

Chapter 1 QURAN

Preservation of Quran

The preservation of Quran has been done in the four phases

1. Preservation of the Quran during the time of the prophet (saw)
2. Preservation of the Quran during the time of Abu-Bakr (RA)
3. Preservation of the Quran during the time of Uthman (RA)
4. Preservation of the Quran today

a. **Preservation of the Quran during the time of the prophet (saw)**

- The Quran was revealed to the prophet thought 23 years of prophet hood
- Whenever problem arose or whenever Allah wanted to give the prophet and his followers special advise, He would send angle Gibreel with apart of the Quran, which he would recite to the prophet
- The Quran was not revealed all at once in it complete form, like the earlier books of revelation, but in portion.
- The prophet (saw) passed on the Quran to his companions before he died.
- The verses of Quran were preserved in the heart of the Muslims as well as written down.
- Since people entered Islam at different points, only few of them heard the all of the Quran directly from the prophet
- Some companions were able to memorize it better than others.
- When the prophet died the whole Quran was not written in one complete book
- Quran was recorded on various pieces of writing materials and kept in the possession of different followers of the prophet (saw). Each had a portion but none of them had all.

Ways used by the prophet (saw) to make sure that Quran is memorized and recorded

1. The prophet used to recite loud the various parts of the Quran in prayers. In that way, his followers used to hear parts of the Quran daily.
2. Everyone who entered Islam would be taught parts of the Quran, which he would have to use in the daily prayers.
3. Those who had memorized the Quran would teacher the others.
4. The prophet informed his followers that the best of them were those who learned and taught the Quran. This encouraged them to make even greater efforts to memorize the Quran and teach it to others.
5. Those who were able to read and write the Quran were told by the prophet to write down various sections of the Quran as they revealed
6. The prophet would tell his scribes the order of the Quran in which they should record the verses.

Factors which facilitated the memorization of Quran

1. The companions had a strong memory and sharp minds
2. Being illiterate, they were forced to depend so much on committing things to memory.
3. Their love for the prophet made them also to love the book of Allah. Hence committing it to memory.
4. The eloquence of the Quran and their admiration for such language played a big role in making them commit the Quran to memory.
5. The various sayings of the prophet encouraging memorization of Quran and warning those who forget it.
6. The command on recitation of the Quran in prayers and spending the night doing so also played a big role.

Scribes of the prophet (the writer of revelation)

1. The four guided caliphs
2. Zeid bin Thabit
3. Ubayy bin Kaab
4. Muawiyyah bin Abi-Sufyan
5. Zubeir bin Awaam
6. Amri bin Aas
7. Mughira bin Shubah
8. Khalid bin Walid
9. Abdallah bin Rawah
10. Thabit bin Qays

b. Preservation of the Quran during the time of Abu-Bakr (RA)

- During the battle of Yammama (11A.H/633A.D) many of the companions who were good recites and memorizers of the Quran were killed
- Umar (RA) took note of the this situation and therefore suggested to Abu-Bakr (RA) that precaution should be taken to preserve the Quran in writing before the Huffaz (memorizers) die out.
- Abu-Bakr entrusted Zeid ibn Thabit ((RA) with the task of coordinate the efforts of preservation of the Quran.
- Zeid started locating Quran materials and collecting it from parchments, scapula, leaves of dates and palm and from memorizers.
- The committee after speculation and confirmation they produce the final copy of the Quran.

Quranic materials were easily put into book form due to the following reasons

1. All the chapters of Quran were already in written form, though not compiled in one book.
2. A large number of the companions knew the order of the Quran and its arrangement
3. The order of the verses within each chapter had already been fixed by the prophet as guided by angel Jibreel
4. Large number of Muslims had memorized the Quran in the order taught by the prophet himself.
5. Large portion of the Quran were also available with the companions on loose materials.

The task of preservation and compilation was accomplished due to the following reasons

1. The Quran was continuously recited
2. The whole text of the Quran used to be recited from beginning to end of Ramadan.
3. The written bits of the Quran were available
4. Reliable companions who know the Quran thoroughly by heart were able to contribute, check and verify the compiled text

Why was Zeid chosen to compile the Quran?

1. He was of the best among the memorizers of the Quran
2. He was one of the best recites of the Quran
3. He was one of scribes of the prophet
4. He was present during the last revelation
5. He had qualities such as honest, piety, firm religious inclinations and strong and sharp memory

Zeid's system in compiling the Quran

1. He accepted what has been recorded in front of the prophet.
2. He accepted what was committed in memory
3. He accepted what was committed in memory on condition that the companion heard it directly from the prophet
4. He only accepted written records where two witnesses availed themselves

c. Preservation (standardization) of the Quran during the time of Uthman (RA)

Circumstances that has led to standardization of the Quran

1. The expansion of the Muslim state beyond the borders of the Arabian Peninsula during the time of Umar
2. Many non-Arabs who spoke other languages accepted Islam and learned the recitation of the Quran from early Muslims
3. The Quran was revealed to the prophet in seven different Arabic dialects and early Muslims taught the Quran and recited the Quran in its readings.
4. In the Muslim Provinces, some Arabs began to boast that their dialects were superior to that of others.
5. When new Muslims made mistakes in their recitation of the Quran, it was sometimes difficult to tell whether it was really an error or whether it was one of the seven readings, which were taught by the prophet.
6. These problems eventually became a source of confusion in Muslim provinces outside Arabia.
7. One of the companions of the prophet by the name Hudhyfah bin Yaman noticed the confusion while he was in Iraq and feared that it may lead to break up of the Muslim nation and the changing of the Quran. He informed caliph Uthman (RA)
8. Uthman (RA) realized the seriousness of the situation and called the major companions together in order to find solution to the problem.

9. They decided to make official copies of the Quran from the one which was kept in the house of Hafswa bint Omar
10. Uthman ordered Zaid bin Thabit, Abdillah bin Zubeir and Saad bin Al-Waqas to reproduce the manuscript (mashaf) from standard copy
11. They made many copy, Uthman returned the original manuscript to Hafswa (RAA)
12. Uthman sent a copy to every Muslim province and ordered that all other Quranic materials be burnt.
13. Each city had instruction to produce adequate copies for the use of its people

Reasons for standardization of Quran

1. People were reading Quran in their own ways
2. Expansion of the Islamic state
3. Conversion of non-Arabs to Islam
4. To bring uniformity in recitation
5. To protect the Quran from interpolation
6. For easier understanding and reading of the Quran
7. To make available for future use
8. To unite the Muslims
9. People were reading Quran in their own ways
10. Expansion of the Islamic state
11. Conversion of non-Arabs to Islam
12. For easier understanding and reading of the Quran
13. To make available for future use
14. There was need to have a universal copy for all Muslims so that they are unified.

Role Uthman played in the standardization of the Quran

1. He introduced the official standard of the Quran
2. He wrote Quran in Arabic Quraysh dialects
3. He burnt all the other written Quranic materials
4. He prevented disputes between Arabs and non-Arabs
5. He sent a copy to every Muslim province and ordered that each city had to produce adequate copies for the use of its people

Diacriticalization of the Quran

- Diacriticalization means putting signs to differentiate the pronunciation of words. It is putting of kasra, fatha, dhuma and sukon
- During the time of the prophet the scribes used to write the Quran without vocalization and even without dots which differentiated the various Arabic letters
- The expansion of Islamic state brought in many non-Arabs. Hence recitation of the Quran was very difficult for them without dots and vocalization
- In order to facilitate the reading of the Quran for those who didn't know Arabic arose, it was decided during fifth Umayyad dynasty caliph Abdul Malik bin Marwan that the vowel like of kasra, fatha, shadah, dhumma and sukon be put on the consonants. Al- Hajaj ibn Yusuf did this work.

d. Preservation of the Quran today

1. Many Muslims have memorized the Quran. There are many Tahfidh centers in every locality where Muslims live
2. Distribution of printed copies of the Quran
3. Quran reading competitions are held in many areas in Kenya today, this play major role in encouraging memorization of the Quran
4. Quran has been translated into many languages
5. Quran has also been recorded in Audio and Video materials which can be played back.
6. Radio broadcasting today also plays an important role in preserving and relaying the Quran to many Muslims.

7. Quran memorizers are highly respected by the society. These memorizers are highly in demand during Taraweh Prayers in Ramadan
8. The availability of copies of the Quran at the Muslim's homes as well as in the mosque where they can always be get access to it
9. Muslims recite the Quran in prayers
10. In some Muslims countries like Libya, those who memorize the Quran are automatically considered the same as University graduates and are paid equivalent salary once they are approved

Surah An- Nur

Introduction

- The surah was revealed in Medina
- It contains 64 verses
- An-Nur (the light takes its name from verse 35)
- It contains important injunctions on personal and social matters, with special emphasis on family life

Historical background

- After the victory of Badr, Islamic movement gained strength day by day; so much that by the time of the battle of trench it had become so strong that the united force of enemy failed to crash it.
- The enemies having failed to defeat Islam in the battlefield, they chose the moral front to carry the conflict
- These enemies realized that the purer and noble character of the prophet and his followers were capturing the hearts of the people.
- A vicious case of slander was made on the honour of Hadrat Aisha, the wife of the prophet, in connection to the incident, which occurred while she was returning from the campaigns against Banil-Mustaliq
- This attack was severe and the main background of this surah.

Themes of suratul-Nur

1. The power of Allah
2. Marriage security
3. Qualities of believer
4. Islamic manner on visitation
5. Islamic manner of walking
6. Rules of hijab/code of a dress for Muslim women
7. Etiquette of the mosques

Teachings of the Surah An- Nur

1. The chapter laid down prescribed punishment for Zina (illicit sex), 100 lashes for the adulterer and adulteress to be administered in public
2. The chapter also laid down prescribed punishment for slandering chaste person i.e. making false accusation against chaste person
3. The details for Lian are also being prescribed in this chapter. This is a state where a husband accused his wife of committing fornication but cannot come up with proof (4witnesses) he can swear Lian (the oath of condemnation) as Allah commanded. This means that he brings her before the Imam and states what he accusing her of. The ruler than asks him to swear four times and fifth one he is supposed to invoke a curse in himself if he lies.
4. The surah also referred to the incident concerning Aisha, when the people of slander and falsehood among the hypocrites made their accusation against her and spread lies about her. Allah proved her innocent to perfect the honor of His messenger (saw).
5. Allah also discipline the believers who spread the evil talk and slander against Aisha
6. There is a further command to think well of people I.e. if something unbefitting mentioned about good people.
7. Allah warned those who hear evil talk, believe it to same extent and start to spread it, that they will face severe punishment.
8. The surah argues people to uphold the ties of kinship with relatives who are needy or who migrate for the sake of Allah

9. The surah further discusses the etiquette of seeking permission of entering houses. The believers have been commanded not to enter houses other than their own until they had asked permission three times and to give greetings of salaam.
10. The surah also commands the believers to lower their gaze from forbidden things i.e. not looking at the opposite sex and to protect their private parts against illegal sex.
11. The surah deals with rules of Hijab. This is command to believing women, to distinguish them from the women of Jahiliyyah and deeds of pagan
12. The surah also mentions category of people whom a woman is permitted to show them her adornments. These are: husband, father, husband's father, sons, husband's sons, brother, brother's sons, Muslim women, slaves, men who are free from sexual desires and infant or small children before they get sense of sex.
13. The surah also mentions the etiquette of women walking in the street. They are to avoid walking in such manner as to attract the attention of opposite sex by stamp their feet so that men could hear their anklets ringing.
14. The surah commands us to marry. However, for those who do not find the means they are advised to keep themselves chaste until Allah give them means out of His grace.
15. The surah also commands masters to grant their slaves a contract of emancipation as longer as it is for their good. Slave women should not be forced into prostitution. Rather than the master is advised to help with money out of his own resources in order to enable the slave to earn his or her liberty.
16. The surah mentions virtues and etiquette of the mosques. The mosques are the house of Allah where He is alone is worshipped.
17. The surah also mentions the attitude of believers they offer prayers, give Zakat and obey the messenger (saw) and the treachery of the Hypocrites and non-believers was also dealt with in the surah.

Teachings of Quran on visiting one another

1. Muslims should ask for permission before entering houses
2. On prohibition times no visitation should be conducted i.e. before Fajr at noon and after Isha
3. The asking for permission is done thrice
4. One should not stand right at the door but just aside
5. If no one answers the knock they should leave without any murmuring
6. If one is welcomed he should greet the members of the house
7. One should confine the secret of the house to the public
8. On visiting should be for the mission called not eye marking every item and step in the house

Teachings of Quran on the power of Allah

1. Allah is the one who revealed Holy Quran to mankind and specified boundaries of Islamic religion as a proof for His existence
2. Allah is the most merciful to His servants as if not for His mercies, mankind will be in a great torment.
3. Allah is all knowing, all wise as He hears good and bad
4. Allah is often forgiving as any servant repents, He is ready to accept
5. Allah is just as He pays accordingly, in fact relevant to the deeds
6. Allah is light of the heavens and earth and so He guides to His light one He wishes
7. Allah is the provider as He provides without measure to whom He wills
8. To Allah belongs the sovereignty of the Heavens and Earth as what is engulfed in between the two, glorify Him and He is aware
9. Allah causes day and night to succeed each other
10. For those who disobey Allah, He has a painful torment for them

Teachings of Quran on Marriage security

1. Sexual purity is very essential in Islam as adulterer and adulteress proves established, must be flogged 100 lashes without any mercy unto them
2. Adulterer marries adulteress and not any other, as thy rhyme
3. Those who practice slander must be given 80 lashes and their testimonials are entirely rejected until they repent to Allah

4. If the husband accuses his wife for zinaa and he has no 4 eyed witnesses, then he will take 4 oaths and the curse of Allah will be, if he is wrong and she is right let the curse of Allah be upon him.
5. The same to the but the 5th oath will be if she is wrong and her husband is right, let the wrath of Allah be on her
6. Those who practice adultery will have a painful torment before Allah if not repent
7. Issue of poverty as valid ground for marriage cancellation should arise as Allah will enrich them with His bounty
8. Those who find no means to finances for marriage are advised to keep themselves chaste until Allah open doors for them.
9. The forcing for slave girls to prostitution is forbidden in Islam and punishable before Allah
10. Allah will forgive those chaste slaves for they have been forced to prostitution

Teachings of Quran on Qualities of believer

1. Believers fear Allah and the Day of Judgment
2. They have no mercy when awarding Hadd punishment
3. They will not marry adulteress or be married by adulterer
4. They repent to Allah every time and do not repeat the mistakes
5. They take into consideration the wands of Allah
6. They do not believe the devil neither do they follow him
7. They pardon, forgive and love Allah most
8. They lower their gaze and protect their private parts
9. They confirm the hearsay before taking any action
10. They glorify Allah in the mosques at every time
11. Trade and worldly leisure do not divert them from Allah
12. They obey and accept the prophet's call and judgment
13. They visit one another and exchange good hopes

Assignments

1. Discuss the circumstances that led to the standardization of the Quran
2. Explain the ways in which the Quran has been preserved
3. List down and explain teachings of Surah An-Nur
4. Outline the themes of suratul-Nur
5. What does diacriticalization of the Quran means?
6. Explain why it was necessary to preserve the Quran
7. Explain the preservation of the Quran :
 - a) during the time of the prophet (saw)
 - b) during the time of Abu-Bakr (RA)
 - c) during the time of Uthman (RA)
 - d) today
8. discuss Islamic teachings on participation and watching of the following:
 - a) beauty competition
 - b) swimming and athletic competition
 - c) dancing taarab and other music
9. list down the advantages of diacriticalization of the Quran
10. what role did Zaid bin Thabit play in revelation of the Quran
11. what role did Uthman play in standardization of the Quran
12. give 5 reasons as to why there was a need to have a standard version of the Holly Quran
13. what are the teachings of Quran on visiting one another
14. discuss the following themes of suratul-Nur
 - a. The power of Allah
 - b. Marriage security
 - c. Qualities of believer

Chapter 2HADITH

Types of hadith

They are two types of Hadith

1. Hadith Nabawi

- This is a Hadith whose wording and meaning are from the prophet.
- It has the following characteristics "Umar said that the prophet (saw) said "the reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for"

2. Hadith Qudsi

- This is Hadith whose wording is from the prophet but the meaning is directly from God. It has the following characteristics. Abuhurah reported that the prophet said Allah said "I am the one who is not in need of any partner. If anyone carries out an action in which he associate with Me someone else, I will leave him with what he has associated with Me"

Differences between Hadith Nabawi and Hadith Qudsi

	Hadith Nabawi	Hadith Qudsi
1	The meaning and wording is from the prophet	The meaning is from Allah but the wording is from the prophet
2	Before the "matn" (actual wording) there is the phrase "The prophet said"	Before the "matn" (actual wording) there is the phrase "The prophet said and Allah said"
3	They are more in number	They are less in number
4	Deals in various matters in religion i.e. halal, haram and shariah	Deals with certain major issues i.e. faith and moral or etiquettes
5	There are some which are weak (dhaif)	There is no weak Hadith
6	Has many compilation	Compiled in one book
7	They are classified into three classes i.e. sahih, Hassan and Dhaif	They are not classified

Features of Hadith Qudsi

1. They are pure or holy Hadith
2. They are the sacred sayings of Allah which are not part of the holy Quran
3. They are the report from the prophet (saw) where he relates what God said
4. In Hadith Qudsi Allah speaks in the first person through the prophet (saw)
5. They are few in number
6. They are directly attributed to Allah
7. They were inspired to the prophet through a dream

Subject matter of Hadith Qudsi

1. Affirmation of doctrine of the unity of Allah
2. The majesty of the creator and His uniqueness
3. Proper discharge of religious observances
4. Attachment of proper standards of morality
5. Good behavior towards other people
6. Self-dedication to the cause of Allah
7. Preparation for the Day of judgement

Differences between the Quran and Hadith Qudsi

	Quran	Hadith Qudsi
1	It was inspired to the prophet through angel Jibreel	It was inspired to the prophet inform of dream
2	It is recited in prayers	It is not recited in prayers
3	By reciting the Quran one is rewarded	By reciting Hadith Qudsi one is not rewarded
4	It is a living miracle that is not challenged or	This is not the case with Hadith Qudsi

	changed up to the present	
5	Collection and preservation of the Quran was done earlier	It was done much later
6	Many companions (Swahaba) have memorized the Quran	Only few Swahaba have memorized Hadith Qudsi
7	The Quran contains code of conduct for a Muslim	Hadith Qudsi talks on a certain major issues in Islam

Test to determine the authenticity of Hadith

1. The Hadith must quote what was said or done by the prophet
2. The narrator must have been present when the reporting, action or saying took place or have heard from someone who was present.
3. The text must be in Arabic
4. The chain of narrators must be complete and traced to the prophet (saw)
5. It must be proved that the narrators in the chain must have met each other and lived in the same period
6. The narrators must have been well known for their honesty competence and knowledge
7. The Hadith must conform to the teachings of the Quran and should not contradict it in any way
8. The Hadith should not contradict the accepted and well known teachings of the prophet
9. It should not promise large rewards for very minor acts
10. It must not show disrespect to the house of the prophet or the companions
11. It must to a large extent be acceptable to the mind and principles of life and not contrary to reason
12. It must be in agreement with other Hadiths on the same subject
13. It must not promote an individual or a group for personal interests or ambitions
14. The Hadith should not contain the date, minute and details of the future events
15. The narrator must not held any unique religious view of his own

Test to determine the authenticity of the sanad(chain of narrators) of Hadith

1. The chain of narrators must be complete and traced to the prophet (saw)
2. The narrators must have been well known for their honesty competence and knowledge
3. It must be proved that the narrators in the chain must have met each other and lived in the same period
4. The narrator must have been present when the reporting, action or saying took place or have heard from someone who was present.
5. The narrator should not be accused of any crime
6. The narrator must have not spoken from his imagination
7. The narrator must not held any unique religious view of his own
8. The narrator must have been a person who rarely commits mistakes
9. The narrator must be pious Muslim
10. The first reporter must have been a Swahaba (companion of the prophet)

Test to determine the authenticity of the matn (text) of Hadith

1. The Hadith must quote what was said or done by the prophet
2. The text must be in Arabic
3. The Hadith should not contradict the accepted and well known teachings of the prophet
4. The Hadith must conform to the teachings of the Quran and should not contradict it in any way
5. The Hadith should not promise large rewards for very minor acts
6. The Hadith must not show disrespect to the house of the prophet or the companions
7. The Hadith must to a large extent be acceptable to the mind and principles of life and not contrary to reason
8. The Hadith must be in agreement with other Hadiths on the same subject
9. The Hadith must not promote an individual or a group for personal interests or ambitions
10. The Hadith should not contain the date, minute and details of the future events

Classification of Hadith

Hadith can be classified into four: Sahih, Hassan, Dhaif and Maudhu

1. Hadith Sahih (sound)

- This is Hadith whose source is known and whose men are well known for their reliability and accuracy.

