



ISL 101

**GENERAL INTRODUCTION
TO ISLAM**



Course Code

ISL101

Course Title

General Introduction to Islam

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Introduction

ISL101: General Introduction to Islam is a two Unit course available in the First Semester for the Students of BA in Islamic Studies Programme of the National Open University of Nigeria. The course aims at exposing you to definition and meaning of Islam; The basic principles of Islam and articles of faith. The importance and implication of *kalimatu-sh-shahāda*. Sources of guidance in Islam. Islam and Western Civilization. The different sciences associated with Islam. The course is just a general introduction to Islam, it does not exhaust all what Islam is about.

What you will learn in this course

The Islamic religion is based on some principles therefore among the focus of this course are the basic principles of Islam, definition and meaning of *Islam*, the principles of *Islam* (*Qawā'idu'l-Islam*), the articles of faith in *Islam* (*Qawā'idu'l Iman*) the significance, implication and importance of the words of testimony (*kalimatu'sh-Shahadah*), the Primary and Secondary Sources of Islam, The *Qur'an*, *Sunnah* of Prophet Muhammad, *Ijma'* (consensus) and *Qiyas* (analogy), *Ijtihad*, Islam, civilization and science, *Islam* and Western Civilization, Contributions of *Islam* to Science, and various Sciences Associated to Islam, among others.

Course Aims

There are thirteen study units in this course and each has its objectives. You should read the objectives of each unit and bear them in mind as you go through it. In addition to the objectives of each unit, the overall aims of this course are among other things

- (i) To introduce you to the principles of Islam
- (ii) To definition and meaning of Islam
- (iii) To expose you to the article of faith, this includes its significance, implication and importance of statement of testimony
- (iv) To study the primary and secondary sources of Islam
- (v) To acquaint you with what is called *ijtihad*
- (vi) To highlight Islam, civilization and science and Islam and Western civilization.
- (vii) To identify you with the contributions of Islam to science as well as various sciences associated to Islam.

Course Objectives

Based on the general aims of this course, some objectives for the course as a whole are set out. These are the things you should be able to do by the time you complete the course. If you are able to meet the objectives, you would have achieved the

aims of the course. So, on your successful completion of this course you should be able to:

- (a) List the principles of Islam
- (b) Mention the articles of faith
- (c) Identify the primary and secondary sources of Islam
- (d) Explain the primary and secondary sources of Islam
- (e) Describe *ijtihad* in Islam
- (f) Discuss Islam, civilization and science and Islam and Western civilization
- (g) Expatiate the contributions of Islam to science as well as various sciences associated to Islam.

Working Through the course

You have to work through all the study units in the course. There are fifteen (15) study units in all.

Course Materials

Major components of the course are:

- (1) Course Guide
- (2) Study Units
- (3) Text books
- (4) Assignments File
- (5) Presentation Schedule

Study Units

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

Module 1

The Basic Principles Of Islam

- Unit 1 Definition and Meaning of *Islam*
- Unit 2 The principles of *Islam* (*Qawā'idu'l-Islam*)
- Unit 3 Principles of *Islam* (*Qawā'idu'l-Islam*) (Contd.)
- Unit 4 The Articles of faith in *Islam* (*Qawā'idu'l Iman*)

Unit 5 Articles of faith in *Islam* (*Qawa'idu 'l Iman*) (Contd.)

Unit 6 The significance, implication and importance of the words of testimony (*kalimatu 'sh-Shahadah*)

Module 2 The Primary and Secondary Sources of Islam

Unit 1 The *Qur'an*

Unit 2 *Sunnah* of Prophet Muhammad

Unit 3 *Ijma'* (Consensus) & *Qiyas* (Analogy)

Unit 4 *Ijtihad*

Module 3 Islam, Civilization and Science

Unit 1 *Islam* and Western Civilization

Unit 2 Contributions of *Islam* to Science

Unit 3 Various Sciences Associated to *Islam*

References and Other Resources

Every Unit contains a list of references and further reading, try to get as many as possible of those textbooks and materials listed. They are meant to widen your orientation and knowledge of the course.

Assignments File

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count toward the final mark you obtain for this course. Further information on assignments will be seen in the Assignment File itself and later in this Course Guide.

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 assignment by the due date. You should guard against falling behind in your work.

Assessment

Your assessment will be based on tutor-marked assignments (TMAs) and a final examination which you will write at the end of the course

Tutor Marked Assignments (TMAs)

Every Unit contains at least one or two assignments. You are advised to work through all the assignments and submit them for assessment. Your tutor will assess the assignments and select four which will constitute the 30% of your final grade. The tutor- marked assignments may be presented to you in a separate file. Just know that for every unit there are some tutor-marked assignments for you. It is important you do them and submit for assessment.

Final Examination and Grading

At the end of the course, you will write a final examination which will constitute 70% of your final grade. In the examination which shall last for two hours, you will be requested to answer three out of at least five questions.

Course Marking Scheme

This table shows how the actual course marking is broken down.

Assessment	Marks
Assignments	Four assignments, best three marks of the four count at 30% of course marks
Final Examination	70% of overall course marks
Total	100% of course marks

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 specially designed study materials at your own pace, and at a time and place that suits you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some reading to do, the study units tell you where to read, and which are your text materials or set books. You

are provided exercises to do at appropriate points, just as a lecturer might give you an in-class exercise. 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 to this 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. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. if this is made a habit, then you will significantly improve your chances of passing the course. The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a Reading section. The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly, it is your first assignment
2. Organize a Study Schedule. Design a 'Course Overview' to guide you through the course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Important information, e.g. details of your tutorials, and the date of the first day of the Semester is available from the study centre. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.
3. Once you have created your own study schedule, do everything to stay faithful to it. The major reason why 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 I, and read the introduction and the objectives for the unit.
5. Assemble the study materials. You will need your set books and the unit you are studying at any point in time.
6. Work through the unit. As you work through the unit, you will know what sources to consult for further information.
7. Keep in touch with your study centre. Up-to-date course information will be continuously available there.

8. Well before the relevant due dates (about 4 weeks before due dates), keep in mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.
9. 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 materials or consult your tutor.
10. When you are confident that you have achieved a unit's objectives, you can 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.
11. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also the written comments on the ordinary assignments.
12. 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 the Course Guide).

Tutors and Tutorials

The dates, times and locations of these tutorials will be made available to you, together with the name, telephone number and the address of your tutor. Each assignment will be marked by your tutor. Pay close attention to the comments your tutors might make on your assignments as these will help in your progress. Make sure that assignments reach your tutor on or before the due date. Your tutorials are important; therefore try not to skip any. It is an opportunity to meet your tutor and your fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

Summary

This course aims at exposing you to moral issues (virtues and vices) as analyzed in the Glorious *Qur'ān* and in the life of the Prophet Muhammad (SAW) and his moral examples as a leader worthy of emulation by all those who believe in the *Qur'ān*. The course also exposes you to the need for and the demand of learning the *Qur'ānic* injunctions as permanent solutions to world's moral problems. It prepares you for further studies in Islamic morality.

We wish you success with the course and all your future endeavours.



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MODULE 1 THE BASIC PRINCIPLES OF ISLAM

Unit 1	Definition and Meaning of <i>Islam</i>
Unit 2	The Principles of <i>Islam</i> (<i>Qawā'idu'l- Islam</i>)
Unit 3	Principles of <i>Islam</i> (<i>Qawā'idu'l-Islam</i>) (Contd.)
Unit 4	The Articles of faith in <i>Islam</i> (<i>Qawā'idu'l Iman</i>)
Unit 5	Articles of faith in <i>Islam</i> (<i>Qawā'idu'l Iman</i>) (Contd.)
Unit 6	The Significance, implication and importance of the words of testimony (<i>kalimatu'sh-Shahadah</i>)

UNIT 1 DEFINITION AND MEANING OF ISLAM

CONTENTS

1.0	Introduction
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3.1	Derivative /Technical meaning of <i>Islam</i>
3.2	Peaceful Teachings of <i>Islam</i> in Practice
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/ Further Readings

1.0 INTRODUCTION

This unit exposes you to the meaning of the word” *Islam*” through its derivative analysis as well as technical connotation. This meaning will be best appreciated when its teachings and lessons are applied to adherents, non-adherents and other living creatures of Allah. Therefore, the essence of the unit aside providing a concise meaning of the word “*al-Islam*” is to consider the extent of the peaceful nature of *Islam*

2.0 OBJECTIVES

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

- trace the origin of the word *Islam*
- define the word *Islam*
- identify the difference between *Islam* and other religions
- explain the peaceful nature of *Islam*
- apply the peaceful nature of *Islam* to adherents, non-adherents and other living creatures of Allah

3.0 MAIN CONTENT

3.1 Derivative/Technical Meaning of *Islam*

Literally, *Islam* is an Arabic word derived from three syllables: *s-l-m* and when the vowel *Fatihah* is applied to these syllables, it then become *sa-la-ma*. The word (*Islam*) could also be traced to the verb *Aslama* which means “to submit”, “to obey”, “to surrender”. It therefore means to submit or surrender oneself to the will of Allah or better still, absolute submission and obedient to Allah’s will. When a warrior lays down his arms and surrenders, the Arab says of him *Aslama* which means he submits.

Apparently, the word *Islam* connotes the idea of submission which in the actual fact is not in relation to war but rather its opposite. The Holy *Qur’an* Chapter 2 verse 112 explains: “Whoever submits himself entirely to God and he is doer of good is a *Muslim*...” What could be deduced from this *Qur’anic* verse is that the submission, which *Islam* conveys, is a peaceful submission of man to Allah (the Creator) as well as to all other creatures including the animals.

Technically, therefore, *Islam* means a religion of peace, for it was established and laid on a perfect peace. All true and sincere believers must love peace, preach peace advocate for peace and duty-bound to live peacefully within themselves and adherents of other faith. Apparently, he who threads the path of peace, enjoins peace, behaves peacefully and interacts peacefully is regarded as *Muslim*.

It should be noted that the two words “*Islam*” and “*Muslim*” are both named by Allah (SWT) which presupposes that the religion and the believers have their basis in the *Qur’an*. *Qur’anic* verses that allude to this includes:

Surely, the true religion with Allah is Islam...
 (Q3:18) “*Today I have perfected for you your religion and I have completed my favour upon you and chosen for you Islam as religion*”
 (Q5:3) “*And strive in the cause of Allah as it behoves you to strive for it. He (Allah) has chosen you and has laid no hardship upon you in religion; so follow the faith of your father Abraham; He named you Muslims both before and in this*

Book...” (Q22:78) “Whoever submits himself entirely to God and he is the doer of good to others is a Muslim... (Q2:112)

The above-cited Qur’anic verses amongst numerous others corroborate the fact that the religion (*al-Islam*) is not only a justified Cause but also truly a divine System. This is in contrast to all other world religions that linked their origin to person, tribe, and events. For instance, Christianity is the religion claimed to have been founded by Jesus Christ. Hence, the adherents of the religion are called Christians. Of course, the name is derived from the name of the acclaimed founder and Leader.

Judaism, the religion of the Jews was coined out from the name of the tribe called Judah in the country called Judea. Buddhism, a religion in Asia tapped its name from Gantama Budha, the founder’s name. Hinduism was named after Hindu who was instrumental to its establishment in India.

The religion (*al-Islam*), however, is not Mohammadanism as portrayed by the Western writers (*Mustashriqin*) as well as some non-Muslims. It is only revealed through him and also confirmed it as the religion of the Prophets before him from Adam to ‘Isa (P.B.U.H). This, simply, does not only allude to the fact that all these Prophets and their people were said to be Muslims but also attest to the universality of the religion. Qur’an 2:132-133 corroborates thus:

The same did Abraham enjoin upon his sons- and so did Jacob- saying: O my sons, truly Allah has chosen this religion for you; so let not death overtake you except when you are in the state of submission.

Were you present when death came to Jacob, when he said to his sons, what would you worship after me? They answered; we will worship thy God, the God of thy fathers- Abraham, Isma‘il and Is-haq, the one God; and to Him we submit ourselves

By and large, this explains why one of the teachings of the religion requires its adherents to believe that Allah revealed all the world religions that preceded Islam while Muslims are not expected to discriminate against any of the Prophets and their messages, for they are all his Messengers. Prophet Muhammad (saw) is only favoured to be the last

and seal of all the Prophets. The following Qur'anic verses are instructive:

And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is yet to come (Qur'an 2 : 4)

Say ye: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Isma'il, and Is-haq and Ya'qub, and his children, and what was given to Musa, 'Isa, and what was given to all other prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves

This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers all of them believe in Allah, and His angels, and His Books and His Messengers, saying, 'We make no distinction between any of His Messengers;.... (Qur'an 2:285)

3.2 Peaceful teachings of *Islam* in Practice

As earlier established, Islam connotes peace in all ramifications, for one of Allah's names (*Asma'*) and attributes (*Sifat*) is *As-Salam* i.e. peace. Aside, every devotee terminates the canonical prayer (*As-Salat*) with peace. This utterance should not be a lip service but rather a sincere and inward expression. Hence, it should be peace between man and his Creator-Allah enjoins harmonious co-existence between him and other creatures, be it human beings, animals, or even plants.

To make peace with Allah, one has to submit whole-heartedly to His wills, recognize His oneness, obey His commands and worship Him as He deserves to be worshipped.

As per peaceful, harmonious co-existence between man and his fellow human beings, his mind and tongue must tally in wishing themselves peace. Thus, Muslims greet themselves by saying: "*As-Salam 'Alaykum*" meaning "May the peace of Allah be with you". The Muslim being greeted responds thus: "*Wa 'Alaykumu's-Salam*" meaning "And unto you is Allah's peace as well" At times, '*Wa rahmatu'l-Lahi wabarakatuhu*' i.e. "and the blessing and Benediction of Allah" is added

to both the initial and response greetings. This formulae of greeting is contained in Qur'an 4:86 thus:

*When a (courteous) greeting is offered you,
meet it with a greeting still more courteous, or
(at least) of equal courtesy. God takes careful
account of all things*

From the above, it would be observed that the Islamic mode of greeting is so important that it becomes a sin on anyone greeted who refuses to respond or reciprocate the greeting. Indeed, according to the Prophet (SAW), it is *Sunnah* to greet a fellow Muslim while it is mandatory (*Wajib*) to respond.

The Prophet (SAW), therefore, is reported to have said that the best greeting is '*As-Salam 'Alaykum*' while the Holy Qur'an requires that a Muslim gives a better response to their greetings: Allah (SWT) reiterates further that this mode of greeting shall also be the formulae in the Hereafter amongst the inmates of Paradise (*Al-Jannah*). Qur'an says: "Their salutation on the Day they meet Him (Allah) will be "peace" ; and He has prepared for them a generous Reward" (Qur'an 33:44)

It should also be said that the greeting among other things in Islam is an exhibition of Islamic brotherhood, extension of tranquility, joy, solace and happiness within the Islamic *Ummah*. Aside, it also shows that Islam is a religion that clamours for equality and unity among the brethrens world over. In other words, there is no room for difference of colour, race, ethnic, e.t.c. The Prophet remarked: '*La farqun bayna 'abyad wal-'Aswad*' meaning: "There is no difference between an Arab and non-Arab except with faith in Allah"

Another reflection of the peaceful nature of Islam is its attitude towards the non-Muslims. It should be said here that Islam preaches tolerance so far that there is no aggression from the other side. It is very erroneous for anyone to say that at any point in time, Islam ever compelled people to embrace it. On the contrary, the emphasis in the Qur'an has always been on religious tolerance. Chapter 10 verses 99-100 aptly declares:

If it has been Allah's will they would have believed, all who are on earth, will you compel mankind against their will to believe. No soul can believe except by the will of Allah

In another Qur'anic verse, Allah (SWT) further declares as follows.

*There is no compulsion in religion, the right is
indeed clearly distinct from error. So, he who*

rejects the devil and believes in God has indeed grasped the firmest handle which shall never break. And God is Hearing, Knowing. (Qur'an 2 verse 256)

Sayyid Qutb (1967:425) in his *Tafsir work, Fi Zilalu 'l-Qur'an* therefore comments on the above verses that a religion whose teachings appeal to reason and intellect does not need to apply forceful means for conversion.

However, rather than compelling anyone to accept it, the recommendation of the Qur'an is that people should be invited in a good, Godly and becoming manner. Consequently, Qur'an 16:125 directs:

Call to the way of your Lord with wisdom and goodly exhortation, and argue with them in the best manner. Your Lord knows best the one who has strayed from His path, and He knows best those who are on the right path.

As already mentioned above, the basic principle taught by Islam with regard to the relationship between the Muslims on the one hand and other human beings on the other, is tolerance. This is why the Qur'an 6:109 says:

Do not abuse those whom they call upon besides Allah, in case they exceed the limit and abuse God through ignorance ...

This was the injunction given to the Muslims to contain themselves even at a time when they were being molested and persecuted by the pagans of Mecca.

One might say that this injunction was the only possible one at the early period of Islam because the Muslims were a powerless minority group in Mecca at that time. But this idea will be shelved if we consider what treatment was later given to these same idolaters when the Muslims had become strong and powerful. The Qur'an 9:6 directs as follows:

Should anyone of the idolaters seek your protection, protect him till he hears the word of God, then convey him to his place of safety. This is because they are an ignorant people.

It should be noted that during the early days of Islam, the

Christian/Muslim relationship was that of harmonious co-existence. The Prophet's directive at the point of severe persecutions in Makkah that some of his disciples should migrate to the Christian territory of Aksun (Abyssinia) now Ethiopia under the King Negus of Habasha registers in our mind.

In this connection, an incident in the life of the Prophet Muhammad (S.A.W.) may be related. It is reported that on one occasion, certain Christian came to the Prophet and when their time of religious worship was due they know not what to do as there were no churches around. The Prophet allowed them to carry out their worship in his mosque. Justice Yoonus Abdullah reminds us of the meeting between the Muslim liberators and the Christian rulers of Egypt, Syria, Nubia etc. He succinctly writes:

So the Islamic State which was established by Muhammad (P.B.U.H.) and later by the Orthodox Caliphs-AbuBakr, 'Umar, 'Uthman and 'Ali- granted religious freedom to, and protection of lives and property of Jew and Christian. The Islamic State also protected Churches, Cathedrals, Temples, Synagogues and other worshipping places of the non-Muslims. So under Pan Islamica, co-operation and understanding existed between Muslims and their religious groups like Jews and Christians.
(Abdullah: 1999:52)

In the event of an unavoidable war, the Qur'an lays down such a code of conduct which aims at achieving the earliest possible peace. Qur'an 2:190-193 instructs:

Fight in the way of God against those who fight against you but do not be aggressive. Allah does not love the aggressors. And kill them whenever you find them, and drive them out from where they drove you out, and persecution is worse than slaughter. Do not fight them at the Sacred Mosque until they fight you in it; if they do, then fight them. Such is the recompense for the disbelievers. But if they desist, then God is Forgiving, Merciful. Fight them until there is no persecution, and religion is for God alone. But if they desist, then there should be no hostility except against the oppressor.

From this Qur'anic verse, it becomes evident that Muslims are enjoined to fight only when they are attacked, when they suffer religious persecution and that even when they are at war they must not go beyond the bounds. Once the aggressors stopped their aggression, Muslims are also duty bound to call a stop to the wars. Hence the Qur'an 8:61 says:

And if they incline to peace, you should also incline to it, and trust in God. He is the Best Hearer and the Best Knower.

Perhaps at this stage we may consider briefly how the Prophet and his followers put these injunctions into practice. It is a face of history that for the first thirteen years of the Prophet's mission in Mecca, he was molested and his followers were persecuted and tortured. They were eventually forced to leave their properties and relations in Mecca and migrate to Medina where they eventually gained support and power. Even though many Muslims had migrated from Mecca, those who remained behind were not spared by the Meccans, the persecutions continued. Such a situation eventually led to a series of battles between the Muslims and the Meccans.

These battles ended with the Conquest of Mecca, and the Prophet became victorious over his enemies. The Meccan enemies feared for their lives in case the Prophet (S.A.W.) should avenge all the atrocities they had committed against the Muslims. But instead of taking to revenge, the Prophet set the Meccans free. This singular act of his has been acclaimed by historians as the greatest magnanimity ever shown by a human being. It also demonstrated, in practical terms, the tolerance so ably taught by Islam.

In Medina, there were Jewish settlements. Even though the Jews were opposed to the Prophet right from his emigration to Medina, the Prophet at first stretched to them the right hand of fellowship and invited them that they should find a common cause on which to work and live happily together. This invitation is expressed in the Qur'an 3:63 when it says:

Say: 'People of the Book, come to an equitable proposition between us and you that we shall not serve any but God and that we shall not associate anything with Him, and that some of us shall not take others for lords besides God. But if they turn away, then bear witness that we are Muslims' (i.e. those who submit to God).

The purpose of this invitation, it should be noted, was to find a common group among the monotheistic religions over which to work together for the benefit of humanity and the glory of God. But the Jews of Medina rejected this invitation and went further to support the Makkans against the Muslims in Medina. This eventually led to their banishment from Medina. It should be noted here that had the people of the Book heeded this humane call of the Prophet, much of the cold relationships, wars and their attendant sufferings that later developed between the Muslims and the non-Muslims could have been averted while lasting peace could have prevailed.

The pact signed by Caliph ‘Umar (R.A.) with the people of Jerusalem was another expose on the Islamic understanding of tolerance towards people of the other faith. At-Tabari in his book *History of Nations and Kings* quoted by Afif Tabbarah (1988:426):

That Caliph ‘Umar granted them (People of Jerusalem) security for their lives, property, churches, crosses, as well as the sick and the innocent and all the rest of the Jerusalemites. His instructions were clear that their churches be not used as places of residence or destroyed, nor should any degradation or profanation be practiced against those churches or their precincts, crosses and property. No harm was to be inflicted upon them.

Moreover it was in order to bring about peace and friendly relations among men that Islam has recognized all the Prophets of God that had preceded Muhammad (S.A.W.) as well as all the Scriptures before the Qur’an. If the followers of those Prophets and the adherents of those Scriptures had responded favourably towards Islam, man’s history could have taken a more peaceful form. There might not have been the strained relationships which eventually resulted in the Crusades and their aftermath.

