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DEPARTMENT OF RELIGIOUS STUDIES
ISLAMIC STUDIES UNIT

Master of Arts Degree (M.A.) Islamic Studies

ISL 805: Revivalism and Revivalist Movements in Islam

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**COURSE TITLE: REVIVALISM AND REVIVALIST MOVEMENTS IN
ISLAM**

COURSE

MATERIAL

ISL805: Modern Reform Movements in Islam

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Course Title: Revivalism and Revivalist Movements in Islam:

The concept of *tajdīd*, its development and early revivalist leaders; the revivalist movements and their leaders in the 19th century such as the *Sanūsiyyah*; contemporary revivalist movements such as *al-Ikhwān al-Muslimūn* and *al-Jamā'ah al-Islamiyyah*; a comparative study of religious reform movements with special attention to nationalism, pan-Islamism, feminism and modernism.

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Module I: The Concept of *Tajdīd* and its Development

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Unit 1: The Concept of *Tajdīd* and its Development

1.0 Introduction:

Islam, the religion of peace, as clear, pure, divine and straight forward as it is, it was confronted with some challenges and misconceptions of its tenets, principles and teachings at different ages, times, periods and locations by Muslims in one hand and non-Muslims in another hand. For example, it would be recalled in the history of Islam that the first problem that sprang up in the religion was that the selection/ nomination/ appointment of the Caliph (*Khalīfah*) after the demise or death of the Prophet Muhammad, the last and seal of all the Prophets of Allah. As a result of which the first and longest Muslims sect ever encountered by Islam emerged and known as Shī'ah (followers or solicitors or sympathizers for Imām ʿAli). Followed by the problems of Apostasy (*Riddah*), refusal of Zakāt (*Māniʿ*), compilation of the Qurʾān (*Jamʿ*), (*Mawqīʿah al-Jamal* and *Mawqīʿah aṣ-Ṣufayn*), arbitration (*at-Tahkīm*), killing of the third caliph, ʿUthmān, election or choosing of ʿAli as fourth caliph after ʿUthmān etc. all in the name of politics. In the area of theology, there were problems like creation of the Qurʾān, its divine and revelation from God (Allah) or not and its eternity, issues of destiny and human's selection of his action which led to the emergence of *Jabariyyah*, (Jabarites) *Qadariyyah*, (Qadarites) *Muʿtazillah* (Muʿtazilites) and *Murjiʿayt* (Murjites) respectively. However, the misconceptions that gave birth to divergent opinions between different scholars at different ages of time worthy of address for proper understanding of real picture of Islam, its ideologies, tenets and teachings. There is also a need for Muslim revivalists/reformers to put others to the straight path of the religion, guide and protect them from astray and derail.

2.0 Objectives

The objectives of this unit include the following:

- To know the connotative meaning of the term *Tajdīd* or 'Ihyā'.
- To differentiate between *Tajdīd* (Reform) and 'Ihyā' (Revive).

- To trace the origin of the term *Tajdīd*.
- To understand the concept of *Tajdīd*.
- To look into the linguistic or literal and technical meaning of *Tajdīd*.
- To trace the usage of the word *Tajdīd* in the Qur’ān and *Hadīth*.
- To investigate the development of the concept of *Tajdīd*.
- To differentiate between terms; ‘*Ihyā*’ (revive) and *tajdīd* (renew).

3.0 Main Content: The Meaning of *Tajdīd* and its Development:

Revivalism is an English word means ‘*Ihyā*’ in Arabic while *Tajdīd* is an Arabic word means renew or reform in English. However, the two words or terms are used interchangeably to restoration, bring back, rise up, reformation etc. It is to call back the attention of a community and its people to the main stream and straight path. Revivalism or reformation is necessary from time to time, especially, when people of a particular society have derailed and lost their way in term of the teachings of the religion of Islam. Since there is no more any divine revelation or scripture or book or Prophet or Messenger coming down again, that is, with the stoppage of revelation, there must be a revivalist to re-awaken the people morale to the religion anew. Observingly, human beings are forgetful quickly in nature that there is a need for a reminder for them to be awakened from their deep sleeping and bringing them to the norm of Islam at fresh. Again, it is policy of Allah that he will not destroy an environment without sending to them a messenger to alert them. Qur’ān 17: 15 says: “And We never punish until We have sent a Messenger (to give warning).” (Khān & al-Hilālī, 1997, 401) It is often and even said that, sending the Prophets and Messengers of Allah at different ages, times, periods, locations, nations, generations was purposely to revive and reform the religious tenets among their people, ‘*Ummah*.

3.1 Definition of Terms:

'Ihyā' is an adverbial noun of *'Ahyā*. It connotes animation, enlivening, revival, revitalization, revivification, arranging, staging, conducting, putting on, holding (of a celebration), in commemoration (of a deceased person), in memoriam, cultivation of virgin land. (Cowan 1960: 220-221) That is to restore, bring back to life, revive etc. The term used for it in English is revivalism means “the promotion of a revival of religious faith.”

Tajdīd is an adverbial noun of *Jaddada* and it means, according to Cowan, renewal, creation, new, origination, new presentation, new production, innovation, reorganization, reform, modernization, renovation, restoration, remodelling, refitting, reconditioning, refurbishing, rejuvenation, regeneration. Meanwhile, reformation is an act of reform which means improve by making changes or cause to improve behaviour. Though, revival and reform seem to be the same in term of the meaning, but *tajdīd* is commonly used. Only that the revival (*'Ihyā'*) is the most suitable, concise and precise to be used in many ways; its usage is very frequent in the Qur'ān and used mostly to refer to its meaning “bring back to life” in an attempt to stimulate and inculcate faith in the mind of the believers. The word “revival” is usually used to convey the message of belief in the day of judgement into human race. Unlike the word “*tajdīd*” that is not surface in the Qur'ān at all. Neither in this form nor in its derivative words like; “*Yujaddid*”, “*Mujaddid*”, “*Jadīd*” etc. as it will be read in detail in the next section. Revival is to bring back something after its formal life and existence.

3.2 Modernism and Revivalism:

Many at times, the words “modernism” and “revivalism” are used unconsciously and interchangeably. For the purpose of this course, the word “modernist” will be restricted to those calling for modernization through the adaptation of secular approach, while the word “revivalist” will be restricted to those calling for the Islamic approach or *ijtihād*, revival or reform. This is because, the two clearly discernable perspective on the model of modernization emerged even before the disintegration. The different between the two terms is

that modernization is referred to secular oriented approach while revivalism is referred to Islamic method or approach.

According to Hussein (2001), the central theme of the modernist's thesis has always been that the current Muslim practices are not in conformity with true picture of Islam, and that there is a need for their reform in order to revitalize them. However, the Muslim modernists continued to subject the Caliphate and its ancillary institutions, such as the *madrasah* schooling system, *Shari'ah* legal system and the political system- to all kinds of criticisms, the revivalists agitated for the retention of the Caliphate and the revival of all Islamic institutions.

4.0 Conclusion

The word *tajdīd* which is Arabic that can be simply translated to mean renew, reform, modernize, revive etc in its mere literal meaning, but it comes to its technical meaning, there where the differences come. The word modernization has its aims, according to world power that introduce it to substitute it with revivalism of Islam that is not in conformity with revivalism of Islam. The main target of Islam with revivalism is to call Islamic 'Ummah to proper way or norm of Islam that they might have gone out of it. However, modernism is an attempt to bring people out of the teachings of their religions, particularly the religion of Islam.

5.0 Summary

By now, you must have seen that the aim of Islam always is to call attention of the Muslims to proper way of life that it teaches and taking them away wrong path and astray. The word 'Iḥyā' means revive, reform and transform from bad to better. However, as said earlier, it can also means to bring to life after death or rotten. That is the word is used interchangeably with revitalization, reformation, restoration etc. It can also be used with modernity or modernism, if it is not giving impression of social life that is in contrary of religious

teachings of Islam that can guarantee better and standard living for human beings in this world and bliss in the hereafter.

Lastly, in actual sense, ‘*Ihyā*’ means revive while *tajdīd* means renew, but the two words can be used interchangeably, provided the aim is clear and is lost vow.

6.0 Tutor-Marked Assignment

- Explain the connotative meaning of ‘*Ihyā*’.
- Discuss the synonymous words to ‘*Ihyā*’
- Differentiate between modernism and revivalism.
- Expatiate on the meaning of *tajdīd*.

7.0 References/Further Reading

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Unit 2: The Meaning of Revivalism in the Qur’ān:

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The meaning of tajdīd/’Iḥyā’

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 Reference/Further Reading

1.0 Introduction

First and foremost, Qur’ān is revealed in Arabic language. This gives us an opportunity that any time and any how that there is an unclear issue or an ambiguity in any area, we quickly trace it back to the first source of the Muslims and their guidance for proper understanding of the word or the issue. However, the word ‘*Iḥyā’*’ and its English meaning are inclusive and not exclusive. We go to the Qur’ān to give us a way out.

2.0 Objectives

By the end of this material, we should be able to

- know the meaning of the word ‘*Iḥyā’*’ in light of the usage of the word in the Qur’ān.
- understand the usage of the word in the Qur’ān.
- survey how many times the word “*tajdīd*” is used in the Qur’ān.
- have certain about other related words or synonymous words to ‘*Iḥyā’*’ or *tajdīd*.
- digest the stand of the Qur’ān towards revivalism and reformation.

3.0 Main Content

As said earlier, the Qur’ān as a basis of *Shari’ah* and source of Islamic injunctions recognises the word revival and embarks on its usage. The word ‘*Aḥyā’*’ 16 times in form of past tense is used in the Qur’ān. ‘*Iḥyā’*’ is an

adverbial noun of the word ‘*ahyā*, but, it is not surface or used for a single time in the whole Qur’ān at all. It always means and refers to the day of resurrection. Qur’ān illustrates:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿28﴾

“28. How can ye reject the Faith In Allah.- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.” (Qur’ān 2)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ.. ﴿164﴾

164. Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; .. (Qur’ān 2)

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿243﴾

243. Didst thou not turn by vision to those who abandoned their homes, though they were thousands (in number), for fear of death? Allah said to them: "Die": then He restored them to life. For Allah is full of bounty to mankind, but most of them are ungrateful. (Qur’ān 2)

The first verse informs that Allah (SWT) brings men to life from death and gives them life. Later on, He causes their death and arrests their soul after life in three stages (i.e. death before and after life). However, the second verse talks on the signs of existence of Allah in creation of creatures like heavens, earths, days and nights in alternation, movement of ships or sailing of boat on the ocean and lastly descending rains from the sky to revive the earth after its death manifested in its dry. The third verse points at restore and resurrection of the soul of certain group of people that ran away from death and evacuated their various houses in lieu of that. But Allah (SWT) in His absolute strong and unlimited power killed them and brought them back to life, in order to show

them that He can do and undo at any point of time, any day and place. In fact, nothing cannot prevent Him from excising His power, neither place nor day nor time nor human being be a saint or a sinner or whatever.

