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COURSE TITLE: ISLAM AND STATE

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Introduction

CTH 845 Islam and State is a 3- credit unit, first year course. It is available for Masters Students in the Christian Theology programme. The course consists of twenty-one units which include; the meaning and definition of Islam, history of pre-Islamic Arabia, religious situation in Arabia, the birth and mission of Muhammad, prophethood and prophets in Islam, prophet Mohammad and other prophets, the doctrines and practices of Islam, the orthodox caliphs, the unayyad dynasty, the abbasid dynasty, major schools of thought in early Islam, Islamic sects and movements in Nigeria, current trends in Islamist ideology, Islam in Nigeria and its political, social, economic and educational impact.

Others include: the Islamic concept of state, Islamic theories of state, Islam and politics, Islam and secularism, Islam and power, Islam and democracy and Islam and socialism. The Course Guide provides information on what the course is about, what you are expected to know in each unit, what course materials you will be using and how you can work your way through these materials. It also tells you about Assessment, and periodic tutorial classes that are available for the course.

What you will learn in this course

The overall aim of CTH 845: Islam and State is to introduce you to the basic understanding of Islam, history the birth and mission of Muhammad, prophethood and prophets, prophet Mohammad and other prophets, the doctrines and practices of Islam, major religious movements and school of thoughts in Islam, Islamic sects and movements in Nigeria, current trends in Islamist ideology, Islam in Nigeria and its political, social, economic and educational impact, the Islamic concept of state, Islamic theories of state, Islam and politics, Islam and secularism, Islam and power, Islam and democracy and Islam and socialism. Your understanding in this course will prepare you to interact judiciously with Muslims. Specifically, the course will enable you to have a better understanding of Islam within the context of the Nigerian Society.

Course Aims

The aim of the course can be summarized as follows: this course aims at introducing you to the history and the development of Islam in Arabia, the concept of Islamic state, Islamic doctrines practices, major religious movements in Islam, modern Islamic state, Islam in Nigeria and the wider society.

Course Objectives

To achieve the aims set above, there are set overall objectives. In addition each modules and units also has specific objectives. The modules and the unit objectives are at the beginning of every module and the unit; you should read them before you start working through the unit. You may want to refer to them during your study of the module and unit to check on your progress. You should always look at the module and unit objectives after completing each section. In this way, you can be sure that you have done what was required of you by the module and unit. Stated below are the wider objectives of this course as a whole. Definitely, by meeting these objectives you should therefore know that you have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

- Define some Islamic concepts: Islam, Muslim, Quran, Hadith and Sharia;
- Describe the social, political, economic situation in which Islam arose in Arabia;
- Explain the historical origin and the beginnings of Islam; Highlight the development and contributions of the successors to the Prophet Muhammad;
- Identify the teachings of the major schools of thought in Islam and Islamic practices;
- Describe how Islam spread to Nigeria and the impact of Islam on Nigerian Society.
- The Umayyad rule expanded the Muslim territories-discuss
- What are the factors that affected the growth of the Umayyad dynasty as a unifying force of the Muslim world?
- Discuss the contributions and the development of the Umayyad dynasty t knowledge.

- Discuss the Salafi Dawa Politics of a religious movement
- Examine Sunni insurgency and reinvention of their identity in Iraq
- Explain factors responsible for the refuting of Jihadism
- State the repression Uyghurs Crisis in China and its consequences in Xinjiang
- State the decline of democracy in Turkey
- Analyze the Islamic fundamentalism in modern society

Working through the Course

To complete this course, you are expected to read the study units. Each unit under the modules contains some self-assessment exercises, and at points in the course, you are required to submit assignments for assessment purposes. At the end of this course is a final examination. Stated below are all the components of the course and what you have to do.

Course Materials

Major components of the course are:

1. Course Guide
2. Study Unit
3. Textbooks
4. Assignment File
5. Presentation

In addition, you must obtain text materials. They are provided by the NOUN. You may contact your tutor if you have problems to obtaining the text materials.

Study Units

There are twenty-one study units in this course, broken into three modules. They are as follows:

Module 1

Unit 1: The Meaning and Definition of Islam

Unit 2 History of Pre-Islamic Arabia

Unit 3 Religious Situation in Arabia

Unit 4 The Birth and Mission of Muhammad

Unit 5 Prophethood and Prophets in Islam

Unit 6 Prophet Mohammad and other Prophets

Unit 7 The Doctrines and Practices of Islam

Module 2

Unit 1 The Orthodox Caliphs

Unit 2 The Unayyad Dynasty (661-750 AD)

Unit 3 The Abbasid Dynasty (750-1254 AD)

Unit 4 Major Schools of Thought in Early Islam

Unit 5 Islamic Sects and Movements in Nigeria

Unit 6 Current Trends in Islamist Ideology

Unit 7 Islam in Nigeria and Its Political Social, Economic and Educational Impact

Module 3

Unit 1 The Islamic Concept of State

Unit 2 Islamic Theories of State

Unit 3 Islam and Politics

Unit 4 Islam and Secularism

Unit 5 Islam and Power

Unit 6 Islam and Democracy

Unit 7 Islam and Socialism

Each unit contains a number of self-assessment in general terms. These tutor-marked assignment questions on the materials you have just covered are to be of help to you in your relationship to the traditionalists and it is meant to help you to evaluate your progress and to reinforce your understanding of the materials and assist you in achieving stated learning objectives of the individual units and of the course.

Textbooks

Abdalati Hammudah (1976): *Islam in Focus*. Indianapolis: American trust Publications.

Ginllaume, A. (1955). *The Life of Muhammad* Oxford U. Press. Kenny, Joe Rev. Fr. Op. (1997) *Early Islam*, Ibadan Dominican Publication.

Kenny, Joseph O. P. (1997): *Early Islam*. Dominican Publication. Abdulati, Hammudah (1975). *IslaminFocus*, Diwan Press.

Mawdudi, Abulala (1980). *Towards Understanding Islam*. The Islamic Foundation

Nazir-Ali, Micheal and Stone (2002). *Understanding my Muslim Neighbour*, Canterbury Press.

Rahman, Fazlur (1979) *Islam*, Chicago: University of Chicago Press. Sourdel D. (1970) '*The Abbasid Caliphate The Cambridge History of Islam*'. Vol1 Cambridge: U.P.

Shaban, M.A. (1971) *Islamic History* Vol. I Cambridge: U.P

Watt. W. Montgomery (1961). *Muhammad Prophet and Statesman*, London: Oxford University Press.

Assignment File

In this file, you will find 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 mark you obtain for this course. Further information on assignments will be found in the Assignment File itself and later in this Course Guide in the section on assessment.

Presentation Schedule

The Presentation Schedule included in your course materials gives you the important dates for the completion of tutor-marked assignments and attending tutorials. Remember, you are required to submit all your assignments by the due date. You should guard against falling behind in your work.

Assessment

There are two aspects to the assessment of the course. First are the tutor-marked assignments; second, there is a written examination. In tackling the assignments, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the Assignment File. The work you submit to your tutor for assessment will count for 30% of your total course mark. At the end of the course, you will need to sit for a final three-hour examination. This will also count for 70% of your total course mark.

Tutor-Marked Assignments

There are twenty-one tutor-marked assignments in this course. You need to submit all the assignments. The best four (i.e. the highest four of the fifteen marks) will be counted. The total marks for the best four (4) assignments will be 30% of your total course mark. Assignments questions for the unit in this course are contained in the Assignment File. You should be able to complete your assignments from the information and materials contained in your set textbooks,

reading, and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject. When you have completed each assignment, send it, together with the TMA (tutor-marked assignment) form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given to the Assignment File. If, however, you cannot complete your work on time, contact your tutor before the assignment is done to discuss the possibility of an extension.

Final Examination and Grading

The final examination of CTH 845 will be three hours' duration and have a value of 70% of the total course grade. The examination will consist of questions, which reflect the type of self-testing, practice exercises, and tutor-marked problems you have come across. All areas of the course will be assessed. You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignments and the comments of your tutor on them before the final examination.

| Assessment | |
|-------------------|---|
| Assessments 1-4 | Four assignments, best three marks of the four counts at 30% of course marks. |
| Final Examination | 70% of overall course marks |
| Total | 100% of course marks |

Course Overview

This table brings together the units, the number of weeks you should take to complete them, and the assignments that follow them.

Table1: Course Overview

| Module 1 | Title of Work | Week's Activity | Assessment (end of Unit) |
|-----------------|--|------------------------|---------------------------------|
| Unit | | | |
| 1 | The Meaning and Definition of Islam | 1 | Assignment 1 |
| 2 | History of Pre-Islamic Arabia | 2 | Assignment 2 |
| 3 | Religious Situation in Arabia | 3 | Assignment 3 |
| 4 | The Birth and Mission of Muhammad | 4 | Assignment 4 |
| 5 | Prophethood and Prophets in Islam | 5 | Assignment 5 |
| 6 | Prophet Mohammad and other Prophets | 6 | Assignment 6 |
| 7 | The Doctrines and Practices of Islam | 7 | Assignment 7 |
| Module 2 | | | |
| Unit | | | |
| 1 | The Orthodox Caliphs | 8 | Assignment 8 |
| 2 | The Unayyad Dynasty (661-750 AD) | 9 | Assignment 9 |
| 3 | The Abbasid Dynasty (750-1254 AD) | 10 | Assignment 10 |
| 4 | Major Schools of Thought in Early Islam | 11 | Assignment 11 |
| 5 | Islamic Sects and Movements in Nigeria | 12 | Assignment 12 |
| 6 | Current Trends in Islamist Ideology | 13 | Assignment 13 |
| 7 | Islam in Nigeria and Its Political Social, Economic and Educational Impact | 14 | Assignment 14 |
| Module 3 | | | |
| Unit | | | |
| 1 | The Islamic Concept of State | 15 | Assignment 15 |
| 2 | Islamic Theories of State | 16 | Assignment 16 |
| 3 | Islam and Politics | 17 | Assignment 17 |
| 4 | Islam and Secularism | 18 | Assignment 18 |
| 5 | Islam and Power | 19 | Assignment 19 |
| 6 | Islam and Democracy | 20 | Assignment 20 |

| | | | |
|---|---------------------|----|---------------|
| 7 | Islam and Socialism | 21 | Assignment 21 |
|---|---------------------|----|---------------|

How to get the most from this course

In distance learning, the study units replace the university lecture. This is one of the great advantages of distance learning; you can read and work through especially designed study materials at your own place, and at a time and place, that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your set books or other material. 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 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.

Reading Section

Remember that your tutor's job is to help you. When you need help, do not hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly
2. Organize 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 relate to the units. Whatever method you chose to use, you should decide on and write in your own dates for working on each unit.

3. 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.
4. Turn to Unit 1 and read the introduction and the objectives for the unit.
5. 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 usually need both the study unit you are working on and one of your set books on your desk at the same time.
6. 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.
7. 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.
8. 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.
9. When you have submitted an assignment to your tutor for marking, do not wait for 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 on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
10. 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 8 hours of tutorial provided in support of this course. You will be notified of the dates, time, and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group. Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and assist you during the course. You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible. Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help. The following might be circumstances in which you would find help necessary. Contact your tutor if:

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

You should try your best to attend the tutorials. This is the only chance to have face-to-face contact with your tutorial and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

Summary

CTH 845 intends to introduce you to basics of the Islam and State. Upon completing this course, you will be able to answer questions such as:

- What similar or different approaches do Muslim and Christian have in studying the life of Muhammad?
- Analyze in detail the general concept of prophethood, prophecy and prophet.

- With examples, discuss the position of Judaism on Prophethood.
- Define the word “prophet” and explain the position of Islam on prophethood.
- Critically appraise the concept of Prophet-hood in Judaism, Christianity and Islam.
- Explain briefly the functions expected of the prophet of God.
- Write short notes on Prophet Hud and his mission.
- Discuss the understanding of democracy among modern ideologies
- Explain how Islam is a religion of faith and worship
- State the role of *Shura* in Islamic democracy
- Examine the effect of *Shura* in the political life of Muslims
- Narrate the structure of multi-party system as a factor of opposition in democracy
- State how the legislation is the separation of powers in democratic dispensation
- Briefly explain the concept of power in Islam
- What is the structure of power in Islamic state?
- Explain how the struggle for power affect people in the Muslims community
- What are the effects of secularism?
- How did secularization affect Muslim people?
- Discuss how religion should respond to the devastating effects of secularization.
- Examine Islam as a political religion
- Discuss the aspects of political religion
- Examine the political character of Islam
- Highlight Islam, morality and formal Sharia
- Describe Islamic values in politics, not political Islam
- Enumerate the status of non-Muslims
- What is Islamic socialism?
- Define Islamic communism
- Briefly discuss the development of Socialism in five Muslim-dominated countries in Africa

Of course, the questions you will be able to answer are not limit to the above list. African Traditional Religion is an exciting study. We wish you success with the course and hope that you will find it both interesting and useful.

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Unit 1: the Meaning and Definition of Islam

Unit 2 History of Pre-Islamic Arabia

Unit 3 Religious Situation in Arabia

Unit 4 The Birth and Mission of Muhammad

Unit 5 Prophethood and Prophets in Islam

Unit 6 Prophet Mohammad and other Prophets

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UNIT 1: THE MEANING AND DEFINITION OF ISLAM

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5.0 Summary

1.0 INTRODUCTION

The need to understand the origin, spread and development of Islam cannot be over emphasized. Nigeria, a multi-religious society calls for an understanding of the origin, teachings and practices of their faiths. The need for the understanding the faith of others enhances cooperation, development and peaceful coexistence. The Nigeria society is full of challenges of people trying to propagate or proclaim their faith. Many a times, when such is done without a clear understanding of the tenets of faith of other religions, things often degenerate to Chaos. But an understanding of Islam will help people to be more conscious of what they will say and do in the promotion of their individual faith. With the above stated scenario, the study of Islam becomes very necessary.

2.0 OBJECTIVES

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

- Define Islam from its etymological meaning
- Describe who a Muslim is in the context of Islam as a religion
- Discuss the Quran, its revelation collation and compilation
- Explain what is meant by Hadith, its compilation into six canonical Hadith.
- Describe the Sharia as a legal system in Islam
- Discuss the Islamic culture and syncretism

3.0 MAIN CONTENT

3.1 Definition of Terms

3.1.1 Islam

Islam is an Arabic word and connotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah. Another literal meaning of the word Islam is 'peace' and this signifies that one can achieve real peace of body and mind only through submission and obedience to Allah. Such a life of obedience brings with it inner peace and establishes real peace in society because Islam is an eternal religion bestowed upon mankind. It is only through submission to the will of God and by obedience to its Law can one achieve true peace and enjoy lasting purity.

Islam, the religion of the followers of the Prophet Mohammed, is the most recent of the three religions regarded as celestial (based on revelation). The other two are Judaism and Christianity. However, more than this two and also any other religion of Western Asia, it is regarded as the most earth-bound. H.A.R Gibb gives reasons:

Of all the great religions of Western Asia, Islam has generally been regarded as the most worldly and least ascetic. Several reasons may be adduced for this judgment, such as the condemnation of celibacy, the absence of priesthood with spiritual functions and above all that preliminary compromise with exigencies of political life which...was reached in Islam during the lifetime of its founders.

Islam is also the last to arrive in Africa but its numerical gains have been astronomical. It is a religion of surrender and submission. T.W. Anold writes that the word 'Islam' "means 'submission,' resignation, (to God) and occurs eight times in the Kur'an". Again on this, S.G.F. Brandon says "the root from which it comes, means to surrender, fundamentally it means submitting oneself to God which naturally includes the idea of renouncing any other object of worship." Islam, according to Sayyid Ahmed Khan, is a 'religion of reason and nature.' Like every other religion, Islam sets out to answer the basic problem of life and its mystery: "what is

life and how it to be lived is?” It is this problem that Mohammed set out to deal with-to offer to humanity the best approach to life in conformity with the divine will. His Islamic vision of life is nothing but ‘the adaption of the Abramic vision to the thought world of the Meccans and the social life of the Arabians of Mohammed’s time with wide social and economic gap between the rich and the poor, the overbearing domination of the rich and the unstable political scene as well as the religious polytheism made Mohammed’s message urgent-God’s supreme ruler-ship.

Life has a meaning only when this is recognized and accepted by man through submission. With its origin in Arabia in the 7th century, it spread through the Arab world and Africa like wild fire and the estimate is that today in Africa its has a larger following than any of the other religions and in second only to Christianity or Catholicism in the world. Xavier de Planhol feels that similar geographical and climatic conditions in the areas it covers, favours its growth. They are “areas with pronounced dry season.” As every ordinary Christian in Nigeria is more acquainted with Christianity and African traditional religion, more attention to detail would be given to Islam. Our detail however will still have to be limited by our space and time. Islam needs all the attention that could be given it, for, as R. Antoun & M.E. Hegland say “the consensus is that Islam does remain as a force in the temporal world” of today.

3.1.2 Muslim

The proper name of the religion propagated by Prophet Muhammad (PBH) is Islam and its followers are properly called Muslims. The name al-Muslim is derived from the word Islam which means submission to the will of God. A Muslim is one who has submitted to Allah. The will of God is defined by the Quran as good and compassionate, and His law as the most beneficent and equitable. Any human being who submits and obeys Allah is a Muslim, in a moral state of Islam. The word Muslim is not *exclusively* used for the followers of the teachings of Prophet Muhammad (PBH), it is also used for those who are monotheistic in their worship of God.

It was in this vein that Abraham, Moses, Jesus and the rest of God’s messengers are so regarded in Islamic tradition. The attestation of faith in the only one God, eternal creator of the universe, Lord of Lords, king of kings, the most compassionate the most merciful in Khalimatu Shahada makes a believer become a Muslim. A Muslim must confess the oneness of God, the

position of His Messenger. Muhammad, (PBH) and faith must be attested to all God's creation in al-Iman (confessional Statement)..

3.1.3 Quran

The Koran (Qur'an is the Sacred Book of the Muslims which contains the revelations said to have been received by the Prophet Mohammed. "Etymologically the term simply means 'reading', theologically it means the word of God incarnate. It is eternal and in created." The Koran contains 114 chapters of 6,236 verses of 77934 words and of 323, 621 letters. The difference between the Bibles is inspired, the Koran is dictated. It is so sacred that "none but the most purified shall touch it" (56:78). Thus, writing further on the Koran, its sacredness and content, P. Hitti carefully explains:

An old-fashioned Moslem goes through the legal ablution before he opens the book. He never puts it beneath another book, never reads it except in a reverential tone and posture...Not only is it the basis of the religion, the canon of ethical and moral life but also the text book in which the moslem begins his study of language, science, theology and jurisprudence.

Muslims believe that al-Quran is the greatest gifts of God to humanity and its wisdom is unique kinds. The Word Quran is related to words like *qeryana* in Christian Syriac, which means "reading" or "recitation". The word Quran relates to the original revelation to Muhammad (PBH) which started by the word Qaraa "read" or 'recite" in the name of the Lord" Q96:1-5. The Quran in its present form consists of 114 Sura (chapters), a part of the opening Fatiha, which is a standard prayer for every occasion, the arrangement of the sura is not chronological, but proceeds roughly from the longest to the shortest. The Quran is the primary source of the Islamic faith. It is believed to be dynamic, practical and moderate in its form and character. The Quran functions in three principal dimensions:

- (i) Inwardly, it penetrates into the innermost recess of the heart and reaches the farthest depths of the human mind.

- (ii) The outward function of the Quran embraces all walks of life and covers the principles of the entire field of human affairs from the most personal matters to the complex international relations.
- (iii) In its upward functions, the Quran focuses on the one supreme God. It opens before man new horizons of thought, guides him to exemplified standards of high morality, and acquaints him with the eternal source of peace and goodness. The Quran in summary calls for truth in thought and piety and piety in action, for unity in purpose and goodwill in Intent.

3.1.4 Hadith

The other word that describes the practical application of hadith in its theoretical usage is Sunna. The “established norms” or “set of examples” derived from the life, work and teachings of Prophet Muhammad (PBH) is a non-recital revelation. It serves as commentary to the al-Quran. The hadith is the written record of what Muhammad said and did. By the middle of the 9th century the Hadith had taken definite form, had established almost all its detailed content and had completely won the field reflecting the growing and conflicting mass of religious views and opinions of the Muslims in the first two centuries.

By the end of the 9th century and beginning of the 10th century, several collections had been produced, six of which have since then been regarded as being especially authoritative and are known as “The six genuine ones”. They include the Sahih (Genuine) of Muhammad Ibn Ismail al-Bukhari (810-70AD), the Sahih of Muslim Ibn al-Hajjaj (d.875), and the four remaining are the works of Abu Daud (d.888), al –Tirmidhi (d. 892), al- Nasai (d.916) and Ibn Maja (d. 886).

3.1.5 Sharia-Islamic Law

This is another important aspect of Islamic life. With regard to etymology and meaning of Sharia W.A Graham writes:

Sha re a... lit “watering place” then “a way or path to water” “to (make) enter and drink water... Comprehensive term used to designate the proper mode and norm

of life in Islam, the moral “path” or “way” that God has willed and ordained ... the term “sharia” was not much used in early Islam... This apparently because at least until the speculative thought of the ninth century AD, the term had not yet received its common later sense of “religious (i.e revealed) law as opposed to theological (i.e reasoned) speculation let alone its most recent usage of traditional Muslim law as opposed to modern “secular law” derived from European models.

Thus in Sharia is found the life, culture and politics of Islamic religion. After Koran, Sharia which is also based on Koran, receives the greatest attention in Islam. It is a complete manual of Islamic life and conduct. D.S Robert writes: “There has been no more far-reaching effort to lay out a complete pattern of human conduct than the Islamic Sharia.” In Sharia there is no clear separation between worship, ethnics, law, in the western style of classification. The Islamic State which Muslims always hanker after whenever they are means the rule of Sharia in which God’s ruler-ship is acknowledged. “In the Sharia, there is an explicit emphasis on the fact Allah is the Lawgiver and the whole Ummah, the nation of Islam, is merely His trustee. In connection with Sharia must be mentioned the “Ulema” who “have been pre-eminently guardians and interpreters of the sacred texts.” The Ulema are therefore the Islamic law experts who interpret the Koran for practical Islamic life, faith and practice. It is said that Koran contains no less than 500 legal injunctions.

Sharia is nothing other than the laws contained in the Quran and Hadith which are taken as divinely revealed. Legal Science in the sense of human interpretation of Sharia is called fiqh. It applies Sharia to new cases through qiyas (solving new cases in the light of previous cases which have a common ground) and Ijma (consensus). Sharia covers all aspects of life. The Sharia stipulates the law of God and provides guidance for the regulation of life in the best interest of man. Its objective is to show the best way to man and provide him with the ways and means to fulfill his needs in the most successful and most beneficial way.

3.2 Islamic Culture and Syncretism

Islamic culture is so strong that today it has assumed defines character. It has a way of overshadowing and overtaking opposing cultures where Muslims are in the majority. Its homogeneity despite the wide range of countries to which Islam has spread baffles the bystander.

The uniformity of Islamic culture represents one of the most fascinating problems associated with the development of Islam from its modest beginnings in Mecca into a world religion today.

Though one can mention Islam uncompromising monotheistic stand and its being more earth-bound than Christianity as contributory factors of Islamic culture and syncretism the attraction to and tenacity of Islamic culture remain unique. Cultural syncretism therefore, is a trait of Islamic culture exploited with optimum benefit. The religion itself is syncretistic. Thus, Islamic culture cannot but tow the same line. It both adapts to and borrows easily from local cultures. P.B. Clarke & I. Linden writes “Adaptations to local conditions was the order of the day... Mallams vied with ‘Babalawo’, traditional diviners in the arts of charm making, amulets and divinations.” Talking of the same trait, Patrick Ryan writes:

Although some modern Moslem reforms frown on the custom of reciting the Qur’an for the benefit of traditional rulers, the practice,, is long established in West Africa... To pray for rain and in the process convert at least the ruler to Islam can hardly be called by itself a major example of Muslim willingness to conform a little to heathen fashion.

Syncretism has therefore in no small way helped Islam in its spread and ability to retain its converts for it is said that once a Muslim, always a Muslim. Apostacy is rare. There are key Islamic concepts that are relevant to Islamic culture. These include: the concept of women in Islam, marriage and divorce in Islam, Islamic visions earthly realities, among others.

3.3 Women in Islam

Women in Islam definitely occupy a lower place than men. They have fewer legal rights and duties. In marriage and divorce, it is worse. In inheritance, their right is half that of men. Their place is principally in the home. Religiously, however, they have to attend Friday prayers at the mosque except young women in order not to constitute any problem or distraction to men. With regard to education, the married women have a right, at least, to Koranic instruction. *Pudah*, the physical seclusion of women at home is practiced in some Muslim countries. Nigeria is one of them. Arguments have raged among Muslims as to the orthodoxy of the practice and its propriety at this time and age.

Those who support its point to Koran 33; 32-33 where Mohammed's wives were advised: "Stay in your homes and do not display your finery as women used to do in the days of ignorance." Those who are against it say the advice is specific to Mohammad's wives alone because of their unique place in Islam as the Prophet's wives. All said and done, the lot of women in Islam leaves much to be desired. J. Carmony observes:

Muslim institutions of *Pudah* and the harem... along with virtual abandonment of woman's education (either secular or religious) and the sanctioning of child marriage, meant that Muslim females often had a very bad lot.

Knowledge about the ideal may required through the study of Islamic primary sources through the Qur'an and the Hadith/Sunnah of the life of the Prophet. These two sources are indispensable in the study of Islam. The status of woman in the Qur'an and Hadith/Sunnah could best be discussed vis-à-vis her status in pre-Islamic Arabia in order to be able to access and appreciate the Qur'anic position. During the Jahiliyya period the Arab's outlook on life was barbaric and this influenced their notions and ideas about women. The many ideas about the status of women could be derived from cultures, marriage, customs and laws which govern sexual relationship, procreation and kinship organization.

It is however, interesting to note that the climate and environment may have influenced the woman's status. Because the climate was harsh and characterized by limited resources, women were sometimes regarded as nuisances, especially in such a society where there was constant warfare. This decimated the male population and made the females less suitable for pressing tribal needs because of reproduction and child-bearing duties; hence the females were

basically rejected. Some even considered females a disgrace and a humiliation to the extent that they went as far as burying their female children alive. In this regard the Holy Qur'an identifies the problem and warns the tribes to desist from such acts because provision would be made for them (Qur'an 17: 31).

In the marital bond, the woman was generally under the complete control and dominance of the man. They were considered as chattels and their consent was not necessary before marriage. Again the male had the unlimited power to divorce and even after this a man could prevent her from remarrying. Being a property, she was unable to inherit and she herself was inherited when her husband died, even if against her will, by the next of kin. Of significant importance is the fact that Arabian society on the eve of Islam was male-oriented and the extent of a man's economic means appears to have been the only limiting factor to the number of wives he could have, since there were no norms about this.

Arabian society was a man's world. He was thought of as having the duty to protect the woman in all aspects of life. Being under such male domination, she failed to wield much power as an individual. The impression that is created of their relationship is one of dominance of the strong over the physically weak. It was within this cultural background that the Qur'an was revealed to the Prophet Muhammad. Judged against this background, the Qur'an and the attitude of the Prophet towards women, in broad general terms, can be considered a revolution par excellence. For the Qur'an liberated woman from the oppression of that male-oriented society. The implication of the Qur'anic revelation was therefore of considerable benefit, for it manifested itself deeply in this concern for the affairs of women.

This is evidenced by the fact that the Qur'an has devoted space to women and their affairs in about ten chapters; and significant is the fact that two whole chapters have been named "The Women" and "Maryam". In all these chapters on women, the Qur'an has dealt with issues concerning their legal rights and responsibilities. It has also made allusions to women who in various ways directly or indirectly had significance in prophetology, and some have even been used as examples set forth to mankind (Qur'an 66: 10-12). We are told in these verses that irrespective of their affiliation to their husbands who were prophets of God, the wives of Lot and Noah were cast into Hell as an example to disbelievers. Yet sharply in contrast to this, the same Qur'anic verses show that women have also been used as examples for the believers.

The Qur'an alludes to the fact that the mother of Moses had inspiration from God and was asked to cast him into the river. Again it was another noble lady, Asiah, the wife of Pharaoh, who rescued him. All these women are used as examples of individual responsibility or irresponsibility. But perhaps Khadija's relationship to the Prophet Muhammad should be of much interest here. The relationship was one of nobility and righteousness. For in spite of the limitations of women in our position, Khadija was able to support the Prophet from her means. In response to his call, Khadija is known to have believed in him and accepted as true what he brought from God. She helped him in his word. She was the first to believe in God and his apostle, and in the truth of his message God used Khadija to make his mission a little lighter and easier. Whenever he had opposition, trials and tribulations, he was comforted by Khadija. She encouraged him, boosted his morale proclaimed his truth, belittling men's opposition. Her role could not be matched.

We are again told of Hajar's banishment and abandonment in the desert by Abraham. This woman plays a significant role in Arab tradition both pre-Islamic and Islamic, in the history of the Ka'ba and in the rites of the Hajj. The walk between Safa and Marwa in the ritual is symbolic of this woman who in despair walked between them in the burning desert. She walked and walked until she found water. Hence pilgrims pay tribute to a woman whom God helped when she was in anguish. But one woman who is held in much higher esteem is Mary, mother of Jesus and her story is told over and over in the Qur'an. While she herself was a miraculous birth, the Qur'an links her and Jesus together as a demonstration of the sign of God. The importance of the above discussion is that it places woman in the right perspective as far as God is concerned.

In the sight of God woman is completed free and regarded as an independent and individual with a soul, and hence both male and female babies are considered as gifts from God to be rejoiced over and nourished to maturity. She is a possessor of free personality and enjoys equality with man in respect of her spiritual and moral status in which they are independent of one another. So both sexes are equal in their origin and destiny. With regard to their origin, the creation of the woman is one subject area that has been misunderstood by both non-Muslims and even Muslims. It is a sad fact but true to say that Muslims believe that the woman has been created from the rib of man, and therefore some sort of appendage to the man. The understanding has also found support in some Hadith literature which is claimed to be authentic. Unfortunately, this has no basis in the Qur'an.

According to the Qur'anic understanding woman was created of the same nature as Adam (Qur'an 4:1). At creation they are given intellectual capability to be able to discern good from evil. Both are made responsible beings accountable to God. They are independently and individually moral beings. The Qur'an therefore lacks such theological doctrines as original sin and does not hold woman responsible for the fall of man. It also refutes the biblical assertion that woman was first deceived and declares in unambiguous terms that both were forgiven after they had repented (Qur'an 2:30-38). Obviously, there is no scriptural basis for the blame of the Muslim woman for the sin of man.

It would appear that the misinterpretation of this story has come about as a result of Judaeo-Christian influences on early Islamic scholarship. Without some knowledge of what the Bible says about the creation of Adam and Eve, it is not possible for Muslims to evaluate to what extent their views regarding women (particularly with reference to creation and responsibility in the Fall) have been influenced by these traditions, rather than by the Qur'an. It therefore seems both strange and ironic that, while in our times an increasing number of Jews and Christians are rejecting the traditional interpretations of the story of woman's creation, Muslims continue to hold on to them, perceiving them to be necessary to preserving the integrity of the Islamic way of life having been affirmed as creatures of God, and of the same nature, both man and woman are obliged to perform the religious and ethical duties in the Qur'an. Hence the Qur'an 33: 35 says:

Lo! Men who surrender unto Allah and women, who surrender, and men who believe and women who... Allah had prepared for them forgiveness and a vast reward.

Again Qur'an 4: 124 says "and whoso doeth good works, whether a male or male, and he or she is a believer, such will enter Paradise. And they will not be wronged". It is in the area of legal rights that the Qur'an revolutionized the status of women. In contrast to the pre-Islamic system where women became objects and chattels in marriage, the Qur'an made her a subject and partner in the marriage relationship. The Qur'an states clearly that the woman, rather than the father, should be the recipient of the dowry; the woman herself should take it. The Qur'an declares:

And give into them (women) free gift of their marriage portions, but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (Qur'an 4:4).

Further, the woman is not to be married against her will, and the tradition of the Prophet bears testimony to it. From the Qur'anic perspective, marriage is seen as the sharing between the two halves and that its objective, besides perpetuating human life, is emotional well-being and spiritual harmony. The bases of these are love and mercy. Qur'an 30: 21 says:

And among his signs is this: that He created for you mates from yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your hearts.

Again, with regard to the relationship the Qur'an says categorically: "and they are garments unto each other" (2:187). In effect, in her relationship to her husband the Qur'an recognizes her as a mate and she is not regarded as inferior. The relationship is therefore supposed to be one of harmony and not of dominance on the part of men. In differentiating the roles to be played by man and woman in marriage, the Qur'an takes into consideration the physiological make-up of the two. Whilst it gives the role of looking after the family (economically) to the man, the woman performs a role that only she alone can, and that is child-birth and its attendant effects. It is in this context that we should understand the Qur'anic verse 4: 34:

Men are in charge of women because Allah hath made the one of them to excel the other and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah has guardeth. As for those from whom ye fear rebellion, admonish them and banish them to beds apart and scourge them.

This verse, dubbed the Qawamum verse is one of the most contentious verses that deals with women. It has been interpreted in such an authoritative manner, without any context to

mean that men as a group, have superior power to that of women, and they have authority over women. Unfortunately, the traditional view of husband-wife relationship has been based on this verse. One can argue that this absolutization of a single Qur'anic verse, taken out of context is probably the edifice upon which the misunderstanding of the status women is built. This verse if not properly analyzed can be used to justify domestic violence against women. But can one accept this within the understanding that God is a just God? Again in a world where irresponsibility and disrespect is not the characteristic of only females but males, what does the woman do to an irresponsible husband? Obviously, there are other verses in the Qur'an which make it quite clear that relationship between husband and wife is that of mutuality and quality and that they are incomplete without each other.

It is certainly not a relationship in which one is in charge and the other is subservient. In the same way as the woman's position was elevated in marriage, the man's unlimited power to marry many was curtailed and he had to treat the women equality, both physically, mentally, etc. yet the Qur'an says categorically that "ye will not be able to deal equally between your (wives) however much ye wish. But turn not altogether away from one, leaving her as in suspense" (Qur'an 4: 129). The Qur'anic restriction seems to represent a trend towards monogamy, a type which was not possible at that time due to the social circumstances at the pre-Islamic period. Again the widely accepted practice of polygamy and the existence of widows and orphans left by men during battles and therefore in need of protection through marriage, militated against outlawing polygamy. But whether there is any justification for polygamy and whether the historical context still exists is a controversial issue.

The Qur'an guarantees the woman the legal right to be economically independent, to buy and sell and own property. In addition to these the Qur'an grants women a share in the inheritance and warns men against depriving her of that inheritance, and warns men against inheriting them against their will (Qur'an 4: 19). With regard to inheritance, the Qur'an says:

Unto the men (of a family) belongeth a share of that which parents and kindred leave, and unto women a share of that which parents and near kindred leave, whether it be little or much (Qur'an 4:7).

It goes on further to say “Allah chargeth you concerning your children, to the male the equivalent of the portion of two females” (Qur’an 4:11). There is a disparity in the distribution of the inheritance but this is only apparent, under normal circumstances. As said before, the women have not been burdened to care for themselves financially. This is in the realm of the man. She is therefore in effect, enjoying property. Wealth from the inheritance, and she is under no obligation to use it. On the other hand, it is only fair (and this where equity as a principle comes into play) that the man who uses his wealth, etc to look after a woman be given a greater share. With these rights for men and women there are corresponding obligations and the role of the Muslim woman is one that has been underestimated.

As the one who bears the child, automatically she has to be responsible for the nurturing and upkeep of the child. This is not to say that the Muslim man has no obligation towards the child. This not to say that the Muslim man has no obligation towards the child, yet this duty weighs this much on the Muslim woman. It is her duty to inculcate Islamic values and principles into the child. It is in relation to this that the Holy Prophet is known to have said that “the knees of the mother are the first madrasah of the child.” In other words, the knees of the woman are the first school. Again, he said that “Paradise lies at the feet of your mothers.” This statement is both profound and challenging. For, on the one hand, it gives credit to the mother and says that without her dedication, care and nursing capabilities, Paradise may not be gained. On the other hand, it urges us to take motherhood and whatever it involves rather seriously and with dignity.

There is no doubt that the sort no moral principles inculcated into the child in the family (which is the basic unit of society) has an influence on the society at large. It is perhaps in relation to this that when somebody came to the prophet and asked which of his parents deserved his companionship, he said “your mother”. When asked again, he said “your mother”. When asked again, he said “your mother”. On the fourth time he said “your father”. Consequently, regarding the allegation of male preference attitude in Islam and Hadith says that if a daughter is born and he brings her up and gives her good education and trains her very well in life, he shall not go to Hell. Hence it is quite clear that the existing practice in some Muslim countries for depriving women of their fundamental rights is not consistent with the Islamic teachings.

These statements show the extent to which the Prophet regarded women. As a Muslim woman, I do not feel ashamed to say that the Prophet loved women not in the lustful sense but in the real sense because he saw that worth and importance, not only in the family, but in the

society as a whole. This is not to say, that she is restricted to the four corners of the house. Generally speaking Muslim societies have discriminated against women in various fields. There are barriers to their political empowerment through discriminatory laws such as barring them from holding public office or even from participating in the electoral processes. These laws are sometimes erroneously attributed to religion. However, these have found some basis and legitimacy in some Hadith which suggests that “the nation that allows a woman to rule shall not prosper.”

Yet in political affairs, the Qur'an does not criticize women in authority, for it talks about Bilquis Queen of Sheba in Surah al-Naml, who exercised much political authority and power. Although her faith was false, no objection was raised about her authority as a woman. Again, women participated in public affairs during the time of the Prophet and sometimes even argued with him, as in Qur'an 58: 1, where it is said: Allah hath heard the sayings of her that dispueth with thee concerning her husband. Hence, the public and political affairs, women expressed their opinions freely, argued with the Prophet and participated in serious discussion with him. They are known to have gone to the battle field and helped with the injured nursing them, etc. Umar is known to have conceded that he was wrong and a woman was right.

Islamic history (the time of the Qur'an and during the life of the Prophet) is littered with evidence of women's participation in both public and social affairs. Although there are several role models to follow, perhaps Aisha, the wife of the Prophet is one that stands out in her role as a public servant and a teacher. As a public servant, we know that Aisha went to the extent of fighting men for the cause of justice. Aisha was therefore not just confined to the house as a wife and a teacher. For as a teacher, she plays an important role that can hardly be surpassed. It is true that most of the Hadith have been narrated and taught by Aisha. What would the ulama have done without Aisha?

The above discussion was made to throw light on the fact that the Qur'an and Sunnah of the Prophet have never maintained that women should be restricted to the four walls of the house and never to go out. Seclusion as practiced in Muslim cultures is therefore extrinsic to Islam, for the evidence speaks for itself. However, Islam manifests deep concern for the Muslim woman when she goes out and appeals to her to be modest and dress properly and decently. The Qur'an 24:31 says:

And say to the believing females that they should lower their gaze and guard their modesty...that they should not allow their attractiveness to be known except what the necessity compels for, that they should further cover their chest...and let them not stamp their feet so as to reveal what they hide of their adornment.

These and other verses show the woman how to comport and behave in public. She is not to publicize and advertise herself, but should be decent in her appearance in order not to attract and arouse the opposite sex to evil. It would be wrong therefore to claim that there is a prescribed uniform for the Muslim woman. The Qur'an has no clear specific legislative detail directed at the Muslim woman to maintain seclusion or "purdah" in their houses. The seclusion, probably of Persian or Byzantines origin, was legitimized by exegetes who interpreted vague and general Qur'anic provisions to sanction them. These customs of the Byzantine and Persians appear to have been given religious sanction and thus attributed to Islam.

It is true initially that the Qur'an gave instructions to Muhammad's wives and daughters and other Muslims to cover themselves with an outer garment when walking outside so that they may be identified and not molested. It may be argued therefore that the intention of these controversial verses appears not to restrict the liberty of women but to protect them. This is one example, of how culture influence Islam, for the narrowing of the scope of women's mobility and duties relegated them to the role of simple domestics. They became uneducated and dependent psychologically, economically and socially on males in the household. So once the women's place was traditionally understood to be detached from the wider social environment, her limited role within the family and low status in society that resulted were easily perpetuated for generations to come.

3.4 Marriage and Divorce

Marriage has a large body of laws covering it. The Koran allows polygamy, a fact very much alien to Christianity and western culture. Sure IV Verse 3 states:

If you cannot do justice between orphans, then marry such women as seem good to you, two or three or four, and if you fear that you cannot be equitable, then only one or what your right hand possesses (meaning slaves).

Thus, one can have four wives and as many concubines as one can maintain. It must be remarked that polygamy was borrowed from Arabian culture. Monogamy also exists and is encouraged by the Koran (IV: 3). In Nigeria, H.A. Adamu notes that early and ostentatious marriage, marriage of [parent's choice, necessity, gift marriage are responsible for the many Islamic polygamous marriage. With regard to divorce, the law favours men more than women. A woman is never allowed to divorce the husband at will. She can only obtain dissolution of her marriage by recourse to Alkali's court pleading desertion, sexual impotence, leprosy, neglect or cruelty. On the part of men, Meek notes:

According to Muslim canon law, there are four recognized methods of obtaining divorce a) by repudiation (talaq); b) by mutual consent (khul); c) by imprecation (Li'an); d) by faskh, whereby marriage is annulled by the magistrates for a variety of special reasons).

3.5 Islam's Vision of Earthly Realities

The strict or absolute monotheism of Islam has tended to create a religion that is totalitarian in mentality. There is no golden mean but a polarization between two extremes-one is either a believer or an infidel and must be destroyed. Intolerance is the result. There is no freedom. Allah is more God of justice than of love. God's justice is such that man cannot merit anything except through God's mercy. Between God and man there cannot be any other relationship except service. Man and the entire earthly reality are subordinate to the rule of Allah and to religion.

4.0 CONCLUSION

The religion of Islam began in Arabia and spread to other parts of the world. As a last religion to arrive in Africa, its numerical gains have been astronomical. Islam has spread through the Arab world and Africa like fire and the estimate is that today in Africa. It has a larger following than any of the other religion and is second only to Christianity or Catholicism in the world. It is not worthy that Islam is a religion of surrender and submission to God. Africa has been associated with Islam from its very early days. Before the coming of Islam, Africans had their own religion known as “African Traditional Religion. But through the missionary efforts, many people abandoned African traditional religion and became converted into these two (Islam and Christianity).

The first contact of Islam with Nigeria was in the 11th century, barely 200 years after the foundation of the Hausa people in the 9th century. It covers Northern Nigeria and a good part of South-West of Nigeria. It is not worthy that by 1890 Sokoto exercised little more than moral authority, but that moral authority was highly commendable. The downfall of the Sokoto caliphate came as a result of it being cut up in a series of events originating outside West Africa and beyond the comprehension let alone its control. Islam under the colonial rule experienced slower rate of conversion due to the introduction of Western education and western political administrative system of government.

5.0 SUMMARY

In this unit we have explored Islam as a religion of surrender and submission. Africa has been associated with Islam from its very early days. Mohammad himself had contact with Africans and Africa. It was an Africa-Barakah Um Ayam (died 637), who nursed the young Mohammad till manhood and whom Mohammad regards as a sacred mother. His early African converts include Bidal Ibn Rabah (died 648), who was the first mu’azzin (one who calls the faithful to prayer), and treasurer of the Muslim community. The spread of Islam in Nigeria and all the agents that influenced its growth and development; the major influences include the activities of traders, Medicine men pholy men, the emigrant and the Jihad launched by the reformers.

6.0 TUTOR-MARKED ASSIGNMENT (TMA)

1. What is Islam?
2. Describe the beginning and spread of Islam in Africa
3. Discuss the concept of women in Islam
4. Explain marriage and divorce in Islam
5. Briefly discuss the role of the Clerics in the spread of Islam in Nigeria.
6. Muslim Traders and Medicine men influenced the Spread of Islam in Nigeria- Discuss.
7. What is the major influence of the Sokoto Caliphate in the Spread of Islam and what are the factors that led to her decline?

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UNIT 2 HISTORY OF PRE-ISLAMIC ARABIA

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- 1.0 Introduction
- 2.0 Objectives

3.0 Main Body

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7.0 References/Further Readings

1.0 INTRODUCTION

Islam arose from Arabia an area with its culture, tradition and religious beliefs. In this section, the focus will be on the influence of already existing cultures before the advent of Islam in Byzantine, Egypt, Syria, Palestine, Iraq and the modern day Iran (Persian Empire).

2.0 OBJECTIVES

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

- Explain the activities of the Byzantine empire, their style of leadership and their religious practices
- Provide an overview of Egypt with her multi-dimensional Christian view and influence
- Describe religious and cultural situation in Syria, Palestine and Iraq
- Describe the religious situation in Persia before the advent of Islam.

3.0 MAIN BODY

3.1 The Byzantine Empire

The Arabs knew the Byzantine Empire simply as Rum. Byzantine and Persia were two-world super-powers just before the rise of Islam. The Emperor Constantine founded its capital Constantinople, in 330 A.D, but was separated from the West only at the death of Theodosius in 395. Thereafter the East developed and prospered, while the West became prey to the invasion of the vandals, who even sacked Rome, and ushered in the “dark ages” of Europe. The national basis of Byzantine was Greece, but the empire spread over parts of Eastern Europe, all of modern Turkey (not yet inhabited by Turks), Syria, Palestine, Iraq, Egypt and the north coast of Africa. The language of the empire was Greek, which had taken root in most of the Middle East from the time of Alexander’s empire in 333B.C.

Greek remained the market language during the period of Latin Roman domination (in the time of Christ), and was the sole imperial language after the Byzantine separation from the West. The predominant religion since the time of Constantine was Orthodox Christianity. The East always had its own liturgical practices, different from the West, but was united with Rome until the Schism of 1009. The following areas were parts of the Byzantine Empire neighbouring Arabia, and were involved in the rise of Islam, Egypt, Syria, Palestine, Iraq and Persian Empire.

3.2 Egypt

The Arabs knew Egypt as Misr (Hebrew: Misrayim), a word meaning a fortified city, and today used by the Egyptians as a name for the capital, Cairo, as well as for the country as a whole. Egypt was ruled by the Persians from 525-400B.C, then by the Greeks from the time of Alexander the Great. It passed to the Romans, in 30BC and was thus inherited by the Byzantines. The indigenous people are the Copts, and their language is called Coptic. It should be noted that the consonants g- p-t of Egypt are a variation of C-p-t of Copt, showing, according to the structure of Semitic words around 3 root consonants, that the two words are really the same transformed only by passage from one language to another. While Coptic was spoken at home, the language of the market and international communication was Greek.

Christianity was the predominant religion of the country, while there was a sizeable Jewish community and survivals of traditional pagan cults (which remain even to this day). The foundation of the Church is attributed to St. Mark. The Jews were the first to accept Christianity

in the 1st century; then came the Greeks of Alexandria in the 2nd century, and finally, beginning in the 3rd century the mass of the Coptic people. The liturgical language was Coptic, with many Greek phrases. (Today, Arabic has replaced Coptic in most of the Liturgy because very few people understand Coptic any more). At the advent of Islam, Egyptian Christianity had the weakness of being divided into two feuding Churches, the Orthodox comprising the Greeks who lived in Egypt, and the Coptic, which included the mass of the Coptic people.

Although weakened by this division and persecution, the Coptic Church still had the strength, first, of a vernacular tradition so that the people had a fair understanding of their faith, and secondly of the institution of monasticism. Communities of monks in the deserts were centres of prayer and learning which attracted people in spiritual need and provided some preachers and all the bishops of the Coptic Church. Because of these two strong points, the Coptic Church has been able to survive under Muslim rule until the present day, even though diminished from its former number.

3.3 Syria, Palestine and Iraq

The Arabs knew the whole area as Sham (from “Shem”, cp “Semite”). It also had been a Greek cultural zone from the time of Alexander the Great. It was occupied by Rome in 63 B.C. and later inherited by the Byzantine Empire. The indigenous language was Syriac, which is the same as Aramaic. The Aramaic language has replaced local language in the region including Hebrew, by the time of the Jewish exile, and was the common language of the towns and cities of the Fertile Crescent. Arabic, however, was the common language of the nomads of the desert. In addition, Greek was the international language of culture and marketing in the cities.

In the early centuries of the Christian era this area became mostly Christian. The Jews were the most significant group. At the same time and for the same reasons as Egypt, most of the dioceses of this area rejected the council of Chalcedon and were considered Monophysite heretics. Only Lebanon remained Orthodox. At the advent of Islam, Christian culture was at a high point. There were schools, especially in Iraq, which taught theology and all branches of philosophy, medicine, history and literature. Aramaic was the language of teaching, but Greek texts were freely used and translated.

3.4 The Persian Empire

Persia was originally a small kingdom on the Persian Gulf. It became a great power under the Achaemenid dynasty, founded by Cyrus (559-529 BC) and continued by Darius (522-486 BC) and Xerxes (486-465 BC). It then covered the whole Middle East, including Egypt, Syria-Palestine, Turkey and Macedonia. The Greek conquered this empire and Alexander the Great (336-323 BC) then divided it among his generals. Persia was left to Seleucus and his descendants, while Ptolemy ruled in the West. From 145 BC Roman pressure weakened the Seleucids, and Persia (what is now Iran and Mesopotamia) was taken over by the Persians. In 226 AD a Persian soldier, Ardashir, overthrew the Parthian Monarchy and founded the Sassanid dynasty, which he considered a restoration of the Persian Achaemenid dynasty. This empire successfully resisted conquest by Rome. In 610 AD Heraclius became emperor of Byzantium at a time when this empire was in shambles because of civil war. Taking advantage of the situation, Chosroes II of Persia conquered Syria Palestine in 613-14 and Egypt in 616.

Heraclius mobilized his army and by passing the Persian force, marched straight on the Persian capital and took it in 624. Because of this debacle, the Persian nobles deposed Chosroes and made peace with Heraclius restoring the conquered territories to Byzantium in 629. Heraclius claimed the relics of the True Cross taken by Chosroes, and restored them to Jerusalem in a Solemn ceremony. An echo of the Persian-Byzantine conflict is found in Quran 30:1-3. The religion of Persia was mainly Zoroastrian. This was founded by Zarathustra around 600 B.C, who left some scripture called the Avestas. Zoroastrians were also known as Magi (Majus of the Quran c. Mathew 2:1). Zoroastrianism was the religion of the Achaemenid dynasty and was made the state religion by the Sassanids in 226 A.D.

Zoroastrians believe in Ahura Mazda as supreme God and Creator. Later Zoroastrianism became dualistic with Ahura-Mazda the author of life and goodness, while Ahriman was the creator of evil and death. Zoroastrians were therefore not ascetical, because any negation of the body would be a concession to Ahriman. Their daily worship consisted of recitation of passages from the Avestas and keeping a perpetual fire going in their temples. Therefore corpses of the dead were placed on top of "towers of silence" for birds to eat. After the Arab conquest most Zoroastrians became Muslim, but some remain to this day, although they have abandoned some

of their dualism. Christianity also was established in Persian and had missions as far as Mongolia and China, but it was always a minority.

One reason for its lack of success in the East was the fact that Christianity was adopted as the official religion of the Byzantine Empire. Christians in Persia were suspected of sympathy for the Byzantine enemy, and many Christians were put to death. The political reason why the Church of Persia adopted Nestorianism was to dissociate itself from the Byzantine Church and empire, and thus escape persecution at home. Another important religion in Persia was Manichaeism, founded by Mani the 3rd century A.D. It was also dualist, and held that the soul was part of a divine light imprisoned in the body. Only by renouncing sin and strict asceticism could someone be saved and rise back to God. Mani and his successors gave their movement a firm hierarchic structure and a well organized missionary program, which was very influential.

4.0 CONCLUSION

The religion of Islam began in Arabia and spread to other parts of the world. Byzantine and Persia were two powerful nations in the pre-Islam period in the world. Around 395 the powerful nations of the world were over powered by the western world. They introduced Greek as the common language for the Islamic world. In 1009, Arabia, Egypt, Syria, Palestine, Iraq and Persian Empire were converted into the religion of Islam after the conquered of Byzantine and Persia.

5.0 SUMMARY

Zarathustra founded Zoroastrian in Persia around 600 BC. After the conquest of most Zoroastrians by Arab, most of them accepted Islam religion. Christianity religion also spread in the region to Mongolia and China at the same period. Mani founded Manichaeism religion around third century A.D in Persia.

6.0 TUTOR MARKED ASSIGNMENTS (TMA)

1. Discuss the role played by Mani in the religion called Manichaeism.
2. Account for the two major languages that were used in trading among the Arabs

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UNIT 3 RELIGIOUS SITUATION IN ARABIA

CONTENTS

1.0 Introduction

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3.0 Main Body

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3.2 Orthodox Christianity/Jewish Christianity

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4.0 Conclusion

5.0 Summary

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7.0 References/Further Readings

1.0 INTRODUCTION

The situation in which any religious movement emerges always has great influence on the belief and practices of such a religious movement. Judaism and Greco-Roman Culture and religion influenced the shaping of Christianity in the ancient Palestine and the Mediterranean regions where it started. In this unit therefore the exploration of the religious situation in Arabia becomes very necessary. Islam as a religion did not emerge just in a vacuum but it developed itself from already existing religions and culture.

2.0 OBJECTIVES

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

- Describe the religious situation in Arabia with emphasis on the lifestyle, and polytheistic religious beliefs of the Arabs
- Explain the place of orthodox Christianity in Arabian peninsula
- Describe the Judaeco- Christian tradition and how it had great influence on Islam.

3.0 MAIN CONTENT

3.1 Arabia-Polytheism

The Arabian Peninsula is almost entirely desert or semi-desert. The Rub' al-Khali in the South and the Nufud in the north are particularly formidable. Farming is possible only in Yemen and part of the south coast where there is sufficient rainfall, and in isolated oases, which have ground water. Elsewhere rains are irregular and this provides grass for the animals herded by the nomads. The uncertainty of rains and draughts disposes the people to attribute these to special intervention of God or some superior forces. Before Islam there was no centralized government or state in Arabia. Only in the South, as in Yemen, the Arabs have leaders like kings. The nomads governed themselves by a clan or extended family structure. The clan system has authority also the towns or cities, except that Mecca, for example had a council of leading men for the general supervision of the town.

Raiding and robbing was an endemic pastime of the Arabs, and protection could be found only in Solidarity with one's clan. If any killing occurred there would be a family feud, which could be settled by the payment of diyya, that is an indemnity which consisted either of the blood of the culprit or a compensation in money or goods. Courage against enemies, in order words bravery or manliness (muru'a) was thus a virtue the Arabs admired much. They also had great esteem for hospitality, or kindness to one's friends or to friendly strangers, and a man's reputation depended on how lavish he could be to his guests. The traditional livelihood of the Arabs consisted in grazing animals and a little farming and horticulture particularly of date palms.

Formerly, trade between India and China on the one hand, and Europe on the other passed through the old "silk route" from Asia through Persia and Syria. The Byzantine-Persian wars blocked this route and forced it to divert to the Indian Ocean. Goods were carried by ship as far as Yemen (The Red Sea was hard to navigate because of shallowness and lack of wind), then unloaded and sent by camel caravan up the Arabian Peninsula and across Egypt and beyond. This diversion put Mecca right in the path of an international trade route, and its merchant's became wealthy independent middlemen in this trade. More nomads were attracted to settle in the cities, exacerbating the social problems. These were:

1. The lack of an authority to control feuding clans who were now living in close quarters instead of the vast expanse of the desert, and
3. A privatization of life, so that rich people exploited or did not take care of the poor of their clan, particularly in the case of orphans.

In the Arabian traditional religion people believed in an overall God called Allah (al-illah, corresponding to the Hebrew 'El-Plural Elohim), but turned mostly to lesser divinities or spirits for their needs. These had shrines in various places which were centres of an annual pilgrimage, al-lat, for instance, was worshipped in at-Taif. The Kaaba in Mecca was an even more important Shrine and Pilgrimage center because it was housing many of the local gods. It was surrounded by a demarcated sacred area in which various activities, such as hunting and fighting were prohibited. The Arabian Traditional Religion was weakening before the time of Muhammad (PBH) because of foreign religious influence and because of the social changes resulting from urbanization. Arab cultural life was dominated by oral literature. A primitive form of writing did exist, but was used mainly for monumental inscriptions, such as found on certain rocks, and for keeping business accounts, the Quran itself presupposes this kind of literacy when it preaches to the people about the Last Judgment in terms of paper listing each one's debits and credits.

When it came to entertainment in the evenings or on the occasion of pilgrimages or trade fairs, however, oral literature held sway. Poets could go on at length about love and war and the exploits of their ancestors or tribal great men. A simpler form of entertainment was story-telling which included the telling of religious stories. The Arabs could not read the Bible (It was not translated into Arabic), but in their wide contacts they heard many Biblical and Apocryphal stories, which they told and retold, changing and adapting them to their audience every time. Many of these stories are retold in the Quran, again transformed and adapted to convey an Islamic message.

3.2 Orthodox Christianity/Jewish Christianity

There were two orthodox Christianity at the advent of Islam: The Coptic Orthodox and the Greek Orthodox. They were two feuding Churches. The dispute between them was doctrinal and it was as a result of terminology. It was really a cover-up for the political struggle between Egypt and the imperial center of Constantinople. Since Church and State were so interlined in the Byzantine Empire, Egyptian nationalism would naturally express its opposition in the form of religious or theological differences.

Jewish Christianity

The early inhabitants of Palestine were the Canaanites when the Jews under Joshua conquered the land after the Exodus; the Canaanites were not expelled but gradually assimilated. However, ethnically the Canaanites were the majority. During the Apostolic age of Christianity large numbers of Jews became Christians. At the time of the Jewish revolt against the Roman in 70 A.D. Jews had to flee to the desert, but later many came back and the Church grew. The second Jewish revolt of 132 AD brought about the destruction of the Temple and another temporary expulsion of Jews from Jerusalem. The Romans did not undertake a mass deportation of the Jews from the Holy land; the Diaspora of Jews throughout the Mediterranean world began centuries before as they took advantage of economic opportunities, for example in Tunisia, Morocco, Spain, Rome. The reason why Jews became a small minority in the Holy land can be attributed to conversion as Eusebius (d. 340) says, “Many thousands of the circumcision (Jews) came to believe in Christ”.

The Church in Palestine

The Church in Palestine became predominantly a Greek speaking Church as shown by the lists of the early Bishops of Jerusalem, for two reasons: (1) Most Jewish or Aramaic speaking Christian Communities merged with the Judaeco-Christians who insisted on the Mosaic Law along with the acceptance of Christ, as is narrated in the Acts of the Apostles. The Judaeco-Christians were refuted theologically by St. Paul, and were politically outbalanced by the numerical superiority of the Gentile Christians (2) The Roman authorities were more tolerant of Greek speaking Christians at a time when the Jews were considered seditious rebels.

The destruction between the Greek speaking Christians and the Jewish Christians communities is reflected in their names “In Antioch the followers of Jesus were first called Christians” (Acts 11:26). This became the common name in the Greek and Roman World. The older name retained by the Jewish Christians was “Nazarenes”, from the Aramaic word *Nasraya* derived from Jesus town of Nazareth (Aramaic: Nasrath); of Acts 24:5; 22:8; Jn. 19:19.

3.3 Judaeco-Christians

It must be noted here that Judaeco-Christianity did not disappear as a result of Paul’s condemnation, but continued to propagandize the legend that James was the head apostle, assisted by Peter who bitterly opposed the heretic Paul. The continued existence of Judaeco-Christianity is attested by references to various forms of it by Church fathers such as Justin (d. 165), Irenaeus (d. 380), and Jerome (d.419). Judaeco-Christian is a generic term, which included Ebionites (from Hebrew word for “poor”) and Elkasites (Mentioned by Hippolytus and Origen, most likely from the semetic root *ghushl*, “to wash”, hence “Baptists” from the practice of daily ablution). Judaeco-Christianity is hardly known, because it flourished on the margins of society, in remote desert settlements and among the nomads in the land beneath the Fertile Crescent (e.g. in present-day Jordan).

The principal source about the Judaeco-Christian is the Pseudo-Clementine writings. It seems to have spread even into Arabian Peninsula, at least in a folkloric form, that is, people heard some Biblical stories and knew of some Christian customs without really understanding the faith. The importance of Judaeco-Christianity is that it was the form of Christianity most closely known by the Arabs at the time of Mohammed. They hardly knew of Greek Christianity, whether in its orthodox or heretical forms. Evidence for this can be found in many parallels between Judaeco-Christianity and the form of “Christianity” adopted by the Quran as can be seen in the following points.

1. Epiphanius describes Judaeco-Christian as “neither Christians nor Jews nor Greek (pagans), but something in between”. A similar description is made of the ideal Muslim in the person of Abraham in Quran 3:67. “Abraham was not a Jew nor a Christian, but a *hanif*, submissive to God (Muslim) and not an idolater”. The word *Hanif* derives from the Syriac *Hanpe*, which

was the Christian term for a pagan. It was also used of devotees for Greek philosophy and culture who were monotheistic. The Arabs borrowed the term with this meaning and the Quran gave it the meaning of “a primitive monotheist”.

2. The Quranic Word for Christians is *nasara*, deriving from the Aramaic word *Nasraya* indicating Arab contact with the Aramaic and probably Judaeco-Christian world, rather than Greek Christianity.
3. The Judaeco-Christian, like the Samaritans, accepted no prophets between Aaron and Christ. Though they sometimes referred to Isaiah, Jeremiah etc., they did not consider them inspired. These prophets are likewise unknown in the Quran. The Judaeco- Christians, however, probably accepted David, as did the Quran.
4. The Judaeco-Christian accepted as inspired scripture only the Torah (in part) and the Gospel according to Mathew in a revised Hebrew Translation. They also recognized the Psalms. Besides, they had, according to some, a heavenly book delivered by Jesus to their alleged founder Elxai. Similarly the Quran recognizes only the Torah, the Psalms and one Gospel revealed to Jesus.
5. In the books of the Old Testament that they accepted, they rejected some passages as false which contained anthropo- morphic description of God or tales of immoral deeds of the Patriarchs. This was their answer to Marcion, who rejected the Old Testament in it's entirety. Likewise, the Quran considers the Bible corrupt and tempered with.
6. As for the nature of Jesus, Judaeco-Christians did not say Jesus was divine, but some admitted that he pre-existed as an angelic creature and had the titles “the great king” and “son of God”. Irenaeus says they denied Jesus’ virgin birth from Mary but later Jerome says they admitted this, Origen says they were divided on this question. According to the pseudo- Clementines, they held he was a son of God by adoption at his baptism, that he was the Prophet foretold by Moses (Deut 18:15-22) who fulfilled and reform the Law, eliminating sacrifice altogether, not even proposing the atoning sacrifice of his own death. Similarly the Quran says that Jesus is

not divine but was born of the Virgin Mary, that he was not a saviour, that he did not die on the cross, and that he reformed the Mosaic Law.

7. The Holy Spirit was an angelic creature and, because ruh (spirit) in both Hebrew and Arabic is a feminine (as well as masculine) noun, they said he was the sister of Jesus. According to Epiphanius, the Holy Spirit was identified with Jesus. In the Quran the Holy Spirit appears at one point (Q 16:102) to be a creature of God (identified in Muslim tradition with Gabriel); elsewhere he is identified with Jesus (Q 4:171).
8. Judaeco-Christians, like Jews prayed facing Jerusalem. This also was the first qibla (direction to face at prayer) of the Muslims although direct Jewish contact could also explain this practice.
9. The Judaeco-Christians were devoted to daily ablutions to obtain cure from illnesses, deliverance from demon-possession, and forgiveness of sin. Islamic ablutions bear some resemblance to this practice although this practice and all the resemblances indicated above only point to an environmental inspiration in which Judaeco-Christianity was a chief factor, Islam transformed all these elements and gave them a new meaning consistent with the overall Islamic message.

3.4 Judaism

Judaism was another important religion established in Arabia, particularly in the Oases of Yathrib (medina) and Khaybar. These Jews were originally converts of Judaism, but became clans into themselves. Muhammad met three Jewish tribes in Medina upon his arrival there in 622 AD after the Hijra (Migration). They were found practicing Judaism which was strongly based on the worship of *Yahweh* and the strict observance of the Mosaic Law.

4.0 CONCLUSION

In Conclusion, Monasticism was another feature of Christianity in the deserts border of Arabia. Both Orthodox and other Christians took up life in the desert as hermits or in small communities, dedicated to prayer and fasting in order to overcome the power of the devil. The people of the Middle East complained widely of possession or infestation by devils, as is seen in the Gospels. The deliverance they received through early Christian preachers was one of the major reasons for their conversion to Christianity. The dwellings of the monks also served as places of hospitality for travelers through the desert. Muhammad himself visited such monks on his trips to Syria.

5.0 SUMMARY

In this section we have dealt with the general introduction and definition of terms, pre-Islamic Arabia, and religious situation in Arabia which are basic knowledge of the Arabian Peninsula in the pre-Islamic era.

6.0 TUTOR MARKED ASSIGNMENTS (TMA)

1. Define the following words: Islam, Muslim, Quran, Hadith and Sharia.
2. Explain the leadership style of the Byzantine Empire and why other nations prefer Islamic rule than the Byzantine rule.
3. Explain the major differences in Orthodox Christianity and the Indaco-Christianity.

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UNIT 4 THE BIRTH AND MISSION OF MUHAMMAD

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Body

3.1 Family Tree

3.2 Early Childhood of Prophet Muhammad

3.3 Muhammad as a Youth/Adult

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1.0 INTRODUCTION

The need to understand the family tree and the birth of Muhammad cannot be understressed. In order to comprehend the family into which Muhammad was born and the influence of his family members on his life from childhood to adulthood, it is necessary to examine his family tree.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Explain the Birth of Muhammad with emphasis on his family tree and his early childhood
- Describe Muhammad's experience as a Youth and Adult

3.0 MAIN CONTENT

3.1 Family Tree

Muhammad grandfather's name was Abu Muttalib, he had five children namely Abdullah, Al-Abass, Abu Talib, Hamza, Abu Lahab who had influence on Muhammad. His father's name is Abdullah and Amina was his mother. His father Abdullah belongs to the Hashimite family of the Quraysh tribe. His grandfather Abu Muttalib held the high office of the custodian of the Kaaba, which makes the Hashimites to be custodian of the Kaaba in Mecca. It was into the Hashmite family that Muhammad was born. For Muslims, Muhammad was a messenger of God the last and greatest prophet who brought to perfection the universal religion that will last until the end time.

In Muslim belief, Muhammad was in one way a nobody, since Islam is said to be founded by God and Muhammad was his mortal spokesman. On the other hand Muhammad was the greatest person in history, because no one could perform a greater role than to usher into the world God's definite guidance, the Quran. And so Muslims believe that no specimen of humanity could ever be as perfect and good as Muhammad. Consequently he is taken as the exemplar for all mankind, and all his words and actions are considered *sunna*, that is a model for all to follow.

3.2 Early Childhood of Prophet Muhammad

Muhammad was born in the "year of the Elephant", when the Ethiopian governor of Yemen used an elephant in an unsuccessful bid to capture Mecca (Q 105). That was around 570 A.D. One Legend tries to show that Muhammad is the light, which God created in the beginning of the world, which was put into Adam and passed on to Muhammad's father Abdallah: Abdallah came into the house of another wife he had besides Amina, and he was stained with the clay he had been working in. He asked her to have sex, but she put him off because he was dirty. So he left her and bathed, washing away the clay that was on him. Then he went out intending to go to Amina. As he passed the other wife she invited him to come to her. He refused, since he wanted Amina. He went into her, has intercourse, and she conceived Muhammad.

When he passed the other wife again he asked if she still wanted him. She said, "No. When you just passed me there was a shining white spot between your eyes and I invited you,

but you refused me and went to Amina instead, and she has taken it away”. Muhammad’s father died before Amina was delivered of Muhammad. After the death of Abdullah, the responsibility for Amina and her child then fell on Muhammad’s grandfather Abu Muttalib. According to upper-class custom, Abu Muttalib then looked for Bedouin women to nurse the child in the reputedly healthy climate of the desert. The woman Halima, legend has it, was poor and had a hard time nursing her own baby, but she said, “When I put him (Muhammad) at my bosom, my breasts supplied him with all the milk he wanted to drink. His brother did likewise”. After two years, Muhammad was returned to his mother, and not long afterwards another legendary incident occurred as Muhammad is reported to have narrated.

While I was with my brother behind our tents shepherding our lambs, two men came to us dressed in white with a basin filled with snow. They took hold of me, opened my chest, took out my heart and opened it up. They took of it a black drop and threw it away, and then they washed my heart and chest with the snow until they were entirely clean. Then one of them said to the other, “Weigh him against 10 of his people.” He did so and I outweighed them. So he said, “That is enough. By God if you weighed him against his entire people he would outweigh them.” This incident is interpretation of Quran 94:1-3: “Did we not open your breast for you, and lift from you the burden which was weighing on your back?”

Muhammad’s mother Amina died when he was six years old, and two years later his grandfather Abu Muttalib. Responsibility for the Orphan then passed to his father’s brother Abu-Talib. Muhammad is said to have accompanied his uncle Abu-Talib on a trading trip to Syria. It was during one of the trips that a legend said Muhammad met with a monk named Bahira who identified him as a person of great destiny. At that time Muhammad was a boy traveling with his uncle Abu Talib learning the act of trading

3.3 Muhammad as a Youth/Adult

As a Youth, Muhammad is said to have experienced divine intervention as illustrated by a narrated report; a legendary. I was with some Quraysh boys carrying stones that we use in our games, and each of us was named. We each had put out wrappers around our neck and carried the stones on top of that. I was going back and forth with them when suddenly someone invisible struck me with a painful blow and said, “Tie your wrapper around you” I did so myself alone

wearing a wrapper around my waist and stones on my shoulder. Though some Muslims disapproved the idea of the nakedness as he reported himself, still another legend shows how God protected Muhammad from sinful action, as he himself tells:

I never gave a thought to what the pagan era used to do but twice, because God prevented me from following my desires. Afterwards I never thought of evil when God honoured me with apostleship. Once I said to a young Quraysh boy who was shepherding with me on the hills of Mecca, ‘Please look after my animals for me while I go and spend the night in Mecca as young men do.’ He agreed and I went off with that intention, and when I came to the first house in Mecca I heard the sound of tambourines and flutes and asked what this was. I was told that a marriage had just taken place. I sat down to look at them when God struck my ear and I fell asleep until the sun waked me up. I came to my friend who asked me what I did. I said “Nothing” and told him the story. Asked him another night to watch my animals and exactly the same thing occurred. Afterwards I never thought of evil until God honoured me with his apostleship.

As a young man Muhammad had the good fortune to be hired as a trading agent of Khadija, a wealthy Mecca Woman who was twice a widow. In this job he traveled more times to Syria. There, legend has it again that he met a Christian monk who acclaimed him a prophet. The factual basis of this story is that Muhammad probably came across Christian hermits in the desert as well as clergy in the cities of Syria. The city clergy are probably those referred to in Quran 9:34. You who believe, many of the bishops (rabbis?) and monks consume the property of the people for no good, and direct them from the way of God. To those who treasure up gold and silver and do not expend it in the way of God tell them they will face a painful punishment. A more favourable reference to monks is found in Quran 57:27. We gave Jesus the Gospel and put into the hearts of those that followed him compassion and mercy. As for monastic life, they invented it. We did not prescribe it for them-simply out of a desire to please God.

Yet they did not manage it rightly. Also referring to monks is Quran 27:36-7, which mentions: Building which God allowed to be erected for the commemoration of his name, where he is glorified morning and evening by men whom trading and selling does not distract from

commemorating God or from doing salat and giving zakat. Later in Muhammad's life of preaching some monks were sympathetic and Quran 5:82-83 equivalently concludes that they accepted Islam: As you will find the people friendliest to the believers are those who say, "We are Christians". This is because among them are clergy and monks who are not proud. When they hear what was sent down to the Apostle to you see their eyes overflow with tears because of the truth they recognize in his message.

Here it may be concluded that Muhammad was strongly impressed by the life of Christian monks and clergy, but the information he absorbed about Christian teaching and the New Testament was very meager, if we judge from what appears in the Quran. Most of the Christians he met, including the monks were probably not well educated. Besides, Muhammad was likely not interested in studying Christianity as such, since that would make him appear as a client of the Byzantines. He wanted only those ideas that might prove relevant and helpful for his own life and for remedying the defects of the traditional religion of Mecca.

3.4 His marriage and family life

Muhammad's travel broadened his experience and no doubt set him thinking about many things, but his own personal future was also a concern. When Khadijah made a proposal of marriage to him two problems were solved: He would have a family, and with the help of her money he would have a business. At this time Muhammad was 25 years, and Khadija at least 10 years older (she is said to have been 40 years, but that is unlikely if she bore Muhammad six children). She was attracted to Muhammad because he served her as a honest and successful agent. Tradition has it that "when he returned to Mecca and brought Khadija her property she sold it for about double her investment" she must also have been impressed by his spiritual qualities, as a legend has her listening to the report of Muhammad's traveling companion Maysara; "At noon while he was riding in the intense heat I saw two angels shading the Apostle from the sun's ray.

As the husband of Khadija, Muhammad had a secure economic future and an honourable position in Mecca society, although he was excluded from the inner circle of high financiers who controlled the political life of Mecca. The couple had two sons: al-Qasim and Abdallah (also known as at-Tahir and at Tayyib although some would make these distinct persons) and four

daughters: Zaynab, Ruqaya, Umm-Kulthun and Fatima. The sons died young, while the daughters lived to maturity. Yet of these only Fatima gave Muhammad grandchildren and a lasting line of descendants. The only other event reported in this period of adulthood is Muhammad's participation at the age 35 in the rebuilding of the ka' ba.

Legendary detail tells how Muhammad settled the rivalry of the various tribes for the honour of replacing the Black Stone. He had it put on a cloth, and a representative of each tribe held one edge of the cloth and together they lifted the stone into position. As for the rest of Muhammad's life before the age 40, there are many legendary stories about Jews and Arabs who predicted the coming of a prophet or were searching for the true religion. Even the Bible (John 15:26) is quoted as predicting the coming of Muhammad, who is asserted to be the "Paraclete".

3.5 His call at the Cave of Hira (610 AD)

The accounts of the first revelation, as reported by the Hadith of al- Bukhari, the Holy Quran (Q56:4-10) and the Sura avoids legendary and miraculous events and shows the human weakness of the prophet. This indicates a sound historical basis, whether it is interpreted simply as a religion mystical experience, or also as a revelation from God Himself. Certainly from this moment the life of Muhammad underwent a radical change, which affected not only His personal affairs but also the social life of the entire town of Mecca and eventually the history of the world. About the date of the first revelation 'Sura of the clot' Q 96:1-5,, we can accept that, according to the Quran 10:16, Muhammad received it as a matured man, which is considered 40 years of age Q 46: 15. The event of the revelation took place in the cave of Hira (a mountain near Mecca where he used to spend time in prayer and meditation) around 610 AD.

Tradition fixed the exact day of the first revelation as having taken place on the 27th of the month of Ramadan, during the night that was afterwards known as "The night of Power" (Laylatul-Qadr). Muhammad communicated his experience in secret to his wife Khadija she comforted him in his doubt and distress, and gave him the assurance that what happened was the explicit will of God Muslim traditions say that she sent him (Muhammad) to her Christian relation Waraqah Bin Nawfal, who seems to have seen a link between this revelation and that of the Jewish and Christian traditions. He also approached other intimate members of his family such as his uncle Abu Talib and his cousins Ali and Zayd. Only gradually did he begin to address

his call (da'wa) to the entire Mecca Community. The first revelation was shortly followed by a second one, which came to Muhammad when he was shivering and has been covered by a mantle at home. The command was "O thou enveloped in thy cloak, Arise and Warn! Thy Lord Magnify.." (Q 74:1-3). Muhammad through Allah's word had been chosen to spread His message.

3.6 His early Preaching Major Emphasis al-Tawhid

Muhammad began his mission quietly he preached the oneness of God (al-Tawhid). He stressed that Allah is all-powerful. He is the creator of the Universe, and the Master of the Day of Judgment. On the Day of Judgment the faithful and righteous will be rewarded paradise, while the unbelievers and the idolaters will end up in hell, as abode of great torture and suffering. In all, Muhammad's teaching he made it very clear that he was not super human or an incarnate of God, but only a human being and a messenger of Allah. The Quran testified to Muhammad's human nature, "Say: for myself I have no power to benefit nor power to hurt, save that which Allah willeth... I am but a Warner and a bearer of good tidings unto folk who believe" (Q 7: 188). In the first three years, Muhammad had only converted a few Meccans. Important names among them are: Khadija his wife, Ali his young cousin, Abu Bakr, Uthman and Talha; all his friends.

Mohammad stern preaching on Mount Safa, his warning that all those who could not submit to God would be judged, and those who deny the coming of the Hour, we have prepared a flame", his followers increased to about 40 men, most of them young and generally from influential families of Mecca. They carried on their religious activities discretely, but not like a secret society which could not be observed. "At this time", says Ibn-said," the unbelieving Quraysh did not criticize what he said. When he passed by them as they sat in groups, they would point to him and says, "there is the youth of the claim of Abdal Muttalib who speaks of things from heaven'. There are five main themes Muhammad emphasized according to the Quran before the opposition and persecution.

