

SS 2 THIRD TERM

WEEK	TOPICS	CONTENT	ACTIVITES/TEACHING AIDS
1	The Holy Quran.	The Chapter Al-Kauthar and Maun (Q-107 and 108).	Reading, translation and explanation of the chapters. Glorious Quran, CD, DVD, cassettes.
2	Al-Hadith.	Hadith no 19 of al-nawawi and lessons learnt.	Reading Translation and explanation with concrete example by the teacher and the students.
3	Islamic History.	Quran and Sunnah as source of Islamic civilization.	Narrate the history of Islam as it penetrates into cultures.
4	Islamic History	Islamization of knowledge and Islamic institution.	Explain and Define the concept of Islamic Shariah and others.
5	Al-Hadith	Hadith No: 20 of Al-Nawawi and lesson learnt.	Reading, Translation and explanation of the Hadith.
6	Islamic History.	The challenge of syncretism in Islam and its solution.	Explanation that will knowledge, originates from Islam and the Development so far.
7	Fiqhu	The roles of the four Sunni school in the spread of shariah.	Narrate the brief history of the founding fathers and how they emerged.
8	The Holy Quran.	Suratul Kafirun (Q109)	Reading, Translation and Explanation of the said chapter, Glorious Quran, CD. Cassette, DVD.
9	Al-Hadith	Hadith no 21 of Al-Nawawi and lesson learnt.	Reading, writing, and explanation of hadith 20
10	Islamic History	The impact on the economic and political life in west Africa.	The teacher after defining what is syncretism asks the student for possible solutions.
11	Revision		Narrate the contributions Islamic religion has made on the development of west Africa in various aspects.
12	Examination		

DATE:

SURATUL MAUN

Ara' aytalladhi yukadhibu bid-Deen.

Fazalikal-ladhi yaduul-yateem.

Wala yahuddu ala ta'amil miskeen.

Fawailun lil- mussaleen.

Aladhinna hum an salaatihim sahuun.

Aladhinahum yura'uun.

Wayan naun-al-Maun.

THE TRANSLATION OF THE SURAH

1. Have you seen him who denies religion?
2. It is he who harshly drives back the orphan.
3. And does not urge others to feed the needy.
4. Woe to those who pray
5. But are heedless of their prayers.
6. Who put on a show of piety.
7. But refuse to give even the smallest help to others.

LESSONS FROM THE SURAH.

1. The Surah takes its title from a word in the last verse of the chapter (al-Ma'un).
2. It is a Makkan- Surah.
3. It teaches that denial of Religion opens the way to various evils e.g. show off, miserliness, maltreatment of orphans.
4. Muslims should worship Allah with true and sincere devotion.
5. Muslims should consider the poor and the needy.
6. A Muslim should not do good work for the purpose of being seen.

7. Muslims should be kind and advise others to do good.
8. Every Muslim should be mindful of his duties to Allah and his fellow beings.

TOPIC: SURATUL-KAWTHAR

Bismillahir Rahmanir- Rahim.

1. Inna a'taynaka kal Kawthar
2. Fasali lirabbika wanhar.
3. Inna sha'niaka huwal-abtar.

TRANSLATION OF THE SURAH

In the name of Allah, most Gracious, most Merciful

1. We have granted you the fount (of Abundance)
2. Therefore turn to your lord in Prayer and Sacrifice.
3. For he who insults you will be cut off (from future hope).

Lessons from the Surah.

1. It is Suratul Kawthar Chapter 109 of the Quran)
2. It is a Makkan Surah.
3. It takes its title from a word in the first verse, al-Kawthar.
4. Allah promised the Prophet the triumph of Islam over all religions.
5. The Surah teaches that praying to Allah and sacrificing our lives for the good of humanity are the requirements for gaining the abundance of good mentioned in the Surah.
6. It was revealed as a result of the action of Al-As bn Wail, Abu Jahl and other unbelievers who rejoiced at the death of Muhammad's son.
7. Therefore, in recognition of Allah's favours to the Prophet, he is asked to pray to God and sacrifice.
8. Muslims should worship and make sacrifice in gratitude to Allah.
9. Allah favoured the religion of Islam and it was accepted not only by the Arabs but also by people from all walks of life.

