NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: ISL 374

COURSE TITLE: ISLAMIC POLITICAL INSTITUTIONS

COURSE GUIDE

ISL 374
ISLAMIC POLITICAL INSTITUTIONS

Course Team   Prof. Ahmed Bako (Course Developer/Writer) - Usman Danfodiyo University, Sokoto
Prof. Razaq Deremi Abubakr (Course Editor) - University of Ilorin
Prof. Asif F. Ahmed,(Programme Leader) – NOUN
Dr. A. R. Mustapha (Course Coordinator) – NOUN

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INTRODUCTION

ISL 374: Islamic Political Institutions is a two-credit unit course in the second semester of the 300 level students running the B. A. in Islamic Studies programme at the National Open University of Nigeria. The course consists of 15 units divided into three modules. This course is a foundation course for the understanding of Islamic political institutions and thoughts. The political thought of Islam has a long and often debated tradition and consequently it has been misconceived and misinterpreted especially by the agents and collaborators of the Western imperialist powers.

WHAT YOU WILL LEARN IN THIS COURSE

The course ISL374: Islamic Political Institutions is designed to introduce you to the historical origin, development, and features of Islamic political system with special emphasis on the basic Islamic institutions and political ideas. This course will enable you to understand the general pattern of the development of the Islamic political system since the time of the Prophet through the periods of the rightly guided Caliphs, the Umayyad, Abbasid, Fatimid, Ottoman Empire, and the Sokoto Caliphate. Key institutions that developed under the Islamic pattern of government during the said period of study will be examined. This course will give you a better understanding of the contemporary situation of those countries of the world with majority of their population as Muslim.

This course can stand on its own as an introduction to the contemporary political dilemma of those Muslim countries in the world. It can for example, enhance your understanding of the long and bitter conflicts between the Shia-Sunni in different parts of the Muslim world. It can also serve as an introduction to an advanced course on Islamic political philosophy and ideas of Islam.

COURSE AIM

The aim of this course is to introduce you to some of the basic Islamic political institutions and the political ideas of Muslim scholars and jurists. The course will give you a broad understanding of the meaning and functions of Islamic political institutions since the early years of their development. The course will also introduce and provide you with a broad understanding of the key concepts and ideas of Islamic political thinkers and jurists. The course will also provide to you with the necessary skills to understand how Islamic political thought and ideas influenced modern political ideas and institutions.

COURSE OBJECTIVES

Each of the 15 units of this course has specific objectives in addition to the general objectives. You may want to refer to them during your study of a particular unit to check on the progress you are making.

On successful completion of this course you should be able to:

- explain what Islamic political institutions are and define them
- list some of the major institutions in Islamic political system
- discuss the origin and development of the Islamic state
- discuss the life of Muhammad and his contributions to the first Islamic state, especially in the administration of the *Ummah*
- explain some of the fundamental problems that confronted the Islamic state in its formative years
- discuss the political ideas of Muslim jurists and scholars, especially Ibn Khaldūn, IbnTaymiyyah, Ibn Sīnā, Al-Māwardī, Al- Ghazālī Sheikh Uthman Danfodiyo and Muhammad Bello
- explain how Muslim political thoughts compare with contemporary political ideas
- discuss the contributions of the early Islamic states (the Umayyad and the Abbasids) to the development of Islamic political ideas and institutions
- explain some of the reasons that led to the collapse of the Caliphate as the most important Islamic institution.

WORKING THROUGH THIS COURSE

To complete this course you are required to read the study units, recommended text books and all other materials provided by the National Open University of Nigeria (NOUN). All the units contain self-assessment exercises, and at a point during the course you will be required to submit assignment for assessment purposes. At the end of this course you will be required to write a final examination. Please find below the components of the course and all what you will be expected to do.

COURSE MATERIALS

1.   Course Guide
2.   Study Units
3.   Text Books and other Reference Materials
4.   Assignment file
5.   Presentation

In addition you should also obtain the text material provided by the NOUN, you are also advised to purchase relevant text books and or journal to enhance your understanding of the course.

STUDY UNITS

Module 1

Unit 1   The *Jāhiliyyah* Period
Unit 2   Early Life of Prophet Muhammad (PBUH)
Unit 3   Marriage to Khadījah and Advent of Islam
Unit 4   Migration to Madinah and the Foundation of the Islamic State
Unit 5   The Conquest of Makkah and the Triumph of Islam

Module 2

Unit 1 The Institution of the Caliphate
Unit 2 The Problem of Succession
Unit 3 The *Khulafā'al-Rāshidūn*
Unit 4   The Umayyads, the Abbasids, the Aglabids, Fatimids and the Ottoman Turks
Unit 5 The Sokoto Caliphate

Module 3

Unit 1 The Vizier and the *Qādī*
Unit 2 The *Muhtasib, Wāli Mazālim* and *Şāhibu 's-Shurţah*
Unit 3   Al-Fārābī, Ibn Sīnā, Al-Māwardī, Ibn Khaldūn and Al-Ghazālī
Unit 4 The Sokoto Jihad Leaders and Scholars
Unit 5 The Post Colonial Nigerian Muslim Scholars

Each unit contains a number of self-assessment exercises that are meant to guide and judge your understanding of the unit covered; please take them seriously. Together with the tutor-marked assignments, the self-assessment exercises will assist you to achieve the stated learning objectives of each unit and of the course in general.

TEXTBOOKS AND REFERENCES

Some of the books that are central to this course are out of print. Nevertheless, try as much as possible to purchase one or two.

Abdul, M.O. (1976).*The Classical Caliphate: Islamic Institutions*. Lagos: Islamic Publication Bureau.

Hitti, P.K. (1970). *History of the Arabs.* Macmillan

Haykal, M.H. (1982). *The Life of Muhammad*. North American Trust
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Lewis, B. (1995). The Middle-East: A Brief History of the Last 2,000
years, Scribner, New York.

Ubah, C.N. (2001). Islam in African History. Kaduna: Baraka Press.

Last, M. (1967). *The Sokoto Caliphate*. Ibadan: University Press

Sulaiman, I, (1987). *The Islamic State and the Challenge of History:
Ideals, Policies and Operation of the Sokoto Caliphate*. England:
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The Qur'ān: Arabic Text with Corresponding English Meanings by
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Glasse, C. (2005). The Concise Encyclopedia of Islam. EPP Books
Services.

Umar, B. (2001). "A Note on Muhammad Bello's Conception of
Political Values." *Al- Nahdah: A Journal of Islamic Heritage*, 3(1
& 2).

Hassan, A.T. (1999). "IbnKhaldun's Concept of Asabiyyah: A Factor of
Relevance in the Study of the Rise and Fall of the Central
Government of the Sokoto Caliphate." In *Al-Nahdah: A Journal
of Islamic Heritage*, 3(1 & 2).

Usman, Y.B. (Ed.). *Studies in the History of the Sokoto Caliphate*.
Zaria. ABU,

ASSIGNMENT FILE

There are two aspects to the assessment of this course. In this file, you
will find all the details of the work you must submit to your tutor for
marking. The marks you obtain from these assignments will count
towards the final grade that you will score. All information on
assignments will be found in the assignment file. There are many
assignments for this course, with each unit having at least one
assignment. These assignments are meant to assist you understand the
course.

ASSESSMENT

There are two components to the assessment of this course. First, are the Tutor-Marked Assignments; and second, is a written examination at the end of the semester. In tackling both modes of assignments, you are required to use all what you learn from each unit and the course as a whole.

Endeavour to submit your assignment to your tutor and in good time. The work you submit to your tutor as assignment will account for thirty per cent and the final examination seventy per cent.

TUTOR-MARKED ASSIGNMENT

There are 11 tutor-marked assignments (TMAs) in this course and you need to submit all. However, only the best three will be recorded. The remaining will equally be graded and return to you but will not be recorded for assessment purposes. When each assignment is completed, send it together with the TMA form to your tutor. Please ensure that each assignment reaches your tutor on or before the deadline. If for any reason you cannot submit please contact your tutor before the deadline. Extension will not be granted after the due date unless with the permission of the tutor.

FINAL EXAMINATION AND GRADING

The final Examination for ISL374: Islamic Political Institutions will be of two and a half hours duration and totals 70 per cent of the total course grade. The examination will consist of questions, which reflect the exercises and TMAs you have previously encountered. All issues and areas discussed in the course will be examined. You are advised to revise the entire course before sitting for the examination.

COURSE MARKING SCHEME

ASSESSMENT	MARKS
Assignments	Any best three with each having 10%. Total for Assignments equals to 30%
Final Examination	70%
Total	100%

COURSE OVERVIEW AND PRESENTATION SCHEDULE

Unit	Title	Week	
Module 1			
Unit 1	The *Jāhiliyyah* Period	Week 1	Assignment 1
Unit 2	Early Life of Prophet Muhammad(PBUH)	Week 2	Assignment 2
Unit 3	Marriage to Khadījah and Advent of Islam	Week 3	Assignment 3
Unit 4	Migration to Madinah and the Foundation of the Islamic State	Week 4	Assignment 4
Unit 5	The Conquest of Makkah and the Triumph of Islam	Week 5	Assignment 5
Module 2			
Unit 1	The Institution of the Caliphate	Week 6	Assignment 6
Unit 2	The Problem of Succession	Week 7	Assignment 7
Unit 3	The *Khulafā'al-Rāshidūn*	Week 8	Assignment 8
Unit 4	The Umayyads,the Abbasids, the Aghlabids, Fatimids and the Ottoman Turks	Week 9	Assignment 9
Unit 5	The Sokoto Caliphate	Week 10	Assignment 10
Module 3			
Unit 1	The Vizier and the *Qādī*	Week 11	Assignment 11
Unit 2	The *Muhtasib, Wāli Mazālim* and *Şāhibu 's-Shurţah*	Week 10	Assignment 10
Unit 3	Al-Fārābī, Ibn Sīnā, Al-Māwardī, Ibn Khaldūn and Al-Ghazālī	Week 11	Assignment 11
Unit 4	The Sokoto Jihad Leaders and Scholars	Week 12	Assignment 12
Unit 5	The Post Colonial Nigerian Muslim Scholars	Week 13 & 15	Assignment 13, 14, 15
	Revision		

HOW TO GET MOST FROM THIS COURSE

In distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer.

In this same way that a lecturer might set you some reading to do, the study units tell you when to read your set of books or other materials. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives shall let you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished, the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course. The main body of the unit guides you through the required reading from other sources. Remember that your tutor's job is to assist you. When you need help, do not hesitate to call and ask your tutor to provide it. Below are the practical ways in which you can get most from this course.

- Read this Course Guide thoroughly.
- Organise a study schedule. Refer to the 'Course Overview' for more details. Note the time you are expected to spend on each unit and how the assignments related to the units. Whatever method you chose to use, you should decide on and write in your own dates for working on each unit.
- Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
- Turn to unit one and read the introduction and the objectives for the unit.
- Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
- Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
- Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.

- When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
- When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
- After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this Course Guide).

FACILITATORS/TUTOR AND TUTORIAL

There are 15 hours of tutorials provided in support of this course. You should try to attend the tutorials; it is the only face-to-face opportunity you have with your tutor. You will be able to get instant answers on any question you ask. To gain the best benefit from the tutorials, prepare a question or set of questions before attending them. You will certainly learn quite a lot from participation in discussions.

Your tutor will always mark and comment on your assignments. You should therefore, keep a close look at your daily progress. You must mail your tutor-marked assignments to your tutor before the due date. They will be marked by your tutor and return to you as soon as possible.

Once again you should please note that you are free to always contact your tutor through phone, e-mail, or discussion board. The following might be circumstances in which you will find help necessary. Contact your tutor if:

- you do not understand any part of the study units or the assigned readings
- you have difficulties within the exercises
- you have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of your assignment.

SUMMARY

ISL 374 Islamic Political Institutions aims at equipping you with the basic knowledge necessary for understanding the Islamic political system. Upon successful completion of this course, you will be conversant with the basic ideas of the origin and the development of the Islamic political thought and institutions. This course will equip you with the required skills to understand some of the current political problems in countries of the world with substantial percentage of their population as Muslims.

We wish you success in the course.

MAIN COURSE

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MODULE 1

UNIT 1   THE *JĀHILIYYAH* PERIOD

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
       3.1   Definition of the Term *Jāhiliyyah*
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment.
7.0   References/Further Reading

1.0   INTRODUCTION

This section intends to examine the conditions in which the Arabs were before the rise of Islam. The various issues discussed in the unit include the definition of the term *Jāhiliyyah* and the characteristic features of the period. The significance of the Ka'bah in the religious life of the Arabs during the *Jāhiliyyah* period will also be discussed.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

- define the term *Jāhiliyyah*
- explain the socio-economic and political conditions of the Arabs before the rise of Islam
- discuss with examples the centrality of the Ka'bah in the religious life of the Arabs during the *Jāhiliyyah* period
- explain the realities of life in the Arabian Peninsular before the rise of Islam.

3.0   MAIN CONTENT

3.1   Definition of theTerm *Jāhiliyyah*

The term *Jāhiliyyah* or *al-Jāhiliyyah* or *Jahala* (Arabic) means ignorance and in an Islamic concept it means ignorance of divine guidance. It refers to the days of ignorance or conditions in which the Arabs were in pre-Islamic Arabia prior to the revelation of the Glorious Qur'ān to Muhammad (PBUH). In summary, the *Jāhiliyyah* period refers to that period in the Arabian history before the rise of Islam. It refers to the period of ignorance and darkness, to contrast it with the age of light that is, Islam. The *Jāhiliyyah* period in a sense was that epoch which came immediately before the Islamic revelation like darkness before the dawn.

The term *Jāhiliyyah* appears in several places in the Qur'ān as in 5.50, 33.33 and 48.26.

Qur'ān 5:50 reads thus:

Then is it the judgment of (the days of) Ignorance they desire?
But who is better than Allah in Judgment for a people who are certain in faith.

In Qur'ān 33:33 also Allah says:

And stay in your houses, and make not a dazzling display, like that of the former times of Ignorance; and establish regular prayer, and give Zakat and obey Allah and His Messenger…

It is indeed quite clear from the above verses that the *Jāhiliyyah* period was the period when Arabia had neither inspired prophets nor revealed books. It was the days of tribalism, feuds and selfish accentuation of differences among human beings.

The Arabs during the period worshipped a variety of male and female deities that numbered over 360. The most prominent of such idols were *Al-Lat, Al-Uzz, Al-Manāt and Hubbal.* The Arabs during the period also worshipped spirits, animals and other objects such as stones, stars, sun, and moon amongst several others. All these idols, objects and statuses were regarded as intermediaries between their worshippers and the Supreme God, Allah. The *Jāhiliyyah* Arabs believed that these objects helped them in their day-to-day activities. There were neighbouring civilisations such as in Syria to their north west, Iraq to their north east and Abyssinia in Africa to their south. There were also Jewish and Christian settlements around Arabian coast and in Yemen. All these

have no impact on the idolatrous religious life of the Arabs in the *Jāhiliyyah* period.

It should be noted also that the Arabs during the *Jāhiliyyah* buried their daughters alive. In the words of the Glorious Qur'ān: "When any of them is given the news of the birth of a girl child his face is darkened and he is filled with deep anger. He hides himself from people because of the evil of what he was told. Wll he keep her in humiliation or bury her in earth their judgement in indeed faulty" (al-Nahl, 16, 58-9).

It is important to note that the city of Makkah where the *Ka'bah* is situated is important in the religious life of the *Jāhiliyyah* Arabs. Most of the idols that were worshipped during the period were gathered in the Ka'bah, the house of Allah built by Ibrahim and his son, Ismail. This was considered a central sanctuary. Every Arab during the *Jāhiliyyah* period had the hope and ambition to travel to the *Ka'bah* that served as a center of pilgrimage. It was in the *Ka'bah* as Haykal (1982: p. 21) emphasised that the holy months were observed with far more ado than anywhere else.

The presence of the *Ka'bah* in the city of Makkah was one of the reasons why the city was regarded not only as the capital but also the object of the yearnings of the world through out the centuries. The city of Makkah, which is about 80km inland from the red sea, was also a flourishing commercial centre. People from all over the Arabian peninsular even prior to the advent of Islam travelled to the city to trade in various items but especially animal products, weapons, dates, grains, spices, jewels, ivory, silk and perfumes. Enormous caravans from beyond the Arabian peninsula also passed through the city of Makkah en route to Syria, Iran and as far as China.

Politically, there was no single political organisation amongst the Arabs during the *Jāhiliyya* as the clan that constitutes a number of families was the basis of the political life. According to Hitti (1970: p. 26), "members of the same clan consider each other as of one blood; and they submit to the authority of none but one chief (*Shaykh*)—the senior member of the clan whose personal qualification determine his choice." A number of related clans grouped together make a tribe (*Qabīlah*).

Belonging to a particular clan and tribe is fundamental in the political organisation of the Arabs during the *Jāhiliyyah* period. This fact explains why the spirit of '*Asabiyah*, tribalism with bias for male lineage or boundless and unconditional loyalty to fellow clansmen was another major characteristic feature of the *Jāhiliyyah* Arabs. There was perhaps, nothing as worse to the Arabs during the period of *Jāhiliyyah* as loosing one's clan or tribal affiliation. A person without a tribe or a clan was

practically helpless and his status was that of an outlaw, one beyond the pale of protection and safety (Hitti, 1970, p. 27).

If a member of a clan commits a crime inside the clan, none will defend him. If the crime is outside the clan, a vendetta is established, and any or all fellow clan-members may have to pay for it.

In a sense therefore, human hearts during the *Jāhiliyyah* period were hard and cruel. Human beings were more brutal than hyenas. The powerful crushed the weak. It was a time when brutality was taken for humanity. Cruelty during the period received approval from the community to the extent that bloodshed was considered a virtue while adultery and fornication were common than legal marriages. The family structure during the *Jāhiliyyah* was in a pitiful situation with different kinds of polygamy (system of having more than one wife) and polyandry (system of having more than one husband) with connivance of the society. To determine the child legitimacy became controversial. It should also be noted that as the majority of the Arabs during the *Jāhiliyyah* were pastoral nomads in search of pasture, they had no taste for settled life. They were always in perpetual movement. But they were also constantly in conflict with one another on several issues but particularly the question of access to precious resources such as water, herd and land. Blood feud was thus an acceptable mode of life during the *Jāhiliyyah* period. Blood according to the laws of the time calls for blood and vengeance is recognised as a way of life. A blood feud may last for several years as in the case of the wars between Banu-Bakr and BanuTaglib.

4.0   CONCLUSION

It is clear from the foregoing discussion that the Arabs in the *Jahiliyya* period, which is the period before Islamic era, were predominantly idol worshippers. The absence of a form of central government respected by all tribes and clans also made all forms of criminal activities constant and thriving. The intellectual and religious influences from Byzantine, Syria, Persia and Abyssinia did not make much impact on the religious and social life in the *Jāhiliyyah* society. And in spite of the fact that, the Jews and Christian colonies flourished in the Arabian Peninsular, majority of the Arabs were more interested in polytheism particularly through the worship of idols as deities. However, idolatry on the eve of Islam could not have met the spiritual demand of the Arabs because it was based on ignorance of the truth. This explained why Islam gained ground in the peninsular within two decades after its foundation.

However, much as the *Jāhiliyyah* era in Arabia was the era of decadence, the significance of the Arabic literature, especially poetry

and proverbs, during the period should not be overlooked. The *Jāhiliyyah* poems were considered important for the continuity of the society as they deal with historical events. The *Jāhiliyyah* poetry is also significant for the survival of the Arabic and proper understanding of the Qur'ān and Hadith as well as the codification of the syntactic and rhetorical rules of the language.

5.0   SUMMARY

An attempt has been made in this unit to examine the various definitions of the term *Jāhiliyya*, its characteristic features and the nature of the life of the Arabs during the period. What ought to be noted about the *Jāhiliyya* period is that it was a dark era when people associate partners with Allah either by worshipping idols and ascribing to them some divine functions or by deifying some persons or attributing creativity to nature and material causes. The belief in the oneness of Allah is removed from the hearts of the Arabs during the period. The centrality of the *Ka'bah* in the religious life of the Arabs during the period has also been discussed. In essence this unit provides to you the basic background for understanding the importance of the rise of Islam and the consequent changes Islam brought to the life of the Arabs and the rest of the world.

6.0   TUTOR-MARKED ASSIGNMENT

i.   Define the term *Jāhiliyya* and discuss the political conditions of the Arabs prior to the revelation of the Qur'ān to Mohammed (PBUH).
ii.   Describe the religion of the Arabs before Islam mentioning the most important idols worshipped.

7.0   REFERENCES/FURTHER READING

Abdul M.O. (1976). *The Classical Caliphate: Islamic Institutions*. Lagos: Islamic Publication Bureau.

Haykal, M. H. (1982). *The Life of Muhammad*. North American Trust limited.

Hitti, P.K. (1970). *History of the Arabs*. Macmillan.

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Ubah, C.N. (2001). Islam in African History. .Kaduna: Baraka Press.

The Qur'ān: Arabic Text with Corresponding English Meanings by Saheed International Riyadh, Abulqasim publishing House, 1997.

UNIT 2　　THE EARLY LIFE OF PROPHET MUHAMMAD

CONTENTS

1.0　Introduction
2.0　Objectives
　　3.0　Main Content
　　　　3.1 The Early Life of Muhammad, the Founder of Islam
4.0　Conclusion
5.0　Summary
6.0　Tutor-Marked Assignment
7.0　References/Further Reading

1.0　INTRODUCTION

This section intends to briefly examine the advent of Islam with special emphasis on the life of its founder, the Prophet Muhammad (PBUH). The early life of Muhammad and the significance of his early experiences particularly when he was under the care of his uncle, Abu Talib will be discussed.

2.0　OBJECTIVES

At the end of this unit, you should be able to:

- trace fully the early life of Muhammad, the founder of Islam
- explain how the various experiences of Muhammad (PBUH) during his early life shaped his mind to his future responsibilities as the Prophet and messenger of Allah

3.0　MAIN CONTENT

3.1　The Early Life of Muhammad, the Founder of Islam

It is significant to note from the beginning that the rise of Islam is intricately related to the history of its founder, Prophet Muhammad (PBUH), a member of the tribe of Quraish from the clan of Hashim. He was born in the month of *Rabial Awwal* in 570 A.D. His mother was Aminatu and his father, Abdullahi was a member of the family overseeing the Shrine of the *Ka'bah*. The year Muhammad (PBUH) was born is termed the 'year of elephant' as shown in the Glorious Qur'ān Surah 105:1-5 that reads thus:

> Have you not seen how your lord dealt with the Companions of the Elephant? Did he not make their treacherous plan to go astray?

And He sent against the swarms of flying creature,
Which pelted them with stones of baked clay?
And made them like stubble devoured (by cattle).

According to Haykal (1982: p. 47) the name 'Muhammad' was not familiar amongst the Arabs but it was known. According to Glasse (2005:320), the name Muhammad means 'the praised one' or 'he who is glorified.' Tradition assigns 200 names to Muhammad (PBUH), including *Habib Allah* (Beloved of Allah), *an Nabiyi* (the Prophet), *Ar-Rasul* (the messenger), *Abul-Qasim*(father of Qasim), *Muftah al-rahmah*(the key of mercy), *miftah al-Jannah*(the key of paradise), *Al-Amin*(the trustworthy) etc

After the birth of Muhammad (PBUH), he was initially put under the care of a nursing mother, Halimat al-Sadiyyah. This was in accordance with the Arab custom of the time. This enabled him to spend the formative part of his life in a serene environment and to catch the pure language of the village dwellers.