Above all, according to the holy Qur'ān, Islam is a true, holy and only religion of Allah came to revive all abnormalities attached to it by the Jews and Christians or so called People of the divine Books or Scriptures (*Ahlul-Kitāb*). However, this is exactly what Qur'ān and the Messengers and Prophets of Allah came to preach. Invariably, the three came for revivalism. For example, Qur'ān was sent and descended to confirm the books before it. Qur'ān reveals:

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا
قَلِيلًا وَإِيَّاي فَاتَّقُونِ ﴿٤١﴾

41. And believe in what I reveal, confirming the Revelation which is with you, and be not the first to reject faith therein, nor sell My Signs for a small price; and fear me, and me alone.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾

3. It is He who sent down to thee (step by step), In truth, the Book, confirming what went before it; and He sent down the law (of Moses) and the Gospel (of Jesus) before this, As a guide to mankind, and He sent down the Criterion (of Judgment between right and wrong). (Qur'ān 3)

The holy Qur'ān in two verses confirms the messages conveyed to the People of the Books, that is Old and New Testament (*tawrah* and '*Injīl*) as explicitly spelt out and pronounced in the second verse.

Apart from that, Qur'ān is called and serves as light and guidance to implicatively mean that, there were darkness and wrong path before and people of the time were in astray and disarray. Qur'ān testifies to this fact:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو
عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ
﴿١٦﴾

15. O people of the Book! There hath come to you Our Messenger, revealing to you much that ye used to hide In the Book, and passing over much (That is now unnecessary). There hath come to you from Allah a (new) light and a perspicuous Book,- 16. Wherewith Allah

guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight. (Qur'an 5)

Apart from the Qur'an, all other divine books are regarded to be light and guidance that are guiding their nations, the people of their and the adherent of their religion, starting from Jews, Pagans, Christians etc. as books that were revealed before Prophet Muhammad (SAW). Qur'an declares:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ﴿44﴾
44. It was we who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as In Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. (Qur'an 5)

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ
فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿46﴾
46. And in their footsteps we sent Jesus the son of Mary, confirming the law that had come before him: we sent Him the Gospel: therein were guidance and light, and confirmation of the law that had come before him: guidance and an admonition to those who fear Allah. (Qur'an 5)

Furthermore, the prophetic tradition is also light for the purpose of guidance of human beings. Hadith or Sunnah is usually and frequently in support of the Qur'an in establishing facts and launching evidence. Above all, it serves as emphasis, interpretation, clarification, explanation etc. to the Qur'an. In short, it is a light (*Nur*) for mankind. Qur'an discloses:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿157﴾

157. "Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for He commands them what is just and forbids them what is evil; He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in

him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper." (Qur'ān 7)

Aside all this, in the Qur'ān, we are told that the Prophets and Messengers of Allah are charged with the responsibility of guiding their people to His straight way, Islam. Qur'ān reveals:

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿48﴾

47. Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong? (Qur'ān 6)

In fact, as shown and seen above, they are sent as warners and glad tidings

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿56﴾

56. We only send the apostles to give glad tidings and give warnings: but the unbelievers dispute with vain argument, In order to weaken the truth, and they treat My Signs as a jest, as also that they are warned! (Qur'ān 18)

4.0 Conclusion

In this material, we are able to see how the word “‘Iḥyā” surfaces in the Qur'ān for so many times and in so many place. Apart from that, its usage also clear to everyone that, it is used together with plants, deadly human bodies and animals etc. In all its usage, it connotes revival, revertilise, transform, restore and just to mean change from bad to good, rise from death to life or return back.

However, the word “‘tajdīd” does not appear in the Qur'ān at all, even for a single time, but its impressive meanings are plenty there, like this word of ‘Iḥyā’. According to the Qur'ānic usage, the word ‘Iḥyā’ can be used to give the meaning of reformation, renew, revive as the word “‘tajdīd” may connote.

Qur'ān informs us that the Prophets and Messengers of Allah came and raised up purposely to revive His religion, Islam which is the only religion before Him and His law (i.e. *Shari'ah*), after the people of the time must had gone or the Prophet or Messenger sent to a particular group, community or time must had passed. It was then we raised another community to succeed them and revive the religion after their passing on. And that is the reason behind having

many Scriptures and divine Books and sending numerous Prophets and Messengers.

5.0 Summary

According to the usage of the Qur'ān, the word “ ‘Iḥyā’ ” in its meaning “revive” is found and the word “*tajdīd*” (renew/reform) is not found at all. Even the revivalism brought by Islam is just to bring people out of ignorance, darkness and wrong deeds that they embarked upon. That is, it is just to reform them and change their life from bad to good in all ramifications. That shows that the two words can be used interchangeably, provided it connotes the something; give the same meaning and impression and convey the same message. Revivalism that Islam calls to is in line with modernity, since, it is not in the spirit of change for bad or worst that world power is calling to nowadays.

6.0 Tutor-Marked Assignment

- Explain the meaning of revivalism in the Qur'ān and its objectives.
- What is Arabic word that can be used to give the meaning of revivalism?
- Compare and contrast between the terms of revivalism and reformation.
- Describe the essence of revelation of the Qur'ān in relation to revivalism.
- Account for the reformation brought by Islam.
- “Qur'ān came for reformation”. Discuss.

7.0 References/Further Reading

- Adekilekun, A. (Ramadan, 1409AH/April, 1989): *Selected Islamic Organizations in Nigeria (1916-1986)*, 1st Edition, (Unpublished).
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Unit 3: The Meaning of Revivalism in the Sunnah

1.0 Introduction

It does not necessarily mean that, if a case is found or a judgment is not found for a case in the Qur'ān, then we look it in the Ḥadīth or Sunnah. Sometimes, we invite ḥadīth to come in support of the Qur'ān in our evidencing or in its conformity. This is exactly what happens in this case. It is clear from all indications that, both Qur'ān and ḥadīth have a lot to say on the issue of revivalism. Since, it is submission of the Qur'ān, as seen above, that Islam,

Qur’ān itself, and the Prophets and Messengers of Allah are all for revivalism and reformation. The holy Qur’ān, as a first source of Sharīcaḥ, with this submission, the second source of *Sharīcaḥ* which is Sunnah or Ḥadīth will be in contrary to the view.

2.0 Objectives

- To understand the connotative meaning of revivalism in light of Ḥadīth.
- To differentiate between the two words of “*Iḥyā*” and “*tajdīd*”.
- To know the real meaning of revivalism.
- To be aware those who can qualify to be Mujaddid.

3.0 Main Content

In the ḥadīth, we are told to believe in one important hadith on revivalism that The word Mujaddid has been derived from a well-known hadith reported by Imam Abū Dāwūd in his Sunnah, one of the six Authentic Books of Hadith. The text of the Hadith is as follows:

“إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا”

“ Surely, Allah will send forth is ‘Ummah at the advent of every one hundred years a person (or persons) who will renovates its religion for it.”

A **mujaddid** is an intellectually eminent and distinct personality or a group that the ‘Ummah is blessed with who decontaminates and renews the Dīn (religion).

Mujaddidūn are “**the inheritors of the prophets - العلماء ورثة الأنبياء**”. A

Mujaddid is like an inheritor of the prophet in carrying out the message of Allah and renewal of the religion of Islam. They both serve as a vicegerent or and a caliph of Allah on this global earth. That means a Mujaddid being acknowledgeable with inspirations under shadow of revelations rather than receiving the revelation itself, like prophets. According to al-Ḥasan bin °Alī:

Allah’s Messenger (blessings and peace be upon him) said three times: ‘May Allah’s mercy be upon my Caliphs.’ The Companions said: ‘And who are your Caliphs, O Messenger of Allah?’ He said: Those who revive my Sunnah and teach it to the people!’ (Ibn ‘Asakir in Tarikh Dimashaq al-Kabir, 51/61)

Hence, the act of “renovation of the religion” mentioned in the above ḥadīth has been referred to by the word *Tajdīd*. It means the registration of the original beliefs and practices after being changed, distorted or forgotten. The ḥadīth indicates to the fact that some circles from within the ‘Ummah may forget the original teachings of the Glorious Qur’ān and Sunnah, and some foreign elements may creep into the original beliefs and practices. But the distorted version of *Shari’ah*, based on such foreign elements will not archive the universal acceptance among the Muslims, and even if it succeeds in attracting a large number of people, Allah will send a person or a number of persons who will correct the error, restore the original beliefs and practices and explain the true intent of *Shari’ah*. This act of renovation is called *tajdīd*, and those who carry out this remarkable work are named as Mujaddidūn (renovators/revivalists).

It is mentioned in the ḥadīth that such people normally appear at the advent of a new century. The Arabic word used for the time of their appearance may also admit the possibility of their appearance at the end of a century, but the first meaning seems to be more probable in the context of ḥadīth. The word advent does not necessarily mean that they appear in the very first year of a new century. No such definite time has been given in the ḥadīth. They can appear within the first or second decade of a century. In addition, it is worthy of observation that, the construction of the ḥadīth has two possibilities with regard to the number of the renovators. There may be only one person who undertakes the task at the beginning of a century, and there may be termed as the efforts of *tajdīd*. They may work in different geographical divisions without having a forma relation between them or, possibly, without knowing each other. Still the work carried out by them can be termed as *tajdīd*.