10. The Surah teaches that we should not rejoice at our neighbour's misfortunes even if we do not agree with him.

11. Muslims should not be afraid of hostility as long as they carry out their duties properly and promptly.

12. They should recognize that it is Allah who sustains the fame of good people.

DATE:

HADITH NINETEEN OF AN-NAWAWI'S COLLECTIONS

An Abdullahi bn Abass Radiyallahu anhumah qal: Kuntu halfun rasulillahi (S.A.W.)
Yauman, faqala:

“Ya gulam , inni u’alimuka kalimat: Ihfazal-Allah, yahfazaka, Ihfazal-Allah tajidhu tajahaka, Idha sa’alta fas’al-Allah, wa idhas-ta’anta,fas’tain bill-Allah, wa alam inna ummata lau ijtama’at ala an yanfa’uka bishay’in lam yanfa’uka ila bishay’in kad katabal-Allahu laka. Wa in’ijtamauu ala an ya duruka bishay’in lam yaduruka ila bishay’in kad kataba-Allahu alaika, rufi’at aklami wa wajifat-as- Suhuf.

Rawahul Tirmidhi. Wa qala Hadithi Hassana Sahih.

Wa fi Riwayati ghair-al-Tirmidhi “Ahfaza-Allah tajidahu amamaka, ta’arif ilal-Allahi fir-Rakha’i ya’rifka fish-shiddati, wa alam inna ma akhtaka lam yakun linusibaka, wa ma asabaka lam yakun liyakhdika, wa alam ana nasra ma’as-sabri, wa anal faraja ma’al –karbi, wa ana ma’al-usri yusra.

TRANSLATION OF THE HADITH

Abu Al-`Abbas `Abdullah ibn `Abbas (may Allah be pleased with him) reported: One day I was behind the Prophet (peace and blessings be upon him) and he said to me:

"O young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you (have need to) ask, ask of Allah; and if you seek help, seek help from Allah. Know that even if the Nation (or the whole community) were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allah has already recorded against you. The pens have been lifted and the pages have dried."

At-Tirmidhi relates this and says: It is an authentic hadith.

COMMENTARY OF THE HADITH

The Prophet, *sallallahu ‘alayhi wasallam*, starts the *Hadith* by getting the attention of Ibn ‘Abbas by saying “O young man, I shall teach you some words of advice”. Ibn ‘Abbas knows that the Prophet, *sallallahu ‘alayhi wasallam*, is talking specifically to him. And by following it with “I shall teach you...” Ibn ‘Abbas knows how important is the next word of the Prophet, *sallallahu ‘alayhi wasallam*, are going to be. Hence, these words at the beginning have attracted the undivided attention of Ibn ‘Abbas.

It teaches us that when we give a talk or speech, it is important that we start with words that will grab the attention of the audience. This is to ensure that our words of advice (contained in our speech) do not fall on ‘deaf ears’.

The phrase “Be mindful of Allah” means:

- ☐ To observe or fulfill Allah’s obligations.
- ☐ To adhere to His commandments.
- ☐ To avoid His prohibitions.

Some of the things we have to fulfill - to attain Allah's protection - include:

- ☐ The daily prayers (*salah*) – by praying in the best way we can and by performing it on time.
- ☐ Maintaining cleanliness and purity.
- ☐ Observing our oath – we have to be careful if we swear by Allah that we will do something, we must do it, because we have to abide to this commitment we make.
- ☐ Guarding our senses – we should ensure that what we see or hear or say pleases Allah. We should fear Allah and not use these senses in the wrong manner.
- ☐ Ensuring that we do not consume any food or drink, except that which is *halal*.
- ☐ Observing our dealings and transactions are *halal*.
- ☐ Protecting our hearts from being involved in *mahsiah*, e.g. *zina'* (adultery) – the moment a person is weak and does a *mahsiah*, he should repent because of his fear of Allah. If we are “mindful of Allah”, i.e. we observe and fulfill His obligations/commandments, “Allah will protect us”. There two kinds of protection from Allah:

1. Allah will protect or look after His servants in this world / in worldly matters. For example, our health and our senses. We will be enjoying Allah’s mercy and bounty for our sight, hearing and speech all of our lives – even as we grow old, Allah will still allow us to see and hear properly, or he will take care of our intellect and mental health.

