

FORM TWO

CHAPTER ONE: OUR'AN

Ulumul Qur'an

In Book One, we defined Ulumul Qur'an as a scientific study dealing with various fields related to Quran. Can you mention some of the components included in this scientific study? From the various components, you have mentioned above, we shall learn about Wahyi.

Wahyi is an Arabic terminology, which comes from the root word '*Awha*', which means inspiring, giving direction or guidance on an issue. Technically, it refers to the methods or ways through which Allah (SWT) used to communicate to the prophets and other creatures.

As you are aware, communication is an important tool for human beings.

Communication between human beings or creatures may take different forms. Can you mention some of the ways through which this communication takes place? You will realize that the modes of communication between the human beings are different from those observed in the animals and other creatures. Likewise, Allah (SWT) has His own ways of sending information to the creatures as He says in the Qur'an:

"It is not fitting for a man that Allah (SWT) should speak to him except by inspiration, or from behind a veil, or by sending a messenger to reveal with Allah (SWT)'s permission what Allah (SWT) wills: For He is Most High, Most Wise." [Q 42:51]

Let us now look at some examples of this communication:

1. When Nabi Ibrahim broke the idols, his people decided to set him on fire but Allah (SWT) inspired the fire to be cool on him. The following verse of the Qur'an gives this inspiration of Allah (SWT) to the fire. *"We (Allah (SWT)) said: 'O fire! Be you coolness and safety for Ibrahim (Abraham)"* [Q 21:69] this is a form of communication from Allah (SWT) to the fire.
2. The dry earth is inspired by Allah (SWT) to give produce for the human beings so that they can have food for nourishment from it. Allah (SWT) says, *"And a sign for them is the dead land. We give it life and We bring forth from it grains so that they eat thereof."*[Q 36:33]
3. Allah (SWT) inspired the Hoopoe (Hud Hud) with knowledge of detecting the acts of shirk committed by the Queen of Saba' (Bilqis) and the ability to report it to Nabi Suleiman. Read this from Qur'an 27:30-37. Can you identify more verses in the Qur'an where Allah (SWT) sends messages to his creatures and prophets?

Modes of Wahyi

The examples we have seen above show that Allah (SWT) can communicate to His creatures in various ways. The ways through which Allah (SWT) communicated to His Prophets can be divided into two; Direct and Indirect modes.

Direct Mode

In this mode of Wahyi, Allah (SWT) speaks directly to the prophet without sending a messenger (Angel). The prophets would hear Allah (SWT)'s voice without seeing his image. Can you give examples of Prophets to whom Allah (SWT) spoke to directly?

This form of Wahyi includes the following:

1. As spoken words behind a veil

A veil is a form of barrier which is intended to block the Prophet from seeing Allah (SWT) during the process of revelation. For example, during the Night of Isra Wal Miiraj the prophet spoke to Allah (SWT) at 'Arsh behind a veil of a cloud. In Sura A' Taha (Q 20:9-14) Allah (SWT) speaks to prophet Musa (AS) behind a veil of fire. Can

you find out other surahs where Allah (SWT) communicated to Prophet Musa (AS) from behind a veil of fire?

2. Through inspiration

Inspiration is a spiritual experience where one is guided by Allah (SWT) to do something good. The Prophets were inspired through guided visions of events taking place when they were fully awake in the form of Wahyi. One would consciously become an active participant while following orders to do a given action. For example:

Allah (SWT) inspired Nabi Issah to speak at infancy when his mother was accused of being unchaste. Allah (SWT) says, *“He (Issah) said: ‘Verily I am a slave of Allah (SWT), He has given me the scripture and made me a Prophet; And He Has made me blessed wheresoever I be, and Has enjoined on me Swalat (prayer), and Zakat, as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And Salaam (peace) be upon me the day I was born, and the day I die and the day I shall be arisen alive.’”* [Q 19:33]

Find out more examples of revelation through inspiration to the following Prophets: Prophet Musa (AS), Adam (AS), Yunus (AS), Nuh (AS) and Ibrahim (AS). We shall learn more about some of these Prophets in Chapter three.

Indirect Mode

The indirect mode of Wahyi is shown when Allah (SWT) uses an intermediary subject that bridges the gap between Him and His prophet. A link is used to transmit the message to the intended prophet. It takes two forms which we shall discuss below:

1. Through Angel Jibril (AS)

In Form one, we learnt about the Angels and their duties. Do you remember the Angel who is in charge of revelation? Can you recall how Angel Jibril would appear to the Prophet while he was in the cave of Hira? In this instance, Allah (SWT) had send Angel Jibril to bring His message to the Prophet.

Allah (SWT) created Angel Jibril (AS) and gave him the role of taking His divine message to the prophets. He used to take the message to the prophets without tempering with it. Allah (SWT) says, “Say (O Muhammad) Ruhul Qudus [Jibril] has brought it down (the Qur’an) from your Lord with truth and it may make firm and strengthen (the faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allah (SWT) as Muslims) [Q16:102] You can also refer to Quran [Q 2:97]

2. Through dream

A dream is a form of visualization of events while one is in a sleep. Human beings often have dreams during sleep. Events in these dreams might turn out to be true but many a time they are not true. A true dream is guidance from Allah (SWT) to a chosen person.

Several prophets used to get guidance in the form of dreams. Prophet Yusuf (AS), for example, told his father “*(Remember) When Yusuf (Joseph) said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon-I saw them prostrating themselves to me.” [Q 12:4]* His father warned him not to reveal the dream to his brothers because it was a sign and a revelation from Allah (SWT) that he had been chosen by Allah (SWT) among the family of Yaqub as a great leader, interpreter of dreams and a prophet. Prophet Ibrahim (AS) also saw in a dream Allah (SWT) commanding him to offer his son (Ismail) as a sacrifice. Allah (SWT) says, “*And when he (his son) was old enough to walk with him, he said: ‘O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah (SWT)). So look what you think!’ He said: ‘O my father! Do that which you are commanded, inshaAllah (if Allah (SWT) wills), you shall find me of as-Sabirun (patient) then, when they had both submitted themselves (to the will of Allah (SWT)), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); We called out to him: ‘O Ibrahim!(Abraham!) You have fulfilled*

the dream!’ Verily, thus do We reward the Muhsinun (good doers) verily, that indeed was the manifest trial.” [Q 37:102-106]

The modes of Wahyi can be summarized using the following diagram

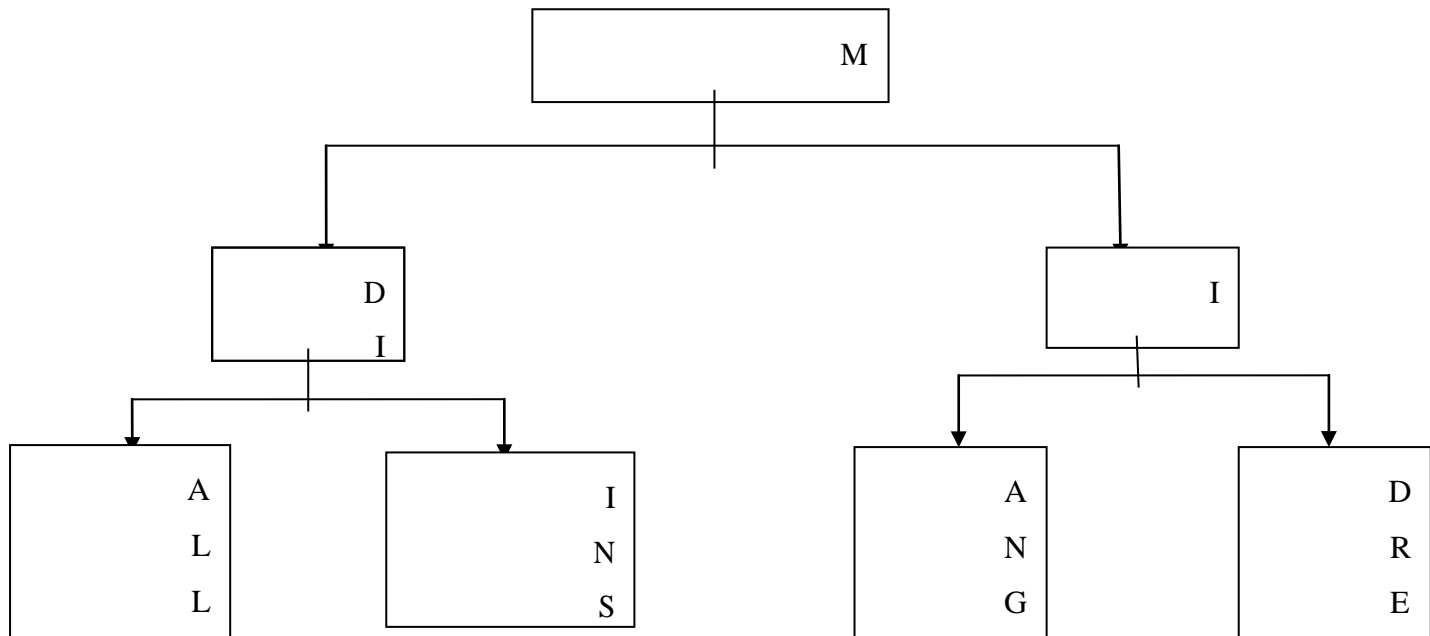


Figure 1: Wahyi and its modes

Revelation of the Qur’an

Read Qur’an [Q: 1 163-165]

In Book one, we learnt the various roles played by Angel Jibril in the revelation of the Qur’an. Can you recall some of the roles he played? It is important to note that his role did not only start with the revelation of the Qur’an to the Prophet but he first had to lower it from *Lawhil Mahfudh*, the well preserved Tablet (a tablet is a flat piece of stone that has words written on it) to a station in the lowest heaven referred to as

"Bayt al-'Izzah" (The House of Honor or Power). During this process, Allah (SWT) brought down the Qur'an in one volume. From the above explanation, we learn that the Qur'an was sent down in two stages. Let us now look at each of these stages:

Stage One: From Lawhul Mahfudh to Baitul Izzah

Before the Qur'an reached the prophet, Allah (SWT) had preserved it in the heavens. Do you know the name of the tablet on which the Quran was Preserved? Allah (SWT) says in the Qur'an *"Nay! This is a Glorious Qur'an, inscribed in a Preserved Tablet"* [Q 85:21-22]

Here, Allah (SWT) sent Angel Jibril (AS) to bring the Qur'an from Lauhil Mahfudh, the well Preserved Tablet (in the Seventh Heaven) down to the First Heaven (sky) and placed it in Baitul Izza, 'Place of Power or Honor'.

The Qur'an mentions the Preserved Tablet and tells us that it was sent down during a specific night. Allah (SWT) says, *"Verily, We have sent it (this Quran) down in the Night of Al Qadr (Decree)."* [Q 97:1].

Allah (SWT) also says, *"By the Book that makes things clear; - We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil). In the (Night) is made distinct every affair of wisdom."* [Qur'an 11:2-4] These two verses show that the Holy Qur'an was revealed in a single blessed night in the month of Ramadhan, the 'Night of Power'. Can you find out more about the night of power in surah al Alaq [Q 97:2-5]?

Stage Two: From Baitul Izza to the Prophet

Baitul Izza (the house of honour) is found in the lowest heavens. After the Qur'an had been lowered down from Lawhul Mahfudh, Allah (SWT) instructed Angel Jibril (AS) to send it down to the Prophet (SWT) over the twenty three year period of his Prophethood. The verses were revealed gradually from Baitul Izza in order to provide the required guidance to mankind.

The diagram below shows the stages of revelation of the Qur'an.

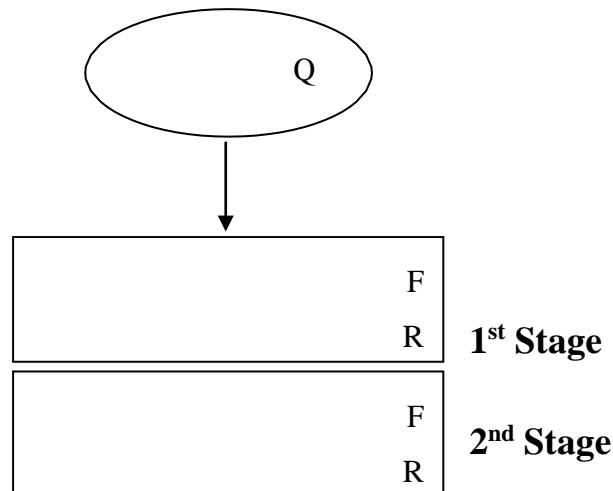


Figure 2: stages of revelation of the Quran

It is important to note that the Qur’an was revealed in only one mode; that is through Angel Jibril (AS). The Angel would come in various forms as we have earlier mentioned at the beginning of this subtopic. Can you recall these forms? In many case, Allah would send Angel Jibril when the Prophet was in difficult situations.

Recording and compilation of the Qur’an

Keeping of records is very essential in the day to day life. As students we are encouraged to keep records of his/her notes so that we can constantly refer to them. Can you mention any other important information that is recorded within your school set up? Why is it important for this information to be recorded? Likewise during the revelation of the Qur’an, it was very important for the verses revealed to be recorded by the Prophet (PBUH) and his companions.

The Prophet (PBUH) used to receive complete verses or parts of verses, or passages or complete surahs (chapters), as he was commanded by Allah (SWT). When Angel Jibril (AS) brought down to the prophet Muhammad (hBUH) a passage of the Qur'an, he did not bring it in any written material. This is explained when Allah (SWT) says, *“And even if We had sent down to you (O Muhammad) a message written on paper so that they could touch it with their hands, the disbelievers would have said: ‘This is nothing but obvious magic!’”* [Q 6:7]

The Angel would recite it to him and the Prophet (PBUH), would immediately memorize it with keenness.

The prophet used to encourage his companions to memorize the verses and regularly recite it. Abubakar would recite it in front of his house in Makkah while Abdallah ibn Masoud was the first companion to publicly recite the Qur'an in Makkah. This made majority of the companions to memorize the Quran. Like Abubakar Aswiddiq (RA), Umar (RA) bin Khattab (RA), Ali bin Abi Talib (RA), AbdAllah (SWT) ibn Masuod (RA), Abu Hurairah (RA), Sayyidatinah Hafswa (RAA), Sayyidattina Aisha (RA) and Sayyiditina Ummu Salama (RAA) all from the Muhajirun. Among the Ansar's were; Ummu Waraq (RAA), Abu Zaid (RA), Qais (RA), Muadh bin Jabal (RA), Zaid bin Thabit (RA) and Ubbay bin Kaab (RA). This comprises the oral forms of the transmission of the Holy Qur'an.

Other than the oral transmission, the Qur'an was also transmitted in written form even though the art of writing was not very popular among the Arabs. The prophet encouraged those who knew the skill of writing to record the verses on various materials which included; sheets cut out of the branches of the beet tree, writing sheets made of wood, animal hide, leather, broken pieces of pots, cloth, date fibers, flat stone and bones.

Then the prophet would call in his scribes who were of the highest caliber in faith and integrity and dictate the verses to them. Mention any of the prophet's companions who were scribes. Apart from those you have mentioned, they also included all the first four caliphs, [Abubakar Asswiddiq (RA), Umar bin Khattab (RA), Uthman bin Affan (RA), Ali bin Abi Talib (RA)], others besides the caliphs included, Muawiah ibn Abi Sufyan, Zaid ibn Thabit, Zubayr ibn Awwam, Amir ibn Fuhayra, Ubay ibn Ka'b and Abdullah ibn Rawaha. Those scribes wrote the Qur'an on various forms of bulky writing material which was available to them at the time.

This started even in the period when the Prophet and his companions were a small persecuted community in Makkah. Many of the companions of the Prophet kept some written parts of the Qur'an in their homes.

Compilation of the Qur'an

Meaning of compilation:

To compile means to bring different materials, items or articles together in an orderly manner. Can you mention any instances where compilation is done either at home or in school? The compilation of the Qur'an refers to the process of bringing together the various verses and surahs of the Qur'an in the order guided by Angel Jibril to the prophet (hBUH). The prophet had died leaving behind the entire Qur'an preserved in the memories of the Swahabas or written down on different materials. There was no compiled volume of the Qur'an because of the following reasons:

1. The revelation of the Qur'an was not as a whole but in piece meal as was necessitated by an event and was received by the Prophet until his last days.
2. The Prophet lived for only nine days after the last revelation during which he was severely sick.
3. The verses were not revealed in their final order.
4. Some verses were revealed to cancel the previously revealed verses (i.e. abrogation)
5. There were very few scribes who were mostly engaged in the spread of Islam.
6. The prophet was not commanded by Allah (SWT) to compile it and he also did not instruct his companions to compile it.

Upon the death of the Prophet, the Swahabas unanimously agreed on Abubakar (RA) as the first leader of the Muslim community to take charge of religious, social, economic and political affairs. When he assumed office he was faced with several challenges; among them being those who claimed to be prophets, those who refused to pay Zakat and those who turned to apostasy. During the battle of Yamama when caliph Abubakar was fighting the false Prophets, several *Hufadh* (memorizers) were martyred. During the wars of apostasy, seventy other memorizers were killed, leaving very few among the Swahabas who had memorized the Qur'an.

Umar (RA) then suggested to the caliph that there was need to arrest the situation by compiling the Qur'an into one volume. Abubakar (RA) was hesitant to do what the Prophet had not done but when the Swahabas insisted, the caliph gave in and saw the need for compiling the Qur'an. Zayd bin Thabit narrates: *Hazrat Abubakar sent for me after the heavy casualties among the warriors of the Battle of Yamama. Hazrat Umar (RA) was present with Abubakar who said, Umar (RA) has come to me and said, The (huffaz: plural of hafiz) (one who knows the whole Qur'an by heart) suffered heavy casualties on the day of Yamama, and I am afraid that there will be more casualties among the huffaz at other battle-fields, whereby a large part of the Qur'an may be lost. And I am of the opinion that you should collect the Qur'an."* Abubakar added, "I

said to Umar (RA), 'How can I do something which Allah (SWT)'s Messenger has not done?' Umar (RA) said (to me), 'By Allah (SWT), it is (really) a good thing.' So Umar (RA) kept on pressing, trying to persuade me to accept his proposal, till Allah (SWT) opened my bosom for it and I had the same opinion as Umar (RA)." Zayd added: Abubakar turned to me and said: "You are a wise young man and we do not suspect you of telling lies or of forgetfulness: and you used to write the Divine Inspiration for Allah (SWT)'s Messenger. Therefore, look for the Qur'an and collect it (in one manuscript). "By Allah (SWT), if he (Abubakar) had ordered me to shift one of the mountains from its place, it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. So I started locating Qur'anic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men who knew it by heart." (Bukhari)

Caliph Abubakar gave Zayd bin Thabit the responsibility to be in charge of the group. Why do you think Zayd bin Thabit was chosen to lead this group? Among other key Swahabas who undertook this huge responsibility were; Abdullah bin Masoud (RA) Ali bin Abi Talib (RA) Sayyidna Uthman bin Affan (RA), Ubay bin ka'ab (RA), Abdallah bin Amr bin al 'As (RA), Salim (RA), Aisha (RAA), Hafsa (RAA), Umm Salama (RAA), Abu Zayd among others.

They began by collecting all the materials on which the Qur'an had been written on by the hrophet's scribes and other companions. This group then agreed on the following conditions towards the task:

1. The verses must have been written down by at least two other companions.
2. The materials on which the verses were written on must be availed before the committee.
3. There must be two pious Muslim witnesses to testify the verses were actually dictated by the Prophet.

After the process of compilation, Zayd presented the compiled copy which was referred to as *Mashaf* to Caliph Abubakar who kept it under the custody of Lady Hafswa bint Umar (RAA). It was then used by Caliph Umar (RA) during his caliphate.

Factors that facilitated the compilation of the Qur'an

The process of compilation was not an easy task for the companions; however the following factors assisted them;

1. All the chapters of the Qur'an were already written down by the time the prophet died.
2. The prophet had already been guided by Angel Jibril (AS) on the order of the verses and surahs.
3. The Muslims had memorized the Qur'an in the order taught by the Prophet.
4. Some Swahabas like Ali (RA) had witnessed the final revelation to the Prophet.
5. Muslims had continuously recited the Qur'an and thus mastered it.

Results of the compilation of the Qur'an

The compilation of the Quran had several benefits to the Muslims. Among these benefits are;

1. It was very instrumental towards the preservation of the Qur'an.
2. It symbolized unity for the Muslim Ummah who could now uniformly recite the Qur'an.
3. It made the handling of the Qur'an easier since it was in one volume.
4. It made a clear distinction between Qur'an and other literature including Hadith.
5. It made reading of the Qur'an easier especially to the new converts.

AYAT UL KURSIY [Q 2:255]

In a normal leadership situation, one symbol of power and authority is invested in the seat or chair. Can you think of other symbols that represent authority in the community? In Surah al Baqara, this power and authority is reflected in *Ayatul Kursiy* [Q 2:255]. The term *Kursiy* in Arabic means chair. In the Holy Qur'an, it refers to Allah (SWT)'s *Majestic Throne*, which is equivalent to Allah (SWT)'s absolute power and control over the affairs in the universe and the entire creation.

The Ayah is given great emphasis in the Qur'an and the prophet is reported to have said that it is the most important Ayah in the Qur'an. All Muslims should strive to learn it because of its greatness.

Ubayy bin Ka'b (RA) reported: The Messenger of Allah (PBUH) said: "Abu Mundhir! Do you know which Ayah in Allah (SWT)'s Book is the greatest? I said: 'Allah (SWT) and His messenger know best.'

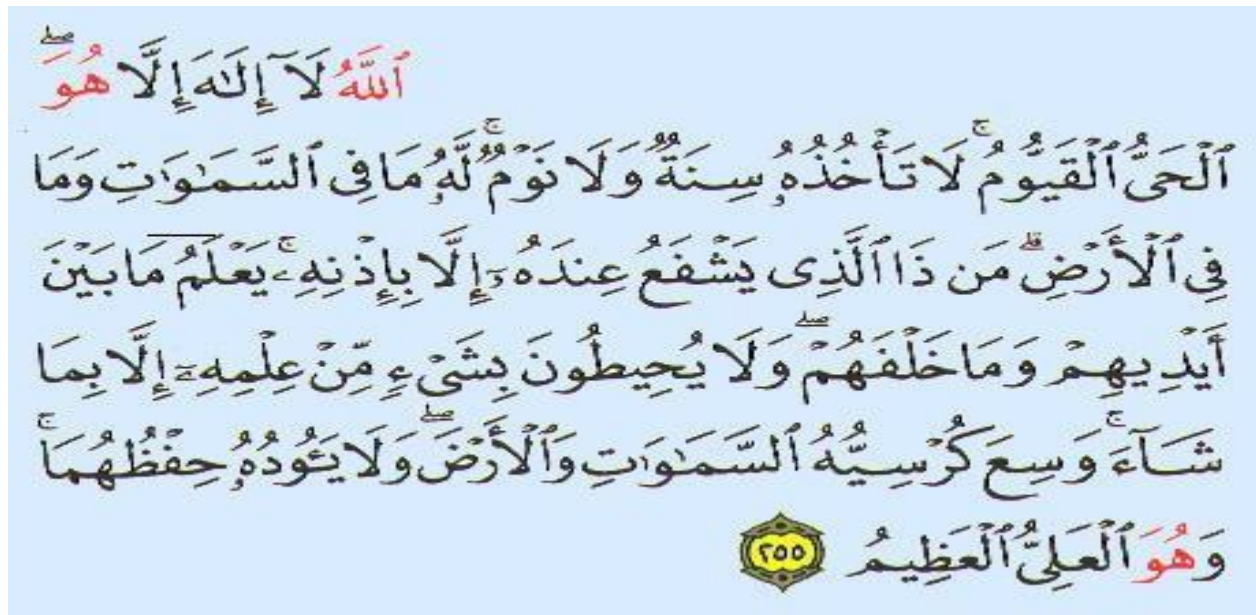
He (Prophet) again said: 'Do you know which Ayah in Allah (SWT)'s Book, according to you, is the greatest?' I (Abu Mundhir) replied: 'It is 'Allah (SWT) la ilaha illa Huwal-Hayyul-Qayyum'. [Q 2:255].

Thereupon he (Prophet) patted me in the chest and said, ' Rejoice by your knowledge, O Abu Mundhir! (i.e. may this knowledge be a source of respect, honour and benefit to you).'

[Muslim]

This verse is one of the four parts of Qur'an that are attached to Arsh (Allah (SWT)'s Throne) find out other verses that are attached to the Arsh of Allah (SWT)from Surah al Imran. [Q 3]

The Ayah and its meaning are given below. Can you recite it correctly?



Allah (SWT)u la ilaha illa huwal-Hayyul-Qayyum.

Allah (SWT). There is no god but He, the Ever-Living, the One who takes care of all that exists.

La ta-khu-dhu-hu sinatun wa la nawm.

Nothing can make Him drowsy or make Him sleep

La hu ma fissanawati wa ma fil-ardh

His are all things in the heavens and on earth.

Man dhalladhi yashfa 'u 'indahu illa bi idhnihi

Who is there can intercede in His presence unless He allows it?

Ya'lamu ma bayna aydiyhim wa ma khalfahum

He knows what (appears to His creatures as) before or after or behind them,

Wa la yu hiyuuna bi shay-in min 'ilmihill illa bi ma shaa-a

While they will never have any of His Knowledge unless He wills.

Wa si'a kursiyuhus-samaawaati wal-ardh

His 'Kursi' contains the heavens and the earth,

Wa la ya-uuduhu Hifdhuhuma

and He doesn't feel tired in guarding and preserving them

Wahuwal-'aliyul-'adheem

for He is the Most High, the Supreme (in glory).

Allah (SWT)'s names and attributes in this ayah:

1. Allah (SWT): the only God who is worth of worship.

2. Al-Hayy: The One who lives forever and has always lived.
3. Al-Qayyum: The One who survives by Himself, and looks after all by His Power.
4. Al-'Aliy : The Most High
5. Al-'Adheem : The Supreme, the Great, the Magnificent One.

Reflections of Ayatul Kursiy from the prophet's Hadith

There is great benefit on reciting Ayatul Kursi, can you identify some of these benefits from the following hadith?

Narrated by Muhammad bin Sirin: Abu Huraira (RA) said, "Allah (SWT)'s Apostle put me in charge of the Zakat of Ramadhan (i.e. Zakat-ul-Fitr). Someone came to me and started scooping some of the foodstuff of (Zakat) with both hands. I caught him and told him that I would take him to Allah (SWT)'s Apostle." Then Abu Huraira told the whole narration and added, "He (i.e. the thief) said, 'Whenever you go to your bed, recite the Verse of "Al-Kursi" (2.255) for then a guardian from Allah (SWT) will be guarding you, and Satan will not approach you till dawn.' " On that the Prophet said, "He told you the truth, though he is a liar, and he (the thief) himself was the Satan." [Bukhari Volume 004, Book 054, Hadith Number 495.]

In another narration, of the Prophet, *Ubayy ibn Ka'b said that the Prophet (PBUH) asked him "Which ayah in the Book of Allah was the greatest?". He said, "Allah and His Messenger know best." He repeated it several times, and then he said, "Aayat al-Kursiy." [Muslim]*

According to the Hadith the following are the times when Ayatul Kursi should be recited:

1. After every Fardh Salaat. (Only thing that will keep us waiting from entering Paradise will be death)
2. Just before sleep. (Allah (SWT) will send Angels to guard us while we are asleep)
3. While leaving the house to go somewhere.
4. When we are in desperate situations.
5. Reciting it on our possessions will bring Barakah (blessing) to it.
6. It will protect our house and children from Shaitaan.

Teachings of the verse

1. Allah (SWT) is One and the Only Lord of all creation.
2. He is ever living and will never die.
 - a) He sustains everyone and everything.
 - b) All creations need and rely on Him.
 - c) He is in need of nothing and relies on nothing.
3. He is not caught by any unawareness or ignorance.
 - a) He controls everything.
 - b) Nothing escapes out of His knowledge.
 - c) He is neither affected by slumber nor sleep.
4. Everything within the heavens and the earth are under His control.
5. None can intercede without His permission.
6. He has perfect knowledge of everything in His creation. i.e. knowledge of the present and the future.
7. Nobody attains any part of Allah (SWT)'s knowledge except what Allah (SWT) wills.
8. The Throne of Allah (SWT) is even beyond the seven heavens and earths laid side by side.
9. Allah (SWT) is so Supreme that watching and protecting the heavens and the earth is a minor issue.
10. Allah (SWT) is the Most High and the Greatest.