However, without any doubt, the door of the prophethood has been completely closed in all respects and no prophet will ever come after the raising of Prophet Muḥammad [Allah’s blessings and peace be upon him]. The Holy prophet [blessings and peace be upon him] stated that before him, every prophet used to

succeed another; with his raising, the chain of the prophethood became closed with Muhammad. From now, he will be succeeded by the *Khulafā'*. [Bukhārī, Ḥadīth No: 3268 and Muslim, Ḥadīth No: 1842]

The same prophetic mission was continued by the people from the 'Ummah of the holy Prophets, known as Mujaddidīn, the revivalists of their century. The *Khulafā'* (vicegerents/ambassadors) are considered to be Mujaddidūn (Reformers/ Revivalists). Likewise the al-'*Awliyā'* (Saints) and the al-'Ulamā' ar-Rāsikhūn (well informed scholars) are identified as reformers and revivers as well.

Regarding the ḥadīth mentioned in Sunan Abī Dāwūd, 'on the authority of the prophet of Allah, peace be upon him, he said Allah *ta'ālā* will rise for the 'Ummah at the head of every century who will revive the religion. Shamsul-Haq al-Azīm al-Abadi says in his commentary on Sunan Abī Dāwūd, '[it's religion] meaning explicate the Sunnah from *Bid'ah*, spread knowledge, assist scholars, break the people of innovation and rebuke them. They (the scholars) say that the Mujaddid will only be one who is a scholar of the outward and the inward knowledge, as Munawi says in Fathul-Qadir, Sharḥ al-Jami' aṣ-Ṣaghīr. °Allamah Shamsul-Ḥaqq continues, indeed you know from what has preceded that what is intended of revival is the revival of what has been left of the actions that are in accordance with the Book and the Sunnah, the matters that result from them, and destroyed what has appeared of the innovation.' The author of Majālis al-'Abrār said, 'the Mujaddid is known expect through preponderant opinion of those who are contemporaries of the Mujaddid through his contextual conditions and his benefiting others with his knowledge. Then the Mujaddid has to be one who has knowledge of outward and inward sciences, eliminating innovations, his knowledge is widespread in his time...'

After quoting Imam Suyūtī's poem on the possible Mujaddids, °Allamah writes, "from those who are also considered amongst the Mujaddidīn are, in the 1st century Ibn Shihāb Zuhri, Qasim bin Muhammed, Salim bin Abdillah, Hasan al-Baṣrah, Muhammed bin Sirin, Muhammed al-Baqir, in the 2nd century the Imam of Jarhwa Ta'dil Yahya bin Ma'īn, in 3rd century Imam Nasā'i, the 4th

century al-Hakim and °Abdul Ghani bin Shihābud Dīn ar-Ramli. Muhibbi wrote in Khulasatul ‘Āthār Fī ‘A°ayān al-Qarn al-Hadi al-°Ashar in his biographical note, “a group of the scholars have considered him (Ar-Ramli) to be the *Mujaddid* of the 10th century. From the Mujaddids of the 11th century is Ibrahim bin Hasan al-Kawrani the last of the Muhaqqiqīn the pillar of the Musnidin (Hadith Scholars) resident of Madinah. In the 12th century Shaykh Salih bin Muhammed bin Nuh al-Fulani resident of Medina, and Sayyid Murtada al-Husayni az-Zabidi. In the 13th century, Our Shaykh (after three lines of titles of praise) Sayyid Nadhir Husayn, Qadi Husayn bin Muhammed al-Ansari al-Khazraji as-Sa’di al-Yamani and °Allamah Siddiq al-Hasan Khan Al-Bhopali al-Qunuji, Allah *ta°ālā* cover him with His forgiveness and enter him into Jannah. This is what I believe in regards to these three scholars that they are from the *Mujaddidīn* of this 13th century.

4.0 Conclusion

In the Hadith, we are made to understand that a renovation of the religion to the good is known to be tajdīd and a name from it is Mujaddid. Mujaddid usually comes at the end of each century. According to ḥadīth, Mujaddidūn (mujaddids) are the Khulafā’, followed by the saints, those are the representative of Allah on the global earth. Their job is to correct the lapses and call people to order. In a single word, a reviver or reformer is not like that of waliyy (saint) or waliyyul-°Ahd or °Aṣr or ‘A°ayān (special people) as these are very close and known to the Ṣūfis.

5.0 Summary

It is explained that revivalism is a reformation as well and moving out of bad to good. Also, a mujaddid is a knowledgeable person and he comes or appears at every new century. It is said that, the *Khulafā’* (vicegerents/ambassadors) are the Mujaddidūn (Reformers/ Revivalists), al-‘*Awliyā’* (Saints) and the al-°Ulamā’ ar-Rāsikhūn (well informed scholars). However, a reformer or a

reviver is by Allah's choosing and choice and not like that of the Ṣūfīs that they use to award themselves with so many titles and ranks as they wish.

6.0 Tutor-Marked Assignment

- What is revivalism according to the content of ḥadīth.
- Explain the function of a Mujaddid.
- Corrolate between Mujaddid and Khalifah.
- Elaborate on the time of raising a reformer.
- Enumerate the category of people that can climb the mountain of revivalism.

7.0 References/Further Reading

- Adekilekun, A. (Ramadan, 1409AH/April, 1989): *Selected Islamic Organizations in Nigeria (1916-1986)*, 1st Edition, (Unpublished).
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Module Two: Characteristics of a Mujaddid:

1.0 Introduction

The act of tajdīd (revivalism) is not for everybody. It is a rank but not for prestige and proud. Rather, it is a position of work, actions and deeds. It cannot be attained by certain processes or through any work or short cuts. It is not a matter of abnormality of certain people or abnormal behaviours or uncommon attitudes of a saint or madness of adherents or followers of some Shaykhs. So it is not a case of Murids or students ascribing it, out of love, will or wish, whim, caprice and loving or hoping well for others or certain people, to their

Muqaddams or teachers. In fact, as said before, the post of Mujaddid is by choice and chooses of Allah and His will. Though, it can be seen, identified and assessable by individual and not certain people or group but by majority of people and ‘Ummah. Hence, it is essential to study the criteria, qualifications and signs of identification and ways of knowing a Mujaddid. This is because; the post is an issue of making names and nicknames or titles and award. The post of a reformer requires sincerity of purpose, pure and deep knowledge and not otherwise as it will be seen in nearest discussion below.

2.0 Objectives

- To identified true picture of a reformer or reviver.
- To acquire knowledge about the calibre of people that can meet the the qualifications of the post of a reviver.
- To know the attribute of a reformer.
- To be able to account for the criteria and qualities of a reformer.

3.0 Main Content

3.1 Qualities and Attributes of a Reformer

A Mujaddid is recognised by virtue of certain characteristics, among which is to appear in the early age of century or at its commencement. Therefore, how great even the Muslims strivers are, and even if they also have met all the characteristics mentioned above, they are not considered to be the group of mujaddid if he does not appear in the early part of century.

The scholars and authorities serving the Dīn of the Prophet (blessings and peace be upon him) are in hundreds and thousands who render their services according to their position and status, but the mujaddid is usually only one in a century. Remember the words of hadith:

“Almighty Allah will send to this Umma (Community), **at the beginning of every hundred years**, someone who will renew its Deen (Religion) for it.”

In order to avoid some dangerous misconceptions, the following points must always be kept in mind in relation to the term Mujaddid:

1. Mujaddid is not formal designation like prophet (Sallallahu ^{CAIā}.ihi Wassallam) or messenger. There is no particular authority in this world declares him as a mujaddid. It is only through his work that he recognized as such. This recognition also is not as certain as the recognition of a prophet. Therefore, the opinions may differ about his being a mujaddid.
2. A true mujaddid does not claim to be a mujaddid with certainty, nor does he invite others to believe in him as such.
3. Even if the majority of the Muslims are of the opinion that a particular person is a mujaddid, there is no religious obligation on the others to believe in him as a mujaddid. In other words, the recognition of a mujaddid is not a part of the necessary religious beliefs.
4. A mujaddid does not receive any authentic revelation from Allah like a prophet, nor does he make any such claim. He does not bring any teachings regarding the religion. Rather, he tries to revive the original teachings of Holy Qur'ān and Sunnah.
5. It is not necessary that a mujaddid should know himself to be so, let alone laying any claim to this effect.
6. A mujaddid is not infallible in his sayings and acts like a prophet (S. A. W.). His sayings and acts normally conform to the Islamic teachings, but they are not treated like the sayings and acts of a prophet (S. A. W.).

Keeping these points in view, one can easily understand that a mujaddid is always identified through his work. Normally, the scholars of *Sharī'ah* recognize him but their recognition cannot be held as certain and definite as the recognition of a prophet (ṢAW). There may be difference of opinion in this matter, and in fact, there has been difference of opinion about the identification of mujaddids (revivers) in different centuries.

3.2 Difference between a Prophet and a *Mujaddid* (Revivalist, Reformer):

A prophet directly takes order from Almighty Allah. He receives revelation; he starts his strive with the cause of prophethood and invites people to believe in

him as a prophet. Belief and disbelief depend on accepting and denying his cause. It is not the same for a mujaddid. Although he can be given the duty by Almighty Allah he can only be so with a duty which is not related to spreading a new religion or system. According to Mu^ʿadh b. Jabal:

“...and the dearest of the servants to Allah Most High are the most self-protecting and retiring devotees, who are not searched for when they are absent, and are not recognized when they are present. It is they who are the imams of right guidance and the lanterns of knowledge.” (al-Hakim in al-Mustadrak, 3/303 #5182)...

3.3 Attributes of a Mujaddid:

First of all, to become a mujaddid is not anyone's wish, will or anyone's power, but it is from Almighty Allah Who chooses among the pious people whomever He wants. Let's see the qualities in a person that qualifies him as a mujaddid. If these qualities are present in him then there is no objection in declaring him as mujaddid.