Another example is Allah will protect our family and our property, belongings and money. Also, if one is mindful of Allah during his youth, Allah will protect him during his adult years.

2. Allah will protect His servants' *deen* (religion) and *iman* (faith). He will protect us from misunderstandings and being misled or influenced by misconceptions and self-desires.

He will help us and give us guidance so that we are protected from negative influences. Allah will also protect our *deen* when we leave this world. When we leave this world, we will leave with *iman* for being a *muh'min* (believer). We will be protected from *shaitan*'s influence to lead us astray right at the very last moment in our life.

DATE:

TOPIC: Quran and Sunnah as source of Islamic civilization.

Quran is the word of God or the irrefutable, inimitable Word of God. It was revealed by God Almighty through Prophet Muhammad, may the mercy and blessings of God be upon him. The Prophet himself had no role in authoring the Quran, he was merely a Messenger, repeating the dictates of the Divine Creator:

“He (Muhammad) does not speak of his own desire. It is no less than an Inspiration sent down to him.” (Quran 53:3-4)

The Quran was revealed in Arabic, to Prophet Muhammad, over a period of twenty-three years. It is composed in a style so unique, that it cannot be deemed either poetry or prose, but somehow a mixture of both. The Quran is inimitable; it cannot be simulated or copied, and God Almighty challenges mankind to pursue such an endeavor if he thinks he can:

“Or do they say he forged it? Say: Bring then a chapter like unto it, and call (to your aid) anyone you can, beside God, if it be you speak the truth.” (Quran 10:38)

The Quran’s language is indeed sublime, its recitation moving, as one non-Muslim scholar noted, “it was like the cadence of my heartbeat”. Due to its unique style of language, the Quran is not only highly readable, but also relatively easy to remember. This latter aspect has played an important role not only in the Quran’s preservation, but in the spiritual life of Muslims as well. God Himself declares,

“And We have indeed made the Quran easy to understand and remember; then is there anyone that will receive admonition?” (Quran 54:17)

One of the most important characteristics of the Quran is that it remains today, the only holy book which has never changed; it has remained free from any and all adulterations, there is no other book which has remained (fourteen) centuries with so pure a text.” The Quran was written down during the lifetime and under the supervision of the Prophet, who himself was unlettered. Thus its authenticity is Big Bang, and its preservation is seen as the fulfillment of God’s promise:

“We have, without doubt, sent down the Message, and We will assuredly guard it from corruption.” (Quran 15:9)

The Quran is a book which provides the human being the spiritual and intellectual nourishment he/she craves. Its major themes include the oneness of God, the purpose of human existence, faith and God-consciousness, the Hereafter and its significance.

The Quran also lays a heavy emphasis upon reason and understanding. In these spheres of human understanding, the Quran goes beyond just satisfying the human intellect; it causes one

to reflect.

Unlike other scriptures, there are Quranic challenges and prophecies. It is as well full of facts that have only recently been discovered; One of the most exciting fields in recent years has been the discovery of significant amount of scientific information in the Quran, including the event of the Big Bang, embryological data, and other information concerning astronomy biology, etc., there is not a single statement that has not been borne out by modern discoveries.

In short, the Quran fulfils the heart, the soul, and the mind. Perhaps the best description of the Quran was given by Ali, the cousin of Prophet Muhammad when he expounded upon it as,

“The Book of God. In it is the record of what was before you, the judgment of what is among you, and the prophecies of what will come after you. It is decisive, not a case for levity. Whoever is a tyrant and ignores the Quran will be destroyed by God. Whoever seeks guidance from other than it will be misguided.