THE LAST THREE AYAHS OF SURAT UL BAQARA [Q 2:284-286]

لِّلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِؕ وَاِنْ تُبَدَّلُوْا مَا فِىْ اَنْفُسِكُمْ
اَوْ تَخَفُوْهُ يُحَاسِبْكُمْ بِهٖ ۗ اَللّٰهُ فَیَغْفِرُ لِمَنْ یَّشَآءُ وَیُعَذِّبُ مَنْ یَّشَآءُ ۗ وَاللّٰهُ
عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۲۸۴﴾

284. *Lillahi ma fii alssamawati wama fi al-ardhi wa-in tubduu ma fii anfusikum aw tukhfuuhu yuhaasibkum bihi Llahi fayaghfiru liman yashau wayu 'adhibu man yashau wallahu 'ala kulli shay-in qadiir*

To God belongs all that is in the heavens and on earth. Whether Ye show what is in your minds Or conceal it, God calls you to account for it. He forgives whom He pleases, and punishes whom He pleases. For God hath power over all things."

عَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

285. *Amana alrrasuulu bima unzila ilayhi min rabbihi walmu' minuuna kullun amana billahi wamala-ikatihii wakutubihii warusulihii la nufarriq bayna ahadin min rusulihii waqaalu sami' ina waat ana ghufuranaka rabbana wa-ilyaka almaswiiru*

The Apostle believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believes in God, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Your forgiveness, Our Lord, and to You is the end of all journeys."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أُكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ
لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

286. *La yukallifu Llahu nafsana illa wus'aha laha ma kasabat wa'alayha ma iktasabat rabbana la tu-akhidhna in nasiina aw akhta'na rabbana wala tahmil 'alayna isran kama hamaltahu 'ala alladhiina min qablina rabbana wala tuhammilna ma la taqata*

lana bihi wa'fu 'anna wa'ghfir lana warhamna anta mawlana fansurna 'ala alqawmil kafiriin

On no soul does God Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not If we forget or fall into error; our Lord! Lay not on us a burden Like that which You Did lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness, Have mercy on us. You are our Protector; Help us against those who stand against Faith."

Teachings of the verses

The verse has several teachings. Among them are the following;

1. Muslims should believe in everything that was brought by Allah (SWT) to the messenger without doubt.
2. Believers should have strong faith in Allah (SWT), His Angels, His books and the messengers.
3. No messenger of Allah (SWT) should be discriminated upon nor be placed beyond or below the levels bestowed to them by Allah (SWT).
4. Muslims should hear, obey and implement the word of Allah (SWT).
5. Allah (SWT) is the only divine source of mercy and kindness to every creation.
6. Allah (SWT) cannot ask any soul beyond what it can bear.
7. He rewards and punishes people on what they do with divine Justice.
8. Muslims should pray for Allah (SWT)'s forgiveness when they do anything wrong
9. They should pray for Allah (SWT)'s mercy from the grievous punishments inflicted to the previous generations before Islam.
10. They should pray for support from Allah (SWT) in everything every time.

11. They should pray for Allah (SWT)'s shielding against disbelievers and disbelief

Study Questions and Activities

1.
 - a) Define the term Wahyi
 - b) Explain the stages of revelation of the Qur'an.
2.
 - (a) Mention the attributes of Allah (SWT) in Ayatul Kursiy.
 - (b) Outline the teachings of the last three verses of Sura al Baqara.
3. State the factors that facilitated the process of compiling the Qur'an during Abubakar's reign.

Activity

In groups ask students to memorize and recite Ayatul Kursiy and the last three verses of surah al Baqara.

CHAPTER TWO: HADITH

ULUMUL HADITH

In Book one, we defined the term hadith as reports about the hrophet's sayings, actions, approvals and qualities. We have learnt in Ulumul Qur'an that some Swahabas took the task of recording and compiling the Qur'an. Likewise, the Hadith were recorded, compiled and preserved separately from the Qur'an. ran you suggest reasons why they were separately recorded?

In this chapter, we shall start by studying Ulumul Hadith. This is the scientific study of Hadith, which involves the analysis of the components of hadith, growth and development, classification and transmission.

Muhadith

During the time of the time of the Prophet, he used to teach the Swahabas his Sunnah. By the time of his death, he had left behind a number of swahabas who had learnt the Hadith from him. These companions formed the main source of reference for the Muslims. They thus comprised of the Muhadithun (singular Muhadith). From the above explanation, we learn that a Muhadith is a Muslim who memorized a great number of Hadith from either the prophet or his close companions and narrated them. Among the renown Muhadithin are the following;

The four raliphs, Aisha (RAA), Abu Huraira (RA), Amr bin Al 'As (RA), AbdulRahamn bin Awf (RA), Abdullah bin Masoud (RA), Anas bin Malik (RA), Abdullah bin Abass (RA), Abdullah ibn Umar (RA) and Abu Dharr (RA)

Can you find out more examples of Muhadithin from books of Hadith and from other sources of Islamic literature.

Qualities of a muhadith

Due to its importance, Hadith could not just be accepted from any person. Why do you think it is so? Hadith were only accepted from Muslims who met certain qualities.

Some of these qualities are as follows;

1. They should be persons of sound mind (.i.e. mentally upright or sane).
2. Should be exemplary in character and uphold good moral standards.
3. Should be pious and righteous (God fearing).
4. They must have good knowledge of the Qur'an and its related sciences.
5. They should be conversant with hadith and its related sciences.
6. Should be conversant with Arabic language.
7. They must possess a good and retentive memory.
8. Should be trustworthy, reliable and have good leadership record.

Growth and development of Hadith literature

Growth is the increase in size while development is the advancement in standards or improvement in quality of something. Growth of hadith refers to the increase in the number of users of Hadith as Islam expanded to other parts of the world. It became very necessary for the Hadith to be studied and preserved. In this subtopic, we are going to learn about the different stages through which hadith literature passed to eventually come up with different classes of hadith based on their authenticity.

First period: Time of the prophet

During the time of the Prophet, hadith came as instructions from the prophet himself since he was alive. He used to give guidance and insight to all and would instruct the Swahabas to teach other Muslims. Similar instructions were also given by the prophet when addressing public gatherings. Can you give some examples of gatherings which the Prophet would use to teach his Hadith? When the Islamic empire expanded, the prophet would send teachers with instructions containing his Hadith to teach new

converts. The mosques and Madrassas were used as learning centers. We can still see this happening today where Muslim parents send their children to the Mosques and Madrassas to learn the Qur'an and Hadith. Some pious Muslims among the Swahabas would also volunteer to disseminate the knowledge of hadith to others. The main method used to preserve hadith was through memorization.

There were several methods used by the prophet to ensure that his hadith and Sunnah was learnt. These include the following;

1. He would ask his Swahaba to repeat the Hadith they had just learnt from him.
2. The prophet himself would repeat severally the instructions until the Swahabas had learnt.
3. The prophet used to receive delegations in his house and he would teach them his sunnah.
4. The prophet would carry out certain actions then ask them to repeat after him.
5. He taught his wives who in turn would teach the other women.
6. Swahabas with weak memory were allowed to write down the Hadith.

The second period: The era of the Swahabas

This is the period after the death of the Prophet which was characterized by collection and preservation of Hadith. The prophet had just passed on and the Swahabas saw the need to bring together all the teachings of the prophet. Since Islam had spread far and wide and many people had embraced the religion, it was necessary for the new converts to learn about the prophet's teachings. These converts had not seen the

Prophet and therefore relied on the information given to them by the Swahabas led by the first four caliphs.

It is during this period that different learning centers emerged. The caliphs facilitated the process of teaching and learning and would send teachers to various places some of these teachers were; Abdullah ibn Masoud (RA) and Abu Huraira (RA)

Third period: The era of the Tabiun

This phase came immediately after the demise of all the Swahabas, the last one to die being Anas ibn Malik. Writing of Hadith and compilation of the Qur'an took a center stage. Students made the writing of hadith more vital and they included the name of the transmitter alongside the Hadith. They developed the science of authenticity .i.e Abdul Malik bin Abdul Aziz started his first work known as *Al- Firas*.

Analysis of the transmitters of Hadith was thoroughly carried out with commentaries of the Qur'an. Among the most notable compilers was Imam Malik who compiled his book '*al Muwatta.*' Other compilers like Abu Hanifa, Shaffi, and Ahmad bin Hanbal came up with schools of thought to teach Hadith. They taught Hadith as a science and each had students who emerged as his followers. These scholars classified Hadith according to their authenticity. However, it should be noted that hadith collected during this phase were not complete and exhaustive since they were gathered from different places or sources. This period saw a transition of hadith from oral means of transmission to a more definite written form.

Fourth period: The era of the Tabi' tabiun

This period is considered as the golden age of hadith because there was the study of the narrators of hadith and the inclusion of the chain of narrators. In addition, the

study of the “*science of men*” was done and the nature of hadith was indicated as either sahih, hasan and dhaif.

The hadith were arranged according to the subject matter and the scholars wrote the name of the swahaba on whose final authority the hadith laid. Imam Ahmad bin Hanbal and Imam Abu Hanifa were among the teachers of the key scholars during this phase. This period also witnessed the compilation of the six authentic collections of hadith also known as sahihu sittah. The sahihu sittah include; sahih Bukhari, sahih Muslim, sunan ibn Ma’ja, sunan Abu aawoud, sunnan AN-Nasai and sunna Attirmidhy.

Fifth period

More books on hadith appeared during this period. The Jamu’ (compilation) method of analysis was adopted in verifying a hadith. This period closed the doors of collection and compilation of hadith.

Factors that necessitated the collection and compilation of hadith

There are several factors that led to collection and compilation of Hadith in the above periods. These factors are as follows;

1. The death of the prophet who was the key source of knowledge.
2. The Swahabas had time to compile and write down hadith since they were not engaged in any wars at the time.
3. The need to interpret the verses of the Qur’an using hadith.
4. Many Swahabas had dispersed into the expanding Muslim empire and therefore each needed a source of reference for the new converts.
5. Emergence of false hadith.

6. Differences in opinion concerning the Islamic laws.
7. Death of most of the memorizers of Hadith.

Significance of Hadith

Hadith, also referred to as Sunnah, (the actions, sayings and silent permissions or disapprovals of the Prophet) is the second in rank after Qur'an words of Allah). It is as important as the Qur'an in the life of Muslims. Some of the significance of Hadith are as follows;

- It is the second source of Islamic Shariah
- They supplements and clarify the teachings of the holy Qur'an and aid in explaining the hidden meaning of Qur'anic verses.
- Enhance the observance of fardh acts (obligatory duties) by giving guideline on their performance.
- Moulds the character of Muslims and govern all aspects of there lives as Muslims are obliged to follow the hrophet's behavior in words and deeds.
- They guide Muslims in the comprehension and application of the teachings of the alorious Qur'an.
- Through the practice of Hadith, Muslims are able to preserve their rich Islamic culture since they exclusively cover all the aspects of life.
- They are a source of knowledge, wisdom and inspiration to the Muslim Ummah and assist in addressing the challenges of life.
- Hadith summarizes the hrophet's way of life thus guiding the Muslim Ummah to emulate his character in the observance of Islamic teachings.
- A Muslim who observes and applies the teachings of Hadith receives Allah (SWT)'s blessings and rewards.

Components of Hadith

The term component refers to the elements, constituents or parts of an item that forms a whole. If used in reference to hadith, it will include the two main parts of Hadith; Isnad and Matn.

Sanad or *isnad* is the chain of narrators of the hadith who heard the Prophet (PBUH) saying the hadith and later transmitted them to the other Muslims.

Matn is the text, subject matter, content or the intended message found in a given hadith. Let us take the following hadith reported by Al-Bukhari as an example:

Al-Bukhari reported that; Yahya ibn Bukayr narrated to us from Al-Layth from `Uqayl from Ibn Shuhba from `Urwah from `A'ishah who said, "Whenever the Prophet was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it."

From this example, we have learnt that more than one person can report a hadith. The phrase, "*Al-Bukhari reported that: Yahya ibn Bukayr narrated to us from Al-Layth from `Uqayl from Ibn Shuhba from `Urwah from `A'ishah who said*" represents the chain of narrators or *isnad*.

The statement "*Whenever the Prophet was given an option between two things...*" represents the *matn* of the hadith. Can you refer to several hadith and point out the chain of narrators and the text.

Isnad and Matn are two components that are interdependent. The compilers of hadith came up with criteria of measuring the degree of their reliability through the study of Isnad and Matn. As a result, they gave the qualifications, features or rather the characteristics of a sound Isnad or matn of a Hadith. We shall learn more of this in Book three.

Suggestion Study Questions and Activity

1. Define the term a) Muhadith
b) Isnad
c) Matn
2. Outline the factors that led to the growth and development of hadith.
3. Discuss the significance of Hadith.

Activities

By use of various examples of hadith, explain how they have contributed to

the following aspects of the community;

Social

Economic

Political

CHAPTER THREE: PILLARS OF IMAN

Need for Divine Guidance

A need is a requirement, demand or a necessity. It is something that is important or essential. Human being will always have needs that range from basic to tertiary. Such needs would include; food, shelter, clothing, education and health care. Can you think of other needs that are essential in human life? Among all these needs, there is one that Allah (SWT) himself provides to His people. This is the divine guidance. The term divine refers to sacred, holy or that which comes from Allah (SWT). Guidance is the information, instruction, rules and regulations or laws meant to give direction to a particular group of people. Therefore divine guidance refers to sacred or rather commandments, laws, injunctions, rules and regulation given by Allah (SWT) to humanity. Allah (SWT) created the universe and all that exists and then designed a set of guidance for man to adhere. That is why Allah (SWT) sent the guidance to the prophets who further directed their fellow mankind.

We may have different types of guidance in life but the guidance of Allah (SWT) is unique. Allah (SWT) says, “ *Mankind were one community and Allah (SWT) send Prophets with glad tidings and warnings, and with them he send down the scripture in*

truth to judge between people in matters wherein they differed. Only those to whom (the scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allah (SWT) by His leave guided those who believed to the truth of that wherein they differed. And Allah (SWT) guides whom He wills to a straight path.” [Q 2:213]

From the above verse of the Qur’an, we learn that there are reasons that necessitated for divine guidance. Can you mention some of them? Let us now highlight some of the reasons as follows:

1. To be a source of reference that guides mankind to a complete way of life (.i.e. moral, social political and economically)
2. To serve as a warning to humanity against evil and enhance the performance of good deeds.
3. To gradually implement Allah (SWT)’s commandments in order to enable man worship Him alone and avoid shirk.
4. To be a clear proof on the Day of Judgment that Allah (SWT) indeed sent down his guidance as part of justice to those who have faith.
5. To make the teachings of Allah (SWT) easy for man to follow.
6. To strengthen the hearts of the believers and give hope for the reward in the hereafter by giving knowledge of the unseen in the divine scriptures.

Revealed scriptures

What do you understand by the meaning of the term scripture? The term scripture is derived from a Latin word “*Scriptura*” which means writing. Technically this word refers to Holy books of a particular religion. Can you mention some of the world religions that you know of? For the religions you have mentioned, which scriptures does each use to derive its guidance and teachings? We may have many scriptures used by various religions but not all of these scriptures were revealed. Those that were revealed from Allah (SWT) have their characteristics which distinguish them from other books.

The following verse from the Quran identifies the scriptures that were revealed by Allah (SWT). Allah (SWT) says:

“Say (O Muslims), ‘ We believe in Allah (SWT) and that which has been send down to us and that which has been send to Ibrahim (Abraham), Ismail (Ishamail), Ishaq (issac), Yaqub (Jacob) and to al Asbat-the offspring’s of the twelve sons of Yaqub, and that which has been given to Musa (Moses), and Issa (Jesus), and that which has been given to prophets from their Lord. We make no distinction between any of them, and to Him we have submitted in Islam. ” [Q 2:136]

Revealed scriptures and their prophets

Prophet	Scripture
Musa (AS)	Taurat
Issa (AS)	Injil
Mohamad (PBUH)	Qur’an
Daud (AS)	Zabur
Ibrahim (AS)	Sahuf (scrolls)

Table 1: revealed scriptures

Belief in Prophets

In form one, we introduced the pillars of Iman and mentioned that they are six in number. Can you mention them? We learnt in Chapter one of this book that it is not fitting that Allah (SWT) speaks to human being directly but he sends a messenger. In order for Allah (SWT) to communicate his divine guidance, he sent prophets and messengers. Allah (SWT) sent prophets and messengers to specific generations except Prophet Mohammad (PBUH) who was sent to all humankind. Allah gave him this rank since he is the last prophet and was given the last book (The Holy Qur’an). In this chapter, we shall look at the Prophets of Allah (SWT). Can you give the meaning of the term Prophet? A Prophet is a human being who was assigned a special

divine mission by Allah in order to guide other humans. They either receive His guidance through Angel Jibril (AS) or directly from Him. Their main function is to bridge the gap between Allah (SWT) and His creatures hence Allah (SWT) has favored them to communicate His laws to mankind.

All the prophets came from among the human beings. Despite the fact that they were human born they possessed some super human characteristics and qualities that other human beings did not have. The following are some of these characteristics:

1. They were all loyal and truthful to Allah (SWT).
2. All prophets always told the truth about the revelations they receive from Allah (SWT).
3. The prophets were Maasumin [.i.e. free from all kinds of sins]
4. All Prophets never went against the orders of Allah (SWT).
5. Prophets were reliable, trustworthy and dedicated in fulfilling Allah (SWT)'s commands and duties that assigned to them.
6. Prophets possessed high intelligence, strong memory, and clear and superior minds.
7. All prophets were human in nature and were sent from among their people.
8. They were supported with miracles by the will of Allah (SWT) in order to show proof of their prophet hood and to cope with the challenges and evil plots of their disbelievers.

Prophets Mentioned in the Qur'an

Allah (SWT) sent several prophets and messengers on earth but chose to teach the Prophet only a few as revealed in the following verse.

Allah (SWT) says, “*And indeed We have sent messengers before you (O Muhammad) of some of them We have related to you their story and some We have not related to you their story...* ” [Q 40:78]

Let us look at the following table showing the chronological order of the prophets mentioned in the Qur’an.

NAME OF PROPHET	NATIONS TO WHICH THEY WERE SENT	NUMBER OF TIMES MENTIONED IN THE QUR’AN
Adam (AS)	Banu Adam (The children of Adam)	25
Idris (AS)[Enock]	Egypt	2
Nuh (AS)[Noah]	Banu Nuhu	43
Hud (AS)	Banu ‘Ad near eemen	7
Swaleh (AS)[Methusela]	Banu Thamud-Bedouin Arab tribe	9
Ibrahim (AS)[Abraham]	People of Ibrahim	69
Lut (AS)[Lot]	The people of Sodom and Gomorrah	27
Ismail (AS)[Ishmael]	The Arab tribe of Yemen and Amalikites	12
Ishaaq (AS)[Issack]	Cananites living in Syria and Palestine	17
Yaqub (AS) [Jacob]	ASSIGNMENT	16
Yussuf (AS)[Joseph]	Egyptians (Copts)	27
Shuab (AS)[Jethro]	Madian people of Hijaz	11
Ayub (AS)[Job]	People of Ayub	4
Dhulkifl (AS)[Ezekiel]	Sham and Damascus	2
Musa (AS)[Moses]	Banu Israil and the Egyptians	136
Harun (AS)[Aron]	The generations of Firaun, Karun in Egypt	20
Dawud (AS)[David]	Banu Israil	16
Suleiman (AS) [Solomon]	Banu Israil	
Iliyas (AS)[Elias]	People of Ilyas	2
Alyasa’ (AS)[Elisha]	Banu Israil	2

Yunus (AS)[Jonah]	People of Nineveh	4
Zakariya (AS)[zacharia]	Banu Israil	7
Yahyah (AS)[John the Baptist]	Banu Israil	5
Issah (AS)[Jesus]	Banu Israil	29
Muhammad (AS)[PBUH]	All mankind	4

Ulul ‘Azm (Messengers of strong will)

It is understood that some prophets chosen among the messengers are called *Ulu’l-Azm* due to their different qualities from the others. They are Ulul Azm because of their determination, patience and steadfastness in their work despite facing many challenges. All prophets mentioned in the Qur’an strove greatly to fulfill the holy duty assigned to them by Allah (SWT). From this perspective, no prophet should be discriminated because they were all sent as leaders to guide humankind. Prophet Muhammad emphasized this in the following hadith: *“I am the closest to Isa (Jesus), the son of Mary, among all humans. Indeed prophets are half-brothers. Their religions are the same.”* This should be taken into consideration when assessing prophecy and divine religions.

The hrophet’s termed as Ulul Azm:

Allah (SWT) mentions these prophets in the following verse *“Therefore be patient (O Muhammad) as did the messengers of strong will and be in haste about them (disbeleivers)...”* [Q 46:35]

According to this verse we shall look at the five Ulul ‘Azm prophets.

Nuh

Nuh (AS) was the first prophet among the Ulul ‘Azm appointed by Allah (SWT) and sent to mankind with divine religious laws and a divine book. He invited his people to monotheism (belief in the Oneness of Allah (SWT)). Prophet Nuh struggled to end all kinds of segregations and eradicate injustice and cruelty among his people. He preached to his people and guided them to the path of Allah (SWT). This prophet of Allah (SWT) strived day and night to bring people to the straight path but his teachings were met with resistance by the ignorant, stubborn and unruly people. He ended up with a small group of followers after a very long period of preaching. Seeing these results, he asked Allah (SWT)’s intervention through a prayer. The following is the prayer, He said: *“O My Lord! Verily I have called to my people night and day (/i.e. secretly and openly to accept the doctrine of Islamic Monotheism), but all my calling added nothing but to (their) flight (from the truth). And verily, every time I called to them that you might forgive them, they thrust their fingers into their eyes, covered themselves up with their garments and persisted in their refusal), and magnified themselves in pride. Then verily I called to them openly (aloud). Then verily I proclaimed to them in public and I have appealed to them in private. I said to them: ‘Ask forgiveness from your Lord, verily He is oft Forgiving; he will send rain to you in abundance and give you increase in wealth and children, and bestow on your garden and bestow on you rivers.”* [Q 71:5-12]

It is after Nuh’s prayer the almighty Allah (SWT) destroyed the unbelievers by means of floods and cleansed the earth of their evil deeds. Since Allah (SWT) does not disappoint the prophets and those who believe and embrace the laws of monotheism, he saved Nuh (AS) and a small group of his followers.

This Holy Prophet (AS) is the founder of the religious laws of monotheism. Owing to his invaluable services rendered to the divine religion, he is allotted praise and greeting by Allah (SWT), thus. **"Peace and salutation be to Nuh among the nations."** [Q 37:79]

Ibrahim (AS)

Nabi Ibrahim (AS) was the son of Azar who was a prominent idol sculpture. He was raised in an idolatrous society but Allah (SWT) guided him at a young age to shun idol worship. By His sublime wisdom, the Almighty Allah (SWT) appointed Ibrahim (AS) as a prophet and a Messenger.

Prophet Ibrahim (AS) was given a divine book (Suhuf) and became steadfast in fulfilling Allah (SWT) s commandments despite undergoing several trials. He advocated for monotheism and was the first person to call the divine religion as *"Islam"*, meaning 'total submission to the will of Allah (SWT).' The followers of this decree thus referred to as *"Muslims"*. Prophet Musa (AS), Issa (AS) and Muhammad (PBUH) were all descendants of Ibrahim, preached monotheism and followed the straight path of Islam.

The Quran repeatedly describes Prophet Ibrahim as a man who believed in Monotheism and was a model for mankind. Allah (SWT) says, **"Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah (which is Islam), and he joined not gods with Allah"** [Q 3:67].

Prophet Ibrahim (AS) s piety and struggle against polytheism and idolatry earned him praise and reward from Allah (SWT).

Allah (SWT) praised him as seen in the Quran... *We bestowed on him the praise of later generations. Peace be upon Ibrahim. That is how We recompense the righteous. He truly was one of Our believing servants.* [Q 37:108-111]

He was made a leader of all nations in the world. And (remember) when the Lord of Ibrahim (Abraham) (i.e. Allah) tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), *'Verily I am going to make you and Imam (a leader) for mankind (to follow you). '.....'* [Q 2:124]

Musa

Musa (AS) is the third of the Ulul 'Azm prophets' and had a divine book and divine religious laws. He was a descendant of prophet Y'aqub (AS). Prophet Musa (AS) was born at a time when the Israelites were living in Egypt and led by Fir'awn. Fir'awn was the King who was a polytheist and cruel to his people. He subjected them to abject poverty, slavery and hopelessness.

Musa (AS) could not tolerate the suffering of his people in the hand of the Fir'awn. Allah (SWT) commanded Musa to go to Fir'awn and preach to him 'Tawheed' the oneness of Allah. Allah (SWT) says, *"Go you and your brother with My Ayat (proofs, evidences, signs) and do not, you both, slacken and become weak in my remembrance. Go both of you to Fir'awn verily he has transgressed (all bounds in disbelief and behaved as an arrogant and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear (Allah)."* [Q 20:42-44]

Although for many years Musa (AS) invited people to Tawheed, Fir'awn and his people showed no reaction other than toughness and disinterest. Allah then bestowed on prophet Musa miracles:

1. A stick that would turn into a living serpent when throw down.
2. The ability to make his hand shine when he removes it from his armpit.

These miracles were meant to challenge Fir'awn and his followers and show them Allah's signs, existence and power in order for them to follow Islamic monotheism. However, Fir'awn did not believe and thus Allah (SWT) commanded Musa (AS) to leave Egypt together with his followers. By the order of Allah (SWT), Musa (AS) migrated together with the Banu Israil and went from Egypt to Sinai desert at night. Through a miracle, Musa (AS) split the water of the Red sea and crossed it along with his people, but Fir'awn and his army were drowned. After this event, Allah (SWT) revealed the Tawrat to Musa (AS) and established the Shariah among the Banu Israil.

Issa (AS)

Prophet 'Isa (AS) is the fourth of the Ulul 'azm bestowed with a book and Shariah. Almighty Allah (SWT), in the Holy Qur'an, confirms a divine book called the "Injil" for 'Isa (AS), which was revealed to him. It is important to note that this divine Book from Allah is different from the Gospels written after the ascension of Isa bin Maryam on his life and mission. Allah (SWT) says, *"I am a servant of Allah. He gave me the kitab (Injil) and made me a Prophet."* [Q 19:30] The circumstances of his birth were miraculous. His mother, Maryam, was pious virgin, who conceived through a miracle as mentioned in the Qur'an [Q 19:16-32]. Ruhul Qudus (Jibril (AS)) descended from heavens, gave her the good tidings of 'Isa's (AS) birth.

Just like the other Ulul 'Azm, his mission was to preach Tawheed and establish monotheism. Prophet Issa prayed to Allah (SWT) to grant him miraculous powers in order to proof to the Banu Israil that he was a prophet sent down by Allah ((SWT). He was bestowed with several miracles which led to many people to trust him and follow the commandments of Allah (SWT). Despite the performance of these miracles, the disbelievers rejected him. He was met with resistance from his followers who wanted to kill him but Allah (SWT) saved him from the hands of the tyrants. The Glorious

Quran is absolutely clear that Prophet Isa (a.s.) did not die at the hands of the Romans and the Jews, but Allah (SWT) raised him to Himself.

Allah (SWT) says, *“That they (the Jews) said (in boast) "We killed Christ Jesus the son of Mary the Messenger of Allah"; but they killed him not, nor crucified him, but so it was made to appear to them; and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow. For, of a surety they killed him not. Nay Allah raised him up unto Himself; and Allah is Exalted in Power Wise. And there is none of the People of the Book but must believe in him before his (Jesus’) death; and on the Day of Judgment He will be a witness against them.”* [Q 4:157-159]

Muhammad (PBUH)

In Book One, we learnt about the life history of Prophet Muhammad (PBUH). Can you recall his lineage and how he was given his prophet hood? Even before his Baath (prophet hood), Prophet Muhammad (PBUH) refrained from idol worship and was not interested in the worldly gains but would seek spiritual guidance in the cave of Hira. When Allah (SWT) gave him prophet hood, he preached monotheism and Tawheed just like the previous Ulul ‘Azm.

The finality of Prophet Muhammad

Muhammad is the messenger of Allah (SWT) and is regarded as the last and final Prophet send by Allah (SWT) to guide humankind. Allah (SWT) sealed the prophet hood with him and completed the divine revelation meaning that there shall be no other Prophet after him.