1. God's power and goodness, shown particularly in the creation of man, but also in creating and providing for the rest of nature (Q 96:1-5; 90:4, 8-10; 80:17-22; 87:1-3; 55;88:17-20). These

passages assume the existence of God, since the Arabs always believed in a supreme deity, and this belief was reinforced by Jewish and Christian influence. Yet since the Arabs tended to think of Allah as limited in power, the first among a pantheon of other deities, Muhammad's preaching emphasized the greatness of God. At this stage there is no mention of the unity of God. That is a point, which claimed special attention later in the context of controversy with the Meccans.

2. Man's return to God for judgment (Q 96:8;78; 80:22;84:1-12). These passages teach that man will rise on the last day and face judgment, and then proceed to his reward or punishment. At this stage, however fear of condemnation is not prominent, and there are none of the vivid descriptions of hell that came in later Quranic passages.
3. Man's responses to God in gratitude and worship (Q 80:16ff;106; 87:14ff;96:ff) these passages describe gratitude through its opposite, ingratitude. The word used for an ungrateful person *Kafir*, a term which later came to mean an unbeliever. Condemned also are presumption, meaning total self-confident with no regard for God's restrictions, and pride in wealth, with no sense of dependence on God's power. Positively, gratitude is expressed in worship, particularly in the performance of salat with all its bodily demonstrations of subservience to God.
4. Man's response to God in generosity to men (Q 93:9-11; 104:1-3; 92; 5-11; 68: 17-33; 53:34ff; 100:6-11;89: 18-21; 51:17-19;70:17ff). Only the first reference given here is definitely from the period before the opposition arose to Muhammad; yet the others are from the early Meccan period and reflect what the earliest message must have been. These texts sharply attack hoarding wealth and having no concern for those in need. They do not mention property rights, inheritance or other rules for social living, which are the concern of later suras, but they do constitute an attack on the life style of the Mecca elite, and show that Muhammad had a concern for social problems right from the beginning.
5. Muhammad's role in Islam (Q 74: 2;87:a) these texts tell Muhammad to "warn" and to "remind" people particularly about the greatness of God and of the certainty of his judgment

on the last day. At this time the message was confined to simple and obvious statement about religion, which anyone could recognize as true. Much Muhammad's task was simply to convey this message, nothing more.

3.7 His Persecution

Muhammad was never secret about his preaching, or he would not have won so many followers for Ibn-Ishaq the beginning of public preaching coincides with the beginning of opposition to Muhammad. Ibn-sa'd give the following reason for the Meccans' change of attitude. This (peace) lasted until God (in the Quran) spoke shamefully of the idols they worshiped other than himself and mentioned the perdition of their fathers who died in unbelief. At that they came to hate the Messenger of God and to be hostile to him" The first opposition to Muhammad, however, seems to have had little to do with worship of traditional divinities. Ibn-Ishaq gives no Quranic verse to illustrate condemnation of such worship at this time. Those most hostile to Muhammad were, like Abu-Jahl young men with political ambitions. They saw Muhammad growing in popularity and were fully aware of the revolutionary social implications of his teachings and movement; if his movement was not nipped in the bud it might one day sweep all contenders away and leave Muhammad master of Mecca.

We must realize that the development of Mecca as the hub of international trade, from Syria in the Byzantine Empire through Yemen to the Far East, called for a new political leader who could unify Arabia and secure the trade route. Ibn-Ishaq relates the following incident when Muhammad and his companions were outside praying:

A band of polytheists came upon them as they were doing salat and criticized them, attacking what they were doing, and even fought them. Sa'd Ibn-abi-Waqqas then struck one of the polytheists with a camel's jawbone and wounded him. That was the first bloodshed in Islam.

Although Muhammad had made no direct attack on the traditional religion, his preaching about the power of God and his demands upon men were clearly divergent, at least in emphasis, from traditional beliefs and practices. It is true that the traditional religion, inseparable from clan

life and social structure, was shaken once people settled in cities, mixing with people of other tribes and participating in international trade and cultural exchange. Nevertheless it could still command a nostalgic loyalty. With some reason, then, the Meccans could complain to Abu-Talib. “Abu-Talib, your brother’s son has insulted our gods, insulted our religion, called our way of life stupid, and said our ancestors were in error. Either you must stop him yourself or let us at him, since you are opposed to him just as we are, and we will rid you of him. Abutalib gave them a polite diplomatic answer and they went away. The hostility against Muhammad continued with open persecution. While the opposition was going on, Muhammad sent some of his followers away to the Negus in Ethiopia. He saw that this Christian country would readily welcome his persecuted followers.

The total number of adult males is given as eighty-three, and it included was the future third caliph ‘Uthman Ibn-Affay who went with his wife Ruqayya, a daughter of Muhammad. There was a very impressive report of the excellent hospitality the emigrants received from the Negus, King of Ethiopia (615 AD). Ibn-Ishaq gives a probably imaginary or embellished story of how the King (emperor) interrogated the Muslims about their faith and equivalently became a Muslim, declaring “that there is no God but Allah and Muhammad is his servant and messenger, and that Jesus, son of Mary is his servant and messenger, his spirit and his word which he planted in Mary” These words are a quotation of Quran 4:171, which even Muslims say dates from the Medina period, much later than the time of this conversation. During the trying time of Muhammad in Mecca his wife Khadijah and his uncle Abu Talib died thus Muhammad referred to that year as year of sorrow 619AD.

3.8 His Migration (Hijra) 622AD.

Muhammad’s preaching challenged the traditionist Meccans thus they began to grow in hatred for him. By 621 AD, He was asked to live Mecca. He left by 622 AD for Yathrib (Medina). The first group of the immigrants of Medina started the migration (Hijra) in summer 16th July 622 AD. The 1st Muharram off that year was afterwards chosen by the caliph Umar as

the beginning of the Islamic Era (Calendar) i.e. Muharram K.A. H. By the end of summer of the same year almost all the Muslims had left Mecca for Medina and had received hospitality there. By middle of September that year Muhammad and two other followers with their families set out to Medina. They were warmly received on their arrival to Medina.

4.0 CONCLUSION

In this unit Muhammad's life is not easy to know. The Quran makes many references to incidents in his life, but these are vague and impossible to piece together into a biography, unless we first know the progress of his life from some other source. The oldest written information about his life dates from 125 years after his death. That is the Sira or biography by Ibn-Ishaq, who died in 768 A.D. Yet the original of this biography is lost and we only know it through the amplified edition of Ibn-Hisham, who died in 833AD, two centuries after the death of Muhammad. Most of the biographies written are taken from oral traditions passed on by the companions of Muhammad to the succeeding generations.

Muhammad was able to establish himself as a family man. He received the call to be a messenger of God which he obediently accepted with the support of his wife Khadija and his uncle Abu Talib. He emphasized God's power and goodness in creating man; man's return to God for judgment; Man's responses to God in gratitude and worship; man's response to God in generosity to men and Muhammad's role as a "Warner" and "reminder". He faced persecution and later decided to leave Mecca for Medina where his services are needed through Migration (hijra). In Medina, he settled with his followers as a community of believers. He became both religious and political leader of his people and thereby formulates guiding principles that will sustain and guide the daily lives of the people.

5.0 SUMMARY

Muhammad established himself in Medina with a term of reference of not associating with any of the existing tribes. His position was understood and accepted. The community that formed itself into a unit will now become the ideal example for future Muslim communities to follow. Muslims believe that the coming of Muhammad into world history was evolutionary,

illuminating complimentary, and transforming. His contribution to the worship of one God among the Arabs distinguished him as a reformer of great worth. These ideas are found in his humble birth, growth and development.

6.0 TUTOR-MARKED ASSIGNMENTS (TMA)

1. What similar or different approaches do Muslim and Christian have in studying the life of Muhammad?
2. How and why do the accounts of Muhammad's birth and youth present him as more than an ordinary person?
3. Why did the Meccan leaders defend the traditional religion?
4. Why did Muhammad leave Mecca?
5. Comment on the implication of the Hijra to Ethiopia for Christian-Muslim relations in Africa.

7.0 REFERENCES/FURTHER READINGS

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UNIT 5 PROPHETHOOD AND PROPHETS IN ISLAM

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1.0 INTRODUCTION

There is no gainsaying in the fact that prophethood forms an integral part of the world three great monotheistic religions: Judaism, Christianity and Islam. The position occupied by the prophets and their roles is therefore underscored by the fact that through them, mankind have the knowledge about God, the unseen world, mysteries of the universe and the relationship between man and God. As intermediaries between man and God and between man and man, prophets are to warn, to guide and to give glad tidings. The Islamic view on prophet-hood and prophets in this course begins in this unit as an introductory part. This unit is therefore meant to expose you to the general definitions of prophet-hood and prophet. It will also provide a brief background of the concept of prophet in Judaism and Christianity. The unit concludes with a discourse on the position of Islam on prophethood.

2.0 OBJECTIVES

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

- Discuss in detail the general concept of prophethood
- Give account of the concept of Prophethood in Judaism and Christianity
- Discuss the position of Islam on prophethood and the prophets.

3.0 MAIN CONTENT

3.1 Conceptual Clarifications of Prophethood, Prophecy and Prophets

By a simple definition, prophethood is a state condition or quality of being a prophet. Then who is a prophet? The word ‘prophet’, which has its origin in the Greek word *prophets*, is generally defined as someone who prophesies; that is, someone who predicts the future. Going by this definition, whenever the word ‘prophet’ is mentioned, the concept of prophecy is implied. However, a critical look at the concept of prophethood seems to expose the inadequacy of this definition, as prophecy cannot be a sufficient condition for a person to become a prophet. For instance in Islam, prophecy is seen as a gift bestowed by God on certain prophets, yet this gift can also be bestowed – to a limited degree – on people who are not prophets. To this extent, while Islam does not reject the concept of prophecy in totality, it does not over – emphasise it as the key aspect of prophethood. In other words, Islam does not see prophecy as a test of prophethood.

Another reason why the above definition is inadequate parameter to measure what “prophet” really connotes, particularly in the religious sense, is the risk of seeing a prophet as a diviner or a soothsayer. In an apparent attempt at differentiating between a prophet and diviner or soothsayer, the Encyclopedia Britannica is of the view that: While the diviner uses or manipulates objective techniques and signs to address what are primarily private matters, the prophet is impelled by a spiritual force to articulate a message of more general and fundamental imports providing principles and norms that are critical of the moment in a reforming sense. Another definition, which seems to capture to some extent the essence of prophethood is given by Merfalann cited in Hughes (1985) which says that ‘a prophet is one who speaks for, or on behalf of the Divine.

He was thought to speak for God being inspired to declare His will. While this definition may also be accepted, it is instructive to note that the religious concept of prophet-hood and their expected functions are more than passing the divine messages. For instance he (the prophet) needs to have a group, tribe or nation to address or he may found a new society where his message shall not only be delivered but also make manifest. In fact, the Encyclopedia Britannica

has given the general characteristics of a religion with prophetic status and they are listed as follows:

- a. A dynamic conception of a deity
- b. Great emphasis on the will of God and man
- c. Constitutive factors of religious reality
- d. Dualism
- e. Awareness of the seriousness of sin
- f. An ethical outlook based on choice between good and evil
- g. Positive attitude towards society and the world in general.

3.2 Prophethood in Judaism and Christianity

Prophethood is not unknown to the three great monotheistic religions which are Judaism, Christianity and Islam but each of them has its different perception of the concept. In Judaism for instance, prophecy in the sense of revelation or interpretation of God's will, has been a great phenomenon for many centuries. Between the 8th and 4th centuries B.C. when the Jewish independence was suppressed, a prophet was seen as any of the successors of saints and seers who did not only preach but also prophesied in the Hebrew Kingdoms of Palestine. Moses was regarded as the greatest prophet of Israel by Jewish tradition during his lifetime. Apart from him are other prophets like Deborah and Samuel who reigned during the time of the Judges (12th century B.C) as well as Nathan, Shemayah, Elijah and Elisha who were preeminent prophetic figures in the days of the early Kings (11th – 9th centuries B.C).

Apart from Moses, Samuel, Elijah, Isaiah and Jeremiah whose words and actions were recorded in the Bible, there are others whose books form part of the scripture. These are Amos and Hosea; Isaiah and Micah; Zephariah and Nahum; Habakkuk, Jeremiah and Ezekiel. Others are: Joel; Obadiah; Jonah; Haggai; Zechariah and Malachi. In Christianity, particularly among the adherents of the Pentecostal and Charismatic movements, the belief is more on the modern – day prophets.

3.3 The Position of Islam on Prophethood

The Arabic word for prophethood is *an-Nubuwwah*. Prophet on the other hand is known as *an-Nabiyy* with the word “*Ambiya*” as its plural form. While trying to provide an Islamic definition of the concept of prophet, Haneef (1986) began by stating what prophet is not in the following words:

In Islam, the word 'Prophet' (Nabi in Arabic) does not in any way signify one who prophesies future events; rather it denotes one who is very near to God through the total surrender of his entire being to him and who receives revelations from him which constitute sources of guidance for men.

As a guide to humanity, the position of Islam is that prophets are as many as there are nations, tribes and races. In other words, there is no nation in human history that did not have one or more prophets at a particular period. The reason for this lies in the Quranic passage that states that Allah will not call a people or a nation to account until He (Allah) has sent a guide/warner to them. Another importance of prophethood to Islam is that it constitutes one of its six articles of faith. Therefore, for an average Muslim to believe in Allah alone is not complete until one also believes in His Angels, His scriptures His Prophets/Messengers, the Day of Judgment and predestination. While the belief in the prophets is of paramount importance to Muslims, this belief is also unique in that they should not discriminate among the prophets on this belief.

The wisdom behind this is that since all these prophets came from the same God for the same purpose of leading humanity to God, belief in all of them is not only essential but also logical. Allah's commandment to the Muslims in this regard is contained in *Suratul Baqarah* that is, Qur'an chapter 2 verse 136 where He says: "Say ye: "We believe in God; and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to God (in Islam)". To believe in all these prophets also indicate that Muslims should also believe in their messages whether written or oral. *Suratul Nisa'*, chapter 4 verse 136 states:

O ye who believe! Believe in God and His Apostle and the scripture which He hath sent to His Apostle and the scripture which He sent to those before (him), any who disbelieveth in God, His Angels, His Books, His Apostles, and the Day of Judgment, hath gone far, far away.

Furthermore, it is imperative to note that since this belief is non-discriminatory, people of other faiths are also supposed to believe so. By so doing, they would have been following the right path. If otherwise, Allah made us to know that they are following their own whims and therefore, He is enough to take care of them. This is evident in *Suratul Baqarah*, chapter 2 verse 137 where Allah says: So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but God will suffice thee as against them, and He is the All – Hearing, the All – Knowing. Allah further emphasises this issue when he indicates that to deny one prophet means that all of them are equally denied. This is made clear in *Suratun-Nisāi*, chapter 4 verses 150 – 151 thus:

Those who deny God and His Apostles, and (those who) wish to separate God from His apostles, saying: "We believe in some but reject others": and (those who) wish to take a course midway, they are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.

However, the Islamic idea of belief in all the prophets is hinged on two conditions. As a religion whose adherents are called the middle course nation (*Ummatan Wasatan*), it discourages one end of extremism in the sense of revering prophets to the point of deification. To this extent, the concept of the existence of a half-man, half-God kind of prophet runs contrary to the doctrine of Islam. Islam also rejects the other end of the reverence spectrum in which some prophets were accused of committing cardinal sin that has negative effect on their faith and their moral character.

3.4 Qualities and Functions of Prophets

In Islam, only Allah has the sole responsibility to choose and appoint someone as a prophet because He alone knows best with whom to place His message (*Suratul – An'ām*, chapter 6 verse 124). In other words, Allah bestowed prophet-hood on whomsoever He likes although with the condition that such person possesses all the needed materials that qualifies him for that post. In this regard; a prophet, prior to his prophethood, should exhibit certain traits that would mark him out of others. For instance, he must be truthful, honest and free from all vices that would make people doubt his claim to prophet-hood when eventually bestowed. He must also be seen as the best person in terms of intellectual ability. Apart from these, he must also be endowed with other human attributes including bravery (*Ash-Shuja'*), patience (*As-Sabr*), charm (*Al-Fitnah*) and quick wittedness (*Adh –Dhaka'*). He must also be sagacious (*At – Tadbir*) and diplomatic (*As – Siyasiy*).

When a person finally assumes the position of a prophet, he becomes a model and perfect example of the best of human beings. To this extent, he becomes infallible. By simple explanation, infallibility means purity from both major and minor sins. In other words, a prophet can never commit sins particularly in matters of belief or revelation. The question of paganism or idol worship or tendency to do so does not arise in Islamic prophethood. Since the messages of the prophets are purely monotheistic, it then follows automatically that the faith of the prophets also remains so. In addition, Islam is of the view that prophets of Allah are totally free from cardinal sins or any other ones that could tarnish his image or soil his basic moral character. Finally, on the issue of mistake or error, the teaching of Islam shows that like any other human beings, prophets of God are also susceptible particularly to error of Judgment in some cases.

Even where this happens, such errors are usually noted and corrected through divine guidance. As a guide and model for humanity, three basic reasons can be advanced for the prophets to be free from sin. One is that if he commits sin and his followers are under obligation to obey him as a prophet, this obedience is definitely on error, which is wrong in Islam. Second, if his followers disobey him for committing sin, they had run contrary to the idea of prophethood, which makes obedience necessary. Third, if his speech or actions are such that have the possibility of either being right or being wrong, it may be difficult for people to follow him, then the whole essence of his prophethood is lost. Ibn Sina on his part is of the opinion that for a person to be called a prophet, he must possess the following major characteristics.

- a. Intellectual and spiritual insight
- b. A very strong and vivid imagination
- c. Ability to launch a socio – political system
- d. Ability to go forth to humanity with a message, influence them and should actually succeed in his mission.

As earlier on discussed (in the previous unit), the major functions of the Prophets are to guide, to warn and to give glad tidings to humanity. With all the above perfect characteristics of the prophets, it is incumbent upon humanity to obey them since this is considered obedience to God Himself. *Suratun Nisai*, chapter 4 verse 64 makes it clear thus “we sent not an apostle but to be obeyed in accordance with the will of God”. Nadwi (1978) best encapsulates the qualities, knowledge and functions of the prophets when he says:

The prophets of God are endowed with innermost recesses of heart, sound understanding, intellectual talents and refined sensitivity but they never meddle with the arts and sciences of their time nor they ever claim mastery over them keeping themselves aloof from every other business, they whole-heartedly pursue the course for which they are commissioned by God. They always engage themselves with the transmission of divine message on which depend the salvation and doom of man's earthly existence.

3.5 Prophetic Messages: General Features of their Contents

Prophets are given the divine mandate to deliver some messages to their people. These messages may be oral or written. Whichever one it is; the truthfulness and honesty of the prophets is underscored by the fact that they claim no divine authority over their messages. In other words, all the prophets state categorically that what they receive come from God and that it is for the benefit of the humanity. Each of their messages confirms what was earlier on revealed

and what may be revealed in future. General information contained in their revelations includes the following.

- a. A clear concept of God, his nature and his attributes
- b. A clear concept about this life, the hereafter, the unseen world, Angels firms, paradise and hell among others
- c. Purpose of creating mankind and what would be the consequence for either obeying or disobeying God
- d. Clear information on how our lives should be ordered in accordance with the will of God.

Haneef (1986) further summarised the characteristics of these divine messages particularly the written ones by listing them as follows.

- a. The words of the scripture should be exactly as they were received from the divine source without the slightest interference.
- b. The message should be totally consistent - no part of it should contradict any other part.
- c. There should be no confusion among its concepts and teachings.
- d. Nothing in the message should be contrary to the objectively observed facts of the natural world.
- e. It should appeal to man's sense of reason and must be rational.
- f. It should provide spiritual insight and moral guidance of the highest order.
- g. It should not attribute to God, anything that is contrary to the unique exalted and transcendent nature of God.
- h. It should emphatically deny to anyone other than God, the right to be worshipped as God.
- i. It should emphasize brotherhood and equality among human beings and should not uphold the domination of some people by others.
- j. Its language should be eloquent and sublime and of the highest order of literary style and expression. Any message that satisfies these and other conditions would no doubt further confirm the authenticity of the mission of the prophet that brought the message.

3.6 Prophetic Signs: An Exposition on Miracles

When Allah appointed His prophet and has given him the message for onward transmission to his people, he also equipped him with some evidence and testimony that would complement his message so that he would not be seen as an impostor. This evidence is generally referred to as **miracle**. However, miracle in this sense connotes a different linguistic interpretation in Arabic. For example; the word *Karāmat* is known as miracle but this type is specifically performed by the saints. In the same vein, the word *Mu'jizah* is also interpreted as miracle, which is being used for any miracle performed by the prophet. However, while this is so, it is instructive to note that the pure Islamic understanding of this concept as contained in the Quran is 'āyah', which means **sign** when translated roughly.

In other words, miracle is a sign given by Allah to a prophet to confirm the truthfulness of his message and become one aspect of his claim. Muslims' belief is that prophets can perform miracles to show that they have some signs to prove their prophethood. However, their belief, like that of prophecy, is also different. While in some religions, miracles are given top priority to the extent of superstition where people use this opportunity to claim their supernatural power of healing through miracles, other people see miracle purely from superstitious angle and do not believe in it. In Islam, miracle, like prophecy, is just an aspect and not the essential core of prophethood. The purpose served by miracle in Islam is to appeal more to doubters who may be convinced by the awesome nature of such miracle. However, despite this miracle, some people still reject the message sent through the prophet. Other unique differences in the Islamic connotation of miracles are:

- a. The miracle so performed is beyond the ability of man. In other words, it must be such that is only within the capability of the Divine Creator
- b. All magicians or men of knowledge at that time when the miracle was performed must not be able to replicate it or perform its similitude.
- c. The miracle must coincide with the time of his claim to prophecy.

There are many examples of where miracles are performed on the prophets or the prophets were instructed to perform the miracles by God. One example of the first type is the story of Abraham (A.S) when his people wanted to burn him but was miraculously saved by

Allah who ordered the fire to be cool and not to burn him. *Suratul-Anbiya*, chapter 21 verses 68-69 made ample reference to this when it says: They said, "Burn him and protect your gods, if ye do (anything at all)!" We said, "O fire! Be thou cool, and (a means of) safety for Abraham!" Concerning the performance of miracle by the prophets themselves as prove of their prophethood, it is important to note that such miracles are in accordance with the important arts and sciences of their time. For example during the time of Prophet Musa (A.S), magic was the most popular art and therefore, the "Divine rod" used by Prophet Musa to swallow up the artificial snakes of the magicians was the evidence of superior power of God which was beyond the capability of any mortal.

Another example was that of Prophet Isa (A.S) who lived when medical science was in vogue and many of his people were physicians. His curing of those who were born blind and rising the dead to life were the rare feat of that time which no scientist could imitate.

To further underscore the view that prophets do not perform miracle on their own volition except by Allah's commandment, Prophet Muhammad was sometimes asked to perform miracles according to *Suratul-Isra'* chapter 17 verses 90 – 93 which run thus: They say: "We shall not believe in you, until you cause a spring to gush forth for us from the earth, or (until) you have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water; 'or you cause the sky to fall in pieces, as you sayest (will happen), against us, or you bring Allah and the Angels before (us) face to face, or you have a house adorned with gold, or you mount a ladder right into the skies.

No, we shall not even believe in your mounting until you send down to us a book that we could read.... In the concluding part of this verse (i.e. verse 93), Allah caused the Prophet (S.A.W) to respond; Say: "Glory to my Lord! Am I aught but a man, an apostle?" Nevertheless, Prophet Muhammad was given the greatest miracle of all time in the Quran, which was the testimony of Arabs eloquence and oratorical power. To prove the authenticity of the Qur'an, Allah commanded the Prophet (SAW) to challenge those who doubt it to produce the equivalent, which eventually they could not do. *Suratul-Baqarah*, chapter 2 verse 23 made this clearer: And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sūra like thereunto and call your witnesses or helpers (If there are any) besides God, if your (doubts) are true.

The uniqueness of the miracle of Quran lies in the fact that while the previous miracles were limited by time and place, the Qur'an is universal and everlasting. Similarly, its miraculous nature is also manifest in its style, content and spiritual uplifting. Finally, it must be stated that not all the prophets of Allah had miracle, but to those who had, they possessed them through the Divine Grace of God as early stated and not by themselves. The Quran clarifies this in *Suratul Ghāfir*, chapter 40 verse 78 where Allah states: ".....It was not (possible) for any apostle to bring a sign except by the leave of God...."

3.7 Prophet Muhammad

Muhammad was born in the “year of the Elephant”, when the Ethiopian governor of Yemen used an elephant in an unsuccessful bid to capture Mecca (Q 105). That was around 570 A.D. One Legend tries to show that Muhammad is the light, which God created in the beginning of the world, which was put into Adam and passed on to Muhammad’s father Abdallah: Abdallah came into the house of another wife he had besides Amina, and he was stained with the clay he had been working in. He asked her to have sex, but she put him off because he was dirty. So he left her and bathed, washing away the clay that was on him. Then he went out intending to go to Amina. As he passed the other wife she invited him to come to her. He refused, since he wanted Amina. He went into her, has intercourse, and she conceived Muhammad.

When he passed the other wife again he asked if she still wanted him. She said, “No. When you just passed me there was a shining white spot between your eyes and I invited you, but you refused me and went to Amina instead, and she has taken it away”. Muhammad’s father died before Amina was delivered of Muhammad. After the death of Abdullah, the responsibility for Amina and her child then fell on Muhammad’s grandfather Abu Muttalib. According to upper-class custom, Abu Muttalib then looked for Bedouin women to nurse the child in the reputedly healthy climate of the desert. The woman Halima, legend has it, was poor and had a hard time nursing her own baby, but she said, “When I put him (Muhammad) at my bosom, my breasts supplied him with all the milk he wanted to drink. His brother did likewise”. After two years, Muhammad was returned to his mother, and not long afterwards another legendary incident occurred as Muhammad is reported to have narrated.

While I was with my brother behind our tents shepherding our lambs, two men came to us dressed in white with a basin filled with snow. They took hold of me, opened my chest, took out my heart and opened it up. They took of it a black drop and threw it away, and then they washed my heart and chest with the snow until they were entirely clean. Then one of them said to the other, "Weigh him against 10 of his people." He did so and I outweighed them. So he said, "That is enough. By God if you weighed him against his entire people he would outweigh them." This incident is interpretation of Quran 94:1-3: "Did we not open your breast for you, and lift from you the burden which was weighing on your back?"

Muhammad's mother Amina died when he was six years old, and two years later his grandfather Abu Muttalib. Responsibility for the Orphan then passed to his father's brother Abu-Talib. Muhammad is said to have accompanied his uncle Abu-Talib on a trading trip to Syria. It was during one of the trips that a legend said Muhammad met with a monk named Bahira who identified him as a person of great destiny. At that time Muhammad was a boy traveling with his uncle Abu Talib learning the act of trading

Muhammad as a Youth/Adult

As a Youth, Muhammad is said to have experienced divine intervention as illustrated by a narrated report; a legendary. I was with some Quraysh boys carrying stones that we use in our games, and each of us was named. We each had put out wrappers around our neck and carried the stones on top of that. I was going back and forth with them when suddenly someone invisible struck me with a painful blow and said, "Tie your wrapper around you" I did so myself alone wearing a wrapper around my waist and stones on my shoulder. Though some Muslims disapproved the idea of the nakedness as he reported himself, still another legend shows how God protected Muhammad from sinful action, as he himself tells:

I never gave a thought to what the pagan era used to do but twice, because God prevented me from following my desires. Afterwards I never thought of evil when God honoured me with apostleship. Once I said to a young Quraysh boy who was shepherding with me on the hills of Mecca, 'Please look after my animals for me while I go and spend the night in Mecca as young men do.' He agreed and I went

off with that intention, and when I came to the first house in Mecca I heard the sound of tambourines and flutes and asked what this was. I was told that a marriage had just taken place. I sat down to look at them when God struck my ear and I fell asleep until the sun waked me up. I came to my friend who asked me what I did. I said “Nothing” and told him the story. Asked him another night to watch my animals and exactly the same thing occurred. Afterwards I never thought of evil until God honoured me with his apostleship.

As a young man Muhammad had the good fortune to be hired as a trading agent of Khadija, a wealthy Mecca Woman who was twice a widow. In this job he traveled more times to Syria. There, legend has it again that he met a Christian monk who acclaimed him a prophet. The factual basis of this story is that Muhammad probably came across Christian hermits in the desert as well as clergy in the cities of Syria. The city clergy are probably those referred to in Quran 9:34. You who believe, many of the bishops (rabbis?) and monks consume the property of the people for no good, and direct them from the way of God. To those who treasure up gold and silver and do not expend it in the way of God tell them they will face a painful punishment. A more favourable reference to monks is found in Quran 57:27. We gave Jesus the Gospel and put into the hearts of those that followed him compassion and mercy. As for monastic life, they invented it. We did not prescribe it for them—simply out of a desire to please God.

Yet they did not manage it rightly. Also referring to monks is Quran 27:36-7, which mentions: Building which God allowed to be erected for the commemoration of his name, where he is glorified morning and evening by men whom trading and selling does not distract from commemorating God or from doing salat and giving zakat. Later in Muhammad’s life of preaching some monks were sympathetic and Quran 5:82-83 equivalently concludes that they accepted Islam: As you will find the people friendliest to the believers are those who say, “We are Christians”. This is because among them are clergy and monks who are not proud. When they hear what was sent down to the Apostle to you see their eyes overflow with tears because of the truth they recognize in his message.

Here it may be concluded that Muhammad was strongly impressed by the life of Christian monks and clergy, but the information he absorbed about Christian teaching and the New Testament was very meager, if we judge from what appears in the Quran. Most of the

Christians he met, including the monks were probably not well educated. Besides, Muhammad was likely not interested in studying Christianity as such, since that would make him appear as a client of the Byzantines. He wanted only those ideas that might prove relevant and helpful for his own life and for remedying the defects of the traditional religion of Mecca.

His Marriage and family life

Muhammad's travel broadened his experience and no doubt set him thinking about many things, but his own personal future was also a concern. When Khadijah made a proposal of marriage to him two problems were solved: He would have a family, and with the help of her money he would have a business. At this time Muhammad was 25 years, and Khadija at least 10 years older (she is said to have been 40 years, but that is unlikely if she bore Muhammad six children). She was attracted to Muhammad because he served her as a honest and successful agent. Tradition has it that "when he returned to Mecca and brought Khadija her property she sold it for about double her investment" she must also have been impressed by his spiritual qualities, as a legend has her listening to the report of Muhammad's traveling companion Maysara; "At noon while he was riding in the intense heat I saw two angels shading the Apostle from the sun's ray.

As the husband of Khadija, Muhammad had a secure economic future and an honourable position in Mecca society, although he was excluded from the inner circle of high financiers who controlled the political life of Mecca. The couple had two sons: al-Qasim and Abdallah (also known as at-Tahir and at Tayyib although some would make these distinct persons) and four daughters: Zaynab, Ruqaya, Umm-Kulthun and Fatima. The sons died young, while the daughters lived to maturity. Yet of these only Fatima gave Muhammad grandchildren and a lasting line of descendants. The only other event reported in this period of adulthood is Muhammad's participation at the age 35 in the rebuilding of the ka' ba.

Legendary detail tells how Muhammad settled the rivalry of the various tribes for the honour of replacing the Black Stone. He had it put on a on a cloth, and a representative of each tribe held one edge of the cloth and together they lifted the stone into position. As for the rest of Muhammad's life before the age 40, there are many legendary stories about Jews and Arabs who

predicted the coming of a prophet or were searching for the true religion. Even the Bible (John 15:26) is quoted as predicting the coming of Muhammad, who is asserted to be the “Paraclete”.

His call at the Cave of Hira (610 AD)

The accounts of the first revelation, as reported by the Hadith of al- Bukhari, the Holy Quran (Q56:4-10) and the Sura avoids legendary and miraculous events and shows the human weakness of the prophet. This indicates a sound historical basis, whether it is interpreted simply as a religion mystical experience, or also as a revelation from God Himself. Certainly from this moment the life of Muhammad underwent a radical change, which affected not only His personal affairs but also the social life of the entire town of Mecca and eventually the history of the world. About the date of the first revelation ‘Sura of the clot’ Q 96:1-5,, we can accept that, according to the Quran 10:16, Muhammad received it as a matured man, which is considered 40 years of age Q 46: 15. The event of the revelation took place in the cave of Hira (a mountain near Mecca where he used to spend time in prayer and meditation) around 610 AD.

Tradition fixed the exact day of the first revelation as having taken place on the 27th of the month of Ramadan, during the night that was afterwards known as “The night of Power” (Laylatul-Qadr). Muhammad communicated his experience in secret to his wife Khadija she comforted him in his doubt and distress, and gave him the assurance that what happened was the explicit will of God Muslim traditions say that she sent him (Muhammad) to her Christian relation Waraqah Bin Nawfal, who seems to have seen a link between this revelation and that of the Jewish and Christian traditions. He also approached other intimate members of his family such as his uncle Abu Talib and his cousins Ali and Zayd. Only gradually did he begin to address his call (da’wa) to the entire Mecca Community. The first revelation was shortly followed by a second one, which came to Muhammad when he was shivering and has been covered by a mantle at home. The command was “O thou enveloped in thy cloak, Arise and Warn! Thy Lord Magnify..” (Q 74:1-3). Muhammad through Allah’s word had been chosen to spread His message.

His Early Preaching Major Emphasis al-Tawhid

Muhammad began his mission quietly he preached the oneness of God (al-Tawhid). He stressed that Allah is all-powerful. He is the creator of the Universe, and the Master of the Day of Judgment. On the Day of Judgment the faithful and righteous will be rewarded paradise, while the unbelievers and the idolaters will end up in hell, as abode of great torture and suffering. In all, Muhammad's teaching he made it very clear that he was not super human or an incarnate of God, but only a human being and a messenger of Allah. The Quran testified to Muhammad's human nature, "Say: for myself I have no power to benefit nor power to hurt, save that which Allah willeth... I am but a Warner and a bearer of good tidings unto folk who believe" (Q 7: 188). In the first three years, Muhammad had only converted a few Meccans. Important names among them are: Khadija his wife, Ali his young cousin, Abu Bakr, Uthman and Talha; all his friends.

Mohammad stern preaching on Mount Safa, his warning that all those who could not submit to God would be judged, and those who deny the coming of the Hour, we have prepared a flame", his followers increased to about 40 men, most of them young and generally from influential families of Mecca. They carried on their religious activities discretely, but not like a secret society which could not be observed. "At this time", says Ibn-said," the unbelieving Quraysh did not criticize what he said. When he passed by them as they sat in groups, they would point to him and says, "there is the youth of the claim of Abdal Muttalib who speaks of things from heaven'. There are five main themes Muhammad emphasized according to the Quran before the opposition and persecution.

1. God's power and goodness, shown particularly in the creation of man, but also in creating and providing for the rest of nature (Q 96:1-5; 90:4, 8-10; 80:17-22; 87:1-3; 55:88:17-20). These passages assume the existence of God, since the Arabs always believed in a supreme deity, and this belief was reinforced by Jewish and Christian influence. Yet since the Arabs tended to think of Allah as limited in power, the first among a pantheon of other deities, Muhammad's preaching emphasized the greatness of God. At this stage there is no mention of the unity of God. That is a point, which claimed special attention later in the context of controversy with the Meccans.

2. Man's return to God for judgment (Q 96:8;78; 80:22;84:1-12). These passages teach that man will rise on the last day and face judgment, and then proceed to his reward or punishment. At this stage, however fear of condemnation is not prominent, and there are none of the vivid descriptions of hell that came in later Quranic passages.
3. Man's responses to God in gratitude and worship (Q 80:16ff;106; 87:14ff;96:ff) these passages describe gratitude through its opposite, ingratitude. The word used for an ungrateful person *Kafir*, a term which later came to mean an unbeliever. Condemned also are presumption, meaning total self-confident with no regard for God's restrictions, and pride in wealth, with no sense of dependence on God's power. Positively, gratitude is expressed in worship, particularly in the performance of salat with all its bodily demonstrations of subservience to God.
4. Man's response to God in generosity to men (Q 93:9-11; 104:1-3; 92; 5-11; 68: 17-33; 53:34ff; 100:6-11;89: 18-21; 51:17-19;70:17ff). Only the first reference given here is definitely from the period before the opposition arose to Muhammad; yet the others are from the early Meccan period and reflect what the earliest message must have been. These texts sharply attack hoarding wealth and having no concern for those in need. They do not mention property rights, inheritance or other rules for social living, which are the concern of later suras, but they do constitute an attack on the life style of the Mecca elite, and show that Muhammad had a concern for social problems right from the beginning.
5. Muhammad's role in Islam (Q 74: 2;87:a) these texts tell Muhammad to "warn" and to "remind" people particularly about the greatness of God and of the certainty of his judgment on the last day. At this time the message was confined to simple and obvious statement about religion, which anyone could recognize as true. Much Muhammad's task was simply to convey this message, nothing more.

His Persecution

Muhammad was never secret about his preaching, or he would not have won so many followers for Ibn-Ishaq the beginning of public preaching coincides with the beginning of opposition to Muhammad. Ibn-sa'd give the following reason for the Meccans' change of attitude. This (peace) lasted until God (in the Quran) spoke shamefully of the idols they worshiped other than himself and mentioned the perdition of their fathers who died in unbelief. At that they came to hate the Messenger of God and to be hostile to him" The first opposition to Muhammad, however, seems to have had little to do with worship of traditional divinities. Ibn-Ishaq gives no Quranic verse to illustrate condemnation of such worship at this time. Those most hostile to Muhammad were, like Abu-Jahl young men with political ambitions. They saw Muhammad growing in popularity and were fully aware of the revolutionary social implications of his teachings and movement; if his movement was not nipped in the bud it might one day sweep all contenders away and leave Muhammad master of Mecca.

We must realize that the development of Mecca as the hub of international trade, from Syria in the Byzantine Empire through Yemen to the Far East, called for a new political leader who could unify Arabia and secure the trade route. Ibn-Ishaq relates the following incident when Muhammad and his companions were outside praying:

A band of polytheists came upon them as they were doing salat and criticized them, attacking what they were doing, and even fought them. Sa'd Ibn-abi-Waqqas then struck one of the polytheists with a camel's jawbone and wounded him. That was the first bloodshed in Islam.

Although Muhammad had made no direct attack on the traditional religion, his preaching about the power of God and his demands upon men were clearly divergent, at least in emphasis, from traditional beliefs and practices. It is true that the traditional religion, inseparable from clan life and social structure, was shaken once people settled in cities, mixing with people of other tribes and participating in international trade and cultural exchange. Nevertheless it could still command a nostalgic loyalty. With some reason, then, the Meccans could complain to Abu-Talib. "Abu-Talib, your brother's son has insulted our gods, insulted our religion, called our way of life stupid, and said our ancestors were in error. Either you must stop him yourself or let us at him, since you are opposed to him just as we are, and we will rid you of him. Abutalib gave them

a polite diplomatic answer and they went away. The hostility against Muhammad continued with open persecution. While the opposition was going on, Muhammad sent some of his followers away to the Negus in Ethiopia. He saw that this Christian country would readily welcome his persecuted followers.

The total number of adult males is given as eighty-three, and it included was the future third caliph 'Uthman Ibn-Affay who went with his wife Ruqayya, a daughter of Muhammad. There was a very impressive report of the excellent hospitality the emigrants received from the Negus, King of Ethiopia (615 AD). Ibn-Ishaq gives a probably imaginary or embellished story of how the King (emperor) interrogated the Muslims about their faith and equivalently became a Muslim, declaring "that there is no God but Allah and Muhammad is his servant and messenger, and that Jesus, son of Mary is his servant and messenger, his spirit and his word which he planted in Mary" These words are a quotation of Quran 4:171, which even Muslims say dates from the Medina period, much later than the time of this conversation. During the trying time of Muhammad in Mecca his wife Khadijah and his uncle Abu Talib died thus Muhammad referred to that year as year of sorrow 619AD.

His Migration (Hijra) 622AD

Muhammad's preaching challenged the traditionist Meccans thus they began to grow in hatred for him. By 621 AD, He was asked to live Mecca. He left by 622 AD for Yathrib (Medina). The first group of the immigrants of Medina started the migration (Hijra) in summer 16th July 622 AD. The 1st Muharram off that year was afterwards chosen by the caliph Umar as the beginning of the Islamic Era (Calendar) i.e. Muharram K.A. H. By the end of summer of the same year almost all the Muslims had left Mecca for Medina and had received hospitality there. By middle of September that year Muhammad and two other followers with their families set out to Medina. They were warmly received on their arrival to Medina.

3.8 Other Prophets in Islam

3.7.1 Prophet Adam (A.S)

Adam is generally believed to be the first man created by Allah. By this belief therefore, he is the progenitor of the human race (*Abul Bashar*) and the first prophet. The first indication of Allah's desire to create mankind on earth with Adam as their father is contained in *Suratul Baqarah*, chapter 2 verse 30 where Allah addressed the Angels thus: Behold thy Lord said to the Angels, 'I will create a vicegerent on earth'. They said: Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate thy praises and glorify thy holy (name)?' He said: I know what ye know not.' A critical look at the above verse shows that prior to the creation of humanity, the angels had been in existence. It also exposes the true nature of the Angels as obedient servants of Allah who would not be involved in mischief and blood shedding. Allah, who knows the purpose why Adam should be created, went ahead by perfecting his (Adam's) creation through three stages.

The first stage was Allah's commandment to the angels to gather dust from different parts of the world for this purpose. Reference to this is in *Suratu Al – Imran*, chapter 3 verse 59 where Allah says: "The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him: 'Be' and he was". The second stage was when the dust gathered was kneaded with water to become thick clay. Upon which he was moulded and fashioned in due proportion. Allah states in *Suratu Şād*, chapter 38 verses 71 – 72: Behold, thy Lord said to the angels: I am about to create man from clay. When I have fashioned him (in due proportion) and breathed into him of my spirit, fall ye down in obedience unto him. Adam was said to have remained in a moulded clay form for 40 years before he got transformed into a complete functional human being.

This is the final stage of his creation when Allah breathed His spirit unto him according to Quran chapters 3 verse 59 and 38 verses 71 – 72 as mentioned above. Meanwhile, when Adam was created, Allah bestowed on him knowledge of all things, the kind which he has not given even to the angels. The depth of Adam's knowledge can only be quantified by the test given to him and the angels in whom he emerged victorious. His victory necessitated Allah's commandment to the angels to bow for him (Quran chapter 2 verses 31 – 34). However, the adamant nature of Iblis was to be seen when he refused bluntly to bow to Adam according to Qur'an chapter 2 verse 34 which runs as follows "and behold; He said to the angels: "Bow down

to Adam:" and they bowed down: not so Iblis: he refused to and was haughty: He was of those who reject faith”.

A chosen look at the above verse may suggest that Iblis was one of the Angels of God. If however he is not then, who is he? While controversy has trailed his status among many scholars, it is pertinent to state – by temporary digression – that Iblis also known as Satan may not be an angel for the following reasons:

- a. If he were to be an angel, he would not disobey the commandment of Allah as angels do not disobey (*Suratu –Tahrim*, chapter 56 verse 6)
- b. Angels were created from light while Iblis was created from fire
- c. In Muslim theology, the theory of fallen Angels is not usually accepted therefore he couldn't have been one
- d. He was specifically referred to as Jinn rather than an angel in Qur'an chapter 18 verse 50.

The creation of Adam as a *Khalifah* (vicegerent) on earth became complete when Allah also created a partner for him in Hawa to act as his solace. In *Suratun – Nisa'*, chapter 4 verse 1, Allah made ample reference to this creation where he said “O mankind! Reverence your Guardian – Lord, who created you from a single person, created, of like nature, his mate”. Adam (A.S) and his wife were settled in the Garden of Eden, Having taught him the knowledge of all things in the Garden, He forbade him and his wife from going near the fruits of a certain tree therein. *Suratul Baqarah*, chapter 2 verse 35 makes this clearer: We said: "O Adam! Dwell thou and thy wife in the Garden; And eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression. Thus was the commandment of Allah to Adam and his wife until the period of Iblis' temptation as shall be discussed in the next sub-topic.

Adam, Iblis and the Concept of Original Sin

It should be noted that Iblis disobeyed the commandment of Allah when asked to bow for Adam. This made Allah to curse him. Instead of seeking for forgiveness, Iblis in arrogance vowed to lead humanity astray. Meanwhile, Adam (A.S) and his wife Huwa were enjoying all the good things that Allah had provided for them. As a first step of Iblis' effort at seeking vengeance for humiliation suffered, he approached Adam (A.S) and in reference to the forbidden tree, which he and his wife must not touch, Iblis said: "...Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever" (*Suratul A'raf*, chapter 7 verse 20). Taking cognizance of their innocent nature, therefore Iblis lured them into temptation of eating the fruits of the forbidden tree. Prophet Adam and his wife had no course to doubt him particularly when he swore to them that he was their sincere adviser (*Suratul A'raf*, chapter 7 verse 21).

The deceit of Iblis eventually led to their downfall as a result of forbidden fruits eaten. They became ashamed of themselves especially when Allah queried their audacity to commit such a grave sin (*Suratul A'raf*, chapter 7 verse 22). In repentance, both of them (Adam and his wife) regretted their action and prayed to Allah for forgiveness. This is contained in Quran chapter 7 verse 23 which ran as follows: They said: 'Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy mercy, we shall certainly be lost. The fact that Allah granted them paradise (*Suratul – Baqarah* verse 37) is an indication that Islam does not endorse the concept of original sin, as is the case in another faith. In other words, the idea of transmission of sin from Adam through generations to generation is alien to Islam. Moreover, Adam would not have qualified as a prophet, if his sin was not forgiven since the prophets are absolved from cardinal sins.

To make good His promise of creating a vicegerent on earth, Allah ordered them both to leave the Garden (Paradise) for the earth where they will continue to live and from where they shall be having their means of livelihood. Besides, he told them that the enmity between them and Iblis (Satan) would remain forever and warned them to be careful of his temptation and seduction. There is no consensus of opinion as to where Adam and his wife landed when they arrived on earth. Gemeiah (1996) citing an authority stated that Adam descended in Dihna; a place between Makkah and Taif while another source mentioned India for Adam and Jeddah (Saudi Arabia) for Hawa. Yet another report indicated that Adam descended at As – Saffah while his wife descended at Marwa; both in Makkah. The theory of a place between Makkah and Taif

was corroborated by Shawqi although he gave the name of the place as Dajnah rather than Dhina cited by Gemeiah. By and large however, it is widely believed that Adam came to the earth with *Hajaratul – Aswad* (the black stone) which now adores the Ka'bah in Makkah.

Adam as Progenitor of Human Race

Apart from being the first man on earth and the progenitor of human race, Adam (A.S) was arguably the first prophet of Allah. However, there are divergent views among scholars as to whether Adam (A.S) was a messenger; and if yes, to whom then was he sent? To some authors, he was sent to his progeny. To support this claim are two verses contained in *Suratu Ta – Ha* which, according to these authors, implied both prophet-hood and messenger-ship. In this *Surat*, chapter 20 verse 122 Allah states: But his Lord chose him (for His Grace)! He turned to him and gave him guidance. The following verse of the same *Surah* explained it more when Allah says: Get ye down, both of you; all together, from the Garden, with enmity one to another; but if, as is sure, there comes to you guidance from me, whosoever follows my guidance, will not lose his way, nor fall into misery (Ta – Ha chapter 20 verse 23).

In view of the above verse, Allah continued to guide Adam through inspiration and such messages of guidance were usually disseminated to his wife and his offspring who care to abide by them. To this extent, Adam is a prophet as well as a messenger. There are yet other scholars who believe that Adam (A.S) is a prophet but not a messenger and their oft-cited source is a Hadith related by Muslim which states that people went to Nuh (A.S) and told him: "You are the first messenger of Allah on earth. They (these scholars) now said if Adam (A.S) were to be messenger, people would not have made this statement. Be that as it may, this Hadith may not hold water in the face of detailed analysis as to how did these people arrive at their conclusion and at what time did they recognize Nuh as Allah's messenger. Is it before or after Tufan flood? Allah knows best. As the father of all humanity, procreation began with Adam (A.S) when he gave birth to children in pairs, a male and female according to Ibn Kathīr.

According to this story, Allah commanded them to marry each male of one pair to the female of the other pair, and vice – versa. Two sons among his children Kabil and Habil (Cain and Abel) later engaged themselves in a fight that eventually led to the death of the latter. It was further claimed that Shith, another son of Adam, was the head in the ancestral lines of the

children of Adam as all other sons vanished. Directly following Shith in these lines was his son Anush and his descendants in the following order: Qainin, Mihlayil, Yard and Khanukh. According to many scholars, Khanukh is believed to be Enoch known in Islam as prophet Idris. Nuh is generally believed to be the descendant of Idris while Ibrahim (A.S) descended from Nuh.

From Ibrahim, the descendants divided into two branches: the Israelites and the Ishmaelites. The Israelites are regarded as the descendants of Imran known as Amzan in the Bible. From this line of Imran emerged Musa (Moses) and Harun (Aaron) and later on Yahya (John the Baptist) and Isa (Jesus). The descendants of the other branch (that is, the Ishmaelites) are the Arabs from among whom Prophet Muhammad emerged. Gemeiah (1996) described vividly how Adam died and was buried in the following words: They took his soul, embalmed and wrapped him, dug the grave and laid him in it. They preyed on him and put him in his grave, saying: O children of Adam, this is your tradition at the time of death. The exact life span of Adam and the place where he was buried when he died is difficult to ascertain.

In a Hadith narrated by Ibn 'Abbas and Abu Hurairah, Adam was believed to have spent a thousand years and the record of this is contained in the preserved tablet (*Lawh al – Mahfuz*). Hawa' was also said to have died a year after the death of Adam. Concerning the location where Adam was buried, some scholars are of the opinion that he was buried in India near the mountain where he was believed to have descended from paradise. Other source claimed that the mountain is the Abu Qubais mount in Makkah.

3.7.2 Prophet Nuh (A.S)

By name, he is Nuh bn Lamik bn Mutawashlikh bn Khanukh (Idris) bn Yazid bn Mihlabil bn Qainin bn Anush bn Shith bn Adam, the father of all human beings. He was both a prophet and a messenger whose resilience and doggedness made him one of the five bestowed the honorific title: 'Ulul – Azm' (the resolute prophet) As – Sabuni declared that the period between Nuh and Adam was more than one thousand years. The Old Testament as cited in As – Sabuni put the figure precisely at 1,056 years. According to Abdul Baki (1987) Prophet Nuh's name was mentioned in 43 verses spread over twenty eight chapters of the Holy Quran. Apart from this, Prophet Nuh (A.S) was so great that a whole chapter of the Quran was named after him. The people to whom Allah sent Prophet Nuh to were called Banu Rasib and were reported –

according to Shawqi (2003), to have lived in Southern Iraq; a place not quite far away from the present city of Kufah.

These people were pagans who had special statutes that represented their gods and goddesses. Among their gods, five were so prominent that they were mentioned in the Holy Quran. These were Wadd, Suwa, Yaguth, Ya'uq and Nasr (*Suratu Nuh*, chapter 71 verse 23). While explaining this verse, Abdullah bn Abbas said that the names of the five gods mentioned above represented the names of pious people who lived in the period between Adam and Nuh. He stated further that after the death of these people, Satan incited their people to erect stone memorials in the places where those pious people used to sit; and to call them after their names. He concluded that as time passed by and peoples faith began to wane, the stone memorials were worshipped thus began idol –worshipping.

This was the situation when Allah sent Nuh to invite his people to worship Allah alone. In accordance with Allah's instruction, Nuh said to his people: O my people! Worship Allah! Ye have no other god but him. I fear for you the punishment of a dreadful Day! (Al – A'raf chapter 7 verse 59). Similar message is contained in *Suratu Nuh* chapter 71 verses 2-3 which states: O my people! I am to you a Warner, clear and open: That ye should worship Allah, fear Him and obey me. The mission of Nuh began to have positive effects on very few people who were very poor. The rich among his people who unfortunately were in the majority did not only disbelieve him, they also antagonised his teachings based on the facts that: he was an ordinary man and a liar (Q11 : 27) he was possessed with madness (Q7 : 60) he could only be qualified as leader of the poor and the weak (Q11:27) as a condition for accepting his mission however he was asked to do away with the poor (Q11:30-31) or on the alternative call for the punishment of his Lord on them as a fulfillment of his threats (Q.11:32).

Response to Nuhs' Call and the Building of the Ark

Prophet Nuh persisted in his mission to his people but the case of defiance remained. Later, disbelief led to mockery and eventually to intimidation and oppression. Their stubbornness was so great that for the 950 years sojourn of Nuh on earth in the midst of his people, only 50 people believed in his prophet-hood and followed him. Their obstinacy and hatred went to the extent that he was said to have been beaten in public and called all sorts of names. When the

situation became unbearable, Nuh had no option but to present their case before Almighty Allah in the following statements: O my Lord! I have called to my people night and day: "But my call only increases their flight (from the Right). And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their finger into their ears, covered themselves up with their garments, grown obstinate and given themselves up to arrogance. (Suratu Nuh chapter 71 verses 5 – 7).

Prophet Nuh did not mince words in telling Allah what he had told them of Allah's mercy which they are enjoying in abundance. Having been convinced that he had done his best and had lost hope in redeeming them, he prayed to Allah for assistance by saying.... O my Lord! Help me: for that they accuse me of falsehood!" (*Suratul Mu'minun*, chapter 23 verse 26). Nuh's invocation to Allah was followed by Divine commandment that he should begin the construction of an Ark. This instruction is contained in *Suratu Hud*, chapter 11 verses 36 and 37 as follows: It was revealed to Noah! 'None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds. But construct an Ark under Our eyes and Our inspiration, and address me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the flood).

Prophet Nuh began the construction of the Ark and whenever the disbelievers among his people passed by, they mocked him but he did not relent until the construction was completed. Exegetes of the Quran had diverse opinions as to the length and width of this Ark which according to Ibn Kathir was 'matchless then and would remain so thereafter'. However, the account of Torah (Old Testament) put the length at 300 cubits and the width at 50 cubits. In the same account cited in Ibn Kathir; the height of the ark was 30 cubit and it consisted of three floors at 10 cubit each. It was further stated that the lower floor was assigned to animals and beasts, the middle floor to people and the upper floor to birds. With the completion of the ark, Allah commanded Nuh to take with him aboard the ark, those few who believed in his mission, and pairs of every specie made up of male and female (Q.11:40). The purpose is not only to sail with them into safety against the impending catastrophe, but also their survival through reproduction for the continuity of human life. Having done this, the stage was set for Allah's punishment for those who disbelieves.

The Deluge and the Aftermath

No sooner had the followers of Nuh entered the Ark than the commandment of Allah came with the fountains of the earth gushing forth and as Ibn Kathir described it "Allah caused rain to fall on earth like it has never done before, nor will it ever do hereafter". This statement corroborates Allah's vivid illustration of the torrent in Suratul Qamar chapter 54 verses 10 – 12 which states:

So we opened the gates of heaven, with water pouring forth, and we caused the earth to gush forth with springs. So the waters met (and rose) to the extent decreed.

Some exegetes gave further description of the degree of coverage of the rain. Ibn Kathir for example, states that these exegetes opined that:

The water reached the highest mountain on earth, i.e. it went fifteen cubits high while others postulated that the water rose for eighty cubits. It dominated the entire globe, its mountains; barren lands and deserts so that none of the creatures that previously lived on earth survived.

Despite the rise in the level of waters, Allah caused the Ark to float with them on the waves (towering) like mountains (*Suratu Hud*, chapter 11 verse 32). Nuh and his followers were able to survive this deluge but not so for the disbelievers as *Suratu Nuh*, chapter 71 verse 25 says “because of their sins they were drowned (in the flood) and were made to enter the fire (of punishment); and they found in lieu of Allah – none to help them”. Among those who perished, it is necessary to mention Yam; one of his children who is known in the Bible as Kan'an. History however was not clear about the fate of Nuh's wife who was also a disbeliever. Some were of the opinion that she died before the deluge while others held that she was said to be the mother of all Nuh's children: Ham, Sam, Yafith, Yam (Kan'an) and Abir.

While Yam did not survive the deluge, the Prophet Muhammad (S.A.W) was quoted by Imam Ahmad on the authority of Samurah to have said that: "Sam is the father of the Arabs, Ham is the father of the Abyssinians, and Yafith is the father of the Romans' With the commandment of Allah contained in *Suratu Hud*, chapter 11 verse 44, the rain stopped and the

water dried up, thereby making the earth possible to settle and walk on. Thereafter, Allah asked Nuh to land the ark on mount Judi and come down from the ark (Q.11:48). Thus began a new life for Nuh and his people. Prophet Nuh died later leaving his surviving children and people with keen consciousness of Allah. He enjoined them to remain steadfast in their services to him. It suffices to note here however, that 950 years of Nuh's stay with his people did not include the years he lived either before or after that. Similarly, there was no consensus as to where he was buried. While Gemeiah (1996) reported some scholars to have claimed Baalabak, he said others are of the opinion that his grave lied in the sacred Mosque in Makkah but Allah knows the best.

3.7. 3 Prophet Ibrahim (A.S)

According to the Quran, Ibrahim was the son of Āzar (Quran 6 verse 74) contrary to the opinion of many scholars and the Old Testament (At – Taurah). In the Old Testament he was referred to as Tarikh; a semblance of Ibn Abbas opinion that called it Tarih. The consensus of some scholars is that Ibrahim's father may be bearing two names or a name and a nickname but Allah knows best. Ibrahim was born along with his two brothers Nahur and Hazan in al – Kaldaniyyah (Chaldean) which included Babylon and its neighboring areas, in a city situated between Tigris and Euphrates. Ibrahim (A.S) was an uncle to prophet (Lūt) as he (Lūt) was born by Hazan; one of Ibrahim's brothers. Ibrahim was essentially a shepherd who usually moved from one place to another with herds in company of his nephew, Lūt. The reigning king during the time of Ibrahim was, according to historians, called Namrūd; a powerful but tyrant king who was not only a pagan but who also claimed to be divine.

In preparation for his future assignment as the prophet of Allah, Ibrahim (A.S) was divinely guided to distinguish between paganism/idolatry and the worship of only one God. This is evident in *Suratul Ambiya'*, chapter 21 verses 51 where Allah declared: "We bestowed aforetime on Ibrahim his (portion of) guidance and we were well acquainted with him". Having received divine guidance, Ibrahim began his mission first with his father; an idol carver and a staunch idol worshipper. Much as Ibrahim tried in convincing his father to follow guidance, the more the father refused. Instead, Āzar got angry with his son and even threatened to stone him (*Suratu Maryam*, chapter 19 verses 41-48). He passed similar message to his people that it was futile and senseless to engage themselves in the worship of images, statutes and idols which

could not benefit them (*Suratul Anbiya'*, chapter 21 verses 52-45, and verses 66- 67). They also did not yield. The hatred Ibrahim had for idol worship made him wish he could destroy all of them.

The opportunity came one day when all the people in the town were away from the town for an occasion. Having pretended that he was sick, Ibrahim did not go with them. In their absence, he broke down all the idols in the sanctuary leaving only one, which was the biggest. He cleverly hung the axe on it to indicate that it was it that had broken down the other smaller ones (*Suratu Saffat*, chapter 37 verses 91-96). When the people returned and found all their idols destroyed, they became worried and wanted to know who did the havoc. Suspecting Ibrahim who had consistently spoken against their idols, he was summoned before the king for interrogation. Ibrahim asked them to direct their questions to the chief idol upon whose shoulder an axe was hung to know whether it can speak. When they heard this response, they were instantly confounded with shame that they did not know what to say.

At last, however they said: "Thou knowest full well that these idols do not speak" (*Al – Anbiyya'* 65). This reply elicited a reaction from Ibrahim who admonished them in the following verses: Do ye them worship, besides God, things that can neither be of any good to you nor do you harm? Fie upon you, and upon the things that ye worship besides God! Have ye no sense? (*Suratul Ambiya'* chapter 21 verses 66-67) Ibrahim's superior argument put them in a difficult situation to argue further. In an apparent effort to conceal their defeat, the people of Ibrahim resorted to the use of force and passed a verdict. "Burn him and protect your gods, if ye do (anything at all) (Q. 21 verse 68)". In response to this verdict, a big furnace was prepared and Ibrahim was thrown into it alive.

However, in Allah's desire to protect His own, He commanded: O fire! Be thou cool and (a means of safety) for Ibrahim! Then they sought a stratagem against him: but we made them the ones that lost most. Thus was the way Ibrahim triumphed over his people in Babylon. To the people of Harran also who worshipped the moon, the stars and the sun, Ibrahim demonstrated his faith in one living God. He showed them the futility in the worship of heavenly bodies because these could not be taken for God as they were mere handwork of Allah. Comprehensive account of this event is contained in *Surat al-An'ām*, chapter 6 verses 75– 83. The message of Ibrahim got to Namrūd, the reigning tyrant king of Babylon, who immediately instructed his attendants to

bring Ibrahim to his palace. The conviction of Ibrahim of his own mission spurred him to preach the oneness of Allah to Namrūd without minding the consequence.

Concerning this, the Quran states: Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: My Lord is He who giveth life and death. He said: 'I give life and death'. Said Abraham: 'but it is Allah that causeth the sun to rise from the East: do thou then cause it to rise from the West? Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust (Suratul Baqarah chapter 2 verse 258). Namrud's claim to divinity was challenged by Ibrahim who put his divine nature into test by asking him to cause the sun to rise from the West. In the words of Muhammad: Namrud was astonished and was unable to do anything front of this strange and difficult demand. His slander was revealed and he was shocked by the clear sign that Abraham has presented. Because of stiff opposition from every direction however, Ibrahim decided to migrate to other lands.

Prophet Ibrahim: His Emigration and Family Life

The aftermath of the opposition encountered by Ibrahim both at Harran and Babylon was that he decided to immigrate to other places to further his prophetic mission. He took off together with his wife Sarah and his nephew Lot who also left with his wife. They moved from Kutha to Urd, then to Haran and later to Palestine. They traveled from Palestine to Egypt and returned again to Palestine. It was from this place that mIbrahim (A.S) moved to Bir sheva where he settled. From Bir Sheva Ibrahim got connected with Makkah. Meanwhile, Sarah the wife of Prophet Ibrahim could not give birth to a child and she was approaching the old age just like her husband. Considering this situation, she asked her husband to marry Hajar, their female servant. The marriage thus solemnized and Hajar gave birth to a bouncing baby boy called Ismail. Leaving Sarah behind, Prophet Ibrahim went with Hajar and his son and made their way to Makkah.

The couple and their son settled by the Sacred House at a time when Makkah was not inhabited and there was no water. After some time, Ibrahim decided to visit his first wife Sarah in Palestine. His departure from his younger wife and her child was painful particularly when he was sure that there was no single person to look after them in his absence. Hajar also shared the

same grief but Ibrahim, trusting his God who has never let him down during the period of need supplicated as follows: O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular prayer so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks. (Suratu Ibrahim chapter 14 verse 37). Hajar remained with Ismail until the food and water in their possession finished. She became worried, hungry and thirsty. Her search for water eventually led her to *Safa* (a hill) and *Marwa* (a mountain) both in Makkah without success.

She wandered between these hills seven times and the story remained the same. Meanwhile, the agony of a mother who had nothing to give to her little child increased when the cry of the child became persistent. She discovered to her amazement that while the baby was crying and moving his feet thus rubbing it on the land where he was laid, water suddenly began to gush out under his feet. After her initial surprise, Hajar saw the development as the mercy of Allah upon her and her child. She quenched her thirst and that of her child with this water popularly called Zamzam and which is still a divine attraction to all pilgrims. This water was also to attract later on the visit of some people from the tribe of Jurhum (from Yemen). From this event Makkah gradually came to life. It is instructive to note here that through perseverance, prayer and faith, Sarah also gave birth to a son for Ibrahim called Ishāq (Isaac). History has it that Ibrahim was one hundred years old when he gave birth to Ishāq while Ismail was born when Ibrahim was 86 years old. To this extent, Ismail was 14 years older than Ishāq.

Prophet Ibrahim, the Great Sacrifice and the Construction of Ka'bah

It should be noted that Ibrahim remained childless for a long time before he gave birth to Ismail. His prayer then was that Allah should grant him a righteous son. He went further to promise that should he be given one, he would offer him in sacrifice to Allah. Allah granted him Ismail but in order to test his sincerity to this pledge, Allah reminded him of his commitment to sacrifice his son (*Suratu Saffat*, chapter 37 verses 99 – 101. Prophet Ibrahim informed his son about this development. An account of this and the response of Ismail are in verses 102 and 103 of *Suratu Saffah* and are presented as follows: O my Son! I see in vision that I offer thee in sacrifice: Now see what thy view is! (The son) said: O my father! Do as thou art commanded:

thou will find me, if God wills one practicing patience and constancy Prophet Ibrahim had hardly laid his son for sacrifice than Allah intervened through a divine call saying: Thou hast already fulfilled the vision! Thus indeed do we reward those who do right? For this was obviously a trial and we ransomed him with momentous sacrifice (Suratu Saffah chapter 37 verses 105 – 107).

Allah made good His promise by sending Angel Gabriel to give a ram to Ibrahim in replacement of his son. Ibrahim killed the ram in sacrifice instead of his son and thus began the sacrifice of an animal in commemoration of this occasion, which eventually became the *Idul – Adha* festival in Islam. Prophet Ibrahim together with his son, Ismail, played major roles in the construction of Ka'bah. However, there are divergent views to whether Ibrahim was really responsible for the foundation of Ka'bah or whether they only rebuilt it. While commenting on this, Yusuf Ali is of the opinion that its foundation goes back to Ibrahim according to Arab tradition. According to another source, what Ibrahim did was only a reconstruction of a fallen building. This view according to tradition said that the Ka'bah was originally built by Adam according to a celestial prototype and was only rebuilt by Ibrahim and Ismail after the deluge.

Allah knows best. Prophet Ibrahim's commitment to his religion put him in the highest pedestal before his Lord. Through his unalloyed faith, he got so many appellations. He was a friend of Allah (Khalilur – Rahman), one true in faith (hanīf), one who fulfil promises (Alladhi wafa) and a honest man (Sādiqan). Further to the above, Allah fulfilled His promise to Ibrahim by making him an Imam to the nations (Q.2:124). This was made manifest in that many of his offspring became the prophets of God (*Suratul – Hadīd*, chapter 57 – verse 26). For example, two great prophets, Ismail and Ishāq both of whom were his sons were also fathers to prophets. Ishāq was father to Ya'qub; another prophet known as Israil and to whom all the tribes belonged. Through him, prophet-hood was granted to many of his children and the chain of prophets sent to them was sealed by Jesus, son of Mary. In the case of Ismail, he was the father of the Arabs and the only prophet in his progeny was Muhammad (S.A.W), the seal of all prophets. Ibrahim lived at the same time with Lūt, his nephew. There was not consensus as to the actual age he attained before he died. While some put it at 175; Ibn Kathir, relying on a Hadith reported by Abu Hurairah, argues that Ibrahim lived for 200 years.

3.7.4 Prophet Mūsa

By way of introduction, it is necessary to give a brief discourse on the link between Egypt and the children of Israel. This link dated back to the period when the entire household of Prophet Ya'qub (Jacob) was moved to Egypt as a result of the invitation from Prophet Yusuf (Joseph) who was one of them. With the passage of time, the children of Israel lost their glory and power in Egypt. They became a minority, weak and servitude. They were engaged in menial jobs like tilling of the lands and harvesting of agricultural products. They were also serving kings and the aristocratic class. In short, they were in bondage, yearning for deliverance. Apart from the above, there were two other major factors prevalent in Egypt that deserved adequate discussion. One of these was their religious belief. Egypt was at that time the land of pagans; where the worship of idols and celestial bodies was the order of the day. Secondly and more important was the way they elevated their king Pharaoh to the level of divinity.

It is important to state in passing here that the title of the king of Egypt was Pharaoh and the name of the Pharaoh in power when Mūsa was born was Al – Walid bn Mus'ab; a king who was alive for more than 400 years; many of which was spent in the torture and oppression of the people (As – Sabuni, 1980). The exploits of this tyrant and demi-god was best encapsulated by Muhammad who said that: Pharaoh and his clique were intoxicated with pride of race and pride of material civilization and grievously oppressed the Israelites. Pharaoh exalted himself in the earth and made its people castes. He oppressed a certain tribe who were the children of Israel. In the period of his reign, they lived in hard times and were patient in spite of the great disasters that they faced. Such was the situation of the Israelites and it was amidst this condition that Mūsa was born.

Mūsa: Birth, Upbringing, Marital Life and Call to Prophethood

By name, he is Mūsa, son of 'Umran, son of Qahith, son of Azer , son of Lawa, son of Ya'qub, son of Ishāq, son of Ibrahim while the name of his mother is Yokabil. His birth and survival was miraculous because the king had been foretold by his soothsayers that a male child would be born in his kingdom that would be instrumental to his own destruction. To prevent this prediction from coming to pass, Pharaoh instructed his men to begin the killing of all the male children born during that period (*Suratul Qasas*, chapter 28 verses 1 – 4). Because of the fear of

if pharaoh should know that a male child had been born, his mother Yokabid got the divine guidance to put him in a small box and throw the box into the river (*Suratul Qasas*, chapter 28 verse 7). His mother complied and before long, infant Mūsa found himself in the palace of Pharaoh by sheer providence.

This is reported in the same Sūrah chapter 28 verse 8 which goes as follows: Then the people of Pharaoh picked him up (from the river). (It was intended) that (Moses) should be to them an adversary and a cause of sorrow The presence of Mūsa in the palace of Pharaoh was a delight to his queen who, according to Ali (1993), was said to have no son who could inherit the throne. Through divine providence, Mūsa was suckled by his mother having refused to be suckled by any other woman. He nonetheless spent his early life in the palace of Pharaoh where, according to Ali (1993), he was an inmate, brought up as a son and prince. His mother was also given the privilege to visit him in the palace. Prophet Mūsa had a strong, healthy well-built physique. The weak and the oppressed used to resort to him for justice as a result of the wisdom divinely bestowed on him according to Quran chapter 28 verse 14. The Quran in the same chapter verses 15 – 19 contains stories of two events that led to the flight of prophet Mūsa from Egypt.

The first event was the feud between an Israelite and an Egyptian in which the former sought for the assistance of Mūsa against the latter. In the process, the Egyptian was killed and Prophet Mūsa became afraid and disillusioned and prayed to Allah for forgiveness. Another related event was when the same Israelite who had earlier sought for Mūsa assistance also called him for the same reason. As Mūsa was about to engage the Egyptian in feud, he resorted to blackmail by asking him whether he wanted to kill him as he killed another Egyptian a day earlier? (Q.28:19). Mūsa soon realised that the death of the late Egyptian in his hands was no longer a secret matter. These reasons coupled with information that he was on a wanted list to avenge the death of the Egyptian killed, made him to run away from Egypt. Mūsa made his way to Madyan; a city situated between Egypt and Syria. Without any material need, Mūsa according to Gemeiah (1996) traveled for eight nights, hiding mostly during the day; hungry, thirsty and fatigued.

Mūsa got to a watering hole near Madyan where some men were watering their flocks and other two ladies who were keeping back their flocks for the men to finish theirs. On enquiry, the two ladies told Mūsa about their problem and he offered to assist them. He went to the

watering hole and got their flocks watered (Q.28: 22 – 24). When the ladies got home, they informed their father called Shua'yb about Mūsa and in response; the old man asked that he be brought to him. When Mūsa arrived and narrated his ordeals to the old man, he was assured of safety and was later accommodated. When it was time for the old man to hire someone to tend his flocks, the choice fell on Mūsa based on the advice of his daughters (Q.28 verse 26). The interaction between Mūsa and Shu'ayb on one hand and between Mūsa and the two daughters of Shu'ayb on the other continued to increase in leaps and bounds.

It was therefore not surprising that the old man informed Mūsa of his intention to marry one of his daughters to him. He (Shu'ayb), however gave certain condition in this respect. The condition was that Mūsa would have to remain in the service of the old man for a period of eight years (and possibly add two more years). This condition appeared reasonable to Mūsa because if guaranteed him a job which was enough fulfilled the condition and served the mandatory period before he decided to return to Egypt.

The Call of Mūsa to Prophethood

Mūsa received the call to prophethood while on his way from Madyan to Egypt with his family. He had passed through Mount Sinai and was approaching mount Tur when he noticed a fire, which he believed, would serve him for warmth and illumination as well as guidance. No sooner had he reached the fire than a divine voice beckoned. Account of this event is in *Suratu Taha*, chapter 20 verses 9 – 14 which state thus: Has the story of Mūsa reached thee? Behold he saw a fire: so he said to his family, tarry ye; I perceived a fire: perhaps, I can bring you some burning brand there from, or find some guidance at the fire, a voice was heard: 'O Mūsa! Verily I am your Lord! Therefore, (in my presence) put off thy shoes; thou art in the sacred valley Tuwā. I have chosen thee; listen, then, to the inspiration (sent to thee). Verily, I am God. There is no god but I: So serve thou me (only), and establish regular prayer for celebrating my praise.

A critical look at the verses above revealed that the mission of Mūsa from God is monotheistic in nature. To equip him fully for the future assignment as a prophet Mūsa was given two signs. In Qur'an chapter 28 verses 31 – 32, Allah says: Now do thou throw thy rod! But when he saw it moving (of its own accord) as if it had been snake, he turned back in retreat, and retraced not his steps: 'O Moses' (it was said) 'draw near, and fear not: for thou art of those

who are secure. Move thy hand into thy bosom, and it will come forth white without stain (or harm) and draw thy hand close to thy side (to guard) against fear, those are the two credentials from thy Lord to Pharaoh and his chiefs: for truly they are a people rebellious and wicked.

These two signs: a staff turned to serpent and a hand turned white when tucked into the bosom became Mūsa's evidences to convince Pharaoh and his men. When Mūsa got the mandate to visit Pharaoh and preach to him, he complained about two things: One was his fear that he might be killed to avenge the death of their kinsman who had died in his hand. The second was his speech defect. Quite aware that his brother Haroun is more eloquent, he solicited for him as a helper from Allah. Allah granted his request and Haroun became a prophet (Q. 20:29 – 32). Haroun's prophethood therefore gave rise to the emergence of two prophets on the same mission, sent at the same time to the same group of people.

Encounter with Pharaoh and the Issue of Miracle

Having been charged with the responsibility of carrying the message of Allah to Pharaoh and his people with the purpose of freeing the Israelites from the Egyptians bondage, Mūsa approached the tyrant king (Quran chapter 7 verses 103 – 105). He and his brother Haroun delivered the message of Allah to Pharaoh and in response, he (Pharaoh) reminded Mūsa of how he brought him up from cradle and the many years of his early life he had spent in his palace. Mūsa also responded by reminding him of his oppression of the Israelites which he said was the reason behind his escape from Egypt and how after that he was inspired by Allah and became one of His apostles (*Suratu – Shu'ara'*, chapter 26 verses 10 – 22). Not convinced, Pharaoh now asked who this Allah was and the reply of Moses read: "The Lord and cherisher of the heavens and the earth, and all between if ye want to be quite sure (*Suratu – Shu'ara'*, chapter 26 verses 23 – 24).

Pharaoh remained persistent on disbelief and he threatened to send Mūsa to prison but the latter assured Pharaoh of presenting before him a great sign that would convince him of his divine message. It is instructive to state here that in those days, magic was the prevalent art among the Egyptians and they so much believed it. That obviously was the reason why the sign of Mūsa had a semblance of what people really believed in at the time; at least to expose their weakness and inability to do something as superior as those ordered by Allah? When Pharaoh

challenged Mūsa to show his sign, he stood before the king and threw his powerful staff on the ground and behold, it was a serpent plain for all to see. Pharaoh was astonished at this feat but he would not accept defeat so easily, he asked Mūsa for another miracle. Mūsa did not hesitate to put his hand in his bosom and when he drew it out, it became white and attracted the attention of those present (*Suratu – Shu'ara'*, chapter 26 verses 29 – 33).

As a die-hard non-believer, he accused Mūsa and his brother of pulling magic tricks with the purpose of dismissing his people from their land. To save his face from further ignominy, Pharaoh took to the advice of his men by sending for all the magicians in the land of Egypt. A day was agreed upon between Pharaoh and the two prophets when they would engage themselves in magical duel (*Suratu Taha*, chapter 20 verses 58) to know who is truly of God. All the magicians in Egypt gathered on the appointed day; so also was Pharaoh and all his people. When Mūsa arrived, the magicians displayed their magics and their rods turned to snakes; but Mūsa who had remained calm all this while threw his own staff, which immediately turned to a big serpent with long neck and horrible appearance.

This serpent did not waste any time in swallowing all their magics. Bewildered at the nature of the serpent and the manner in which it swallowed their magic, they all fell down in prostration as a mark of recognition for Mūsa's superiority. Their submission, which was done without any fear of punishment or fortune from Pharaoh Reads: 'We believe in the Lord of the Worlds, the Lord of Moses and Haroun (*Suratu Shu'ara'*, chapter 26 verses 47 – 48). The action of these magicians angered Pharaoh who queried their audacity to prostrate for Mūsa without his authority. Instead of Pharaoh to be the same line with the magicians by recognizing Mūsa as divinely sent, he threatened to punish them (the magicians) for submitting to the authority of Mūsa without his permission. The magicians not minding the threat said instead “for us, we have believed in our Lord; may He forgive us our faults, and the magic to which thou didst compel us: for God is best and most abiding”.