The Quran is the unbreakable bond of connection with God; it is the remembrance full of wisdom and the straight path. The Quran does not become distorted by tongues; nor can it be deviated by caprices. It never dulls from repeated study; scholars will always want more of it. The wonders of the Quran are never ending. Whoever speaks from it will speak the truth, whoever rules with it will be just, and whoever holds fast to it will be guided to the straight path.” (Al-Tirmidhi)

If we are mindful of Allah, we will find Him close to us or beside us or in front of us. Allah is close to His servants (the *mua'minin*) by giving them guidance, support, help, protection, victory, etc.

DATE:

TOPIC: SHARIA

Sharia means ‘a path’ to be followed. That path is the way leading to Allah (the Creator), and is the path accepted by all faithful Muslims as preached by Prophet Muhammad.(S.A.W.). The technical meaning is the law that guides man to the attainment of Allah’s pleasure.

- i. It is the way to success in this world and hereafter.
- ii. It is translated into English as Islamic Law.
- iii. It is a Must for the Muslims.
- iv. It is a Law prescribed by God.

SCOPES OF SHARIA

Sharia covers important points in Islamic faith, such as belief in the existence of God, His Angels, his Scriptures His Messengers, and the last Day. It also covers marriage and divorce, spiritual and moral objectives and everything about aspect of life. Among its major divisions are the laws of:

- i. Faith and worship (Ibadah)
- ii. Good conduct and ethics (Tahdhib)
- iii. Family and matrimonial matters.
- iv. Inter-personal relationship.
- v. Social and political matters.
- vi. Business transactions and contracts.
- vii. Crime and punishment (hudud)
- viii. International law (siyar)
- ix. War-fare matters.

The sources of Sharia are:

- 1. Holy Quran: Divine book of Allah sent through Angel Gabriel (Jibreel) to the Prophets. It is the principal source of Sharia which provides guidance to all righteous people.

2. Sunnah or Hadith is the second source of Sharia; it includes the total records of Prophet Muhammad's sayings, deeds, actions and silent approval. Hadith are classified into Sahih-Meaning authentic, Hassan-Meaning Good or Sound and Da'if-Meaning Weak.

3. Ijma (Consensus of opinion): This is among the secondary sources of Shariah.

Where a law is not clearly explained in the Quran and Hadith, the scholars come together to agree on one stated law.

4. Qiyas-The Analogical deduction: This means a situation where scholars deduce or extract a law from another stated law or punishment to be assigned on another thing which is not clearly stated in the Quran. E.g. Smoking was not stated in the Quran but it was through the analogical deduction that we get to know that smoking is Haram (forbidden) in Islam, because Allah says: "Do not be too extravagant in your spending.

And in another verse he says: "Do not put your hands into destruction.

IMPORTANCE OF SHARIAH TO THE MUSLIMS.

1 It is prescribed by Allah.

2. It is practicable.

3. It guides man in all aspects because it is comprehensive.

4. It is permanent.

5. It is fair to all because it is devoid of selfish, sectional or group.

6. It helps the development of Arabic language.

7. It fosters peace and harmony to mankind.

8. It helps to know other Mundane Laws, e.g. Civil Law, Customary Law. Etc

9. It paves way for believers' salvation.

10. It helps the Muslims to be conscious of Allah the more.

11. It guides the prestige of women-meaning that women's body will be covered very well as not to seduce the men to sex.

SHARIAH AND OTHER LEGAL SYSTEMS

There are three Legal systems in Nigeria today under the constitution.

Common Law

Shariah Law

Customary Law.

Common Law: This is a Legal System based on English Law which was introduced to Nigeria by the Colonialists; Its sources are derived from Christian Religion and Roman Law. It undergoes a lot of changes because it is a man-made law. Changes could be made in it at any time by the decision of the King or parliament, either by their own will or in response to public pressure. Example of these are changes affecting marriages and the status of women.