Allah (SWT) says, *“Muhammad is not the father of any of your men, but he is the messenger of Allah (SWT) and the last (end) of the Prophets. And Allah (SWT) is ever all Knower of everything.”* [Q 33:40]

This can be proved from the various names he was referred to: for example, he was called *Al-Aqib* meaning the one after whom there is no Prophet, *Al-Hashir*, and the one at whose feet the people will be resurrected.

Allah (SWT) sent the Injil (Gospel) and Tawrat (Tora) as glad tidings for his coming.

We get the Prophecy of Mohammad from Nabi Issa (Jesus) thus:

“And when Issah son of Mariam said: O children of Israil! Lo! I am the Messenger of Allah (SWT) unto you, confirming that which was revealed (before) me in the Torah, and bringing good tidings of a messenger who comes after me, whose name is Ahmad.” [Q 61:6]

“Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them.” [Q 7:157]

The term *Khatam an-nabuwwah* is derived from the Qur’anic phrase *Khatamun Nabiiyyīn* “Seal of the prophets”. Prophet Muhammad (hBUH) is referred to as the seal of the prophets because of the following reasons:

1. He was given the last book i.e. The Qur’an
2. His Ummah is the last and there shall be no other after his.
3. In the ladder of the prophets, he is the last one.
4. The message he was sent with is universal.

BELIEF IN QIYAMA

Read Qur’an [Q 3:181]

The Qur’an reminds us time and again that this universe has been created temporarily and at an appointed time it will surely be annihilated. This time is only known to Allah (SWT) as He says in the Quran, *“Verily Allah (SWT) Alone has the knowledge of the Hour.”* [Q 22:7].

Do you know that everything that Allah (SWT) has created has a purpose? Allah (SWT) has created and given life to all the creatures. It is with no doubt that a day shall come when Allah (SWT) shall take this life through death. That exact day and time is only known to Him. What happens after the death of any living creature? Allah (SWT) who is the controller of the universe shall bring every living creature to account. This is the day referred to as Qiyama.

Belief in Qiyama is the fifth pillar of Iman and it involves the recognition of the day set aside by Allah (SWT) for his creatures to give account of their deeds. This day has also been given other names. Can you mention some of these names and the verses of the Qur'an in which they have been mentioned? Apart from the names you have given Qiyama is also known by the following names:

Name	Meaning	Qur'anic reference
Yaumul Ba'ath	The Day of Resurrection	Q 58:6
Yaumul deen	The Day of Judgment	Q 26:82
Yaumul Hasrat	The Day of distress	Q 19:39
Yaumul Jam-i	The Day of Assembly	Q 42:7
Yaumul Taghabun	The Day of mutual loss and gain	Q 64:9
Yaumul Akheer	The last day	Q 5:69
Yaumul Qiyama	The Day of Resurrection	Q 75:6
Yaumul Fasl	The Day of sorting out	Q 78:17
Yaumaul Sa'at	The hour	Q 22:7
Yawmul-Maw'ood	Promised Day	Q 85:2
Yawmul-Fath	Day of Decision	Q 32:29
Yawmul-Wa'eed	Day of Warning	Q 50:20

As earlier learnt at the beginning of this chapter, belief in Qiyama is one of the fundamentals and pillars of faith in Islam. No one is certain about this day except Allah (SWT); however, there are certain events that are going to take place in this world prior to the judgment. These events are referred to as signs of Qiyama. We learn from the Qur'an and Hadith that each prophet used to inform his people of this signs. Prophet Muhammad (PBUH) explained clearly and in considerable detail the signs of the final hour. These signs are classified into minor and major. Let us begin by looking at the minor signs:

Minor signs of Qiyama

The minor signs are events of normal nature and concern the daily life prophesized by our Prophet Muhammad (PBUH) to take place before Qiyama. Most of these signs have already appeared while some are still occurring. Others will appear together with the major signs. Some of the minor signs include the following:

1. The rich will be helping each other while the poor will be suffering.
2. Trusts will be for profit making.
3. Oppression, jealousy, greed will be openly practiced.
4. It will be burdensome for Muslims to pay Zakat.
5. Men will obey their wives more than they will obey their mothers.
6. Violence will be perpetrated all over the world.
7. Friends will be treated, kindly while people will run away from their fathers.
8. Rising of voices in mosques
9. The worst people will be appointed as leaders.
10. Drinking wine will be common.
11. Men will be wearing silk.
12. Female singers and musical instruments will be popular.
13. The last people of the Ummah will be cursing the first people of the ummah.

14. Believing in stars and rejecting *Qadar* (power) of Allah (SWT).

Have you witnessed any of the above events in the community? This is then a clear sign that the day of reckoning is nearer.

Major signs of Qiyama

These are events of extra ordinary nature which Prophet Muhammad (PBUH) prophesized in his Hadith. Some of the signs include the following:

1. Appearing of the *Mahdi* (the Promised).
2. Appearing of *Masih Dajjal* (the Antichrist).
3. Appearing of Issa bin Mariam who will bring justice and kill Masih Dajjal.
4. Appearing of *Yajuj and Majuj* (Gog and Magog).
5. Destroying of the Al kaaba.
6. Rising of the sun from West to East.
7. Emergence of the beast from the earth.
8. Appearing of Smoke.
9. Wind will take souls of the believers.
10. Qur'an will be taken up to heaven.
11. Fire that will drive people to their last gathering.
12. Three sounds of the trumpet:
 1. The first one will terrify everyone.
 2. The second will strike everyone dead.
 3. The third will resurrect everyone.

Stages of Qiyama

How many of us would like to go to Paradise? Definitely, each one of us would wish to enter the Paradise of Allah (SWT). We need to realize that no soul shall enter paradise until it tastes death. Allah (SWT) says, *“Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the garden will have attained the*

object (of light): For the life of this world is but goods and chattels of deception.” [Q 3:185]

Upon death, we shall go through certain stages until the final judgment. Let us look at these stages:

1. Death

At present, we are all living, carrying out our normal day-to-day activities with ease oblivious of any calamity befalling us. One such calamity, which is inevitable, is death. Everyone is scared of death. Why do you think this is so? This is due to the uncertainty of what lies beyond death. What do you understand by the term death?

Allah says, *“How can you disbelieve in Allah (SWT)? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you life (on the day of resurrection) and then unto him you will return.” [Q 2:28]*

According to Islam, death is the return of the souls to Allah (SWT) since He is the one who gives life and therefore He is the one with the right of taking it away. Allah (SWT) created death [Q 67:2], which gives us a key to the next stage of life. It is important for every Muslim to know that life continues in a spiritual form even after the soul is separated from the body.

We believe in the direct relation between ones deeds on earth and the life hereafter. This means that one will be rewarded for their righteousness or punished for their transgression during the Day of Judgment.

2. Life after death

After death, one goes through different stages from the time a person is lowered into the grave to the time of the blowing of the trumpet to denote resurrection. Let us briefly look at each of the stages in brief:

a) Barzakh

This is an Arabic term, which literally means a barrier, partition, veil or a curtain which stands between two things to prevent them from meeting. For example, that part or region of the ocean in which waves of both the sweet and the salty waters bounce and yet Allah (SWT) has provided between them an invisible barrier preventing the two from mixing. Allah (SWT) says: “ *It is He Has who has let free the two bodies of flowing water: one palpable and sweet and the other the other salt and bitter; yet has He made a barrier between them, a partition (Barzak) that is forbidden to be passed.* ”[Q 25:53]

Technically, it refers to the period between death and resurrection. The matter of Barzakh is Ghaib (unseen and known to Allah alone). This is a stage kept by Allah (SWT) between our world and the other world from the time of one’s death until the day of resurrection. Each and every individual shall enter the state of Barzakh. People who are alive cannot enter into this state until they pass through death.

Allah (SWT) says, “*Until, when death comes to one of you (those who join partners with Allah (SWT)) He says My Lord send me back, so that I may do good in that which I have left behind!’ No! It is but a word that He speaks; And behind them is Barzakh, a barrier until the day when they will be resurrected.*” [Q 23:99-100]

b) Resurrection

Read Qur’an [Q 17:19-52]; [Q 99]; [Q 75]; [Q 79]

The dead will not have an everlasting life in the grave. After the stage of Barzakh, they will be resurrected for preparation for the Day of Judgment. This will be followed by the end of the universe where Allah (SWT) will command Angel Israfil to blow the trumpet three times. The first trumpet will cause all the

living creatures of the heavens and the earth to fall unconscious except those spared by Allah (SWT). This day will see so many physical changes such as; The flattening of the earth, mountains turning to dust, cracking of the sky and setting it asunder, dispersion of all planets among others. All these events shall happen to the universe. Can you imagine this shocking state to the souls of those who transgress? This will be a pitiful situation, which we must all strive to evade from by doing of good deeds. The trumpet blown by Angel Israfil will put human kind under the following conditions:

1. Graves shall be turned upside down and the people shall be thrust out of the graves in their original physical bodies.
2. Everyone shall be given back his or her life and the souls shall be joined together with the bodies.
3. Humanity will be scattered like the moth.
4. Everyone will be running away from the people they loved, like friends running away from the best friend, a mother fleeing from the child.
5. Expectant mothers shall relieve off their burdens.
6. The nursing mothers will leave their suckling infants unattended (without breastfeeding them).
7. All human beings, believers and non believers, jinns, demons and even the animals will be gathered, nude, bear feet before Allah (SWT)
8. Human kind will stand awaiting the judgment and sweating in agony since the sun will be lowered to be above the head.
9. The pious or believers will be sheltered under the shed of Allah (SWT)

When these conditions become intolerable, people will appeal to the Prophets and the messengers of Allah (SWT) to intercede with Allah (SWT) on their behalf so they can be relieve from the pain and suffering.

c) **Judgment** [Q 3:185]

The next stage that people will pass through after resurrection is Judgment.

We should understand that on the Day of Judgment Allah (SWT) will resurrect all human beings who have ever lived on the earth so that they can account for their deeds and assign them a reward of paradise or the punishment of hell fire.

In Form one, we learnt about the Angels and their duties. Do you remember the two Angels in charge of recording the deeds of human beings? Allah (SWT) will gather before Him all of humankind on a flat expanse of ground waiting to receive their books showing how good or evil they were during their physical life on earth.

Judgment shall depend on the content unscripted in each individual's book. The books are referred to us *Iliyun* where the record of the righteous is inscribed [Q 83:18-20] and *Sijin* shall hold a record of the evil doers. [Q 83:7-9]

This is the time when Allah (SWT) will set up scales and weights to weigh the deeds of human beings on earth. Allah (SWT) says: *"We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (No more than) the weight of a mustard seed, we will bring it (to account): And enough we are to take account."* [Q 21:47]

These scales shall indicate the good and the evils committed by everyone. Allah (SWT) says: *"Then shall anyone who has an atom's weight of good, see it. And anyone who has done an atom's weight of evil, shall see it."* [Q 99:7-8]

Do you know that some people shall receive their books of account in their right hands, while others will receive them from the back and in their left hands? Find out the verses of the Qur'an from surah al Inshiqaaq [Q 81:6-10]

Everyone will have the work of their lives fastened on their necks then Allah (SWT) will ask them to read from their books. Allah (SWT): *"Every man's fate we have fastened on his neck: On the Day of Judgment we shall bring out for him a scroll, which he will see, spread open. (It will be said to him) 'Read your own record; sufficient is your soul this day to make out an account against you.'" [Q 17:13-14]*

1. Prophet's intercession

Read Qur'an [Q 20:109] [Q 19:87]

In these verses, you will notice the mention of the word *shufa'*, (intercession). What does this word mean? Why do you think people will start going to the prophets and messengers for intercession? It is because of distress and suffering in agony in a day where Allah (SWT) shall not accept the intercession of any person except the one whom He will have chosen. Can you guess who this noble person will be? One who shall get the noble honour to intercede for the entire humankind? That person is none other than the beloved prophet of Allah (SWT) Muhammad (PBUH). Allah (SWT)'s servants who will be suffering from worries and troubles will not bear the consequences of that day and will turn to Adam, then to Nuh, then to Ibrahim, then to Moses, then to Issah and finally to the *Khalilullah (the friend of Allah)*; the holy prophet Muhammad. The noble Prophet will go down to his knees and prostrate, pleading with Allah (SWT) on behalf of humankind to declare judgment to his servants. We Muslims believe in the special great intercession of the Prophet (SWT), the most noble of all the Prophets. During that day of distress, people will suffer from the pangs of hunger and thirst. There will be only one pool of water under the control of the prophet (PBUH). Its water will be whiter than milk, sweeter than honey and better in fragrance. Only believers among the prophet's followers will drink from it and after which will never be thirsty.

2. The *Siraat* (The straight path)

Have you ever heard about the *Siraat*? This is straight path which Allah (SWT) (SWT) has set up above the hell fire for every person to pass over it according to their deeds. The first of them will pass over it as fast as lightening, then as fast wind, then as fast as birds and then as fast as a running man. During all this time, the Prophet will be standing on the path praying, "Allah (SWT) Save! Save!" as other people's deeds will fall short. Other people will cross crawling. At both sides of the *Siraat*, are hooks

designed to take whom Allah (SWT) pleases: Some are going to be saved, while others will be thrown into hell.

As Muslims, we believe in all that Allah (SWT) and the Prophet said concerning the Day of Judgment and may Allah (SWT) save us from this tremendous horror.

d) **Paradise and hell** [Q 98:6-8]; [Q 78]

We have learnt in this chapter that intercession is exclusively limited to Prophet Muhammad (PBUH). We have also learnt that the believers will pass over the Siraat without any difficulty while the disbelievers will fall into hell. We Muslims believe in paradise and hell. The pious and righteous will remain in paradise forever enjoying its bliss, while the disbelievers and evil doers will forever be in hell. Let us now look at the characteristics of both the paradise and hell:

Description of Paradise

Read the following verses from the Qur'an describing paradise: [Q 17:11. Q 16:11-21: Q 56:22-26]

The following are some of the characteristics of paradise from Quran and Hadith:

1. Paradise exists now and will never perish.
2. Nobody has ever seen the paradise.
3. Its ground and its soil are composed of musk and saffron.
4. Its roof is the throne of Allah (SWT) the Most Merciful
5. The rocks are pearls and Jewells.
6. There are gardens for entertainment
7. The dweller of the paradise will enjoy in joy.
8. It will be amidst gardens and water springs.
9. The buildings are made of gold and silver.
10. The dwellers of paradise will have everything that they may have ever desired on earth.
11. There will be chaste women with beautiful eyes.

12. There are immaterial male servants serving its dwellers with whatever they will like.
13. Everlasting gardens with trees made of gold and silver and the fruits of trees are softer than butter and sweeter than honey.
14. The utensils like trays and cups are crystal clear and made of gold and silver.
15. Green garments of fine and thick silk.
16. All grief shall be removed with nonsense of fatigue, toil, hatred, weakness vain speaking or death.
17. Beautiful mansions and lofty rooms with rich carpets spread out.
18. Fruits of all kind as deserved and in plenty and they will be at the reach of our hands.
19. Beneath the mansions are running springs with wine, which is pure, and sealed, fresh water, milk and clarified honey delicious to those who drink. i.e. Salsabila, Kaafoor, Tasnim

Description of Hell

Read this verse concerning hell. [Q 18:29]

The following are some of the features of hell:

1. Hell exists now and will never perish.
2. It has gates that have been assigned specific class of sinners.
3. It has various levels for various sinful acts. [Q 6:132]
4. There shall be vaults over them [Q 90:19-20]
5. The fathomless pits will not be filled up and shall keep on asking for more.

6. It is guarded by Angels who are stern and do go against that which Allah (SWT) commands them to do.
7. Its fuel is human beings [Q 3:10], jinns [Q 72:14-15], false gods [Q21:98-99] and stones [Q 2:24]; [Q66:6].
8. The intensity of the fire has sixty nine more portions than the ordinary fire.[Narrated by Abu Huraira-Sahih Bukhari]
9. The companions of hell fire shall be drinking boiling water[Q 56:41-44]
10. Its fire throws sparks to the size of a palace.[Q 77:32]

Qur'anic concept of Adl (Divine Justice)

Adl is an Arabic term which means Justice. Justice refers to the ability to exercise rightful, fair treatment in one's dealings and be neutral in action. Just as Allah (SWT) encourages human beings to emulate some of His attributes, such as being *patient* and *forgiving*, He also requires mankind to follow the ways of justice. Technically, the term *Adl* refers to Allah (SWT)'s divine Justice. It elaborates the way in which Allah (SWT) exercises his profound judgment to his creatures.

Justice is a concept that is usually related to equality in the eyes of the law; it means that the law should treat equally people who adhere to its rules and norms, regardless of their social, political or economic status. Have you learnt in History about the justice system in Kenya which is headed by the chief Justice? If so, how do the courts in Kenya work? When those people who are led are sure of receiving justice from their leader, they always guard against breaking the law. At the same time, knowing that there will be recognition and reward for loyalty, they are encouraged to be obedient. Justice attracts honour, and loyalty, while injustice is corrupt and evil. Let us now look at divine Justice.

Divine justice

Read [Q 36:51-54]

From these verses, you will realize that Allah (SWT)'s justice is definite, none discriminative and does not fold any bias because his teachings are very clear and straight forward. He does not have a cause for injustice towards His creatures and therefore expects the human beings to reciprocate the same to self, Allah (SWT) and other creatures.

We have looked at how Allah (SWT) has enjoined on man to deal justly in all dealings. The absolute justice of Allah (SWT) has been repeatedly declared in the Holy Qur'an. Let us consider the following example:

“Verily, Allah (SWT) commands ‘Adl (fairness, equity, justice) Ihsaan (excellence in servitude to Allah (SWT), benevolence towards people, graciousness in dealings) and giving to those close to you, while He forbids Fahshaa (lewdness, indecency, licentiousness, immorality), Munkar (bad actions, undesirable activities, generally unaccepted behaviour, not fulfilling one’s obligations), and Baghy (rebellion, transgressing limits, exploiting or violating others’ rights, abuse of authority or freedom). He admonishes you so that you heed the advice.” [Q 16:90]

The prophet (PBUH) also emphasized on the importance of justice in the following Hadith:

‘Abdullah Ibn Umar (RA) narrated that the Prophet (PBUH) said, “The fair and just people who are equitable: in passing judgments, in dealing with their family members and in using the authority delegated to them, will be on the pulpits of Noor in the audience of Allah (SWT).” (Muslim)

From the above Hadith and verse of the Qur'an, what do you learn about divine Justice?

Significance of Belief in Qiyama to the life of a Muslim

As you have earlier learnt that justice is a main concern in Islam, it is important that humankind get justice in this world and the hereafter. For example, in the school situation, a student will receive good results after he or she has worked hard. One who is lazy will definitely perform poorly because that is what is expected out of him. In other words, there is accountability. The account of the deeds of everyone in this

world is being maintained by the two Angels mentioned earlier, Atid and Raqib. It is therefore very important for Muslims to maintain this belief in order to moderate their character for none of his creatures shall escape the judgment. Allah (SWT) says in Surah al Jumua;

إِلٰهُنَّ الَّذِيْنَ اٰتٰنَا مِنْ رَّبِّنَا
 نُوْنُوْا ۗ اِنَّكُمْ كُنْتُمْ اٰتٰفِيْنَ
 نُوْنُوْا ۗ اِنَّكُمْ كُنْتُمْ اٰتٰفِيْنَ

Say: "Verily, the death from which you flee, will surely meet you,

نُوْنُوْا ۗ اِنَّكُمْ كُنْتُمْ اٰتٰفِيْنَ
 نُوْنُوْا ۗ اِنَّكُمْ كُنْتُمْ اٰتٰفِيْنَ
 نُوْنُوْا ۗ اِنَّكُمْ كُنْتُمْ اٰتٰفِيْنَ

Then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do."[Q 62:8]

Allah (SWT) says, *“Know well that the life of this world is merely sport and diversion and adornment and an object of your boasting with one another, and a rivalry in the multiplication of riches and children. Its likeness is that of rain: when it produces vegetation it delights the tillers. But then it withers and you see it turn yellow, and then it crumbles away. In the Hereafter there is (either) grievous chastisement (or) forgiveness from Allah (SWT) and (His) good pleasure. The life of this world is nothing but delusion.”* [Q 57:20]

Allah (SWT) is telling us in this verses that this life is just but a play. Why is it so important for the Muslims to believe in this day? Let us consider the following reasons:

1. It is the fifth pillar of Iman.
2. It clearly spells out man’s relation with his creator and reminds him that one day he will return to Allah (SWT).
3. It awakens man’s spirit of preparing for the grand day by doing acts of worship.
4. It promotes equality of mankind before Allah (SWT). This is a day set

aside with fair judgment for all his creatures regardless of colour, race or tribe.

5. The knowledge of paradise and hell motivates man to do good deeds and avoid evil.
6. It gives man the courage to fight evil in order to avoid Allah (SWT)'s punishment in the fire.
7. Allah (SWT) has commanded man to believe in this day thus it shows obedience of humankind to the commandments of Allah (SWT).
8. It regulates the relationship between man and his fellow man because it enhances peace and harmony.
9. It develops ones taqwa .i.e. fear of Allah (SWT).
10. It instills mental peace in man as he is able to be patient when waiting for the grand assembly knowing exactly what to expect on this great day.
11. It awakens consciousness in one to be aware of the consequences of his action on the day assembly.
12. It strengthens the belief in the prophets among the Muslims since they taught on the belief in the day of recompense.
13. Man is able to develop confidence and recognize the special powers of Allah (SWT).
14. It fosters in humankind the spirit of asking for tawba from Allah (SWT).

Suggested Study Questions and Activity

Answer the following questions in your I.R.E revision exercise book.

- 1.a) Explain the need for divine guidance
 - b) Describe the characteristics of the prophets
- 2.a) What is the significance of death to Muslims
 - b) Explain the Islamic teachings on divine justice

Activity

In groups, discuss the Islamic teaching on paradise and hell.

CHAPTER FOUR: DEVOTIONAL ACTS

The meaning of Saum

Read [Q 2:183]

We learnt in book one that there are five pillars of Islam. Can you mention them in their order? Which ones among them did we learn in Book One? In this chapter we are going to learn about Saum. This is the fourth pillar of Islam.

Literally Saum means controlling one's self from any forms of distractions. This can be exemplified when Mariam, the mother of Nabi Issah was expecting the child, Allah (SWT) commanded her, *“So eat and drink and be glad. And if you see any human being, say: ‘Verily I have vowed a fast to the Most Gracious (Allah (SWT)) so I shall not speak to any human being this day.’”* [Q 19:26] Technically, Saum is a term used to refer to fasting, which in Islam is an act of abstaining from all evils, eating, drinking and enjoying sexually pleasure from dawn to dusk during the holy month of Ramadhan.

Is fasting only ordained for the Muslims? From the above verse, you will realize that Allah (SWT) ordained the practice of fasting to the ummah before Prophet Muhammad (PBUH). Which is this ummah referred to in these verses? Let us consider the following:

1. The Jews used to fast in the remembrance of the return of prophet Musa (AS) from mount Sinai where he had gone to talk to Allah (SWT)
2. Prophets Musa and Issah used to fast four forty days and nights.
3. Prophet Daud (AS) used to fast on alternating days throughout his life. The prophet (PBUH) commended that this was the best Saum amongst all in his Hadith *“The best fasting before Allah (SWT) is the fasting of Nabi Daud. He used to fast for one day and eat for one day.”* (Ahmad bin Hanbal)
4. When Prophet Muhammad migrated to Madina, he found the Jews engaging in fast on the 10th of Muharam to remember the day Allah (SWT) saved Prophet Nuh (AS) with his ummah from the floods using the *Safina* (Ark).

Significance of Saum

In this chapter, we have learnt that fasting (Saum) was prescribed to the ummah even before prophet Muhammad's. Why do you think this was so? This indicates that there

are a lot of benefits socially, morally, economically and even for the health of individuals among others in the community. As you are aware, every aspect of Ibadah plays an important role in the lives of a Muslim. It moulds not only their character but also strengthens their relationship with Allah (SWT). Let us now look at some of the benefits of fasting in Islam.

Social benefits

1. It instills a sense of discipline through restraining oneself from all the evils. During fasting, a Muslim engages in Swalat and other acts of worship that prevents him from doing evil deeds.
2. It promotes brotherhood and unity. During this month Muslims perform most of the prayers together for example taraweh. They also share their meals during the Iftar and are encouraged to give sadaqa to the less fortunate.
3. It shields one from evil. During the day and the nights of the month of fasting, the acts of Ibadah are heavily rewarded by Allah (SWT). This encourages the Muslims to shun evil and keep practicing the good deeds.
4. The fasting experience helps a Muslim to control his or her desires thus contributing to emotional balance.
5. It prepares one to face hardships like famine as you are expected to abstain from foods and drinks while at the same time one is expected to perform the normal duties.
6. A Muslim gets rid of undesirable habits like backbiting, rumor mongering among others. We shall discuss some of these habits later on in this chapter.

Economic benefits of fasting

7. It promotes good health because the excessive fat is burnt during fasting.
8. Improved eating habits. (Escape from unhealthy “munching” habits).
9. Promotes sound budgeting because it reduces the number of meals.
10. To empathize with less fortunate members of humanity who suffer from hunger due to poverty.

Spiritual significance of fasting

1. Allah (SWT) directly rewards fasting because He is the only one who knows the validity of the fast of a Muslim. Allah (SWT) says in Hadith Qudsy, *“Saum is for me and am the one who is going to reward it.”*
2. Fasting strengthens one’s faith because throughout the fasting period, a Muslim engages in acts of worship that brings him closer to Allah (SWT).
3. It’s a commandment from Allah (SWT) and the fourth pillar of Islam. Allah (SWT) is the one who prescribed fasting so that the Muslims may be able to worship and fear him.
4. It increases concentration in acts of worship, including Swalat. During fasting, a Muslim is required to increase the acts of Ibadah and the performance of good deeds. Such religious acts like Dhikr and supplications are more enjoyable.
5. It instill a source of loyalty and obedience to Allah (SWT)
6. Peace of mind and tranquility occurs during the entire month of fasting. A Muslim is continuously engaged in worship and prayers throughout the month which brings him closer to Allah (SWT) thus giving him hope of meeting with his creator on the day of Qiyama. This makes him humble, fortified and patient throughout the entire month.

Types of Saum

There are various types of Saum

1. Fardh (obligatory)

This is the compulsory type of fast observed during the holy month of Ramadhan. Allah (SWT) has ordained fasting during this month for all Muslims who are sane, have attained puberty and are in good health. A Muslim earns

rewards from Allah (SWT) for observing this fast and if one deliberately abstains from it they earn sins.

2. Sunnah (optional)

These are the recommended fasts performed to follow the traditions of the Prophet. A Muslim is at liberty to perform the fast and he is rewarded by Allah (SWT). If one does not perform this fast, he does not get any sins. Let us look at some of the Sunnah fasts:

1. Fasting on Monday and Thursday of every week.
2. Fasting on the 9th (*Taasua*) and 10th (*Ashura*) of the month of Muharam.
3. Fasting during the first nine days of Dhul Hijja especially on Yaumul Arafat (9th of Dhul Hijja)
4. Fasting during the 'white' days (*Ayamul Beidh*) of every lunar months of the Islamic calendar. These are 13th, 14th and 15th day.
5. Fasting any six days of the month of Shawal. (*Sittatu sha'wal*)

6. Nadhir (vow)

Nadhir is an Arabic word which means to vow. Islam has made it mandatory for Muslims to fulfill the vows they make. These vows should be made on acts that are lawful. Therefore if one vows to fast, then the fast must be observed. This is referred to as Nadhir fast. For example a student can vow to fast for some days if he or she performs well in the exams.

7. Qadha

The term *Qadha* means to compensate or to pay up for a missed obligatory duty. In fasting, it refers to the compensation of the days one missed to fast during the month of Ramadhan for acceptable reasons. We shall discuss these reasons later on in this chapter.

8. Kafara

It refers to the fast observed for compensation of a sin committed or an act omitted in order to expiate for the sin. It is a must to perform Kaffara fast in the events of any of the following:

1. If a husband likens his wife to his mother (ahihar), the Qur'an says he should fast for sixty consecutive days.
2. If one performs sex during the day in the month of Ramadhan.
3. If one omits an integral part of Hajj and is not able to offer a sacrifice as Kaffara, then the person shall fast. This may include; shaving the hair, failing to spend three nights at Mina or failing to slaughter an animal.
4. Nafl (Voluntary fast)

These are optional fasts which one may voluntarily observe on any day except the forbidden days.