- It has continuous Isnad (chain of narrators).

- Can be used in legal and religious matters

Conditions for Hadith Sahih

a) Continuity of Isnad (chain of narrators) to the prophet (saw)

b) All the reporters must be trustworthy

c) All the narrators must have a strong memory

d) The reporter should not be irregular in his reporting of the Hadith i.e. his Hadith should not differ from others who are accepted to be more reliable than him

e) The reporter should be free from unbearable defects especially in the science of Hadith i.e. making a Hadith which is Mursal (the link between the chain of narrators and the prophet is missing) to be Mausool (the link between the chain of narrators and the prophet is complete)

2. Hadith Hassan (approved)

- This is Hadith which has the qualification of Hadith Sahih, except that one of its narrators might have had a slight weakness i.e. a fault in memory.

- Can be used in legal and religious matters

Conditions for Hadith Hassan

a) Continuity of Isnad (chain of narrators) to the prophet (saw)

b) One of its narrators might have had a slight weakness i.e. a fault in memory

c) The biography of one of narrators is not known by the Muhadith

d) The Hadith doesn't contradict the fundamental teachings of Islam

e) A group of weak Hadith can make Hassan

3. Hadith Dhaif

- This is Hadith which lacks the conditions found in Hadith Sahih and Hassan

- It is Hadith narrated by persons whose character is not well known or having a disparaged character i.e. telling lies

Conditions for Hadith Dhaif

a) The hadith lacks the continuity in the chain of narrators

b) If narrators lack integrity in his narration

c) One of the narrators known to be a liar

d) The chain of narrators cannot be traced to the prophet (saw)

e) It contradicts the fundamental teachings of Islam

NB: These Hadith should only be used in enhancing virtues and preaching on condition that:

a) The weakness should not be very strong and lies should not be party of Hadith

b) It should be known and believed that it is only used as a precaution and not a confirmed matter

c) It should be made clear to the reader or listener that this Hadith in use is Dhaif

4. Hadith maudhu (forged/ false hadith)

- These are false or invented hadiths

Reasons for fabrication (invention) of Hadith

1. Political reasons i.e. to praise their leaders or regime

2. Ignorance of religious and the love to encourage good deeds

3. Deliberately/intentionally to distort the truth

4. For pride to be seen as knowledgeable in the science of Hadith

5. Defending and supporting their sectarian's views (Madhab)

6. As a way of seeking favours from a king/ruler/caliph

7. To create confusion among the Muslims

8. Tribalism and racism

9. Stories for preachers

10. Loyalty to a certain teacher

Importance of classification of Hadith

a) To establish the authenticity of Hadith

- b) Guide the Muslims on matters of shariah
- c) To establish the degree of acceptability of Hadith
- d) To encourage the Muslims to adopt the Sahih Hadith
- e) To guide against infiltration of forged and false Hadith
- f) To help the Muslims in knowing type of Hadith to accept or reject

Ilmul- Hadith and Ilmul-Rijal

1. Ilmul- Hadith

It is the science of Hadith which deals with collection and the study of text of Hadith

2. Ilmul-Rijal

It is the science of men, which deals with the biography of transmitters of Hadith

The role of Ilmul-Rijal in the development of Hadith

- a) It exposed the weakness of the inventors of false Hadith
- b) It leads to the emerging of many branches of knowledge such as History and Biology
- c) It led to the rise of six scholars of Hadith (sahihul sita)
- d) It determine the authenticity of Hadith
- e) It prevents the compilers from attributing falsehood to the prophet (saw)
- f) It determines whether Hadith should be classified as Sahih, Hassan or Dhaif

Sunni and Shia collection of Hadith

A. Sahihul sittah (the six genuine collections of Hadith)

Sunni Muslims have six collections of Hadith which are graded as the most authentic ones “the six genuine collections”(sahihul –sittah). These are:

1. Sahihul Bukhari
2. Sahihul Muslim
3. Sunnan Attirmidhi
4. Sunan Abu daud
5. Sunan An Nasaa'i
6. Susan Ibn Majah

NB

1. The collection took the names of their compilers
2. Sahihi Bukhari is considered as the most outstanding among all books of Hadith; followed by Sahih Muslim
3. The two Imams (compilers Bukhari and Muslim) sometimes are referred to as Ashykhani (the two eminent scholars)
4. Al-Muwatta of Imam Malik is highly placed by some scholars being next to Sahihul-Bukhari and Sahih Muslim
5. Musnad Imam Ahmed is also highly placed, although this two are not included in the six genuine collections.

1. Imam Bukhari

Birth

- His full name is Abu Abdallah Muhammad bin Ismail bin Ibrahim Ibnul Mughirah bin Bardezbah (Persian name means a garden)
- He was born on Friday after the prayers on 13th Shawal 194 A.H (810 CE). His birth place at Bukhara (from which is name of Bukhari is derived) in the territory of Khurasan (now Uzbekistan)

Upbringing

- His grandparents were Persian origin who worshipped fire.
- The first to embrace Islam among them was Mughirah
- His father died when Bukhari was very young. His pious religious mother took care of him
- He lost his sight when he was very young. His mother prayed hard for him, Allah answered her prayers and Bukhari was able to see again.

Search of knowledge

- Bukhari was very much interested in Hadith
- His mother was sent him to study Islamic education and she made sure that he received the best.
- On his part, he proved himself to be outstanding and have a strong retentive memory

- He did not record the Hadith taught in the school the way his colleagues did, but he memorized them, yet his classmate used to correct their Manuscripts from his recitation by heart. This was the case when he was 10 years old.
- At eleven, he was able to correct the recitation of a well-known traditionalist in a big congregation of theologians
- He became master of Hadith at sixteen
- When he was eighteen, he compiled a book relating the judgment of the prophet's companions.

The dream

- One of his teachers (Ishaq), requested Bukhari to compile Hadiths, and Bukhari loved the Idea.
- One night when he was asleep, he saw in his dream the Holy prophet. His dream was interpreted as an indication that he should undertake the work of selecting the true Hadith from false ones.
- Al-Bukhari from that time devoted himself to the compilation of Hadith. He traveled throughout the Muslim world for about 40 years looking for this knowledge.

Travels

- Bukhari made the following travels for attending lectures and collecting Hadith. He travelled to:
 - a) Baghdad
 - b) Syria
 - c) Egypt
 - d) Saudi Arabia
 - e) Basrah
 - f) Kufah
 - g) Khurasan

His teachers

- a) Ali bin Abdillah Al-Hafidh
- b) Imam Ahmad bin Hanbal
- c) Imam Abu Yaaqub Ishaq bin Yaaqub Annaisapuri

His book (Sahih Bukhari)

- He collected 300,000 Hadiths (some put it at 600,000) and of which he knew by heart 220,000 out of this. He chose 7275 Hadiths (as the most authentic) in his book. This does not mean the rest were fabrications, but many were repetitions with different chains of narrators
- Sahih Bukhari consists of 9 volumes and it is divided into 97 chapters.
- He wrote over 20 other books
- Three factors that prompted Bukhari into compiling Hadiths are :
 1. He was not satisfied with the books of Hadith which existed, because they included unreliable Hadiths
 2. It was the wish of his teacher Ishaq bin Ibrahim, who advised his student (Bukhari) to compile authentic Hadiths.
 3. He had a dream of the prophet (saw) where he saw himself standing next to the prophet, whom he was fanning.
- It took him 16 years to complete his collection of Hadith into his book

Methods used by Imam Bukhari in collection and compilation of Hadith

1. He travelled widely in his effort to collect from as many sources as possible.
2. Among the collected Hadiths, he used to select sound Hadith for compilation.
3. He used to listen to people when collecting Hadiths, he used to accept Hadiths from morally upright persons who were of good memory.
4. In some cases he used personal conscience or judgment to decide which Hadith should be compiled.
5. He used to perform wudhu and pray two rakats before recording Hadith.
6. He divided his book into chapters and topics.
7. He repeated a particular Hadith several times in his book whenever he felt that the Hadith was relevant.
8. He included in his book the prophet's commentaries on some Quranic verses.
9. He used different chains of narrators to present the same text with slight variation.

10. He was cautious in classifying Hadith he preferred to use the phrase “it’s Isnad is sahih”
 11. He would not accept Hadith unless the two narrators in the chain of narrators met and lived together in the same period.

Death

- Imam Bukhari died in a village called Khartanak near Samarkand on 30th Ramadan 256 A.H (870CE) at the age of 62
- Great scholars accepted him as an authority. That is why it is said “sahihul Bukhari is most accurate book after the book of Allah (Quran)

2. Imam muslim

Birth

- His full name is Abul- Hussein Muslim bunul- Hajjaj bin Muslim Al-Qushyiriy Al-Nisapuri
- He was an Arab but was born at Nisapuri in Persia 204 A.H (819 CE). It was in the same year that Imam Shaffii died.

Search of knowledge

- He excelled in various branches of Arabic literature which he studied at an early age
- He started attending Hadith lecturers when he was 14 years old

Travels

- He made the following travels for attending lectures and collecting Hadith. He travelled to:
 - a) Baghdad
 - b) Syria
 - c) Egypt
 - d) Saudia
 - e) Basrah
 - f) Kufah
 - g) Khurasan

His teachers

- a) Yahya bin Yahya Al- Khurasan
- b) Ahmad bin Hanbal
- c) Ibnu Mansur
- d) Imam Bukhari

His book (Sahih Muslim)

- He collected 300,000 Hadiths out of this he choose 9000 Hadiths, after thorough examination he maintained only 4,000(as the most authentic) in his book. This does not mean the rest ware fabrications, but many were repetitions with different chains of narrators.

Methods used by Imam Muslim in collection and compilation of Hadith

1. He travelled widely in his effort to collect from as many source as possible.
2. Among the collected Hadith he used to select sound Hadith for compilation
3. He used to listen to people when collecting Hadiths, he used to accept Hadiths from morally upright persons who were of good memory
4. In some cases he used personal conscience or judgment to decide Hadith that should be compiled
5. He divided his book into chapters and topics
6. He repeated a particular Hadith several times in his book whenever he felt that the Hadith was relevant.
7. He included in his book the prophet’s commentaries on some Quranic verses
8. He used different chains of narrators to present the same text with slight variation
9. He was cautious in classifying Hadith he preferred to use the phrase “it’s Isnad is sahih”
10. He would accept Hadith although the two narrators in the chain of narrators met and did not live together in the same period.

Death

- He died on Sunday evening but was buried on Monday 5 days before Rajab 261 A.H (816 CE) at the age of 57. He was buried at Nisabur.

3. Imam Abu-Daud

Birth

- His full name is Suleiman bin Ash`ath Ibn Ishaq bin Bashir Assajistany.
- He was born in Sajistan in Persia in 203 A.H (816 CE)

Search of knowledge

- He travelled to many places in search of knowledge of hadith
- he started attending Hadith lecturers when he was 20 years old

Travels

- He made the following travels for attending lectures and collecting Hadith. He travelled to:

- a) Syria
- b) Egypt
- c) Saudia
- d) Basrah
- e) Kufah
- f) Khurasan

His teachers

- a) Ibnu Abu- Shybah
- b) Qutaybah bin Said
- c) Muslim bin Ibrahim

His book (sunan Abu-Daud)

- He collected 500,000 Hadiths out of this he chose 4,800 Hadiths, (as the most authentic) in his book.
- Jurist have acclaimed that this book is very authentic one next to sahih of Imam Bukhari and Muslim
- It took him 20 years to compile this work

Methods used by Imam Abu-Daud in collection and compilation of Hadith

1. He chose Hadith then included all those Hadiths which were similar to it
2. He arranged the book according to the topics of Fiqhi and Shariah
3. He pointed out any Hadith which had a lot of doubt and the one which he said nothing on them were sahih
4. He preferred Hadith which had weak Isnad (chain of narrators) than opinions (qiyyas) of others.
5. He travelled widely in his effort to collect from as many sources as possible.
6. Among the collected Hadith he used to select sound Hadith for compilation
7. He used to listen to people when collecting Hadiths, he used to accept Hadiths from morally upright persons who were of good memory

Death

- He died in Basrah (Iraq) in the month of Shawal 275 AD (887 CE) at the age of 72.

4. Imam Al-Tirmidhi

Birth

- His full name is Abu Isa Muhammad bin Issa bin Thawrah bin Musa bin Dhahak Attirmidhi
- He was born in 209 A.H (822 CE) in Tirmidhi (in Khurasan)

Search of knowledge

- He started attending Hadith lecturers when he was 20 years old

Travels

- He made the following travels for attending lectures and collecting Hadith. He travelled to:

- a) Hijaz
- b) Wasit
- c) Baghdad
- d) Basrah
- e) Kufah
- f) Khurasan

His teachers

- a) Qutaybah bin Said
- b) Ishaq bin Musa
- c) bukhari
- d) sufiyan bin Waqii

His book (sunanan Al-Tirmidhi)

- His book contains 3956 Hadiths
- The book also known as Al-Jamu Al-Kabir but popular known as sunan Attirmidhi

Methods used by Imam Attirmidhi in collection and compilation of Hadith

1. He mentioned Isnad of Hadith and explained its status whether Sahih, Hassan or Dhaif
2. He mentioned as many Swahaba as possible who narrated same Hadith or similar Hadith
3. He would coat difference opinions of the jurists on Hadith and why they accept or reject
4. He would mention Hadith which contradict one another on the same Issue
5. He travelled widely in his effort to collect from as many source as possible.
6. He mentioned Hadith which translate the Quran and which also shows the status of the Quran

Death

- He died on Monday 13th Rajab 279 AH (892 CE) in Tirmidhi at the age of 70.

5. Imam An-Nassai

Birth

- His full name is Abu Abdurahman Ahmad bin Shuaib bin Ali bin Sinan Al- Khurasany
- He was born in 215 A.H (830 CE) at a place called Nasai in Khurasan (Persia)

Search of knowledge

- He travelled to many places in search of knowledge of hadith

Travels

- He made the following travels for attending lectures and collecting Hadith. He travelled to:
 - a) Hijaz
 - b) Iraq
 - c) Syria
 - d) Egypt
 - e) Jazirah
 - f) Khurasan

His teachers

- a) Qutaybah bin Said
- b) Ishaq bin Rahwaiyi

His book (sunanan An-Nassai)

- His book contains 5000 Hadiths
- The book is known as sunan An-Nasai

Methods used by Imam Attirmidhi in collection and compilation of Hadith

1. He was more strict than any other five Imams of Hadith, in accepting hadith
2. Those whose hadith or narrators are doubtful he would rather avoid including them in his collection
3. He would do Istikharah on such Hadiths before making decisions to include or exclude them
4. He travelled widely in his effort to collect from as many source as possible.
5. After completing the compilation he presented his book to the Amir of Ramallah who in turn asked An-Nasai “are all Hadiths in this book sahih ?” imam replied “No” then the Amir said ‘Then select the sahih only from it’

Death

- He died in 303 AH (915 CE) in Ramallah at the age of 88.

6. Imam ibn- Majah

Birth

- His full name is Abu Abdullah Muhammad bin Yazid ibni Majah
- He was an Arab

- He was born in 209 A.H (824 CE) at a place called Qazwainy (Persia)

Search of knowledge

- He travelled to many places in search of knowledge of hadith

Travels

- He made the following travels for attending lectures and collecting Hadith. He travelled to:

- a) Hijaz
- b) Baghdad
- c) Syria
- d) Egypt
- e) Basrah
- f) Kufah
- g) Mecca

His teachers

- a) From students of Malik
- b) Allyth bin Saad

His book (sunanan ibn- Majah)

- His book contains 4341 Hadiths
- The book is known as sunan An-Nasai

Methods used by Imam ibn- Majah in collection and compilation of Hadith

1. 3002 of hadiths in his book are found in the other five books of Hadiths
2. 1339 of hadiths in his book are not found in the other five books of Hadiths
3. 428 Of 1339 hadiths their narrators are reliable
4. 199 of 1339 hadiths their chain of narrators are Hassan
5. 613 of 1339 hadiths their chain of narrators are Dhaif (weak)
6. 99 of 1339 hadiths their chain of narrators are much weaker
7. He travelled widely in his effort to collect from as many source as possible.

Death

He died on Monday 9 days before Ramadan 273 AH (886 CE) at the age of 64

The Shia collection of Hadith

- According to Shia's madh-hab, the prophet (saw), his daughter Fatimah and Imams are believed to be Ma`asumin (sinless, protected from the errors) and their talk, sayings, actions or confirmation are considered as authority in religion
- If a followers did something in front of Ma`asum's presence and the Ma`asum did not stop or prohibit him/her it is treated as confirmation (Taqrir)
- According to them Hadith means: talk, action or confirmation of a Ma`asum

Conditions for authentic Hadith according to Shia

1. The Hadith should not contradict the teachings of Quran
2. The Hadith should not contradict reason or well known facts
3. The narrators must be trustworthy
4. The Hadith must quote what was said or done by the Ma`asum
5. The text must be in Arabic

Classification of Hadith according to Shia

Shias have divided Hadith into four categories:

1. Sahih (correct)
2. Hassan (good)
3. Muwathaq (Reliable)
4. Dhaif (Weak)

B. Shias' Compilation of hadith

- According to Shia compilation of hadith started from the beginning of Islam, unfortunately the early writing were lost

- The sixth and the seventh Imams (Imam Muhammad al-Baqir and imam Jafaar As-Sadiq) who were able to spread their teachings far and wide
- Many disciples of these two and the succeeding Imams noted down whatever they heard from the Imams.
- Such collections were called Usul (Roots/Foundations). From these Usul four books were compiled.

1. Four Shia collections of Hadith

A. Al-Kafi fi usulu-din (The compendium; a collection of facts)

- Is the first collection of Shia, was compiled by Abu- Jafar Muhammad bin Yaaqub ibn Ishaq Al-Kulayni
- It contains 16099 Hadiths
- It took him almost 20 years to compile it.

Features of Al-Kafi fi usulu-din

- a) It was compiled during lifetime of the first four Imams of Shia
- b) The compiler gives the whole chain of narrators except on few cases through which the tradition has passed between him and the Imam, the real source.
- c) His method of collecting and grading the traditions is according to the order of authenticity
- d) The compiler drops traditions which are contradictory.