The English Law is not a permanent law ,the law makers changes it to suit their desires.

In Common Law a litigant is entitle to be represented by a Lawyer. However it has several disadvantages:

1. Lawyers' charges heavy fees and this make going to too costly for the ordinary men.
2. Some Lawyers' look for loopholes in the law or distort the truth to help their client win the case whether he is right or wrong.
3. The Law becomes a field only for experts.

SHARIAH LAW: It is a comprehensive law designated to deal with all aspects of life. It includes moral and spiritual guidance that are absent from Common Law. The difference between Shariah and other legal systems is that Shariah is based on divine revelation and designed by the Creator to guide and provide for the basic needs of man at all times.

The Shariah is based on the understanding that man was created by Allah as His servant and placed on earth as His vicegerent.

Customary Law: This type of Law was designed by to give sanction and force to the traditions of the various ethnic groups.

Its advantage is that it is accepted and respected by the ethnic groups.

It is also combination of traditional beliefs which were not based on revelation, its moral principle and sense of equity.

For example some principles in Customary Law are harsh to women. Some of them do not allow a woman to inherit anything from her husband or father. She could be forced to marry one of her husband's relatives while other tribes the woman could herself be inherited.

DATE:

TOPIC: HADITH 20

An Abi Mas'ud Uqbah ibn Amr Al-an-Sariyy, al-Badriyy, Qala: Qala rasulillahi Inna mimma adrakan-nas min qalamin-nabuwatul-ula; Idha lam tastah fas'asna ma shiyta.

Rawahul Bukhari.

Abu Mas'ud `Uqbah ibn `Amr Al-Ansari Al-Badri (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said:

"Among the things that people have found from the words of the previous prophets was: 'If you feel no shame, then do as you wish.'"

Narrated by Al-Bukhari.

COMMENTARY OF THE HADITH

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

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

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

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

[Recorded by al-Hakim]

"Al-Haya' is part of Iman."

"Haya' does not produce but goodness."

[Recorded by al-Bukhari and Muslim]-

DATE: MAY 6, 2017.

CLASS WORK

According to the Prophet (S.A.W) in Hadith 20: That "Among the things that people have found from the words of the previous prophets was: 'If you feel no shame, then do as you wish.'"

Q.How can you relate this Hadith to our modern way of indecent acts happening in our present time today?

Some interpretation of Hayya includes:

First interpretation: If you have no modesty, then do whatever you wish and Allah will punish you for what you do.

This mode of expression is well known in the Arabic language, and it is used for threatening someone. This mode is used by the Qur'an in Surah Fussilat: ayat 40.

Second interpretation: If you are contemplating an act and it is an act such that there is no reason to be ashamed of doing it before Allah or the people, then you may do that act.

DATE: JUNE 16, 2018.

TOPIC: The challenge of syncretism in Islam and its solution

The word *syncretism* was derived from modern Latin *syncretismus*, drawing on Greek meaning "Cretan federation".

The dictionary definition of "syncretism" is as follows: "the amalgamation of different religions, cultures, or schools of thought." The Evangelical Dictionary of World Missions explains it [syncretism] as the replacement or dilution of the essential truths of the gospel through the incorporation of non-Christian elements.

Islam.

The Islamic mystical tradition known as Sufism appears somewhat syncretic in nature, not only in its origins but also in its beliefs, since it promotes the concepts of Wahdat-al-Wujud and Wahdat-al-Shuhud that are, to a great extent, synonymous

to pantheism and panentheism ((belief that God is the sum of all things) identifies God with the world order, in panentheism God is understood as both transcendent and immanent. Branches of Islamic theology, such as Salafism and Wahhabism reject them and stresses strict monotheism (*Tawhid*).

The ideas of Tasawwuf does not present itself as a separate set of beliefs from the mainstream Sunni tradition; well-established traditions like Naqshbandi, Qadiri, Shadhili, and most others have always been part and parcel of normative Islamic life. No doubt some groups in the name of Sufism, just like in any religion, do espouse theologically unorthodox positions.