Abdullahi, the father of Muhammad (PBUH) died before he was born, and all he left for Muhammad were five camels. When his mother died, at age six, Muhammad was placed under the care of his grandfather, Abdul Muttalib. With the death of Abdul Muttalib, Muhammad (PBUH) came under the care of his uncle, Abu Talib who exposed him to various trades and occupations especially guiding trade caravans in the desert. Muhammad (PBUH) was also exposed to the art of herding animals in the desert. He also at tender age listened serially to the recitation of the *Mudhahhabat* and *Muallaqat* poems as well as the speeches of Christians and Jew Arabs who strongly criticised the paganism of their fellow countrymen and describing to them the scriptures of Jesus and Moses. Muhammad (PBUH) at early age also heard stories about Abraham and Joseph, and about Jesus Christ and Mary.

On the whole, it is not an exaggeration for one to say that Muhammad (PBUH) grew in Makkah like any other child of the time. He spent most of his youthful age working as a shepherd. His various experiences at early age prepared him for the great day, the day of the first revelation when Allah called upon him to convey the message of truth and guidance to all Mankind. An important issue that needs to be stressed about the life of Muhammad (PBUH) is that he had shown an early interest in religion and enjoyed talking not just with Arab pilgrims who came to the shrine at Makkah, but also with Christians from nearby Abyssinia and with Jews, the large number of whom were in Arabian oasis towns. In his conversation with the Jews and Christians, one thing particularly impressed him: both spoke of the doctrine of one God, invisible and Almighty God.

Another important issue worth noting on the early life of Muhammad (PBUH) is that he was a centre of attraction and highly respected by several individuals who became closely attached to him because of his uprightness, intelligence and good disposition. In actual fact, he was nicknamed *al-Amin*, 'the trustworthy one' due to his excellent behaviour. Muhammad (PBUH) disliked hurting people and was a great lover of peace. According to Ibrahim, (2003: p. 16) Muhammad (PBUH) loved peace and he called for it and worked to achieve it even when he was yet to assume the office of *Nabiyi* (Prophet) and *Rasul* (Messenger). In a similar way, Sambo and Higab(1984: p.14), have also stressed the fact that as a young man, Muhammad distinguished himself by his refined manners, his extreme shyness, his absolute chastity and his avoidance of the easy pleasure pursued by other young men of his community. The Glorious Qur'ān attested to the good character of Muhammad (PBUH) in 68:44 that read: "And indeed, you are of a great moral character."

4.0   CONCLUSION

What is clear from the foregoing is that the life of Muhammad (PBUH) was an exemplary one. His sense of honor and commitment to the good of his society increased as he grew older and this explains why he was given several other names by the Arabs of his time. Such names include the Upright, the True and the Trustworthy. The name 'Muhammad' itself means 'highly praised.' It will indeed not be an exaggeration for one to say that Muhammad's life was tough in the early years. His father died before his birth while his mother died when he was six. The grandfather who cared for him died when he was eight years old, and from that time he went to live with his uncle, Abu Talib who exposed him to different forms of trades and experiences. But with all the difficult experiences, Muhammad (PBUH) consistently remained good and an exemplary personality. He was believed to have attracted the love and affection of all who knew him due to his manners and virtues.

5.0   SUMMARY

This unit has attempted to discuss the advent of Islam within the context of the life of its founder, Prophet Muhammad (PBUH), who was born in Mecca in 570 A.D. The main argument in the unit is that the rise of Islam cannot be properly appreciated without the full knowledge on the life of its leader. The unit discussed some of the fundamental issues in the life of Muhammad (PBUH) during his early years. It has been explained that these experiences not only shaped the pattern of his life but had also prepared him for the task awaiting him as a Prophet and messenger of Allah. Some of such experiences in his early life discussed

include the death of his parents, the training he received from his uncle, Abu Talib and his abstinence from evil practices associated with the youth of his time. It has also been shown in the unit that since his youthful age Muhammad (PBUH) was a respectable personality who was nicknamed *Al-Amin*.

6.0   TUTOR-MARKED ASSIGNMENT

Discuss the early history of Muhammad (PBUH) before his marriage.

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UNIT 3   MARRIAGE TO KHADIJAH AND THE ADVENT OF ISLAM

CONTENTS

1.0   INTRODUCTION

This unit attempts to explain to you how Muhammad's marriage to Khadijah became a turning point in his life. How Muhammad (PBUH) started to receive revelation from Allah and his initial response towards the revelation will be discussed. The efforts made by Muhammad (PBUH) to spread Islam and the response he received from the Quraysh and other tribes in Makka will also be discussed.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

i.   discuss the significant position occupied by Khadijah to the life of Muhammad (PBUH) and Islam
ii.   explain the nature of the first revelation received by Muhammad (PBUH) and his response
iii.   list the names of the earliest converts to Islam and explain why they became the earliest converts
iv.   analyse the response of the Makkans to the message received by
v.   Muhammad (PBUH) and explain why they rejected Islam.

3.0   MAIN CONTENT

3.1   Muhammad's Marriage to Khadijah

Muhammad's marriage to Khadijah, a tradeswoman of honour and great wealth   marked the beginning of a new chapter in his life. The full name of   Khadijah is Khadijah al-Kubrah bint Khuwaylid. Before he married Khadijah, Muhammad (PBUH) was employed in her services as her agent and camel driver leading trading caravan across the desert. On a

return from one trip to Syria, Muhammad (PBUH) was reported to have turned to Khadijah a profit that doubled that which anyone else had ever done before her. This impressed Khadijah greatly and consequently her relations with Muhammad (PBUH) turned into a love affair. Even though Muhammad (PBUH) was 15 years younger than Khadijah (who was 40), he later married her and even moved to her house. Allah blessed them with six children who included two sons, namely al-Qasim and Abdullah both of whom died in childhood but the daughters survived and constantly remained the object of Muhammad's love and compassion just as he was the object of their love and devotion (Haykal, 1982, p.63). The four daughters were Zainab, Ruqayyah, Umm khulthum and Fatimah. It should to be noted that as long as Khadijah lived, Muhammad (PBUH) took no other wife.

3.2   Muhammad's Revelation

Another turning point in the life of Muhammad (PBUH) was in 610, at the age of 40, when he had the first revelation from the almighty Allah at a cave of mount Hira, in Makkah. It was Angel Gabriel, the same who appeared to Maryam, who commanded him to read.   Though Muhammad (PBUH) did not know how to read. It was sura *Al-Alaq* (96:1-5) that Angel Gabriel first conveyed to him from Allah, the supreme and sole deity to be worshiped by all. The verses that were first conveyed read thus:

> "Recite in the name of your lord who created Created man from a clinging substanceRecite and your Lord is the most Generous Who taught by the pen. Taught man that which he knew not".

A second revelation commanded Muhammad (PBUH) 'to rise and warn' the people about divine judgement. Muhammad was initially disturbed and worried on receiving the revelation. He was not sure about what was happening. He however, later became convinced that his experiences were of God and not of the devil. The life of Muhammad (PBUH) was never to be the same again. He now saw himself as the instrument for the revelation of the divine will. From that moment Muhammad (PBUH) knew he was the Prophet and Messenger through whose mouth God would make known his wishes to mankind. He preached the doctrine of One Almighty God, Allah the supreme judge, who had appointed him to be his messenger. The revelations continued throughout his lifetime and formed what is the Qur'ān.

The major theme of the early teaching of Islam by Muhammad (PBUH) involved warnings about the end of the world, the day of judgement and

the oneness of Allah. He preached to the people of Makkah that there was only one God, Allah and that people everywhere must worship and obey Him. Muhammad (PBUH) also declared that all those who believe in Allah are equal. Muhammad(PBUH) also condemned alcohol, criticised usury and urged for the promotion of honest life in preparation for the day of judgement, when Allah will punish evil doers and reward the just with His blessings.

It should be noted that when Muhammad (PBUH) heeded the call to Islam, Khadijah his wife was the first convert. He taught her how to worship Allah, and the two of them continue worshipping together. They were later joined by Ali (who became the first youth to accept Islam) and Zayd bin Harithah, Muhammad's client. The two other earliest converts were Bilal Ibn Rabah, the black African from Abyssinian and Suhaib Ibn Sinan, the Roman. The first adult male Quraish to embrace Islam was Abdullah ibn Quhafah popularly known as Abu Bakr.

It needs to be noted that Khadijah became the first convert to Islam because she had no reason to doubt the new message, and she had known Muhammad (PBUH) for several years even before marrying him as a truthful and honest person who tells no lie under any situation. Muhammad was also acknowledged to have never taken part in pagan practices prevailing among the Quraysh, or in the worship of idols. Khadijah had also noticed how Muhammad (PBUH) became preoccupied with the search for truth and truth alone. She had equally noticed how he became worried and a different person after he received the first revelation.

The religion of Islam therefore, initially remained limited to one household. Besides Muhammad himself, the converts were his wife, his cousin, and his client. As time progressed, more people embraced Islam and joined them.

The problem of how to call the Quraysh to the new faith continued to press for a solution. This became so because the Quraysh were so much attached to the religion of their ancestors and to idol worship. They resisted the teachings of Islam fiercely. The guardians of the *Ka'bah* in particular were not happy with the growing popularity of Muhammad. They knew fully that Muhammad was not a fool. They, however, considered him to be a dangerous enemy who must be dealt with.

Notwithstanding the perceived difficulties, Muhammad (PBUH) continued calling the Makkans to Islam. This was indeed the beginning of his trouble with the people of Makkah. Initially he met little opposition, because he was perceived merely as a poet or soothsayer

(*kahin*). But when he insisted that there was only one object worthy of worship, Allah and that the *Ka'bah*h must be reserved for Allah alone, the response of Makkans became harsh even violent. The Makkans now understood that Islam threatened their own belief, their prestige as keepers of the sacred shrine, and even the prominence of Makkah as a site for pilgrimage and international trade. The Makkan priests had now resolved to execute Muhammad for what they termed high treason. They forbade anyone in Makkah to associate with his family or do business with his followers. Several attempts were even made to end his life. In fact even his notable followers such as Uthman ibn Affan, one of the richest of the Makkans did not escape punitive measures taken against them because of Islam.

The most striking aspect of Islam as brought by Muhammad (PBUH) is strong emphasis on the oneness of Allah who is all-knowing and all-merciful. Another feature of Islam is its universality. Islam is for all men (and women) who were prepared to believe in the teaching of Muhammad (PBUH). It was not restricted to a particular people, as was Judaism. It was not also the product of a socio-religious system confined within a particular geographical area, as was Hinduism.

In the course of executing the command of Allah, Muhammad (PBUH) like earlier prophets such as Nuh (AS), Yahya (AS), Musa (AS) and Yusuf (AS) faced different forms of insults and molestations. He was for example called a soothsayer-one who tells fortunes by divination, or a madman who possessed some evil spirits, or a poet singing spiteful satires. He was in actual fact called even more than all these uncomplimentary names because he proclaimed the truth. Several verses in the Glorious Qur'ān provided proofs that Muhammad (PBUH) was neither a liar nor magician or lunatic. Surah 52:29 for example reads thus:

> Therefore Remind For the Grace of your Lord,
> Yor are neither Soothsayer, nor possessed.

Surah 69:38-43 also read thus:

So I swear by what you see
And what you do not see.
That indeed, it (i.e., the Qur'ān) is the word of a noble Messenger.
And it is not the word of a poet; little do you
remember.
It is a revelation from the Lord of the worlds.

Another verse not only supported the authenticity of Muhammad message but has shown that even the earlier messengers sent before

Muhammad (PBUH) were equally rejected and called with all sorts of names. Chapter 3:184 reads thus:

Then if they deny you, (O Muhammad)—so Messengers denied before you, who brought clear Proofs and written ordinances and the enlightening scripture.

Prophet Muhammad (PBUH) was eventually isolated, rejected and even stoned before his migration to Medina. Another important factor that affected Muhammad during this time was the death of his uncle, Abu Talib, and his wife Khadijah in 619 AD. This made it more difficult for Muhammad and his followers to endure increasing difficulties and challenges. Abu Talib was the guardian of Muhammad who brought him up while Khadijah was his comforter, and the first convert to Islam who continuously supported Muhammad.

4.0   CONCLUSION

Muhammad's marriage to Khadija and his receipt of revelation from Allah were two critical factors that shaped his personality to the end of his life.. Indeed, Muhammad's marriage to Khadijah gave him the comfort and peace of mind that enabled him to start reflecting and subsequently secluding himself and engaging in meditation in the cave of mountain Hira. When he became terrified and confused on the receipt of the first revelation, it was Khadijah that comforted him and even became the first convert.

5.0   SUMMARY

This unit discussed the life of Mohammad (PBUH) from the time he got married to Khadijah to the period when Allah revealed to him that he was a Prophet as well as a messenger of Allah who was not just to receive divine message but had to transmit it to people as well. The initial response of Mohammad (PBUH) to the first revelation and how he later became convinced that the voice he was hearing was a message from Allah have also been discussed. The unit has also succeeded in examining the response or series of responses given to Mohammad (PBUH) by the Makkans who were initially not ready to accept the call to the new faith. It has been discussed that the custodians of the *Ka'bah* with their idols kept in it were not comfortable with the new faith because it rejects worship of idols and attacks their religion and jeopardise their prestige and favorable economic position built on the holy house.

6.0 TUTOR - MARKED ASSIGNMENT

i.   Citing concrete examples explain why the Quraysh tribe in Makkah rejected the teachings of Islam.
ii.   In what way(s) was Khadijah important in the life of Prophet Muhammad?

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UNIT 4   MIGRATION TO MADINAH AND THE FOUNDATION OF THE ISLAMIC STATE

CONTENTS

1.0   INTRODUCTION

The migration of the Prophet Muhammad (PBUH) from Makkah to Madinah in 622 A.D was necessitated by the negative and oppressive attitude of the people of Makkah particularly the traditional guardians of the *Ka'bah* and the oligarchs who perceived Islam as destructive to their ancestral religions and threat to their trade. Their odium left the Muslims with no choice but to seek refuge outside Makkah. There is no doubt that the migration to Madinah is a significant event in Islam in that it marked the beginning of the Muslim calendar. It also paved way for the development of Islamic political system. The various issues to be examined in this unit will assist you to understand the causes, course and consequences of migration from Makkah to Madinah. How the original Islamic state was conceived and established by the Prophet will also be studied.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

- recall how the guardians of the *Ka'bah* and the rich merchants in Makkah oppressed the Prophet and his followers and pursued them even after the migration to Madinah
- explain the reason or set of reasons that necessitated the migration to Madinah
- describe the administration of the *Ummah,* Islamic state during the time of the Prophet (PBUH)
- mention with examples, how the creation of the Islamic state in Madinah became a radical departure from the *Jāhiliyyah* period when fear and mistrust was predominant in the social set-up.

3.0   MAIN CONTENT

3.1   Significance of Migration to Madinah

The Quraysh tribe in Makkah as discussed in the last unit did not take the teachings of the new faith brought by Muhammad lightly. The message of Islam was strongly resisted because, it rejected their gods, criticised usury in their trades, forbade alcohol and promoted honest and decent life. The Makkans had now decided to deal with Muhammad (PBUH) and his followers by persecuting them. However, as persecution became unbearable, the Prophet (PBUH) and his followers were forced to migrate from Makkah, their birth place. The first migration by some Muslims was to Abyssinia. This happened in the fifth year to the advent of Islam. The second migration, which took place in the 13th year, was to Madinah in the northern Arabia. Before this, the Prophet (PBUH) had tried an unsuccessful migration to Taif where he and his companion Zaid b. Harith were stoned. From the day of migration, the indigenous Madinah Muslims were referred to as *Ansar*, 'helpers' while those who left Makkah to Madinah were called *Muhajiruns*, meaning, 'those who had abandoned their homes and all their belongings and migrated along with the Prophet (PBUH) to Madinah.'

After they migrated, the Muslims in Madinah were not left alone by the enemies of Islam who followed them with their evil intended activities. A number of evil plans were continuously hatched against Muhammad (PBUH) by enemies either from Makkah or in the suburbs of Madinah. Sometimes enemies around Madinah among whom were the Jews and hypocrites among the Arabs conspired with those in Makkah to deal with the Muslims. All these according to Ibrahim (2003: p. 17) were in addition to several attempts made on the life of the Prophet (PBUH) by the Jews in Madinah and beyond. The agreements reached between the Muslims and the Quraysh in Makkah were also deliberately broken by the latter. It was due to this situation in which the Muslims found themselves that Allah in Surah 22:39-40 gave them permission to fight their enemies.

Permission is given out to those against whom war is made, because they have been wronged—and Allah indeed has power to help them. Those who have been driven out from their homes unjustly only because they said, Our Lord is Allah

With the permission given to the Prophet (PBUH) and his followers by Allah to fight injustice and persecution, the Muslims became determined to restore justice and gain peace. They therefore fought a number of battles to safe guard Islam. Even though the battles fought by the Prophet (PBUH) have been discussed in the next unit, it is necessary to

emphasise in this unit that the Prophet (PBUH) as argued by Ibrahim (2003: p. 17) was engaged in 26 battles and 38 expeditions.

The Prophet (PBUH) while in Madinah initiated several changes particularly the transformation of the religious institutions of the Arabs. The worship of Allah replaced the worship of several gods of the Arabs. When Allah made the Muslims to triumph, Islam was spread to far and near by the battle victories of Muslims. Various Arabs and non-Arab tribes then accepted Islam and sent their delegations to the holy prophet (PBUH). The Prophet (PBUH) also sent missionaries to spread the new faith. Mosques were established for the purpose of worship. The culmination of the new social and political inter-relation between the Muslims and non-Muslims and between the Arabs and non-Arabs became manifested from the signing of the famous Madinah charter. This is a document (or what in modern terminology be called a constitution) from Muhammad (PBUH) the Prophet of Allah. The document governs the relationship between the believers and Muslims of Quraysh and Yathrib, and those who followed them and joined them and laboured with them. The charter in a sense is a sort of agreement between the different religious and ethnic groups that made up that territory. This charter is believed to be the first written constitution that established what in modern political terminology is called pluralistic state. The charter specified the rights obligations and relationships of the Muslims, Jews and other groups of the city.

3.2   Foundation of the Islamic State

Before the death of the Prophet (PBUH) there were 10 mosques in Madinah with each tribe having its own. The Prophet (PBUH) also helped in stopping inter-tribal wars that characterised the Arabian society. Social inter-relations between the various Arab tribes were now based on the religious brotherhood and not clan or tribal affiliations. *Asabiyah* and the previous wars that characterised the political set-up of the society were forgotten. The Arabs became united under a central government with a legal, moral and religious code provided by the Glorious Qur'ān. As far as Islam is concerned neither membership in a tribe nor citizenship in a State gives any special privilege. The true source of honour and integrity as indicated in several Qur'ānic verses is righteousness and how one behaves and not what one possesses. The true servant of Allah as indicated in Qur'ān 25.63 for example:

Are those who walk on earth in humility, and when the Ignorant address them rudely, they will say peace.

In a situation where the Glorious Qur'ān does not give the necessary guidance, the Prophet (PBUH) gave his own authority. The Prophet

(PBUH) was now the director of the *Umma*. He settled disputes and appointed teachers and judges for the various tribes in the Arabian Peninsula. Muadh bn Jabbal was for example, sent to Yeman. The Prophet (PBUH) therefore, became a law giver, the ruler, the commander and chief judge for the Muslims.

Islam also enjoins the society to treat certain members of the society especially women, orphans and the poor fairly. Social institutions were introduced to regulate inter-relations. Before the coming of Islam, there was no limit to the number of wives to marry. Islam however limited the number to four. The position of women also significantly improved as they were no longer considered mere sexual tools to be used and abused. The Prophet (PBUH) emphasised the necessity of treating women with respect and kindness as they are crystal, delicate and highly sensitive that can easily be hurt. In the Holy Qur'ān chapter four entitled *An Nisah*, is devoted to women and their rights, orphans, inheritance, marriage, and family rights generally. Rules and regulations regarding slavery and enslavement were also introduced. Islam also set limits on how non-Muslims should be treated.

In the economic sphere also, the pre-Islamic system that was based on looting, exploitation and extortion and usury were replaced with honest living and regulation of measures. Under the new system, the rich must help the poor through the payment of alms and the institution of *Zakah*.

In essence therefore, the Arabs started a new life with the coming of Islam. They were no longer under the ignorance of *Jahiliyya* when fear and mistrust became predominant in the social set-up of the society. All Muslims whether in Makkah or Madinah belong to the same *Ummah*. They were expected to always stand united against all unbelievers. Disputes arising within the community should be referred to the Prophet (PBUH) for adjudication using Allah's injunctions.

4.0   CONCLUSION

The migration of Muhammad (PBUH) and his followers from Makkah to Madinah took place after 13 years of persecution by the nonbelievers in Makkah who rejected the teachings of Islam because it condemned their *Jahiliyya* patterns of life. You should also note that the migration to Madinah was the end result for a search by the Prophet (PBUH) for a peaceful environment from where he could carry out his mission as the messenger and Prophet of Allah. His first effort was to allow his followers migrate and settle in Ethiopia five years after the advent of Islam. Muhammad (PBUH) also attempted to migrate to Ta'if along with his companion Zaid b. Harith but could not succeed again and was even stoned. It was the Madinan people that finally accepted the Prophet

(PBUH). The Prophet (PBUH) during the migration to Madinah left along with his companions and his friend Abubakr, Ali and some other companions who were equally threatened by the Quraysh in Makkah also followed later. There is no doubt that the migration to Madinah marked the beginning of a second phase of the Islamic movement. It is the phase when Madinah became the centre of an Islamic state. In other words the migration from Makkah to Madinah is a turning point in the historical process in the development of Islam as well as the establishment of an Islamic state.

5.0   SUMMARY

The migration or the Hijra or flight of the Prophet Muhammad(PBUH) from Makkah to Madinah in 622 ADwith his followers was a response to the hostile attitudes and animalistic tendencies exhibited by the Quraysh tribe towards Muhammad (PBUH) and his followers. This unit also discussed the significance of the migration in the development of Islam as a religion and as a total way of life. On the whole it has been pointed out that migration to Madinah is important and for this it marked the beginning of the Muslim calendar.

6.0   TUTOR-MARKED ASSIGNMENT

i.   Discuss the significance of the Prophet's migration from Makkah to to Madinah.
ii.   List and explain any three reasons that made the Makkans reject the message of Prophet Mohammed (PBUH).

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UNIT 5   THE CONQUEST OF MAKKAH AND THE TRIUMPH OF ISLAM

CONTENTS

1.0   INTRODUCTION

The conquest of Makkah was the culmination and the happy end of the struggles and conflicts that characterised the inter-relations between Madinah and Makkah that continued even after the Hijra in 622 A.D. The Makkans were anxious to stamp out Islam by whatever means possible so that they would continue with their *Jahiliyya* practices. The Prophet (PBUH) on the other hand knew fully that the Makkans would pursue him and destroy Islam. He therefore, consistently remained prepared to defend himself and his followers. It was in the course of defending Islam against the evil intentions of Makkans that a number of armed confrontations became inevitable.

This unit intends to discuss the major battles fought by the prophet with the people of Makkah in the defence of Islam. These battles became necessary because the Quraysh in Makkah continued to pursue the Prophet (PBUH) and his followers even after their migration to Madinah. Perhaps, without the victories in those battles especially the conquest of Makkah and the survival of Islam the subsequent establishment of the Islamic state would not have been achieved. In the discussions of this unit all the major battles fought by the Prophet: Badr, Uhud, Ditch and the eventual conquest of Makkah will be briefly discussed.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

* list all the major battles fought by the Prophet in the defence of Islam
* explain the causes of these battles
* discuss why the Muslims became victorious in most of these battles
* explain how the conquest of Makkah ended all forms of Idol worship and laid the foundation of a strong and vibrant Islamic state.