- 1) A mujaddid diagnoses the diseases of the century correctly by examining carefully the time he lives in from all aspects, figuring out where in the society ignorance, corruption settled down, to what extent it has been influential, through what ways it entered the society, until which aspects of life its effects have reached and what is the state of true Islam in the current situation. He encounters political forces seeking to suppress Islamic values, launches scheme for reformation establishes government on the pattern of rightly guided Caliphate.
- 2) A mujaddid finds solution to improve the society; that is to say, he ends Jāhiliyyah (ignorance) sovereignty over the society and paves the way for Islam to take its place in social life. He considers himself dutiful of it.
- 3) A mujaddid does not create new things. He follows Islam and Sunnah exactly. Mujaddidīn are the chosen and blessed people of Almighty Allah among the community of the Prophet's khulafa (vicegerents). A mujaddid is the man of reliable authority and one of the great authentic

transmitters of the Prophet's (blessings and peace be upon him) knowledge to the 'Umma from whom scholars of the East and West, both °Arabs and non-Arabs, derive benefit, who come to him to receive 'Ijāzat (permission) and Isnād (authority) as an Imam of °Ilm in this century.

According to °Abdullahi bn °Abbas (may Almighty Allah be pleased with him): The Messenger of Allah (blessings and peace be upon him) said: **“He who upholds my Sunnah at the time of strife will be granted rewards of one hundred martyrs.”** [Imam al-Bayhaqī in Kitāb az-Zuhd al-Kabir, Vol. 2: 118 # 207.]

- 4) A mujaddid eradicates attacks on themselves and show the supremacy of the religion. They do this without losing their true attitudes, offending true spirits and by new method of explanation and new techniques of persuasion.
- 5) A mujaddid has Islamic courage and bravery which lets him ignore all oppressions and torments, which lets him sermon without being influenced by anything, and which lets him tell the truths fearlessly with a power of belief which can challenge the world.
- 6) A mujaddid should be able to create a bridge between ancients and modern knowledge because in order to do *tajdīd*, he needs to have knowledge of the Qur'ān, Sunnah and Ḥadīth, as well as the comprehensive knowledge of contemporary work. This way, he can connect the past to the present and take the present to the future. Anybody who is not connecting the present to the past is not doing *tajdīd*, but is creating *fitnah* (transgression) because blessings and *faiz* (grace) are transferred from the past to the present and from the present to the future.
- 7) A mujaddid is a perfect embodiment and a scholar of both external (*Sharī'ah*) and internal (spiritual or *ṭarīqah*) sciences of knowledge promoting, protecting and Sunnah and fighting innovation. Everyone benefits from the knowledge of the mujaddid. He is famous, a fountain

and an authority of religion for the Scholars of his time. A mujaddid should have command on the contemporary knowledge of the world and also should have knowledge of the ancient or classical times.

- 8) Although a mujaddid is raised in the early part of the century, his work for the revival of the Din continues throughout the centuries.
- 9) A mujaddid completely submits his life for his work of the Holy Prophet. His services for Din are purely for pleasure of Almighty Allah and His Prophet (blessings and peace be upon him).

3.3 Qualities of a Mujaddid

- He must have pure and correct beliefs.
- He must be profound [°]Ālim (scholar) of Dīn (religion of Islam).
- He must be a Master and embodiment of most of the Sciences of Knowledge.
- He may not be a *Mujtahid*.
- He must be an outstanding Scholar of his time.
- His services for the Deen must be purely for the pleasure of Allah and His Rasūl and not for greed of wealth and other worldly gain.
- He will be fearless of opposition and rulers of his time.
- He will not act or give verdicts to please any person besides Allah and His Rasūl.
- He will not fear speaking or advocating Truth in all circumstances.
- He will not use Religion to gain worldly fame.
- He will be a very pious and Allah fearing person.
- He will perfect mixture of the *Sharī'ah* and *Tarīqah*.
- He will not tolerate any opposition to the *Sharī'ah*.
- He be famous and be a fountain and focal authority of religion for the [°]Ulamā' of his time.
- It is also necessary for a Mujaddid that the Scholars ([°]Ulamā') of his time observe, benefit and be convinced of his impeccable lifestyle and profound knowledge and hence acknowledge and announce in public that he is a Mujaddid. Therefore, it is important that a Mujaddid be a perfect embodiment

and Alim of both external (*Sharī'ah*) and internal (Spiritual) sciences of Knowledge promoting the protecting the Sunnah and fighting and destroying *Bid'ah*.

4.0 Conclusion

In Islam, both words of *tajdīd* and '*Ihyā*' are used to give impression of placing the religion of peace (Islam) on its right teachings and its proper and correct tenets in Arabic, while reformation, revivalism and now modernism are used in English to give such notion. However, the word '*Ihyā*' is frequently used in the Qur'ān whereas; the word "*tajdīd*" is not surface at all. In addition, the act of revivalism is encouraged by both Qur'ān and Sunnah, as many portions of the two primary sources of *Sharī'ah* talk on that. In fact, the revivalists or modernists are considered to be the inheritors of the message of Islam left behind by the Prophets and Messengers of Allah (SWT) with slight difference that the Prophets received revelation (*Wahy*) directly from Allah, whereby the revivalists received inspiration (*Ilhām*). As a matter of fact, it is worthy of notice that, not all revivalists can carry out the act of revivalism, unless with certain conditions, attributes and qualities that should be seen in him before considering such person as a reformer. The attributes and qualities are adequately discussed above respectfully.

5.0 Summary

Here in this section, explanation is made on the definition of the word or term "*tajdīd*" its root, its synonym, its derivative words and its meaning as a revival, renew, restore etc. Comparison is also expatiated on the following synonymous meanings of the words; renew, restore, modernism etc. Likewise, the basis of revivalism is traced to its root in the Qur'ān and Ḥadīth. In addition to that, qualities and attributes of a *Mujaddid* are explained.

6.0 Tutor- Marked Assignment

- Explain the derivative meaning(s) of the word "*tajdīd*" (revivalism).
- Compare and contrast between the terms revivalism and modernism.

- Discuss in detail the attributes of a *Mujaddid*.
- Expatriate on the qualities of a *Mujaddid*.

7.0 References/Further Reading

- Adekilekun, A. (Ramadan, 1409AH/April, 1989): *Selected Islamic Organizations in Nigeria (1916-1986)*, 1st Edition, (Unpublished).
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Module 2: EARLY REVIVALIST LEADERS

Unit 1: Reforms of ‘Umar Ibn ‘Abdul-‘Azīz

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 Early Life of ‘Umar bn ‘Abdul-‘Azīz

3.2 Reforms of ‘Umar Ibn ‘Abdul-‘Azīz

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Reading

1.0 Introduction:

ʿUmar bn ʿAbdul-ʿAzīz was one time a Caliph of Umayyad dynasty. He reigned and ruled the world with justice and true picture of Islam. He demonstrated good ambassador of Islam who worked and acted on the footsteps of the Prophet Muhammad (May Allah be pleased with him) and the four rightly guided caliphs. He was popularly known as second ʿUmar and the fifth caliph to the four caliphs that ruled after the Prophet. What earns him this enormous quality was his justice, piety, truthiness and dimension in good ruling and governance. The level of his piety and his honesty could be seen in how he responded his wife, the daughter of the mighty Umayyad Caliph ʿAbdul-Malik and sister of the two successful Umayyad Caliphs Walid and Sulaymān, when she addressed him that:

“Sire! Will you spare a few moments for me? I want to discuss some private matter with you.” “Of course.” The pious Caliph replied. “But, please put off this state lamp and light your own, as I do not want to burn the state oil for our private talk.” And his wife complied accordingly. (Ahmad, 1971: 84.) Above all, the short rule of ʿUmar bn ʿAbdul-ʿAzīz was like an oasis in a vast desert-a benevolent rain which had fallen on an arid soil. In fact, it was the brightest period in the 91 year Caliphate of Umayyads, in the way he had transformed the outlook of the state and had released such powerful democratic forces that made restoration of autocracy difficult or impossible during the reign of Hishām after his death. This is a factor that exactly led to the miserable failure of Hishām and ultimately culminated the fall of the Umayyad dynasty in the hands of the Abbasids. (Ahmad, 1971: 84-85.) Detail about him is as followed.

2.0 Objectives:

- To know the personality of this great caliph, ʿUmar bn ʿAbdul-ʿAzīz.
- To familiar with his life history.
- To understand dynamic action of this caliph.
- To trace the achievements of the caliph.
- To acquit the students or the readers with the performance of the caliph.

- To learn from his justice, equity and accountability.
- To acquire knowledge about his system of ruling and government.

3.0 Main Content

3.1 Early Life of ʿUmar bn ʿAbdul-ʿAzīz

ʿUmar was born around 2 November 682 in Madinah. His father ruled over Egypt as viceroy to the caliph. He grew up and lived there until the death of his father, after which he was summoned to Damascus by ʿAbdul-Malik and married to his daughter Fatimah. His father-in-law would die soon after, and he would serve as governor of Madinah under his cousin Al-Walid I.

ʿUmar I had ordered that nobody should adulterate milk by mixing water into it. Once, while patrolling about at night to inquire into the condition of people, he heard a woman ask her daughter to mix water into the milk before the day-break. The girl refused, reminding her mother of the order given by the caliph. When the mother retorted by saying that the caliph was not present and he would not know of it, the daughter replied that God is omniscient even if caliph was not present. ʿUmar I was so pleased with the reply that he asked his son ʿĀsim to marry the girl, saying that he hoped that she will give birth to a man who would rule over Arabia. ʿUmar II was the son of ʿĀsim’s daughter from this marriage. Unlike most rulers of that era, ʿUmar formed a council with which he administered the province. His time in Madinah was so notable that official grievances sent Damascus all but ceased. In addition, many people migrated to Medina from Iraq seeking refuge from their harsh governor, Al-Ḥajjāj bin Yousuf. That angered al-Ḥajjāj, and he pressed al-Walīd to remove ʿUmar. Much to the dismay of the people of Madinah, al-Walīd bowed to Ḥajjāj’s pressure and dismissed ʿUmar from his post. By the time, ʿUmar had developed an impeccable reputation across the Islamic empire.

ʿUmar continued to live in Madinah through the remainder of al-Walīd’s reign and that of Walīd’s brother Sulaymān. As Sulaymān fell seriously ill and was unlikely to recover, he was anxious to leave the throne to one of his sons who were still minors, but was unable to do so because of their youth. His advisor

Raja Ibn Haywah then promptly proposed ʿUmar as the successor to the throne. Suleiman accepted this suggestion and ʿUmar reluctantly accepted the position after trying unsuccessfully to dissuade Sulaymān.