B. Man la yahdhurhul faqih

- It is the second collection compiled by Abu Jafar Muhammad ibn Hassan Ibn Babwayh, popularly known as sheikh Sadiq.
- The book contains 9044 traditions
- The compiler traveled far and wide in search of Hadiths
- The book occupies a special place in Shia's Hadith and Jurisprudence

C. Tahdhibul-Ahkam

- It is the third collection compiled by Abu- Jafar Muhammad Ibn Al- Hassan At-tusi
- He divided it into 393 sections and it contains 13590 Hadiths

D. Al- Istibar fil jami Baina ma Tawarada minal- Akhbar

- It is the fourth compilation of the traditions compiled by the same author (Abu- Jafar Muhammad Ibn Al- Hassan At-tusi)
- It has 920 sections and contains 5511 Traditions

NB

- a) Except the first collection (Al-kafi), all three books are confined to the Hadith concerned with fiqh (jurisprudence)
- b) The Shias unlike the Sunnis do not call any of the above books "Sahih". If a hadith is found in any of them it does not necessarily mean that it is correct.
- c) Its acceptance or rejection of hadith depends on the three tests: conformity with the Quran and the known facts and reliability of its narrators
- d) If a Hadith found in other books and passes the test, it will be accepted.

2. The three later books of Shia

- The following books of hadith became very popular among the Shia of Ithna-Asharia in the later periods

1. Biharul- Anwar Fi Ahadith Nabawiya wal-Aimatil Athar (ocean of light)

- It was compiled by sheikgh Muhammad Baqir

2. Al-Wafi

- It was compiled by sheikh Muhammad bin Murtadhwah

3. Wasailu-Shia

- It was compiled by sheikh Muhammad bin Hassan bin al-Hurr
- This book became the most popular book as a source of reference for Shia hadith

Study of some selected hadiths

a) Talab-illm (seeking of knowledge)

The prophet (saw) said "seeking of knowledge is obligatory to every Muslim male and female"

Teachings

1. Its compulsory to seek knowledge

2. The hadith advocate for search of knowledge
3. It put emphasis on the importance of knowledge
4. It teaches that knowledge is power
5. Knowledge makes ones' duty easier
6. It instills respect in individual
7. It enables one to know what is expected out of him by his creator
8. Knowledge removes one from darkness
9. It tells us the learned and not are not equal or the same
10. It tells us that knowledge does not come in a silver plate, its obtained through hardworking i.e. reading and writing

b) An-Niyyah (Intention)

The prophet said "actions are but by intention and every man shall have but what which he intended. Thus he whose migration was for Allah and His messenger, his migration was for Allah and His messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage his migration was for that which he has migrated for."

Teachings

1. Deeds will not be accepted without intentions
2. There is no reward for any act performed by an individual without intention
3. The hadith stresses on the importance of intention in Islamic law
4. Any ibada (form of worship) done should be done according to the traditions of the prophet (saw)
5. It showed that the Hijra was a form of worship
6. Any individual who was involved in Hijra (migration) with any other intention other than the intended will not benefit from it
7. Allah is aware of whatever is in His servant's heart
8. Intentions have been recommended so as to differentiate between normal activities and religious ones.
9. Islam takes keen interest in the intention rather than in actions itself.
10. People deceive one another by doing good actions for the sake of fame and showing off. But Allah knows the secrets of our hearts and cannot be deceived.

c) Tawakal (Trust in Allah)

The prophet (saw) said "If you put trust in Allah in the true sense, Allah shall grant you sustenance as He provides sustenance for the birds. They leave their nests in the morning hungry and thirsty but come back in the evening to their resting place fully satisfied'

Teachings

1. When a Muslim is faced with misfortune he /she must have full trust in Allah
2. A believer should have unshakable faith in Allah
3. A Muslim should always seek assistance from Allah alone.
4. It teaches a Muslim that whatever happens to them is decreed by God
5. Our dependence is towards Allah only the creator, sustainer and the provider
6. It teaches that the power of man is limited and man should therefore struggle to his limit and leave the rest to God
7. The Hadith brings confidence in one's creator
8. It teaches one not to grieve
9. It reduces the level of one's regrets
10. The hadith shows as that other creatures have full trust in Allah and they don't ignore their limitations i.e. birds

Examples of Tawakkal

1. When the prophet was commanded to migrate to Medina , he had full trust in Allah, at the same time he made necessary preparation

2. A Bedouin entered to the prophet's mosque and left his camel outside the mosque without tying it. The prophet said "Tie it and then put your trust in Allah". The prophet said that to Bedouin after learning from the Bedouin that he had left the camel untied because he had put his trust in Allah.
3. A case of student who does not revise his notes and faces examination with the idea of Tawakkal (trust in Allah) while actually he is doing Tawakal – not playing his party fully.

Assignment

1. Give the definition of the following;
 - a) hadithQudsi
 - b) Hadith Nabawi
2. Discuss the importance of Hadith to Muslims
3. briefly discuss the life of the following:
 - a) imam Bukhari
 - b) Imam Muslim
 - c) Imam Abu-Daud
 - d) Imam Ibnu-Majah
 - e) Imam Nasai
 - f) Imam Tirmidhi
4. Discuss the characteristics of Sunah Abu-Daud
5. Identify the Shia collection of Hadith and their compilers
6. Explain the significance of Tawakkul in our lives
7. Briefly discuss Tawakkul in the life of the prophet and its effect
8. Discuss the importance of intention in our lives

Chapter 3 PILLARS OF IMAN (FAITH)

IMAMAH (SHIA BELIEF)

Shia in Arabic means: friends or followers. In general the word Shia: is used for those who are devoted to Ali bin Abi-Talib and his direct descendants.

Different interpretation of the term Imam

1. Imam refers to Prophet Muhammad (saw), according to the prayer of prophet Ibrahim. He said to Allah and also (Imama) from my offspring.
2. Imam means a leader. Allah said to prophet Ibrahim. "I will make you (Ibrahim) an Imam to the Nation" Q 2:124
3. Imam is the caliph of the Muslim Ummah.
4. The person who leads a congregational prayer in the mosque
5. Imam refers to the founders of the four school of thought i.e. Imam Abu-Hanifah ,Malik, Shafii and Hanbali
6. The great compilers of hadith i.e. Imam Bukhari and Muslim
7. The great Muslim scholars i.e. Imam Al- Ghazal, Ibnu Sina ,etc
8. The spiritual leader of the Shia community. The Shia refers to their twelve leaders as Imams

Shia concept/doctrine of imam

- An Imam can only be appointed by Allah as a successor to the prophet (saw) .
- Since prophet Muhammad (saw) was a divinely appointed the Muslim ummah have no say in matters of appointment of an Imam
- According to them, only Allah knows the Qualifications necessary for appointment of an Imam
- An Imam was one of the nearest companion of the prophet (saw)
- An Imam should come from the family of the prophet (saw) i.e. Ahlul-bait
- An Imam cannot do wrong or tell lies
- All Imams are infallible (Maasumin)
- The Shia says that the prophet appointed Ali as his successor while returning from his farewell pilgrimage.
- Since this historical background of the appointment of Ali, the immediate predecessor rightly appointed next Imam who followed in the line of descendants of Ali

- The doctrine of the first declaration of this appointment will continue to function as an authority for Imamate until the last day

Declaration of Ali bin Abi-Talib as Imam

- a) Ali bin Abi-Talib (RAA) was the cousin and son-in – law of the prophet (saw)
- b) Shias believe that Ali bin Abi-Talib is Hujatullah. Prophet appointed him his successor at a place called Ghadrib Khum a place between Mecca and medina.
- c) The Shia says that the prophet appointed Ali as his successor while returning from his farewell pilgrimage.
- d) Since this historical background of the appointment of Ali, the immediate predecessor rightly appointed next Imam who followed in the line of descendants of Ali
- e) In this way the doctrine of the first declaration of this appointment will continue to function as an authority for Imamate until the last day
- f) In this matter, Shia pay great respect to Ali and his offspring who are called ahlul-Bait
- g) Soon after the death of the prophet (saw) Sayidna Abu-Bakr (RA) became the first caliph and Ali the last of four guided caliphs. Ali acted as counselor, advisor and consultant to the three caliphs
- h) However the Shia maintain that Sayidan Ali was still the right Imam and the appointment of Sayidna Abu-Bakr, Umar and Uthman did not invalidate the legitimacy of Sayidan Ali's appointment at Ghadrib Khum
- i) The sunni dispute the appointment of Ali as the first caliph, basing their argument on the appointment of Abu-Bakr by the prophet when he was sick to lead the congregational prayers when Ali and other companions were around. There are several reasons in favour of Abu-Bakr.

Shia's Imams

1. Ali bin Abitalib
2. Hassan bin Ali
3. Hussein bin Ali
4. Ali Zaynul Abideen
5. Muhammad al Baqir
6. Jaffar al Sadiq
7. Musa al Kazim
8. Ali al Ridhaa
9. Mohammad al Askari
10. Ali Bin Muhammad
11. Muhammad al Mahdi

Qualities of an Imam

1. He should be God fearing (pious person)
2. He should be conversant with Islamic law (divine law)
3. He must be a male Muslim
4. He should be honest, trustworthy and courageous
5. He should be approachable
6. He should be just
7. He should be upright person
8. He should be a role model
9. To the Shia he should be infallible
10. To the Shia he should be a descendant of the prophet (saw)

Duties and significance of an Imam

1. To lead and guide people in religious matters
2. To bring people together by reconciling warring parties
3. To ensure justice prevails
4. To spread the word of God
5. To defend the faith and religion
6. He solves dispute in the Islamic matters
7. To unite Muslims

8. He is a representative or successor of the prophet (saw)
9. He act as a reference in the Muslim community
10. He advises Muslims against following of Un-Islamic Ideology

Assignment

1. List down the various interpretation of Imam
2. Explain how Ali bin Abi-Talib was appointed
3. What are the qualities of an Imam according to Shia belief
4. Discuss significance of an Imam
5. Describe the concept of immamah as a fundamental of Shia belief

Chapter 4: Devotional acts

Meaning of the term Fiqhi and Sharia

1. Fiqhi

- Fiqhi literally means the true understanding of what is intended.
- Technically means: the science of deducing Islamic laws from evidence found in the sources of Islamic law.

2. Sharia

- Sharia literally means: a waterhole where animals gather daily to drink, or a straight path.
- Technically it means: the sum total law which were revealed to the prophet Muhammad (saw) and which are recorded in the Quran as well as Sunnah of the prophet.

Differences between sharia and fiqhi

Sharia	Fiqh
1 Its laid down by Allah and His prophet	It is largely the result of human endeavor
2 It is a wider circle and embraces all human activities	It is a narrow one and deals with legal acts
3 It is fixed and does not change	It changes according to time and circumstances
4 Its laws are general	Its laws are specific

Sources of sharia

Primary sources of sharia

1. Quran
2. Sunnah

Secondary sources of sharia

1. Ijma
2. Qiyas
- a. **Quran**
 - Quran is the holy book of Allah sent to the men through prophet Muhammad (saw)
 - It is the source of knowledge and guidance for both the Islamic religion and the Muslim's way of life
 - Quran is the code of conduct for every believer

Role of the Quran as a source of sharia

1. It lays down laws regulating social affairs
2. It encourages good deeds and forbids bad deeds
3. It gives guidance on the mode of worship
4. It lays down laws regulating political and economic affairs
5. It gives laws on the organization of family structure.
6. It defines the two paths; that of righteous and that of evil
7. It establishes relation between the creator and the creatures
8. It establishes relation between man and his fellow man
9. It speaks to the mind as well as to the heart
10. It prescribes punishment for crimes

b. Sunnah

- Sunnah in Islam refers to the statements, actions and silent approval of the prophet Muhammad (saw)

- The Quranic injunctions, from which sharia was derived were explained and translated into practice by the Quran and Sunnah of the prophet (saw)
- The Sunnah is considered as the second source of sharia based on Allah's statement in the Quran "He does not speak his desires; verily it is inspiration which has been revealed" (Q 53:54)
- Muslims are clearly told to accept the decisions of the prophet for they are based on God's legislation.

Role of the Sunnah as a source of sharia

1. It lays similar commands which have been prescribed in the Quran
2. It gives explanation and support of the Quran injunctions e.g. penal cord (Hudud) chopping of hand
3. It gives details of the Quran's rules e.g. details of prayer, fasting, Zakat etc.
4. It lays down command on matters which were not in the Holy Quran e.g. prohibition of mutta marriage and donkey meat
5. All scholars agree that the picture of sharia can only be formed if the Sunnah is taken into account
6. It explains injunctions of the Quran by actions i.e. the prophet (saw) prayed among his followers, then told them "pray as you have seen me pray"
7. It encourages good deeds and forbids bad deeds
8. It gives laws on the organization of family structure.
9. It gives guidance on the mode of worship
10. It lays down laws regulating political and economic affairs

Secondary sources of sharia

c. Ijma

- Ijma literally means: agreement of opinion by the learned jurist to a certain solution
- In Islam it means: unanimous consent or consensus by the learned scholars and jurists on an issue of Islamic sharia
- Ijma is considered as the third source of Islamic sharia after the Quran and Sunnah
- It is applied when certain issues have been elaborated, discussed or made clear by the first two sources of sharia
- The Quran and Sunnah have made a provision for Ijma. Allah said "O you believers obey Allah and obey the messenger and those in authority among you" (Q 4:59) and the prophet said "My ummah will not assemble on a wrong decision"

Examples of ijma

1. The prophet (saw) himself followed this practice in religious matters when there was no express direction in the Holy Quran i.e. when choosing the method of calling prayer (adhan)
2. During the time of four guided caliphs e.g.
 - a. The election of Abu-Bakr since the prophet nominated no one to succeed him. The decision was reached by the unanimous acceptance of Muslims in Saqifat Bani Saidi
 - b. The compilation of Quran by Abu-Bakr in one volume, since it was not done during the prophet's time nor did he give any directive for such thing to be done.
 - c. Praying Taraweh in congregation during Umar's time, on which all the companions had Ijma
 - d. Introduction of first Adhan on Fridays by Uthman, was agreed upon by companions and had Ijma

Conditions necessary for the use of Ijma

1. The issue being discussed or elaborated should not be found in Quran and Sunnah
2. The issue should be discussed in the light of the Quran and Sunnah of the prophet (saw)
3. Those coming with Ijma should be learned scholars who are experts in matters of Islamic sharia
4. Muslims are supposed to adopt the resolution made in the Ijma
5. The scholars applying Ijma must be people of high integrity and honour
6. The scholars applying Ijma must be people who are conversant in the culture of the people
7. The scholars when discussing an issue should not be inclined to favour an issue or blackmailed to reach a certain resolution
8. The issue addressed should be affecting the Islamic community
9. The issue should be deliberately exhaustively

d. Qiyas

- Literally means “estimation” or judgment by comparison with another thing
- In Islamic terms it means: the process of reasoning by analogy
- It is applied through reason from the known to the unknown.
- Qiyas is accepted as the fourth source of Islamic law after Quran, Sunnah and Ijma
- It is only acceptable when it derived from the first three sources of Islamic law by genuine Islamic scholars with a clear analogy and explanation of cause and effect
- Example of Qiyas, Bhang has been made haram through the analogical deduction that it intoxicates like khamr (alcohol) which the Quran forbids
- Qiyas and Ijtihad are not open for layman. It can only be exercised by a Muslim jurist and scholar

Examples of Qiyas

- a. When the prophet (saw) sent Muadh bin Jabal to Yemen. Muadh used his judicial opinion where the text of the Quran and Sunnah have not covered the issues
- b. During the time of the companions of the prophet they arrived at various decisions by use of analogical deduction. For example punishment which should be given to a drunkard

Conditions necessary for use of Qiyas

1. Qiyas must be applied only when there is no solution to the matter in the Quran, Sunnah or Ijma
2. Qiyas must not go against the principles of Islam
3. Qiyas must not go against the contents of the Quran neither should be in conflict with traditions of the prophet (saw)
4. It must be a strict Qiyas based on the Quran, Sunnah or Ijma
5. Qiyas must be derived by a genuine Islamic scholar with a clear analogy and explanation of cause and effect of the problem
6. The scholars applying Qiyas must be a person of high integrity and honour
7. The scholars applying Qiyas must be a person who is conversant in the culture of the people
8. The issue at hand should not have a solution from the Quran and Sunnah directly
9. The scholar must make an effort to find a solution to the problem and if he finds the correct solution, he will get double reward but if he finds no solution will still get reward

Ijtihad

- Ijtihad is a process of deducing judgment from the sources of Sharia
- a Mujtahid: is a scholar of religion whose opinions are important in the process of Ijtihad

Qualities of a Mujtahid

1. He must have mastered the knowledge of the Quran
2. He must have mastered the knowledge of Sunnah
3. He must have a complete knowledge of development of sharia as observed during the era of companions and the past Mujtahidin
4. He must have acquired the knowledge of legal reasoning in matters of Islamic law
5. He must have a sincere intention to follow sharia and the will to achieve all its objectives
6. He must have a deep understanding of the behavior, customs and traditions of the local community
7. He must be a person of high integrity and honour.

Fiqhi

Historical development of Fiqhi (Islamic Jurisprudence)

The first stage (The era of the prophet (saw))

- It covers the era of the prophet (609 – 632) during which the once source of Islamic law was the revelation in the form of either Quran or the Sunnah.
- A number of Quranic verses were revealed to answer questions raised by Muslims as well as non-Muslims. Many of the verses begin with the phrase “they ask you about
- A number of Quranic verses were revealed due to particular incidences which took place during the era of the Prophet (S.A.W)

- Some cases of legislation were found in the Sunnah, either as the result of listeners questions or were pronouncements made of Allah took place e.g. one of the companions asked "Oh Messenger of Allah we saw the seas and if we make the wudhu (ablution) with our fresh water we will go thirsty. Can we make wudhu with seawater? He replied "As water is pure and its food (sea creatures) is halal (permissible to eat) Tirmidhi and An-Nasai.

- This period marked the beginning of the evolution of Fiqhi.

Fiqhi during this period

1. Was based on injunction coming from Allah to the prophet (saw) i.e. as Quran or sunnah
2. The prophet (saw) explained the sharia through his exemplary behavior i.e. he said "pray as you found me"
3. The prophet replaced the pre-Islamic law with the new order law based on Islamic sharia

The second stage (The era of the Righteous Caliphs and the Companions)

- It extended from the Caliphate of Abubakar (632 – 634) to the death of the fourth Caliph Ali (661 CE)
- The borders of Islamic state were rapidly expanded during the first twenty years.
- Muslims were suddenly brought into contact with totally new systems, culture and patterns of behavior for which specific provision were not found in the law of Shariah.
- To deal with the numerous new problems the righteous Caliphs relied, heavily on decisions by consensus (Ijma) as well as Ijtihad, in which they had been trained by the Prophet (S.A.W)

Fiqhi during this period: -

1. The teachings of Quran and sunnah were applied to solve the problems that arose and the law was built under the guidance of caliphs
2. The righteous Caliphs relied, heavily on decisions by consensus (Ijma) as well as Ijtihad, in which they had been trained by the Prophet (saw)
3. Fiqhi was based on actual problems (Fiqh Al-waqi) realistic Fiqhi rather than on hypothetical or imaginary ones.
4. The righteous Caliphs did not prescribe set procedures to be followed throughout the Islamic nation, nor did they make a record of the laws resulting from their rulings.
5. The Swahaba were open – minded and respected freedom of opinion in such matters.
6. The majority of Sahabah preferred to stick closely to the literal meaning of text of the Quran and the Sunnah. They avoided giving personal interpretations.
7. The Madh-hab during this period was unified and directly linked to the state as in the time of the Prophet (S.A.W)

The 3rd stage (The rise and the fall of the Umayyad dynasty)

- The Umayyads were in power for approximately one century.
- The period was marked by great social unrest, the ummah divided into various sects and factions.
- The Caliphate was converted into kingship, many new practices were introduced, some which were haraam;
- This period is noteworthy for the three main trends: -
 1. There was no increase in the number of Ijtihads given by scholars since Ijma became difficult due to the scholars refused to sit in the audiences of the Caliphs and fled to outlying area to avoid conflict and confusion.
 2. The narration of Hadith became widespread and there was increasing tendency of towards fabrications Hadith
 3. The period marked the first attempts of compilation of fiqh, which was aimed at preserving the Ijtihads of the sahaba

The 4th stage (The rise and the fall of the Abbasid Dynasty)

- It's during this period that Fiqhi took shape as an independent Islamic science.
- The Caliph actively supported Islamic scholarship
- The development of Fiqh during this period relates to the evolution of the Madh-hab.
- For the first time Fiqh of different Madh-hab were successfully compiled on a large and systematic scale.
- Fiqhi became organized and divided into two main segments: Used (Fundamentals principles) and Furu (Secondary principles).