Obstinacy of Pharaoh and His Downfall

Mūsa remained undaunted in his mission to evacuate the children of Israel and the new converts out of Egypt to avoid the wrath of Pharaoh. Pharaoh got wind of this plan and as a way of keeping his kingdom and putting his mind at rest, he and his men decided to kill Mūsa. There

were various Quranic accounts that quoted one brave man among the followers of Pharaoh who tried to convince him and other followers against this plan. The following verses are relevant with regard to this event: (Suratul – Ghāfir chapter 40 verses 28, 30 – 34 and 41 – 44). The early sign of terrible time ahead of the Egyptians for their disbelief and for the plot to kill Mūsa started to unfold when River Nile, their major source of irrigation began to dry. Because of this, there were no water for irrigation and their fruits and vegetables began to disappear. Thus began the punishment of many years through drought.

As if these were not enough, Allah, the Most High, afflicted them with plagues: mass death, locusts, lice, frogs and blood. It suffices to state that each time Allah's punishment came to these Egyptians; they consult prophet Mūsa saying: O Moses! On our behalf call on thy Lord in virtue of his promise to thee: if thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the children of Israel with thee (Suratul A'raf chapter 7 verse 134). While explaining this verse, Muhammad comments: When the plagues came for punishment, each time the Egyptians suffered, they promised amendment and begged Moses (A.S) to intercede and cause the plague to cease. But every time it ceased, they went back to their evil altitude until the final retribution came. The irony of this event was that these disasters did not affect the children of Israel in Egypt, which apparently was an indication of the great signs of Allah.

Meanwhile, Pharaoh and his men continued their threat against Mūsa and the plan to kill him and the children of Israel intensified. Mūsa's followers were not comfortable with Pharaoh and were asking him to help them run away with him out of Egypt. Mūsa acceded to their request and together they fled until they reached the deep sea (Red Sea) where they can go no further. With Red Sea before them and the forces of Pharaoh coming behind, their fear increased. Musa however, did not waiver as he built his faith in God who does not disappoint. He even calmed them when they became terrified by saying: 'By no means! My Lord is with me! Soon will He guide me (*Suratu – Shu'ara'*, chapter 26 verse 63). With the approach of Pharaoh and his soldiers, all armed with swords, Allah commanded Mūsa in the following statement: "Strike the sea with thy rod!

So it divided and each separate part became like the huge, firm mass of a mountain" (*Suratu Shu'ara'*, chapter 26 verse 64). The division of the sea paved the way for Mūsa and his followers to pass through. When they had all crossed and reached the other end safely, Pharaoh

and his soldiers rushed inside it as Mūsa and his followers did. As they were well at the middle of the sea, Allah ordered prophet Mūsa to strike the sea once again with his staff. When he did so, the sea closed again and drowned all of them including Pharaoh himself thus becoming a typical example for others who would not believe. (*Suratu Yunus* chapter 10 verses 90 – 92).

Mūsa as a Lawgiver and a Peculiar Prophet of Allah

After the great rescue of the children of Israel from Pharaoh and his soldiers, they began to think about a definite course to follow and the law to guide them. Mūsa, for this reason, called on Allah to send him a book, which would serve as their guidance. Allah instructed Mūsa to purify himself by fasting for thirty days and another ten days thereafter. He (Allah) also asked him to go to Tur Mountain where the law would be received. When Mūsa was leaving, he appointed his brother Hārūn to hold forth for him as his successor to the people of Israel until he arrived. Mūsa left for Tur Mountain where he addressed Allah. In fact, he did not see Allah manifestly and would not have even seen Him because it would be too overwhelming for him to contain even though he made request to see Him. *Suratul A'raf*, chapter 7 verse 143 contained the oral communication between Mūsa and Allah in this regard and it goes as follows: O my Lord! Show (Thy self) to me that I may look upon thee'.

Allah said: 'By no means canst thou see me (direct); but look upon the mount; if it abides in its place, then shalt thou see me". When his Lord manifested His glory on the mount, He made it as dust, and Moses fell down in a swoon. When he recovered his senses he said: 'Glory be to thee' To thee I turn in repentance and I am the first to believe. When Mūsa saw the futility of his demand as described in this verse, he sought for forgiveness from Allah. It was at this juncture that Allah specifically chose him and gave him the law that would guide him and his people. This is well expressed in the same chapter 7 verses 144 – 145 thus: 'O Moses! I have chosen thee above other men, by the mission I have (given thee) and the words I (have spoken to thee); take then the (revelation) which I give thee, and be of those who give thanks.

And we ordained laws for him in the Tablets in all matters, both commanding and explaining all things, (and said): 'Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: Soon shall I show you the homes of the wicked (how they lie desolate). The laws given which were said to be in Tablets were made of precious stones.

They included all the laws, which all the children of Israel must obey. These Tablets are collectively known as Taurah or the Old Testament. Meanwhile, when Mūsa was away on Mount Tur, one man called al-Samiriyyu fashioned a calf, which Mūsa's followers were following thereby believing what was false and rejected the indisputable truth. Upon arrival, Mūsa grew angry at their action and rebuked his brother Harun for not telling him when they were going astray. They however apologized for their misdeed (*Suratu Taha*, chapter 20 verses 87).

It is necessary to note in passing that Mūsa had problems with his followers; the reason why some of them wandered in the wilderness for forty years and eventually died there. It is also of necessity to state that he had a brief encounter with al-Khidr; a man of God and Qārun a wealthy man who refused to spend his money in the way of God. The peculiarity and uniqueness of Mūsa's prophet-hood was that he had a direct communication with God (Q4: 164). This was unlike the experiences of other prophets who were also communicated with but through some other modes like *wahy* (inspiration) or behind the veil (*min wara'il – hijab*). It was as a result of this that he got the sobriquet *Kalamul-lah* meaning one who was (directly) addressed by God.

3.7.5 Prophet Isa

By name, he was Isa bn Maryam daughter of Imran and Hannah. Prophet Isa was also known and addressed as Al – Masih. The common name by which he was known i.e. Isa ibn Maryam was because he was born without a father. This belief in Islam was a sharp contrast to another view from the people of the Book that ascribed Joseph the carpenter to him as his father. The name Isa is mentioned 25 times in the Quran. In the same scripture also Al – Masih and Ibn Maryam are mentioned 11 and 23 times respectively. A brief look at the history of Maryam revealed that she had been dedicated to the service of Allah even before she was born. While her father had died before her birth, the responsibility of her upbringing fell on the shoulder of Zakariyyah a prophet of God and the husband of her sister called Ashiah.

Maryam, having been dedicated to the service of Allah, never left the mosque except while menstruating or in a situation of necessity like getting food or water. She was in this state when Allah gave her the foreknowledge of the birth of Jesus. The message which was brought by Angel Gabriel reads thus: Behold! The angel said: "O Mary! God gives thee glad tidings of a word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and

the Hereafter and of (the company of) those nearest to God (Q.3 verse 45). This divine information was not only terrifying but also astonishing to Maryam who queried: “How shall I have a son when no man hath touched me?” Upon this she got a reply: “Even so: God createth what He willeth: when He hath decreed a plan, He but saith to it, be and it is!” Since the conception of Isa did not follow the normal biological process of procreation, she had to leave Nazareth (in Galilee) for Bethlehem (Bait Laham) some six miles south of Jerusalem where she delivered her child.

Yet, the Quran affirmed that the essence of Isa's conception was to make him and his mother a sign for all people. When Maryam eventually delivered her son Isa, she was gripped with fear of being accused of infidelity. She got the divine instruction not to engage in conversation with anyone (*Suratu Maryam*, chapter 19 verses 26). Truly when people heard of her new baby upon her arrival in her village, they began to talk evil of her to the point of calling her a prostitute (*Suratu Maryam*, verse 27 – 28). However, on hearing all these statements she did not utter a word. Instead, she pointed to her baby and asked them to direct whatever question they might have to him.

They were in the process of asking her how she thought a child could talk in his cradle when Allah caused Isa to say: I am indeed a servant of God: He hath given me revelation and made me a prophet; and He hath made me blessed wherever I be, and hath enjoined on me prayer and charity as long as I live; He hath made me kind to my mother, and not overbearing or miserable; so peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)! So, thus went the miraculous birth of Isa, the controversy that surrounded it and how Isa himself exonerated his mother by giving a vivid explanation of his birth while in cradle.

Prophet Isa: Call to Prophethood and Teachings

It suffices to mention here that the glad tidings brought to Maryam by the Angel Gabriel did not end at the birth of a miraculous child. It also included the primary purpose why the child was born. *Suratu Āl- Imran* and *Suratu Maryam* provide a comprehensive account of the mission of Isa on earth. Summary of these verses are hereunder enumerated.

- a. He shall speak to the people in childhood and in maturity and shall be of the righteous.
- b. He shall be taught the Book and the Wisdom, the Law and the Gospel
- c. He shall be appointed a messenger to the children of Israel
- d. He was also given the power to perform miracle as signs of his prophecy
- e. He was also sent to attest/confirm the Law which came before him
- f. He was also to make lawful to the children of Israel what had earlier on been forbidden to them. (*Āl- Imran*, chapter 3 verses)
- g. He has enjoined him to observe prayer and give charity as long as he lived
- h. He has taught him to be kind to his mother, not to be overbearing or miserable (*Maryam*, chapter 19 verses 25 – 37).
- i. Above all he saw Allah as the only God worthy of worship.

The Quran does not provide much information about the early life of Isa (A.S): however, at the age of 30 or there about, he received the call to carry the message of God, in fulfillment of the early message already given to his mother prior to his birth. The period was also the beginning of the manifestation of the signs bestowed on him by God. With the revelation given to him, Isa began to call his people to the new religion. He completed his teachings with his power of vision with which he exposed all the hidden actions of the evil men in the society. Further to these also was his power to cure the blind, heal the sick, cure the leper and raise the dead among others, predicted before he was born. He did all these in the name and power of God who sent him. While some people believed in his prophecy, there were some among the children of Israel who did not listen to him. They saw his miracles as mere magic.

More than this was men of religion who instantly felt the threat posed by Isa and his religious dispensation. They therefore decided to harm him but Allah did not allow this as He protected his messenger against their plan. Isa moved with his followers from village to village until they reached a remote desert. Having walked for long they became tired and hungry. Unable to bear it any more, they asked him to pray to God to send down to them a table set from heaven. Their demand was far from disbelief as they told him that they only needed to eat the food to satisfy their hearts and to further entrench their confirmation of his prophecy. Isa refused their request at first but when they persisted in their demand, he prayed to God to answer his demand. The table filled with food landed and everyone ate to his satisfaction.

Meanwhile, Isa continued to deliver Allah's message with his followers most of whom were peasants. Those who were opposed to his mission tried to resist him but they failed. Later they started to lie against him and even accused him of practicing a religion, which has no semblance with the doctrine of the Jews. All these did not diminish prophet Isa's resolve to intensify his preaching activities. At last, a plan was made to kill him but they encountered a big problem in the fact that Isa had no particular place where he could be located. Since God did not want him to be killed, it got to a terrible level where Allah raised him to heaven. Meanwhile someone who was his look-alike was soon caught for crucifixion. This is contrary to the view held in some quarters and which Quran also rejects vehemently.

In *Suratu – Nisa'*, chapter 4 verses 157 –158 Allah says: That they said (in boast) "We killed Christ Jesus the son of Mary, the Apostle of God" But they killed him not, nor crucified him, but so it was made to appear to them and those who differ therein are full of doubts, with no (certain) knowledge, but only a conjecture to follow, for of a surety they killed him not:- Nay, God raised him up unto Himself and God is exalted in power... Based on these verses cited one can state that the death of Isa was as mysterious as his birth and his activities in life.

Position of Islam on the Status of Prophet Isa

Islam does not subscribe to the attribution of sonship to Isa or to any other prophet for that matter. In Islam therefore, everyone is created by God. In *Suratul – Ambiya'*, chapter 21 verses 26, Allah described all the prophets of God as follows: "Nay they are honoured servants of God." In another verse, ample reference was specifically made to Isa that: He was but a servant on whom we bestowed favour and we made him an example for the children of Israel" (*Suratu – Zukhruf*, chapter 43 verse 59). In other words, his miraculous birth did not make him so special as to ascribe divinity to him. Comparing the birth of Isa with that of Adam, Allah says in the Quran: "The similitude of Jesus before God is as that of Adam; He created him from dust, then said to him 'Be' and he was." Similarly, from the Islamic point of view, the idea of trinity is vehemently opposed. Since the basic doctrine of Islam is oneness of Allah, belief in trinity God is a contradiction. Secondly, since every soul including that of Isa is created by God and the created cannot have equal share with the creator in essence and power, the idea of trinity is

rejected. The Qur'an says: Certainly they disbelieved who say: God, He is the Messiah, son of Mary.

The Messiah said: O children of Israel serve God, my Lord and your Lord, surely whoever associates any one with God, God has forbidden Paradise for him, and his abode is the fire, and there shall be no helpers for the wrong doers" (Suratul Ma'idah chapter 5 verse 72). Yet another verse states: Certainly they disbelieved who say: God is the third of the three. There is only one God. The Messiah, son of Mary, was only a messenger, messengers before him had indeed passed away. His mother was a truthful woman. They both used to eat food. See how we have made the message clear, and yet they are turned away (Suratul – Maidah, chapter 5 verses 73 and 75). Islam also rejects the doctrine of inherited sin and the idea of atonement. In Islam, each person is responsible for his sin and shall also be personally responsible for its atonement as no one shall bear the burden of another. Since the doctrine of crucifixion is alien to Islam, the idea of atonement does not arise. Isa is none than a messenger of Allah occupying a unique place among the prophets of God. The revelations of God to him are recorded in what is known as the **Gospels (Injil)**. Isa foretold the coming of another prophet after him whose name is Ahmad.

3.7.6 Prophet Yathrib

Muhammad left Makkah in company of Abu Bakr and headed towards Madinah. They made a brief stopover in cave Thaur where they were when the Makkans were looking for them. When the Makkans got to the cave and could not see any trace of human habitation inside it, they decided to return to Makkah. When they left, Prophet Muhammad and Abu Bakr continued their journey to Madinah. When they got to Quba, a place at the outskirts of Madinah, they stopped and lodged at the house of Amr Bin Awf for several days during which he (the prophet) built the first mosque in Islam, the mosque of Quba. Prophet Muhammad arrived Madinah to a tumultuous welcome. By divine instruction, the camel of the prophet did not stop until it reached the door of Abu Ayub Al –Ansari where it knelt down. The prophet dismounted it, and entered the house of Al – Ansari where he temporarily stayed.

Meanwhile, the spot where the prophet's camel knelt was negotiated with the two orphans who owned it; purchased and eventually became the site of the prophet's mosque in Madinah.

Building of the mosque was the first task the holy prophet embarked upon while in Madinah. The work was completed in a record time as it involved the efforts of two Muslim parties: the Muhājirūn (the emigrants) who followed the prophet from Makkah to Madinah and the Ansār (the helpers) that is, those who hosted the emigrants in Madinah as well as the prophet himself. Apart from being a place of worship, the prophet's mosque also became the headquarters of the nascent Muslim community. Another early assignment of the prophet was to cement the relationship between the Muhājirūn and the Ansar by instituting a pact of brotherhood between them. This step was necessary to make the Muhājirūn who had left their homes in Makkah overcome their feeling of loneliness. With this pact, the Ansār were able to share their property with their brethren from Makkah.

The importance of this spirit of brotherhood and selflessness among the Muslims in Madinah lies in the basic fact that it wiped out traces of the long established enmity among different tribes. A typical example was the Aws and the Khazraj who engaged each other in wars for a very long period. The prophet also established friendly relations between the Muslims and the Jews of Madinah. He did this by making a covenant of mutual obligations that form them into a single community without any effect on their religious differences. This 18-clause covenant emphasised:

- i. One community (Ummah)
- ii. Payment of blood money by the Muhājirūn, release of prisoners and showing of kindness and justice to people
- iii. Payment of redemption among or indemnity by believers so as not to leave them destitute
- iv. Common fight by the Ummah against anyone who rebelled or seeks to spread enmity or sin; or injustice or corruption among the believers
- v. Protection on equality basis
- vi. Support and cooperation among believers
- vii. Justice, aid and succor to whoever among the Jews that follows the believers
- viii. The indivisibility of the peace of believers
- ix. Vengeance by the believers of the blood of one another shed in the cause of Allah
- x. Retaliation for whosoever kills a believer unless the next of kin is satisfied (with blood money), in which case the believers shall be against him as one entity
- xi. The illegality of a believer's action in either helping a criminal or give him refuge

- xii. Referral of any matters upon which there is difference to Allah and the Prophet
- xiii. Contribution by the Jews to the cost of war so long as they are fighting alongside the believers
- xiv. Non – compulsion in religion as 'to the Jews is their religion and to the Muslims is their religion
- xv. Assistance among each people who are parties to this covenant against whoever attacks them.
- xvi. Seeking for mutual advice and consultation by all parties involved in the covenant
- xvii. Assistance for the oppressed
- xviii. That a man shall not be held responsible for his ally's misdeeds.

With this covenant popularly known as the **Constitution of Madinah**, a Muslim state was born with Prophet Muhammad as the Head of State.

4.0 CONCLUSION

Religious connotation of prophethood indicates that prophets are sent by God to mankind for three main purposes: to guide, to warn and to give glad tidings. These functions separate them from diviners or soothsayers whose major preoccupation is to predict the future. The three great religions of the world viz, Judaism, Christianity and Islam do have prophets. However, while the messages delivered by these prophets are the same, the status confer on them (i.e. the prophets) varies from one religion to another. In terms of belief also, while the two earlier religions believe only in their respective prophets, Islam instructs that Muslims should believe in all the prophets of God without discrimination. Muhammad established himself in Medina with a term of reference of not associating with any of the existing tribes. His position was understood and accepted. The community that formed itself into a unit will now become the ideal example for future Muslim communities to follow. Muslims believe that the coming of Muhammad into world history was evolutionary, illuminating complimentary, and transforming. His contribution to the worship of one God among the Arabs distinguished him as a reformer of great worth. These ideas are found in his humble birth, growth and development.

5.0 SUMMARY

You have learnt in this unit that:

- The Arabic word for prophethood is *an – Nubuwwah* while *an –Nabiyy* is the Arabic equivalent of “prophet”.
- Prophet in the general sense may mean someone who predicts the future but in the religious sense it is beyond that.
- Islam believes that prophecy may be one of the instruments of prophet-hood but it is not a major test of prophethood.
- In Judaism, there are different connotations of the concept at different periods.
- Christians, particularly the adherents of Pentecostal and Charismatic movement, believe in modern day prophets.
- Islam believes that the prophets are mortals like us who were specially sent to mankind
- Major components of their messages are: to warn, guide and give glad tidings
- While other religions believe only in the prophets sent to them.
- Islam believes in all the prophets of God as messengers of God from one divine source.
- The different approaches of Muslim and Christian have in studying the life of Muhammad
- How Muhammad’s birth and youth present him as more than an ordinary person
- How the Meccan leaders defend the traditional religion
- Why Muhammad leave Mecca
- Implication of the Hijra to Ethiopia for Christian-Muslim relations in Africa.

6.0 TUTOR -MARKED ASSIGNMENT

1. Analyse in detail the general concept of prophethood, prophecy and prophet.
2. With examples, discuss the position of Judaism on Prophethood.
3. Define the word “prophet” and explain the position of Islam on prophethood.
4. Critically appraise the concept of Prophet-hood in Judaism, Christianity and Islam.
5. Explain briefly the functions expected of the prophet of God.

6. List at least eight characteristics of a divine written message that may be used to determine the genuineness of a claim to prophet-hood.
7. Critically assess the concept of miracle according to Islamic tenets.
8. Write short notes on Prophet Hud and his mission.
9. Explain the mission of Prophet Salih to his people and their reaction as well as the consequence of their reaction.
10. The role of Dawud in the historical lives of the children of Israel cannot be over – emphasised. Discuss.
11. Discuss in details, the special attributes and signs bestowed on Sulayman as a prophet of God.
12. Write short notes on Prophet Idris.
13. Give a detailed account of the vices of Sodomy people and how they were directly dealt with.
14. Prophet Ya'qub was the father of the tribe according to Qur'an chapter 19 verse 49. Explain this statement in detail.
15. Prophet Yusuf faced many tribulations in life.
16. Enumerate these and explain them one after the other.
17. Write a short note on prophet Zahariyā.
18. Discuss in detail, the history of prophet Yahya laying much emphasis on his mission as a prophet of Allah.
19. Write short note on Prophet Ayūb (A.S)
20. Account for the life and mission of Yūnus as a prophet of Allah.

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UNIT 6 PROPHET MOHAMMAD AND OTHER PROPHETS

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1.0 INTRODUCTION

In the last unit, general introduction to the concept of prophethood was made. In this unit, efforts shall be made to give the Islamic perspective on how prophets are chosen, what should be their qualification and the general account of the messages, which they were sent to convey to their people. Finally, the unit shall conclude with the signs given to some of these prophets, to prove the authenticity of their prophethood.

2.0 OBJECTIVES

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

- Give detailed account of the criteria for making someone a prophet in Islam
- Discuss extensively on the general features of the messages sent to mankind through there prophets
- Discuss the concept of miracle in Islam as well as its significance.

3.0 MAIN CONTENT

3.1 Prophet Muhammad

By name he his Muhammad the son of Abdullah, son of Abdul – Muttalib, son of Hashim, son of Abdu Manaf, son of Qusayy, son of Kilab, son of Murrah, son of An – Nadr, son of Kinanah, son of Uzaymah, son of Mudrikah, son of Ilyas, son of Mudar, son of Nizar, son of Ma'dd, son of Adnan. His mother was Aminah the daughter of Wahb. Muhammad, an Arab from the tribe of Quraysh was born in Makkah although the exact date of his birth is disputed. The general opinion however, is that he was born on Monday 12th of Rabi-ul-Awwal which corresponds to 22nd of April 571 C.E; a year popular known as the year of elephant'. Abdullah, the father of Muhammad had died before he was born and as was the custom in Arabia, he (Muhammad) had to be handed over to a wet nurse for a special training in the desert. The lot fell on Halimah al Sa'diyyah daughter of Abu Dhu'ayb who took him and carried him with her to the desert. Muhammad remained with Halimah from the tribe of Banu Sa'd till he was five and was returned to his mother.

Thereafter, Aminah, his mother, took him to Yathrib (later known as Madinah) in order to acquaint him with her uncle's; the Banu Najjar. Along with them on this journey was Ummu Ayman, the housemaid left behind by her husband. Having spent about a month in Yathrib, Aminah prepared to return to Makkah with her son and the housemaid and on their way back, she became ill at a village called Abwa, where she eventually died and was buried. Muhammad was brought back to Makkah by Umm Ayman and handed over to his grandfather, Abdul Muttalib. Muhammad was with his grandfather who loved him so much for about two years until the latter passed away. The care and protection of Muhammad now fell on Abu Talib, his uncle, who equally loved him so much that he gave him precedence over his own children. This love continued long after Muhammad proclaimed his mission and declared the new faith.

At the age of 12, Muhammad accompanied his uncle on a trade mission to Syria. As their caravan reached Busra in Syria, Bahirah, a monk, was said to have seen them and immediately recognised in Muhammad the signs of prophethood as foretold in Christian books. He (the monk) there and then advised Abu Talib to take Muhammad back to his country and guard him

carefully for fear that the Jews might also recognize the sign in him and harm him. Upon this advice, Abu Talib hurriedly took the prophet off and returned to Makkah. As one who had already been guided by the truth, Muhammad preoccupation tested on his continuous ambition to discover the truth of life and the perfection of its inner meaning. His exemplary character and the perfection of his conduct earned him a sobriquet from the people of Makkah who all agreed to call him *al – Amin*' meaning the 'truthful'.

The popularity of Muhammad began to grow as an honest and truthful young man. Meanwhile, Khadijah bint Khuwaylid from the tribe of Banu Asad who had been a trader of honour and great wealth wanted an honest person whom she would employ and send on trade mission. The story had it that Muhammad was finally employed and his first assignment was to accompany Khadijah's trade caravan to Syria together with one of her slave called Maysarah. In this first trip, Muhammad's adeptness and loyalty' as stated by Haykal, 'enabled him to make great gains for Khadijah – indeed more than anyone had done before!' Maysarah, his companion in this trip also admired Muhammad's loyalty and gentleness. When it was time for them to return, Muhammad bought some things, which Khadijah has asked him to buy from Syrian products. Khadijah was highly impressed by the performance of Muhammad during the trip. This, coupled with other virtues of the prophet, attracted him to her and she decided to marry him. According to Haykal:

Despite her forty years of age and the indifference with which she rejected the offers of the noblest of Quraysh, her satisfaction with her employee was to turn into love.

Khadijah married Muhammad when the latter was 25 years. Apart from Ibrahim, all the children of the prophet were from Khadijah and they consisted of two boys and four girls, namely: Al-Qasim, Abdullah, Zaynab, Ruqayyah, Ummu – Kulthum and Fatimah. While al-Qasim and Abdullah died before Islam, all the daughters lived into Islam, embraced it, and migrated with him to Yathrib (Madinah).

Call to Prophethood

The traits of leadership began to manifest in Muhammad prior to his call to prophethood. One example of such traits was displayed when the Ka'bah was due for reconstruction and the responsibility to do so fell on four clans of Makkah. They began the work in earnest and as the walls rose from the ground and the time came to place the saved black stone in its place, they differed as to who would have the honour of laying it. This led to an argument so keen that it almost led to a new civil war. When one of them, Abu Umayyah, son of Mughirah al – Makhzumi saw the situation, he used his power and prestige to tell the Makkans, "While we are all standing here, let the first one to pass through the gate of Al- Saffah be our arbitrator in this dispute". Behold! The first one to pass through the gate was Muhammad, when they all agreed to accept his verdict, Muhammad, through wisdom and divine guidance, called for a robe, spread it on the ground and placed the black stone on it. He thereafter asked the elders of each clan to hold on to one edge of the robe.

When this was done, they all carried the stone and Muhammad was the one who picked it up and laid it in its right place by himself. With this singular action, bloodshed was averted and the dispute solved. Meanwhile, Muhammad's early occupation as a herdsman afforded him the opportunity to have enough time to contemplate about life, beholding the beauty of the universe and responding to invitation to ponder and to admire. His ultimate goal was to discover the supreme truth, to write his soul to it, to penetrate it, and to grasp the secret of its being. According to Haykal again: He did not take much thought to realize that his people's understanding of the nature of this world, of their religiosity and devotion, was all false. Based on this contemplation, it became the prophet's habit to go to the cave of Hira' for meditation whenever the month of Ramadan arrived. Such was his pastime until he approached the fortieth year of his age.

One day, he was on such visit when Angel Jibril appeared and asked the prophet to read. Muhammad answered in surprise, "What shall I read?" The angel commanded for the second time "Read" and the same reply was: "What shall I read?" Finally, the angel replied, "Read in the name of your Lord, the Creator, who created man of a clot of blood. Read! Your Lord is most gracious. It is He who taught man by the pen that which he does not know." Muhammad followed the angel in recitation of these verses until they stuck in his memory. He was panic – stricken and in haste, he left the cave for his house. When he got home, he asked Khadijah to

wrap him in blankets as he was shivering. When he calmed down, he narrated his experience to his wife who now consoled him and gave an assurance that there would be no problem.

Khadijah quickly went to her cousin, Waraqah Ibn Nawfal who was a Christian and narrated her husband's experience to him. Waraqah responded by saying that it is the same revelation as was sent down to Moses (A.S). In other words, he saw him as the new prophet of God. It did not take Khadijah much time to declare to him her submission as a Muslim and her faith in his prophet-hood. It was there and then that Muhammad (S.A.W) realized what his mission to his people would be and that was how his prophethood began.

Muhammad: Mission, Persecution and Migration

Muhammad began his mission as a prophet of Allah with Khadijah as his first convert. Ali Ibn Abu Talib who was still a boy and was living with the prophet also became the first youth to accept Islam. He was followed by Zayd Ibn Harithah, Muhammad's client. Thus, Islam was, during this period, restricted to Prophet Muhammad's household. The major problem facing the prophet at this period was how he would preach the new religion to the people of Makkah considering how attached they were to the religion of their forefathers. Islam got the first boost when Abu Bakr Ibn Abu Quhafah al-Taymi, a very close friend of the prophet, became a Muslim. Together with the prophet, Abu – Bakr succeeded in calling to Islam those among his people whom he trusted. Among those who converted were Uthman Ibn 'Affan, 'Abd al-Rahman Ibn Awf, Talhah Ibn 'Ubayd Allah and others. These people initially hid the fact of their conversion and usually went to the outskirts of Makkah to hold their prayers.

For three years, situation remained the same even though revelations from Allah the prophet continued. The divine commandment to proclaim the message of Islam to the nearest relatives came and Muhammad called them to a banquet where they were called to the way of Allah. They rejected his call vehemently and also reprieved him. Prophet Muhammad did not stop his teachings on the way of Allah and his warning of the impending danger should they disobey the divine call. His private preaching metamorphosed into public rally as people began to join the religion gradually and his message remained shunning of idols and coming to the religion of Allah. The people of Makkah noted the rate at which he was attacking their idols and its socio-religious and political implications. The Quraysh went to Abu Talib to remove his

protection over the prophet. Although Abu Talib had not joined the new faith but found it difficult to hand his nephew over to his enemies.

However, as an uncle who had deep affection for his nephew, he pleaded to the prophet to exercise restraint. Upon this statement, the prophet declared to his uncle: By God Almighty I swear, even if they should put the sun in my right hand and the moon in my left that I abjure this cause, I shall not do so until God has vindicated it or caused me to perish in the process. Muhammad continued his message and was deeply relying upon the protection of his/kinsmen; the Banu Hashim, but not so for many of his followers. Typical example was Bilal, an Abyssinian slave who was tortured by his master but could only get reprieved when Abu Bakr bought him and set him free. The persecution continued for a long time but rather than diminish their interest strengthened it. It was during this period that Hamzah, Muhammad's uncle embraced Islam. However, when the persecution became intolerable, the prophet instructed some of his followers to escape to Abyssinia; the Christian Kingdom under King Negus.

The first group to emigrate consisted of 11 men and four women and they were protected by the king when they got there. All efforts to get them repatriated by the Makkans proved abortive. The second group of eighty strong men besides women and children later followed. With this event, the Quraysh became embittered and their hostility grew when one of them, Umar ibn Al – Khattab, embraced Islam. They finally decided to boycott Banu Hashim and all others who were protecting Muhammad. For three years, the boycott continued until few of the Qurayshi leaders had a rethink over the injustice done to Banu Hashim and ended the boycott. Hard times still awaited the prophet and his followers when he lost his uncle Abu Talib and soon after, his wife, Khadijah. So sad was the prophet that he called the year of their demise **“the year of sorrow”**.

With the death of these two pillars of support, serious offensive against Islam began and this growing hostility of the Quraysh became dangerous that the prophet decided to go to at-Taif for assistance. His trip was unsuccessful as the people there treated him harshly by hurling stones at him. Muhammad returned to Makkah to continue with his teachings and preaching. One day he met with some men from Yathrib who were on pilgrimage to Makkah and called them to embrace Islam and they did. Another twelve followed from the same city and met with the prophet at Al-Aqabah and gave him their pledge. This is called the first pledge of Aqabah. They

went back to Madinah in the company of Mus'ab ibn Umar who was sent by the prophet to teach them the fundamentals of Islam. From there, Islam spread far and wide in Yathrib.

The second pledge of Aqabah was in the following year when seventy –three men and two women from Yathrib came to pledge their allegiance to the prophet in Makkah and invited him to Yathrib. The prophet accepted their pledge. Meanwhile the successful acceptance of Islam in Yathrib became a nightmare for the infidels in Makkah and thus began their intolerable atrocities on Muslims. Seeing that Makkah was no longer safe to practice the religion, the prophet encouraged his followers to emigrate to Madinah in preparation for his own eventual arrival.

3.1 Prophet Hud (A.S)

He is Hud the son of Abdullah the son of Rabah the son of Khulud who descended from Sam the son of Nuh. He came from the tribe called '**Ad**'. This tribe lived in a country situated between Yemen and Oman. They were said to have lived in complete luxury having been endowed with fertile lands to plant. Ibn Kathir and As – Sabuni were of the view that the people of 'Ad were the first tribe to worship idols after the destruction of the Nuh's people through great deluge. In reference to them Quran states....'call in remembrance that He made you inheritors after the people of Noah, and gave you a stature among nations....' (Suratul – A'raf chapter 7 verse 69). Among their idols were Sada, Samuda and Hara and to these they paid great obeisance. The mission of Hud to his people was to invite them to the worship of One God and not to associate any partner with Him.

In Suratul A'raf chapter 7 verse 65 Allah says: To the 'Ad people (We Sent) Hud, one of their (own) brethren; He said: 'O my people! Worship God! Ye have no other god but Him. Will ye not fear God?' Apart from this, he also enjoined them to heed the word of Allah before the type of calamity, which befell the people of Nuh, visits them. He also warned them of the great torments from God if they continued in their pride and arrogance. All what they said in reply was 'Ah! We see thou art an imbecile! And 'We think thou art a liar! ". Persistent warning of Hud did not have any positive effect in their lives as they continued in their bad deeds. This was the situation when Allah sent His punishment to them and this was mentioned in the Qur'an chapter 69 verses 6-8 among others as follows:

And the 'Ad, they were destroyed by a furious Wind, exceedingly violent; He made it rage against them seven nights and eight days in succession: So that thou couldst see the whole people lying prostrate in its (path), as if they had been roots of hollow palm trees tumbled down! Then seest thou any of them left surviving.

However, Hud and those who believed in him remained save from this terrible windstorm and when it calmed down, everything returned to normal. Hud retired to Hadramut after the destruction where he eventually died and was buried near a city called Yarim; East of Hadramut.

3.2 Prophet Salih (A.S)

By name, he is Salih son of Ubayd son of Asif with genealogy traced to Sam son of Nuh. He came from the people of Thamud; an Arab tribe that lived in Hajar between Hijaz and Tabuk. According to as-Sabuni, the Thamud were among the original Arabs. The people of Thamud came after the people of 'Ad and like their predecessors, they were blessed with fertile grounds for agriculture and were very strong and skillful builders. The extent of their power is described in the Quran as follows: “And ye carve houses but of (rocky) mountains with great skill.” For this reason, they were called people of the Rocky Treats. Also, like the people of 'Ad, the people of Thamud was idol – worshippers. As a prophet of God, Salih asked them to stop the worshipping of idol which have no benefit and focus their worship on Allah alone. He warned them not to be carried away by the opulent life they were living as such life was ephemeral.

In response, they queried his authority in challenging them over what their forefathers had been doing. His persistent warning made some few weak and poor people believe and to follow him but not so for the wealthy ones who were hell bent in their old ways of life. At a point, they even persuaded him to join them in their worship, which was unsuccessful. When they noticed that Salih was adamant and his followers were increasing daily, they demanded for a sign from his Lord as a proof to convince them. Salih was inspired by God to show them a she-camel that appeared from a rocky mountain and attached some conditions. There are many verses that spoke about this event in the Quran. One of them is Suratul A'raf, chapter 7 verses 73, which says:

To the Thamud people, We sent Salih, one of their own brethren: He said: 'O my people! Worship God, ye have no other God but Him, Now hath come unto you a clear (sign) from your Lord! This she Camel of God is a sign unto you: So leave her to grace in God's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.

The divine instruction to Thamud people is that they should alternate a day with the she-camel on the use of the general spring. Initially they complied but later they saw it as an insult and an effrontery. They even denied its divine origin. Therefore, out of sheer arrogance, they killed the she-camel. Quran chapter 7 verse 77 states: Then they harmed the she-camel and insolently defied the order of their Lord, saying: 'O Salih! Bring about the threats, if you are an apostle (of God). Their punishment was not delayed as a terrible earthquake came and buried them and as well destroyed their civilization. On this, the Qur'an says:

So the earthquake took them unaware and they lay prostrate in their homes in the morning! (Quran chapter 7 verse 78). Salih and the few people who followed him were saved. Their number was put at 120 while those who perished were said to be more than five thousand families. Salih, according to majority views, was said to have died around the land of Palestine.

3.3 Prophet Dawud (A.S)

According to as-Sabuni, Dawud was born to Isha, the son of 'Uwaid from the descendants of Yahudha, son of Ya'qub, son of Ishaq, son of Ibrahim (A.S). He was a prophet among the Israelites. Dawud came into limelight during the reign of Talut, an Israeli king who had gone to battlefield against the Palestinian forces led by Jalut (Goliath). Jalut had engaged in this war with a very strong force that virtually outnumbered the Israeli forces. With their small number but armed with faith, patience and hope, the Israeli forces met with their enemies and when the fight became hot, Jalut appeared in front of them all and asked them for a duel. His imposing figure was so frightening that no one dared to fight or even approach him. Dawud

approached Talut and sought his permission to kill Jalut. Talut refused at first but upon Dawud's insistence, he gave permission to proceed. Dawud's appearance before Jalut was a surprise to the latter who considered him too small to be engaged in duel.

Dawud, who was undaunted, challenged Jalut to the fight and with stones put in the string and directed to Jalut, the latter's head was hit very hard and he collapsed and died with all his swords and coat of armour. Because of his fall, his army fled and the flag of victory over Jalut was raised by the children of Israel. Talut the king married his daughter to Dawud in fulfillment of his early promise and made him his confidant and pillar of support in all the affairs of the kingdom. Dawud's popularity began to grow in Israel but this became a source of worry to the king who saw him as a future threat to his kingdom. As a result, he asked Dawud to prepare himself for a battle against the Canaanites who were planning to invade Israel. The king directed that Dawud must not lose the war but must come back victorious.

To the surprise of the king who thought he had got rid of Dawud, Dawud went to the war, fought the people of Canaan bravely and defeated them. Dawud's victory became a nightmare to the king who was still bent on killing him. The advice of Dawud's wife who was privy to her father's secret plan was all that saved him as he ran away in the dead of the night. At last, Dawud reached a desert where he stayed and it was while there that his brothers joined him and they were followed by the children of Israel who supported him. Meanwhile Talut began to lose his respect among his people and this led to his frustration. He therefore began to punish them irrespective of whether they committed offence or not. It was learnt that Dawud later began to threaten him in his throne.

One day an opportunity came for Dawud to get him killed but which he did not do. Dawud's magnanimity towards Talut made him (Talut) to feel remorse and regretted his action. To atone for his sins to his people and to Dawud, Talut sought for divine guidance and was told to leave his kingdom and go and fight in the cause of Allah until he is killed. In obedience to this instruction, Talut together with 13 of his sons fought in the cause of Allah till they were all killed. The kingdom of Israel thus transferred to Dawud.

Apart from Dawud's early life vocation as a shepherd, he was also a warrior, a king and a prophet preaching the oneness of God and abstinence from Idol Worship. He had a very sonorous voice with which he recited the Zabur: a scripture specifically sent to him by God as a guide to his people. He was also reputed to be the maker of coat of mail as Allah made the Iron

soft for him (Suratu Saba' chapter 34 verses 10- 11). Dawud was father of Sulaiman; another prophet of Allah. Ibn Jarir, cited in as-Sabuni, claimed that Dawud spent one hundred years before he died which is contrary to the view of the Christians who claimed 77 years.

3.4 Prophet Sulayman (A.S)

Prophet Sulayman (A.S) was the son of Dawud who mounted the throne of his father as a king after the latter's death. He became the king early in life even though there was no consensus of opinion as to his actual age when he became the king. While one source claimed eleven years another claimed twelve while yet another claimed thirteen. Sulayman was also one of the prophets of Allah from the children of Israel. Allah specially bestowed on him something that he had never given to anybody else before him. One was the power given to him to control the wind (Suratu – Saba' chapter 34 verse 12) and the power to understand the language of the birds. In other words, Sulayman used to speak to birds and animals and at the same time interpreted it to his people. It was also said that Sulayman had a carpet made of wood upon which he carried whatever he wanted like palaces, tents, goods, horses, camels, men and Jinns whenever he was traveling or was engaged in war.

This carpet, it was stated would be raised by the wind and reached Sulayman wherever he might be. More important than this also was his capacity to control the Jinns. As a prophet of God, Sulaiman embarked on the building of Jerusalem in order to facilitate the acts of worship and to move nearer to Allah. When he finished building the Jerusalem, he decided to prepare himself for pilgrimage therein. Sulayman's endowed attributes in controlling the Jinns and the birds manifested in his encounter with Balqis, the queen of Sheba who also exerted high power in her kingdom. He had been told of a Queen in Sheba who together with her subjects was worshipping the sun instead of Allah. Sulayman did not want it and sent a letter to her to embrace the worship of God only. The Queen and her subjects decided to send some gifts to Sulayman, which he rejected.

Instead, he invited the Queen to his palace and the sight of Allah's favour on Sulayman overwhelmed her. Instantly, she became a believer and Sulayman later married her. Sulayman was said to live for 52 years on earth out of which forty was spent as a prophet and as a king. His stupendous wealth was said to be responsible for people's inability to notice early that he was

dead. He was said to be transfixed into his throne for years after his death only to discover that he had died when termites had eaten one of the leg of the throne.

3.5 Prophet Idris (A.S)

Idris was the son of Bārid, son of Mihlahil and his genealogy was traced to Shith, the son of Prophet Adam (A.S). According to as-Sabūrī, he became the prophet of Allah after shith and Adam. He was reputed to be the first man to write by the pen. Scholars did not agree on where he was born and how he spent his life. While some say he was born in Babel, others claim Egypt. Idris was said to be of good character and that was why Allah praised him and gave a description of his personality in Suratul Maryam, Chapter 19 verse 56-7 where He says: Also mentioned in the book is the case of Idris: he was a man of truth (and security), (and) a Prophet: And we raised him to a high station. Idris was said to be alive for 308 years but his earthly sojourn, according to as-Sabun, was 82 years before he was raised.

3.6 Prophet Lut (A.S)

His name is Lut, son of Harran, son of Tarih. He was a nephew to Prophet Ibrahim who took him along when leaving Egypt. Soon afterwards, he left his uncle, Ibrahim, to settle in a city called Sodom. This indicates that Lut was not among the people of Sodom. This people were very corrupt, engaging in highway robbery and practicing Sodomy. Their males engaged in sexual relations with each other instead of women. Reference was made of them in Quran Chapter 27 verse 55 thus: “would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant.” Seeing this ugly attitude, Lut was inspired by God to call them to the worship of one God and to warn them of the consequences awaiting them if they disobey. Quran chapter 7 verses 80-81 explain it this way: We also (sent) Lut: he said to his people: “Do ye commit leudness” such as no people in creation committed before you?

For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds. Instead of them to heed to his advice, they resolved to banish him from their town. This attempt made Lut seek assistance from his Lord (Q26 verse 169). His prayer was answered as God sent his angels to the people with the purpose of punishing them.

The angels who paid a visit to Ibrahim on their way to Sodom arrived at Lut's house. He did not recognise them until they declared their identities to him and told him their mission. They therefore advised him to leave the town at night to avoid the impending wrath that would befall the people of Sodom. Lut left Sodom with his household except his wife who did not believe him and his message. After they had left, the town was turned upside down with a heavy earthquake, which perished them, rendered their land wasted and their houses desolated.

3.7 Prophet Ya'qub (A.S)

By name, he is Ya'qub son of Ishaq, son of Ibrahim (A.S). His Mother's name was Rifqah daughter of Batuhil son of Nahur who was a Brother to Ibrahim (A.S). Ya'qub was also known as Israel and was the Father of the Children of Israel. In other words, he was the Father of the twelve tribes of Israel. Ya'qub was born in the land of Canaan according to some historians and grew up under the care of his maternal uncle called Laban Ibn Batuhil in Fadān Āram in order to protect him from his jealous Brother. He set on his journey to Fadan Aram but could not reach the town on that day. This situation forced him to sleep in the desert where he dreamt about the glad tidings that awards him in his destination. On arrival at his maternal uncle's house in Fadan Āram, he bought the hand of his uncle's younger daughter called Rahil in marriage and they latter agreed. This however was with the condition that Ya'qub would help him tend his cattle for seven years to serve as dowry.

At the complete of seven years, Laban married Layat the elder daughter to Yaqub instead of Rayil. Ya'qub was surprised at this development because Lay'at was not his choice as she was not as beautiful as her younger sister. Laban told him that it was against their tradition to marry the younger daughter before the older one. He therefore decided to offer him Rahil (his second daughter) if Ya'qub is willing to serve another seven years in lieu of dowry. At that time, marrying off two daughter of the same parent to one man was allowed. Ya'qub accepted his uncle's offer and for another seven years he served them and Rahil was married to him as the second wife. Each of the two daughters was given a female housemaid. After that and as a result of their love for their husband, the two wives released their female maids to Ya'qub to marry.

Together the four wives gave birth to 12 children who were usually referred to in the Quran as **asbāt** (the tribe). Reference to them is in suratu Nisāh, chapter 4 verse 163 which states

We have sent thee inspiration, as we sent it to Noah and the messengers after him, we sent inspiration to Abraham, Ismail, Isaac, Jacob and the Tribes...History was silent about the mission of Ya'qub, which made some scholars to doubt if he was really a prophet. However, this is contrary to the position of Islam as entrenched in the Quran where Allah says "we bestowed on him Isaac and Jacob, and each of them we made a prophet" (Quran 19 verse 49). According to As-sabūni, Ya'qub died at the age of 147 and was buried beside the grave of his father, Prophet Ishaq in Palestine

3.8 Prophet Yusuf (A.S)

Yusuf was the son of Ya'qub, son of Ishaq, son of Ibrahim. His mother, Rahil had died when he was young leaving him and his younger brother, Binyamin, in the care of their father. The Love of Prophet Ya'qub for this son, Yusuf, aroused jealousy among his brothers who planned to get rid of him. They conspired to throw him into well and lied to their father that he had been killed by fox. The old man did not believe their story but took the matter with equanimity. Meanwhile, Yusuf was rescued by some caravan traders who sold him to a minister in Egypt. Yusuf soon faced another trouble when the wife of his master developed love interests in him. She made several attempts to seduce him but failed until one day when she invited him to her room. Her frantic effort to woo him led to struggle between them and in process, Yusuf's shirt was torn. They were in this condition when the minister arrived and the woman, in the characteristic manner of saving her face, instantly began to cry and accused Yusuf of trying to rape her.

Yusuf was exonerated of this accusation when a witness confirmed that Yusuf's shirts would not have torn in the back if he had wanted to rape her. When the news of this ugly incident got to town other women were making jest of the minister's wife. She thereafter invited them to a function whereby she gave them knives to work with. When this was on, she called on Yusuf to walk around them. These women were so fascinated by Yusuf's handsomeness to the extent that they cut their fingers while looking at him. Notwithstanding Yusuf's innocence, he was jailed as a ploy to cover up the shame of his master's wife. Yusuf was in prison for about seven years during which two other inmates, one a wine steward and the other a chief baker narrated their dreams to for interpretation. His accurate interpretation later helped him to gain his

freedom when a freed inmate recommended him to the king of Egypt to interpret what the latter saw in his dream. Yusuf later became the king of Egypt and had a happy reunion with his brothers and father who had come to Egypt for food when famine hit them in their homeland. Some historians claimed that Prophet Yusuf lived in Egypt for 110 years and that he died and was buried there. Allah knows best.

3.9 Prophet Zakariyā (A.S)

Prophet Zakariyā's lineage was traced to Prophet Sulayman the son of Prophet Daud. This line which ran through fourteen generations began with Zakariyā through Dān (his father) the son of Muslim son of Sudūq son of Sulayman son of Daud. Zakariyā had become a prophet of God before the birth of Isa son of Maryam. He devoted his life to the preaching against the evil deeds of the Israelites and usually prayed to God to grant them salvation. Meanwhile Zakariyā was charged with the responsibility of taking care of Maryam, mother of Isa (Jesus) who was a niece to his wife.

Zakariyā put Maryam in high esteem for her sense of devotion to Allah and as an old man without an issue he used to pray: 'O my Lord! Grant unto me from thee a progeny that is pure for Thou art the hearer of prayer (Al-Imrān, chapter 3 verse 38). According to As-sabūnī, Prophet Zakariyā was 99 years old and his wife was 98 years old when Maryam was put in their care. Allah thereafter accepted his prayer and he was blessed with Yahya; another prophet of Allah. Prophet Zakariyā was murdered by the Israelites as was the case with Yahya his son.

3.10 Prophet Yahya (A.S)

He was Yahya, son of Zakariyā, son of Dān, son of Muslim, son of Sudduq son of Hisghbān whose ancestral lineage can be traced to Sulayman, the son of Dawud. Yahya was born about three months before the birth of Isa (Jesus). In other words, they are contemporaries and both of them lived together for some years. Allah had endowed him to become the prophet of God. Yahya (A.S) became a prophet when he was 30 years old and according to As-sabūnī, he was instructed to engage in five major activities and also asked the children of Israel to do so. These activities include the following.

- i. Worship of only one God and shunning of idol worship.
- ii. Fervent prayer
- iii. Fasting
- iv. Charity
- v. Remembrance of God

Prophet Yahya (A.S) was said to have read all the verses of Taurah and knew them very well. Concerning the spread of Allah's message based on the five major points mentioned above, he was dauntless as he feared none when calling people to the right path. This perhaps accented for why he was killed as one story narrated his death. He was said to have preached seriously against one of the kings of Palestine who had fell in love with his niece. His vehement condemnation of this act, which he said was unlawful in any religion, prompted an unusual demand from the woman, who had already fallen in love with the king, that she would like Yahya to be killed and his head brought before her so as to put a stop to his campaign against their marriage. The king obliged and by the following morning, the head of the murdered prophet was brought before her. Thus, did Yahya receive martyrdom from the children of Israel; the same fate befell his father.

3.11 Prophet Isma'il (A.S)

He is Isma'il ibn Ibrahim and the name of his mother was Hajar. He was the eldest of Prophet Ibrahim's children; and the lineage of the Arabs to which Prophet Muhammed belong was traced to him. Reference to his prophethood is in Suratul Maryam, chapter 19 verse 54 which says: Also mentioned in the Book (The story of) Isma'il he was (Strictly) true to what he promised, And he was an apostle (And) a prophet Isma'il is believed to have married from the Jurhum tribe of the Arabs who settled in Makkah and had 12 male children. According to Assabūnī, he also had a female child whom he gave to his consin Al-Ays bn Ishaq in marriage. He lived up to 137 years in Makkah where he died and was buried.

3.12 Prophet Ishāq (A.S)

He is Ishāq ibn Ibrahim born to his father by Sarah when they were already old. He was the second son of Ibrahim and all the Israeli prophet were his descendants. History had it that he was sent to the cananites who populated Palestine and Syria. Prophet Ishāq got married to Rifqah, a daughter of his uncle, on the directive of his father. The marriage was blessed with two children: Al-Ays and Ya'qub. Ya'qub was later referred to as Ismail. Ishāq was said to have lived for 180 years before he died in Canaan and was buried there.

3.13 Prophet Harun (A.S)

Harun bn Imrān bn Qahith bn Lāwī bn Ya'qub bn Ishāq bn Ibrahim was a brother to prophet Mūsa (A.S). He was born three years before Mūsa and both of them were messengers and prophets of Allah. Hārūn emerged as a prophet because of his eloquence and oratorical power hence he was commissioned along with his brother (Mūsa) to Pharaoh and Qā'rūn. Therefore, whenever the message of Mūsa is mentioned, Hārūn cannot be left out. Hārūn lived for 122 years according to historians and died eleven months before the death of Mūsa.

3.14 Prophet Ayūb (A.S)

Popular views traced the genealogy of Prophet Ayūb to Prophet Ibrahim. According to these views, he is Ayūb bn Amiūs bn Zarih bn Al-Ays bn Ishāq bn Ibrahim. Ayūb was a phosphorus man who lived in the northeastern part of Arabia. However, he was afflicted with a number of calamities and tribulations. For example, his cattle were destroyed, his servants were slain and his entire family members were crushed under his roof. Moreover, he was afflicted with sores that spread all over his body. Despite all these, he remained unshaken in his faith in his Lord and never gave up hope. He was seen to have been sick for so long although historians did not agree on exactly how many years he was in this condition. Through patience, perseverance and belief in God, Ayūb survived his period of tribulation and came up more prosperous. All the brethren and friends who had deserted him before now came back. According to Muhammad, Ayūb raised a new family comprising seven sons and three daughters.

Quran chapter 38 verses 41-44 is very explicit on this. Scriptural accounts and many historical records are silent on the mission of Ayūb and the particular people to whom he was sent. However, As-sabūnī was of the opinion that he was sent to the Romans. On his mission, if Quran chapter 6 verse 84 which listed Ayūb among the descendants of Ibrahim are anything to go by, it is probable that the content of his message was the same with other prophets. Ayūb was believed to have married a wife called Rahmah. He was also said to have spent 93 years on earth before he died leaving behind 26 children.

3.15 Prophets Shu'ayb, Yunus, Al- Yasa and Dhul- kifl (A.S)

Shu'ayb was one of the descendants of Prophet Ibrahim who was raised after Prophet Lūt as a messenger to the land of Maan, an outskirt of Syria. They were Arabs by origin and were called **“Companions of the Wood”** in the Quran because of the abundant trees and fruit that were available in the town. As people who were fraudulent, unjust and mischievous, Allah raised Shu'ayb among them to guide them to the right path. All his efforts proved abortive as only few people accepted his message. Those who were adamant insisted that Shu'ayb should show them the sign of his prophet hood before they could believe him or else he would be regarded a liar (Q26 verses 185-188). At a stage they threatened to either stone him to death. When the persistent call to the right path failed, Shu'ayb became disappointed and he beseeched his Lord to punish them.

Allah accepted his invocation as drought approached them and there were no shelters to protect them from the sun. They ran away from their village; and, on their way, they saw a cloud, which they thought, could protect them from the heat of the sun. They all gathered under it but immediately after that, an earthquake sized them and the land trembled under their feet. They all got perished (Q7 verses 91-92). Prophet Shu'ayb lived for some years thereafter before he died.

3.16 Prophet Yūnus (A.S.)

While historians do not mention the genealogy of Yūnus from the line of his father, he was generally known as Yūnus the son Mattā, his mother. The people among whom Yūnus emerged lived in a very ancient town called Nineveh, about 230 miles north-west of Baghdad. They were popularly referred to as the **“Companions of the Fish”**. The people of Nineveh were idol worshippers when Yūnus became a prophet of God. He began his mission with them by wishing them to shun idol worship and worship the true God. His teaching was strange to them and therefore very difficult to believe in. He became disappointed and eventually left the town in frustration. Yūnus made his way to the sea where he and some other people boarded a boat to cross the sea.

No sooner had they entered than the waves of the sea became violent and the people inside the boat, including Yūnus, faced the danger of being drowned. They immediately consulted each other for solution and it was decided that lots should be casted and the one who is chosen will be thrown into the sea in order to reduce the weight of the boat. Unfortunately, Yūnus was chosen and he was thrown into the sea. Through the divine inspiration, a whale swallowed him without causing injury into his life. Yūnus stayed in the belly of the whale, noted his wrong doings by leaving his people in a hurry and prayed to Allah for forgiveness (Q 21 verse 87). Allah pardoned him and ordered the whale to throw him out and soon he was casted forth on the shore. He was thereafter inspired to go back to his people who had already believed in Allah during his absence.

3.17 Prophet Ilyās (A.S)

He is Ilyas ibn Yāsin ibn Qanhas ibn al-Izār ibn Hārūn according to At-Tabari in As-sabūnī. He was believed to have emerged from the people of Ba‘labak situated west of Damascus. This people were well known for worshipping an Idol Called Ba‘al. Proof of his prophet-hood is contained in Quran chapter 37 verses 123-125 where Allah says: ‘So also was Elias among those sent (by us). Behold, he said: will you not fear (GOD)? Will you call upon Baal and forsake the best of Creators? Ilyas denounced all the Idols of his people and enjoined them to worship only one God. There were few among them who believed in his mission but many outrightly rejected it. Qur’an made reference to this in chapter 37 verse 127 thus: But they

rejected him and they will certainly be called up (for punishment); except the sincere and devoted servants of God (among them).

3.18 Prophet Alyasa (A.S)

Historical records are scanty on the personality and lineage of this Prophet. In addition, the few available records did not show consensus opinions concerning his background. As-sabūnī argued that he has a lineage with prophet Yusuf (A.S). Alyasa' is one of the messengers of Allah who must be believed in by Muslims. Reference to his prophethood is in Quran chapter 6 verse 86 which starts: "And Ismail, Elisha, Yūnus and Lūt, and to all we gave favour above the nations". Alyasa' was sent to the same people and with the same message, which prophet Ilyās was commissioned to deliver. His mission therefore commenced with the death of Ilyās in one of the cities of Syria during the period when the life of people was characterised by sins and reign of tyrant kings who used to lull the prophets of God and subject their followers to humiliation. He continued with his message and the persuasion of his people to worship only one God until his death.

3.19 Prophet Dhul-kifl (AS)

He is Dhul-kifl ibn Ayūb, according to historians, who also contended that his original name was Bishir. He was said to be pious and he stood by it till his death. There are arguments among Muslim historians on whether Dhul- kifl was a prophet or not. The first school claimed that he was not a prophet but a pious man among the Israelites. This view however could not be substantiated until relevant proof is provided from the Quran. The second school on the other hand maintained that he was a prophet citing as proof, Q38 verse 48 which goes thus: 'and commemorate Ismail, Elisha and Dhul-kifl: Each of them was of the company of the Good'. Ibn kathir explained the above verse as follows: The most obvious is that which had been mentioned in the Glorious Qu'ran; with his commendation alongside the prophets. Thus, this is the most authentic-, he was a prophet from his Lord. It is necessary to note that detailed history about his life, mission and the people to whom he was sent is very scanty.

4.0 CONCLUSION

The life of Muhammad in Madinah was totally different from what it used to be while in Makkah. The man who left Makkah as a fugitive was warmly welcomed in Madinah where he became a religious leader, a generalissimo, a head of state and a statesman. With the divine grace of God and the support of his loyal followers, Muhammad fought many battles on the path of truth and eventually made a triumphant entry into Makkah as a hero.

5.0 SUMMARY

In this unit, you have learnt that:

- Muhammad arrived into a tumultuous welcome in Madinah where he established himself as a religious leader and a head of state
- He spent the remaining part of his life in Madinah where he recorded many achievements, which include the drafting of the Madinah constitution, reconciling many tribes who were in conflicts, and fighting many wars
- His major wars include Badr, Uhud and the Khandaq
- He performed his first pilgrimage to Makkah in 629 C.E and by the following year he conquered Makkah
- The prophet made his farewell pilgrimage to Makkah in 632 C.E; the same year he fell sick and died at Madinah where he was buried.

6.0 TUTOR-MARKED ASSIGNMENT

1. Briefly trace the history of Muhammad from birth to marriage.
2. Narrate the experience of Muhammad's encounter with angel and the aftermath of that encounter.
3. Give at least four reasons why Iblis is not regarded as the angel of God.
4. Describe in detail how Iblis (Satan) tempted Adam and Hawa and their reaction to this temptation.

5. Justify the statement that Adam was both a prophet and a messenger of God citing references from relevant sources.
6. Critically examine the reason while Allah sent Prophet Nuh (A.S) to his people and mention the basic contents of his message.
7. The stubborn nature of Nuh's people provoked his decision to pray against their obstinacy. Comment vividly on this and the response of Allah to Nuh's prayer.
8. With copious reference from the Quran, how would you describe the punishment meted out to Noah's people for their disbelief?
9. Account for the opposition encountered by Ibrahim from the people of Babylon.
10. Give a historical account of the migration of Ibrahim and his wife from Palestine to Makkah.
11. Describe the event that led to the discovery of Zam – Zam in Makkah.
12. Account for the origin of *Idul – Adha* in Islam.
13. Mention and explain three factors that made the time ripe for Israelites in Egypt to seek for divine deliverance.
14. Explain three reasons why you think it is expedient for Mūsa to move from Egypt to Madyan.
15. Prophet Mūsa's call to prophethood was accompanied with some signs to prove his mission. Explain these signs with relevant examples from the Quran.
16. Narrate in detail the encounter of Mūsa with Pharaoh and the victory achieved by the former over the latter.
17. Describe two major disasters suffered by Pharaoh for their denial of the mission of Mūsa.
18. Write a critique on Mūsa as a lawgiver and a unique prophet of God.
19. Give a comprehensive account of the conception and birth of Isa bn Maryam.
20. Enumerate the basic elements of Prophet Isa's teachings and miracles as a prophet of God.
21. Citing relevant examples from the Quran, explain in details the position of Islam on the status of Isa (A.S).
22. Enumerate 10 of the major components contained in the constitution of Madinah.

7.0 REFERENCE/FURTHER READING

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UNIT 7 THE DOCTRINES AND PRACTICES OF ISLAM

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1.0 INTRODUCTION

The Islamic Culture and practices remained the summary of the total teachings and sources of Islam, which are found in the QURAN, Hadith and Sharia (law documents). The understanding of the origin of these cultural emphases becomes very important for a clear articulation of Islam. In this Unit, focus will be on these unique culture and practices.

2.0 OBJECTIVES

By the end of this unit, you will be able to:

- Highlight the importance of the Quran; its collation and compilation as the primary source of Islam;
- Explain the meaning of Hadith and its relevance as the commentary of the Quran and the secondary source of Islam;
- Explain the meaning of Sharia, its sources and its importance Muslims;
- Describe the five pillars of Islam as a way of man's fulfilling his/her responsibility to God
- Define the Jihad, and the types of Jihad within the context of the teachings of the prophet Muhammad.

3.0 MAIN CONTENTS

3.1 Al-Quran: The Primary Source of Islam

The Quran is believed to be the message of Allah (God) revealed to Prophet Muhammad through Archangel Jibril (Gabriel) over a period of time during his lifetime (i.e. 22-23 years). It is the primary source of law in Islam. Muhammad received the revelation from Allah in three modes identified in the Quran (Q 42:51); 1. Al-wahy (inspiration) 2. al-Ruyah (Kashf (dream/vision) 3. al-Rasul (sending of a messenger) "It is not fitting for a man that God should speak to him except by inspiration from behind the veil, or by sending of a messenger to reveal with his permission what he wills, for he is most high most wise". Al-Quran is the proper name of the book revealed to Prophet Muhammad (PBH) in Arabic through the Angel Gabriel, during his twenty-two years and seven months of prophetic mission both at Makkah and Medina in the Arabian Peninsula.

It is the eternal word of God according to Muslims belief in meaning, content and language and a universal message of final divine guidance to mankind for all times Al-Quran

was delivered to the Prophet in Arabic words and was collected in the same language. It is the collection of the hard core of all the revealed scriptures of the past. From the first revelation to the last one, the Quran continued to be revealed piece meal. As at the death of the prophet there was no written collection of revelation of the Quran in a final form. This was so because the revelations expanded throughout the lifetime of Muhammad from his call to prophet-hood, to his death, with new ones-being added to earlier ones.

3.2 Collection and Compilation of the Quran

There was no compilation of the Quran in the form we have it today during the life of the prophet. After his death, many were fought and the companions of the prophet who memorized the Quran started to lose their lives in the battle field hence the fear that there might come a time when memorizers would all have died and the chapters of the Quran forgotten. Umar, the second caliph, encouraged Abubakr, his predecessor to compile one. He did, but it was not a standard one. During the reigns of Umar, however, nothing was done to the sub- standard copy of AbuBakr. During the reign of Uthman bin Affan (3rd Caliph), there emerged different version of the Quran in Kufa, Basra, Hims and Syria. The problem that occurred was that if that situation was allowed to continue, the Quran that was supposed to build the community together 93 because of its uniqueness might turn around to split it because of its versions.

The Caliph therefore appointed a commission charged with the ability of collecting the extant versions under the leadership of Zayd bin Thabit, who as the head of the prophet's private secretaries. The other members of the commission are: Abdullah bin al- Zabayr, Zaid bin Al-As and Abdu Rahman bin Al-Harith. The commission was charged with the responsibility of producing a standard version of the Quran. That remembers were allowed to give preference to the Quraysh dialect where there are dialectical differences or clashes during the course of their work since Qurash is the Prophet's dialect, as well as the standard dialect of Arabic at the time. The commission finished the job and in good time. It came up with a standard version called the Uthmanic Edition. This version was however lacking in diacritical points and vowels. Al-Haliph Yusuf was a great lexicographer and he was asked to work on the standard Quran that we have today.

3.2.1 Form of the Quran

The Quran contains 114 *Surahs* (chapters) 6,616 *ayat* (verses), 77,934 words and 333,671 letters. The title of every Surah is derived from a distinctive word in the chapter e.g. *Surat ul-Baqarah* (chapter two the cow) where the word cow is mentioned in verses 67-73. In other chapters, the title might be a word taken at the beginning or at the end. The Surahs have varying lengths, some very short, some very long. Each is made up of a certain number of verses called *Ayat*. The shortest chapter has three verses while the longest has 287 verses. For the purpose of recitation and discussion during the month of Ramadan, the Quran is divided into thirty equal portions called *Juzu* corresponding to the number of days in the month of Ramadan. The Quran is arranged mechanically rather than chronologically following the order of revelation. Though Iqrah as the first verses to be revealed now form verses 1-5 of chapter 96 in mechanical arrangement.

3.2.2 The Significance of the Quran

The significance of the Quran lies in the uses it can be put to, the treasures found in it, its dealing in history, literacy, and administration along with legislation and administration along with legislation and religion. The Quran has successfully erected a new phase of human thought and created affected the religious, social and political history of the world. It directs the course of the one-fifth of the world population from cradle to grave, by prescribing a complete way of life. One of the principal aims of the Quran is to establish a close relationship between man and God by instilling in man, faith in the oneness of God and making him conscious of discharging his duties effectively to God and to fellow creatures. It prohibits intoxicants, interest, gambling, committing adultery and fornication, stealing and all other evils. The Quran categorically lays it down that all human beings are born innocent and with their actions they can shape their destinies and they are accountable for their worldly deeds in the eternal life hereafter.

3.3 Al-Hadith

Hadith literally means a piece of news, a tale, a story or a report. Hadith in Sharia means the sayings, deeds and silent approvals of the prophet Muhammad (PBH). Sunnah is the concrete implementation of divine will. It is a practice distinct from any documentation. It is an action of a direct method for the performance of certain actions. The practice without any verbal pronouncement from a prophet is regarded as a valid sure of law. A Hadith can be divided into two main parts, *al-matn* the text, and *al- isnad* the chains of transmitters. The matn includes the sayings or deeds of the prophet and the Isnad contain the names of the transmitters in Chronological order. Critical analysis of the Hadith as a literature gave birth to the *ilm al-Hadith* the science of Hadith which include over one hundred branches. The Hadith literature serves the purpose of the commentary on the Quran. It is not merely an historical account of the earliest Muslim tradition, but it is the perfect portrait of implementation of the Quranic teachings.

The Quran emphatically commands to the believers to follow the life of the prophet, which is the model for them in all aspects of their life (Q33:21). In the obedience of the prophet; Gods' obedience and love is confined (Q 14,11;3:13) collection of the Hadith. The collection of the Hadith was carried on as an individual endeavour from the beginning for a long time. It was only those who had interest that undertook the collection of the Hadith. Later on many of those who committed the Hadith to memory were dying and there was a fear that if nothing serious was done about the matter, the knowledge of the Hadith might disappear. It is reported that the Umayyad Caliph Umar bin Abdul Aziz gave an order to the great traditionalist called Abubakr bin Muhammad bin Muhammad bin Hazm of Medina to write down all the tradition he could collect especially from Amrab bin Abdul Rahman. She was then the best custodian of high-class traditions. This caliph also requested scholars in many parts of Arabia to collect as many Hadith as they could and write them into books.

Many collectors of Hadith emerged in various provinces. There was need for more formal books and when these were compiled, a system of criticism was developed and applied to each of the collections. Six of these books of Hadith were later accepted. They are called the six canonical Books of Hadith; Sahih of al-Bukhari ((d. 870) Sahih of al-Muslim (d. 875) Jami of Tirmidhi (d. 892) Sunan of Abu Dawud (d. 888) Sunan of Ibn Majah (d. 886) Sunan of Al-Nasai (d. 916). Most modern scholars accept many Hadiths as going back to Muhammad substantially though not in the exact words. They regard Hadiths as products of Muhammad's companions and their successors detailing what Muhammad would have said or done in new circumstances.

Other Hadiths they reject on ground of their deviating from the Quran; a few other modern Muslims reject Hadith altogether, such as Gaddafi of Libya.

3.4 Sharia (Islamic Law)

This is another important aspect of Islamic life. With regard to etymology and meaning of Sharia W.A Graham writes:

Sharia... lit “watering place” then “a way or path to water” “to (make) enter and drink water... Comprehensive term used to designate the proper mode and norm of life in Islam, the moral “path” or “way” that God has willed and ordained ... the term “sharia” was not much used in early Islam... This apparently because at least until the speculative thought of the ninth century AD, the term had not yet received its common later sense of “religious (i.e revealed) law as opposed to theological (i.e reasoned) speculation let alone its most recent usage of traditional Muslim law as opposed to modern “secular law” derived from European models.

Thus in Sharia is found the life, culture and politics of Islamic religion. After Koran, Sharia which is also based on Koran, receives the greatest attention in Islam. It is a complete manual of Islamic life and conduct. D.S Robert writes: “There has been no more far-reaching effort to lay out a complete pattern of human conduct than the Islamic Sharia.” In Sharia there is no clear separation between worship, ethnics, law, in the western style of classification. The Islamic State which Muslims always hanker after whenever they are means the rule of Sharia in which God’s ruler-ship is acknowledged. “In the Sharia, there is an explicit emphasis on the fact Allah is the Lawgiver and the whole Ummah, the nation of Islam, is merely His trustee. In connection with Sharia must be mentioned the “Ulema” who “have been pre-eminently guardians and interpreters of the sacred texts.” The Ulema are therefore the Islamic law experts who interpret the Koran for practical Islamic life, faith and practice. It is said that Koran contains no less than 500 legal injunctions.

The word Sharia comes from a root word meaning “path”. It is usually translated laws. There are problems with this translation first, there is the loss of the association with the idea of a

“path’ or “road”. This is strong in Arabic and even today the ordinary word “street” is the closely related word to Sharia/Shari. The second problem with the translation of Sharia as “law” is more serious. In the Western world, “Law” is often understood as something, which is largely, if not primarily arbitrary. The sovereign authority of a given country has the right to make its own laws. These may vary widely. It is true that within Western jurisprudence there is the idea of “natural justice”, but this does not fundamentally alter the situation and there remains an element of arbitrariness in the Western ideas of law in connection with the concept of the “sovereign state”.

The Sharia on the other hand, is not arbitrary in this sense. It is “religious” law because it is held to reflect the “Divine Will” Divine Will” for human individual and human society. It is believed to be the wisdom and insight of the creator into the reality of human nature and of the world as a whole. In this way it may accurately reflects the true (Head of) human life than any product of limited and finite human mind could produce. It is this, which distinguishes it most clearly from Western idea of law it is not a question simply of general principles, which may be organized and arranged into many different but equally valid systems of law. Rather Sharia reflects God’s knowledge about human beings in particular and is designed in specific as well as in principle for the realities of human life.

There is however, room for diversity within the Sharia and fourteen centuries of Islamic culture. It shows its ability to adapt to different historical, geographical, social and political circumstances. The authoritative codes of law were given their basic structure early in Islamic history. A school of law is called a Madhab (pl Madhahib) and there are four in Sunni Islam. A Sunni Muslim may follow any one of them and all four are equally authoritative.

1. Hanafi (Abu Hanifa d.767). This law school is well practiced in India, Pakistan; Afghanistan, and Turkey.
2. Maliki (Ibn Malik d.788) mostly practiced in West Africa.
- 3 Shafii (al-Shaffii d. 854) mostly practiced in North Africa, Egypt, Malaysia, and Indonesia
- 4 Hanba (Ibn Hanbal d. 855) mostly practiced in Saudi Arabia and in the Arab Gulf.

3.4.1 The Sources of the Sharia

The sources of the Sharia are usually figured to be four:

- a. The Quran, which forms the primary source.
- b. The Hadith, Sunah of the Prophet Muhammad that forms the second primary source.
- c. Ijma, the consensus of the community, especially those who have studied the law.
- d. Qiyas, the application of reason or analogy, the consensus of the jurist.

All schools of law accept the first two. The last two received various emphasis and interpretations in the different law schools. Hanbalis, in principle limit the Muslim to the first two primary sources. The Shia provided yet another school of Law called Jafariya after Imam Jafar al-sadiq. The differences between the law schools are often very minor and the majority of the religious laws are remarkably similar in all of the law schools. An example of the type of difference is in some schools where a woman can write into her marriage contract that, if her husband takes a second wife, that is automatic ground for a divorce; but in other law schools this is not allowed.

3.4.2 The Division of Sharia (Islamic Law)

The law is divided into two large categories *Ibaadat* (worship) and *Muamalat* (relationships between human beings). Within these broad categories, there are further subdivisions *I'tiqaadaat* (beliefs), *adaab* (roughly ethnics), *Ibadaat* (worship more specifically) *Muamalaat* (litigation, marriage, family life, business contracts, commerce etc) *Uquwbaat* (roughly criminal laws). The law is administered by *qaadi* a judge, who often decides the basis of legal opinion (*fatwa*) issued by a *mufty* who is qualified to rule how the law applies in particular areas of life (e.g. whether life insurance is permissible as a matter of general principle). In Shia Islam, there is still the office of *mujtahid*. This is someone who is qualified to decide not only how the law is applied in a particular situation, but also what in fact the law relating to a certain situation actually is.

In theory, the “gate of *ijtihad* is closed in Sunni Islam and the four recognized law schools offer the authoritative interpretation of what law about anything actually is. In practice this does not lead to a great difference in application between Suah and Sunni law, although the

theoretical difference is important. Many Sunni Muslims are questioning whether or not the ‘gate of *ijtihad*’ should not be ac-opened. In practice there are various way, which it has. For example, applying rulings from different law schools more or les indiscriminately is becoming more common, and in some countries the government for different kinds of legal questions uses different laws. Human actions are broadly divided into two categories: *halaal* (permitted) and *Haraam* (forbidden). These are further subdivided into various categories. One common subdivision is *fard* and *waajih* (obli atory), *Manduw* (recommended) mub ah (indifferent), makruwh (disapproved) and haram (forbidden).

The religious law of Islam has an important influence on the Islamic understanding of life and society. It means that many aspects of life, which are often considered secular and so religiously neutral or indifferent in Western culture, are actually taken into a person’s religious action. It also means that many activities, which are matter of conscience in the West, are specifically religious obligations within the Islamic understanding of life. It means that one’s relationship with other people becomes not only an area of moral activity but as specifically a religious activity as worship is usually considered to be. Sharia covers all aspects of life. Here traditional Sunni Islam has emphasized God’s absolute power and freedom and concluded that his law does not command on forbid something because it is good or evil, but is good or evil because God’s law has declared it so.

Commenting on Sharia Mawdudi said, it is the detailed code of conduct or the canon organizing ways and modes of worship, standard of moral and life and laws that allow and prescribe, that judge between right and wrong. Sharia stipulates the law of God and provides guidance of the regulation of life in the best interests of man. Its objectives are to show the way to man and provide him with the ways and means to fulfill his needs in the most successful and most beneficial way.

3.5 Doctrine and Worship of Islam

Absolute Monotheism

Muslim profession of faith is “La ilaha illa llan (there is no go but Allah). It is an absolute monotheism that admits neither filiations nor the personification of the love between the Father and the Son that is the Spirit. Islam does not talk of unity in God but unicity which is strict “Tawheed’, the doctrine that God is just one in an absolute sense. Islam makes the doctrine of God’s oneness very central in its doctrine and practice.

Polytheism...has been the commonest and most grievous failing of mankind and it is precisely for this reason that the Qur’an has given so much importance to the doctrine of TAWHEED... A most simple forthright and comprehensive enunciation of the concept of TAWHEED is that God is just one and no one aside of Him is worthy of obedience and worship.

The believer is called upon again and again to believe in nothing else except that God is one and that Mohammed is his Prophet:

Not only is (God) the first article of faith but it is in relation to the oneness of God that all articles....are defined... This radical theocentrism of moslim faith rise to a kind of ‘theocrntism’ of Muslim faith rise to a kind of ‘theotroism ‘in believer’ soul. It turns the social towards God andmakes Him the unique object of his thoughts and aspiration.

His attributes include: All knowing; omnipresent; omnipotent; creator; preserver and master of the universe; most kind and merciful. In short the Koran has as many as ninety-nine names reflecting these attributes. Allah is the most import proper name of God. With regard to His omnipotence “enough can never b said... while with it everything is said.”

Five Pillars of Islam

The concept of *al-Tawhid* (oneness of God) is a responsible factor for the unity and harmony in the entire universe. Man being the trustee of God and the apex of His creation should worship God alone and thereby establishes a close link with scores of past prophets. God conscious cultures and civilizations (Q. 1:5; 6:165; 72:18;106:3; 51:56; 16:36; 14:40; 21:72-73; 19:54; 20:14; 2:83; 72:1-4; 20:132). The Muslims' belief in the oneness of God motivates them to observe their duties to Allah as prescribed in the five pillars which shall be considered in sequence.