ʿUmar Bin ʿAbdul-ʿAzīz surnamed al-Khalīfat aṣ-Ṣāliḥ’ (The pious Caliph) was the son of ʿAbdul-ʿAzīz, the Governor of Egypt, and his mother, Umm Āṣim was the granddaughter of Caliph ʿUmar. He was born in 63 A.H. in Halwan, a village of Egypt but he received his education in Madinah from his mother’s uncle the celebrated ʿAbdullah Ibn ʿUmar. Madinah, which in these days was the highest seat of learning in the world of Islam, was greatly instrumental in moulding his life to a pattern distinct from those of other Umayyad Caliphs. He remained there till his father’s death in 704 A.D., when he summoned by his uncle Caliph ʿAbdul-Malik and was married to his daughter Fāṭimah. He was appointed Governor of Madinah in 706 A.D. by Caliph Walīd. Unlike other autocratic governors, immediately on arrival in Medina, he formed an advisory council of ten eminent jurists and notables of the holy city and carried on the administration with their consultation. He empowered them to keep a watchful eye over his subordinates. This step had a salutary effect on the residents of Madinah, who hailed his beneficent Administration. He successfully strove to erase the signs of ravages committed in the holy cities of Islam under Yazid and ʿAbdul-Malik. During his two years stay as the Governor of Madinah, he repaired and enlarged the Mosque of the prophet as well as beautified the holy cities with public structures; constructed hundreds of new aqueducts and improved the suburban roads leading to Madinah. “Moderate, yet firm”, says Amīr Alī, “anxious to promote the welfare of the people whom he governed, ʿUmar’s rule proved beneficent to all classes”. His patriotic rule was for the good of his subjects. His just Administration attracted from Iraq a large number of refugees who were groaning under the oppression of Ḥajjāj Bin Yusuf. But according to Ṭabarī this migration highly enraged the tyrant who prevailed upon Walīd to transfer him from Madinah which he left amidst ‘universal mourning’.

‘Umayyad Caliph Sulaymān Ibn ‘Abdul-Malik who had great respect for ‘Umar Bin ‘Abdul-‘Azīz nominated him as his successor. On his death the mantle of Caliphate fell upon ‘Umar Bin ‘Abdul-‘Azīz who reluctantly accepted it. Giving up all pomp and pageantry the pious Caliph returned the royal charger, refused the Police guard deposited the entire equipment meant for the person of the Caliph in the *Baitul-Māl*. Like a commoner he preferred to stay in a small tent and left the royal palace for the family of Sulaymān. He ordered that the horses of the royal stables be auctioned and proceeds be deposited in the Treasury. One of his family members asked him why he looked downhearted. The Caliph replied instantly, “Is it not a thing to worry about? I have been entrusted with the welfare of such a vast Empire and I would be failing in my duty if I did not rush to help of a needy person.” Thereafter he ascended the pulpit and delivered a masterly oration saying: “Brother! I have been burdened with the responsibilities of Caliphate against my will. You are at liberty to elect any one whom you like.” But the audience cried out with one voice that he was the fittest person for the high office. Thereupon the pious Caliph advised his people to be pious and virtuous. He allowed them to break their oath of allegiance to him, if he wavered from the path of God.

His short rule was noted for great democratic and healthy activities. He waged a defensive war against the Turks who had ravaged Azerbaijan and massacred thousands of innocent Muslims. The forces of the Caliph under the command of Ibn Ḥātim Ibn Al-Nān Al-Balīlī repulsed the invaders with heavy losses. The Caliph permitted his forces to wage a war against the notorious Kharjis, but under conditions that women, children and prisoners would be spared, the defeated enemy would not be pursued, and all the spoils of war would be returned to their dependents. He replaced corrupt and tyrannical Umayyad administrators with capable and just persons.

3.2 Reforms of ‘Umar Ibn ‘Abdul-‘Azīz

‘Umar Ibn ‘Abdul-‘Azīz was a scholar himself and surrounded himself with great scholars like Muhammad bin Ka‘ab and Maimum bin Mehran. He offered stipends to teachers and encouraged education. Through his personal example, he inculcated piety, steadfastness, business ethics and moral rectitude in the general population. His reforms included strict abolition of drinking, forbidding public nudity, elimination of mixed bathrooms for men and women and fair dispensation of Zakat. He undertook extensive public works in Persia, Khorasan and North Africa, including the construction of canals, roads, rest houses for travelers and medical dispensaries.

His first act after assuming office was the restoration to their rightful owners of the properties confiscated by Umayyads. He was hardly free from the burial ceremonies of Caliph Sulaymān and wanted to take a short respite when his son asked him if he would like to take rest before dealing with cases pertaining to confiscated properties. He replied “Yes, I would deal with these after taking rest”. “Are you sure that you would live up to that time?” asked his son. The father kissed his dear son and thanked God that he had given him such a virtuous son. He immediately sat up to deal with this urgent matter and first of all returned all his movable and immovable properties to the public Treasury. He deposited even a ring presented to him by Walīd. His faithful slave, Mazahim was deeply moved at his uncommon sight and asked, “Sire, what have you left for your children”? “God”, was the reply.

He restored the possession of the garden of Fidak to the descendants of the Prophet which had been appropriated by Marwān during the Caliphate of ‘Uthmān. He bade his wife Fāṭimah to return the jewelry he had received from her father Caliph ‘Abdul-Malik. The faithful wife cheerfully complied with his bidding and deposited all of it in the *Baitul-Māl*. After her husband’s death, her brother Yazīd who succeeded him as Caliph offered to return it to her. “I returned these valuables during my husband’s lifetime, why should I take them back after his death”, she told him. The restoration of Fidak provoked mixed reaction from the people. The fanatical Kharjis who had become hostile to the

Caliphate soon softened towards ʿUmar Bin ʿAbdul-ʿAzīz, proclaiming that it was not possible for them to oppose a Caliph who was not a man but an angel. The house of Umayyads accustomed to luxuries at the expense of the common man, revolted against this just but revolutionary step taken by the Caliph and bitterly protested against the disposal of their age long properties. One day the caliph invited some prominent members of the House of Umayyads to dinner, but advised his cook to delay the preparation of food. As the guests were groaning with hunger, the Caliph shouted to his men to bring some parched gram which he himself as well as his guest ate to their fill. A few minutes later the cook brought the food which the guests refused to take saying that they had satisfied their appetite. There-upon the pious Caliph spoke out, “Brothers! When you can satisfy your appetite with so simple a diet, then why did you play with fire and usurp the properties and rights of other?” These words deeply moved the notables of the House of Ummayyads who burst into tears.

He generally laid great stress on compensating the victims of illegal extortion in any form. His administration of impartial justice went against the interests of Umayyads who were accustomed to all sorts of licenses and could hardly tolerate any check on their unbounded freedom. They plotted against the life of this virtuous member of their clan. A slave of the Caliph was bribed to administer the deadly poison. The Caliph having felt the effect of the poison sent for the slave and asked him why he had poisoned him. The slave replied that he was given one thousand dinars for the purpose. The Caliph deposited the amount in the Public Treasury and freeing the slave asked him to leave the place immediately, lest anyone might kill him. Thus died in 101 A.H. at the young age of 39 at a place called Dāʿir Siman (The convent of Simean) near Hems, one of the noblest souls that ever lived in this world. His martyrdom plunged the Islamic world into gloom. It was a day of national mourning; the populace of the small town came out to pay their last homage to the departed leader. He was buried in Dāʿir Siman on a pieces of land he had purchased from a Christian.

Muhammad Ibn Mobad who had happened to be in Durbar of the Roman Emperor at that time reports that he found the Emperor in drooping spirits on enquiry he replied, “A virtuous person has passed away. This is ʿUmar bin ʿAbdul-ʿAzīz. After Christ if anyone could put a dead person to life it was he. I am hardly surprised to see an ascetic who renounced the world and gave himself to the prayers of God. But I am certainly surprised at a person who had all the pleasures of the world at his feet and yet he shut his eyes against them and passed a life of piety and renunciation”.

He reportedly left behind only 17 dinars with a will that out of this amount the rent of the house in which he died and cost of the land in which he was buried would be paid. “Unaffected piety,” says ʿAmīr ʿAlī, “a keen sense of justice, unswerving uprightness, moderation and an almost primitive simplicity of life, formed the chief features in his character. The responsibility of the office with which he was entrusted filled him with anxiety and caused many hearts searching. Once he was found by his wife weeping after prayers; she asked him if anything had happened to cause him a grief, he replied, “O! Fāṭimah! I have been made the ruler over Muslims and the strangers, and I was thinking of the poor that are starving and the sick that are destitute, and the naked that are in distress, and oppressed that are stricken, and the like of them in the countries of the earth and the distant provinces, and I felt that my Lord would ask an account of them at my hands on the day of resurrection, and I feared that no defense would avail me, and I wept”.

His honesty and integrity have few parallels in the history of mankind. According to Tabaqat Ibn Saʿd, he never performed his private work in the light of a lamp which burned the State oil. On every Friday, Farat Ibn Muslama brought State papers for his perusal and orders. One Friday the Caliph brought a small piece of State paper in his private use. Muslamah who was aware of the exceptional honesty of the Caliph thought that he had done it out of sheer forgetfulness. The next Friday when he brought back home the State papers, he found in them exactly the same size of paper which was used by the Caliph.

Out of the funds of *Baitul-Māl*, a guest house was founded for the poor. Once his servant burned the firewood of the guest house to heat water for his ablution, he forthwith got the same quantity of firewood deposited there. At another occasion he refused to use water heated from the State charcoal. A number of potential buildings had been constructed in Khanasra out of the funds of *Baitul-Māl*, which were occasionally used by other Caliphs when they visited that place, but ʿUmar Bin ʿAbdul-ʿAzīz never used them and always preferred to camp in the open. He got his articles of luxury and decoration auctioned for 23 thousand dinars and spent the amount on charitable purposes. His diet used to be very coarse. He never built a house of his own and followed in the footsteps of the Prophet. Suyūṭī in his well-known historical work “*Tārīkhul-Khulafāʾ*” (History of the Caliphs) states that he spent only two dirhams a day when he was the Caliph. Before his election he returned all his properties to the public coffers and his private income was reduced to 200 dinars per annum.