- The main sources of law were clearly defined and graded.
- The Sunnah of the Prophet was also collected and recorded in books of Hadith by the end of this stage.

Factors that contributed to the rise of schools of thought

1. Different interpretation of the Quran
2. Different interpretation of Hadith
3. Choice of Muhadithin
4. Expansion of Muslim empire
5. Establishment of various centers of learning all around the Islamic empire
6. Argument regarding choice of Hadith vise Qiyas (Analogy)
7. Choice of leadership
8. The need to simplify Quran and Hadith for easy understanding
9. Differences arise from the use of Qiyas
10. Differences arise from use of Ijma

A. Imam Abu Hanifa

Name: - His full name is; Abu Hanifah Annuman bin Thabit Ibn Zuta

Birth: He was born in 80 AH (699 CE) during the reign of Abdulmalik Ibn Marwan, the fifth Umayyad Caliph.

Parents: - His forefathers were residents of Kabul Afghanistan, His grandfather had accepted Islam and settled in Kufah, His father Thabit was a disciple of Sayyidna Ali. Abu Hanifah family had a cloth business and even himself took up the family trade.

Search for knowledge: -

- His earlier studies were in the field of philosophy and dialogue (Ilimul Kalaam).
- After mastering these fields he took great interest in Fiqhi and Hadith.
- He spent some of his early life under the care of Imam Jaffar Assadiq and was educated by him then he got his Fiqhi from Hamid bin Abi Suleiman for 18 years.

His famous students: - Over 730 students the most notable were:

- (1) Abu Yusuf Yaqub bin Ibrahim (Al – Qadhy)
- (2) Muhammad bin Hassan Ashybany
- (3) Zafar bin Hudhyl

His Famous Books: -

- (1) Al-Figh Al-Akbar
- (2) Al-Alim Wal Mutaalim
- (3) Radd ala-al-Qadariyyah
- (4) Musnad

His Contributions

1. He is the founder of Islamic School of thought
2. He contributed to the development of Sunnism
3. He advocated for the use of reason in juristic matters
4. He advocated for the independence of judiciary from the government of those days.
5. He used to give lectures to students of Fiqh
6. He contributed to the reformation of the judiciary by criticizing the decision of judge in the courts by sending to them private letters.
7. He lectured many students on Hadith and Islamic law
8. He wrote several books in law e.g. Al-Fiqhi Al-Akbar, Al-Alim Wal-Mutaalim etc.
9. He also contributed a supplementary source of law known as Istihsan
10. He used to motivate his students by giving them material reward i.e. money

His Followers

They are mostly found in India, Palestine, Afghanistan, Iraq, Syria, Turkey, Egypt, Jordan, Russia, China (around 300 million)

Death

He died in 150 AH in prison in Baghdad

Brief Survey of the life of the five Imams of Fiqhi

A. Imam Malik bin Anas

Name: His full name is Maalik Ibn Anas Ibn Aamir

Birth: He was born in 93 AH (717CE) in Madinah

Parents: Both his parents of Arab origin. His grandfather Aamir was among leaching sahabah.

Search of Knowledge:

- He learnt from Jafar Assadiq and a number of other Scholars.
- He studied Hadith and Fiqh from the learned Muhadithin and Faqih of his time.

His famous students

1. Bukhari
2. Muslim
3. Abdullah Ibn Wahbin
4. Imam Shafi

His famous books

1. Al – Muwatta

His Contributions

1. He founded Malik school of thought
2. He succeeded Abu Hanifah as a teacher of Hadith
3. He wrote the first book of Hadith Al-Muwatta
4. He was the first to formulate the principles on the tradition and customs of the people of Madina
5. He relied mainly on the Quran, the Sunnah and resorted to Qiyas whenever necessary
6. Many scholars of hadith were his students
7. He wrote very important book called Al-Muwatta which was the second best to the Quran according to the Muslim Scholars
8. He used to advice the Abbasid Caliphs to practice justice
9. He was fearless jurist who stood by his views and convictions
10. He wrote chapters on Hadith, Fiqhi, Theology and other related topics

His followers

They are mostly found in Egypt, Sudan, Tunisia, Algeria, Mali, Nigeria, Chad, Qatar, Kuwait, Bahrain (around 53 million)

Death

- He died in 179 AH at the age of 86 in Madinah.

B. Imam Shafi

Name: His full name is Muhammad bin Idris bin Abbas bin Shfii bin Seif

Birth: He was born in 150 AH (767CE) at Gaza in Palestine on the day Imam Abu-Hanifah died

Parents: Both his parents were Arab origin. His was a Quraysh from the prophet's lineage of Banu Hashim clan. His father died when he was young and his mother took care of him

Search of Knowledge:

- He first studied literature and poetry and became outstanding in both
- He memorized the Quran when he was 9 years old
- He then realized the importance of Fiqhi as compared to literature and poetry
- He then went to Malik in Medina and studied under him until he died
- He had a strong memory allowing him to repeat the whole lecture word by word having heard it only once
- He learnt the book of Malik (Al-Muwatta) by heart

His famous students

1. Abu Ya`qub Al-Buwayti
2. Abu Ibrahim Al-Muzani
3. Ahmad ibn Habal

His famous books

1. Arrisalah (The message)

2. Al-Ummu (The Essence)

His Contributions

1. He founded Shafii school of thought
2. He combined two system of Fiqhi i.e. Fiqhi of Imam Malik and Imam Abu Hanifah
3. He was pioneer of the science of Fiqhi (Usul-al-Fiqhi)
4. He taught many outstanding students
5. He scrutinized Ijma before accepting it
6. He was a successful teacher and a skilful debater
7. He wrote very many important books e.g. Arrisalah (The message), Al-Ummu (The Essence) etc.
8. He wrote principles of Arabic grammar after 20 years of research
9. He was the first to write code of regulations of law and explained how reference can be made currently based on the Quran and sunnah
10. He was the first Quran commentator and wrote illmu Nasikh wal Mansukh (the science of the application of the replaced verses)

His followers

They are mostly found in Egypt, Yemen, Hadhramout, Indonesia, Sri Lanka, Oman, Malaysia, Phillipines, South America, Kenya, Uganda, Tanzania,
(Around 110 million)

Death

He died in 204 AH (820 CE) in Egypt

C. Imam Ahmad ibn Hanbal

Name: His full name is Ahmad bin Muhammad bin Hanbal bin Hilal bin Idris Ashybaany

Birth: He was born in 164 AH (780CE) in Baghdad

Parents: Both his parents were Arab origin. His was a Quraysh from the prophet's lineage of Banu Hashim clan.
His father worked as a commander in Abbasid army.

Search of Knowledge:

- He first studied in his native town. Later he moved to Iraq, Syria, Hijaz and Yamen to acquire knowledge of Hadith and Fiqhi
- He memorized the Quran and acquired the knowledge of Hadith
- He studied Fiqhi under his great teacher Imam Shafii

His famous students

1. Swaleh bin Ahmad bin Hanbal
2. Abdullah bin Ahmad bin Hanbal
3. Bukhari
4. Muslim the

His famous books

1. kitabu- swalat
2. musnad Imam Ahmad
3. kitabu- Sunnah

His Contributions

1. He founded Hanbali school of thought
2. He is the most celebrated traditionalist, jurist and theologian of Islam
3. He was accepted the use of four sources of Sharia but preferred the use of weak Hadith to the Qiyas
4. He assembled many students in the prophet Mosque in Medina
5. He led a life of poverty but never went out to seek help from others many times he sold his belongings to get fare
6. He was a honest teacher and when people gave him gifts he refused for fear of being corrupted
7. He wrote very many important books e.g. kitabu- swalat, musnad Imam Ahmad, kitabu- Sunnah etc.
8. He was imprisoned by the Abbasid caliph (Ma'mun and Mu'tassim) for refusing to accept the belief of the Mu'tazilite

9. He never referred to a Hadith without giving the names of its narrators
10. He was persecuted for sticking firmly to the basic principles that Quran is word of God as opposed to the mu'tazilities who believe that Quran was a created thing

His followers

They are mostly found in Saudi Arabia, Syria, Palestine and several places in Asia (Around 5 million)

Death

He died in 214 AH (810 CE) in Baghdad

D. Imam Jàfar Assadiq

Name: His full name is Jàfar ibn Muhammad bin Ali al- Baqir. He is the 6th Imam of Shia

Birth: He was born in Medina on 17th Shawal 80 AH

Parents: Both his parents were Arab origin. His was a Quraysh from the prophet's lineage of Banu Hashim clan.

Search of Knowledge:

- He was brought up by learned grandfather Zainul Abideen and his father
- He was well learned in all branches of knowledge i.e. religious, astronomy and other fields of science

His famous students

1. Imam Malik
2. Imam Abu Hanifah
3. Sufyan Thaury
4. Jabir ibn Hayyan (The greatest chemical scientist)

His famous books

4. kitabu- swalat
5. musnad Imam Ahmad
6. kitabu- Sunnah

His Contributions

1. He poses a great knowledge on astronomy and the other fields of science
2. He is the 6th Imam of Shia
3. He produced renowned scholars and Jurists, intellectuals and scientists
4. He assembled many students in the prophet Mosque in Medina
5. He changed the divine rights of the Shia Imamas and their qualities as regards to the knowledge of appointment
6. He wrote very many important books e.g. kitabu- swalat, musnad Imam Ahmad, kitabu- Sunnah etc.
7. Despite challenges he faced from the Abbasid caliphs and Shia community he was able to overcome due to his knowledge and wisdom

His followers

They are mostly found in Saudi Arabia, Syria, Palestine and several places in Asia (Around 5 million)

Death

He died in 148 AH (765 CE) in Medina at the age of 65, he was poisoned by the governor of Medina by the order of Abbasid caliph Mansur, for fear of the strong love and respect the Imam enjoyed from the public

Nature and the purpose of Shariah

Right of Allah

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

Right of oneself

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

Right of other people

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

Rights of other creatures

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

Assignment

1. Explain the stages of development of shariah
2. Explain the meaning of the term fiqhi and shariah
3. State three differences between fiqhi and shariah
4. Discuss the sources of shariah
5. Give a brief biography of five Imams of fiqh
6. State the qualifications of a Mujtahid
7. Describe nature and the purpose of sharia in regard to:
 - a. Right to Allah
 - b. Right to one self
 - c. Right to other people
 - d. Right to other creatures
8. Give reasons why Quran is considered first source of sharia
9. Give reasons why Hadith considered second source of sharia
10. Trace the development of sharia from the time of the prophet up to date

Chapter: 5 Akhlaq (Moral values)

Positive aspects of morality in Islam

a. Sadaqa of tongue

Sadaqa means charity. Most people tend to think that sadaqa composes only giving money to the poor. In Islam there are many charities which can be performed without using money.

Types of sadaqa

1. Assisting the poor and the needy
2. Sadaqa of the tongue
3. Performance of good deeds
4. Sadaqatu-Jaariya (continuous charity)

Islamic teachings on the use of the tongue

1. To advice people on doing good deeds and forbid evils
2. To speak the truth
3. To declare and pass fair judgment
4. To read the Quran
5. To reconcile warring parties
6. To educate others on Islamic issues
7. To bear witness and advocate for the truth
8. Used in glorifying Allah
9. Ask for forgiveness
10. Greeting one another
11. Should not be used to backbite, abuse others, to incite others to quarrel, to lie etc.

b. Appreciation and gratitude (Shukr)

Shukr means appreciation and gratitude. It means: thanking those who have rendered some kind of favour, help or assistance.

Types of shukr

1. To appreciate Allah and His Prophet (saw)
2. To appreciate the parents
3. To appreciate everyone dose good to you

Islamic teachings on expression of gratitude

1. It is the goal of every Muslim in his daily actions to show gratitude and appreciation to Allah
2. A Muslim must fulfills the objective for which he has been created for i.e. by worshiping Allah only and avoid shirk
3. The grateful people have the merit of obtaining Allah's favour
4. Allah has given has health and wealth, hence we should utilize them for His purpose
5. Allah likes most gratitude and hates those who are ungrateful
6. One should be grateful to his parents for the much they have done to him, by being obedient to them and serving them well when they grow old
7. Allah has provided man with children therefore he should teach them how to worship Him, guide and counsel them in an Islamic manner
8. Muslims should educate and give knowledge to others as a show of gratitude to Allah
9. Muslims should not misuse food and water i.e. avoid extravagance
10. Muslims should appreciate everyone who does good to him

c. Forgiveness

Forgiveness is to stop feeling angry with somebody who has done something to harm, annoy or upset you.

Islamic teachings on forgiveness of Allah

1. Allah forgive all sins except shirk
2. Islam allows revenge but the one who forgives is rewarded
3. Allah is the most merciful and He forgives those who wronged Him
4. Allah forgives those who are sincere in their repentance
5. A person who commits a sin should ask for forgiveness immediately
6. A person who commits a sin and is asking for forgiveness should show regret and be guilty before repenting

7. A sin involves someone's right can only be forgiven by Allah after repaying the right

Examples of forgiveness portrayed by the prophet (saw)

1. During the conquest of Mecca the prophet (saw) forgave all his enemies
2. The prophet (saw) forgave Surakah Ibn Malik who traced his foot print during the Hijra (Migration) to Medina
3. The prophet (saw) also forgave a woman who poisoned him
4. The prophet (saw) also forgave Da'thur who aimed to kill him while he was resting under the shade of a tree
5. The prophet (saw) also forgave Abdullah Ibn Ubeid (the leader of hypocrites) who broke away from the Muslim army during the battle of Uhud

d. Justice (Adl)

Justice is the fair treatment of people. Muslim is expected to consider justice to be one of his most necessary obligations

Categories of justice

1. Justice with Allah the Almighty. This is by worshipping Him alone without associating any with Him.
2. Justice in judgments between people. This can be achieved by giving every rightful person his due
3. Justice between wives. This is by giving them equal attention and equal shares in everything
4. Justice between children. This is by not favoring anyone of them over another or showing extra love or hatred to some.
5. Justice in speech. This is by not giving false information or cheating when giving evidence.

Islamic teachings on justice

1. Allah commanded believers to be justice
2. According to the tradition of the prophet (saw) justice people will be given a position of honour before their Lord on the Day of Judgment.
3. Justice ruler will be among the seven categories of people who will be shaded by Allah on the day when there will be no shade except His
4. Justice is the one of the most necessary obligations to a Muslim
5. A Muslim is expected to be just in his speech, judgments, sayings and actions
6. Justice is the most important element of peace and stability everywhere and every time
7. One is rewarded by practicing justice

Dimensions of morality in Islam (Moral principle of a Muslim)

Dimension of Islamic morality are 2 types

- i. Maarufat (permissible)- These are good deeds which shows man's obedience to Allah
 - ii. Munkarat (vices)- These are bad deeds which shows man's disobedience to Allah
- a. Spiritual observance(e.g. Swalat, Zakat, Saum, Hajj etc.) and their moral implications**
1. Swalah, it prevents an individual from all sorts of vices and brings the believer near to his Lord
 2. Zakat, it makes affair contribution of wealth in a way that reduces differences between classes and groups. It stops up the channels leading to class hatred and makes it possible for the spring of brotherhood and solidarity to flow.
 3. Fasting, it keeps a believer away from all sorts of evils. It also makes someone realizes the suffering of others, who are less fortunate Muslims and thus promotes in him a sense of sympathy and kindness to them
 4. Hajj, the rites of hajj bring a believer closer to Allah. It manifests unity i.e. Muslims from all corners of the world meet and wearing the same dress
 5. Optional acts of worship (Sunnah), it brings someone closer to Allah and he will have unique position among the people

b. Preventive and precautionary morality

A. Prohibition of a certain food and drinks

- The Quran indicates general and specific rules regarding foods and drinks. It says "They ask you (O prophet) what is made lawful for them. Say: (All) good things are made lawful to them" {Q5:4}
- From the above verse we learn that the lawful are the good things, naturally. Therefore the unlawful are bad and harmful things

Types of food and drinks that are forbidden to Muslim

1. Meat of dead animals/birds
2. Animal gored to death
3. Animal strangled to death
4. Animal beaten to death
5. Animal that have died as a result of falling from a height
6. Animal dies by being (partially) bitten by a wild animal
7. Meat of live animals
8. Any food that is harmful
9. Flesh of swine animal
10. Animal that have been sacrificed to Idols
11. Alcohol
12. Purse
13. Urine
14. Flowing blood

The wisdom behind prohibition of certain foods and drinks

a. Dead animals

1. Civilized people in all the societies find it distasteful to eat dead animals and look upon this act as contrary to human dignity
2. Eating of dead animals has also been prohibited in all the revealed scriptures
3. All creatures are interdependent in one way or another. Allah in His mercy by prohibiting the eating of the flesh of dead animals by human beings has provided source of food to other creatures.
4. The death of these animals may have been as a result of poisoning, chronic disease etc. thus when we eat such meat we may fall victim of circumstances
5. The idea of slaughtering is to drain out the blood from the animal. The blood could be carrying some harmful organisms. Slaughtering therefore ensures that these organisms are not eaten by human beings.
6. The prohibition of eating dead animals has encouraged the owners to work hard in currying for their animals in an effort to prevent them from being wasted unnecessarily

b. Blood

1. The blood may be carrying some diseases which are harmful to mankind
2. Allah wants to show His mercy to animals from the cruelty of certain people who piece the flesh of their animals when they are thirsty and drink the flowing blood
3. This process of piecing live animals, injures and weakens an animal

c. Pork

1. Recent scientific discoveries have shown that pork carries a deadly parasite (trichina) which is harmful to human health
2. Pigs enjoy feed filth and hence its flesh is disgust to persons of decent taste
3. Islamic Scholars say that eating of pork decreases the human being sense of shame
4. Modern researchers have found that pork carries more fat (above 55%) compared to other types of flesh. This is also harmful to the human body

d. Animal killed for Idols:

This refers to any animal slaughtered with invocation of a name other than that of Allah

1. Allah is the creator of all creatures. He has given a man the permission to take the life of animals as his food on a condition that he invokes His name while slaughtering the animal
2. In using any name other than that of Allah while slaughtering man forfeits this permission and must be denied the use of its flesh
3. Prohibition of eating an animal dedicated to other names, other than Allah is entirely related to faith and it safeguards the belief in the oneness of Allah and purifies worship against shirk and polytheism

Islamic principles on slaughtering

1. Mention the name of Allah

2. The animal to be slaughtered must be faced the Qiblah
3. The slaughtering is by cutting the throat or by piecing the hollow of the throat and the windpipe, the gullet and the two jugular veins
4. Slaughtering should be done by a male Muslim
5. The slaughtering object must be sharpened
6. The slaughtering object should not loose contact with body of the animal until fully slaughtered
7. The animal must be health
8. Do not slaughter the animal in front of the others
9. Do not sharpen the slaughtering object in front of the animal
10. The blood must be drained from the animal slaughtered