Moral syncretism

Syncretism helped create possible cultural compromise. It contributed for a chance to establish beliefs, values, and customs in a place with different cultural traditions. This also allowed expansive traditions to win popular support in foreign lands.^[45]

"Syncretism is often used to describe the product of the large-scale imposition of one alien culture, religion, or body of practices over another that is already present."

DATE: JUNE 22, 2018.

TOPIC: Hadith 21

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

On the authority of Abu 'Amr, though others call him Abu 'Amrah Sufyan bin 'Abdullah, *radiyallahu anhu*, who said: I said: "O Messenger of Allah, tell me a statement about Islam such that I will not have to ask anyone other than you." He answered: "Say: 'I believe in Allah', and then stand firm and steadfast to that." [Muslim]

COMMENTARY OF THE HADITH

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

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

"Therefore, stand firm (on the straight path) as you are commanded and those who turn in repentance with you. And do not transgress, for He (Allah) sees well all that you do." [Surah Hud (11): ayat 112].

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

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

In another verse, Allah the Almighty says:

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

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

Based on these two verses, Istiqamah means to stand firm and steadfast to what we have been commanded by Allah, i.e. to fulfill obligations and to avoid prohibitions. Meaning we should not allow ourselves to follow or be misled by desires (whether it is our desires or the desires of others) as it will cause deviation and lead us astray.

Lessons from the Hadith.

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

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

DATE:

TOPIC: THE FOUR SUNNI SCHOOLS

Due to large source of legal Islamic material different juridical “schools” emerged. Such schools were called a madhhabs. Imams, or leaders, namely, Abu Hanifa, Ibn Malik, Ash-Shafi, and Ibn Hanbal.

These Imams were reckoned to be *mujtahids* (an authority on Muslim law) of the highest rank. The interest and importance attached to these four men and their legal opinions will be apparent from the fact that it is the orthodox view that after them there has been no *mujtahid*.

1. Imam Abu Hanifa (80-150 A.H)

Abu Hanifa was the leading Sunni scholar in Islamic jurisprudence (*fikh*) and theology in Iraq. He was not an Arab, was raised in Kufa in 699 where his grandfather had been brought as a slave, and died in Baghdad. He made a living as a cloth merchant but his life was dedicated to theology and he exercised a considerable influence on the dogmatics of Islam and his influence was such that it resulted in the rise of the Hanafite Law School.

The characteristic of the school is seen in its approach to theological questions being interpreted by using a rationalistic method (*ra'i*). Unlike Malik, who lived at Medina, with its memories of Muhammad, Abu Hanifa made little use of the traditions as the basis of his judgments. He was opposed by other scholars on the grounds that he did not use tradition so his disciples later issued the so called Musnad of Abu Hanifa which assured his opponents that he did use tradition in his judgements.

This school of thought prevailed during the time of the Abbasid Empire when a student of Imam Abu Hanifa, Abu Yusuf al-Qadi became the head of the judiciary department and the highest judge, and thus he spread this *madhhab* (school of thought), in particular, during the caliphates of al-Mahdi, al-Hadi, and al-Rashid.

2. Imam Malik bin Anas (711-795) – The Imam of Medina

Malik bin Anas was born and died in Medina. He never travelled abroad to study Hadith but learned from the many scholars who visited Medina. It was this attachment to the city of Medina which caused his Malikite school to differ from the other three schools for they used the practice

of the people of Medina (*amal ahl al-medina*) as a foundational source for establishing Islamic law.

He was opposed to making decisions based on the rationalistic method and so imbibed a system founded on daru's-sunna the abode of the customs of Muhammad. Malik made it his business to arrange and systematize such traditions as were current in the city and to form out of them a system of jurisprudence which embraced the whole range of life.