In spite of the fact that ʿUmar bin ʿAbdul-ʿAzīz was a loving father, he did not provide for his children with luxuries, extravagance and joyous life. His daughter Āminah was his favorite child. Once he sent for her, but she could not come as she was not properly dressed. Her aunt came to know of it and purchased necessary garments for his children. He never accepted any presents from anyone. Once a person presented a basket full of apples, the Caliph would appreciate the apples but refused to accept them. The man cited the instance of the Prophet who accepted presents. The Caliph replied immediately, “No doubt, those were presents for the Prophet, but for me this will be bribery”.

Ibn al-Jāwī, his biographer, writes that “ʿUmar wore clothes with so many patches and mingled with his subjects on such a free terms that when a stranger came to petition him he would find it difficult to recognize the Caliph. When many of his agents wrote that his fiscal reforms in favor of new converts would deplete the Treasury, he replied, “Glad would I be, by Allah to see everybody become Muslim, so that thou and I would have to till the soil with our own hands to earn a living”. It is worthy of notice that ʿUmar discontinued the

practice established in the name of Mu^ʿāwiyah of cursing ^ʿAlī from the pulpit in Friday prayers.

He was very kind-hearted. Once he was moved to tears on hearing a tale of woe related by a villager and helped him from his private purse. He was kind to animals even and several stories concerning this are found in the early historical records. He had complete faith in God and never cared for his life. Unguarded, he roamed about in streets listening to complaint of the common man and assisting him as much as he could.

He introduced a number of reforms; administrative, fiscal and educational. A reformer appears when the administrative, political and ethical machinery is rusted and requires overhauling. This unsurpassable reformer of the Umayyad Regime was born in an environment which was very gloomy and necessitated a change. His promising son, ^ʿAbdul Malik, a youth of 17 years advised his father to be more ruthless in introducing his beneficial reforms, but the wise father replied, “My beloved son, what thou tells me to do can be achieved only by sword, but there is no good in a reform which requires the use of the sword.”

Under his instructions, As-Samḥ, his Viceroy in Spain, took a census of the diverse Nationalities, races and creeds, inhabiting that country. A survey of the entire peninsula including those of her cities, rivers, seas and mountain were made. The nature of her soil, varieties of products and agricultural as well as minerals sources were also carefully surveyed and noted in records. A number of bridges in southern Spain were constructed and repaired. A spacious Friday Mosque was built at Saragossa in northern Spain.

The *Baitul-Māl* (Public Treasury) which was the innovation of Islam and had proved a blessing for poor Muslims during the Regime of “Pious Caliphs” was freely used for private purposes by the Umayyad Caliphs. ^ʿUmar Ibn ^ʿAbdul ^ʿAzīz stopped his unholy practice and drew a pie from *Baitul-Māl*. He separated the accounts for “*Khams*”, “*Sadaqah*’ and “Fay’ ” and had separate sections for each. He immediately stopped the practice of richly rewarding the authors of panegyrics of the royal family from *Baitul-Māl*.

One of the most important measures was his reform of taxation. He made adequate arrangement for easy realization of taxes and administered it on a sound footing. He wrote a memorable note on taxation to ʿAbdul-Ḥamīd Ibn ʿAbdur-Raḥmān which has been copied by Qāḍī Abū-Yusuf, “Examine the land and levy the land tax accordingly. Do not charge the revenue of barren land”. His generous reforms and leniency led to the people willingly depositing their taxes. It is a strange paradox that in spite of all oppressive measures adopted by the notorious Ḥajjāj Bin Yusuf for the realization of taxes in Iraq, it was less than half of the amount realized during the benevolent regime of ʿUmar Bin ʿAbdul-ʿAzīz.

He paid special attention to the prison reforms. He instructed ‘Abu-Bakr Ibn Ḥāzm to make weekly inspection of jails. The jails wardens were warned not to maltreat the prisoners. Every prisoner was given a monthly stipend and proper seasonal clothing. He advised the jail authorities to inculcate love for virtue and hatred for vice among the prisoners. Education of the prisoners led to their reformation. The public welfare institutions and works received much stimulus. All over his vast Empire thousands of public wells and inns were constructed. Charitable dispensaries were also opened. Even travelling expenses were arranged by the Government for the needy travellers. A large number of inns were constructed on the road leading from Khurāsān to Samarkand.

ʿUmar Ibn ʿAbdul-ʿAzīz was a capable administrator well versed in his duties towards this world and the hereafter. He was extremely hardworking. That is why, when people urged him to rest, he never heeded them. He had set before himself Caliph ʿUmar’s Administration as a model to be copied. According to the well-known of Imam Sufyān Thawrī there are five Pious Caliphs namely ‘Abu-Bakr, ʿUmar Fārūq, ʿUthmān, ʿAli and ʿUmar bin ʿAbdul-ʿAzīz. The outstanding feature of his Caliphate was that he revived Islam’s democratic spirit which had been suppressed after the accession of Yazīd. In a letter addressed to the Prefect of Kūfah, he exhorted his governors to abolish all unjust ordinances. He wrote, “Thou must know, that the maintenance of religion is due to the practice of justice and benevolence; do not think lightly of

any sin; do not try to depopulate what is populous; do not try to exact from the subjects anything beyond their capacity; take from them what they can give; do everything to improve population and prosperity; govern mildly and without harshness; do not accept presents on festive occasions; do not take the price of sacred book (distributed among the people); impose no tax on travellers, or on the marriages, or on the milk of camels; and do not insist on the poll tax from anyone who has become a convert to Islam”.

The pious Caliph disbanded 600 bodyguards meant for guarding the person of the Caliph. He received lesser salary than his subordinates. He attracted around him a galaxy of talented men who counseled him on state matters. ‘Umar bin ‘Abdul-‘Azīz was very kind and just towards non-Muslims has been acknowledged by the Encyclopedia of Islam. As a devout Muslim, he was not only graciously tolerant to the members of other creeds but also solicitous towards them. Christians, Jews and fire worshippers were allowed to retain their churches, synagogues and temples. In Damascus, Al-Walīd had taken down the “basilika” of John the Baptist and incorporated the site in the mosque of Umayyads. When ‘Umar came to throne, the Christians complained to him that the Church had been taken from them, whereupon he ordered the Governor to return to the Christians what belonged to them. While he endeavoured to protect his Muslim subjects from being abused, he was also anxious that his Christian subjects should not be crushed by oppressive taxation. In Aila and in Cyprus the increased tribute settled by treaty was reduced by him to the original amount.

Once a Muslim murdered a non-Muslim of Ḥirā’, the Caliph, when apprised of the event, ordered the Governor to do justice in the case. The Muslim was surrendered to the relations of the murdered person who killed him. A Christian filed a suit against Hishām Ibn ‘Abdul-Malik who later succeeded as Caliph. The just Caliph ordered both the plaintiff and the defendant to stand side by side in the court. This annoyed Hishām who abused the Christian. Thereupon, the Caliph rebuked him and threatened him with dire consequences.

ʿUmar Bin ʿAbdul-ʿAzīz laid sharp emphasis on the ethical aspects of education in order to turn the hearts of people towards charity, forbearance and benevolence. He relentlessly discouraged and punished laxity of morals. All these beneficial measures added to the stability of the State and the prosperity of the people who lived in peace and tranquility. During his short reign of 2 years, people had grown so prosperous and contented that one could hardly find a person who would accept alms. The only discontented people were the members of the House of Umayyads who had been accustomed to a life of vice and luxury and could hardly change their heart.

ʿUmar Bin ʿAbdul-ʿAzīz did not lay much stress on military glory. He paid greater attention to internal administration, economic development and consolidation of his State. The siege of Constantinople was raised. In Spain, the Muslim armies crossed the Pyrenees and penetrated as far as Toulouse in central France.

Summarily, his short reign was like a merciful rain which brought universal blessings. One of its special features was that almost all Berbers in Northern Africa as well as the nobility of Sind embraced Islam of their own accord.

ʿUmar, however, by no means felt obliged to spread Islam by the sword. He rather sought of peaceful missionary activity to win members of other creeds to the faith of the Prophet.

ʿUmar Bin ʿAbdul-ʿAzīz was a unique Ruler from every point of view. The high standard of government set by him could only be rivaled by the first four Caliphs of Islam. The reign of “ʿUmar II” forms the most attractive period of the Umayyads’ domination. The historians dwell with satisfaction on the work and aspirations of a Ruler who made the weal of his people the sole object of his ambition. His short but glorious reign has no match thence after. As a Caliph, ʿUmar stands apart, acknowledges an European orientalist. He was distinguished from his predecessors and successors alike. Inspired by a true piety, although not entirely free from bigotry, he was very conscious of his responsibilities to God and always endeavoured to further what he believed to

be right and conscientiously to do his duty as a Ruler. In his private life he was distinguished by the greatest simplicity and frugality.

4.0 Conclusion

As it is repeatedly and severally said above, ʿUmar bn ʿAbdul-ʿAzīz reigned and ruled the world within short time of two years but he was able to deliver and touched the life of all mankind positively in all areas of economy, politics, religious faith and creeds and socially. He moved the world to the high level of development and standard of living to the extent that the collectors of Zakat were minimal or difficult to see such people at a time during his tenure. In fact, he was a great ruler and a wonderful reformer.

5.0 Summary

ʿUmar bn ʿAbdul-ʿAzīz was a great scholar and invited some scholars to rally round himself in ruling and governing the affairs of the Muslim ʿUmmah. He ruled the world with honest, trust and justice. These three good attributes earned him the quality of the fifth pious after Abubakar, ʿUmar bin Khaṭṭāb, ʿUthmān and ʿAlī. He was also nicknamed as “*ar-Rajl aṣ-Ṣāliḥ*” (a righteous man). This is because, he reformed the life of the then people and touched it positively. He waged war against poverty, injustice, and overriding, cheating, looting and all inhuman behaviours to the fact that every individual lived conveniently and harmoniously under his governance, regardless of their differences of age, gender and religion.