3.5.1 Al-Iman (faith)

The ultimate purpose of belief in Islam is to help the believer in performing his social obligations in the “presence” of Allah to love Allah and His entire creation for the sake of Allah and in this way his love for humanity is based on clear intentions. Basically, *Iman* is used in two different ways in the Quran: First, a mere confession with the tongue that one believes in the oneness of God and the prophethood of Muhammad Q 2:62. The other use of the word Imam implies the condition in which confession with the tongue is accompanied an assent of the heart and carrying into action of what is believed. The Hadith also speak about the meaning of Imam in the two different Quranic usages. It holds Imam in combination of faith and the translation of such faith in action. Under Imam comes the profession of faith Shahadah which is required to be recited openly as a matter of conscience and not necessarily of action.

“Ashadu an laila ill-llah wahadahu la sharika lahu wa shaduana, Muhammadu abdu wa rasuluhu”
“I bear witness that there is no god except Allah. He is absolute. He has no associate. And I also bear witness that Muhammad is His messenger”. The articles of faith include:

1. Belief in Allah and His attributes
2. Belief in Revealed Books
3. Belief in angles
4. Belief in Prophets
5. Belief in the last day.
6. Belief in Qadar (Fate)

3.5.2 Al-Salat (Liturgical Prayer)

Salat is the first fundamental duty enjoined by Prophet Muhammad, consequently on all Muslims. Iman, having taken the first place of the five pillars of Islam and representing a metaphysical pillar, Salat is given the greatest prominence in the Holy Quran together with Zakat (obligatory alms). It however takes precedence over Zakat. The values of Salat include spiritual development, keeping away from evil, realisation of Human existence, closeness to Allah and attainment of moral height, unification of Humanity, Equality and love. Prayer is regulated in Islam. All Muslims regardless of their mother tongue are expected to say the Salat the same way all over the world. All Muslims are expected to gather together, stand up reverently, bow down, prostrate and sit down in unison before their creator as one.

3.5.3 Types of Prayers

- a. The five obligatory prayers during day and night. They are: a-Subh, al-Zuhr, al Asr; amaghrib and al-Isha
- b. Firday congregational prayers and
- c. 'Id prayers.(festival prayer, adha, fitri and asshurra).

To perform the Salat a Muslim must be pure in body, dress and environment. Salat unifies the whole of humanity. There is no priesthood required in the act of Salat in Islam. Prayer is always led by an Imam designated either for the neighbourhood mosque or the community mosque. The entire surface of the earth is said to be a mosque (masjid). Prophet Muhammad (PBH).

3.5.4 Zakat (Obligatory almsgiving)

Al-Zakat is the spending of whatever has been given to man by God. That is setting aside of a determined part 2½% or 1/40 of one's wealth and transferring ownership of it to those whom God has decided to have them. This is an obligatory act of benevolence for every Muslim who is free, has reached the age of puberty, of sound mind, possesses a specific amount of

wealth (called Nisab) and free from debts. Zakat should be extracted from possession in money (gold silver) camels, cattle, sheep farm produce, commercial gain etc. The beneficiaries of the Zakat can be categorized under eight headings (Q9:60) namely: the poor, the destitute, the agents (those who administer the sharing), for those whose hearts are to be brought together, slaves, debtors (in the Muslim Community), for use in God's way (Islamic Propagation) and travelers. The Quran and Hadith clearly make a distinction between Zakat and Sadaqat. Zakat is the obligatory payment of a fixed proportion of wealth annually while Sadaqat is the giving out of any of one's wealth at any time. Every Muslim no matter his financial or social position in the society can observe Sadaqat. Zakat in Arabic also means purity. Therefore only good things should be given out in Zakat and Sadaqat.

3.5.5 Al Sawn or Siyan (Fasting)

Fasting takes place during the month of Ramadan (Q2:183-185, 187). Fasting in Islam is complete abstinence from food, drink, smoking and some otherwise legitimate actions during the hours of day light (dawn) till sun set. It is compulsory for all Muslims, man and woman, for twenty-nine of thirty days in the month of Ramadan (Q 12: 185) depending on the lunar calendar. One has to abstain from speaking certain words when fasting.

(i) Moral value and Advantage of fasting.

- a. It strengthens the stomach, since it rests throughout the day from taking in food and drink, for the space of a whole month.
- b. It makes the rich learn by experience how much pain is caused by hunger and thirst. So they will be kind to the poor and the destitute and will have compassion on them.
- c. It makes one accustomed to be patient in bearing adversity, for the one who is feasting comes to desist from food and drink throughout the days.
- d. It instills into the souls of those who are fasting fidelity and a sense of shame. For the one who is fasting knows that there is no one keeping watch over him except God, so he is ashamed to commit sins since he knows that God is well-informed about him.

(i) Different kinds of fasting

Fasting can be divided into:

- a. That which is of precept (e.g. fast of the month of Ramadan) for every Muslim who has reached the age of puberty, in sound mind and body and is resident not traveling. Similarly for a Muslim woman if she has not her menstrual period or lochia.
- b. That which is obligatory, as when one has made a vow to fast for three days if one should succeed in some affairs.
- c. That which is meritorious (*Sunnah*), such as fasting on the *ninth* and *tenth* days of Muharram.
- d. That which is forbidden (*haram*), such as fasting on the two festivals and during the three days following the festival of sacrifice. (*id adha*).

(iii) Legitimate Excuses for breaking fast

- a. Fear of falling ill or of sickness increasing especially when this is foretold by a skilled physician.
- b. Traveling, if it is for a distance of more roughly 84 kilometers
- c. While nursing in the womb or at the breast
- d. When fasting would be impossible on account of old age
- e. Whoever has one of these legitimate excuses can breakfast but is under obligation to compensate for what has been omitted, except for the fourth case when the obligation is to feed a destitute person for each day (omitted).

This is an easing of the obligation and mercy on the path of God towards his servants, because He does not burden them with what they cannot bear. He is kind and compassionate towards his servant. Other penalty for breaking fast for no just reason is punishable by fasting for sixty consecutive days. For each of the days missed.

3.5.6 Al-Hajj (Pilgrimage to Mecca and Medina)

The pilgrimage was made a precept for Muslims at the end of AH (631AD), once in lifetime, for every Muslim who is free, subject to the obligations of law (Mukallaf), in good health, able easily to procure provisions and amount for the journey, able to prove maintenance for his dependents during his pilgrimage journey, and on condition that the roads are safe. Quran 3:96 says “And pilgrimage to the House (of Allah) is incumbent upon men the sake of Allah, upon everyone who is able to undertake the journey to it”. From the above verse of the Quran, it is obvious that Hajj is unlike the other functions expected to be performed by a Muslim.

All other functions in the five pillars are compulsory for Muslims but the performance of Hajj is an obligatory duty on those who can undertake the journey the rich and the healthy. All rites performed at Mecca around Kaaba, at Mina and Arafat are the revival of the concept of Abraham worship of one God and these are accomplished international gathering of thousands of believers in one God in an absolute equality, discipline, brotherhood and uniformity. It is a practical demonstration of *al-tawhid* by going round the centre of *al-tawhid* and submitting completely to God’s law and will establishing a direct link with whatever exists in the mighty universe.

3.6 Jihad (Struggling in the path of God)

Islamic war doctrine is very clear. Koran has this to say:

Fight for the sake of Allah those that fight against you but do not attack them first. Allah does not love the aggressor. Kill them wherever you find them...Idolatry is worse than carnage... Fight against them until idolatry is no more and Allah’s religion reigns supreme (2:190-192).

In another passage, it is written “Fighting is obligatory for you, much as you dislike it” (2:216). From these injunctions and from the wars Mohammed himself fought to establish Islam, brute force fighting and religious war (Jihad) have come to be part and parcel of Islamic life and method of spread. Etymologically, the word ‘Jihad’ means ‘striving’ but has come to mean war undertaken for the cause of Islam and Allah. Though Koran talks of defensive war, this aspect is

all too often ignored as opposition can be interpreted to mean physical or moral. Defensive war thus comes to mean either attacking first or repelling an attack.

It is incumbent in general on all Muslims who are adults, male and free to answer any legally valid summons to war against infidels; and he who dies in a Jihad is a martyr and assured of paradise.

And as Rashid Rida puts it, "... all the jurists have declared that holy war is a duty incumbent on all individuals..." The simple fact in Islam is therefore: either you are a Muslim or an infidel and so an enemy. Daniel Pipes, talking about this dualism and its consequent aggressive mentality, says:

This dualistic mentality is not aberrant but fundamental to Islam, with roots going back to the Qur'an: "No student of Islam can but be struck by the violent contrast the Qur'an presents between the believers and their opponents... Perhaps in no other religious system has the power of antagonism towards adversaries been so successfully harnessed in the cause of communal solidarity as in Islam.

It is this dualism between believer and infidel that makes it difficult for Islam to accept in principle, freedom of religion. The origin of the idea of Jihad dates back to the first century of Islam 600-700AD when there were series of social evil in the Arabian societies. It was a defensive mechanism against the idolaters in Mecca, who were hostile to the Muslim community. It later developed to a means for survival in Medina. Later it was used for expansion of the Muslim territories acquisition land and properties. Further it was used for the propagation of the religion Islam. In (Q 2:216), it was prescribed for self- spiritual upliftment. Jihad as a concept in Islam is very broad and it covers all forms of struggle both against oneself and against injustice and corruption, it does include the possibility of physical warfare. On this point the Quran is clear: "Fight them until persecution is no more and religion is for God. But if they desist then let there be no hostility except the wrong doers" (Q2:193) "Prescribed for you is fighting, though it be hateful to you" (Q2:216).

There have been many interpretations of the way in which the Muslim is to exercise the use of armed struggle against injustice. For some, it is seen as permissible only in cases of self defence. For others, it is permissible or even required in order to prevent injustice even when there is no immediate threat to the main part of the Muslim community. Others give even broader interpretations to the permissibility of the use of armed struggle. Since the use of armed struggle is dealt with in the Sharia, there are rules laid down for its use in the various law schools. Modern Muslim writers however have developed a number of views on the subject which although not without precedent in the classical literature, do not necessarily represent the view of any particular school of law.

In a sense, the struggle for justice, in all its forms, is at the very heart of Islam because of its concern for the Muslim Community establishes the divine will for human beings both in the lives of individuals and in the structure of society. The various types of jihad can be summarized to be (1) the Jihad of the Sword, applied in the expansion of Islam;(2) the Jihad of speech, applied for dialogue and debate” defence of the faith, (3) the Jihad of script, identified in polemic writings and (4) Jihad of the soul, which is centered on the individual struggle to be in good relationship with God, a personal struggle for spiritual enrichment. The Sufi emphasized the last jihad more than the other three, when they speak of internal struggle to control individual base instincts so that more time and energy can be giving to spiritual matters.

4.0 CONCLUSION

The Islamic culture and practices provide the summary requirements, which a Muslim should believe and follow in order to fulfill the God’s ordained challenges for humanity. This unit discusses more of the core teachings of Islam. The essence of this unit is therefore aimed at helping the students to have a well- balanced understanding of Islamic culture and practices.

5.0 SUMMARY

In this unit, we have been able to examine the origin collection and collation of the Quran and Hadith, the importance of the Sharia in the context of the Islamic Culture and practices, the

five pillars as prescribed obligation for every Muslim, and the place of Jihad in the Muslim tradition.

6.0 TUTOR-MARKED ASSIGNMENT

1. From Muhammad to Uthman ibn Affan, Discuss the origin, revelation and the collation of the Quran.
2. Hadith literatures are very important document for clarification, guidance and spirituality-Discuss
3. What is Sharia? Discuss the sources division and the importance of Sharia in the Muslim Community.
4. The five pillars of Islam are the essential ingredient of faith in Islam-Discuss.
5. What is Jihad? Why is it necessary for a Muslim to be involved in jihad?

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MODULE 2 RELIGIOUS MOVEMENTS AND SCHOOL OF THOUGHTS IN ISLAM

Unit 1 The Orthodox Caliphs

Unit 2 The Unayyad Dynasty (661-750ad)

Unit 3 The Abbasid Dynasty (750-1254 ad)

Unit 4 Major Schools of Thought in Early Islam

Unit 5 Islamic Sects and Movements in Nigeria

Unit 6 Current Trends in Islamist Ideology

Unit 7 Islam in Nigeria and Its Political Social, Economic and Educational Impact

UNIT 1 THE ORTHODOX CALIPHS

CONTENT

1.0 Introduction

2.0 Objectives

3.0 Main Body

3.1 Abubakar (632-634 AD)

3.2 Umar Ibn-al-Khattab (634-644 AD)

3.3 Uthman Ibn-Affan (644-656)

3.4 Ali Ibn-Abu Talib (655-661)

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

In Medina, Muhammad was the leader of the emigrants (Muhajirun), the Ansar among whom there are hypocrites (Munafiqun), the Medinan and the Jewish tribes formed the 10 thousand inhabitants of Medina. Three major wars were fought with the Meccans before Muhammad could enter into an agreement with them by 628 AD. The wars are Badr 624, Uhud 625 and al-khandaq (Trench) 627. He won the first war decisively, lost the second war to the Meccans and both experienced losses in the third war. The Messenger of God entered into an agreement with the Meccans not to allow any further war with them for 10 years. By 630 AD Muhammad took the Meccan by surprise fought a Jihad against them thereby establishing his

control over Mecca. He gave his farewell address early in 632, by 6th June 632 Muhammad died and he was buried in the room of his preferred wife, Aisha.

The death of Muhammad brought confusion to the community since he never named a successor after him. There were four categories of people entitled to succeed him; the members of his household among who Ali was quite outstanding, the emigrants, the Ansar, and the Medinans who provided the land upon which the community settled. In this unit we shall look at the period of the four successors of Muhammad in Medina.

2.0 OBJECTIVES

By the end of this unit each student will be able to:

- Describe how Abubakar was elected as the first caliph stating his achievement and failure
- Highlight the contributions of Umar Ibn-Khatib to the expansion of Islam.
- Highlight the contribution of Uthman in the collation of the Quran. Describe the life and contribution of Ali Ibn-Abu Talib and what cause the division in Islam.

3.0 MAIN CONTENT

3.1 Abubakr (632-634AD)

When Muhammad died, Umar Ibn-al-Khattab, followed by the other leading Muslims, clasped the hands of Abu-Bakr as a sign of allegiance. This action was used as a precedent for many generations of Muslims that, in theory, the leader (Imam) of the Muslim community should be of the tribe of Quraych, which embraced all the Meccans, and that the caliph (Khalifa = “successor) should be chosen by a special group of leaders (ahl al-‘aqd wa-l-hal= “the people who bind and loose”), whose choice was then ratified by the people at large. The rights and duties of the caliph varied with the times, but from the beginning there was no doubt that he was to enforce God’s law in both religious and worldly matters.

Abubakr’s first act as head of state was to send an expedition north, as Muhammad had instructed, to fight the Byzantines who were the victors at Mu’ta and were not seriously

challenged at Tabuk. There was disintegration among the Arab tribes, a revolt against the central authority of the caliph. The general Khalid Ibn-al-walid, returning from war against the Byzantines, conducted a campaign which reduced the Arab tribes one after another to subjection. Because trade was in ruins, booty gained through expansive wars was to be the mainstay of the Muslim polity for some time, until Damascus and Baghdad could assume their roles as trade centers between Asia and Europe.

Khalid therefore led the Muslim forces in war of expansion which brought under Muslim rule the remainder of the Arabian Peninsula, the south of Iraq and much of the southern Byzantine territories up to the gates of Jerusalem. The Arabs' success was favoured (1) by the presence of a sizeable Arabized population in Syria, Palestine and Iraq, formed by Immigrant Arabs who had intermarried with the local people 2) by the traditional and instinctive urge of the Arab nomads to raid settlements, this natural tendency was reinforced by the religious motivation of Jihad, fighting to spread the rule of God; and finally 3) by the power vacuum left by the weakened state of the Byzantine and Persian empires.

3.2 Umar Ibn-al-Khattab (634-644AD.)

Before Abu-Bakr died in 634, he urged the Muslim community to elect Umar as his successor. This energetic man, whose daughter Hafsa was one of Muhammad's wives, continued the conquests, taking the Persian capital Ctesiphon and overrunning the heartlands of the empire; in the west he took all of Syria, Palestine and Egypt. Jerusalem surrendered peacefully under generous terms; Christians were given freedom of worship and levied a tax, which was less than what they had paid to Byzantines. Umar ordered a mosque built on the site of the Temple ruins, which was later replaced by the present Dome of the Rock. Umar appointed emirs (governors) over the conquered territories and set up a workable machinery of government. He introduced wise measures for land administration to guarantee its continued productivity.

In an area which surrendered peacefully (Sulhan) the owners were left in possession of the land in exchange for the payment of tribute; lands conquered by force ('unwatan) became public land and the former owners were kept on as tenants to assure its cultivation. Arabs were not to be granted any land, but were to settle in camp towns like Kufa and Basra in Iraq, where they were to be ready to go out and fight where they were needed. In fact, however, many Arabs

did acquire large estates in the conquered lands. Umar also introduced a pension scheme whereby everyone who was entitled to public funds was registered and paid at a scale determined by (1) his degree of relationship with Muhammad (2) the contribution he made by fighting or learning and (3) the length of time he was a Muslim. Umar also decided for security of the empire, to make the Arabian Peninsula a purely Muslim state.

Disregarding the earliest treaties of Muhammad, he expelled most of the Jews and Christians, sending them to Syria and Iraq, Umar met a violent death, stabbed by a Persian slave over a personal dispute. Before expiring he left the choice of succession to Six Qurayshites Uthman and Ali were son-in-laws of Muhammad, Uthman having been married to Ruqayya and later to Umm-Kulthum, and Ali to Fatima. The elector chose Uthman, probably because they thought he would continue previous policies, while Ali has made it known he would make changes which would not suit the entrenched interests of some people. Immediately after Uthman's election, Ali joined the opposition.

3.3 Uthman Ibn-Affan (644-656)

Uthman the third caliph was faced with difficulties from the start. The first problem was to save the son of Umar, whom Ali and others wanted to put to death according to the Sharia for having killed the assassin of his father out of anger. Uthman was a pious man who spent much time in prayer and set up a commission to make the Quran uniform. Yet opposition to his rule grew constantly. He was accused of innovation (*bid'a*), that is, of heresy in matters of ritual; his Quran project was not well received by all; and above all he was accused of maladministration of state property. Great gaps emerged between those who profited from the conquests and the new soldiers in the camps, and their grumbling grew louder.

Although Uthman did not have tight control on his subordinates, he was not a particularly weak man, as was shown when he was called upon to abdicate and when he faced death, nor was ill-advised, since he had a council of companions of Muhammad led by Marwan. The problems of his administration were rooted in the logic of the conquest movement initiated by Muhammad. As nearby rich provinces were overrun the loot coming into Medina created instant fortunes among the few dedicated soldiers who first join the army. But after these finished their own despoilment of the conquered provinces, particularly the estates of fleeing Byzantine officials,

only small pickings were left for the hordes of nomad Arabs whose cupidity was stirred and to enlist in future expeditions. Uthman tried to placate their disappointment by authorizing conquests further away.

Outlying Asian provinces were conquered and the armies marched across North Africa as far as Tunisia. But conquests so far from home were expensive, and little could be carried back over such great distances. So the discontent resulting from the end of the booty boom was compounded, especially in Iraq and Egypt. Furthermore, the Arab soldiers were now cut off from their former nomadic and free pastoral way of life and were trapped in the organizational machinery of a bureaucratic state. Their frustration at this new way of life, to which they had not adjusted, added to their discontent. A delegation from Egypt came to Uthman demanding reforms in the distribution of funds. They were promised reforms and turned to go back to Egypt. On their way they supposedly intercepted a letter from Marwan to the governor of Egypt ordering their leader to be punished.

Learning also of renewed unrest in Medina, during which stones were thrown at Uthman in the mosque, they turned back to Medina to join the dissidents. They blockaded Uthman's house and unsuccessfully demanded his abdication. Eventually news came that help for Uthman was on its way and this drove the dissidents to desperation. They broke into his house and killed him while he was reciting the Quran. Muslims of note, including the son of Abubakr, were among the murderers of Uthman, while Ali kept a complicit silence in the background. The Scandal of this event shook the Muslim world. The leaders of Medina then chose Ali to be caliph, since he was the leading man left among Muhammad's companions, and would be sure to get the support of the Uthman's opponents.

3.4 Ali Ibn-Abu Talib (655-661)

Most of his reign was characterized by civil war; Although Ali at first seemed to have the support of all Medina, and thereby of the Muslim world, opposition to him surfaced by the quiet withdrawal from Medina of Abdallah Ibn-Umar and some others, Muawiya, the governor of

Syria in Damascus, refused to recognize Ali. Claiming that he was next of kin to Uthman, he said that he had the authority according to Quran 17:33, to avenge Uthman's death. A third group, led by Muhammad's widow Aisha and two men from Mecca Talha and az-Zubayr, openly revolted after a few months and moved to Iraq to gain support. Ali pursued and defeated this group near Basra. The event was called the Battle of the camel, because Aisha watched it from the seclusion of a canopy tent on top of a camel. Talha and az-Zubayr were killed, and Aisha was sent back with due respect to Medina, while Ali moved his administrative base to Kufa. Ali next turned against Muawiya for refusing to pay him homage.

The two armies met in June 657 AD at Siffin, along the upper Euphrates, and after a couple of months of hesitation began battle in earnest. As the tide began to turn against Muawiya, some of his men suggested that his soldiers should tie copies of the Quran to their lances, appealing in this way to Ali not to fight his brother Muslims, but to accept arbitration. Some religious minded supporters of Ali forced him to accept this proposal. Having no doubt of a favourable outcome, they chose his loyal supporter Amr Ibn-al-As, the conqueror of Egypt. The arbiters' task was to decide whether Uthman was killed unjustly or not, upon which decision depended Muawiya's claim to the right of vengeance. As the arbiters met and leaned towards a decision against Ali some of Ali's supporters decided that not only was Uthman rightly killed, but that consequently Muawiya was a rebel for not submitting to Ali; furthermore, Ali himself sinned gravely by accepting arbitration since the Quran 49: 9 says to fight rebels until they return to obedience.

Since Ali allowed the arbitration to continue, these dissidents withdrew to a place called an-Nahrawan. Ali's supporters therefore gave them the name "Kharijites" from the Arabic word meaning to "go out". They themselves accepted the name with the meaning given in Quran 9:81 to go out and fight; this God commanded; but condemned those who sat at home. The Kharijites took as their rallying cry Quran 6:57 "la hukum illa li-llah" ("No judgement but God"). This was not an appeal for God to show his judgement by giving victory to be right side, rather it meant that they should not stop and discuss, but follow the clear judgement that God had already made in the Quran to fight the rebels. The Kharijites had no doubt about the rightness of their stand. When the expected verdict of the arbiters came, Ali did not accept it, and in April 658 Muawiya was acclaimed caliph by his followers.

Ali intended to pursue the war against Muawiya, but first had to deal with the Kharijites. He persuaded some of them to return to his camp; the rest he attacked and massacred. That was not the end of the Kharijites; however, because the massacre caused so much indignation that many more of Ali's followers left him. He had to abandon his advance on Muawuya and go back to his headquarters at Kufa. The arbiters met once more at Adruh, and Abu-Musa declared that neither Muawiya nor Ali should be caliph, but a third party should be elected, preferably Abdallah Ibn Umar, Amr, the other arbiter, simply declared his unqualified support for Muawiya and the meeting broke up without result. Each contender governed his own area; Muawiya was clever enough not to risk a direct battle with Ali.

On 24 January 661 a Kharijite relative of one of those massacred at an-Nahrawan stabled and killed Ali in the mosque in Kufa. Muawiya then induced Ali's son al-Hasan to forgo his claims to the caliphate and accept a comfortable retirement in Medina. The supporters of Ali's family (later called Shiites), led by Ali's other son al-Husayn, and the Kharijites continued in opposition, but Muawiya became the overall ruler of the Muslim world, with Damascus as its new capital.

4.0 CONCLUSION

The four orthodox caliphs Abubakr, Umar, Uthman and Ali remained up till this day the outstanding leaders who succeeded Muhammad and took the Muslim world to greater height. They are regarded as rightly guided by Allah in their style of leadership. They helped to appropriate and formulate policies they inherited from the Prophet. Their outstanding contribution in the expansion of Islam and the Muslim world is highly commendable.

5.0 SUMMARY

The life, achievements and failure of the orthodox caliphs represent the beginning of the history of Islam after Muhammad. Abubakr was an old man and the closest associate of

Muhammad. He further expanded the Muslim territories by defeating the Byzantines Empire. Under the second caliph, Umar overran the decaying Persian Empire and took from the Byzantines the territories of Syria, Egypt and Libya. He introduced pension scheme during his period. A Persian slave killed him. Uthman took over after the first wave of Islamic expansion, when the “booty boom” (war spoils) gave way to a relative austerity. He commissioned the compilation and collation of the Quran.

He was accused of mal-administration. He was assassinated and Ali Ibn Abu Talib became the fourth caliph. Ali the husband of Fatima Muhammad’s daughter became caliph at the face of civil war. Muawiyah proposed for arbitration challenged him and the arbiters declared Ali deposed. Ali’s supporters then split. The Shiites continued to support Ali in the territory he controlled. While the Kharijites fought him for the sin of giving in to arbitration with a rebel and one of them eventually assassinated him.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Briefly explain the achievements and the failure of the four orthodox Caliphs.
2. Uthman and Ali are the major cause of the division in Islam. Discuss
3. Compare the Administrative lifestyle of Umar the second caliph to Uthman the third caliph.

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UNIT 2 THE UNAYYAD DYNASTY (661-750AD)

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Body

3.1 The Growth of the Umayyad (656-750)

3.2 Achievements of the Umayyad

3.3 Decline/Fall of the Umayyad dynasty

4.0 Conclusion

5.0 Summary

6.0 Tutor Marked Assignments

7.0 Reference/Further Readings

1.0 INTRODUCTION

The Umayyad began with the great grandson of Qurayshite Umayya. The Umayyad were different from the fatherly, plain dressing accessible caliphs of Medina, who depended heavily on the companions of Muhammad for advice in ruling; the Umayyad assumed a ceremonial regal, aloof style, and were not afraid to innovate legislation with scant reference to Islamic precedents. Moreover by nominating their sons to succeed them, they undermined the electoral system and instituted a hereditary monarchy. Among their subjects the primary distinction remained that between Muslim and important distinction was made between Arabs and non-Arabs, complicated further, by tribal conflicts among Arabs themselves. In this unit, we shall look at the historical take up of power by Muawiya, the achievements of the Umayyad and their decline/fall.

2.0 OBJECTIVE

By the end of this unit, each student will be able to:

- Describe how Muawiya seized power from Ali and his supporters.
- List the achievements of the Umayyads; and
- Explain what led to their decline/fall.

3.0 MAIN CONTENT

3.1 The Growth of the Umayyad (656-750)

Because of the arbitration, which Ali lost by the judgment of Muawiya's followers, the date of the take off was drawn back from 661 to 656. Muawiya successfully consolidated his power and effectively ruled and expanded territories of the Islamic caliphate. He died in April 680 at the age of 80, leaving his son Yazid to succeed him. Yazid was at once faced by revolts. Ali's son al-Husayn fled to Mecca and then to Kufa where his supporters rallied to him. The Umayyad governors however subdued Kufa and went out against al-Husayn's remaining supporters. They rejected his call to surrender, and were all killed at Karbala on the 20 Muharram (= 10 October) in the year 680. This day became sacred to the Shiites who to this day observe it with passion, drama and cutting themselves to display their own blood. Another rebellion was led by Ibn-az-Zubayr (son of the man killed at the Battle of the Camel), who had fled to Mecca with al-Husayn.

The Medina Ansar (helpers) accepted him as caliph and drove the Umayyads out of town. Yazid sent Syrian troops against Medina who captured and destroyed the city. They then marched on Mecca, and during the siege the ka'aba was destroyed by fire. The fighting stopped, however, when news came that Yazid was dead (in 683).

Yazid's sick son died after three months, and chaos broke out. Ibn-az-Zubayr had his supporters in Syria especially among the northern Arab tribes. The Yemenites however supported the Umayyad Marwan. A twenty-day battle in July, 684 left Marwan the victor. Yet Ibn-az-Zubayr still held Mecca and Medina and Western Arabia together with the south of Iraq, while the east of Arabia was in the hands of a Kharijite group led by Najra Ibn-Amir, who had helped Ibn-az-Zubayr in defending Mecca and then ruled his own area.

The Umayyads recorded coup and counter coup during their reign. This left the dynasty in fragmented form with each area having an outstanding ruler or general in control. Al-Mukhtar tried to bring all the non-Arab Muslims together (Mawali) this move helped the non-Arab status to be raised from that of a second-class citizen while they are still Muslims. Al-Mukhtar met his end at the hand of the governor of Basra who was a brother and representative of the Medina anti-caliph Ibn-az-Zubayr.

However, Abdal Malik who ruled from 685-705 found solution to the fragmentation of his empire in the able general al-Hajjaj. Al-Hajjaj marched against Ibn az-Zubayr and killed him while storming Mecca in 692. He then went on to drive the Kharijites out of eastern Arabia and moved up to Iraq, where he ruled with an iron hand and launched further conquests in the east until his death in 714; this was during the reign of the last great Umayyad, 'Abdalmalik's son al-Walid (705-715). In the final years of the Umayyads the short rule of Umar II Ibn-Abdal Aziz (717-720) was noteworthy because of his strict and impartial observance of the Sharia. He encouraged conversions and eliminated discriminations against non-Arab Muslims for the length of his reign. He tried to assure non-Muslims better treatment than they had yet received but he enforced many humiliating restrictions on them which became precedents for later constitutional theorists. After the twenty year reign of Abdalmalik's fourth son Hisham (724-744) Umayyad rule was reduced to a vain containment of one rebellion after another.

3.2 Achievements of the Umayyad

The Umayyad period saw a considerable development of religious literature; legal studies, commentaries on the Quran (tafsir), and history. Hadith literature, philosophy and theology (kalam) were not developed until the Abbasid period. Poetry also flourished but, in spite of an Islamic veneer, was more in the tradition of pre-Islamic poetry. Poetry written for entertainment often dwelt on romantic love. Political poetry engaged in praise of political patrons and satire of their opponents. It also promoted certain theological ideas that had political implications. Many of the famous writers of this period were not Arabs at all, but Persians and others, who learned Arabic. They were the ones who systematized Arabic grammar and composed its most excellent literature.

The Umayyad political system was fundamentally organized as a federation of tribes tied together by a pact of covenant (hilk). There was no word the whole of the Muslim peoples, except perhaps *jama'a*. In the Quran the words *qawm* or *umma* are used with the meaning of "tribe". Only later was the word Umma used to designate the totality of the world Muslim community. Besides the full member tribes of the Federation, there were second-class members, communities of Jews or Christians, which were inserted into the general society by a relationship of dependence and protection (dhimma). Non-Arab converts to Islam were obliged to take

adopted membership in an Arab tribe and be called by its name. They were known as clients (mawali, plural of mawla) and did not enjoy the same rights or privileges as the Arab Muslims.

The ruler of the empire was known as the caliph or khalifa, meaning deputy or successor, in this case of Muhammad. His role was that of the Arab sayyid, or tribal chief, yet the caliphs tried to expand both the secular and religious basis of their –power. As for judicial matters, the caliphs sometimes decided cases themselves, but usually left them to provincial governors or other officials. The office of *qadi* developed corresponding to the pre-Islamic *hakam*, who was a wise man who heard cases but had no executive power and could only get the parties to promise to accept his decision. The *qadi* at this time was not a specialist in law, since Islamic law had not yet developed much beyond the Quran.

Revenue for the Umayyad state came from booty, a land tax called Kharaj, a special tax on non-Muslims called *jizya* and *Zakat*, the normal yearly tax all Muslims of means had to pay. As for the disbursement of funds, the Quran (8:41 etc) stipulates that one fifth of booty goes to Muhammad (and by analogy to the caliph). Other funds were distributed in the form of arrival stipends varying according to the date a person had become Muslim. For instance the widows of Muhammad got most, then those who fought at Badr, followed by those who were Muslims before Hudaibiyya (628), converts of the time of Abu-Bakr, dependents of these groups etc.

3.3 Decline/Fall of the Umayyad Dynasty

The eventual collapse of the Umayyad dynasty came as a result of the following reasons. The caliphs could not solve the social and political problems of the empire. In spite of their military success, the social structure was static and suffocating. One major social problem as observed by M.A. Shaban was national and religious apartheid. The Arabs kept apart from the people they had conquered and were governing, except in Syria, where Arabs had been indigenized before the conquest. Towns, which began as barracks, attracted more Arabs, and even local people flocked in for work and trade. This influx forced al-Hajjaj to declare kufa and Basra demilitarized.

The natural trend in such a situation was towards assimilation, but Islam resisted assimilation with non-Muslims, and Arabism resisted assimilation with non-Arabs. The Qurayshite group of Arab tribes particularly tried to maintain the distance between Arab and non-

Arab Muslims. Another major problem was how to govern Arabs who, before the rise of Muhammad, ruled themselves as so many hundreds of independent clans or tribe expansion further compounded the problem by providing the government with new hordes of non-Arab, non-Muslim peoples either to be assimilated or ruled as distinct second- class subjects. Abdulmalik saved the empire from collapse by the use of military power and forcing the recalcitrant Arab leaders into line whereas the use of conversion and assimilation was applied by Umar II and Yazid III yet the social problem increased until the Umayyad dynasty fell into the hands of the Abbasid in 750AD.

4.0 CONCLUSION

Under the Umayyad dynasty the Muslim rule spread west to the Atlantic, and upward to Spain and the South of France. It spread north of Arabia to include Armenia, northeastward into Turkestan (modern day Turkey) and the borders of China, and eastward into India (including Pakistan).

5.0 SUMMARY

In this unit we have been able to learn about the Umayyad dynasty their growth, development and decline.

6.0 TUTOR MARKED ASSIGNMENTS (TMA)

1. The Umayyad rule expanded the Muslim territories-discuss
2. What are the factors that affected the growth of the Umayyad dynasty as a unifying force of the Muslim world?
3. Discuss the contributions and the development of the Umayyad dynasty to knowledge.

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UNIT 3 THE ABBASID DYNASTY (750-1254 AD)

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1.0 INTRODUCTION

The Umayyad fell to Abu-I-Abbas (750-54), Known as-saffah (the bloody), who founded the Abbasid dynasty. The dynasty was named after an uncle of Muhammad from whom the ruler descended. However, the fragmented few of the Umayyad dynasty who escaped the massacre, continued in Spain in their Muslim community until the early 20th century. In this unit, we are going to examine the growth, achievement and the decline of the Abbasid dynasty.

2.0 OBJECTIVES

By the end of this unit, each student will be able to:

- Explain what led to the overthrow of the Umayyad dynasty by AL- Abbas;
- Describe the growth and development of the Abbasid rule;
- Enumerate the factors that led to the decline of the dynasty; and Highlight the contribution of the Abbasid dynasty to learning.

3.0 MAIN CONTENT

3.1 The Growth and Development of Abbasid Dynasty.

The Abbasids did not seem to have really believe that their family or the clan of Hashim had any special title to the Caliphate but they were ready to use any sympathizers they could find to achieve their goal. Four groups of people supported their revolution (1) the Mawali (non- Arab Muslims), (2) a variety of Shiite movements (Ali supporters), (3) religious reformers in the centers of learning, and (4) Arabs settled on the frontiers. The Arab settlers were the mainstay of the revolution against the Umayyad, particularly the Kharsan Arab settlers. In 671, 50,000 families settled around Menv in order to secure the occupation of the territory and to have base for further conquest. The overthrow of the Umayyad was bloody.

The last Umayyad caliph Marwan II was killed in the process. By 749 AD, the Abbasid forces took kufa where Abu- Salama, “Wazir of the family of Muhammad” proclaimed the Hashimite caliphate without however, naming the caliph. Among the descendants of al-Hasan or al-Husayn, he offered the caliphate to Jafar as Sadiq, Abdallah Ibn-al-Hasan and Umar Ibn-Ali Ibn-al-Hasan, but all refused to accept it under the limitation he proposed. It is note worthy, that the supporters of the revolution did not want a leader with the same powers as the Umayyad whom they threw out but instead they wanted a man they could use. In the meantime, the Khurasan Arabs in Kufa proclaimed Abul-Abbas (later named “as-Saffah”, “the bloody”), a brother of Ibrahim as caliph.

The Abbasid armies went on to defeat the Umayyad completely in Syria and Egypt, gaining control of the whole Muslim world as far as Tunisia. The rest of the Maghrib was independent, and a branch of the Umayyads continued to rule in Spain. Thirty-seven caliphs of the Abbasid dynasty reigned over the Muslim world from AD 750 (132AH) to AD 1258 (656AH). Outstanding among the rulers in the first century of these rule are:

1. Abu-Abbas (as-Saffah) 750-754, once in power, systematically had any potential enemies killed, including every member of the Umayyad family he could find.
2. Abu-Jafar al-Mansur (754-775), brother of Abu-I-Abbas and his close collaborator, was a much stronger character, and for that reason was not chosen as the first Abbasid caliph. He began to reign by having the powerful Abu-Muslim assassinated and removing his own uncles from their posts because they were potential rivals; later he executed his uncles’ famous secretary Ibn-al-Muqffa. He nominated his son Muhammad al-Mahdi as his

successor, thereby setting up a dynasty of the Abbasid family and excluding and alienating the descendants of Ali and their supporters.

3. Al-Mahdi (775-785) He faced the problem of Shiite opposition. He tried to make peace with them by granting an amnesty to imprisoned Hasanid rebels, and even made one of them Yaqub Ibn-Dawud, his wazir, dismissing the faithful Abu-Ubaydallah who has been his tutor in childhood and then his minister. Al- Mahdi second problem was the growing influence of the Persian secretariat classes who were very cultured, but had little Islamic conviction. He persecuted many of them under the charge of Zandaqa a Persian word for heresy irreligion, which meant in practice a secular attitude with disregard for Sharia. All-Mahdi is also known for having instituted a Luxurious and ceremonial life style into his court, keeping an executioner always at hand and Isolating himself form easy access.

Others are; Al-Hadi (785-786); Harum ar-Rashid (786-807); Al-Amin (809-813); Al-Mamun (813-833); Al-Mulasim (833-842); Al-Wathiq (842-847); Al-Mutawakkil (847-861) he was brother of al-Wathiq who began his reign by officially repudiating Mutazilism. Hanbalite (a Sunni Law Shool) pressure forced to shut down the University Bayt al-Hikma and send away all the philosophers, Mutazilites and other “dangerous thinkers”. At the same time he distanced himself from eastern interests, curtailing the powers of the powerful Tahir family and taking anti-shite measures. He also enforced the discriminatory laws against Christian and Jews, which had fallen into abeyance. He was assassinated by the mamluk army officers in Samawa army camp he tried to displace. His is son al-Mustansir was chosen to succeed him.

3.2 Achievement of the Abbasid dynasty.

As-Saffah, Abu-l-Abbas made kufa his capital. From this capital the Abbasids controlled Muslim Asia and had influence over Egypt, but Africa to the West of Spain was out of their real control. The pressures the Umayyads had sustained against the Byzantines were also removed by the distance of Baghdad from the Byzantigm border. Absolution became a feature of the caliphs’ governing style as a result of contact with the Persians whose Sasanian emperors had the same style of government. The Abbasid caliphs lived above and apart from the ordinary people; they could be approach only through many intermediaries, and they always had an executioner

standing by to show their absolute power over life and death. Their claim to divine authority was shown in the throne names they took which refer to their special relationship with God. They also used the title “caliph of God” (Khalifat Allah) more frequently than the Umayyads, as well as the title “Shadow of God on the earth’ (dill Allah ala l-ard).

On occasion to the throne and for Friday prayers they would wear the *burda*, mantle supposedly also worn by the Prophet Muhammad. The Abbasid government had normal civil service corps, headed by the distinctive office of the Wazir. The role of the Wazir may have been influenced by Persian tradition, but the word is used twice in the Quran (20:29; 25:35) for Aaron’s role in relation to Moses. Economic prosperity characterized the early Abbasid period because of the strong central control and success in containing revolts and civil turmoil in the empire. Paper and the art of making it were brought in from China, Agriculture developed with the use of canals and irrigation in the Mesopotamian valley, and a banking system allowed far-reaching credit and exchange facilities.

Mostly Jews or Christians provided this service, because of Quranic prohibitions on usury. The Abbasids organized prosperous state and a scientific renaissance unequalled in the world of that time. Christians from Syriac into Arabic translated Greek scientific and particularly medical works, which had been translated into Syriac, again during the period 800 to 1000 AD. The absorption of Greek culture was selective in that only scientific, not literary works were selected and translated along with mathematical works. These subjects borrowed in their rudiments, were pursued and developed, and other subjects, as geography, started from scratch, with first-hand descriptions and maps making. Although Jews and Christians had a major share in pursuing these sciences, the Muslim government with the participation of Arab Muslims patronized them.

Nevertheless, these non-religious sciences were always suspect to the religious establishment who thought that everything worth learning was in the Quran. Greek thought, nonetheless found its way right into Islamic religious sciences, causing a split between those who wanted to use philosophy to explain Islamic teachings and those who wanted to keep exclusively to the Quran and Hadith. Another crisis emerged from the development of Sufism, a spiritual or mystical movement deriving inspiration not only from the Quran but also from Christian and Hindu experience. The great theologian, Al- Ghazali (d. IIII), made a reformed type of Sufism

acceptable within Islam, but condemned the Philosophers and scientist for their free- thinking ways which sometimes conflicted with Islamic beliefs.

3.3 Decline and fall of Abbasid Dynasty

During the first century of Abbasid rule, while power was being consolidated in the central Arab territories, the peripheral religions were slipping away. The first to go was Spain, which was taken over by AbdarRahman I, the grandson of the Umayyad caliph Hisham in 756. In north Africa a kharijite revolt began among the Berber tribes of Tripolitania in 757 and spread to western Algeria. There, Ibn-Rustam founded a state which had extensive relations with West Africa and lasted until the Fatimid take-over in 909. Morocco came under a kind of Shiite rule with the coming of Idris Ibn Abdallah, a great-grandson of Ali's son al-Hasan and brother of Muhammad an-Nafs az-Zakiyya. After the failure of a Shiite revolt against the Abbasids, he fled to Morocco, gathered Berber followers and built Fez as his capital.

To control what remained of the Maghrib, Harun ar-Rashid appointed Ibn-al-Aghlab, the son of a *Khurasanian* army officer, as governor of ifriqiya (Tunisia) in 800. The Aghlabid dynasty ruled Tunisia and Sicily until the Fatimid conquest of 909. The overlordship of the Abbasids was merely nominal. Apart from mentioning the caliph's name in the Friday prayer and sending an annual tribute, the Aghlabids ruled independently. In Kharasan a similar development of power was made in 820 to *Tahir*, a Persian general responsible for *al-Mamun's* victory over his brother al- Amin. His family ruled *Khurasan* until 873 when the rival *saffarid* dynasty took over. The rise of provincial governors meant the diminishing of the caliph's political and military power and the total loss of secular authority by the middle of the 10th century.

At the same time a struggle among the various groups who had brought the Abbasids to power was weakening the caliphate right at the centre. These groups formed two main camps: those who wanted a constitutionalist type of government and those who wanted the caliph to have autocratic powers. The constitutionalists wanted the *Sharia* that is, the Quran and Hadith, to be the ultimate authority to which even the caliph is subject. In practice this meant that the caliph must abide by the decisions of the *Ulama*, the religious scholars who supplied the judges and

similar officials of the government. The autocratic block, on the other hand, wanted the caliph to be unhampered by the *Ulama* and their conservative views and give him a free hand.

Among those who supported an autocratic caliph were the secretaries or civil servants who were recruited from the Persian *Mawali*. These had great attachment to their traditional culture and promoted it through a movement called the *shunbiyya* from *sha'b* = (people). This was basically a literary movement propagandizing the merits of the non- Arabs. The secretaries pride in culture also implied that their traditional culture and values to offer society independently of Islam. This meant *Sharia* was not the exclusive and infallible guide for all matters. Also among the autocratic bloc were the Shiites from their basic belief in the Charism attached to the family of Ali to which Abbasids pretended to be the heirs.

4.0 CONCLUSION

The Abbasid dynasty ruled the Muslim world for about 408 years providing leadership styles beginning with caliph and moving to constitutionalism, and monarchism. However, thought they spent longer time than the Umayyad, they did not enjoy consolidated system of government their predecessors enjoyed. The dynasty ends up in being fragmented with different people ruling in the different territories in the Muslim world. There contribution in Economics- banking system and production of papers for record keeping is highly commendable.

5.0 SUMMARY

In this unit we have dealt with the growth, development, achievements and the decline of the Abbasid dynasty. This study ends the golden age of the Islamic history 7th-13th centuries.

6.0 TUTOR MARKED ASSIGNMENTS

1. Discuss the methodology used by Al-Abbas in the overthrow of the Umayyad dynasty.
2. What are some of the contributions of the Abbasid dynasty to the Muslim world.
3. Discuss the factors that led to the fall of the Abbasid dynasty.

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UNIT 4 MAJOR SCHOOLS OF THOUGHT IN EARLY ISLAM

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Body
 - 3.1 Kharijites
 - 3.2 Murjiites
 - 3.3 Mutazilites
 - 3.4 Qadarites (al-Qadariyya)
 - 3.5 The two major divisions in Islam
 - 3.5.1 Shiites
 - 3.5.2 Sunnism or mainstream Islam
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1.0 INTRODUCTION

In this unit emphasis shall laid on the major Islamic Schools of thought in early Islam and how they influenced later social, political and religions spheres in their application. The origin teachings of each of the schools will be examined. This will help every student to put the schools into their proper context whenever and wherever they are manifested.

2.0 OBJECTIVES

In this unit, the main objective is to expose you to the major Schools of thought in early Islam and Islamic Culture. It is hoped that by the end of the unit, you will be able to:

- Describe the history and the development of the Kharijite thought;
- Explain the position of the Murjiite on a grave sinner;

- List the five principles of the Qadariites on the power of man over his acts; and
- Distinguish between the two divisions in Islam the Sunni and the Shiites.

3.0 MAIN CONTENT

3.1 Kharijites

The Kharijites are the first fundamentalist group in Islam. They belong to the group of those who “left” Ali’s camp in Kufa and turned against him because he had accepted a human arbitration between himself and Muawiya, whereas ‘the judgment belongs to God alone’, Their doctrine: They are essentially cultural and moral rigourism, and are puritans of Islam. For them, the faith demands the works and every Muslim sinner is a renegade (*Murtadd*). Certain extremist *Kharijites* declares them the only true Muslims, having the duty to kill al the other Muslims as infidels. The *Kharijites* live on today in a much more moderate form under the name Ibadites in North Africa and Oman. Their religious practice is marked by strictest observance of ritual purity and the law. Some of them have refused to accept Sura 12 (Yusuf) as being too frivolous to form part of the Quran.

Another characteristic of the *Kharijites* was their rigorous egalitarianism between Muslims and Arabs and non-Arabs. Every Muslim can be a caliph and was he a black slave, if he has required moral and intellectual qualities. Some writers describe them as a charismatic community’. Their theology develops very early, especially among the *Ibadites*. It is strongly impregnated with the national approach of *Mulazilism*.

3.2 Murjiites

They share a contrary view from the Kharijites about the position of the grave sinner in the Muslim community. They advocate the ‘sending back’, remitting (*irja*) to God of any judgement over the Muslim sinner. Historically, the concept of *Irja* was born in connection with Muawiya in his quarrel with Ali, Retrospectively this neutral position was applied to those who refused to take sides concerning the question of who was responsible for the murder of Uthman, and later during the ‘battle of the camel’ between Ali on the one hand, and Talha, Zubayr and

Aisha on the other. Then it is applied to every Muslim Sinner; here below he remains member of the community and one judge him, having regard to his external profession of faith whereas in the other life, his fate is committed to, and it is left in the hands of God (*tafwid*) in a way diametrically opposed to that of the Qadarites. They will later form the majority Sunni Islam.

3.3 Mutazilites

The *Mutazila* is the first theological school of Islam in the proper sense because of:

1. The real unity of the thinkers attached to the school-in spite of their diversity.
2. The vigour and audacity of their thought.
2. The use made of an elaborate Hellenistic philosophy for rendering intellectually fertile the revealed sources, Quran and Hadith.

The *Mutazilites* are the true creators of Muslim theology, even of its name *ilm al-kalam*. This fact is acknowledged by the later Muslim authors, although they refute the *Mutazilites*, as well as by the orientalist who are at the same aware that earlier theological authors prepared the *Mutazilites* way. The vigour of *Mutazilite* thought, however much anarchic and immature, did shock the Muslim Tradition which from the 10th century onwards spent the best of its intellectual energies to refute them. Again from the end of the 19th century onwards one witnesses a renewal of *Mutazilism* which is still at work. Today Islam quite happily links itself with *Mutazilism* whereas for ten centuries the mere name of it was synonymous with heresy and shame. *Mutazilism* is the most studied sector of Muslim theology.

The only well-known *mutazilite* work available before 1952 is *Kitab al-Intisar* by Hayyat (d 912) edited by H.S. Nyberg, with the help of Ahmad Amin. Other newly discovered works are the works of Qadi Abdul Jabbar (d. 1025) who tells us about his predecessors whose works are under editing and critical study. Their name came from the Arabic word *itazala*: to separate or isolate or secede: *madhhab al-lizali*, Mutazil; Mutazila. Various explanations are giving about their name; the orthodox say: the name was given because they have separated themselves from the *ahl-al-sunna wa'l-jamaa*. Others say because they separated from the world. However, it is noteworthy that nothing is ascetical about them.

The doctrine of the mutazila: The mutazilites were vigorous, original and individually distinct religious thinkers. They saw themselves as one intellectual family, with masters and disciples. They felt free to trace their masters. They were not a 'School' in the strict sense of the world. Rather, they constituted an intellectual movement bringing together different intellects. They came to consider as sign of being a Muslim the adherence to five principles (al-usul al-khamsa). These are the five theses which form the basic framework of the Mutazilite doctrine, and after it, of all Muslim theology.

(a) al-Tawhid (Oneness of God)

It is the fundamental affirmation of Islam: God is one. But the *Mutazilites* affirm in addition the internal oneness of God; in God everything is one, in the divine essence there is no distinction. Hence, the attributes (*sifat*) as e.g knowledge, power, will, speech, sight etc are identical with the essence (*dhat*) of God.

(b) al-Adl (Divine Justice)

God being just he cannot reward or punish but a being responsible for his/her acts, a being, therefore, which is author of its acts and free. Man is author even 'creator of his acts' (*khaliq li afalihi*), a scandalous formulation in the ears of mainstream Muslims for when God can be qualified only as creator. There are two overriding concerns about this concept; (1) God cannot be the author nor the creator of evil (2) God is just, hence he cannot punish or award but a person is responsible for his/ her acts, hence their free author.

(c) al-wa'd wa-l-wa'id:

Promise and warning: This is the problem of retribution in the life to come. Man will be judged by his works. A Muslim who is a grave sinner and who does not repent, will go to hell, eternal hell. To paradise goes only the believer who performs the works demanded by his religion. Thus is resolved the problem of faith and works, and for the first time, the distinction is made between 'grave' and 'light' sins (*kabair* and *saghair*).

(d) *al-Manzila bayna-l-manzilatayni*

This is the *Mutazilite* solution for the problem of the status (*hukm*) here below of the Muslim who has committed a grave sin (*murtakib kabiratan*). He will be punished in the life to come but down here he will continue to belong to the Muslim community.

(e) *al-Amr bi-l-ma'ruf wa-l-nahyi an al-munkar*

The duty to ordain the good and forbid the evil; the Muslim community has received the order from God (Q 3:104; 110:114; 7:57-9:67.71.112,22:41;31:17) to make reign good and to prohibit the evil. On the individual level this means: approach your neighbour and give him *nasiha* (good counsel). Help to get him back onto the straight path. But on the corporate level, it leads directly to religious despotism. The *mutazilites* were sincere Muslims and loyal servants of Islam. They were advocates of reason but not rationalists. They were not free thinkers of Islam on the pattern of the agnostic rationalism of the 19th century. The *mutazilites* were thinkers in defence of human freedom but not liberals. They are the first real and fully developed school of Muslim theology.

3.4 Qadarites (al-Qadariyya)

These are the first advocates of the power (*qadar*) of man over his acts. God has delegated to man the full power (*tafwid*) over the acts. He executes they alone, and, in consequence, he is rewarded according to the strict divine Justice. God has no knowledge of the human act before it is “produced”. He knows them only when and if they are accomplished by man. Some reputed Qadarites like Hasan Al-Basri (642-728) in the *Risala Fi 'l-Qadar* which is attributed to him, admitted the foreknowledge of God, preceding the act (*ilm Allah al-sabiq*), but such foreknowledge al-Basri stressed did in no way imply any kind of predestination Evil, in particular does not come from God but from man, under the influence of the demon. In this way, man is free and responsible for his acts, and the divine omnipotence is limited in favour of divine justice. The *Qadarites* are the ancestors of the *Mutazilites*.

3.5 The two major divisions in Islam

The two major divisions that took their root in the seventh century are the Shiite and Sunni. The Shiites are the group of people who faithfully attached to Ali and his family and the Sunni are those who are faithfully to the tradition (Sunna) of the Prophet Muhammad (PBH) and the community.

3.5.1 Shiites

The Shia party of Ali was faithful to the memory of the “martyrs” (esp. Ali, assassinated in 661 and Husayn, his second son, killed in Karbala in 680). On the tenth of Muharram they commemorate the murder of Husayn. The doctrine of *Taqiya*, which grew out of times of severe repression on the part of the Sunnis, gives them permission to dissimulate their faith. They believe that Ali inherited from Fatima Muhammad’s daughter, part of the divine light which is transmitted to his successors. The successor of Ali has disappeared in the eighth century according to the seveners (i.e the Ismailis who believe in Imams), or in the 10th century according to the Twelvers’ (i.e the *Ithna Ashariyya* who believe).

In the succession of 12 *Imams*, the last of the Imams in each of the two subgroups are believed to be hidden (*gha’ib*). He is impeccable but known to some initiates only from generation to generation, until he will appear in order to make reign peace and justice. Shiites are numerous in Iran, where they have deposed the Shah and in his place installed the Ayatollah *Khomeini* and enforced Islamic law as the rule of the government. *Khomeini* has gone beyond that by declaring that his command is as good as that of the prophet Muhammad. The Shiite believe that Abu-Bakr, Umar and Uthman were to them Usurpers and all the hadith traced back to them on which the Sunni *Ulama* base their arguments, are worthless and cannot be used to tie down the caliph.

3.5.2 Sunnism or Mainstream Islam

Nine over ten of the Muslims are Sunnis. It begins with the *murjiites*. They “send back” the judgment as to the legitimacy of the caliph to God and accept the de facto rule of *Muawiya* as

caliph. For them, the Muslim sinner, including the sinful caliph, remains a member of the community. He will be punished in the Hereafter, but down here one has to obey the reigning power, even if its representative is sinful. This is in order to avoid the peril of anarchy. The Sunni are the first important Muslim sect. The literal meaning of the word Sunni in Arabic is “One on the path”. Many of them take the title of the *Najiyah*, meaning those who are “being saved”. They acknowledge the first four caliphs as the rightful successors of Muhammad. They received the “Six correct books” of tradition and belong to one of the schools of Islamic Jurisprudent-founded by the four Imams. Their origin can be traced back to the controversy between Ali the fourth caliph 656-661 on the one hand and the governor of Syria Muawiya who challenged Ali to an arbitration panel.

4.0 CONCLUSION

It is important to understand the major schools of thought in early Islam. This will help the individual reader to understand why certain sectarian groups behave in a particular very different from the others. While the *kharijis* will like to take law into their hands, the *Murjiite* will remit judgment to God. As the Shiites will like to solve their problems with militant spirit, the Sunni will handle their own problem believing in God’s divine intervention. The behaviour of every believer in the sectarian group is determined to a large extent by the belief and practices of the group they belong to.

5.0 SUMMARY

In this unit, the schools of thought in early Islam are examined with the two main sects in Islam, Shia and the Sunni is discussed.

6.0 TUTOR MARKED ASSIGNMENT

1. “A believer who sins in a Muslim Community ceases to be a member of the community”- Discuss this statement in the light of the *kharijites* doctrine on a grave Sinner.
- 2 What is the position of the *murjiites* on the position of grave sinner in a Muslim community?

3. Briefly discuss the five principles of the Mutazilites.
4. Discuss the Oadarites doctrine of “free will”, should man be held responsible over his acts?
5. The controversy between Ali and Muawiya in 656-61 was the cause of the division in Islam- Discuss.

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UNIT 5 ISLAMIC SECTS AND MOVEMENTS IN NIGERIA

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1.0 INTRODUCTION

In the last unit, you studied the major school of thoughts in Islam. These include: Kharijites, Murjiites, Mutazilites, Qadarites (al-Qadariyya), the two major divisions in Islam, Shiites and Sunnism or mainstream Islam. In this unit, you will be studying Islamic sects and movements in contemporary Era.

2.0 OBJECTIVES

- Discuss sects and Movements in Nigeria
- Examine Nigerian Muslims and the wider Muslim world

3.0 MAIN CONTENT

3.1 Modern Sects and Movements in Nigeria

The major sects in Islam are: The Sunnis, the Sheites, the Kharijites and the Mutazila, while Sufism its greatest mystic school. It is from these major ones that group of Islamic sects

and brother hood organizations branch out. The reasons for the break-ups are both political and religious. Islamic fundamentalism, most recent on the scene, seems to be weeping across today's Islamic world like a huge tornado, dragging along its path, death, destruction, revivalism and fanaticism.

The Sunnis

The *Sunnis* supported accession to leadership by election of one of the first four Caliphs who had been Mohammed's closest companions while the *Sheite* held that the next Caliph should be through blood line, thus, should be Mohammed's cousin, Ali. Sunni and Shia are the biggest sects. Stoddard writes: "The Shiah and the Sunni are two major branches of Muslim with the Sunni comprising about 85% of the total. The difference between... (They) are not so much in belief or law... as in practice and political theory." The majority of Muslims today are Sunnis. They accept the first four Caliphs (including Ali) as the "rightly guided" rulers who followed the Prophet. In theory, Sunnis believe that the leader (*imam*) of the Muslim community should be selected on the basis of communal consensus, on the existing political order, and on a leader's individual merits.

This premise has been inconsistently practiced within the Sunni Muslim community throughout history. Sunni Muslims do not bestow upon human beings the exalted status given only to prophets in the Quran, in contrast to the Shiite veneration of imams. Sunnis have a less elaborate and arguably less powerful religious hierarchy than Shiites. In contrast to Shiites, Sunni religious teachers historically have been under state control. At the same time, Sunni Islam tends to be more flexible in allowing lay persons to serve as prayer leaders and preachers. In their day-to-day practices, Sunnis and Shiites exhibit subtle differences in the performance of their obligatory prayers. Both groups share a similar understanding of basic Islamic beliefs. Within Sunni Islam, there are four schools of jurisprudence that offer alternative interpretations of legal decisions affecting the lives of Muslims.

The four schools of jurisprudence rely mostly on analogy as a way to formulate legal rulings, and they also give different weight to the sayings of the Prophet and his companions (hadith) within their decisions. In some secular countries, such as Turkey, the opinions issued by religious scholars represent moral and social guidelines for how Muslims should practice their

religion and are not considered legally binding. The four legal schools, which vary on certain issues from strict to broad legal interpretations, are the (1) *Hanafi*: this is the oldest school of law. It was founded in Iraq by Abu Hanifa (d. 767 AD). It is prevalent in Turkey, Central Asia, the Balkans, Iraq, Syria, Lebanon, Jordan, Afghanistan,

Pakistan, India, and Bangladesh; (2) *Maliki*: this was founded in the Arabian Peninsula by Malik ibn Anas (d. 795 AD). It is prevalent in North Africa, Mauritania, Kuwait, and Bahrain; *Shaf'i*: this school was founded by Muhammad ibn Idris al-Shafi'i (d. 819 AD). It is prevalent in Egypt, Sudan, Ethiopia, Somalia, parts of Yemen, Indonesia, and Malaysia; and (4) *Hanbali*: this was founded by Ahmad Hanbal (d. 855). It is prevalent in Saudi Arabia, Qatar, parts of Oman, and the United Arab Emirates. Sunni Islam has had less prominent sectarian divisions than Shiite Islam. The *Ibadi* sect, which is centered mostly in Oman, East Africa, and in parts of Algeria, Libya, and Tunisia, has been sometimes misrepresented as a Sunni sect. Ibadi religious and political dogma generally resembles basic Sunni doctrine, although the Ibadis are neither Sunni nor Shiite.

Ibadis believe strongly in the existence of a just Muslim society and argue that religious leaders should be chosen by community leaders for their knowledge and piety, without regard to race or lineage. The Sunni puritanical movement called "*Wahhabism*" has become well known in recent years and is arguably the most pervasive revivalist movement in the Islamic world. This movement, founded in Arabia by the scholar Muhammad ibn Abd al-Wahhab (1703-1791 AD), is considered to be an offshoot of the Hanbali School of law. Abd al-Wahhab encouraged a return to the orthodox practice of the "fundamentals" of Islam, as embodied in the Quran and in the life of the Prophet Muhammad.

In the eighteenth century, Muhammad ibn Saud, founder of the modern-day Saudi dynasty, formed an alliance with Abd al-Wahhab and unified the disparate tribes in the Arabian Peninsula. From that point forward, there has been a close relationship between the Saudi ruling family and the Wahhabi religious establishment. The most conservative interpretations of Wahhabi Islam view Shiites and other non-Wahhabi Muslims as dissident heretics. Following the 1979 Soviet invasion of Afghanistan and Shiite Islamic revolution in Iran, Saudi Arabia's ruling Sunni royal family began more actively promoting Wahhabi religious doctrine abroad and Saudi individuals and organizations since have financed the construction of Wahhabi-oriented mosques, religious schools, and Islamic centers in dozens of countries.

The content of Saudi funded religious programs ranges from apolitical to activist depending on its sources and sponsors within the kingdom accounts for 85 percent of the Islamic world and claim to be the direct continuation of the faith as defined by Muhammad. They acknowledge the religious authority of a ruling caliph, the major point of contention with the breakaway Shiite movement. They derive their name through reliance on the "Sunnah" or the observed sayings, lifestyle and practices of Muhammad as recorded in writings called the Hadith. They accept the "Sunnah" as a source of spiritual wisdom, while the Shiite insists on the primacy of the Koran.

The Shiite

Initially, the Shiite movement gained a wide following in areas that now include Iraq, Iran, Yemen, and parts of Central and South Asia. In most of the world, Shiites would continue as a minority. Today, according to some estimates, Shiite Islam is practiced among approximately 10% to 15% of the world's Muslim population. For Shiites, the first true leader of the Muslim community is Ali, who is considered an *imam*, a term used among Shiites not only to indicate leadership abilities but also to signify blood relations to the Prophet Muhammad. As Ali's descendants took over leadership of the Shiite community, the functions of an imam became more clearly defined. Each imam chose a successor and, according to Shiite beliefs, he passed down a type of spiritual knowledge to the next leader.

Imams served as both spiritual and political leaders. But as Shiites increasingly lost their political battles with Sunni Muslim rulers, imams focused on developing a spirituality that would serve as the core of Shiite religious practices and beliefs. Shiites believe that when the line of imams descended from Ali ended, religious leaders, known as *mujtahids*, gained the right to interpret religious, mystical, and legal knowledge to the broader community. The most learned among these teachers are known as *ayatollahs* (lit. the "sign of God"). Shiite religious practice centers on the remembrance of Ali's younger son, Hussein, who was martyred near the town of Karbala in Iraq by Sunni forces in 680. His death is commemorated each year on the tenth day of the Islamic month of Muharram in a somber and sometimes violent ritualistic remembrance known as "Ashura," marked among some Shiites by the ritual of self-flagellation.

As a minority that was often persecuted by Sunnis, Shiites found solace in the Ashura ritual, the telling of the martyrdom of Hussein and the moral lessons to be learned from it, which reinforced Shiite religious traditions and practices. Twelver Shiism-the most common form of Shiism today-is pervasive in Iran, Iraq, Lebanon, and Bahrain. Twelvers accept a line of twelve infallible imams descendent from Ali and believe them to have been divinely appointed from birth. The twelve imams are viewed as harbors of the faith and as the designated interpreters of law and theology. Twelvers believe that the twelfth and last of these imams “disappeared” in the late ninth century.

This “hidden imam” is expected to return to lead the community. Following the twelfth imam’s disappearance, as one scholar notes, a “pacifist” trend emerged among Twelvers who “chose to withdraw from politics and quietly await his coming.”² In the twentieth century, changes in the political landscape of the Middle East led to a new competing “activist” trend among Twelver groups in Iran and Lebanon, typified by the late Iranian religious leader Ayatollah Khomeini. Although most Shiites agree on the basic premise that Ali was the first rightful imam, they disagree on his successors. The Ismailis, who are the second largest Shiite sect, broke off in the eighth century, recognizing only the first seven imams (the seventh was named Ismail, hence the names “Ismaili” and “Sevener”).

Historically and at least until the sixteenth century, the Ismailis were far more disposed than the Twelvers to pursuing military and territorial power. In the past, they established powerful ruling states, which played significant roles in the development of Islamic history. Today, Ismailis are scattered throughout the world but are prominent in Afghanistan (under the Naderi clan), in India, and in Pakistan. There are also Ismaili communities in East and South Africa. The *Zaydis*, who acknowledge the first five imams and differ over the identity of the fifth, are a minority sect of Shiite Islam, mostly found in Yemen. The Zaydis reject the concepts of the imams’ infallibility and of a “hidden imam.” Other sects, such as the Alawites and Druzes, are generally considered to be derived from Shiite Islam, although their religious practices are secretive, and some do not regard their adherents as Muslims. *Alawites* exist mostly in Syria and Lebanon.

The Assad family that effectively has ruled Syria since 1971 are Alawite. Many Alawites interpret the pillars (duties) of Islam as symbolic rather than applied, and celebrate an eclectic group of Christian and Islamic holidays. In Turkey, the *Alevi*s are an offshoot group of Shiite

Islam that has been often confused with Syrian Alawites or other Shiites. Not much is known about their religious practices. Most Alevis are well-integrated into Turkish society and speak both Turkish and Kurdish. The *Druze* community was an eleventh-century offshoot of Ismaili Shiite Islam and is concentrated in Lebanon, Jordan, Syria, and Israel. Today, the Druze faith differs considerably from mainstream Shiite Islam.

The smaller of the two major branches of Islam, and account for at least 10 percent of all Muslims; they originally were followers of the fourth caliph, Ali, who was Muhammad's son-in-law through the prophet's daughter Fatima. Ali claimed that Muhammad on his deathbed selected Ali as leader of the faith, but Ali was murdered during the fifth year of his reign. They formally broke away from Muslim leaders recognized by the Sunni around 680. A principal belief of the Shiite is that no caliph since Ali has been legitimate. The movement became popular among disaffected non-Arab Muslims who feared they were held in lower esteem within the faith._

The Kharijites

The *Kharijites* are the next important sect. they broke away from the Shiates because “they preferred the leadership and guidance of a freely elected qualified Muslim irrespective of their ethnic origin” instead of the male descendants of Calif Ali as held by the Shea. Accounting to Muslim scholars, the Kharijis were the first major schism within Islam. They broke away in 658 when they rejected the use of arbitrators empowered to decide major issues within the faith.

Druze

A secretive Islamic group concentrated in Lebanon around Mt. Hermon and in the mountains near Beirut and Sidon. Most Muslims consider the sect blasphemous since it declared that God was manifested in human form as the Egyptian caliph al Hakim Bi-amr Allah 1,000 years ago. They number at least 250,000. The Druze does not accept new members, virtually never discuss their faith and often pose as members of the dominant religion where they live.

The Mutazila

The *Mutazila* broke away for religious reasons. They “dissented from the traditional views and applied the solvent of reason to the dogmas of the Qur’an. They held that there was an intermediate state between belief and infidelity.” Important to be mentioned here are the four Sunni theological schools of thought: *Hanifa*, *Maliki*, *Sha’afi* and *Hanbelli* who differ from one another in their interpretations both in law and in theology.

Alawi

A small branch of Islam that broke away from the Shiite in the Ninth Century under the leadership of Ibn Nuair Namin Abdi; almost exclusively found on the Syrian coast plains, the Alawi have 1.5 million members including Syrian President.

Ismali

A Shiite sect that believes the succession of spiritual leadership should have continued through the sons of Muhammad Ibn Isma’il. The Ismali believe that Islam has never been without a living Imam, even though clearly recognized spiritual authority became increasingly rare as Islam matured.

Ahmadiyyah

Founded in Qadian, India, by Mirza Ghulam Ahmad, who died in 1908; Ahmadis believe their founder was a renovator of Islam, a position most of the world’s Muslims consider to be heretical. The group has many enthusiastic missionaries.

The Sufi

These are the mystics within the Muslim faith, a religious order that follows mystical interpretations of Islamic doctrines and practices. The *Sufi* order which is “a mystical tradition that

is Qur'anic and Muhammadan" is a group bent on spiritual deepening of the Koranic message and on the imitation of the life of Mohammed. The *Fundamentalists* have entirely a different view. They feel that Islam has been betrayed down through the ages and are bent on restoring it to its pristine status. They are "convinced of the Sharia's eternal validity and (they) attempt to live it to the letter. For them it is unimportant that law was developed one thousand years ago. In pursuance of this objective they become violent against fellow Muslims whom they regard as even worse than infidels; the foundations of this movement were laid by Sheikh Muhammed bin Abdul-Wahab in Arabia in the 18th century but its livewire today is Ayatollah Khomeini (died, 1989) of Iran whose religious radicalism is of concern to the majority in Islamic world today.

The major Sufi groups in Nigeria are the: qadariyya, Tijaniyya, Ahmadiyya, the Jama'at Nasir Islam (JNI) and the Izala. *Qadariyya* is a sect founded by Abd al Qadir (1077-1166 AD) in Bagdad and it reached West Africa in the 15th century. It has fairly orthodox doctrine. *Tijaniyya*, on the other hand, was founded by an Africa, Ahmed al Tijani (1737-1815 AD) in Fex (Algeria) in 1780. "They allow worldly comforts and these, with philosophical liberalism; provide an attraction for modern educated people." As a matter of fact, though both Qadariyya and Tijaniyya remain separate sects, in Nigeria. They form the mainstream of the Muslims known as Darika and are led by such leaders as Sheikh Dahiru Usman Bauchi of Darika, Sheikh Nasiru Kabara of Kano and Sheikh Ibrahim Saleh of Maiduguri.

The *Ahmadiya* is the next group in size. It is founded by Ghulum Ahma (1839-1908) in Punjab, Northern India. Ahmad "claims to be the Mahdi, the promised Messiah, and to be an avatar of the Hindu God, Krishna as well as being a re-appearance of the Prophet Mohammed." Because of these bogus claims and its other unorthodox teachings like the fact that Christ was actually crucified but was taken down from the cross alive, three Ahmadis were stoned to death in 1924 in Afghanistan and in 1974, Pakistani Government outlawed this sect, declaring adherents to be non-Muslims. The Nigerian branch numbering about 7000 in 1969, in order to remain orthodox, repudiated the Prophet Ghum Ahmad and changed its name to Anwar-ul Islam. As for the *Izala*, it is a "latter-day radical movement whose mission is the purification of Islam and a return to the state in which the Prophet left it at his death in 632 AD."

In other words, it is a fundamentalist movement. It is led by Alhaji Abubakar Mahmud Gummi, former Grand Khadi of Northern Nigeria and its origin is traceable to the Fundamentalist cause of the 18th century Abdulwahahab. More pernicious and vibrant fundamentalist groups however, are the one led by the late Mohammed Marwa (Maitatsine)

whose activities led to the massacre of 4177 lives in 1980, 400 in 1982 and 760 in 1984, and the ‘Islamic Movement’, whose leader, Ibrahim El-Zak-Zaky, is serving a jail term in the aftermath of the 1987 religious riot in Kaduna State. Fundamentalists are therefore very active in Nigeria of today. Finally, there is the *Jama’at Nasir Islam* (JNI) which is a movement formed by late Ahmadu Bello in 1962 to unite all of the North, irrespective of their different denominations or “brotherhoods.” Despite the multiplicity of these sects and movements with differing ideologies, Nigerian Muslims have an uncanny way of getting united in the face of an external foe.

Wahhabi Movement

Muhammad ibn Abd al-Wahhab began a campaign of spiritual renewal in the smaller city states of Arabia in the mid- 1700s. His extremely traditional group opposed all innovations within Islam, often using violence to enforce its views. The group threatened to become the first nation state in Arabia, prompting a crackdown by the Egyptian army in 1818. Today, Wahhabism is quite strong in Saudi Arabia. It demands punishment for those who enjoy any form of music except the drum and severe punishment up to death for drinking or sexual transgressions. It condemns as unbelievers those who do not pray, a view that never previously existed in mainstream Islam. Wahhabism has been an inspiration to Osama bin Laden.

3.2 Nigerian Muslims and the Wider Muslim World

The integration of the Nigerian Muslims with the wider Muslim world has been in ascendency in recent times. During the colonial rule, though Government policy helped Islam to spread internally, its association with the Muslim world was closely watched as many Muslim itinerant preachers and marabouts travelled from country to country spreading revolutionary ideas. Thus “...colonial administrators at the least discouraged and at the most, actively impeded contact between West African Muslim and North African or Middle East.” Since independence, this has changed very much. There is an upsurge among Nigerian Muslims of enthusiasm and pressure for this integration. The number of pilgrims to Mecca is an example. It rose from 2483 in 1956 to 49, 000 in 1973 and to the staggering figure of 106, 000 in 1977 till the Government because of economic reasons, put an upper limit of 50, 000 in 1978.

Today Nigerian Muslims are represented in the Arab League-a world-wide Islamic organization. Fundamentalism in Nigeria can be traced to the Ayatollah Khomeini of Iran and the Islamic University of al-Azhar in Egypt. The secret registration of Nigeria into the Organization of Islamic Conference (O.I.C) is part of this fever. The induction of Islamic Development Bank (IDB) serves the same purpose. This Bank, ostensibly a mere economic ties but in reality a “petro-dollar” strategy for strengthening Arab/Islamic ties in Africa, has recently been established in Nigeria.

Thus, the Nigerian Muslims are fully integrated into the wider Muslim world. By way of conclusion, one can say that the dramatic entry of Islam into the religious scene of the world took many people by surprise. Before many in the West could understand what it was all about, it had gathered millions of people (willingly or unwillingly), into its fold. This march of success has never been halted and it is not likely to be so in the near future. From the way things are, it leaves nobody in doubt as to its intentions. Though the future of Islam, like the rest of the world religions, remains open, one thing ought to be clear-the challenge of Islam both to Christianity and the Western civil society in which today it is making a lot of in-roads. The sooner this challenge is realized and accepted by all concerned, the better. Christianity in particular “needs to accept the challenge of Islam as a specifically religious challenge-I short, Christians need to practice what they preach.

4.0 CONCLUSION

The major sects in Islam are the Sunnis, the Sheites, the Kharijites and the Mutazila, while Sufism its greatest mystic school. It is from these major ones that group of Islamic sects and brother hood organizations branch out. Sunni Islam tends to be more flexible in allowing lay persons to serve as prayer leaders and preachers. Sunnis and Shiites share most basic religious tenets. However, their differences sometimes have been the basis for religious intolerance, political infighting, and sectarian violence.

5.0 SUMMARY

The majority of the world's Muslim population follows the Sunni branch of Islam, and approximately 10-15% of all Muslims follow the Shiite (Shi'ite, Shi'a, Shia) branch. Shiite populations constitute a majority in Iran, Iraq, Bahrain, and Azerbaijan. There are also significant Shiite populations in Afghanistan, Kuwait, Lebanon, Pakistan, Saudi Arabia, Syria, and Yemen. Sunnis and Shiites share most basic religious tenets. However, their differences sometimes have been the basis for religious intolerance, political infighting, and sectarian violence.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss sects and Movements in Nigeria
2. Examine Nigerian Muslims and the wider Muslim world

7.0 REFERENCES/FURTHER READINGS

Hughes, Thomas P. (1988) *Dictionary of Islam* London: Asia Publishing House.

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UNIT 6 CURRENT TRENDS IN ISLAMIST IDEOLOGY

CONTENTS

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7.0 Reference/Further Readings

1.0 INTRODUCTION

The impact of change on Islam has resulted into current trends of events in Islamic world. Some of these trends include: the Salafi Dawa politics of a religious movement, Sunni insurgency and reinvention of their identity in Iraq, refuting Jihadism, repression Uyghurs Crisis in China and its consequences in Xinjiang, Turkey's declining democracy and Islamic fundamentalism.

2.0 OBJECTIVES

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

- Discuss the Salafi Dawa Politics of a religious movement
- Examine Sunni insurgency and reinvention of their identity in Iraq

- Explain factors responsible for the refuting of Jihadism
- State the repression Uyghurs Crisis in China and its consequences in Xinjiang
- State the decline of democracy in Turkey
- Analyze the Islamic fundamentalism in modern society

3.0 MAIN CONTENT

3.1 The Salafi Dawa Politics of a Religious Movement

Ad-da‘wa al-Salafiyya, or the Salafi dawa, a religious movement was managed by Sheikh Yassir Burhami three and a half decades of the organization in Egypt. As an ostensibly humble man, his first unassuming infrastructure was Egypt’s shrewdest politicians in the country’s ongoing political transition. His calculated pragmatism maneuvered his ultraorthodox organization, which has played a key role in instigating the polarization that still grips Egyptian society along ideological and sectarian lines, away from the line of fire unleashed against the Muslim Brotherhood and its Salafi allies. The dawa may rely on *Shura* or deliberation among movement principals for its major decisions, but Burhami, who is officially the dawa’s vice-president, is in practice its true leader and policymaker.