Circumstances/conditions for eating prohibited foods and drinks

1. During war
2. During famine
3. Extreme-hunger i.e. when no other food is available
4. Under threat for one's life
5. Medical necessity

Conditions for using prohibited foods and drinks as medicine

1. When the life of a patient is in danger if he does not take that medicine
2. When there is no alternative or substitute medicine whose source are entirely halal
3. When a Muslim or reliable physician who is God-fearing prescribed the medicine

B. Vain talk

Vain talk means useless talk. It is the type of talk which does not benefited neither the one who talks nor the listener

Effects of vain talk in the society

1. It may lead to quarrels and misunderstanding, because the listeners may go and misreport what they have heard intentionally or unintentionally
2. Allah hates vain talk
3. It may lead to backbiting which is haram (forbidden)
4. It may lead to Ghibah Nameemah (slandering) which is haram (forbidden)
5. It may lead to disunity in the society
6. It may lead to wastage of time, hence it effects the progress of the society

Ways in which a Muslim can refrain from vain talk

1. Muslims should remember that each one of them, has been assigned two angels to record all what he does and talks
2. The successful Muslims (believers) they avoid such talk by occupying their free time with Ibaada or helping the community on social matters
3. The true believer (Muslim) is a person who feels the burden of responsibility at all times; this makes him behave seriously and responsibly in his life
4. By feeling your heart with things to focus such as remembrance of Allah and admiring His creation
5. By keep on pondering on how to put up structures which are beneficial to the community instead of indulging in vain talk
6. By advising and warning those who are indulge in vain talk on its effects

C. Abortion

- It is the termination of pregnancy.
- It means to remove the fetus from the womb
- Muslim jurists have defined abortion as: getting rid of the fetus before the completion of pregnancy duration.
- Abortion is considered as killing a human being and is prohibited in Islam

Circumstances under which abortion can be acceptable

1. When the pregnant woman is young and small it is feared that childbirth would cause her death
2. When is suffered from a disease of the uterus, makes it very difficult for the uterus to emerge

3. When the fetus dies in the womb of the mother
4. If the mother's life is in danger as a result of pregnancy and it has been proved by the reliable doctor.
5. If the pregnancy might cause a disease in the body of the mother

Effects of abortion in the society

1. It decline the child the right to be born
2. It violates the rights of the child
3. It increases the number of unwanted pregnancies
4. It is also violence to woman's pregnancy
5. It leads to irresponsible sexual behavior
6. It is an agent of the spread killer diseases like HIV/AIDS
7. It goes against the law of nature
8. It may cause decline of population
9. It is sometimes leads to death of the mother
10. It is a crime since it involves killing of human beings which is forbidden in Islam
11. It increases the rate of divorce in the society
12. It leads to moral decay in the society
13. It lowers mankind to the level of animals or worst

D. Slander

It is an act of spreading evil against chaste person by either by either intending to spoil his name or his dignity

Effects of Slander in the society

1. It destroy the mutual trust within individuals i.e. when some people start suspecting others and backbiting them
2. Slander can leads to divisions among people hence disintegrating a society
3. It creates enmity and discord between the Muslims Ummah and leads to destruction
4. It cause hostility between people of the same household and between neighbours, friends and relatives
5. It reduces dignity of the person
6. It combines many other evils like lying, spying, backbiting etc.
7. One will get sins
8. It is against prophet's teachings

The slander can be punished under the following conditions

1. He/she should be an adult
2. He/she should be normal/sane
3. He/she should have committed slander out of his/her own will and not be forced
4. He should not be the father or grandfather of the accused

E. Israf (Extravagance)

Israf means overspending on anything i.e. foods, clothes etc.

Ways of Israf (Extravagance)

1. Extravagance in clothing. Some people have number of clothes in their wardrobe and they never wear them
2. Extravagance in marriage. Some marriage ceremonies are stink of extravagance
3. Extravagance in time. Some people spend a lot of time in useful things
4. Extravagance in money. Some people waste a lot of money buying forbidden things e.g. Miraa

c. Islamic manners on:

i. Walking

1. Do not walk arrogantly and proudly i.e. walk humbly and naturally
2. Gaze down at the evil sighted
3. Do not drag your feet
4. Never walk with one shoes only
5. Remove harmful pieces out of the way
6. Greet those you know and those you do not know

7. Help those who need your help like the blind, to cross the road or strangers (travellers) who do not know the direction
8. Women should avoid walking in between men
9. Women should not wear something which may attract the attention of the opposite sex or applying a strong perfume
10. Men should avoid gazing at the opposite sex and vice versa
11. Stand when sight Janaza
12. Men should walk in front of women

ii. Eating

1. Wash the hands before eating
2. Sit upright and avoid leaning while eating
3. Start with the name of Allah (Bismillah)
4. Eat what is in front of you
5. If the food is hot should be cooled down
6. Eat slowly and not hurriedly
7. Eat with right hand
8. To eat with three fingers
9. Not to find fault with the food served
10. To pick up and eat fallen morsel and not to leave the same to Satan
11. Be satisfied with the food served
12. To read the dua after eating
13. To wash the hands after eating

iii. Sleeping

1. One should go to bed earlier i.e. after Isha prayers
2. Recite some dua before sleeping
3. One should take ablution before sleeping
4. Sleep on your right side and facing Qibla
5. One should not sleep while lying on one's stomach
6. One should read prescribed surahs before sleeping
7. One should recite shahada before sleeping
8. Count yourself on the deed executed of the day
9. One should thank God for a good dream and ask Him for protection in case of a bad dream
10. It is also preferable to pray two rakaas before resting to bed
11. When one gets up from his bed he should recite dua

iv. Dressing

a. Idle dress for Muslim men

1. He should not wear a dress made of silk at all
2. He should not wear a ring made of gold
3. The dress should not resemble the dress of women
4. When putting on shoes one should begin with the right foot
5. The dress should be clean and free from any sort of impurity
6. The dress should not resemble the dress worn by the members of other faiths
7. The dress should cover nudity i.e. the part of his body between the navel and the knees
8. The dress should exceed the ankle

a. Idle dress for Muslim women

1. The dress should cover the whole body except the face and the hands
2. The dress should not be tight fitting to show the figure
3. The dress should not be transparent so as to display the body
4. The dress should not resemble the dress of men
5. The dress should not be attractive so as to draw attention for men towards her

6. The dress should not resemble the dress worn by the members of other faiths
7. The dress should be clean and free from any sort of impurity
8. The dress should be perfumed except if worn only within the home and in the absence of outsiders

Assignment

1. State an idle dress for a man and woman according to Islamic law
2. Highlight Islamic manner on:
 - a. Walking
 - b. Eating
 - c. Sleeping
3. Define abortion and identify situations where one is allowed to do abortion
4. List the demerits of vein talk, slander and Israf
5. Suggest ways in which tongue can be used in proper manner
6. State reasons behind prohibition of the following:
 - a. Flowing blood
 - b. Dead animals
 - c. Pork
 - d. Animal killed for Idols
7. Name prohibited foods and drinks
8. Under what circumstances one is allowed to partake haram food
9. Highlight the advantages of practicing the following:
 - a. Shukr
 - b. Justice
 - c. Forgiveness
10. Describe the dimension of Islamic morality

Chapter: 6 Muamalat

Mirath (Inheritance)

Meaning of Mirath

Literally: Means transfer of a thing or property from one person to another.

Technically: is defined as a science, which shows the eligible heirs as they are assigned or prescribed shares of inheritance by application of some Mathematical and Jurisprudential doctrine or principle.

Causes of Inheritance

1. Relative:
 - a. Roots : fathers and grandfathers
 - b. Branches: sons and grandsons
2. Marriage: Husband and wife
3. Slavery: a master can inherit his or her free slave

Essentials of inheritance

Before any rights to Mirath are to be claimed, there are three essentials elements, which should be exist. These are

1. Deceased person
2. Survival of an heir
3. The estate

1. Death of a Deceased person

It must be proved that a person whose property is in question has died in fact or in law. In fact is when he dies a real and actual death and in law when his death is being declared by an authorized court of law. This is the case of a missing person whose whereabouts are not known.

2. Survival of the heirs

It must be proved that legal heirs, who are claiming of any right in whatever property that the deceased person might have left, are surviving at the time of the deceased death. In case of the unborn baby, he can only inherit if:

- a. The pregnancy was there at the time of the death of deceased person.

- b. The baby must come out alive during delivery.

3. The estate

This is a property, which is left when a person dies.

Reasons to disqualify a person from inheritance

1. Homicide: if someone kills a person intentionally will not inherit his/her property
2. Difference in religion: a Muslim cannot inherit a non-Muslim or vice versa.
3. Slavery: a slave cannot inherit a free man or vice versa.
4. Adultery: an illegal child cannot inherit his father or vice versa.

Administration of the Estate

Before the legal heirs could claim any right in whatever property left by the deceased person, there are some rights and obligations, which should be settled. This includes:-

- a. Debts
- b. Funeral expenses
- c. Payment of legacies (Wasiyyah)

1. Debts, these include the following:

- a. Properties, goods or money, borrowed by the deceased person prior to his death, have to be paid before any division of inheritance.
- b. It may be unsettled dowry which has not been paid by the deceased fully or has been paid partially.
- c. The debts of Allah, which may have remained unsaved by the deceased. This may include fidya of missed fasts, Zakat, Hajj or kaffarah (expiation)

NB: The debts can only be paid where there is a documentary proof or where the deceased person has confirmed them prior to his death or where there are reliable witnesses.

2. Funeral expenses

- These are expenses connected with washing, shrouding of the body of the deceased, transportation and burial of the corpse.
- It is agreed upon by the scholars that these expenses are always payable from whatever property a deceased person might have left provided these expenses are within the limit of sharia approves.

3. Payment of legacy (Wasiyyah)

- a. **Meaning:** wasiyyah (will) is written or oral statement made by a person while alive showing his/her wishes in regard to distribution of a third of his/her estate
- The one who makes a will is called testator (al musi) and the one on whose behalf a will is made is called testate (al musi-lahu)

b. Conditions of wassiyah

1. The will should be witnessed by either two males who are trustworthy or four females who are also trustworthy
2. The testator must be sane and adult (someone who has reached puberty)
3. The will should not exceed a third of the estate
4. The person named in the will (taste) should not be the rightful heir
5. The testator should not be under compulsion while making the will
6. The testator must understand the nature and the effect of his/her act
7. The testator has the right to change or cancel his will during his life time.
8. The will should not be implemented until all the funeral expenses and debts are paid
9. The testator must own whatever he/she wills

c. Significance of wasiyyah

1. The will gives the testator an opportunity to help someone i.e. an orphan or a relative who is not entitled to inherit him
2. It can be used for appointment of guardian for one's children.
3. It is a Sunnah act to write a will to the poor relatives and some pious people who are in need of help.
4. It can be used to clarify the nature of joint accounts i.e. a bank account in the name of more than one person e.g. a husband and wife)

5. It is a reminder to the testator to strive in the cause of Allah and prepare himself for the next life.
6. To implement the sharia and obey it to the full.
7. It creates happiness in the society
8. Acts as remembrance to the deceased
9. It eliminates poverty
10. It can act as a continuous charity

Heirs and their shares

Heirs are those people who have the right to inherit. There are three classes

1. The Quranic shareholders (Dhawi-Furudh)
2. Agnates/residuary (Al-Aswabah) : are those who take the remain of estate after all the Quranic shareholders have taken their shares e.g. father, son, full brother, maternal brother, grandfather, brother of the father (either full or half-paternal) sons of the above mentioned.
3. Cognates: these are relatives whom they inherit in absence of the Quranic shareholders (except the husband and wife) and residuary e.g. relatives on the maternal side. They can be male or female e.g. son of the daughter, son of the sister, uncles on the mother's side, aunt etc.

1. The Quranic shareholders (Dhawi-Furudh)

- The word Faraidh it means a share of inheritance, which the sharia assigns to each and every legal heir from whatever property a deceased person might have left.
- These assigned shares mentioned in the Quran are six in number. They are $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{2}{3}$, $\frac{1}{3}$, and $\frac{1}{6}$.
- The Quranic shareholders mentioned in the Quran are twelve in number; four are males and eight are females. The male one's are: father, husband, paternal brother and paternal grandfather. The females are wife, daughter, full-sister, maternal-sister, daughter of the son, mother and grandmother.
- Allah mentioned shares and the shareholders in the following verses {Q 4:11}, {Q 4:12} and {Q4: 176}

Quranic shares and the shareholders

1. $\frac{1}{2}$ is mentioned in the Quran in three places
 - a. A share of one direct daughter of the deceased or daughter of his son, when there is only one daughter and no son or grandson.
 - b. A share for one sister whether a full-sister or paternal sister and no brother
 - c. A share for the husband whose wife dies childless
2. $\frac{1}{4}$ is mentioned in the Quran in two places
 - a. A share for the husband whose wife dies leaving behind a child (a boy)
 - b. A share for the wife whose husband dies childless
3. $\frac{1}{8}$ is mentioned in the Quran in one place
 - a. A share for the wife whose husband dies leaving behind a child a (boy)
4. $\frac{2}{3}$ is mentioned in the Quran in two places
 - a. A share of two or more direct daughters of the deceased or daughters of his son, when there is no sons or grandsons
 - b. A share for two or more sisters whether full-sisters or paternal sisters and no brothers
5. $\frac{1}{3}$ is mentioned in Quran in two places
 - a. A share of a mother whose son and daughter dies leaving behind neither children (sons and daughters) nor brothers and sisters.
 - b. As a share of two or more maternal brothers or sisters or a combination of both
6. $\frac{1}{6}$ is mentioned in the Quran in six places
 - a. As a share of mother and father (parents) when the deceased leaves behind children
 - b. As a share of a mother when she coexists with brothers and sisters.
 - c. As a share of a single paternal brother or sister. When there is no father, grandfather, children and he/she doesn't have brothers or sisters.
 - d. For a single daughter of a son (granddaughter) when she coexists with a single direct daughter and she (granddaughter) doesn't have brother.
 - e. A grandmother when there is no father

f. For a single paternal sister in presence of a single full sister

Conditions of inheritance

1. All the heirs must get their rightful shares
2. All the funeral expenses must be paid from deceased wealth
3. All debts must be paid before the distribution of inheritance
4. The distribution of wealth must be done by learned Muslim scholars e.g. learned Kadhi

Significance of Inheritance

1. The law recognizes the right of women in the participation of economic development as opposed to the Jahilia period.
2. It brings about harmony and fairness between men and women in the society
3. It is a commandment of Allah and its violation is punishment in the hereafter.
4. It stops greedy relatives from depriving the weak heirs from getting their rightful shares.
5. It respects the right to property ownership of an individual earned through honest means
6. It makes sure that the one who causes the death of another does not inherit the deceased
7. It minimizes the misuse of wealth since the estate is satisfactorily shared by the heirs
8. This law confirms the legitimacy of both children and parents
9. It proves to man that he is not the absolute owner of wealth and hence he cannot pass it to others as he wishes
10. It cements love among the family members and brings solidarity among them
11. Islamic law of inheritance being divine law, has remained unchanged throughout centuries and decades
12. The shares are higher or lower according to the individual's responsibilities
13. It gives security to those left behind by the deceased

Wealth and property

Islamic teachings on the acquisition of wealth

1. All wealth belongs to Allah
2. Wealth should be spent in a way that is pleasing to Allah
3. Wealth should be spent in a way that is pleasing Allah
4. Should be used to support one's immediate family members
5. Should be used to help needy and the poor
6. Should be used for the welfare of the country or community
7. Should be used for spiritual development
8. Wealth should be developed or increased
9. Wealth should be obtained through fair means
10. Allah has given man the right to exploit his wealth and dispose it in the right manner

Kinds of earning in Islam

- a. Fardh (compulsory earnings): work for maintenance of oneself and the family
- b. Mustahab (commendable earnings): work to help the poor or for religious cause
- c. Mubah (lawful earnings): work to get more without the intention of helping others.
- d. Haram (unlawful earnings): indulge oneself in unlawful ways of earning

Sources of earnings

1. Legitimate ways of earning

Islam encourages Muslims to earn wealth and prescribes ways through which a man should earn. There are many sources of earning and they can all be put into the following classes:

- a. Trade and commerce
- b. Industries (working in the industries)
- c. Livestock and Agriculture (Farming)
- d. Services or employment

2. Illegitimate ways of earning

These are sources of earning which are forbidden according to Islamic shariah..

The following are illegitimate sources of earning

1. Gambling or game of chance
2. Directly or indirectly dealing with intoxicants
3. Prostitution (commercial sex)
4. Hoarding: it means hiding essential things which would later be sold at a higher price when such commodity or article is scarce
5. Black market trade: an illegal form of trade in which foreign money or goods that are difficult to obtain, are bought and sold
6. Smuggling: it is the crime of taking, sending or bringing goods secretly and illegally into and out of the country
7. Lending and borrowing with interest (Riba)
8. Mulasamah: is whereby a buyer is not given an opportunity to examine the item
9. Muzabnah: is the exchange of fresh fruits for dry ones
10. Beging by those who can work.
11. Business in unlawful things e.g. flesh of swine, blood, carrion and alcohol
12. Monopoly business

Tijara (Trade and commerce)

- Trade was commanded by Allah "...Allah has made trade lawful....." (Q 2:274)
- Prophet Muhammad himself and other prophets engaged in trade
- Islam therefore, put a lot of emphasis on trade and commerce for the legal acquisition of wealth

Buying and selling

- A sale is a contract between a seller and a buyer.
- The seller declares the goods to be purchased and their prices.
- The buyer may accept or reject in words or writing

Islamic teachings on buying and selling

1. Goods should be freely distributed
2. No overcharging
3. A purchaser has a right of option and may reject the upon inspection and detection of defect
4. A seller should disclose defects on the article and sincerely describe the quality of the goods
5. Non should be forced to buy

Kinds of sales in Islam

- a. Salami: This is buying of a farm produce before it is harvested and paying for it in advance.
- b. Swayrafi: This is the sale of cash for cash i.e. change of sterling pound to Kenya shillings
- c. Bei Mutlaq: This is a free sale of an article for cash e.g. buying a kilo of sugar in a shop.
- d. Muqayadha: This is a sale whereby an item is exchanged for another (barter trade)

1) Honest in trade

Importance of honest in trade

1. An honest trader will find more and more customer
2. An honest trader will be rewarded by Allah
3. It eliminate poverty
4. It builds the Muslim brotherhood
5. It creates happiness in the society
6. It leads to success and prosperity in business
7. It creates development of faith/trust towards each other.