3.0 MAIN CONTENT

3.1 The Battle of Badr

The battle of Badr was the first fought by the Prophet (PBUH) in the defence of Islam against the aggressions of the Quraysh in Makkah. The battle was fought in 624 AD in Badr, a place that lies 125 kilometers to the south of Madinah. The Muslims during the battle demonstrated their growing power with divine assistance from Allah by defeating the Makkans whose army was larger in number and better armed. The Muslim force numbered only 305 consisting the *Muhājurūn* and *Anşār* while the Makkans were up to 1000 men. The battle saw three top leaders of the Umayyad clan (Utba bn Rabiah, Walid B. Utba and Shaybah) killed. This fuelled the opposition against Muhammad (PBUH) and Islam. But it needs to be emphasised that the battle of Badr amounted to an astonishing victory for the Muslims, and one that gained to them both religious and political credibility. It also became one of the greatest marks of glory for survivors among the companions of the Prophet (PBUH) to assert that they fought in Badr.

3.2 The Battle of Uhud

After the decisive victory of the Muslims during the battle of Badr, the people of Makkah became more determined to exterminate them. This was so because since the incident in Badr, the Makkans were afraid to send any more trading caravans to Syria. Life in Makkah however depended on the caravan trade. The Makkans therefore, became resolute to ward off what they termed disgrace. Only a year after the battle of Badr , the Makkans attacked the Muslims and consequently the famous battle of Uhud was fought. The Makkans during this battle as pointed out by Abdul (1976: p. 25) had a force of 3,000 men under the leadership of Abu Sufyan from the Umayyad family and who was naturally hurt that many prominent members of the family were killed at

Badr. The Muslims were able to gather only 1,000 men. The two forces met at the rocky mount Uhud where the Makkans had camped for a long time. The Prophet (PBUH) had put 50 hatches on the mountain behind the Muslims, with a stern warning that they should not vacate their post even if they found birds nesting on the body of the nest. They were to serve as cover from the rear. At the commencement of the battle, the Muslims gained an upper hand. The spoils of war were made robust by Shaitan to the archers who left their bits.

The Muslims therefore, suffered more seriously as they had incurred greater losses than the Makkans due to their act of disobedience to the Messenger of Allah. Even the Prophet (PBUH) was attacked and seriously wounded. The Quraysh in Makkah thought that they had now revenged.

3.3   The Battle of the Ditch

This battle was fought in the year 627 when the Makkans decided to bring to an end the community in Madinah. The Makkans had earlier sent raids and counter raids to deal with the Muslims. The Makkans during the battle of the ditch mobilized three times their strength at Uhud. They therefore started by mounting a massive siege on Madinah. The Prophet and his companions became insecure for their faith in Allah, who they trusted will assist them. They were inspired to dig trenches to protect Madinah from the invasion. The Makkans and their allies encamped behind the ditch to cut Madinah from food supply and other needs of life. According to Ubah (2001: p. 66), the siege ultimately failed because the Muslims, who were fighting a war of survival, were more determined than their better armed enemies. There was divine intervention with the violent winds that reversed the fortunes of the allies and were forced to abandon the siege and return to Makkah disappointed and frustrated. The failure of the siege strengthened the morale of Muhammad (PBUH) and his followers and they became more convinced that Allah is behind them. The Makkans became disturbed and consequently several of them started to have a rethink towards Muhammad (PBUH) and Islam. According to Ubah (2001: p. 6) many of them now believed that there must be truth in the Islamic message, otherwise the religion would have been stamped out. Many also believed that in the interest of peace and the survival of their economy it was better to acknowledge than to continue rejecting Muhammad (PBUH) as the Prophet and messenger of Allah. The Muslims had won again.

3.4   From Hudaybiyya to the Conquest of Makkah

It was not long after the treaty of Hudaybiyya was signed that the conquest of Makkah became inevitable. The Hudaybiyya treaty was a

pact in which the Quraysh in Makkah and the Muslims in Madinah agreed to treat one another on equal terms. The treaty contained a clause that there should be a truce for ten years which meant an end to the conflicts between the Muslims in Madinah and the Quraysh in Makkah for that period.

It was also agreed in the treaty that whoever amongst the Quraysh wanted to join Islam can freely do so and vice versa and whoever wants to enter into alliance with the Quraysh can do so and vice versa. Based on this article of the treaty, several members of the Quraysh particularly Khalid B.Walid and Amr B. al-Ass accepted Islam. These two persons were later to play a dynamic role in the wars of conquest and the administration of the Islamic state.

The Muslims agreed in concluding the treaty of the Hudaybiyya that they would not perform the pilgrimage of that year as they were advised not to enter Makkah.

According to Abdul (1987: p.31), the greatest achievement made by the Prophet (PBUH) from the treaty of Hudaybiyya was the recognition accorded to him by the Quraysh who were now treating him as a leader on equal footing. Before the treaty, Muhammad (PBUH) was to the Quraysh an outlaw who ought to be killed. But now he was accorded recognition as a leader of equal terms with them.

Much as the Hudaybiyya was important for both the Quraysh and the Muslim *Ummah* in Madinah, it was the same treaty that became the immediate factor for the conquest of Makkah by the Muslims. The Quraysh in Makkah were believed to have violated flagrantly an important article of the Hudaybiyya by allying with Banu Bakr and attacked the Banu Khuza'ah Muslims. The Prophet (PBUH) and his followers were not happy especially because Banu Bakr was encouraged to do so by some prominent Quraysh such as Ikrimah ibn Abu Jahl and others who supplied them with arms and equipment. With this development the Prophet (PBUH) became resolute to conquer Makkah without bloodshed. He asked the Muslims to hurry up and prayed so that Quraysh would not find out his plan before it was too late.

The Muslim army in the conquest of Makkah had the sole intention of seizing the city which God had declared a place of peace, security, and religious sanctification of all mankind.

The Muslim army had more men than Madinah had ever seen before, since several tribes joined the *Muhajirun* and the *Ansar* with the objective to bring Makkah under control. They entered and conquered Makkah where Muhammad (PBUH) remained for some days. The

Ka'bah and private houses were cleansed of all idols. The idols were eventually torn down and broken, and the holy house became purified. This is indeed a big victory to Islam. The destruction of idols and the wiping out of paganism, which Makkah had opposed very strongly, was now completed in the eyes of all Quraysh and other tribes in Makkah. A number of administrative matters were also resolved and that brought the aggression of the Makkans to the final end. Muslims were disallowed to loot and a general amnesty was granted to the Quraysh with the exception of some 17 persons who were listed to be punished due to the gravity of their actions during the encounter. Many tribes started to send deputations to the Prophet to learn more about Islam with a view to embracing the religion. Peace now reigned in Arabia for once.

4.0   CONCLUSION

The significance of the series of battles fought by the Prophet (PBUH) to the development of Islam can not be over emphasised. According to Ibrahim (2004: p. 18), the Prophet fought all these battles for self-defence and the defence of Islam and not as an act of brigandage as it was argued by a number of orientalists. The Makkans during all these battles were deceived by their numerical strength and arms but were defeated by Muslims who had only their faith and religion as foundation of their strength. The conquest of Makkah in particular was a big victory to Islam as Muhammad (PBUH) from the conquest took over the control of the famous city and announced a general amnesty for all. Hundreds of Meccans including Abu Sufyan and his son (the future caliph Muawiyya 1) accepted Islam. It needs to be stressed again at this point that the Muslims did not initiate all these battles. They were forced to fight in such a way that they could not avoid any. They fought all the battles gallantly and with the help of Allah the enemies were defeated and put to shame.

5.0   SUMMARY

In this unit, we have examined the series of battles fought by the Prophet (PBUH) in order to safeguard Islam from being destroyed by the Quraysh tribe in Makkah. The battles discussed in the unit are: Badr, Uhud, Ditch and the final conquest of Makkah that came about because of the breach of the treaty of Hudaybiyya. The main argument in the unit is that all the battles fought by the Prophet (PBUH) and other military actions he took were not for self benefit. They were for the defence of the Islamic state and checking the aggression of those who for over 13 years persecuted him and his followers. The unit also discussed the conquest of Makkah. It has been shown that the Makkans in 630C.E finally submitted peacefully to Muhammad (PBUH) who treated the city generously, declaring a general amnesty. Tribal delegations arrived from

throughout Arabia, and their tribes soon converted to Islam. Muhammad (PBUH) now the most powerful leader in Arabia enforced the principles of Islam and established the foundation of the Islamic state. Idols in the *Ka'bah*h were destroyed and the place from this time became the holiest shrine of Islam. He granted Jews and Christians religious freedom as peoples of the Book, whose revelations anticipated his own. On his last visit to Makkah, at the time of the annual pilgrimage, he gave a sermon in which he summarised his reforms, declared the brotherhood of Muslims, and repudiated all distinctions of class, colour and race. He died suddenly and unexpectedly in Madinah about a year later on June 8th, 632 CE.

6.0   TUTOR-MARKED ASSIGNMENT

List and briefly discuss the significance of the battles of Badr, Uhud, Ditch and the eventual conquest of Makkah in the historical development of Islam as a political system.

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MODULE 2

Unit 1   The Institution of the Caliphate
Unit 2   The Problem of Succession
Unit 3   The *Khulafā' a`r-Rāshidūn*
Unit 4   The Umayyads, the Abbasids, the Aglabids, the Fatimids
            and the Ottoman Empire
Unit 5   The Sokoto Caliphate

UNIT 1   THE INSTITUTION OF THE CALIPHATE

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
            3.1   Definition of Caliphate
            3.2   Who is a *Khalīfah*?
4.0   Conclusion
5.0   Summary
6.0   Tutor Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

This unit intends to show that the first institution to emerge in Islam is the Caliphate. It will be shown to you in the unit that the Caliphate is the most important institution under the Islamic political system. Other various issues that will be discussed in the unit to introduce you to the institution are the definition and the origin of the term Caliphate. How the institution developed and how it was managed by the *Khulafā' a`r-Rāshidūn* will also be discussed.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

* define the term 'Caliphate'
* describe the functions of a *Khalīfah*
* explain how the first *Khalīfah* emerged in the Islamic state
* list the four *Khulafā' a`r- Rāshidūn*
* explain some of the problems as well as the most important achievements of the four *Khulafā' a`r- Rāshidūn*
* discuss the origin of *Shūrā* in the Islamic political system.

3.0   MAIN CONTENT

3.1   Definition of Caliphate

The word 'caliphate' is derived from the Arabic word '*khalafa*' which means "he came after or he succeeded another that died." In this regard, caliphate refers to the Islamic state that developed after the death of the Prophet (PBUH). It was established to replace the prophecy in the defence of the faith and the administration of the Islamic state. As a political institution, the caliphate is headed by a *khalīfah* (caliph) meaning, 'the one who succeeded the holy prophet.'

3.2   Who is a Khalīfah?

Khalifa is the occupant of the highest seat in the institution of the caliphate. The word '*khalīfah*' is an Arabic word that means 'successor to the messenger of Allah.' The English form of *khalīfah* is 'caliph'. The term '*khalīfah'* according to Glasse (2005: p.100) also means successor, substitute, lieutenant or viceroy. The word '*khalīfah* 'appears severally in Holy Qur'ān for instance, Qur'ān 2.30 that reads: 'when your lord says to the Angels: I am about to place a Vicegerent –Khalifa-on earth.'

Qur'ān 7.69 also reads thus:

> And remember when he made you successors-Khulafa- to the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed.

Qur'ān 38.26 also reads: "We have made you a ruler-Khalīfah-on land, so judge between people with cases."

To be a *khalīfah* therefore means to act as substitute to the Prophet (PBUH) with regards to the political leadership of the *Ummah* as well as the protection of the religion of Islam. When the Prophet (PBUH) was alive, he was the head of the religion, the head of state, commander of the army and legislator. He also exercised supreme authority in military matters in addition to leading the prayers in public worship.

Thus, the *khalīfah* of the Prophet (PBUH) ought to perform all but one of the functions of the Prophet Muhammad (PBUH) listed above. A *khalīfah* did not receive revelation neither was he an inspired prophet of Allah sent to mankind. He was not therefore sent by Allah to deliver message to mankind. Muhammad (PBUH) had already done so as the last Prophet (PBUH), who had delivered the final dispensation to mankind.

The institution of the caliphate therefore combines both secular and religious affairs. This explains why the *khalīfah* can also be referred to as *Amir al-mu'minin,'* meaning, 'commander of the faithful,' or *Imam al-Ummah*, *Imam al-Muminin*, meaning, 'leader of the Muslims.'

It should be noted that the authority of the *khalīfah* is provided by Allah in Qur'ān 24.56 that reads thus: "So establish regular prayer and give Zakkat and obey the Messenger; that ye may receive mercy."

Khalīfah as the head of the *Ummah* exercise authority in both spiritual and secular affairs. He may be elected directly or nominated by his predecessor but the nomination must be approved by the people. Abubakr the first *khalīfah* was elected, but Umar was nominated. The *khalīfah* holds office for life as long as he devotes his life time to the service of his people. He is bound in his behaviour by the divine law and its principles. He rules by consultation with competent people as shown in Qur'ān 42.38 that reads thus:

> Those who respond to their Lord, and
> establish Regular Prayer; who conducts
> their affairs by mutual Consultation.

The key word in the above verse is consultation, which is the ideal way in which an Islamic state should conduct its affairs. The principle of consultation was applied to its fullest extent by the Prophet (PBUH) in his private and public life, and was equally acted upon by the early *khalifs /khulafa* who succeeded him. Modern representative government is an attempt-- by no means to perfect—to apply this principle in state affairs.

But much as the *khalīfah* is bound to run the affairs of the state by consultation, people are also expected to cooperate and show obedience and loyalty to him. In actual fact, people are bound to obey the ruler as long as he holds the principles of *Sharī 'ah* as shown in Qur'ān 4.59 that reads:

> O ye who believe! Obey Allah, and obey the messenger and those
> charged with authority among you. If ye differ in anything among
> yourselves, refer it to Allah and His messenger, if ye do believe in
> Allah and the last day: That is best, and most suitable for final
> determination.

The major point of emphasis of the above verse is respect to constituted authority. It needs to be noted also that it is not only important but equally necessary for the Muslim world to have a single *khalīfah*. It has been recorded that Muhammad (PBUH) was reported to have said:

"When the oath of allegiance has been taken for two caliphs, kill the latter of the." Abu Bakr, the first of the four rightly guided *khalifs*, was also reported to have said:

> It is forbidden for Muslims to have two Amirs for this would cause differences in their affairs and concepts, their unity would be divided and disputes would break out amongst them. The Sunnah would then be abandoned, the bid'a (innovations) would spread and discord would grow, and that is no ones' interest.

'Umar ibn al-Khaṭṭāb, the second of the four *khulafā'al Rāshidūn* was also reported to have said: "there is no way for two leaders together at any one time."

Ibn Khaldūn, the famous 14th century Muslim Scholar, economist and historian had also commented on the significance of a single *khalīfah* for the Muslim World. According to him "It is not possible to appoint two men to the position of Caliph at the same time."

What is clear from the foregoing is that Islam expects Muslims to respect the authority of government for otherwise there can be no order or discipline. There is no doubt that all ultimate authority rests in Allah. Prophets of Allah derive their authority from him. As Islam makes no sharp distinction between sacred and secular affairs, they are also expected to be imbued with righteousness.

4.0   CONCLUSION

The emergence of the institution of the caliphate is a major development in the history of the Islamic political system. The caliphate represented the political unity of the Muslims and according to several sources; it was the first major welfare state in the world. However, since 1924 when Mustapha Kamel Ataturk officially abolished the last caliphate and founded the Republic of Turkey, the caliphate as a political institution of Muslims became no more. Earlier before the declaration of Kemal Atatuk, the Sokoto caliphate was destroyed by the British colonial forces. The Kings of Morocco still call themselves with the title of *Amirul Muminun*, but they lay no claim to the caliphate. In the former Sokoto Caliphate also the legacies left behind by its founders are still fresh in the minds of their descendants. The Sultan of Sokoto sees himself as *Amir-ul-Muminun* even though he is operating in what can be termed a 'secular state.'

It should be noted that much as all the caliphs are respectable personalities, certain caliphs have been identified by scholars as notable. The following are such notable caliphs in Islamic history:

1. Abu Bakr: the first of the Four Rightly Guided Caliphs.
2. Umar ibn al-Khattab: the second rightly guided caliph. During his reign, the Islamic empire expanded to include Egypt, Jerusalem and Persia.
3. 'Uthman ibn Affan: the third rightly guided caliph. the Glorious Qur'ān was compiled under his direction. He was killed by rebels.
4. Ali ibn AbiTalib: fourth and last of the rightly guided caliphs, and considered the first Imam by Shiah Muslims.
5. Muawiyyah I: the first caliph of the Ummayad dynasty. He instituted dynastic rule by appointing his son Yazid as his successor, a trend that continued through subsequent caliphates.
6. Abd al-Malikh ibn Marwan: fifth Caliph of Ummay dynasty, translated important records into Arabic, established an Islamic currency system, led additional wars against the Byzantines and ordered construction of the Dome of the Rock.
7. 'Umar ibn Abd al-Aziz: an Ummayad caliph who was considered by some (mainly Sunnis) to be the fifth rightly guided caliph.
8. Harun al-Rashid: Abbasid caliph during whose reign Bagdad became the world's preeminent center of trade, learning and culture. Harun is the subject of many stories in the famous work 1001 Arabian Nights.
9. Al-Ma'amun: son of Harun ar-Rashid who established *Baytu'l-Hikmah*, Translation Academy where old recorded civilizations were translated to Arabic which became useful to the emergence of modern civilization.
10. Selim I the Brave: first Caliph of the Ottoman Empire with the conquest of Egypt and the Holy cities.
11. Suleiman the magnificent: early Ottoman Sultan during whose reign the Ottoman Empire reached its zenith.
12. Salahu'd-Din al-Ayyūbī of the Fatimid Egypt who checkmated the advance of the Christians from Europe to came and stamp the Muslims.
13. Ibrahim b.Aghlab founder of the Aghlabid dynasty in Fez, Morocco 800-900 who sent 40,000 dinar to Bagdad which facilitated the funding of the *Bayt al-Hikmah*
14. Abu Mejid II: last Caliph of the Ottoman dynasty, the 10st Caliph in line from Abu Bakr. On August 23, 1944, Abd al-Mejid II died in Paris bu was buried at Madinah, Saudi Arabia.
15. Muhammad Bello: the second Amir al-Mumin in the famous Sokopto Caliphate in the early 19th century.

5.0   SUMMARY

This unit made an attempt to define the term 'Caliphate,' its origin and significance as explained in the Glorious Qur'ān. It has been argued that the death of the Prophet (PBUH) marked the beginning of the development of the institution. With the death of the Prophet (PBUH), his role as a leader of the Muslim community (not his unique Prophetic role) was assumed by a succession of four Khalifs and they were followed by the Umayyads and the Abbasids and then by several others but especially the Aglabids, the Fatimids, the Ottoman and the Sokoto Caliphates.

6.0   TUTOR-MARKED ASSIGNMENT

Distinguish between the term 'caliphate' and a *khalifa* and explain the significance of a *khalifa* in running the Islamic state.

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UNIT 2   THE PROBLEM OF SUCCESSION

CONTENTS

1.0   INTRODUCTION

The question of leadership was the first major political problem that confronted the *Ummah* after the death of the Prophet (PBUH). It is important for you to note that from the outset before the death of the Prophet (PBUH), that he neither designated a successor nor had a male child. The question of who was to succeed him to lead the *Ummah* therefore became a delicate issue soon after his death. Muslims knew that no one could take Muhammad's place as the Messenger of Allah. They realised however that the Islamic community needed a strong leader who could preserve its unity and guide its daily affairs. A number of conflicting parties arose and claimed to be the most rightful to fill in a candidate to succeed the Prophet (PBUH).

This unit will provide you with the background knowledge of how the problem of succession after the death of the Prophet (PBUH) became resolved.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

* discuss the claims and counter claims by different groups who wanted to assume the leadership of the   *Ummah* after the death of the Prophet (PBUH)
* differentiate the *Ansar* from the *Muhajiruns*
* explain why Abubakr was accepted as the first *Khalīfah*
* mention some of the qualities of Abubakr.

3.0   MAIN CONTENT

3.1   The Problem of Succession

Although the picture of the *Ummah* was complete during the life time of the Prophet Muhammad (PBUH), its future was not certain. The Prophet (PBUH) during his time had never discussed what would happen to the leadership of the *Ummah* after his death. There was also, as Ubah (2001) has argued no revelation on the question of succession to the headship of the Ummah in case of the death of the Prophet (PBUH).

The unexpected news of the death of the Prophet (PBUH) therefore threw the entire *Ummah* into confusion. According to Abdul (1976) the Prophet left no heir, and had not appointed or mentioned a successor before he died. There was also nobody with an absolutely incontestable claim to leadership as hereditary succession was unknown to the Arabs. There was also no question of appointing or electing another prophet since Muhammad (PBUH) was the seal of all the Prophets (Ubah 2001: p.7). But the question of who is to succeed the Prophet (PBUH) of Islam to lead the *Ummah* still remained unanswered. The closest relatives of the Prophet initially claimed the right to the succession. Both the *Muhajiruns* and the *Ansar* also claimed to be the most qualified to choose someone from among each of them to lead the *Ummah*. The *Muhajiruun* as noted before were those who fled from Makkah to Madinah together with the Prophet (PBUH) in the early years of Islam due to persecution in Makkah. They considered themselves, rightly too, as the greatest defender of Islam. The *Ansar* were those who accorded protection to the *Mahajiruun* who fled from Makkah.

It was while those claims and counter claims were going on that some members of the closest circle of the prophet's companions consisting of Abubakr, Umar and Abu Ubaydah met and succeeded in securing the recognition of Abubakr, the man they considered would have been appointed by the Prophet (PBUH) as the first Caliph. Abubakr received the oath of allegiance (*Bay'ah*) from these closest companions of the Prophet (PBUH) because of the following reasons:

- that he was directed to conduct the public prayers during the period of the last illness of the Prophet(PBUH)
- he was also directed by the Prophet (PBUH) to be the commander of the Muslim army.
- the Prophet was also believed to have instructed Abubakr to continue expanding the frontiers of Islam
- in the year 631 AD also the Prophet(PBUH) appointed Abubakr to lead the pilgrimage to Mecca.

In addition to these factors, the *Ummah* accepted Abubakr because apart from being physically and mentally alright as well as capable and courageous enough to defend Islam, he was also truthful and just(*adila*) to all. He possessed the necessary administrative skills as well as knowledge required to lead people in Islam.

4.0   CONCLUSION

It may interest you to note that even after the unanimous acceptance of Abubakr as the first of the *Rashidun*, the problem of who was the most rightful person to succeed the Prophet (PBUH) continued to linger. The problem is still resurfacing in the Muslim world. The *Shia* to this day believes that the leadership of the *Ummah* was the sole right of the house of Ali, the *Ahl al-Bayt*. They argued that Muhammad (PBUH) before his death had appointed Ali to be his successor. Thus, they consistently questioned the legitimacy of the first three *Rashiduun* Caliphs. But apart from the *Shia* and the *Sunni*, there are also the *Kharijites* who had insisted that any pious Muslim could be a leader of the Muslim Community. But it needs to be noted that in spite of the social and political global changes, the Islamic beliefs and practices have remained remarkably stable through the centuries. The Glorious Qur'ān has never changed and the five pillars of Islam have been the basis of the faith and practices.