The dawa is Egypt’s largest, most organized group of politicized Salafis. Its roots are in the *‘ilmiyya*, or scientific, school of Salafism, which is historically characterized by its insistence on a traditional and rigidly scriptural non-violent approach to proselytizing that also generally shuns organized political participation. The dawa was also born out of the student movements of the 1970s, and despite its historical eschewal of political participation, it has also embraced organization for the purposes of spreading its message. It was this tradition of organized work and proselytization that facilitated the dawa’s foray into organized political work and its founding of a political party following the January 2011 revolution.

The dawa’s unexpected successes in the 2011–2012 parliamentary elections, when it won nearly a quarter of the seats, were only the first sign of the group’s strength and aspiration to effect change in Egypt. Salafist ideology has not predetermined the dawa’s post-revolutionary political calculations. If it had, the dawa would have likely come to the defense of the Muslim Brotherhood just as Egypt’s other Salafis have done. Instead, the dawa’s prime motivation is the

survival of its message and reason for existing, which is to guide Egypt to true Islam in a hostile environment of rival Islamists and godless secularists wishing to eradicate the messengers.

The *dawa* fears in particular its biggest competitor, the Muslim Brotherhood. *Dawa* Sheikhs believe the Brotherhood actively seeks to undermine them, that it is willing to engage Shiites, and most importantly, that the Brotherhood is not the true vanguard of Islam. the *dawa* also holds a paranoid fear that secularists allied with the Coptic Church wish to eradicate Egypt's Islamic identity and Sharia law. As a result of these existential fears and sense of holy mission, the *dawa* does not settle for being second to the Muslim Brotherhood in Egypt's Islamist landscape. So it has opportunistically struck a tactical and unholy alliance with the military and state institutions.

The collaboration has insulated the *dawa* from the worst of government attacks that the Muslim Brotherhood has faced while the *dawa* bides its time in the certainty that its religious beliefs ultimately will prevail. In doing so, it sacrifices much of its credibility and in the process faces grave challenges from establishment institutions, such as al-Azhar and Ministry of religious Endowments, that are actively seeking to degrade the *dawa*'s capacity to instruct the faithful. Burhami is the mastermind of this strategy. He holds significant influence over the *dawa*'s other five founding Sheikhs.‡ these scholars are largely disinterested in the *dawa*'s administration and, to avoid *fitna*, have no truck with Burhami's political exploits.

Those who know the *dawa*'s religious position are confused that the al-Nour party stands as the political Islamist “odd one out” in first abandoning the Muslim Brotherhood and then entrenching itself in the camp of Egyptian president Abdel-Fattah al-Sisi and his government's relentless campaign against dissenting Islamists. The confusion clears when one understands that Burhami and the *dawa* will adopt virtually any means to achieve their movement's ends: safeguarding the *dawa*, its network, and its young cadres, which Burhami has largely developed.

The *dawa* believes its mission is that of teaching the true word of god and readying Egypt for its predestined reversion to an Islamic state implementing all of god's laws and punishments. Everything else comes second. Understanding the historical development of the *dawa*, the impact of revolutionary politics, and the worldview of the *dawa*, especially that of Burhami vis-à-vis the Muslim Brotherhood, are key to understanding the *dawa*'s positions today and its future.

The *Dawa* had long discouraged political participation and it taught that protests are permissible but futile. And it deemed democracy an apostate form of government. Some confuse

this as a rejection of organized political work or pursuing rule, as Madkhalis do. But in reality, the *dawa*'s core objection was to the balance of power in Egypt, which it believed will never yield success for Islamists in open competition against the secular state. Furthermore, the rejection of democracy by some Sheikhs, specifically Burhami, was absolute and ideologically uncompromising on all levels.¹⁶ Others, such as *dawa* spokesperson Sheikh Abdel Monem El-Shahat, added a conspiratorial twist, believing that the West encouraged Islamists to participate in politics to force them toward violence and "wear them down." In 2012, Burhami summed up the sense of frustration the *dawa* felt when he said, "our reality is smaller than our creed." He meant that the full extent of what the *dawa* hopes to accomplish and change remains restricted by the political and social conditions of Egypt.

When the call for rebellion was sounded, the *dawa* was uncertain what to do and initially did not participate. As events accelerated, the *dawa* fell back on its core rallying cries of entrenching Sharia in Egypt and defending its "Islamic identity." On February 8, 2011, three days before Mubarak was even removed, the *dawa* held a massive rally warning worshipers of the threat to Article 2 in the constitution, which stated in part, "the principles of Islamic Sharia are the principle source of legislation." The speakers warned secularists of the consequences of their challenging Egypt's "Islamic identity." There was also a marked shift in rhetoric evidenced toward the growing rebellion by el-Moqadem, who thanked the "efforts of the protesting youth."

Immediately after Mubarak's fall, the *dawa* began to realize the historic opportunity that was presented to them. But the movement was still limited by its suspicion of outsiders and uncertainty over the true fate of the Mubarak regime and his security apparatus. In a surprising move, one of the *dawa*'s first actions was to seek legal registration as a charity organization. The government's ministry of social solidarity refused to license a charity with the word "Salafi" in its name. Eventually the *dawa* was granted a license under the name of the charitable preacher's organization on June 15, 2011. A decision that was far more controversial was to found a political party and participate in the political process. The calculation used by *dawa* Sheikhs in making decisions or forming opinions is to balance the *maslaha* or benefit against the potential *mafsadah* or harm in accordance with Sharia.

The issue of whether or not to engage on political issues following the revolution was settled quickly, with the *dawa* issuing a statement on March 7, 2011 that urged its followers to

vote yes on the upcoming constitutional referendum. Already the *dawa* had tied itself to the fate of the Sharia article, article 2. The *dawa* believed that secularists and Christians were in a grand conspiracy to remove all references to Sharia from the constitution's text. The Salafis were soon confronted with the benefits of acting as the poll drew near. The *dawa* made its first calculation related to politics: that the *maslaha* from participation and helping enshrine Sharia far outweighs the *mafsadah* of letting secularists and Christians decide the fate of the country's "Islamic identity." With a poll showing a landslide victory ratifying the amendments, which the Salafis saw as a vote for Sharia, the *dawa* warmed to the idea of winning at politics. One day later, the *dawa* officially decided to participate in the political process. The straightforward 38-word communique reversed dense volumes the *dawa* had written rejecting political participation.

The *dawa* was apprehensive about throwing its weight behind a political party. This concern at the time was more political than religious in nature for the Sheikhs feared the consequence of the party failing and exposing the *dawa* to risk. Some individuals, especially Emad Abdel ghafour, strongly advocated founding a party. Abdel ghafour had been with the *dawa* for decades, but his travel overseas, especially to turkey, inspired him to pursue politics that made the more conservative Sheikhs suspect his dedication to their ultraorthodox views. The Sheikhs agreed to let Abdel ghafour found the party, al-Nour, and become its president. They also agreed that the party would be his portfolio, and he had the responsibility to shield the *dawa* from any fallout. Sure enough, the initial press reports about the party referred to "Salafi youth" who wished to found a party. A press report quoted a founding member as saying that the Sheikhs of the *dawa* will focus only on their preaching.

Ultimately, even Burhami, the staunchest opponent of democracy, warmed to the idea of founding a party and gave the nod. Al-Nour was officially granted a government license in June 2011, but it was not the only Salafi voice on the scene. Soon parties such as al-Asala and al-Fadeela popped up. They were much smaller and weaker in comparison and represented the largely unorganized Salafi movements in the Cairo metropolitan area, the lower delta, and Central Egypt. The Islamic group, based in Upper Egypt, also found its own party called the Construction and development party. In reality, there were and still are deep ideological divisions among most of these groups. Although the Islamic group is closer to the *dawa*, they have historically differed on the issue of violence and jihad.

The larger swath of Egyptian Salafis who entered politics hailed from a strand of Salafism usually influenced by a single Sheikh (such as al-Asalah and its Sheikh Mohamed Abdel Maqsood). The other type of Salafis were the so-called “revolutionary Salafis,” who often lacked any serious religious training and are confrontational, such as the Salafi Front or former presidential candidate Hazem Salah Abu Ismail and his fanatical supporters. The *dawa* frowned on this type of revolutionary activism. The *dawa* viewed itself as the true vanguard not only of Salafism but also of Islam in Egypt. But events in Egypt were moving too fast for such divisions to materialize. For the most part, these Salafis agreed to work together on most issues.

This naturally allowed the media and most of Egyptian society to lump all Salafis together. That created a conventional wisdom that all Salafis thought and acted the same; this negatively affected the *dawa*’s image by association. However, due to the *dawa*’s complete and total rejection of violence, it can be cautiously considered “moderate” compared with Egypt’s other Salafis. However, its sectarian rhetoric and regressive views on basic freedoms—stances the movement refuses to abandon as a principle of faith—has allowed many to make the case that the *dawa* foments a polarizing environment that encourages violence against minorities. That violence became a reality in 2011. In March of that year, men described as Salafis by the media attacked a Christian man and cut off his ear. The media sensationalized the event and focused their attentions on the *dawa*.

During the summer, Egypt was rife with acts of vandalism, political violence, and thievery. Salafis—though not necessarily *dawa* rank and file—along with other Islamists attacked dozens of churches across the country. Salafi satellite channels unaffiliated with the *dawa* turned political and polarizing. It seemed as if Egypt was burning, and the Salafis were making sure it would turn medieval. *Dawa* Sheikhs interviewed last year for this research categorically denied any connection to these attacks but were unapologetic about their distinctively polarizing rhetoric about Copts and other minorities. Though their lack of involvement might technically be true, they were riding a wave of unprecedented freedom with no checks on their rhetoric, which fanned the flames.

The best example of the *dawa* flexing its street muscles and confrontational rhetoric was a massive rally held on July 29, 2011. Alarmed secularists dubbed the demonstration “Kandahar Friday” because of the thousands of thick-bearded and white-robed Salafis who had replaced the usual activists. The objectives of the rally highlighted the polarizing state of Islamist discourse

during this period. The Salafis wanted to kill efforts to write the constitution before parliamentary elections and adopt supra-constitutional principles enshrining personal rights that would limit the ability to impose Sharia. In an official statement issued by the *dawa* before the rally, it declared its rejection of, “[the] will imposed by a minority known for its secularist and liberal affliction against the aspirations of the people.” the reference to this “minority” is understood to mean the country’s Christians and Western-educated elite.

In the rally, Salafis largely affiliated with the *dawa* not only embraced *tahrir* activism, but also registered their staunch support for the then-ruling Supreme Council of the Armed Forces (SCAF) and its president, Mohamed tantawi. The *dawa* was happy to support the military, which was mostly criticized by secular activists, to win its favor and avoid its wrath. More importantly, the *dawa* mobilized because of its overwhelming fear of the country’s secularists and the Coptic Church and the alleged conspiracy to expunge Sharia from the constitution. *Dawa*-style activism was in full swing and its perceived fear of an attack on Sharia quickly led to its embrace of collective street action and voicing of political demands. The only instances of *dawa* Salafis holding protests in the past was in 2010 and also was largely due to their conspiratorial conviction that the Church was imprisoning Christian women after they had converted to Islam.

Today, the most widely held conventional wisdoms about the *dawa* are its alleged financing from the gulf. In reality, there is no evidence to prove this. And *dawa* Sheikhs vehemently dismiss this notion as baseless. Although it is feasible that donations from private foreign individuals sympathetic to the *dawa*’s brand of Islam may have helped finance its operations, this sort of funding is neither continuous nor does it keep the *dawa* afloat. In reality, the *dawa* as a body is not wealthy and never was. Instead, it primarily relies on technology and piggybacking off private and state-built mosques to hold its network together.

The *dawa*’s primary media operation is its website *Ana al-Salafy* (launched in 2007) along with *Sawt al-Salaf* (launched in 2006). *Ana al-Salafy* is meticulously updated with the *dawa*’s latest sermons and includes everything from fatwas to the Friday schedule for the *dawa*’s different Sheikhs. The early reliance on the internet enabled the *dawa*’s message to be disseminated worldwide. The wealth of content made it a hard-to-ignore resource for Salafis. The workforce is largely volunteer or paid nominal fees since they see it as a religious duty. This enables the *dawa* to have a strong communications platform reaching its base with minimal

costs. Following the 2011 revolution, al-Nour launched its own, largely unsuccessful, newspaper *al-Fath*, and an online news portal called *Akher al-Anba*.

Amazingly, the *dawa* lacks the single most critical outreach tool in Egypt, its own satellite channel. The dozens of Salafi channels and televangelists naturally led people to simply lump the *dawa* into this media operation. This generalization has hurt the *dawa* as stated earlier because the Egyptian Salafi channels have long been notorious for divisive rhetoric and sensationalism. Despite recognizing the critical need for a channel propagating its message and distinguishing itself from that of the other Salafis, the *dawa* cannot muster the necessary funds. A senior al-Nour party official responsible for exploring the possibility of launching a channel explained to me in detail that the *dawa* lacks the liquidity to maintain daily operations of a channel. Burhami told me a satellite operation is a financial black hole.

Another *dawa* practice that significantly cuts down the organization's operational costs is its unrestricted use of mosques that fall under its control. The *dawa*'s al-Furqan Institute, which boasts 25 branches on its website, in reality, operates mostly out of mosques, which the organization often uses as training camps for cadres. The *dawa*'s network also benefits from equipment and furniture found in mosques, which are usually donated. It is not clear that the *dawa* actually pays the operating costs of these mosques since the government and/or locals usually service mosques. However, the *dawa* may no longer have the ability to freely access this infrastructure in the future as the Sisi government seeks to enforce government control over Egypt's mosques. The *dawa*'s financial instability stems from the absence of obligatory dues from members. Those who do pay are asked for a minimum of only 10 Egyptian pounds or less than \$1.50. To finance the 2011–2012 parliament election campaign, al-Nour piled on debt by borrowing from sympathetic business owners.

Many of the candidates largely funded their own campaigns or donated apartments that served as headquarters. Volunteers and donations also enable al-Nour to campaign. Many contributors believed that their largesse counted as good deeds. To understand the power of such a phenomenon, one needs only to look at the meteoric rise of former Salafi presidential candidate Hazem Salah Abu Ismail. His face was plastered all over Egypt's walls in what many believed to be a well-funded and organized campaign. In reality, inspired Salafis, especially the business owners, would simply print the posters out of their own initiative. For reasons that need further

study, Salafis of different stripes are disproportionately represented in Egypt's technology and electronics sales and in so-called "technology malls," which sell computers and other parts.

This existing infrastructure meant that hundreds of tech-savvy Salafis could cheaply create digital content online in support of Abu Ismail. The volunteer efforts gave the impression that Abu Ismail was a serious contender. The benefits phenomena are multiplied for the dawa as it organizes this type of volunteer work. But because of the pressures exerted against the dawa by rivals as well as many defections, movement leaders responsible for developing cadres insist on unquestioned loyalty to preserve the dawa.

3.2 Sunni Insurgency and Reinvention of their Identity in Iraq

Sunni insurgency has been one of the factors that characterized democracy in Iraq in modern times. The National elections in March 2010 which took place during a period Sunni insurgency had reached its peak greatly affected the election positively and negatively. The key political leaders were making an effort to mold a nationally-unifying coalition. Prime Minister Nuri al-Maliki had resisted Iranian efforts to form a united Shia bloc. He led his own State of law Coalition (SIC), a predominately Shia Islamist bloc with substantial secular elements. It competed against both the Iranianaligned Iraqi National Alliance (INA) and the Iraqi National Movement, or Iraqiya coalition, a mixture of Sunnis and secular Shia nominally headed by former Prime Minister Iyad Allawi. Voters endorsed the most non-sectarian options-Iraqiya came in first with 91 seats, Maliki's SIC a narrow second with 89, and the INA farther behind, with.

The situation today is quite different. By the beginning of 2014, a new insurgency had engulfed Sunni Iraq. With the nation's security services floundering and Iran-backed Shia militias playing an increasing role, the national elections of April 30 took place in the worst environment possible. Unsurprisingly, the voting was overwhelmingly sectarian: Shia Islamists had an outright majority for the first time-moving from 159 of 325 seats in 2010 to 181 of 328 in 2014. Losses by secular Shia blocs and a decline in Sunni votes meant a corresponding decline in those blocs from 101 seats in 2010 to 76 in 2014 (there had been 10 Sunni Arab seats outside Iraqiya in 2010.) to a stalemate in Anbar was added the fall of Mosul, Iraq's largest Sunni-majority city in the northwestern province of Ninawa, in early June 2014, at the hands of the

jihadist Islamic State and a mix of nationalist insurgent groups. In response, Shia Iraq transformed into a garrison state, with civilian leaders wearing uniforms. Shia militias openly mobilized to face the Sunni challenge, taking over the role of official security in many areas.

The Iraq's Second Sunni Insurgency as a result of the interplay of two dynamics were expansive and made demands based on legitimate grievances relating to illegal arrests and mistreatment by the legal system. Sunnis also deluded themselves with excessive expectations about Sunni power in the new Iraq. On the other hand, the inability or unwillingness of the Shia-dominated political system to find a middle ground on Sunni aspirations exacerbated matters. This started with the formation of the 2010 government itself; unwilling to allow power to slip into the hands of Allawi's base-which included many unreconstructed Baathists, both Shia and Sunni, and Sunni Islamists -the Shia Islamist blocs merged into the National Alliance (NA). Maliki's own SIC later took on more sectarian elements, in particular the Badr organization, a militia proxy of Iran.

Allawi's base was wrong in expecting to hold power-Shia Islamist blocs had 159 combined seats in parliament compared with 101 for the Sunni Arab-secular Shia factions, with the remainder of the 325 seats mostly held by Kurds, who allied with the Shia because they considered the Sunni driven by ethnic nationalism. But the Sunnis were right in concluding they had lost out, as Maliki and his Shia Islamist allies controlled all key security posts and the vital energy sector. In February 2014, Maliki withdrew a constitutional challenge to the law under political pressure, but many of its provisions remain unenforced. A second political failure involved the protests that began in December 2012 in Anbar threats of arrest against Finance Minister Rafia al-Isawi sparked the protests, which quickly spread to Sunni areas of other provinces. While early 2013 was still the beginning of this movement, it was in a sense an end to political efforts to resolve the conflict.

Between January and mid-April, there was a window in which the Maliki government, pressed by Shia clerical authorities, began offering moderate concessions to Sunnis on issues of legal abuses and debaathification. The reasons the effort failed are multifaceted. The concessions were well short of what Sunnis demanded; Maliki's Shia Islamist rivals attacked his de-Baathification compromises, leading him to lose seats in the April 2013 provincial elections; and Sunni political and protest leaders themselves sabotaged the compromise. For protest leaders, no negotiations by Sunni ministers with Maliki could be legitimate, and for Speaker Osama al-

Nujayfi's Muthaidun, the fact that deputy Prime Minister Salih al-Mutlak, a Sunni rival, could have benefited politically from the compromise appeared to be reason enough to sink it.

However, one blames for the failure, two events in late April 2013 ended all efforts at compromise: Maliki's loss of seats in the elections, which took place on April 20, and the massacre of more than 40 unarmed protesters at the hands of Special Forces in Huwija, Kirkuk, on April 23. Maliki concluded that compromising with Sunnis only brought political loss, and many Sunnis concluded that the only way to deal with his government was through force. What might have happened had Sunni leaders tried to meet Maliki halfway can never be known, and he never tried again. Sections three through five trace the transformation of the protest movement into insurgency, from the movement's beginnings to its end on December 30, 2013, when Maliki forced the closure of the symbolically central protest site near ramadi, Anbar.

The predominant wing of the protest movement that associated with Mut a hidun and the clerical establishment, focused on achieving what the 2011 region movement failed to do: address Sunni grievances over government treatment and establish an autonomous Sunni region. There were also other pro test sites controlled by fronts for insurgent groups, the most important being the neo-Baathist Jaysh rijal al-taraqa al-Naqshbandia (JrtN). The Islamist Muslim Scholars' Association (MSA) and a political front for the Islamic Army also became active. Section four addresses the period of transformation following the failure of political compromise and the massacre at Huwija, both of which took place in April 2013.

The mainstream protest movements' demands were too expansive for either Maliki or any elected Shia leader to agree to, but up to this point they were framed in a peaceable manner. After Huwija, the mainstream groups in ramadi began forming militias and converging in views with the pro-insurgency groups. Despite lethal attacks by the jihadist Islamist State of Iraq and al-Sham (ISIS) (which changed its name to the Islamic State (IS) in June 2014) and continued provocation by the JrtN, Iraq managed to avoid a full-blown insurgency in mid- 2013 as cool heads in both Baghdad and ramadi pulled back from the brink. Section five covers the period from July to the end of 2013, a period which is now identifiable as a countdown to insurgency.

The Maliki government increasingly resorted to arrest warrants—valid or not—as a way of intimidating Sunni protest leaders. This drove the mainstream clerical movement toward insurgency. It was during this period that Shaykh Muhammad taha Hamdun of Samarra came to be the dominant figure in what remained of the protest movement, as earlier protest leaders such

as Ahmad Abu risha and Ali Hatem Sulayman abandoned the movement. The former reconciled with Maliki, the latter opted for insurgency. And the clerics subordinated those political actors who remained to their leadership. While Hamdun's absolutist political stands were part of the reason for the movement's failure, he resisted the turn to insurgency until the end of the year, when Maliki moved against ramadi protesters as part of his reelection campaign.

The last section of this paper outlines the Second Sunni Insurgency as it developed following the failure of the politics of Iraqi nationalism. While most international media have understandably focused on the jihadist wing of the insurgency, represented by Abu Bakr al-Baghdadi and his Islamic State, nationalist insurgents have played an indispensable role in the insurgency's success. The JrtN has experienced a revival, using front groups to build an insurgent coalition around military councils of "tribal revolutionaries." Shaykh Hamdun and his clerical allies have played a key role in Sunni media, supporting the insurgency as nationalist "revolutionaries" and dow-retaking Baghdad or forming a Sunni region funded by the federal budget-they have built broad legitimacy among the Sunni population through years of activism.

A more significant opportunity for reform arose in March when Maliki and deputy prime Minister Salih al-Mutlak, a Sunni from Anbar, reached a deal to soften de-Baathification in exchange for a statute formally criminalizing the Baath party (Article 7 of the constitution bans the Baath but no law does). This was a rare moment in politics when leaders reached across the sectarian divide on a controversial compromise. The result was that their sectarian rivals united to kill the deal. Maliki's Shia Islamist rivals, the Sadrists and ISCI, portrayed the deal as an effort to bring back the Baath, and used it against him in the provincial electoral campaign set for April.

On the other side, many Sunnis rejected the deal both because it failed to totally repeal de-Baathification and because many were unwilling to ban the Baath. Then two events in April brought the opening for compromise to a close. One was the result of the elections. Maliki's SIC lost seats heavily, with its share of Shia-area seats falling from about half in 2010 to one-third. ISCI, which had been most uncompromising on the Sunni protests, gained the most. The other event, more portentous for the Sunni insurgency itself, was the massacre of more than 40 civilians at a protest site in Huwija, Kirkuk. The killings took place after a tense but non-violent five-day siege by a local army division, when Special Forces sent from Baghdad stormed the site with live fire against what appear to have been entirely unarmed activists.

While the site was indeed controlled by the JrtN's protest front, there were no armed militants. Video released by the local army unit showing them helping some civilians flee the site helped save the regular army's reputation. But it convinced more Sunnis the government could only be dealt with through force. After April there would be no further legislative initiatives to resolve Sunni grievances, only threats and incentives to win over Sunni political leaders, as the Sunni insurgency began to pick up steam.

Since 2003 Sectarian identities and Sectarian relation in Iraq and the broader Arab world have undergone previously unimaginable changes.¹ New realities have been created and a key question is whether this is a temporary quagmire awaiting resolution or a new socio-political reality that needs to be recognized and managed accordingly. This essay is concerned with the emergence among the Arab Sunnis of Iraq of a clearer sense of themselves as a sectarian group to understand this phenomenon, one first has to understand sectarian relations before 2003 and by extension the implications of 2003 for Sunni and Shia identities in Iraq and sectarian relations in the region generally.

Arab was strangers to "sectarianism" before 2003. But Sunni Arabs did not perceive themselves to be victimized on the basis of their sectarian identity and barely had a sense of themselves as a sectarian group. There was little awareness of, or concern for, issues relating to sectarian identity among them. In the 20th century, many Sunni Arab Iraqis saw themselves as "simply Iraqis" whose viewpoint, like the white one alluded to above, was not that of a Sunni Arab one but rather a universally valid one. In other words, they were "sectless" in a manner similar to the "raceless" whites. The empowerment that causes this is not necessarily direct material or political power. It is more a sense of identity-security that arises from the conviction that "we" are the *Staatsvolk* whose identity is validated in the daily reproduction of power relations.

These dynamics were not exclusive to Iraq but can be glimpsed across parts of the Arab world. Prior to 2003, Sunni identity was only relevant in Iraq and the broader Arab world in so far as it was the taken-for-granted underpinning of an Islamic identity and in some cases the assumed marker of national identity. Its centrality to widespread conceptions of what it meant to be a part of the Arab and Muslim worlds was such that it required neither representation nor validation. As such, the Afghan jihad for example was an Islamic cause rather than a Sunni one

and the Iran-Iraq war (1980–1988) was framed by the Iraqi regime and was perceived by many as a national and ethnic cause rather than a sectarian one.

One of the reasons that this remained the case until 2003 was that the relations of power underpinning relations between the sects were never seriously contested. As a result, there was rarely a need to formulate, assert, or dwell on a distinct Sunni identity. As far as one's own identity is concerned, dominance brings transparency, and it is only "others" who are, depending on the context, tribalized, ethnicized, racialized, or indeed "sectarianized."¹⁰ Hence, the otherness of Shia Arabs and the entrenchment of skewed, unfavorable power relations meant that Shia identity prior to 2003 was the exact opposite of its Sunni counterpart in terms of its social and political relevance, capacity to be mobilized, content, visibility, and expressiveness.

With the inescapably sectarian reality of post-2003 Iraq, the centrality of communal identity to the very foundations of the new Iraq meant that it was always going to be difficult to separate ethno-sectarian identity from political interest after 2003. What may have begun as a phenomenon of elite politics with a residual popular echo has metastasized over the past 11 years into the most inescapable and defining feature of the new Iraq. Whatever their personal preferences, Arab Iraqis today simply cannot ignore the sectarian prism due to its centrality to social and political life. They have to either perpetuate or, far more challengingly, confront a socio-political environment built around a narrative of sect-centricity that all too easily intrudes upon many aspects of daily life.

Existential fear, the ongoing cycle of violence and revenge, the increasingly sectarian character of politics and security, and the weight of 11 years of violence and division have effectively forced Arab Iraqis to view themselves primarily as members of sect *a* or *b* for practical reasons of self-interest and self-preservation if for no other. The elevation of sectarian identity in post-2003 Iraq as a defining feature of politics disadvantaged Sunnis vis-a-vis their Shia counterparts. Obviously one reason for this was demographics. But the Sunnis also lacked the sect-specific institutions, representation, imagination, political consciousness, and sense of themselves that Shias had long before 2003.

Upon regime change, Sunnis were simply not equipped to participate or compete in the politics of communal victimhood because they did not yet have a sense of themselves as a distinct communal group, much less as a uniquely victimized one. More profoundly, the ethno-sectarian nature of the major oppositional forces that came to be empowered after 2003 affected

views toward the legitimacy of the entire post-Saddam order. This order from its earliest days had a distinct sense of Shia ownership, at least in Arab Iraq. The legacies of the Ba'ath and the profound sense of Shia victimhood (real or perceived) under Saddam Hussein meant that Shias regarded the downfall of the Ba'ath as *their* salvation as a sectarian group as much as it was Iraq's.

3.3 Refuting Jihadism

Western policy-makers and academics have focused in recent years on the need to provide an effective counter narrative to the global jihadist movement. The common threads in radicalization literature suggest a critical element of the counter-narrative should be undermining the theological authenticity of jihadist ideology. A recent literature review highlighted the role misinterpreted religious authority can play in justifying violence, reducing “moral inhibitors,” and displacing personal responsibility. Furthermore, it emphasized some central themes in the extremist narrative: re-conceptualizing radicalization as ideological socialization away from the mainstream, dividing the world starkly into Islamic and non-Islamic lands, and de-legitimizing the existing political order.

In practice, many Muslim interventionists working in de-radicalization programs in community and custodial environments in the United Kingdom (UK) believe that challenging the perceived religious authenticity of the global *jihad* narrative is integral to their work. Our aim in this paper is to describe and respond to the typical theological reasoning advanced by jihadists in support of their extremist political ideology and violent activities to demonstrate that their arguments are not, as they claim, based on Islamic consensus or traditionally recognized interpretations of classical Islamic sources. Central to the Jihadist worldview is the binary division of the world on one side is *Dar al-Islam* (“lands of Islam”), land under Muslim control that implements the religious principles of *shari'a* (“Islamic principles and law”) as divine law.

On the other is *Dar al-Harb* (“lands of war”) or *Dar al-Kufr* (“lands of disbelief”), land that is not governed by an Islamist state. Jihadist cleric Abu Muhammad al-Maqdisi (1959–present), the “most influential living Jihadi theorist,” claims juridical authority for the designation of states where perceived non-Islamic rules are dominant as *Dar al-Kufr*. And we hold the view of the jurists regarding the *dar* wherein if the laws of *kufr* were uppermost and the

dominance therein was for the *kuffar* “unbelievers” and their legislations then it is *dar al-kufr*. Just as the term *dar al-Islam* is applied upon the abode in which the laws of Islam are uppermost, even if the majority of its inhabitants are *kuffar* as long as they are submitting to the rule of Islam.

Al-Maqdisi believes that no state currently meets the criteria for *Dar al-Islam*.¹² predominant throughout al-Qaeda literature, therefore, is the corresponding claim that Muslim leaders submit to the West, do not adhere to the *shari‘a* correctly, and are, therefore, legitimate enemies. Furthermore, his assertion that the implementation of *shari‘a* as state law is a precondition for *Dar al-Islam* enables jihadist groups to declare war on the leaders of Muslim-majority countries without castigating the Muslim citizens they must draw on for support. The result: the whole world is a site for potential conflict.

This cornerstone of modern jihadism has endured for 30 years, in part because it co-opts widely held grievances within Muslim-majority countries and in part because its simplicity enables jihadist groups to adapt their messaging to changing political circumstances. For example, al-Qaeda founder Osama bin Laden’s (1957–2011) early 1996 statement on the perceived war between the “Zionist-Crusaders alliance” and global Muslims denounced the Saudi regime as “collaborators” for permitting a United States (US) military presence in the Arabian peninsula,¹⁵ an issue which continues to find significant support within Sunni Muslim-majority countries. In 2011, with the world’s attention focused on the burgeoning “Arab Spring,” current al-Qaeda leader Ayman al-Zawahiri’s statement of support deliberately aligned the protesters’ actions with his group’s long-standing fight against “these corrupt and corruptive rulers, the Arab Zionists.”

Jihadist ideologues popularize their message by misappropriating fundamental theological principles concerning *jihad*, specifically by advocating offensive *jihad* as a collective obligation until all citizens worldwide either convert to Islam or submit to Islamic rule. This was most succinctly expressed by ‘Abd Allah Yusuf ‘Azzam. The scholars of the principles of religion have also said: “Jihad is daw‘ah [“proselytisation”] with a force, and is obligatory to perform with all available capabilities, until there remains only Muslims or people who submit to Islam.” Jihadist has developed theological arguments for that constitute legitimate target and whether targets need to be differentiated at all to circumvent the general Islamic prohibition on killing non-combatants.

Significant internal debate over certain actions (i.e. the high civilian and Muslim casualties in the 9/11 attacks and Abu Musab al-Zarqawi's brutal campaign in Iraq) notwithstanding, three inter-linked lines of argument for limiting or disregarding the general prohibition have emerged: reciprocity, necessity, and collectivity. The idea that *jihad* is a legitimate response to attacks against Muslims is central to the jihadist narrative, which advocates argue is made permissible by the Qur'anic verse, "then whoever transgresses upon you then transgress likewise against them"(2:194). Saudi jihadist cleric Faris Ahmed Jamaan al-Showeel al-Zahrani, for example, argues: So it is permissible for the Muslims to treat their enemies with the likeness of everything they perpetrate against the Muslims.

If they target our women and children-then it is the right of the Muslims to equally retaliate by targeting their women and children-and this is because of the generality of the Verses. Lashkar-e-ta'iba includes, "to avenge the blood of Muslims killed by unbelievers" among its eight reasons for engaging in *jihad*, while Hamas leaders have argued reciprocity for attacks against civilian targets. In 2002, for example, former Hamas leader Isma'il Abu Shanab (1950–2003) stated: "It's not targeting civilians. It is saying that if you attack mine I'll attack yours." The doctrine of necessity-*al-darura tubih al-mahzurat* ("necessity makes permissible the prohibited")-is a well-established principle of Islamic jurisprudence.

One of the best-known and most misappropriated classical invocations of military necessity is Shafi'i scholar Muhammad ibn Muhammad al-ghazali's (1058–1111) disputed edict that, in a situation of vital necessity, universal benefit and certainty of outcome, Muslim armies are permitted to sacrifice prisoners of war from their own army who are being used as a human shield by the enemy. In his 2003 *fatwa* ("religious edict") on weapons of mass destruction, al-Qaeda-linked Saudi cleric Nasir bin Hamad al-Fahd (1968–present) invoked human shields to authorize their use, when necessary in a defensive war, even if the casualties include Muslims. Similarly, killing a Muslim is forbidden and not permitted; but if those engaged in *jihad* are forced to kill him because they cannot repel the infidels or fight them otherwise, it is permitted, as when the Muslim is being used as a living shield.

Collective guilt was central to bin Laden's early declaration of war against the US. The 1998 *fatwa* invoked the Qur'an when stating that it was permissible to target American civilians indiscriminately in retaliation for the US seeking regional support for air strikes against Iraq: the ruling to kill the Americans and their allies is in accordance with the words of Almighty God,

“and fight the pagans all together as they fight you all together,” Hamas founder Ahmad Yassin (1937–2004) said in 2001: “the Geneva Convention protects civilians in occupied territories, not civilians who are in fact occupiers. All of Israel, Tel Aviv included, is occupied Palestine. So we’re not actually targeting civilians that would go against Islam.”

One of the tactics most popularly associated with Jihadist violence is the use of suicide bombings. Among the most detailed defenses of the indiscriminate nature of jihadist suicide attacks from al-Qaeda ideologues is the pamphlet, “the Islamic ruling on the permissibility of Martyrdom operations,” attributed to the influential former leader of al-Qaeda in Saudi Arabia Yusuf al-uyayri (1973-2003). Using the doctrine of necessity, al-uyayri asserts that suicide attacks are legitimate not only because they are a necessary response to superior military forces, but also because of the perceived benefit they bring to Muslims and Islam: As for the effects of these [suicide] operations on the enemy, we have found, through the course of our experience that there is no other technique which strikes as much terror into their hearts, and which shatters their spirit as much.

On the material level, these operations inflict the heaviest losses on the enemy, and are lowest in cost to us. The subjective nature of necessity and benefit, however, has precipitated a breadth of responses regarding permissibility. There is significant debate among contemporary clerics over which circumstances permit such attacks. For example, while the influential Qatar-based Egyptian Islamist theologian al-Qaradawi strongly criticized the targeting of American civilians in the 9/11 attacks he had previously issued a *fatwa* in 1997 permitting suicide bombings in Israel due to military necessity: the Israeli society is militaristic in nature. Both men and women serve in the army and can be drafted at any moment.

On the other hand, if a child or an elderly person is killed in such a suicide operation, he is not killed on purpose, but by mistake, and as a result of military necessity. Necessity justifies the forbidden. Central to the jihadist defence and propagation of suicide operations is the widening of the Islamic tradition of *shahada* (“bearing witness,” also “martyrdom”). This traditionally has applied to soldiers who die in the battlefield at the hands of their enemy. Now it is used to justify the killing not only of the intended targets but also of the attacker(s), innovating the term *istishhad* (“the act of deliberately killing oneself with the intent of seeking martyrdom”). The most detailed exposition of this comes from al-uyayri, who cites evidence in

support of self-sacrifice for the benefit of Islam to circumvent the Qur'anic injunction against suicide

Muslim community”) to the exclusion of any other communal or national loyalty, the most extreme endpoint of which is inciting Muslims living in Western countries to perform acts of terrorism against their fellow citizens. Yemeni-Ameri can al-Qaeda cleric Anwar al-Awlaki (1971– 2011), who played a prominent role in radicalizing and recruiting Western Muslims, regularly preached that there was a war between the West and Islam, and that, for Western Muslims, loyalty was to their religion rather than their country. In his 2010 online statement, titled “Message to the American people,” he said: to the Muslims in America. Don’t be deceived by the promises of preserving your rights from a government that is right now killing your own brothers and sisters. The West will eventually turn against its Muslim citizens.

This notion of loyalty to Islam is entwined with the jihadist conception of Muslim lands. Jihadists express it as solidarity with the citizens of Muslim-majority countries perceived to be at the forefront of *jihad*, either by virtue of occupation (the Palestinian territories and Kashmir) or oppression (i.e., Syria) or by the presence or recent presence of Western forces (i.e., Iraq and Afghanistan). The theological arguments offered by jihadists are fundamental to the resultant act of terrorism, not only in the ways the perpetrators frame the world and their aims, but also in the ways they justify the violent acts they commit to achieve them. Understanding this-and their claim to exclusive truth-is essential to challenging the ideology which inspires acts of religious violence.

3.4 Repression Uyghurs Crisis in China and its Consequences in Xinjiang

A series of violent incidents in China involving Uyghurs has focused increasing attention on the turkic Muslim minority group and on the religious and political situation in their homeland, China’s vast northwestern province known as the Xinjiang uyghur Autonomous region (XuAr or East turkistan). The incidents have included an increasing number of ethnic clashes between uyghurs and Han Chinese, explosions and Chinese military operations in XuAr, and a number of high-profile incidents involving uyghurs. the attacks include a car attack at tiananmen Square in 2013 as well as a violent knife attack in 2014 on passersby at the train

station in Kunming that left 29 dead and 100 injured. A number of observers have seen in these attacks evidence of growing radicalization among uyghurs.

There is no dispute that the uyghurs as a people have grown increasingly disgruntled and shown their anger and resentment toward the People's Republic of China's (prC) and its policies. Some marginal groups even started to resort to violence. The question is why. For many years, prC authorities painted Uyghur political activism and the growing unrest in the XuAr as the work of radical groups. However, such claims have historically rested on dubious evidence. Moreover, there has always been a compelling case that it is Beijing's repressive policies-not the transnational jihadist movement or the extremist ideology that drives it-that is the primary cause of the tensions and conflict in Xinjiang today. Since coming to power, president Xi Jinping has deepened the prC's crackdown on uyghurs in a variety of ways.

For years, the prC's "Western development" projects have marginalized the indigenous uyghur populations of East Turkistan by inviting large-scale Han Chinese migration, forcing the uyghurs' cultural assimilation, and placing restrictions on religious and political freedoms. Meanwhile, prC authorities have prosecuted uyghur dissent and activism as manifestations of extremism, separatism, or terrorism. Even the moderate dissenter Ilham tohti, a professor of economics and a winner of the pEN/Barbara goldsmith Freedom to Write Award, was jailed by the prC on charges of inciting separatism, mostly because of his work and public statements that focused attention on the social and economic dimensions of the conflict in XuAr.

The Chinese government, moreover, has systematically curtailed freedom of the press and basic liberties for uyghurs. The government has controlled all information coming out of XuAr, including information about the violent incidents that have racked the region without an opportunity for political dissent; uyghurs have come to feel more disenfranchised and pessimistic about their future in China. The absence of any political space or platform to express their legitimate grievances combined with the deterioration of economic and political conditions in XuAr are marginalizing increasing numbers of uyghur youth and, in some instances, motivating their radicalization.

The purpose of this study is to show that the deteriorating situation in Xinjiang and rising rates of violence involving uyghurs have been primarily the result of Chinese policies. In particular, the prC's policies have stamped out religious freedom and weakened indigenous and moderate religious practices among the uyghurs. This, in turn, has been radicalizing conservative

Muslims in the XuAr and leaving others who would like to leave but cannot vulnerable to exploitation by radical groups. The aggressive responses of the Chinese government to religious movements and growing grievances in the region have further fueled the conflict.

Nor has the Chinese government shown any intention to take a different approach to resolving the problem. As a result, Beijing's repressive policies combined with its intransigence and refusal to address the religious, economic, and cultural causes of the unrest in XuAr are likely to contribute to greater radicalization among uyghurs. This will, among other things, continue to create opportunities for radical groups to penetrate and take root in the region and this could make the prC's fears over radicalization among uyghurs in XuAr a self-fulfilling prophesy.

Although the conflict between Uyghurs and Han Chinese has persisted For decades, international attention to the problem has been scant. The last time the XuAr, the home of more than 10 million uyghur Muslims, captured international headlines was during the July 2009 clashes that broke out in urumqi, the regional capital. The clashes started as a protest about authorities' indifference to the Han lynching of uyghur factory workers. The incidents quickly became a violent confrontation when security forces used excessive force against uyghurs with the help of Han Chinese civilians. The official number of fatalities from the incident varies from 192 to several hundred, and we may never know for certain how many people died. However, the sheer number of documented uyghur round - ups and forced disappearances² after the incident demonstrates that the prC's flagrant abuse of power is ongoing.

Furthermore, the degree of top-down discrimination against uyghurs in their own homeland was made clear by the fact that most uyghurs allegedly involved in the ethnic clashes were given criminal sentences without due process while only a few Han Chinese received the same treatment in the aftermath of the events.³ during and after the clashes, the government closed off the region to international observers for months. Officials expelled foreign journalists, disrupted Internet access and cell phone reception, and limited news from the region to the prC's} state-run media.⁴ the Chinese government spokespeople blamed events on the so-called "three evil forces" (separatism, terrorism, and religious radicalism) and they said "radicals and separatists" were responsible for causing the clashes.

Instead of investigating the local sources of the conflict, the media coverage inside the prC blamed the clashes on the insidious involvement of the "external separatist forces." In fact,

in the post-9/11 world, the prC has repeatedly blamed the growing unrest in XuAr on radical groups-a stance that in the post 9/11 climate, other governments have not sought to challenge. But the social media and YouTube footage of the 2009 clashes that spread across the world shattered the prC's claims that jihadism was the source of the conflict. The media provided instead evidence of large-scale police brutality and revealed the social and economic roots of the conflict.

For starters, there was no sign of religiously-driven radicalism during the demonstrations. The incidents took place in the northern, provincial capital of Urumqi-not in the countryside or the Southern provinces of Xinjiang where religiosity and conservatism are more prevalent. Uyghur Muslims constitute only 10 percent of urumqi's population, which is largely secular. Subsequent interviews of those involved in the clashes found that most of the participants were not members or sympathizers of radical organizations, as China claimed, but primarily educated, young people of the most Westernized city of Xinjiang.⁶ Finally, the Beijing government has provided no evidence to support its earlier claims that the pro tests were motivated by radical groups.

Instead, interviews in the XuAr proved that the demonstrations were mostly local expressions of political and economic grievances. Protesters cited the high unemployment rate, the destruction of historic cities, increasing Han urban migration to XuAr, and the cultural assimilation policies of the Chinese government as the causes of their discontent. Attentive observers of the conflict also reject the oversimplification of the government's narrative, instead putting forth a complex *mélange* of causes that stem from social and economic discrimination, forced assimilation, and religious repression at the hands of the government.⁷ their analysis, however, has not led to any revision of Chinese policies. The Chinese regional and central governments continue to regard the issue primarily as an "Islamic threat," and they maintain their heavy handed policies to address the problem. Moreover, because the government tends to see religion as the only variable that explains the problem in the XuAr and terrorism as the only tactic used for redress, the religious freedom of conservative Muslims has become the primary target of repressive Chinese policies.

3.5 Turkey's Declining Democracy

The politics of turkey have been transformed in profound ways during the rule of the Justice and development party (Jdp), or, as it is also commonly known, the Adalet ve Kalkinma partisi (AKp). The party, which has roots in the turkish Islamist movement, first came to power in 2002. Especially since the start of its second term in 2007, the Jdp has been mobilizing its followers against the institutions of turkey's secular democratic state and, through this; the party has exerted enormous power over the country's executive, legislative, and the judiciary branches. Moreover, as the party's popular support and influence has increased through the 2007 and 2011 general elections, it has steadily abandoned its earlier support for turkey's European Union (Eu) membership process.

The party has since begun to reveal its authoritarian tendencies and, by infiltrating Islamists into the state bureaucracy, it also has made efforts to impose Islamist values on turkish society. Islamic brotherhoods and Islamist businessmen have strengthened their organizational and financial capabilities, while the Jdp government has severely curtailed media and academic freedom and acted to redesign turkey's education system in ways that promote political Islam. As the Jdp has reshaped turkey's domestic politics, it also has reformulated the country's foreign policy according to its Islamist worldview and conception of the essential "brotherhood" of all Islamic countries.

As its power has grown, the Jdp has abandoned turkey's historically balanced Middle East policy, which had been characterized by a conservative reluctance to involve turkey in the region's many conflicts and a clear stance against terrorist groups. Even before the Arab Spring of 2011, the Jdp actively pursued "rapprochement" and common ground with the region's radical forces-including Iran, Syria, Hamas, and Hezbollah. In doing this, the Jdp government aimed to establish turkey as a regional "Muslim" power, and it became a vocal defender of the region's radical forces against the West and Israel. With the start of the Arab Spring, the Jdp has further modified its foreign policy along sectarian lines.

It has formally sided with an emerging Sunni Islamist axis, including Gulf States such as Saudi Arabia and Qatar, Egypt when it was under Muslim Brotherhood rule and Hamas against a Shi'a Islamist axis represented by Iran, Syria, and Hezbollah in lebanon. As turkey's foreign policy has increasingly been defined by Islamist ideology, the common perceptions and strategic

interests once shared by turkey and its former NA to allies have been eroding. Tellingly, Prime Minister Recep tayyip Erdoğan stated in February 2013 that Eu membership “is not a must for turkey.”¹ As the Jdp’s power has grown, various international organizations’ reports have described the general decline of Turkish democracy, including the deterioration of press freedom, human rights, and gender equality.

Freedom House, for example, in its 2014 press Freedom report, downgraded turkey from “partly free” to “not free” by ranking it 134th out of 197 countries, behind countries such as Nigeria, lebanon, tunisia, Kenya, liberia, uganda, Algeria, and Kuwait.² (In 2013, turkey had been ranked at 120.) likewise, the reporters Without Borders’ January 2014 report documented the declining press freedom in turkey under Jdp rule: tur key’s ranking in worldwide press freedom, which was 116th in 2003, declined to 154th out of 179 countries, behind countries such as Qatar, South Sudan, Afghanistan, Zimbabwe, libya, democratic republic of Congo, and Iraq.⁴ the report additionally observed that turkey “continues to be the world’s biggest prison for journalists.”

The Economist Intelligence unit’s Index of democracy for the year 2012 defined turkey as a “hybrid” regime by ranking it 88th out of 167 countries, behind countries such as Bangladesh, Tanzania, Malawi, and Zambia. A hybrid regime has the trappings of democracy and holds elections but is in fact authoritarian, with little opportunity to oust the ruling party. Meanwhile, the Human rights Watch’s (HrW) 2014 World report noted that the Jdp “has demonstrated a growing intolerance of political opposition, public protest, and critical media”⁸ and called prime Minister Erdoğan’s method of ruling “increasingly autocratic.” likewise, the HrW’s 2012 World report argued that after winning the general elections for the third term in 2011, the Jdp government took increasing steps to abridge rights in turkey.

The government has not prioritized human rights reforms since 2005, the report stated, adding that the Jdp “has restricted freedom of expression, association and assembly with laws that allow authorities to jail its critics for many months or years while they stand trial for alleged terrorism offenses on the basis of flimsy evidence.”¹¹ Furthermore, the European Court of Human rights (ECHr) found that turkey followed Russia with the greatest number of violations of ECHr standards in 2013 and 2012.¹² In 2011, turkey was in fact the country with the highest number of violations of the ECHr. The treatment of women in turkey is taking a conservative Islamic tilt as well. The World Economic Forum’s 2013 global gender gap Index ranked turkey

120 out of 136 countries, behind countries such as Jordan, Ethiopia, Kuwait, Zambia, Bahrain, and United Arab Emirates.

This represents a further decline from 2006, when turkey's ranking was 105. The organization of Economic Cooperation and development's (OECD) 2013 report found that turkey's 28.7 percent employment rate for women is the lowest among 34 oECdmember countries. Moreover, the Jdp Justice Ministry disclosed in February 2011 that the murder rate of women in turkey increased by 1,400 percent between 2002 and 2009. The rise of violence against women may be a reflection of the greater Islamization in Turkish society.

In Islamism, the position of women is secondary given their supposed physical, mental, and moral inferiority vis-à-vis men.¹⁷prime Minister Erdoğan, while condemning the violence against women, has stated that he does not believe in equality between men and womMoreover, even though the Jdp government asserts that it has taken the necessary steps to protect women's rights in turkey, the law and law enforcement mechanism in the country continues to be weak.

3.6 Islamic Fundamentalism

Muslim fundamentalists throughout the Islamic world have seized upon the question of legitimacy of the regimes under which they live, absolute monarchies and all other forms of authoritarian rule, in order to come to the public square and pose themselves as popular alternatives to the existing unpopular regimes. This links up with the basic suspicion of the West which prevails among these movements, due to the corrupting nature of Western values which contradict Islam, and the alliance that the Islamists find between their corrupt regimes and that same West. To attain their goal, the Islamists have developed a vocabulary and a plethora of symbols to replace the secular institutions and the political jargon that was borrowed from the West.

In traditional and conservative societies, the Muslim world included, there is little tolerance for the new morality, and its expressions in public are usually countered by outrage on the part of clerics, often by violence, and in consequence by religiously inspired legislation to curtail those liberties. Among Muslim fun damentalist groups, the outrage with the public square goes much further: not only do they reject Western values lock, stock and barrel, which they fault for the general degradation of mores, but they accuse the West of having schemed to

undermine Muslim societies from within by corrupting their youth with its new morality that is visible in the public square.

Therefore, they battle the visibility of the West with their own mores, and if they cannot uproot it with rhetoric and competition for the souls of their constituencies, they have no qualms about resorting to violence in the public square in order to get the attention of the public both domestically and externally. Capitalizing on the general disapproval of many of the Western norms by the conservative public, these movements extend their criticism of the public square to include the entire political systems in their own countries, which they regard as subservient to the decadent West hence, the public-equalization of the political-religious debate which encompasses all spheres of life.

Since in Islam religion is part of life, and life is part of the religion, the latter by necessity is dragged into the public square. But it is not only the fundamentalists who set the agenda in the public square; the authorities who defend themselves against the fundamentalist onslaught also do, as well as established Islam which serves the governments in place, on the one hand, and regards itself as menaced by the fundamentalists, on the other.

The debate is not conducted in words only, although the Da'wa call, or propaganda is an essential tool of the fundamentalists in appealing for public support. They also commit acts of sabotage, kill government officials, foreign tourists and other designated enemies, and terrorize common people into submission; but they also build an infrastructure of social welfare, provide leadership and solace to their people, profess social and political revolution, and teach that Islam is the panacea for all ills of their society.

Islamic Fundamentalism in the Public Square 143 While the activities of the fundamentalists, both passive and violent, unfold in and from the public square, the government's reactions cannot help but occur publicly too. Governments also use propaganda to denigrate and condemn the fundamentalists, finding support in the 'ulema (learned men) of established Islam. They use the public media at their disposal to launch vendettas against the fundamentalists and to claim that the latter do not represent "true" Islam. The authorities also conduct massive arrests, engage in shoot outs in the streets of their cities, mount mass demonstrations, run show trials, and otherwise attempt to curtail the high profile of the fundamentalists, all within the purview of the public.

This compels the common people to take sides in the debate, and often to take part in fundamentalist activities or in demonstrating against them. All this is done in the open, in the very center of the public square. However, while the governments wish to cleanse the public square from the impact of the fundamentalists, the latter strive to cleanse it of "Westoxication," which they see as caused directly by or via the regimes in place, deemed to be collaborators of the hated West. Vocabulary and Symbols Underlying the Islamic discourse in the public square are a vocabulary and an entire system of symbols which have been imposed by the fundamentalists and which have become universalized to an extent that even their opponents, such as the governments in place who battle against them, are compelled to make use of them.

Very often, the incumbent regimes, who are in constant quest for legitimacy, must resort to those vocabulary and symbols in order to pose to their constituencies as no less Islamic than their opponents, who precisely delegitimize them and offer themselves as an alternative in Islamic terms. These terms encompass such concepts as Jahiliyya and Hijra, Shahid and Fida'i, government by Shura as democracy, the Zakat as the paradigm of the welfare state and Jihad, both spiritual and actual, Jerusalem and Hudaybiyya as powerful symbols of redemption, 'Umar ibn al Khattab and Salah a-Din as worthy predecessors of the fundamentalist struggle, Israel and the West as the source of all evil, the old and new Crusaders as the paradigm of the enemy of Islam, and revivalist Islam as the panacea for all ills.

Jahiliyya and Hijra, which refer to the times of the Prophet, were extensively used by Sayyid Qutb, the great Islamic luminary Raphael Israeli who was executed by Nasser in 1966 for allegedly plotting to overthrow the revolutionary regime in Egypt. His fundamentalist followers in the Islamic world have since extensively resorted to those concepts to define themselves and the world about them. In these terms, Jahiliyya is not only the era of darkness and ignorance which had reigned prior to the coming of the Prophet of Islam, and the epithet for the culture and way of life which had surrounded humanity before Muhammed's prophetic message to the world, but also the deserved attribute to characterize any society today which does not follow the path of Islam.

Not only is the West plunged in its ignorance, but even Muslim societies which are ruled by non-Islamic tyrants of all sorts, are themselves suffocating in a Jahili atmosphere which only a revived Islam can remedy. The Prophet of Islam, who could not sustain a meaningful life in the Jahili sinful city of his native Mecca, found the remedy in Hijra or migration into a sane Muslim

environment where Islam could be brought to bear and a worthy life carried to full bloom. His migration to Medina in 622 CE marked not only his personal salvation, but also the rescuing of Islam from crisis and persecution and the beginning of a new era for humankind which was inaugurated right in year one of the Islamic calendar.

This major and far-sighted demarche of the Prophet, the most perfect of all humans, has necessarily become, like his other deeds and utterances, the model for all others to follow. Muslim fundamentalists review contemporary world history in these terms; they diagnose Jahili societies as being unlivable and prescribe Hijra from them as a way out. Following the Prophet again, who had used his Islamic base to battle against the Unbelievers in their Jahili lands, they also vow to pursue their enemies into submission. They may choose a spiritual Hijra, namely remaining in their places among the Jahili society, but creating their own enclaves of study, education, social welfare or even neighborhoods (the Muslim Brothers in Egypt and elsewhere), or they may actually migrate from their milieu and create their own (the Takfir wal-Hijra faction in Egypt).

A self-definition of the fundamentalists as the Hijra people, so to speak, also entails a definition of the people of Kufr (Unbelievers) or of Jahiliyya, or the New Crusaders, from whose environment one must migrate and/or against whom one must struggle. Muslim fundamentalists have clearly identified their enemy: the regimes in the Islamic world which practice non Islamic law; the West which has been undermining Islam from within and corrupting it with its norms of behavior in the public Islamic Fundamentalism in the Public Square 145 square, with a view of tottering it and replacing it; and Israel Zionism-the Jews, who are intrinsically the enemies of Allah and humanity, in addition to their being an arm of the West in the heart of the Islamic world.

All these enemies must be depicted in evil terms so as to make them free prey for Muslims to attack and destroy. A rhetorical delegitimation of their enemy is a prerequisite towards making the use of violence permissible, even desirable, against him. Hence, the systematic and virulent attacks of these movements against what they perceive as their enemies, both domestic and external, even if at times they borrow a Western vocabulary, lending to it their own connotations and interpretations. The underlying justification to launch war against such evil enemies, one domestic and external, is distilled in the quintessential notion of Jihad.

Etymologically, this word was meant to signify an intellectual striving, and by extension also a physical striving, for a cause. In Islamic law, however, Jihad has principally one meaning: military action to expand the outer borders of Dar-al Islam {Pax Islamica) or to protect them from encroaching Unbelievers. This idea is founded on the notion that Islam is not simply one of the revealed religions, but the prevailing and most updated faith which has come to substitute for, and to supersede, the other monotheistic faiths. It is then incumbent upon Islam to extend its rule all over the world by peaceful means if possible, by force if necessary.

Jihad is usually viewed as a collective duty (Fard Ki faya) binding the Muslim community (the Umma), as a whole. Namely, when the Muslim authorities pursue Jihad, every Muslim individual is viewed as having discharged this duty. However, since Muslim countries have desisted in practice from this idea, mainly due to pragmatic considerations, Muslim fundamentalists have come to take this duty as a personal one (Fard 4Ayn), and so have consecrated any struggle of theirs against non-believers or against Muslim regimes not to their liking, as a pursuit of that holy duty. This is what the Hamas group has to say in this regard. When our enemies usurp our Islamic lands, Jihad becomes a duty binding on all Muslims.

In order to face the usurpation of Pales tine by the Jews, we have no escape from raising the banner of Jihad. This would require the propagation of Islamic consciousness among the masses on all local, all-Arab and Islamic levels. We must spread the spirit of Jihad among the Islamic Umma, clash with the enemies and join the ranks of Jihad fighters. According to this view, and along the lines charted by Sayyid Qutb and others before them, the war against Israel and the Jews is a religious war, and therefore Muslims ought to swell their ranks and fight it to the finish, whatever the price. Our struggle with the Jews is a struggle between Truth and emptiness, between Islam and Judaism, which are targeted as the enemies of Islam.

During the Gulf War (1991) one Jihad recruit, instructed to set up and detonate a car bomb on a busy street in one of the countries fighting against Iraq, told a Times correspondent that the fate he awaited in the afterworld was far superior to the rotten life he had at present. He also added that his life was not all that miserable, for he was readying himself to die for his cause. All lives were moving towards Heaven or Hell, and he chose Heaven. In spite of the wide variety of interpretations given to Jihad in modern times, some of which are soft and subtle, it is evident that the Muslim radicals, including Islamic Jihad, Hamas, Hizbullah, and certainly

international Muslim fighters such as those who were battle-hardened in Afghanistan (the Afghanis) or in Bosnia, Muslims are uncompromisingly committed to the violent brand thereof.

They refer to many Quranic passages which assure the martyr, that is, the dead in the course of Jihad, all manner of rewards in the next world. This is the reason why Jihad has become the rallying slogan of many of these radical groups of Muslims, as in "Allah is the goal, the Prophet the model, the Qur'an the Constitution, Jihad the path, and death for the cause of Allah the most sublime creed." Death in the course of Jihad becomes, then, an expected and even desirable outcome, especially when Jihad is taken as the explanatory motif of history.

Indeed, radical Islamic movements regard the present generation's struggle in the path of Allah as only one link in the chain of continuous Jihad; inasmuch as the precedent fighters/martyrs had opened the path and the living in each generation must follow in their footsteps. In fact, the symbol of the Muslim Brothers is constituted by a Qur'an book hemmed in by two swords, their explication being that force, i.e., Jihad by the sword, defends justice as encapsulated in the Holy Book.

Hence, the powerful appeal for Jihad and for death in Jihad if necessary, is reinforced by Islamic legal prescription that all are liable to Jihad except for the blind, the handicapped and the old, who cannot expend the requisite effort in the battlefield. In the macho-prone youth of the Islamic world, going to Jihad is proof that one is not afflicted by those incapacities, Allah Forbid! One of Islamic Fundamentalism in the Public Square 147 the heads of the Muslim Brothers in Egypt called upon the Jihad fighters to brandish the banner of Jihad until all Islamic lands are liberated and the Islamic Caliphate is reinstated.

Similarly, Hamas leaders have repeatedly emphasized the importance of Jihad by according to it the validity of a Sixth Pillar of the Faith. In a fatwa circulated in the West Bank under Israeli rule, spiritual leaders of the Palestinians have determined that Jihad is a personal duty binding on each and every individual "until the usurper has been removed from the land by force of the sword." They rejected peace with Israel, if only because that would amount to cessation of the Jihad and the obstruction of the road of Jihad before the coming generations. The fundamentalists have also forced on the public square discourse about the Arab-Israeli conflict in Islamic terms.

In fact, supposedly secular leaders in the Arab world are dragged into that discourse in a match of one-upmanship in order to demonstrate that they master its vicissitudes no less than

their opponents. And so, they discuss wars against Israel in terms of Jihad and the casualties in those wars in terms of Shuhada' (martyrs). Yasser Arafat, for example, has reputedly taken on an Islamic nom de guerre (Abu 'Ammar) and the brigades of the PLO have been named after renowned battles in Islamic history (Hittin, Yarmuk, Ein Jalut) or after Islamic Holy Places (al-Aqsa). Thus, the war communiques issued by the PLO have always begun with the Basmalah, as Arafat's statements written and oral as the late Anwar Sadat frequently uses Quranic citations as a way to win the hearts of his audience.

Nothing illustrates the public-squarization of the Islamic political discourse among the Palestinians better than Arafat's fiery speeches, in which Muslim vocabulary and symbols abound. Not only has he drawn a parallel between himself and 'Umar ibn-al Khattab in the context of retrieving Jerusalem for the Muslims, but he also uses Jerusalem as a mobilizing factor to arouse Palestinians, and other Muslims worldwide, for the battle of Jihad to liberate the holy places there. He also often compares his signing of the Oslo Accords with Israel to the Hudaibiyya Treaty made by the Prophet with the people of Quraysh in Mecca and later revoked when that was found expedient.

This linguistic usage in the public square, which the late President Sadat also did in his time, goes a long way to tell the public that the war objectives, as well as the peace objectives, are founded on, emanate from, and are geared to Islamic bases and goals. Ideological Underpinnings of the Islamic Discourse the Islamic discourse which has been imposed on the public square by the fundamentalists rests on firm ideological commitments and beliefs which are spelled out in a persistent and repetitive manner throughout the Islamic world.

As an example, we could examine the platform of Hamas which was published in the beginning of 1988 and encompasses all the vocabulary and symbols discussed above. Essentially, this platform is the public response of Hamas to the PLO Charter, meaning that the debate in the public square should not consist of a PLO monologue, but should be challenged by an equally attractive platform which would appeal to the same constituency. By tossing the question of two competing ideologies into the public square, Hamas intended not only to signal the end of monolithic rule, PLO-style.

The attendant questions of authoritarian regime, or other systems of government, which set the public agenda, determine national priorities, define national needs, and decide upon national objectives, goals, and aspirations also came to the fore and raised the thorny question of

legitimacy of government. No regime in almost any Islamic country can claim a credible legitimacy as it is understood in the West. No one has truly elected the regimes in place: they have either inherited absolute monarchical power, or have taken it over by force and perpetuate their hold on it with military coercion. Almost none of these rulers is backed by a permanent and predictable popular base, and this is where the Islamists can stake their strongest grievance against these governments.

To acquire some legitimacy, these autocrats take on Islamic titles: the Curator of the Twin Holy Sites (Mecca and Medina) for the Saudi King; the Heir of the Prophet and the Guardian of the Aqsa Mosque for the Jordanian monarch, another Descendant of the Prophet and the Chairman of the Jerusalem Committee of the Islamic Conference Organization for King Hassan of Morocco, among others. Even godless Saddam Hussein announced during the Gulf War that he was adding the Islamic war cry "Allah Akbar!" to his national flag, in order to make his war against the Americans, the "New Crusaders," a novel version of the War of the Believers against the invading Unbelievers.

The best organized and the most zealously poised to take over are usually Muslim radicals who claim their own legitimacy in Islam and its teachings. When they are in opposition to autocratic rulers, one hears them speak for democracy, free elections and human rights. They are, therefore, often perceived as moderate, reasonable, operating within the system, as long as they do not use violence to attack or overthrow the regimes in place (the Muslim Brothers in Egypt and Jordan, the Islamic Movement in Israel, Islamic Movements in the West). But when they do, they are ruthlessly suppressed by the rulers, usually with the silent support of the West which clearly leans towards autocratic regimes loyal to it (Turkey, Egypt, Algeria, Jordan, Morocco, Saudi Arabia, the Palestinian Authority and so on), rather than to Islamic regimes inimical to it (Iran, Sudan, Afghanistan).

In the past decade, the power of the international media, which passes over local restrictions and makes the idea of the global village applicable to authoritarian Islamic countries as well, has evidently eroded the almost absolutist nature of the regimes there. The sight of the collapse of tyrannical rulers in Eastern Europe, which was shown in real time all over the world, also triggered a dramatic rise in belief in the power of the people and in the ability of the common man, if determined and resourceful, to force down the tyrant.

4.0 CONCLUSION

The impact of Islam in the global society is something of great importance in the study of current trends in Islam in modern times. Although it may be judiciously said that Islam has greater impact in the western world than in Africa because of its long history and judicial administration. However, its effects on African Muslims as regards to current trends, economic sustainability and the share of religious brotherhood can also be commended upon.

5.0 SUMMARY

In this unit we have examined the current trends in Islam in contemporary times. We also studied the Salafi Dawa politics of a religious movement, the Sunni insurgency and reinvention of their identity in Iraq, refuting Jihadism, repression Uyghurs crisis in China and its consequences in Xinjiang, Turkey's declining democracy and Islamic fundamentalism.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the Salafi Dawa Politics of a religious movement
2. Examine Sunni insurgency and reinvention of their identity in Iraq
3. Explain factors responsible for the refuting of Jihadism
4. State the repression Uyghurs Crisis in China and its consequences in Xinjiang
5. State the decline of democracy in Turkey
6. Analyze the Islamic fundamentalism in modern society

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UNIT 7 ISLAM IN NIGERIA AND ITS POLITICAL, SOCIAL, ECONOMIC AND EDUCATIONAL IMPACT

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1.0 INTRODUCTION

Islam which was introduced to Northern Nigeria in the 11th and 12th century, but became known to the west and eastern Nigeria in the 19th and 20th centuries has been playing a decisive role in all spheres of life in Nigeria. Therefore in this unit, we shall explore the impact of Islam in the political, social, economic and educational sphere of the Nigerian society.

2.0 OBJECTIVES

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

- Explain the origin of Islam in Nigeria;
- Enumerate the benefits of Islam to the people of Nigeria; and Give reasons why the adherents of Islam abandoned their religion for Islam.
- Discuss the impact of Islam in Nigerian society
- Enumerate the methods of Spread of Islam
- Examine the Muslim-Christian Encounter

3.0 MAIN CONTENT

3.1 Islam in Nigeria

Islam is the predominant religion of Northern Nigeria. It covers also a good part of the West. It is only in the East that its figure tapers into insignificance. It is estimated today that Islam accounts for about 45 percent of Nigerian population lagging behind the Christian population by a narrow margin. Its rapid growth can be seen from these census figures of 1953 in some cities: Kano (North), 98 percent; Katina (North) 95, 5 percent; Ibadan (West), 58 percent; Abeokuta (West) 48 percent. Even in the East, where it was virtually non-existent, it is now making a lot of in-roads, building mosques and Muslim communities in various cities and towns. One need not stay too long in Nigeria to notice its self-evident presence in politics, business, education and general life.

Trade is an importance tool of Muslim conversion and expansion. Trade brought the Berbers in contact with the Hausas. Islam through this, made its way into Nigeria. It is equally trade that the Hausa employed in spreading Islam in the North and other parts of Nigeria. By the 18th century, Kano, Soot, Bornu was great commercial centers. These Muslim traders moved into local communities, lived with them, intermarried and practiced their religion openly, thus, won converts. Again, due to their economic influence, they brought many people to turn to Islam as they would not help anyone unless he turned to Islam. Writing about this tactics with regard to Deadeye people of Bache emirate, P.B. Clarke & I. Linden note in their case study: “There was...an element of pressure.

The Hausa people would not allow them to be trading partners unless they become moles...” Again the contribution of Muslim clerics-Imams, Mallam, and other community

leaders-religious and political, was enormous. Whether as itinerant preachers or sedentary community political or religious leaders, these clerics versed in Muslim theology and practice, “initiated the process of Islamization in...many areas of the North. Their strategy included conversion of rulers who in turn, brought over their subjects to Islam. They also took up positions as advisers and clerks of the Mallam rulers while the village Mallams exerted their influence at that grass-root level.

3.2 Methods of Spread of Islam

The Role of the Cleric

It has been established earlier that there is no priesthood in Islam but clerics. These are learned scholar, in Islamic Studies and Sciences. They were the fore runners of the spread of Islam in Nigeria. In northern Nigeria in the early period of the spread of Islam the clerics were used as secretaries in the king’s courts and also used as teachers of the kings family members who are opened to Islamic teachings. Wherever they go they try to introduce Islamic education. This idea led to a basic fact that the introduction and spread of Islam in Northern Nigeria is as old as the introduction of Islamic education in Hausa land. In his Arabic work *Islam fi Nigeria* (Islam in Nigeria) an eminent Yoruba Muslim Scholar, Adam A. Ilori mentioned the name of an enthusiastic learned man and missionary to whose credit goes the foundation of Islamic learning in Ilorin.

This scholar was Sheikh Abu Bakr, bin al-Quasim who originated from Ibadan but whose father had settled down in Ilorin and was also trained at Ilorin. He started a large Madrasah where he taught Arabic Grammar, theology, Quranic Studies and Prophetic Traditions. Ibadan also became a reputed centre of learning under sheikh Harun, a disciple of Sheikh Abu Bakr. It is said that sheikh Harun’s scholarship became so famous that scholars came from as far as the Sudan and Sokoto and were often maintained financially by Harun. It is noteworthy that the Muslim clerics who moved from one place to another helped greatly in the spread of Islam to Nigeria. The other areas of Islamic influence in Nigeria are the Edo State (Old Bendel) and the South Eastern part (Anambra, Imo, Cross Rivers and River States).

In Edo State, Auchi is the centre of Islamic Influence while Nsukka is the major centre of Islamic learning in Igboland. It is noteworthy that the history of teaching the Arabic language

throughout the Islamic world, particularly in the non-Arabic speaking world, has been the history of the spread of Islam. By inference therefore, whenever there is a Muslim Community in Nigeria, there is bound to be a Quranic school for both children and adult male and female Muslims in Search of knowledge.

The Muslim Traders

Another important factor that influenced the spread of Islam is the activities of the Muslim traders. As these traders moved from place to place, they ardently practice their faith. Many of the people who watched them became enticed to their way of life and thereby challenged to want to identify with them. Since trading is one of the main stay of the people of West Africa and Nigeria in particular, the trade routes were followed by traders practicing their belief as they continued in their trading. Some later became settled traders and craftsmen who received warm receptions from their various hosts. Their social relations with their hosts, the attention attracted by their practice of the outward Muslim devotions and the effect of their confidence in the superior spiritual power of Islam in healing the sick, in ensuring the fertility of women and crops, in averting the dangers of witchcraft and sorcery moved the people they met to regard them as important and thus give allegiance to the religion they professed.

The Medicine Men/Holy Men

The unique role played by those people considered as Medicine men/ Holymen in the spread of Islam cannot be underestimated. Some of these men combined the role of being a teacher to the practice of Medicine. To the average traditional Nigerian, the alternative healing therapy to the already existing traditional healing became a welcomed idea. Further, these “holymen” of Islam along with their practice of faith, distributed *baraka* blessing through mystical means, this also attracted the people who hitherto will visit traditional healer and priest for help.

The Emigrants

Other agents of lesser influence in the spread of Islam are the nomads and travelers who practice their faith as they move from place to place. The nomads who moved from one area to another caring for their herd of cows, sheep and goats also influence their hosts with their belief and practices. However, mentioned need to be made of the role played by the 18th and 19th century Muslim reformers who fought wars in order to spread and enforce Islamic faith. The Fulani led jihad in the nineteenth century pushed Islam into Nupe land and across the Niger river into the Northern Yoruba speaking areas.

Usman Dan Fodio and his Military Conquest

Military conquest was a tool employed by Muslims of Nigeria with maximum benefit. In this connection is Usman Dan Fodio a name never to be forgotten in the Islamic history of Nigeria. He was a Fulani and was born on 15th December 1754 at Marratta in Gobir. He had a serious Islamic education consisting of traditional Islamic sciences of Grammar, Law, Exegesis, Theology, Rhetoric and Prosody. He first studied under his uncle, Binduri and later under a famous Muslim expert-Mallam Jibril, from whom he imbibed some of his reactionary ideas based on purity of Islamic Law and practice without compromises with pagan customs. It was also in line with African Muslims of the 11th century: Ibn Yasin and Al-Maghili.

The military conquest of Usman Dan Fodio was in the main, responsible for the spread of Islam in Northern Nigeria. From its advent till the 19th century, it merely struggled against ATR to gain a foothold. Fodio's jihad not only placed Islam squarely on the religious map of Nigeria but made it almost a "state religion" in the North. After his studies, Fodio was employed at the court of the King of Gobir from which vantage point; he gained a lot of influence. Incensed by his revolutionary ideas and obsessed by the spirit of the purity of Islam in law and practice, he soon took to itinerant preaching to drive home his points, attacking what he saw as adulteration of Islam through compromises with pagan religion in Gobir and other places. Soon the king died and was replaced by his son, Yunfa. Fodio's revolutionary activities did not meet with the approval of the new king who expelled him from the service and "took drastic measures against

the future conversion of his people to Islam”. With the King’s persecution, Fodio and his converts fled (Hijra) Gobir for Degel and later to Dugu.

Yunfa attacked Fodio and his followers at Gambara. This was the beginning of the Jihad. Fodio decided that Jihad was the answer. He built a strong army supported by his fellow Fulani. He took Yunfa (Gobir) in 1804. This success gave him courage to and he faced all other Hausa Kingdoms. By 1808 most of Hausa land was under him. Borno Empire was also attacked in 1808 with success. By 1830, the Fulani were masters of what was then the Northern Region of Nigeria. Only Borno (town), parts of Kebbi and the hill areas of the Jos Plateau and the Tiv and Idoma did not come under their control. Military conquest was followed by Islamization of the conquered area. In short, the Hausa-Fulani jihads produced a multi-ethnic state known as the Sokoto Caliphate, in which Islamic culture and the Sharia were the binding force and the legal code of the state. Sokoto Caliphate, which covered quasi the whole of the North and extended into the west, was flourishing with Islamic religion by the arrival of the British.

Colonial Government and Ethnic Politics

Colonial government very much helped in the spread of Islam through their policies. Christian missionaries were not allowed into the various emirates except with the permission of the emir which hardly ever was given. By the system of Indirect Rule, Muslim chiefs were put in-charge of Hausa political communities which helped the course of Islam. “Islam was seen by colonial administration as the cement of the society and was therefore, protected; non Muslims were kept in “Sabon Geris”, foreigners ‘quarters outside the city walls of the Muslim towns. For Christian missionaries, it was an uphill task to gain admission into emirates to build schools. In administration particularly in the North, Muslims seized important posts and offered employment to only to those willing to convert to Islam. Ethnic politics after the independence also helped Islam of Nigeria.

The political parties which were ethnic in composition became so powerful that people were forced to identify with them. Thus, parties like N.P.C and N.E.P.U championed not only the cause of northern tribes but also of Islam. The parties were controlled by Muslims. Muslim efforts to Islamize the whole of Nigeria are an open secret today. Their strategies have been multi-dimensional. Post-independence Islam in Nigeria has been very outspoken, vigorous and

belligerent. Their massive and all –embracing plans include politics, education, economy and internal re-organization. Ibrahim Yaro, discussing Islamic secret plans to turn Nigeria over to Islam, has this to say:

Decision has been taken in Saudi Arabia that Islam must be imposed on the whole of Africa...Nigeria must go Islamic on or before 1992. Christianity has only two strong arms Catholic and C.M.S...if these can be subdued, other Christian denominations will not constitute problem...No Christian should again be allowed to assume any top post in Nigeria. in places where they are now, plans and efforts should be made to remove them.

Talking about Islamic build-up and the strengthening and extension of its frontiers of influence, P.B Clarke & I. Linden observe:

It has not only enlarged its strength and scope nationally but has significantly changed its profile and appearance...New nationwide organizations have widened the range of the social, economic, cultural, legal and political contexts within which Islamic beliefs are given performance.

Its many national organizations include Muslim Student Society (M.S.S) formed in 1954 with centre in Lagos, later transferred to Ibadan in 1956 and presently it has Sokoto as its headquarters; Muslim Association of Nigeria (MAN) was formed at the same time to cater for Muslims who are not in schools; the Jama'tu Nadril Islam (JNI) formed in 1961 by Ahmadu Bello to unite all Muslims of the north; Muslim Youth Organization formed in 1963, its name has been changed several times and it is today called "Society of the Overflowing Islam" with branches in all important towns of Nigeria; in 1968 was formed the Conference of Muslim Lecturers and Administrative Staff of Nigerian Universities-in order to give scholarship to Muslims for higher education. The most important of these national organizations and a clear sign of Muslim unity was the Supreme Council for Islamic Affairs formed in 1973 which acts as a bridge between the entire body of Muslims and the Federal Government. Presently all these

organizations are leaving no stone unturned to achieve the same purpose-Islamic unity and the spread of Islam in Nigeria.