Forbidden days to fast

These are the days when a Muslim is not allowed to observe fast unless it is the obligatory.

1. The two days of 'idd

The day of Idd ul Fitr is of breaking the fast, of Ramadan while on the 'idd ul Adha Muslims should eat from what you sacrifice." This is related by Ahmad,an-Nasa'i, atTirmizhi, Abu Dawud, and Ibn Majah.

2. The days of *Tashreeq* (three days following the 'Id al-Adha)

It is not permissible to fast during the three days following the 'Idal-Azha. Abu Hurairah reported that the Messenger of Allah (PBUH) send 'Abdullah ibn Huzaqah to announce at Mina: *"You are not fast these days. They are days of eating and drinking and remembering Allah."* (Ahmad bin Hanbal)

3. To single out Friday as a day of fasting

Friday is a kind of weekly 'id for Muslims and, therefore, it is prohibited to fast on this day alone. If one fasts on the day before or after it, or if it is a day that one customarily

fasts on (for example, the 13th, 14th, or 15th of the month), or if it is the day of 'Arafah or 'Ashurah, then it is allowed.

4. Singling out Saturday or Sunday as a day of fasting

As-Sama' relates that the Prophet (PBUH) said: *"Do not fast on Saturdays unless it is an obligatory fast. [You should not fast] even if you do not find anything [to eat] save some grape peelings or a branch of a tree to chew on."* (Ahmad, an-Nasa'i, at-Tirmidhi, Abu Dawud, Ibn Majah)

Umm Salamah narrated, 'The Messenger of Allah used to fast more often on Saturdays and Sundays than on the other days. He would say, *"They are the 'Idds of the polytheists, and I love to act contrary to what they do."* (An-Nasa'i)

5. Yaummul Shakk on the "day of doubt"

6. Fasting, every day of the year

It is forbidden to do so because there are certain days of the year on which one is not allowed to fast. The Messenger of Allah said: *"There is no [reward for] fasting for the one who perpetually fasts."* (Ahmad, al-Bukhari, and Muslim)

7. Fasting consecutive days without eating at all [al-wisal]

Abu Hurairah reported that the Prophet (PBUH) said: *"Do not perform al-wisal." He said that three times and the people said to him: "But you perform al-wisal, O Messenger of Allah!" He said: "You are not like me in that matter. I spend the night in such a state that Allah feeds me and gives me to drink. Devote yourselves to the deeds which you can perform."* (al-Bukhari and Muslim.)

Desirable Acts in the Month of Ramadhan

This refers to the acts that are pleasant, worthwhile and those that increase the rewards of fasting. They include;

1. Increasing the recitation of the Qur'an.
2. Breaking of fast with odd number of dates.
3. Sharing the food with other Muslims during the Iftar.
4. Breaking the fast immediately after sunset without delays.

5. Supplicating and making Duas and bringing Dhikr (glorifying Allah (SWT)'s name)
6. Performing itqaf during the nights of the last ten days of the month of Ramadhan.
7. Controlling one's eating habits.
8. Indulging in daawa activities.

Exemption from Fasting:

Islam is a religion of moderation. Saum has been ordained to all Muslims.

However it has also provided exemptions for some categories of people which are either exempted entirely or temporarily. In the case of temporary prohibitions one is expected to repay the days missed. The religion of Islam does not advocate for punishment and torture. Saum is therefore an act of Ibadah performed by sincerity in the heart and pleasure. Some people are exempted from the acts of Ibadah. The exempted include the following categories:

1. Temporary
2. Entirely

We shall start by discussing those persons temporarily exempted;

Those persons who are temporarily exempted from fasting include the following:

1. Muslim travelers covering a distance of about fifty miles or more. They are allowed to temporarily break their fast during their travel but will however make up for the days they did not fast in later days. However, it is recommended that they observe fast in case they will not encounter any extraordinary hardships.
2. Children who have not attained the age of maturity. However, Muslim parents are advised to encourage them to fast for a few days
3. Expectant Muslim women are exempted from fasting for fear of their state of health. This is so especially when their fasting will endanger both their lives and that of the child in the womb.
4. Women who are nursing their children may temporarily break the fast. Especially when fasting is likely to endanger the life and health of their infants by depriving them breast milk or even affect their health.

5. Women in their menstruation period but not exceeding fifteen days should postpone the fast until when they are pure. Such women are not allowed to fast even if they are willing to do so.
6. It is also recommended for those engaging in Jihad (war in the way of Allah (SWT)).

Those entirely exempted from fasting include:

1. People who are permanently insane and are unaccountable for their deeds should not fast just like the way they have been exempted from performing other obligatory acts of worship. They are not obliged to any form of compensation.
2. Old and weak men and women who are cannot bear the hardship of fast. However, they should offer, one needy Muslim an average of one day's meal or its value. This compensation indicates that whenever they can fast even for one day of the month, they should do so, and compensate for the rest.
3. Persons with terminal illness and are on continuous medication and special care. These would include, people suffering from, severe cases of diabetes, HIV Aids, cancer among others ailments.
4. Muslim women who give birth every year since they will need energy to breastfeed and recover the lost blood during post birth bleeding.

Nullifiers of fasting

Nullifiers refer to those conditions, circumstances or things that invalidate the acts of Ibadah. In Form One, we discussed the nullifiers of Wudhu and Swalat. Can you mention some of them? Likewise, Saum has its nullifiers as we shall mention below:

1. Eating and drinking deliberately.
2. Post-natal bleeding occurs to a woman who has just given birth. Her Saum is nullified immediately.
3. Denouncing the Islamic faith while fasting.

4. Taking supplements and nutritional injections or drips.
5. Vomiting intentionally. The Prophet (PBUH) said: *“If someone had a sudden attack of vomiting, no atonement is required of him, but if he vomits intentionally he must make atonement.”* (Bukhari and Muslim)
6. In the event that a Muslim woman receives her monthly bleeding (Heidh’) then her fast is nullified.
7. Intentionally committing murder.
8. Ejaculation of sperms from masturbation or sleep.
9. Making the intention to break the fast before.
10. Loosing of one’s senses through fainting or becoming insane.

Importance of the Month of Ramadhan

Read [Q 2:185]; [Q 97]

Out of the twelve months in the Islamic calendar, there are certain months that Allah (SWT) has blessed more than the others. Among these months is the Holy month of Ramadhan. It has its own significance to Muslims as follows:

1. This is the month in which the Qur’an was sent down from Lawhil Mahfudh to Baitul Izzah.
2. It is the month in which Allah (SWT) has promised paradise for the performance of deeds.
3. It is the month in which Allah (SWT) extends his blessings, forgiveness, mercy and those Muslims who follow his teachings are kept away from the fire.
4. It is the month in which we find the Lailatul Qadr (the night of power) in which performance of Ibadah is better than 83 years. Allah also increases sustenance to those performing Ibadah during this night.
5. In this month the Angels descent, among them Angel Jibril (AS) and they ask Allah (SWT)’s forgiveness for the Muslim Ummah.
6. It is the month in which Allah (SWT) has ordained the special prayer of *Taraweh* which earns Muslims rewards.
7. During this month, Satan is far removed and locked up, “his face is darkened.” This is to allow the believers to perform their Ibadah in peace.

8. Muslim Ummah seek and receive forgiveness from Allah (SWT) for their sins and shortcomings
9. The doors of the Janna are open while Allah (SWT) closes those of Naar (fire).
10. Fasting Ramadhan and Combining it with Sitta tu Shawwal earns a Muslims the rewards of fasting for the entire year.
11. It is a month in which the less fortunate among the people in the community get the benefits of Zakat and sadaqa since Allah (SWT) encourages the acts of charity.
12. During this month, acts of worship are more acceptable and better rewarded by Allah (SWT).

HAJJ

Allah (SWT) mentions that there are certain places that are Holy or sacred. Can you mention any of such places? Among them includes his sacred houses like the mosques, cities like Madina and Makkah, Baitul Maqdis among others.

The word Hajj is an Arabic term, which literally means to direct oneself towards a place or to travel to a place for the sake of a visit.

Technically, Hajj means the resolution of a Muslim to pay a visit to Makkah for the sake of Allah (SWT). It is the act of paying a visit or homage to the Holy City of Makkah together with its environs in order to perform numerous acts of worship. It is performed during the month of Hajj and involves several activities and rituals which we shall study later in this chapter. Hajj is the fifth pillar of Islam. Allah (SWT) says in the Qur'an: "*And complete the Hajj and Umrah in the service of Allah (SWT).*" [Q 2:196]

Significance of Hajj

Read [Q 3:96-97]; [Q 22:27-29]

Just like the other four pillars of Islam, which we have studied previously, Hajj holds its importance in lives of the Muslims. The performance of the rites of Hajj positively

influences the Muslims socially and spiritually. Let us look at the social significance of Hajj:

Social significance of Hajj

1. It is a source of unity for all the Muslims from different parts of the world who meet and interact during the rites Hajj.
2. Assuming the state of Ihram makes the pilgrimage to live by certain restrictions such as killing deliberately, uprooting vegetation thus promoting peace and harmony.
3. Muslims perform the acts of Hajj with the same goal thus promoting brotherhood.
4. The wearing of Ihram ensures peace among the pilgrims as well as to other creatures.
5. It helps in creating and supporting friendship among the different people.
6. Hajj promotes equality among the Muslims in that everyone regardless of their nation, race, colour perform the same rites of Hajj thus promoting equality. For example, they must all stand on the plains of Arafat.
7. The sense of identity and belonging is fostered among the Muslims in that it is done at specific time and month of the year.
8. The performance of Hajj has been ordained for all able Muslims regardless of one's social class. This has discouraged social prejudices.
9. There is a spirit of sharing among the pilgrims when they meet for the sake of Allah (SWT).

Spiritual significance of Hajj

Apart from the above social significance, Hajj is also spiritually beneficial to the Muslims. Let us now look at the spiritual significance of Hajj as follows:

1. It is among the pillar of Islam and therefore must be observed by every mature and able Muslim.
2. It is a command from Allah (SWT) that has been mentioned by several verses of the Qur'an alongside with Swalat.

3. It develops the universality of the message of Islam and shows the non-Muslims the unity among the Muslims which encourages many to embrace Islam.
4. It affirms the commitment of the Muslims to the Creator by forsaking the material world for the sake of Allah (SWT).
5. Correct performance of the rites of Hajj purifies a Muslim from previously committed sins.
6. The performance of Hajj earns a Muslim rewards.
7. The activities of Hajj such as going round the Kaaba, strengthens a Muslims Iman (faith).
8. The performance of the numerous acts of worship promotes Taqwa (fear of Allah (SWT)).
9. Muslims who perform Hajj commemorate the activities of Nabi Ibrahim and Ismail thus strengthening their belief in Prophets.
10. It reminds Muslims of the grand assembly during the Day of Judgment when everyone will stand equal before Allah (SWT)

Conditions for preparation for Hajj

Have you ever had a long journey? What was the destination and purpose of that journey? It may have been for a tour, picnic, educational or even travelling to visit friends or family. You will realize that for the success of such journeys, adequate preparation is required. The journey for Hajj is very different from any of the journeys you have mentioned or imagined. This is because it is a trip of a lifetime meant for pleasing Allah (SWT). If one plans for a trip, tour or journey to please himself in this world, what of a sacred journey that Allah (SWT) has commanded in the Holy Qur'an? aefinitely, such a journey, meant to fulfill an act of worship requires proper and adequate planning. Therefore, for Hajj to be performed sincerely and properly, considerable investment of money, time, and physical effort is required. These preparations will include, physical, spiritual and financial. The following guidelines are intended to get the pilgrim started in the right direction:

Financial preparations

1. One should have enough money to prepare for the activities Hajj.

2. Money to be used for Hajj should be obtained from lawful means.
3. The Muslim intending to go for Hajj should leave enough provisions for their dependants.
4. The Muslims intending to perform Hajj should be free from debts.
5. They must satisfy the legal requirements of their country. This includes acquiring of travel documents, identification cards among others.

Physical preparations

1. They must make sure that the route to Makkah is safe from danger due to war or any other danger.
2. They should be physically fit to carry out the activities of Hajj.

Social and spiritual preparations

There are also some social preparations that one must undergo. These are as follows:

1. They should bid farewell to neighbours, friends, relatives and fellow Muslims.
2. They should have it in mind that Hajj is obligatory.
3. All sorts of haram events and activities during the preparations for Hajj should be avoided.
4. Women should get permission from their husbands.
5. Women who are not married should get permission from their close relatives under whose guardianship they live.
6. They should be accompanied by someone with whom they cannot marry (mahrim).
7. They should be free from impurity.

Umrah

Umrah is referred to as a lesser or minor Pilgrimage. Why is it called lesser Pilgrimage? This is because the pilgrim performs all the rites of Hajj except the standing at Arafat. It is usually performed at any time of the year, before the eighth of Dhul Hijja or even after the performance of Hajj.

Umra involve the following

1. Putting on Ihram and observing its rules
2. Performing Tawaf in Masjidul Haram
3. herform Sa'ay
4. Shaving or clipping of the hair once Sa'ay is accomplished. Men can shave or cut their hair women should cut one or two centimeters of the hair on their head.

The figure below illustrates the rites for Umra

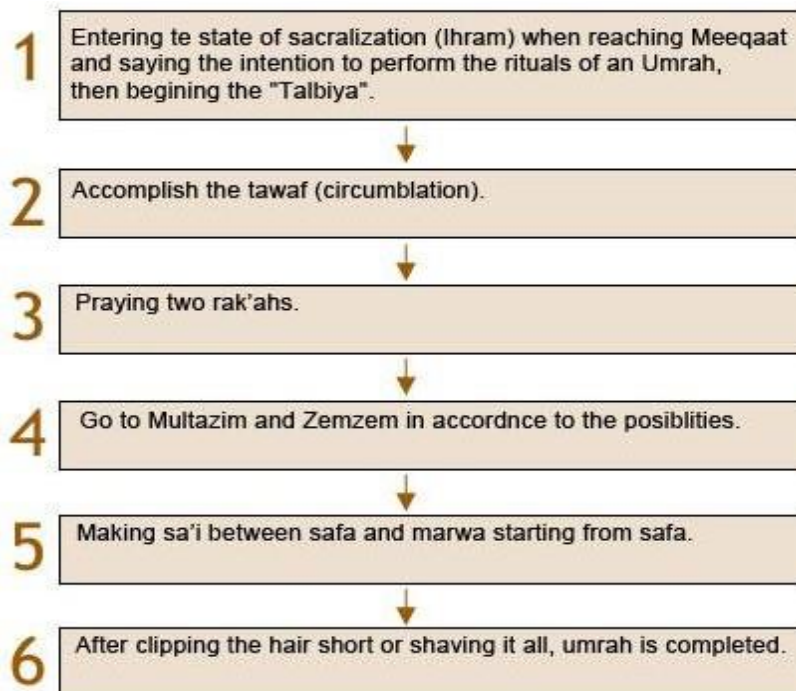


Figure 3

We should note that the Pilgrims performing Umra do not visit Muzdalifa nor spend three nights at Mina nor offer sacrifice.

TYPES OF HAJJ

In this Chapter, we have defined both Hajj and Umrah. You can now differentiate between the two. It is important to note that a pilgrim should be in a position to

differentiate the two since Hajj is of different types. The pilgrim's knowledge of each type of Hajj will enable him or her to make the right intention for that particular type of Hajj. Let us now look at each of the three types namely; Ifrad bil Hajj, Al Qiran and At-Tamattu.

IFRAD BIL HAJJ

The word *Ifrad* in Arabic means single, one or only. In relation to Hajj, it is when the pilgrim declares his intention to perform Hajj alone without Umra (lesser pilgrimage). The pilgrim may have either performed Umra earlier or is intending to perform it on a later period. The Mufrid (the pilgrim performing this Hajj) assumes the state of Ihram at the Miqaat when they are to start rites of Hajj. An example is the people who leave near Makkah or those who frequently visit it.

HAJJ AL QIRAN

Qiran means to combine. It is where the Pilgrims perform both Hajj and Umrah in the same Ihram. The major characteristic of Qiran is that the Muqrin (the pilgrim performing this Hajj) does not enjoy a period of rest in between the Hajj and Umrah.

HAJJ AT-TAMATTU

In this performance the Mutamatti' (the person who performs this Hajj), begins by performing Umrah, and then removes the Ihram for Umrah before adorning it again for the purpose of Hajj.

PERFORMANCE OF HAJJ

As we have mentioned earlier about planning and preparations for Hajj, there are also certain procedures which are followed in the fulfillment of this important act of worship.

Mawaqit

This is an Arabic word, meanings stations. A *Miqaat* (singular for station) is a place that is considered to be within the Holy vicinity of Hajj immediately a pilgrim crosses it. These are the places where the pilgrim removes the ordinary cloths and replaces them with the appropriate cloths for Hajj, called Ihram. Six Mawaqit have been conveniently placed for pilgrims coming from various directions of the world. These stations are:

1. Yalamlam - those coming from the directions of East Africa.
2. Dhat ul Irq - the people from the sides of Iraq.
3. Qarna al Manazil - those entering from East of Makka
4. Dhul Hulaifa - those from Madina and the north of Makka.
5. Al Juhfa - those who come from the direction of Egypt.

Ihram

Ihram is the state of sacred purity the Muslim pilgrim must enter before conducting the Hajj, the pilgrimage to Makkah. Men symbolize their state of Ihram by wearing a white, two-piece, seamless garment sheets that covers the upper and lower part of the body living one shoulder uncovered. Pilgrims put themselves in readiness for Hajj and make the intention in this state. Women can dress in any cloth they wish which fulfills the Islamic conditions of public dress. Their hands and face should be uncovered but they must cover their heads. During this state, the following things are forbidden for the pilgrims:

1. Wearing any sworn cloth.
2. Propose for marriage
3. Clip nails.
4. Applying perfumes.
5. Men should not cover their heads.
6. Shave hair.
7. Perform sexual intercourse.
8. Hunt animals.
9. Get married

10. Destroy crops and plants.

After Ihram, the pilgrims are ready to commence the activities of Hajj. They recite the *Talbiyya* as frequently as possible. The *Talbiyya* is a set of special invocations for the remembrance of Allah (SWT) during Hajj. One chants; *“Labbayka llahumma labbayka laa shariika laka labbayka. innalhamda, wanna ’mataka laka walmulka, laa shriika lakka labbayka”*.

Meaning: *“Here I am O Allah (SWT)! Here I am! You have no partner with You! Here I am! Surely all Praise, and favours belong to You and the dominion (also belongs to You), You have no partner with You! Here I am!”*

Tawaf

Tawaf refers to the act of going round the Kaaba seven times while keeping it on the left i.e anticlockwise. Every round starts and ends facing the *Hajar al Aswad* (black stone) at the corner of the Al Kaaba. The first three circles are made faster than the last four. After each circle, one touches the Hajar al Aswad, kisses it or raises hands before it and says:

“Allahumma zid hadhal baita tashriifan wata ’dhiiman wa mahabbat. allahumma antas salaam waminkas salaam fahayyinaa rabbanaa bis salaam.”

“O Allah (SWT) increase on this House Glory, an Greatness and Love. O Allah (SWT) You are Peace and from You is peace. So greet us O our Lord with peace”.

There are four types of Tawaf that a Muslim is permitted to go around the Al Kaaba:

1. Tawaf ul Qudum which is performed at the arrival and symbolizes the beginning of performing Hajj.
2. Tawaf ul Ifadha (Ziara) which is performed in the morning of the 10th of ahul Hijja. It is part of the rites of Hajj and it’s performed after the rites at Minna.
3. Tawaf ul Wida’ is performed as the last step after all the steps of Hajj are over before removing the Ihram.

4. Tawaf ul Tatwawui' is not part of Hajj and it's performed any other time one enters the holy mosque of Makka. This Tawaf can be compared with the Tahiyat ul Masjid prayer that is offered in other mosques.

Sa'ayi

It is the going between the two hillocks of *Swafa* and *Marwa*. It is done seven times while keeping the hillocks on the left as one says:

“Allahumma hajjana mabruuran wadhambanaa maghfuran was'yan mashkuura”

“O Allah (SWT) grant blessings on our Hajj, forgive our sins and make our Saayi a grateful one.”

The act of Saayi commemorates Allah (SWT)'s command when He instructed Prophet Ibrahim (AS) to take his new wife, Hajjar, and their only child, Ismail (AS), to a desert in Makkah. With a goatskin vessel with water, he left them to visit his first wife. When the water got finished and Hajjar had no milk in her for the child, she started looking for water to quench their thirst, but the child was starving. She wandered between Safa and Marwa and on the seventh round; she found a fountain that had gushed out next to the child. This is the present well of Zamzam.

Both the Tawaf ul Qudum and the Sa'ayi are performed on the eighth of ahul Hijja, which is the first day of the pilgrimage.

Arafat

It is a plain on the East of Makka. It is a very important step of Hajj on 9th of Dhul Hijja because the Hajj is nullified for whoever misses it and will have to go for Hajj again. Pilgrims perform Dhuhr and Asr prayers before a khutba (sermon) that is delivered on the pulpit at Jabal Rahma (mountain of mercy). Pilgrims continue with Talbiya, sunna prayers, meditation and dua (supplication).

Arafat commemorates Nabii Adam (AS) when he was sent out of Jannat (paradise) with his wife Hawa. This place bears the greatest symbol of repentance of Adam (AS) and Allah (SWT)'s promise to accept the repentance of anybody.

Muzdalifa

It is the next stop after Arafat. The other name for Muzdalifa is Mash 'aril Haram (Sacred Monument). Here Maghrib and Isha prayers are combined and shortened. They also collect stone pebbles here and leave after Fajr prayers and before sunrise to Mina.

Mina

Pilgrims reach Mina on the 10th day of Dhul Hijja in the morning, also referred to as Yaumun Nahr (the day of sacrifice). After performing Idd prayers at Mina, the pilgrims throw pebbles (i.e. ramyun) at the three Jamarat (pillars). They throw seven pebbles on each of the pillars. This is followed by sacrificing a sheep, goat, cow or camel. From there they go to perform Tawaf ul Ifadha at the Al Kaaba.

Ram yul jimar

The act of throwing pebbles to the three pillars signifies a symbol of chasing Iblis (satan), an act that was performed when Prophet Ibrahim wanted to sacrifice his son, Ismail (AS). Each throw is accompanied with a Takbir (Allahu Akbar). The pillars are Jamrat ul Aqaba (the Aqaba pillar) Jamrat ul Wustwa (the middle pillar near the mosque of Mina) and Jamrat ul Sughra (the smallest pillar).

Ayyam al tashriq

These are the three days after Yaumun Nahr (the days of sacrifice). They are 11th, 12th and 13th of Dhul Hijja. Pilgrims spend these days in Mina throwing pebbles at the Jamarat.

Significance of the jamarat

The significance of the Jamarat dates back to the time when Prophet Ibrahim (A.S) was commanded by Allah (SWT) to sacrifice his son Ismail (A.S.) He led his son to three suitable places where he could do the sacrifice. Iblis tried to discourage him, but Prophet Ibrahim (A.S) was steadfast and chased Iblis. The throwing of the pebbles symbolizes the chasing of the devils from interfering with our faith.

When slaughtering is compulsory for a pilgrim.

1. When one enjoyed a period of freedom between Umra and Hajj.
2. When one conjoined his Umra and Hajj.
3. When one failed to spend a night at Muzdalifa.
4. When a pilgrim failed to spend the nights of 11th, 12th and 13th at Mina.
5. When he failed to throw the pebbles at the Jamarat.
6. When a pilgrim failed to observe the restrictions of Hajj.

Sunnah steps of Hajj

- Making the Niyat (Intention) for Hajj.
- Clipping nails and shaving hair
- Performing Ghusl (ritual bath) either at home or at the Miqaat
- Reciting the Talbiya throughout the rites of Hajj.
- Kissing, touching, or pointing the black stone during every cycle of the Tawaf.
- While making tawaf, recite du'a' or Dhikr, then end each round at the black stone.
- Praying two rak'at at the Maqam Ibrahim.
- Drinking from the spring of Zamzam.

Visit to Madina

Visiting Madina is not an essential obligation in making Hajj valid and complete. However, it is recommended that the Pilgrims visit Madina as a sign of respect to the prophet. When entering Madina, one recites a dua. One of the Duas is; Bis-millaahir-Rah-maa-nir-Ra-hiim. Allaa-hum-ma antas-salaam, wa-minkas-salaam, wa-ilay-ka yar-ju-'us-salaam. Fa-Hay-yinaa bis-salaam, wa - ad-khil-naa daa-ras-salaam. Ta-baa-rak-ta rob-banaa wa-ta-'aalay-ta yaa-dzal-ja-laa-li wal-ik-raam. “ In the Name of Allah Most Gracious Most Merciful. O Allah! You are the Peace, and from You comes Peace and unto You returns Peace, Keep us, O our Lord, in a life of Peace and make us to enter the Abode of Peace. Blessed are You and exalted is Your Majesty. O you possessor of alory and Honour.”

There are great merits for visiting the city of Madina, the tomb of the prophet and his mosque. The following are merits of the city of Madina:

1. This is the place where the Prophet lived for the last ten years of his life.
2. Islam got a peaceful foundation for spreading far and wide as well as being understood well from this sacred place.
3. This is the place where the first Muslim martyrs lost their lives and were buried.
4. The prophet prayed for the wellbeing of this city, its people and property.

Places to be visited include the following.

1. The Mosque of the Prophet (PBUH). This is the mosque he called after his own name. It is the mosque which the prophet himself actively participated in its construction and it is where he led most of the prayers. Prayers offered in this mosque earn more thawab.
2. The tomb of the prophet. Here, the visitors supplicate for the Prophet. All duas for the prophet supplicated at his tomb will make one to earn intercession of the prophet.
3. The battle fields. The visitors visit the following battle fields:
 1. **Badr.** The plain of Badar is approximately 32 km to the south west of Madinah. This is where the first battle took place between the Muslims and the Quraish.

2. **Jabal-e-Uhud.** It is about 6 km on the north of Madinah. The battle of Uhud was fought here. The hrophet's uncle, Hamza and other companions are buried in this place.
3. **Jabal-e-Sal'aa.** This is the site for the battle of Trench fought in 5 A.H.
4. **Jannat al-Baqee.** This is the graveyard of Madinah, where a large number of Prophets companions including Caliph Uthman (RA), Abbas (RA), Hassan (RA), and wives and daughters of the Holy Prophet are buried.
5. Holy mosques. These include the following
 1. **Masjid Quba.** This is the first mosque in Islamic history whose foundation stone was laid down by Prophet Muhammad (PBUH) after migration to Madinah.
 2. **Masjid Qiblatain.** It earned this name (two Qiblas) when the prophet, while in Swalat was ordered by Allah (SWT) to turn his face from Islam's first qibla (*Bait-ul-Muqqadis*) to Ka'bah in Masjid al-Haram.
 3. **Masjid Jum'a.** This is the mosque where Prophet (hBUH) offered his first Jum'a prayer while in Madinah.
 4. **Masjid Ghamama.** This mosque is near the hrophet's mosque. The Prophet (PBUH) used to offer his Idd prayers here. Prophet once led Swalatul *Istasqa* in it and suddenly the clouds appeared and it started raining, thus earning the name *ghamama* (clouds).
 5. **Masid Abu Bakr, Masjid Umar Faruq and Masjid Ali.** These three mosques are near Masjid Ghamama.

Study Questions and Activities

Answer the following questions in your I.R.E revision exercise book.

1. a) Discuss the advantages of fasting in the Holy month of Ramadhan.
b) Mention the types of saum
2. a) State the steps in the performance Umrah
b) Discuss the significance of Hajj

Activity

In groups demonstrate the performance of Hajj

AKHALAQ

In book One, we introduced to you the two dimensions of Islamic Morality; *Maarufat* (Virtues) and *Munkaarat* (Vices). In this chapter, we are going to discuss in details some selected virtues and vices with the purpose of encouraging the performance of virtuous deeds and highlighting the vices and their effects in the community. We shall begin with the *virtuous deed* (Husnul - Khulq) followed by the *vices* (Su-ul Khulq).