5.0   SUMMARY

This unit made an attempt to discuss the first major political problem that confronted the *Ummah* after the death of the Prophet Muhammad (PBUH).The question of who should succeed Muhammad (PBUH) was not the issue that faced the early Muslims; they also had to clarify the extent of the leader's powers. Muhammad (PBUH) during his lifetime was not only the Muslim political leader, but the Islamic Prophet. All laws and spiritual practices proceeded from Allah through Muhammad (PBUH). Nobody claimed that his successor would be Prophet (PBUH); succession referred to political authority. The contending interests of the *Ansar*, *Muhajirun*, members of the *Ahl al-Bayt* and the closest companions of the prophet have all been discussed.

6.0   TUTOR - MARKED ASSIGNMENT

i.   Citing concrete examples, explain the problems faced by the *Ummah* after the death of the Prophet (PBUH).
ii.   Explain some of the reasons for accepting Abubakr as the first of the *Khulafa'al- Rashidu*un.

7.0 REFERENCES/FURTHER READING

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UNIT 3   THE KHULAFĀ' A`R-RĀSHIDŪN

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
         3.1   Abubakr
         3.2   Umar bn Khattāb
         3.3   Uthman bn Affan
         3.4   Ali bn Abi Talib
4.0   Conclusion
5.0   Summary
6.0   Tutor-Marked Assignment
7.0   References/Further Reading

1.0   INTRODUCTION

This unit intends to examine how each of the four caliphs sumed the leadership of the Caliphate. The significant achievements of each of these four *Khulafā'* and the problems they encountered will be discussed. The discussions of the unit will start from Abubakr, to be followed by Umar, Uthman and Ali, respectively.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

- list the *Khulafā' a`r- Rāshidūn*
- describe the nature of the problems faced by each of the *Khulafā' a`r-*
- *Rāshidūn*
- explain the most important achievements of each of the *Khulafā' a`r- Rāshidūn*
- explain the meaning and significance of *Shūrā* in the Islamic political
  system.

3.0   MAIN CONTENT

3.1   Abubakr

Abubakr headed the list of the four orthodox caliphs that include Umar, Uthman and Ali. He took the title of *Khalīfatu Rasūl Allah* (the successor of the messenger of Allah) in 632 AD. His real name was

Abdullahi ibn Abi Quhafah. He was of Quraysh stock. He was among the first four companions of the Prophet (PBUH) who accepted Islam. Both the father and mother of Abubakr also accepted Islam. He travelled far and wide for business enterprises and that explains why he became a very rich trader and was loved by all because of his honesty and truthfulness. The wide acceptance which he received as the first of the four rightly guided caliphs was not surprising to many.

As a *khalīfah* Abubakr assumed the leadership position and activities of the Prophet (PBUH) with the exception of the prophet hood. He carried out Allah's orders and pay attention to the duties of the state and its problems. His initial problem was that of Apostasy (*ridda*) that stemmed from the refusal of some Arab tribes to remain within the fold of the caliphate. They argued that the death of the Prophet (PBUH) had terminated the treaties they signed with Muslims. Several tribes particularly from al-Yaman, al-Yamama and Uman refused to pay *Zakāt* or other taxes to al- Madinah. Some individuals in those areas particularly those who were against the rising hegemony of al-Madinah also claimed to be Prophets, and this made the matter more serious from a religious point of view. Through personal determination and support of his general Khalid ibn Walid, he handled the problems appropriately by reducing all the groups to submission.

Abubakr also kept in tact the heritage of the Prophet by not only leading prayers and delivering sermons but also protecting the Islamic polity, settling legal disputes, punishing wrong doers, organising the collection of taxes and *Zakah* and paying salaries and building schools and mosques. There is no doubt that during his tenure, he carried out the ordinances of Allah as prescribed in His Book and followed the practice of His messenger. In case of any doubtful and ambiguous issue he consulted the companions. He brought within the short span of his tenure the entire Arabian Peninsula under control. The next step was to conquer the outside world in order to extend the frontiers of Islam.

Before his death in 634 AD, Abubakr prepared ground for Umar ibn Khattab to smoothly take over the leadership of the *Ummah*. This was in order to avert any form of political disputations as it happened after the death of the Prophet (PBUH). He nominated Umar ibn Khattab as his successor after making a wide range of consultations with some of the leading companions of the prophet such as Abdurrahman ibn Awf and Talhah by Ubaydullah. In August 634, Abubakr was seized with fever and was obliged to delegate Umar ibn Khattab to lead the public prayers. He died on August 23, 634 AD.

3.2   'Umar bn al-Khaṭṭāb

Before the death of Abubakr he had secured from the leading members of the *Ummah* the approval to nominate Umar as his successor. Umar therefore, succeeded Abubakr as the *khalīfah* without any feasible opposition. He was acknowledged by the leading members of the *Ummah* as the most qualified successor of Abubakr due to his numerous contributions to Islam. Umar also had all the virtues a *khalīfah* ought to possess. He was pious, simple and just. He participated in all battle fields during the time of the prophet. He also served as grand *Vizier* during Abubakr and was in charge of several religious and administrative responsibilities. Umar also initiated and advised the first *khalīfah* on the necessity of recording al-Qur'ān.

His initial major problem as the *khalīfah* was to complete the wars of conquest and laid the foundation of the Islamic State. As an effective administrator, he was believed to have introduced a 'constitution', in which he organised theArabs into religio-military commonwealth and disallowed all Arabs from holding or cultivating landed properties in the conquered territories of Syria, Jordan, Iraq and Egypt. All the people of the conquered territories who accepted Islam according to Umar constitution were termed *Mawalis*. They were left in their profession and the cultivation of the soil. They were also freed from all tributary obligations, including what was later termed poll tax. Instead of poll tax they had to pay *Zakah*; but on the other hand they shared all social welfare benefits from the State. Several of the *Mawalis* also had representatives in the *Diwan* the council of state.

The non-Muslims in the conquered territories as well as the Arabian Peninsula were termed *Dhimmis*. They were the followers of the revealed books and they initially included the Jews, Christians and Sabians. The Zoroastrians were later included in this class. The *Dhimmis* were left to follow their religions and were allowed the jurisdiction of their own cannon laws as administered by the respective heads of their religious communities. But the *Dhimmis* had to pay *Jizya* as well as *Kharaj* for the protection they receive from the Islamic State. They were also disallowed from holding arms and they had no military duty to perform, since they were barred by religion from service in the Muslim army.

Umar also enacted series of laws to ensure that the ordinary people, especially the widows, the old and the orphans were protected. He separated the powers of the executive from the Judiciary by introducing the independent institution of *Qādīship* or Judgeship. He appointed governors and judges to adjucate over the provinces and the *khalīfah* himself supervised the provinces to ensure that the welfare of the public

has been adequately catered for. Umar himself was the commander-in-chief, who delegated the authority to his lieutenants or generals.

'Umar served for 10 years as *khalīfah*. He was assassinated while performing prayers in the Madina mosque by a non-Muslim Persian. But before his death he appointed a six man committee that is, *Shūrā* to elect a successor. Members of the committee include: Uthmān bn Affān, Abdurrahman bin Awf, Ali ibn Abi Talib, Zubayr ibn Awwam, Zaid bin Abi Waqqas and Talha ibnbUbaydullah. They were the oldest and most distinguished surviving companions of the Prophet (PBUH). When appointing them, Umar requested them never to elect his own son to succeed him. He followed the pattern of the Prophet (PBUH) who did not select his cousin and son-in-law Ali to succeed him in spite of his erudition in learning.

3.3   'Uthmān bn 'Affān

'Uthmān bn 'Affān, a member of the Umayyad ruling aristocracy in Makkah was the third of the four *Khulafa'al-Rashiduuns*. He assumed the leadership of the *Ummah* consequent upon his election by the *Shūrā* appointed by Umar. During his tenure that lasted for 12 years the *Ummah* witnessed serious internal divisions partly due to what his opponents termed nepotism in his time. He was accused of appointing his clan and family members to important state offices. For example, he appointed Said, a young Umayyad as the governor of al-Kufa, Muawiyya an Umayyad prince as governor of Syria, and his cousin Marwan ibn al-Hakam in-charge of *Diwan*. Several other Umayyads were also appointed to other important state offices.

As accusation of nepotism became widespread, the public became disenchanted. This became especially so because Uthman had neither listened to advice nor relieved the public grievances especially when a particular complaint was against his Umayyad kinsmen.

Feeling of discontent became inevitable even amongst the respected personalities in Madinah, such as Abu Musa al-Ashari and Amr ibn al-Ass.
It was believed by some authorities such as Hitti that the feeling of discontent against Uthman was fanned by three Qurayshite aspirants to the Caliphate and who were members of the six set up by 'Umar to appoint his successor: Ali, Talha and al-Zubayr. These three personalities were believed to have engineered massive uprising initially in al-Kufah but gradually in all parts of the Caliphate.

Uthman ibn Affan was at the end of the day assassinated while reading the Glorious Qur'ān in June 656 by a group of mutineers from the Arab

army in Egypt who had come to Madinah to place their grievances before the *Khalīfah*.

The assassination of Uthman was not only a complex issue but was a turning point in the history of the Muslim World. For the first time, but by no means the last (as Lewis has argued), 'a Muslim *Khalīfah* was murdered by his followers, and Muslim armies fought a bitter war against one another.'

It needs to be acknowledged however that in spite of what happened during his time, Uthman made some significant contributions to the Islamic state. His reign for example, witnessed the completion of the war of conquest in Iraq, Adharbayjan and parts of Armenia. The standardisation and distribution of the Glorious Qur'ān to different provinces was also the achievement of Uthman.

3.4 'Alī bn Abī Ṭālib

'Alī bn Abī Ṭālib, the Prophet's cousin and son-in-law was the last of the *Khulafā'al-Rāshidūn*. His personal qualities and standing as one of the earliest converts and also a champion in all the battles fought by the Prophet (PBUH) made him a strong candidate after the assassination of 'Uthmān. 'Alī was also a good speaker and learnered in the custom and tenets of Islam.

However, the way 'Alī ascended to the leadership appeared as if he was amongst the personalities who supported the elimination of Uthman. The elders in Madinah openly proclaimed and acknowledged Ali's leadership in the prophet's mosque in Madinah. But members of the 'Uthmān's family, the Umayyads, particularly Mu'awiyya, the governor of Syria contested the leadership of Ali. They accused him of deliberately failing to bring to book the murderers of 'Uthmān. 'Alī was in actual fact forced to move his capital from Madinah to Kufah in Syria in order to avoid any bloodshed in the holy city. But the provincial governor of Syria, Mu'āwiyya and other members of the Umayyads were not comfortable with Ali's leadership. When 'Alī decided to remove them, they refused to honor his authority to dismiss him. They insisted that the murderers of 'Uthmān must be produced.

'Alī therefore had to struggle to maintain his power. But chains of reactions and problems continue to follow one another. The first major opposition came from Aisha, (the wife of the Prophet) who collaborated with Talha and Zubayr (two of the closest Companions of the Prophet) and organised a strong opposition that led to the famous battle of camel in which 'Alī won. Following this battle, 'Alī then fought against Mu'āwiyyah in what came to be known as the battle of Siffin in which

there was no victor and no vanquished. Ali then fought the battle of Nahrawan against the *Kharijites* who later conspired and assassinated him in 661 AD.

It was soon after the assassination of Ali that Muawiyya matched to Kufa where he persuaded a number of Ali's supporters to acclaim him as *Khalīfah* instead of Ali's son Hassan. This brought to an end the period of the *khulafa'al-Rashiduun* and the beginning of the Umayyads.

4.0 CONCLUSION

The period of the four *Khulafā 'r-Rāshidūn* was important in the history of Islam in that they laid the foundation for the development of the Islamic political system that lasted for over 1,300 years. The period that lasted from 632 to 661 was marked by a struggle to extend the frontiers of Islam beyond the confines of the Arabian peninsular. The Muslim armies during the period of the *Khulafā 'r-Rāshidūn* was successful for several reasons. Islamic faith united the Muslims in seeking a common goal- to carry Islam to other people. According to the Glorious Qur'ān, Muslims have the duty to protect their faith and also to extend it to other areas. But the use of force is conditional on need for self defense, stop oppression and check aggression. It is also circumstantial in winning converts as there is no compulsion in Islam.

Another significance of the period of the *Khulafā 'r-Rāshidūn* is that it was the time when the Glorious Qur'ān was compiled in a single Book. The *Khulafā 'r-Rāshidūn*, particularly Umar ibn Khattab established a political system that kept the Muslim *Ummah* intact for centuries. Even though as discussed in the earlier units the Caliphate as a political system became no more from 1924, but some of the legacies left behind by the *Khulafā 'r-Rāshidūn* are still with us. It is indeed, not an exaggeration for one to say that many of the contemporary political institutions and concepts originated from the *Khulafā 'r-Rāshidū's* period.

5.0 SUMMARY

This unit gave an overview of the *Khulafā 'r-Rāshidūn* which includes Abubakr, Umar, Uthman and Ali B.Abi Talib. The contributions and problems that confronted each of those *Khulafā 'r-Rāshidūn* have been discussed with a view to understanding the significance of the Caliphate institutions in Islamic the political system.

6.0   TUTOR-MARKED ASSIGNMENT

i.   Differentiate Dhimmis from Mawalis and explain their positions in the Ummah during Umar ibn Khattab.
ii.   List the four *Khulafā 'r-Rāshidūn* and briefly discuss the contributions of each in the development of the Islamic political institutions.

7.0   REFERENCES/FURTHER READING

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UNIT 4 THE UMAYYADS, ABBASIDS, AGHLABIDS, FATIMIDS AND OTTOMAN TURKS

CONTENTS

1.0 INTRODUCTION

This unit will attempt to introduce you to the origin, establishment and significance of the Umayyad caliphate and the Abbasid dynasty in the history of the Islamic political system. The Umayyad ruled the Caliphate from 661-750 A.D while the Abbasid period lasted from 750-1258 AD. The other issues to be discussed include how the Umayyad transferred the caliphate capital to Damascus and the influence of the Persian political institutions during the Abbasid when the caliphate capital moved to Baghdad. The unit also discussed the Aghlabid dynasty of Qairawan, the Fatimids in Egypt and the Ottoman empire in Turkey.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

* explain how the *Ummah*, which began as a community during the
* Prophet and became a State during the *Khulafa'al- Rashidun,* was
* transformed into an empire by the Umayyad and the Abbasids
* discuss how the Umayyad introduced the hereditary rinciples of
* succession and how they promoted kinship instead of *Khilafah*

- explain why the Abbasids encouraged and introduced Persian influence
- into the Islamic state
- list the major achievements of both the Umayyads and the Abbasids in
- the political history of Islam.

3.0   MAIN CONTENT

3.1   The Umayyad Dynasty and its Foundation in Damascus

Soon after the assassination of Ali, the last of the four Orthodox *Khalifs,* his political opponent, Muawiyya, established the Umayyad Caliphate that became second of the four Islamic Caliphates established after the death of Prophet Muhammad (PBUH). The Umayyad ruled from 661-750 AD and had succeeded in not only transferring the capital of the Caliphate from Kufah to Damascus, (where they became exposed to different forms of Syrian and Hellenistic influences) but also established the largest Arab-Muslim state in history.

The Umayyads during their time were believed to have brought a lot of changes to the Muslim world. Some of such changes include:

The introduction of the hereditary system of succession that was never reversed by the subsequent Muslim States that followed the Umayyads. The 1st Umayyad *Kalif*, Muawiyya, nominated his son Yazid as his successor and since that time all Umayyad *Kalifs* as well as other leading Muslim States, including the Abbasids adopted the practice of proclaiming their successors from amongst their sons or kinsmen.

2.   The territories of the Islamic state also expanded during the Umayyad.
      The first Umayyad *Kalif*, Muawiyya, expanded with the effort of his Commander, Uqba bin Nafi, the Muslim State to North Africa. In the eastern frontier also Muawiyya completed the conquest of Khurasan.
      Thus, the frontiers of Islamic state during the Umayyad extended from Spain to Indonesia and from Persia to India as early as 670, the Umayyads had even made some attempts to conquer Constantinople, the ancient capital of the Roman empire. TheUmayyads also attacked and conquered the islands of Cyprus and Sicily.

3.   The Umayyads also constructed famous buildings such as the Dome of the Rock at Jerusalem, and the Umayyad Mosque at Damascus.

4. The Umayyad also succeeded in uniting members of the Islamic state. They made Arabic the official language, minted the first Arabic currency, built roads and established postal routes.

5. The Umayyad also created several institutions to cater for the governmental functions especially, tax collection and religious leadership. The major political institutions inherited by the Umayyads from *Khulafā 'r-Rāshidūn* were the offices of *Amir* or governors in charge of administering the various provinces. There were also *Amil* or agents or prefects normally appointed by the *Amirs* to oversee the activities of state officials. But the Umayyads created other institutions or Boards, which as shown below were six in number and are generally, termed central Diwans.

3.2 Central Diwans during the Umayyads

Under the Umayyads the governmental machinery became more complex especially in the system of taxation and administration of justice. It was as a result of this development that several institutions were created to cater for the expanded Bureaucracy. Since finances constituted the main concern of the government, the *Diwan al-Kharaj* (Finance Department) was one of the earliest to be created. But other Diwans were later created as shown below.

3.3 Diwan al-Kharaj

This is the central board of revenue or the finance department of the central government that administered the entire finance of the empire. It also imposed and collected taxes and disbursed revenue. The board was under *Sahib-al-Kharaj,* a special officer in-charge of revenue who is Directly under the Kalif. According to Hitti (1970: p. 225), Muawiyya was the first to appoint such an officer, whom he sent to al-Kufah.

The *Diwan al-Kharaj* had a number of units that include Majlis*Al-asl* that was responsible for drawing financial estimates. There was the Majlis *Al-Hisab* for reviewing the provincial accounts before they were ratified. There was also *Majlis al-Jaysh* that kept an eye on the military Participation on tax levy. *Diwan al-Kharaj* functioned independently of other departments. It acted as an audit office over the *wazir*, and also looked after the agricultural and economic Productivity of the provinces.

3.4 Diwan al-Khatam

This is a state institution created by Mu 'āwiyya in order to stop the practice of forging his signed correspondences. It is a kind of state

chancellery responsible for documenting all official correspondences before they were sealed and dispatched. Thus in the course of time a state archive containing all official correspondences developed in Damascus by the Umayyads under Abd al-Malik. This department survived till the middle of the Abbasid period.

3.5   Diwan al-Rasa'il

A regular board of correspondence was established under the Umayyads. It issued state messages and circulars to the central and provincial officers. It co-cordinated the work of all Boards and dealt with all correspondence as the chief secretariat.

3.6   Diwan al-Barid

Mu'awiyah introduced postal service. Abd al-Malik extended it throughout the empire and Walid made full use of it. The Umayyad Caliph Abd al-Malik developed a regular postal service. Umar bin Abdul-Aziz developed it further by building caravanserais at stages along the Khurasan highway. Relays of horses were used for the conveyance of dispatches between the caliph and his agents and officials posted in the provinces. The main highways were divided into stages of 12 miles each and each stage had horses, donkeys or camels ready to carry the post. Primarily, the service met the needs of government officials but travellers and their important dispatches also benefited from the system. For swift transport of troops also the postal carriages were used. They were able to carry 50 to a 100 men at a time. Governor Yusuf bin Umar of Iraq was believed to be spending 4,000,000 dirham per year to run the postal department.

3.7   Diwan al-Qudat

In the early period of Islam justice was administered by Muhammad and the orthodox Caliphs in person. After the expansion of the Islamic state, Umar bn Khattab separated judiciary from the general administration and appointed the first *Qādī* in Egypt as early as 23H/643AD. With the coming of the Umayyads, the appointments of Judges to cater for judicial matters became more common and by the time of the Abbasids, *Qādī*s were appointed for each town and village for the administration of Justice. The Abbasids even instituted the office of *Qādī al-Qudat* as the chief justice or Grand *Qādī*.

3.8   Diwan al-Jund

The Diwan of Umar ibn Khattab assigning annuities to all Arabs and to the Muslim soldiers of other races underwent a change in the hands of

the Umayyads. The Umayyads meddled with the register and the recipients regarded pensions as the subsistence allowance even without being in active service. Hisham reformed it and paid only to those who participated in battle. On the pattern of the Byzantine system the Umayyads reformed their army organisation in general and divided it into five corps: the centre, two wings, vanguards and rearguards while on march or in a battle field following the same formation. Marwan II (740-50) abandoned the old division and introduced Kurdus (cohort) a small compact body. The Umayyad troops were divided into three divisions: infantry, cavalry and artillery. Arab troops were dressed and armed in Greek fashion. The Umayyad cavalry used plain and round saddles.

3.9 The Abbasid Dynasty

With the collapse of the Umayyads, the Abbasids under the leadership of abu-al-Abbas, a descendant of the Prophet's uncle al-Abbas, established the Abbasid that became the third of the Islamic Caliphates. The Abbasid flourished from 750 to 1258 AD, the period in which 35 *Khalifs* succeeded one another.

It should be noted that the replacement of the Umayyad by the Abbasid was more than a simple change of dynasty. It was according to Lewis (1995: p.75) a revolution in history. Unlike the Umayyad that seemed to be an Arab dominated Caliphate, the Abbasid was more international in outlook. In other words as Hitti pointed out 'the Abbasid was an empire in which the Arabs formed only one of the many components of races.

There is no doubt that the Arabs during the Umayyad remained a privileged group as many of the high offices of government were attached to them and Arabic remained the sole language of government and culture. State documents and currency were also issued in the language. During the Umayyad era also, only full Arabs were appointed to the highest offices of the state. During the Abbasid era however, not only half Arabs, but even Persians and other rose to the highest level of running the state. Non-Arabs during the Abbasids were therefore, gradually co-opted into the system, first by becoming Muslims and then by becoming clients (*Mawali*) of the state. The *Mawalis* until the coming of the Abbasids remained outside the kinship-based society of the Arab culture and were perceived of as members of the lower class within the Umayyad empire.

Unlike the Umayyads who ran the Caliphate from Damascus in Syria, the Abbasid had their capital in Bagdad in the present Iraq. The official name of the new capital was *Madinat al-Salama,* the city of peace, but it is usually referred to as Bagdad, the name of the small town that

previously occupied the site. This movement of capital to Bagdad was both in order to appease as well to be closer to the Persian *mawali* who demanded for less Arab dominance in the empire. Baghdad was thus established on the Tigris River in 762 AD. The location of the new capital opened to the caliphate the way for ideas from the east. According to Hitti (1970: p.294), with the establishment of Baghdad 'Arab Islam succumbed to Persian influence; the Caliphate became more of a revival of Iranian despotism and less of an Arab Shaykhdom.'

The Abbasids after establishing the capital in Baghdad also adopted Persian titles and political institutions to administer the caliphate. One of the Persian political institutions that became central in running the Caliphate was the Vizierate. Even though Viziers were appointed during the Umayyads, the office took a Persian style during the Abbasids. Khalid bn Barmak was the first incumbent of that high office.

Apart from institutionalising the institution of *Vizier*, the Abbasids also created several other political institutions to cater for the effective running of the state. In other words, the administrative services during the Abbasids became greatly expanded to accommodate the expanded Bureaucracy. Amongst the institutions created was the office of the post master General (*Sahib al-Barid*) whose duty was to collect information from the central office and transmit to the prime minister. Other institutions include: *Diwan al-Kharaj* or the ministry of finance, *Diwan al-Jund* (ministry of war), *Nazar al-Mazalim* (Court of Appeal), *Diwan al-Rasail* (office of correspondences), *Diwan al-diya* (bureau of state property), *and Diwan al-Mawali wal-Ghilman (*bureau of the freedmen and slaves of the caliph).