3.3 Muslim-Christian Encounter

Muhammad (A.D. 570-632) lived in the Arabian Peninsula at a time when Christianity was facing both consolidation and schism. For over two hundred years, Christians had been divided by controversies over the nature of God and of Jesus Christ. Church councils agreed that Jesus Christ was fully God and fully human, but heretical groups differed among themselves, some asserting that he was more divine than human, others stating that he was more human than divine. Most Christians in Arabia, Palestine, Syria, Iraq, and Egypt belonged to schismatic groups. These Monophysite and Nestorian Churches had been declared heretical and were expelled by the Church councils. Despite this ugly situation four pictures amply demonstrate peaceful religious co-existence between Muslims and Christians living in the Arabic Peninsular or the Persian Gulf during the early period.

Prophet (SWA) encountered the Jews and Nestorian Christians in Mecca, Medina, and while on his business trips to Syria. These four traditions refer to the encounter with Bahira, the testimony of the Wariqah Ibn Naufal Ibn Qusayy, early Islamic encounter with the Negus of Abyssinia and the non-partisan nature of the Medina constitution, the first constitution in Islamic history. According to Islamic tradition, there is the role played by Bahira (Nestor or George), a recluse Syrian Christian monk in the Arabian desert in recognizing and pointing out the Prophecy of Muhammad (SWA). Riddell and Cotterell put this way:

Legend has it that on one of the journey into Syria, Muhammad encountered a Christian monk named Bahira. Bahira had previously ignored these caravans, but after receiving a vision he prepared a feast for the travellers. Being just a boy, Muhammad was left behind to guard the luggage. Bahira, however, insisted that he be sent for, to join in the meal. Then Bahira questioned Muhammad about his lifestyle, examined the boy, and found between his shoulder blades the seal of prophet hood. Abu Talib (his uncle) was then questioned about the boy and warned to take care of him: "Take your nephew back to his country and guard

carefully against the Jews, for by Allah! If they see him and know about him what I know, they will do to him evil; a great future lies before this nephew of yours” (2003, 20 f.cf, Guillaume, 1995, 80f, Cooper and Maxwell, 2003, 99).

According to another Muslim tradition, another Christian, Wariqah Ibn Naufal Ibn Qusayy, who was Khadijia’s cousin played a role in recognizing and pointing out the Prophecy of Mohammed (SWA). When Prophet Mohammed (SWA) shared the messages he heard from Allah with Khadijia his wife, encouraged him. This is how Imam At-Tabari relates this incident in his book *Tarik ar-Rasul wa’l Muluk* (Leiden Ed. 47-152):

Then (Gabriel) departed from me, and I went off making my way back to my family. I went straight to Khadijia and seated myself on her thigh to seek refuge there. She said: ‘...what it is, O son of my uncle? Could it be you have seen thing?’ ‘Yes, I answered and then related to her what I have seen. She replied, ‘Rejoice, O son of my uncle, and hold fast. By Him in whose hand is Khadijia’s soul, I hope that you are to be the prophet of this people’.

Khadijia then consulted her cousin Wariqah Ibn Naufal who had studied the Christian scriptures and was a scholar and one of the *hanufa*. Imam At-Tabari narrates how Khadijia told him about the experiences of Muhammad (SWA) thus:

Then she arose...and went off to Waraqa ibn Naufraqa’s soul, if you are telling the truth, O Khadijia, there has indeed come the great Namua;’ and by Namua he meant Gabriel who used to come to Moses. ‘So he will assuredly be the prophet of his people’. so Khadijia returned to Muhammad and informed him of what Waraqa had said and that eased the anxiety he had felt (Ali, 1999, 80 f).

Riddell and Cotterell (2003, 66, cf. Guillaume 1955, 107) stressed the same point when they reported Waraqa ibn Naufal retorting, “If this is true, Khadijia, verily, Muhammad is the prophet of his people. I knew that a prophet of this people was to be expected. His time has come”. They went further to assert that:

It seems also that when Muhammad began to experience his visions, he was troubled by them and uncertain of their source. It is said while he was circumnavigating the Ka'ba, he encountered Waraqa, who resumed him, telling him that the vision he had seen of the mighty figure was no other than Gabriel, who had appeared to Moses (Riddell and Cotterell, 2003, 66; Guillaume, 1955, 107).

Quoting Imam At-Tabari, Ali (1999, 81) provides a clearer picture of what transpired between Waraqa Ibn Naufal and Prophet Muhammad (SWA) at the Ka'ba, thus:

Thereupon Waraqa said, 'By Him in whose hand is my soul, thou are assuredly to be the prophet of this people, for there has indeed come upon thee the great Namus that came to Moses"...And the apostle of Allah went to his house, encouraged by the word of Waraqa, so that some of the anxiety he felt was relieved.

At a time, that is, in 615, Islam was so persecuted that eighty-three Muslim families had to flee for safety to Abyssinia (Ethiopia), a Christian country, later followed by eleven other families. The Negus or king of Abyssinia (Ethiopia) protected and lavished love on the Muslims in the embryonic and indeed early stage of the establishment of Islam. Even when the Makkan princes and nobles demanded for their return to Makkah, the Negus refused to heed their request, preferring to provide shelter, refuge and safe haven for the early Muslims (Ali, 1999, 15; cf. Brown, 1975, 190 f; Cooper and Maxwell, 2003, 100). This is sometimes referred as the first Hijra, which occurred seven years before Hijra, the actual emigration to al-Madina (Medina, the City of the Prophet) or Yathrib that today marks year one in the Muslim calendar (Riddell and Cotterell, 2003, 23). The Medina Constitution, which is the first constitution of Islam, protected the rights of Muslims, Christians and Jews, thus making it possible for Muslims, Christians and Jews to fight side by side against the "pagans" of Makkah in the early wars of the Prophet Muhammad (SWA).

- a. These three religions (Judaism, Christianity and Islam) are monotheistic religions that affirm the unity of God and constitute the closest of human religions in terms of internal and external anatomy, doctrines and ethical/moral conduct.
- b. Jews (Judaism), Muslims (Islam) and Christians (Christianity) descended from Abraham the son of Terah, who came from Ur of the Chaldeans located on the Tigris River of Mesopotamia, the Fertile Crescent and/or the Land between the two Rivers. Jews are the biological children of Abraham through Isaac; the Arabs descended from Ishma'il and are also biological children of Abraham. Christians on the other hand are children of Abraham by faith, which they share with him as the father of faith and through faith in Jesus Christ.
- c. Between A.D. 622 and A.D. 632, Muhammad established the Islamic community, the umma. It was an Islamic state. He fulfilled the leadership roles as prophet, ruler, military, chief, and judge.
- d. Why the discord then between Muslims and Christians? This is because Christianity and Islam are monotheistic and exclusive in nature and both of them pursue a lineal time scale. Hinduism and its daughters (that descended from Hindu traditions) such as Buddhism, Jainism, Brahma Kumaris, Krishna Consciousness, Eckankar, Grail, Brahmaha, Brahmo Samajj, Tantra Yoga, Khundalini, Transcendental Meditation and the Guru God-men, among others are inclusivist in nature, pursuing a cyclical time scale based on the cycle of Samara. All religions in the inclusivist traditions are considered genuine yogas and or margas (paths) leading the homo-religious, that is, the religious person/man and woman of faith to God. The pictures of a river and mountain are used to illustrate the belief that all religions lead to God.

The emergence of Islam as a world power-from the 7th century CE-turned the tide of events and the balance of world power. The classic Arab raid, that is, the razzia make possible the expansion of Islamic military power on a large scale. This was a stratagem of a quick and sudden attack employed on a trading caravan or a pasturing group. This caused the men to scatter and run away, leaving the Muslims with the body and often sustaining some casualties. These raids expanded considerably as Islam grew in population, armed forces and territorial landmass.

It became inevitable for battles to occur between Muslim armies and those of the Byzantine and Sassanian armies (Woodberry, 2005). Under the second caliph Umar (634-644), Islam began an expansion which was to last for a hundred years. By the year 750, Islam had spread across the Middle East, across North Africa into Spain, and across Iraq to Central Asia, including Bukhara, Samarkand, and the Punjab. Asia Minor remained within the Christian Byzantine Empire.

Many ethnic groups (Arabs and non-Arabs) realized that they could avoid Muslim attack either by conversion to Islam and become a member of the Islamic state or by embracing the status of a dhimmi, protected minorities which some Christians did. On the other hand, many Christian writers, such as some Monophysites who wrote in the seventh century interpreted the rise and emergence of Islam as a world power as a divine punishment from God for sins committed by the Orthodox Christian Church. “Milltes” were later to be developed under the Ottoman Empire, as special area where entire Christian communities/colons lived within a city or region. “Their patriarchs served as the religious representatives to the Islamic state. Christians abided by their own internal laws of religion, paid taxes to the state, and abided by the rules not to proselytize among the Muslims” (Woodberry, 2005).

Christians, therefore lived as minorities, or even felt like second class citizens, being excluded from the Muslim elite and from many government positions, barred from marrying Muslim women, while Muslims could marry from the Christian minorities (16). Christians found themselves living under Muslim colonialism, as dhimmis or protected citizens, even though it was a relatively benign form of colonialism (17). Islam swept into Armenia, Alexandria and Carthage, spreading from Syria southwards and westwards to Pyrenees. What the West considered to be the excellent Greco-Roman culture produced by the Hellenistic epoch was swept aside, with a bulwark of Christendom remaining only as a remnant around Constantinople and in the West at Rome, with the Nestorians becoming a minority in the East, Islam geographically and militarily swallowed half of Christendom.

From 1350 to 1500 CE, Christianity again declined, dying in Asia, with the exception of small areas found generally from outside Persia to the Mediterranean Sea and South India. The Ottoman Turks turned Churches into Mosques. The Golden era of Islam points towards two pristine eras: first, that of military expansion, recorded from the beginning to the period just immediately after the era of the four rightly guided Caliphs. The second period saw the intellectual power of the Islamic culture which peaked in many scientific and philosophical

achievements in the spheres of mathematics, medicine, astronomy, astrology, geography and cartography, and architecture among others. This is the era of al-Biruni and al-Farabi, a period in which Muslim scientists calculated with exactness the diameter of the sun, the distance between earth and the sun, the substances that make up the sun, the location of other constellations in the cosmos among many others.

The Arabic numerals in use in the world today are a contribution of that golden era. Two Golden eras of Islam are thus pristine: military conquest and intellectual dominance. This is the epoch of the Islamic Conquest of Eastern Christendom (Catholiconate or Patriarchate). When Muslims express the wish to return to these two pristine periods in their history, a period which the West refers to as the Dark Ages, the term fundamentalism is used with some justification, as a deliberate attempt to reclaim past heritage and glory-a return to the fundamentals of the past. For the Arabs, the experience of the Crusades and Barbarians attacked Muslims and in some places, even Christians.

Encounters in Medieval Europe and the Crusades

Seven thousand Muslims invaded Spain in A.D. 711. They extended their raiding expeditions from their stronghold in North Africa. By 716 they had occupied all of Spain and Northern France. However, in a battle with the Christian armies of Charles Martel in 732, they were defeated in their further push into Europe. Though the Christians started turning back the tide, many Christians in Spain had converted to Islam, though the exact figures are unknown. Christians had the option of being a protected minorities, dhimmis. Although the Umayyad Caliphate fell in Damascus in 750, Umayyad leaders still ruled over Spain until about 1000. After A.D. 1000, various Christian kings made intrusions into the Muslim hegemony. The Muslim Kingdom of Granada survived until 1492. Prior to the crusades there was a revival of religious feelings across Europe, particularly with reference to the establishment of more monasteries and more pilgrimages to shrines.

The ultimate pilgrimage was to the Holy Sepulchre in Jerusalem. Thirty years before the first crusade of 1099, it is said that seven thousand people travelled from the Rhine to Jerusalem, led by an archbishop and three bishops. In 1076 a Turkish emir who took control of Jerusalem under the aegis of the Ottoman Empire placed difficulties upon the Christian pilgrims. Pope

Urban II called for a crusade in 1095 to liberate Jerusalem and the Holy Land. Earlier, the Byzantine Christians had suffered a serious defeat by the Muslims in 1071 and had to withdraw from such of Asia Minor. Thus, the crusades occurred for various reasons-commercial rivalries between Genoa and Venice, rivalries between the emerging nations of Europe, and the Pope's desire to reunite Christendom under his leadership, and mounting resentment toward the Muslims over their control of the Holy Land. Steven Runciman wrote, "The crusades from a central fact in medieval history. Before their inception the centre of our civilization was placed in Byzantium and in the lands of the Arab Caliphate.

Before they faded out the hegemony in civilization had passed to Western Europe, out of this transference modern history was born". Armies assembled in Constantinople in 1097, marched south through Asia Minor, and captured Jerusalem from the Muslims in 1099. Four Crusader States were established: kingdom of Jerusalem, principality of Antioch, and the countries of Edessa and Tripoli. Then, Muslims recaptured Edessa in 1144. In 1187 the renowned Muslim General Saladin recaptured Jerusalem from the Christians. Some estimate there were eight crusades. Christian armies captured Acre and a part of the Palestinian coast in 1191 and held them for a hundred years. Muslim has continued to remember the crusades as having been instigated by violent and corrupt Christians. The Pope and other leaders have been viewed as foolhardy. At the time of the crusades the Middle East was divided into smaller independent Muslim states which were fighting with one another. By late eleventh century the consolidation of the states under strong Muslim leadership brought an end to Christian control in the Holy land.

For Muslims at some distance from Jerusalem, the crusades were a distant distraction. The caliph at Baghdad knew of them but had little power to intervene. The Seljud dynasty, whose centre were hundreds of miles east of Baghdad and who were the real power in the Islamic world of the day, showed little interest in the distant frontier. Saladin had become master of Egypt and by 1174 was recognized as the sultan of the entire region from Mosul to Cairo. 23 He set out to defeat the crusaders and captured Jerusalem in 1187. Saladin had engaged in jihad against the Christians in the area before the recapture of Jerusalem. An event which sparked his mission of jihad had been the sinking of a Muslim pilgrim ship on the way to Mecca in 1182 by a Christian vessel. Some later Muslim writers saw the crusades as a Christian jihad against Muslim lands and peoples.

Some have viewed them as the beginning of European colonialism. Colonel Gadhafi of Libya had said that the Napoleonic invasion of Egypt in 1798 was the ninth crusade, and the establishment of the state of Israel was the tenth crusade with the aid of Christian America. 24 Muslims through the centuries have used the crusades as illustrations of the worst that is within Christianity. In their schools, from the sermons in their mosques, and from their various writings, Muslims remember the crusades as a Christian blight upon Islam. The encounter with Islam deeply impressed Christians during this period. Watt describes the perception of Byzantine Christians toward Islam as a vicious caricature:

After all, the Muslims were the great enemy who had wrested from the Empire many flourishing provinces, such as Egypt and Syria including Palestine, the original home of the Christian faith, and who remained a constant military threat on their southern and south-eastern frontiers.

Byzantine theologians from the eighth to the thirteenth centuries described Islam not only as a Christian heresy but as a false religion displaying idolatry. Muhammad was considered a false prophet and even the anti-Christ. Some said the followers of Muhammad worshiped him as a god. One explanation for the origin of Islam was that Muhammad was a cardinal who failed to get elected pope, and in revenge, seceded from the Church. It was commonly believed that thinking that he spoke as one inspired by God. Another exceedingly degrading and widespread story reported that Muhammad had been killed by swine while in the process of urinating. The list goes on and on. Dante described a mutilated Muhammad languishing in the depths of hell. Christians viewed the quran Qur Yan as a false scripture with distortions of the Bible, with additions by Muhammad, and with materials included from the heretical Manichaeans.

However, in Spain, where Muslims lived alongside Christians especially during Christian rule, often Muslims were seen as reasonable people. The golden age of Islamic civilization occurred under the Abbasid dynasty centred in Baghdad. The interchange of ideas along with polemics continued from the Damascus days. Arabic translations were made of the philosophical works of Aristotle, Plato, neo-Platonists, and many of Galen's medical writings. Christians were called on for much of the translation work from the Greek language. The Nestorian patriarch was allowed to maintain his headquarters in the Islamic capital of Baghdad while the Jacobite

Christians were denied direct access to the caliph. Nestorian missionaries were allowed to travel in Muslim territories during the eighth and ninth centuries, establishing bishoprics in India, China, and central Asia. Several schools, the mutazilites Mu Ytazilites and the Sunni asharites Ashyarites, had differences over the doctrine of God.

Al-Ashari, founder of the asharites Ashyarites initiated dialogical theology (kalam) as an Islamic theological method. Thus, while Christian Europe was in the Dark Ages, Islamic scholarship, science, medicine, and mathematics were transmitted to Europe via North Africa and Spain by noted Muslim scholars like Avicenna (Ibn Sina; 980-1037) and Averroes (Ibn Rushd: 1126-1198). The encounter with Islam led some Christians to seek more information about the religion. Peter the Venerable, abbot of the monastery at Cluny from 1122 to 1156, commented in his writings on the crusades, “There had grown a strong conviction that the avowed purposes and goals of the Crusade had omitted entirely what should have been the most central Christian concern, namely, the conversion of the Moslems. Peter administered a monastic movement with 10, 000 monks in 600 monasteries throughout.

The Modern Encounter between Islam and Christianity

Turkish tribes poured into Anatolia and Asia Minor after the eleventh century. Led by a series of khans, most notably by Gengis Khan, they defeated the Muslim rulers. Eventually the Mongol Turks were converted to Islam. Later, the Ottoman Turks gained ascendancy and fought the Byzantines. They were known as warriors for Islam against Christianity. Before 1400, the Ottoman had conquered several provinces of the Byzantine Empire including Greece and Bulgaria. In 1453 Mehmet 124 II captured the city of Constantinople, later named Istanbul. A longstanding Islamic dream had been achieved. Byzantine Christianity had lost its long struggle with the Turks and the Muslims to keep its autonomy. Sunni Islam under the Ottomans launched an empire that was to last until the twentieth century. Eastern Orthodox Christianity became subservient to Islam. The Greek Orthodox Patriarch became responsible to the Ottoman sultan and became the head of the Christian millet (community). As the Ottomans extended their territories, they established other Christian and Jewish millet.

The Armenian Patriarch in Istanbul had authority over the Monophysites Copts of Egypt, the Jacobite Syrian Orthodox, and the Nestorians in Mesopotamia, the Maronite Catholics, and

others. The Ecumenical Patriarch of Constantinople had jurisdiction over the Melkite Greek Orthodox of Antioch, Jerusalem, and Alexandria. Syria and Egypt, under Mameluke Turkish rulers, succumbed to the Ottomans in 1517. Hungary was ruled by them by 1526. They established a navy in the Mediterranean Sea, besieged Vienna, and had a war with Spain. Their empire included Algeria, Tunisia, Iraq, and parts of the Arabian Peninsula, and they had a fleet in the Indian Ocean. The protestant reformers of the sixteenth century were preoccupied with matters other than Islam. Even so, Martin Luther's writings portray an abiding hostility toward Islam. He wrote in the context of the danger of the intrusions of Ottoman Turks into the Christian lands. He wrote castigating the Quran as a "foul and shameful book" and describing the Turks as devils following their devil god.

In his *On War against the Turks*, Luther wrote about the Qur'an, He (Muhammad) greatly praises Christ and Mary as being the only ones without sin, and yet he believes nothing more of Christ than that He is a holy prophet, like Jeremiah or Jonah, and denies that He is God's Son and true God...On the other hand, Muhammad highly exalts and praises himself and boasts that he has talked with God and the angels...From this anyone can easily see that Muhammad Mohammed is a destroyer of our Lord Christ and His kingdom...Father, son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine are gone, and instead of Christ only Muhammad Mohammed and his doctrine of works and especially of the sword is left. By 1700 the Ottoman Empire was declining. The Empire faced the Holy Alliance of Austria, Poland, Venice, and the Pope. Greece gained its independence in 1829, and Algeria was occupied by France in 1830.

The Empire had become "the sick man of Europe". After its defeat in the Balkan War of 1912-1913 and the havoc of World War I, it ended. In 1922 Mustafa Kemal Atatürk abolished the Empire and established the Republic of Turkey. European colonialism began in earnest in Muslim territories with the occupation of Algeria by France in 1820 and the control of Tunisia. Italy gained Libya in 1912. After World War I, the Ottoman Empire was divided with mandates given to France over Syria and Lebanon, while the British looked after Jordan and Palestine. Islam felt a major intrusion into its heartland with the Balfour Declaration of 1917 in which the British guaranteed the Jews a national homeland in Palestine. Waves of immigrant Jews came with the establishment of the nation of Israel in 1948.

- Takeover of world power by the West-the Age of Enlightenment
- Increasing intellectual, technological, and industrial growth-taking over scientific development of Muslim work-translating it into Latin and developing it further and beyond what they took over from Muslim scientists (Cheikh Anta Diop, a famous Muslim professor from Senegal claims with a great deal of credibility that the Muslim scientists in turn stole their ideas from African scientific works of the early period). The Industrial Revolution in Britain from the 17th and 18th centuries, spreading from France and to other parts of Europe.
- The rise of Western Power under the following layers.
- European colonial Power-imperialism: taking over Muslim North Africa (Egypt, Tunisia, Morocco, and Algeria), India-Pakistan, and Africa.
- Neo-colonialism
- The cold war era of super powers-the US and Russia/the USSR-this was erased by the politics of glasnosts of President Gorbachev that saw to the demise of the USSR.
- The relationship of the West with some Arab nations as allies, such as Saudi Arabia, Jordan, Kuwait, UAE; oil wealth and the petro-dollars, and yet with great poverty in the midst of plenty in the Arab nations.
- Eurocentric and Westernization or in the word of Sanusi Lamido Sanusi, the process of “Westernization” or Americanization of Arab rulers and Arab nations.
- Where does Islam stand in the scheme of things?
- First of all, the collapse of the World Trade Centre got everyone’s attention. Before 9/11 Westerners knew little about Arabs and Muslims. Suddenly people were buying any literature that they could find on Islam. My class on Current Trends in Islam grew from around 35 to 135 students, including a Muslim. Second, with this further support of Samuel Huntington’s thesis in that the world was moving into a period of the clash of civilization (xxv) both Muslims and Christians began to work to keep his conclusion from being inevitable. Third, militant Muslims view “the war on terrorism” as a war on Islam. Newspaper as recently as September 29, 2003, reported on a type broadcast on al-Jazeera and al-Zawahri, channels, purportedly by al-Qaeda leader al-Zawahri, which called on all Muslims to fight “the Christian-Zionist crusade...aimed at eradicating Islam and Muslims” (xxvi). This highlights, fourth, the interrelatedness of events throughout

the world, facilitated by the communication explosion of television and the internet, the use of petrodollars, and educational materials from Saudi Arabia, although the Saudi leadership has recently become more active in trying to close down sources of terrorism. On the other hand, fifth, there can be tremendous variety within a country like Indonesia where Muslim militants detonate bombs at the Marriott in Jakarta and a discotheque in Bali, but a Church choir may be half Muslim with a Muslim director (xxvii). Sixth, other conflicts are motivated by mutual fear where in, for example, Indonesia and Malaysia, Muslims have political power, but Christians have economic power. Thus, we need to distinguish, seventh, between the interrelated ethnic, economic, and religious roots of conflicts in places like Azerbaijan and Sudan (by J. Dudley Woodberry, “A Global perspective on the Current Status of Christian-Muslim Relations”).

Paradoxical Paradigm of Muslim-Christian Living in Nigeria

- Nature of the Paradox: there are basic paradoxes embedded in the fabric of the body politics, socioeconomic, ethnic and religious framework of Northern Nigeria. These paradoxes to a much extent influence the delicate balance existing between political and spiritual leadership, and their manipulation in everyday life, particularly during crises periods of variant nature and magnitude. There is the religious paradox, which casts two opposing and un-reconcilable scenarios in society.
- First wing of the paradox: Peaceful Co-existence-peaceful & harmonious Living: One allows the keen observer to have a glimpse of a picture of cordial, harmonious relationship of peaceful existence between Muslims and Christians, particularly viewed from their patterns of day-to-day living in Northern Nigeria. they interact peacefully with each other in society as they encounter and mingle with each other in the markets, motor parks, work place, busy streets, rival party offices, marriage and naming ceremonies, installation of title holders hawking on the streets, travelling on the highway, and on the country side, among other places. In all these areas, they are visibly seen displaying various patterns of open religious tolerance and boisterous dialogue across religious barriers.

- Second wing of the Paradox: Conflict prone Living in Religiously Monolithic Societies and Entities: However, an opposite picture of suspicious and confrontation, which very often gives way to riotous violence rear its ugly head in the same community it when Muslims and Christians think of themselves as religiously monolithic entities. This is especially the case when Muslims and Christians find themselves locked in battle over “the soul of Nigeria” as a precious gem that must be salvaged, and urgently so, from the crunching jaws of hell. In such situations, all reason is thrown to the dogs, as each side justifies its exclusive claim to truth and salvation, forgetting completely the truth of the message that there are surely many in the mosque/church today who definitely are not of God.
- The paradox of Inter and Intra-Religious Relationships (Vertical and Horizontal): There is still another paradox, which isles often exhibited, but equally dangerous to peaceful co-existence and quite lethal in wrecking havoc in society. This scenario appears along intra denominational or sectarian lines, when rifts and spliner groups occur or confront each other over certain matters of religious doctrine, exegesis, and/or ruling over certain procedural matters bordering on doctrines, rituals and taboos and their accompanying breach. These often give vent to bitter arguments, quarrels, fights and further proliferation of new religious movements within both faiths. This leaves the religious scene rather confused, since a kind of unity is needed in “the house” for inter-faith feuds to be waged successfully. Thus inter-faith uprisings occur where there is vertical attack between Christians and Muslims, i.e., between “us” and “them”. However, when peace is brokered along this line of relationship, intra-faith skirmishes, with some bursting into full scale war waged by zealots and fanatics in the name of pietism and/or righteousness, may rear their ugly heads. These inter and intra-religious squabbles very often leave thousands dead, and even more staggering figures injured.

Inter-religious dialogue has raised problems not only on the theological but also on the organization level. These problems encountered that have been encountered may be grouped into three categories: a) problems from within Christianity, b) problem from other religions, and c) common problems divorce, loose morality, lewdness indecent dressing, armed robbery and drug addiction, among others.

1. Christians need to see the great challenge presented by Islam as an international missionary religion and prioritize its resources to meet that challenge. For instance the nation that Muslim countries deny land for the building of Churches, but yet fund the building of mosques and the buying and conversion of churches into mosques in North America and Europe. Yet no visible church stands in Saudi-Arabia.
2. Christians need to understand Quranic Islam and the way its views the Bible, Jesus, and the status and needs of the human population. The Quran views Christian as People of the Book. By the use of “Book” it means the uncorrupted revelation given to Jesus in his time as well as to Moses in his time. However, it considers that the “Book” has been corrupted in its translations and interpretations. Although it believes that Allah revealed his law through Moses and the Torah and through Jesus and the Gospel, it dismisses the authority and credibility of the Bible because it has been corrupted and has misrepresented the original revelation of Allah. The major difference between Islam and Christianity, between the Quran and the Bible, is the data concerning and the belief about Jesus. Christians need to be aware of the Quranic view of Jesus, its differences from the Bible, and how Muslims view Christians as they believe the Biblical data concerning Jesus faithful patriotism break ethnic barriers. The absolute and supreme love of Jesus Christ, the messiah and suffering servant to mankind-put an end to the exclusive possessiveness of Jewish understanding and knowledge of God (Sookhdeo (1978:37).

The social reactions of Jesus Christ placed him at an ideal position to interact openly with persons of other faith in active dialogue. Jesus Christ did not seclude himself or confined himself to places where he might meet only Jews. “He went to settle in Capernaum on the Sea of Galilee” –Galilee of the Gentiles, according to Mathew (4:12, 15). John (the disciple whom he loved) writes that “He withdrew to the religion of Tyre and Sidon” and “He had to pass through Samaria”. He stayed two (2) days when the Samaritans pressed him to stay with them, thereby breaking the taboos on social intercourse and interaction, where Jesus and the disciples obviously shared the use of cooking utensil and eating vessels with the Samaritans. Thus though Jesus Christ repudiated the charge of demon possession he did not reject or refute the label of

“Samaritan” (Sookhdeo (1978:39). Remember the finest example of neighbourliness exemplified by the Christ in the powerful and moving story/parable of the “Good Samaritan”.

Modern Samaritans have prompted the invitation and call of missionaries to Asia, Africa, and the Far East; for example, Hudson Taylor lived entirely alone among the Chinese, learned the Shanghai dialect and adopted the Chinese hairstyle and dressing. Jesus’ dialogue with the Samaritan Woman at the well, out of his weariness of thirst, her many marriages and adulterous life, inter-culture misunderstanding and stereotyping, a time when the worship and knowledge of God shall transcend its traditional expression, whether in Jerusalem or on Mount Gerizim. The great example of St. Paul, the Apostle to the Gentiles is illustrative. St. Paul’s principle was quite simple; he shared a common background with his audience-being a Jewish-Christian, conforming to and absorbing of Christianity itself.

Paul saw his task as that of presenting Christianity as a fulfilment of Judaism, for example, Acts 13; 13-14. His audiences include some Gentiles as well as Jews. In acts 14:8-18, the unsophisticated Gentiles of Lystra treated Paul and his companion as gods (naming him Hermes and Barnabas Zeus) after Paul healed him of his handicapped crippled feet; but Paul treated this problem by appealing to the common humanity, which he shared with them (v15), and to what we may refer to as “Creation Theology” (v15-17), (Sookhdeo, 1978). Paul and Barnabas deified by the people: when the crowd saw what Paul had done, they shouted in the Lycaonian language, “The gods have come down to us in human form!” Barnabas they call Zeus, and Paul they called Hermes because he was the chief speaker.

The priest of Zeus, whose temple was just outside the city, brought bulls and wreaths to the city gates because he and the crowd wanted to offer sacrifices to them...they tore their clothes and rush out into the crowd, shouting: “Men, why are doing this? We too are only men, human like you...(Act 14:11-15ff). In Athens, Paul comments that he has seen that the people are very religious and that he had come to make known the worship of the unknown God to them since they incidentally had an unnamed god amongst the multitude of gods they were worshiping at the time (Acts 17:16-24).

3.4 The Impact of Islam on Nigeria

Political Impact

During pre-colonial era each area North, West East and South are governed by their own set rules and monarchical system of government. The Northern kingdoms changed their administrative system of government at the introduction of the Sharia in the 19th century after Uthman Dan Fodio's Jihad. The political climate in the north changed with the introduction of the indirect rule after the amalgamation of the North and Southern protectorate in 1914 which brought or usher in the British rule. At independence in 1960 the political climate in the country changed when political parties were introduced namely NPC, NEPU, AG, NCNC etc. these parties drew members from all parts of the country. Nevertheless since the Jihad of Uthman Dan Fodio, Muslims have convinced themselves that they are superior to adherents of other religions and that they should rule and try to convert others to Islam.

The one aim for this is creating avenue to push Islamic influences down south from interland to the sea. It must be noted that although Islam is not fully established where there is no strong independent Muslim state that is able to put into operation the Sharia. Therefore Islam as a religion believes that it is absolutely necessary to have a political organization through which its religious life can be properly expressed. The institution of Sharia by Uthman was made in order to provide avenue for the acquisition of political power when he made Sokoto the seat of his government. The colonial Administrator in the north was very conscious of this fact and thus lent its weight to its implementation both explicitly and implicitly. They treated Islam in the North as *religio licita* which led the Muslims to have preferential treatment when things are compared to what operated in the South.

The preferential treatment accorded the Northern Muslims led credence to the way for the eventual domination of the political life of the country by the Hausa and the Fulani. People of the Middle belt were caught out from any substantial leadership role until the President Olusegun Obasanjo exposed them to position of responsibility in 1999ff. from the brief statement made on the development of political thought in Nigeria one could see that Islam through Northern Nigeria have been playing some decisive roles in government. The impact is felt in the agitation for the entrenchment and the implementation of the Sharia. Today, Nigeria's south, south west

and south east has remained predominantly Christian whereas the North has remained predominately Muslim with a sizeable number of Christians in the Middle belt and in the core north. There is no dichotomy between religion and politics in Islam, that is why Muslims permeate all the strata of social political arena.

Social Impact of Islam in Nigeria

There is social interaction among the adherents of the various religious groups in Nigeria. Although the Muslims believe that God has revealed through Prophet Muhammad “a total pattern of life in which (all aspects of life) politics, ethnics, economics and social order are welded in an indissoluble totality by the will of Allah which is the transcendental element in the compound”. Thus, the Muslim (community) social life is guided by whatever the Prophet prescribed as indicated in the Sharia. Social life affected by Islam include (i) dressing; a lot of people (men) have been influenced by the mode of dressing in the north (2) language, about 70% of the Hausa language is Arabic (3) culture, the socio-cultural idea of respect for elders is accepted in as it is done according the prophetic tradition. (4) family life and daily life; Islam has pervaded into them, providing modes of personal conduct as prescribed in the Sharia. Islam in predominant Muslim areas in the north has curbed the excessive use of Alcohol and all other vices.

Economic Impact

Since trade has been the main stay of the economic endeavour of the Northern Muslims, their sincere emphasis on profit making rather than interest has been very good in their handling of commercial enterprises. The area where there is a problem is in the management of public funds which is said should be the act the prerogative of whoever is handling it. A person occupying a leadership position where money is expended is beyond questioning since he will spend according to how he is supposed to have been guided by God. This is an area where the populace can be trampled upon when their allocation has been mismanaged. The southern Muslims could not but be very cautious because of their established system of accountability. In

the economic sphere, there are both positive and negative impacts from the individuals who have taken up leadership position at one time or the other.

The Educational Impact

Generally, education is geared towards the study of the Quran, Hadith and other Islamic sciences theology and philosophy. As a cleric (teacher) Uthman emphasized the need for people to be well educated. The impact of Islamic education is well established in Northern Nigeria. Therefore, Islamic education is a welcomed idea in the north in its theoretical and practical forms. Arabic letter are taught and used to explain thing to the people. For example, the Naira currency has some Arabic writing on it-which is just Hausa in Arabic letters or the denominations represented in the currency in Arabic. Although Islamic education is not the system of education in operation in Nigeria, but it has a positive impact in Northern Nigerians. The effect of Islamic education (madrasah) in Northern Nigeria has been tremendous; it is seen in the people's business transactions where the sense of justice and honest dealings are often reflected. Socially, such honest and just dealings deepen their relationship and commitment to one another in the matter of politics and community engagements.

4.0 CONCLUSION

The impact of Islam in Nigeria society is something of great importance in the study of social, political, economics, and educational influences on the people. Although, it may be judiciously said that Islam has greater impact in Nigeria north than in the south because of its long history and judicial administration. Yet, its effect on the southern Muslims as regards to political appointments, economic sustainability and the share of religious brotherhood can also be commended upon. However, there is need for Muslims and people of other faiths to cooperate together, live in harmony and tolerance, accept one another in order to build a virile and responsible nation.

5.0 SUMMARY

In this unit we have examined Islam in Nigeria and its political, social, economic and educational impact on Nigerian society.

6.0 TUTOR-MARKED ASSIGNMENTS

1. What is the socio-political impact of Islam on Nigerian Society?
2. Briefly explain the Economic impact of Islam on Nigerian Society.
3. Islamic education has positive effect on the Muslim North-Discuss. Briefly discuss the role of the Clerics in the spread of Islam in Nigeria.
4. Discuss Muslim Traders and Medicine men influenced the Spread of Islam in Nigeria
5. Highlight the major influence of the Sokoto Caliphate in the Spread of Islam and the factors that led to her decline

7.0 REFERENCES/FURTHER READINGS

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MODULE 3 ISLAMIC STATE

Unit 1 The Islamic Concept of State

Unit 2 Islamic Theories of State

Unit 3 Islam and Politics

Unit 4 Islam and Secularism

Unit 5 Islam and Power

Unit 6 Islam and Democracy

Unit 7 Islam and Socialism

UNIT 1 THE ISLAMIC CONCEPT OF STATE

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5.0 Summary

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7.0 Reference/Further Readings

1.0 INTRODUCTION

In the previous module, you studied the religious movements and school of thoughts in Islam. These include: Orthodox Caliphs, the Unayyard dynasty, the Abbasid dynasty, the school of thoughts in early Islam, sects and movements in Islam in contemporary times, the current trends in Islamist ideology, Islam in Nigeria and its social, economic, political, religious and educational impact in Nigeria. In this unit, you will be studying the concept of state in Islam.

2.0 OBJECTIVES

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

- Define the state
- Explain secular state
- Describe state religion
- Analyze the response of Islam to the secular world
- Explain the formation of Islamic state
- Give the historical background pre Islamic Arab
- Examine the Islamic state of Madina
- State the basic task of Ummah
- Analyze the political power of leaders in Islamic state
- Discuss the composition of Muslim society

3.0 MAIN CONTENT

3.1 Definition of State

The term state has occasioned very diverse connotations and ideas. Some schools of thought define the state as being essentially a class-structure, “organization of one class dominating over the other classes”. This view is commonly associated with Marxian thinking, although there are non-Marxist advocates. Others, such as H. Krabbe, the Leyden Professor of

Public Law, regard the state as an organization that transcends class and stands for the whole community. Some scholars interpreted the state in terms of a power-system as in the tradition of Machiavelli. Others see the state as a welfare system, following the tradition of Grotius or Althusius; some view it either entirely as a legal construction, in the old Austinian sense, which made it a relationship of governors and the governed, or in the language of modern jurisprudence, as a community “organized for action under legal rules”. Some regard the state as a “corporation”, very much in the same sense in which the state is conceived as “an association”.

From the above, the diversity of views of the state is thus unlimited, and possible explanations of such diverse views include the following; firstly, there are conflicting notions of what the state ought to be; and secondly, the history of the evolution of states and the diversity of character of present-day manifestations of the state provide ground for varying interpretations. It is easier to agree on the nature of a particular state, than on the nature of state, as a universal phenomenon. By the nature of the topic of our lecture, we shall attempt a general perspective that coincides with the latter, in which the case we must articulate what is common to all states and then bearing upon the ubiquitous phenomenon of religion. For the present, discussion will centre around two general perspectives of the state, that is, the idea of the state as an association, and the idea of the state as a class-system. R.M. MacIver has elaborately developed the idea of the state as an association in his book, *The Modern State*.

According to MacIver, “the state must either be an institutional system or an association” within a society, there is no third alternative. For the categories, he offers clarification of terms. He distinguishes between *communities* as territorial referents or areas of society (such as country, city, village, nation or tribe), *association* as organizations established within society for specific and therefore limited purposes, and *institution* as recognized modes or channels in accordance with which communities and associations regulate their activities. From such clarifications, he declares the state as “association belonging to the same category as the family or the Church... (and) consists essentially for a group of members organized in a definite way and therefore for limited ends. The state is distinct from other associations in society by two great engines of political control, namely, sovereignty as exercised by governments and law as the chief engine by which sovereignty is exercised.

However, an element of tautology seems to enter into MacIver’s definitional scheme when he states, “an association denotes a group of person or members who are associated or

organized into a unity of will for a common end”. MacIver’s of the state as an association is immediately qualified: its membership is limited and therefore some members of society or the territorial community under reference are effectively excluded. This raises the question of membership qualification and recruitment into such an exclusive association, which leads to the further question whether other associations outside the state-association will not conform to the picture of a loosely defined class-system. As already indicated, the idea of the state, as class-system is popularly associated with Marxist thought in which the state coincides with all societies composed of two or more classes involved in relations of dominance and subordination.

Thus the Marxist concept of the withering away of the implies elimination of such relations of subordination and super-ordination, when only one class exists in society, which then falls under the dictatorship of the proletariat (to use a popular Marxist jargon). To define the state in terms of class-structure is, of course, not the monopoly of the Marxist school of thought: there are adherents of the same opinion outside the Marxist fold. The German Professor of political science, Franz Oppenheimer, sees the state as “an organization of one class dominating over the other classes”, and he goes on to offer an explanation of the state and its origin: “such a class organization can come about in one way only, through conquest and the subjection of ethnic groups by the dominating group”,. Indeed the term state is trace to the Latin root, *status*, which is the participial form of *estate* and *status*, all of which imply the phenomenon of differential manifestations of a common phenomenon of inequality that characterizes every known society, and then there emerges a basis of similarity of definition regarding the nature of the state.

The idea of classes and associations would then appear to be different descriptions of a common phenomenon of rulership within territoriality boundaries. Thus in addition to the common features of territoriality and legal sovereignty, the idea of the state must also include the phenomenon of social differentiation or stratification, that may be abstracted in term of economic differences or in terms of differences in social status and power. In other words, the state, whether defined in terms of a class-structure or in terms of associations, would always be characterized by the phenomenon of rulership and inequality, whose variables may be either economic or political or both.

3.2 The Formation of Islamic State

The term Islamic State is composed of two words: “Islam” and” State.” The Muslim Ummah has come to realize that the solution to their problems resides in creating the Islamic State, but much confusion remains in defining its parameters. Does a majority Muslim population establish an Islamic State, regardless of the laws, systems, and constitution imposed upon it? Does the partial implementation of some aspects of Islam or having the name Allah on the state flag suffice to consider a state as Islamic? Does the existence of Islamic movements in positions of authority constitute an Islamic State? Even if a state possesses all of these elements, it would not be considered the Islamic State. Because Islam is the Quran and the Sunnah, the Islamic state revolves around the Quran and the Sunnah and not around Muslims. The presence of a large Muslim population or Islamic movements does not produce the Islamic State.

Because Islam is composed of the Aqidah (doctrine) and a collection of laws emanating from it, the Islamic State must derive its entire constitution from the Islamic Aqidah. Thus, to form an Islamic state, all of the systems, laws, and regulations must emanate solely from the Islamic Aqidah, and the sources of Shariah, must be substantiated by evidence to verify such a law or article as derived from Islam, for a state to be considered Islamic. Any contradiction that exists between any law or article in the constitution and Islam will exclude such a state from the circle of Islam. Islam is a complete way of life that necessitates the existence of the State to implement the Shariah comprehensively, both at an individual and societal level. Individuals can abide by some rules of Islam related to the prayer, fasting, and Hajj. The other rules of Islam that organise the various political, social, economic, and international relationships require the existence of the State with the authority to organise the myriad of relationships that characterise the society and the resources to mobilise the Ummah towards propagating Islam (Qadri 270).

Islam has to be the basis for the foreign policy between the Islamic State and other states. Consequently, Islam outlines the objective of the foreign policy of the State. The questioning of the ruler/state by the Ummah, individuals, or the political parties, has to be based upon Islam. Islam has to be the criterion for the State and the Ummah to measure the Islamic city of the State. Islam cannot be implemented by the State alone; Islam must be implementing by both the Ummah and the State. The State implements Islam while the Ummah keeps a check and balance on the State. In addition, even the process of check and balance has to be based on Islam. The

Islamic State would not allow any concept or idea emanating from a source other than Islam, even if it had a similarity to Islam, to take root or establish itself within the social fabric.

The Islamic State is not a desire that one aims to satisfy, but an obligation that Allah has decreed on Muslims and commanded them to execute; He warned of the punishment awaiting those who neglect this duty. How are they to please their Lord if the Glory and Dignity are not to Allah, nor to His Messenger, nor to the believers? How are they to be safe from His punishment if they do not establish a state that would prepare the army for battle, defend the territory, and implement Allah's penal code and rule by what Allah has revealed? Therefore, Muslims must establish the Islamic State, for Islam would not have an influential presence without it, and their country would not become an Islamic homeland unless the Islamic State (Qadri 270) rules it. The Concept of Islamic State in the Qur'an and Hadith First we should know whether there is any concept of Islamic state in the Qur'an or Hadith literature. A thorough examination of the scripture and Hadith literature shows that there is no such concept of Islamic state.

In fact, after the death of the Holy Prophet the Muslims were not agreed even on the issue of his successor. The Muslims split on the question-a section maintaining that the Prophet (PBUH) never appointed any successor and another section maintaining that he did. As far as the Qur'an is concerned, there is, at best, a concept of a society rather than a state. The Qur'an lays emphasis on 'adl and ihsan, i.e. justice and benevolence. A Qur'anic society must be based on these values. In addition, the Qur'an strongly opposes zulm and 'udwan, i.e. oppression and injustice. No society thus based on zulm and 'udwan can qualify as an Islamic society. The Qur'anic values are most fundamental. It is thus debatable whether a state, declaring it an Islamic state, can be legitimately accepted as such without basing the civil society on these values. We will throw more light on this later.

3.4 Historical Background Pre Islamic Arab

First, it is important to note that the pre-Islamic Arab society had not known any state structure. It was a predominantly a tribal society which did not know any distinction between a state and a civil society. There was no written law, much less a constitution. There was no governing authority either hereditary or elected. There was a senate called mala.' It consisted of tribal chiefs of the tribes in the area. Any decision taken had to be unanimous and the tribal

chiefs enforced the decision in their respective tribes. If a tribal chief dissented, the decision could not be implemented (Mahmassani 15). There was no taxation system or any police or army. There was no concept of territorial governance or defence or policing. Each tribe followed its own customs and traditions. There were of course inter-tribal wars and all adult tribals took part in defending their tribal interests. The only law prevalent was that of qisas, i.e. retaliation. The Qur'an put it succinctly as "And there is life for you in retaliation, O men of understanding" (al. Baqarah, 2:179). The tribal law and ethic in pre-Islamic Arabia was based on the law of retaliation.

3.5 Islam and the Secular World

It is generally believed in the Islamic society that secularization is bequeathed to the world by the Christian movements of the 18th century. This has somehow given a basis of rejection of the movement because an average Muslim would repudiate anything Christian. Until early 19th century, it is claimed that the entire Arab region was Islamic in norms, laws, values and traditions. Secularism is alien to Islam whose values provide guidance and direction for both spiritual and mundane affairs. To the conservative Muslim therefore secularism is a new cultural model being introduced quietly by enthusiasts and admirers of the West or imposed by the authorities of colonialism that are putting forward a new set of standards that are claimed to be alien to Islamic standards. Institute of Islamic Political Thought holds that the leaders of the Islamic trend believed that modernization and progress should be sought but without relinquishing the accomplishments of the Islamic civilization.

This position is stated in strong clear terms by the Arabic world and it is strengthened in the words of R. Ghannouchi, in paper presented at Pretoria University, South Africa, August 1994 titled "*al-harakah al-islamiyah wal-mujtama` al-madani*" (The Islamic Movement and Civil Society) as follows: Arab secularism has been a declaration of war against Islam, a religion that, unlike any other, shapes and influences the lives of Muslims, a religion whose values and principles are aimed at liberating mankind, establishing justice and equality, encouraging research and innovation and guaranteeing the freedoms of thought, expression and worship. Therefore, secularism is unnecessary in the Muslim world; for Muslims can achieve progress and development without having to erect a wall between their religious values and their livelihood.

3.6 Islamic State of Madina

The Islamic movement in Mecca inherited this situation. When the Prophet and his companions faced severe persecution in Mecca, they migrated to Madina, also known as Yathrib. Madina was also a tribal city governed by tribal laws. Like Mecca in Madina, too, there was no state, and only tribal customs and traditions prevailed. In fact, Madina was worse in a way than Mecca. In Mecca, inter-tribal wars were not noticeable as it was turning into a commercial society and inter-tribal corporations for trade were coming into existence. However, Madina, being an oasis, was a semi- agricultural society and various tribes were at daggers drawn. It was to get rid of the inter-tribal warfare that the people of Madina invited the Holy Prophet as an arbitrator (al-Dhahabi 23).

The Prophet, a great spiritual and religious personality, commanded great respect and set out to establish a just society in Madina. First he drew up a pact between various tribal and religious groups known as Mithaq-i-Madina (i.e. the Medinese treaty), which guaranteed full autonomy to all tribes and religious groups like the Jews, the Muslims, and other pagan tribes. Thus, all religious groups were free to follow their own law and tradition and there was no coercion in such matters. The Holy Qur'an also declared, "there is no compulsion in the matter of religion" (2:256). The Mithaq-i-Madina was a sort of preliminary constitution of the 'state' of Madina that went beyond a tribal structure and transcended the tribal boundaries in matters of common governance.

It also lay down that if Madina is attacked by an outside force all will defend it together. Thus for the first time a concept of common territory, so necessary for a state to operate, evolved. Before this, as pointed out earlier, there was concept of tribal but not of territorial boundaries (al-Dhahabi 24). The Prophet, in a way, took a revolutionary step in dissolving tribal bonds and laying more emphasis on ideological boundaries on one hand, and territorial boundaries, on the other. However, the Prophet's aim was not to build a political community but to build a religious community instead. If Muslims evolved into a political community, it was accidental rather than essential.

Hence, the Qur'an lays more emphasis on values, ethics, and morality than on any political doctrines. It is Din which matters more than governance. Allah says in the Qur'an that

al-yauma akmalta lakum dinakum, i.e. I have perfected your Din today (al-Ma'idah 5:3). Thus, what the Qur'an gives us is a perfect Din, not a perfect political system. The political system had to evolve over a period of time and in keeping with the needs and requirements.

3.7 The Basic Task of Ummah

One of the basic duties of the Muslims is "enforcing what is good and combating what is evil." This clearly gives a moral and spiritual direction to an Islamic society. The later emphasis on integral association between religion and politics is, to the best of my knowledge, totally absent in the Holy Qur'an. The Prophet was an enforcer of good par excellence and he devoted his life to eradicating evil from society. However, he never aspired for political power. He was one of the great spiritual persons born on this earth. He strove to inculcate spiritual power among his companions. The following verse of the Qur'an enunciates the basic philosophy of the Muslim community: "You are the best ummah (nation, community) raised up for people: you enjoin good and forbid evil and you believe in Allah" (Ali Imran 3:109).

Thus, it will be seen that the basic task of the Muslim ummah is to build a moral society based on good and negation of evil. The unity of Muslims is possible only if they remain basically a religious community engaged in building a just society that has no elements of zulm (oppression and injustice), though there may be different ways of approaching the truth. The Holy Prophet is reported to have said that a society can persist with kufr (unbelief) but not with zulm (injustice) (Qadri 274). The Qur'an also describes Allah as Ahkam al-Hakimin, i.e. best of the Judges. These are all value-giving injunctions and hence give a direction to the society. Islam never required Muslims to evolve into a political community. Politics leads people to power-seeking projects and aspirations for power bring about division rather than unity.

The Qur'an required Muslims to remain united and not entertain disputes weakening themselves. "And obey Allah and His Messenger," the Qur'an says, "and dispute not one with another, lest you get weak-hearted and your power depart, and be steadfast. Surely Allah is with the steadfast" (al-Anfal 8:46).

3.8 Political Power

When someone aspires for political power they dispute with others and thus become weak, which is what Muslims have been warned against. In addition, in the history of Islam the dispute between Muslims arose on the question of political power. Who should wield political power and who should rule was the main question after the death of the Holy prophet. Thus, Muslims began to divide on the question of power. Various disputes arose between different groups of Muslims even leading to bloodshed during the thirty years of what is known in Islamic history as Khulafa al-Rashidin (period of the rightly guided rule). This thirty-year period is full of conflict and bloodshed. Three rightly guided Caliphs out of four were assassinated. Why was the spirit of unity lost? Why did wars break out between different groups and parties? It was mainly because of fights between different aspirants for power and pelf. The first signs of these aspirations appeared immediately after the death of the Holy Prophet (Majid 3).

The people of Mecca belonging to the tribe of Quraysh claimed their superiority over others and said that an Imam could only be from the tribe of Quraysh, as they first embraced Islam and were most cultured and cultivated, and had adequate experience. The supporters of the Prophet from Madina the Ansars claimed that they helped the Prophet when he was driven out of Mecca due to severe persecution by the people of Quraysh and hence they better deserved to succeed the Prophet. The Imam or Caliph, they claimed should be from amongst the Ansars. The members of the family of the Prophet (PBUH) felt that “Ali, the son-in-law of the Prophet and leader of the Hashimites, was better qualified to succeed the prophet” (Qadri 274). Thus these fissures appeared as different groups aspired for leadership and consequently for power associated with the nascent Muslim state.

It is also necessary to stress here that a preliminary state structure came into existence because it was historical and not religious need. We would like to elaborate this a bit. As every Muslim knows, the religious duties of Muslims are to pray, fast, pay the poor due (zakat), perform Haj, and believe in tawhid (unity of Allah) and not associate aught with Him. This is necessary for spiritual control over oneself. A Muslim can perform these obligations wherever he/she lives. There is no need for an Islamic state for this. A Muslim living in a non-Muslim society can perform these obligations without let or hindrance. In addition, even when there is Muslim rule no ruler can forcibly enforce these obligations on Muslims. Matters of ‘ibadat (i.e.

acts of worship and spiritual exercises) cannot be coercively enforced by any authority; it is a matter between human beings and Allah.

However, it is different matter as far as mu'amalat (i.e. relations between human beings) is concerned. A state has to govern this mu'amalat and the ultimate aim of the state is to set up a society based on justice and benevolence ('adl and ihsan in the Qur'anic terms). 'Adl and 'ihsan are most fundamental human values and any state worth its salt has to strive to establish a society based on these values. However, for this no particular form of state is needed. Even an honest monarch can do it. It is for this reason that the holy Qur'an praises prophet-rulers like Da'ud and Sulayman, who were kings but Prophet of Allah too. Even Queen Bilquis is praised for her just governance in the Qur'an though she was not a prophet herself. However, the Qur'an is also aware that such just rulers are normally far and few in between.

The governance has to be as democratic as possible so that all adults can participate in it. If governance is left to an individual, or a monarch, the power may corrupt him or her absolute power corrupts absolutely. It is for this reason that the Qur'an refers to democratic governance when it says: "And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by mutual consultation, and who spend out of what we have given them" (al-Shura 42:38). Thus the mutual affairs (those pertaining to governance) should be conducted only by mutual consultation which in contemporary political parlance will be construed as democratic governance. Since in those days there was no well-defined practice of political democracy, the Qur'an refers to it as 'amruhum shura' baynahum, i.e. affairs to be conducted through mutual consultation, which is a very meaningful way of hinting at democracy.

The Qur'an is thus against totalitarian or monarchical rule. Here a problem may arise as far as the Shi'ah sects are concerned. They believe in the theory of imamah, i.e. only an Imam from the progeny of the Prophet's son-in-law and his daughter, Fatima, can inherit the Prophet (PBUH). The Shi'ahs, in other words, rejects the concept of khilafah, i.e. succession to the Prophet through election by the people. The right to succession is confined only to the members of the Prophet's family and it is available to no one else. It is no doubt the very basis of the Shi'ah tradition and faith (Qadri 275). However, this hardly changes the ethos of governance. The state in Iran is today a democratically elected one.

The President of Iran and the Majlis (parliament) are elective in nature. In today's world, there is no question of a ruler coming from the Prophet's family. It was a different matter when

the controversy arose immediately after the death of the holy Prophet. A group of people then did feel that Ali, the son-in law of the Prophet, who was rigorously just, who had fought and won many an Islamic battle, who was one of the bravest and most honest people, should have succeeded the Prophet. He was qualified for good governance in more ways than one. Apart from being just, honest, and brave, he was most learned as well.

The holy Prophet had described him as gateway to the city of knowledge, Prophet being the city of knowledge himself. He was also greatly confident of his knowledge. He often used to say “saluni qabla tafquduni,” i.e. ask me before you lose me. Thus, even an imam from the Prophet’s family cannot be absolutist and has to base his rule on democratic principles. Thus, even the Shi’ah theory of imamah cannot lead to absolutist or purely personal rule. In addition, an imam can be infallible in religious matters, in laying down religious rulings. However, in all secular and worldly matters he will be bound by democratic structures of governance.

3.9 Composition of Muslim Society

Once Islam spread to vast areas of the world outside the confines of Arabia, new ethnic and racial groups were added to its fold. This proved to be both the strength and the weakness of the Islamic society. Its strength lay in its rich diversity, and its weakness resulted from complex problems and group conflicts. These group conflicts were intensified even within the limited period of Khulafa’ al-Rashidin and lasted for slightly less than thirty years. During this period, a number of groups came into existence. The most powerful group was the tribe of Quraysh, who were muhajirs (immigrants) who migrated to Madina along with, or after, the Prophet to avoid persecution in Mecca. They claimed to be the sabiqun al-awwalun, i.e. those who responded to the call of Islam earlier than others did respond and belonged to the tribe of the Prophet. After the death of the Prophet, they also came out with the doctrine that the Khilafat be confined to the tribe of Quraysh.

However, the Quraysh were divided into several clans of which the clans of Hashim (to which the Prophet himself belonged) and of Banu Umayyah were at loggerheads. Among the Qurayshites, the Hashimites and the Umayyads fought against each other for the leadership of the nascent Muslim state. Ali and his sons (particularly Hasan and Husain), who were claimants to the leadership, all belonged to the clan of Banu Hashim (al-Dhahjabi 35). Then there were

Ansars—those who belonged to the tribes of Aws and Khazraj of Madina and who had helped the Prophet by swearing allegiance to him, by helping him migrate to Madina, and by supporting him vis-a-vis his powerful opponents (hence Ansars means ‘helpers’). The Ansars also claimed leadership of the state after the death of the Prophet on the basis that they had helped the Prophet and that without their help his mission would not have survived.

However, the Qurayshites strongly resisted their claim to the Khilafat. Then the leaders of the Ansars proposed a compromise to let one from the Quraysh and one from the Ansars share the leadership but this was also turned down by the Qurayshites, who felt that it would lead to more conflict and confusion. The third group was of those Muslims who embraced Islam from amongst the conquered non-Arab peoples of Iraqi, Persian, Egyptian, or Syrian origins. The emphasis of Islam on justice and equality of all believers was a great attraction for these non-Arab peoples. In the course of a few years, a large number of non-Arabs, most of them belonging to weaker sections of society, converted to Islam and demanded equal treatment. However, despite strong emphasis of Islam on equality of all believers irrespective of their social status, nationality, colour, or race, the ruling classes among Muslims were not prepared to accord equal treatment to them.

Most of the Muslims were accepted Muslims only when they were made mawla (affiliate or associate) of a tribe. Kufa and Basra in Iraq, Egypt, and Damascus etc. became centres of these non-Arab Muslims. Many of these non-Arab people were those captured in various wars. As for the first group, the Qurayshites, they wielded power with the second group of Ansars as their co-partners. These groups were contented largely though some sub-groups were not. The Hashimites, for example, were a discontented group among the Qurayshites as the non-Hashimites had captured power. Similarly, among the Ansars who were initially the allies of the Quraysh, the younger generation among them felt neglected. The fact that the second Caliph was assassinated by a discontented non-Arab slave on the dispute about wages to be paid to him, showed the beginning of the dissidence in early Islamic society.

It reached its peak during the period of 3rd Caliph Usman when the non-Arab people from Egypt, Kufa and Basra surrounded his house and murdered him in the presence of his wife when he was reciting the Holy Qur’an. Dr. Taha Husain, in his book, *Al-fitnah al-Kubra* (The Great Insurrection), has dealt with this problem. This uprising against Usman was a result of deep discontent found among them as they felt completely neglected and found themselves

discriminated against. Islam had tried to usher in a just society based on compassion, sensitivity towards other fellow human beings, equality, and human dignity. However, the well entrenched vested interests, though they pay lip service to these values, in practice sabotage them in various ways and continue to impose their own hegemony.

The weaker sections and the downtrodden attracted by the revolutionary thrust of Islam and its sensitivity towards them, felt disillusioned and they revolted. This revolt brought about near anarchy in society and resulted in a civil war in which thousands were killed. The Bedouins group, for example, who lived in the desert, resented the hegemony of the urban elites by considering the Khilafat an urban rule imposed on them. They were not accustomed to submission to any authority. Thus in the Battle of Camel fought between the fourth Caliph Ali and Amir Mu'awiyah, the Bedouins seceded from the army of Ali and raised the slogan *al hukmulillah* (Rule of Allah). They adopted extreme postures and caused much bloodshed in the early history of Islam. Ultimately, the Umayyads captured power and Khilafah was converted into monarchy. Maulana Abul A'ala Maududi has thrown detailed light on it in his book, *Khilafat aur Mulukiyyat*.

Thus, we see that the Islamic society went through great deal of turmoil and bloodshed and could not evolve a universally acceptable form of state. When the Abbasids overthrew Umayyads in the first half of the second century of Islam, there again was a great deal of bloodshed. When the Abbasids captured power, some Umayyads fled to Spain and established their own rule there. Now there were two Caliphs simultaneously in the Islamic world. Earlier, the theory was that there could be only one Caliph or Imam at a time. Now that theory had to be revised in view of, the empirical reality and two Caliphs at a time were accepted. Still later, at the end of 2nd century of Islam, the Fatimid Imams established their rule in Egypt and now there were several rulers at a time in the Islamic world. The Abbasid Caliphs were also reduced to nominal heads of the state as the Buwayhids and Saljuqs captured power and wielded real authority. They came to be known as Sultans, the real power behind the Abbasid caliphs. The Islamic political theory had to undergo change again. Now, largely, non-Quraysh were wielding power and hence the theory of Quraysh alone becoming caliph had to be abandoned. Earlier, the Khawarij (Seceders), who were mainly Bedouins and hence non-Qurayshites, had rejected the theory that only a Quraysh could become the caliph.

4.0 CONCLUSION

In this unit, you have studied the concept of Islamic state. You have also studied Islam and the Secular World, the Formation of Islamic State, historical background pre Islamic Arab, the basic task of Ummah, political power in Islamic state and the composition of Muslim society.

5.0 SUMMARY

The following are the major points that you have studied in this unit:

- The term state has occasioned very diverse connotations and ideas. Some schools of thought define the state as being essentially a class-structure, “organization of one class dominating over the other classes, while others interpreted the state in terms of a power-system as in the tradition of Machiavelli.
- The Muslim Ummah has come to realize that the solution to their problems resides in creating the Islamic State, but much confusion remains in defining its parameters.
- The pre-Islamic Arab society had not known any state structure. It was a predominantly a tribal society which did not know any distinction between a state and a civil society. There was no written law, much less a constitution.
- In the Islamic society that secularization is bequeathed to the world by the Christian movements of the 18th century.
- The Islamic movement in Mecca inherited this situation.
- One of the basic duties of the Muslims is enforcing what is good and combating what is evil.
- In addition, in the history of Islam the dispute between Muslims arose on the question of political power.

6.0 TUTOR-MARKED ASSIGNMENT

1. Describe state religion
2. Analyze the response of Islam to the secular world
3. Explain the Formation of Islamic State
4. Give the historical Background Pre Islamic Arab
5. Examine the Islamic State of Madina
6. State the basic task of Ummah
7. Analyze the political power of leaders in Islamic state
8. Discuss the composition of Muslim society

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UNIT 2 ISLAMIC THEORIES OF STATE

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1.0 Introduction

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4.0 Conclusion

5.0 Summary

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7.0 Reference/Further Readings

1.0 INTRODUCTION

Understanding Islamic theories of state is the main focus of this unit. In Islam the state is religion and religion in state. There is instinctive Muslim conviction that independence of a state must be Islamic. Islam also sees the state in terms of socialism or welfarism where the state provides a respectable standard of living for every individual who is unable to take care of his/her own needs.

2.0 OBJECTIVES

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

- Define the state
- Discuss the various theories of motivation
- Explain the theory of the Islamic revival
- Examine the theory of fiscal policy in an Islamic state
- State the Islamic banking and finance in theory
- Treat the juridical theory of the Islamic state
- Narrate the Islamic state/classical and contemporary theories
- Analyze the Islamic Just War theory

3.0 MAIN CONTENT

3.1 Definition of State

The term state has occasioned very diverse connotations and ideas. Some schools of thought define the state as being essentially a class-structure, “organization of one class dominating over the other classes”. This view is commonly associated with Marxian thinking, although there are non-Marxist advocates. Others, such as H. Krabbe, the Leyden Professor of Public Law, regard the state as an organization that transcends class and stands for the whole community. Some scholars interpreted the state in terms of a power-system as in the tradition of Machiavelli. Others see the state as a welfare system, following the tradition of Grotius or Althusius; some view it either entirely as a legal construction, in the old Austinian sense, which made it a relationship of governors and the governed, or in the language of modern jurisprudence, as a community “organized for action under legal rules”. Some regard the state as a “corporation”, very much in the same sense in which the state is conceived as “an association”.

From the above, the diversity of views of the state is thus unlimited, and possible explanations of such diverse views include the following; firstly, there are conflicting notions of

what the state ought to be; and secondly, the history of the evolution of states and the diversity of character of present-day manifestations of the state provide ground for varying interpretations. It is easier to agree on the nature of a particular state, than on the nature of state, as a universal phenomenon. By the nature of the topic of our lecture, we shall attempt a general perspective that coincides with the latter, in which the case we must articulate what is common to all states and then bearing upon the ubiquitous phenomenon of religion. For the present, discussion will centre around two general perspectives of the state, that is, the idea of the state as an association, and the idea of the state as a class-system. R.M. MacIver has elaborately developed the idea of the state as an association in his book, *The Modern State*.

According to MacIver, “the state must either be an institutional system or an association” within a society, there is no third alternative. For the categories, he offers clarification of terms. He distinguishes between *communities* as territorial referents or areas of society (such as country, city, village, nation or tribe), *association* as organizations established within society for specific and therefore limited purposes, and *institution* as recognized modes or channels in accordance with which communities and associations regulate their activities. From such clarifications, he declares the state as “association belonging to the same category as the family or the Church... (and) consists essentially for a group of members organized in a definite way and therefore for limited ends. The state is distinct from other associations in society by two great engines of political control, namely, sovereignty as exercised by governments and law as the chief engine by which sovereignty is exercised.

However, an element of tautology seems to enter into MacIver’s definitional scheme when he states, “an association denotes a group of persons or members who are associated or organized into a unity of will for a common end”. MacIver’s idea of the state as an association is immediately qualified: its membership is limited and therefore some members of society or the territorial community under reference are effectively excluded. This raises the question of membership qualification and recruitment into such an exclusive association, which leads to the further question whether other associations outside the state-association will not conform to the picture of a loosely defined class-system. As already indicated, the idea of the state, as class-system is popularly associated with Marxist thought in which the state coincides with all societies composed of two or more classes involved in relations of dominance and subordination.

Thus the Marxist concept of the withering away of the implies elimination of such relations of subordination and super-ordination, when only one class exists in society, which then falls under the dictatorship of the proletariat (to use a popular Marxist jargon). To define the state in terms of class-structure is, of course, not the monopoly of the Marxist school of thought: there are adherents of the same opinion outside the Marxist fold. The German Professor of political science, Franz Oppenheimer, sees the state as “an organization of one class dominating over the other classes”, and he goes on to offer an explanation of the state and its origin: “such a class organization can come about in one way only, through conquest and the subjection of ethnic groups by the dominating group”,. Indeed the term state is trace to the Latin root, *status*, which is the participial form of *estate* and *status*, all of which imply the phenomenon of differential manifestations of a common phenomenon of inequality that characterizes every known society, and then there emerges a basis of similarity of definition regarding the nature of the state.

The idea of classes and associations would then appear to be different descriptions of a common phenomenon of rulership within territoriality boundaries. Thus in addition to the common features of territoriality and legal sovereignty, the idea of the state must also include the phenomenon of social differentiation or stratification, that may be abstracted in term of economic differences or in terms of differences in social status and power. In other words, the state, whether defined in terms of a class-structure or in terms of associations, would always be characterized by the phenomenon of rulership and inequality, whose variables may be either economic or political or both.

3.2 Motivation Theories

Motivational theories on biological aspect touch on the arousal, senses, decrease hunger, thirst, discomfort, maintaining homeostasis and balance.

3.2.1 Drive-Reduction Theory

Drive-Reduction theory was one of the theories that explained biological motivation. It was developed by Clark Hull during 1940s and 1950s as a way to explain behaviour, learning and motivation (Cherry, 2000). The theory was based around the concept of homeostasis, “a state

of internal physiological equilibrium that the body strives to maintain” (Passer & Smith, 2008, p.364). Hull used the term drive to refer to the state of tension or arousal caused by biological or physiological needs. He suggested that all motivation arises as a result of biological needs.

Thirst, hunger, and the need for warmth are the examples of drives. He furthermore explained that a drive creates an unpleasant state which is known as tension that needs to be reduced (Cherry, 2000). In order to reduce the state of tension, humans find out ways to fulfilled the biological need as such we drink when thirsty, eat when hungry and so on. Humans will repeat any behaviour in order to reduce the drives. This can also be seen as reinforcement as the behaviour of eating or drinking are likelihood to happen again as they reduce tension.

3.2.2 Instinct Theory

Instinct theory describes and labels behaviour. According to this theory, humans, as well as animals are behaving according to their instinct at times (Passer & Smith, 2008). It is also known as genetic programming when we act in certain behaviour by following our instinct. Some of the instincts that we have are shyness, curiosity, jealousy, sympathy, food-seeking, escape, etc. However, this theory faded because very little evidence to support on the existence of instinct, for example how do we know that shyness is an instinct? This was only relied on circular reasoning which, according to scientific thinking, it means nothing. Apart from giving a variety of fundamental influences, psychoanalytic theory which was developed by Sigmund Freud, also discussed on instinct, that is all action or behaviour is a result of internal, biological instincts that are classified into two categories; life (sexual), also known as *Eros*, and death (aggression), that is *Thanatos*.

According to the theory, *pleasure principle* is the motivating principle that regulates life. Pleasure principle dominates in sex drive and the tendency of it is to avoid pain and to seek pleasure. The aim of life instinct is the preservation of the individual and the species. The *Nirvana principle* on the other hand, is expressed in death drive, which is aimed at the final return of living matters to the inorganic state. Maslow’s hierarchy of needs also explained the biological needs that explained motivation. Physiological needs which were presented at the bottom of the hierarchy suggested that those needs have to be fulfilled first in order for a person to achieve other goals in life. These needs are the motivation for us to move on. According to

Maslow, one will not proceed to higher level of his hierarchy before he/she fulfilled the lower level of needs.

3.2.3 Environmental Motivational Theories

Motivational theories on environment were usually derived from work motivation. A lot of studies were done on how to motivate employees in an organization. Atkinson and McClelland developed the achievement goal theory that suggested that achievement behaviour can stem from a positively oriented motive for success and a negatively oriented motivation to avoid failure called fear of failure (Dweck, 1999). According to the theory, individual and situation are both defined success. At the individual level, achievement goal orientation are of two types: mastery orientation, that is the focus is on personal improvement, giving maximum effort, and perfecting new skills, and an ego orientation, that is the goal is outperform others. At the situational level conversely, the theory focuses on the motivational climate that encourages or rewards either mastery approach or an ego approach to defining success.

- Motivated Behaviour
- Mastery/Ego Involved
- Situational Influences
- Individual differences
- Motivational Climate
- Achievement Goal Orientation
- Ego
- Mastery
- Avoidance
- Approach

The theory suggested that *mastery-approach goals* focus on the desire to master a task and learn new knowledge or skills, whereas *ego-approach goals* reflect a competitive orientation that focuses on out-forming other people. On the avoidance side, *mastery-avoidance* reflects a fear of not performing up to one's own standards, whereas *ego-avoidance* goals centre on

avoiding being outperformed by others. These four goals are embodied in a 2 (definition of success) X 2 (approach vs. avoidance) framework. According to the 2 X 2 achievement goal theory, each of us can be described in terms of achievement motivation profile. A study done found that men were twice as likely as women to report ego-avoidance goals and women were more likely to report ego-avoidance goals, and women were more likely than men to report mastery-avoidance goals. By incorporating both desire for success and fear for failure into one theory, 2 X 2 frameworks represents a promising approach to understanding the various forms that achievement related motives can take. The mastery-approach goal enhances enjoyment and interest in learning or working activities, and ego-approach goal fosters higher performance within the competitive working or college environment.

3.2.4 Theory of Needs

Theory of needs developed by David McClelland suggested that human behaviour is affected by three needs, namely achievement, affiliation and power. Achievement is the desire to excel and lean to avoid both low-risk and high-risk situations. People who are high in this need will tend to be motivated in moderate probability of success, and they need regular feedback in order to monitor the progress of their achievement. Affiliation need is the need to be harmonious with other people and the need to be accepted by others. They tend to conform easily to the norms of their workplace and they are best at doing work that is having personal interaction such as customer service. Power need on the other hand, can be divided into two, personal and institutional. The need of personal power always perceived as undesirable as it is the need to control and direct others. Institutional power or also known as social need is the need to manage an organization in order to achieve its goal.

In the 1960s, McGregor has developed **theory X and theory Y** that has been used widely in the human resource. Figure 3: Theory X and Theory Y. Adopted from Google image According to McGregor, theory X refers to authoritarian management whereas theory y refers to participative management. From the figure above, it clearly shows that managers who use theory X create tight control and depressed culture in the organization, while managers who use theory Y tend to be more liberal, continuously empower and give responsibilities to subordinates. Among the characteristics of managers in theory X are they do not give their subordinates the

opportunity to fulfill themselves so that the subordinates will behave in an expected fashion. Managers in theory Y however, encourage intellectual potentialities among staff.

Another work motivational theory that was developed in 1960's was **goal-setting theory** by Edwin Locke. He suggested that goal setting is crucial in linking to task performance. High goals lead to greater effort and/or persistence than do moderately difficult, easy, or unclear goals. He further mentioned that goals direct attention, effort, and action toward goal-relevant actions at the expense of non relevant actions. Because performance is a function of both ability and motivation, goal effects also depend upon having the vital task knowledge and skills. Goals may simply motivate one to use one's existing ability, may automatically "pull" stored task-relevant knowledge into awareness, and/or may motivate people to search for new knowledge. The latter is most common when people are confronted by new, complex tasks. In further researches, Locke and Latham added that even though goals come from different sources, they are still effective. Goals can be assigned by others, and they can be set jointly through participation. Goals will motivate staff to perform in their work tasks.

Another theory that has the element of environmental motivation is the **two-factor theory** founded by Frederick Herzberg. According to Herzberg, the opposite of "Satisfaction" is "No satisfaction" and the opposite of "Dissatisfaction" is "No Dissatisfaction". The theory suggested that employees satisfied by either or both factors, hygiene factor and motivator. Hygiene factors are those job factors which are important for existence of motivation at workplace but these do not lead to positive satisfaction for long-term. The factors include pay, fringe benefits, status, job security, etc. Motivational factors are on the other hand motivates the employees for a superior performance and intrinsically rewarding. These factors are called satisfiers. Among the motivators is recognition, meaningfulness of the work and promotion opportunities.

3.2.5 Cognitive Motivational Theories

There are numbers of motivational theories that relate to cognition. The approach on cognitive focus on the categories uses to help to identify thoughts, emotions, dispositions and behaviours.

3.2.6 Cognitive Dissonance Theory

Cognitive dissonance theory founded by Leon Festinger suggested that when we have discrepancies in our beliefs or actions, we will resolve the conflict by creating the appropriate amount of disequilibrium, which then leads to behaviour changes which later lead to a change in thought patterns which in turn leads to more change in behaviour. According to Festinger, there are three possible relations that might exist between any two cognitive elements. The first type of relationship is irrelevant (neither affects the other), the second is consonant (consistent), and the third kind is dissonant (inconsistent). Two elements are said to be in a dissonant relation if the opposite of one element follows from the other. Festinger imagined a number of methods for dealing with cognitive dissonance: (1) altering the importance of the issue or the elements involved, (2) changing one or more of the cognitive elements, (3) adding new elements to one side of the tension or the other, (4) seeking consonant information, and (5) distorting or misinterpreting dissonant evidence. Any of the methods motivates us to alter behaviour and thoughts in order to lessen the cognitive discrepancies.

3.2.7 Attribution Theory

Attribution theory was also one of cognitive motivational found. Heider was the first to propose a psychological theory of attribution, but further modified and explained by other psychologists. According to the theory, there are three types of information that determines the attribution we make: consistency, distinctiveness, and consensus. The purpose of making attribution is to achieve cognitive control over our environment by explaining and understanding the causes behind behaviors and environmental occurrences. High consistency, distinctiveness and consensus leads to external attribution and on the other hand, low consistency, distinctiveness and consensus leads to internal attribution. Making attribution will give order and we may explain behaviours around us. But we have to be aware that our attribution may not be accurate and reliable reflection of reality. A person, for example, who failed in an exam maybe attributed to his laziness to study (internal) but the difficulty of the exam paper might be the real reason he failed.

Weiner suggested that there are three types of attributional styles. The first one is optimist style which explained that optimist people frequently feel good about themselves and their capacity for success. This type of people often attribute negative events to external, unstable and specific cases, and positive events to internal, stable and global factors. The second style is the pessimist style which suggested that undesirable events are often attributed to internal factors and desirable events are attributed to external factors. This theory is actually contradicting with Islamic view of motivation where in Islam we believe that every good thing come from Allah (external) and every bad thing are the consequences of our bad deeds (internal). We also believe that everything that happen in our lives with Allah's permission, as He said in surah Al-Baqarah: 255 "*Who is there that can intercede in His presence except by His permission?*" (The Holy Qur'an English translation) Although human beings by nature are intellect, possessing mind, intelligence and power of reasoning, we are still bound to the teachings of Prophet Muhammad s.a.w.