4.0 CONCLUSION

In conclusion, it becomes clear from the fore-going that in its nomenclature as well as its teachings, coupled with the practice demonstrated by the Prophet Muhammad (S.A.W.), Islam has not only catered for peace among its adherents, it has also laid down laudable principles for the achievement of peace, security and tranquility among the whole of humanity. Apparently, Muslims, based on the above, know fully well that they should not hate or ill-treat those who disagree with

them in faith, for the believe in God is not a monopoly of any individuals or even group. If your Lord had so willed, He could have made mankind one people, but they will not cease to dispute the position of Allah in the Glorious Qur'an.

5.0 SUMMARY

We have been able to etymologically trace the origin of the word *Islam* and also elucidated on what it stands for in theory and practice. Indeed, it behoves its adherents to really combine the two before they could qualify to be true believers (*Muslims/Mu'min*)

SELF-ASSESSMENT EXERCISE

- i. Define the word Islam
- ii. Explain the peaceful nature of Islam in practical term

6.0 TUTOR-MARKED ASSIGNMENTS

1. How can your understanding of Islam enhance harmonious coexistence and interactions amongst people of different faith in Nigeria?
2. Cultism activities in the Nigerian higher institutions of learning are anathema to the peaceful advocacy in Islam. Expatiate.

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UNIT 2 *IMAN; SALAT & ZAKAT*

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Basic Principles of Islam
 - 3.2 Faith (*Iman*)
 - 3.3 Prayer (Salat)
 - 3.4 Alms giving (*Zakat*)
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References / Further Readings

1.0 INTRODUCTION

Islam as a religion is a complete way of life and it is not devoid of tenets, guidance, rules and regulations. These rules and regulations are the pivot on which the religion rest upon. Hence, adherence to the guidance yields salvation and prosperity in both here and hereafter while the non-compliance leads to eternal regret. The tenets otherwise called principles of Islam is what we intend to study in this unit.

2.0 OBJECTIVES

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

- State the principles of Islam
- Differentiate between faith and action
- Explain each of the principles

3.0 MAIN CONTENT

3.1 Basic Principles of *Islam*

Islam could be viewed from two perspectives, namely, theoretical and practical perspectives. While the former is called '*Usul*' which means "root" or '*aqā'id*' i.e. "belief", the latter is called '*furu'*' i.e. "branch" or '*ahkam*' i.e. "regulations" or "rules" or "principles". (J.M. Cowan).

In other words, Islam is a religion of faith (*Iman*) and actions (*al-A'mal*). It is the combination of the two that guarantees an eternal salvation for a

Muslim while the two (faith and action) are technically in Islamic terminology known as *Qawa'idu 'l-Islam* or *Arkanu 'l-Islam* i.e. principles or pillars of Islam. These pillars/principles are five. Abdur Rahman Sumar, the author of *Ad-Durusi 'l-Awwaliyyah* aptly describes it thus:

The pillars of Islam are five: Testifying that there is only one God and that Muhammad is His Apostle; saying the prayers, giving legal alms, fasting during Ramadan and pilgrimage to the House (Makkah).

The above description completely agrees with the description given in *Hadith* three of An-Nawawi. Thus, it implies that the pillars/principles are interwoven and dependent upon each other. In other words, the performance of one leads to the other while leaving anyone unpracticed might make one's Islam incomplete.

These principles are designed by Allah in such a way that Muslims cannot afford to live without them at any point in time, for some of them are daily, some weekly, some annual while some are required once in a lifetime. These structures, according to survey of *Islamic doctrine* are classified into three categories, namely; bodily actions; financial obligations and combination of bodily actions and financial obligations. While the first category (bodily actions) entails declaration of faith (*Ash-Shahadah*), prayer (*as-Salat*) and fasting (*As-Sawn*), the last two categories entail alms giving (*az-Zakat*) and visit to the holy lands (*alHajj*). Having carefully described the five principles of Islam, let us now discuss them one after the other.

3.2 Faith (*Iman*) in Islam

The first pillar of *Islam*, as earlier said, is to have an unshakable faith in Allah through the words of testimony. It is rendered in Arabic thus: "*Ashhadu an la ilaha illa Allah, Wa ashhadu anna Muhammdan 'Abduhu wa Rasuluhu*" meaning "I bear testimony that there is no deity except Allah and testify that Muhammad (SAW) is His servant and Apostle". These two expressions constitute the "Formula of purity" and a person becomes a Muslim when he recites this formula after its comprehension and affirming it in his heart (*at-Tasdiq*).

It should also be clear to you that this "formula of purity" is the bedrock for all other actions (*'A'mal*) in Islam. In fact, all Islamic concepts, attitudes, ethical values, guidelines for human behaviours and relationships stem from this expression of belief in oneness and

uniqueness of Allah as well as the messengership of Muhammad (SAW). Therefore, to have faith in Him connotes upholding His Oneness and Uniqueness. It means that one should believe that the Being of Allah is the Truth. His existence is the Truth; and to believe in His attributes and beautiful Names as belonging specifically to Him. The other part of the expression (i.e. *Muhammad Rasululahi*) conveys that Muslims see Muhammad b. ‘Abdullah as a human being (*Bashar*) like all other mortals, with only an exception, i.e. he received revelation (*Wahy*) from Allah which contains answers to problems of life as well as guidelines for the humanity.

It is important to note also that Muhammad is the last of all the prophets of Allah (*Khatam a-Nabiyyin*) as evidenced in Qur’an 21 verse 40 and that he was sent to the entire mankind and universe (Q.34:28, 21:107). Indeed, the message of the unity of Allah as a creator came to the world through him. This is attested to in Qur’an 18 verse 110.

“Say, ‘I am only a man like yourselves; but I have received the revelation that your God is only one God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.’”

SELF-ASSESSMENT EXERCISES

i. Mention five (5) principles of Islam learnt in this section. ii. Explain the importance of “Formula of purity” to a Muslim iii. What distinguishes Prophet Muhammad (SAW) from all other prophets of Allah?

3.3 *As-Salat* – Canonical Prayer

Canonical prayer (*AS-Salat*) is the second pillar of Islam that is accorded prominence in both the Qur’an and *Sunnah*. For instance, the Glorious Qur’an says of *as-Salat*: “O ye who believe! Seek help with patience and prayer; surely, Allah is with the steadfast” (Q2:153).

According to the Muslim jurists (*Fuqaha*’), *Salat* is described as works and deeds beginning with *Takbir* and ending with *Taslim*. Similarly, Abdur-Rahman Doi (1981) quoting al-Hariri sees it as “certain religious service in which are *ruku*^c (or lowering of the head so that the palms of the hands reach the knees) and *Sujud* (or prostration of oneself in a particular manner). *Al-Muqadimatu’l-’Izziyyah* defines *Salat* as “the prescribed daily prayer which consists in repeating and refreshing five times a day”.

It should be noted that *Salat* is synonymous to *‘Ibadah*, for the Arabic word is derived from the root *‘abada* which means ‘to serve’, ‘to worship’, ‘to adore’, ‘to venerate’. Therefore, *Ibadah* which connotes ‘serving’, ‘worshipping’, ‘adoring’, ‘obeying God with humility or submissiveness would mean an act of adoration, service or homage paid to Supreme Being. In fact, it is in Islam the very essence and rationale behind man’s creation. The Qur’an says: “I have not created the *Jinn* and the men except that they worship Me” (Qur’an 51 : 56)

However, let us all note that the former (*Salat*) is narrow while the latter is wider in meaning. In other words, while *Salat* only forms parts of worship, *Ibadah* covers the entire activities of a Muslim ranging from spiritual to mundane.

H.A.R. Gibb et al (1981) says of *Ibadah* in Islam as ordinance on worship which comprises the first part of the work of law in Islam. (Shorter Encyclopaedia of Islam).

Technically, *Salat* or *‘Ibadah* is the expression of religious consciousness in which a Muslim puts himself into relation with God in the simplest and most direct way. Kamil Avdich (1979) describes it as the intercommunication between man and his Creator without any intermediary.

Linguistically, Tabbarah (1978) sees it as an appeal to gain God’s favour, entreat forgiveness for the misdeeds committed, express gratitude for Allah’s grace, ward off a possible calamity and perform a religious duty.

In sum, *Salat* consists of recitations from the glorious Book and glorification of Allah accompanied by various bodily postures. It is categorized into three kinds, namely; obligatory (*Fara’id*), supererogatory (*Nawafil*) and special (*Khass*) prayers.

Suzanne Haneef (1986) in his book *What every one should know about Islam and Muslims* rationalizes the *Fara’idu ’I-Salat* thus:

The five times of worship (*Subh, Zuhr, ‘Asr Maghib and Isha’*) correspond to the five periods of the day, daybreak, noon, afternoon, the close of day and night, corresponding to the organization of man’s time around various activities.

Before our exit to the next pillar, let us briefly distinguish between *Salat* and *Du'a* with a view to removing the general misconception about the two terms.

We may not define *Salat* here again for the avoidance of repetition but that of *Du'a*.

Du'a (Pl. *Ad'iyyah*) which literally connotes amongst others “call”, ‘invocation’ of God’, ‘supplication’, ‘request’, ‘prayer’, ‘plea’, ‘good wish’ etc. (Cowan, 1974) may be defined as a petition by a human being to another, or for a thing. Strictly speaking, to a Muslim, *Du'a* is a petition to Allah (SWT) for a general or specific purpose. It is as important as the five daily prayers in the life of a Muslim, for Allah is the only self sufficient that all creatures turn to for assistance and guidance. The Holy Qur'an says in this direction:

And When My Servants ask thee about Me, Say;
I am near. I answer the prayer of every
supplicant when he prays to Me ... (Q2:186).

Although, Allah (SWT) is said not to be happy when his servants refuse to call on Him, for He charges him/her to supplicate to Him on the completion of his prayers (Q94:7-8). The two (*Salat* and *Du'a*), however, do not have the same status before Allah. While *Salat* is obligatory (*Fard*) and has fixed or stipulated time, (*awqatus-Salat*) *Du'a* is less obligatory and timeless. So also, *Salat* has rules (*Ahkam*) governing its observance, *Du'a* is allowed to be said as it is convenient to the supplication. Let us also note that the line in between the two terms is so tiny, for supplication (*Du'a*) are also said in prayers (*Salat*). For instance, so many recitations (*Qira'at*) on prayers convey supplication in nature and essence. *Suratu'l-Fatihah* (chapter 1), the Rabbanas in the Glorious *Qur'an* are good points of reference.

SELF-ASSESSMENT EXERCISES

- i. State some definitions of *Salat* studied in this lesson.
- ii. Mention other types of prayers not mentioned in this section and cite three (3) examples of each of them
- iii. Distinguish between *Salat* and *Du'a*.

3.4 Zakat – Alms Giving

Next to *Salat* (canonical prayer) in Islamic faith is *Zakat*. Literally, it derives from *Zakawah* which means ‘purity’, ‘justness’, ‘integrity’, ‘honesty’, ‘justification’, ‘vindication’, ‘alms-giving’, ‘alms’, ‘charity’,

‘alms tax’. (Cowan; 1981). Other literal meaning according to some sources include: ‘blessing’, ‘increasing’, ‘poor-due’, ‘growth’, ‘divine tax’, ‘abundance’.

Technically, it is the Muslims worship of God by means of his wealth through an obligatory form of giving to those in need. Avdich (1979) defines it as efforts towards setting aside a part of one’s belonging and giving this to any poor Muslims. The legal meaning according to Iyasa Ade Bello (2002) is “an obligatory due levied on certain kinds of property when it reaches a specified minimum quantity (*Nisab*) and distributed to eight categories of persons and purposes in the Muslim Community”. Better expressed, it is a fixed rate in proportion to the worth of property collected from the well-to-do Muslims and distributed among the poor Muslims (Doi; 1981).

From the above, it could be inferred that the rationale behind its institution is to ensure that wealth does not concentrate in the hands of the few but rather circulates round the entire *Ummah*. In other words, Islam tends to avoid class-struggle and to establish good relations among the members of the society (Q51:19). Though, there was every trace of its institution in the early days of Islam, for there are references to it in the early Makkan *Suwar* (Q.51:19; 70:24-25). Yet, it was officially instituted on Muslims in the second *Hijrah* in Madina.

As earlier said, Islam places high premium on *Zakat* just like the *Salat*, especially on the matured Muslims who have fulfilled its conditions. In fact, Qur’an mentions it along side with *Salat*, especially on the matured Muslims who have fulfilled its conditions. Indeed, Qur’an mentions it along side with *Salat* in Eighty-two times. (*Mu‘jamu’l – Fihris Lil-’alfazu ’l-Qur’an ’l-Karim*). For instance, Allah says:

And observe prayer and pay the *Zakat* and bow down
with those who bow (Q2:43).

Similarly, in an *hadith* Ibn ‘Abbas reported that the Prophet (SAW) on sending Mu’adh b. Jabal to Yemen said

You are going to a people who are people of Scripture. Invite them to bear witness that there is no other God but Allah and I am His Messenger, if they accept this, tell them that Allah has made obligatory on them five prayers in every day and night; if they accept this, tell them that Allah has made obligatory in their wealth a charity which is taken from the wealthy

among them and given to the poor. (Bukhari ch. 24 *Hadith* 1).

It should be pointed out to you that the above amongst several other Qur'anic and *Ahadith* references form the basis of *Zakat* in Islam. *Zakat* is not paid on property which is for personal use e.g. clothing, and household furniture; residential house, car in use, crops planted for domestic consumption etc. but on properties that are of commercial value. However, the property becomes liable to *Zakat* only when its amount and/or value reach a minimum state called *NISAB*. *Nisab*, therefore, is the minimum on which *Zakat* is paid. It is specifically 2^{1/2} percent per year on cash or capital which is beyond one's immediate needs e.g. cash in savings, investments, inventory of a business, cattle, lands and crops which are a source of profit.

We should also bear in mind that *Zakat* is to be paid once in a year and the property must have been in one's possession for a whole year.

Let us also note that *Zakat* is paid from the residue after one might have met or satisfied the basic needs of the whole year. Thus, it is a levy on the surplus of wealth.

SELF-ASSESSMENT EXERCISE

- i. What is *Zakat*?
- ii. What are the Qur'anic and *Ahadith* bases for *Zakat*?
- iii. What is *Nisab* and when is *Zakat* payable?

4.0 CONCLUSION

It is abundantly clear from the above discussions that one cannot be a complete and functional Muslim until he is able to combine both the theoretical and practical demands of Islam. In other words, expressing the words of testimony (*Kalimatul-shahadah*) without necessarily following it up with other practical aspects (*Salat, Zakat*) makes a Muslim's identity questionable. It is also made clear that Muslims have to believe in the Cardinal principles the exact way they are hierarchically arranged *viz a viz*: *Iman* (faith), *Salat* (canonical prayer), *Zakat* (Poor due). Indeed, *Iman* is the bedrock or pivot on which all other tenets rest. Hence, its implication is simply that without faith, no Islam.

5.0 SUMMARY

In this unit, we have dealt with three of the cardinal principles of Islam, and laid emphases on the *Qur'anic* and *Ahadith* bases of the principles.

We are not only able to state the essence of each of the principles but also established the fact that faith in one principle leads and qualifies one to practice the other.

6.0 TUTOR MARKED ASSIGNMENTS

1. Discuss the process through which a convinced non-Muslim can embrace Islam.
2. Of what significance is *Iman* to a Muslim?
3. The difference between Muslims and non-Muslims is *As-Salat*. Elucidate
4. What is the socio-economic implication of *Az-Zakat* in Islam?

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UNIT 3 SAWM AND HAJJ

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content

3.1	Fasting (<i>Ramadan</i>)
3.2	Pilgrimage (<i>Hajj</i>)
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References / Further Readings

1.0 INTRODUCTION

Fasting (*Sawm*) and pilgrimage (*Hajj*) form the last two actions expected of a devout Muslim in Islam to practice without any compromise. The prerequisite to these practices, however, is solid and unpolluted faith (*Iman*). Thus, its absence in one's life might not guarantee his/ her salvation.

2.0 OBJECTIVES

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

- Copiously define the terms *Sawm* and *Hajj*
- Expatriate on the rationale behind the institution of fasting in Islam
- Explain the rites of *Hajj* with its conditions

3.0 MAIN CONTENT

3.1 *As-Sawm – Fasting in Islam*

Fasting means abstinence from doing something. It is indeed an abstinence from food, drinking, smoking, lust as well as sexual intercourse from dawn to sunset for the purpose of attaining closeness to God (*Qurbah*). It is one of the cardinal pillars of Islam as it is related in *Hadith* three of *An-Nawawi*. It comes up in the month of Ramadan i.e. ninth month of the Islamic year while it was instituted in the second year of *Hijrah*.

It should be known to you that its basis lies in the prescriptions and description given in the Qur'an thus:

O ye who believe! Fasting is prescribed for you, as it is prescribed for those before you, so that you may become pious and righteous.

It becomes very clear from the above Qur'anic verse that the institution of fasting had been in vogue prior to the advent of Islam. In fact, it is a universal institution, for nearly all the world religions have laid down this

ordinance in one form or the other just as the Romans, Babylonians, and Assyrians earlier on practiced it. Similarly, the Jews and the Christians (the people of the Book – *Ahl-al-Kitab*) were said to have practiced it. Thus, Islam cannot be an exception, although, in a different form. In other words, Islam has only come to reinvigorate the institution.

In fact, almost all the revealed Books of Allah were sent for the guidance of mankind in the blessed month, e.g. *Sahaif* (treatises) of Prophet Ibrahim (Abraham), *Zabur* (Psalms) of Prophet Da'ud (David), *Tawrat* (Pentateuch) of Prophet Musa (Moses), *Injil* (Gospel) of Prophet 'Isa (Jesus) and Qur'an (Glorious Book) was revealed in the month. The latter is confirmed in the Qur'an thus:

The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination ... (Q2:186).

The Glorious month (*Ramadan*) is further strengthened by the Prophet (SAW) when he remarked:

Allah commands that every act of man is for his good, except fasting, because fasting is for My Sake and I, Myself shall give the reward for it. (*Musnad Ahmad, Muslim*).

The days of fasting are usually twenty-nine or thirty days. However, if one for a convincing and genuine reasons (women during their monthly course; woman whose childbirth blood has not stopped, pregnancy woman; traveller, insane person) can not fast in this prescribed period, he/she is exempted but should make up for the missing days when the flow has disappeared. This is subscribed to in the Qur'an thus:

The prescribed fasting is for a fixed number of days, but whose among you is sick or is on a journey shall fast the same number of other days... Qur'an 2:185.

It is worthy of note that the rationale behind the institution include:

- (i) To strengthens the will-power which is essential to individual and society.
- (ii) To instill in the Muslims the self-discipline and scrupulous obedience to God's command.
- (iii) It serves as a reminder that we have greater and nobler tasks to accomplish in this life, than eating and drinking.

- (iv) It does not aim at suffering and deprivation but an attempt to rule the physical side of the human being and to keep a balance between body and soul for the sake of the two.
- (v) It brings the person fasting nearer to God, for it is due to His love and fear that one fasts.
- (vi) It puts Muslims faith in Allah to test because there is no police to monitor one.
- (vii) It removes social status amongst the adherents of Islam, for the institution involves the rich and poor, the haves and have-not.

SELF-ASSESSMENT EXERCISES

- i. Define the term *Sawm* and when was it instituted in Islam?
- ii. Why do the Muslims fast?

3.2 *Hajj* - Pilgrimage

Hajj, in Islam, means visiting the Sacred Mosque in Makkah during certain dates in the Lunar year, which are called “the months of *Hajj*”. These months are *Shawwal*, *Dhu’l-Qa’dah* and *Dhu’l-Hijjah* (10th, 11th and 12th month of Islamic year). Pilgrimage to the holy land is only acceptable at these times while conditions (*Shurut*) of performing it cannot be accepted before these months, for the Glorious Qur’an reiterates: “The months of the *Hajj* are well known ...” (Q2:198).

Therefore, the rite constitutes the last cardinal pillar of Islam and on no account should it come before the other pillars. It is a solemn religious duty which is incumbent upon every Muslim. Although, with a clause that only those who can afford to undertake the journey should embark on it. Glorious Qur’an says in this regard: “... And pilgrimage to the House is incumbent upon men for the sake of Allah, upon everyone who is able to undertake the journey to it” (Q3:96).

The import of the above Qur’anic verse is that *Hajj* is incumbent upon every adult Muslim, be it male or female provided he/she is mentally sound, physically fit and financially capable to afford the religious trip.

The Prophet (SAW) in ascertaining that the incumbency of *Hajj* is once in one’s lifetime replied a question posed to him by a Companion (*Sahabi*). The question goes thus:

O Messenger of Allah! Is the pilgrimage (*Hajj*) to be performed every year or once? He (*Rasulu Lahi*) said: Only once; and whoever does it more than once, It is supererogatory (Abu Da’ud Chapter 11, Hadith 1).

It should be known to you that the acts or rites or duties of *Hajj* are generally ten.

- (i) The wearing of seamless garments (*Ibram*) at the *Miqat*.
- (ii) Circumambulating the *Ka'bah* known as *Tawaf*..
- (iii) The running between the two hills of *Safa* and *Marwah* otherwise known as *Sa'y*.
- (iv) The stay at *‘Arafat* (*Wuquf al-‘Arafah*) on the 9th day
- (v) The stay of *Muzdalifah*
- (vi) The stay at *Mina* on the 8th day
- (vii) The stoning of the devil (*Ramy al-Jimar*)
- (viii) The sacrifice in *Mina* on the 10th day (*Yawm al-Hashr*) (ix) The shaving and Hair clipping (x) The final *Tawaf* (*Tawaf al-Ifadah*).

It should be noted as well that only four of the above highlighted rites are basic and compulsory. These are (etc. *Ihram*, *Sa'y*; *Wuquf al-‘Arafah* and *an-Nahr*), others are *Sunnah* acts or rites.