The Abbasid era is also important in Islamic history as it inaugurated what came to be known as the Islamic Golden Age especially from the last quarter of the eight century. The Abbasids were believed to have been influenced by the Qur'ānic injunctions and hadith such as "the ink of a scholar is more holy than the blood of a martyr" stressing the value of knowledge. The Muslim world during the Abbasid therefore, became unrivaled intellectual center for science, philosophy, medicine and education as the Abbasids championed the cause of knowledge and established the House of Wisdom in Baghdad where both Muslim and non-Muslim scholars sought to translate and gather all the world's knowledge into Arabic. Many classic works of antiquity that would otherwise have been lost were translated into Arabic and Persian and later in turn translated into Turkish, Hebrew and Latin. During this period, the Muslim world was a melting pot of cultures which collected, synthesised and significantly advanced the knowledge gained from the ancient Roman, Chinese, Indian, Persian, Egyptian, North African, Greek and Byzantine civilizations.

3.10   The Aghlabids' Dynasty

The Aglabid dynasty was an Arab Muslim dynasty that ruled Ifriqiyyah (Tunisia and eastern Algeria) during the ninth century (800 to 909). The dynasty was founded by the Abbasids in 800, when the Abbasid Caliph Harun al-Rashid appointed Ibrahim ibn al-Aglab as hereditary Emir of Ifriqiya due to the presence of several rival Islamic powers on its doorstep. The Aghlabids were expected to deal with the Umayyads in al-Andalus and the Idrisids in Morocco. Although it was an independent dynasty, the Aglabid never ceased to recognise Abbasid over lordship. The Aglabids were therefore nominally under the Abbāsid caliphs of Baghdad but were for practical purposes considered independent. Their capital city was Abbasiyya 2-3km from Kairawan, in Tunisia. During their time, the Aglabids rebuilt several cities and constructed many military fortifications along the Ifriqiyan coast to rebuke the Byzantines who had conquered Sicily several centuries before. They also organised civic affairs and developed communication routes between North Africa and the middle east.

One important issue about the Aglabid dynasty in the history of Islamic political system is that all the 11 Aghlabid emirs were the energetic rulers. During the period of their rule, the Aglabid dynasty built a brilliant civilisation termed the Kairawan civilisation. The Aghlabid emirs maintained a splendid court, and their public works for the conservation and distribution of water, contributed to the prosperity of the dynasty that was on the whole peaceful. Their fleet was supreme in the central Mediterranean.

The decline of the dynasty began under Ibrahim II ibn Ahmad (875-902). An attack by the Tulunids of Egypt had to be repelled and a revolt of the Berbers put down with much loss of life. In addition, in 893 there began amongst the kutama Berbers the movement of the *Shiite* Fatimids, through the mission of Ubaydalla Said, which in 909 led to the overthrow of the Aghlabids. The Aghlabids were great patrons of architecture and much of their work has survived. Their work demonstrates a mixture of Byzantine and Abbasid building styles. One of the most important projects was the rebuilding of the Great Mosque of Qairawan and the addition of the huge three-tiered minaret/tower.

3.11   The Fatimids

The Fatimid Caliphate or *al-Fāimiyyūn* (Arabic was a Shia Ismaili Muslim caliphate) that spanned a vast area of the Arab world, from the Red Sea in the east to the Atlantic ocean in the west. The ruling elite of the Fatimid dynasty belonged to the Ismaili branch of *Shiism*. The leaders of the dynasty were also Shia Ismaili Imams; hence, they had a

religious significance to Ismaili Muslims. They are also part of the chain of holders of the office of caliph, as recognised by some Muslims.

Originally, the base of the Fatimid dynasty was in Tunisia, but it later extended its rule across the Mediterranean coast of Africa, and ultimately made Egypt the centre of their caliphate. At its height, in addition to Egypt, the caliphate encompassed several other areas in the Magrib, Sudan, Sicily and Hijaz. The Fatimids initially established their capital at Mahdia before conquering Egypt, and building the city of Cairo in 969. Thereafter, Cairo became the capital of the caliphate, with Egypt becoming the political, cultural, and religious centre of the state.

In addition to being considered one of the most important Arab empires in the Islamic era, the Fatimid caliphate was also distinguished by the prominent role of Berbers in its initial establishment. The caliphate lasted from 909 to 1171, when Saladin became Sultan of Egypt and returned the country to the Abbasids. During its heyday, the Fatimid conquered the surrounding areas until they ruled from Tunisia to Syria, and even ruling Sicily, and southern parts of the Italian Peninsula. Egypt also flourished during the Fatimid era and was able to develop an extensive trade network in both the Mediterranean and the Indian Ocean. Their trade and diplomatic ties extended all the way to China and its Sung dynasty, which eventually determined the economic course of Egypt during the High middle ages.

Unlike other governments in the area, Fatimid advancement in state offices was based more on merit than on heredity. Members of other branches of Islam, like the Sunnis, were just as likely to be appointed to government posts as Shiites. Tolerance was extended to non-Muslims such as Christians and Jews who occupied high levels in government based on ability.

3.12   The Ottoman Empire

The Ottoman Empire was a Turkish Empire that lasted from 27 July 1299 to 29 October 1923.The Empire was one of the largest and longest lasting empires in history; such that the Ottoman state, its politics, conflicts, and cultural heritage in a vast geography provide one of the longest continuous narratives. During the 16th and 17th centuries, in particular at the height of its power under the reign of Suleiman the Magnificent, the empire became the most powerful state in the world. The empire was a multinational, multilingual empire that stretched from the southern borders of the Holy Roman empire to the outskirts of Vienna, Hungary (modern Slovakia) and the Polish –Lithuanian Commonwealth in the north to Yemen and Eritrea in the south; from Algeria in the west to Azerbaijan in the east controlling much of

southeast Europe, Western Asia and North Africa. The empire contained 29 provinces and numerous vassal states, some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries. During the 19th century, the Ottoman Empire was the largest Muslim state in the world, followed by the Sokoto Caliphate. The capital of the empire was Constantinople (present day Istanbul).

The period of Ottoman history can roughly be divided into two distinct eras: an era of territorial, economic, and cultural growth before 1566, followed by an era of relative military and political stagnation. The era of territorial growth started when the Ottoman ruler Mehmed II conquered Constantinople. The status of the empire from this time became preeminent in southeastern Europe and the eastern Mediterranean. The Ottomans at this time succeeded in making the orthodox church to accept the Ottoman authority. Upon making Constantinople the new capital of the Ottoman Empire, Mehmed II assumed the title of *Kayser-i Rûm* (literally Roman Emperor.) In order to consolidate this claim, he launched a campaign to conquer also Rome, the western capital of the former Roman Empire.

Selim I was the Sultan of the Ottoman Empire from 1512 to 1520. His reign is notable for the enormous expansion of the Empire, particularly his conquest between 1516-1517 of the entire Mamluk sultanate of Egypt, which included all of Sham, Hejaz, and Egypt itself. With the heart of the Arab World now under their control, the Turks became the dominant power in the region, and in the Islamic world.

Suleiman the Magnificent was the most dynamic Ottoman ruler during the 16th century. He presided over the apex of the Ottoman Empire's military, political and economic power. He personally led the Ottoman armies to conquer the Christian strongholds of Belgrade, Rhodes, and most of Hungry before his conquests were checked at the Siege of Vienna in 1529. He annexed most of the Middle East in his conflict with the Safayids and large swathes of North Africa as far west as Algeria. Under his rule, the Ottoman dominated the seas from the Mediterranean to the Red Sea and the Persian Gulf.

Series of military expeditions in the 16th century enabled the Ottoman Empire to extend its borders deep into Europe and North Africa. Conquests on land were driven by the discipline and innovation of the Ottoman military; and on the sea, the Ottoman Navy aided this expansion significantly. The state also flourished economically due to its control of the major overland trade routes between Europe and Asia.

However, as the 16th century progressed, Ottoman naval superiority was challenged by the growing sea powers of Western Europe, particularly Portugal, in the Persian Gulf, Indian Ocean and the Spice Islands. The strain of these conflicts on the Empire's resources, and the logistics of maintaining lines of supply and communication across such vast distances, ultimately rendered its efforts unsustainable and unsuccessful. The overriding military need for defence on the western and eastern frontiers of the Empire eventually made effective long-term engagement on a global scale impossible. The effective military and bureaucratic structures of the previous century also came under strain during a protracted period of misrule by weak sultans.

But in spite of these difficulties, the Empire remained a major expansionist power until the Battle of Vienna in 1683, which marked the end of Ottoman expansion into Europe. On the battlefield, the Ottomans gradually fell behind the Europeans in military technology as the innovation that fed the Empire's forceful expansion became stifled by growing religious and intellectual conservatism.

Indeed, the 17th century was not simply an era of stagnation and decline, but also a key period in which the Ottoman state and its structures began to adapt to new pressures and new realities, internal and external. During this period, threats to the Ottoman Empire were presented by the traditional foe—the Austrian Empire—as well as by a new foe—the rising Russian Empire. The Empire faced challenges in defending itself against foreign invasion and occupation. The Empire consequently could no longer enter conflicts on its own and began to forge alliances with European countries such as France, the Netherlands, Britain, and Russia.

At the end of the day, the Ottoman rulers responded to the multiple problems afflicting the empire by introducing the *Tanzimat* reform as an attempt to modernize the state along the western European model. Effectively with the introduction of these reforms the Ottoman Empire was no longer Islamic in its orientation. During the *Tanzimat* period, the government's series of constitutional reforms led to a fairly modern conscripted army, banking system reforms, the decriminalisation of homosexuality, the replacement of religious law with secular law and guilds with modern factories. Overall, the *Tanzimat* reforms had far-reaching effects. Those educated in the schools established during the *Tanzimat* period included Mustapha Kemal Ataturk and other progressive leaders and thinkers of the Republic of Turkey. Islamic legal system also became replaced with the enactment of the *Tanzimat*.

4.0   CONCLUSION

It is important in concluding this unit to show that in spite of their numerous contributions in the development of Islamic world, both the Umayyads and the Abbasids have been criticised for committing one form of crime or the other. The Umayyads have been so much criticised by Islamic historians, who accused them of promoting a kingship (*mulk)* instead of a true caliphate (*khilafa*). In actual fact, the Umayyad caliphs referred to themselves, not as *khalifat rasul Allah* ("successor of the messenger of God," the title preferred by the tradition) but rather as *khalifat Allah* (deputy of God). The distinction seems to indicate that the Umayyads "regarded themselves as God's representatives at the head of the community and saw no need to share their religious power with, or delegate it to, the emergent class of religious scholars."

The Abbasids on the other hand were blamed for creating policies and institutions that led to their downfall. They were for example, blamed for allowing the Turkish army to rise to the position of power and influence in the administration of the dynasty. This at the end of the day paved way for the gradual decline of the influence of the *Khalifs* in the effective running of the state. The Abbasids also allowed the Persians to be excessively powerful in the state affairs. Consequently, the Caliphate gradually declined and came to an end in 1258 AD. And even though in 1261, they re-established in Egypt from where they continued to claim authority in religious matters from their base, the dynasty could no longer exist from 1519 when power was formally transferred to the Ottomans and the capital transferred to Istanbul.

5.0   SUMMARY

This unit discussed the origin, development and contributions of the Umayyad Caliphate and the Abbasid dynasty in the historical evolution of the Islamic State. Both the Umayyads and the Abbasids contributed in the expansion of the Islamic State beyond the confines of the Arabian Peninsular. Through war of conquest and diplomatic relations they extended Islam to the eastern provinces of the Byzantine Empire and the greater part of the Sasanid Empire. The Umayyads and the Abbasids as discussed in the unit also expanded the Bureaucracy of running the Islamic State by creating more institutions to cater for the extended structure and multiplicity of followers. The three other Islamic States that have been discussed in the unit: the Aglabids, the Fatimids and the Ottoman came after the Abbasids.

The unit also discussed the Aglabid empire, the Fatimids dynasty and the Ottoman Turks. It has been shown that the Aglabids and the Fatimids were Muslim states based in Africa long before the rise of the

Sokoto Caliphate that will be discussed in the next unit. The Ottoman empire as discussed was the largest Muslim state in the world in the 19th century.

6.0   TUTOR - MARKED ASSIGNMENT

i.   Who are the Umayyads? Briefly explain their most important contributions in the development of the Islamic political institutions.
ii.   Discuss the major reasons that influenced the Abbasids to appoint Persian bureaucrats in administering the dynasty.
iii.   Who were the Aghlabids? Distinguish them from the Fatimids.
iv.   To what extent were the Tanzimat reforms responsible for collapse of largest 19th century Muslim state in the world?

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UNIT 5   THE SOKOTO CALIPHATE

CONTENTS

1.0   INTRODUCTION

The Sokoto Caliphate was the second largest Islamic state in the world in the 19th century next only to the Ottoman Empire of the time. It was established in Hausa land after the 19th century Jihad movement, which Shehu Usman Danfodiyo led. The Sokoto Caliphate collapsed in 1903 following the British colonial conquest and since then the ideals that led to its establishment though resilient were all the same seriously affected.

This unit will discuss specifically the reasons for the establishment of the Sokoto Caliphate, the significance of its establishment and the reasons for its eventual collapse in the early years of the 20th century.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

- list the names of the leaders of the Sokoto Caliphate
- explain why the Sokoto Caliphate was established
- discuss the significance of establishing the Sokoto Caliphate
- mention the major differences between the Sokoto Caliphate and the earlier Caliphates established by the Muslim rulers
- state some of the reasons that led to the collapse of the Sokoto Caliphate.

3.0   MAIN CONTENT

3.1   Overview of the Sokoto Caliphate

The Sokoto Caliphate was an Islamic state established in Hausa land following the Islamic reform movement which Shehu Usman Danfodiyo led. Even though the causes, course and consequences of the reform

movement that led to the establishment of the Caliphate have been discussed and quite well documented, it is necessary to stress in this Unit that the reform movement was a *Tajdid* (reinvigoration of Islam). It was a movement and struggle between the tyrants on the one hand and advocates of justice who wanted to unite the Muslims on a clear-cut Islamic ideological basis on the other hand. The Tajdid process that led to the establishment of the Caliphate started in 1774, when Shehu Usman was about 20 years and gradually the movement became a revolution that culminated in the establishment of the Caliphate.

What the reformers who established the Sokoto Caliphate sought to do and actually did as Sulaiman (2004: p. 1) argued was to reform the corrupt religious practices by the Hausa people, especially their rulers. The reformers, as he further argued called for a return to *Sharī 'ah*, the Islamic way of life.

The founders of the Sokoto Caliphate were to a certain extent inspired by the theoretical constructs of the jurists of the late Abbasid period, especially al-Arabi, As-Suyuti amongst several others. They also adopted in their administration the use of certain functionaries that were prominent in the running of the Abbasid state. Such functionaries of Abbasid origin used in the Sokoto Caliphate are Wazir, Chief *Qādī*, *Mazalim* and *Muhtasib*. However, the Sokoto Caliphate differed from either the Abbasids or the Umayyads in several ways. According to Abu-Manga (2004:1 the Sokoto Caliphate is unique in its kind because it is more of an intellectual state than a political one. This according to him was because 'the pen stands as the instrumental means in its establishment and consolidation, and in time of peace, the pen was used for dissemination of knowledge, whereas in times of war, it served the purpose of mobilisation.

The founders of the Sokoto Caliphate were therefore, sound scholars who produced hundreds of works on various disciplines and different themes. According to Hunwich as cited by Abu-Manga (2004: p. 4), members of the Fodiyo family and their descendants alone produced in Arabic only more than 700 works ranging from lengthy versification to voluminous books. The Sokoto Caliphate leaders also produced works on Fulfulde and Hausa that covered almost all the important Islamic Sciences, including politics.

The leading men of the pen were Usman ibn Fodio, his brother Abdullahi ibn Fodio and his son Muhammad Bello among others.

There is no doubt that the legacies or significance of the sokoto caliphate are many and some are still extant. But it is significant to note that the establishment of the Caliphate is important at different levels. At

the political level as Mahdi Adamu emphasised, the Caliphate united Hausa land and beyond politically for the first time. Before the reform movement, all the Hausa states live independent of one another and as enemies at times. The Sokoto Caliphate however, destroyed the old political equation and created a federation with the headquarters at Sokoto city. According to Ademola Azeez (2004: p. 1), the Caliphate replaced city-state system which had been officially dominated by Muslim for several years. At the end of the struggle, Shaykh Usman ibn Fodio withdrew from political life to devote time for the rest of his life to Scholarship and spiritual enterprise. The Caliphate was divided into two with his brother Abdullahi heading governance in the west called Gwandu. The rest of the caliphate base in Sokoto was under the leadership of Muhammad Bello.

The establishment of the Sokoto Caliphate also led to large-scale conversion to Islam in all parts of the central Sudan. However, it needs to be noted that the Sokoto Caliphate leaders in keeping with the injunctions of Allah did not make it mandatory for every body in the Caliphate to accept Islam. The pockets of non-Muslims in the caliphate found in Zaria, Bauchi, Gombe and Adamawa emirates as well as the neighboring areas to the seat of the caliphate were allowed to practice their different religions. What this meant as Bunza (2004: p. 2) further argued is that the Sokoto Caliphate leaders simply adopted the scriptural injunction of 'there is no compulsion in religion'. The Sokoto Caliphate in this sense did develop the art of religious tolerance.

Another impact of the establishment of the Sokoto Caliphate that needs not to be overlooked is that it provided inspiration for similar movements in other parts of West Africa: Futa Toro and Masina.

4.0   CONCLUSION

Though the Sokoto Caliphate was a success story as emphasised by Mahdi Adamu (1990: p. 14), it lasted only for 100 years, for in 1903 it was overthrown by the British colonial forces. Other reasons for its collapse apart from the colonial conquest were the inability of the successive Sultans and emirs in the caliphate to sustain the spirit of the Islamic reform movement that led to the establishment of the polity. It has been noted that in the subsequent years of the caliphate, the ideals were there but the practice was totally absent. Several of the leaders of the Caliphate in the late 19th century also became relaxed as they found themselves in position of power that enabled them to accumulate wealth.

5.0   SUMMARY

This unit has made an attempt to discuss the origin and significance of the Sokoto Caliphate in the history of the Islamic political system. It has been argued that the Sokoto Caliphate unlike either the Umayyad or the Abbasid was a product of a religious reform movement in Hausa land and beyond; and when it was established it became the second largest Muslim polity in the world in the 19th century. Another issue discussed in the unit is the role of scholarship and power of the pen in its establishment and sustenance. Reasons for its collapse and the legacies it left behind to the contemporary Muslim world have also been discussed.

6.0   TUTOR-MARKED ASSIGNMENT

i.   In what way/ways did the Sokoto Caliphate differ from the Umayyad and the Abbasid?
ii.   Apart from the colonial conquest in the early 19th century, what other factors contributed to the collapse of the Sokoto Caliphate?
iii.   Why was the Sokoto Caliphate considered more as an intellectual than political state?

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MODULE 3 ISLAMIC POLITICAL INSTITUTIONS AND MUSLIM THINKERS

Unit 1   The Vizier and the *Qādī*
Unit 2   The *Muhtasib, Wāli Mazālim* and *Şāhibu 's-Shurṭah*
Unit 3   Al-Fārābī, Ibn Sīnā, Al-Māwardī, Ibn Khaldūn and Al-Ghazālī
Unit 4   The Sokoto Jihad Leaders and Scholars
Unit 5   The Post Colonial Nigerian Muslim Scholars

UNIT 1   THE VIZIER AND THE *QĀDĪ*

CONTENTS

1.0   Introduction
2.0   Objectives
3.0   Main Content
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         3.3   The Vizirate in Sokoto Caliphate
         3.4   The *Qādī*
                  3.4.1 Conditions and Qualifications of a *Qādī*
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4.0   Conclusion
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1.0   INTRODUCTION

This unit intends to discuss two other significant institutions in the Islamic political system. These institutions are the Vizier and *Qādī*. The major issues to be discussed are the meaning, origin and functions of the two institutions in the running of an Islamic state.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

- define the term Vizier and explain the historical evolution   of the Vizierate as an important political institution in the Muslim world
- explain the meaning of the term *Qādī*, its origin and transformation over the years
- compare and contrast the functions of a Vizier and *Qādī*

- discuss the continuity or otherwise of the two institutions in different Islamic states since the end of the Abbasids in 1258.

3.0   MAIN CONTENT

3.1   Definition of Vizier

The term 'Vizier' is derived from the Arabic word *Azara* as verb and *Wazir* as noun, which means to help or surround. In its technical meaning Vizier means a helper or deputy or an assistant of the chief of a community. The term can also mean a high ranking religious and political advisor, often to a king or sultan. According to Last (1976: p. 146), a Vizier is one who bears a burden, and thus came to mean a helper.

As far as Islamic political institution is concerned, the institution of Vizier or Wazir is the second most important office, after that of the Caliph. It is the office of a chief minister in Islamic state.
The Vizier as an institution had its roots from al-Qur'ān (20:28-32) that reads:

> Appoint for me from my folk a Wazir (helper),
> From among my family, Aaron, my brother.

The first Vizier appointed as far as Islamic political system is concerned was Umar bn Khattab, who was delegated by Abubakr, the first *Khalif* to carry certain religious and administrative duties.

Subsequent Caliphs that followed Abubakr (viz: Umar, Uthman and Ali) equally appointed confidential scribes they either consulted for advise or delegated to carry out certain responsibilities.

The Caliphs during the Umayyad period also had *Viziers* they termed *Khatib* as Secretary of State. Those *Khatibs* were always consulted in the day-to-day running of the Caliphate. Muawiyya, the first *Khalif* during the Umayyad for example, appointed Zayd by Ali as his Khatib.

3.2   Viziers during the Abbasids

Much as Viziers were appointed by the *Khulafaun Rashidun* and the Umayyads, it was during the Abbasid era that the office became well instituted. The Viziers during the Abbasids were the chief ministers. The first strong Vizier appointed by the Abbasid was Khalid bn Barmak, who served under Al-Mansur, whose policies in the Abbasid continued for many generations to guide those who came after him just as the policies of Muawiyya had guided the Umayyad. The Barmakids as

Viziers acted as the Kalif representatives to the public. According to Abdul (1976: p. 187) the institution of the Vizier reached the peak of its influence during Harun (786-809) who invested absolute power (to pass judgment, to appoint and spend money) to his Vizier Yahya the Barmakid. Harun also gave to his Vizier the responsibility of the supervision of all government departments and the royal seal.

The administration of the various Muslim states that succeeded the Abbasids also had Viziers with varying powers and importance. While in the Ottoman Empire, the title could be held by several people at once, in the ancient Egypt, a Vizier was the prime minister or right handman to the King or Pharoah.

In the Fatimids Egypt (969-1171), military officials, who developed independent political actions in later years, occupied the office. In Muslim Spain, however, there were as many as 29 Viziers at a time.

In Persia, Viziers were perceived as servants of the ruler rather than the State, and often they were charged with overseeing financial matters. In the Hafsid dynasty the office was given only military duties but the

Almohads gave secretarial work to the Viziers. Among the Seljuk the Viziers were low in the hierarchy of the state. In Spain as shown by Last (1967: p. 146) there were numerous Viziers but the senior Vizier was called Chamberlain.