Husunul Khulq (Deeds that Lead to Piety and Righteousness)

The term *deeds* refer to actions, code of conduct, mannerism or behavior. *Piety* and *righteousness* refers to the act of God fearing and upholding a conduct that is within Allah (SWT)'s commandment and Prophetic teachings. The Holy Qur'an has clearly outlined the deeds that lead to piety and righteousness:

Allah (SWT) says:

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah (SWT),) that you turn your faces towards the east and (or) the west (in prayers); but Al- Birr is (the quality of) the one who believes in Allah (SWT), the Last Day, the Angels, the Book, the Prophets and give wealth, in spite of

love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the needy), and to the wayfarer, and to those who ask, and to set slaves free, and performs As-Salat (Iqamat-as-Salat), and gives Zakat, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (during the battles). Such are the people of truth and they are Al-Muttaqun (the pious)”. [Q 2:177]

According to the above verse the following deeds have been categorized to be promoting piety and righteousness:

1. To believe in Allah (SWT), the Last Day, Angels, His Books and Messengers.
2. To spend ones wealth, subsistence in order to please Allah (SWT) by helping ones relatives, orphans, the needy, the wayfarer and those who ask for assistance and freeing of slaves.
3. To observe your prayers and give charity regularly.
4. To honor your promises.
5. To exercise patience and firmness while suffering or when faced with any calamity

Other deeds not mentioned in this verse includes the following:

Tranquility, contentment, patience, truthfulness and restraining from anger.
Can you give examples of other deeds that may promote piety and righteousness?

Self control

Read Qur'an [Q 3:134]

Life in this world is not easy. There are several challenges that one encounters, whether a believer or a non-believer. Do you know the effects of such challenges to an individual? These could result to stress, depression, anger, social conflicts among other consequences. The Holy Qur'an and hrophets' Hadith are the major source of guidance for a Muslim who is faced with various challenges in the course of life. Therefore a Muslim is encouraged to use the various ways within the Islamic code in solving all problems facing him or her. One of these ways is self control.

Self control is the ability to observe self restraint or rather control against temptations, desires and emotions when faced with any exciting occurrence.

The prophet (PBUH) said: *“The strong one is not he who knocks out his enemies; he is the one who keeps control over his anger”*. (Bukhari and Muslim).

Benefits of Exercising Self Control

1. Allah (SWT) rewards a person who exercises self control. Allah (SWT) says *“But as for him who feared standing before his Lord and restrained himself from impure evil desires and lust. Verily, paradise will be his abode.”*[Q 79:40-41]
2. It shields one from evil because man’s *nafs* (soul) is the seat of all evils. Therefore if one is able to control his *nafs* from reacting to different circumstances, self control prevents the person from doing any evil deed.
3. It promotes peace and unity in the community in that it discourages one from causing any damage or harm to those who have wronged him or her.
4. It gives one peace of mind as it enables one to control his or her innermost desires or emotions and makes one soberly accept the situation at stake.
5. Prevents unnecessary fights and quarrels since it instills wisdom on how to overcome them.
6. It enhances the performance of other virtuous deeds such as patience, truthfulness, forgiveness, among other virtues.
7. It develops Taqwa because it is a commandment from Allah (SWT).
8. Promote good health by preventing disease such as hypertension and mental illnesses.
9. It enables one to make worthwhile decisions when faced with problems.
10. It enhances self discipline since it is inbuilt and operates within one’s operational circles.

The following are some of the situations where self control is necessary:

- a) To Control oneself against anger when provoked for a quarrel or fight.
- b) When in a circumstances provoking bodily desires such as sexual perversion.

c) When dealing with wicked or ill natured people.

Qanaa (Contentment)

Read Qur'an 1:32

Prophets Hadith: Abu Hurairah (RA) reports in one hadith that the Prophet (PBUH) said,

“Wealth is not (found) in vast riches but wealth is (found) in self contentment.”

(Bukhari and Muslim)

Who is the Bestower of Rizq (provisions) to all humankind and creatures of the world? Undoubtedly, it is Allah (SWT). It is Allah (SWT) who sustains all that exist, He provides to all His creatures and make a decision on their portion, size of rizq, reason being known to Him alone. Therefore at all times, man has a duty to exercise inner deep satisfaction or rather recognition or appreciation towards which Allah (SWT) Has provided.

Benefits of Exercising Contentment

1. Allah (SWT) loves those who exercise self contentment and rewards them accordingly.
2. It removes greed, envy and jealousy in the community and hence curbs corruption.
3. It gives one peace of mind as it avoids unnecessary ungratefulness and complaints of issues.
4. It enhances peace and harmony in the community because it reduces vices such as theft, gambling, suspicion, quarrels, murder, bribery among other vices.
5. It encourages one to work hard because Muslims have an obligation to strive hard to improve their conditions
6. It draws one closer to Allah (SWT) because Allah (SWT) distributes His favour to whosoever He wishes among His creatures.
7. It promotes good self esteem.
8. Discourage one from begging.

9. It encourage sharing among people.

Sakina (Tranquility)

Read Qur'an [Q18:1]

Can you identify any challenges in life which may ignite various emotions to an individual? It is normal that one may experience various hardships in day to day life and compelled to conditions in which he or she seeks ways and means of adapting to the prevailing calamities. In this case one is required to exercise tranquility.

Tranquility refers to a state of observing calmness, innermost self control and acceptance to the situation at hand when one is befallen with a calamity or hardship.

Benefits of exercising Sakina

1. It regulates emotions, thus enabling one to make a worthwhile decision in finding a suitable solution.
2. It enhances good relationship among people since it prevents unnecessary provocation, which may lead to misunderstanding.
3. It prevents one from over reacting to exciting situations, a conduct which may worsen the problem.
4. It encourages one to remember Allah (SWT) when faced with hardship or challenges. In addition, Allah (SWT) has declared rewards for all the believers who remember Him when in difficulty.
5. It is a source of wisdom and inspiration because one who remains composed and peaceful usually finds an amicable solution.
6. It prevents one from distress and other related illness such as hypertension, depression, anxiety that may damage one physical and mental being.
7. It provides the right avenues to observe other virtuous deeds such as patience, self control, forgiveness, justice among other virtues.

Sabr (Patience)

Read Qur'an 103:2-3.

Allah (SWT) is fully aware of what befalls humankind at present life and even in the future. He exposes him to both pleasant and unpleasant situations.

Humankind has to come up with ways of dealing with all the various situations in life. Although he may not be in a position to offer suitable solutions, he would come up with a measure of preventing the worsening of the situation. One way, which may assist him, is by exercising patience.

Patience is the act of offering resistance, perseverance and endurance over an event or condition, which may be good or bad. In patience one restrains his soul, mind and body from panic, anger, revenge, complain or other form of abuse.

Benefits of exercising Patience

1. Allah (SWT) loves and is with those who are patient.
2. It draws one closer to Allah (SWT) enhancing development of *Taqwa* (God fearing)
3. It curbs worries hence promoting peace of mind.
4. Enhance cordial relationship among people through creating tolerance and understanding.
5. It promotes other righteous deeds such as love, trust and self control
6. It the Sunnah of the prophet.
7. It assists in the establishment of peace in the community by preventing chaos.
8. It instills leadership quality.

Amana (Trust)

Have you ever been entrusted with any duties or responsibilities at home or at school? In the course of your dispensation of those duties did you abide by the

prescribed rules and meet the expectations of the ones you were serving? Allah (SWT) has charged all His Prophets with duties and responsibilities which includes preaching *Tawheed*, warning the people over His punishments on the Day of Accountability. The prophets carried out their duties and responsibilities diligently and dutifully as per Allah (SWT)'s commandments.

All the creatures are expected to conduct their lives in a manner that Allah (SWT) has prescribed for them. This is referred to as *Amana* (Trust). It is an act of exercising responsibility diligently according to the prescribed rules and norms.

Trust refers to the carrying out of one's duties, assignment, responsibilities, or tasks according to the expected principles laid down by Allah (SWT) and the community.

Benefits of Exercising Trust

1. It enhance good performance of one's duty and obligation
2. It establishes trustworthiness amongst the people
3. It promotes good relationship between humankind and his Creator and among the humankind themselves.
4. Allah (SWT) rewards those who execute their duties diligently
5. It enhances God fearing and that one strictly follows Allah (SWT) commandment when performing their duties.
6. It curbs cheating, misappropriation, carelessness and other avenues that encourage corruption.
7. It equips one with leadership qualities.
8. It improves the socio-economic and political progress of a given community.
9. It encourages one to uphold virtuous deeds in his or her life, such as patience, self control contentment among other virtues.

Sidq (truthfulness)

Islam fosters a harmonious co existence in various ways; among them is Sidq (truthfulness)

Truthfulness generally refers to thoughts, words, and actions that conform to the norms and reality of a given community. Is there any situation in your life where someone told you something or promised you something and did not fulfill his promise? How did you feel? Definitely, you felt bad and betrayed. This is because the person was not truthful. In Islam, truthfulness should be in cooperated in all ways of life. There should be no cheating, deceiving, falsifying or withholding of information. Here it includes the following:

1. Being truthful towards Allah (SWT) by worshipping Him sincerely.
2. Being truthful towards one's own soul by making it adhere to the laws of Allah (SWT).
3. Being truthful with people in ones words and actions by keeping ones promises, observing honesty in business and matters relating to family e.g. marriage.

It is an essential component of righteousness, which is enshrined in thoughts, words and actions.

Allah (SWT) says, *“O you who believe! Be afraid of Allah (SWT), and be with those who are true (in words and deeds)”* [Q 9: 119]

This has also been emphasized by the Prophet (PBUH) in the following two hadith:

‘Abdallah ibn Mas’ood (RA) said: “The Prophet (PBUH) said: ‘You must be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man will keep speaking the truth and striving to speak the truth until he will be recorded with Allah (SWT) as a Siddeeq (speaker of the truth). Beware of telling lies, for lying leads to immorality and immorality leads to Hellfire. A man will keep telling lies and striving to tell lies until he is recorded with Allah (SWT) as a liar.’” (Muslim)

Al-Hasan ibn ‘Ali ibn Abi Taalib (RA) said: *“I memorized from the Messenger of Allah (PBUH): ‘Leave that which makes you doubt for that which does not make you doubt, for truthfulness is certainty and tranquility, whilst lying is doubt and confusion.’”* (Al-Tirmidhi, Al-Nisaa’i, Ahmad)

Benefits of practicing Sidq

1. It fosters a harmonious co-existence among people as it removes unnecessary suspicion, quarrels and fights.
2. It is a path to righteousness because it encompasses all the virtues
3. It is a commandment of Allah hence Allah (SWT) rewards all those who perform it.
4. It discourages social vices such as dishonesty and falsehood.
5. It encourages fairness in speech and action when dealing with one another. For example in trade, giving evidence and fulfilling promises.
6. It purifies ones soul and mind from falsehood as it bars one from temptation towards evil deeds.
7. It encourages one to be God fearing because truthfulness starts with Allah (SWT) before it is extended to fellow humankind.
8. It presents an exemplary character which may help in promoting one’s dignity in the community thus identifying them as role models.

Su-ul khulq (vices)

The personality of someone is based on his manners. Every African community emphasizes the importance of avoiding vices. A good Muslim does not show bad manners and does not associate himself with evil people. The Prophet (PBUH); *“Fear Allah (SWT) wherever you are, and substitute an evil with a good action and associate with others in good character”*. (Tabrani)

It is upon every Muslim to be exemplary and to show good character. People who display bad manners usually bring a bad name to the religion of Islam. In most cases mixing with people of bad manners influences one’s behavior. In school, at home and many other places, children are known to acquire bad manners from their friends due to peer pressure. This has caused severe damage and injury. Let us now look at some of the vices that are practiced in our society.

Intoxicants

These are substances whether solid, liquid or in gaseous form when taken interfere with the normal functioning of the body system. One's mind becomes befogged after their consumption. Allah (SWT) has warned Muslims from taking such substances. He says in the Qur'an, *"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling and al Ansaab and al Az lam (arrows for seeking luck or decision are an abomination of Shaitans handiwork. So avoid (strictly all) that (abomination) in order that you may successful. Shaytan wants only to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah (SWT) and from A ssalat. So will you not then abstain?"* [Q 5:90-91]

These verses show us how Islam condemns the use of intoxicants and classifies them as acts of the devil. Aisha (RA) narrates that the prophet (PBUH) was asked about an intoxicant called *bita*, which was brewed from honey and was popular with the people of Yemen. In response, he said; *"All drinks that intoxicate are unlawful to take."* (Bukhari)

This is the evidence that intoxication is prohibited in Islam.

Among the most common intoxicants is liquor (*khamr*). The development of intoxication has undergone so advanced stages since the revelation of the Qur'anic *ayas*. The characteristics and impacts of all these intoxicants are similar. We shall learn more about these intoxicants later in this chapter.

It is prohibited to take intoxicants and there should be no loopholes sought for taking any of them. There are as many of them in the market under various brands as well as traditional and improvised brews. Others like opium (*bang or Cannabis Sativa*) are for smoking, while there are contemporary types e.g. heroin, mandrax, cocaine and others. Whether licensed or unlicensed, they should not be taken. The consumption of

Miraa is no exemption because its side effects are also related to the other drugs. Cigarettes are also inclusive in the prohibition since they are harmful to the human health.

Effects of intoxicants

When Allah (SWT) makes prohibitions, he does it for the good of humanity. All the prohibited substances have adverse effects on the social, physical and spiritual wellbeing. Let us look at the social and moral effects.

Social and morals effects

1. Lowers ones dignity and respect in the community.
2. Use of abusive language
3. The state of intoxication affects the interpersonal relations and may lead to fights and quarrels.
4. May lead to divorce
5. May lead to other vices like prostitution and gambling

Physical effects

1. Brain damage
2. Lowers the immune system
3. Can lead to hemorrhage
4. Nervous disorders which can lead to imbalance.
5. Liver disorders like cirrhosis and failure in bladder control.
6. Extreme uses may lead to dependence on the intoxicants.
7. It leads to loss of weight.
8. It slows down the process of cells formation in the body.
9. Affect a person's memory.

Economic effects

1. It is a wastage of resources and wealth

2. The consumers misuse time, which could be more valuable for other activities.
3. It may cause bankruptcy and general loss of wealth.
4. It encourages laziness and leads to poverty in the community.

Gambling

It is a game in which people take chances and they either win or lose. During the time of the prophet, people used to raffle with arrows so as to get the winners and losers. In Surat ul Baqara, Allah (SWT) tells the prophet (PBUH):

“They ask you concerning wine and gambling. Say: In them is a great sin and some profit for men. But the sin is greater than the profit...” [Q 2:219]

Gambling is prohibited because those concerned get easy things without working for them. Unless there is fraud, winning or losing depends on chance. There are those who gamble with playing cards for money and those who play it in licensed international centers called casinos. In the marketing scene, the promotion of several commodities is accompanied with lotteries, raffles and other competitions where people are promised to win vehicles, houses, and trips to various places, electronic appliances and consolation prizes, to mention but some. The concerned companies give such games so attractive promotional names that potential customers are moved, they still remain to be forms of gambling that are sinful.

Kibr (pride)

Kibr is a habit in which one feels too superior to others. Such people look down upon others and mistreat them. They feel important because of the wealth, leadership position or knowledge they possess. They forget that they are a trust that should be observed well because Allah (SWT) may end it any time and sometimes in tragedies.

Everybody will be answerable to Allah (SWT). In Surat Luqman, Allah (SWT) reminds us on what Luqman taught his son:

“And swell not your cheek (in pride) in people nor walk in insolence through the earth, for Allah (SWT) loves not those who boast arrogantly.” [Q 31:18]

Kibr contributes towards shirk-ul- Asghar (minor shirk). When someone becomes proud, he would be doing that to be seen by others (*riya*). He will also appreciate when everyone talks about him and he is glorified by others, which is wrong. Allah (SWT) says that pride is His cloak and whoever is proud is competing against Him.

Effects of kibr

1. Allah (SWT) punishes all forms of Kibr because it is a minor shirk. One will not enter paradise.
2. It weakens the faith of a Muslim
3. It damages the relationship between men and women.
4. It encourages vices such as hatred, suspicion and revenge.
5. It may cause one being segregated by others and may lead to disunity.
6. It interferes with the sound reasoning and one may make wrong decisions.

Drug Abuse

In this chapter, we learnt earlier about intoxicants. This sub topic shall specifically deal with drug abuse. What we need to know here is that drug abuse is the use of drugs for other motives apart from curative and preventive. You must have come across some types of drugs. Can you mention any of them? How would you then define the substances you have mentioned? From the examples you have given, we shall note that most of the drugs have certain characteristics and effects to the human body. We shall therefore deduce our definition and say that a drug is any chemical or natural substance which when introduced into the body system of a living organism it modifies one or more cells hence affecting the normal functioning of the body.

arug use refers to the correct usage of the drugs according to the physician's prescription for the well-being of the body.

Drug Abuse is the excessive and persistent use of any substance that affect the mind, health and social well-being of a person for other purposes other than the intended preventive or curative reasons. A drug is abused, if it is used for any purpose other than the intended reasons and in a way that could damage the user's ability to function normally.

Drug abuse is mainly condemned because it leads to self destruction. Those who abuse drugs live a hopeless and miserable which is a bad example to the community they live in. In some instances, they end up in horrible conditions such as madness, terminal sickness and even death. Thus, Allah (SWT) warns that:

“And spend in the cause of Allah (SWT), and make not your own hands contribute towards your own destruction, but do good; For Allah (SWT) loves those who do good.” [Q 2:195]

Therefore, instead of engaging in drugs or any other destructive activities, one should spend his time in ways that promote good health and that are beneficial to the society.

Sexual perversions

Sexual perversion is a situation where one deviates from the norms of sexual behaviour and indulges in behaviours that are sexually offensive. The only way in which sexual relations become legitimate is through marriage between a man and a woman in a binding contract that Allah (SWT) recognizes.

“Allah (SWT) has made for you your makes of your own nature and made for you, out of them, sons and daughters, and grandchildren and provided for you sustenance of the best.” [Q 16:72]

The prophet says: *“O young men, whoever is able to marry should marry, for it will help in lowering of gaze and guarding of modesty.” (Bukhari)*

Sexual perversion would include the following:

1. Zina
2. Prostitution
3. Homosexuality

4. Incest
5. Bestiality
6. Rape

Zina

In Book One, we learnt about marriage. We saw how it brings a divine bond between a man and a woman, and their families. Some people undertake sexual relationship outside marriage. This sexual relation between a male and a female who are not married according to Islam is called *Zina*. It is classified into *adultery* (i.e. when committed by a married person) and *fornication* (when committed by an unmarried person). In most sins, a Muslim is prohibited from performing them, but in zina, one is warned not to come near it, leave alone doing it. Allah (SWT) says in the Qur'an:

“And do not come near Zina, for it is a shameful deed and an evil way to other evils.”

[Q 17:32]

People who perform zina should be punished to eradicate the practice. Those who are guilty of the offence should not marry the Muslims who are innocent except the similarly guilty or unbelievers. Allah (SWT) says in Surat Nur:

“The woman and man guilty of adultery- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah (SWT), if you believe in Allah (SWT) and the last day; and let a party of the believers witness their punishment. And let no man guilty of adultery or fornication, marry, but a woman similarly guilty or an unbeliever: nor let any but such a man or an unbeliever marry such a woman: Such is forbidden to the believers.” [Q 24:2-3]

In a hadith narrated by Abdullah bin Umar (RA) the prophet (PBUH) said, *“O Muhajirun ... If fornication became widespread, you should realize that this has never happened without new diseases befalling the people which heir forbearers never suffered.”* (Ibn Majah)

Currently, zina is the major agent of so many Sexually Transmitted Infections (STIs), including HIV/AIDS. *Zina* opens up the way for such permanent negative impacts in the society such as:

1. Violating the interests of the unborn children by making them illegitimate.
2. Bring feuds and murder between warring individuals and families.
3. Spoiling the future of the children already born by making them miss proper care.
4. Bringing loss of reputation and property.
5. Breaking the bonds of relationship permanently.
6. Destroying the good foundation of a family.

Prostitution

This is the act of provision of sexual services to a person in return for payment or favours. Prostitution is indeed a concept of sexuality which Islam strongly prohibits. The Holy Qur'an, the prophet's hadith and the rulings of the Islamic religious leaders talk about the concept of sexuality as involving strictly confined relationship between a man and a woman. Islam encourages chastity and modesty. With regards to gender lines and sex is strictly reserved for husband and wife. Islam strongly prohibits extra-marital sexual relationships

Effects of prostitution

As we have mentioned earlier in this book that any prohibitions by Allah (SWT) is for the good of humankind. Similarly, prostitution as a vice has adverse effects as stated below:

1. It undermines the dignity of the woman who Allah (SWT) has placed three grades higher than the man.
2. It promotes backwardness and lack of civilization when several people sleep with one woman.
3. It is misappropriation of money when people go to prostitutes.
4. It is a social evil which makes the community lose dignity
5. It makes people compare with animals who mate in the open.

6. It is a shameful act which is condemned by Allah (SWT).
7. It is a health risk because sexually transmitted infections can easily be spread.
8. It discourages women from giving birth so that they can go on with their business. This inhibits procreation and makes these women miss the divine prestige of being mothers

Homosexuality

Homosexuality is the practice of sexual relations between same sex or gender. It is divided into two; *gayism* for male and *lesbianism* for females. People who practice such relationships are cursed as the prophet says: “Homosexuals will not enter paradise.”

The only sexual relations allowed in Islamic law should be between a male and a female after solemnizing marriage as prescribed by Allah (SWT) strongly cautions against same sex marriage. He says in the Qur’an:

“There are my girls for marriage if you must do (so).” [Q 15:7]

This verse compels males to seek sexual pleasures from females to whom they are legally married. Any attempt to contravene the *mithaq* (agreement with Allah (SWT)) will make man to be punished. In surat ul Aaraf, Allah (SWT) narrates the episode of the people of Nabii Lut (Qaumu Lut) as follow.

“And Lut, when he said to his people: Do you commit such filth as no people (created) have ever committed before you? For you practice your lusts in men in preference to women: you are indeed people transgressing beyond bounds. And his people gave no answer except saying: ‘Drive them out of your city; these are indeed men who want to be pure.’ But we saved him and his family except his wife; she was of those who lagged behind. And we rained down on them showers of brimstone. Then see what was end of those who indulged in sin and crime.” [Q7:80-84]

From the above ayahs, we are taught how homosexuality is a sinful act, punishable by severe wrath and peril from Allah (SWT).

It is sad that some are campaigning to sneak in these acts of infidelity and disbelief in the banner of exercising their rights and freedom. It is sad to note that there are some people campaigning to legalize these act of infidelity under the umbrella of exercising their democratic rights and freedom. This is unacceptable in any civilized society and remains a haram and forbidden practice.

Effects of homosexuality

1. The involved go against the practice of formal marriage allowed by Allah (SWT).
2. Allah (SWT) curses whoever practices it.
3. It results the loss to human dignity.
4. It results in the infection and spread of diseases to those involved.
5. Women will lack husbands for protection and social security.
6. It may open avenues where women will also engage in open zina in competition with homosexuals.
7. Lack of procreation as homosexuality does not result to pregnancy.

INCEST

It is the sexual relation between close relatives. In Islam, the prohibited degrees of marriage are specified in Surat un Nisa’:

“You are forbidden in marriage, your mothers, your daughters, your sisters, your (paternal and maternal) aunts, the daughters of your brothers and sisters, and mothers who have given a suck to you, your suckling sisters, the mothers of your wives, your step daughters who are in your charge, children of your wives with whom you have lain, it is no offence for you to marry your step daughters if you have not consummated your marriage with their mothers, and the wives of your begotten sons. Henceforth you are also forbidden to take in marriage two sisters at one and same time. Allah (SWT) is forgiving and merciful.” [Q 4:22-23]

Although Islam allows the strengthening of relationship with close relatives as well as expanding of relationship far and wide, it should be done in an organized manner and as prescribed in the Qur’an. There are several reasons why incest is discouraged. Some of these reasons are as follows:

1. It is a sinful and criminal act.
2. It leads to deformities of children born.
3. Those who practice it lose dignity.
4. It is a practice for animals.

Bestiality

It is sexual intercourse between a human being and an animal. Such behaviour is prohibited because it debases the person who practices it. The prophet (PBUH) cursed the person who performed sex with animals and in his hadith narrated by

Ibn Abbas (RA), *“Whoever you find doing as the people of Lot did, (.i.e. homosexuality), kill the one who does it and the one to whom it is done, and if you find anyone having sexual intercourse with an animal, kill him and kill the animal.”* [Ahmad ibn Hanbal and the four Imams]

Why bestiality is forbidden.

1. It is a curse from Allah (SWT).
2. It reduces the dignity of the individual involved.
3. It is a merciless act to the animal.
4. Women will have no husbands for security.
5. Women will indulge in sexual perversion.
6. Lack of procreation of human race.
7. It is an irresponsible act to the owners of the animals not to protect them.

Rape

It is having sexual relations with someone without their consent. In such a situation, the victim has no blame and cannot be punished

In a hadith narrated by Wail bin Hujr, he says that, “In the days of the hrophet (PBUH), a woman came out with the intention of prayers. A man held her, threw a cloth on her, and satisfied his sexual urge. The woman cried and the man left her and walked away. A group of Muhajirun passed by the woman and she told them that so and so had forced her into the act. They caught the man and brought him to the messenger. The prophet (PBUH) said to the woman: *‘Go home. Allah (SWT) has forgiven you because you had not consented to the act.’* And the prophet (SAW) said about the man: *‘Take him away and stone him to death.’* So the man was stoned to death.” (Tirmidhi, Abu Daud)

We have learnt from this hadith that rape is an evil act prohibited in Islam. Those who commit the acts of rape shall have severe punishment in the hereafter.

Muslims should therefore guard there modesty and refrain from such abhorred acts.

Effects of rape

- Re-experiencing the trauma (uncontrollable intrusive thoughts about the rape)
- Social withdrawal
- Physical injuries
- Avoidance behaviors (a general tendency to avoid any thoughts, feelings, or cues)
- Irritability, hostility, rage and anger
- Bleeding from the private parts
- Chronic pelvic pains
- Sexually Transmitted Infections
- Unwanted pregnancies

Revision Questions and activity

1. Outline the benefits of practicing Sidq.
2. Identify the forms of sexual perversions.
3. Discuss the effects of drug abuse.

Activity

Visit a drug addicts' rehabilitation center and find out the measures put in place to assist the drug addicts.

CHAPTER SIX: MUAMALAT

DIVORCE (TALAQ)

In Form one, we learnt about marriage and the emphasis the religion lays on it. Can you recall what we learnt about the importance of marriage? We learnt that marriage is a legal bond that unites a man and a woman to live together as a husband and wife. This relationship should be based on mutual love, tolerance, respect, moderation appreciation and understating of one another and the performance of the acts of Ibadah. However, after solemnization of marriage some problems could arise that would call for divorce. Islam has given room for either of the partners with valid

reasons to seek for the dissolution of the marriage. This separation is referred to as Talaq. Talaq is an Arabic word, which literally means to set an animal free. In the Islamic Shariah, it means the legal method whereby a marriage is brought to an end. Some Muslims and people of other religions have a misconception of this act (Talaq) that result to the dissolution of marriage. It is important to note that Talaq is not something that a married Muslim can use to dissolve his marriage at any time or occasion of his own desire or free will. Even though Talaq is legal, Islam strongly condemns it. This is supported by the prophet's hadith narrated by Ibn Umar (RA) that the Prophet (PBUH) said, "*There is no lawful matter which is more detested by Allah (SWT) than divorce.*" (Abu aawoud and Ibn Maja') The above hadith teaches Muslims that issues related with divorce should be treated with caution. The decision should neither be hastily made nor should it be based on hearsay. According to Islamic law regarding marriage, there are certain conditions that should be met before Talaq is pronounced.

Conditions of *talaq* are:

1. The mechanism for conflict resolution should have been exhausted.
2. The marriage should have been conducted under the Islamic laws.
3. The Talaq must be pronounced either orally or by writing.
4. The woman should be free from her menses.
5. A person should pronounce it by his own free will and not under compulsion.
6. The person pronouncing it should be mature and sane.
7. It should not be pronounced under intoxication or in the influence of drugs.
8. Implementation of Talaq will begin in normal period after the menstrual cycle. After the *iddat* period, woman is free to marry another person or re-marry her ex-husband. Nevertheless, marriage with her ex-husband should fulfill all conditions of nikah.

Machinery for Talaq

Read [Q 4:34-35]

From the verses you have read, you will learn that Muslim men and women have been taught the procedure for resolving a conflict in a marriage. Divorce should not be the starting point of the resolution but Allah (SWT) guides the married spouses be committed to each other and live according to the Islamic teachings. It should therefore be the last resort.