6.0 Tutor-Marked Assignment

- Describe ʿUmar bn ʿAbdul-ʿAzīz as one of five pious in the history of Islam.
- ʿUmar bn ʿAbdul-ʿAzīz was nicknamed as aṣ-Ṣāliḥ. Discuss.
- ʿUmar bn ʿAbdul-ʿAzīz was able to transform Arabian peninsula positively and greatly with certain qualities. Explain.
- The *ʿAdālah* of the Caliph ʿUmar bn ʿAbdul-ʿAzīz is undeniable. Elucidate.

- ʿUmar Bin ʿAbdul-ʿAzīz was a unique Ruler from every point of view. Illustrate.
- ʿUmar Bin ʿAbdul-ʿAzīz paid greater attention to internal administration, economic development and consolidation of his State. Expatiate.
- Even the Christians enjoyed under the government of ʿUmar Bin ʿAbdul-ʿAzīz. Support or falsify the statement.
- Government of ʿUmar Bin ʿAbdul-ʿAzīz was for the poor. Argue for or against this submission.

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Unit 2: Reform of Muhammad ʿAbdul-Wahhāb

1.0 Introduction

ʿAbdul-Wahhāb was a renowned reformer emerged in Saudi Arabia or Ḥijāz. His reformation still exists up till now and has some influences on some people.

Though, he called to proper way of Islam like curbing visitation to grave of the people, especially the grave of *awliyā'* (saints), pious and righteous. However, visit the graves is allowed in the religion of Islam by a Prophetic tradition for a reason that, it reminds ones of death, but contrary to that is what is happening. A visit grave is permitted, but at same time, it should not lead to associating partnership to the Creator of all creatures, Allah. [°]**Abdul-Wahhāb** came with the philosophy of *bid'ah* and *Kufr*, that is attaching innovation and disbelief to many actions of the people. This philosophy makes people to dislike and disrespect them. Here in this book, many of the teachings of Wahhābiyyah will be discussed as follows.

2.0 Objectives

At the end of this course, students should be able to

- To study the lifestyle of Muhammad Bin [°]Abdul-Wahhāb.
- To acquire knowledge about his reform in Saudi Arabia.
- To look into his movement “Wahhābiyyah”.
- To have the history of establishment of Wahhābiyyah.
- To know the reason and purpose of establishment of Wahhābiyyah.
- To be acquitted with the teachings of Wahhābiyyah movement.
- To be able to assess the failure or otherwise of Wahhābiyyah movement.
- To know the personality of Shaykh [°]Abdul-Wahhāb.
- To be acquainted with his life time.
- To aware of his reformation and foundation of his movement (***Wahhābiyyah-Wahhābism***).
- To be able to enumerate the teachings of the ***Wahhābism (Wahhābiyyah)***.
- To be able to argue for or against the concept of the teachings of ***Wahhābism (Wahhābiyyah)***.
- Argue for or against the teachings of the movement.
- To be able to discuss and expatiate on the movement (***Wahhābiyyah***).

3.0 Main Content

3.1 Historical Life of Shaykh ʿAbdul-Wahhāb

Muhammad Ibn Abdul Wahhab. He started his reform movement in Najd, an area in the present Saudi Arabia, with the aim of restoring the pure monotheistic worship which he believed had been corrupted for so many years in the past up to his time. He condemned the early Sunni practices such as veneration of Saints, visiting and praying at their tomb sites, and seeking their intercession, all which he considered to be idolatry (*Shirk*), impurities and innovations (*Bid'ah*). His adherents preferred their movement to be called *Salafi* or *Muwahhid* instead of Wahhabism because the movement basically emphasizes the principle of *Tawhid* (Unity of God). The movement claims to be treading the paths of Ahmad Ibn Hambali (780 – 855 CE) and Ibn Taymiyyah (1263 – 1328 CE) both of whom were pious men in Islam.

Muhammad Ibn Abdul Wahhab formed a strong alliance with Muhammad Ibn Saud, his father-in-law, and this alliance was like a marriage of Religion to politics. Ibn Abdul Wahhab, a great religious scholar with large following, assisted Ibn Saud to consolidate his political hegemonies in Arabia; and in response, the *Aqīdah* of Ibn Abdul Wahhab, otherwise known as Wahhabiyyah movement or Wahhabism, and which many people believed to be the extremist's version of Islam, enjoyed the political backing of Ibn Saud. Thus, Wahhabiyyah brand of Islam became the State religion. Beginning from the 1970s, the movement enjoyed state sponsorship; and it was funded with oil money by the administrations of Muhammad Ibn Saud's successors. The Wahhabiyyah Sunni Islam, with its official backing of the Saudi Arabia government, presently has worldwide influence.

Shaykh ʿAbdul-Wahhāb was a reformer and revivalist of his time. He was a renowned scholar and prolific writer. He was known to be a promoter and an advocacy for Islamic creed or theology (*ʿAqīdah*). Though, the religion of Islam is built on three principles or pillars; faith, work or action (*al-ʿAmal*) and transaction or behaviours (*Muʿāmalāt or behaviour*).

3.1 Historical Life of Shaykh ʿAbdul-Wahhāb

Shaykh Muhammad bin ʿAbdul-Wahhāb Najdi (1703-1794 C.E)

Sheikh Muhammad bin ʿAbdul-Wahhāb opened his eyes in a noble and literacy family of Vainah. His forefather Sulaymān bin ʿAlī bin Musharraf, uncle Ibrahim bin Sulaymān, cousin of ʿAbdur-Rahman bin Ibrahim, father of ʿAbdul-Wahhāb bin

Sulaymān, brother Sulaymān bin ʿAbdul-Wahhāb and nephew of ʿAbdul-ʿAzīz bin Sulaymān were all distinguished in learning and literature, piety and righteousness.

Shaykh Muhammad bin ʿAbdul-Wahab was intelligent and fond of knowledge right from his childhood. He had a very strong memory. He learnt the Qurʾān by heart at a tender age of 10. His father taught him *fiqh* of Imam Ibn Ḥambal. He had voraciously read books on Ḥadīth and exegesis during his childhood. His father would acknowledge the sharp intellect of his beloved son and expresses amazement at his ability. He reveals that he had himself learnt a lot during the teaching and education of his son, Muhammad and it happened so because of his acuteness of intellect and vast knowledge. He was so zealous in acquiring knowledge that he would write not less than twenty pages in one sitting.

Shaykh Muhammad bin ʿAbdul-Wahhāb had an extraordinary sensitive heart. He grew restless to see the sad plight of the villages around Najd and their degrading population and had a deep desire to alter the situation for the better. But he did not want to do anything in haste. He preferred to first arm himself with more knowledge. Among the religious scholars of Najd his father had a distinct position. Although he learnt a lot from his erudite father but he needed much more to serve his purpose. With this purpose in view he left for Ḥijāz and he devoted himself to deep study. In Ḥijāz he came across great scholars like ʿAbdullah bin Majmai, Shaykh Muhammad Hayat Sindhi and Muhammad bin Sulaymān Kurdi and drank deep from their fountains. From Madinah the Shaykh proceeded towards Baṣrah and took lesson in Ḥadīth and Philology. Thereafter he set his foot in Iraq also for achieving same purpose. While still a student of *fiqh* and Ḥadīth he had a hitch in the regarding *bidʿat* (innovation). He grew sad and restless whenever he saw breach of *Shariʿah*. Later when he learnt Hadith from ʿAllamah Muhammad Ḥayāt Sindhi and Shaykh ʿAlī bin Ibrahim and look towards the world of Islam, he found Muslim ʿUmmah wrapped in deviation from the right path. He felt frustrated when he saw ignorant and perverted persons making unapproved gestures near the holy grave of the Prophet of Allah (Peace and blessings of Allah be upon him). He was so fed up with the situation that he raised the voice against *bidʿah* during the same period. When he reached Baṣrah with his educational mission his feelings against *bidʿat* grew fiery

and acute which landed him in deep trouble too. He was turned out of Bara. He set out towards a village on foot at noon. He was extremely thirsty. But with the grace of Allah Almighty a God-fearing person, Abū Hāmid by name, took pity on him. He gave the Shaykh water to drink and arranged conveyance for him.

Now the Shaykh came back to Harimla. It was here that he took up the gauntlet to destroy *bid'at* and lay the foundation of oneness of Allah and morality. He stressed that all kinds of worship must be confined to Allah Almighty alone. To elevate the *Kalimah* (Word) of Allah and to establish *Lā'ilāha illallah* was the foundation stone of his call. It was not easy to put immorality of centuries to right and bring about reforms in the society besmeared with the filth of a long period. He wanted to create sense of righteousness, gentility and sympathy in those who had been indulged in criminal acts. It was not expected of an ordinary man to put those on the road to pure worship of one God after keeping them aside from wrong creeds. It required the quality of sincerity, divinity, patience, stability and determination.

Shaykh Muhammad bin ʿAbdul-Wahhāb was replete with such attributes. Thus when he raised his voice against bowing before anyone except Allah, seeking help from graves and dead saints and worshipping righteous men, there arose a storm against his mission. But the gale of opposition miserably failed to deter his ambition and dampen his determination. It rather ignited his courage to fight back the forces of opposition. But he could not turn the tide of opposition alone. For this stupendous task he needed an organization. With this purpose in view he came into correspondence with ʿUthman bin Muʿammar Uainiah. When he found the ruler in his favor he migrated to Uainiah. The Amīr greeted him warmly and held him in high esteem. He also gave the hand of his niece in marriage to the Sheikh. The Sheikh placed before the Amir his mission in plain word and frank manner. He also caused the Amir to understand the intrinsic meaning of *Tawhīd*. He then sought his help to consolidate his mission. The following words of Shaykh deserve to be written in golden letters:

“If you stand up to help establish *La 'ilāha illallah*, I expected from Allah that He will make you dominate and reign of power of Najd and the people of Najd will come to your hands.”

The Amīr promised to help him. Now the Shaykh started open call of permitted and prohibited and gradually hearts of the natives began to run towards his mission. With the help of the Amīr, the Shaykh demolished many centres of *bid'at*. Even the trees were worshipped as deities and worshipping of graves was rampant. Everybody had the superstition that those touching the trees would be annihilated. But the eyes of the superstitious persons opened when those trees were cut down without incurring any loss or harm. The common people then came to know that those trees and graves had no divine power at all.