Under the Abbasids there was a range of differing legal opinions and the Abbasid caliph al-Mansur asked Malik to write *al-Muwatta* ('smooth path' or 'beaten path'). Here he attempted to codify and systemise customary law according to the *ijima* (consensus) of Islam in Medina. The *al-Muwatta* is the earliest surviving Muslim law book. It contains the ahadith of Muhammad, legal opinions of the companions and their successors and later authorities.

Others say the word *Al-Muwatta* means "The Approved" for Malik is said to have explained the title as follows: "I showed my book to seventy jurists of Medina, and every single one of them approved me for it, so I named it 'The Approved'. The Abbasid caliph Harun al-Rashid said that no book on earth, except the Quran, was more authentic than that of Imam Malik's.

He became the leader of the school of tradition (Hadith), while Imam Abu Hanifa was the leader of the school of opinion (*ra'i*). The Malikite School is the second-largest of the four schools, followed by approximately 25% of Muslims. Mostly in North Africa and West Africa.

3. Imam Ash-Shafi'i (767-820)

Imam Ash-Shafi'i is considered the founder of Islamic jurisprudence (usual al-fiqh) – unifying revealed sources with human reasoning. He belonged to the tribe of the Quraysh, was a Hashimi and distantly related to Prophet Muhammad. He was brought up by his mother, in poor circumstances, in Mecca and spent a great deal of time with the Bedouins through whom he acquired a thorough knowledge of old Arab poetry.

When he was about twenty years old he went to Medina to be with Malik b. Anas and remained there until the latter's death. He also studied the system of Abu Hanifa.

He knew the whole of the Muwatta by heart and was unrivalled for his knowledge of the Quran, the Sunnah, and the sayings of the Companions.

He travelled widely in search of knowledge; he set up a school in Baghdad. In contrast to the Hanafis he endeavoured to lay down rigid rules for the abused use of *qiyas* (the process of deductive analogy in which the teachings of the Hadith are compared and contrasted with those of the Quran, in order to apply a known injunction to a new circumstance and create a new injunction). He made and attempted to reconcile, through the principle of *ijma* (unanimous

consent), the acute differences between the followers of other prevailing systems of jurisprudence.

The Shafi'i school of thought emerged in Egypt. At the time of the Fatimid Dynasty, the Egyptians were mainly followers of Ahlul Bait, and the teachings of Ahlul Bait were being taught in al-Azhar University. At a later time, Salah al-Din al-Ayyubi came and waged an extensive war against the school of Ahlul Bait by banning the teaching of their *madhhab* (school of thought) in al-Azhar and resurrecting the other *madhahib*, including that of Imam Shafi'i.

4. Imam Ibn Hanbal

Imam Ibn Hanbal was an Arab born at Baghdad In 780. He submitted to imprisonment and punishment rather than agree with some other theologians of his time that the Quran was created. He preferred to use even a weak tradition rather than that of consensus and analogy. His followers founded a school of law after his death. He was the author of a Musnad, or collection of traditions.

For a long time men only thought of him as an extreme traditionalist, so that when his followers sought recognition for his method as a separate juridical school they encountered opposition and it was only after many a bitter struggle that this fourth 'school' was accorded a place.

Such an attitude is to be explained by the fact that during Ibn Hanbal's day, under the Khalifa Al Ma'mun, the followers of Abu Hanifa were favoured. Ibn Hanbal thought they were carrying the principle of analogical deduction to dangerous lengths in their endeavour to please the Khalifa. Consequently, fearing that the faith would be undermined, he entirely discarded the principle of qiyas. On the other hand, he saw that the system set up by Malik, founded on the Sunnah of Medina was inadequate to meet the needs of a rapidly expanding empire; but in seeking to establish his system on what he held to be sure ground of the traditions he did not succeed in improving matters.

Characteristic features of the four judicial schools

Every Muslim is expected to belong to one of the four orthodox madhahib schools, and to conduct himself in accordance with the fiqh of that school. He is not necessarily bound to it for life; should he desire, he may pass to another school. In the same family for instance, father and son may belong to different schools.