Worthy of mention also is the difference between *Hajj* and *‘Umrah*. While the former is performed once in a year and at a specific months of the lunar year, the latter can be performed as many times as one can afford and it is timeless.

Staying at the Mount *‘Arafat* (*Wuquf al-Arafat*) is a major/compulsory rite in *Hajj* while it is not necessary for *‘Umrah*.

Sacrifice (*al-Nahr*) on the 10th day of *Dhul-Hijjah* at *Mina* is a cardinal rite of *Hajj* but not necessary for *‘Umrah*.

However *Hajj* and *‘Umrah* may be combined together during *Hajj*, as this is mentioned in the Qur'an. "And complete the *Hajj* and the *‘Umrah* for the sake of Allah ..." (Q2:196).

SELF-ASSESSMENT EXERCISES

- i. What are the months of *Hajj*?
- ii. List the rites of *Hajj* and identify the obligatory ones
- iii. Is there any difference between *Hajj* and *‘Umrah*?

4.0 CONCLUSION

It is crystal clear from the above discussions that one cannot be a complete and functional Muslim until one is able to combine both the theoretical and practical demands of Islam. In other words, expressing

the words of testimony (*Kalimatul-Shahadah*) without necessarily following it up with other four tenets makes a Muslim's identity questionable. It is also made clear that Muslims have to believe in the Cardinal principles the exact way they are hierarchically arranged i.e. *Iman* (faith), *Salat* (canonical prayer), *Zakat* (Poor due), *Sawm* (fasting) and *Hajj* (pilgrimage). Thus, it is not acceptable in Islam that one places *Hajj*, for instance, in the place of faith or fasting. Indeed, *Iman* is the bedrock or pivot on which all other tenets rest. Hence, its implication is simply that without faith, no Islam.

5.0 SUMMARY

In this unit, we have dealt with the five cardinal principles of Islam, and laid emphases on the *Qur'anic* and *Ahadith* bases of the principles.

We are not only able to state the essence of each of the principles but also establish the fact that believe in one principle leads and qualifies one to practise the other.

6.0 TUTOR-MARKED ASSIGNMENT

1. State three (3) other *Qur'anic* and *Ahadith* basis for *Sawm* and *Hajj*
2. State five (5) significance of fasting to Muslims.
3. Explain the cardinal rites of *Hajj*.
4. Mention five (5) other activities expected of a pilgrim which are not discussed in this section.
5. Differentiate between *Hajj* and *Umrah*

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UNIT 4 THE ARTICLES OF FAITH IN ISLAM (IMAN BI 'L-LAHI, IMAN BI 'L- MALA'IKAH, IMAN BI 'L-KUTUB)

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1.0 INTRODUCTION

Having discussed the principles of Islam, it is appropriate to shed more light on the first principle (*Iman*) being the bedrock of all dealings in Islam. Therefore, it cannot be an over statement that one's faith in anything determines his involvement and pursuit in the thing, be it religious or mundane.

2.0 OBJECTIVES

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

- List the articles of faith in Islam.
- Enunciate the relationship between belief in Allah and other articles of faith in Islam.
- Mention some of the angels of Allah and their divine functions.

- State and explain the values and essence of the divine Scriptures in Islam.

3.0 MAIN CONTENT

3.1 Articles of Faith in Islam (*Qawa'idu 'l – Iman*)

Iman is the base on which the whole structure of the divine religion stands and once we do not revitalize it, we cannot erect the whole structure. Therefore, if a Muslim is provided with an opportunity to strengthen his *Iman*, the tree of Islam will start blossoming very rapidly and without much exertion (Oladimeji; 1999).

Owing to the above, the articles of *iman* in Islam became known during a question and answer session between the Messenger of Allah, Muhammad (SAW) and the Arch. Angel Jubril (ASW) related in AnNawawi. The session goes *inter alia*:

... ‘Tell me about faith’. Muhammad answered: ‘It is that you should believe in God and His angels and His books and His Messengers and in the Last Day, and that you should believe in the decreeing of both good and evil’ ... (Abdul, 1982).

Thus, the articles of faith are six, namely; beliefs in Allah, Angels, Books, Messengers, life after death and predestination of good and bad. Perhaps, the holy Prophet responded to the Jibril’s question based on the Qur’anic revelation that had highlighted the articles, albeit, five were mentioned in this Qur’anic passage:

“O ye who believe, I believe in Allah and his Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before if. And who so disbelieves in Allah and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away (Q4:136).

Essentially, therefore, having faith in these articles, as it is contained in both the *hadith* and *Qur'an* is a prerequisite to making one a faithful (*Mu'min*) and disbelief in any of them makes one a disbeliever (*Kafir*).

3.2 Belief in Allah (*al-Iman bi 'l-Lahi*)

The principal belief in Islam is the first article, *al-Iman bi 'l-lahi*. A Muslim is required to believe in His existence, oneness, as well as attributes. He should see Him as one and only one Who has no partner and assistant. The expressions of testimony (*Kalimatu 'sh-Shahadah* i.e. *La ilaha illa Allah, Muhammad Rusulu'l 'Lahi*) unveils the idea that Allah does not only exist but that He is alone. Thus, in existence of God and His Oneness are two fundamental aspects of the concept of God as presented by Islam.

Allah (SWT) exists from eternal and that accounts for why He is able to create the Universe and all what contained therein, nurtures it and administers its affairs. This unique nature and attributes of Allah is well spelt out in several Qur'anic passages amongst which says:

There is no god but Allah, He is Self-Sustainer, the Eternal. Neither sleep nor slumber can overpower Him. All that is in the Heaven and earth belong to Him. None can intercede before Him except with His permission. He knows the past and the future. None can compass His knowledge. His throne extends over the Heavens and the Earth, whose care and preservation cause no fatigue to Him. He is the most Exalted and most Glorious. He creates things and brings them to perfection. He makes things according to His measure and shows them the ways whereby they may attain to perfection. He is the Nourisher of all Creatures. (Qur'an 2:255).

Similarly, in another Qur'anic passage, the nature of Allah is further articulated:

Whatever is in the heavens and on earth glorifies God, for He is the Mighty, the Wise. To Him belongs the dominion of the heavens and earth. It is He Who gives life and death and He has power over all things. He is the first and the last, the Evident and the Immanent, and He has full knowledge of all things. It is He Who created the heavens and the earth in six days and is moreover firmly established on the throne. He knows what enters into the earth and what

comes forth from it, and what descends from the heavens and what mounts up to it; and He is with you wherever you may be. And God sees all what you do. To Him belongs the dominion of the heaven and the earth, and all affairs are referred back to God. He merges night into day and He merges day into night. And he has full knowledge of what is in the breasts (of men) (Qur'an 57:1-6). (See also Qur'an 59:22-24).

From the above, it would be clear to you that even though, Allah is invisible, yet evidences abound that He is the Master – Engineer that works and directs the affairs of the universe from behind.

Hypothetically, if an intelligent man observes the vast phenomenon of nature, the superb mechanism that is ceaselessly and timelessly workable, the grand design that manifests in every nook and crannies of the creation, he will doubtlessly agree that this cannot be but the work of a Unique Being.

A Poet says: “In everything lie the signs that indicate Him to be one” Thus, the Superb Creator, the Grand Designer is the Supreme Being. In fact, if he were to be more than one, there would have been chaos and disorder in the management of the heavens and earth.

Qur'an 21 verse 22 and 17 verses 41 respectively attest to this assertion.

If there had been in them (the heavens and the earth) other gods besides Allah, then surely, both would have gone to ruin. Glorified then be Allah, the Lord of the Throne, above what they attribute. Say, had there been other gods with Him, as they say, then they (idolators) would have surely sought out a way to the Owner of the throne.

Therefore, the fact that Allah cannot be seen or perceived with the naked eyes cannot negate the proof of His existence. For the beautiful creation of the universe, the orderliness in the cosmos are among the evidences of His eternal existence while His unique and marvelous works are amongst the proves of His being one. This concept of the unity of Allah is captured in the Qur'anic passage thus: “Say He (Allah) is one, Allah is He on whom all depend. He begets not or is He begotten and there is none like Him.” (Qur'an 112:1-4).

SELF-ASSESSMENT EXERCISES

- i. Critically assess the place of belief in Allah (*al-Iman bi'l-Lahi*) in Islam.
- ii. Belief in Allah (*al-Iman bi'l-Lahi*) is the bedrock for all other actions in Islam. Discuss

3.3 Belief in Angels (*al-Iman bi'l-Mala'ikah*)

This is the second belief in the articles of faith in Islam. Indeed, it is another belief in the unseen just like the first article previously. The first creatures were said to be the Angels. However another opinion upholds that the Angels and the Spirits (*Jinn*) were created simultaneously. The latter premised their view on the fact that Shaytan who was initially known as Azazil was once a notable member (if not the leader) of the Angelic world until he defied Allah's order while he became an accursed.

The Arabic word for Angel is *Malak* which has its plural form *Mala'ikah*. They are according to *Ad-Durusi'l-Awwaliyyah* created from light, they do not drink, and neither do they eat nor sleep. They are honourable devotees of Allah who never defies His order. In support of their creation from light (*An-Nur*), *Rasulu'l Lahi* (SAW) was credited to have said: "*Jinn* were created from Fire (*An-Nar*) while the Angels were created from light (*An-Nur*)" The Glorious Qur'an (35:1) speaks of them as messengers (*Rusul*) flying on wings. "All praise is due to Allah, the Maker of the heavens and the earth, who employs the angels as messengers, having wings, two, three and four...."

It should be noted that the 'wings' mentioned above according to Adetona in "A Supplementary Note on the Articles of Faith in Islam" connotes power. In other words, the word appears to be symbolic in usage. He succinctly writes:

Wing is used in different ways in Arabic translation. In a bird, wing means what it uses for flying, i.e its power to fly, while in man, it means his hand, which also shows an ability to do works. So in angels, it means the power with which they carry-out their functions with a high degree of speeds.

They are another set of creatures of Allah created for specific duties and purpose. They are His servants and not agents or partners. No one knows their exact number except Allah (SWT), their Creator.

It should be noted as earlier said that Allah created variety of creatures of all sorts, with different natures, functions and appearance among which are some beings possessing intelligence e.g. man, angels, spirits. In other words, angels are other intelligent beings, which act as Allah's agents and serve Him in several ways. However, what differentiates them from men and spirits (*Jinn*) aside the fact that they are created from light is that they lack freewill. This is better analyzed by Avdich (1979):

Man has a two-dimensional nature: he is endowed with an immortal spirit, soul, which is instilled in his nature by God; he has a reason and an independent will of his own ... (p.5.)
Suzanne Haneef (1986) therefore, describes them this way:

They are absolutely obedient to God's commands and are engaged in worship and service to Him. They are sent to protect men, to administer God's punishments, to carry His messages and to perform various other functions.

It should be made clear to you that these angels, by their natures and as a matter of rule, cannot be seen by human beings except by the command of Allah either when they are to deliver message to the prophets or asked to give lessons to human beings in the presence of the prophet as well. For instance, the conversation between Angel Jibril (ASW) and *Rasulu'l-Lahi* (SAW) in the company of some companions of the prophet contained in *Hadith* 2 of *An-Nawawi* is a point of reference.

The Glorious Qur'an speaks of the angels and their functions in several places. Suffices it to mention few of them for clarity purpose:

He sent down His angels with inspiration of His Command, to Such of His servants as He pleaseth, (saying): "warn (Man) that there is no god but I: so do your duty unto Me (Qur'an 16:2)

But verily over you (are appointed angels) to protect you. Kind and honourable, writing down (your deeds). They know (and understand) all you do (Qur'an 82: 10-12)

Thus, from the above, their functions may include bringing down of Divine revelations or the communication of Divine messages to the prophets, strengthening the righteous servants of God (Qur'an 2: 87; 253) as well as giving them comfort and tranquility during hard times, (Qur'an 8: 9; 3:123); executing Divine punishment against the wicked, (Qur'an 8: 50), complements Allah in showering blessings on men (Qur'an 33: 43)etc

Similarly, as earlier asserted, the number of the angels is known only to Allah. However, few of them are mentioned by name in the Qur'an. These include: Jibril (Gabriel), Izra'il, Israfil and Mika'il (Michael).

Jibril (Gabriel)

This is the head of the angelic world and his function/duty was to communicate Allah's orders and revelations to the Prophets. He is otherwise known as Holy spirit (*Ruh al-Quds*) or faithful spirit (*Ruh alAmin*).

It is important to note that "Holy spirit" here does not connote the "Holy spirit" of the Christianity concept of Trinity i.e. God, the Father, God – the Son and God – the Holy Spirit.

Isra'il

This is the angel saddled with the responsibility of taking away the lives of all the creatures of Allah, be it man, animals or even non-living things.

Israfil

This is the angel who will blow the trumpet to announce the end of life on the one hand and the advent of the Day of Judgment (*Yawmu'l – Qiyamah*) on the other hands. This is evidenced in the Qur'anic passage that says:

The Trumpet will be sounded and the complete break-up of the present order in the physical world will ensue (Qur'an 34:68).

Mika'il (Michael)

He plays the role of the fore-man (supervisor) in the angelic world. His functions were said to be general, for he is in charge of rain and also entrusted with the work of the supply of the daily bread to all living things.

Munkar and Nakir

These angels are the Nobel Scribes (*Kiramam Katibun*) who are always with man until his death. They are to record the deeds and actions of man at all times, minute and seconds. The Glorious Qur'an says of these angels:

Behold two (guardian angels); one sitting on the right and one on the left. Not a word does he (man) utter, but there is a sentinel by him ready (to register it) (Qur'an 50:17-18).

Ridwan

This is the angel in charge of Paradise (*al-Jannah*). He shall admit the inmates of *al-Jannah* into it once they scaled through of Allah's interrogation on the *Qiyamah* Day

It is important to note that the function of the Noble Scribe is only a figurative function, for Allah knows and has every record of man without necessarily recording them.

SELF-ASSESSMENT EXERCISES

- i. Attempt a catchy description of Angels (*Mala'ikah*) in Islam
- ii. Identify the notable Angels in Islam and their respective function(s)

3.4 Belief in Holy Books/Revealed Scriptures (*al-Iman bi'lKutub*)

Almighty Allah is so kind that He does not leave mankind without guidance, especially after the fall of Adam (ASW) from his celestial abode. The guidance came to mankind through the Divine Scriptures, (*Kutub* pl. *Kitab*) which literally means "Books" or what Muhammad 'Ali conceives as "a writing which is complete in itself". These books according to a source are numbered one hundred and twenty four, albeit, some of them have gone into extinction and unpopular.

It should be clear to you that the guidance revealed to all the prophets before Muhammad (SAW) was sent to a particular nations or generations. Indeed, it was not intended to be universal, for humanity had not yet ripen for the stage of readiness for such a final and comprehensive code of conduct. For instance, Prophet 'Isa (Jesus Christ) asserts in the Old Testament that "I was sent only to the lost sheep of the house of Israel" (Matthew 15:24). Therefore, the essence of the revelation of these

Scriptures to the prophet was to remedy the confusions created in the human society or better still to reform the mankind. However, it should be made clear to you that not all the prophets were given the divine scriptures. The following are the famous books of Allah sent through the following prophets.

The *Tawrah* (Pentateuch) sent through Musa (Moses).

The *Zabur* (Psalms) sent through Da'ud (David)

Injil (Gospel) sent through 'Isa (Jesus)

Qur'an sent through Muhammad (SAW)

Suhuf sent through Ibrahim.

When we say that we believe in all the Holy Books, it presupposes that we believe in them only in so far as they were preserved in their original forms. However, it is pretty certain to us that only the Holy Qur'an retained its original forms, for all other previous Books during the course of time have either lost the original text or have passed through some editing exercise. For instance, Opeloye (2001) advanced reasons why there are gulfs between the Islamic and Christian precepts. He writes *inter alia*:

The reason according to the Muslims is due to interpolation of the Bible. Based on the assertion in Qur'an 2:79, the Muslims believe that the original text of the Bible had been mixed with the interpretation of the writers in a way that makes it difficult to determine what constitutes the word of God...(p.14)

Perhaps, as a result of the above factor or irrelevance of some of these Scriptures or the fact that Prophet Muhammad (SAW) was sent to the entire universe accounts for the survival of the Qur'an since 1428 years ago. Of course, its edge over all other revealed scriptures may not be unconnected to the fact that it contains messages of the past, present and speaks of the future. 'Abdur-Rahman Doi (1981) has this to say about the Qur'an:

As far as the Qur'an is concerned, not only it confirms earlier scriptures, but as the final revelation, clears up all uncertainties and is the repository of perfect Truth.

SELF-ASSESSMENT EXERCISES

- i. What do the divine Scriptures (*al-Kutub*) stand for in Islam?

- ii. Account for the superemacy of the *Qur'an* over all other divine Scriptures.

4.0 CONCLUSION

From the foregoing discussion, three fundamental issues are discernible. They are as follows: (i) that *Iman* is the bedrock and foundation which holds all other articles of faith. (ii) that the angels are special creatures of Allah created for both general and specific functions (iii) that each nation has its own Scripture and Prophet except *al-Qur'an* which is a Scripture for the entire nations, both past and present. (iv) that Muslims must believe in all the articles as a pre-requisite to all actions and deeds in Islam. Indeed, using them as watch-word as a Muslim guarantees one's salvation both here and hereafter.

5.0 SUMMARY

In sum, it is obvious that the set of beliefs discussed in this section constitute partly the belief in the unseen (*al-Ghayb*) in Islam. Indeed, these beliefs amongst others guarantee eternal salvation for the practicing Muslims.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Assess the place and function(s) of the angels in Islam.
2. Of what values and essence are the Scriptures to Muslims and Nigeria as a nation?

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UNIT 5 THE ARTICLES OF FAITH IN ISLAM (IMAN BI'R-RUSUL, IMAN BI'L – YAWNU'L-'AKHIR AND IMAN BI 'L-QADAR)

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 - 2.0 Objectives.
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 - 4.0 Conclusion
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1.0 INTRODUCTION

So far, we had discussed three of the articles. Here, we intend in this unit to further our discussion on the other three. In other words, the rationale behind the beliefs as well as the implication of defying the beliefs in Islam shall be focused here.

At the end of the discussion, you would be able to reason why man must be punished by Allah for not adhering to His dictates and vice versa. The question we may ask ourselves, therefore, is that who has the blame for whatever consequence (s) that befalls man. God or man?

2.0 OBJECTIVES

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

- mention some of the notable Prophets of Allah with their Biblical equivalents.
- explain what the Prophets of Allah stand for and their sterling qualities
- respond to the philosophical questions “what becomes of a Muslim after death” and
- shall a Muslim be responsible to somebody for his/her deeds and actions?

3.0 MAIN CONTENT

3.1 Belief in the Prophets (*al-Iman bi'l – Rusul*)

In Islam, the word “prophet” (*Nabiy pl. Anbiya’/Rasul*) denotes one who is very near to God through the total surrender of his entire being to Him and who received revelations from Him which constitute a source of guidance for men. In other words, the Apostles are the pious Servants of Allah to whom Allah sends His Messengers through revelation and commands them to preach same. In other words, they served dual capacities i.e. receive information from Allah and disseminate same to the world.

The Glorious Qur’an uses the two terms interchangeably; however, there is a line of demarcation between the two. While the former is narrow in contextual meaning, the latter is wider in significance. A *Nabiy* is not a *Rasul*, for he is only given oral inspirations, but *Rasul* combine both i.e. oral inspirations and divine books.

Although, we cannot say with certitude the number of the prophets. However, 313 and 124,000 have been suggested. Hence, Muslims are expected to believe in these Apostles as some of them were mentioned in the Qur’an while some are not mentioned. Qur’an 4 verse 164 says in this direction:

And We sent some Messengers whom We have
already mentioned to thee and some Messengers
whom We have not mentioned to thee; and
Allah spoke to Moses particularly
(see also Qur’an 40 :78)

Among those ones mentioned in the Qur’an, twenty-five (25) are notable. These in the Qur’anic chronological order include:

S/N	ISLAMIC NAME	BIBLICAL NAME
1	Ibrahim	Abraham

2	Is-haq	Isaac
3	Ya‘qub	Jacob
4	Nuh	Noah
5	Da‘ud	David
6	Sulayman	Solomon
7	Ayyub	Job
8	Yusuf	Joseph
9	Musa	Moses
10	Harun	Aaron
11	Zakariyya’	Zacharias
12	Yahya	John The Baptist
13	‘Isa	Jesus
14	Ilyas	Elias
15	Isma’il	Ishmael
16	Il-Yasa’a	Elisha
17	Yunus	Jonah
18	Lut	Lot (Qur’an 6:82-86)
19	Adam	Adam
20	Shu‘ayb	Jothro
21	Hud	Heber
22	Shith	Shith
23	Salih	Saleh / Methusela
24	Idris	Enoch
25	Muhammad	Comforter

Apparently, aside the above Prophets which are expressly mentioned in the Qur’an, there are some that are not mentioned as related in Qur’an 4: 164. These are found in some other Islamic literatures such as *Qisas alAnbiya’*, *Dala’ilu ’l-Khayrat* etc. Such Prophets include: Luqman, DhulQarnayn, Uzayr, Dhul-kifl, Armiya’, Sha‘ya, Yusha’ to mention only a few (*Dala’ilu ’l-Khayrat*: 102-3; 133-4) (Von Denfer, 1983)

The Prophets, we must note, must possess certain sterling qualities such as faithfulness, truthfulness, honesty, intelligence and courage. They must be free from sins (*al-‘Isma*), come from families of high repute and standard. They must be mentally and physically fit to execute their assignments. They should be able to deliver Allah’s message to their people to the level of understanding. Allah always assists them by granting them miracles (*Karamat*) in order to convince those to whom they are sent.

It should be known to you that Apostleship is a divine appointment.