According to his teaching, heavens are our motivation to do good things in the worldly life. Al-Qur'an is given to us as our guidance but it cannot be brought about without the ability of human to think and reason of the revelation. Therefore in order to understand what is right and wrong, we have to use our reasoning to think. And with that ability to think, we attribute good things to Allah and bad things to ourselves.

3.2.8 Developmental Motivation Theories

Motivational theories of development are the theories in relation to development of motivation in a person and how these theories help in developing a person. The motivation comes in stages, that it first motivates us to fulfill our basic needs to more complex needs. Maslow's hierarchy of needs is one of the motivational urges that come in stages. As shown in previous page, we ought to fulfill the lower needs of physiological needs, then safety need, then love and belonging needs, to esteem needs and lastly to self-actualization needs. When we were born, it was so obvious that we have only the motivation to fulfill our physiological needs, which is to fulfill our hunger and thirst, the need to sleep and we would cry when the weather was too cold or too warm.

As we grow older, the other levels of the hierarchy become our need or motivation that we needed to accomplish until the highest level, that is self-actualization needs. Alderfer's hierarchy of motivational needs (ERG) later emerged as a simplified version of Maslow's. In this theory, there are only three levels in the hierarchy that are existence relatedness and growth. The existence needs are the needs for physical and psychological well-being. It includes all form of materials and psychological desires that when it is divided, one person's gain would be another person's loss if resources are limited. The relatedness needs are the needs for social relationship. It is satisfied by mutually sharing thoughts and feelings, acceptance and confirmation elements. The growth needs are the needs for personal growth and development. It is actually impel a person to make creative or productive effects on himself and his environment.

These needs will be satisfied when a person has used his optimum potential in engaging a problem and creates a greater sense of wholeness and fullness. According to Alderfer, we could move around the three needs without needing to go in stages. We do not start from bottom to above, as he gave an example. That we might be having social or relatedness needs whilst hungry or thirsty. The learning process, which is closely related to a person's development, will fulfill the Maslow's needs for esteem and self-actualization and Alderfer's growth needs. Social contact that maybe experienced during learning process will satisfy Maslow's love and belongingness needs, and Alderfer's relatedness needs. Therefore, it is clear that as we develop and grow, we have more needs to satisfy and our behaviours are motivated to fulfill these needs.

3.2.9 Social Learning Theory

Social learning theory developed by Albert Bandura is also related to human development in the process of learning. Learning according to him is a goal-oriented behaviour. The theory is tied between cognitive and behavioural development as Bandura believed that cognitive alone cannot explain changes in behaviour in childhood and he believed that learning processes are primarily responsible for children's development. Although this theory is somewhat influenced by operant conditioning, Bandura explained that children learn through observation and he called it observational learning – that made his theory different from classical and operant conditioning. According to his theory, children may not be rewarded to be reinforced, but rather can learn through only looking at other getting reward from doing good

deeds. Children imitate what they watch in the television, and what they see in their environment. Grusec (1992) found that telling a child to be generous means nothing until he is showed to be generous.

3.2.10 Expectancy Theory

Expectancy theory was also widely used to measure children and employees development of motivation. According to the theory, a person will not do a work if he has low expectancy of the instrument or ways in achieving a goal or outcome, and if he values the outcome low. Expectancy is a person's estimate of the probability that the effort of doing a work will result in a given level of performance. Instrumentality is an individual's estimate of the probability that a given level of achieved task performance will lead to various work outcomes, and valence is the strength of a person's preference for a particular reward. Unlike expectancy and instrumentality, valences can be either positive or negative.

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3.2.11 Spiritual / Religion Motivational Theories

Every religion in the world motivates its believers to perform and to do good deeds. Generosity for example, is valued by all religions. In Buddhism, generosity is one of the seven treasures. In Hindu, a virtue that helps defines the way of loving service. Christianity teaches its believers that the gift they give will return in full and overflowing measure. Jews are raised to practice charity and to do it in all the power to heal the ill. Al-Qur'an instructs man to be generous and being generous is to love helping others, sharing with those who are in need. Studies on spiritual motivation arise from two aspects, first is, the motivation to engage to any extent in the general area of spirituality; the second is the special motivation which can result from knowledge acquired through such spiritual engagement (Spiritual motivation, Wikiversity). Humanistic psychologists were known to be addressing the aspect of spiritual in motivation.

According to Carl Rogers the self has the proposition that has an innate tendency to self-actualize. Maslow's self-actualization is actually more than psychological fulfillment, but rather transpersonal and spiritual accomplishment. Carl Gustav Jung (1875-1961) in his theory suggested that the psyche is motivated towards individual wholeness in a long and difficult

process which includes sorting through standard elements. The individuated person has moved beyond egocentricity, and the whole person is consistently a better person. Since human beings have a dual nature (body and soul/psyche), naturally there should be two types of motives: (1) biological motives, and (2) psychological motives.

Biological or primary motives may include hunger, thirst, and sex. Psychological motives such as achievement, affiliation, manipulation and control, and exploration and curiosity can be grouped as psychological or secondary motives. And, from the Islamic perspective, religious motive should also be included as one of the psychological motives. Allah said in the Qur'an, "*O you who believe! Bow down and prostrate yourselves, and worship your Lord, and do well, that you may prosper*" (The Holy Qur'an English translation). The verse clearly indicates that the mission of us, as the servant and vicegerent of Allah in this world is to worship Allah and we have to do all deeds for the sake of seeking Allah's pleasure. Furthermore, our deeds concerning ethical, social and personal achievements are preserved and will be presented to Allah on the fateful Day.

Therefore, we are motivated to good deeds and perform in our daily lives because of the reward that Allah has promised as Allah said in the Qur'an: "*And who believe in Allah and the Last Day and work righteousness shall have their reward with their Lord; on them shall be no fear, nor shall they grieve*" (2: 62). However, the degree to which the religious motive influences behaviour to do good deeds requires the souls of man to be at a certain level of *iman* (*iman* as a continuous variable) or certain level of potentiality to accept *iman* (*iman* as a discrete variable) (Alizi & Muhammad Zaki, 2005). An example of doing good deed for the sake of Allah and depending on the level of *iman* is fasting. Muslims are motivated to fast although it seems to neglect biological needs for spiritual reasons (which sometimes cannot be explained by Western psychologists).

But for those who have thin *iman* will prone to fulfill their biological needs, which are hunger and thirst instead of seeking Allah's pleasure. And this can actually be explained by the existence of the human soul and its influence in human motivation. Human soul that is directed by *iman* will lead us to do good deeds or *A'mal*. *A'mal* can be classified into two categories (1) Act of devotion (2) Good deeds to men. The former is the act of devotion to fulfill obligation to Allah and the latter is our fulfillment towards our fellow beings. Every deed that is done, as an employee or a student, must be accompanied by *niat* or intention for the sake of Allah, only then

it can be considered as *ibadah*. *Ibadah* demands that man mould his entire life to the pattern of Islam to complete submission to Allah.

Jihad is an example of *ibadah*. From the time of companions, they were motivated to do Jihad, although it is seen as disregarding the safety needs but because of those companions were looking for the reward in the Hereafter, therefore they were willing to sacrifice their family, wealth and worldly pleasure.

3.3 Theories of the Islamic Revival

The contemporary Islamic revival is often equated with the rise of fringe militant groups, even though their terrorist acts are repudiated by the broader Islamic movement. As Berger argues, it would also be “a serious error to see it only through a political lens. It is an impressive revival of emphatically religious commitments”. The historical and anthropological literature on the Islamic revival documents a massive surge in religious activity, values and identification in Muslim societies around the world since the 1970s. These theories include:

3.3.1 Cultural Defense

People tend to strengthen traditional values when they feel that their culture, especially their system of moral values, is under attack. Dekmejian writes: A sense of xenophobia pervades Muslim society, the feeling that Islam itself is facing a mortal threat. In the opinion of revivalist intellectuals, the very integrity of the Islamic culture and way of life is threatened by non-Islamic forces of secularism and modernity, encouraged by Muslim governments... Western cultural values and mores are vehemently rejected as being alien to Islam. To this end, the mass media are enjoined to propagate Islamic values and practices instead of disseminating foreign cultural influences. While the legacy of colonialism lingers in the memory of many Muslims, today the global community of Muslims (umma) is believed to be under siege by the “war on terror” and Israeli occupation. Egypt and Pakistan are financially supported by Western nations and foreign companies and are perceived to be representing these foreign interests at the expense of their citizens. Internally, Islam is seen to have been under attack since at least the 1920s by state-led modernization programs implemented by secular elites.

The process of secular, “valueless” social change is identified as the cause of sociomoral decline, a major contributor to the breakdown of the Muslim family, more permissive and promiscuous societies, and spiritual malaise”. Leaders have also deviated from Islamic norms in their personal behavior and lifestyles thus creating an opening for foreign cultural influences which have resulted in moral decay. Thus, it is believed that people have strengthened their religious commitment in response to the multifarious threat to their traditional beliefs and values.

3.3.2 Identity, Continuity & Certainty

Hoffman states that “Islamic fundamentalism is a revolt of young people who are caught between a traditional past and a higher secular education with all its implications of Western intellectual impact and contact with materialistically oriented culture of the urban environment”. Rapid social change and urbanization had led to massive social and psychological displacement; old sources of identity including family, regional and tribal identities were negated in an environment in which a large proportion of interactions occurred between strangers. The resistance to European occupation and control was originally expressed in terms of a more encompassing national identity. This movement reached its zenith with Nasser’s pan-Arabism, which became discredited by defeat in the 1967 Six-Day War. An identity vacuum was created which was filled by Islamic revivalist thought. Islam became the “only remaining haven of identity and authenticity”. In fact, what had developed was a more universalistic and international form of Islam (tajdid), based chiefly on the Qur’an and Sunna rather than the veneration of local saints and the esoteric details of religious law.

Lapidus claims that “in fragmented societies tajdid provided the basis of commitment to a common cause, and helped transcend fragmentation in favor of religious and ideological unity”. Islam, however, was more than a source of identity: it was also a worldview through which young people caught in the midst of rapid social, economic and cultural change could make sense of an unfamiliar world. By the 1970s, the dramatic failure of secular modernization programs to meet expectations, including Ataturk’s reforms in Turkey, the Shah’s ‘White Revolution’ in Iran, the Arab socialism of Nasser and the Iraqi and Syrian Baath parties, and Sadat’s economic liberalization in Egypt, had made both socialism and liberalism unappealing ideologies.

By emphasizing familiar and ‘unchanging’ values, Islamic groups such as the Muslim Brotherhood, provided a source of certainty. They also provided a unified and comprehensive explanation for the various problems faced by Muslim societies: “all the external setbacks and internal socioeconomic ills of Egypt (and other nations in the Muslim world) are fairly and squarely attributable to a corrupt, inept system that has vastly and intentionally, deviated from the correct path embodied in the Shari’a”.

3.3.3 Poverty & Social Service Provision

Poverty and lack of education are often cited as a cause of religious appeal and militancy. Chen conducts an econometric analysis of communal Qur’an study and Islamic school attendance in Indonesia following the 1997-98 financial crises. He finds that households which experienced a 1 dollar decline in monthly per-capita nonfood expenditures were 2 percent more likely to increase communal Koran study and 1 percent more likely to switch a child to Islamic school, but were no more likely to increase other communal activities or secular school attendance. Chen interprets this as evidence that religious participation provides access to communal social insurance. Accordingly, the effect of economic distress on religious participation is reduced by 80 percent in areas with high credit availability, and households who increase religious participation are less likely to need alms three months after the peak of the crisis. Chen concludes that increased risk of poverty can promote religious fundamentalism.

3.4 Theory of Fiscal Policy in an Islamic State

This theory encompasses the general welfare of the Islamic community and taxation policy in an Islamic state. Thus, any difference in the burden of *zakah* incidental to the rates applicable on varying forms of wealth-saving may result in an unbalanced intersectoral allocation of the community's resources. On the other hand, if certain development in the economy tends to frustrate the ultimate objectives of *zakah*, taxes will be used to arrest or control them. A general inflationary rise in prices may release forces that tend to increase the income disparities and distort the flow of resources.

This makes taxation to decline as a means of public budgeting. The distinctive nature of the Islamic economy Islamic fiscal policy contributes to a fruitless and self-defeating the economic landscape of an Islamic society that is largely value-less and profit-based society. An economy has to deal with four basic problems. The limited supply of productive resources leads to the problem of scarcity which involve a specific decision as regards the allocation of the available productive resources and the institutional means through which the desired allocation is to take effect. Modern economies offer two institutions to tackle allocation and distribution problems, namely, the market and the government. Alternatively, the two may be referred to as the private and the public sectors. Private sector is characterised by the forces of demand and supply, price and profit motive. The public sector acts not in defiance of the forces of demand and supply as reflected in the price phenomenon but as a corrective mechanism and as a supplement to it. In this sector profit motive is substituted by social welfare. In the so-called free enterprise economies, private sector is the prime allocative and distributive mechanism whose excesses, lapses and distortions are corrected by the public sector.

The socialist economies reverse this role – public sector is the prime allocative and distributive mechanism while the private sector acts as the minor partner in the process. However, an Islamic economy may be characterised as a three sector economy. It will comprise the private sector motivated with profit, the private sector free of any profit motive (the voluntary sector) and the public sector. Alternatively, we may describe the three institutions as the market, voluntary economic institutions and the government. The three sectoral characterisation of the Islamic economy derives from the value premise of an Islamic society which involves the voluntary flow of a sizable part of its total resources in such activities as are calculated to attain welfare on the day of judgement but have significant economic implications for the society.

The allocation function in an Islamic economy will be performed through each one of these institutions separately as well as jointly with each institution working complementarily to the other. But each sector will operate in its own characteristic way. The market mechanism, however, will not be the only institution in the allocation branch. Its allocative function will be implemented through the price mechanism acting in conjunction with the profit motive. Modern economists usually classify goods into two separate categories, namely private goods and public/social goods. The latter are defined as those economic goods which the entire community

consumes, and in whose respect cost and revenue calculations are not possible on account of the indivisibility of benefit derived there from.

3.5 Theory of Islamic Banking

This theory emphasized that making the fund-user-entrepreneur bear all the risks of business and allowing fund owner and bank claim a predetermined return is regarded to be unjust. The environment in which productive enterprise is conducted did not guaranty a positive return, so there is no justification for money capital claiming a positive return irrespective of the results of enterprise. It also argued that most, though not all, the other problems of capitalism were rooted in the practice of lending on interest. Among these problems is unemployment, inflation, poverty amidst plenty, increasing inequality and recurrent business cycles? These problems could be solved by abolishing interest and replacing it by profit sharing. It was not until the next decade that Islamic economists were able to fortify these claims by sophisticated economic analysis, especially at the macroeconomic level. The focus at this stage was largely on pointing out the deficiencies of capitalism and linking them to the institution of interest, among other things. With this went the arguments showing that it was possible to have banking without interest and that it would not adversely affect savings and investment. Some argued that abolishing interest would boost investments leading to increased production.

3.6 Juridical Theory of the State.

Abū Bakr and ‘Umar, the first two rightly guided caliphs, had emphasized the aspect of legitimacy by resorting as much as possible to the nomadic-inspired tripartite principle of *shūrā* (inner consultation), *‘aqd* (ruler-ruled contract), and *bay‘ah* (oath of allegiance). This method was used in the appointment of their successor, ‘Uthmān. Gradually, however, *shūrā* was overlooked, and then *‘aqd* and *bay‘ah* were also dropped with the establishment by the Umayyads of a hereditary, semi-aristocratic monarchy. Ibn Taymīyah, who subtitled one of his major works *Fī ḥuqūq al-rā‘ī wa al-ra‘īyah* (*On the rights of the ruler and the subjects*), speaks of civil individual rights over one's life and possessions and does not mention public or political

rights of any sort. The subject of individual rights and the related subject of liberty receive very little attention from the jurists.

The Shī'ī jurists were in a somewhat different position, since many Shī'īs had to take office under Sunnī rulers. The Shī'īs held that all government in the absence of the twelfth Shī'ī *imām*, who is believed to have gone into occultation, was usurped, and so they were not concerned to legitimize the authority of government given this belief and their minority status. Their concern was to justify dealings between their followers and the government and to allow some degree of participation by Shī'īs in public affairs. Unlike the Sunnīs, Shī'ī jurists did not strive to impart legitimacy to government in favor of stability; rather, by having recourse to *taqīyah* (concealment of belief in adverse conditions), they were able to cooperate for specific purposes with the holders of power while refusing to accept any responsibility for the existence of an unjust government-this was, in other words, a *de facto* recognition of political authority rather than *de jure* legitimization.

The Sunnīs therefore ended up legitimizing government power, and the Shī'īs evaded the issue-but in both cases, the end result was popular acquiescence and political quietism. Because the Shī'īs were not politically dominant for much of the time and because they adopted the concept that all government in the absence of the twelfth *imām* was usurpatory, their jurists had much more leeway in the condoning or condemning of specific rulers. In the Sunnī tradition, however, which merged spiritual *imāmah* with political leadership (*imārah; mulk*) in the institution of the caliphate, it was not easy to incite disobedience against the usurping or unjust ruler and still remain firmly within the tradition. To resist government one had to resort either to open militancy or to spiritualistic disdain.

In the first case, the group was subjected to unrelenting war from the state; in the second case, the individual was often subjected to a torturous ordeal. The Sunnī juridical theory of the Islamic state was obsessed with an attempt at rescuing the community from its unhappy destiny by overemphasizing its presumed religious character. It pictured a utopian ideal of how things should be in a sort of pious polity (*madīnah fāḍilah*) far more than it described how things were in reality. The theory of the Islamic state was in fact little more than elaborate *fiqh* (jurisprudence) presented as though it were pure *sharī'ah*. But as this fiction was elaborated on and repeated over time, in volume after volume, it came to represent to subsequent generations not simply an ideal that should be aspired to, but a reality that is believed to have

existed—history is read into the *fiqh* (which was prescribed by the jurists) and is then taken to be a description of what things were like in reality. Hence the continued political potential (and even power) of that *fiqh-cum-sharī‘ah*, especially among the contemporary militant movements.

Political authority was understood within this jurisprudence as the instrument through which the application of the main tenets of the divine message is overseen. Sovereignty is not therefore for the ruler or for the clergy, but for the Word of God as embodied in *sharī‘ah*. The ideal Islamic state is therefore not an autocracy or a theocracy, but rather a nomocracy, or government ruled by law. The state is perceived merely as a vehicle for achieving security and order in ways conducive to Muslims attending to their religious duties, which are to enjoin good and to prevent evil (“*al-amr bi al-ma‘rūf wa al-nahy ‘an al-munkar*”). Legislation is not really a function of the state, for the (divine) law precedes the state and is not one of its products. The legal process is confined to deducing detailed rules and *ahkām* (judgments) from the broader tenets of *sharī‘ah*.

A certain element of equilibrium and balance is presumed among three powers: the caliph as guardian of the community and the faith; the ‘*ulamā‘* (religious scholars) involved in the function of rendering *iftā‘* (religio-legal advice); and the judges who settle disputes according to *qadā‘* (religious laws). The social functions of the state are the subject of very little attention. The concept of *tadbīr* (administration; management; possibly economy) is sometimes invoked, and the caliph is likened to a shepherd attending to his flock, but this is less typical of the juridical writings. The concept of *siyāsah* (politics) itself was originally used in the sense of dealing with livestock; its usage with regard to humans implies having to persuade or coerce the presumably less wise and capable. The leader in such a case must possess a certain clout (*shawkah*; lit., “power”) in order to secure obedience.

The main function of the state in juridical Islamic writings is really ideological: the state is an expression of a militant cultural mission that is religious in character and Universalist in orientation. The state has no cultural autonomy from the society; it has an emphasized moral content that does not recognize any separation between private and public ethics and which accepts no physical or ethnic boundaries—its civilizational target is the entire world. Although external conquests slowed in the ‘Abbāsīd period, the Universalist ideal came nearer to realization through a process of internal islamization with the opening up of the non-Arab communities. The state became less ethnically derived and more abstract and autonomous

through the creation of a regular army and differentiated administrative and financial institutions, while maintaining a cosmopolitan but broadly Islamic character.

Gradually, an Islamic political theory would be elaborated, premised on the principle of obedience to the ruler and the necessity of avoiding civil strife. This theory would gradually owe less and less to the nomadic egalitarian ethos and would become increasingly “orientalized.” From Iranian culture in particular the concept was borrowed of a whole cosmology in which everything is arranged in a certain order, governed by a universal principle of hierarchy: a hierarchy of things, of “organs,” of individuals and groups. Everyone has a proper station and rank in a stable and happy order, with the caliph/king standing at the top of the social pyramid. His authority is made to sound almost divine (he is now the successor of God—not of Muḥammad-on earth), and opposition to him, bringing strife to the Islamic community, is made to sound tantamount to downright blasphemy. And so it continued until the end of the eighteenth century.

3.7 Islamic State Classical and Contemporary Theories

The Islamic state classical and contemporary theories differ from one country to other. This is because Islamic states are very different from each other in their most important political aspects. Thus, the form of the state and the nature of government cannot be deduced directly and unambiguously from the Qur‘ān and the *ḥadīths*. Islamic countries may be similar in terms of applying so-called Islamic penalties (*ḥudūd*) or of trying to avoid the receiving or giving of banking interest taken to be forbidden (usury, or *ribā*), yet they are very different from each other with regard to their political forms and constitutional arrangements. Nor do they usually have mutual recognition of each other as being Islamic states.

Saudi Arabia is taken to be the earliest contemporary Islamic state, dating at least to the early 1930s. It is a monarchy (a form considered un-Islamic or even anti-Islamic by many), although the king has recently dropped the title of “his royal majesty” and replaced it with the more Islamic one of Khādim al-Ḥaramayn (“servant of the two sanctuaries”) of Mecca and Medina. Saudi Arabia owes its origins to tribal conquests and alliances, and it continues to rely on tribal solidarity to maintain the cohesion of the regime. It does not have a constitution (the Qur‘ān being its fundamental law), nor does it have a parliament or political parties, although it

has a modern-looking cabinet and bureaucracy. Socially, it is extraordinarily conservative, although in terms of employment and services it functions in many ways as a welfare state. What gives the state its Islamic character is mainly the role of its '*ulamā*', who, following a strict Ḥanbalī/Wahhābī tradition, exercise an unmistakable influence by issuing *fatwās* (counsel) on social and political matters, controlling *sharī'ah* courts, and directing the morals police.

Islamic Iran, by contrast, is a republic with a constitution, a president, a parliament, a cabinet, bureaucracy, a court system along with regular elections (for regime loyalists); none of these institutions is particularly Islamic. The current state owes its existence to a multi-class popular revolution within which the religious wing, led by a politicized segment of the Shī'ī '*ulamā*', was able to assume the upper hand. Islam played a mobilizing role and Khomeini's discourse made it possible to combine social conservatism with populism and political radicalism and to construct a basically étatist economy in post-revolutionary Iran. The distinct features of such a regime have been the role of an Islamic jurist as the "Leader of the Islamic Republic," the high representation of clerics in the parliament (*majlis*) and the court system, the key part they perform in the Guardian Council and the Assembly of Experts, and the important role played by the Islamic Revolutionary Guards and the Basīj paramilitary corps.

Two decades after the 1979 revolution, the consensus on what constituted legitimate political authority among the Islamist supporters of Ayatollah Khomeini was shattered and Iranian society found itself engaged in full scale internal debate about the relationship between religion and democracy, tradition and modernity, reason and revelation, an Islamic state versus a liberal-democratic state. This coincided with the reformist presidency of Mohamed Khatami and a more tolerant atmosphere for publishing, political and cultural criticism, and civil society activity that emerged during his first term as president. Kadivar painstakingly investigated and refuted Khomeini's doctrine of government by divine mandate by arguing that Khomeini's religio-political thesis, upon investigation, does not stand up to critical scrutiny even from within the paradigm of Shī'ī Islamic religious and political thought. He writes:

The principle of velayat-e faqih [wilāyat al-faqīh] is neither intuitively obvious nor rationally necessary. It is neither a requirement of religion (dīn) [dīn] nor a necessity for denomination (madhhab). It is neither a part of the Shī'ī general principles (osul) [uṣūl] nor a component of the detailed observance (foru') [fur

ū']. It is, by near consensus of Shī'ī ulama ['ulamā'], nothing more than a jurisprudential minor hypothesis.

Sudan is another country where the establishment of an Islamic state was attempted by a military regime. The process was resumed later by another military regime. Ja'far Nimeiri's regime (1969–1985) started with distinct socialist and Arabist leanings but was tempted, with the escalation in its economic and political problems, to adopt an increasingly Islamist orientation, in alliance with the Sudanese Muslim Brotherhood led by Ḥasan al-Turābī. In 1983–1984 the application of *sharī'ah* laws was announced, combined with sweeping powers for Nimeiri himself, stipulated in the emergency law of 1984. Courts were hurriedly formed, summarily handing down severe punishments, including limb amputations. The escalating socioeconomic crisis and the growing resistance in the non-Muslim South, combined with Nimeiri's eccentric arbitrariness, resulted in a popular uprising that ousted him in 1985. But the Islamic movement had utilized its period in government with Nimeiri to consolidate its organization and to spread its influence within the country's institutions, including the army.

This enabled the movement to win in various syndicate and political elections. When Lieutenant-General 'Umar al-Bashīr installed another military regime in 1989, it was markedly influenced by the National Islamic Front. Yet another variety of regime claiming to construct an Islamic state has its origins in a military coup d'état. Pakistan under the military dictator Zia ul-Haq (r. 1977–1988) is one such example. The military regime attempted to derive political legitimacy from its program of "Islamization." Initiating the process in 1980, an Islamic legal code, to be applied through *sharī'ah* courts, was issued by decree, but this was strongly resisted by the Shī'īs and scorned by the women's movement. Tightly controlled elections were held without functioning political parties. Interest-free banking was declared but faced serious difficulties, and commissions were formed for the Islamization of the economy and of education. Such moves were halted by Zia's death in a plane crash in 1988, but the Islamization trend has continued its momentum.

The government of Nawaz Sharif was brought to power in 1990 with a coalition including the Jamā'at-i Islāmī, Jam'īyatul 'Ulamā'-i Islām, and Jam'īyatul 'Ulamā'-i Pākistān. The political mobilization of the masses by the Islamic parties during the Gulf crisis of 1990–1991 and the formation of a United Sharī'ah Front prompted Sharif to introduce his

own *sharī‘ah* bill for Islamizing the state, which was duly given the vote of approval by the National Assembly. The process of Islamizing the state initiated under military rule was therefore continued by a government brought to power by elections. The program of Islamization in Pakistan has resulted in a strengthening of exclusionary sectarian Sunnī and Shī‘ī identities. The Pakistani Sunnī paramilitary organization, Sipah-e Sahaba founded in 1985 has called for the Pakistani state to declare Shī‘ī non-Muslim, and engaged in campaigns of violence. Its founder Mawlana Haq Nawaz Jhangvi had earlier participated in agitations against Aḥmadī Muslims who were declared non-Muslims by the Pakistani state in 1971.

The Taliban, an Afghan militia organization, seized and held control of a large portion of Afghanistan from 1994 to 2001. It proclaimed itself to be an Islamic Emirate of Afghanistan. Lurking behind the pronouncement of an Islamic Emirate was a tribal façade that represented the power and influence of Afghan Pashtuns over other Afghan tribes. The Taliban have had close ties with Pakistani Sunnī Deobandīs, and many of the Taliban leadership trained with them. It has periodically issued constitutions, which set forth their ideology undergirding a uniquely harsh and punitive *sharī‘ah*-based state. Al-Qa‘ida is the most prominent example of de-territorialized *jihādī* organizations that rationalize a call to violence with the goal of creating an Islamic *sharī‘ah* state. That rhetoric is exemplified in the pronouncements of Osama bin Laden. This vision is predicated upon the assumption that existing Muslim states will be subsumed within a unitary caliphate state for the entire *Muslimummah*.

Although so-called Islamic states may adopt similar practices with regard to moral and social issues (pertaining to the family, gender, dress, alcohol, and so forth) there is little similarity in the political features of such states or even in their socioeconomic orientations. Mainstream political Islamists argue that there is a distinct Islamic model of the state and government whose immediate application is mandatory. Their main textual evidence is the verses of the Qur‘ān that condemn those who do not “judge” according to what God has revealed: “Wa man lam yaḥkum bimā anzala Allāhu fa-ulā‘ika hum al-kāfirūn” (And for those who do not judge in accordance with what God has bestowed from on high are, indeed, unbelievers of the truth).

3. 8 Islamic Just War Theory

Both traditional sources for contemporary Muslim just war thinking, Islamic oral traditions and Islamic jurisprudence, trace their roots to the religion's founding years. The *Hadith*-collections of direct and transmitted oral reports about the sayings and actions of the Prophet Mohammad-were compiled and canonized during the 8th and 9th centuries. Because these reports provide an indication of the *Sunnah*-the way of life of the Prophet and his companions-they are regarded as valuable elaborations and additions to the guidance provided by the Quran. The Islamic Just War Theory in Iraq Quran and the Sunnah (as transmitted through the *Hadith*) has, in turn, provided the basis for Islamic jurisprudence, or *Fiqh*. One branch of this jurisprudence, dealing with appropriate and inappropriate behavior at times of war, is Islamic just war theory, which experienced its greatest revival in the writings of scholastic Muslim thinkers between the 8th and 12th centuries.

It is argued that the traditions relating to the Prophet and Islamic just war theory underlie modern Muslim conceptions of what is just and unjust in war. Like Augustine and Aquinas' arguments on just war-which contributed to the construction of what is acceptable, required, or prohibited in Western conceptions of war-early medieval Islamic scholars shaped current Muslim understandings of fairness and deceit, guilt or innocence in war. Thus, an understanding of traditional Muslim just war theory is imperative for persuading Muslim observers that U.S. operations in Iraq are constrained by ethical guidelines. In deliberating the justifications for military actions, restrictions on the use of force or protection of civilians, U.S. decision makers and U.S. forces are drawing, consciously or otherwise, on elements from Western just war theory.

The foundation for these debates in the Christian West rests with St. Augustine in the 4th century and St. Aquinas in the 13th century, as well as with their followers in the high and late Middle Ages, who were among the first scholars to engage with questions regarding the definition of a just cause for war, the proper authority to wage war and the requirement for minimizing force during battle. These just war thinkers have come to affect the practice of war in the West by indirectly shaping the Geneva and Hague Conventions, the founding documents of international institutions that govern the practice of war (such as the charters of the United

Nations and the International Committee of the Red Cross), core principles of international law regulating war and even the training manuals of the U.S. military and the Marine Corps.

As Americans grapple with these questions, they are rarely explicit in invoking the traditional sources of just war theory. Instead, they cite these institutionalized and legalized manifestations of Christian just war theory more familiar to a Western audience. Muslims consider Muhammad ibn Ismail ibn Ibrahim ibn al-Mughira al-Buldiari to have compiled the most authentic *Hadith* collection, recognized as forming the cornerstone of the *Hadith* tradition by Sunni Muslims. Many consider this collection to be the most important Islamic text after the Quran. Bulhari is said to have collected over a half-million reports about the Prophet and his companions. He determined authenticity by developing methods for tracing and documenting the genealogy of *Hadith*.

4.0 CONCLUSION

Islamic theories of state give Muslims the sense of direction and defend of Islam as a religion. The primary task of Islamic theories is the maintenance of law and order in the Islamic society. Both religion and politics are fused to the extent that in Islam the two cannot be separated from one another. The state is religion and religion is state.

5.0 SUMMARY

The connectivity between religion and state became evident when the functional interpretation of Islamic theories of state by scholars became dominant. You must have through this study understood that Islamic theories play vital role in social cohesion, social control, social change and social support in many Islamic societies.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is a state?
2. Describe the various theories of motivation
3. Briefly describe the theory of the Islamic revival

4. Examine the theory of fiscal policy in an Islamic state
5. State the Islamic banking and finance in theory
6. Evaluate the juridical theory of the Islamic state
7. Narrate the Islamic state/classical and contemporary theories Analyze the Islamic Just War theory

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 ISLAM AND POLITICS

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 - 3.7 Status of Non-Muslims
- 4.0 Conclusion
- 5.0 Summary
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1.0 INTRODUCTION

In the last unit, you have studied the concept of Islamic state. In that section you have seen what Islamic state is and the political power of Muslim Ummah in Islamic state. You have also seen the composition of Muslim society. In this unit, you will be examining another volatile concept of Islam and politics.

2.0 OBJECTIVES

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

- Examine Islam as a political religion
- Discuss the aspects of political religion

- 3.3 The political character of Islam
- 3.4 Islam, morality and formal Sharia
- 3.5 Islamic values in politics, not political Islam
- 3.6 Islamic values in politics, not political Islam
- 3.7 Status of non-Muslims

3.0 MAIN CONTENTS

3.1 Islam as a Political Religion

Islam as a political religion has a diverse character that has at different times incorporated elements of many other political religion, while simultaneously adapting the religious views of Islamic fundamentalism, particularly the view of Islam as a political religion. A common theme in the 20th century was resistance to racism, colonialism, and imperialism. The end of socialism as a viable alternative with the end of the Soviet Union and the Cold War has increased the appeal of Islamic revolutionary movements, especially in the context of undemocratic and corrupt regimes all across the Muslim world. Islamism grew as a reaction to these trends, and as a desire to create a government based on the tenets of Islam.

Political religion is actually a sociological terminology that is used to describe a political ideology with cultural and political power equivalent to those of a religion and often having many sociological and ideological similarities with religion. Examples of this case have been Nazism in Germany and Fascism in Italy.

3.2 Aspects of Political Religion

Suppression of Religious Beliefs

In political religion, loyalty to any other entity such as religion is not acceptable because it will interfere with loyalty to the concept of political religion. The authority of potential religious leaders is a threat to the authority of the political religion. In such cases, religious sects are either suppressed or banned altogether.

Absolute Loyalty

Loyalty to the state or political party and acceptance of the government or party ideology is supreme. Those that express dissenting voices may be expelled, ostracized, imprisoned, re-orientated or even exterminated. It is common to see people taking loyalty oaths before being employed especially into government offices.

Fear

The political religion often maintains its power base by instilling some kind of fear into the populace. To uphold this, there are frequent displays of the powers of the military in the face of the people.

Personality Cult

The leader of the party in political religion is often elevated to a near god like status. The people may be required to carry his posters at home as well as in the offices.

Propaganda

The state usually in doing this will through its control of the media feed the people with all sorts of propaganda.

3.3 The Political Character of Islam

Islam is a religion which has existed for over fourteen centuries in many different countries. As such, diverse political movements in many different contexts have used the banner of Islam to lend legitimacy to their causes. Not surprisingly, practically every aspect of Islamic politics is subject to much disagreement and contention between conservative Islamists and liberal movements within Islam. Islamists claim that the origins of Islam as a political movement

are to be found in the life and times of Islam's prophet, Muhammad. In 622 CE, in recognition of his claims to prophethood, Muhammad was invited to rule the city of Medina. At the time the local Arab tribes of Aus and Khazraj dominated the city, and were in constant conflict. Medinans saw in Muhammad an impartial outsider who could resolve the conflict. Muhammad and his followers thus moved to Medina, where Muhammad drafted the Medina Charter.

This document made Muhammad the ruler, and recognized him as the Prophet of Allah. During his rule, Muhammad instituted the laws of the Qur'an, considered by Muslims to be divine revelation. Medina thus became a state based on Islamic law, which is still a basic demand of most Islamic movements. Muhammad gained a widespread following and an army, and his rule expanded first to the city of Mecca and then spread through the Arabian Peninsula through a combination of diplomacy and military conquest. On the extreme end of the political spectrum, militant Islamic groups consider Muhammad's own military policies against the pagan tribes of Arabia to legitimize jihad against non-Muslims.

After Muhammad's death, his community needed to appoint a new leader (giving rise to the title Caliph, meaning "successor"). Thus the subsequent Islamic empires were known as Caliphates. Alongside the growth of the Umayyad Empire, the major political development within Islam in this period was the sectarian split between Sunni and Shi'ite Muslims; this had its roots in a dispute over the succession of the Caliphate. The Shi'ites favored a succession model based on the inheritance of Muhammad's authority by his family. However, the Sunni sect emerged as triumphant in most of the Muslim world, and thus most modern Islamic political movements (with the exception of Iran) are founded in Sunni thought. Muhammad's closest companions, the four "rightly guided" Caliphs who succeeded him, continued to expand the state to encompass Jerusalem, Ctesiphon, and Damascus, and sending armies as far as the Sindh.

The Islamic empire stretched from Al-Andalus (Muslim Spain) to Persia under the reign of the Umayyad dynasty. The conquering Arab armies took the system of Shariah laws and courts to their new military camps and cities, and built mosques for Friday jam'at as well as Madrasahs to educate local Muslim youth. These institutions resulted in the development of a class of ulema who could serve as qadis (Shariah-court judges), imams of mosques and madrasah teachers. These classical scholars and jurists all owed their livelihood to the expansionary Islamic empire. Not surprisingly, these ulema gave legal and religious sanction to militarist interpretations of jihad. The political terminology of the Islamic state was all the product of this

period. Thus, medieval legal terms such as khalifa, shar'iah, fiqh, maddhab, jizya, and dhimmi all remain part of modern Islamist rhetoric.

In addition to the legitimacy given by medieval scholarly opinion, nostalgia for the days of successful Islamic empire simmered under later Western colonialism. This nostalgia played a major role in the Islamist political ideal of Islamic state, which primarily means a state which enforces traditional Islamic laws. The Islamist political program is generally to be accomplished by re-shaping the governments of existing Muslim nation states; but the means of doing this varies greatly across movements and circumstances. Many Islamist movements, such as the Jamaat-e-Islami in Bangladesh, have found that they can use the democratic process to their advantage, and so focus on votes and coalition-building with other political parties. Other more radical movements such as Jamatul Mujahideen Bangladesh embrace militant Islamic ideology, and may even resort to Islamist terrorism. In the face of the tremendous poverty, corruption and disillusionment with conventional politics, the political ideal of the Islamic state has been criticized by many espousing liberal movements within Islam as being utopian and not offering real solutions. Ziauddin Sardar is an example of such people.

3.4 Islam, Morality and Formal Sharia

In order to understand the relations between Islam and politics, it is important that we understand Islam's basic values of humanity and how politicization of the religion has prevented the manifestation of these humanitarian values. The phenomenon of 'political Islam' characterized by the formalization of sharia has sparked debates in the last few decades. The main question is "Should Islam be uplifted by enforcing the sharia, understood narrowly by political Islamists as a set of laws codified a millennium ago with barely significant transformation, or should its humanitarian values be internalized and reflected in the Muslims' political behavior?"

None of over six thousand verses in the Qur'an and the Prophet's tradition (*Hadith*) mentions about Islamic state or political Islam. The Qur'an is clear that Prophet Muhammad (PBUH) was a bearer of the Message and had no rights over his people except that of delivering the Message. He was not granted with sources of legitimation for kingship as mentioned in the Qur'an, "*I am only a bearer of warnings and bringer of happy news for those who believe*" (QS

7:188). When Prophet Muhammad (PBUH) established and ran the Medina state he consulted his followers on worldly matters and said that “You know better about your worldly matters”. The Prophet did not consult his followers on matters of religion. The Prophet clearly saw Islam and the state as separate. It is extremely important especially for us in this turbulent and pluralistic world today to separate the divine message from the earthly action of the Prophet.

Similarly, the five pillars of Islam (*al-arkan al-islam*): *shahadah* (the declaration of faith), prayer, fasting, zakat (alms), and hajj, are directly related to individual’s relation with the Creator. None of them is political and actually detaches Islam from the machinery of State. If Islam firmly stands on those pillars, Muslims’ faith remains a personal, private matter of their duty to God and the community. This does not mean that Muslims should avoid politics. Not at all Muslims’ voices must be heard in deciding what kinds of laws they want, and what kinds of priorities the governments should have. It is equally important to recognize the rights of those of other faiths, or of none, who may have different views. Even within Muslim societies, there are differences of political and doctrinal nature, as Islam is never a monolithic religion. The solution to these differences is not to fight, to brand others as infidels, or even to kill them, but to find ways in which we can all live peacefully together.

Generically, Islam is a religion bringing the mission of liberation and salvation. It brought new morality for social transformation because of its metaphysical and humanitarian characters. It is a religion deriving from God and oriented toward humanity, giving importance to both transcendental and social dimensions. Islam’s high respects for humanity and moral and ethical values can be observed in its achievement to transform pre-Islamic Arabic nomads into civilized communities. These communities, being used to living in open deserts and highly susceptible to inter-tribal wars and conflicts, became sensitized to values and morality. The Qur’an has manifested itself in a language laden with esthetics, which has the power to influence the nomads’ emotion and awareness in shaping society’s humanitarian vision.

Linguistically, Islam is a metamorphosis of a three-letter root word (*tsulatsi*), i.e. *salima-yaslamu-salaaman*, meaning safe and peaceful. The four-letter root word (*ruba’i*) namely *aslama-yuslimu-islaman* means to save and to bring peace. Thus, Islam has a very fundamental concern for peace, justice, and *maslahah* (well-being). These traits should be internalized at personal level in the first place before one can radiate them to the surrounding environment. This is the mission of Islam, i.e. to bring blessings to the whole universe (*rahmatan lil alamin*).

Therefore, personal and social piety should coexist in a synergic manner, because they are inseparable. This complementary synergy of personal and social piety is important; otherwise, religion will be trapped at personal, symbolic and ritual level and fail to touch the more pluralistic public sphere.

At the public sphere, religion is challenged by its politicization. Political Islam with shari'a as an instrument to seek control over the Muslim world has drained enormous amount of scholarship, emotion and energy of the Muslims. Formal sharia as it is practiced today in Islamic states has demonstrated a strikingly different image of Islam as it is supposed to be. Its imposition of theocracy over democracy, its abuse of human rights, its institutionalized discrimination (against women and non-Muslim minorities), and its severity in punishment are in contrast to the mission of freedom and equality Islam has brought and the goal of sharia itself, which is *maslahah* (well-being) for all.

If the goal of sharia (*maqasid al shariah*) is well-being, then why can't the current practice of sharia reflect it? Imam al-Syatiby in his masterpiece *Al-Muwaffaqat* argues that sharia should not be understood narrowly as a legal system per se because it contains variants, i.e. its main purpose (*maqasid al-shari'a*), legal proof (*dalil*) and *ijtihad* (exerting ratio to deduce laws). Laws cannot exist in a rigid way because they need to be backed up by thorough *dalil* and *ijtihad*. The current sharia was developed in the first three centuries of Islam, incorporating not only Qur'anic texts but also many pre-Islamic Middle Eastern misogynist and tribal customs and traditions. The sharia reflects the social and economic conditions at the time of the Abbasids and has become further and further out of touch with later social, economic, technological, cultural and moral developments. Imam Syatiby also contends that religion should not emphasize ritual aspects only, but should promote humanitarian mission for the whole humankind as well. Islam is not just a 'heavenly' religion, it is also a religion to deal with humanitarian problems and seek to provide spiritual morality.

3.5 Islamic Values in Politics, not Political Islam

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3.6 Islamic Values in Politics, not Political Islam

Islam, in its original texts of the Qur'an and Hadith, did not introduce a comprehensive system of government. This is understandable, given the fact that Islam is the last Message from God and is meant to last until the end of the world. Politics, on the other hand, by its nature is dynamic, keeps changing following the conditions of certain times, and places. Had there been a comprehensive arrangement of government in the Qur'an or Hadith, it would have been difficult to apply because it lacked flexibility to adjust to the continuously changing political situation. The Prophet's State of Medina is often considered as the best model of an Islamic state, but there is no basis for comparison between this early city State with the present-day complex States with diverse populations. The Medina State ruled over a very small population who lived in direct inter-personal contact under the immediate guidance of the Prophet and his closest followers. It had no institutionalized organs, system of public administration, or security forces to protect the State interest within its territory. This form of political organization can hardly be found in the world today as a form of a State.

At the same time, Islam did not ignore political matters because the religion is meant to guide humanity on all aspects of life. So what Islam did, instead of giving a rigid and comprehensive direction in politics, is to introduce a number of principles to guide the political life of the Muslims. These principles are binding to all Muslims at all times and all places. These principles were best applied during the Prophet Muhammad and the rightly guided caliphs according to the conditions of their time. Thus, Muslims at different times and places may create their own model of government as long as follow the basic principles of Islam in politics. In other words, there is no Islamic system of government, but there are many systems of

government, which become Islamic because they follow the Islamic principles. The great Islamic scholar Abdul Aziz Sachedina stated that:

An Islamic 'state' is not part of the faith. What is required by faith (iman) is working towards justice and equity in (the) public space. There is no concept of 'nation state' in the classical formulation of political theory. We have the concept of Dar-al-Islam and Dar-al-harb. The first, 'sphere of Islam' means any part of the earth where Muslims predominate and create a government, even when they do not necessarily spread the message of Islam. The opposite is the 'sphere of war', which must be brought under the dominance of Muslims. These two concepts are absent in the Qur'an or Hadith. They are part of the Fiqh formulations. Hence, it is living with Taqwa and working for justice everywhere that is required by our faith in God and the Prophet.

Similarly, Hasan Hanafi made the point that:

An Islamic state is not one that advocates only the application of the penal code or the observance of external rituals, but the state that implements the spirit or intent of the law (maqasid al-sharia).

The Muslim advocate of the universality of human rights, Abdullahi A. An-Na'im, firmly maintains that from a strictly Islamic perspective, an Islamic state as a political institution it is neither conceptually possible, historically accurate, nor practically viable today. He argues that enforcement through the will of the State is the negation of the religious nature of those precepts, which is supposed to be the rationale of their binding force in the first place. Thus, the issue is not how to enforce Islamic states but how Islamic guiding principles can be materialized in the government system. Some of these principles will be briefly discussed below.

Shura

Shura means deliberation by the concerned parties in reaching consensus to make a decision. The Qur'an mentions the word *shura* two times, one of them as an attribute of the believers that they conduct their affairs by *shura* (QS 37:38); the second a clear instruction to the Prophet himself that he should consult with them upon their affairs (QS 3:159). This principle takes for granted the individual freedom to deliberate over issues and be able to formulate an opinion on them. The principle of *shura* can relate equally to the political and economic affairs of the community just as it can to the family affairs and business concerns of individuals (Kamali 1999). The principle of *shura* is meaningless without the granting of freedom of expression to individuals, and hence both are closely related. The Prophet practiced *shura* widely that Imam Abu Hurairah described him as the most consultative person. The people consulted with included everybody, tribal chiefs on behalf of their people, experts on matters related to their expertise, and persons of opinions and wisdom on various issues.

Justice (al-'adl)

Justice (al-'adl) is the ultimate goal of the revealed messages and justification of political authority. The literal meaning of '*adl* or '*adalah*' is "placing something in its rightful place where it belongs; it also means according equal treatment to others or reaching a state of equilibrium in transaction with them". '*Adl* thus signifies a sense of moral rectitude and fairness in that things should be where they ought to be.⁴ The Qur'an commands justice in one of its verses: "*Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice...*" (QS 4:58). Justice is to be implemented even if it is in favor of a bitter enemy or against a close relative, or it goes to a weak person and against a noble one. Muslim glorifies *Khilafah Rashidun* because of their high standard in applying justice.

Freedom (al-huriyya)

Freedom (al-huriyya) or liberty is viewed in Islam as natural and inherent in every human being as declared by the Prophet, *“Every child is born in the natural state of freedom.”* Islam considers every human being equal and that they are servants of God. None has a merit over the other except if he fears God more and that does not involve a world benefit. According to Islam, the most valuable thing in life is belief in God (*iman*); but that should not be imposed upon anybody. The Qur’an says: *“Say, it is the truth from the lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve”* (QS 18:29). This verse vividly illustrates Islamic principle of freedom of religion. If a person is free to choose his religion, he cannot be dictated upon in other matters which are less important than faith in God. Muslims are enjoined to show respect to the religions of other people and not to abuse their gods. Islam’s affirmative position on freedom is clearly expressed in the writings of many commentators on the subject.

Equality (musawat)

Equality (musawat) is another principle that has clear references in the Qur’an and Hadith. Islam considers all human beings as descendants of Adam, and Adam was created from clay, so nobody has a distinction by right of birth over others. The following Qur’anic verse is often cited in support of the general equality of all human beings regardless of divisions of races, language, religion, or social status:

O humankind, surely we have created from a male and a female, and made you tribes and nations that you may know each other. Surely, the noblest of you in the eyes of God is the most pious among you (QS 49:13).

This verse, in Ibn Kathir’s commentary, is addressed to all humankind in general and not to Muslim in particular. The main purpose of the division of humankind into groups, tribes and nations is to facilitate recognition, which will invite familiarity, cooperation and friendship among people. Equality before the law was well established in theory and historical practice. The Prophet said: What destroyed people before you was that they used to forgive a noble when he

committed a theft but when a modest person did the same, they implemented upon him the prescribed punishment. The Prophet enjoined Muslims to be kind to the weak members of the society: slaves, orphans, women and children.

3.7 Status of Non-Muslims

History notes that Islam has a long tradition of recognizing and accommodating non-Muslim communities. This tradition originates from the early Islam's existence as a coherent society in Medina, established by the prophet Muhammad. In this society, Jews and Christians were granted equal status with the Muslims, accorded autonomy in language, costumes, laws, and the like. The Islamic umma was not composed exclusively of Muslims, but of many communities bound together by a treaty of non-belligerence and mutual respect. Nowadays, the concept of Christian and Jews as *dhimmi* has acquired a derogatory meaning, that of second-class citizenship. The etymological sense of this term is in fact moral commitment. *Ahl dhimma* means those with whom a moral commitment is made to protect and defend them against all forms of injustices and aggression, as allies and brothers.

In the old law, they have to pay extra tax (*jizya*) in return for the defense and protection, since they are exempted from military service. They have their own courts, customs and manners, and their own cults. However, as members of larger Islamic society, they are entitled to the social services provided by the state. They are entitled to all the rights and privileges like other community members on an equal basis. Unfortunately, this early Islamic tradition of religious tolerance and inclusiveness is now being threatened. Many false images of the classical law have been circulating which view Jews and Christians as second-class citizens, living in isolation from the larger Muslim communities. Those who believe in this Muslim-non Muslim inequality justify their attitude using Qur'anic verses, which 'should be seen as circumstantial developments that may have been prompted under the pressure of prevailing conditions' (Kamali 1999). The current conditions in which we are living are supportive of universal equality that is in harmony with the spirit of fraternity and promotes cooperation among various groups of society. Many contemporary Islamic scholars have advocated this fresh approach in understanding the Qur'an and Hadith on equality, be it between Muslim and non Muslim and between men and women.

4.0 CONCLUSION

As you are going through this unit, you would have realized the fact that Islam as a religion is essentially political in nature and that hardly can the two be separated. You have learnt about the Islamic values in politics, not political Islam should be followed in order to suppress other religious norms. You have also been exposed to the development of the political character of Islam. You were finally exposed to status of non-Muslims.

5.0 SUMMARY

Islam as a political movement has incorporated the elements of political movements and has also adopted Islamic fundamentalism as a religious view. The origin of Islam as a political development has to do with the invitation of Prophet Muhammad to rule the city of Medina in 622 CE. After Prophet's Muhammad's death the political development in Islam brought out two sects: the Sunni and the Shi'ite Muslims. Political religion is a political ideology with cultural and political power equivalent to that of a religion.

6.0 TUTOR MARKED ASSIGNMENTS

1. Examine Islam as a political religion
2. Discuss the aspects of political religion
3. Examine the political character of Islam
4. Highlight Islam, morality and formal Sharia
5. Describe Islamic values in politics, not political Islam
6. Enumerate the status of non-Muslims

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UNIT 4 ISLAM AND SECULARISM

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1.0 INTRODUCTION

In the last unit you studied Islam and politics. You also studied Islam as a political religion, the aspects of political religion, political character of Islam, Islam, morality and formal Sharia, Islamic values in politics, not political Islam and the status of non-Muslims. In this unit, we will be focusing on Islam and secularism.

2.0 OBJECTIVES

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

- Define secularization

- Trace the history of secularization
- Describe how to measure secularization
- Examine modernization as characteristic of secularization
- Discuss the forms of secularization
- Examine the relationship between secularization and international relations
- Provide the foundations of the secular state
- State the trends of secularization

3.0 MAIN CONTENT

3.1 The Concept of Secularization

The concept of secularization was given to literature by Max Weber and was picked up by his associate Ernst Troeltsch. The article written by Larry Shiner made secularization term appear significantly in politics. The term “secularization” comes from Latin *saeculum*, in translation which means ‘both an age (and era) and “the world”, probably as an extension of the idea of a “spirit of an age”. The study of secularization in both, Islamic and Western societies has attracted significant attention from scholars, media, policymakers, and ordinary people and has emerged various concepts concerning its definition and patterns. There is a widespread confusion on the term *secularism*, especially in Islamic societies. In the European context, secularization defined as rejection of religion from states.

According to Larry Shiner, secularization is (1) the decline of religion, (2) conformity to the norms of the present world, (3) disengagement and differentiation of society from religion, (4) transposition of religious beliefs and institutions (the shift in focus, for example, from divine to human power and creativity), and (5) the desacralization of the world and the sacralization of rationality.²² Secularization in Islamic societies differs from Western concepts. Entire separation of religion and state is not possible, because religion is not separable from politics. As Mark Chaves suggests “secularization is best understood not as the decline of religion, but as the declining scope of religious authority”.²³ It means that secularization does not mean the rejection of religion, rather than decrease of religion’s influence on other institutions of society and individual behavior.

3.2 History of Secularization

Secularization has been developing as a political issue for eight centuries. The earliest attempts have been made on the 13th century, when the idea of the *saeculum* arose in reference to a binary opposition within Christianity. By the 16th century, the term gradually began to discard its affiliation with Godlessness and the irreligiousness. Keane argues that during this period ‘the word “secular” was flung into motion and used to describe a world thought to be in motion. In this second moment, to “secularise” meant to make someone or something secular-converting from ecclesiastical to civil use or possession.’²⁴ Casanova describes the secularization process as transfer or relocation of persons, things and so forth from their traditional location in the religious sphere to the secular spheres. According to her, this type of meaning of secularization was dominant at the time of 1648 Treaty of Westphalia.

From the 19th century secularization assumed the meaning that is the most used today. ²⁶ There are two remarkable characteristics at the history of the secularization that are related to international relations.²⁷ First, secularism once referred to the ‘taking possession’ of land and people. It entailed the ‘massive expropriation and appropriation, usually by the state, of monasteries, landholdings, and the mort-main wealth of the church after the Protestant Reformation and the ensuing religious wars’. This means, secularism is predominantly associated with the separation of church and state in Western democracies. However, “taking possession of” is also relevant outside those democracies.

In the Middle East, for example, secularism has served as a legitimizing principle for the suppression of local political authorities and practices. The European settlements of 1648, which brought to an end the Eighty Years' War between Spain and the Dutch and the German phase of the Thirty Years' War. The peace was negotiated, from 1644, in the Westphalian towns of Münster and Osnabrück. The Spanish-Dutch treaty was signed on Jan. 30, 1648. The treaty of Oct. 24, 1648, comprehended the Holy Roman emperor Ferdinand III, the other German princes, France, and Sweden. England, Poland, Muscovy, and Turkey were the only European powers that were not represented at the two assemblies.

A second important characteristic of secularism is its assumption to differentiate transcendental and temporal matters. In other words, in defining that which is considered to be

mundane, secularists assign a place for that which is not mundane: the religious. Secularism legislates the relationship between that which it defines as non-transparent, incalculable and non-representable (the realm of the sacred) and that which it interprets as transparent, calculable and representable (the realm of the profane). Nonrational and nonrepresentational aspects of existence are expelled from public discourse and incursions regulated through centralized power.

3.3 How to Measure Secularization

The dimensions described above may be reconceptualized in terms of religious authority's declining scope. At each level it is possible to ask a similar question: what is the scope of control exercised by religious authority? Secularization at the societal level may be understood as the declining capacity of religious elites to exercise authority over institutional spheres. Secularization at the organizational level may be understood as religious authority's declining control over organizational resources within the religious sphere.

Secularization at the individual level may be understood as the decrease in the extent to which individual actions are subject to religious control. The unifying theme is that secularization refers to declining religious authority at all three levels. Many authors, such as Inglehart and Norris distinguish two approaches from each other: religion as the societal institution and religion as an individual practice. They suggest measuring secularization in accordance with these two factors. The decrease of religion's role as an institution of society should be understood as institutional secularization. Secularization at the level of individuals should be measured on the base of three main indicators below:

- **Religious participation** – the level of “collective religious practices in everyday life (e.g. church attendance for Protestants and Catholics)” and “individual religious practices (participation in daily prayer)”.⁴⁰ According to Inglehart and Norris, “there has been an evolution, particularly in rich societies, with a shift from collective forms of engagement via traditional religious intuitions towards individual or personal spirituality exercised in the private sphere. The comparison of both aspects of religious behavior is therefore important to settle this issue.”

- **Religious values**- This indicator includes the goals that people prefer for their society and for themselves. In other words, the level of “importance of religion in people’s lives”, and “growing indifference to spiritual matters among the 39 Inglehart,

- **Religious beliefs**- in this terms “secularization refers to the erosion of faith in the core beliefs held by different world theologies.”

3.4 Modernization

Modernization is the process by which the world becomes modern. It is the process wherein human cultures have been transformed from simple to complex societies. It is a pattern of social life linked to industrialization and designates the present in relation to the past. Modernity began with the industrial revolution in Western Europe in the late eighteenth century. Therefore; modernization is the process of social change initiated by industrialization and urbanization. The modernization has been of considerable interest to sociologists, public policy makers, and economists over the past two decades. In Encyclopedia Britannica it is defined as: “the transformation from a traditional, rural, agrarian society to a secular, urban, industrial society”. Modern society is industrial society. To modernize a society first of all it is important to industrialize it.

Historically, the rise of modern society has been complexly connected with the emergence of industrial society. All the factors that are related with modernity can be shown to be associated with the set of changes that, no more than two centuries ago, brought into being the industrial type of society. This advocates that the terms industrialism and industrial society involves economic and technological features that structure their core. Industrialism is a way of life that covers intensive economic, social, political, and cultural changes. It is by undergoing the widespread transformation of industrialization that societies become modern. Modernization is a nonstop and open-ended process. Historically, the period of time over which it has occurred must be measured in centuries, although there are examples of accelerated modernization. In either case, modernization is not a once-and-for-all-time achievement.

There seems to be a dynamic principle built into the very fabric of modern societies that does not let them to settle, or to achieve balance. Their development is always unequal and

irregular. Whatever the level of development, there are always “backward” regions and “peripheral” groups. This is a continual source of tension and conflict in modern societies. Such a condition is not confined to the internal development of individual states. It can be seen on a global scale, as modernization expands outward from its original Western base to take in the whole world. The existence of irregularly and unequally developed nations introduces a fundamental element of instability into the world system of states.

Modernization has two main stages. Up to a certain point in its course, it carries the institutions and values of society along with it, in what is generally regarded as a progressive, upward movement. Initial resistance to modernization may be sharp and prolonged, but it is generally doomed to failure. Beyond some point, however, modernization begins to breed discontent on an increasing scale. This is due in part to rising expectations provoked by the early successes and dynamism of modern society. Groups tend to make escalating demands on the community, and these demands become increasingly difficult to meet. More seriously, modernization on an intensified level and on a world scale brings new social and material strains that may threaten the very growth and expansion on which modern society is founded. In this second phase, modern societies find themselves faced with an array of new problems whose solutions often seem beyond the competence of the traditional nation-state.

At the same time, the world remains dominated by a system of just such sovereign nation-states of unequal strengths and conflicting interests. Building on the important contributions of Weber, the major modernization theorists arrived at a practical analysis of the internal social conditions for national industrialization in the postwar period. However, modernization theory provided a Modernization, Encyclopedia Britannica adequate conceptual origin for understanding irregular international economic growth. Specifically, in searching for the sources of low rates of economic growth, the theory turned to internal features, neglecting relations between nations. Analysis of the relationships between the industrialized and underdeveloped worlds was circumscribed by a pair of axioms stating that - the new states of the Third World must follow a path similar to that taken by the industrialized nations of Europe and North America; and – the fundamental traits, responsible for, capitalist industrialization should be diffused into contemporary Third World formations.⁴⁹

3.4.1 Modernization Theory - Cowgill Model

There are several theoretical views for understanding modernization, but the theoretical background of a country's modernization is mainly based on theory and model provided by Cowgill. He explains how modernization takes place in developing nations. According to classical economists and sociologists, rural residents are pulled to urban areas by high industrial wages and increase in social services. They state that industrialization and urbanization have been the engine of modernization in the past and will continue to be so in the future. The promotion of industrialization lies at the heart of many development strategies. Industrialization has frequently been associated with economic expansion, rising standards of living and political independence, not least because this seemed to be the central lesson of earlier patterns of development, both capitalist and state socialist.

Modernization theory is a descriptive explanation of the processes of transformation from traditional or underdeveloped societies to modern societies. Primary attention of modernization theory has focused on ways in which past and present pre-modern societies became modern through processes of economic growth and change in social, political, technological, and cultural structures. Modernization theories study the social, political, technological, and cultural consequences of economic growth and the conditions that are important for industrialization and urbanization to occur. Although there are many versions of modernization theories, but the majors implicit or explicit are those: (1) societies develop through a series of evolutionary stages; (2) these stages are based on different degree and patterns of social differentiation and reintegration of structural and cultural components that are functionally compatible for the maintenance of society; and (3) contemporary developing societies will achieve economic growth and will take the social, political, and technology features from modernization societies.

Simon suggests that advanced industrial technology does not only produce economic growth in developing societies but also contributes other structural and cultural changes. In general, modernization societies are characterized by high levels of urbanization, literacy, research, health care, secularization, bureaucracy, mass media, and transportation facilities. Birth rate and death rate are lower, and life expectancy is relatively longer. Moreover, there is more industrialization, technical upgrading of production, replacement of exchange economic with extensive money markets, increased division of labor, growth of infrastructure and commercial

facilities. Associated with this structure changes in social relations are more bureaucratic and social mobility increases. People are more receptive to change, interested in the future, and concerned with the rights of individuals.

3.4.2 Secularization and Modernization

Modernization involves a process of secularization. It systematically puts out of place religious institutions, beliefs, and practices, substituting for them those of reason and science. Although secularization is a general trend or direction of development in modern societies, this does not mean that religion is driven out altogether from society. Against a deep background of tradition, it inevitably leaves many religious practices in place and may even stimulate new ones. Secularization is large cultural process that affects all modern societies. Secularization thesis asserts that some modernization features are involved in the secularization process. They are: differentiation, socialization and rationalization. Social differentiation is the process by which specialized roles and institutions are developed or arise to handle specific features or functions previously embodied in, or carried out by one role or institution.

3.5 Forms of Secularization

The decline of religion arises in different forms. Firstly, the most common form of secularization is the decline of subjective belief, God. Ceasing to religious beliefs also makes people to end their religious activities in churches, synagogues, mosques, and temples. They reject religion altogether. But it is fully possible and common that although the society decline religion but keep their beliefs. This second form of secularization captured in sociologist Grace Davies's phrase, "believing without belonging". A third form, most relevant for my research paper, is the one most distinctive to politics. In the political area religion cooperates far less closely with governing institutions than it once did, whether through its legitimizing influence, through the overlapping prerogatives of religious and political authorities, or through its receipt of the state's direct and active support.

Constitutions cease explicitly to express the loyalties of citizens to God. Political ideologies such as, Marxism, liberalism, fascism, nationalism, and liberalism directs loyalties

toward an object other than God. International laws, institutions, and organizations advance purposes having little to do with religion. It is the same for the parties, unions, lobbies, and armies through which people urge, advocate, and rebel against the state. The secular is distinguished from the religious, politics from religion.

3.6 Secularization and International Relations

The sociological debates around secularization made it tentatively enter to International Relations. International Relations is closely related with modern social theory, which has taken the terms of the 'religion' and its separation from 'politics' as the natural starting point for social science. During the Cold War, the bipolar world-view was so dominant that challenges created by chances of the sacred and the secular were kept away by geopolitics. In the end of the Cold War, there has been a sense of resolution provided by having two alternatives either religion is irrelevant, or it is a source of conflict between communities. Neither of these alternatives offers a satisfactory account of the political authority of secularism in International Relations. To build up such a relation, it is essential to point the emergence of the state system itself.

Philpott has argued the Protestant Reformation contributed significantly to the development of the norm of state sovereignty that was initiated at Westphalia. The norm of sovereignty challenged the temporal powers of the church and decreased the public role of religion. According to him religious ideas are at the root of modern international relations. The peace of Westphalia or the Thirty Years War is a stage in the development of the secularization of European society. It was a definite sign that the Catholic Church through the pope would no longer be a recognized force in the public life of Europe. Previous to this time when wars had been fought and then peace treaties were negotiated, if the pope had an interest in it he would be represented at the treaty. He would have a legate attend, and that legate would represent the pope and present his interest or the interest of the Church to the warring parties who were making peace.

The pope was allowed to have no representative at the treaties that led to the peace of Westphalia. In other words, he was not represented at the treaty conferences and he would be hereafter excluded, so that to this day the pope works on the periphery, as it were - on the outside. The Westphalian settlement maintained a modern concept of social and political order in

which individual subjects assembled a society under a single sovereign authority. By challenging the arbitrary rights of kings in the name of the common good, the new republicanism delegitimized pre-existing hierarchic forms of order. It also reinforced a distinction between what was understood as natural order as opposed to supernatural order.

This new moral order, however, was still conceived within a broader Christian framework. It was characterized by a strong idea of providence and a pervasive sense that men were enacting a master plan that was providentially pre-ordained. Secularization, in other words, remained situated within a broader Christian context. As it developed, the Westphalian system continued to reinforce a particular concept and practice of Christian secularism. It must, however, be said, that the "secular arm" had a large share in the Counter-Reformation⁶⁶, often a larger one than spiritual weapons. The idea of a secular state system evolved out of and was conceived in opposition to the practices of three specific religious groups: Lutherans, Calvinists and Catholics. In the Westphalian era the term 'to secularize' referred specifically to the laicization of church lands. Secular political authority, then, was imagined and enacted within an unquestioned Christian framework. As political theorist Joshua Mitchell has argued, "It is also the case that the idea of the sovereign self, the autonomous consenting self, emerged out of Christianity...paying attention to the religious roots of consent in the West alert us to the fact, that it is in fact a provincial development, not necessarily universalizable."

Thus a specific *concept* of secularism was initiated at Westphalia and contributed to the normative basis for the contemporary state system. This concept was linked to a powerful set of Western civilizational ideals. Secularism thus took on a prescriptive meaning, rather than simply a descriptive one. As Casanova argues, "what makes the European situation so unique and exceptional when compared with the rest of the world is precisely the triumph of secularism as a teleological theory of religious development."

3.7 Foundations of the Secular State

The first important steps toward secularization were made during the reign of Mahmud II (1808-1839). Mahmud succeeded to conduct reforms addressed to decrease the role of religious elite so known as the *Ulema* that can be presented as glimmering of the "laicization" process. Important set of reforms addressed the creation of new education concept. Opening of Army

Medical School (1827), School of Military Music (1831) and the Military Academy (1834) are the best examples of this conception. After Mahmud II, in 1839 Sultan Abdul-Mecid introduced new era of reforms, which was called the Tanzimat. Document often called the Gulhane Charter determined the main principles of the Tanzimat. Although this document includes strong relationship between religion and state, but there are some important points that can be understood as the features of secularization.

One of the most important issues mentioned in Tanzimat was the principle of equality between Muslims and other people from the other *millets*. System was providing equal application of the laws for all individuals of the Empire. Such alteration clearly shows that the Tanzimat system included certain features of western legal system, even though it did not have any conflicting feature with Sheriat. Lewis identifies the Tanzimat system as a “maneuver” serving to achieve political stability rather than to conduct social and legal reforms.⁸⁰ Regardless of the fact that the Tanzimat system failed to establish entirely Westernization in Ottoman Empire, it should be considered as an important step towards development of secularism in Turkish society. The Tanzimat weakened the positions of Islam in Society, undermined the *millet* system which was based on religious identity and created soil for further incorporation of western values in the territory of the Empire.

Kucukcan depicts the impact of the Tanzimat on the relationship between state and religion emphasizing the fact that it influenced “the Islamic character of the state structure, the legal system, the educational establishments, and the political culture of in Ottoman Turkey”. These reforms of the Tanzimat period created the new “literate, idealistic and ambitious administrative and governing elite” known as the Young Ottomans. Alterations arisen as the result of conducted reforms created new perspectives for the implementation of further reforms addressed to bring Western values to Ottoman Society. Furthermore, the Young Ottomans’ ideas and beliefs mainly were affected by the interference of European writings to Ottoman intellectual circles that were translated and imitated by the intellectual elite of that time. The Acceptance of the Constitution in 1876 should be considered as the most important consequent of the westernization movement of the nineteenth century in Ottoman State.

Furthermore, the first Ottoman parliament met on 19 March 1877. Taking into consideration that the institutions of “constitution” and “parliament” originally belongs to the West, introduction of these institutions in Islamic Ottoman Empire evidently exhibits the strong

influence of the West. The acceptance of the constitution showed alternative system to Sheriat and establishment of the parliament significantly weakened the role of the *Ulema*. Taking into account the fact that constitution and parliament declined the significance of religious institutions, these reforms can be defined as secularization reforms as well.

Lewis voices the criticism that has been made concerning the constitution of 1876 on the base of the argument that “it did not represent any real desire to reform or change the government of the Empire, but was simply a piece of window dressing, a maneuver intended to throw dust in the eyes of Western powers”.⁸⁴ He criticizes the Ottoman parliament as well. Through description of elections of the parliament representatives, he defines the aim of the parliament “to meet the Sultan’s need for a puppet assembly which would give his regime a façade of liberal and democratic government, and provide a semblance of popular support and legal validity for whatever he found it expedient to do”. Lewis argues that constitutional and parliamentary reforms had no significance in development of the liberty and they were just “caricature of Western laws”. Taking into account the fact that the constitution and the parliament did not establish political stability, the arguments addressed to criticize them may be acceptable.

At the time it is very important to admit the fact that rights provided in the constitution and implementation of the first general elections in Islamic history was significant step toward the westernization and secularization. In other words, regardless of the fact that the constitution and the parliament collapsed in a very short time, introduction of these western types of political institutions opened further perspectives for the development of secularization trends in Turkey. Secularization and Westernization reforms were continued during the period of Sultan Abdul-Hamid. Although the new Sultan was slightly hostile to liberalism or secularization ideas, he did not oppose to implementation of reforms. Lewis describes him as a willing and active modernizer. The main success of the Hamidian regime was implementation of reforms in field of education.

The most remarkable achievement of these reforms was in the field of higher education, where the number of schools and the number of students were both considerably increased. Reforms in education system the inviolability of personal freedom, of property, of speech, of forming associations, of education, of domicile, of fair trial etc) played the crucial role in formation of new generation who was influenced by westernization ideas. Further development

of secularization shows that the very generation played important role in changes of the Turkish society.

3.8 Secularization Trends

Although the Tanzimat achieved progress in the development of secularization in, it failed to produce “a social organization capable of steady, natural and genuine progress and development”.⁹¹ In the beginning of the twentieth century new era of reforms is connected with the Young Turk Movement. Their aim was the restoration of constitutional rule and of the Parliament which had been dissolved since 1878. According to Lewis, during the Young Turk movement mainly two general trends existed in the Ottoman society - the Islamists and the Westernizers, with a wide range of compromise and confusion between them.⁹² One wing of the Islamists was the “foursquare fundamentalists”, whose conception were entirely relied on the faith and the Holy Law and violation of these Islamic values were considered as the main cause of all Turkey’s troubles. This view was acceptable especially in wide range of common people and the lower religious functionaries than among the articulate intellectuals.

Another view was elaborated by the moderate Islamists wing, which included men with some Western education. The main purpose of the adherents of this group was to implement some measures of reform in Islam, “without endangering the religious and cultural heritage of Islam or the unity of the Islamic World”. The central argument of the moderate Islamists was based on the idea that Islam is not a barrier for the development of modern civilization in Muslim society and moreover, it is indeed the source and origin of European culture. They attributed the decline of the Ottoman Empire with the neglect of Islamic values. The definition of Islam in the moderate Islamists wing was different from the fundamentalists’ interpretation. While fundamentalists identified Islam in accordance with the historic Islam of the law and the traditions, the moderate Islamists explanation was based on ancient and authentic Islam, which they themselves had rediscovered and reinterpreted.

As Lewis describes, according to them “there was no need to go to the West for guidance in political and social matters, for all the elements of political and social progress could be found in the Islamic past, from which the west itself had borrowed”. They were emphasizing the implementation of reforms in the field of science and technology, which does not conflict with

the values of the Islam. But domination of Islam in government, in law, in social usage, in education, in basic loyalty was supported by them. The moderate wing of Westernizers proposed the different kind of reforms. According to one of their outstanding spokesmen Celal Nuri, civilization is of two kinds, technical and real.

Although technical civilization had been developed in the West at the highest level, ‘real’ civilization was not achievable and the West never would achieve it. According to moderate wing of Westernizers “technical civilization could be transferred and borrowed from one country to another; real civilization could not, and the Ottoman reformers had made a great mistake in confusing the two”. Therefore, they had tried to copy the West in the fields in which Islam was compatible with the alterations. The radical adherents of the extreme Westernization were in favor of implementation as much as possible reforms addressed to decrease the role of the religion in the society. They argued that the main cause of the collapse was insufficient level of reforms. As Lewis describes, for the adherents of this view “Westernization was not a matter of choice but of survival”.

The most brilliant adherent of this view was Abdullah Cevdet, whose opinions can be seen in the phrase “there is no second civilization; civilization means European civilization, and it must be imported, with its roses and its thorns”. The central proposition of this view was the complete imitation of European civilization – the incorporation of Turkey as part of civilized Europe. Two articles written by Abdullah Cevdet plainly show “dreams” of the extreme Westernizers: the Sultan would have one wife and no concubines; the princes would be removed from the care of eunuch and harem servants, and given through education, including service in the army; the fez would be abolished, and a new headgear adopted; existing cloth factories would be expanded, and new ones opened, and the Sultan, princes, senators, deputies, officers, officials, and soldiers made to wear their products.

Women would dress as pleased, though not extravagantly, and would be free from dictation or interference in this matter by ulema, policemen, or street riff-raff; they would be at liberty to choose their husbands, and the practice of match-making would be abolished; convents and *tekkes* would be closed, and their revenues added to the education budget; all medreses would be closed, and new modern literary and technical institutes established; the turban, cloak, &c., would be limited to certificated professional men of religion, and forbidden to others; vows and offerings to the saints would be prohibited, and the money saved devoted to national

defense. At that period there were not so many people who were supporting reforms at this depth, but these ideas found their slight reflection in Ottomans' life. One of the most important aspects of education reform was extension of educational opportunities for girls.

During the Young Turk regime (1908-1918), firstly the middle and secondary school education, then the university education became accessible for girls. Such opportunities transformed the position of women in society from being midwives, or teachers to doctors, lawyers, civil servants and businesswomen. Alteration of woman's position in society was something alien for the Muslim Society, and it evidently shows the penetration of Western values to Turkish society. Through the analysis of the westernization and secularization trends in Turkey, it is very important to emphasize that many of the reforms resulted with the symbolical alteration. While there was slight "laicization" and "internal secularization", "religious dis-involvement" did not occur in the eighteenth and the nineteenth centuries in the life of Ottoman society. In other words, regardless there were certain changes concerning the role of religion in society's life and development of secular institutions (such as education system, the constitution, the parliament et.), but at the level of individuals the faith to Islam and loyalty to religion was pretty strong.

4.0 CONCLUSION

In this unit, you have studied the Islam and secularization which is a very interesting concept. Secularization has been defined as an attempt to take God away from the world. The sources of secularism have been identified as the emergence of higher criticism, 18th century Darwinism, humanism, rationalism and the church herself. You have also seen the position that Islam has taken on the issue as well as the effects of secularization and what the response of the church should be to it.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

- Secularization has been defined as a way of life and thought that is pursued without reference to God or religion.
- The sources for secularism are: the emergence of higher criticism, 18th century Darwinism, humanism, rationalism and the church herself. Secularism is alien to Islam whose values provide guidance and direction for both spiritual and mundane affairs.
- To the conservative Muslim secularism is a new cultural model being introduced quietly by enthusiasts and admirers of the West.
- The effects of secularism includes: the quest for transcendence, the quest for significance and the quest for community.
- People of faith must struggle to see that the word of God remains a force to be reckoned with in the world.

6.0 TUTOR MARKED ASSIGNMENTS

1. What are the effects of secularism?
2. How did secularization affect Muslim people?
3. Discuss how religion should respond to the devastating effects of secularization.

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UNIT 5 ISLAM AND POWER

CONTENTS

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Body
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 - 3.2 Islamic Structure of Power
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1.0 INTRODUCTION

The understanding of power is an important aspect in any society. The functional definition of power shows that its major task is to rule people in the society. This unit discusses the concept of power, the structure of power and the struggle for power in an Islamic state.

