piece on the subject of time, space and relative movement.
10. Hunayn ibn Ishaq was a physician (ophthamologist) and a writer on medicine. His translations interpreted, corrected and extended the works of the ancient Greek. Some of his translations in medical work were used in Europe for centuries. He wrote a book called

‘Ten Treatises on the Eye on the human eye’ which was influential in the West until the 17th century.

11. Abbas ibn Firnis was a scientist and an inventor from the town of Andalusia. He used stones to develop a clear glass used for making drinking vessels, and lenses used for magnification to improve vision.
12. Al-Khwarizmi was a Persian mathematician, geographer and astronomer. He is known to be the greatest mathematician of Islamic civilization. He wrote many books that played significant roles in Arithmetic. He was instrumental in the adoption of the Indian numbering system, (0-9) later known as Arabic numerals. He developed *algorithm* which referred to the rules of performing arithmetic using Hindu-Arabic numerals. He also developed the concept of algebra and wrote a book entitled *‘ilm al-jabr wa'l-muqabala,’* which contains the ideas of opposition and comparison, or resolution and equation. *Jabr* being derived from the verb *jabara*, to reunite, and *muqabala*, from *gabala*, to make equal.
13. Al-Battani was an astronomer who accurately determined the length of the solar year (365 days 5 hours 46 minutes and 24 seconds). He contributed to numeric tables, such as the Tables of Toledo, used by astronomers to predict the movement of the sun, moon and planets across the universe. The numeric tables were also used to find the direction of Makka from different locations. He wrote a book called *Kitāb az-Zīj*, or the book of astronomical tables. In this book, he provided descriptions of a quadrant instrument i.e. an instrument for measuring angles upto 90 degrees.
14. Ibn Rushd known as Averroes in the west is the greatest Aristotelian Philosopher. He is the author of 16 medical works. Among the most famous work, *‘Kitab al Kulyat fi Tibb’* dealing with general rules of medicine. This book had various aspects of medicine such as diagnosis, cure and prevention of several diseases. It was translated into Latin as *‘Colliget.’*
15. Ibn Haytham was an Iranian scientist born in Basra, Iraq. He is known mainly for his achievements in astronomy and principles of optics. He studied the effects of refraction and suggested that the mathematics of reflection and refraction should be consistent with the anatomy of the eye. His most important work is *Kitab al Manazir* (the book of optics).

Study Questions and Activity

Answer the following Questions in your IRE revision exercise book.

1. Give a brief biography of Ibn Sina.
2. Outline the achievements and contributions of Ibn Khaldun.
3. Explain the contributions of Muslims to science.

Activity

Draw a table showing the contributions of Muslims to science and indicate the specific fields of study.

IRE SAMPLE KCSE REVISION QUESTIONS

Sample Paper One (314/1)

1. a) Explain the conditions of the translation of the Qur'an into other languages. (1marks)
- b) State the different modes of preserving the Qur'an.
(7marks)
- c) Identify the moral teachings of Suratul Hujuraat. (8marks)
2. a) Describe the role played by Angel Jibril in the revelation of the Qur'an. (10marks)

- b) Explain five differences between Makkan and Madinan Suras. (10marks)
3. a) The Prophet (PBUH) said, “*Seeking knowledge is compulsory for every Muslim (male and female)*. In light of this Hadith, identify the contributions made by Muslims in Kenya towards education. (7marks)
- b) State the factors that contributed to the growth and development of Hadith literature. (7marks)
- c) Discuss the methods used by Imam Bukhari in the compilation of his book *Sahih al Bukhari*. (6marks)
4. a) Identify the reasons that will necessitate the performance of *ghusl*. (6marks)
- b) Mention the conditions that must be fulfilled by a Muslim woman before proceeding for Hajj. (8marks)
- c) Explain any sunna types of fasts. (6marks)
- 5.a) Discuss the historical development of Islamic Sharia. (8marks)
- b) What is the significance of the concept of Tawba to a Muslim? (7marks)
- c) Briefly explain the legal classification of acts in Islam. (5marks)
- 6.a) State the characteristics of Angels. (7marks)
- b) Explain the significance of belief in Qiyama to a Muslim. (8marks)
- c) Give the qualities of an Imam. (5marks)

Sample Paper Two (314/2)

1. a) Explain the essential components of Islamic morality.

(6marks)

b) Explain the significance of Islamic morality to the life of a Muslim.

(8marks)

c) Discuss how the following deeds lead to piety and righteousness.

(6marks)

- Self control
- Tranquillity
- Patience
- Tawakkul

2. a) Explain the rationale for prohibition of certain foods and drinks.

(8marks)

b) Discuss five effects of HIV and AIDS to the society.

(10marks)

c) What are the Islamic views on drug and substance abuse?

(6marks)

3. a) Outline the effects of divorce to the children.

(8marks)

b) Give the importance of the law of *Mirath*.

(7marks)

c) What is the status of women in Islam?

(5marks)

4. a) Explain the reasons why the Prophet (PBUH) married more than one wife.

(10marks)

b) Identify the religious conditions of Arabia before Islam.

(5marks)

c) Explain the challenges that Ali bin Abi Talib faced when he took over as a caliph.

(5marks)

5. a) How did the Prophet (PBUH) achieve eliminating racism during his time?

(8marks)

b) Discuss the factors that led to the rise of the Abbasid Dynasty.

(7marks)

c) Outline the contributions of the Fatimids to education.

(5marks)

6. a) Discuss the contributions of Hassan al-Banna to Islam.
(10marks)
- b) Explain the contributions of Muslims to Science.
(10marks)