Hence, it cannot be acquired (*Iktisab*). However, they are human beings (*Bashar*) who are not only liable to err but also face some human challenges and problems. The Glorious Qur'an says of the Prophets of Allah:

“Every nation has a Messenger” (Q10:47)

“All of them were true Servants of God and Islam does not make any difference among them” (Q.2:285)

It is also important to note that although each nation has its own Messenger, Prophet 'Muhammad (SAW) on the other hand was affirmed the seal of all the prophets of Allah (*Khatim al-Anbiya'/al-Mursalin*) and was also sent to the entire world. Qur'an affirms “And We have sent you not but as a mercy for the entire universe” (Qur'an 21:107).

SELF-ASSESSMENT EXERCISES

- i. Differentiate between *Rusul* and *Nabiyy*
- ii. List some of the Prophets mentioned in the *Qur'an* with their Biblical equivalents
- iii. Mention some of the qualities of the Prophets of Allah

3.2 Belief in the Last Day (*al-Iman bi'l-Yawm al-Akhir*)

Belief in the Hereafter constitutes another fundamental article in Islam. This is the belief in the fact that man is only in this world in passing, he must definitely return to his base where he accounts for his deed and actions in this ephemeral world. The day to render this account is known in several names amongst which are *Yawm al – Hisab* (Day of Reckoning), *Yawm al – Ba'ath* (Day of Resurrection), *Yawm al-Din* (the Day of Religion), *Yawm al – Sa'ah* (Day of Last Hour) to mention only a few.

The belief is so critical in Islam in that the entire philosophy of life is built upon it. Indeed, without this article, the whole idea of the concepts of good and evil as well as other ethical teachings in Islam are baseless. Musavi Lari (1992) in his book “Resurrection Judgment and the Hereafter: Lessons on Islamic Doctrine” Corroborates:

If we examine the influence of belief in the hereafter in preserving social security and preventing the spread of corruption, crime and

the violation of law, we reach the conclusion that this belief is the only force capable of taming the rebellious desires of the soul. It is like a protective shield that guards man from the assault of his passions, for the one who holds this belief will obey a series of ethical principles without hypocrisy and without being subject to external pressure ... (p.22).

It must be made clear to you that the actual day and date of this Great Day is unknown to any mortal but only Allah. He, however, guided man on some of the signs (*Ashrat As-Sa'ah*) that will manifest and/or Usher in the Day as well as the description of how it will come. In his paper: "An Inquiry into Two of the Natural Phenomenal Aspects of *Ashrat As-Sa'ah*", Akintola, (19980) surmises that prognostication made by Prophet Muhammad some of which tend to have socio-economic tinges accounts for the difficulty of knowing the exact number of *Ashrat As-Sa'ah* recognized in Islam. He, however, advanced the following as the likely signs of the Day as suggested by the Qur'an

The Qur'an supplies six, viz: the Messengership of Prophet 'Isa (Jesus Christ 43:61); the appearance of *Dabat al-Ard* (the earth beast 27:82); the advent of *Ya'juj* and *Ma'juj* (Gog and Magog 18:83-92; 21:95-97); *al-Zilzilah* (the earthquake 99:1-4; 22:1-2); *al-Kusuf* (the lunar and solar eclipse 54:1; 81:1) and *ad-Dukan* (the Smoke 44:10) (p.20)

In an *hadith*, Abu Hurayrah relates:

The Judgment will not be set up till the Muslims fight the Jews and a Jew will seek to hide himself behind a rock or a tree and the rock or the tree will call out: O Muslim, here is a Jew hiding behind me. Come and kill him. But the thornjng (*gharqad*) will not call out like this if it is one of the trees of the Jews. (*Riyadu 's-Salihin*, *hadith* 1826).

Therefore, Muslim must register it at the back of their minds that death is not the end of man's journey but that no matter the kind of death that may have killed him, no matter how long he stays in the grave, he will definitely resurrect one day and stand before Allah for judgment. Those who pass or are successful on the Day will go to Paradise (*al-Jannah*)

while those who could not have satisfactory result will end up in the Hellfire, (*Jahannam*) the two, being their final abodes.

SELF-ASSESSMENT EXERCISES

- i. Recast some of the signs of the Last Day as prognosticated by the Prophet (SAW)
- ii. Mention some of the Qur'anic verses and Ahadith in support of the Day of *Qiyammah*

3.3 Belief in Destiny (*al-Iman bi 'l-Qadar*)

This is the last article of faith in Islam. It is known as *Qada'* i.e measurement of what is ordained by Allah and His 'Plan' and/or *qadar* i.e. measurement of what is good and evil. It is also sometimes translated as, 'fate', 'decree' 'predestination' 'destiny' etc

Destiny, according to Ahmad Nadvi (1991) is "that knowledge of Allah according to which He created the entire universe as well as all creatures therein in correct proportions" Muslims, therefore, must believe in the fact that all affairs have been inscribed in the Preserved Tablet (*al-Lawh al-Mahfuz*).

The Holy Qur'an says "Verily, all things have We created in proportion and measure" (Qur'an 54:49) "No misfortune can happen on earth or in your souls, but is recorded in a decree before We bring it into existence. That is truly easy for Allah" (Qur'an 52: 22)

Corroboratively, Abdullah bn. 'Abbas relates in an *hadith thus*:

....If you have need to ask, ask from Allah, if you must seek help, seek help from Allah. Know that even though the community should make a united effort to benefit you in any matter, they would not benefit you in aught save *what Allah has prescribed for you*, nor were they to make a united effort to harm you in any matter, they would not harm you in aught save *what Allah has prescribed for you*. The Pens have been lifted and the Pages are dry (*Hadith* 19 of *An-Nawawi*)

It should be noted, however, that in spite of all said above, Allah does not leave mankind without guidance, hence, the ability to distinguish between what is good and what is bad (intellect) at least according to one's socio-cultural milieu. The Glorious Qur'an asserts: "Verily, We showed him the way, whether he be grateful or ungrateful" (Qur'an 76:3) ; " By the soul and the proportion and order given to it. And its

enlightenment as to its wrong and its right. Truly. And he succeeds that purifies it and he fails that corrupts it ” (91:7-10).

Therefore, through the reasoning faculty which He (Allah) endows man, he is able to act rightly or wrongly. Thus, when he acts in accordance to his whims and caprices (*Nafs al-Hawa'*), he cannot but blame himself. This is so as reasoned by Oseni (2002: 9) that Almighty Allah had not only given him the five senses and intelligence to be able to discern what is good and what is bad but also assists his sense of goodness by sending messengers (*Anbiya'*) to the world from amongst mankind.

Abdur-Rahman Doi (1981), therefore, summarizes when he writes:

In Islam if a man commits theft for example, it is not because God has destined him to do so, He has done it on his own accord and free will and not predestination. (p.46).

Perhaps this can be re-interpreted in line with the Qur'anic passage which says: “Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul, nor is thy Lord ever unjust (in the least) to His servants” (Qur'an 41:46)

In sum, therefore, while certain happenings in the cosmos fall under premeasurement e.g. birth, death, falling of rain, rising of sun, alternating of days and nights etc. others are handworks of mankind.

SELF-ASSESSMENT EXERCISES

- i. Differentiate between *Qada'* and *Qadar* ii. Allah cannot be blamed for man's erring action. Elucidate

4.0 CONCLUSION

From the foregoing discussion, it is obvious that a Muslim cannot be complete in faith if he believes in one part/segment of the articles and disregards any other segment. Thus, it is tantamount to *Shrirk* or heathenism if a Muslim defies any of these articles. It is also made clear that man shall account for his action(s) on each of the articles which presupposes that he sleeps on the bed the way he makes it.

5.0 SUMMARY

In sum, the articles of faith in Islam re-invigorate the mind of a Muslim as he/she fulfils the expectations as well as the ideals of Allah on the set

of beliefs, especially as most of the beliefs are emphasis on the unseen (*al-ghayb*) *vis-à-vis*: Allah, Angels, Prophets, and last Day.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Account for the rationale behind the institution of Messengership in Islam.
2. How would you assess the guidance Allah endowed mankind?
3. Differentiate between *Rasul* and *Nabiy*; *Qada'* and *Qadar*.

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UNIT 6 THE SIGNIFICANCE, IMPORTANCE AND IMPLICATION OF *KALIMATU'SH- SSSHAHADAH*

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 *Kalimatu Sh-Shahadah* in Islam
 - 3.2 Analysis of *Kalimatu 'Sh-Shahadah*
 - 3.3 Significance/Importance of *Kalimatu 'Sh-Shahadah* in Islam
 - 3.4 Implication of *Kalimatu 'Sh-Shahadah* in Islam
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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1.0 INTRODUCTION

Kalimatu 'sh-Shahadah (words of testimony), undoubtedly is the pivot stand which holds all other activities in Islam. It is the basis for one to be called a believer (*Muslim*) and which also distinguishes Muslims from non-Muslims. Without this proclamation, therefore, whatever 'rite' observed in Islam is in vain and worthless. The proclamation of the 'words' on the other hand even without any other religious rite may grant one salvation in the Hereafter (*al-Jannah*). We shall attempt in this unit to discuss the importance and or implication of the 'words' hereunder.

2.0 OBJECTIVES

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

- Correctly analyze the words of testimony
- Explain the words of testimony
- Highlight the implication/significance of the words.

3.0 MAIN CONTENT

3.1 *Kalimatu 'sh – shahadah* in Islam

Al-Tawhid literally connotes the unity of Allah but technically its study is wider than its literal meaning.

The study covers the details of the beliefs a Muslim is expected to uphold, cherish and respect, hence, it is concerned about the faith and/or creed of a Muslim.

Faith in the unity of Allah (*Al-Tawhid*) confirms one to be a Muslim, thus, in becoming a Muslim, the first requirement is that the person concerned must testify that Allah is one and that Muhammad (SAW) is Allah's Messenger. This testimony is otherwise known as *Kalimatu 'sh-Shahadah* and it is fully expressed thus; "*Ashhodu an la ilaha illa Allah, wahdahu la sharika lahu; wa ashdah anna Muhammadan abdu 'u wa Rasuluhu*" Meaning: "I testify that there is none to be worshipped except Allah. He is alone without any partner and I testify that Muhammad (SAW) is His Servant and Messenger".

The belief in *Tawhid* is not only the cardinal stone of the Islamic faith but a standing protest against polytheism, dualism, atheism etc. It then means that Allah is one in His Person (*Dhatih*), one in His attributes (*Sifatih*) as well as His works (*af'alih*). The Islamic faith, thus, sees Allah as just only one that has no equal, He is an independent Supreme Being without any associate and He alone deserves to be worshipped.

It is this belief in the oneness of Allah that is known as *al-Tawhid* i.e. faith in the unity of Allah and it has three compulsory parts, namely: *Tawhid al-Rububiyah*, *Tawhid al-Uluhiyah*, *Tawhid al-Asma' wa-alSifat*.

(I) **Tawhid al-Rububiyah:**

This conveys the belief that Allah is the Rabb Who created the entire Universe ranging from man, the seven heavens and earth, animals, and plants, indeed, all living things and non living things. All things are under His control.

(II) **Tawhid al-Uluhiyah:**

This conveys the belief that Allah is not the Only One worthy to be worshipped but also to be asked for any assistance (III) ***Tawhid al-Asma' wa-al-Sifat:***

This conveys the belief in the beautiful names and attributes of Allah as contained in the Glorious Qur'an and the *Sunnah* of *Rasulu 'l-Lah* without any interpretation (*Ta'wil*) or likening (*Tashbih*) Few of these names and attributes are contained in the Qur'anic Verse of Throne (*Ayat al-Kursiyy* i.e. Qur'an 2: 255)

It is this belief in the Oneness of Allah that is known as *al-Tawhid* i.e. faith in the unity of Allah. Its formula, simply, is *La ilaha illa Allah*, meaning "There is no deity worthy of veneration except Allah and this is summed up in the Qur'an chapter that says:

Say, He Allah is one.
Allah is He on whom all depend

He begets not nor is He begotten

And there is none like Him. (Q112:1-4).

The above *Surah*, by implication, negates all other faiths and beliefs that either represent God with an object such as Judaism (ark of covenant) or that profess Trinitarian belief (God-the Father; God-the Son and God-the Holy Spirit such as Christianity. This, in Islamic concept of faith (*al-Tawhid*), is an act of polytheism (*Shirk*) which is a grievous sin. The Glorious Qur'an reiterates on this:

Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And who so associates partners with Allah has indeed devised a very great sin.
(Qur'an 4:48)

In a similar verse, Allah says:

And remember when Luqman said to his son, while exhorting him, O my dear son! Associate not partner with Allah. Surely, associating partners with God is a grievous wrong'. (Q31:13) (See also Qur'an 17:112).

3.2 Analysis of *kalimatu 'sh-shahadah*

The profession of faith has two parts, namely;

- ① *La ilaha illa Allah* and
- ② *Muhammad Rasulu'l-Lahi*.

The word '*La*' is clear indication that pure monotheism connotes the rejection of belief in any other deity but the Supreme Being.

By oneness of Allah, ordinarily, we understand His uniqueness in essence, quality and action. It should be noted that all the Prophets of

Allah (*Anbiya' Allah*) preached this dogma even before the advent of Prophet Muhammad (SAW).

La ilaha illa Allah, therefore, is central to Islam, for it is the statement that admits one as a Muslim and its rejection on the other hand confirms one to be a *Kafir*. Maulana Muhammad °Ali, in his “*The Religion of Islam*” asserts thus: “The dividing line between a Muslim and a *Kafir*, or between a believer and an unbeliever, is confession of the unity of God and the Prophethood of Muhammad” (p.124).

It should also be noted that “*La ilaha illa Allah*” forms a constant theme in the Holy Qur’an. In fact, the phrase is not peculiar to Islam alone as same is found in some other scriptural books e.g. the Bible. For the Holy Bible in Isaiah speaks of God as one God. The scriptural Book says *intar alia*:

The expression is so powerful that it guarantees one being in the fold of Islam so far he/she expresses the *Kalimah* even if he/she does not practicalize other pillars of Islam (*Salat, Zakat, Sawm and Hajj*). Maulana Muhammad °Ali corroborates: “But no one has the right to expel any one from the brotherhood of Islam so long as he confesses the Unity of God and the prophethood of Muhammad” (p.125).

It should be noted also that the expression “*La ilaha illa Allah*” does not only regulate and shape the entire gamut of human life but that its conceptual meaning be well comprehended by all and sundry.

The other aspect of the expression of faith in Allah is the admittance of the prophethood of Muhammad as both servant (*°Abduhu*) and Messenger/Apostle (*Rasul*).

It should however be noted that he (Muhammad) (SAW) was not the only prophet of Allah but that there are many others numbering one hundred and twenty four thousand (124,000) according to a source (Doi; 1981:44) out of which the Glorious Qur’an mentions twenty-five (25) (Q16:36).

The emphasis on Muhammad (SAW) amongst all these prophets of Allah is simply being the seal of them all (*Khatam Nabiyy wa Imam alMursalin*). Thus, the fact that he was chosen as the seal only suggests that he was only favoured by Allah (SWT).

Muslims are therefore expected to hold him in high esteem as He (Allah) proclaims him. Qur’an 33 verse 56 says:

God and His Angels send blessings on the Prophet: O ye that believe, send your blessings on him, and salute him with respect

The object of accepting him as Apostle of Allah is that Muslims should obey and follow his commands in their totality. In other words, all his sayings should be considered the Truth. Therefore, Muslims should worship Allah according to the traditional modes prescribed by the Messenger of Allah (SAW) (Nadvi; 1991:28).

It should be known that to believe in the Messengership of Muhammad connotes that after Allah his (Muhammad) sayings and deeds must be given preference to the sayings and deeds of others. Therefore, in confirming the high degree of respect and honour required for the personality of *Rasulu Lahi*. The Glorious Qur'an directs:

“So take what the Apostle assigns to you, and deny yourselves that which he forbids you” (Q59:7).

“But no, by thy Lord, they can have no (real) faith, save when they make you judge in all disputes between them, and, find in their souls no resistance against your decisions, but accept them with fullest conviction” (Q4:65).

3.3 Significance/Importance of *Kalimatu 'sh-Shahadah* in Islam

The *Kalimah* (testimony of faith) is a creedal formulae identifying the key Islamic beliefs. The recitation of this formulae with every conviction, therefore, is the visa for entry into Islam.

It is also said in the daily canonical prayers (*Khamsu as-Salawat*) as well as other religions (Islamic) engagements.

If a person male or female with concrete and genuine mind utters this ‘formulae’ with the principal aim of becoming a Muslim, he would automatically become one. Hence, all the rights, privileges, duties and responsibility to be enjoyed by Muslims naturally fall on him.

The expression is highly important to the extent that a new born baby has to be initiated by calling the call to prayer formulae (*Adhan*) into his/her right ear and readiness of prayer formulae (*Iqamah*) into the left ear respectively.

The saying of *La ilaha illa Allah* is an affirmative statement that man should not engage or work contrary to this expression. In other words, he should not stop at mere saying or expressing the *Kalimah* but compliment it with proper worship of Allah as Qur'an says:

O you who believe! Why do you say that which you will not do. Grievously odious is it in the sight of God to say that you will not do
...(Qur'an 61:2-3)

The import of the above Qur'anic verse lies in the fact that when one pronounces the 'formulae' and yet worships another thing is indeed acting contrary to what he/she professed.

The *Kalimah* produces in the believer a high degree of self respect and confidence. He knows that he depends on none but Allah for the fulfillment of His needs. Qur'an 3 verse 173 reiterates.

Those to whom men said, 'People have mustered against you, therefore fear them,' but this only increased their faith and they said, 'Sufficient for us is Allah, and an excellent Guardian is He

In the same vein, he firmly believes via the *Kalimah* that Allah alone has the power of providing all his needs and desires while no one can obstruct Him when He decides to provide for His devotee. *Hadith* of an-Nawawi says:

... If you must seek help, seek help from God. Know that even though the community should make a united effort to benefit you in any matter they would not benefit you in ought save what God has prescribed for you, nor were they to make a united effort to harm you in any matter they would not harm you in ought save what God had prescribed for you. The pens have been lifted and the pages are dry ... (Abdul, 1983:90).

The profession of the *Kalimah* further makes believers humble and modest, for he is fully aware that everything in the universe belongs to Allah while he gains control over it by being subservient to Allah.

The *Kalimah*, according to Muhammad ʿAli is the dividing line between a believer and an unbeliever. A man becomes a Muslim or a believer by making a confession of *Kalimat ul Tayyibah* so long he does not renege on his faith, he remains a Muslim. The *Kalimah* is a great force of bringing about the unity of the human race which overtly or covertly translates to the universal brotherhood of all believers. For instance, the expression of *Talbiyah* during *Hajj* affirms this.

The *Kalimah* does not only enable Muslims to maintain peace among themselves and even non-Muslims but also purge out of them acts of jealousy, envy, animosity and hatred. The Holy Qur'an speaks of two parties of Muslims fighting with each other and yet of both as *Mu'min*. Qur'an 49 verse 10 instructs:

“The believers are but brethren, therefore, make peace between your brethren”.

3.4 Implication of *Kalimatu 'sh-Shahadah* in Islam

The implication of *Kalimatu 'sh-shahadah* from the significance discussed above would connote that one cannot be a member in the fold of Islam, even nominal one for that matter, without conceiving the *Kalimah* in the mind and express it as well. Imam Abu Hanifah in *Sharh al-Wasiyyah* says: Iman consists of confessing with the tongue, believing with the mind and acknowledging with the heart. Confession alone is not faith for were it to be, all hypocrites would be true believers, nor is knowledge alone faith, for were it to be, all the people of the Book (*Ahl al-Kitab*) would be true believers. A believer in the *Kalimah*, therefore, submits him/herself whole heartedly to the dictates of Allah while he becomes His true servant. When he/she does this, he would have complied to Qur'an 6 verses 162-3 which says:

Say, “As for me, my Lord has guided me unto a straight path- a right religion, thee religion of Abraham, the upright. And he was not of those who join gods with God. Say, ‘My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds.

Allah has created all that contained in the heavens and earth for the benefit of mankind. (Qur'an 2:164). Thus, when a person submits himself to Allah's tenets and dictates, he gains control over all other creatures of the cosmos. Several Qur'anic verses attest to this fact. (See Qur'an 31:20; 22:65).

The *Kalimah*, by implication, guarantees the claimer's salvation in the hereafter even if he did not practice any of the acts of worship (*ʿIbadat*), especially if he professes it as the last word. It would be recalled that Prophet Muhammad (SAW) was seriously disturbed and concerned when he wanted his dying grandfather – (Abdul-Mutallib) who was a polytheist to just express and profess the word.

The *Kalimah* creates in man the will of power, for he is not dismayed by fortune nor despair. He knows that the power of Allah is above all powers. Those who believe in the Supreme authority of Allah will be free from greed and envy while they will follow the way of truth in all their actions because they are sure that their Creator knows everything.

The *Kalimah*, aside the fact that it obliges the claimant to act according to the laws and orders of Allah also reminds him of acting righteously for the benefit of all mankind.

The faith in the Divine revelation is one of the essentials of Islam as earlier discussed in the above units. This revelation has to be communicated to the people through a man, thus, faith in the messengership of Muhammad is the vehicle of conveyance. In other words, the Prophet (Muhammad) is not only the bearer of the Divine Message, but he also exemplifies the messages in the practical terms.

The *Kalimah* also affirms the messengership of the holy Prophet Muhammad as the last and the seal of the prophets, as evidenced in Qur'an 33 verse 40.

Muhammad is not the father of any of your men,
but (he is) the Apostle of God, and the seal of
the prophets. And God has full knowledge of
all things.

In the same vein, it presupposes that the Messengership of Muhammad closes the gate of *Nabiy*, for all prophets (*Anbiya'*) are not Messengers (*Rasul*). In other words, while the former is a divine appointment bestowed on whoever Allah pleases, it cannot be acquired (*Iktisab*). It is also important to note that no matter one's activities in Islam, be it physical (*jihad*) or spiritual (*Tasawwuf*), he can not be a prophet. AbduRahman Doi (1981) sums it up:

After Muhammad, there is no more Prophet or Messenger. The position of prophethood has come to an end while sainthood will last indefinitely both in this world and the next because God is the friend of the faithful. (P.45).