3.3   The Vizierate in Sokoto Caliphate

The Sokoto Caliphate established by Uthman Danfodiyo, his brother Abdullahi and son Muhammed Bello in the 19th century also instituted the office of Vizier in the running of the affairs of the Caliphate. According to the Jihad leaders (as explained by Sulaiman, 1987, p. 41) 'The Vizier or Wazir is of utmost necessity to an imam as one who wakens him if he sleeps, gives him sight if he cannot see and reminds him if he forgets.' According to Abdullahi, the brother of Uthman Danfodiyo, a Vizier is an associate of the imam in the management of the affairs of the State. In Sokoto Caliphate framework therefore, a Vizier was both the chief advisor and the officer in charge of people's welfare. Accordingly, as emphasised by Sulaiman, (1987: p. 42), 'the Vizier was and is still the president of the Electoral College which elected Khalifs, and advised the Khalif on the appointment of key officers of state.' The Vizier in Sokoto Caliphate also was responsible for the supervision of the emirates and had responsibility over the treasury, legal and Qur'ānic education and religious institutions in general. Overall, the principal function of the Vizier in Sokoto Caliphate was to ensure the success of the government. In modern terminology,

the Sokoto Caliphate Vizier is a prime minister. Mahmud Tukur sees the Vizier in Sokoto 'as the leader of the Bureaucracy…who supervises the general administration, co-ordinates its agencies and orchestrates its staff functions. By this central position, especially his control of chancery and public treasury, he effectively provides the mechanism for organisational unity of command.' (Sulaiman, 1987, p. 42).

However, it should be noted that in instituting the office of the Vizieror Nazir, the leaders of Sokoto Caliphate adopted the Abbasid system. However, in the appointment of the first Vizier by the founder of the Caliphate, the Qur'ānic verse that reads: "Appoint for me from my folk a Wazir (helper)." Uthman Danfodiyo appointed his brother Abdullahi as his senior Vizier. But he also appointed other Viziers to help in the running of the Caliphate. He, for instance, appointed Umar al-Kammu, his student and close friend as his Vizier to take charge of the booty after the conquest of Matankari. He also appointed his son Muhammad Bello as one of his Viziers. However, Abdullahi his brother continued to be the most senior Vizier.

With the death of Uthman Danfodiyo and the taking over of the office of *Amir-ul-muminun* by Muhammad Bello, the office of the Vizier became that of the first minister in the government. This became so because of the re-organisation of the governmental structure during the time.

3.4   The *Qādī*

The term *Qādī* (also known as *Qazi*, *Kazi* or *Kadi*) is an Arabic word referring to a judge who administers justice in accordance with the *Sharī 'ah* legal system. It is an important Islamic institution responsible for the administration of justice, which is considered an obligation in Islam. The *Qādī* is responsible for all legal matters involving Muslims. He administers the *Sharī 'ah* and is in-charge of all judicial matters. According to Abdul (1976: p. 192): The *Qādī* is the judge, the arbiter who settles disputes between persons who appeal to him; he pronounces sentence of the law on civil as well as criminal cases. But it needs to be noted also that the *Qādī* himself is not above the law and his judgment must be based on the Qur'ān and *Sunnah* as well as the *Ijma,* the prevailing consensus of the *Ulama,* Islamic Scholars.

The term *Qādī* has been in use right from the time of the Prophet (PBUH), and has remained the term used for judges throughout Muslim world. However, the development of *Qādī* as an independent Islamic institution took place after the death of the Prophet. The Prophet (PBUH) during his time administered justice in person. He solved both criminal and civil cases based on injunctions from the holy Qur'ān. In situation where Qur'ān does not give guidance, the Prophet (PBUH)

gave his independent judgment as Prophet of Allah. The Prophet (PBUH) therefore, was the Chief justice who settled disputes among the *Ummah*. As the Chief justice he appointed Judges for the various tribes in the Arabian Peninsula. The Prophet for example, sent Muadh bin Jabal to Yemen to serve as a *Qādī*.

The practice of appointing *Qādīs* to administer legal cases became more developed during the period of the four *Rashiduns* due to the expansion of the Islamic State to Syria, Iraq and Egypt. Umar bin Khattab was believed to be the first *Kalifa* to appoint a *Qādī* over Egypt in 643AD. But it should be noted also that some of the governors appointed by the *Khulafa ul-Rashidun* also administered justice in person because the various functions of government were not initially differentiated.

It was from 661 AD when the Umayyads took over the Caliphate that regular series of *Qādīs* were appointed to cater for legal problems among the *Ummah*. The Umayyad recruited the *Qādīs* from the *Faqih* class, whose members were scholars learned in the *Qur'ān* and Muslim tradition. Besides deciding cases, the *Qādīs* also administered *Waqf*, pious foundations or properties assigned to mosques and hospitals and the estates of orphans.

The appointment of *Qādīs* became more common during the time of the Abbasids who appointed *Qādīs* in every region, town and village for judicial and administrative control and for the establishment of peace and justice over the dominion they controlled. In the early Abbasid era, the *Qādīs* in the provinces were answerable to provincial governors. In later years however, provincial *Qādīs* became deputies of the chief justice (*Qādī al-Qudat*) who resided in Baghdad, the capital of the Caliphate. According to Hitti (1970: p. 326), the first to receive the title of *Qādī al-Qudah* was the famous disciple of Abu Hanifa, Abu-Yusuf who served under al-Mahdi (754-775) and his two sons al-Hadi (775-4-785) and al-Harun (785-786). As per the remuneration of the *Qādī*, it had been shown that during *Khalif* Al-Ma'mun (813-833), the pay of a judge of Egypt was 4000 dirham a month (Hitti, 1970, p. 326).

3.4.1 Conditions and Qualifications of a *Qādī*

Apart from being a male, Muslim and matured person (who is not a slave), a person to be appointed as a *Qādī* is expected to possess qualifications as follows:

* a *Qādī* must be appointed from the Jurist class and is expected to be knowledgeable in all the major sources of Islamic law that is, *Al-Qur'ān, Hadith*, *Ijma* and *Ijtihad*

- a *Qādī* must be mentally and physically alright with all sense organs particularly ears and eyes functioning well
- a *Qādī* must be honest in character and morally upright person of exemplary behaviour
- a *Qādī* must have independent effort of making judgement and not always utilising *Ijtihad*.
- Aa*Qādī* must not be an ordinary Muslim. Rather, he should be a Muslim of blameless life, and his office forbids him to take part in either extravagant feasts or attending gatherings for singing and gambling. He should also not be in the circle of persons with doubtful reputations.
- a *Qādī* must possess integrity, intelligence and perception. He should be well paid, so as to protect the public interest. If he were poor, Abdullahi emphasised, his poverty may lead him to endear and humble himself to the rich, and give them preference over the poor in case of disputes.
- a *Qādī* must not keep bad company nor attend parties except those which Islamic law has made obligatory
- a *Qādī* must not also accept gifts from any one except his close relative.

3.4.2 Duties of a *Qādī*

The *Qādīs* are directly involved in dispensing justice. They are shouldered with heavy responsibilities because their duties involve the rights of Allah and the rights of the *Ummah*. The *Qādīs* therefore, function to uphold law and order and to ensure that harmonious bond within the society is preserved. This is also in order to ensure that human rights are protected. Specifically the duties of *Qādīs* include the following:

- administration of justice and presiding over all the *Sharī 'ah* courts
- Settlement of cases and disputes
- hearing of complaints and imposing punishments on violators of Islamic law and even passing death sentences to   the deserving offenders
- taking care of the property of orphans and children
- giving in marriage of girls without parents
- protection of the welfare of the weak such as mad, disabled, slaves and orphans
- appointment of judicial deputies (Naib) in the various provinces.

Once again, it needs to be noted that since the *Qādī* performs an essential function in Islamic society, any person to be appointed to such

an important post must possess sound knowledge of *the Shari'ah*, as contained in the *Qur'an*, and ijma' (consensus of the community). According to the scholars of the Sokoto Caliphate, the office of *Qādī* is very central in Islamic political system. Without *Qādī*, the judiciary, which is the second pillar of state, cannot function well. The Imamate, Wazirate and Emirate as well as other vital organs of Islamic state (as Sokoto Caliphate scholars further argued) 'cannot function properly unless justice is maintained and social order effectively preserved.'

3.7   The Office of *Qādi al-Qudāt*

The introduction of the title of *Qādī al-Qudāt* is an important development in the history of administration of justice under the Islamic political system. The office was the highest in the hierarchy of administering justice in an Islamic state. The title was believed to be adopted from Persians by *Khalī*f Hārūn al-Rashīd of the Abbasid Caliphate. He elevated the office of the *Qādī* of the capital to that of *Qādī a*l-*Qudāt* by conferring on the holder of the title, the authority for the general administration of justice. According to Hitti (1970: p. 326), the first to receive the title of *Qādī a*l-*Qudāt* was the famous disciple of Abu Hanīfah, Abu-Yusuf who served under al-Mahdi (754-775) and his two sons al-Hādī (775-4-785) and Hārūn (785-786).

Duties and Responsibilities of *Qādī 'l-Qudāt*

It needs to be noted that the duties of *Qādī al-Qudah* are not really different from that of *Qādīs* except that *Qādī al-Qudat* is above all judges. *Qādī a*l-*Qudāt* is delegated with the judicial administration that includes the nomination, control and dismissal of the *Qādīs*. During the Abbasid period, *Qādī al-Qadāh* exercised his powers and responsibilities on behalf of the Caliph. In later years however, he exercised his powers personally, as part of the general delegation of power that he had received. *Qādī al-Qudāt* was also responsible for constituting courts for all cases brought before him. He was also responsible for ensuring that all decisions are based on the provisions of the *Sharī 'ah* as laid down in the *Qur'ān,* the *Sunnah* of the Prophet (PBUH) and the *Ijima* (consensus) of opinion of scholars in the Muslim community. *Qādī al-Qudāh* also had the function of enforcing decisions made by *Qādīs*. He is also expected to inspect prisons from time to time in order to release prisoners unjustly jailed. In a sense therefore, *Qādī al-Qudāt* is expected to remove all forms of injustice from the society and government departments.

3.8   The Origin and Significance of the Principle of *Shūrā* in the Islamic Political System

The principle of *Shūrā* (consultation) is considered to be one of the four cardinal principles in the Islamic political system. The three other principles are justice, equality, and human dignity. *Shūrā*, as a principle in the Islamic political system, is rooted in the Glorious Qur'an itself. Sura 42nd of the Glorius Qur'ān is named as *Shūra*. The principle aim of this chapter is to explain the togetherness (unity) of the world of Muslims as should be evident from sharing of thought and to forbid controversy (disputes) among them that may arise from autocracy. The 38th verse of that *Shūrā* is quite clear on the desirability and praiseworthiness of *al-Shūrā* (consultation) in Islamic Political system. The verse read reads thus:

> Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what we bestow on them for sustenance" (are praised).

The 159th verse of 3rd *Shūrā* orders Muhammad (PUBH) to consult with believers. The verse makes a direct reference to those (Muslims) who disobeyed Muhammad (PUBH), indicating ordinary, fallible Muslims should be interested with. It says:

> …..consult them (the people) in their affairs. Then when you have taken a decision (on another), then put your trust in Allah.

What is clear from the above verses is that the Prophet Muhammad (PUBH) was asked to consult with his companions, but, ultimately, to be responsible for his final decision. The community of the faithful as far as Islam is concerned is described as the one that (among its other attributes) administers its affairs by mutual consultation. Consultation according to some Islamic scholars is mandatory but it is not binding. Some classical Muslim jurists strongly maintained that *Shūrā* is obligatory. These scholars believe that the first four Caliphs, or successors to Muhammad (PBUH) the four rightly-guided caliphs, were chosen through *Shūrā*. To such scholars also al-*Shūrā* constitutes the very process by which binding decisions on public matters are reached. According to these scholars also Islam stipulates *rida al awan,* that is, popular consent, as a prerequisite to the establishment of a legitimate political authority, and *ijtihād jama'i* that is, collective deliberation as a pre-requisite to the proper administration of public affairs. Beyond that, Islam stipulates *mas'uliyyah jama'iyyah* that is, collective responsibility, for maintaining the public good of society.

And by affirming all humans as equal before Allah, Islam stipulates equality before the law; for to claim parity before Allah and disparity

among ourselves is plain hypocrisy. Finally, by rejecting man's subservience to anyone but Allah, Islam stipulates Freedom as the natural state of man; hence liberty within the limits of law is an Islamic stipulation.

In his famous book *Diya al-Tawil*, Abdullahah ibn Fodio explained the overriding importance of *al-Shūrā* in the political life of the Muslim *Ummah*. According to him, *al-Shūrā* has been responsible for the efficiency, firmness and strength of all successive Muslim governments after they have assumed power. It has also been a means of judging the will of the people for formulating appropriate and acceptable policies and legislation. Abdullah in Sulaiman (1987: p. 40) argues that 'a nation that runs its affairs by mutual consultation, invariable achieves the best results.' According to Abdullah therefore, rulers are under a binding obligation to run their government based on *al-Shūrā*: If not, then it is obligatory on Muslims too depose him forthwith. The absence of *al-Shūrā* as Abdullah further emphasised 'spells doom for the existence of polity as a cohesive entity.

Ibrahim Sulaiman in his book *The Islamic State and the Challenge of History*, also strongly argues that a good government depends on two qualities: compassion and consultation. The Glorious Qur'an attributes the Prophet's success in his discharge of the affairs of the *Ummah* to his being compassionate and lenient to the people in general; and this success became sustained because the Prophet (PBUH) run the affairs of the Ummah with consultation and consent rather than disparity and discord.

What is clear from the forgoing is that Islam is fully in support of popular consent, collective deliberation, shared responsibility, personal freedom, justice, equality, and dignity of the human individual. All these issues are conceived within the *Shūrā* framework of government. Any thorough and objective reading of Islam also would show that by its intrinsically egalitarian perspective, Islam rejects all kinds of autocratic authority or privilege that is, it rejects hereditary rule, as no particular lineage has monopoly over competence and integrity.

The fact that *al-Shūrā* is critical in the Islamic political system explained why all the first four rightly guided caliphs were elected by its means. For an individual to be a member of *al-Shūrā* he to satisfy three conditions. According to Al-Mawardi such a person must be just; he must have enough knowledge to distinguish a good caliph from a bad one, and must have sufficient wisdom and judgement to select the best leader. In a situation when there is no leader and no *Shūrā,* Al-Mawardi suggested that the people themselves should create *al-Shūrā*.

But it needs to be noted that some modern interpretations of the role and significance of *al-Shūrā* in the Islamic political system such as that of the celebrated Islamic author Sayyid Qutb, strongly advocated that an Islamic *Shūrā* should only advise the caliph but not elect or supervise him. Qutb made a rigorous analysis of the *Shūrā* chapter of the Glorious Qur'ān in his Qur'anic commentary entity: *Fi Zilāl al Qur'an* (in the shades of the Qur'ān). According to Sayyid Qutb what Islam requires is just that the ruler should consult with at least some of the ruled (usually the elite), within the general context of Allah-made laws that the ruler must execute. The Qur'ān according to Qutb makes no mention of the ruler being chosen by the ruled, let alone of elections with universal suffrage, or secret ballots, of elected representatives each representing approximately an equal number of citizens eligible to vote, or of any other democratic governmental practices developed by the non-Muslim West in the last couple of centuries. In 1950, Sayyid Qutb denounced democracy in favor of dictatorship, saying it was already bankrupt in the West and asking why it should be imported to the Middle East.

Another modern interpretation of the role and significance of *Shūrā* in the Islamic political system is that of Traqiuddin al-Nabhani, who described the *Shūrā* as important and part of the ruling structure of the Islamic State, but not one of its pillars. The *Shūrā* according to him can even be neglected and even non-Muslims according to him may serve in the *Shūrā*, though they may serve in the *Shūrā*, though they may not vote or serve as official.

4.0 CONCLUSION

There is no doubt that the political institutions of several Islamic states have experienced radical changes Since the 17th century with the rise of the first industrial nation and subsequent development of capitalist system and imperialist penetration of the third world nations. But much as several Islamic institutions have either been destroyed or transformed to conform to the changing political climate, several of such institutions are still in use if only in name. Quite a number of countries including those that are not practicing the *Sharī 'ah* legal system still has Viziers (even though with a different nomenclature). Secretaries of Governments are Viziers. However, much more than that, there is still in the defunct Sokoto Caliphate a powerful Vizier.

The institution of the *Qādī* has equally continued over the centuries to be very important in different parts of the Muslim world including these countries where *Sharī 'ah* is not the basis for the legal system. In Turkey, which has been under constitutional government since 1926 for example, the term is still used to identify judges or magistrates. In countries such as Egypt that practices a hybrid legal system, a *Qādī*

makes the initial ruling in all civil and criminal matters. In Pakistan, where there is a dual legal system of the regular courts and the *Sharī 'ah* courts, *Qādīs* are appointed for the *Sharī 'ah* courts and they rule according to the *Sharī 'ah* law. In countries like Nigeria, the institution is still functional and there are *Qādīs* in all the Muslim northern states of the federation.

It needs to be noted in this conclusion that the principle of *Shūrā* is still being practiced in some of the contemporary Muslim-majority states like Turkey, Tunisia, Egypt, Saudi Arabia and Oman. The Saudi Arabian government, for example, had constituted a *Shūrā* council of 120 members in 1993. However, the *Shūrā* had no power in the appointment of the king as family members with no input from the populace elect him. Oman also has a *Shūrā* council whose members are elected except the president who is appointed by the Sultan. According to the former Ambassador of Oman to the United States, Sadeq Sulaiman, what is *Shūrā* is Islam is equivalent to what in contemporary western political system is termed democratic principle.

5.0 SUMMARY

The Vizier and *Qādī* are two of the most important institutions in the Islamic political system. While the word 'Vizier' means a helper, or deputy or a chief minister of an Islamic state, *Qādī* is a judge who administers justice in accordance with the *Sharī 'ah*. It has been discussed in this unit that both institutions of Vizier and *Qādī* developed in the early years of Islam after the death of the Prophet (PBUH). The first Vizier appointed was Umar ibn khattab who was delegated by Abubakr, to carry certain religious and administrative responsibilities. Umar ibn Khattab also was the firsy *Khalīfah* to appoint a *Qādī.*

On the whole, it has been discussed in the unit that since their development, both institutions of Vizier and *Qādī* have been in use in different parts of the Muslim world. The two institutions are still central in the running of affairs of the areas that constituted the former Sokoto Caliphate. However, whatever interpretation that may be given to the concept of *Shūrā* in Islam, it is obvious that the Glorious Qur'ān from the beginning has emphasised its significance in the running of the affairs of the state. The debates continue whether or not voting is a commensurate substitute to *Shūrā.*

6.0 TUTOR-MARKED ASSIGNMENT

i.   Briefly explain the Origin of the Institution of *Qādī* in Islam and discuss the major conditions and qualifications of appointing a *Qādī.*

ii.   Define the term *Qādī* and list the most of his important duties in an Islamic state.

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UNIT 2 THE *MUHTASIB, WĀLI MAZĀLIM* AND *ŞĀHIBU 'S-SHURṬAH*

CONTENTS

1.0 INTRODUCTION

This unit will attempt to discuss three other important Islamic institutions that developed in the Muslim world during the eighth century AD. The three institutions are the offices of *muhtasib, wāli mazālim* and *şāhibu 's-shurah.* They developed because of the expansion of governmental machineries during the Abbasid era. The issues to be discussed in the unit are the meaning, origin, development and functions of the three institutions.

2.0 OBJECTIVES

At the end of the unit, you should be able to:

• explain the meanings of *muhtasib, wāli mazālim* and *şāhibu 's-shurṭah*
• discuss the origins of the three institutions
• compare and contrast the functions of *muhtasib, wāli mazālim* and *şāhibu 's- shurah*
• explain their importance in the Islamic political system

3.0   MAIN CONTENT

3.1   The Meaning of the Term *Muhtasib*

The *Muhtasib* derives his title from the word *Hisbah,* which means to do well and abstain from evil practice. The origin of this institution goes back to the time of the Abbasids during Al-Mahdi, 775-785. The main function of the *Muhtasib* is 'permitting good and forbidding wrong,' and the supervision of the market to ensure that correct weights and measures are used. Other duties of *Muhtasib* are as discussed in the section below:

3.1.1   Duties and Responsibilities of *Muhtasib*

1.   The *muhtasib* was also responsible for checking mould boxes used for baked bricks and mud bricks to ensure that these were not distorted. Raw mud bricks were not allowed to be used until they had whitened.
2.   Similarly, he also has the duty to prevent all forms of frauds   and labour disputes.
3.   *Muhtasib* is also responsible in safeguarding public decency, by ensuring that the inter-mixing of sexes in public is controlled.
4.   The *Muhtasib* should be personally responsible for seeing that any item or items that are either below the standard or adulterated, are destroyed. It is also his duty to ensure that people who produce goods for consumption do so in accordance with the approved standard.
5.   He is also responsible for preventing monopolies; ensuring an unhindered flow of goods to the market.
6.   The *Muhtasib* is also in-charge of eliminating all forms of *Riba* or unjust enrichment in commercial transaction.
7.   In the sphere of social morality, the *Muhtasib* has the responsibilities to safeguard the spiritual values of Islam.
8.   It is also his duty to ensure that food is not wasted, especially at official banquets.
9.   The *Muhtasib* must also make sure that the layout of houses agrees with Islamic law.
10.   Muhtasib also gives expert appraisals of the values of cloth, rugs, woven articles, brass and copper utensils.
11.   Muhtasib ensures regular and punctual observance of prayers in the market.

It is obvious that the functions of the *Muhtasib* in a way guarantee a constant check on the producers. The *Muhtasib* also protects the consumers against the excesses of the producers. In fact, if a person persists in committing wrong, the *Muhtasib* has the power to exclude

him from attending the market. The *Muhtasib* in this sense justifies the religious and political nature of Islam and the Muslim state. His duties are essentially organised around safeguarding the limits of Allah from being violated, protecting the honour of the people, and ensuring public safety. *Al-Muhtasib* is literally a judge (*Qāḍī*) operating a mobile court where he takes decisions on the spot, in any place at any time, as long as he protects the interests of the public. His responsibilities are almost open-ended. Although he is expected to take measures to deal with problematic situations, he is required not to choose a stronger punishment unless a milder one is either ineffective or seems to carry no weight to the person already admonished. According to Sulaiman (1987: p. 49), the *Muhtasib* is required to employ a blend of firmness and offences committed out of ignorance should be dealt with in a kindly manner, and not with roughness or causing injury.'

Since the *Muhtasib* is responsible for safeguarding the quality of the moral tone of the society, it is essential for him as Sulaiman emphasised (1987: 49) 'to observe high moral standards in not only discharging his duties but in his personal behaviors. A person appointed a *Muhtasib* should be just, of sound judgment and well informed about all the things that are disapproved of in Islam. He is also expected to seek the cooperation and assistance of pious and honest people as well as the craftsmen of the markets to help him against the others by furnishing him with the information about people's secrets so that nothing of theirs is concealed from him.

3.2 Who is a *Wālī al-Maẓālim*

The *Wāli Maẓālim* who can also be called *Ṣāḥib al-maẓālim* or *Nāẓir al-Maẓālim* is the head of *al-Maẓālim* (Bureau of complains), a body responsible for dealing with cases of injustice. The jurisdiction of *Wāli Maẓālim* is called *Wilāyat* or *Nāzir al-Maẓālim*. Islam as shown by several Quranic verses and Prophetic traditions has never been in support of oppression. In one tradition for example, Abu Dharr quoted the Prophet (PBUH) sying among what he narrated from Allah the most high that he has said: "O my slaves, I have made oppression unlawful for myself and I have mede it unlawful among you, so do not oppress one another" (Muslim Reported). In another tradition, Jabir narrated Allah's Messenger saying, "Beware of oppression, for oppression will turn into excessive darkness on the day of Resurrection; and beware of niggardliness, for niggardliness destroyed your predecessor" (Muslim Reported).