Married life should be filled with mercy, love, compassion and tranquility since it is a great blessing. Each of the spouses in the marriage has certain rights and duties over the other, which should be fulfilled for a harmonious relationship. However, when the marriage is in danger, and any of the spouses is subjected to situations that cause psychological torture, distress, pain or suffering divorce could provide a better solution to make each of them separate peacefully and in a morally acceptable way. However, it is encouraged that the spouses pursue all possible solutions to rebuild their relationship. In the event that the problem persists and there is no remedy, then the Shariah stipulates the following steps:

1. Kind admonition using polite words. There should be dialogue and soul searching.
2. Severing of conjugal relations. The husband should abstain from sharing their matrimonial bed for a known period of time.
3. If the above two do not work, then the husband is allowed to give her a light beating. This should however not inflict pain especially on the face or leave any marks on her body.
4. Ila' (the vow of continuation). The husband then should vow to continue with severing the conjugal rights for a period of four months. Allah (SWT) says, *“Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allah (SWT) is Oft Forgiving, Most Merciful.”*[Q 2:226]

During this stage, arbitrators from both sides are chosen to bring reconciliation.

Allah (SWT) says, *“If you fear a breach between them twain (the man and the*

wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah (SWT) will cause their reconciliation. Indeed Allah (SWT) is All Knower, Well-Acquainted with all things” [Q 4:35] in this verse, Allah (SWT) is teaching Muslims that marriages involve more than two people. Before a divorce, it is important to involve the other family members who have a personal stake and know the spouses personally, their strengths and weaknesses.

If this is impossible then the process of divorce shall start. The procedure for divorce depends on who has initiated the move between the spouses; (wife or husband)

In the event that the woman obeys and mends her ways, then the husband should reconsider his decision of divorcing his wife and take her back on equitable terms. If they do not reach an agreement, then they can ask for divorce but as a last resort. Allah (SWT) say, *“But if they disagree and must part, Allah (SWT) will provide abundance for all from His all reaching bounty: for Allah (SWT) is He who cares for all and is wise.”*

Reasons for divorce

1. If the husband is cruel to his wife, either physically or emotionally.
2. Muslim man or woman may seek divorce if the partner is unchaste or proven for having committed Zina.
3. If the husband is physically and mentally able to earn a living but is not a good provider for his wife (and any children they have).
4. A woman can also leave her husband if she finds him not sufficiently religious, failing to follow the traditional rules and protocols of Islam.
5. Desertion by either of the spouse provided a sufficient period has elapsed between the abandonment and the request for divorce.
6. Failing to meet conjugal needs, if physically able by either of the spouses.

7. Physical or mental defect or deformity if not present or known about at the start of the marriage can also instigate a divorce.

Types of divorce

Talaq by husband

This is the divorce pronounced by the husband once or utmost twice. After pronouncement of divorce, the wife begins her eddah. Before the period of eddah expires, the husband may, if he desires take back his wife. This is called *Raja'* (return). In the event that the wife completes her eddat without the husband showing any intention of taking her back after her third divorce, then the Talaq is considered as Bain (irrevocable)

There are conditions governing a situation when the husband would like to take the back his wife after the third divorce:

1. The Talaq should have been pronounced at three different periods.
2. The wife must have completed her waiting period.
3. The wife must have been married to another different man, divorced and completed her waiting period (Iddat)

Khulu'

This is a divorce by redemption. It is requested by the wife and is granted by the husband upon the wife's paying him back his dowry. In Islam, a wife may seek Khulu' when she is not comfortable in the marriage due to a variety reasons. These reasons may include the following:

1. Insanity or madness of the husband.
2. In the event that the man is impotent.
3. If the husband is suffering from terminal or infectious diseases like leprosy, HIV/AIDS.
4. In the event that the husband permanently changes his residence and the he refuses the wife to follow him.
5. Cruelty or mistreatment of the husband.
6. Prolonged disappearance of the husband and his whereabouts is unknown.

7. Intentional negligence of the husband to provide for the needs of the wife and the children.

Mubarat

This is divorce by mutual agreement and is pronounced by both the husband and wife. In a situation whereby the spouse have explored all the possible means to keep the marriage intact but have failed to resolve their differences, they may both opt to seek divorce as an amicable solution. However this type of divorce must meet the following conditions -

1. Either of husband or wife can make the offer for the divorce.
2. The other one must accept it.
3. As soon as it is accepted, it becomes irrevocable.

Dhihar (Injurious comparison)

Read [Q 58:1-4]

The verses you have read were revealed in response to the event that took place between Khawla bint Thalaba and her husband Aws ibn al Samit to show the rule of Dhihar.

This divorce is occurs immediately after the husband utterances show *injurious* comparison of his wife to his mother, sister or any other female relative who are his *mahram* (they are prohibited to marry), Shariah stipulates immediate cancellation of the marriage. The comparison should be intentional and with disrespect. If the husband makes a comparison to show respect to his wife, for example telling her that she prepares a good meal just like his mother, then expiation is not necessary. However, due to the consideration of the importance of marriage and the weakness of the human soul, Allah (SWT) has put three conditions to be fulfilled by the husband before taking his back.

It should be noted that, dhihar by itself does not terminate the marriage nor does it cause the wife to lose her right to maintenance even in case of default of penance. It causes the following;

1. Sexual intercourse becomes unlawful.
2. The husband is liable for expiation.
3. The wife can claim judicial separation if the husband persists in wrongdoing.

Effects of divorce

Divorce has adverse effects to the married partners involved, children and community at large. The following chart shows a summary of some of these effects.

To the community	To the children	Financially
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<p>It leads to stigmatization by the other members of the community who will frequently ask questions. It creates disunity since the other family members will detach themselves from the divorced person. It may lead to social evils like prostitution, stealing among others. It creates misunderstanding among the family members of the two families.</p>	<p>They lose love and affection from one or both parents.</p> <p>They may lack necessities like food, clothing and shelter, which were being provided by the parents.</p> <p>They may lack role models or someone to correct them when they go wrong.</p> <p>The children feel unwanted and may involve themselves in antisocial behavior.</p> <p>It may lead to children living in the streets.</p> <p>The health of the children may deteriorate</p> <p>The children will end up without proper education.</p> <p>In extreme cases, they may attempt to or even commit suicide.</p>	<p>Added responsibility to the other family members</p> <p>One of the spouse may have acute financial problems if he or she depended solely on the other.</p> <p>The wife may be required to work overtime in order to make ends meet.</p> <p>Financial constrain will affect the children life i.e. their education and needs.</p> <p>You will have to bear more responsibilities as a single parent.</p>
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Iddah and its importance

Iddah is Arabic word which means counting. In the Islamic Shariah it refers to the prescribed period of waiting by a Muslim woman who has either been divorced or widowed. The Qur'an has clearly outlined the waiting periods for both the divorcee and the widow. We shall start by discussing the Iddah for a widow. It is divided as following:

1. Iddah for a menstruating woman is three months or three menstrual cycle.[Q 2:228]
2. Iddah for a non menstruating woman referring to an old woman or a girl who has not started her periods, she has to wait for three months [Q 65:4]
3. The woman with irregular monthly cycles shall wait for a period of three months.
4. The woman who is divorced before any sexual contact with her husband does not have any waiting period. [Q 3:49]

Iddah for a widow

5. She shall wait for four months and ten days.
6. In case she is expecting a child, she shall wait till she gives birth.[Q 65:4]
7. For a widow who has ceased menstruation, if the reason is unknown, then she will wait for one year. The nine month shall be for the Iddah for pregnancy and the three months for menstrual cycle. If it is due to suckling or illness, she will wait till she experiences her menstrual cycle then start her Iddah of four months and ten days.

Iddah for a missing husband

The wife shall wait for a period of four years, if the husband does not show up, then he will observe the Iddah for a widow of four months and ten days.

Importance of Iddah

1. It gives the woman time to mourn for her deceased husband. The Prophet (PBUH) says in the hadith narrated by Ummu Atiya says, *“It is not lawful for a woman who believes in Allah (SWT) and the hereafter to mourn for a dead person for more than three days except for her husband...”* (Bukhari and Muslim)
2. To give the widow time to prepare for her new life socially, psychologically and economically.
3. To ascertain that the woman is free of pregnancy so that the inheritance can be done easily.
4. Iddah is a consolation for the widow and therefore it should not be taken as a punishment.
5. For the divorcee, it allows room for reconciliation.
6. If the wife’s husband is missing, then it protects the rights of the marriage.

Observance of Iddah

1. The widow should stay in the home of the deceased husband where possible. In the event of a divorcee and the husband may be cruel, then she can find a safer place like her parents home.
2. She should refrain from going out except when and where it is necessary.
3. During Iddah period, the woman cannot marry another person or accept a marriage proposal until she completes her waiting period.
4. A divorcee should be maintained by her husband
5. She should refrain from adornment such as wearing jewelry, perfume or heena.

Study Questions and Activities

Answer the following questions in your I.R.E revision exercise book

1.a) Define the term Talaq

b) Identify the types of Talaq

2. a) Explain the effects of Talaq in the society

b) Discuss the importance of Iddah to a Muslim woman

Activity

In groups, discuss the important steps to be observed before declaring Talaq.

CHAPTER SEVEN: HISTORY OF ISLAM

KHULAFATUR- RASHIDIN [the guided khalifas]

Abubakar [the first Caliph 572-634CE]

Early life

He was born in the 572 CE, two years after the birth of the Prophet. His real name was Abdul Kaaba, meaning ‘the slave of the Kaaba’, which he was given by his parents (during the Jahiliya). This name was given to him since he was the only child in his family who had survived death and his parents therefore dedicated him to the Kaaba. His famous name, Abubakar, was because of his love for camels. When he embraced Islam, the prophet gave him the name Abdullah, meaning the servant of Allah (SWT). He was given the title As – swidiq by the prophet meaning ‘the testifier of truth’ after Israa wal- miraaj because he accepted the narration of prophet’s journey without hesitation and any question.

His father was Uthman bin Aamir but his nickname was Abu Quhafah. He was from Banu Tamim and his family was among the nobles of Makkah. At first, he did not view Islam as anything serious and only converted after the conquest of Makkah. His mother was Salma bint Sakhar but was commonly known as Ummul Kheir and was among the early converts of Islam.

Abubakar had good characters and never indulged in the evils like taking alcohol, gambling among others. He was wise, a good orator and conversant with Arabic

genealogy. He was a respected man in the community and a close friend to the prophet. When he was 18 years, he started his business journeys to Yemen and Syria. Before he embraced Islam, the Quraish used to send him on serious assignments on behalf of the Arabs of Makkah.

His conversion to Islam

Abubakar was a close friend of the Prophet even before the Ba'ath (prophet hood) and first revelation. Abubakar was on a business trip at the time when the Prophet received the first revelation. He received the news about the prophet teaching Islam and readily believed in him. He was the fourth person to accept Islam and the first grown up among men. Abubakar persuaded Uthman Ibn Affan and Talha bin Ubaidullah and many others to become Muslims.

Companionship with the Prophet

We earlier mentioned that Abubakar was a very close friend to the prophet even before his conversion to Islam. He was therefore willing to support the Prophet in the spread of Islam. He financially assisted the spread of Islam during its early phase. His occupation gave him an opportunity to meet many people; he therefore campaigned for the prophet in his mission to persuade people to embrace Islam. He convinced many Swahabas to embrace Islam; key among them is Uthman bin Affan. On the onset of persecutions, Abubakar used his wealth to buy the freedom of slaves who were being tortured by their masters. Can you mention any of the slaves who were purchased by Abubakar (RA)? He is among the companions of the prophet who endangered their lives to protect him. For example, when Aqba bin Mui't was strangling the prophet with a piece of cloth, he appeared and shielded him. In the battle of Badr, he protected the prophet from the infidels. During the battle of Uhud, he courageously shielded the prophet from the stones and arrows that were being thrown by the Makkans. He married off his daughter Aisha, to the prophet in order to strengthen their relationship. During Hijra, he bought the horses that they used and

accompanied the prophet in the journey. In the signing of the treaty of Hudaibiyyah, he was sent as an ambassador to the Quraish. On the 9th year after Hijra, the Prophet appointed him to lead the Muslims who were going for pilgrimage. During the same period when the prophet was ill, Abubakar (RA) was given the responsibility of leading the Muslims in prayers. He took part in all the battles, advised the prophet, and consoled him when in difficulty. Upon the death of the Prophet, Abubakar (RA) took the initiative of conducting the burial ceremony.

Election of Abubakar as a caliph

After the death of the Prophet (PBUH), it was important that the Muslim Ummah get a leader. The activities of the community had to proceed as usual. The prophet did not appoint a successor before he died but Abubakar used to lead the prayers for three days before his death. Before his burial, the issue of his successor became a big debate between the Ansar and Muhajirun. The Ansaar of Madina met at a place called Saqifah. The main aim was to choose a leader who was Saad Ibn Ubaidah. When the Muhajirin of Makkah heard this, they all came to an agreement to have a leader from the Quraish. Abubakar suggested Umar bin Khattab or Abu Ubaida bin Jarah. Umar bin Khattab rose up and proposed Abubakar's name with justification. The Ansaar and Muhajirun had a lengthy discussion on the issue until they unanimously agreed that Abubakar (RA) should be the caliph.

On the next day, after the prophet's burial all the Muslims gathered in the mosque. Abubakar took the mantle of leadership and climbed on the pulpit to deliver his inauguration speech as follows:

“I have been given the authority over you and I am not the best of you. If I do well help me; and if I do wrong, set me right. Sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you shall be strong with me until I have secured his rights if God wills; and the strong amongst you shall be weak with me until I have rested from him the rights of others if God wills. Obey me so long as I obey God and His Messenger. However, if I disobey God and His Messenger you owe me no obedience. Arise for your prayer. God have mercy upon you.”

Such was the first Caliph of Islam. Indeed, the world would be a better place to live in, if we had leaders like Sayyiduna Abu Bakr (RA).

Challenges faced by Abubakar when he took over the caliphate

When you are new in any leadership position, you may be faced with several challenges. Abubakar was no exception as he had just taken the leadership from the Prophet. He therefore had to face several challenges, which include the following:

1. The *Ridda wars* also known as ‘the Wars of Apostasy’

There were a series of military campaigns launched by Abubakar (RA) against rebel Arabian tribes during 632 and 633 CE, just after the Prophet died. The rebels' position was that they had submitted to Muhammad as the prophet of God, but owed nothing to Abubakar. Some rebels followed those who claimed prophet hood. Most of the tribes were defeated and brought back to Islam. The peoples surrounding Makkah did not revolt.

2. Refusal of some Muslims to pay Zakat

The news of the death of the Prophet (PBUH) made some new Muslims think that the Islamic State would crumble and they refused to pay Zakat. Sayyiduna Abu Bakr (RA) declared, "By Allah (SWT)! Even if a single thread is due from a man, he must give it. If he refuses, I will declare war against him." They therefore had to accept the rules and pay Zakat.

3. The fight against the false prophets

Upon the death of the Prophet, some Arabs laid claim to the Prophecy and became imposters and renegades. Tulaiha, Musailamah, Aswad Ansi and a woman named Sajah claimed that they were prophets and caused a great deal of confusion. Abubakr (RA) was quick to take action against these imposters. Khalid bin Walid (RA) was sent to deal with Tulaiha who fled to Syria and later became a Muslim. Ikramah (RA) and Surahbil (RA) were sent to take action against Musailamah, but they were defeated. Therefore, Abubakr (RA) sent Khalid bin Walid (RA) to continue with the mission against the notorious Musailamah who had since married Sajah. In the fight that followed

Musailamah was killed. On the other hand, Aswad Ansi, the other false prophet, was killed by the Muslims of Yemen.

4. Completing the planned war expedition to Syria

Before the death of the Prophet, he had sent Usama bin Zaid to conquer Syria. The army had not gone far when the Prophet fell ill and died. So they had to cancel their mission. When Abubakar (RA) became a caliph, the question was raised whether the army should be sent again or should remain to defend Madina. Abubakar made a firm decision and said, "I shall send Usama's army on its way as ordered by the Prophet, even if I am left alone."

5. Compilation and preservation of the Qur'an

As a result of the death of a number of memorizers, caliph Abubakar was forced to compile the Qur'an. This was a challenging task and he had to select the correct panelist to compile the Quran. Zaid bin Thabit was given the responsibility to chair the group.

6. Conquering the external enemies

The Persian and Romans were constantly attacking the Muslims. Abubakar had therefore to take action against these groups. He started by sending Muthanna and Kahlid been Walid to conquer this empire. After a successful battle, he send four armies led by Ubaida bin Jarah, Amr bn al As, Yazid bin Abi Sufiyan and Surahbil to fight the Roman Empire. Khalid bin Walid was sent to reinforce the Muslim army. The Romans were defeated during the battle of Yarmuk.

His illness and death

He served for two years and three monthly. One day he took bath on a cold day and got a fever. For fifteen days, the high fever did not drop and he grew weaker everyday to an extent that he could not perform congregation prayers in the mosque. He appointed Umar (RA) to lead the prayers. He was anxious to avoid trouble on the

question of succession and he consulted al – shura committee on who would lead the Muslims after his death. Majority proposed Umar (RA) to be their next leader and he personally proposed him. He later called his daughter Aisha, wife of the prophet to do the following:

1. To share the piece of land he had given to her with his sisters and brothers.
2. To clear his debts from Baitul maal using the wealth he had left behind.
3. To be buried in the same old cloth he was wearing.

Abubakar (RA) died on Tuesday Jamadul Awal 13th A.H / August 634 C.E aged 63 years and was buried in his daughter’s house lady Aisha by the side of the holy prophet.

His outstanding qualities

1. He was a man of simple habits and absolute devotion and leading a very simple life
2. He sympathized with the poor and needy in the community
3. He was humble, generous and moderate in position.
4. He always sought solutions to problems based on the teachings given in the holy Qur’an and the prophet’s traditions (Hadith).
5. He was the strongest supporter of the Prophet (PBUH).
6. He sacrificed his wealth and possessions for the sake of Islam.
7. He enforced the observation of the principles of Islam like Zakat, Saum, Swalat and Hajj.

His major achievement

1. As the immediate successor of the prophet, he gave Islam a new face.
2. He laid a foundation stone of the caliphate. His election as a caliph showed democracy in Islam.
3. He supervised his officials keenly despite his soft heartedness; he was very strict and would take stern action on any official who would misuse his office.

4. He managed to maintain the unity and integrity of Islam after the death of the prophet.
5. He fought the impostors (false prophet) like Musailama al Kadhab.
6. He fought against those who refused to pay Zakat.
7. He improved the army through;
 - formation of battalions with each headed by a commander,
 - Addressing the challenges of the military.
 - Creating the post of the commander in chief as the head of the army.
 - Insisting on the moral values of the army.
 - Directing the commanders on the Islamic teachings on war.
 - Budgeting for war materials like weapons and amours.
 - Constantly inspecting the military camps to uphold discipline.
8. He made rules on the administration of justice and inheritance.
9. He improved the Islamic revenue system by establishing an independent department where money was deposited.
10. He used to give aid to the women, the old and the needy.
11. He set into motion the process of compilation of the Qur'an
12. He fought for the rights of all the people including the minorities and gave them protection in even the non-Islamic states around. He reduced the tax and asked only those who were able to pay.
13. He successfully fought against *Bida'* (innovations).
14. He destroyed all the incorrect hadith that he had collected for fear of misleading the Muslims.
15. He established the departments of law, justice and Islamic Shariah to carry out research and find a critical approach to solutions in the community.
16. He expanded the Muslim empire through military conquests and established eight provinces, which included, Taif, sanna, Madina, Najran, Bahrain, Damtul Jandal. He conquered Syria and Iraq

CALIPH UMAR (RA) [The Second Caliph of Islam]

Birth and early life

Umar (RA) was born in a respected Quraish family of the Adi clan in the year 583 CE, thirteen years after the birth of Muhammad (PBUH). He was the son of Khattab bin Nafeel, his father and Khatmah bint Hashim Bin Mughira, his mother. His family was respected for its extensive knowledge of genealogy. When he grew up, Umar (RA) was proficient in this branch of knowledge as well as, horse riding, swordsmanship, wrestling and the art of speaking. He also learned to read and write while still a child, a very rare thing in Makkah at that time. Umar (RA) earned his living as a merchant. This made him to travel to many foreign lands where he met all kinds of people. This experience gave him an insight into the affairs and problems of the community. Umar (RA)'s personality was dynamic, self-assertive, frank and straightforward. He always spoke whatever was in his mind even if it displeased others. These qualities made the Quraish always ask him to be the mediator when resolving disputes. He is famous in Islamic history as "Al Farooq" meaning, "One who distinguishes between Right and Wrong." We shall see much later in this chapter that this among other qualities made him very successful when he became a caliph.

Umar (RA)'s conversion to Islam

His acceptance of Islam is also very famous.

Umar (RA) was twenty-seven when the Prophet (PBUH) proclaimed his mission. The ideas that Muhammad was preaching annoyed him as much as they did the other notables of Makkah. He was therefore very bitter at any one who accepted Islam. When his slave-girl called Basina accepted Islam, he beat her until he himself was exhausted and told her, "I have stopped because I am tired, not out of pity for you." The story of his embracing Islam is an interesting one. One day, full of anger against

the Prophet, he drew his sword and set out to kill him. A friend by the name Nu'aim bin Abdullah met him on the way. When Umar (RA) told him what he planned to do, his friend informed him that Umar (RA)'s own sister, Fatima, and her husband had also accepted Islam. Umar (RA) went straight to his sister's house where he found them reading from pages of the Qur'an. He violently fell upon his sister's husband but his own sister tried to interfere and was hurt.

Bruised and bleeding, she told her brother, "Umar (RA), you can do what you like, but you cannot turn our hearts away from Islam." These words had a strange effect upon Umar (RA) (RA). He wondered, "Which was this faith that made even weak women so strong of heart?" He asked his sister to show him what she had been reading. They were reciting the verses of sura a- Taha as follows:

"Ta Ha

We have not sent the Qur'an to thee,

To be an occasion for thy distress,

But only as an admonition to those who fear God.

A revelation from Him,

Who created the earth and the heavens on high.

God most gracious,

Is firmly established on the throne of authority..." [Q 20: 1-8]

As Umar read the verses repeatedly, he felt as if these verses were addressing him in person. He was at once touched by the words of the Qur'an and immediately grasped their truth. He went straight to the house of Arqam, where the Prophet and the Muslims were offering prayers and vowed allegiance to him.

Companionship to the prophet

The soundness of Umar (RA)'s judgment, his devotion to the Prophet (peace be on him), his outspokenness and uprightness won for him a trust and confidence from the Prophet which was second only to that given to Abubakar. He made the following contributions to the prophet's mission:

1. He openly declared his conversion to Islam, which gave hope to many Makkans who were still frightened to accept Islam.
2. He gathered the Muslims and offered prayers openly at the Kaaba. This boldness and devotion of an influential citizen of Makkah raised the morale of the small community of Muslims.
3. He was a close companion of the prophet and would advise him in times of need. The Prophet gave him the title 'Farooq', which means the 'Separator of Truth from False hood.'
4. He was among those who migrated to Madina and assisted the Muhajiruns to settle. He publicly declared that he was proceeding to Madina and even challenged the Quraish to stop him but none attempted.

ELECTION

In the previous subtopic, we have learnt in the history of Caliph Abubakar that he died of an illness. When Abubakar felt that his illness was fatal, he called upon the Muslims to consult them about who would become the next Caliph. He nominated Umar (RA) and Ali. Then the Muslims chose Umar (RA) by their majority. Based on the consultation and the Muslims' choice he announced to them that Umar (RA) would

be the Khalif after him. After the death of Abubakar, the Muslims came to the mosque and gave the banner of Khilafah to Umar (RA). As was reported by several historians Abubakar consulted Uthman, Abdur-Rahman bin Auf, Ali, Usaid Ibnu Hudhair, Sai'd Ibnu Zaid and many other swahabas from Muhajirin and Ansar.

AS A CALIPH

Umar (RA) was a very brave and straightforward person. He was tough and uncompromising in Islamic principles. He was a great and talented ruler. During his Caliphate, vast areas of the Roman and Persian empires and the whole of Egypt came under Islamic rule. He was also a gifted orator. He was very concerned for the welfare of the Muslims. He left an honorable legacy for Muslims after him. The Holy Qur'an was given to him by Abubakar (RA) for safe-keeping.

Umar (RA) was a strong disciplinarian. He noticed the tremendous popularity of Khalid bin Walid and felt that people would lose trust in Almighty Allah (SWT) and put all their trust in Khalid bin Walid. He feared that if this were to happen, it would increase the self-esteem of Khalid bin Walid that would also breed arrogance, so he removed Khalid and appointed Abu Ubaidah bin Jarrah as the Commander in Chief of the Muslim army.

Khalid bin Walid happily accepted the orders of Umar (RA) and then served as an ordinary soldier. This is an example of the Islamic teachings of obedience to leadership!

Umar (RA) gave his government an administrative structure. Among key reforms he brought are:

1. He formed a regular system of government with the parliament forming his shura and discussing all affairs of the state.
2. Setting up the departments of treasury.
3. Organizing a strong army with regular salaries set up for soldiers.
4. Public revenues were established and the baitul Maal in Madina expanded and restructured. Officers were appointed with book keeping system to take charge of the branches in all the districts.
5. A population census was held.
6. Elaborate land surveys were conducted to assess equitable taxes.
7. He established several colonies, which formed new cities.
8. He divided the areas, which came under his rule into provinces and appointed governors.
9. Architecture was greatly improved; with new roads, bridges and mosques for the regular people, guesthouses for the travelers, forts and military camps for the army, houses for government officials, roads, and wayside hotels built.
10. In Agriculture, canals were dug to increase the produce.
11. Provision was availed for the support of the poor and the needy from public funds.
12. He defined by example, the rights and privileges of non-Muslims.

Reforms brought by Umar in the Muslim navy

1. He introduced pension to the Muslims who participated in the battle of Badr.
2. He introduced a fixed salary for the army men.
3. Arms and ammunition were given priority for the defense of the state.
4. The families of the soldiers were given financial support.
5. He organized training for the army, for example they were expected to learn swimming,
6. He established army centers, military camps and barracks where small army units were set up.

Defeat of the Persians and the Romans

Khalid bin Walid had left Muthanna in command of the Muslim forces on the Iraqi front when he rushed to Yarmuk. Sayyiduna Muthanna was finding it difficult to counter the enemy and went personally to Madina to ask Abubakar (RA) for reinforcements. Abubakar (RA) had, by that time passed away.

Muthanna (RA)'s absence from the Iraqi front made things worse there. The Iranians regrouped under the command of Rustam and recaptured the lands taken by the Muslims. Umar (RA) sent Abu Ubaidah as Commander, to deal with the situation. Both the Persian columns were defeated, but Rustam sent an even larger army and defeated the Muslims.

Umar (RA) raised another army and defeated the Persians. However, the Persian court sent yet another larger army, and forced Muthanna to withdraw. The report of the new situation was sent to Umar (RA) and reinforcements under the command of Saad bin Abi Waqqas were sent.

The Persian and Muslim army met at Qadisiyah. After a long battle on several fronts, the outnumbered Muslim army defeated the 120 000 Persian soldiers and recaptured Hirah and its surroundings in 14 A.H. (636 C.E). After the long siege, Khalid bin Walid took the Romans by surprise and entered the city. The Governor surrendered and a peace treaty was signed.

Assassination

A Persian non-Muslim, named Firoz and nicknamed "Abu Lulu," complained to Umar

(RA) about his master, Mughirah bin Shuba, who imposed tax on him. Umar (RA) told Firoz that the tax was reasonable which made him angry.

The next day, during the Fajr Swalat, he stabbed Caliph Umar (RA) six times in the back, severely wounding the Caliph. Umar (RA) (RA) passed away three days later in 23 A.H. He was 63 years old. He ruled the Islamic State for 10 years, 6 months and 4 days.

Achievements and reforms of Caliph Umar (RA)

In a short space of 10 years, Sayyiduna Umar (RA) had been well-known for his outstanding achievements and reforms in Islam. Some of these include:-

1. The establishment of the "Baitul Maal" (People's treasury for the state and public).
2. Participation in the battles fought during the prophet's and Abubakar's time when he accomplished the expeditions planned in Syria.
3. Setting up Judicial courts of Justice in the country where Judges and Magistrates handled all cases.
4. Establishment of an army headquarters for the defense of the country.
1. His suggestion to caliph Abubakar (RA) to compile the Qur'an and send memorandum that the Qur'an must be recited correctly.
6. Construction of roads, canals and mosques in the state and the conquered areas.
7. Establishment of Madrassas and learning centers and facilitation of the salaries for Imams, Mu'adhins and Ustaadh.