4.0 CONCLUSION

From the foregoing, it is crystal clear that the *Kalimatu Tayyibah* admits one to the fold of Islam while its non admittance takes one away from it. It has also been pointed out that, minimally, Islam requires one to express it even if for any reason(s), one cannot put the expression into practice. So also, the Apostleship of Muhammad as the seal of all the prophets is brought to fore.

5.0 SUMMARY

The analysis of the *Kalimah* showed that it has two segments viz: The testimony of unity of Allah and the belief in the messengership of Muhammad. The latter showed that after the demise of Prophet Muhammad, no prophet would ever emerge but saints (*Awliya' Allah*).

SELF-ASSESSMENT EXERCISES

What is the importance/implication of *La ilaha illa Allah* to a Muslim?

6.0 TUTOR-MARKED ASSIGNMENTS

Analyze the word of testimony (*Kalimatu Tayyibbah*) and expatiate on its significance.

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MODULE 2 PRIMARY AND SECONDARY SOURCES OF ISLAM

Unit 1 The *Qur'an*

Unit 2	<i>Sunnah</i> of Prophet Muhammad
Unit 3	<i>Ijma</i> ^c (Consensus) & <i>Qiyas</i> (Analogy)
Unit 4	<i>Ijtihad</i>

UNIT 1 THE *QUR'AN*

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Al-Qur'an and its meaning
3.2	The nature of the Qur'an
3.3	The importance and place of al-Qur'an in Islam
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/ Further Readings

1.0 INTRODUCTION

Islam, being a revealed and divine religion is premised on certain sources, perhaps, based on the prophet's conclusion in his farewell message at the farewell pilgrimage (*Hujjat al-Wad'ah* i.e 10th A.H.) that "I leave behind two mighty things – the *Qur'an* and my example. If you hold fast to them, you will never go astray" (Ali Nadwi, 1979: 383). Hence, these two sources automatically became the primary sources of guidance in Islam. In other words, the above, is a pointer to the fact that the religion (*al-Islam*) is not a baseless religion. It is against this backdrop that we intend in this unit to shed an enlightenment on *al-Qur'an* being the first primary source of information and guidance in Islam.

2.0 OBJECTIVES

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

- Define the word *al-Qur'an*
- Explain the nature of *al-Qur'an*
- Highlight the uniqueness / importance of *Al-Qur'an* to Muslims

3.0 MAIN CONTENT

3.1 *al-Qur'an* and Its Meaning

The word "*al-Qur'an*" is derived from the Arabic root word "*qara'a*", which means 'to read', 'to recite', 'to speak' 'to proclaim' 'to read aloud'

etc. In the Qur'an, the word qara'a refers usually to Muhammad's revelation, but occasionally to the scriptures of other faiths (Q10:93; Q17:93) *Al-Qur'an*, as a verbal noun therefore, means 'reading' or 'recitation' or 'act of moving the tongue to speak'. It is understood, however, as a title of the revelation to prophet Muhammad (SAW) while other Scriptures of other Prophets are called *Suhuf*, *Injil* *Tawrat* *Zabur*. (Manna^c Qatton: 1971). Kamali, (1991: 14) in his *Principles of Islamic Jurisprudence*, defines the Scripture as "the book containing the speech of God revealed to the Prophet Muhammad in Arabic and transmitted to us by continuous testimony, or *tawatur*" To the author of *A History of Islamic Theories: An Introduction to Sunni Usul al-Fiqh*, Wael Hallaq (1997: 3), al-Qur'an is primarily not only a book of religious and moral prescriptions but also encompasses pieces of legislation.

It should be remarked that al- Qur'an also contains certain meaning about itself which presupposes that it has some other names aside the Qur'an. These names include: *al-Kitab* – the Book (2:2)

al-Furqan – the Separator, i.e. that which separates truth from falsehood, right from wrong. (25:1)

al-Dhikr – the Reminder, i.e. that which reminds one of one's duties to God and man. (15:9).

al-Huda – the Guidance, i.e. that which guides one to the right way, to the correct judgement. (2:185).

al-Tanzil – the Revelation, i.e. the messages that came by revelation. (26:192).

al-Hukm – the Judgment, i.e. that which provides directions to judgment. (10:1). *al-Hikmah* – the Divine words of wisdom. (65:6). *al-Shifah* – the Spiritual healer of man. (17:82) *al-Ma'uzat* – the Complete exhortation. (10:57)

al-Nur – the Truth and light. (4:4).

3.2 The Nature of *al- Qur'an*

The Qur'an, is the primary source of guidance and information in Islam. It is composed of such manifest revelations as were made in the very words of Allah. It was revealed to Muhammad in Arabic language so

that he may be able to accomplish the Divine task saddled him. Qur'an aptly says : “ We have revealed the Qur'an in Arabic language so that you may understand ”. (Q43: 3)

The first revelation came to the Prophet (SAW) in Cave *Hira* in 17th Ramadan in 610 C.E. i.e Qur'an 96 verses 1-5 while the piecemeal revelation covered two periods – Makkah and Madina periods. The former period had 12 years 5 months while the latter had 9 years 9 months. In other words, fraction wise, the Makkan revelations was 19/30 while that of Madinah was 11/30. However, the Makkan *Surahs* differ in character from those revealed in Madina. While the Makkan *Surahs* are comparatively small, generally deal with the basic tenets of Islam and provide guidance to the individual soul, the Madinan *Surahs* are rich in laws relating to civil, criminal, social and political problems of life. (Ahmad Hasan, 1968)

There are one hundred and fourteen (114) Chapters (*Suwar*) in all, beginning with the Opening Chapter (*Surat'ul-Fatihah*) and Chapter of Mankind (*Surat'ul-Nas*) as the last Chapter of the Qur'an at least in the standardized Uthmanic edition.

Muslim jurists and modern scholars are not in agreement on the number of words, alphabets and even verses contained in the Qur'an. According to Suyuti, the Glorious Book contains one hundred and ninety-two thousand (192,000) words, one hundred and sixty-two thousand six hundred seventy-one (162,671) alphabets (*Huruf*) and six thousand six hundred and sixty-six (6,666)verses (*ayat*).Abdur-Rahman Doi (1984:21), on the other hand, quotes eighty-six thousand four hundred and thirty (86,430) words, three million twenty-three thousand seven hundred and sixty (3,23,760) alphabets and six thousand six hundred and sixty-six (6,666) verses. Yet, Kamali (1991: 14) puts the figure of the verses at six thousand two hundred and thirty-five (6,235). However, they all agreed that the Book contains some 500 verses with legal content.

Each *Surah* was given a name which was taken from an important event narrated within the chapter, for each of them (both *Surahs* and *Ayat*) had reason for being revealed (*Asbab al-Nuzul*).

It should be noted that many of the verses (*ayat*) in the Qur'an laid down rules of law with reference to cases which actually arose. Invariably, the Divine Scripture can be classified into three: namely: injunctions dealing with faith (*aqā'id*), injunctions dealing with morals in the society (*Adab*), and injunctions dealing with penalties (*Uqubat*).

The legal injunctions (*Ayat al-Ahkam*) in the Book (*Qur'an*) were mostly derived from questions posed to the Prophet by his companions (*Sahabah*). It means that whenever any issue was ambiguous to them, they used to clarify it with the Prophet (S.A.W.).

According to Professor Doi quoting *Al-itqan fi'ulum al-Qur'a,n* these legal injunctions are said to be 500 verses although some other scholars uphold different views as regards its numbers. Whatever may be the case, these *Ayat al-Ahkam* form the code of conduct for every Muslim from birth to death while the compliance will bring eternal peace to his door steps. Hence, the verses could be grouped into four categories:

1. *Ahkam al-Mujimal* – Concise or Resume injunctions: These are the precise commandments contained in the Qur'an, of which comprehensive rule regarding them are not given by the Qur'an but the *Sunnah*. Such injunctions include: purification (*Taharah*), *Salat* (Prayers) fasting (*Sawm*), alm-giving (*Zakat*) and *Hajj* (pilgrimage).
2. *Ahkam al-Mujmal wal-Mafsil* – The concise-cum detailed injunctions: These are legal injunctions that are contained in verses some of which mentioned the commandments in brief but others mentioned them in detail and further leave them to the *Hadith* and *Sunnah*. Examples of this include: war, peace, *Jihad*, Prisoners of war (POW), Booty and Relations with non-Muslims.
3. *Ahkam al-Mafsil* – The detailed injunctions: These are verses of the Qur'an which give complete details of the commandments. For instance, all the *Hadd* punishments, unintentional homicide, murder, theft, robbery (*Hurabah*) Zina (fornication), etc.
4. Injunctions relating to the fundamental principles of guidance: The Holy Qur'an also mentioned certain fundamental principles for the guidance of Muslims. But these principles have no clearcut definitions either in the Qur'an or the *Sunnah* except basic norms. They are to be provided through the due process of *Ijtihad* (arriving at one's own judgment).

It is no gainsaying that the Holy Qur'an is the only Monotheistic Scripture that was recorded and preserved word for word as it was revealed. In other words, no change, and neither omission nor addition has ever crept into it since it was received by Prophet Muhammad (peace be upon him). Allah vouchsafed for it thus:

“Behold, it is we (ourselves) who have bestowed from on high, step by step, this reminder, and, behold, it is we who shall truly guard it (from all corruption) (Q 15:9).

In agreement with the above, Ahmad Von Denfer (1983:21) exonerates the Glorious Qur'an amongst all other scriptural books from interpolations, editions and corruption. He succinctly writes:

“The most important distinction between Qur'an and other words or writings therefore is that the Qur'an is the speech from Allah, revealed in its precise meaning and wording through Angel Gabriel, transmitted by many, inimitable, unique and protected by Allah Himself against any corruption

3.3 The Importance of the Holy Qur'an

The importance of the Holy Qur'an cannot be over-emphasized, for it means everything to the Muslims while the non-Muslims too derive some philosophies from it. In fact, its uniqueness and values are encompassing, for they are not limited to the religious and legal needs but extended to the historical, administrative and literary needs. Thus, the importance is inexhaustive.

- (i) The Qur'an is the main source of all religious ideals of Islam. In it, we find the teachings about God which portrays Him to be fundamentally one in His essence, works and attributes. In other words, the idea of sonship or fatherhood is rejected.
- (ii) We have from the Qur'an the various legislations in Islam; such as the legislation which relates to prayer (*Salat*) *vis a vis*: its times and value, the legislations which relates to charity (*Zakat*) i.e. its distribution and collection, the legislations which relates to fasting (*Sawm*) and pilgrimage (*Hajj*) i.e. when and how to perform them, the legislation which relates to drinking and food – what are forbidden and what are lawful to eat and drink: that which relates to marriage and usury – that they are forbidden, that which relates to gambling and usury – that they are forbidden. The Qur'an also gives a detailed legislation in respect of inheritance, detailed information that no scripture, not even a secular constitution, has ever given. In a few words, the Qur'an contains Gods legislations for the Muslim Community.
- (iii) The Qur'an is full of administrative guides from which Muslims of early and later generations derive the various administrative set up which arose consequent upon the expansion of the Muslim empire.
- (iv) The Glorious Qur'an is a unique book that regulates both the private and public life of a Muslim

- (v) There are other considerations which entitle the Holy Qur'an to a place of eminence and to which no other book can aspire. It throws a flood of light on all the fundamentals of religion, the existence and unity of God, the reward of good and evil, the life after death, Paradise and Hell etc
- (vi) The timeless and continuous relevance of the book has no parallel amongst all literatures in human history in spite of being unedited divine material since the time of first revelation. Maulana Muhammad Ali corroboratively writes: "For what book is there in the whole history of the human race that has not only through thirteen long centuries remained admittedly the standard of the language in which it is written, but has also originated a worldwide literature"
- (vii) The book offers social justice through its legislations and makes equality of mankind (genuine brotherhood) a philosophy and watch-word.
- (viii) Finally, the uniqueness of Qur'an lies in the fact that it leaves nothing unmentioned, hence, a great asset for all emerging issues, be it social, political, economical, mundane and spiritual

4.0 CONCLUSION

The nature and importance of the book as we have seen above accounts for why Muslims continue to jealously guard and protect the book against any blemish. We also brought to fore the spiritual, moral and social values of the Qur'an which differentiates it from any book. Indeed, it is not basically a code of law, but a document of spiritual and moral guidance.

5.0 SUMMARY

In this unit, we have x-rayed al-Qur'an as a Holy Book which serves as a first source of information and guidance to the adherents of Islam as well as non-adherents.

SELF-ASSESSMENT EXERCISES

- i. Define the word *al-Qur'an*
- ii. Of what importance is *al-Qur'an* to Muslims?

6.0 TUTOR-MARKED ASSIGNMENTS

1. Give a concise but detailed meaning of Al-Qur'an
2. Al-Qur'an, a Divine Scripture means everything to Muslims. Discuss
3. Elucidate on the uniqueness of Al-Qur'an

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UNIT 2 SUNNAH OF PROPHET MUHAMMAD

CONTENTS

- 1.0 Introduction
- 2.0 Objectives

3.0	Main Content
3.1	Meaning of <i>Sunnah/Hadith</i>
3.2	Basis of <i>Sunnah</i> in Islam
3.3	Classification of <i>Sunnah</i> in Islam
3.4	The place of <i>Sunnah</i> in Islam
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/ Further Readings

1.0 INTRODUCTION

Sequel to our discussion is the preceeding unit, the second source of guidance and information as earlier said by the Prophet is *As-Sunnah*. It is one machinery in the Islamic parlance that comes next to the Qur'an. Indubitably, therefore, its place as we shall soon unfold cannot be over emphasized.

2.0 OBJECTIVES

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

- give a concise meaning of *Sunnah./Hadith* • explain the basis of *Sunnah/Hadith* in the *Qur'an*.
- highlight the classification of *Sunnah/Hadith* in Islam
- discuss the importance of *Sunnah/Hadith* as the second source of Islamic guidance and Information.

3.0 MAIN CONTENT

3.1 Meaning of *Sunnah/Hadith*

The terms *Sunnah* and *Hadith*, in the contemporary days, literally convey the same meaning, i.e. the Traditions of the Prophet. However, in the pre-Islamic period, the two are not identical.

Sunnah, according to Ibn Durayd in his *Jamharah* implies “to fashion a thing or produce it as a model. It is derived, in the opinion of Hallaq (1997) from the perfect verb *sannah* which means “setting or fashioning a mode of conduct as an example for others to follow” It is also applied to behaviour which is considered a model (Fazlur-Rahman; 1962) *Sunnah*, literally therefore, means ‘pathway’, ‘behaviour’, ‘practice’ ‘manner of acting’ or ‘conduct of life’ (Cowan ; 1960) The term according to Ahmad Hasan (1968) conveys “the normative practice or

model behaviour, whether good or bad, of a particular individual, sect or community”

The word, *Sunnah*, predated Islam and referred to the way of life of the Arabs prior to the advent of Islam. Indeed, the pre-Islamic law of Arabia was said to be embodied in a system of customary law, comprising legal and moral principles known as the *sunnah*. According to Kamali (1991), pre-Islamic Arabs used the word in reference to the ancient and continuous practice of the community which they inherited from their ancestors and the pre-Islamic tribes of Arabia had each their own *sunnah* which they considered as a basis of their identity and pride Labid b.Rabi'ah used the term in his famous *Mu'allaqah*: “(He) comes from a tribe for whom their ancestors have left a normative behaviour; every people has its *Sunnah* and its originator.”

It should be noted that *Sunnah* in the *Shari'ah* connotes the normative practice set up by the Prophet as a model, which so long as he was alive, was his unique privilege and /or the usage of the early Muslims which was taken to represent the *Sunnah* of the Prophet. Therefore, *Sunnah* whether used in the sense of a people's practice or an individual's behaviour, carries a normative element. Thus, it is this normativeness that distinguishes it from *Hadith*

Hadith on the other hand literally means ‘a piece of news’, ‘a story or a report relating to a present or past event’. Technically, it means the narration of the words and deeds, and the tacit approval or disapproval of the holy prophet Muhammad (SAW). (Qadr; 1963:139). In the words of Doi (1984:44), *hadith* stands second to the Qur'an as the ‘hidden revelation’ (*wahy khafi*). Perhaps, it is this connection between the two terms that accounts for the strong hold inherent in them. Ahmad Hasan has this to say: “The *Qur'an* and the *Sunnah* of the Prophet are related rather than interwoven in such a way that they cannot be separated from each other. (p.50). In the same vein, even though *Hadith* and *Sunnah* are identical, yet they still have some distinctions between the two. For instance, while the former is the narration of the behaviour of the prophet, the latter is the law deduced from this narration. It would not be out of place to pose the question that: Is there any basis for the *Sunnah* in the *Qur'an*?

3.2 Basis of *Sunnah/Hadith* in the Qur'an

Accordingly, it would be difficult to agree with some Western writers' view that Muhammad, the most influential person in the nascent

community (*Ummah*), was not regarded as a source of normative practice. Contrastingly, the Glorious Qur'an re-affirmed the Prophet as the best model and as such directed that his behaviours and attitudes should not only be strictly obeyed but also be fully emulated. For instance, Qur'an 33 verse 21 says:

Ye have indeed in the Apostle of God a beautiful pattern of conduct. For any one whose hope is in God and the final Day, and who engages much in the praise of God.

...So take what the Apostle assigns to you, and deny yourself that which he withholds from you, and fear God; for God is strict in punishment (Q 59:7; 4:80; 53:34; 4:65)

3.3 Classification of *Sunnah* in Islam

Sunnah is classified into three types, namely, verbal(*qawli*), action (*fi'li*) and tacitly approved(*taqriri*). The verbal *Sunnah* is the expressions of the Prophet on any subject e.g. his saying that livestock is liable to *zakah*. The action *Sunnah* comprises his deeds as well as his directives such as the way he prayed, administered *zakah*, observed fasting, performed *hajj* etc. The tacitly approved *Sunnah* consists of the acts and sayings of the companions which came to the knowledge of the Prophet and of which he either kept mute or approved the action. For example, the report of the two Companions who went on a journey and when they could not get water to perform ablution before their prayers, used sand (*Tayammum*). Later, when they found water, one repeated his *salat* while the other did not. When they returned, they related their experience to the Prophet, who is reported to have approved both courses of action.

3.4 The Place of *Sunnah* in Islam

Sunna by meaning is the prophet tradition, how he implemented the Qur'anic injunctions. It is the traditions of the Holy Prophet that was passed down through the companions of the Holy Prophet from what they had witnessed from him. The rest of the details in the Qur'an which contained only general principles and absolutely necessary instructions were to be demonstrated and taught by the messenger of Allah. It is a supplement of the Qur'an as a source of guidance. It provides apostolic precepts and example covering the whole duty of man.

The Prophet was not only the transmitter of the Qur'an but also interpreted and explained it. The only difference between the ordinary expressions of the prophet and his revelations consists in the fact that

while the former are Divine in content alone, the latter are divine in form. Q.16:44 says:

And we have sent down to you the Reminder that you may explain to mankind that which has been sent down to them and that they may reflect.

The importance of the *Sunnah*, therefore, lies in the fact that the Prophet implemented or practicalised instructions, order and directives in the Qur'an, the understanding which we would have found missing in Islam. For example, Qur'an only says that "establish prayers and pay your poor-due" of course, it is not explicit on the way to carry out this divine obligation. However, the Prophet rescued the *ummah* when he said "pray as you see me praying", or where he directs "take from me the mode of observing your *Hajj* rites". Allah declares in the Qur'an "whatever the Prophet, brought should be taken and whatever he forbids, should be shunned".

There are good things that Allah has made lawful while there are bad things He made unlawful. He commands that good must be taken and evil should be left out or avoided. Interpretations on these were left with Muhammad to expatiate on.

After the demise of the prophet, every case that came up for decision had to be referred either to the Holy Qur'an or to some judgments or sayings of the Holy prophet. The question that may be asked is which judgments or sayings obtained a wide reputation. Numerous cases abound whereby a right was claimed on the basis of a judgment or saying of the Holy Prophet, while evidence was demanded as to the authenticity of such saying.

For instance, Fatimah, the Prophet's daughter claimed that she was entitled to an inheritance from the Holy Prophet. But according to Bukhari, chapter 85, Tradition 2, the Holy prophet was reported to have said:

We prophets do not inherit nor leave an estate for an inheritance: whatever we leave is a charity. (Salih Bukhari 1986).

This saying was cited by Abu Bakr as against the claim of Fatimah. The veracity of this Hadith was not questioned by any one hence, Fatimah's claim was dismissed. Incidents of this type occurred daily and became the occasion of establishing the truth of many sayings of the Holy prophet.

4.0 CONCLUSION

From the above, it is crystal clear that *Sunnah* has come to supplement the Qur'an as a source of guidance. Hence, Muslims can always turn to the two sources for answers to all problems, be it religious, legal, spiritual or mundane. Thus, one can neither comprehend the dictates of Islam nor even put the *Din* into practice without assimilating the concept of *Sunnah* in Islam. Therefore, it is safe to say that no Islam without *Sunnah*

5.0 SUMMARY

It is obvious that *Sunnah/hadith* assumes another meaning at the advent of Islam while its importance comes next to the Qur'an. In other words, so many legislations and fatwas are said to have been derived from it. Indeed, it is indispensable in Islam.

SELF-ASSESSMENT EXERCISES

- i. Differentiate between *Sunnah* and *Hadith* ii. *Sunnah/Hadith* plays a vital role in the assimilation of Islam. Elucidate

6.0 TUTOR-MARKED ASSIGNMENTS

1. Highlight the importance of *Sunnah/Hadith* in Islam.
2. With relevant quotations from the Qur'an, enunciate on the basis of *Sunnah/Hadith* in Islam

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UNIT 3 *IJMA*^c. (CONSENSUS OF OPINIONS) AND *QIYAS* (ANALOGICAL DEDUCTION)

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Meaning of *Ijma*‘
 - 3.2 Basis of *Ijma*‘ in Islam
 - 3.3 Classification of *Ijma*
 - 3.4 Samples of *Ijma*‘
 - 3.5 Meaning of *Qiyas* in Islam
 - 3.6 Basis of *Qiyas* in Islam
 - 3.7 Classification of *Qiyas* in Islam
 - 3.8 Samples of *Qiyas* in Islam
 - 3.9 Importance of *Ijma*^c and *Qiyas*
 - 3.10 Principles of *Ijma*^c and *Qiyas*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/ Further Readings

1.0 INTRODUCTION

The secondary sources of guidance in Islam depicts the timeless relevance of Islam to the contemporary day, for Qur’an evidently declares that there is nothing left undiscussed or unmentioned in it (Q16:89) . Thus, Islam cannot only be dynamic but also pragmatic.