2.0 OBJECTIVES

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

- Discuss the concept of power in Islam
- Explain the structure of power in Islamic state
- Examine the struggle for power in Islamic society

3.0 MAIN CONTENT

3.1 Islamic Concept of Power

The concept of Islamic power contains the ideas of the Caliphate, Government in history. Abderraziq posits that the first wants power to derive directly from God. The Caliph is therefore God's representative on earth. Muslims believe that the Caliph is a divine incarnation or even a divinity on earth. The second, which is government in history, is a theory about the source of power or delegation of responsibilities from the people, (the *umma*) to the Caliph. Abderraziq states that the need for justification of the origins of power has not been exclusively Islamic but has its exact parallels in Western thinking and the two lines of argument are to be found in the reflections of Hobbes and Locke. There are also two arguments which justify the institution of the Caliphate as *the* Islamic institution *par excellence*. The first defines the Caliphate as a political organization directly required by the religious dogma, and the second requires the Caliphate to be the only possible political organization able to protect the correct Muslim religious life style. Therefore, he argues that:

Jesus Christ evoked Cesar's government and commanded to give Cesar what belongs to Cesar. Nevertheless [this statement] does not lead to the recognition by Jesus Christ to Cesar's government of a base in the Law inspired by God. This does not imply that the recognition of this government forms part of the Christian belief. [...] The Prophet's Hadith where you can see the allusions to the terms of Caliphate, Imamate and allegiance do not mean anything more than Christ wanted to say when he evoked certain dispositions of the religious Law [how to respond] to government.

Abderraziq further argues that by proposing rules for their relationship with pagan peoples, the Prophet did not regularise paganism. Neither does the claim for submission under specific conjectural circumstances to a tyrant rise tyranny as a religiously legitimized political organization. The same argument is valid for the Prophet's rules of generosity with the poor, treatment of slaves, handling of divorce, commerce and loan: the single existence of such rules

does not transform mendacity, slavery, divorce, commerce and loan in religious phenomena. The Caliphate as a true religious institution had disappeared after Ali's death and henceforth Jésus-Christ a monarchy was a government based upon and executed by force. Abderraziq concludes, after recalling Khaldun's point of view, that Islam is a practical religion which does not allow tyranny:

Islam is a religion which was not satisfied with teaching the ideal of fraternity and equality to its adepts, with inculcating them the doctrine for which men are equal "as the teeth of the comb", that their slaves are at the same time their brothers in religion, that believers are allied the ones with the others... No! Islam did not cling to a theoretical and isolated education of its doctrine. On the contrary, it [Islam] trained its believers to make use of them [Islamic principals] in their everyday life; it educated and exercised them to strictly observe them in their activities. It proposed to them rights based on fraternity and equality, it proved them [these rights] within real circumstances and demonstrated the consequences of their validity. They have acquired a lively perception of fraternity and an intensely lived feeling of equality.

This is conclusion of Abderraziq that the Caliphate was an institution alien to the Islamic religion and made up by power even against Islamic ethic is the Muslim claim for the necessity of the Caliphate and their insistence on it being absolutely vital for the guarantee of a correct Muslim lifestyle. Abderraziq pronounces himself as a strict follower of the Contractualists' theory of the indispensability of a government for whatever society. In Muslim faith, God's message was transmitted completely by Mohammed as a perfect union of belief and rites to the one and only God. Mohammed was, therefore, the prophet with the largest faculties of all of God's messengers. Abderraziq insists again in the importance of the difference between the two types of power:

The power which a prophet exercises on his people is of a spiritual nature and derives from faith that it acquires from the hearts. Submission to this power is

perfectly honest and induces the submission of the body. The power of the prince, [on the other hand], is of a material nature: it reaches the submission of the body without having established any contact with the hearts. The first focuses on guiding men on the right way and on initiating them to the Truth, the second concentrates on the administration of the vital services of the community and on the occupation of land. One seeks to establish religion, the other to serve the interests of the world. One is directed to God, the other two men. One is a spiritual and religious guide; the other is a pure secular labour. How much are they distant the one from the other! What distance between politics and religion.

Mohammed's message was purely religious and cannot be mixed up with his activities as a secular leader. His civil and political work was not transmitted to him directly from God. He organised his community in a more or less democratic form within the society of his time and asked his followers on advice. If his political leadership had been divinely inspired he would not have had to consult with anybody. Lastly, Abderraziq initiates his third argument by claiming that Islam is not an Arabian but a universal religion. God had chosen an Arabian Messenger and it is therefore reasonable that they reached the Arabian people in the first place. Nevertheless, the Muslim message has clear universal characteristics and cannot be restricted to the Arab World. The Arabian peoples, even after having converted to Islam, continued to be separated into different political unities.

3.2 Structure of Islamic Power

Ayatollah Hasan Sane'i, leader of the powerful revolutionary *bony ad panzdah-e khordad* (Fifteenth of Khordad Foundation), declared 1997 that his institution would increase from \$2 million to \$2.5 million the blood money offered for the assassination of British writer Salman Rushdie, the Iranian newspaper *Jomhuri-ye Eslami* published Sane'i's announcement, prompting an international outcry. Soon thereafter, then-President 'Ali Akbar Hashemi Rafsanjani rushed to deny Sane'i's statements, saying the Fifteenth of Khordad Foundation was not a governmental organization, and its decisions had no bearing on official policy. This was in keeping with the line Rafsanjani had pursued since 1990, that whereas there could be no doubt as to the

theological validity of Ayatollah Ruhollah Khomeini's *fatwa* (religious edict) calling for Rushdie's death, Rafsanjani's government would not send assassination squads abroad to implement the decree.

The contradictory statements made by Sane'i and Rafsanjani regarding the implementation of the fatwa show that, in Iran, additional power centers exist adjacent to that of the president. These power centers, which can partially or completely deprive the president of his control over policy, owe their existence to the fact that a single individual, group, or institution does not hold Iranian power. In this sense, Iran clearly differs from Iraq, where President Saddam Husayn has succeeded over the years in penetrating all political, social, and cultural spheres of the state and society, transforming Iraq into a totalitarian state.³ In Iran, on the other hand, a multitude of often loosely connected and in some cases relatively autonomous power centers dominate. Because these power centers are hierarchical in structure, however, there exist among them only minimal horizontal connections.

Iran's decentralized, quasi-feudal power and economic structure is a legacy of the hierarchical but decentralized structure of the politicized Shi'i clergy, which has been in power in Iran since 1979. This decentralized power structure takes the form of loose coalitions among like-minded individuals or groups and is characterized by personal patronage links. Upper-level posts are assigned exclusively to immediate relatives and friends of the individual in power, who in turn place their relatives and friends in sensitive and influential positions. The Iranian government's successful functioning is often at the mercy of these informal networks. A further important characteristic of Iran's political system is the fact that prominent individuals are often more powerful than their formal positions would indicate.

Thus, to gain an understanding of the internal dynamics of the system, it is more useful to view the bonds of patronage and loyalty among various individuals than to view the system's ideological, formal, or bureaucratic characteristics.⁵ In other words, just as the title of an individual cannot automatically be equated with his actual level of influence, formal regulations—which are based on codified constitutional definitions and laws—do not form the exclusive fundamental principles for the most important decision-making processes in Iran. At least as important are the informal, uncoded relationships based on personal bonds and personal or group rivalries.

The central ring of this system comprises a group of influential clerics, the "patriarchs," who socio-politically tend toward the conservative. This group represents the regime's most powerful decision-making body and serves as its central nervous system. These patriarchs collectively control not only their own specific ring of power, but also a large portion of the remaining political spheres, some directly and some only nominally. The patriarchs' strongholds include formal power centers, such as the *shura-ye negahban* (Council of Guardians) and the *majles-e khobregan* (Assembly of Experts), and informal power centers, like the *jame'emodarresin-e houze-ye-'elmiye-ye Qom* (Society of Teachers of Qom Theological Colleges), which comprises thirty clerics.

The patriarchs are not necessarily the highest-ranking clerics of Shi'a Islam, as the range of the latter extends beyond Iran. Moreover, since the 1979 revolution, most Shi'i theologians in Iran, Iraq, Lebanon, and the Gulf states have adhered to their traditionally apolitical and quietistic stance (for information on the clerical hierarchy in Iran, see diagram 10 on page 54). The second ring of power consists of high-ranking governmental officials, state functionaries, provincial governors, and administrators. The third ring of power comprises individuals who control various entities and organizations, like the revolutionary foundations; diverse security bodies; and leading members of the press and media.

3.3 The Struggle for Power

The Sunni Muslims assert that all companions of Muhammad Mustafa, the blessed Messenger of God, were models of exemplary deportment, and that they were untouched by greed for money, lust for power or any other worldly ambition. They also say that all companions loved each other and that their mutual relations were uncontaminated by any cynicism or jealousy. Their most rabid admirer cannot deny that the struggle for power among them erupted even before the body of the Prophet was given a burial. The evidence of history, therefore, should make it possible for us to make a more realistic assessment of the character of the companions of the Prophet, and their various roles in the story of Islam.

Although, it would, of course, be humanly impossible for all the companions of the Prophet to be alike in all respects, because no two individuals register identical behavior reactions to extraneous events and circumstances. However, acceptance of Islam and the

companionship of its Prophet did not necessarily sublimate the instincts of every Arab. They were a mixed group. After accepting Islam, some of them reached great heights; other remained where they were. The difficulty in evaluating the role of a companion of the Prophet is compounded by the looseness of its definition. According to one definition, any Muslim who saw the Prophet of Islam was his companion. A great many Muslims saw him during the 23 years of his ministry as God's Messenger, and all of them, therefore, was his "companions." But the Shia Muslims do not accept this definition. They say that the title of a companion was something that Muhammad alone could bestow upon someone. If he did not, then it was not for others to claim this honor.

The Sunni Muslims quote a "tradition" of the Apostle in which he is alleged to have said: "All my companions are like stars. No matter from which one of them you seek guidance, you will find it." He is also reported to have said: "All my companions are fair, just and right." If these traditions are authentic, and all companions of the Prophet are indeed "stars," then very strangely, very surprisingly, one of the stars themselves; in fact, one of the most dazzling stars in the whole galaxy of the companions, expressed some serious reservations about them. The star in question is Umar bin al-Khattab, the second khalifa of the Muslims. Not only did he show that he disagreed with these two and other similar traditions; he even defied them.

During his own caliphate, he ordered the companions of the Prophet—the stars—to stay in Medina or not to leave Medina without his permission. He thus restricted their freedom of movement, and they resented this restriction. But he took pains to explain to them that he was doing so in their own interest. In this regard, Dr. Taha Husain writes in his book, *Al-Fitnatul-Kubra* (The Great Upheaval), published in 1959 by the Dar-ul-Ma'arif, Cairo, Egypt: Umar had a policy vis-à-vis the leading Muhajireen and Ansar. They were among the earliest men to accept Islam, and they were held in great esteem by the Prophet himself. During his lifetime, he put many of them in charge of important affairs. Umar also consulted them in all matters of public interest, and he too made many of them his companions and advisers.

Nevertheless, he feared *fitna* (mischief) for them, and he also feared mischief *from* them. Therefore, he detained them in Medina, and they could not go out of Medina without his permission. He did not allow them to go to the conquered countries except when he ordered them to go. He feared that people in those countries would "lionize" them (because of their status as companions of the Prophet), and feared that this would lead them (the companions) into

temptations. He also feared the consequences of this “lionization” of the companions, for the government. There is no doubt that this restriction was resented by many of the companions, especially by the Muhajireen among them.

4.0 CONCLUSION

This unit studies Islam and power, the structure of Islamic power and the struggle for power. It was clearly seen that Mohammad life and his companions were not interested in struggle for political power. The Sunni Muslims quote a “tradition” of the Apostle in which he is alleged to have said: “All my companions are like stars. No matter from which one of them you seek guidance, you will find it.” He is also reported to have said: “All my companions are fair, just and right.” However, one of the most dazzling stars Umar bin al-Khattab, the second khalifa of the Muslims disagreed with these two and other similar traditions; he even defied them.

5.0 SUMMARY

Muslims believe that the coming of Muhammad into world history was evolutionary, illuminating complimentary, and transforming. His contribution to the worship of one God among the Arabs distinguished him as a reformer of great worth. These ideas are found in his humble birth, growth, and exercised of power.

6.0 TUTOR-MARKED ASSIGNMENT

1. Briefly explain the concept of power in Islam
2. What is the structure of power in Islamic state?
3. Explain how the struggle for power affect people in the Muslims community

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UNIT 6 ISLAM AND DEMOCRACY

CONTENTS

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- 2.0 Objective
- 3.0 Main Body
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 - 3.2 Democracy among Modern Ideologies
 - 3.3 Political Democracy and Social Justice
 - 3.4 Islam: A Faith and Worship
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1.0 INTRODUCTION

Democratic culture is an important ingredient of the political life of every nation. Thus, for good governance to be achieved in any nation of the world, political authority has to be sustained. This unit focuses on the role of democracy in sustaining Islamic religion. Islam as political movements has a diverse character that at different times incorporated elements of democratic culture of other political movements, while simultaneously adopting the religious view Islamic fundamentalism, particularly the view of Islam as a political religion.

2.0 OBJECTIVES

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

- Define democracy
- Discuss the modern ideologies of democracy
- Examine political democracy and social justice
- Explain how Islam is a religion of faith and worship

3.0 MAIN CONTENT

3.1 Definition of Democracy

Democracy may be a word familiar to most, but it is a concept still misunderstood and misused in a time when totalitarian regimes and military dictatorships alike have attempted to claim popular support by pinning democratic labels upon themselves. Yet the power of the democratic idea has also evoked some of histories most profound and moving expressions of human will and supreme power vested in the people and exercised directly by them or by their elected agents under a free electoral system. Lincoln defines democracy “as a government of the people, by the people, and for the people”. The word “Democracy” is coined from Greek words: “demos” (people) and “Kratos”, meaning “people’s rule”. It is said to be one of the concepts in political science in which there is no agreement on definitions.

According to Mbakwe, Joseph Schumpeter defined democracy as a system “for arriving at political decisions in which individuals acquired the power to decide by means of a competitive struggle for the people vote”. Yusuf, quoted Abraham Lincoln’s definition of democracy as “...government of the people, by the people, and for the people”. According to him, democracy is government by the people in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system. This means that in democratic government, the masses determine who should govern and have a say

in the governance of their country by their elected representatives. They have a say in the passing of the laws of land and can to some extent control and contribute to the decision taken by their elected leaders. Consequently, in a democratic setting, there should be freedom of speech, of the press and of opinions, as people are used to expressing their views and to questioning decisions taken by their leaders.

Aper asserts that freedom and democracy are often used interchangeably, but the two are not synonymous. Democracy is indeed a set of ideas and principles about freedom, but it also consists of a set of practices and procedures that have been moulded through a long, often tortuous history. In short, democracy is the institutionalization of freedom. For this reason, it is possible to identify the time tested fundamentals of constitutional human rights and equality before the law that any society must possess to be properly called democratic. He maintains that democracies fall into two basic categories, direct and representative. In a direct democracy, all citizens, without the intermediary of elected or appointed officials, can participate in making public decisions. Such a system is clearly only practical with relatively small numbers of people in a community organization or tribal council, for example, the local unit of a labour union, where members can meet in a single room to discuss issues and arrive at decisions by consensus or majority vote.

Today, the most common form of democracy, whether for a town or nation, is representative democracy, in which citizens elect officials to make political decisions, formulate laws, and administer programs for the public good. Whatever the method used, public officials in a representative democracy hold office in the name of the people and remain accountable to the people for their actions. Olanipekun also opines that the common definition of democracy is that “it is the government of people, by the people for the people”. According to him, this definition is of universal applicability. Both the mighty and lowly make it their anthem. This notwithstanding, it can be argued that the term “democracy” may not lend itself to an easy definition, as it has been ascribed different meanings and interpretations. Olanipekun, drawing inspiration from Thomas Jefferson says “Democracy is cumbersome, slow and inefficient, but it is due in time. The voice of the people will be heard and their latent wisdom will prevail”.

Thomas Jefferson in a speech delivered in Maryland in 1809 said that “the care of human life and happiness and not their destruction is the first and only legitimate object of good government”. He further argued that Plato in his book “The Republic” says that “democracy is a

charming form of government, full of variety and disorder and dispersing a kind of quality to equals and unequal alike”. One basic truism that permeates each of these definitions or any definition of “democracy” is that if truly analyzed and practiced, it should be a “government in which the people through elections freely choose their leaders who will represent and govern them well”.

Thus, “democracy” is a philosophy of government in which the supreme power is vested in the people and exercised directly. Kaur asserts that, etymologically, “Democracy” means government by the people”, and therein lies the big problem. According to him, there is no country today that can claim publicly that its government is not government by the people. However, the question is, what do we mean by people? There is not and there has never been a state or city where “the people” means every individual in the state due to either social, economic, religious or political factors. Even in Athenian city direct democracy did not mean every person in the city had the right to participate in decision making. According to Salim, in a public lecture, he asserted that a democracy is a country that has government that has been elected by the people of the country...It is a system in which everyone is equal and has the right to vote and make decisions.

The rise and widespread acceptance of democracy as a universal system of governance is largely as a result of the 20th century enlightenment and its growth was fascinated by the final collapse of communism. It is obvious that people from various cultural backgrounds have come to admit democracy as “government of the people, by the people, and for the people”. It is a way of life that concerns itself with how power is acquired and lost, exercised and shared. It ensures social, political and economic equality, periodic elections, freedom of the press, participation of people in social and political activities, enjoyment of fundamental human rights, rule of law, respect for government opposition and free judiciary which are basic features of true democracy. Jason in Orhungur defines democracy as “the rule of the people, by the people, for the people”.

By “the rule of people”, he meant that “the people are supreme and sovereignty resides in them always”. Democracy involves a social process which means people-centered system of rule. Awolowo in Ishaya, Pratt opines that democracy exists when the adult citizens of any state freely elect a group of people from among their members to represent them or be their agents for the purpose of administering public affairs for the benefit of the entire populace. Pratt opines that democracy is a system of government in which every citizen in the country can vote to elect its

government officials. Diamond agrees with Della's presentation that the central tenet of democracy is the active participation of people in governing themselves. A civilian government cannot claim to be a democracy unless it is produced truly as the choice of people and there is respect for the rule of law.

Sholdfield affirms that democracy is a system based on comparative-parties in which the governing majority respects the rights of minorities. Salim, further states that democracy is a particular type of political process in which power, its conduct and limitations are determined by the majority of the citizens of the state through the established political institutions; democracy implies that there should be a sustained degree of equality among men in the sense that all adult members of a society ought to have that measure of equality as far as possible.

3.2 Democracy among Modern Ideologies

The term "ideology" has become dominant during the last two centuries, starting in France with the philosopher A.L.C. Destutt de Tracy who used the term to refer to the "science of ideas". As Encyclopedia Britannica explains:

In the loose sense of the word, ideology may mean any kind of action-oriented theory or any attempt to approach politics in the light of a system of ideas. Ideology in the stricter sense stays fairly close to Destutt de Tracy's original conception, and may be identified by five characteristics: (1) it contains an explanatory theory of a more or less comprehensive kind about human experience and the external world; (2) it sets out a program, in generalized and abstract terms, of social and political organization; (3) it conceives the realization of this program as entailing a struggle; (4) it seeks not merely to persuade, but to recruit loyal adherents demanding what is sometimes called commitment; (5) it addresses a wide public, but may tend to confer some special role of leadership on intellectuals.

The "-isms" that have dominated the nineteenth and twentieth century's may suggest that "ideologies are no older than the word itself - that they belong essentially to a period in which

secular faith has increasingly replaced traditional religious faith" (emphasis added). *Britannica* points out certain similarities between any "ideology" and a "religion", since both are concerned with questions of truth and questions of conduct:

But the differences are perhaps more important... A religious theory of reality is constructed in terms of a divine order and is seldom, like that of the ideologist, centered on this world alone. A religion may present a vision of a just society, but it cannot easily have a practical political program. The emphasis of religion is on faith and worship; its appeal is to inwardness and its aim is purification of the human spirit. An ideology speaks to the group, the nation or the class. Some religions acknowledge their debt to revelation, whereas ideology always believes, however mistakenly, that it lives by reason. Both demand commitment.

However, with regard to Islam, one may be some reservations about the distinctions between ideologies and religions presented in *Britannica's* article, since Muslims believe that Islam presents a whole way of life in this world and following it is a condition for the rewards of the eternal life to come. Purification of the spirit cannot be isolated from conducting human relations with others in this world, and both interact in the Islamic perspective of faith and righteousness. As for "democracy" in particular, it is the ideology that has survived despite a general cooling in the fervor for ideologies as comprehensive intellectual tools for change. Democracy has maintained its common appeal to the modern human mind, at least with regards to its basic principles, in spite of the considerable criticism that it has been facing conceptually and practically, from its own supporters as well as its opponents.

Derived from the Greek words "demos" (the people) and "kratia" (rule), used to describe early democratic forms of government developed in the sixth-century B.C.E. Greek city-states, the term has been defined in a condensed way to mean "the government of the people, by the people, for the people". It originally designates "a government where the people share in directing the activities of the state, as distinct from governments controlled by a single class, select group or autocrat", according to the *New Columbia Encyclopedia*:

Democracy has been expanded to describe a philosophy that insists on the right and the capacity of a people, acting either directly or through representatives, to control their situations for their own purposes. Such a philosophy places a high value of the equality of individuals and would free people as far as possible from restraints not self-imposed. It insists that necessary restraints be imposed by the consent of the majority and that they conform to the principle of equality.

Freedom and equality of all citizens or even all human beings represent the cornerstones of democracy. A doctrine of "natural law" that supersedes and prevails over any state law developed the idea of natural rights, such as the rights of self-preservation, which in turn was used to support the rights of citizens and human beings. Another support for natural human rights was provided by the idea of "the social contract" that binds both the ruler and the people by reciprocal obligations, in the view of the British philosopher John Locke (1632-1704) and the Swiss-born philosopher Jean Jacques Rousseau (1712-1778). Because direct democracy is difficult or even impossible to practice in any relatively wide and populous country, *representation* has become an essential principal and practice in democracy.

Elections and political parties have provided the mechanism for the representation of the people in directing the main activities of the state, especially the executive and the legislative branches. Universal suffrage and the multi-party system are significant features in the democratic process, whatever disadvantages each may have. Dilemmas have always emerged for representative body in considering the parallel and sometimes the sharply contradictory interest demands of the: individual versus society as a whole; elite versus the masses; majority versus the minority and vice versa; political democracy, economic development and private enterprise on one hand and social justice, human development and environmental preservation on the other.

In addition, and perhaps more importantly, a continuous challenge meets any ideology that is by nature fixed in its fundamentals in the face of unceasing change in any human society, which requires dynamic creativity and continuous reconsideration of priorities and re-designation of strategies. Meanwhile, the state of constant elections often leads to a preference for short-term compromises and appeasing the masses, and allows pressure groups and lobbies to act vigorously - not always for the public interest or the mainstream benefit. Moreover, while the mass media provide democracy with amazingly efficient and effective means of communication

between the political leadership and the masses, these marvelous channels can be easily tempted professionally or financially to be means of public misguidance.

Democracy represents an ideal of justice, as well as a form of government. It develops a belief that freedom and equality are inherently good and that democratic participation in ruling secures, deepens and enhances human dignity. Democracy starts in the family and at school, and both should function in a way that nurtures democracy in a child's behavior. Democracy is presented in another sense as a comprehensive way of life, not merely a political system. However, freedom of expression and assembly are essential for the life and flourishing of democracy. No democracy can exist without securing full rights for the opposition. James Madison (1751-1836), the fourth president of the U.S. (1809-1917), once wrote, "Liberty is to faction as air to fire."

Freedom that promotes faction is valuable since false consensus or disappearance of differences may mean tyranny or stagnation. A democracy cannot deserve such a name if no differences or opposition exists. Yet, differences and opposition must be handled legitimately, without moral or physical assaults against opponents. Since democracy means freedom and equality, individual and group differences will always emerge, and this is healthy, as long as it is practiced properly.

3.3 Political Democracy and Social Justice

Modern democracies believe now, differently from what was established theoretically and practically before, that an interference of the state in the economy (to some degree without sacrificing the essence of democracy) may sometimes be necessary in order to deal with difficult problems like a severe recession, or to secure social justice, "The New Deal" promoted by President F.D. Roosevelt (1933-1945) to handle the U.S. recession in the 1930s is landmark in this respect. Western democracies have advocated and practiced to different degrees the concept of a "welfare state", especially when political parties with various socialistic tendencies rule.

Democracy has to be universal for all of humanity: the rich and the poor, the developed and the developing. Exporting tobacco to other countries without a health warning; shipping food, medicine, chemicals and other products without expiration dates; ignoring the safety precautions or the inevitable harm of certain industries as long as they are established in other

countries; and moving the nuclear waste to the open seas - a common property of all humanity - all such actions are not only undemocratic but are *anti-democratic*. As emphasized by Thomas L. Pangla, a professor of political science at the University of Toronto, in his book *The Ennobling of Democracy: The Challenge of the Postmodern Age*⁵, liberal democracy is forced to re-examine its internal structure and fundamental aims, especially after being deprived of its traditional enemy at the end of the Cold War. In the author's view, a significant negative in the postmodern age has been the "moral relativism" of many mainstream Western intellectuals. Pangla writes:

Philosophers of modernity, from Spinoza to Locke to Kant and even Hegel, spoke not simply of human rights but emphatically of 'natural rights', issued in moral 'laws of nature's God', and accompanied by such foundational concepts as the 'state of nature', 'the social contract', and 'the categorical imperative'. Nothing characterizes the spiritual climate of the West today so much as the persuasive disbelief in these once all-powerful philosophical pillars of modernity. Our philosophical currents are negative, skeptical, disillusioned. The postmodern is not 'what exists after modernity'; it is rather the state of being entangled in modernity, as something from which we cannot escape but in which we can no longer put on final faith... The cultural, moral, religious and even the civic permission of the Enlightenment were fulfilled in a much more ambiguous and controversial fashion than the mathematical, economic, and technological promises. The great attempts by the political philosophers of the Enlightenment to provide systematic, rational and generally acceptable foundations for public and private existence have proved to be inadequate. This is by no means to say that they have been altogether a failure.

He argues that a serious challenge has been posed to postmodernism by the emerging democracies of Eastern Europe which make demands on Western thought that post-modernism has been unable to meet. Along a similar line, Aslam Munjee has written *The Rape of a Noble Ideology: U.S.A. in Perspective 1783-1985*. Although all of humanity lives in an era of globalism through the fascinating technology of transportation, communication, and information, and thus are all human beings are living in one village or "riding the same boat", egotistic attitudes and

visions dominate international relations - especially the material and cultural relations - between developed and developing countries.

Instead of military power, the developed West uses its economic and technological superiority to obtain "secure" markets for its products, and "security" is defined by the West on its own political and ideological terms. One may be reminded of an earlier challenge to the West before the postmodern age: that of previously colonized countries that became independent and looked to their former colonizers for advice and help in developing and modernizing the political, economic and social systems within their countries. "In the industrialized countries of the West," A.H. Somjee points out in his book *The Democratic Process in a Developing Society*:

Economic development, urbanization and some measure of social equality preceded the formation of democratic institutions. In some of the developing countries, on the other hand, this process has been reversed. There, the strategy of economic development at the expense of political liberation has not found many supporters.

However, "although so far very few of these (developing) societies have been able to sustain and strengthen their liberal institutions", the author continues, "their gradual democratization is as likely to take place as their liberal institutions". In his preface, Somjee refers to Robert Dahl's suggestion that the democratic process is essentially concerned with two sets of related activities: exercising influence on leaders, and making governments responsive and accountable. Yet, Somjee underlines something distinctive in a developing society:

Within the situation of a developing country like India, however, the term "democratic process" has to mean more than that. To be able to attain the position referred to by Dahl, first of all *the individual must be released from the constraints of the primary groups to which he (/she) is born*, so that he (/she) may exercise his (/her) political choice in an uninhibited fashion. Simultaneously, the democratic process has to help him (/her) to grow in understanding and capacity, so that by trial and error and working in concert with his (/her) fellow men

(women), he (/she) can learn and use his (/her) new political status to demand effective solutions to the problems which afflict them (emphasis added).

There are many challenges the democratic process faces in many countries. For example, in India with the exception of its top leadership, the main interest of the Congress Party as an organization was to line up the votes of the Christian and Muslims rather than involve them in the wider democratic process of India. The survival of the democratic process in India depends on its ability to address itself effectively to its basic problems. But this it can do only with the help of party organizations. No matter how conscious or involved the electorate may be, it cannot take the place of party organizations.

It can merely observe, evaluate and replace one party by another. While the democratic process may be said to have struck root in India, the state of party organizations, on which its survival depends, is far from satisfactory. However, there is no available framework that secures equal rights and responsibilities for all individuals and groups in contemporary pluralism better than democracy, and there is no other framework that makes possible self-criticism and self-correction within the system itself and whiles it is functioning.

3.4 Islam: A Faith and Worship

Islam is a religion, not a mere political system; it appeals primarily to the inwardness of the human mind and spirit, the promises the whole fulfillment of every individual and absolute justice in the eternal life to come. However, it requires that the individual's spiritual development be represented and reflected in reforming personal behavior and social relations, in order to prove innate change and achieve salvation with its eternal rewards. Islam not only has a vision of a just society, but also presents general principles of a whole way of life for the individual, the family, the society, the state, and the world relations in order to secure balance and justice in the whole human sphere.

It offers the basic moral and organization rules for relations between man and woman, between the elderly and the young in the nuclear and extended family, and in the society, between the haves and the have-nots, between the rulers and the ruled, and between Muslims and others within the local society and throughout the world. Like ideologies, Islam does not provide detailed practicalities and programs, since such details are changeable to fit unceasing change in

human circumstances in different times and places. Islam allows extensive room for the creativity of the human mind to cope with emerging changes, for the human mind is God's gift to be fully used and developed, it should not be restricted or crippled by that other gift of God, His guiding messages.

It is the same One God who created the human being, and who grants him or her spiritual, moral, and intellectual faculties, and to whom He has sent His guiding messages as well, both are made in accordance with the all truth. Thus, no contradiction between both may exist; "And so set your face (and direct yourself) sincerely towards the faith, which is in accordance with the nature upon which God has originated human beings..." God's messages aim to develop the human being in his or her totality: spiritually, morally, intellectually, physically, individually and socially, and to guard him or her against egotism without suppressing or patterning human individuality and personal creativity.

Divine guidance develops individuals through to their full spiritual potential instead of being deformed by selfish greed in a material civilization-as the American philosopher John Dewey has sharply pointed out. Therefore, Islam can be presented to and dealt with by a non-Muslim as an ideology, with some flexibility in using the term since it was coined for human ideas, or as general principles for a comprehensive way of life. Naturally, however, the intellectual conviction cannot provide the same moral depth, width and constancy as a religious commitment, which looks for the acceptance of the Absolute Supreme and the reward of eternity. Freedom and equality for all human beings are, for the believers in God, definite results of the belief in the One who is the only distinctive and supreme "the One to whom all greatness belongs," "there is nothing like unto him," "there is nothing that could be compared with Him."

All human beings are equally God's creation, and each is free since he or she is only subject to God's physical and moral laws, and each is equal to any other human being. Caliph 'Umar (13-23H/634-44 C.E.) tersely addressed the Muslim governor of Egypt whose son beat an Egyptian child, "Since when did you impose slavery on human beings while their mothers bore them free!" However, the religious dimension in the Islamic ideology or plan, of individual and social, local and global reform, does not mean the establishment of a theocracy. There is no clergy in Islam; any intelligent human being who knows the language and the style can understand and interpret God's message and no supernatural or metaphysical power can be required or claimed for such a work.

God's message has 'been preserved and made known publicly through centuries; and no human being can add to it or detract from it. The ideology of Islam, if we may say so, is not totalitarian. It does not dictate details that dominate every moment or make an imperative for any human thought and move, nor does it claim to provide a definitive prescription in advance for every specific problem that may emerge at any time in the future. Islam presents the essential guidance that allows the creativity of the human mind to conceive, infer from, and build upon it. The ruling authorities cannot monopolize providing the interpretation of the divine guidance or offer new solutions for emerging problems from above without involving the people, and every sane adult has the right to participate in such a process.

3.5 Human Dignity

Human freedom and equality are fundamental in any democracy. Similarly, Islam considers "human dignity" fundamental to its guidance for the right way of life. The Quran reads: "We have *indeed conferred dignity on the children of Adam*, and carried them on land and sea, and provided for them sustenance out of the good things of life, and favored them far above most of our creation" (emphasis added). All the children of Adam, whatever their race, ethnicity, gender, age, social status and beliefs may be, have been granted dignity by their Creator without any distinction, and this human dignity must be secured and maintained by His guidance and laws through the Muslim teachers and authorities, and should never be subjected to violation or declination. Human dignity is comprehensive; it encompasses all human dimensions: spiritual, moral, intellectual and physical.

Sustenance from the good things of life must be secured for every human being through fair conditions of work and decent social welfare for those who cannot work temporarily or permanently. Freedom to move from one place to another is an essential feature of human dignity that fulfills the universality of the human creature with his or her unique spiritual, moral, and intellectual potential. Any restrictions in this respect within the country or throughout the world must be considered against human dignity. Human dignity comprises the fulfillment of obligations as well as the security of rights. Thus, the Quran uses the word "dignity" to underscore the correspondent human rights and obligations, which should be together carried out to secure the human dignity.

Thus, a selfish view of freedom or human rights (which was noticed, for example, in French society after the 1789 revolution and in some Eastern European societies after the collapse of communism) can be avoided. Early jurists gathered out from the various rules of Islamic Law (*shari'a*) held that its goal is securing and developing the human being in these five basic areas: life, family and children, mind, freedom of faith, and rights of ownership whether private or public. Human dignity is supported in Islam by educational and organizational measures, and is not presented as empty words, mere rhetoric or personal piety.

3.6 Shura in the Islamic Way of Life

Islam teaches that God alone is the One who is All-knowing, All-powerful and must be obeyed unconditionally according to a genuine conviction and belief. Human beings have relative knowledge and no absolute power. They are all equal and enjoy dignity granted to them by God since their creation, and each is accountable in this life and in the life to come for his or her deeds. Every matter, even the faith itself, should rely on one's conviction about what is right and what is wrong without any coercion or intimidation. As the Quran says, "No coercion is [allowed] in matters of faith." Based on these beliefs, any human being cannot decide arbitrarily and independently a matter that concerns others and not him or her alone, nor claim if he or she does so, immunity from accountability. The Quran makes "*shura*" or "participation with others in making a decision that concerns them," subsequent to and a consequence of the faith in God.

It represents the positive response to His message and comes next to making prayers to Him, "and those, who respond to [the call of] their Lord, and keep up the prayers, and whose rule in a matter [of common concern] comes out of consultation among themselves..." (Emphasis added). The initiative of involving others in making a decision of common interest has to come from those who are responsible for leadership and making such decisions. However, those concerned people take the initiative to offer their *nasiha* (advice) to the leadership in a suitable way when they find this necessary, since giving advice is an obligation of every individual towards leaders and the public as well "*a'imat al-Muslimin wa 'ammatihim*," according to a tradition of the Prophet reported by Muslims. *Enjoining the doing of what is right and good and forbidding the doing of what is wrong and evil* is the responsibility of the state authorities as well as the people and any group of them.

Shura is not limited to the political field; it has to be developed starting with the family base to be a general way of life in all areas. Spouses, even in the case of divorce, have to conduct family matters “*by mutual consent and counsel*” (emphasis added). Both requirements have to be fulfilled together without split, since consent must be based on mutual consultation and not taken for granted, and consultation should lead to mutual consent and not be exercised as a superficial formality. The child has to be educated to express him or herself freely but properly about what ought to be done or avoided. The family and the school have essential roles in developing *shura* as a way of life. *Shura* means a serious and effective participation in making a decision, not merely a ceremonial procedure.

The Quran addresses the Prophet who received divine revelation to rely on *shura* in making decisions concerning common matters for which no specific revelation had come: “and take counsel with them in all matters of common concern; then, when you have made a decision (accordingly), place your trust in God.”²⁵ If the prophet is addressed to involve the believers in decision-making regarding a common matter for which no specific revelation exists, all the believers *a fortiori* must follow this teaching. The distinguished Andalusian Quranic commentator Ibn ‘Atiyya (d. 546H/1151 C.E.) stated his commentary on this verse: “*Shura* is one of the basics of Islamic law (*shari’a*), and a mandatory rule; and any [who is entrusted with a public authority] who does not take the counsel of those who have knowledge and are conscious of God, should be dismissed from his [or her public] position, and there is no argument about that.”

The Prophet consulted his Companions when he confronted his enemies from Quraysh who challenged him and camped near Medina. In accordance with their opinions, he decided to meet his enemies in the battle of Badr in the year 1 H./622 C. E. Later, the Prophet also consulted his Companions about whether to go out of Medina to meet the attacking army or to stay in and defend the city when they attacked; he followed the majority opinion and met them in the battle of Uhud in 3H./624 C.E. In the attack of a tribal coalition against Medina in the year 5H./626 C.E., when the Prophet’s suggestion to give an attacking tribe some of its fruits to persuade their withdrawal was not approved by some of his Companions, he went along with them. Even in his private life, when his wife ‘A’isha faced a false accusation shortly afterwards, he asked his Companions for their opinions.

Later on, in the year 23 H./644 C.E., as soon as Caliph ‘Umar was stabbed, he appointed a committee to discuss, among themselves and with the people, who would succeed him; and their decision had to be made by the majority. It is obvious from the previously-mentioned verse [Quran 3:159], that any decision made should be based on the results of *shura*. It is evident in the historical events that the decisions taken were based on the opinions of the majority. Although the minority or even a single person may be right and the majority may be wrong, reliance on majority opinion is the only reasonable and acceptable procedure among human beings, for the risk of error in such a case is far less than in an individual or minority opinion.

Freedom of expression and freedom of assembly are essential to determine the right decision among different views, and opposition is naturally indispensable for the life and efficiency of *shura*. Besides, the courts, especially a supreme or constitutional court, can always check the constitutionality and legality of any decision. In case of any violation of the general principles of the Islamic Law (*shari’a*), any decision made by any authority can be overturned by courts.

3.7 *Shura* in the Political Life

Everyone has the right and obligation to participate in deciding who will be their leaders and representatives by *shura*, and the elected public bodies must reach their decisions by *shura*. The Quran states that a majority of human beings may not always be on the right track (see, for example, 2:243, 6:116, 7:187, 11:17, 17:89, and 37:71), but it never teaches that a majority of reasonable and sincere people can be less reliable and more erring than an individual or a minority among them; this is sharply pointed out by Muhammad Abduh and Muhammad Rashid Rida in their prominent commentary on the Quran. The majority can make mistakes, but making mistakes is human and humans are only required to make serious efforts to determine what is right and to avoid mistakes, making use of accumulated human knowledge and experience about the discussed matter. Such requirements can be met far better in a majority decision.

As previously mentioned, many precedents can be found in the life of the Prophet and the early Caliphs about decisions made according to the majority even if they differed from the leader’s view. Islam teaches that an individual must adhere to the society or community (*al-jama’d*), and the majority can only be identified in such a case. A Prophet’s tradition urges one to follow the most overwhelming majority (*al-sawad al-a’zam*) in case of a serious split

(reported by Ibn Hanbal and Ibn Majah). The primary area for *shura* is in choosing the head of the state. In our times, the state leader may be directly chosen by the people or by their elected representatives, and may be the head of the executive branch, or just a symbol for the state while the actual authority is given to the prime minister. In the last case, the prime minister is the leader of the political party whose candidates have won the majority of the seats of the representative body, which may also be called the “parliament.”

The Quran states: “O you have attained to faith! Obey God, and obey the Conveyor of the Message [of God] and those from among you who have been entrusted with authority by you; and if you are at variance over any matter, refer it to God and the Conveyor of the Message [of God] if you believe in God and the Last day; this is advantageous [for your human relations] and most appropriate for reaching what is right” (emphasis added).²⁸ The verse indicates that those who are in authority should be those “from among you who are entrusted with authority by you” (*ulu al-amr minkum*). This may remind us of the characterization of democracy as establishing “the government of the people by the people for the people.”

While a democratic decision has to comply with “imagined” natural human rights or a social contract as a safeguard against any possible majority injustice, Muslims and those who are entrusted with authority “from among them, by them” are bound by the goals and general principles of *shari’a* that secure human dignity, and guard and develop for all human beings: their life, families and children, minds, freedom of faith and ownership of private or public property. According to the Islamic historical precedents, there is a real binding contract—not a fictitious one—between the ruler and the ruled. The mutual pledge, which was called “*bay’a*,” holds the ruler responsible for assuring the supremacy of God’s law (*shari’a*) and justice, securing human dignity, serving the public interest, and fulfilling the entire duties of the position, while it holds the people responsible for supporting the ruler, obeying his decisions that comply with God’s law, and fulfilling their obligations.

The preceding verse implies that those who are entrusted with authority by the people form “organizational bodies” are not considered mere individuals, since they are always referred to in the Quran in the plural [see 4:59, 83]. Moreover, *differences may naturally emerge* within these bodies that which are entrusted with authority, or between them and the people or groups of them. The parties at variance are referred to the guidance of God and the Conveyor of His

message, which may be presented and decided in the most appropriate way, whenever this becomes necessary, by a supreme court.

The head of the state can be elected directly by the- people or by the parliamentary representatives of the people, or can be nominated by these representatives and introduced to the public vote. Any procedure can be followed according to its own merits and to the given circumstances, and Islam accepts that which is in the interest of the people.³⁰ Early Caliphs were chosen primarily from a narrow circle and vested by *bay'a*, then the chosen Caliphs would go to the public to get their acceptance through the public *bay'a*. As previously indicated, *bay'a* is a mutual pledge: from the ruler to follow the Islamic Law and satisfy the public, and from the people to support the ruler and advise him.

Shura has a role in the election of the people's representatives in the parliamentary body- or bodies- and its practice of legislation, guarding the public interest through checking the executive exercise of power, and pursuing the people's concerns. When the principle of "one person, one vote" fails to secure a fair representation of any group: ethnic, religious or social (i.e., women), justice (the main goal of *shari'a*) has to be secured by appropriate means in the given circumstances, such as assigning for each of such groups a certain number of seats in proportion to their size, which would be exclusively contested in certain constituencies or in the country as a whole by those who are related to the group, as some democratic ideas or practices have indicated. In addition, a limited number of seats, which should represent a minority in the whole parliament, may be occupied by elected representatives of professional or social organizations. Continuous democratic experiences always contribute ways for reaching the best possible representation of the people and their diverse structure and interests.

Discussions, hearings, and reaching decisions by the representative body and its committees, within themselves, with the executive bodies or with other organizations or individuals in relation to any public concern, represent a vital area for the practice of *shura*. A significant practice of *shura* may occur if public referendum is found appropriate in certain matters of special importance, which may be decided by the legislature or by a required number of voters through an indicated procedure. In the executive branch and its departments, *shura* naturally has its place in the discussions and decisions.

Shura has also to be practiced in the elections of leaders and boards in workers', professionals' and students' unions, and in the discussions and decisions of these elected bodies,

and in any wider conference they may arrange. Technical and professional *shura* ought to be conducted in schools, hospitals, factories, companies or any other business. In the courts, *shura* is followed when there is more than one judge ruling over the case, or when the jury system is applied.

3.8 Voting

The democratic mechanism in elections and decision-making is voting, and its known and accepted form is “one person, one vote.” This procedure was suggested by Caliph ‘Umar for the committee that he appointed to determine who would succeed him as Caliph after being stabbed. It was further evident from many historical precedents-of which some have been previously mentioned-that the Prophet and the early Caliphs followed the visible majority in making their decisions. The above-mentioned tradition of the Prophet teaches that one has to follow the overwhelming majority (*al-sawad al-a’ zam*) when there is a serious spilt. To those who argue that “one person, one vote” makes the judgment of the most knowledgeable person equal to that of the most ignorant one, one may reply by saying that, in relation to the common interest of the people, any adult with common sense and civic abilities and experience can make a judgment.

Campaigns that support different candidates’ views and the mass media provide valuable information for a serious voter. Any discrimination in the votes, on whatever grounds, may be arbitrary. Judgment about a public matter of an uneducated but experienced person may be sounder than that of an inexperienced university graduate. Women are equal to men in public responsibilities as the Quran explicitly states: “And the believers, both men and women, are in charge of [and responsible for] one another: they all enjoin the doing of what is right and good and forbid the doing of what is wrong and evil... ” Women’s views regarding who should succeed Caliph ‘Umar were pursued, even those of women who were staying in their homes.

The notable commentator on the Quran Ibn Jarir al-Tabari [d. 310H./922 C.E] and the prominent jurist Ibn Hazm [d. 450CH./668 C.E.] stated that a woman can occupy the distinguished position of a judge, if she is qualified for it.” The Quranic verse about making a male witness equal to two female witnesses in a credit contract indicates that this is meant when a woman might not be familiar with such transactions and their legal requirements, “so that if

one of them should make a mistake the other could remind her” [2:82]. It is obvious from the Quranic text, the historical social context, and the jurisprudential principle that: “a legal rule follows its reason: if the reason continues to exist, the rule holds, and if the reason ceases to exist the rule is not applied”-all this makes it obvious that the verse does not address educated or business-experienced women, nor address common human interests which do not require specialization.

The distinguished jurist Ibn al-Qayyim [d. 751H./1350 C.E.] indicated in his book, *al-Turuq al-Hukmiyya* (Ways of Ruling), as well as other jurists, that this rule does not apply to the testimony of a woman in other areas that she may know well. If some jurists stated that a woman could be a judge, and then the verse about her testimony cannot be understood as a general rule for the whole gender in all times and places.

3.9 Candidacy

Elections require several candidates from whom to choose for a position. Caliph “Umar nominated six distinguished persons from which one might be chosen as a candidate for the caliphate to succeed him. Some argue against such a procedure from an Islamic point of view, arguing that the Prophet said he “would not appoint in a public position one who had asked for it.” According to scholars in this field and jurists, this is interpreted as a warning against asking for a public position merely for a personal benefit without considering its responsibilities and the required capabilities for fulfilling them. One who is capable for a public position, fully aware of its responsibilities, and thinks that he or she can fulfill them and commits himself or herself to do so, can ask for the position and mention his or her qualifications for it, as the Prophets Yusuf Joseph and Sulayman Solomon did.

Yusuf said to the King of Egypt: “Set me in charge of the store-houses of the land, I am a knowing and honest guardian” and Sulayman prayed: “O my Lord! Forgive me and grant me a kingdom such as may not befall anyone after me”. It goes without saying that presenting the candidate’s merits and capability for the position, and criticizing others’ in capabilities should follow the legal and ethical principles of Islam. The requirements for a candidate or what may bar a person from a candidacy be able to be decided in the light of Islamic legal and moral teachings, and according to social circumstances.

In Islam, women may be members of the parliament, ministers, judges, and-military and police officers, according to their merits and credentials, since they enjoy equal rights and responsibilities to men in joining the doing of what is right and good and forbidding what is wrong and evil. Non-Muslims represent an inseparable part of the society and the state and have the right and duty to occupy positions in the executive, legislative and judicial branches and in the military and police as per their merits and credentials, according to the Prophet's constitutional document in Medina and several historical precedents. A modern state is ruled by bodies, not by individuals, and non-Muslims would represent in any body their size and weight in the society.

The prominent Shafi'i jurist al-Mawardi (d. 456H/1068 C.E.) stated that a Caliph can have a non-Muslim executive minister.³⁷ Non-Muslims were known as ministers and top officials in Islamic states such as Egypt and Muslim Spain. As for a non-Muslim judge, he or she has to apply the state code of laws according to whatever his or her beliefs may be. However, the areas that are related or close to the faith—such as family matters and *waqf* (a property of which the revenues are permanently allotted to charity or certain beneficiaries) can be assigned to a judge of the litigant's faith.

3.10 Multi-Party System, the Opposition

Political parties are essential for democracy, as they help people from their views and choices about persons or policies. Besides, the individual finds himself or herself helpless to oppose governmental authority, especially in a modern state with its enormous power provided by advanced technology in suppressing opposition and in influencing public opinion. The multi-party system has proved to be the most-if not the only-democratic formula in this respect. The one-party system has never allowed any real or effective opposition within itself, and such an opposition can never grow outside from it individuals who have no vehicle to contact the masses, and no power as individuals to challenge the government with all its authorities and oppressive measures.

Islam secures the right of assembly, and the Quran urges that groups may be formed to enjoin the doing of what is right and good and forbid what is wrong and evil, which is the essence of politics: “And let there be from among you a community (*umma*) that calls to good

and enjoins the doing of what is right and forbids the doing of what is wrong”. The word *umma* used in the verse may not always mean the whole community but just a group of people,³⁸ especially when the word is connected with the preposition “from,” as in the above mentioned verses: “from among you...(minkum).” This need not hurt the fundamental unity of the people, since political differences are human and inevitable, and thus should not affect the public unity if they are properly handled in objective and ethical ways.

As politics represent an area of human thinking and judgment and discretion (*ijtihad*), the Quran assumes that Muslims may face differences and even disputes, and they have to settle them according to the guidance of the Quran and the Sunna. Different legitimate approaches towards the understanding and interpretation of the divine texts and implementing them may naturally arise. Early Muslims had their conceptual differences from time to time, and they argued about the state leadership after the Prophet’s death. Their political differences were represented in certain groups, which freely and openly expressed their diverse views on that occasion in a public meeting at al-Saqifa. Later, Muslims had several theological groups with different political concepts, as they had their different jurisprudent! Al-schools and such differences should not by any means hurt the public unity, when they are objectively and ethically tackled.

Accordingly, Muslims can form several Islamic political parties: all of them are committed to Islam, but each with its own concepts or methods of political activity, or with different programs of reform when they rule. Although establishing parties on ethnic grounds or for personal or family considerations ought not to be encouraged from the Islamic point of view—especially among Muslims. This may be acceptable in given circumstances. Non-Muslims and secularists can have their political parties to present their views, and defend their interests and guard the human rights and dignity of all the children of Adam as the Quran teaches. Women can join or form the party they like. Political fronts and alliances may involve Islamic parties and others whenever this may be beneficial for the Muslims and the entire people.

As well, coalitions can gather various parties, including Islamic ones, to form a government. Such diversity in political thinking, concerns, and activities within the people’s unity represents a fundamental organizational tool for human pluralism, in order to secure and defend the dignity of all children of Adam. Opposition is indispensable in a democratic system, and should not raise doubts to the Muslim mind. It is needed to scrutinize the government’s

activities, and to be ready to replace it if it loses the confidence of the people. Opposition does not oppose for the sake of opposition; it should support the public unity during national crisis. However, opposition may not be efficient or effective when the political parties become so many that forming a coalition to govern or a weighty opposition would be problematic. This is a challenge for the multi-party system, which some contemporary democracies are facing and suffering from. It may be overcome through political prudence and moral responsibility rather than by any legal restriction that may be arbitrarily decided or executed.

3.11 Legislation; Separation of Powers

Some Muslims may argue that, since God is the Lawgiver, there should not be a legislative body in an Islamic state. In fact, the legislature specifies and puts in detail the required laws, while the Quran and Sunna present general principles and certain rules. Even in the case of such particular rules in the Quran or the Sunna, different interpretations and jurisprudential views might arise about a certain text on the grounds of its language and its relation to other relevant texts. It is essential that a certain interpretation or jurisprudential view should be adopted by the state as a law, and this has to be decided by the legislature, so that the courts may not be left to different rules that may be applied in the same case according to the views and discretion of different judges—a complaint the well known writer Ibn al-Muqaffa' [d. 142H./759 C.E.] made in his time.

Besides, there is extensive room for what is allowed by *shari'a* "*al-mubah*," and such an enormous area of allowed matters ought to be organized in a certain way, making any of them mandatory, forbidden, or optional according to the changing circumstances in different times and places. Public interest has its consideration in introducing new laws, which were not specified in the Quran and Sunna, but which are needed in a certain time or place, and which do, not contradict any other specific rule in the divine sources, but can be supported by the general goals and principles of *shari'a*. Many laws are required in a modern state in various areas such as traffic, irrigation, construction, roads, transportation, industry, business, currency, importing and exporting, public health, education, and so on, and they must only be provided according to the consideration of public interest or in the light of the general goals and principles of *shari'a*, as

there are no specific texts in the Quran and Sunna that directly deal with every emerging need in every time and place.

The Prophet himself expected that some cases, which may not have a particular corresponding rule in the Quran and Sunna, would face a judge who has to use his own discretion and judgment (*ijtihad*), which is naturally assisted by the essence of *shari'a* and guided by its general goals and principles. Such a juristic or judicial discretion, *ijtihad*, may have to be generalized and codified as a state law, and not left to personal differences of the jurists or judges. Changing circumstances influence the human understanding of the legal text, and develop new legitimate needs for legislation. Considering the goals and general principles of the Islamic law in responding to changing social needs has been called in the Islamic law: “the conduct of the state policies according to *shari'a* (*al-siyasa al-shari'iyya*).” The distinguished jurist Ibn al-Qayyim wrote:

A debate took place between (the jurist) Ibn Aqil and another jurist. Ibn Aqil said, ‘Applying (discretionary) policies is prudence, and is needed and practiced by any leader (*imam*).’ Another (jurist) said, ‘No policy (*siyasa*) should be applied except what abides by *shari'a*. Ibn Aqil said, *siyasa* (which can be described as related to *shari'a*) represent actions that make people nearer to what is good and further from what is evil, even if such policies were not practiced by the Prophet or included in God’s revelation.’

Ibn al-Qayyim underlined the lack of true knowledge of *shari'a* and how it copes with the existing realities, and made this fascinating statement: God only sent the conveyors of His message and sent down His revealed books so that people deal with one another with justice. Wherever a sign of truth appears, and an evidence of justice rises by any way, there is God’s law and command. God has only indicated through the ways that he gave as laws [by revelation] that His purpose is to establish justice and to secure it in people’s behavior: and thus any way that makes the truth clear and justice recognized should be followed in ruling... We do not see that a just policy may differ from the comprehensive *shari'a*, but it is merely a part of *shari'a*, and calling it ‘policy, *siyasa*’ is merely a term, since it is just inseparable from *shari'a*.

The legislature, then, is necessary and legitimate in a modern Islamic state. It also watches the practices of the executive body, enquires about any failure and introduces any necessary legislation for reform. The principle of “checks and balances” would be helpful in organizing the state bodies and their powers, and guarding the public interest. The separation of the legislative and the executive in their functions should allow channels of cooperation and should not create a climate of confrontation. The moral and spiritual dimension in the politics of an Islamic state may help organizationally and psychologically to develop the essential co-operation between the two branches. As for the judiciary, it should be independent and protected against any interference or pressure.

Contemporary mass communications provide a valuable vehicle for public information, education and expression. Talk shows, panel discussions, movies, series, songs and other entertainment programs also have their impact on the public attitudes in the various areas of life. I limit myself here to the political side. Any established means of mass communication must be secured for all. This right may be organized, but never restricted. Freedom of searching for information from different sources including the governmental authorities should also be secured. Legal and ethical safeguards ought not to hinder creativity. The media can help the readers and the audience become more aware of the political issues, especially during election campaigns, and this would make them more capable of a right decision.

Any new legislation or any public measure may be more successful in achieving its objective if it is preceded, combined and followed by information and education of the people through the media. According to the Quran, God’s guidance has to be clarified to a person before being responsible for a deliberate deviation from it [e.g., 4:115; 47:25, 33]. Those who are entrusted with authority by the people have to respond to people’s questions about their practices, while the people have the responsibility to look for the information from the proper sources and avoid rumor traps by using their common sense and moral values [Quran 4:83; 49:6-8]. If any of the mass media is run by the government in a way or another, political parties and contestants for public offices should have equal opportunities to address the people.

However, rights go hand-in-hand with responsibilities. Modern technology has endowed the media, both within the country and universally, with a formidable power that ought to have ethical and legal safeguards. A universal document and supervision may be needed. Heavy pressures on the private media come from wealthy and influential contributors and advertisers. It

is a real challenge for the modern world to benefit from this huge technical and psychological power and avoid its excessiveness and abuse. A combination of morality and creativity is essential in such a vital and sensitive area.

4.0 CONCLUSION

In this unit, you studied that Muslims should not develop hypothetical and unrealistic fears about a democratic process to implement *shura* in a contemporary Islamic state. You also learnt that non-Muslims should not have unsubstantial fears about Islam, since it is an ideological and moral safeguard for justice and equal human rights because the Islamic faith deepens the Muslims' commitment to the human dignity for all the children of Adam. No human rights secured by democracy would be hurt by Islam or Muslims, but would be more observed as a matter of faith.

5.0 SUMMARY

Democracy acknowledges that natural human rights supersede any legislation, and in a parallel way, Muslims can always stress the supremacy of God's guidance ideologically, legally and practically. Setting democracy in opposition to Islam is unfair for both. Muslims who criticize an Islamic leader, party, government, or even state have become non-Muslims or against Islam! Islam is a faith, not a mere political system, and it has won supporters and followers by exhortation and conviction through individual and social behavior and through its civilization. The message of Islam is always to convince not to impose Quran 2:256, 10:99, 11:28, 16:125.

6.0 TUTOR-MARKED ASSIGNMENT

1. Define democracy
2. Discuss the understanding of democracy among modern ideologies
3. Explain how Islam is a religion of faith and worship
4. State the role of *Shura* in Islamic democracy
5. Examine the effect of *Shura* in the political life of Muslims

6. Narrate the structure of multi-party system as a factor of opposition in democracy
7. State how the legislation is the separation of powers in democratic dispensation

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UNIT 7 ISLAM AND SOCIALISM

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1.0 INTRODUCTION

In the previous unit you studied Islam and democracy. You learnt that Islam as political movements has a diverse character that at different times incorporated elements of democratic culture of other political movements, while simultaneously adopting the religious view Islamic fundamentalism, particularly the view of Islam as a political religion. In this unit, you will be studying Islam and socialism.

2.0 OBJECTIVES

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

- Define Islamic socialism
- Discuss Islamic communism
- Explain Somali Revolutionary Socialism
- Describe socialism in Muslim-dominated countries in Africa

3.0 MAIN CONTENT

3.1 Definition of Islamic Socialism

Islamic socialism is a term coined by various Muslim leaders to describe a more spiritual form of socialism. Muslim socialists believe that the teachings of the Qur'an and Muhammad-especially zakāt-are compatible with principles of economic and social equality. They draw inspiration from the early Medinan welfare state established by Muhammad. Muslim socialists are generally not as socially liberal as their western counterparts. Like Christian democrats, Muslim socialists found their roots in anti-imperialism. Muslim socialist leaders believe in democracy and the derivation of legitimacy from the public, as opposed to Islamic religious texts or claims to be Muhammad's successors.

In the modern era, Islamic socialism can be divided into two, a leftist and a rightist form. The leftist (Siad Barre, Haji Misbach, Ali Shariati, Yasser Arafat and Jalal Al-e Ahmad) advocated secular proletarian internationalism and encouraged Muslims to join or collaborate with international Socialist or Marxist movements. Right-wing socialists (Mohammed Iqbal, Agus Salim, Jamal ad-Din al-Afghani, Musa al-Sadr, and Mahmud Shaltut) are ideologically closer to third positionism, supporting not just social justice, egalitarian society and universal equality, but also Islamic revivalism, and implementation of Sharia. They also reject a full adoption of a class struggle and keep a distance from other socialist movements.

Revolutionary activity along the Soviet Union's southern border, Soviet decision makers recognized, would draw the attention of capitalist powers and invite them to intervene. It was this understanding which prompted the Russian representation at the Baku Congress in September 1920 to reject the arguments of the national communists as impractical and counterproductive to the revolution in general, without elaborating their fear that the safety of Russia lay in the balance. And it was this understanding, coupled with the Russian Bolsheviks' displeasure at seeing another revolutionary center proposed in their own domain revolutionary that galvanized them into action against the national communists. Islamic Socialist ideologies Muslim socialists believe that socialism is compatible with Islamic teachings and usually

embrace secular forms of socialism. However, some Muslim socialists believe that socialism should be applied within an Islamic framework and numerous Islamic socialist ideologies exist.

Muammar Gaddafi outlined his version of Islamic Socialism in the Green Book, which was published in three parts (1975, 1977, and 1978). The Green Book was heavily influenced by the pan-Arab, Egyptian leader Gamal Abdel Nasser and served as the basis for the Islamic Legion. The Green Book rejects modern liberal democracy based on electing representatives as well as capitalism. Instead, it proposes a type of direct democracy overseen by the General People's Committee which allows direct political participation for all adult citizens. The book states that "Freedom of expression is the right of every natural person, even if a person chooses to behave irrationally, to express his or her insanity." *The Green Book* states that freedom of speech is based upon public ownership of book publishers, newspapers, television, and radio stations, on the grounds that private ownership would be undemocratic.

A paragraph in the book about abolishing money is similar to a paragraph in Frederick Engels' "Principles of Communism," Gaddafi wrote: "The final step is when the new socialist society reaches the stage where profit and money disappear. "It is through transforming society into a fully productive society, and through reaching in production a level where the material needs of the members of society are satisfied. On that final stage, profit will automatically disappear and there will be no need for money." According to Raymond D. Gastil was influenced by Muammar Gaddafi's Islamic Socialist philosophy.

3.2 Islamic Communism

Islamic Communism can be used to refer to a number of Communist ideologies rooted within Islamic thought. Islamic communism traces its roots to late-nineteenth and early-twentieth century Russia when a group of Muslim farmers, peasants, and petty-bourgeoisie in Russian Tartarstan founded the Wäisi movement. Members of the Wäisi movement would go on to establish an experimental commune in the town of Chistopol. Numerous movements and ideologies have appeared since then, each promoting their own form of Islamic communism. The Wäisi Movement founded by Bahawetdin Wäisev, the *Wäisi* movement was a religious, social and political movement that took place in late-nineteenth and early-twentieth-century Tatarstan and other Tatar-populated parts of Russia.

Wäisi doctrines promoted disobedience to civil law and authority in favor of following the Qur'an and Sharia. Supporters of the movement evaded military service and refused to pay imposition or carry a Russian passport. The movement also incorporated elements of class struggle and nationalism. The Wäisi movement united Tatar farmers, craftsmen and petty bourgeoisie and enjoyed widespread popularity across the region. Despite going underground in the aftermath of Bahawetdin Wäisev's arrest in 1884, the movement continued to maintain a strong following. Bahawetdin Wäisev's son Ğaynan Wäisev led the movement after his death in 1893.

An estimated 100 members were arrested and exiled in 1897 after encouraging people not to participate in the population census. The Wäisi movement increased in size after the First Russian revolution in 1905–1907 and by 1908 there were nearly 15,000 followers in the Kazan Governorate, Orenburg, and other guberniyas, in Central Asia. Wäisi followers supported the Soviet government in the aftermath of the October Revolution of 1917 and organized a regiment in the Red Army during the Russian Civil War. Members of the movement distanced themselves from the Russian Bolsheviks and founded the autonomous commune of *Yaña Bolğar* in Chistopol during the 1920s, but were persecuted and disbanded during the Great Purge of the 1930s.

Islamic Marxism attempts to apply Marxist economic, political, and social teachings within an Islamic framework. Traditional forms of Marxism are anti-religious and promote state atheism, which has led many Muslims to reject Marxism. However, the affinity between Marxist and Islamic ideals of social justice has led some Muslims to embrace their own forms of Marxism since the 1940s. Islamic Marxists believe that Islam meets the needs of society and can accommodate or guide the social changes Marxism hopes to accomplish. Islamic Marxists are also dismissive of traditional Marxist views on materialism and religion. The term has been used to describe Ali Shariati (in *Shariati and Marx: A Critique of an "Islamic" Critique of Marxism* by Assef Bayat). It is also sometimes used in discussions of the 1979 Iranian Revolution, including parties such as the People's Mujahideen of Iran (MEK), a formerly designated terrorist organization by the United States, Canada, Iraq, and the Islamic Republic of Iran that advocates of overthrow of the latter.

3.3 Somali Revolutionary Socialism

The Somali Revolutionary Socialist Party was created by the military regime of Siad Barre under Soviet guidance in 1976 as an attempt to reconcile the official state ideology with the official state religion by adapting Marxist precepts to local circumstances. Emphasis was placed on the Muslim principles of social progress, equality and justice, which the government argued formed the core of scientific socialism and its own accent on self-sufficiency, public participation and popular control, as well as direct ownership of the means of production. As part of Barre's socialist policies, major industries and farms were nationalised, including banks, insurance companies and oil distribution farms. While the SRSP encouraged private investment on a limited scale, the administration's overall direction was essentially socialist.

3.3 The Advance of Socialism in Muslim-Dominated Countries

The fact that Islamic and African socialism are essentially similar is, in my interpretation, partly because both *have* been formulated and supported primarily by Muslims. In many of the Muslim-dominated African countries socialism is still adhered to by the ruling elites. A comparison with African countries where the Christians (numerically and/or political ly) have predominated *over* the Muslims shows some striking differences. With few exceptions, these countries *have* followed a markedly capitalist road of development. In the strongly Christian Ghana the socialism of Nkrumah did not last. The fact that some countries where Christians are stronger than Muslims (especially Angola, Ethiopia and Mozambique) have become Marxist or Marxist Leninist supports the hypothesis that Catholic or Orthodox Christianity (negatively) provides "fertile soil" for the development of Marxism.

Among the Islamic countries, Egypt, Libya, Tunisia, Algeria and Somalia have all adhered to socialism. Before these countries are studied, a few words will be said about the non socialist Islamic countries, i.e., Morocco and Mauritania. The Moroccan monarchy was strengthened during the national liberation struggle because the nationalists chose the tactics of supporting the King's legitimacy. In exiling him, the French rendered the finest of services to his

crown. Economic and political development in the era of independence has been capitalist and Western-oriented. The socialist opposition has been strong but unable to gain power. In Mauritania there was some talk of socialism, although this appears to have been mainly rhetoric. The French connections have been important but so has the process of Arabization. The socialism of Nasser's was presented as different from Western capitalism as well as Eastern communism.

Through partial nationalization a "mixed" economy was created, and two land reforms were implemented with a view to improve the situation of the peasants in the rural areas. Nasser's socialism, or Nasserism, was not a philosophy or coherent view of life but rather a method of socio-economic development. Islam, not dialectical materialism, was depicted as the basis and source of inspiration. Religion was thus made an instrument of socio-economic mobilization. Nasser's strong drive for leadership of the Arab world and increasing reliance on the Eastern bloc drew him into conflict with the "conservative" Saudi-Arabia. Yet his influence was great, not least in Africa, where he competed with Israel for the support of emerging countries. More than any other African head of state before Khadafi, he used Islam as an instrument of foreign policy.

Increased diplomatic representation, radio broadcasts in African languages, religious and economic missions, scholarships for promising African students, etc., were all means of spreading the message of Islam and Islamic socialism. Moreover, Egypt's several universities made it possible to export Egyptian teachers, and a great deal of religious and political propaganda material was distributed by the Supreme Islamic Council of al-Azhar. The role of al-Azhar as an intellectual centre of Islam equipped Egypt with an effective tool. The ulama at this university resisted the reform in 1961, when new subjects were introduced; but following an increasing state interference, and a policy of give and take, Nasser was able to obtain a basically loyal faculty.

The Azhar ulama thus supported, if not without great reserve, Islamic socialism, while Nasser officially recognized al-Azhar as the supreme religious institution of Islam. There is no doubt that, with the help of al-Azhar and other channels, Nasserism made a deep impact on many Muslims in Africa, for instance in Tanzania, as I have argued in a previous publication. In the fifties, before most African countries had become independent, Nasser prepared a "golden middle way" for African Muslims. Socialism, in an "Islamic" or "African" form, was to become

by far the strongest Muslim political alternative to the "Christian capitalism" of the colonizers and the communism of the "Eastern atheists". In the sixties was repeated, time and again, by leading Muslim politicians in Africa that they had their own solutions to the political problems.

In Libya, it was not until 1969, then Kadhafi took power, that Islamic socialism was implemented. The agricultural sector continued to be primarily in private hands, but most of the industries came to be nationalized. Libyan socialism has aimed at eradicating poverty and exploitation while respecting the Koranic right to private property. In a move to decrease the differences between rich and poor, Kadhafi's regime halved the salaries of the ministers and doubled the minimum wages of the workers. Kadhafi was strongly influenced by Nasser and his conception of Islamic socialism, although Kadhafi's attachment to Islam seems to be much stronger. He became the ruler of Libya at a time when the Islamic revival was in an incipient stage. Even though, like Nasser, he has chosen to cooperate primarily with the Eastern bloc, he is fundamentally opposed to Marxism.

According to Kadhafi, religion and nationalism, not economic conditions, are the principal dynamic in historical change. The Marxist conception of class struggle is regarded as incompatible with the Islamic principle of umma (the community of all Muslims). In Kadhafi's opinion, a nation without a religion is abnormal. The "Third International Theory", which is based on religion and nationalism, is intended to supersede both the "capitalist materialism" of the "communist atheism" of the East. Religion is regarded as the source of moral obligations. Nevertheless, Kadhafi is strongly opposed to the fundamentalism of the Muslim Brothers. As will be shown in the following chapter, his relations with them have been strained, although he supports their activities in countries with regimes that are displeasing to him, for example Tunisia.

In Tunisia, the major emphasis of the fifties and the sixties was social rather than economic change. In terms of implementation the Islamic socialism of Bourguiba's Destour party became socially, if not economically, radical. Certainly, there was some nationalization, and co-operatives were established; but the co-operative movement never developed into a mass movement. In his foreign policy Bourguiba differed from Nasser and Kadhafi in that it was directed towards the West rather than the East. Bourguiba has always maintained good relations with the USA. Like other Muslim socialists, however, he has criticized both the West, in part for

its excessive individualism, and the East, thus presenting socialism as a middle road. Socially, the Tunisians experienced profound changes.

The independent government quickly instituted several major socio-religious reforms. In 1956 Koranic law was replaced by a Personal Status Code which specifically forbade polygamy and considered marriage and divorce civil matters. Unilateral repudiation on the part of the husband was outlawed and a minimum age for marriage was stipulated (15 for girls and 18 for boys). The Koranic schools all but disappeared, and the Zitouna mosque university was reformed and incorporated into the French-inspired University of Tunis. In public schools there was no segregation of sexes. In 1960 Bourguiba urged his Muslim countrymen to break the fast so that they might be stronger and better prepared to work hard in order to develop the country. Consistently, he ordered government offices and public schools to rain on normal schedules and instructed state-run restaurants to serve meals as usual during Ramadan (the month of fasting).

Bourguiba's radically modernist policies encountered opposition from more conservative groups. For example, in 1961 there were mass riots in Kairouan when a popular imam (prayer leader) was transferred for preaching against the government. Yet the reformers tried to justify the radical policies with respect to Islam. Bourguiba argued that he wanted to adapt Islam to contemporary reality, and thereby returning to it its dynamic quality. Hence; despite secularizing tendencies, Tunisian type of socialism was not anti-religion as such. Like Nasser, however, the Destour regime firmly intended to reduce the influence of the religious leaders, Not even in Algeria, where the long war of liberation radicalized the nationalist movement, did socialism become antireligious, although there was, of course, some Marxist influence.

For instance, Ben Bella's cordial relations with the French Communist party brought criticism from many religious leaders. When Islamic criticism against the Ben Bella regime mounted in 1964, he strongly argued that Islam and socialism were compatible and reassured the Algerians that his socialism was not to be equated with atheistic Marxism. In fact, even the Algerian communists tried to convince the public that Algerian socialism was rooted in Islam, thus seeking to demonstrate that they were good Muslims too. Nevertheless, many religious leaders feared the radicalism of Ben Bella's policies. In their eyes, socialism "went too far" and became a threat to Islam. Therefore, they expressed support for the new Boumedienne regime after the 1964 coup.

The victory of Boumedienne was a success for those who strongly adhered to a specific Algerian form of socialism, which was considered not only compatible with but also based on Islam. Several Marxists were imprisoned. Like Islamic and African socialism in other countries, the Algerian socialism was opposed to the Marxist conception of class conflict and depicted a natural harmonic unity in support of the status quo. Foreign interests in the Algerian economy were affected by nationalization, but Algerian private property and production were hardly affected at all. Besides, the economic links with France remained strong. In comparison to Tunisia, the foreign policy of Algeria was more radical or anti-West. Conversely, in the social field Algeria was more conservative. For example, polygamy was not outlawed, although the role of women certainly changed.

In terms of religion as well as ethnicity, Somalia is an extraordinarily homogeneous African country. Although it has become a member of the Arab League, its Arab population is only a tiny minority. Like Libya, it became socialist in 1969, when Siad Barre seized power through a bloodless coup. It is true that Barre talked about "scientific" rather than "Islamic" or "African" socialism, but it was to be built on specifically national prerequisites.

Somali nationalism was a fundamental issue. The right to private property was not questioned, although there were several nationalizations. Socialism was not to be equated with Marxism. Private initiatives continued to be of importance in industry as well as in agriculture. Socialism in Somalia came to be based on a mixed economy, like socialism in other countries with a Muslim-dominated population. According to Barre, Somalian socialism and Islam were fully compatible. He argued that socialism expressed the essential communal spirit of Islam. Nevertheless, some of his policies encountered opposition from religious leaders. The decisions to outlaw polygamy and to give equal rights of inheritance to men and women were strongly criticized, since they were clearly against the inheritance rules of the Koran.

Also, the decision to give the Somali language Latin instead of Arab characters, which was partly a nationalistic reaction against Arab influence, was opposed by religious leaders. In their eyes, Barre became an enemy of Islam. The President, however, retorted that he understood the Prophet's message better than his critics. The close relationship with the Soviet Union was another cause for complaint on the part of religious leaders. As indicated by Lewis, the proclamation of dedication to scientific socialism reflected the Somalian army's growing

dependence on Soviet equipment and advisers. However, as will be described in the following chapter, this circumstance drastically changed in the late seventies.

Predominantly Muslim Countries the Sudan, Mali, Senegal and Guinea are predominantly Muslim countries which have had (or still have) socialist regimes. Here Niger is an exception~ Despite the name of the ruling party, "Parti Progressiste Nig&ri&n" , under Diori, this country did not become socialist. Like Khadafi and Barre, Nimeiri of the Sudan came to office after a coup in 1969. During the first two years in office he championed a radical program of "Sudanese socialism", which resulted in, for example, a lot of nationalization. He was much influenced by Egypt's Arab Socialist Union and cooperated closely with the Sudanese Communist party. Like Nasser, he had close links with the Soviet Union. Yet he emphasized that his regime was both anti-communist and anti-capitalist.

After 1971 Nimeiri continued to talk about socialism, and the Sudan Socialist Union was formed in 1972. In practice, however, his regime became increasingly capitalist and Western-oriented. Three of the reasons for the shift of policies were the attempted communist-supported coup of 1971, the increasingly close relations with Sadat's Egypt and Saudi Arabia and the mounting religious criticism. In addition, the cessation of the civil war in 1972 ended fears of Western meddling in the Christian South. The most important Sufi fraternities in the Sudan are the Khatmiya and the Ansar, the followers of the great Mahdi (the "rightly-guided one"), who at the end of the nineteenth century established a religious state in the northern Sudan but was defeated by the Anglo-Egyptian force in 1898-1899.

The Ansar preserved the supra-national character of the Madhi's message, and this brought the movement into conflicts with Nimeiri's more specifically Sudanese approach to politics. The Umma party, the political arm of the Ansar, was forced to operate underground. Besides, the development of socialism was influenced by the close contacts with neighbouring Algeria. Under Keita the modern private sector largely lost ground. In the industrial sector, government control became almost total. The foreign policy was non-aligned, but in practice the regime cooperated more closely with the West than with the East. In Guinea, socialist development became more radical than in Senegal. This must partly be understood in the light of the distinction between the decolonization processes that these countries experienced.

As in other socialist countries, there has been tension between politicians and religious leaders in Guinea. Among other points of conflict, religious schools have been taken over by the

government and polygamy has been outlawed. Political leaders preside over the national Muslim festivals side-by-side with religious leaders, and many local political headquarters also serve as mosques. Politics is thus frequently "mixed" with religion, although the constitution stipulates that Guinea is a secular state. Tourfi's support has mainly come from modernist Muslims. For example, the "Union Culturelle Musulmane" has supported the ruling party in its criticism against various aspects of Sufi Islam. In comparison to Senghor, Tourfi has been more antagonistic to the fraternities, which are less influential in Guinea than in Senegal.

4.0 CONCLUSION

Muslim socialists believe that the teachings of the Qur'an and Muhammad- especially zakāt-are compatible with principles of economic and social equality. They draw inspiration from the early Medinan welfare state established by Muhammad.

5.0 SUMMARY

The Green Book rejects modern liberal democracy based on electing representatives as well as capitalism. Instead, it proposes a type of direct democracy overseen by the General People's Committee which allows direct political participation for all adult citizens. Islamic communism traces its roots to late-nineteenth and early-twentieth century Russia when a group of Muslim farmers, peasants, and petty-bourgeoisie in Russian Tartarstan founded the Wäisi movement.

6.0 TUTOR-MARKED ASSIGNMENT

1. What is Islamic socialism?
2. Define Islamic communism
3. Briefly discuss the development of Socialism in five Muslim-dominated countries in Africa

7.0 REFERENCES/FURTHER READINGS

Kenny, Joseph O. P. (2000). *The Spread of Islam through North to West Africa; 7th to 19th Centuries*, Lagos: Dominican Publication.

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