8. Construction and improvement of the Mosques with facilities for the pilgrims in Makkah and Madina.
9. Police Stations and prisons were built.
10. Introduction of the first Islamic Lunar calendar beginning from the Hijrah.
11. Introduction of Proper weights and measures in business.
12. Writing down of several hadith which he sent for compilation and publication.
13. Construction of orphanages and welfare homes for the elderly.
14. Establishment proper punishment system and banning slavery.

Uthman ibn Affan (The Third Caliph of Islam)

Birth and early life

His full name is Uthman bin Affan bin Abu-Al- As. He was born in 576 CE in Makkah, six years after the birth of the Prophet. He belonged to the Banu Ummayah, a family that was highly respected from the Quraish tribe. He was also known as Abu Abdullah or Abu Omar. He was the son of Affan and Arwa bint Khuraiza. He married Ruqayyah (RAA), who was the daughter of the Prophet (PBUH) and after she passed away, the prophet offered her another daughter, Ummu Kulthum (RAA). Because of this, he earned the title "*Dhun Noorain*" meaning "Possessor of Two Lights." He is a relative to the prophet through his grandmother Baiza, who was the daughter of Abdul Mutalib. He learnt the skill of reading and writing when he was young and when he grew up, he engaged in trade and was very prosperous because of his honesty, truthfulness and sprit of hard work. He was a very rich cloth merchant and was known as "Al Ghani" meaning, "The Generous."

His conversion to Islam

The friendship between caliph Abubakar and Uthman was linked with the trading profession and they became very close friends. Abubakar explained to Uthman about Islam who was impressed by the message and readily accepted it at the age of thirty-four and wanted to meet the prophet. His conversion deepened the enmity between the Banu Ummayyad and Banu Hashim who had been arc enemies. All through, Uthman kept away from the family prejudices.

Companionship to the prophet

Immediately after converting to Islam, he became a very close friend of the prophet. He was among the first persons to migrate to Abbysinia when the persecutions persisted. Uthman along with his family readily migrated to Madina in support of the prophet. While in Madina, negotiated a price for the well of Ruma and paid twenty thousand dirhams to ease the water shortage. When Prophet Muhammad and the Muslim armies were going to fight the Byzantines at Tabuk, he asked the wealthier people to give from their wealth and property to support and equip the soldiers. Uthman presented 200 saddled camels and 200 ounces of gold. During the treaty of Hudaibbiya, he was send as an emissary to the Makkan Quraish.

Uthman would buy slaves for the purpose of setting them free and that although he was wealthy he was often without servants because of this habit. He was among the companions who accompanied the prophet during the farewell pilgrimage.

Election as a Caliph

At the time when caliph Umar (RA) was lying on his deathbed, he was pressurized by the people to nominate the next caliph. He therefore presented the following six

companions who were among the most eminent Companions of the Prophet out of which the next caliph was to be elected from:

1. Ali bin Abu Talib
2. Uthman bin Affan
3. Talha bin Ubaidullah
4. Zubeir ibn Awwam
5. Abdul Rahman bin Awf
6. Sa'd bin Abi Waqas

He asked them to finalize the nominations utmost three days after his death. Talha bin Ubaidullah was not present in Madina at that time. Abdur-Rahman ibn Awf offered to withdraw his own claim if others agreed to abide by his decision. Zubeir and Sa'd bin Abi Waqas were in favour of Uthman, who proposed Ali's name. The third night had come yet they had not agreed. On the fourth day after consultation with the other Muslims, Abdurrahman proposed Uthman and the Muslims unanimously agreed with the decision.

Challenges faced by caliph Uthman

Hostility from new, Muslims in newly Islamic lands. During his caliphate, some new converts started to accuse him of not following the example Prophet and the preceding caliphs in matters concerning governance. However, the Companions of the Prophet always defended him. These accusations never changed him. He remained persistent to be a merciful governor.

Conspiracy to remove him from the caliphate headed by Abdullah ibn Saba'. His enemies raised allegations against him and even attacked him and laid a siege for forty days but he did not react to them. He did not even use the treasury funds to shield his house or himself. His opponents finally plotted against him, surrounded his house, and encouraged people to kill him.

The claims of Abdullah ibn Saba' brought unrest in the Muslim state. For example, when he appointed Abdullah bin Amir as the new governor of Basra,

they accused him of appointing a ‘raw’ young man and that he was filling all the key posts with his relatives.

False accusations were directed at him. He was accused that he rewarded his governors and favoured some like the governor of Egypt had been given the entire spoils of war, that he had set aside public pasture for himself, that he had given land to his friends, that he was using the Baitul Maal for his family (he gave his daughters gems and other precious stones.)

His own people like Amar betrayed him when he was send to Egypt but decided to join the Sabites who were enemies of the caliph.

The alleged accusations of Uthman and their refutations

Allegation/ accusation	Refutation
Nepotism –he was accused of appointing incompetent officials from his kinsmen to replace the experienced companions	Those he appointed from his clan like Walid bin Uqba had been previously appointed by Umar (RA) as governor of Jazira. Said conquered Tabristan and Armenia, while Abdullah capture Armenia.
He used property from Baitul Maal to benefit his relatives. For example, he gave his daughters precious jewellery from Baitul maal while Abdullah bin Khalid was given 300,000 dirhams.	It is well known that Uthman (RA) was the wealthiest man among the swahabas and used his wealth for the sake of Islam. He bought a well, expanded the prophet’s mosque and equipped the military. If he could spend, such amounts for the sake of Allah (SWT), why not on his relatives?
He exiled some great companions like Abdullah bin Masoud and Ammar bin Yassir	Caliph Uthman (RA) had some misunderstanding with these companions but was only a difference of opinion.
He ordered for the stoppage of the allowances of some companions like Abdullah ibn Masoud	It is true that Uthman (RA) was in disagreement with them but after the death of Abdullah ibn Masoud, Uthman displayed

	justice by paying all the areas to his heirs
Burning copies of the Qur'an	When there arose differences in the recitation of the Qur'an, Uthman in consultation with other swahabas requested Zaid ben Thabit to produce a standard copy using the original manuscript kept by Hafswa. He then asked those swahabas with personal copies to destroy them.
He denied the general public grazing land in Madina and made them government-grazing grounds.	during Uthman's reign, the number of horses and camels increased leading to a need for a larger pasture ground since they were for the good of the state.

Table 4: Allegations against Uthman (RA)

Outstanding qualities of the caliph

Uthman was a man known to be pious and his heart was filled with love for Allah (SWT) and His messenger. He was generous, and modest in his actions, A shy man, who spoke few words. He was known for his humbleness. Uthman would often spend the nights in prayers. He was known to fast often, sometimes on alternative days. In spite of his wealth, he lived simply and would often sleep, wrapped in a blanket, on the sand of the mosque. Uthman gave freely from his wealth to please God and His messenger Muhammad.

Death of caliph Uthman

The final six years of Uthman's caliphate were marked with rebellion. Some of the governors that had he had been appointed were rebellious and to some extent unjust. In this way, the seed of hatred and discontent spread and many Muslims

began to love luxuries. Conspiracies arose and it was difficult for Uthman to differentiate between friends from hypocrites. He was reluctant to shed the blood of any Muslim and preferred to persuade with kindness. The rebels called for Uthman to step down and indeed many of the companions advised him to do so. He however remained true to his covenant of serving the Muslims but his enemies laid a siege at his house for a period of forty days. The rebels broke into his house and murdered him. As the assassin's sword struck, Uthman was reciting the following verse. *“So God will suffice for you against them. And He is the All Hearer and the All Knower.”* [Q 2:137] Such was the tragic end of one of the most pious, kind and selfless men in Islam.

Achievements of caliph Uthman

1. He narrated many Hadith directly from the Prophet and was one of very few scribes who were able to write down Qur'an.
2. He participated in all battles except the battle of Badr and in the battle of Uhud he, together with Ikrama bin Abu Jahal counter attacked the enemies.
3. He made the army that was established by Umar (RA) more progressive by introducing subsistence allowance, separating the military from general administration, increased the military barracks and appointed permanent army officers.
4. Uthman also participated in the migration to Madina and here he assisted Prophet Muhammad in establishing the Muslim nation. Prophet Muhammad even referred to him as his assistant.
5. He constructed checkpoints, caravan inns and water fountains and improved the roads, leading to the capital to improve infrastructure built canals in Egypt to improve Agriculture.
6. He sent prominent companions of Prophet Muhammad, as his personal deputies to the provinces to scrutinize the conduct of officials and the conditions of the people.
7. He equipped the Muslim fighters during the expedition of Tabuk.
8. He united Damascus, Jordan and Palestine into one Province under one governor for easier administration.

9. He divided then empire into twelve provinces with more than 100 districts.
10. He gave governors written appointment letters and a code of conduct for their service.
11. Uthman reminded the armies to follow the clear guidelines set down by Umar ibn Al Khattab and asked them never to forget that they were defending the believers.
12. Markets were constructed and market officers appointed to maintain security and order.
13. He extended the conquest campaigns started by Caliph Umar (RA) to expand the Islamic empire. This included parts of Spain, Morocco, and Afghanistan.
14. Uthman took the initiative to standardize the Qur'an. He ordered some of the most trusted companions to make these copies and sent five copies to the provinces.
15. Because of the new conquests and expansion of the empire, the wealth in Baitul Maal increased and Uthman decided to raise the allowances of the people to 100 dirhams and doubled the share of the hrophet's wife. He even permitted people to take loans from the Baitul Maal to boast their trade.

Contributions of Uthman (RA) towards Islam

1. He preached Islam during the early days especially to the prisoners of war and publicised Islam to the non Muslims.
2. More mosques were constructed in the empire during his time.
3. He was one of the scribes of the prophet and wrote many letters and memoranda.
4. Uthman also became a reference point for those trying to learn the rituals of worship. He understood and was able to instruct others in the rituals of ablution, prayer, and other Islamic obligations.

Caliph Ali bin Abi Talib [The fourth Caliph]

After the death of Uthman (RA), the caliphate did not come to a standstill.

Caliph Ali bin Abi Talib was born on 13 Rajab/ 17th of March in the year 600 AD in Makkah. hrophet Muhammad (hBUH) Ali meaning “The exalted one” He belonged to the Banu Hashim clan of the Quraish tribe. He was given the title Haydar which means lion and at the advent of Islam, he was referred to as Assadullah which means the lion of Allah (SWT). This is because he was brave and ready to defend the religion of Allah (SWT). Ali was a son to Fatima bint Asad and Abu Talib, the prophet’s uncle; and therefore a first cousin of the Prophet (PBUH). When Ali was five or six years old, a famine occurred in and around Makkah, affecting the economic conditions of Ali's father, who had a large family to support. The Prophet then took Ali into his home to raise him.

The Prophet (PBUH) loved 'Ali dearly and called him by many fond names. Once the Prophet found him sleeping in the dust, he brushed off 'Ali's clothes and said fondly, "Wake up, Abu Turab (Father of aust)." Later on Ali married the hrophet’s youngest daughter, Fatimah, and remained in close association with him for nearly thirty years.

Conversion to Islam

'Ali was ten years old when the Divine Message came to Muhammad (PBUH) who then started preaching Islam. We have earlier mentioned that Ali was raised in the household of the Prophet. One night he saw the Prophet and his wife Khadijah bowing and prostrating. He was eager and inquired from the Prophet about the meaning of these actions. The Prophet told him that they were praying to Allah (SWT) Most High and that he too should accept Islam. 'Ali said that he would first like to ask his father about it. He spent a sleepless night thinking about it, and in the morning he went to the Prophet and said, "When God created me He did not consult my father, so why should I consult my father in order to serve God?" and he accepted the truth of Muhammad's message. Caliph Ali readily accepted Islam without questioning and became the first male convert to Islam and the second one after Khadija. Before his conversion to Islam, he had never bowed down to the idols as the other young men of his time did. This earned him the title *Karama –llah-Wajhi*, which means 'May Allah (SWT) Honor his face.' He married Fatima, the daughter of the prophet, who bore him three sons namely, Hassan, Hussein and Muhsin and two daughters, Zainab and Ummul Kulthum. Ali (RA) also married other wives and had many other children.

His companionship to the prophet

In the first three years, Muhammad (PBUH) invited people to Islam in secret, and then he started preaching publicly. Allah (SWT) then commanded him to invite his closer relatives come to Islam thus; "*And warn thy nearest relatives*" [Q 26:214]. He gathered the Banu Hashim clan in a ceremony and announced at invitational events that whoever assisted him in his invitation would become his brother, trustee and successor. Ali, who was thirteen or fourteen years old is the only one who stepped forward to help him. This invitation was repeated three times, but Ali was the only person who answered to the prophet's call.

During the persecution of the Muslims, Ali stood firmly in support of the Prophet. He was as well among the Muslims who stood firmly with the Prophet during the Boycott of the Banu Hashim. He slept in the bed of the Prophet when the Quraysh planned to murder Muhammad. At the same time, the Prophet entrusted him with the valuables that had been given to him for safekeeping, to be returned to their owners when he left Makkah.

Ali migrated to Madina shortly after the hrophet's Hijra. Once there, the hrophet told Ali that Allah (SWT) had ordered him to marry off his daughter. While in Madina, he was among the key supporters of the Prophet and had the following contributions:

1. During the construction of the first mosque, he fully participated by fetching bricks, mud until the exercise was complete.
2. Ali was extremely active in his service, leading parties of fighters in battles, and carrying messages and orders.
3. Ali took part in the early caravan raids from Makkah and later in almost all the battles fought by the small Muslim community with great distinction, particularly in the expeditions of Khaybar.
4. During the expedition of Tabuk, he was left behind to take care of the hrophet's family.
5. He was among the flag bearers of the Muslims, took part in the duel, and killed his opponent, Walid bin Utba, during the battle of Badr.
6. In the Battle of 'Uhud he sustained more than sixteen wounds. In this battle, he also had the special role of protecting Muhammad when most of the Muslim army fled from the battle field and it was said "There is no brave youth except Ali and there is no sword which renders service except Zulfiqar- referring to the sword owned by Ali."
7. He was the flag bearer during the expedition of the Banu Nadhir, Banu Quraiz and Banu Sad
8. He was commander of the Muslim army in the battle of Khaybar. Following this battle the Prophet (P.B.U.H) gave Ali the name *Asadullah*, which in Arabic means "Lion of Allah (SWT)".
9. Ali also defended Muhammad in the Hunain in 630 CE.
10. He was instructed to write down the Treaty of Hudaibiyya, in 628 CE.

11. He was also among the scribes of the Prophet and acted as his personal secretary. The Prophet would always call upon him to bring the pen and the inkpot whenever there was new revelation.
12. As Islam began to spread throughout Arabia, Ali helped establish the new Islamic community through educating those who embraced Islam.
13. As a close friend of the Prophet, he supported him during difficulty and in sickness and took part in the preparation for his burial.
14. He assisted in the cleansing of the Kaaba during the conquest of Makkah.
15. Ali was so reliable and trustworthy that Muhammad asked him to carry the messages and declare the orders.

Election as a Caliph

After 'Uthman's martyrdom, the office of the Caliphate remained vacant for about three days which were marked by chaos which were led by Abdallah bin Saba', the leader of the hypocrites. Many people including Abdallah bin Saba' insisted that 'Ali should take up the office, but he was disheartened by the fact that the people who pressed him hardest were the rebels, and he therefore declined at first. He proposed Taalha bin Ubaidullah and Zubeir bin Awwam. When the notable Companions of the Prophet (PBUH) urged him, however, he finally agreed and was sworn in on 21st of Dhul Hijja 35 AH. Majority of Muslims in Madina pledged their support for him.

'Ali's Caliphate

As mentioned previously, 'Ali accepted the caliphate very reluctantly. 'Uthman's murder and the events surrounding it became a cause, of civil strife. 'Ali felt that the tragic situation was mainly due to incompetence among governors. He therefore decided to dismiss all the governors who had been appointed by 'Uthman and instead, appointed new ones. All the governors accepted to step down except Muawiyah, the governor of Syria. He claimed that he would only step down after Uthman's

murderers had been punished. The Prophet's widow 'A'isha (RA) also took the position that 'Ali should first bring the murderers to trial. Due to the chaotic conditions during the last days of 'Uthman caliphate, it was very difficult to establish the identity of the murderers, and 'Ali refused to punish anyone whose guilt was not lawfully proved, thus a battle between the army of 'Ali and the supporters of 'A'isha (RA) took place. This is the battle called Camel.

Challenges faced by Ali (RA) when he took over as caliph.

We learnt in the previous section of this chapter that caliph Uthman was martyred. What do you think were the effects of such a murder? It is definite that any empire which loses its leader through such means will be faced with rage, riot and calls for revenge and punishment. The death of Uthman therefore paused the following challenges to the new caliph, who was Ali (RA):

1. Establishing the Islamic state and providing a strong political leadership. He had to appoint Qaiys bin Sad as the governor of Egypt who then decided to support Muawiya, the rival of Ali (RA). Ali's intervention led him to resign so Ali (RA) had to appoint the young and incompetent Muhammad bin Abubakar. This led to the Egyptian's rebellion and he lost his hold of Egypt.
2. Avenging the death of Uthman. He was compelled to bring to book the killers of Uthman (RA). This was difficult since the only witness, Naila, Uthman's wife only saw Mohammad bin Abubakar who did not physically kill the Caliph.
3. Refusal of some Ummayyad governors like Muawiyya to step down.
4. Some companions like Zubeir failed to pledge loyalty to him.
5. Civil wars like the battles of camel and siffin, which came about when Aisha (RAA) and Muawwiya demanded that the murderers of Uthman should pay blood money.
6. The trick played by Amr bin Al 'as during the battle of Siffin weakened his control of the caliphate even though he did not step down.
7. The split of Ali's army to form the Khawarij made the caliph to lose most of his supporters.

8. Because of constant revolts from the Kharijite, Ali (RA) had to face them in the battle of Nahrawan.

The battle of Camel (35 AH/656 CE)

Aisha (RA), the widow of the Prophet was on her way to Madina from performing Hajj when the news of Uthman's murder reached her. She then decided to go back to Makkah and call for support from the Makkans to avenge the murders of Uthman. He received support from key leaders like Marwan ibn al Hakam, Talha bin Ubaidullah, Zubeir bin Awwam, Yaala bin Mubaddah among others.

Aisha (RA) then set out with a large army of about two thousand soldiers. On the other hand, Ali moved to Basra with his army in defense. He tried to send groups to peacefully negotiate and all was fine until Abdallah bin Saba' incited his followers to make secret attacks during the night to Aisha's army. This sent a wrong signal of betrayal on the side of Ali's army. A fight finally broke out and Aisha was riding on the back of a camel thus the battle is referred to as 'The battle of ramel.'

Ali's army won the battle leaving close to ten thousand Muslims dead. Both Talha bin Ubaidullah and Zubeir bin Awam were killed in this battle while Aisha was taken as a captive and sent to Madina. She later realized her error of judgment and never forgave herself for it.

The battle of Siffin

The situation in Hijaz, which included Makkah and Madina, became so troubled that 'Ali moved his capital to Iraq. Muawiyah now openly rebelled against 'Ali. Caliph Ali then moved with his army towards Syria in order to bring it under his control.

Together with him was an army of fifty thousand men. This army camped at a place called Siffin then Ali sent out three men to go and peacefully negotiate with the army

of Muawiyya. Muawiyya refused to accept any amicable solution before the murderers of Uthman (RA) had been punished. There was unrest during the following month which prompted Ali to send another emissary led by Adi ibn Hatim to reach an agreement with Muawiyya's army. The same response as earlier was given and a fierce battle ensued between their armies. Muawiyya's army comprised of eighty thousand men. This is called the battle of Siffin.

The battle continued for eight days and the side of Ali was emerging victorious. Muawiyya then asked for the opinion of Amr bin al 'Aas, one of his commanders. Amr suggested to his army to attach copies of the Qur'an on their spears as they shouted 'let the Qur'an decide.' The fight was then stopped for some time. All this while, almost seventy thousand people had died. Finally the two sides agreed to have arbitration.

The arbitration

They appointed an arbitrator from each side.

Ali's side at first appointed Abdallah ibn Abbas, but the Sabites claiming that he was a relative of Caliph Ali (RA) rejected him. They then proposed Abu Musa Al 'Ashari who was accepted by all. Muawiyya's side chose the shrewd Amr bin Al 'Aas

The two arbitrators together with four hundred men from each side met at a place called Damatul Jandal situated between Iraq and Syria in the month of Shaaban, 37 AH, six months after the battle had stopped. They then agreed on the following:

1. Both Ali and Muawiyya should withdraw their right to the Caliphate position.
2. The Muslims should appoint a third party as the Caliph.

Amr bin Al 'Aas then asked Abu Musa Al Ashari to start by publicly denouncing the candidature of Ali. After this announcement, there was more confusion and conflict

within the army of Ali. Some people felt that Ali had deceived them and withdrew their support for him. This group formed the Khawarij (meaning those who went away, left, or decamped). They had not been in favor of arbitration with Muawiyya's side right from the first day.

They were about twelve thousand people and they moved to Nahrawan and started attacking small groups of Muslims and anyone who was supporting the Caliphate. This further weakened Ali's power and he started sending some companions to talk to them but they did not heed. He then declared an amnesty on the group. This forced three thousand of them to surrender. He then sent troops to fight the remaining rebels until the group completely disintegrated and some ran to Bahrain.

Even though the Ali's caliphate was marred with civil strife, he introduced a number of reforms, particularly in the levying and collecting of revenues.

Death of Caliph Ali (RA)

It was the fortieth year of Hijrah. The fanatical group called the Khawarij, claimed that neither 'Ali, the Caliph, nor Muawiyah, the ruler of Syria, nor 'Amr ibn al-'As, the ruler of Egypt, were worthy of rule. In fact, they went as far as saying that the true Caliphate had ended with Umar (RA) and that Muslims should live without any ruler over them except Allah (SWT). They vowed to kill all the three leaders, and dispatched assassins in three directions.

They then chose on three people to carry out the task. The three were:

1. Amr bin Bakr was to kill Amr bin Al A' as.
2. Barrak bin Abdullah was appointed to kill Muawiyya.
3. AbdulRahman Ibn Muljim was to kill Ali (RA).

The assassins who were deputed to kill Muawiyah and 'Amr did not succeed and were captured and executed, but AbdulRahman Ibn-Muljim, the assassin who was commissioned to kill 'Ali, accomplished his task. One morning when 'Ali was absorbed in prayer in a mosque, Abdulrahman Ibn Muljim stabbed him with a poisoned sword. Abdulrahman ibn Muljim was arrested and killed. On the 20th of Ramadhan, 40AH, three days later, Ali (RA) died ending the era of the Rightly Guided Caliphs of Islam.

Achievements of Caliph Ali (RA)

1. He was among the best scribes of the prophet and played a key role in the compilation and standardization of the Qur'an.
2. He participated in the battles that took place during the prophet's time in defense of Islam.
3. He laid a foundation of intellectualism by being one of the most learned people at his time.
4. He personally protected the Prophet during times of danger.
5. He was devoted in the course of Allah (SWT) and on the forefront in the spread of Islam and very knowledgeable in both Qur'an and Hadith.
6. He was a good administrator, used to send inspection teams to the provinces, and would take stern measures on those found misusing state funds. For example, he pressurized Masqala to repay the money he had loaned from the Baitul Maal.
7. He introduced new forms of taxation on forestry and horses to increase the state revenue. He raised 400,000 dirhams from the forestry taxes; however, he was considerate and did not force the poor to pay taxes.
8. He was highly experienced in war and came up with new strategies in the army like constructing border posts along the borders of Syria, a safe and strong fortress to protect women and children.
9. He constructed a new bridge along river Euphrates.
10. He was one of the members of the shura committee during the time of the first three Khalifas and helped in making key decisions in the empire and supported them in administration.

11. He took charge of the Muslim empire during the time of hardship and civil strife and struggled to ensure there was calm and peace.

Revision questions and Activity

Answer the following questions in your I.R.E revision exercise book.

1.
 - a) Outline the achievements of caliph Ali (RA) during his period as a caliph.
 - b) Discuss the challenges faced by caliph Ali (RA)

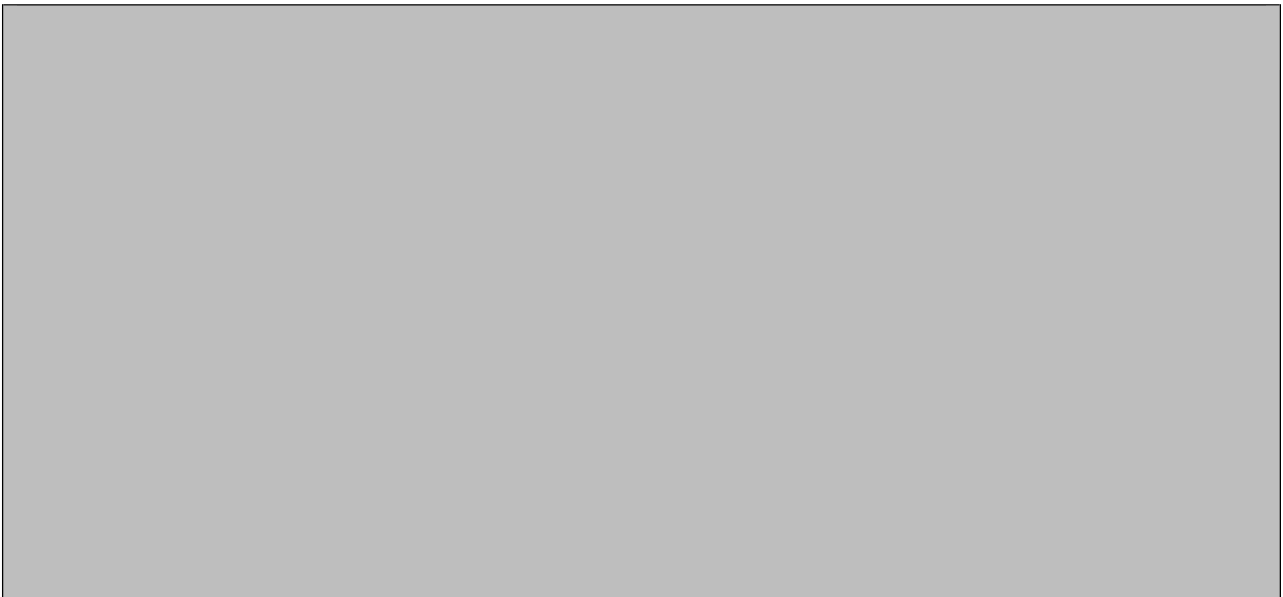
2.
 - a) Outline the reforms brought by Umar (RA) to the Islamic administration.
 - b) What challenges did caliph Uthman face (RA) that are attributed to assassination?

3.
 - a) State the outstanding qualities of the four rightly guided caliphs.
 - b) Explain the contributions of caliph Abubakar (RA) to the development of Islam.

Activities

In groups, discuss the remedies to the civil strife that occurred during the caliphate of Ali (RA)

Analyze the speeches of the first four caliphs when they ascended to caliphate and draw lessons from them.



SPREAD OF ISLAM IN EAST AFRICA

Condition of East Africa before the advent of Islam

The east coast of Africa lies between Sofala and Mogadishu which is a stretch of 3000km. It has inlets and deep harbor, with reefs where boats can easily anchor. There are a number of islands such as Zanzibar, Pemba, Lamu Mombasa, Pate etc. The East Africa coast stretches from Pate to Kilwa islands. Its inhabitants were Bantus who had migrated from Central Africa to a place called Shungwaya before they dispersed to other areas of the coast. They had well organized economic, social and political activities determined by the Coastal setting and Geographical features. They engaged in farming, fishing, keeping domestic animals among other activities. They were the followers of African Indigenous Religion with most of them having belief in their ancestral gods. They performed rituals to appease their gods. Their social lives combined holistic elements of a community enshrined in the rites of passage like marriage, circumcision among others. Do you have any of these traditions among members of your community?

The early visitors along the East of Africa

There are many factors that attracted the early visitors to the East Coast of Africa.

1. The presences of the natural harbors made it easy for the early visitors to settle at the coast.
2. Availability of clean and fresh water and adequate food supply to secure their stay.
3. The natural hospitality of the inhabitants of the East African Coast gave them security and encouraged good social relationship.