Therefore, while certain newly emerging issues might want to proof the Glorious Book otherwise, what seems to be unmentioned would become mentioned through the instrumentality of *Ijma*‘, *Qiyas*, *Ra’y*, *Istihsan*, *Istidlal*, *Ijtihad*, *Taqlid*, *Ta’mul* e.t.c. We intend in this unit to discuss *Ijma*‘ and *Qiyas* as tools or legal instruments for seeking guidance as well as sourcing information in Islam.

2.0 OBJECTIVES

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

- Trace the meaning and definition of *Ijma*^c and *Qiyas*.
- Explain the basis of *Ijma*^c and *Qiyas*.
- Enumerate the importance of *Ijma*^c and *Qiyas*.
- Identify the principles of *Ijma*^c and *Qiyas*.

3.0 MAIN CONTENT

3.1 Meaning of *Ijma'*

Ijma' can be defined as the consensus of opinion of the companions of the prophet (*Sahabah*) and the agreement reached on the decisions taken by the learned “*Muftis*” of the jurists on various Islamic matters. (Doi; 1984) It could be seen as the agreement of learned scholars, men of *Ijtihad* status, within the circle of the Prophet’s Community (*Ummah*), after his death, and anytime in human existence. Ahmad Hasan in his “*Ijma' in the Early Schools*” gives three definitions of *Ijma'* based on the classical *Fiqh* literature. He says: “*Ijma'* is an agreement of the Islamic Community on a religious point” In another expression, *Ijma'* is a consensus of opinion of the persons competent for *Ijma'* (*Ahl al-Ijma'*), when a religious issue arises, whether rational or legal” A third definition says “*Ijma'* is a unanimous agreement of the jurists of the Community of a particular age on certain issue”. It could be deduced from the above attempts that one word is common to all the definitions, i.e. ‘unanimous’, ‘consensus’. This pre-supposes that judicial decision of one jurist or scholar cannot be binding on the Ummah. Hence, it is always a natural process of solving problems through the gradual formation of *majority opinion of the Community*. Thus, *Ijma'* as a source translates to a broad vehicle of progress and reconstruction. It is applicable to any issue of concern in which there has been no direct mention of it by both the *Qur'an* and the authentic *Sunnah*. The jurists of the four schools of thought see it as the third source after the *Qur'an* and the authentic *Sunnah*, which are regarded as the independent or original sources of information and guidance.

3.2 Basis of *Ijma'* in Islam

It is important to note that the idea of *Ijma'* as defined by the jurists was neither mentioned nor used during the days of the Prophet, for there was no need for it since revelations (*Wahy*) continued to flow. It however developed according to Faruqi (1992) during the first and second centuries after *Hijrah*. It is also pertinent to state the fact that there is no mention of it in the celebrated *hadith* of Mu'adh bn. Jabal when he was sent to the Yemen as Governor.

Meanwhile, almighty Allah encourages seeking the opinions of others on religious cum mundane matters as evident in the Qur'anic verses:

“O you who believe! obey Allah and obey the messenger and those in authority among you. If you differ in anything amongst yourselves, refer

it to Allah and His Messenger (SAW), if ye do believe in Allah and the Last Day. That is best, and most suitable for final determination (Q4:59)

“It is through the mercy of Allah that you are lenient with them: If you were to be hard – hearted, they would have deserted you: Pardon them and seek for the forgiveness for them and *seek their opinion in the matters, whenever you decide upon something*, have belief in Allah surely Allah loves those that rely on Him.” (Q4: 159)

“Those who answered the call of their Lord, and establish regular prayer (*Salat*) and *whose affairs are a matter of counsel* and spend out of what we bestow on them for sustenance.” (Q42:36).

The traditions of the prophet are also full of injunctions authorising the consensus of opinion. These Prophetic traditions include:

“My people would never agree on whoever led them astray” (A. Doi 1981).

“My people will never agree on an error” or “The hand of God is with the group”. (Qadr, A. A. 1984).

“A group of my follower will steadily continue to be collectively victorious on the truth till the Day of Resurrection.” (M.G. Haroon 2001).

From the above, it is discernible that healthy consultation (*Shura*) and the use of juristic reason (*Ijtihad*) are normal preliminaries for arriving at a binding *Ijma*^c. The *Khulafa'ur-Rashidun* always consulted the Companions (*Sahabah*) whenever a novel issue arose. This is why their administrations were said to have been based and run on the process of *Ijma*^c of the *Sahabah*.

3.3 Classification of *Ijma'*

The *Ijma'* is classified into two broad categories: *Ijma' al-^cAzimah* (the regular consensus of opinion) and *Ijma' al-Ruksah* (the irregular consensus of opinion).

1. *Ijma' al- 'Azimah* or *Ijma' Qawli* (Absolute/Verbal *Ijma'*)

As regards the verbal consensus of opinion, if an issue is raised and all the jurists assent to it by voicing out their approval, the consensus of opinion is regular. But if it is raised but none of them says anything, the consensus of opinion is irregular. Nonetheless, both of them are valid in Islamic legal system.

2. *Ijma' ar-Rukhsah* or *Ijma' Fi ^cli* or *Ijma' as-Sukuti* (Silent *Ijma'*)

As regards the practical *Ijma'*, if a jurist does something and none of the other jurists challenges him, the *Ijma'* is regular, but if a jurist does something, and one or more jurist questions him, the *Ijma' Fi ^cli* is irregular. Nonetheless, both of them are valid as far as Islamic law is concerned. (A. Doi 1981).

3.4 Examples of *Ijma'* on Individual Cases

1. Selection of Amirship in any given *Ummah* requires the coming together of scholars of repute. The case of Abu-Bakr is a point of reference.
2. That no grandmother shall inherit together with the direct mother of the deceased.
3. That there is no retaliatory penalty on one who mistakenly killed another person, etc.

3.5 Meaning of *Qiyas* (Analogical Deduction)

It should be said that *Sunni* Muslims adopt *Qiyas* as the fourth source of Islamic guidance after the *Qur'an*, *Sunnah* and *Ijma'*. In contrast, the *Zahiris* and the *Shi'is* regard it as an unwarranted effort of legislation. (Yusuf; 1981)

Qiyas, therefore, is an Arabic word derived from the verb tense: *qasa* which means “to guess,” or to “estimate”, i.e. “to measure” or “to compare”. However, in the language of the law, it is “the art of bringing a branch of *Shari'ah* to its root because of the intimate resemblance between the root and the branch” e.g. originally, *Shari'ah* had prohibited usurious dealings in the selling of grains. Then, soya beans or rice

appeared alike, because they are measurable, staple food, storable for future use, etc. (descriptions) like grain. Therefore, soya beans and rice should not be usuriously exchanged as well (M.G. Haroon 2001). The Hanafis as quoted by Abdur-Rahim (1911) defines it as “an extension of law from the original text to a certain case by means of an effective cause (*‘illah*), which cannot be ascertained merely by the language of the text” (Yusuf p.37). Ahmad Hasan (1994) defines it as a comparison between two parallel due to their resemblance. (p.136)

It could be summed up from the above that *Qiyas* is the extension of a rule in a clear text of revelation (*nass*) to cases which are not apparently mentioned in the revelation but perceived through a discipline reasoning (*Ijtihad*)

This legal principle was introduced by Imam Abu Hanifah, the founder of the Hanafi School in Iraq. The reason why he introduced it was not unconnected with the intention of curbing the excessive thinking and digressions of the people from the Islamic legal point.

During the period of the Abbasids (750-1258), people engaged themselves in reading various texts books on logic, philosophy, etymology, linguistics, literatures of various places, foreign text books, which to some extent tended to corrupt their minds and lead them astray. They wanted to apply what they had studied in these foreign text books to Islamic jurisprudence. Many new Muslims in far away lands had brought with them their philosophical outlook, their culture and even some religious and legal notions in the fold of Islam. Consequently, Imam Abu Hanifah introduced *Qiyas* as a measure to curb their excessive thinking and to keep them on check.

3.6 Basis of Qiyas

The Qur’anic support of *Qiyas* is obtainable in *Suratul Hashr* where Allah says:

“It is He Who expelled the unbelievers among the people of the Book from their homes at the first gathering (of the forces), little did you think that they would get out, and they thought that their fortresses would defend them from God. But the (wrath of God) came to them from quarters from which they had not reckoned, and cast terror into their hearts so that they destroyed their dwellings by their own hands and the

hands of the believers. So take warning, o you with eyes.” (Q59:2)

Another portion which supports *Qiyas* is contained in Qur'an 4 verse 83 which states “Whereas if they referred it to the Messenger and to those in authority among them, those of them whose task it is to investigate would have known the matter”

Among many traditions that establish validity of *Qiyas* is the prophet's approval to the response given by Mu'adh bn.Jabal when he was appointed as the Governor of Yemen:

“..... if your judgement is not directly obtainable in the *Sunnah* (i.e. after the Qur'an) with what will you judge? Mu'adh said: “I will exert my analogical reasoning and hopefully I would not fail to arrive at the right judgement.” (Doi 1984).

Hadith also has it that the Prophet sent Abu Musa al Ash'ari to Yemen during his life time while he was directed to judge with the use of the Qur'an, and that if he did not find solution in the Qur'an, he should make use of the traditions of the prophet, and that if he did not find the solution in the traditions of the prophet, then he should use his own judgement.

Umar one day asked about a man kissing his wife in fasting. The Prophet said: “Supposing he rinses his mouth in ablution then”. The above Prophetic tradition implied that kissing (*qublah*) is like rinsing of mouth (*Madawwanah*).

Similarly, a Khataniyyah lady asked whether one could perform *Hajj* on behalf of one's parent? The prophet replied: “Supposing you paid your parents debts, is it benefit to them, so also it is beneficial when you perform pilgrimage on behalf of your parents.” (M.G. Haroon).

3.7 Classification of *Qiyas*

Thus, the pillars of analogy in the light of the above can be classified into four; namely: the original subject against which the new subject is compared, the tributary or the new subject which is the object of analogy, the rule deduced by analogical deduction, and lastly, the cause which brings together the original subject. In other words, the original basis furnished by the earlier textual or consensus sources are termed in the language of the law as *Muqisillah*, the subject which is to be solved is called *Muqis* while the rule or method of comparison to arrive at the result

desired by way of analogy is called *'illah* or Effective Cause. (Qadir, 1984).

For example, intoxication is the connecting 'cause' or 'common description' between wine made from the juice or grapes and the palmwine drawn from palm-trees or intoxication by hard drug. The forth element is the established law for the origin or as in wine/palm wine and hard drugs case.

3.8 Samples of Qiyas Application

Wine (*Khamr*), for example is prohibited in Islam at least based on the Qur'anic text (Q5:90) due to simple reason (*'illah*) that it is intoxicating. However, the question could be asked regarding other intoxicants such as Indian hemp, cocaine, heroine, marijuana etc, This is where *Qiyas* is applicable, for they all lead to loss of senses.

Similarly, Sayyidina 'Ali, applied the principle of *Qiyas* on the punishment to be meted on a drunkard. Of course, the Qur'anic position here is eighty strokes of cane. He, however, extends the punishment to others thus:

“He who drinks get drunk, he who gets drunk, raves, he who raves, accuses people falsely and he who accuses people falsely should be given eighty strokes of cane”. (Doi 1981).

Before reaching an *Ijma'* on Abubakr's candidature when problem arose on the appointment of caliph after the death of the prophet in 10AH, the prophet's choice of Abubakr as a spiritual leader to act as an *Imam* in congregational prayers was the measure used for his selection as temporal leader. This was another example of *Qiyas* in application.

It is the Qur'anic position that all business transactions be suspended once the last call to service is made on Friday as evidenced in *Suratu'lJum'ah* (Q62:9). The rule by a way of *Qiyas* could be extended to all other engagements capable of distracting one from attending to Allah's Cause outside the realm of business.

Adoption of *Qiyas* and *Ijtihad* is unfolded in a question posed to the Prophet by Sayyidina 'Umar, The question/conversation goes thus:

“Sayyidina 'Umar, asked the prophet whether a kiss during the fast vitiates the fast even though no orgasm is reached. The Prophet posed a

question: “Does rinsing one’s mouth vitiates the fast?” ‘Umar replied: No, it was all right to do so.” So the prophet indicated that the fast is similarly not vitiated by a kiss if it is not accompanied by an orgasm.

3.9 The Importance of *Ijma*^c and *Qiyas*

In modern times, *Ijma*^c and *Qiyas* play a decisive role in reinvigorating Islamic law and bringing it back into the practical life of Muslims. The existing *Fiqh* literature according to Ahmad Hasan (1967) is the result of the age-long *Ijtihad* and *Ijma*^c process. Furthermore, *Ijma*^c stands to unite the divergent opinions on a problem progressively and to ascertain the truth of *Qiyas*. This is summed up in the words of Snouck Hurgronje:

The consensus guarantees the authenticity and correct interpretation of the Qur’an, the faithful transmission of the *Sunnah* of the Prophet, the legitimate use of analogy and its result; it covers, in short, every detail of the law, including the recognized differences of the several schools

It is necessary in modern times and, in fact, at all times, to legislate. This means to form new legal norms for new cases which arise in human society as a result of any new kind of social relations. This legislative power should not necessarily be left in the hands of certain type of scholars, but rather be entrusted to the elected representatives of the people. Thus the entire body of the nation, the people itself, would be participating indirectly in forming these norms. This would appear to be in line with the Qur’anic stipulation.

3.10 The Principles of *Ijma*^c and *Qiyas*

The underlisted are the principles of *Ijma*^c and *Qiyas* according to some Schools of thought. They are as follows:

- ☐ Toleration and the lifting of restrictions should be the aim of legislation.
- ☐ All things are fundamentally permissible unless specifically prohibited by the Islamic law.
- ☐ Eradication of mischief is the aim of administration.
- ☐ Necessity permits benefiting by things not otherwise permissible.
- ☐ Necessity is given due appreciation.
- ☐ Preventing mischief has priority over bringing about welfare.

- ☐ Commit the lesser of two evils.
- ☐ Mischief is not removed by mischief.
- ☐ One should suffer private damages to avert general disaster.

SELF-ASSESSMENT EXERCISES

- i. Define the terms *Ijma'* and *Qiyas*
- ii. Critically assess the place of *Ijma'* and *Qiyas* in sourcing information in Islam
- iii. Give three (3) examples each of *Ijma'* and *Qiyas* different from examples given above

4.0 CONCLUSION

There is no gainsaying that Islam can neither be well understood nor appreciated save with the adequate application of the subsidiary sources of guidance which have been partly elucidated above.

5.0 SUMMARY

In sum, we have in fair detail discussed the concepts of *Ijma'* and *Qiyas* as the secondary sources of guidance and information in Islam. It is clear from the above that the two come next to the *Qur'an* and *Sunnah*. Furthermore, it is evidently clear as well that through the two sources, several emerging issues since the demise of the Prophet have been taken care of. Indeed, this shows the elasticity of Islamic religion.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Using the Qur'anic verse that "...And We have sent down to you the Book as an exposition of everything..." present a logical essay on the timeless relevance of Islam to all challenges of life.
2. Apply the principles of *Ijma'* and *Qiyas* to the contemporary happenings in your environment

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UNIT 4 *IJTIHAD* (EXTENSION OF RULE)

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
	3.1 Definition of <i>Ijtihad</i>
	3.2 Genesis and normative basis for the validity of <i>Ijtihad</i>
	3.3 Qualification of <i>Mujtahid</i>
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/ Further Readings

1.0 INTRODUCTION

All the *Sunnis* place high premium on *Ijtihad* in Islamic legislation through *Ijma* 'and other sources. When the Book or the *Sunnah* provides the legal solution to a particular problem, no inference is necessary. However, when there are newly emerging issues and for which neither the Book nor the *Sunnah* provides an unequivocal answers, then *Ijtihad* becomes inevitable. In other words, *Ijtihad* continues to be the main instrument of interpreting the divine message as well as relating it to the changing conditions of the *Ummah* in its aspirations to attain fair-play, justice, salvation and truth.

2.0 OBJECTIVES

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

- Define *Ijtihad*

- Trace the origin of the *Ijtihad*
- Enunciate on the basis or validity in Islam,
- Highlight on the qualification of *Mujtahid* in Islam.

3.0 MAIN CONTENT

3.1 Definition of *Ijtihad*

Al-Ijtihad which is derived from the root word '*jahada*' and a verb tense *Ijtahada*, literally means 'effort', 'self-exertion', 'endeavour', 'pains', 'trouble', 'application', etc" (Cowan). Bernard Weiss (1996) in his understanding of the term opines that *Ijtihad* connotes an endeavour of a jurist to formulate a rule on the basis of evidence (*dalil*) found in the sources. In a wider perspective, it means the use of human reason in the elaboration and explanation of the *Shari'ah* law. It covers a variety of mental processes, ranging from the interpretation of texts of the *Qur'an* and the assessment of the authenticity of *Ahadith*. Thus, it is not only a process of interpreting texts but exclusively text-oriented.

Technically, therefore, it is simply "a process by which legal rules are deducted from various recognized sources of law by Islamic jurists, lawyers and doctors. These deductions are usually based on the jurist independent reasoning which should not be distanced from the interpretation of the primary sources of *Shari'ah*. It is the maximum effort expended by the jurist to master and apply the principles and rules of *Usul al-fiqh* (legal theory) for the purpose of discovering God's law. (Hallaq, 1999: 286) It could also imply personal legal reasoning which should be exercised by applying analogy (*Qiyas*) to an authoritative text such as the *Qur'an* or tradition (Khudduri; 1961:68). Haroon gives it a wider and logical perspective when he sees it as "the act of exhausting one's intellectual capacity in studying various relevant judicial decrees to be able to reach a clear-cut judgment or at least reach a probable and imaginable judgment to a case not specifically adjudged by the *Qur'an* or the *Sunnah*. (Haroon, 2001: 37)

Qiyas (analogical reasoning), therefore, is a particular form of *Ijtihad*, the method by which the principles established by the *Qur'an*, *Sunnah*, and *Ijma'* are to be extended and applied to the solution of new problems (*nawazil*) not expressly regulated before.

In sum, it is an involvement of mental or human reason (*'Aql*) in reinterpreting, elaborating and explaining the *Shari'ah* to solve new problems in Islamdom.

3.2 Genesis and Normative Basis for the Validity of *Ijtihad* in Islam

The origin of *Ijtihad* according to all sources cannot be unconnected to the period when the Prophet sent Mu'adh b. Jabal to Yemen as governor. Hallaq sums up this way:

The inferred *ratio legis* finds its justification, *inter alia*, in the Prophetic report concerning one of the Prophet's lieutenants, Mu'adh b. Jabal. When he deployed Mu'adh to Yemen to govern and to act as a judge among the Yemenis, the Prophet is said to have asked him about the basis for his decisions when he could find no relevant revealed text, where upon Mu'adh is reported to have replied: "I exercise my own legal reasoning" (*Ijtihad*). The Prophet is said to have found the answer highly satisfactory. The clear implication of his report is that reasoning by inference, involving the derivation of the *ratio legis*, has been ratified by the Prophetic *Sunnah* (Hallaq, 1997:86)

Ajetunmobi (2000:72), however, in his paper "Intellectual Perspective on the Practice of Islamic Law Among the Yoruba Muslims of Nigeria" advances the rationale behind the place of *Ijtihad* in Islamic Law. He says *inter alia*

with the expansion of Islam to other parts of Africa When Islam spread beyond Arabia, early Muslims came in contact with divergent cultures which required interpretation of the primary sources of the law on the one hand, collective opinion and even personal opinion of judges on the other hands. Hence, the development of Qiyas within the first century of Islam. That was when *al-Ijtihad bi'l -Ra'y* began to expand further.

Having established the genesis of this subsidiary source of law, what then are the bases of the legal instrument? Kamali (1991) viewed the bases on four premise, this include: evidence which is decisive both in respect of authenticity and meaning, evidence which is authentic but speculative in meaning, that which is of doubtful authenticity, but definite in meaning

and evidence which is speculative in respect both of authenticity and meaning.

Owing to the above, therefore, it is imperative to first of all establish the basis for it in the Qur'an and *Sunnah* before attempting to logicalize it on any other basis, for all *Ulama'* are in agreement that *ijtihad* might be collective obligation (*fard Kifayyah*) and as well be personal obligation (*wajib* or *fard 'ayn*) depending on the situation in which a qualified jurists (*Fuqaha'*) finds himself. The strong basis, legalizing *Ijtihad*, resulting in it being indispensable in any Muslim society is traceable to *Suratul Tawbah*,.

Let a contingent from each division of them
devote themselves to the study of religion and
warn their people.... (Q 9:122)

“Devotion to the study of religion” according to Kamali (1999: 373) is the essence of *Ijtihad* , which should be a continuous feature of the life of the community

In another chapter, Allah says: “And those who strive in Our cause, We will certainly guide them on Our paths” (Q29:69)

Impliedly, the use of ‘Our paths’ in the above Qur’anic verse, which is in the plural form suggests that there several paths towards the truth, and which are all open to those who make extra effort (intellectual) to attain the truth.

Another Qur’anic verse which suggests basis for *Ijtihad* is the verse that says: “Whereever you go, face the mosque of *Haram*, and wherever you are, turn your face towards it.” (Q42:38). It is argued by Imam Shafi‘I that one can only locate the Sacred Mosque through an intellectual exercise, otherwise, he/ she will continue to face wrong place.