2) Record keeping in trade

Importance of Record keeping in trade

1. It helps towards the smooth and effective operation of the business
2. It reduces disputes among Muslims
3. It gives the proper agreement between the two parties
4. It helps in keeping of proper records in any form of transaction
5. It can be used as a reference whenever a problem occurs

6. It acts a center of reference

3) Agreements and contracts

Islamic teachings on agreements and contracts

1. It should be consistent with the Quran and sunah
2. There should be a mutual consent of parties concerned
3. The terms must be clear to all the parties involved and according to the shariah
4. The parties involved must be Mukalaf (matured)
5. There must be reliable witnesses
6. The right to be annulled must be included in contract
7. The persons entering agreement must be sane
8. An agreement must be put in writing
9. The persons signing agreement must do it willingly

Islamic teachings on

Lawful and unlawful acts in trade

Lawful acts in trade honest in trade

1. By giving correct measure
2. To give honest description of the goods asked for
3. To ask for fair price
4. To sell goods which are in proper condition and accept them back when rejected
5. Not to cheat, force or blackmail one buying goods which one does not need

Money lending

- The concept of money lending in Islam is Halal

Conditions for money lending

1. The transaction should be recorded in writing
2. There should be two male witness or one male and two female witnesses
3. The amount borrowed should be the amount to be paid back, i.e. interest (riba) is haram

Islamic teachings on loan and debts

1. The term must be honored
2. The agreement should be reduced to writing
3. There should be two witnesses or one male and two female witnesses
4. The term should be simple and clear
5. The persons should be Mukalaf (matured)
6. All parties involved must be in agreement
7. The lender should by no means charges interest

Unlawful acts in trade

A. Riba (interest)

- Interest: Is extra money that you pay back when you borrow money.
- Allah said in the Quran "Allah has permitted trade and forbidden interest" (Q 2:275)

The effects of usury (interest)

1. It leads to corruption and violation of human rights
2. It can leads borrower to commit suicide in case he fails to pay back
3. It's an easy way of getting money which leads to laziness, idleness and extravagancy
4. It is a form of economic exploitation
5. It makes the lender selfish
6. It encourages greed for wealth
7. It ruins the borrower
8. It may leads to poor relationship between the borrower and the lender
9. The children may inherit their parents debts
10. It may bring misery/hardship or poverty to the borrower and to the whole family.

B. Hoarding

It is the hiding of essential things which would later be sold at a higher price when such commodity or article is scarce.

The effects of Hoarding

1. It promotes dishonesty in trade
2. It creates unfair competition in trade
3. It deprives the customers of essential commodities
4. It creates artificial shortages causing difficulties to the community
5. It creates greed for wealth
6. It creates hatred in the community
7. Prices of goods go up

C. Monopoly

It means possession of sole right to supply goods to the customers.

Circumstances under which monopoly is allowed in Islam

1. When monopoly has not been attained as a result of deceit(treachery) or unfair competition
2. When goods are distributed freely to all customers
3. When no favouritism is practiced by the supply
4. When the price charged to the customers is fair and no exorbitant

Corruption

It is unlawful acquisition of wealth especially at the expense of the public.

Types of corruption

1. Transaction corruption: This is where a shopkeeper sells goods at a higher price than the recommended
2. Extortion corruption: This is when a person blackmails another to pay protection fees for non-existing services i.e. police officer who takes bribes from vehicle which is in good condition
3. Nepotism corruption: This is when merit and objectivity are sacrificed to favour one's relatives
4. Deceptive corruption: This is when one secures a job by lying i.e. presenting a forged document for employment
5. Supportive corruption: This is where a person with an authority uses his power to save another person who is guilty of a crime e.g. a judge setting a guilty person free because of bribery.

Causes of corruption

1. Unemployment: due to lack of job and need for money one will have to do corruption to get his need
2. Effect from mass media: people does what they see on television as they take as examples and imitates
3. Reluctance to take those in authority to task over corruption
4. Poor remuneration/salary in the job market, which may result in temptation to engage in corruption practices
5. Greed for wealth by many citizens
6. Disregard for professionals in the country
7. Absence of moral standard in the country
8. Lack of efficient law towards the stoppage of corruption in the country
9. Political patronage: involves favour and normally seen in the appointment of public officers who are unsuitable for the position

Effects of corruption in the society

1. It removes confidence and trust in the public servants
2. It increases the rate of unemployment and poverty
3. It leads to insecurity in the society
4. It leads to inefficiency in the public and private sector
5. It distorts/changes the purchasing power and hence leads to economic uncertainty.
6. It leads to the production of substandard goods and services
7. It creates hatred among the society members
8. It leads to higher prices of goods and services which can lead to poverty and society instability
9. It breeds injustice in the society by making some people to gain wealth without labour

10. It eradicates the sense of feeling and sympathy for individual
11. It leads to officers unfit for posts to be appointed for higher responsibilities and offices
12. It may lead to violence and war

Ways of eliminating corruption in the society

1. To educate the people on the causes and the effects of corruption
2. Reinforcing the law and its agents
3. Not accepting giving bribes
4. Reporting those involved in corruption for prosecution
5. Selecting and appointing public servants for responsibilities on merit rather than tribalism, nepotism or political patronage
6. Advocating for good morals and good governance in individuals and organizations in order to prevent corruption
7. Advocating for upholding of professional standards and ethics
8. People should learn to be contented and not expect too much too soon
9. By encouraging economic empowerment e.g. increment of salaries
10. By encouraging transparency in whatever people do

Assignment

1. Explain the meaning of the term Mirath
2. Discuss the essential of Mirath
3. State the conditions of Mirath
4. Explain the Islamic teachings on acquisition of wealth and property
5. Identify legitimate sources of earning
6. Identify the significance of upholding ethical values in commercial enterprise
7. Discuss the component of agreements and contracts
8. Identify lawful and unlawful acts in trade
9. Describe the evil of corruption in the society
10. Suggest ways to curb corruption in the society
11. State the conditions for borrowing and lending money in Islam

Chapter: 7 History of Islam

Ummayyad Dynasty/Reign/Empire/Era:

- It derived its name from their great grandfather Ummayyad
- This Dynasty lasted for one hundred and twelve years (from 40AH to 152 AH)

The rise of the Ummayyad's

Courses of the rise of Ummayyad

1. The assassination of Caliph Uthman the third caliph of Islam.
2. The assassination of Caliph Ali the fourth caliph of Islam
3. Active support of the assassins to Ali (R.A)
4. The refusal of the companions to pledge their loyalty to the new caliph {Ali (RAA)}.
5. Cry on retribution (revenge) for the blood of Uthman(R.A)
6. The shifting of the Muslims head-quarters from Mecca and Medina to Syria and Kufah by Ali and Muawiyyah.
7. The trick played by Muawiyyah in arbitrating led to domination of Ummayyad.
8. After the death of Khalifa Ali, Hassan who was his elder son ruled as a Caliph for six Months.
9. Hassan refused to wage war/fight against Muawiyyah and decided to step down in favour of Muawiyyah.
10. Muawiyyah had vast/huge resources and fertile province (Syria) and the support of his family and the Syrians.
11. The battle of the camel and the arbitration of Ali and Muawiyyah.

Administration of the Ummayyad

1. The basis of the government was a strong efficient army it relied on loyal and faithful Syrian army.
2. The Muawiyyads are credited to have been the first in Islam to establish a department of registry (Diwanul-khatam)

3. Muawiyyah is said to be the first to introduce the postal service (Diwanul-Barid)
4. The revenue of the state was derived from the same resources as under the righteous Caliphs name (a) Land tax (Kharaj) (b) Poll tax(Jizya) (c) Poor tax (zakat) (d) Customs and tributes (e) Spoil of war (Ghanimah)
5. In the financial matters the administration was decentralized in the provinces and all local revenues were deposited in the provincial treasury and the expenses of local administration were met from the local income; the balance was deposited with state treasury at Damascus.
6. The government appointed judicial officers. They were always recruited from the Faqih clan of learned scholars, jurists and theologians.
7. The non-muslims were given autonomy (freedom) under their own religious laws.
8. Muawiyyah at the start of his regime he established ship building factory at Akka on the Syrian Coast.

Factors which contributed to the fall (decline) of Ummayyads dynasty

1. Vastness of the empire
2. The principle of Islam that the people must elect the head of the state ceased to be the case. Thus they lacked the support and co-operation of the people.
3. Deviation from Quran and Sunnah as most of the rulers were engaged in worldly pleasure.
4. Most of the rulers were weak and incompetent.
5. Negligence in administrative affairs and lack of interest in public works on the part of Caliphs made the Ummayyad's rulers very unpopular.
6. There was rampant corruption and selfishness. The Caliphs entrusted the administrative works mostly to the selfish and corrupt officials.
7. Quarrels between the Ummayyads family making them weak and hence breaking them up to clans because of succession disputes.
8. Harshness of the rulers to other religions and faith resulted to the growth of social unrest/disturbance in the empire i.e. denying freedom of worship.
9. Misuse of state funds. Most of the Caliphs misappropriated state funds for their own use. This led to the bankruptcy of the state.
10. The opposition of the Shias. They never forgot the tragedy/disaster of the Karbala and subsequent ill treatment to the Prophet's family i.e. the cursing of Caliph Ali in the Khutba.
11. Attack by the Roman and Byzantines leading to weakness and loss of some of its land.
12. The abbasid movement dealt a deathblow to the tottering/shakable empire. This movement cleverly put the claim of the Abbasid as the descendants of the prophet.

Achievements of Ummayyad

1. They restored/returned order in the Muslim empire after the civil war.
2. They brought changes in the administration of the country with a strong and efficient army.
3. They made Arabic official language of the entire Islamic nation.
4. They standardized the currency used in the Islamic empire.
5. They introduced vowel and diacritical marks in the Arabic script, which made it easier for the non-Arabs to learn it.
6. They expanded Islamic empire e.g. during the reign of Abdul-Malik.
7. They introduced population census in the Muslim empire e.g. Omar Ibn Abdul-Aziz.
8. They improved the social amenities/facilities/services of the Muslim empire e.g. hospitals roads.
9. They built canal, bridges and introduce land survey e.g. Umar Ibn Abdul-Aziz.
10. The field of poetry, music and sports developed rapidly in the empire during their reign.

Selected Ummayyad rulers

1. Muawiyah Bin Abu Sufyan

His background

- His name is Muawiyah bin Abu Sufyan bin Harb bin Ummayah.
- His father (Abu Sufyan) was the chief of Makkah.
- His mother Hindu bint Urban bin Rabiah

- He was born in Makkah five years before the prophet hood. This makes him to be thirty five years younger than the Prophet.
- He was educated, intelligent and eloquent.
- He and his family embraced Islam during the conquest of Makkah.
- He was one of the writers or scribes of the Wahyi.
- Muawiya first went to Sham (Syria) in the army of his brother Yazid bin Abu Sufyan who Abubakr (R.A) had sent on an expedition.
- His brother became a governor of Sham. When he died Abubakar chose Muayiwah to succeed his brother. When umar was Khalifa he acknowledged him.
- Uthman made him the governor of the whole of Syria.

His Caliphate

- Immediately after the assassination of caliph Ali (R.A) Muawiyah was declared Caliph at Jerusalem in 40 AH 660 A.D.
- He shifted the Islamic capital from Kufah to Damascus.
- After Caliph Ali Hassan (Ali's elder son) ruled as a Caliph from Kufah for nearly six months.
- Hassan disliked war and violence. He refused to wage war against Muawiyah and stepped down in favour of Muawiyah.
- Muawiyah then became the sole Caliph in 40 AH 660 CE.
- He chose his governors very well i.e. capable people.
- He treated his people with justice.
- He ruled as a great king, attended by pomp wealth and luxury in direct contrast to the simple rule of the earlier Caliphs.
- After securing the whole of the empire under his direct rule, he gave orders for it to be extended.

His Death

Muawiyah died in April 680 CE / 131 AH. After ruling for about 20 years, he was successful in his governance internally and externally.

His Achievement

1. He was the first to establish postal services in Islam.
2. He expanded the Islamic empire in all direction using Army and Navy.
3. He was the first to have body guards in the history of Islam.
4. He built a beautiful gigantic palace in Damascus which he named "the green palace"
5. He made Arabic official language of the entire Islamic nation.
6. He restored order in the Muslim empire after the civil war.
7. He was known for good organized system of administration.
8. He was the founder of the Ummayad and name it after his great grandfather Ummayad
9. He managed to bring to justice those who were suspected to be murders of caliph Uthman arrested them and put them to death
10. He began the kingship system in politics by appointing his son Yazid to succeed him.

Political situation after the death of Muawiyah

- There had been 20 years of total tranquility, peace and harmony in the Islamic empire, but immediately after the death of Muawiyah , problems surfaced.
- Muawiyah decided to appoint his son Yazid to take over the caliphate after his death.
- The people of Kufah wanted Hussein bin Ali to be their caliph. They wrote to him and asked him to go to kufah.
- The people of Mecca and Medina wanted Abdullah bin Zubeir to be their caliph

2. Yazid bin Muawiyah

His background

- His name was Yazid bin Muawiyah bin Abu Sufyan
- He was born on 26 A.H/649 AD

- He was the most irreligious of the Umayyad's. He preferred wine, music and sport at the expense of public affairs
- His Caliphate**
- He was nominated to the caliphate by his father 680 AD during his life time
 - He was the second Umayyad caliph from (680- 683AD)
 - Immediately after his succession the opposition broke out from Khwarij, the Banu Hashim, and the Quraysh of Medina and Mecca
 - Muawiyyah particularly warned Yazid against Abdallah Ibn Zubeir (RAA) and advised him to deal gently with Hussein (RAA).

- After assuming caliphate Yazid sent orders to leading citizens in Medina calling for oath of allegiance to him
- Both Hussein and Abdallah Ibn Zubeir refused to acknowledge the caliphate of Yazid
- The opposition has religious grievances aimed at restoration of the true "caliph" accordance with the Quran and Sunnah of the prophet (saw) and hatred for centralized government and the desire for provincial autonomy.

The Tragedy of Karbala

- Karbala is place where Hussein was killed
- The people of kufah sought Hussein's help against the tyranny of Yazid
- Hussein answered their call and set off to kufah with his family, relatives and supporters, they were less than 80 people.
- On the first day of Muharam Hussein pitched his camp on the plains of Karbala
- Ubaidullah bin Zaid (Governer of kufah) sent an army of 40000 men under Umar bin Saad to meet Hussein and his supporters
- Hussein asked Umar bin Saad the commander of the army to allow him one of the three:-

 1. To return to Medina
 2. To be taken to Yazid bin Muawiyyah
 3. To be allowed to go to the eastern boarders to take part in the Jihad

- The commander refused all and insisted on fighting. As a result, Hussein and all his people were martyred on 10th Muharram 61 AH
- Hussein's head was chopped off from his body, carried, smeared with blood and placed it before Ubaidullah bin Ziyad

Turmoil in Medina and Mecca

- The death of Hussein in Karbala forced the people of Medina to relinquish their allegiance to Yazid bin Muawiyyah
- They chased away his governor
- Yazid sent an army to Medina and put the holy city under siege and broke the laws of the sacred land.
- Then the army went to Mecca and put it under siege too and defiled the secret of the holy mosque and they rained blocks of stones on the shrine of the Kaaba.

His Death

- Yazid died on 683 AD in Syria, after being in power for 3 years
- The news of his death stopped the army from continuing the siege since it was uncertain who would succeed him in leading the army.
- Yazid is remembered for three evils:-

 1. The murder of Hussein under his leadership
 2. Destruction and killing of innocent people in Medina
 3. Attacking the kaaba and damaging Mecca

His achievements

1. He continued the policy of his father Muawiyyah
2. He strengthen the administration structure of the empire
3. He improved the military defenses in Syria by increasing the power of the navy
4. He made improvement in Agriculture and irrigation system in Damascus

- 5. He reformed financial system
- 6. He tighten taxation of some Christian groups

Abdul-Malik bin Marwan

His background

- His name was Abdul-Malik bin Marwan bin Abu Al-Aas bin Ummayah bin Abdu-Shams
- He was born on 26AH during the caliphate of Uthman bin Affan
- He was born and educated in Medina.
- His father was the secretary of Uthman bin Affan
- He memorized the Quran, besides studying Jurisprudence, tafsir of the Quran, hadith, literature and poet
- He remained in Medina until 683 AD when his father's family was driven out of the city of Medina by Medinas who revolted against the central government of Damascus

His caliphate

- He became caliph after his father Marwan bin Hakam in 685 AD
- At his time the force opposing the Banu Ummayah were still formidable i.e. :-
 1. In Hejaz Abdullah bin Zubeir was endorsed as the caliph
 2. The Khawarij emerged again and were causing problems to the empire through constant opposition
 3. In Iraq Mus'ab bin Zubair was sent to be the governor by Abdullah bin Zubeir
- Abdul- Malik prepared a strong army and went to Iraq in 689 AD. He managed to defeat and kill Mus'ab bin Zubair and his supporters and bringing Iraq under his control
- Then he prepared a much stronger army and kept it under the command of Hajaj bin Yusuf. He besieged Abdullah bin Zubeir in Mecca and killed him in 692 AD
- Then Hajaj moved with his army to crush Khawarij in 697 AH. He defeated them
- Umayyad rule was greatly strengthened by Abdul-Malik bin Marwan who enjoyed good relations with high circles in Medina and gained considerable moral influence in the Islamic world

His death

- Abdul-Malik died at the age of 62 years in 705 AH. After ruling for 20 years, before his death he named his sons to succeed him beginning with Walid, Suleiman, Yazid and Hisham

His achievements

1. He made Arabic official language of the Muslim empire
2. He established an official mint in Damascus and issued the first Arab coins of gold, silver and bronze. Earlier the Arabs used Persian coins
3. He improved Arabic script by including vowels and diacritical marks
4. He improved postal services by increasing the number of postal units and making the service more efficient and regular.
5. He built the dome of Rock at Jerusalem at the site of the prophet's halt (stop) during Miraj
6. He encouraged poetry and rewarded the poets with the intention of using them to propagate his rule and himself
7. He crushed the Byzantine
8. He also crushed the Khawarij
9. He re-innovated and developed religious places e.g. he expanded the great Mecca mosque and the prophet's mosque in Medina
10. He put in place a very firm administration by replacing the inefficient servant with others for good relationship

Umar ibn Abdul-Aziz

His background

- He was the son of granddaughter of Umar bin Khatwab (RAA) (Ummu Assim bin Assaim bin Umar bin Khatwab)
- He was born in Hilwan (village in Cairo) in 681AD
- His father was a governor of Egypt

- He inherited the blood as well as the qualities and ideas of his great ancestor and namesake Umar bin Khatwab
- He memorized Quran by heart at a tender age
- His father sent him to medina to acquire more knowledge
- When his father died his uncle Abdul-Malik took over his upbringing in Damascus and ultimately married him to his daughter (Fatimah)
- Walid took over from his father Abdul-Malik when the later died
- Umar was appointed the governor of medina in 705 AD and set a very good example
- In medina he appointed a council of ten eminent jurists to advise him
- He repaired the damaged part of the city caused by caliph Yazid and Abdul-Malik and enlarged the mosque of the prophet (saw)

His caliphate

- He took over after Suleiman who proposed him for the caliphate in 717 AD.
- Suleiman consulted his trusted minister Rajaa ibn Haywata as to whom should the caliphate be given
- Raja firmly approved the choice of Umar
- Suleiman wrote his will proposing Umar
- When Suleiman died, Rajaa read the will to all. However, Umar stood on the pulpit and said "O people I have appointed to this position without being consulted, without me asking for it and without being the consultation between Muslims. I am therefore giving up the position and give you the freedom of your own free choice....."
- As he stepping down from the pulpit , the people around said in unison that they wanted him to lead them
- He loved simple life and showed great devotion to his caliphate
- He distanced himself from the pride of the kings and aggressiveness
- He established the actual life style of the guided caliphs who used to look at their people the way the father would do it his children
- He considered the baitul-Maal as sacred trust and would not spend a single penny for his personal use
- Immediately after his succession to the caliphate he sold of his horses from the royal stable by auction and deposited the proceeds in the Baitul-maal
- He made his wife offer all her ornaments and jewels to the public treasury. The devoted lady obeyed her husband
- He is regarded by Historians as the fifth caliph after the first four guided caliphs, because of the character and outstanding qualities