Other than the East African Coast providing safe grounds for the settlers, they too had their own reasons for coming to the coast. Among these groups are;

1. **Greeks:** They originated from the Mediterranean where they had gained maximum control of the trade in the Sea. They traded in oriental goods like weapons, cloths, in exchange for palm oil, rhinoceros horns, ivory, slaves, cinnamon, frankincense, Arabic gum, tortoise shells and live animals from the East African inhabitants.
1. **Sumerians:** originated from the Persian Gulf where the first ship building industry started. They pioneered the sea route-trade and gained access to the Indian Ocean.
2. **Serbians:** The Serbians had a large kingdom in Yemen and used the seasonal monsoon winds to travel regularly to and from the East Africa, especially Zanzibar. They took control of the passage from the Red Sea to the Indian Ocean; around 1 BC they regulated the Indian Ocean from Sindh (now in Pakistan) and the Persian Gulf. It was the same time that the trade entered the flow in Zanzibar islands.
3. Other early visitors to the East African coast were the Phoenicians, from the eastern shores of the Mediterranean. They reached Zanzibar and Kilwa in about 1000 BC on their way to Sofala, in Mozambique for gold, silver and ivory. About 600 BC, a Phoenician fleet sailed the south part of Zanzibar and navigated Africa before returning to the Mediterranean, three years later.
4. About 526 BC when the Persians conquered Egypt, they opened the access to the Red Sea. After the decline of Greek domination, Persia again became the strongest naval power on the Indian Ocean to Zanzibar.

Despite the Arab settlement in the coast of East Africa, the Persians continued to trade through the upheaval.

5. In the sixteenth century, the coast was open to Europeans when the Portuguese established a base in Mombasa as part of the sea route to India. They came mainly to conquer and spread Christianity. We shall study more about the Portuguese rule along the East African Coast later in this chapter.

Sources of historical information

1. Through the chronicles kept in some Muslim states. These records give the name of some of the ruling dynasties for example the chronicles of Kilwa that gives the names of the Sultans who ruled the states and some of the events that took place there.
2. Some writings of the Arab Geographers who visited the Coast like Al Masoud who wrote that there lived some people at the Coast who spoke Swahili and traded with the visitors in Ivory and other trade goods.
3. Great Historians like Idris also left behind important writings giving an account of the lives of the people of Mombasa, Barawa, Zanzibar, and Mogadishu.
4. Other early dated monuments indicate the presence of the settlers at the coast. This is in the Great Mosque of Mogadishu built in 1238 and the mosque of Fakhr al-Din in 1269 both in Somalia, Kufic inscription in the Kizimkazi Mosque in Zanzibar dated to 1107 CE and the fort Jesus in Kenya 1593 CE.
5. There are also various early accounts by travelers. In 1531, Ibn Battuta visited the coast. He travelled as far south as Kilwa in southern Tanzania and described the people and buildings of the coast. For example, he said that the Sultan of Mogadishu was Abubakar bin Omar and that merchants inhabited the city. In the early fourteenth century, a Chinese embassy visited and described the coast.
6. The Coastal traditions and legends also provide information about the leaders found at the coast.
7. Archeological studies from the excavation of the ruins like the Gedi and most recent, Shanga in Kenya give information about the coast. We get evidence of the Islamic culture present at the coast through the of house

hold items such as Arab glass ware, jewelry, Arabic architecture among others. Below is a picture of the Gedi ruins:



Gedi ruins, Malindi courtesy of magical Kenya

Early Muslim settlers and the formation of city-states along the East Coast of Africa

We have learnt that some of the reasons for the coming of the Arabs were due to internal disputes in Arabia. Most of the groups refused to submit to the leaders of the time and therefore had to find new homes and permanent settlement. The East African coast became strategic for them because of the already established social interaction, closeness and trade relationship. This among other reasons facilitated the emergence of city-states along the East coast of Africa. City-states were independent territories governed by sultans and were therefore centers for administration and trade. These states evolved from agricultural villages that produced goods on a small scale. Over time, these villages intensified their small-scale agricultural economies to create

surpluses for trading. The city-states spread along the shores of the Indian Ocean at the East coast of Africa. They included Pate, Lamu, Kilwa, Sofala, Malindi, Mombasa, Banadir, Barawa, Mogadishu, Comoro, Pemba and Zanzibar.

Apart from the groups we have mentioned, other settlers who came to the East African coast were Muslims. Most of these groups migrated from Arabia to the East Coast of Africa because of religious and political factors. Thirty years after the death of the prophet, there broke a civil strife in Arabia and Iraq. Many Muslims fled their homes seeking Shelter and` refuge. These people had known the sea routes to the East African Coast before and travelled back and forth. Most of them therefore ended up in the East African Coast. Let us now closely look at some of these groups:

1. The two brothers from Oman

These were Suleiman and Sa'ad who refused to submit to the rule of the Umayyads at the time of Abdul Malik bin Marwan in Damascus. They ran away from their homes and sailed to the shores of the East African Coast together with their families and supporters. They landed at Pate Island in Lamu and settled there.

2. The people of al-Hassa

These were Arabs from al Hassa region in Persia. They arrived in Banadir in the 10th century. They were however pushed southwards by the Amu Zaid group. They ended up forming the cities of Mogadishu and Barawa.

3. Amu Zaid group

They came from Iraq after the rebellion that took place during the time of Caliph of Hisham in 724 C.E. They started the Zaid sect whose followers had already left in 710 C.E and settled in Banadir and Mogadishu.

4. The Shirazi group (975 C.E)

The family left Shiraz for the East African Coast in the 10th C. They landed at several places along the coast and settled in Mombasa, Pemba, Kilwa and Comoros Island. The Shiraz group founded the Zenj Empire. They included Hassan bin Ali and his six sons.

Map showing the city states along the East African Coast



Cite: <http://sites.google.com/afropedia/imagestore/swahilirel.jpg?attredirects=0>

The role of the City States in the spread of Islam along the East African Coast

Visitors who came to the East African Coast settled in the city states located along the Coastal stretch of East Africa. The inhabitants of these city states, who were mostly

Muslims, welcomed visitors and this facilitated the spread of Islam. These city states played the following roles:

1. They provided clean water and adequate food supply for the visitors. These encouraged them to stay and attracted more Arabs to visit them.
2. Their natural harbors enabled their ships to dock as they came with the trade goods.
3. They provided a safe and secure environment for the Arab to stay in. The local leaders ensured that the Arabs were not attacked nor their trade caravans robbed. The presence of such security provided a peaceful atmosphere for the spread of Islam.
4. Being centrally placed close to the interior made it possible for the Arabs to get the trade commodities. The people from the interior would bring their valuable trade goods like ivory and gold in the city-states.
5. They provided resting places for the Arabs as they came from their homes. The Arabs could spend some time in these places thus spreading Islam.
6. They provided storage facilities for the Arab traders when they came with their goods or whenever they were going back to their homes.

The Swahili

We are all aware that Kiswahili is a language spoken and studied as a subject in the Kenya curriculum. It is also a National and an official language in Kenya according to the new Constitution, promulgated in 2010. Are you aware of the origin of this language? In which parts of Kenya and East African Coast is this language spoken. You will realize that many people along the coast of East Africa speak Kiswahili. These groups of people came to settle along the coast from Shungwaya, which is to the East of Somalia. Among these groups were the called 'Wangozi.' They settled in the Northern parts of Kenya but were displaced by tribes like Pokomo, Rendile and Somalis and forced to move southwards. They are Wangozi; from the word 'Ngozi', that means 'skin.' This is because they used skin to make clothing, bedding, containers and ropes and measured their pieces of land using it.

When the early visitors came to the East African Coast, they were able to interact with the 'Wangozi' and the other Bantu speaking tribes. The Arabs were among the early visitors who came to the coast in the 7th century. They described the East African coast as '*Sahil*', which in Arabic means 'south coast.' Its plural, '*Sawahil*' meaning 'the vast coast line.' It is also believed that when the Arabs asked the inhabitants of this area who they were, the inhabitants responded that they were '*Watu wa Siwa Hili*.' This is the origin of the co notated word '*Waswahili*' that is composed of two words, *siwa* (Meaning big Island) and *hili* (meaning 'this'). The word therefore means 'people of this island.' Another meaning is believed to have come from the response of the inhabitants to the question by saying they were, '*Watu wa Ziwa Hili*'. 'Ziwa' meant the vast water body, referring to people inhabiting along the mass water body, referring to the ocean. Therefore, *Waziwahili*. Later co notated to Waswahili. In addition, the language they spoke was '*Kiswahili*.' The interaction between the Coastal natives and the Arabs and Persians further contributed to the cultural infusion among the Waswahili and numerous loan words to Kiswahili language.

The Portuguese in East Africa

The King of Portugal in the year 1492, Phillip (II) sent Vasco da Gama to find an alternative sea route to India. He had to go round the Cape of Good Hope since the Portuguese were not in good terms with the Arabs and the Byzantine Empire. He arrived in Mozambique in 1498 but was not welcomed and set out for Mombasa where he arrived on fourth of April the same year. The people of Mombasa did not welcome him and he therefore proceeded to Malindi where he was warmly welcomed by the Sultan and shown the sea route to India. After discovering this sea route, the Portuguese took control measures to safe guard it. Moreover, this allowed the Portuguese to directly trade with the Far East through the sea. The presence of many

Arabs and Muslims at the Coast did not amuse Vasco Dagama and he reported this to his country.

Reasons why the Portuguese came to the East African Coast

After the exploration of Vasco Dagama to the East African Coast, the Portuguese put their focus on the East African Coast. Among the early visitors from Portugal was Alfonso De Albuquerque, send as a viceroy in Goa India, in 1501 and was to oversee the trade activities along the East African Coast. Don Francisco De Almaida followed in 1505 and conquered Kilwa, an Island in Southern Tanzania, later Mombasa and Zanzibar. The following are among the reasons that led to the coming of the Portuguese:

1. For trade expansion, they wanted to trade with the Africans at because they had commodities like ivory, which the Portuguese did not have.
2. Economic reasons, they had wanted to have a share in the profits from the trade that already existed. They wanted to control gold trade at Sofala, to obtain tribute and taxes and to get other goods like silk.
3. Political reasons; they wanted to conquer the East African Coast and have their rule established there.
4. They came to explore the unknown lands and navigate the untouched seas in East Africa.
5. They were anxious to prevent the Egyptians and Turks from sending help to their fellow Muslims on the Coast.
6. They wanted to make ports and calling stations along the coast where their ships would dock to obtain fresh food supplies.
7. Establish Christianity and counter spread of Islam.

Success of the Portuguese rule

When the Portuguese had taken control of the East African Coast, they put stringent measures to ensure they did not lose any part of it. The following factors made them very successful in their rule:

1. They were technologically and militarily superior to the coastal people; they had bigger weapons, stronger ships, well-trained soldiers who used fire arms as opposed to the primitive weapons like bows and arrows used by Africans.
2. They were able to get reinforcement from their headquarters in Goa, India using the carracks.
3. They had an advantage of the control of the sea where they could attack without warning.
4. Their soldiers were employed on short-term basis and as such, each worked very hard to accomplish his term and go back home.
5. They had no rivals challenging them.
6. They built a fortress (Fort Jesus) to protect themselves.
7. They knew the modern fighting techniques.
8. The locals were ill equipped and did not have ships to carry their soldiers.
9. The local soldiers were inadequately trained to counter the Portuguese.
10. Local leaders of the towns along the East African Coast were not united i.e. Mombasa and Malindi.
11. The coastal allies in the Indian oceans like Turkey and Persia had a weak navy that could not match the Portuguese navy.

Methods taken by the Portuguese to establish their rule

1. They made the inhabitants pay heavy taxes.
2. They ruled by torture i.e. burnt down houses, looted the towns of Mombasa, Sofala.
3. They killed many Muslims.
4. They forced Muslims to convert to Christianity.
5. They interfered with the Indian Ocean Trade.

The results of the Portuguese rule

The Muslims hated the Portuguese because of their harsh rule. These led to constant wars in the city-states. The Muslims could not be able to match the Portuguese fighting skills. They then sought assistance from the Oman Arabs to expel the Portuguese. The sultan called Imam Seif bin Sultan agreed and sent a large expedition,

which laid a siege on Mombasa town for three years. The conditions at the Coast became unbearable. The Portuguese could not access food and fresh water; there were outbreak of diseases like cholera. Their movement was restricted and they could not go beyond the Fort. This tortured them psychologically and they surrendered to the Sultan. These harsh conditions, made the Portuguese lose hope of controlling the East African Coast and finally lost their strong position in Mombasa, Pemba and Kilwa. By 1700 AD, the Portuguese had been completely expelled from the East African Coast, except Mozambique, which remained under their rule.

Sultan Seif appointed governors from the Mazrui family to rule over Mombasa, Pate and Zanzibar before returning to Oman. He also asked the Nabhani family to rule the North Coast.

Contributions of Sayyid Said to the East African Coast

Sayyid Said became the ruler of Oman but later left to settle in Zanzibar in 1832. He later made it the capital of his East Africa dominions. His reign was a boom for the islands and brought developments as follows.

1. He increased the trade contact along the Coast and the merchants would travel into the interior to bring goods like skins, hides, ivory and slaves.
2. Zanzibar grew to be a great commercial center with many buildings and shops.
3. He encouraged farming by establishing clove plantations.
4. He encouraged the Indian moneylenders to settle at the coast and this boosted the trade activities.
5. The development of trade links with the interior led to good relations between the interior and the Coastal inhabitants like the Akamba and Mijikenda.
6. There was expansion of trade links between the East African Coast and Arabia.

7. His rule led to increased Arab settlement along the coast, which facilitated more and more of the Africans to convert to Islam.

Modes of Islamisation

We have mentioned earlier in this chapter that the Arabs encountered several challenges in their quest to spread Islam in the East African Coast. However, some factors favored them and made their task easier. Can you mention some of these factors? How do you think the factors you have mentioned attributed to the success of the Arabs in the spread of Islam in the East Africa? Apart from the ones you have identified, let us consider the following;

1. The construction of Kenya Uganda railway. This facilitated movement of both Arabs and the people in the interior in search of trade goods. Due to such movements, the Arabs were able to settle interior areas like Kisumu and interacted with the local people thus spreading Islam. Some of the Asian workers constructing the railway line formed permanent settlement schemes after the construction of the railway line. These families were also instrumental in the spread of Islam as these areas attracted the more and more local people.
2. When the British arrived at the East African Coast they employed Muslims as Jumbes, Aqidas, as messengers, guards, cooks, tax collectors, interpreters and guides for the colonial government. This employment made them meet many people whom they taught about Islam.
3. Every community and religion has its own practices and traditions. The Africans, for example, practiced Polygamy. They also had their rites of passage. Can you mention any of these practices? When the Arabs came to East Africa, many local tribes compared the Islamic practices to their own and they saw some resemblance and thus readily accepted Islam.
4. Islamic teachings like greetings, hospitality, and kindness among others also attracted the local people. This increased the number of converts among the people especially in the urban areas.
5. The main aim of the Arab's visit to East African coast was trade. This made them establish trade links with the local people who included among others the Akamba in Kenya. The Arabs also engaged in slave trade and had links with the Wanyamwezi in Tanzania and the Waswahili

of the Kenyan Coast. A majority of people during this period embraced Islam and in so doing were not sold as slaves.

6. Intermarriage between the Arabs and the local people resulted in families that practiced Islam.

Influence of Islam at the Coast

The Arabs brought Islam along the East African Coast. We cannot therefore fail to mention the Arabs when we discussing the influence of Islam as a religion. Let us now discuss the following influence:

1. Conversion to Islam

The inhabitants of the East African Coast were followers of African Traditional Religions. The Mijikenda, for example believed in a god called Mulungu. However, through the influence of the Muslim Arabs lead to most of them converting to Islam. Several mosques were constructed to facilitate the prayers as prescribed by the Islamic religion.

2. Material culture

Apart from the Arabs influencing the locals religiously, their material culture is reflected among the Africans. This is evident in the use of Arabic architecture in the construction of mosques and houses. Others include Islamic manners of dressing, for example, attire like the kanzu and buibui for men and women respectively.

3. Education

The Islamic form of education is witnessed in most of the areas that were exposed to the Arabs. This include the Madrassa system, integrated schools which offer both Islamic Religious Studies and secular education, some schools offer their education programs for half a day .i.e. morning to noon.

4. Ruling families

Some of the areas in East Africa have witnessed Muslim rulers who have established ruling families for a long time. When Sultan Seif of Oman was leaving, he left the Mazrui family in charge of Mombasa and Nabhani family at North Coast. These families command respect have been influential at the coast up to date.

6. Language

Many people at the coast use Kiswahili as a mode of communication. The Arabic language was also learnt in the *Madrassa* in order to facilitate communication with the Arab traders. They encouraged the use of Kiswahili Language and did not replace it with their Arabic language.

7. Trade

With the interaction of the Arabs and the coastal peoples, trading activities flourished. The natives facilitated the trade by bringing the trade goods from the interior to the coast. Sometimes they accompanied the Arabs into the interior to guide them access the goods. They engaged in economic activities such as fishing, and maritime.

8. Growth of city states

Urban centers developed due to the increase in trade activities along the coast of East Africa. Most of the people moved from the interior to these flourishing centers. These states provided amenities like mosques, libraries and *madrassa*'s. Among these states include Kilwa, Sofala, Zanzibar

9. Emergence of the Swahili culture

The Swahili people had their own culture which was different from that of the local people. They lived in Swahili villages which still exist at the Coast, in Tanganyika, Zanzibar among other areas. These villages saw them living together as one united people under one religion of Islam.

Suggested Study Questions and Activities

Answer the following questions in your I.R.E Revision Exercise Book:

1. Identify the reasons that led to the coming of the settlers to the East African Coast.
2. Give reasons as to why the Portuguese rule become unpopular along the East African Coast.

Activity

In groups, identify and discuss the methods of Islamisation in your community.

CHAPTER EIGHT: MUSLIM SCHOLARS

In each community, there are special people who are recognized for the significant roles and contributions they play. Such great people earn praises and recognition from their communities for their active participation in various significant activities. The community members are indebted to them for their sacrifice in promoting their community's socio-economic, political, moral and the general well-being. These people would include educationists, scholars, philosophers, psychologists among other dignified persons. Can you identify such people who played significant roles in your community? In this chapter, we shall study two great Muslim scholars from Egypt whose influence cuts across the world.

Hassan al Banna

Birth and early life

His full name is Hassan Ahmed Abdul Rahman Muhammed al Banna. He was born on 14th October 1906 in the village of Mahmoudiyah Alexandria, Egypt at a time when the British were colonizing the country. His father was a watch repairer, a renowned author of Islamic religious books and a local Imam of a masjid where Al Banna received his first lesson in Islam. Al Banna was raised in an Islamic environment and learnt religious teachings in the mosque at an early age before joining Western education. His family, of a lower class moved to Cairo in 1924. At the age of 12, Al Banna became involved in Sufi order. As a young adult, at the age of 13, he participated in a demonstration against the British. By the age of 14 years, he had memorized the whole Qur'an.

Education Background

Al Banna received his first religious lessons (in Islam) at his father's masjid where his father was an Imam. He joined Primary school in his home village Mahmudiya at the age of twelve. He then received his secular education at Dar-Al-Ulum school in Cairo and graduated with a Diploma in Arabic and Islamic studies. While in secondary school, he organized committees and societies stressing Islamic principles and morals. Even as a student at Dar –Al-Ulum (a Teacher College) in Cairo, he used to attend lectures at the Al Azhar University where he was exposed to Sufism. Al Banna completed his studies in 1927. His ideas on Sufism were because of the influence of an Islamic reformist, Jamal al- Din al Afghan (1838-1897), a great personality of the 19th Century Islam. He was also influenced by the two adherent of Jamal al- Din al Afghan, Muhammad Abdu (1847-1905) and Rashid Rida (1865-1935).

Work and Early Life

Al Banna was a school teacher, teaching Arabic grammar at Ismailiya. He was a good orator and had a mastery of Arabic language. He started to preaching his ideas and within a short time, he had become very popular. Just like his father, he was also an Imam. He made so many followers who later urged him to form an Islamic society of Muslims. Al Banna started the society of Ikhwan Muslim (Muslim Brotherhood) in March 1928. Muslim Brotherhood was concerned with social, religious and economic matters. It was aimed at promoting personal piety and engaged in charitable activities. It also called for Islamic morality and condemned westernization. Ikhwan Muslim became popular in Egypt and by 1930's it had branches in every province of the country. This society had major guidelines as follows:

1. Promoting education for all by establishing learning institutions such as schools, vocational training and other education centers.
2. Reviving Islamic traditions such as Suffism.
3. To reform the political situation in the Arab world while imparting new ideas in order to create new governance based on Quran and Sunnah.
4. To establish recreational facilities where sporting events were conducted to promote physical fitness.
5. To improve and establish social institutions such as hospitals, mosques, clinics for the well being of the society.
6. To improve the economy of the society by establishing centers to train trading skills to members of the society.

Views of Hassan al Banna on Islamic education`

1. Islamic education is all comprehensive all encompassing and holistic. It is all inclusive and does not leave out anything.
2. The foundation of Islamic teaching covers all aspects of human life.
3. Islamic education is for all people and nations.
4. It is for all times and ages.
5. It completes and addresses the detailed aspects of life.
6. Enable an individual to stay within the limits set by Allah (SWT).

Social Achievements of Hassan al Banna

1. Conditioning the people to respect public morality and imposition of severe penalties for moral offences.
2. Addressing the problem of women in accordance with Islamic teachings.
3. He fought against gambling in all its forms - games, lotteries, and gambling clubs.
4. A campaign against intoxication, to save the nation from its effects.
5. Educating the society on the Islamic code of dressing.
6. Segregation of male and female students unless between the permitted degrees
7. The encouragement of marriage and procreation, by all possible means and give moral support to the family, and to solve the problems of marriage.
8. The closure of morally undesirable ballrooms and dance halls, and the prohibition of dancing and such pastimes.

His works

1. He established the periodical “Al Shihab Magazine” in which he put a methodology and his desire to overcome lack of knowledge.
2. Through the Ikhwan, he published a newspaper called “Al Nadhir.”
3. His other works are “Methodology of Hadith” and “the Islamic social system.”

Last Days and Assassination

Between 1948 and 1949, shortly after the society sent volunteers to fight against Israel in the 1948 Arab-Israeli War, the conflict between the monarchy and the society reached its climax. Concerned with the increasing assertiveness and popularity of the brotherhood, as well as with rumors that it was plotting a coup, Prime Minister Mahmoud an-Nukrashi Pasha disbanded it in December 1948. The organization's assets were impounded and scores of its members sent to jail. Following Pasha's assassination by a student member of the Muslim Brotherhood,^[11] Al-Banna promptly released a statement condemning the assassination, stating that terror is not an acceptable way in Islam.^{[12][13]}

On February 12, 1949 in Cairo, Al-Banna was at the Jamiyyah al-Shubban al-Muslimeen headquarters with his brother-in-law Abdul Karim Mansur to negotiate with Minister Zaki Ali Basha who represented the government side. Minister Zaki Ali Basha never arrived. By 5 p.m., Al-Banna and his brother-in-law decided to leave. As

they stood waiting for a taxi, they were shot by two men. He eventually died from his wounds.

In honor of his death in 1949, he was often referred to as "**As-Shaheed Imam Hassan Al-Banna**" (Martyr Imam Hassan Al-Banna).

SAYYID QUTB

His life background

He was born in 1906 in Egypt at Musha village of Asyut Province along the Upper Nile. He came from a family that had a deep religious foundation. He was a great writer and thinker of the 20th Century by his great works and ideologies. His brother, Muhammad Qutb was also one of the Muslim great writers in Islam who contributed a lot by authoring several books. In 1919, he dropped out of school because of the Egyptian revolution.

Education Back Ground

1. He attended his Primary education from 1912 to 1918.
2. In 1920, he travelled to Cairo to further education at the age of 14.
3. He joined Abdul Aziz Teachers' college in 1922
4. In 1925, he went back to secondary school.
5. In 1929, he joined Dar ul Ulum College from where he graduated with a Bachelor of Literature degree in 1933.

Work and personal life

In 1933, he was appointed a school teacher by the Ministry and taught at Daudiya School in Cairo. In 1935, he was transferred to Dumiyat primary school but was transferred to a school called Bani Suweif. In 1935 he was transferred to Hawan primary school. He taught in several other schools before being appointed by the

Ministry of information as an Arabic editor in charge of Culture and Literature. He then moved to the Department of translation and statistics. In 1944, he resigned due to misunderstanding that he had with Najib Al Hilali, the Minister for Information, despite intervention by Dr. Taha Hussein, the advisor in the Ministry of Education. He was then appointed the Inspector in the Ministry of Education. He served for a short period before being transferred to the Ministry of Information.

Most of the time, he would find himself in conflict with the authorities due to his stand on Islam and anti western ideologies. He therefore had to move to the USA for two years where he studied Education Organization at Colorado State College of Education (presently, University of Northern Colorado). After his return, he joined the Muslim Brotherhood (Ikhwan Muslim) in 1953 and became its major spokesperson. His Islamic writings and activities led him into positions of leadership in the Muslim Brotherhood. He was arrested in 1954 after a crack down on the Ikhwan Muslim and charged with conspiracy to overthrow President Jamal Abdunnasser. They interrogated him for three days in the armed forces prison, severely tortured him and jailed him for 15 years until 1964 when he was released on medical grounds. While in jail, he wrote his commentary on the Qur'an called '*Fi Dhilal al Qur'an.*' In 1966, he was again arrested and charged for an attempted coup against President Nasser's government. He was sentenced to death by Muhammad Fuad Addajawy together with two other members of the Ikhwan al Muslimin. Appeals against his sentence were ignored and he was executed on Monday, 29th of August 1966, at the age of 59 years and 10 months.

Achievements and contributions of Sayyid Qutb

1. He left several literary works that continue to influence Islamic revivalism in the society and provide a blue print for the brotherhood.

2. His teachings influenced his followers in the brotherhood and the Muslim youth.
3. He struggled to reform the community by promoting Islamic teachings through the Ikhwan Muslim.
4. He wrote a commentary of the Qur'an titled '*Fi Dhilal al Qur'an.*'
5. He enlightened the Muslim Umma on the true Islam and the need to uphold an Islamic code of conduct.
6. He denied the culture of materialism, violence and sexual pleasure.
7. He advocated for the rights of women including education.

WORKS

Sayyid Qutb wrote several works, which were mainly novels, literary works, education, theory and poems. The major works are:

1. *Al-Taswir al-Fanni fi'l-Qu'ran* (Artistic Imagery in the Qur'an)
2. *Fi Dhilal al-Qur'an* (In the Shade of the Qur'an)
3. He wrote a number of monthly journals on topical issues from the Qur'an.
4. *Mashahid al-Qiyama fi'l-Qu'ran* (Aspects of Resurrection in the Qu'ran),
5. *Al-Salam al-'Alami wa'l-Islam* (World Peace and Islam)
6. *Khasais al-Tasawwur al-Islami wa Muqawamatuhu* (The Characteristics and Values of Islamic Conduct)
7. *Dirasat Islamiyya* (Islamic Studies)

Study Questions and activity

Answer the following questions in your I.R.E exercise book

1. a) Give a brief Biography of Sheikh Hassan al Banna.
 - b) Explain the social reforms advocated for by Hassan al Banna.
2. a) Discuss the works of Sayyid Qutb
 - b) Outline the achievements of Sayyid Qutb in the spread of Islam.

Activity

In groups, compare the objectives of the Islamic society in your school to

those of the Muslim brotherhood in Egypt.

Form three

Chapter One: Quran

Preservation of the Qur'an.....

- The time of the hropheh.....
- ralphs time.....
- hresent time.....

Standardization of the Qur'an.....

- Circumstances that led to the standardization of the Qur'an during the reign of ralph Uthman.....
- The process of standardization of the Qur'an.....
- aiacriticalization of the Qur'an.....

Sura al Nur.....

- Meaning of the verses.....
- Teachings of the Surah.....

Chapter Two: Hadith

Types of Hadith.....

- Hadith Nabawi.....
- Hadith Qudsi.....
- Differences between Hadith Qudsi and Hadith Nabawi.....

Classification of Hadith.....

- Test to determine the authenticity of Hadith.....
- Simple classification of Hadith.....
 - Sahih
 - Hasan
 - Dhaif

Sunni and Shia collection of Hadith.....

- Sahihul-sitta.....
- Kutub Al Arba'.....
- The three later books of the Shia.....

Study of some selected Hadith.....

Chapter Three: Pillars of Iman (Faith)