This institution is even more powerful than that of a *Qāḍī*. But *Wāli Maẓālim* is not a *Qāḍī*. The evidence for the *Wāli Maẓālim* is derived from the following verses of the Glorious Qur'ān:

O you who believe obey Allah, the Messenger and those in authority from amongst you. If you disputed over a matter refer it to Allah and the Messenger.

What is clear from the above verse is that if any dispute arises between the citizens of the state and those in authority then it must be referred to Islam. This necessitates the appointment of a special *Qādī* that passes judgement on disputes arising with those in authority. That special *Qādī* is *al-Mazālim* whose title is derived from *Mazlamah* i.e. the unjust acts perpetrated by the state.

The holder of this office should either be an *Imam* or another person who is pious and well versed in Islamic law. He should have people like judges, jurists, clerks and witnesses to help him to carry out his duties.

3.2.1   Duties and Responsibilities of a *Wālī al-Mazālim*

The main functions of the office are to restrain oppressors of the people and stop them from intimidating their subjects. *Wāli Mazālim* should also look into the following:

- infringement of the provision of the law by the officials against the people
- tyranny of the state officials and revenue collectors
- examination of the affairs of the trustees of the Muslim treasury to see if they are fair and just or the officials have deviated and deserve correction
- he should look into the affairs of salaried soldiers whose entitlements are either reduced or delayed in payment
- he should monitor public forms of worship like the congregational prayers, the *Ids* amongst several others.
- implement what the judges and the inspectors of public morals are unable to implement.

There is no doubt in the fact that the institutionalisation of the office of *Wāli Mazālim* in Islamic political system is a clear testimony to the fact that Islam is in full support of protecting the weak. In one tradition, Jabir narrated Prophet (PBUH) saying: "How could an amah (people) be sacred (cleansed of its sins) where the right of its weak is not taken from its strong" (Reported by ibn Hibban and ibn Majah).

Al-Māwardī explains some of the specific qualities needed by *Wāli Mazālim* due to his important position within the state. Thus among the qualities needed is that he should be of imposing stature who is capable of ensuring that his action follows his words. He should also be a person

who commands great respect, possessed great scrupulousness in keeping within moral bounds, and restrained in his appetites. He should also be firm in executing judgement before him.

3.3   Who is *Ṣāḥib al-shurta*

The institution of police (*al-shurṭah*) is considered another important office in the Islamic State. The police are regarded vital as they preserve security and order and execute the rulings of the judiciary, thus ensuring safety and security of people and their properties.

Historically, the Muslims knew the police system since the Prophet's (PBUH) era, but were not in a systematic or organised manner. Imam Al-Bukhārī stated in his *Ṣahīh* (authentic) Book of Hadīth that "Qays bn Sa'd (may Allah be pleased with him) was to the Prophet like a chief police officer to an *Amir* (chief).

'Umar bn al-Khaṭṭāb (may Allah be pleased with him) was the first Muslim ruler who carried out night patrols, as he used to patrol Madinah at night to guard the people and reveal the suspicious people.

In Islamic political system therefore, police began during the era of the Rightly-Guided Caliphs. The institution gradually developed and became more organised in the Umayyad and Abbasid eras. In the early period of its development, the police was affiliated to the judiciary, with the main objective of implementing the penalties issued by the judge. In later years however, due to the expansion of the Islamic state, the police became independent from the judiciary and the chief of police (*Ṣāḥibu 'sh-Shurṭah*) was appointed as the officer in-charge of the institution. Every city during the Ummayads and the Abbasids has had its own police presided over by chief of police, who had deputies and aides, who were distinguished with special marks, special uniforms and carrying small spears, called *matarid*, where the name of the police officer was engraved. They used also to be accompanied by guard dogs and carry lanterns at night.

The Umayyad Caliph Mu'āwiyah bn Abu Sufyān was believed to be the first Caliph in Islamic state who recruited more police members and developed its system. He developed the so-called bodyguard police. He was the first Muslim ruler to appoint a bodyguard. The police under the Ummayads was therefore, a tool for the implementation of the caliph's orders. The position of the chief of police (*Ṣāḥibu 'sh-Shurṭah*) during the Ummayyads was so sensitive that some princes and viceroys held it. In 110 Al-Khālid ibn `Abdullah was appointed as a viceroy and chief of police of Basra. The Umayyad caliphs were aware of the importance of occupant of the office of *Ṣāḥibu 'sh-Shurṭah*; therefore they set general

criteria that must be met by the chief of police. One of such criteria is that a police chief must be firm in authority and watchful. He must also be old, chaste, and honest. The Abbasids appointed only the religiously and jurisprudentially educated, pious people as chiefs of police, so that they would not care for anybody when implementing the prescribed penalties.

3.3.1 Duties and Responsibilities of *Şāħib al-shurta*

The post of *Şāhibu 'sh-Shurṭah* under the Umayyads and the Abbasids has witnessed remarkable development. Amongst the duties of the occupant of the office according to Ibn Khaldūn were the examination of crimes and the implementation of penalties. The office of *Şāhibu 'sh-Shurṭah* was also a religious position, where the person in charge of this position can go beyond the judicial rulings, expand the scope of the charge in the judgement, impose deterrent punishments before the crime is proven, implement the established penalties, give rulings of *Arsh* (indemnity paid for inflicting certain wounds) and *Qiṣāṣ* (retaliation), and implement rulings of *Ta'zīr* (discretionary punishment) and disciplinary punishments on whoever does not desist from committing crime." Indeed, the task of *Şāhibu 'sh-Shurṭah* was multiple and diverse. In addition to preserving security and punishing the thieves and the corrupt, the chiefs of police also maintain public morality.

Therefore, it can be said that the chief of police (*Şāħib al-Shurṭah*) position has developed since the era of the Rightly-Guided Caliphs and the early Umayyad caliphate from just a task of implementing the orders of the caliphate establishment to the degree where he was able to examine crimes and implement penalties. That is why the Islamic state focused on building prisons, where the criminals, dissidents and rebels were put in.

It is important to note that both the Ummayyads and the Abbasids did not hesitate to dismiss corrupt chiefs of police, who violated the limits of the *Shari`ah* prescribed penalties and did not examine evidence. Abbasid Caliph al-Muqtadir Billah dismissed Baghdad chief of police Muhammad ibn Yaqut and deprived him of assuming a State office because of his misbehavior and injustice.

4.0 CONCLUSION

It is significant in concluding this unit to emphasise the fact that since the seventh century AD with the development of the caliphate system there has been consistent attempts to put in place institutions that will cater for the effective running of the *Ummah*. This becomes necessary because Islam as a complete way of life does not leave anything

untouched. A leader under the Islamic political system is expected to ensure that all people in his domain are comfortable and protected. The *Wālī al-Mażālim, Muhtasib* and *Şāhibu 'sh-Shurţah* (three out of several similar institutions) created for the good of the public under an Islamic political system.

5.0   SUMMARY

This unit discussed the origin, development and significance of the *Muhtasib, Wali Mazalim and Sahibal-shurda* as important institutions ensuring the public order of an Islamic State. Other issues discussed in the unit are the functions of the institutions and the required qualification for the appointment of the officials who are to run the offices.

6.0   TUTOR - MARKED ASSIGNMENT

i.   To what extent can we say that the duties of *Al-Muhtasib* comprise practically all aspects of society?
ii.   Explain the qualifications of a *Muhtasib* and explain the significance of the institution in an Islamic state.
iii.   Who is *Wālī al-Mażālim* and what are his functions in an Islamic state?
iv.   Discuss the origin and major functions of *Şāhibu 'sh-Shurţah* in an Islamic state.

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UNIT 3   AL-FĀRĀBĪ, IBN SĪNĀ, AL-MĀWARDĪ, IBN KHALDŪN AND AL-GHAZĀLĪ

CONTENTS

1.0   INTRODUCTION

This unit intends to introduce you to the ideas of some Muslim political thinkers who have engaged themselves in writing political treatises to explain the best way to run the affairs of people especially in an Islamic state. The Muslim political thinkers to be discussed include Al-Fārābī, Ibn Sīnā, al-Māwardī, Ibn Khaldūn and al-Ghazālī.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

• list the names of some Muslim political thinkers and the political treatise   they produced
• explain the views of some Muslim political thinkers on the functions of some state functionaries in an Islamic state
• compare and contrast the differences of opinion of the Muslim political thinkers on certain issues that touched the interest of Islam
• discuss the views of Muslim political thinkers on how best to run the affairs of people.

3.0   MAIN CONTENT

3.1   Al-Fārābī

His full name is Abu Nasir Muhammad bin Tarkham al-Fārābī was born in 257 AH /870 AD. He was known by Arabs as the 'Second Master' (after Aristotle). He was a Turk by birth and studied jurisprudence, Hadīth and exegesis of al-Qur'ān during his early years. He later studied mathematics and philosophy and then moved to the famous Bayt al-Hikma in Baghdad, the then centre of learning and studied logic and Arabic. It has been claimed that most of his books were written in Baghdad. Al-Farabi was highly influenced by Plato's Republic.

Al-Fārābī became an expert in philosophy and logic, and also in music. It is indeed not an exaggeration to say that Al-Fārābī was one of the world's greatest Islamic philosophers who is even much more original than many of his Islamic successors. He was also a logician, a musician and a distinguished political scientist.

His popular book on Music is entitled *Kitāb al-musīqā al-Kabīr* (the Great Book of Music). However, perhaps the book for which he is best known is that whose title is abbreviated to *al-Madina al-Fādilah* (The Virtuos City). Other major titles from al-Farabi's voluminous corpus included the *Risālah fi `l- 'aql* (Epistle on the Intellect), *Kitāb al-Ḥurūf* (The Book of Letters) and *Kitāb ihṣā al- 'Ulūm* (The Book of the Enumeration of the Sciences).

The famous political treatise of Al-Fārābī as argued by Yola (2004: p. 192) is *Kitab Ārā Ahl al-Madinah al-Fādilah*, – (The Book on the Views of the People of the Virtuous City). A perfect society according to him will be created when members exercise what looks like mutual renunciation of rights, that is, if members have mutual respect and understanding of one another.

Al-Fārābī also wrote *Kitāb al-Siyāsah al-Madaniyyah* (The Book on the Civic Administration) in which he stressed the need to place right people in
the right positions. The Head of State or Imam according to him should have the qualities of a perfect and competent leader who works for the well being of his people. The Head of State or *Imam* to Al-Fārābī must possess qualities necessary rule: he should be predisposed to rule by virtue of an innate disposition and exhibit the right attitude for such rule. He must have also perfected himself and be a good orator, and his soul will be, as it were, united to the active intellect. He will have a strong physique, a good understanding and memory, love learning and truth. In summary according to Al-Fārābī, the Imam is: 'The one who makes the

citizens of his commonwealth acquire independence, plenty, contentment, while he himself wants neither plenty nor self-aggrandisement…'

3.2   Ibn Sīnā

Ibn Sina is known in the Western world as Avicenna- 'The Supreme Master'. He was an Iranian Muslim philosopher whose full name in Abu Ali al-Hussain ibn Abdallah Ibn Sina. He was born in 980 CE at Astānah near Bukhārah. Like al- Al-Fārābī and ibn Rushd, Ibn Sīnā is also considered to be one of the foremost philosophers in the Medieval Hellenistic Islamic tradition. During his childhood, he displayed exceptional intellectual prowess with the capacity to absorb and retain whatever he learnt. At the age of 10, Ibn Sina was already proficient in the Qur'ān and the Arabic classics; and during the next six years, he devoted himself to Muslim jurisprudence, philosophy and natural science and logic. He also devoted some of his time studying philosophy by reading various Greek, Muslim and other books on this subject and learnt logic and some other subjects from Abu Abd Allah Natili, a famous philosopher of the time. Ibn Sīnā also read the works of Al-Farābī, which helped him to solve many problems. The works of Aristotle also helped him to understand several metaphysical issues. While still young, Ibn Sina attained such a degree of expertise in medicine that his fame spread far and wide. At the age of 17, he was fortunate in curing Nuh Ibn Mansur, the King of Bukhara, of an illness in which all the well-known physicians had given up hope. On his recovery, the king wished to reward him, but the young physician only desired permission to use his uniquely stocked library.

By the age of 18, Ibn Sina had built up a reputation as a physician and at 21 he authored his first book. On the whole, it was believed that Ibn Sīnā completed 21 major and 24 minor works on philosophy, medicine, theology, geometry, astronomy and the like. Another source (by Brockelmann) attributes 99 books on Ibn Sina comprising 16 on medicine, 68 on theology and metaphysics, 11 on astronomy and four on verse. Most of these were in Arabic; but in his native Persian he wrote a large manual on philosophical science entitled *Danish-naama-i-Alai* and a small treatise on the pulse.

Ibn Sīnā like al-Fārābī also wrote some political treatises in which he stressed the need of establishing justice among people as the most fundamental objective of establishing a state in Islam. A state according to him as explained by Yola (2004: p. 192) must enforce the *Sharī 'ah* and must rest on two foundations: prophetic leadership and revealed laws. These laws according to him are to be enforced to attain happiness in both worlds. The *Khalīfah* according to Ibn Sina must also possess

some qualities like bravery, justice, good training and knowledge of Islamic law.

3.3   Al-Māwardī

His full name is Abu al-Hassan al-Māwardī and was born in Başrah in 974 AD. He received all his education in Basra where he became a judge. Al-Māwardī was not only a distinguished judge but also a distinguished author who wrote several books on politics. His famous publication is *Al-Ahkam al-Sultāniyya* (the Laws of Islamic Governance) which became one of the first scientific treatises on political science and state administration in the Muslim history. The major issues raised in *Al-Ahkam al-Sultāniyya* deal with the caliphate and qualities and duties of a *Khalīfah*. The caliphate according to him was established to replace prophecy in defence of faith and the administration of the world. The office of the *Khalifa* according to him should be elective and he listed seven conditions regarding those suited to the office as follows:

- justice together with all its conditions.
- knowledge which equips them for Ijtihād in unforeseen matters and arriving at relevant judgement.
- good health in their faculties of hearing, sight and speech such that they may arrive at a sound assessment of whatever they perceive.
- sound in limb, free of any deficiency which might prevent them from normal movement.
- a sound judgment capable of organising the people and managing the offices of administration.
- courage and bravery enabling one to defend the territory of Islam and mount the Jihad against the enemy
- must be of the family of the Quraysh, because of the text (of a prophetic hadith) which says: "Give precedence to the Quraysh and do not put others before them.".

The electors of the *Khalīfa* according to al-Māwardī are eligible to make a choice only if they fulfill the following three conditions:

- that they must be just and fulfill all the conditions implied in this quality
- that they possesses a knowledge by which they may comprehend who has a right to the caliphate and that they   fulfill   all   the conditions implied by this knowledge
- that they possess the insight and wisdom which will lead them to choose the person who is most fitting for the office and who is

the most upright and knowledgeable with respect   to   the
management of the offices of administration.

On the duties of the *Khalifa*, al-Māwardī states the following as the most
critical.

a.   Maintaining the state and defending Islam
b.   Dispensing of legal disputes and punishment of wrong doing
c.   Protecting Islamic empire
d.   The organisation of Jihad against these who oppose Islam
e.   Collection and organisation of *Kharāj*
f.   Payment of salaries
g.   Appointment of honest and sincere men as state officials
h.   Personal attention to the details of the government
i.   Building schools and Mosques
j.   Leading prayers

However, the *Khalīfah* can also be deposed or lose his title and authority
under certain conditions that include: change in his moral status that is,
either he becomes a slave or he holds opinion contrary to the *Sharī 'ah*.
But a *Khalīfah* can also be deposed if he loses his physical or mental
abilities or if he becomes a prisoner into the hands of enemies.

3.4 Ibn Khaldūn

Ibn Khaldūn (whose full name is Abdurrahman Ibn Khaldūn) was
another famous Muslim political theorist whose ideas left an everlasting
impact in human civilisation. He was a North African historian, born in
Tunisia in 1332. He became well versed and educated in *Qur'ān*,
Hadīth, *Tafsīr* and *Fiqh* before starting a career as a statesman in the
services of several Muslim rulers in North African principalities. He
later took a career as a judge of the Maliki School.

Like several other Muslim political thinkers, Ibn Khaldūn produced a
number of political tracts, the famous of which is the *Muqaddima*. This
has been considered by many modern thinkers as the first work dealing
with the philosophy of history, social sciences, Islamic theology and the
natural sciences. It is in the first section of *Muqaddima* that Ibn Khaldūn
formulated his theory of human society in which he identified man as
political by nature. Ibn Khaldūn sees man as a political being whose
reliance on one another necessitates the need for political authority
without which political communities for defense from all forms of
dangers, including injustice cannot be realised.

Ibn Khaldūn however differs from most other Islamic political theorists
such as al-Farabi, ibn Sina and Al-Māwardī in the sense that he sees

'Aşabiyya' as the basis of 'royal authority' as well as the most important variable in determining the rise, sustenance and decline of any political formation. The term '*Aşabiyya* according to him refers to a group feeling or the bond of cohesion or what can be referred to as nationalism in modern political context. According to Hassan (1999: p. 39) *Asabiyya* can also mean a common feeling to one another resulting from long and close contact, common habitation, historical experience and attachment to environment, occupation and religious way of life. '*Aşabiyya* according to Ibn Khaldūn exists at every level of civilisation from nomadic to states and empires. Unlike Al-Māwardī who sees *Bay'ah* (allegiance) as the basis through which state power is established, Ibn Khaldūn considers '*Aşabiyya* as more central and important factor. But according to Khaldun, *Bay's* only becomes important after a state sovereignty has been established. As far as Ibn Khaldūn is concerned therefore, '*Aşabiyya* is the basis of power and once the basis of '*Aşabiyya* is destroyed, the state authority will be no more. '*Aşabiyya* as Ibn Khaldūn concludes helps in achieving political goal as well as achieving religious goals.

Ibn Khaldūn also sees the caliphate as the best type of political community. But he equally believes that the best state is the one that takes care of public welfare in this life and not after life. God's law that is, the *Sharī 'ah* has taken care of the after life, so there is no need to talk about the *Sharī 'ah* in worldly political activities. The worst type of state, according to him is a tyranny in which the government usurps property rights and rules with injustice against the rights of Men. It is on this basis that Ibn Khaldūn defines government as 'an institution which prevents injustice other than such as it commits itself.'

Ibn Khaldūn in his political theory also discussed the future of political institutions. All forms of political institutions according to him have life spans, will thus eventually fall, and replaced by new institutions. This process according to him is a continuous cycle and it follows a natural pattern and stages. The stages identified by Ibn Khaldun necessary in the life of any state as shown by Abdul (Abdul, 1976, pp158-159) starts from the time when the ruler establishes his rule with the backing of '*Aşabiyya* that is, the solidarity based on the familial ties and religion. The ruler succeeds in monopolising power and becomes an absolute master. The second stage is that of consolidation during which he establishes a dynasty. The third stage is that of Luxury while the fourth is that of contentment. The fifth and final phase is that in which extravagance leads to disintegration.

3.5   Al-Ghazālī

The full name of Al-Ghazālī is Abu Hamid Muhammad ibn Muhammad Al-Ghazālī. He was born in 450 AH and died 505 AH in Tus, in Khurāsan province of Persia. Al-Ghazālī was considered one of the most celebrated Islamic scholars who have been acknowledged even by several secular historians such as Montgomery Watt in his famous *The Faith and Practice of Al-Ghazālī*. Al-Ghazālī was a scholar of Sunni Islam, belonging to the Shafii School of Islamic Law. As far as the Islamic world is concerned, Al-Ghazālī's major contribution was his effort in the development of Sufism and its integration and acceptance in the mainstream Islam. He combined the concepts of Sufism very well with the *Sharī 'ah* law. His works also strengthened the status of Sunni against other schools. In the year 1091CE, he was recognised by Nizām al-Mulk, the Vizier of the Seljuk Sultans who appointed him head of the Niżāmiyya College at Bagdad.

Al-Ghazālī was believed to have written about 70 books on different aspects of human studies; Sufism, philosophy, politics, economics, biology, medicine, cosmology, religion amongst several others. However, it ought to be noted that more than 400 books have been ascribed to him. He did not however write up to this number as several works have been falsely ascribed to him. In addition, more so, some of his works have different titles in different manuscripts.

Amongst the most prominent political writings of Al-Ghazālī is his *Naṣīhat al-Mulūk* or *Advice for Kings* he wrote to Seljuk Sultān in which he gave 10 different ethics of royal administration as follows:

- the ruler according to Al-Ghazālī should understand the importance and danger of the authority entrusted to him. In authority, there is great blessing, since he who exercises it righteously obtained unsurpassed happiness but if and ruler fails to do so he incurs torment surpassed only by the torment for unbelief
- the ruler should always be interested to meet devout religious scholars and ask them for advice
- the ruler must discipline his slave-troops, servants, and officers and never tolerate unjust conduct by the; for he will be interrogated in the hereafter not only about his own unjust deed but also about those of his staff
- the ruler should not be dominated by pride; for pride gives rise to the dominance of anger, and this will impel him to revenge.
- in every situation that arises, the ruler should figure that he is the subject and the other person is the holder of authority. He should not sanction for others anything that he would not sanction for

himself. For if he should do so, he would be making fraudulent and treasonable use of the authority entrusted to him

- the ruler should not disregard the attendance of petitioners at his court and should beware of the danger of so doing. He should solve the grievances of the Muslims
- the ruler should not form a habit of indulging the passions. Although he might dress more finely or eat more sumptuously, he should be content with all that he has; for without contentment, just conduct will not be possible.
- the ruler should make the utmost effort to behave gently and avoid governing harshly
- the ruler should endeavor to keep all the subjects pleased with him. The ruler should not let himself be so deluded by the praise he gets from any who approaches him as to believe that all the subjects are pleased with him. On the contrary, such praise is entirely due to fear. He must therefore appoint trustworthy persons to carry on espionage and inquire about his standing among the people, so that he may be able to learn his faults from men's tongues
- the ruler should not give satisfaction to any person is a contravention of Allah's law would be required to please him for no harm will come from such a person's displeasure.

It should be noted that the above 10 issues are considered as Al-Ghazālī's view on the desired character traits for administration. As a conclusion of this section, it should be noted that Al-Ghazālī abandoned his career as a professor in Niżāmiyyah College Baghdad and adopted a monastic life. This won him many followers and critics among his contemporaries. Western scholars have been so attracted by his career that they have paid him far more attention than they have to other equally important Muslim thinkers. Some considered him the next greatest after Prophet as far as contribution to learning is concerned.

4.0   CONCLUSION

Muslim thinkers from time in immemorial have tried prior to their western counterparts to express their ideas on political institutions and on how best to run a political system. The ideas of several of these Muslim thinkers such as Ibn Khaldūn, Al-Māwardī amongst several others have left an everlasting impact in the world civilisation. In fact several of the contemporary ideas on democracy, separation of power, freedom of speech, autonomy for judiciary etc originated from the rich tradition of Islamic political theory and thought. There is indeed no doubt that the political thought of Islam has a long and well established time tested tradition.

5.0   SUMMARY

This unit discussed the contributions of Muslim political thinkers to the development of the Islamic political system. The unit attempted to present that the Muslim political thinkers long before their Western counterparts became engaged in writing political treatises and offered advise to the leaders of their time, and even explained to them the best way to run the affairs of people. They also discussed the required qualification for leadership position.