His death

He died at the age of 39 years in 720 AD, after ruling for three years

His achievements

1. He introduced pensions for the non-Arab Muslims (mawali) for their military services
2. He stimulated the spread of Islam in Asia and Africa
3. He considered the state treasury (Baitul-Maal) as sacred trust and never spent a single penny for his personal use
4. He constructed mosques, schools, bridges and channels
5. He introduced census of people during his reign
6. He strictly appointed government officials based on merit and piety
7. He restored the practical equality of all Muslims by exempting the payment of kharij (poll tax) from the new converts
8. He brought peaceful coexistence among the people of different religious e.g. he reduced taxes for the Christians
9. He forbade the sale of land to non-Muslims to the Muslims in order to prevent fall in revenue. Since the Muslims did not pay the poll tax.
10. He discontinued the practice of cursing Ali and his descendants in the sermons
11. He reformed jail system and ordered the governors to visit it weekly to avoid mistreatment

Criticism of Umar's policy

1. His administrative policy was more suited to the propagation of Islam rather than preservation of caliphate of Banu Umayyad's family
2. His exemption of the new converts from the payment of kharij caused a great fall in state revenue
3. He also recorded practical equality to the mawali (the non-Arabs Muslims) in all affairs of state. The policy affected aristocracy of the Arabs in general and Umayyad in particular
4. His general policy to Ali's family proved detrimental/harmful to the Ummayyad's family
5. He stopped all expansion campaigns of the empire

Islam in East Africa Coast

Spread of Islam in Interior of Kenya

North Eastern

- The conquest of the Eastern Horn of Africa and parts of the Eastern Africa Coast by the army of Abdul- Malik, the ruler of Syria in the 7th century played some role in the spread of Islam in North Eastern part of Kenya.
- The Somalis who were living there gradually embraced Islam
- The Somalis moved North Eastern part of Kenya; they came in contact with the Gala and Boran.
- The Gala who had no heavenly religion first opposed the Somalis who were teaching them Islam
- The integration with the Gala and Boran gave rise to the hybrid tribes such as the Rahnwein
- Their integration with Boran and Gala people meant Islamism
- The nomadic life of Somalis i.e. moving from one place to another looking for pasture and water facilitated the spread of Islam in this area whenever they went, they influenced the local people to convert to Islam
- In the 20th century, the spread of Islam in the region became more effective due to influence of the Muslim teachers from the Coast and from Somali land
- The Muslim teachers put up Madrassah (Duksi- preliminary Islamic Schools) where Islamic knowledge was taught.
- They built mosques which they used to mobilize Islam to the people in this region
- British colonialist used Somalis in some areas of administrators. This is because they regarded them to be very intelligent, and to avoid clash with them. This influential people also played part in the spread of Islam
- In order to check the Somali Islamic Influence on the Pokomo and the Boni people, the administrative officers created special district areas
- This controlled the movement of Somalis across River Tana into the District of Lamu
- The Islamic influence by then had already spread across the areas covering Marsabit, Mandera, Wajir, Garissa ant the Pokomo area up to Bura, Hola and River Tana to Garisen and kipini
- Evidently in these regions still keep well developed Islamic cultures and literature

Factors influence the spread of Islam in North Eastern

1. The arrival of Muslims teachers from Somali land and coast of Kenya to the area
2. The position of Arabia from Somalia where the Muslims Arabs could easily cross the red sea and have the contact with Somalia and North Eastern Kenya
3. The establishment of trade between Somalis and the Arabs
4. Intermarriage between the Somalis and the Arabs with the local people of North Eastern
5. The hospitality of the Somali community in welcoming the visitors and being generous to the people
6. The Somali culture which is closely related to that of Arabs helped in easily acceptance of Islam by the Somalis
7. The establishment of Madrassas (Duksi) and mosques where Islamic knowledge was taught
8. The nature of the lifestyle of the Somali community of moving from one place to another in search of water and pasture helped in the spread of Islam
9. Somali Muslim administrators played major party in spread of Islam in North Eastern
10. The conquest of the Eastern Horn of Africa and part of East Africa by the army of Abdul-Malik

Islam in central Kenya and Nairobi

- Muslims took long time before moving to this area
- This was mainly due to the constant attack of the Portuguese on the coastal area

- When the Oman Arabs defeated Portuguese and managed to restore peace in the coast, then the Arabs and Swahilis ventured into the interior to look for tradable goods
- In the process of trade they spread Islam
- In the 19th century Maalim Mtundo from Tanganyika, was a pioneer in the field of Islamic missionary work at Pumwani in Nairobi
- He built a small mosque, where he preached Islam and attracted a good number of kikuyus and kambas who later became his disciples
- The disciples of Maalim Mtundo managed to bring more people to Islam
- The early Muslims established three Islamic villages in the city of Nairobi. These are:-

 1. Kambi ya waswahili in pangoni and Easleigh, where there were three mosques with learning Institutions (madrassa)
 2. Mji wa Mombasa in Ngara
 3. Mji wa kabete at Fort smith

- Some Sudanese Muslims also settled at kibera and preached to the local people of Nairobi Islam
- During the building of the Uganda railway from Mombasa to Nairobi, a number of Asia Muslims came to settle in Nairobi
- They built mosques and madrassa and participated in the spread of Islam. The most prominent among these was Maulana Abdulla Shah who built the Jamia mosque
- Around 1920 the colonial officers forced Muslims to evacuate most areas of Nairobi
- Many Muslims shifted to Fort Hall (Muranga) and Nyeri, but those who in Pumwani were not affected
- Pumwani remained the Centre of Muslims activities in Nairobi over since
- Two brothers (Abeid and Mohammed Mbarak Domoni) from the coast moved to the mount Kenya area in the late 19th century and settled at Muranga and built the mosque there in 1895
- In Embu an Islamic foundation was built between 1900 and 1920
- In Meru mosques and learning institutions (madrassas) were established by the two brothers

Factors that influence the spread of Islam in central and Nairobi

1. Defeat of Portuguese by Oman and restore of peace at the coast, that enable Arabs and Swahilis traders to move to interior
2. The building of the Uganda Kenya railway from Mombasa to Nairobi, brought Asia Muslims to settle in Nairobi
3. The establishment of three Islamic villages in Nairobi
4. The establishment of the mosques and madrassa (learning institutions) in the area
5. The arrival of preachers and sheikhs to the area
6. The intermarriage between the Arab traders and the local people ease the spread of Islam
7. The presence of Arab trading centers in the up-country
8. Some Sudanese Muslims also settled at kibera and preached to the local people of Nairobi Islam

Factors which slowed down the spread of Islam in the central part of Kenya

1. The primary interest of Muslims who came to the area was trade while spreading of Islam was second
2. Association of Muslims with slave trade
3. The material reward offered by the non-Muslim missionaries unlike the Muslims
4. There was no commissioned Muslim missionary to spread Islam unlike Christianity
5. The land behind the coastal strip was dry, waterless and rising sharply
6. Hostility of some tribes i.e. the kikuyu, the maasai and the Nandi who did not like strangers to pass through their regions

The spread of Islam in western Kenya

- Mumias has been Centre of Islam in western Kenya since 1870. The caravans of the Swahili traders from the coast visited this area
- Mumias derived its name from the paramount chief of the area named Nabongo Mumia who became the leader of his tribe (wanga) in 1883.

- Nabongo Mumia was hospitable person. The waswahilis were always well received by the chief Mumia and his cabinet.
- He gave them quarters to stay and provided them with food and other necessities
- The Muslims also appreciated i.e. on the Idd day they visited him in his court to give him Idd greetings
- The chief was so moved by that gesture and he decided to become a Muslim
- He was named Muhammad Nabongo Mumia
- Soon many members of his cabinet followed the suit and joined Islam
- His three brothers Kadima, Mulama and Murungu became Muslims and adopted Muslim names
- The traders and the local people were friends. They exchanged views in free discussions and assisted each other in all aspects, which lead to conversion to Islam
- The existence of intertribal conflicts between the Maasai, the luo and Mumias chief. The Swahili on the request by Mumias, used their guns to defeat his enemies
- This lead to the Muslims being awarded the status of brotherhood to members of the society and it enhanced the spread of Islam
- Intermarriage between the local people and the waswahili, this helped in bringing more converts into the fold of Islam
- Building of Uganda Kenya railway played a very important role; it brought in the area many traders from the coast who was Muslims. Besides many Asians Muslims who were employed on the construction of the railway line, they settled in many areas of western Kenya and in the process they influenced many local people into become Muslims
- When the colonialists came to Kenya, they found that many people were already Muslims, they employed them. These Muslims used their positions to enhance the spread of Islam.

Factors that helped in the spread of Islam in Mumias

1. It was a Centre of trade between the Arabs, the Swahilis and the local people of wanga community
2. The conversion of the king Nabongo alongside with some members of his cabinet
3. Intermarriage between the Arabs and local people
4. Establishment of mosques and madrassas in the area
5. Islamic etiquettes brought good relationship between the Swahilis and the local people
6. Celebrating of Islamic festivals and ceremonies e.g. Iddd facilitated the spread of Islam
7. Building of Uganda Kenya railway played a very important role in the spread of Islam
8. Chief Nabingo Mumia invited many Arab traders to Mumias and eventually spread Islam
9. Chief Nabingo Mumia gave Arabs settlers lands and provided them with food and other necessities
10. He made the inhabitant to cooperate with Arabs hence ease the spread of Islam

Islam in Uganda

- Islam was the first international religion to reach Buganda
- In 19th century the region (Uganda) was divided into several kingdoms of which the kingdom of Buganda was the most powerful
- The Buganda's ruler was known by the hereditary title "kabaka" the king
- The kabaka controlled both the government and in the and in some time traditional religion of the kingdom
- He ruled his subject through a council of great chiefs, called the Lukiko
- The Buganda believed that the kabaka possessed powers. To them he was not only the law giver, but also the master of life and death

Arrival of Islam in Uganda

The reign of kabaka Suna

- In 1844 an Arab from Zanzibar named sheikh Ahmed Ibn Ibrahim set his foot in Uganda (HE WAS the first Muslim to came to Uganda)
- He visited the court of kabaka Suni
- After usual greetings, the sheikh sat on a stool near suna and witnessed him performing pagan rites.
- He was surprised to see a number of Buganda executed as a sacrifice to the pagan god
- Sheikh Ahmad stood firm on his feet, and rebuked Suna for the act.

- He told Kabaka Suna to stop killing Allah's beings. He told him "Allah is the greater than everything and creator of universe" and he told him that " it is a great sin to destroy Allah's creation in that manner"
- Instead of Suna punishing him, he said to him " I want to hear more about this Allah who is greater than me"
- The sheikh responded to the king by reciting verses of the Holy Quran and explained the teachings to the king
- The king was impressed about the teachings and started learning a few chapters from the Quran, but he did not profess Islam and he died a traditionalist
- After this encounter, Sheikh returned to the coast and later paid a few visits to Buganda.
- During kabaka Suna's time many Baganda were converted to Islam
- A few Baganda chiefs embraced Islam and as a result the trade between the Arabs and the Baganda increased
- In 1865 AD kabaka Suna died

Factors which helped the spread of Islam in Buganda during Kabaka Suna

1. Kabaka Suna listened attentively to sheikh Ibrahim advices
2. Kabaka Suna did not rebuke sheikh Ibrahim
3. Kabaka Suna was impressed by lecture given by sheikh Ibrahim
4. Kabaka Suna allowed Arab traders to come to Buganda
5. Kabaka Suna offered settlement to the Arab traders
6. Kabaka Suna stopped pagan rites e.g. sacrificing human-beings

a. The reign of kabaka Mutesa

- After the death of Kabaka Suna his son Kabaka Mutesa took over the throne and he was only 18 years old
- During Mutesa reign many coastal Muslims came to the country to trade
- The Arab traders constantly visited him and taught him Islam at his request
- In 1865 AD Mutesa declared himself a Muslim

The role of Kabaka Mutesa in the spread of Islam

1. He declared Islam the state religion of his kingdom
2. He ordered all his chiefs, courtiers and rest to embrace Islam
3. Quran teaching was practiced in his palace
4. He built a central mosque in his palace and ordered his chiefs to build the same in their provinces
5. The daily five prayers and Juma'a prayers were strictly observed
6. He banned drinking of alcohol among his subjects
7. He encouraged Muslims traders and missionaries to settle in Buganda
8. Muslims were held in high esteem in his kingdom.
9. He ordered the slaughtering of animals according to Islamic shariah
10. He rejected the use of hunting dogs
11. He gave high positions to several Buganda Muslims.
12. He ordered the approval of using Islamic calendar
13. Mutesa declared Buganda an Islamic state in 1867 AD
14. Mutesa created a special department to look after the affairs of the mosques
15. He also instructed to be greeted in Islamic version

Factors that favoured adoption of Islam during Mutesa's period

1. Mutesa wanted to gain political supremacy. He found that by associating with the Arabs he could easily get this
2. He desired to control trade especially in firearms and the freedom of raid his neighbours as he wished
3. The Arabs provided material goods superior to the local people
4. The Arabs provided better means of communication than traditional ways i.e. writing
5. The Arabs provided better heading methods compare to the traditional methods

Reasons why the reign of kabaka Mutesa is regarded as the golden period of Islam in Uganda

1. Quran reading: - Quran reading in Buganda was serious done in 1882. In Mutesa's court, Quran reading was the first item to be done. Mutesa himself read Quran through the help of a local trader known as Nakabukala and which his chiefs followed the same and spread fast to the houses

2. Circumcision:- Bagandas threw away their traditional and started to follow Islamic rites of male circumcision although, Kabaka himself refused to face the knife because he protected the traditional that Kabaka couldn't shed blood but his chiefs and the subjects were circumcised
3. Prayers were held with great esteem and Kabaka himself was very strict on these
4. Many of the chiefs were converted to Islam which also helped the subjects to embrace Islam
5. Mosques were built in every place and every part of the country side
6. Mutesa created a special department to look after the affairs of the mosques
7. Slaughtering of animals was done according to Islamic rules and regulations
8. Mutesa appointed a committee to supervise the acts of slaughtering in accordance with the Islamic rules
9. He also instructed to be greeted in Islamic version
10. Bagandas started to follow Islamic behavior by dressing in Islamic attire
11. Mutesa declared Buganda an Islamic state in 1867 AD
12. Mutesa made his followers to embrace Islam and follow its teachings
13. He crowned those who accepted Islam with high post in the government
14. The introduction of intermarriage between the Arabs and the local people helped in the spread of Islam during his era
15. Mutesa invited many Arab Muslims to Buganda and this facilitated the spread of Islam in Buganda
16. Mutesa provided settlement for the Arab Muslim traders
17. Islamic panel code was awarded and the traditional sacrifices were done away

Factors that led to decline of Islam in Buganda

1. Circumcision: - The Buganda Muslims wanted Mutesa to face the knife but he refused to submit to this rite. This refusal created rebellion in Mutesa and subsequently contributed to the down fall of Islam
2. Muslim disobedience: - In 1876 some devoted Muslims refused to eat meat slaughtered through pagan rite and praying behind Mutesa as he was uncircumcised, this disobedience infuriated him and he ordered the killing of 70 Muslims. This killing facilitated the down fall of Islam
3. The coming of H.M Stanley in 1875 - H.M Stanley was a Christian Missionary who visited Buganda and he was received with honour and respect from Kabaka Mutesa. Kabaka did this in order to safeguard his interests from the European powers. Gradually Mutesa started to change and later he left Islam which in turn angered Muslims.
4. The Egyptian (The Khedive regime) - They claimed that parts of the kingdom (parts of Nile in Uganda) and they captured Bunyore kingdom. This event worried Mutesa and also the Arab traders feared for their market.
5. H.M Stanley being an opportunist, he threatened Mutesa that if he will remain a Muslim he will be circumcised by force. This made Mutesa to be against Islam and Muslims
6. The Muslim Turks: - Muslims in Turkey made demands to Mutesa to be very particular in following Islam e.g. to follow Islamic rites in slaughtering and leading the prayers. This pressure created fear in Mutesa and hated Islam which leads to its downfall
7. The coming of the church missionary societies as well as the catholic fathers in Uganda- Due to existence of many religious in Uganda, Mutesa decided to observe both (Christianity and Islamic). He supported Christianity due to provision of the firearms but in 1880 AD he declared himself a Muslim again but this time he allowed his subjects to choose the faith they preferred

Arrival of Christianity in Uganda

- In 1876:- They are two events which spearheaded Mutesa's disenchantment with Islam and decided to join Christianity
- 1. Some devoted Muslims, influenced by Islamic teachings of Egyptian force, refused to eat meat slaughtered through pagan rite
- 2. They refused to pray behind Mutesa as he was uncircumcised.
- This disobedience infuriated him and he ordered the killing of 70 Muslims.
- It was at this time, that H.M Stanley visited Kabaka Mutesa and persuaded him to become a Christian in 1879AD

- In 1880AD Mutesa declared again he is a Muslim but this time he allowed his subjects to choose the faith they preferred

The influence of Christianity in Uganda

- The effect of coming of Christian missionaries was basically had a negative impact towards the spread of Islam in Uganda
- Both Muslims and Christians were struggling to get new converts from the local people
- The Christian missionaries had better weapons and this was a favourite of the local leadership
- Christian missionaries through their provision of secular education played a great role in hindering the progress of Islam
- The schools were centers of conversion where the intimates were only taught how to read the bible and be good Christian.
- The missionaries were also against the founding of government schools, as they wanted to monopolize the provision of education.

Death

Kabaka Mutesa died in 1884 AD

Religious wars after Kabaka Mutesa

b. The reign of kabaka Mwanga

- Before the death of Kabaka Mutesa, He forwarded prince Mwanga to the power/throne
- When Kabaka Mutesa died Kabaka Mwanga succeeded him
- Mwanga was a boy 18 years and when he assumed Kabakaship he appointed members from both religious but Muslims dominated the post
- Kabaka Mwanga was neither a Muslim nor a Christian
- These two sects didn't appreciate how Kabaka Mwanga was running the government. And when Mwanga discovered this, he applied wrath activities on them hence blundering the country
- The two groups joined their forces to oppose and overthrow Mwanga from the power and he fled to south of lake Victoria
- In 1888 AD the tyrant Kabaka was overthrown and fled to south of Lake Victoria and lived in exile

c. The reign of kabaka Kiwewe

- Prince Kiwewe succeeded Kabaka Mwanga and he shared the posts between the two groups equally
- It was intended that when Kiwewe assumes the kabakaship would embrace Islam and the post of Katikino to be for the Muslims
- Kabaka Kiwewe gave the post to the Christians
- This resulted to tension between the two group eventually led to a shooting incident and the Christians decided to evacuate from the capital
- Barely a month after his accession and a week after the withdrawal of the Christians, kabaka Kiwewe conspired with the pagan chiefs to execute the whole Muslim leadership in which a few Muslim leaders were killed, and the commotion arose which made the Kabaka fled the capital
- A force was sent to capture him. He was captured and killed
- The Baganda Muslims installed prince Kalema as the new Kabaka

d. The reign of kabaka Kalema

- The first move Kalema embrace Islam
- He had himself circumcised
- He adopted the name Rashid Kalema
- He wrote to Sayyid Barghash, the sultan of Zanzibar to the effect that he is now a Muslim
- He moved his headquarters to nearby hill and called it "Lungujja" a Buganda word meaning Zanzibar
- He wished to be known as the sultan of Buganda
- All important posts in the kingdom were given to the Muslims
- He made several pagan chiefs to embrace Islam

NB:

- The exiled Christians with the help of white missionaries who supplied them with guns and ammunition with the help of the exiled Kabaka Mwanga and his followers.
- finally they were able to break the power of Muslims, captured their stronghold and set fire to the palace of Kalema after which he fled to Bunyore and he died there of small pox.
- Mwanga was called back and his kingdom was restored to him
- As a result of Christian victory, Buganda was converted into a Christian state and all the posts were allocated to the Christians.