Sunnatically, the prophet is recalled to have said of a *Mujtahid*:

When a judge exerts his intellectual effort and
reached the correct conclusion, then his reward
would be double”.(Sunnan Abu Da’ud, Vol.III,
1013, *hadith* no. 3567)

In another *hadith*, the Prophet is reported to have said: “Strive and endeavour (*Ijtahidu*), for everyone is ordained to accomplish that which he is created for (*Sahih Bukhari*, Vol.VI, 84 cited by Kamali; 1999: 373)

3.3 Qualification of *Mujtahid*

Before one can be a *Mujtahid*, one has to be knowledgeable about the religion of Islam, the *Sunnah*, *fiqh* and *Usul al-fiqh*. He should possess the following qualities:

- (a) He must be well versed in the study of Qur'an including the rationale behind the revelation of each Qur'anic verse and chapter (*Asbab al-Nuzul*).
- (b) He must possess an adequate understanding of the nearly 500 legal verses in the Qur'an i.e. he must know how to retrieve them efficiently and quickly when necessary
- (c) He must be well versed in the study of the traditions of the prophet (SAW) especially those ones relevant to law i.e. he must be proficient in the techniques of *hadith* criticism. In other words, he should be able to distinguish between authentic *hadith* and the scrupulous *hadith*. (weak traditions) e.t.c.
- (d) He must know the principles of *Ijma'* very well.
- (e) He must know the injunctions of *Qiyas* and the conditions governing it.
- (f) He must have the knowledge of the Abrogating and Abrogated injunctions (*an Naskh wal-Mansukh*).
- (g) He must be well versed in Arabic language and literature so as to assimilate the grammatical expressions in the basic sources of *Shari'ah* materias.

The *Mujtahid*, on the other hand, must possess good character apart from academic prowess and excellence. Among the moral qualities he must possess include:

- (a) He must be a good Muslim. That is he must not be a nominal Muslim, rather, a practising one.
- (b) He must be very pious and law-abiding to all the injunctions of the Holy Qur'an.
- (c) He must not be influenced by any heretical influences.
- (d) He must be just, reliable, trustworthy and freed from iniquitous practices.

SELF-ASSESSMENT EXERCISES

- i. What is *al-Ijtihad*?
- ii. What is the basis for the validity of *Ijtihad* in Islam? iii. What are the qualities expected in a *Mujtahid*?

4.0 CONCLUSION

From the foregoing, it is discernible that what we have done here under the secondary sources of Islamic guidance is only selective and not exhaustive, for there are other secondary or subsidiary sources mentioned above but not discussed due to obvious reason. It is also crystal clear that Islam, being a Divine religion, has sufficient machineries to cope with newly arising issues and matters through the legal instruments discussed above.

5.0 SUMMARY

It is obvious that *al-Ijtihad* is an indispensable ingredient in Islam, for it is primarily by virtue of the *Ijtihad* of jurists that Islamic law thrives as a body of positive rules. Indeed, jurists of the fifth/eleventh century such as ‘Abd al-Jabbar (d.415/1024) and his disciple, Abu Husayn al-Basri submits that *Qiyas* is not only in itself a method of *Ijtihad* but also an element without which law would be incapable of growth.

6.0 TUTOR-MARKED ASSIGNMENT

1. The essence of *Ijtihad* in Islamic law is for a qualified jurist to extract rulings (Ahkam) for novel cases. Elucidate
2. Critically assess the role of *Ijtihad* in developing legal system in Islam

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MODULE 3 ISLAM CIVILIZATION AND SCIENCES

Unit 1	<i>Islam and Western Civilization</i>
Unit 2	<i>Contributions of Islam to Science</i>
Unit 3	<i>Various Sciences Associated to Islam</i>

UNIT 1 ISLAM AND WESTERN CIVILIZATION

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Defition of West
3.2	Impact of the west in the Muslim societies.
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
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1.0 INTRODUCTION

Several attempts have been made by scholars both medieval and contemporary on the impact of Islam on science or simply put, scientific discovery via Islam. Less attention, however, is always accorded the historical antecedents of the earlier Muslim scholars, who made franktic efforts towards the discoveries. The question that is germane here is that “Were the West (Europeans) the initiator of the so called civilization? ” Koshul (1995) reasoned this way: “ It is entirely possible that even though

the Europeans made the noted discoveries many centuries after the Muslims, they did so without having any knowledge of earlier Islamic works” Owing to the above, therefore, it is imperative to browse through the impact of Islam on Western Civilization with a view to extricating the unprecedented efforts of these earlier Muslim scholars on the one hand and enormosity of the influence on the European development on the other hand .

2.0 OBJECTIVES

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

- Enumerate the impact of the Muslim civilization on the Euro-Christian (West) civilization.

3.0 MAIN CONTENT

3.1 Definition of West

Islam according to Lewis (1997) was the first to create a civilisation that was multiracial, multicultural and intercontinental. He sums up this supposition thus: Islam was the first to make significant progress towards what it perceived as its universal mission while western civilization is accorded the first to embrace the whole planet.” The west, therefore, as a concept, characterizes the dominant factor, if not the character of the contemporary international relations. The nature of the international system is such that the world is divided between the ‘developed’ and the ‘underdeveloped’, the North and the South, the East and the West. In all these, it is the west that dictates this pace.

West, therefore, describes the inhabitants of Western Europe and which later metamorphosed to a political term connoting those who share political, economical and cultural view of the Western Europe. In the same vein, Omotosho quoting Wilfred Smith’s *Islam in Modern History* posits that the term ‘West’ may signal a religious interest e.g. Christianity, being the predominant faith in the West against the Eastern Europe where for many years religion is officially discouraged. Thus, the West sees Christianity as part of its cultural heritage and therefore defends and promotes it along with its political and economic interests. (Omotosho; 2006:9)

The world of Islam today finds itself in the orbit of the western domination of the world. But giving its antecedents, Islam is not just like the rest of the world, it had once led the world, it had conquered parts of

the west, it had and continues to convert from Christianity. Above all, in today's world, the world of Islam has under its soil, a large proportion of the greatest source of energy for industry. Arab oil is an important factor in the advancement of the world economy. And lastly, Islam remains one ideology that is eminently qualified to rival the ideology of the west, the liberal democracy that is the political wing of capitalism. Thus, just like in the past, Islam remains the West's albatross, says Oluwatoki (2006). Having said this, it is apposite to assess the impact of Islam (early Muslims) on Western civilization with a view to discerning the former's indispensability.

3.2 Impact of the Muslim Civilization on the Euro-Christian (West) Civilization

Indeed, it is incomprehensible to the non-Muslims that the Arabs who were so backward and ignorant in the centuries preceding the advent of Islam could have become so enlightened and scholarly in such a short time after adopting the new faith. One of the greatest exponents of this line of thought is Moritz Cantor who has written an encyclopaedic history of mathematics in the German Language. Florian Cajori, the author of the *History of Mathematical Notation* equally says of the Arabs: "The Arabs present an extraordinary spectacle in the history of civilization" (Shariff; 1966: 1277)

The channel of the diffusion of Muslim knowledge to the West has been mainly through the sacking of the Islamic empire in Spain. King Phillip II (1556-1598) seized all books in the libraries of the Spanish Muslim cities. Under Phillip III a ship load of books belonging to Sharif Zaydan, the ruler of Morocco who was shifting his base at the beginning of the Seventeenth Century was seized by the Spanish pirates and which eventually were confiscated by the king of the Spaniards. (Abubakre; 2003:31)

An objective attitude was alone met with in a quite different sphere, which was only loosely connected with the Islamic religion. I am referring to science in the widest sense of the word. From the very beginning of the tenth century, small groups of men had attempted to increase the store of theoretical knowledge about the world and man that was contained in the few Latin books that had been salvaged from the wreck of ancient civilization.

Men in those few groups had learnt that the Muslims possessed Arabic translations of the basic works of the ancient World, and had access to complete manuals of the sciences that were considered essentials. (Schacht & Bosworth; 1974:14)

Gradually, Latin translations of these works appeared, and the wealth of Arab science spread to England, to Lorraine, to Salerno, and above all to Spain, where contact was more easily made. The work of translation grew and became organized in that country after the fall in 1085 of the great city of Toledo, one of several centres of intellectual activity there.

Indeed, what was being sought in the Arab manuscripts was in no way an image of Islam or of the Muslim world, but rather the objective knowledge of nature.

All the same, something inevitable became known about the Muslim provider of this knowledge; and there was also established a close contact with the translators whose services were used, and who were Mozarabs or Jews or in some cases Muslim with a wide first-hand knowledge of the Muslim world.

It is important to note that one Pedro de Alfonso, a Spanish Jew, who was baptized at Huesca in 1106 and became physician to Henry I England translated works on astronomy, and also wrote the first book containing information of some objective value about Muhammad and Islam (*Ibid.* p.15)

There was another field where several interest converged, and where the Latins discovered yet another image of Islam which was strikingly at variance with their religious pre-conceptions, that is, philosophy. At first, philosophy and the natural sciences were in need of supplementation from works of what we would call scientific methodology, (works on logic and on theory of Man and Cosmos). The same encyclopedic writers had dealt with all Aristotle and the Avicenna. The Latin West only gradually became aware of Aristotle. In the twelfth century, his brief *Categories* and his *De Interpretative* were already known through old Latin translations by Boethius, while the rest of the Aristotelian corpus was slowly becoming known, but only to a handful of people, through new translations made directly from the original Greek. (*Ibid.* p.18)

Briffault, in his "*The Making of Humanity*" did not mince words in linking the European growth to Muslim civilization when he writes:

It is highly probable that but for the Arabs modern European civilization would never arisen at all; it is absolutely certain that but for them it would have assumed that character which has enabled it to transcend all previous phases of evolution. For although there is not a single aspect of European growth in which the

decisive influence of Islamic culture is not traceable,...(Cited in Koshul; 1995:37)

Okunu (1999) in a paper entitled “Educating the Muslim Child: Triumphs and Problems” quoting same person (Robert Briffault) says further:

The influence of the Muslim civilization over Western culture was so great and diverse that it is visible even today in many of the names of things and articles of ordinary use. The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories, Science owes a great deal more to Arab culture; it owes its existence... What we call science arose in Europe as a result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, and measurement, of the development of mathematics in a form unknown to the Greeks. That spirit and those methods were introduced into European world by the Arabs.
(Okunu; 1999)

Human history, according to Sarton’s *Introduction to the History of Sciences* published in Baltimore in 1927 could be divided into periods of fifty years. Each period was identified with the most influential scientist of the time and named the period as that scientist’s epoch. For instance, 400-350BC is regarded as the age of Plato (C.347BC), followed by the epochs of Aristotle (C. 322 BC), Euclid and Archimedes etc. From the fifth century BC, Jabir b. Hayyan (d.

200AH/815AD Geber in Medieval Europe) was said to be the first Muslim Scientist to appear between 750-800 periods, followed by alKhwarizmi (d.850, Khiva among the West), ar-Razi (d.925, Rhazes), Mas’ud (d.957) Abu al-Wafa’ (d.997) al-Biruni (d.1050) and ‘Umar al-Khayyam (d.1124). Impliedly, the above Muslim

Philosophers/Scientists appear to be in full control of the world stage of science for about three hundred and fifty years i.e. three centuries or thereabout (750-1100 CE). This period, he contends, could not be interrupted until 1100CE when Gregory of Cremona and Roger Bacon interrupted the chain. Yet, Muslims reappeared for another two hundred and fifty years i.e. two centuries beginning with the epoch of Ibn Rusd, Nasir ud-Din al-Tusi and Ibn Nafia. Perhaps, this historical chronology informs Sarton’s further assertion about Muslim civilization when he says: “The main task of mankind was accomplished by Muslims...” (Elegba; 1993)

The period of Muslim preeminence in the scientific fields parallels directly the Dark Ages in Europe. The wide gap between the western and Islamic cultures during this period is better illustrated by these suppositions:

al-Hakim (d.975), a vizier in the Muslim government in Spain, had a private library collection of four hundred thousand books while the famous library Christian Spain at this time was in the Repoll Monastery, which contained a mere one hundred and ninety-two books.

In the same vein, Ibn Fadlan, a Muslim trader observes a crude civilization on the hygienic practices of Scandinavian traders who he had contact with at the lower Volga River in one of his trading tours into the area. He writes:

Every morning a girl comes and brings a tub of water, and places it before her master. In this he proceeds to wash his face and hands, and then his hair, combing it out over the vessel. Thereupon, he blows his nose, and spits into the tub, leaving no dirt behind, conveys it all into this water. When he has finished, the girl carries the tub to the man next him (sic), who does the same. Thus, she continues carrying the tub from one to another, till each of those who are in the house has blown his nose and spit into the tub, and washed his face and hair

The point being made in the above explanation is that while the former compares the two private libraries (Hakim and Repoll Monastery) and fathom out which one, probably, is likely to have influenced the other, the latter shows the backwardness of the Scandinavian traders, for as argued by Koshul, Muslims in Cairo, Baghdad, Toledo, Granada and other major cities were already used to public baths which were constructed by the government and private citizens. In other words, it implies that as at then when the west seems to be barbaric in their ways of life, Muslims were already civilized and advanced.

It is on record that in an attempt to enrich Western philosophy, Gerard of Ceroma made an intellectual tour to Toledo in search of Arabic versions of Greek texts which he would translate. Around the same time, translation of Avicenna's great philosophical compendium (*Kitab alShifa'*) had commenced and by 1180, the first corpus of the work was completed and began to circulate in Europe. (*Ibid.* p.18)

It is worthy of note also that the Western historian of science's notion in attempting to relegate the Islamic civilization to the role of a mere transmitter of the Greek (Western) tradition aims at denying Islam an important role in the history of science, one that perhaps generated and contributed to modern science in a unique way. The phrase "transmitter of knowledge" according to Fakhr, conveys a passive role, one of translation and preservation; as if by this very statement the element of creativity and innovation within the Islamic community had no existence of its own in the rich evolution of science. He therefore, cautions that the contribution of Islamic civilization towards the plurality of civilizations should not at any point in time be dismissed or forgotten. (Fakhr;1992)

Aasi in his paper "Muslim Contributions to the History of Religions" provides us with an insight into the enormous role Muslims played in the history of religions during the Middle Ages. Indeed, al-Shahrastani, according to him was said to be the pioneer scholar to write on the history of religions. In quoting the author of *Comparative Religions: A History*, he surmises:

The honour of writing the first history of religion, in world literature, seems in fact to belong to the Muslim Shahrastani (d.1153) whose *Religious Parties and Schools of Philosophy* describes and systematizes all the religions of the then-known world, as far as the boundaries of China. This outstanding outstrips anything which Christian writers were capable of producing at the same period (GhulamHaider; 1991)

Frank Rosenthal, the famous translator of some of the medieval works such as Ibn Khaldun's *al-Muqaddimah* strongly upholds that one of the great contributions of Muslim civilizations to mankind's intellectual progress is the comparative study of religion. (*Ibid.* p.416).

What accounted for the backwardness of the Muslims after reaching the zenith according to Aasi might not be unconnected to either due to the onslaught of colonialism or due to the downfall of the Muslim empire; hence, they became more concentrated on the preservation of the tradition and more rigid and defensive, rather than open and analytical in their points of view (*Ibid.* p.420).

The impact of the Islamic civilization on the European West featured more in the realm of institutions of higher learning. It is on record that after the closure of the Academy of Athens by imperial decree in 529, the

first institutions of higher learning in Christian Europe were established by the Muslims in the 12th century. Indeed, the first college to be located in the Latin West, known as “College des Dix-Huit” according to Koshul was established in Paris in 1180. The founder, John of London, founded the College when he returned from his Jerusalem tour or visit. Koshul notes in this regard:

Before John of London established this college for “eighteen poor students, the founding of educational institutions for poor students by pious individual had no precedents in Christian Europe. The concept of establishing such charitable trusts is almost certainly based on the Islamic *waqf* system.....The fact that such an institution was first established by an individual who had just returned from a pilgrimage to Jerusalem in a place where no such institution existed before points strongly to the influence of Islamic civilization in the founding of the first Parisian college. (Koshul; 1995)

It has further been posited that the nascent intellectual tradition in the West was deepened and/or enhanced by the pocket of individuals who had passed through the Muslim Universities of Spain or Sicily. Prominent among these are Grosseteste who studied in Spain and taught at Oxford, Raymond Lully who studied in Spain and taught at Vienna, Fibonacci who studied mathematics when he was in Algeria and Muslim Spain and returned to Italy, Daniel de Morlay who studied in Cordova and taught at Oxford etc.

Europe had not one university or cultural centre to show for itself in those centuries when Islamic lands had large numbers staffed by experts and specialists in all branches of knowledge. These Islamic centres were beginning to radiate waves of brilliant new thinking to the world at the very moment when the crusades were launched. In fact, it could be said without any fear of contradiction that it was the new learning fostered by Islam which itself furnished the Europeans with some of their new thinking that made possible whatever powers they achieved in those days and fired the passion of jealousy and cupidity which made the west wish to seize for itself the treasures which they saw Islam bringing to the nations under its sway.

Dr. Gustave says in his book that:

“In those days when books and libraries meant nothing to Europeans. Many Islamic lands had books and libraries in plenty. Indeed, in Baghdad’s ‘House of wisdom’ there were four million volumes, and Cairo’s Sultanic library one million, and in the library of Syrian, Tripoli, three million volumes, while in Spain alone under Muslim rule there was an annual publication of between seventy and eighty thousand volumes.” (Gustave, n.d. p.329).

The indispensability of Arabic language forms another onus of the impact of Muslim civilization on western civilization. Without fear of any contradiction, prior to the 16th century, no scholar of repute in the entire Europe was without a ground knowledge of Arabic, for almost all the classical works in Greek civilization cum the most up-to-date discoveries in various fields, were available only in Arabic. Sarton sums up this indelible position of Arabic language thus: “When the West sufficiently matured to feel the need of deeper knowledge, when it finally wanted to renew its contact with ancient thought, it turned first of all, not to Greek sources, but to the Arabs”

SELF-ASSESSMENT EXERCISES

- i. Give a vivid description of Muslim Civilization
- ii. Highlight and expatiate on the impact of Muslim Civilization on the Euro-Christian Civilization.

4.0 CONCLUSION

From the foregoing, it is incontrovertible fact that Islam contributed immensely to the Euro-Christian civilization. Perhaps, this account for why Lewis unequivocally submits that Islam was not only the first to create a civilisation that was multiracial, multicultural and intercontinental but also the first to make an indelible advancement towards what it perceived as its universal mission while modern western civilization is the first to embrace the whole planet. These impacts from all indications is all-embracing ranging from intellectual tradition, establishment of higher institutions of learning, history of religions, Arabic language etc.

5.0 SUMMARY

It is obvious from the above treatise that Islam will continue to have its landmark on the Western Civilization, albeit, modern scholars might want to veil this indubitable fact through their pretence and hypocrisy.

6.0 TUTOR-MARKED ASSIGNMENTS

1. The impact of the Muslim Civilization on Euro-Christian Civilization is multi-faceted. Discuss.
2. To what extent would you agree or disagree that Western Civilization would for ever be indebted to the earlier Muslims.

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UNIT 2 CONTRIBUTIONS OF ISLAM TO SCIENCE

CONTENTS

- 1.0 Introduction
 - 2.0 Objectives
 - 3.0 Main Content
 - 3.1 Definition of Islam and science.
 - 3.2 The relationship between Islam and science
 - 3.3 Early Muslims and their contributions to science
 - 4.0 Conclusion
 - 5.0 Summary
 - 6.0 Tutor-Marked Assignment
 - 7.0 References/ Further Readings

1.0 INTRODUCTION

This unit discusses the contributions of Islam to science, for acquisition of knowledge is the key to successful living. One of the early *Surahs* of the Holy Qur'an speaks of reading which is the primary source of knowledge. Islam considers knowledge as a comprehensive whole, which covers both spiritual and material aspects of human life. Indeed, what distinguishes the Muslim scholars from the Christian priests, according to Oloyede, is the unique place of knowledge. Knowledge to the former is what leads to discovery in any field. Muslims are therefore

required to seek knowledge in all fields, and from even the most distant places. In Hadith, the Holy prophet says: “Seek for knowledge even if it is China”.

This is why there are a good number of famous Muslim scientists, artists and scholars who contribute a great deal to scientific knowledge.

2.0 OBJECTIVES

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

- Define the word science and Islam.
- Highlight on the rapport between Islam and science.
- Identify and assess the unique contributions of the early Muslim scholars/scientists to science.

3.0 MAIN CONTENT

3.1 Definition of the Word Islam and Science

It is considered not worthwhile to attempt any definition for Islam again here as we had extensively dealt with it earlier. However, we shall try to delve into the other word i.e. science.

The word ‘Science’ which is known as *‘Ulum* in Arabic is from the Latin word *‘Scientia’* which connotes ‘knowledge’ or “to know”. It implies that, science generally, conveys knowledge as a whole but later it specifically refers to “knowledge of nature.” It involves a pursuit of knowledge covering general truths or the operation of fundamental laws. It has been defined as “any branch of study related to observation and classification of facts” (Gove; 1981) Sarton George (1985) in the *Encyclopaedia Americana* defines science as “positive knowledge” The *Encyclopaedia Britannica* (1988) calls it “any intellectual activity concerned with the physical world and “entailing unbiased observations and systematic experimentation”. (p.552). The *Encyclopaedia of science* cited by Akintola (1992) defines it as “an organised body of knowledge and opinion which is systematically supported by formal proofs or by observational evidence ...”.

It could be inferred from the above, therefore, that science is a body of knowledge obtained or acquired through systematic observation and experiment which allows us to deduce laws and principles. Thus, Kennedy would regard any knowledge acquired by means of scientific method as science. (Kennedy, 1959:12)

3.2 The Relationship between Islam and Science

There is no relationship existing between the two terms save what the Qur'an says about them. The former, being a divine religion emphasizes the latter (knowledge). Several verses abound in the Qur'an which make allusion to learning or knowledge. Indeed, the first Qur'anic verse revealed to Prophet Muhammad (saw) which charges him to "read" shows a good rapport between the two terms. Other Qur'anic verses include: "...Are those who know equal to those who know not?" (Q39:10). "...And none knows its right interpretation except Allah and those who are firmly grounded in knowledge (Q3:7)"

Further evidence of the passion of Islam for science (knowledge) could be inferred from the words of the prophet at the close of battle of Badr in 622 CE/10 AH when he declares:

..... after the battle of Badr and Muslim victory, to the huge crowds whom they had taken prisoner, that any polytheist who trained ten Muslims to read and write should win freedom. (Sayd Mujtaba 1977:73).