6.0   TUTOR - MARKED ASSIGNMENT

Discuss the political ideas of any two of the following and relate you answer to the contemporary period.

i.   Al-Farabi
ii.   Ibn Taymiyya
iii.   Al-Mawardi
iv.   Al-Ghazālī
v.   What do you understand by the following terms: Assabiyya and Bay'ah?

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UNIT 4   THE SOKOTO JIHAD LEADERS

CONTENTS

1.0   Introduction
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1.0   INTRODUCTION

This unit attempts to provide to you the views of the Sokoto Jihad leaders on the issue of leadership in an Islamic state. It will be made clear in the unit that the Jihad leaders commented extensively on politics and they produced political treatises since the formative years of the Jihad. Shehu Uthman Danfodiyo for example, wrote his famous *al-Masāil al-Muhimmah,* in which he emphasised the need for an Islamic polity. The jihad leaders continued with their tradition of producing political publications discussing new set of principles relating to government, economy and defense, justice, consultation, moderation, probity and service to community after the success of the Jihad.

2.0   OBJECTIVES

At the end of this unit, you should be able to:

- list the names of the leading Sokoto Jihad leaders who produced Political treatises
- discuss the general views of the Sokoto Jihad leaders on how best to run the affairs of people
- explain the views of the Jihad leaders on certain political institutions especially the Imam, *Wazīr, Qādī* and *Muhtasib.*

3.0   MAIN CONTENT

3.1   Overview of the Sokoto Jihad Leaders

The Sokoto Jihad leaders like their Western counterparts wrote extensively on politics and political institutions especially in relation to the administration of the *Ummah*. Shaykh Uthman for example, wrote

the famous *Kitāb al Farq bayna Wilāyat ahl al Kufr wa ahl al-Īmān* and condemned the leadership style of Hausa rulers and also emphasised the need for a Muslim community to appoint a leader among members and pay homage to him. The Shaykh also wrote *Najm al-Ikhwān* in which he clarifies the meaning of certain Islamic political institutions: Caliphate (*Khilāfa*), Imamate (*Imāmah*), emirate (*Imārah*), the Sultanate (*Sultanah*) and *Mulk*. Other works written by Shehu on politics are: *Bayān Wujūb al-Hijra, Kitāb al-Farq* and *Sirāj al-Ikwān.*

Abdullahi Fodio, the brother of Shaykh Uthmān also, wrote several political tracts which include: *Diyā al-Hukkām, Diyā al-Wilāyat, Diyā ahl al-Ihtisāb, Diyā al-Imam and Taalimal al-radi.* Mohammed Bello like his father Uthman Danfodiyo and his uncle Abdullahi Fodiyo also produced several political tracts which include: *Usul ul Siyāsah, al-Ghayth al-wabl and al-Ghayth al- Shubūb.* On the whole as shown by several scholars such as Ismail (1979), the Sokoto Jihad leaders, particularly the triumvirates, left a great legacy in writing. Sheik Uthman alone was believed to have left behind more than one hundred scholarly works while his brother Abdullahi left over 75 and his son Muhammad Bello over 93.

What also needs to be stressed about the opinions of the Sokoto Jihad leaders on politics and political institutions is that they all agree that leadership of the *Ummah* is a trust to the person on whom it is bestowed. They also agree that the most important office under the Islamic political system is that of an *Imam*, who can also be called a *Khalīfa* or *Amīr-al-Mūminīn*. A *Khalīfah* according to them (as cited by Sulaiman) 'undertake his responsibilities on behalf of the Prophet and his function is integrative, encompassing all spheres of life, in line with the all-embracing nature of Islam itself.' To the Sokoto Jihad leaders therefore, a *Khalīfah* is the symbol of the Muslim *Ummah*, the head of state, the overall commander who leads the jihad, and the guardian of Islamic values.

However, the community, according to the Jihad leaders is also bound to pay *Bay'ah* (homage or oath of allegiance) to him. The *Bay'ah* (homage) according to them symbolises a contract of allegiance to the leader who should be obeyed so that the unity of the *Ummah* is maintained. Obedience demands a prerequisite of being an upright leader in words and in deeds.

As justice is the basis of politics, the Sokoto Jihad leaders stressed the need for a leader to be just in addition to being learnered and capable of keeping the community together. Justice according to them 'is the whole of politics.' Justice to the Sokoto Jihad leaders (as emphasised by Tukur,

2004, p. 2) is instrumental to the endurance of the state, to its security and to the well-being of mankind.

A leader as the head of the administration according to the Jihad leaders cannot be able to manage all the affairs of the people alone. Hence the need to delegate some of his functions to the able lieutenants who should be people of unquestionable integrity, religious virtues and character. Such people to be appointed and be given responsibilities include the Viziers, the Judges, Chief of Army staff and other heads of departments.

3.1.1 Abdullahi Gwandu

Abdullahi Gwandu (1766-1828), who is also known as Malam Abdullahi was another famous scholar of the Sokoto Caliphate whose contributions to the Islamic political system cannot be over emphasised. His full name is Muhammad ibn Usmanu ibn Salih ibn Harun ib Muhammad Ghurdu ibn Muhammad Jabbu ibn Muhammad Thanbu ibn Ayyub ibn Masiran ibn Buba Baba ibn Musa Jakullu. He was born approximately 1181 AH (1767) in a region of Central West Africa known as Hausaland to two noble parents.

Abdullahi was a junior brother to Shehu Usmanu Danfodiyo. He learnt from and kept the company of the Shehu Danfodiyo and studied and mastered the science of theology, jurisprudence, Arabic, legal philosophy, Qur'anic exegesis and many others, especially the science of intellectual reasoning (*Ulūm al-aql*). He also studied the science of hadīth along with his brother from his maternal uncle, Shaykh Muhammad Raji in 1201 AH; and he studied the Qur'an and Ahadith from the outstanding Shaykh Abu Amana Jibrin ibn Umar. He studied logic from his cousin Mustafa and thoroughly researched the science of hadith from al-Farabari. What is clear from the foregoing is that Abdullahi studied from quite a number of learned Ulama, all of whom were top scholars of their respective regions.

It has been acknowledged by several scholars that the aptitude of Abdullahi for memorization was miraculous and it was said that he had memorised the entire al-Qamus dictionary.

Abdullahi was also a writer like his brother the Shehu. He wrote several books on the Jihad and several other areas of Islamic political system. The research on the number of books written by him is still going on; over 100 have so far been acknowledged. In actual fact Abdullahi was regarded by his contemporaries as a 'moving Encyclopedia' because of his vast knowledge in Arabic Language, Qur'anic *Tafsīr* and Tajwīd and Ahādith. Some of his students refer to him as Hausaland Arab'.

Abdullahi also taught so many among who was Sultan Muhammad Bello.

What is clear from the foregoing is that one can say without fear of contradiction that Malam Abdullahi was a devoted teacher, warrior and prolific writer who lived in accordance with the dictates of Islam. Like other scholars in Sokoto Caliphate, Abdullahi contributed tremendously in the area of governance. In his views, once a leader is chosen, all members of the community are bound to pay homage to him. Leaders according to Abdullahi must therefore be obeyed for the unity of that community to be maintained. And for a leader to efficiently function as he further argued, he should have a well equipped army for the defence of the community (Yola, 2004, p. 195).

However, a leader as the head of administration according to Abdullahi should not manage the affairs of the government alone. He should appoint assistants of unquestionable integrity, religious virtues and learning to assists him in carrying out certain responsibilities.

Abdullahi in some of his political writings also tries to raise the issue of abuse of office by corrupt leaders. Unlike Muhammad Bello who did not support the removal of a corrupt leader as long as he keeps praying, Abdullahi advocated the impeachment of corrupt leaders, (Yola, 2004, p. 202). Citing al-Quartubi in his famous Diya al-Hukkam Abdullahi emphasised that the Imam should be impeached for manifest ungodliness. This as he emphasised is because 'he is made to enforce the *hudud* and take care of the wealth and welfare of the orphans and the insane ones, therefore, the one who has fisq could not do this.'

Another important issue, which Abdullahi frowns at in most of his writings on politics, is abuse of trust by officials who acquired wealth illegally. To guard against this, according to him, all appointed officials must be made to declare their assets before assumption of duty. If an official is found to have amassed wealth illegally, such wealth should be confiscated and returned to the public treasury. To check against all forms of abuse of trust, Abdullahi argued in strong terms that a 'leader should make himself available to people everyday so that people especially women can see him.'

3.1.2   Sultan Muhammad Bello

Sultan Muhammad Bello like other Muslim political scientists was also highly concerned with the political affairs of the Muslim community. He wrote more than 10 books in which he tried to explain how an ideal state that would confer benefits such as security, happiness, freedom, equality to its citizens would be created.

A society according to Bello can only operate effectively when its affairs are handled by a single *Imam* or Authority who needs the support of his followers. The realisation of an ideal society therefore, depends entirely upon unity, agreement and consensus among the *Ummah*. When unity is obtained, the Islamic religious beliefs and values are best depended upon and struggle against all forces of Kufr and corruption are maintained. Disunity on the other hand results in the decline and ruin of the community.

But the Imam according to Bello should not have desired the supreme office himself. The reason as he explained in his *Usul al-Siyasah* is that if a ruler is not somewhat removed from love of leadership and desire of sovereignty, he will not deal justly with his subjects. In other words 'craving for an office is most likely to result in oppression and self-aggrandisement (Sulaiman, 1987, p. 36).

Bello also asserted the necessity of only one *Imam* to head the *Ummah*. However, if the central government could not effectively administer the whole of *Ummah*, because of long distance between the seat of the government and the region, governors and Judges should be appointed to represent the *Imam* so that the rights of individuals would not be left unattended to (Umar Bello, 2001, p. 70). The Imam as stressed by Bello in his *al-Ghyth al-Shubub,* requires different categories of people to aid him, including a group of them for consultation and advice, a group for elegance and pride, a group for propaganda and praise, a group for writing, a group for prayer and solemnity and a group for knowledge, exegesis and protection of religion, the basis of community (Sulaiman, 1987, p. 37).

But the Imam from the seat of the government must equally orientate his officials and governors towards doing justice, and must watch over their conduct as much as he oversees the behavior of his family and his household.

Bello as explained by Umar (2001: p.74), also emphasised the need of *Shūrā*, mutual consultation as one of the political values and fundamental principles of the Islamic political process. According to him, *Mushawarah* (consultation) is *Mustahabbah* (commendable) among the brethren. *Shūrā* as he argued has been responsible for the efficiency, firmness and strength of successive Muslim governments after they have assumed power. An Imam according to him therefore, should not rush to conclusions or let every one hold his personal opinion; on the contrary they should consult with each other until they had reached a consensus; and then they would act on the basis of that

consensus. It is however, mandatory for the ruler to seek to seek to benefit from the expertise of pious people.

Bello in his political ideas also emphasised the necessity for a ruler to make self sacrifice and get involved in community service. In his *Usul al-Siyasah,* Bello also emphasised that a ruler 'should be gentle in dealing with his people…he must not burden them with what is unnecessary… he should deal with them in accordance with their circumstance…' A ruler should also balance what he likes and what he dislikes, that is give up what he likes if it is not in the interest of Muslims and do what he dislikes if it is in their interest. Success in government for an Imam according to Bello depends largely on the integrity and honesty of its leaders.

4.0   CONCLUSION

The Sokoto Caliphate in the conduct of its founders reflected a commitment to scholarship and all forms of intellectual activities. Its founders produced literary works that covered all disciplines and themes. As intellectuals, Sokoto Caliphate scholars have been influenced by scholars in other parts of the Muslim world especially such scholars as Abdulkarim Al-Maghili, Abdurrahman ibn Khaldun, Ibn Taymiyya, Al-Ghazālī and so on. They equally became concerned with the question of politics especially in relation to an ideal leadership. Several of their literary works such as *Bayān Wujūb al-Hijrah, Kitāb al-Farq, Sirāj al-Ikwān, Diyā al-Hukām, Usūl al-Siyasa and Ghayth al-Shubu* were meant to respond to urgent matters on the question of good governance, justice, service to community, consultation amongst other issues that will create an ideal political setting.

5.0   SUMMARY

In this unit, we have discussed the political ideas of the Sokoto Caliphate scholars. The main aim is to bring to light their contributions to politics and political development of their time. The discussion in this unit started with an overview of the general perception of Sokoto Caliphate's scholars, especially the triumvirate (Shehu Uthman, Abdullahi and Muhammed Bello) on certain political institutions and qualities of leadership. Some of the institutions discussed include the Caliphate, *Muhtasib*, *Qādī* and *Vizier*. The unit then discussed the views of Muhammad Bello who wrote more than ten treatises in which he tried to explain how an ideal state that would confer benefits to its people.

6.0 TUTOR - MARKED ASSIGNMENT

Briefly discuss the political ideas of the Sokoto Caliphate scholars in relation to the following:

i.   *Khalīfah* or Imam
ii.   *Muhtasib*
iii. *Shūrā*
iv.   *Qādī*

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UNIT 5 POST COLONIAL NIGERIAN MUSLIM SCHOLARS

CONTENTS

1.0 INTRODUCTION

This unit attempts to provide you with the views of some post colonial Nigereianerian Muslim scholars on the role that Islam should play in contemporary Nigerian state. You are to note that these contemporary Nigerian Muslim scholars commented extensively on some of the major problems and challenges affecting the Muslim *Ummah* in contemporary Nigeria. They therefore in their own ways offered suggestions on how Muslims in Nigeria conduct themselves so that they are not left behind in the polity.

2.0 OBJECTIVES

At the end of this unit, you should be able:

- identify some post colonial Muslim Nigerian scholars
- list some of the works produced by post colonial Nigerian Muslim scholars
- explain the views of post colonial Nigerian Muslim scholars on certain
- critical issues that the Muslim *Ummah* should pay attention to in Nigeria.

3.0 MAIN CONTENT

3.1 Overview of Post Colonial Nigerian Muslim Scholars

The post independent Muslim scholars in Nigeria wrote extensively on some of the challenges facing the Muslim *Ummah* in post colonial

Nigerian state. These scholars were aware with the fact that during the 60 year period of the British rule of Muslims in Nigeria were relegated to the background. At the time of independence therefore, the Nigerian Muslims became confronted with a number of problems and challenges. Amongst other things the pursuit of Islamic education during the colonial era was discouraged in Nigeria by the British colonialists. At the time of the colonial conquest, there were in Northern Nigeria a great number of *Koranic* schools estimated at 25,000 with some 250,000 pupils (Abubakar 1980: p. 274). However, the colonial government throughout the colonial era discouraged the pursuit of Islamic education. Islamic education during the colonial era in Nigeria was therefore, placed on the defensive position in terms of its ability to reproduce itself. Colonial rule in Nigeria also neutralised the *Sharī 'ah* legal system. The colonial government deliberately but in a systematic way destroyed or at least undermined certain vital Islamic institutions in order to make colonialism work. The practice of conducting Native Administration with *Ajami* (Arabic letters) was stopped because according to the colonial state, Arabic letters would encourage the spread of Islam.

It is important to note that at the end of the colonial era, Muslim scholars in Nigeria made efforts to combat some of problems created to the Muslim *Ummah* by colonialism. Post colonial scholars such as Shaykh Adam El-Ilory, Shaykh Mahmoud Gummi amongst others made efforts to reverse the negative conditions of the Nigerian Muslims. These scholars emphasised   and encouraged the pursuit of Islamic and Arabic education as the most important weapon that will liberate and enhance the status of the Nigerian Muslims. These scholars as will be discussed wrote numerous works and established schools for the benefit of the Muslim *Ummah*.

3.1.1 Shaykh Abubakar Mahmoud Gummi

Shaykh Abubakar Mahmoud Gummi was one of the contemporary Nigerian Muslim scholars who portrayed the image of Nigerian Muslims at the international level.he, s. He was born to a scholarly family of Malam Na-Gummi in 1924. His early education was under his father where he studied the Glorious Qur'ān. His
exposure to Islamic education influenced his intelligent performance at western type of school. Amongst the earliest Islamic books he studied there were Risala, Muktasar, Askari, *Muallaqat ´s-Sittah*, Muqamatu `l-Harīrī. At the elementary school and later in the middle school, Shaykh Gummi served as the school Imam and religious prefect.

Shaykh Gummi as a contemporary Muslim scholar was opportuned to attend higher training outside Sokoto province. He for example studied

at Kano Law School in 1943. His education in Kano Law School enabled him to be learnered in Arabic language and Islamic sciences. He also studied at Bukhar Ruda Institute of Education in the Sudan in the early 1950s.

It is important to note that Shaykh Gummi was throughout his life engaged in teaching, learning, preaching and writing aimed at enlightening people about Islam. However, his sharp critisms against the traditional way of scholarship amongst the *Ulama* in some parts of Northern Nigeria alienated him from the majority of the traditional *Ulama*. These traditional *Ulama* were and are still strong advocates of the Sufi orders. Shaykh Gummi was also on head on collision with quite a number of traditional rulers in Northern Nigeria.

It needs to be pointed out at this point that Shaykh Gummi became famous due to his preaching activities and active involvement in governmental and non-governmental organisations both within and outside Nigeria. He became instrumental in the formation of the *Jamātu Naṣril-Islam* (JNI) in 1962. He also founded the *Muassasat Masājid* (mosque foundation) whose major aim was to train and maintain Islamic preachers. He also helped *Fityānul* Islam during the 1960s to get registered. He was also a council member of Ahmadu Bello University, Zaria and University of Ibadan. He also served as a representative ofthe *Rābita ʾl-āl-Ālam al-Islamī* an internationally based Islamic organization in Makkah. He was also a member of the committee of *fiqh* founded in 1967 in Makkah by King Abdulazīz.

He also served as a representative in the Islamic Development Bank.

Before his death in 1992, Shaykh Mahmoud Gummi wrote many books and translated several others from Arabic to Hausa for the benefit of Nigerian Muslims. Some of his published books include:

1. Matakin Musulunchi(Hausa)
2. Aikin Hajji da Umra(Hausa)
3. Tarjamar Maanonin A-Qur'āni(Hausa)
4. *Nur al-Bab*(Hausa translation of the Book written by Shaykh Uthman
    Danfodiyo)
5. Silah al-Mumin(Arabic)
6. *Kitabul Nasihah Ila Amirul Mundikati* Katsina (Arabic)
7. *Al-Iqtisād Al-'Aṣr (*Arabic Book on modern Economy).

3.1.2 Shaykh Adam Abdullahi El-Ilory

One of the contemporary Muslim scholars whose ideas influenced the Ummah in Nigeria was Shaykh Adam Abdullahi El-Ilory, the founder of Arabic and Islamic Training Centre, Agege, Nigeria. He was born in 1917 of a Nigerian father, a native of Ilorin. His mother was a native of Ponde, Wasa province of the Republic of Benin. He was a great International Islamic Scholar, educationist, administrator, teacher, a leader and a man with a great knowledge of the Qur'ān and Arabic language.

Adam El-Ilory was a reformer, a suppressor of innovation, and an advocate of stricter adherence to the model of the Prophet (PBUH) and to the letter of the Qur'an. When presenting his arguments, his two sources are the Qur'an and the Hadîth. Although he lays no formal claim to *ijtihâd,* his methodology inkeepinggg with the Hanbalî tradition, implies it.

Until his death in 1992, he had been able to achieve so much and contributed his quota to the development and propagation of Islamic studies through his lectures both nationally and internationally. A recipient of so many National and International awards amongst which are Egypt National award for Art and Science and Mauritania National Award. He had written over 30 books as part of his contribution to the Islam and the country in general, amongst which are:-

i)   *Naseem Şabā* (Early Morning Breeze)
ii)   *Aşlu Qabā' il Yuruba* (The History of Yoruba Race)
iii)   *Al Islam fi Nigeria* (Islam in Nigeria)
iv)   *Al' Islam li Yaomo Wagada fi Nigeria* (The History and the Future of
        Islam in Nigeria)
v)   *Misbāhu Dirāsāt* (Light to Education)
vi)   *Al' Islām Baynal Haqiqat wa`l-wāqi* (The True Stand of Islam and Today)
vii)   *Al-Īd al-Arba'ūna* (Forty Years Anniversary of Markaz)
viii)   *Markaz Talimi `l- Arabī* (Arabic Training Center)
ix)   *Mūjaz Tārīq Nigeria* (Short History of Nigeria)
x)   *Mā lā yulāmu alayhi Ulāmau bilādi Yoruba* (Why the Yoruba Alfas Should Not Be Condemned)

Shaykh Al-Ilory also was the founder of the famous Institute of Arabic and Islamic Training Centre, popularly called *Markaz*, Agege. It is a private, non-profit, academic, Islamic and Arabic training centre, concerned with general training of Islamic and Arabic studies. The Institute was initially founded in Abeokuta, Ogun State in 1952 but was

in 1954 moved to Agege, Lagos. The institute since establishment has been independent of local politics, party orientations and ideological biases. The Centre has since its establishment graduated over 1,000 students. As from 2005 the Centre has been able to graduate 100 students annually.

The Institute is an intellectual Training Center working from an Islamic perspective to train, promote and support research projects, organise intellectual and training lectures. It has established a distinct intellectual trend in Islamic training which relates to the vivid legacy of the *Ummah* (Muslim community), and its continuous efforts of intellectual and methodological reform. This involves a large number of lecturers and scholars from various parts of the world.

The Institute promotes academic research on the methodology and philosophy of various disciplines, and gives special emphasis to the development of Islamic scholarship in contemporary social sciences. The program, which has become known as 'Islamisation of Knowledge',endeavours to elucidate Islamic concepts that integrate islamic revealed knowledge with human knowledge and revives Islamic ethical and moral knowledge.

Following the first graduation ceremony in the institute in 1957 coupled with the quality of knowledge acquired by the students and the seal as well as the desire to be great instilled in them by Shaykh Adam, various Arabic and Islamic Some of Shaykh Adam's past students in West Africa sub region established institutions, which can be described as the offshoot of Markaz.

This Training centre offers various vocational courses in addition to the Arabic and Islamic Studies. This is done for the purpose of self reliance after the period of training in the Centre. This act of self-reliance empowers the students to be engaged in various acts of small and medium scale productions and business management even before graduation from the school on a part time basis.

Interestingly, a number of Hausa Muslims had attended and graduated from the Centre. Records of students at the Centre, however, did not indicate the ethnic affinity of intakes. But a careful analysis would reveal such details. More often than not Hausa Muslims students were identifiable by their names. Some were identified for bearing surnames of their Northern Nigerian towns where their parents or guardians came from.

4.0   CONCLUSION

It is significant in concluding this section to note that in spite of the destructive policies introduced by the colonial government to undermine Islamic institutions, post colonial Nigerian Muslims initiated quite a number of policies to remedy some of the destructions by colonialism. The post colonial scholars gave emphasis to the pursuit of education as the strongest weapon to depend Islam and its institutions.

5.0   SUMMARY

This unit has attempted to discuss some of the major problems and challenges the Muslim Ummah faced in Nigeria as the result of colonialism. The units discussed some of the negative impacts of colonialism towards Islam. The unit also discussed the efforts of some contemporary Muslim scholars in reviving Islamic as the strongest weapon to enhance the national and international image of the Nigerian Muslim.

6.0   TUTOR-MARKED ASSIGNMENT

Briefly discuss the contributions of Shaykh Adam El-Ilory and Shaykh Mahmoud Gummi to the development of Islam in Nigeria during the post colonial era.

7.0   REFERENCES/FURTHER READING

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