Islam in the interior of Tanzania

a. Spread of Islam in Tabora

- Muslim traders from Zanzibar and Sultans established Inland trading posts with the goodwill of the local chiefs.
- The most tribal chief with whom the Muslims fostered cordial relations was chief Mirambo, the ruler of Unyamwezi
- Muslim traders built Swahili town near the Mirambo's headquarters at Tabora and used the town as a trade post
- Mirambo used the Arab traders to have his influence felt and accepted
- As a result most of his tribal chiefs embraced Islam and they were taught principles of the Islamic faith as well as Swahili language
- The chiefs became instrumental in spreading of Islam to many of the interior
- The Nyamwezi converts worked for the Arabs and Swahilis as porters, messengers, labourers, soldiers to their caravans
- The converts also played a major role in the spread of Islam in their areas

Factors that influence spread of Islam in Tabora

2. The establishment of Inland trading posts in Tabora
3. The goodwill of the local chiefs who accepted and spread Islam in their areas
4. The cordial relations between the sultans, traders and the local chiefs e.g. chief Mirambo
5. Many of the chiefs learnt Kiswahili and this further helped in the spread of Islam
6. The local community admire the culture of Muslims
7. The Nyamwezi converts played a major role in spread of Islam
8. The Sultan of Zanzibar used to give financial support for the spread of Islam
9. The building of mosques and madrassas
10. The intermarriage between the Muslim traders and the local people
11. The personal contact between the Muslims and the indigenous people

b. Islam in Ujiji

- Ujiji was a terminal port for traders to cross to Congo and beyond
- It was a partner of Tabora both of which acted as a trading and resting Centre's in the interior of Tanzania
- It was a market of considerable importance in the area
- The Muslim (Arab) traders exchanged vegetables, fruits, goats and dairy produce with the coastal goods which they brought with them
- The famous Tippu Tip (Muhammad bin Hamad) lived at Ujiji between 1840-1887AD and conducted a flourish trade, from Ujiji to Congo
- His good relationship with chief Mirambo helped in protecting Muslims and their Islamic interests in the interior
- The good relationship which the Muslim traders established with the indigenous, had a strong impact in spreading of Islam
- Muslim teachers from Ujiji helped in the spread of Islam in the interior of Tanzania and in the Congo as well.

Factors that influence spread of Islam in Ujiji

1. It was a terminal point for traders to Congo and beyond
2. The local community were friendly
3. There were no geographical barriers such as mountains

4. There were plenty of fruits and cereal foods
5. The intermarriage between the Muslim traders and the local people
6. It was important market place where the Muslim (Arab) traders exchange their coastal goods with fruits, goats, milk etc.
7. The building of mosques and madrassas
8. It was near the sea
9. The good relationship between the Muslims and the local chiefs e.g. Tipu Tip
10. The good relationship between Tipu Tip and the Nyamwezi chief, chief Mirambo who was a Muslim

Social contribution of Muslims in East Africa

1. Muslims built their own hospitals e.g. Agha Khan, Alfarooq and Mewa
2. They are also available in local and international broadcasting station
3. Muslims are heading national football team e. g. Muhammad Twahir
4. They have been living with other members of different faiths peacefully
5. They are in NGOs to promote peace
6. Muslims they run orphanage centres
7. Muslims are engaged in sensitization and rehabilitation of drug addicts
8. Muslims are participating in development of education through building of Islamic Institutions (madrassa) and schools e.g. Sheikh Khalifa, Abu Huraira, Qubaa etc
9. Muslims are major facilitators for spreading of Swahili language which is spoken throughout East and Central Africa
10. Muslims introduced the new manners of lifestyle and speech, dressing, eating, sleeping etc.

The role of Muslims in economy of East Africa

1. Muslims are engaged in whole sale and retail business
2. They contribute in the transport and communication e.g. Construction of roads, shipping and airline business.
3. They are engaged in commerce and industry either as employer or employees
4. They practice Agriculture and animal husbandry
5. They are engaged in commercial fishing as fishermen
6. Some Muslims work as brokers and commissioners
7. They work in the hotel business and in tourism industry
8. Muslims helped in promoting trade between Kenya and Arabia countries
9. They run or sponsor Institutions which offer skills for job opportunity
10. Muslims are paying taxes to the government
11. They are in banking industry

Muslims contribution to the political development of East Africa

1. Muslims gave their ideas in the running of their government and schools
2. Muslims contribute to debates on the constitutions of their respective governments
3. Muslims have representatives in parliament in their respective states
4. Muslims are found and occupy high posts in forces in their respective governments
5. Muslims in East Africa have the right to air their problems and bring changes if need be i.e. if the government policy contradict the Islamic teachings
6. Muslims in East Africa helped in keeping peace and maintaining order i.e. elders take part in reconciliation of warring clans
7. Muslims in East Africa have ambassadors who represent the interests of the mother countries abroad
8. Muslims have Qadhis who are appointed by the government to represent the interest of the Muslims in their respective states
9. Muslims they participated in different political parties
10. Some Muslims were appointed as commissioners
11. They are involved in rallies and political demonstration

Factors that influence the spread of Islam in the interior of East Africa

1. The contact between the Arabs, Swahilis and the African traders from interior
2. The availability of trading items which the Arabs exchanged with goods from interior such as cotton, cloth and beads with Ivory, copper, cattle, goats etc.
3. Early settlements in the coast by a group of Muslims who ran away from their motherland and settled at coast.
4. The simplicity of the Islamic religion attracted the Africans to embrace Islam
5. The intermarriage between the Arabs, Swahili traders and the local people, encouraged many to become Muslims
6. The establishment of the Swahili villages in the interior also helped in the growth of Muslim settlements i.e. in Nairobi, Mumias etc.
7. The embracing of Islam by the local African chiefs such as chief Nabongo of Mumias.
8. Some tribes like Yao, Wanga etc. cooperated and accepted Muslim traders in their land and further helped in the spread of Islam
9. Building of Uganda Kenya railway played a very important role in the spread of Islam
10. Establishment of mosques and madrassas in the area

Factors that hindered the spread of Islam to interior of East Africa

- 1) Lack of missionary work. Early Arabs did not have active missionaries, their main concern was trade.
- 2) Fear that Islam is too strict and harsh made the Africans not to accept Islam
- 3) Lack of means of transport between the coast and the interior of East Africa
- 4) Hostile communities such as Maasai, kikuyu and Nandi made the Muslims not to venture into the interior
- 5) Language barrier. The interior people and the Arabs didn't understand one another
- 6) There were few kingdoms in the interior which could provide protection to the Arabs
- 7) Competition from Christians. The Christian missionaries were very active in the interior.
- 8) The decline of the power of the sultan of Zanzibar in the 19th century who was instrumental in encouraging Arabs traders to penetrate to the interior
- 9) False slogan of Islam i.e. association of Muslims with slave trade
- 10) Fear of wild animals and fierce people in the interior

Assignment

1. List down factors that hindered the spread of Islam to interior of Kenya
2. Give factors that help the spread of Islam to the interior of Tanzania
3. Identify factors that caused the spread of Islam in Mumias
4. Identify factors that caused the spread of Islam in Ujiji
5. Identify factors that caused the spread of Islam in Tabora
6. Identify factors that helped the spread of Islam in North Eastern
7. Identify factors that helped the spread of Islam in Central Kenya
8. Identify factors that helped the spread of Islam in Western Kenya
9. Described the arrival of Islam in Uganda
10. State factors which helped the spread of Islam in Buganda during Kabaka Suna
11. What are the decline factors of Islam in Buganda
12. Explain the religious war after the death of Kabaka Mutesa
13. What role did Muslims in Kenya played in the constitution of Kenya
14. Discuss Muslims contribution in the economic growth in Kenya
15. Highlight the social contribution of Muslims in Kenya
16. Highlight challenges faced by Muslims in East Africa

Chapter: 8 Muslim scholars

Uthman Dan Fodio

a. His birth and early life

- Sheikh Othman Dan Fodio was born at Maratta, a town in Hausa state of Gobira on 29th Safar 1168 AH/15th December 1754 AD

- He was brought up in a well-educated family. He learnt a lot from his father Muhammad Fodio who was well known scholar of his time i.e. Quran and Arabic language.
 - He undertook advanced studies from renowned Muslim scholars in their respective fields in Tafsir, Hadith, Fiqh, Arabic Language, Tasawuf, Arithmetic and Astronomy.
- b. His works, education and personal life**
- Before reaching the age of 20 years he wrote a book in his mother tongue and at the age of 20 years he wrote his first work in Arabic {a poem in praise of the prophet (saw)}
 - At his early stage he was disturbed by the level of Ignorance of the society, especially the women and the spread of innovations (bid 'a) and wide spread of un- Islamic practices.
 - He educated the public on the fundamental of religion and Sunnah of the prophet (saw). He started giving public lectures, sermons in and around his hometown. He was joined by his brother Abdullah and much later his son Mohammad Bello
 - In order to rectify the religious, social and political ways of his people, Sheikh Uthman came up with an idea of establishing a well-organized group (jamaah)
 - Many delegations were sent to sheikh asking him for permission to carry out jihad. Sheikh permitted them
 - The whole of Hausa state and parts of Borno was turned into a battle field. The jihad went on until about 1808 AD the jamaah emerging victorious

Establishment of caliphate in Sokoto by Sheikh Uthman

- Sheikh Uthman first started by reforming his society against un-Islamic beliefs and practices
- He did a lot of missionary works which endeared well with masses
- He won a lot of followers and was able to identify the corrupt religious leaders within Nigeria at that time
- He fought and won the jihad with the jamaah and he found himself in command of a large territory on the Hausa state.
- He established caliphate in Sokoto with the help of Muhammad Bello who was his personal assistant
- Sheikh Uthman made Sokoto as his capital, after having brought other states of Hausa under him
- The caliphate continued for almost a hundred years until the British colonialist dropped it in 1903 and made it part and parcel of Nigeria

Reasons for the rise of Jamaah movement under Uthman Dan Fodio

1. The conviction of people through the teachings and exemplary life of Sheikh Uthman
2. The feeling of freedom by masses who have been enslaved by the emperors
3. Sheikh Uthman advocated for a simple life which made people follow him
4. He established a strong army which over ran neighbouring states who later joined his movement
5. Sheikh involved people in discussions making and in affairs of the state
6. Hausa appreciated a new efficient system of administration that kept them in peace and stability

The administrative structure of Uthman Dan Fodio (from the top to the bottom)

- i. The caliph
 - ii. Wazir (The prime minister)
 - iii. Governors (who also served as advisors to the caliphs)
 - iv. Judges and law enforcement personal
 - v. Revenue collectors {who also distributed zakat and Ghanimah (booty)}
 - vi. Economic and welfare officers: they work directly under the revenue collectors
 - vii. Officers managing different services in the empire e.g. roads, prisons, mosques etc.
- c. His death**
- Sheikh Uthman ruled Hausa state up to 1817 AD when he died without appointing a successor but the jamaah chose his son Muhammad Bello.
- d. Contributions and achievements of Sheikh Uthman Dan Fodio**
1. He established a caliphate in Sokoto which secured for Islam firm roots and gave the whole region peace and stability
 2. He wrote several books which benefited and transformed his generation and the forthcoming
 3. He spread knowledge through seminars, lectures and actual teachings

4. He confronted the rulers face to face and managed to change some
5. He fought for the rights of women as advocated in Islam
6. He championed for the cause of women education. Wives and daughters were an example they were learned and left literary works behind
7. He stressed the need to respect the Madhabah of Islam as every Imam tried to make religious easier for us and not to create enmity
8. He was a good role model for his followers not only to admire but also to follow
9. He fought the Christians missionaries who wanted to spread Christianity in West Africa
10. He established strong diplomatic ties with the Arab countries
11. He fought against female circumcision. He taught through the prophetic traditions that it was not part of Islam.

e. Social reforms of Sheikh Uthman Dan Fodio

1. He was very vocal in educating women thus allowed women to be out of their houses and seek education provided they will cover themselves properly.
2. He addressed issues of marital relationship and how to strengthen the bond between two people
3. He advocated for the stoppage of female circumcision
4. He taught people many Sunnah of the prophet (saw) e.g. building of mosques, ways of eating etc.
5. He concentrated most of his time in clearing the heart i.e. most of his text dealt mainly with Imaan (showing of)

Al-Ghazal

a. His birth and early life

- His full name was Abu Hamid Muhammad Ibn Ahmad Al-Ghazal
- He was born in the location of Ghazalah at Tusi in Khurasan (Iran) in 450 AH / 1058 CE
- He grew up as an orphan

b. His works, education and personal life

- He received his early education in his home village
- At the age of twenty he went to join the Nizamiyah Madrasah in the city of Nisapur, which was great Centre of Islamic studies
- There he studied at the feet of Imam Al-Haramain Al-Junaidi the most famous intellectual of that time
- Al-Ghazal was gifted with a retentive memory, a keen intellect and an amazing capacity of work
- He became the best student of Imam Al-Haramain and he appointed him as his assistant
- When his teacher (Imam Al-Haramain) passed away, Nidhamul-Mulk Attusi the prime minister of Baghdad was attracted by Al-Ghazal's intellectual attainments and appointed him to run Nidhamiyyah Academy in 484 AH/1091 CE
- Al-Ghazal taught at Nidhamiyyah for four years
- In 1106 CE, Al-Ghazal experienced a sudden transformation in his ideas and finally he fled from Baghdad; he became a dervish roaming from one place to another, for ten years he lived that life
- In 1106 CE/499 AH he accepted the request of the sultan to go back to Nidhamiyyah college, but he did not remain there for more than a year
- In 1108 CE he went back to his native town (Tusi) where he established a Madrasah for his disciples. There he led a life of seclusion until death.

c. His death

He died in 1111CE at the age of 53 years.

d. Reasons for Imam Al-Ghazal to live in seclusion for ten years

1. He was not satisfied with the worldly affairs
2. He developed serious internal conflict with himself and felt deep mental anguish (unhappiness/severe pain)
3. His attention was mainly in the hereafter and hence denounced science and philosophy which he felt were not important in the hereafter.
4. He wanted to purify his soul and engaged in meditation
5. He wanted to study deeply religious doctrines
6. He believed that he got internal call to live alone and leave worldly life

7. He drew an inspiration from the life of the prophet (saw) and decided to be faithfully to Allah through seclusion and meditation
 8. He wanted to strengthen the ethic of society and root out corruptive ideas
 9. He wanted to establish the best guidance for mankind
- e. His contributions**
1. He awakened the spirit re-Islamization in the society by carrying out a detailed analysis of its moral and spiritual life
 2. He criticized the Ulama for wasting time in debating on insignificant issues instead of devoting their energies to the essential duties
 3. He had great desire for knowledge and discovered that the best guidance for man is to revealed knowledge.
 4. He traveled to Nisapur to teach at Nidhamiyah Academy
 5. He was the first doctor of the religion of Islam to strike at the roots of the Greek philosophy
 6. He wrote two books to criticize the irreligious doctrine of Greek philosophers
 7. He wrote numerous books on Islam, covering different subjects e.g. Al-Munqidh, Ihya etc.
 8. He is recognized as a Mujadid (reviver of Islam) in the Muslim world
 9. He was a great teacher and eloquent speaker whose lectures attracted a cross-section of people which include nobles and chiefs
 10. He stressed on study of tradition biography of the prophet (saw) and modeling of Muslims according to his life
 11. He is credited for laying down the foundation of the scientific scholastic system (philosophy based on religious principles) in the Asharite school of theology

Code of conduct formulated by Imam Al-Ghazal for a Muslim

1. A Muslim should have good intention always in all his deeds and actions
2. A Muslim must have unity of purpose in serving Allah. He should trust Him and strive to do good
3. A Muslim should constantly conform to the truth and have the courage to fight against his own inclinations (desires)
4. A Muslim should avoid all innovations in religious (Bid'a) and respect authority
5. A Muslim should avoid procrastination and show steadfast and determination in his work.
6. As human beings, Muslims should acknowledge their limitation to accomplish anything without the help of Allah
7. On the doctrine of salvation. Al-Ghazal tells Muslims not to feel secure from God's punishment and be satisfied merely with their good conduct in life, but to put their hope (Rajaa) in Allah who is All-merciful
8. Muslims should lead a life of devotion and prayers
9. Muslims should observe and watch over their hearts (Muraqabah)
10. Muslims should concentrate to the knowledge of Allah to brings them closer to God

Imam Ghazal views on children's education

1. He held the view that knowledge exists potentially in human like the seed in the soil but by learning the potential becomes actualized
2. He wrote that a child is a trust (placed by God) in the hands of the parents and his innocent heart as a precious element capable of taking impressions
3. A child who is brought up in righteousness by his parents and later teachers will live happily in this world and in the next world and God will reward them for their good deeds. If they neglected the child upbringing and education, he would lead a life of unhappiness in both worlds and they would bear the burden of the sin of negligence
4. A child should be taught the words of creed in his earliest days and should be taught the meaning gradually as he grows older. This should follow the three stages i.e. memorization, understanding and conviction (believing in something strongly)
5. He stress that children should be polite and obedient to parents, teachers and elders
6. Children should taught not to love money, for love of it is a deadly poison
7. Children must be trained on hygiene i.e. not to blow or clean the nose in public

8. As the child grows older, he must observe the Islamic rules i.e. fast a few days in Ramadhan, avoid silk, gold and silver, lying, treachery, vices and violent language.
9. Education according to Ghazal is like labour of the farmer, who uproots the weeds, trims wheat so as to grow better and give a better yield.
10. He stated that every man needs a teacher to guide him in the right direction
11. The teacher should be tender to his pupils as they were his own children
12. Children should be taught according to the capacity and ability to absorb knowledge
13. The teacher must respect the less gifted pupil, who if left alone or criticized might suffer
14. He insisted, that pupils must be allowed to have creation.

Duties of the teacher according to Al-Ghazal

1. He is the father for his pupils
2. He must teach for the sake of Allah
3. He should advice his students with fore-thought
4. He should fight the excessive urge of the student to learn too quickly to overtake his peers
5. He should be reprimand with moderation, in private, not in public
6. He should make sure that what he teaches, he pursues in life i.e. be an example or a role model
7. The teacher should not criticize the subject taught by another

Contributions of Al-Ghazal to Islamic theology

1. He was a scholar of Fiqh, natural science, philosophy, logic and mysticism (knowledge of God)
2. He was a professor of Islamic theology in the University of Nishapur
3. He also served as president of Nidhamiyya college in Baghdad
4. People came to seek advice from him on matters concerning religion and politics
5. He was author of many books on theology, fiqh and philosophy
6. He was often engaged in arguments debates and discussion on theological matters. This won him the title of Authority in Islam (Hujjatul Islam)
7. He became a Sufi and contributed to the development of Sufism (living very simple life with meditations)
8. He laid down the foundation of the philosophy based on religious principles in the Asharite school of theology
9. He awakened the spirit re-Islamization in the society by carrying out a detailed analysis of its moral and spiritual life
10. He was the first doctor of the religion of Islam to strike at the roots of the Greek philosophy

Assignment

1. Give brief account of Uthman Dan Fodio
2. Explain the social reforms of Uthman Dan Fodio
3. Explain the administrative structure of Uthman Dan Fodio
4. Give reasons for the rise of Jamaah movement under Uthman Dan Fodio
5. Discuss the achievements of Uthman Dan Fodio
6. Trace life history of Imam Al-Ghazal
7. Give reasons why Imam Al-Ghazal renounced the world and lived in seclusion for ten years
8. Give contribution made by Imam Al-Ghazal to Islamic theology
9. Identify reasons a Muslim can learn from the code of conduct by Imam Al-Ghazal
10. State the code of conduct formulated by Al-Ghazal
11. Outline the views of Imam Ghazal on children's education