The prophet (saw) pronouncement was put into practice, and it was thus that a large number of his original adherents were put on the track of education.

Imam ʿAli (R.T.A.) the third rightly guided caliph, declared that the spreading of science and knowledge and culture and intellectual ability was one of the merits to be covered and achieved by every Muslim government. In the record of his words it is reported that he said:

O people! I have rights over you and you have rights over me. Your right over me is to insist that I shall always give you guidance and counsel, and seek your welfare, and improve the public funds and all your livelihoods, and help raise you from ignorance and illiteracy to heights of knowledge, learning, culture, social manners and good conduct. (Sayyid Mujtaba, 1977:73).

The Abbasid Caliph Maʿmūn founded a "House of Wisdom" Bayt al – Hikmah in Baghdad to be a centre of science. He was a great scholar and a lover of scholarship. He gave liberal patronage to men of learning and encouraged scholarly discussions in his court. Thus, his court became the

resort of philosophers, astronomers, physicians, scientists, poets, and other men of letters. He created an academy which he called bayt al-hikmah in which there were various departments of learning. Many Greek and ancient works were translated here into Arabic for the accessibility of the common man. Their efforts were not confined only to the reproduction of Greek and ancient works, but in some directions, they extended also to original research. There were adequate provisions for scholars and students to remain in this academy for study and students came from various parts of the world to this academy.

Specifically, if the definition mentioned above “any intellectual activity concerned with the physical world and “entailing unbiased observations and systematic experimentation” is anything to go by, then it means that Islam without question approves any knowledge, investigation, experiments and or intellectual efforts that would either be beneficial to humankind or enhances his better lot. The Glorious Qur’an tasks man in this regard: “O company of *Jinn* and men! If you have power to go beyond the confines of the heavens and the earth, then do so. But you cannot go save with authority” (Q55:33) Thus, Islam through its Scripture, leaves nothing undiscussed as Abubakre (2003:30) rightly observes: “The Qur’an is not a book of general knowledge but it is one that can be considered as a mine of information on nearly every aspect of life”. In other words, it deals with all subject matters, science inclusive. Browsing through the Qur’an, therefore, would unveil discussions on scientific thoughts and subjects. Perhaps quoting Abubakre again might bring our position more clearer:

Hence there are discussions on biological sciences such as those relating to modern biology, botany, zoology, chemistry, physics, dealing with electricity, heat light, scales, and measurements, sound, and weight. Other issues raised in the Holy Book include agricultural sciences to consist farming, horticulture, and irrigation. Among other considerations in the realm of science in the Holy Book is health science which include physiology, psychiatry psycho-analysis, dietary regulations and medicine (oral and non-oral). The Holy Book also calls for general reflections on other branches of natural science concerning the sky, water cycle and seas, the earths atmosphere and its relief, geology and mineralogy and of course geography and anthropology.(p.30)

Akintola (1992) in his *Scientific Discoveries Through Islam* further provides us with what he calls “scientific facts in the Qur’an”. These facts include: oceanography, layers of darkness in the Qur’an, the estuarine system in the Qur’an, embryology in the Qur’an, the gaseous mass, the two theories of science on end of the world i.e. bubble and heat death to mention only a few.

The points in the above Qur’anic facts, to our mind, is that all what the modern scientists arrogate to themselves as new inventions have been overtly or covertly mentioned some one thousand four hundred and twenty-eight years before the advent of the so called scientists nor their so called discoveries and inventions. Perhaps, these “scientific facts in the Qur’an” spurs Oloyede (1987) in a paper titled “Secularism and Religion: Conflict and Compromise (An Islamic Perspective) to posit:

It was only in 1961 that astronauts discovered the possibility of the conquest, of space which the Qur’an has alluded to over one thousand four hundred years ago. The Qur’an also predicted the possibility, with God’s command of exploration of the earth and it came to pass. The Holy Qur’an in chapter 50 verses 9-11 has also treated water cycle in a manner that science later came to agree with. The nature of attitude in space was also indicated in the Qur’an in chapter 6, verse 123. It states that “The Sun and the Moon follow courses prescribed by special accounting”. (p.28-9)

3.3 Early Muslims and Their Contributions to Science

Al-Harith b. Kaladah of Ta’if (d.634CE/ 14AH) otherwise known as ‘Doctor of the Arabs’ has been regarded as the pioneer of Arab knowledge of science, for he was said to be the first scientifically trained man in the Arabian peninsular. Robert Briffault earlier quoted opines that it was the Arabs and early Muslim scientists who injected the spirit of inquiry into Europeans. In his words, “...New method of investigation, of experiment, of observation, of measurement, of the development of mathematics in a form unknown to the Greeks” (p.190)

Abu ‘Ubaydah, a Muslim geographer who lived in the 10th century was among the early Muslim geographers who popularized the Indian belief that the world had four cardinal points of equi-distance from each other called *Arin* theory. Muslim scholars invented the numerical systems and

algebra. Muhammad b. Musa, in the realm of Physics invented pendulum while the Muslim mathematicians such as al-Khwarzimi, Muhammad b. Zakariya' e.t.c. did not only pioneer the theory of algorism but also were the first to use decimal notion.

During the reign of Ma'mun of 'Abbasid period, Abu yusuf Ya'qub alKindi otherwise known as the "Philosopher of the Arabs" and one of the greatest minds in world history according to Cardano began his literary acumen, which was not only to transmit to his countrymen a knowledge of Aristotelian and Neo-Platonic philosophy in translation and adaptation, but also to extend their intellectual horizon by studies in natural history and meteorology made in spirit of that philosophy. AlKindi according to *History of the Islamic Peoples* showed himself a child of his time in his cultivation of astrology, and even the study of the future from shoulder bones, as entirely serious sciences.

Some chemicals, according to Akintola elsewhere (1990) were discovered by Muslim scholars. These chemicals include: sulphuric acid, nitric acid, potassium, ammonia salt, alcohol, preparation of mercury e.t.c. Ibn Zuhr (Avenzoar 1091-1192) of Andalusia (Cordova) introduced surgery as well as pharmacology in the 12th century. Abu 'Ali Husayn ibn Zina otherwise known as Avicenna among the Latin scholar as was regarded as the Great Physician. Indeed, his *Magnum Opus* (Canon) served as a veritable material for several centuries world over, especially in the European Universities. Perhaps, this outstanding achievement of the scholar accounts for why his portrait along with ArRazi adorn the great hall of the school of Medicine in Paris. Abu Bakr Muhammad Ar-Razi made his indelible print in the field of medicine. The Muslims also developed original concepts in physics and chemistry. For instance, al-Hazim had a pioneering work on optics.

In sum, therefore, Akintola's *Scientific Discoveries Through Islam* is replete with about twenty-one scientific discoveries invented by the early Muslim scientists (p.14) while Abubakre provides us with various Arabic terms still in use in the modern and contemporary science. These terms range from astronomy, botany, chemistry, Medicine and mathematics. (p.33-4)

SELF-ASSESSMENT EXERCISES

- i. What is the relationship between Islam and Science?
- ii. Write a concise essay on the early Muslims and their contributions to the modern science

4.0 CONCLUSION

The foregoing also has re-emphasized the timeless relevance of the Muslim Great Book, *alQur'an* because all the indexes pointing to science in the Scripture do not only remain unchallengeable but also incontrovertible. Indeed, the challenge thrown by the Qur'an as well as its encouragement of scientific experiment and/ or researches had led to scientific advancement in the modern world.

5.0 SUMMARY

It has become obvious from the foregoing discussion that modern day scientists would for ever be indebted to the early Muslim scientists, for the latter have been the great mentors of learning and sciences.

6.0 TUTOR MARKED ASSIGNMENTS

1. Assess the contributions of Ibn Zina and Fakhru'd-Din Ar-Razi to the modern and contemporary science.
2. To what extent would you agree that Islam and science are inseparable?

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UNIT 3 VARIOUS SCIENCES ASSOCIATED TO ISLAM

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Development of Arts and Sciences by the Muslims
 - 3.2 The Branches of Science/Culture Enhanced by Islam or the Early Muslim Scientists
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/ Further Readings

1.0 INTRODUCTION

In this unit attempt is made to understand the different sciences associated with Islam. The great impact of Muslim scholars on western scholars and their students, when the nations of Europe began to awake from their condition of intellectual backwardness and set out to learn from the Muslims in various scientific discoveries and innovation which the Islamic background has engendered.

2.0 OBJECTIVES

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

- Trace the development of Arts and sciences by the Muslims;
- Explain the scientific achievements of various scholars in Islam;
- Highlight the branches of science or culture enhanced by Muslim scientists.

3.0 MAIN CONTENT

3.1 The Development of Arts and Sciences by the Muslims

The latest researches of Muslims and non-Muslims scholars are bringing to bear on the work of Muslims in the various branches of knowledge throughout the Middle Ages. Of special note among the works are the *Encyclopaedia of Islam* and Sarton's *Introduction to the History of Science*. On a thorough study of information available on the subject, M.M. Sherif asserts that one is struck by the magnitude as well as importance of the contributions made by Muslims to the various branches of science, especially to mathematics and astronomy.

From the 9th to the 13th centuries, Muslims were acknowledged as the world leaders in the development of the Arts and Sciences. Among the arts, poetry, calligraphy and architecture were highly prized while Mosques and other buildings remain which express the Islamic ideas of beauty and harmony. The love of beauty also found expression in artefacts for daily use and decoration; ceramics, metalware, glassware and in production of fine fabrics and decorated carpet.

The design of cities developed distinctive Islamic features, including mosque, schools, markets, bath houses, hospitals, caravans and private houses based around central courtyards with gardens, tree and fountains. Visitors from Europe and other lands at this period used to marvel at the comforts and luxuries available in the Muslim world, and at the general state of cleanliness and development, which owed much to the encouragement given by Islamic teachings both to hygiene and to technological improvements.

Philosophy and science sprang to life again as the Muslim scholars translated, commented on and developed almost every field of study: Mathematics, Chemistry, Physics, Botany, Zoology, astronomy, Geography, Medicine, animal husbandry, mechanics, sociology and political disciplines, philosophy of history, law, ethics, jurisprudence, grammar and theology.

According to the Encyclopaedia Britannica:

Muslim scholars calculated the angle of the ecliptic, measures the size of the Earth, calculated the position of the Equinoxes, invented the pendulum clock, explained in the field of optics and physics, such phenomena as refraction of light, gravity, capillary attraction

and twilight. Used the globe in teaching the geography of a round earth, and developed observations for the empirical study of the heavenly bodies. (*Enclopaedia Britannica*)

They made advances in the uses of drugs, herbs and foods for medication, established hospitals, with a system of interns and externs, discovered the causes of certain diseases and developed correct diagnoses of them, proposed new concepts of hygiene, made use of anaesthetics in surgery with newly innovated surgical tools, and introduced the science of dissection in Anatomy. They furthered the scientific breeding of horses and cattle, found new ways of grafting to produce new types of flowers and fruits, introduced new concepts of irrigation, fertilization and soil cultivation, and improved on the science of navigation.

In the area of chemistry, Muslim scholarship led to the discovery of such substances as potash, alcohol, nitrate of silver, nitric acid, sulphuric acid and mercury chloride. It also developed to a high degree of perfection the arts of textiles, ceramics and metallurgy.

In mathematics the Arabs adopted the concept of zero from the Indians, which enabled them to develop new areas of mathematics. Some mathematics processes retain their Arabic names today, such as al-Jabr (Algebra). Similarly, in chemistry, words like “alcohol” and “al kali” derive from their Arabic names al-kahl and al-qaliy respectively.

3.2 Branches of Science or Culture Enhanced By Muslims

3.2.1 Medical Science

According to the word of Dr. Meyerhof:

Muslim doctors laughed at the crusaders medical attendants for their clumsy and elementary efforts. The Europeans had not the advantage of the books of Avicenna, Jaber, Hassan bin Haythan, Rhazes. However, they finally had them translated into Latin. These translations exist still, without the translators names. In the 16th century the book of Averroes (Ibn Rushd) and Avicenna (Ibn Sina) were put out in Latin translation in Italy and used as the basis of instruction in the Italian and French Universities. (Meyerhof:132).

The works of Avicenna were taken up after the death of Rhazes. His influence on thought and philosophy and general science was profound, and his medical works (based on the works of Galen which he had found in the Samarqand library in Arabic translation) had a sensational outreach. Andalusia, Abbas the Irani, Ali Ibn Rezvan of Egypt, Ibn Butlan of Baghdad, Abu Mansur Muwaffaq, Ibn Wafeed of Spain, Masooya of Baghdad, Ali Ibn Issa of Baghdad, Ammar of Mosul, Ibn Rushd (Averroes) of Andalusia, whose works translated to Latin were used in European universities. Europe knew nothing of the cholera bacterium when Islam entered Spain, and the people there regarded the disease as a punishment sent from heaven to exact the penalty of sins, but Muslim physicians had already proved that even the bubonic plague was a contagious disease and nothing else.

One of the most progressive physicians of Islam called Muhammad Ibn Zakariah Razi (Rhazes), was the author of 200 treatises and books which worth studying today especially his:

1. “Smallpox and measles” (published in Latin and other European tongues in 40 editions between 1497 and 1866 and
2. “The Great Encyclopaedia” known as the most authoritative work on the eye and its ailments and treatment for centuries, one of the nine basic works on which Paris University composed its medical course in 1394 A.D.

Surgery made similar progress in the hands of Islamic practitioners, who even used anesthetics, though these are assumed to be a modern origin. They employed a henbane base.

Among Rhazes innovations was the use of cold water to treat persistent fever, of dry – cupping for apoplexy, of mercury ointment and animal gut for wound sutures, and many others. The greatest of Islamic surgeons was Abu'l-Qasem of Andahisia, affectionately called AbulQays, and sometimes Abul-Qasees, flourished 11th century A.D. inventor of very many surgical instruments and author of books. His books were translated and printed in innumerable editions in Latin and used all over Europe, the last such edition being in 1816. (Sayid Mujta, n.d. pp. 76-77).

3.2.2 Pharmacology

Modern European pharmacologist who have studied the history of their profession find that Muslim doctors launched many of the modern beneficial specifics centuries ago, made as science of pharmacology and

compound cures, and set up the first pharmacies on the modern model. Baghdad alone had 60 Chemists shops dispensing prescriptions regularly at the changes of the caliph. Evidence of this fact can be seen in the names given in Europe to quite a number of medicines and herbs which betray their Arabic, Indian or Persian origin “such are “alcohol, alkali, alkaner, apricot, arisenic,” to mention but a few.

Muslim doctors invented the art of mixing chemical medicaments in pills and solutions, many of which are in use to this day, though some of them are claimed as wholly new inventions of our present century by chemists unaware of their distinguished history. Islam had dispensaries which filled prescriptions for patients graits, and in parts of countries where no hospitals existed, physicians paid regular visits with all the tools of their trade to look after public health.

3.2.3 Mathematics

The Arabs started work on arithmetic in the second/eight century. Their first task in this field was to systematize the use of the Hindus minerals which are now permanently associated with their names. Obviously, this was an immense advance on the method of depicting numbers by the letters of the alphabet which was universal up to that time and which prevailed in Europe even during the Middle Ages. The rapid development in mathematics in the subsequent ages could not have taken place without the use of numerals, particularly zero without which all but the simplest calculations become too cumbersome and unmanageable. The zero was mentioned for the first time in the arithmetical work of al-khawarizini written early in the third/ninth century. The Arabs did not confine their arithmetic to integers only, but also contributed a great deal to the rational numbers consisting of fractions. This was the first extension of the domain of numbers, which, in its logical development, led to the real, complex and hyper complex numbers constituting a great part of modern analysis and algebra. They also developed the principle of error which is employed in solving algebraic problems arithmetically.

Al – Biruni (363 – 432/973-1040), Ibn Sina (370-428/980-1037), Ibn al – Samh d 427/1035), Muhammad Ibn Hussain al-Karkhi (d.410/1019 or 420/1029), abu sa‘id al-Sijzi (c.340-c.415/c951-1024) are some of the arithmeticians who worked on the higher theory of numbers and developed the various types of numbers.

The Arabs also solved the famous problem of finding a square which, on the addition and subtraction of a given number, yields other squares.

3.2.4 Chemistry

Jabir bn Hayyan (721-815 A.C.) a disciple of the sixth Iman al Jafar alSadiq, became known worldwide as “the father of Chemistry” and of Arab alchemy. His influence on western chemistry and alchemy was profound and long lasting. Some of his famous books on alchemy are the Book of Mercy, the Book of Concentration, the Book of Kingdom and the Book of Balances. “We find in them remarkably sound views on method of chemical research” says George Sarton. Among Jabir’s studies were the geological formation of metals, refinement of metals, preparation of steel, dying of cloth and leather, varnishes to waterproof cloth and protect iron, the use of manganese dioxide in making glass, the use of iron pyrites for writing in gold, distillation of vinegar to concentrate acetic acid, and the magnetic force. He also did work on calcination, reduction, evaporation, sublimation, distillation, meeting and crystallization. He was familiar with the preparation of a number of basic substances and their compounds.

More than 500 of his works have been put into print and for the most part are to be found among the treasures of the national libraries of Paris and Berlin, while the servants of Europe nicknamed him affectionately as ‘Wisdom’s professor’ and attributed to him the discovery of 19 of the elements with their specific weights, etc. Jabir says all can be traced back to a simple basic particle composed of a charge of lightning (electricity) and fire, the atom, or smallest indivisible unit of matter, very close to modern atomic science. In this way jabir exerted strong influence in the development of modern Chemistry.

3.2.5 Astronomy

The astronomical observation recorded in Ma’mun’s time in connection with the equinoxes, the eclipses, the apparitions of the comets and other celestial phenomena were unprecedented. The size of the earth was calculated from the measurement of a degree on the shores of the Red sea. Apparently, this was the time when Christian Europe was asserting the flatness of the earth.

Abu’l Hassan invented the telescope, of which he speaks “a tube to the extremities of which were attached diopters.” These “tubes” were improved and used afterwards in the observatories of Maragha and Cairo with huge success.

Innumerable works on arithmetic, geometry, philosophy, astronomy, meteorology, optics, mechanics, medicine, etc were compiled and made available to the public. Indeed, the first observatory in Islam was

established by Ma'mun at Shamassia on the plains of Tadmor while several others were created afterwards at Wasit, Apamea, etc. Sharif's *History of Muslim Philosophy* is replete with a number of observatories erected by Muslims all over their vast empire. (See Sharif; 1966: 1284)

3.2.6 Mechanical Engineering

Ibn firnas (died 883) was an aggressive builder of engines. Many other Muslim engineers left their footprints on the sands of time.

3.3 Survived Arabic Terms in the Modern Science

Abubakre (2003:33) provides us with a list of some Arabic terms which still survive in the modern day science so as to proof beyond any reasonable doubt that science owes a lot to the early Muslims scholarship. The terms include:

S/N	ARABIC	MODERN SCIENTIFIC USE
	ASTRONOMY	
1.	<i>An-Nazir</i>	Nazir
2.	<i>As-Samt</i>	Zenith
3.	<i>Al-Faras</i>	Alfaras
4.	<i>At-Tair</i>	Altair
5.	<i>Al-Qaid</i>	Alkaid
6.	<i>Al-khur</i>	Algol
7.	<i>Banatu 'n-Na'sh</i>	Benatnatnasch
8.	<i>Al-yad</i>	Alioth
9.	<i>As-Sadr</i>	Alshedir
10.	<i>Baffu'l-khadib</i>	Caph
11.	<i>Nayru'l-fakkah</i>	Alphecca
12.	<i>Dhanabu'd-Dajajah</i>	Aaneb
13.	<i>As-Sumut</i>	Azimuth
	BOTANY, CHEMISTRY AND MEDICINE	

14.	<i>Al-Imbig</i>	Alembic
15.	<i>Al-Khul</i>	Alcohol
16.	<i>Al-Gali</i>	Alkali
17.	<i>Ithmid</i>	Antimony
18.	<i>Al- 'Uthal</i>	Aludel
19.	<i>Al-Tutiya'</i>	Tutty
20.	<i>Al-Iksir</i>	Elixir
21.	<i>Julab</i>	Julep
22.	<i>Rubb</i>	Rob
23.	<i>Sharab</i>	Syrup
24.	<i>Sudac</i>	Soda/ Sodanum
25.	<i>Kafur</i>	Camphor
	MATHEMATICS	
26.	<i>Jaybg</i>	Sinus
27.	<i>Jadhr asamm</i>	Surb
28.	<i>Shin</i>	X
29.	<i>Al-Jabr</i>	Algebra
30.	<i>Sifr</i>	Cipher/Zero
31.	<i>Al-Jabr wa'l Mugabalah</i>	Algorism/Algerism

SELF-ASSESSMENT EXERCICES

- i. Mention the various sciences that are associated with Islam ii. Account for how Islamic Civilization comes next to the Greek Civilization.

4.0 CONCLUSION

From the foregoing, efforts have been geared towards unraveling the unprecedented role of Islam in placing science on a crucial orbit. It is evidently clear that after the Greek civilization comes next the Islamic civilization, for the challenges thrown by the Qur'an as well as its encouragement of scientific experiment and researches had led to scientific advancement. Thus, Muslim scientists were able to make their own contributions to scientific progress world over.

5.0 SUMMARY

The above treatise does not only elucidate on the scientific achievements of various scholars in Islam but also shed light on the branches of science or culture enhanced by Muslim scientist.

6.0 TUTOR-MARKED ASSIGNMENTS

Identify three major sciences associated with Islam and write an essay on the pioneers.

7.0 REFERENCES/FURTHER READINGS

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