The Shaykh exhorted the Amīr to revive Ṣalāt in congregation and suggest punishment for evading it. He was successful in persuading the Amīr to abolish all illegal and oppressive taxes and to establish a perfect order of collecting and spending of Zakat. But when Uainiah was stormed by antagonistic forces and the Amir failed to face the adverse situation, Shaykh Muhammad bin °Abdul-Wahab Najdi came to Wariyah where Amīr Muhammad bin Sa°ūd, the ruler of Wariyah and brothers accorded him warm welcome. At last his mission gained popularity and with the cooperation of the Saudi, the Shaykh achieved success in bringing about Islamic revolution. Now individual lives were uplifted, the society was transformed and Islamic laws were promulgated.

3.2 Foundation of *Wahhābiyyah* (*Wahhābism*) Movement

The Wahhābism was a movement flourished in Saudi Arabia on the hand that prolific writer, orator and popular author in many fields of study like; theology (*tawhīd*), exegesis (*tafsīr*), Jurisprudence (*Fiqh*), life history of the Prophet (*Ṣīrah*) etc. it was established in 1153 C.E. in a place called Najd and spread out in Makkah in 1218 C.E. Summarily, the movement was embraced by the Algerians and widely spread throughout Algeria in 1746 C.E. and in Riyadh, especially when it was acceptable to the people of Saudi (Āl-Su°ūd) that topped the government and ruling the country by then until when the government collapsed in 1773CE and another government emerged.

Shaykh °Abdul-Wahhāb wrote some valuable books, such as;

3.3 The Teachings of *Wahhābiyyah* (*Wahhābism*) Movement.

There is no doubt in the fact that Wahhābism has some teachings that they are calling to as follows:

1. Division of *tawhīd* (belief in Oneness of Allah) into three categories; *Rubūbiyyah* (Oneness of Worship), '*Ulūhiyyah* (Oneness of creation and lordship) and '*Asmā*' and *Ṣiffāt* (Oneness of His names and attributes). Actually, this is the most important point or teaching the movement is calling to. The adherents of the movement seriously and strongly believe in this teaching and work along with it. The classification is globally acceptable to almost all Muslims, because, it is excellent. The division is also supported by so many verses of holy Qur'ān.
2. **Intercession** with individual deeds and actions, with personal prayers or of a righteous person or saint in such a way that will not lead to worship of the righteous person/saint or subservient him to his worship or service in the name of *Khidmah* is allowed. However, it is forbidden to intercede with the names or positions of any saint or prophet or seeking refuge with trees or stones or anything alike. In fact, doing or belief in opposite to that is tantamount to *Shirk* (associating partnership to Allah-SWT). They believe in self-reliance and encourage self-confident, rather than rely on somebody or saint that is in high grade of position before his Lord, Allah, for two reasons. Firstly, because he is a servant and human being like any other person. Secondly, for the reason that the high rank that he occupied can also be occupied by any other person like me and you. After all, all the hierarchical ranks and positions are attained by one's good deeds. Only that, it is left for every individual to work for it.
3. Total condemnation of visit to the graves of the saints, prophets and messengers of Allah. Likewise seeking blessings of God with by going and pray there. Unfortunately, this stand and submission clashes with the tradition of the Prophet that allows paying homage to the graves, because visit it always cause and commits visitor to remember death and final abode by that. This is when the Prophet said thus in a ḥadīth:

"كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ الْآنَ فَرُزُّوْهَا فَإِنَّهَا تُذَكِّرُ الْمَوْتَ."

Meaning that: I forbade visit graves for you before, but you can visit it now, because, it reminds one about death and think over it.

4. Act of *at-Takfīr*: It is very common to this group to always declare people as disbelievers, even on simple matter, regardless of age, position, personality and level of understanding or how knowledgeable is the person. This usually occurs whenever anybody acts in contrary to content of the Qur'ān and Sunnah without any discrimination.

5. *Bid'ah* (Innovation): The *Wahhābiyyah* movement is very popular with the act of attributing and ascribing “*Kufr*” (disbelief) to the works and actions or deeds of the people, especially when the act opposes the content of the Qur'ān and Sunnah. The basis of their argument is the declaration of the Prophet that:

"مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ، إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، وَكُلِّ مُحَدَّثَاتٍ
بِدْعَةٍ، وَكُلِّ بَدْعَةٍ ضَلَالَةٌ، وَكُلِّ ضَلَالَةٍ فِي النَّارِ."

Meaning: Any innovation created or introduced into our midst or into our religion is rejected. Beware of innovation, because, any innovation is tantamount to asray, and an astray leads to hell fire.

Hence, they declare Mawlid Nabiyy (celebration of the Prophet's birthday) as *bid'ah* (innovation), intercession with the righteous men alive and or after death *bid'ah*, offering prayers and seeking blessings (*Ṣalāt*) upon the Prophet is *bid'ah*, unless with the recommended (*Ṣalāt*) by the Prophet ('*Ibrāhīmiyyah*). However, any other *Ṣalāt* (prayer) is considered *bid'ah* and is prohibited. Recitation of *Ṣalāt al-Fātiḥ* is *bid'ah* while reading of *Ṣalāt 'Ibrāhīmiyyah* is Sunnatic. Offering of supererogatory prayer (*Nāfilah*) usually observed in the last Friday of Ramaḍān is *bid'ah*. In short, whoever observes any of these acts of *bid'ah* or others, such a person is declared and considered unbeliever.

6- *Ijtihād* and *Taqlīd* (strive and blind imitation): The Wahhābism movement believe like other scholars that the door of *Ijtihād* remains opened up till now, even though they belong to Ḥanābilah school of Law and Jurisprudence. In spite that, they follow the school in their ruling on some cases and go against them in some matters, especially, if their rulings are tapped from ḥadīth. They believe that a Mujāhid should be able to deduce out a rule for a matter from the sources of Islamic Law,

Sharī'ah. They go against the four founders of school of Jurisprudence on some rulings, especially, if it against the two primary sources of Law; Qur'ān and Sunnah. To them, the two are the best the sources that a Muslim and a Mujāhid should depend upon. In fact, it is compulsory on every Muslims to rely on the two and abide by it while giving verdict and not the books of four orthodox scholars like Shāfi^c, Malik, Abū-Ḥanīfah and Ahmad bn Ḥambal. Besides, allegorical interpretation and unnecessary comment of the four orthodox scholars must be rejected and referred to the any case to the Qur'ān and Sunnah. That means that there is room for interpretation at all, particularly, if it is not in conformity with the prophetic tradition, ḥadīth. The Qur'ān and Sunnah are used and relied upon in understanding a case and referred to if a case is ambiguous. In a situation whereby the solution to a matter is not in the two, then, it should be referred to the **Salāf Ṣāliḥ** (the predecessors) among the companion of the Prophet (*Ṣaḥābah*), followed by the *tābi^cūn* and *tābi^c-tābi^cūn*. In the absence of all these, then the verdict of the consensus of 'Ulamā' ('*Ijmā'*) that are abiding by the Qur'ān and Sunnah can be upheld and followed. This is because, the definition of 'Ulamā' to the Wahhābī movement is the one that is complying and following the two primary sources of Islamic Law and not those scholars that are following the four orthodox scholars without critical looking into their submission or checking it or assessing it and querying it and comparing it with what is in the Qur'ān and ḥadīth. To them such attitude of dogmatic followership is considered as **taqlīd** (blind compliance or imitation).

Apart from all these teachings, the Wahhābiyah also had some prohibitions and commandments they called to.

Prohibitions of **Wahhabiyah** include the following:

1. No other object for worship than God.
2. Holy men or women must not be used to win favours from God.
3. No other name than the names of Allah may enter a prayer.
4. No smoking of tobacco.
5. No shaving of beard.
6. No abusive language.

7. Rosaries are forbidden.
8. Mosques must be built without minarets and all forms of ornaments.

The commandments of *Wahhabiyyah* include the following:

1. All men must attend public prayer, *Salat*.
2. Alms, *Zakat*, must be paid from all income.
3. Butchers slaughtering animals according to *halal* (lawful) must have their life styles scrutinized. It is not sufficient that they perform the basic rituals correctly.

4.0 Conclusion

This is a movement established by ^oAdul-Wahhāb in Najd (**Wahhābism**) picked from the name of founder in twelfth century. It spreads from Saudi-Arabia to the world. The movement faced some challenges, especially in Nigeria, because of some ideas that the movement is calling people to have been long and already established that people at initial stage rejected it.

Also, it should be noted that the movement with their teachings, starting from categorization of belief in oneness of Allah into three, prohibition of visitation to graves and to '*awliyā*' etc. is just addressing to one aspect of Islam out of three pillars constitute it, namely; theology, worship and morals or transaction. However, attention should be paid to other two remaining areas of worship and transaction. Especially, the area of politics (power) that is more disturbing the whole world nowadays should prioritized for example. Addressing such area will testify and confirm our submission that Islam is a total way of life. The total way of Islam that many Qur'ānic verses lay emphasis upon and convey its message to the world. For example Allah says: "**38. ... Nothing have we omitted from the Book.**" (Qur'ān 6) Hence, it will be erroneous to believe that this movement is successful hundred percentage (100%) like this, even though they succeed in some areas that made it to be triumph and acceptable to some people up till now.

Nevertheless, the effort of this group should be appreciated in curbing the models and method of celebrating Mawlid and its time to start and embark on from third month (*Rabī'ul-Awwal*) of **Hijrah** calendar till eight month (*Sha'bān*). Without even respect the days of fasting therein.

The act of travel to visit a saint is very rampant within our people, especially the Africans among them and most especially, the sufis, instead of a person to work hard and try to be a saint like the visited Shaykh, since he is a human being like him. Honestly speaking, the act reduces drastically with the effort of this movement.

Without any reasonable doubt, chatting names of Allah and doing *dhikr* is a welcomed idea in Islam, but, it is taking another form and dimension between the sufis. In fact, it is outrageous and it goes out of hand to the extent that it accommodates display and show off that Islam eradicates. Whereas, Sufism is a hidden practices that should remain between Lord and servants alone. This area is also tackled and seriously kicked against by the Wahabiyyah group of revivalism.

5.0 Summary

This section looks into the life time and historical background of Shaykh °Abdul-Wahhāb and his movement that flourished from Najd and spread throughout the nut and corner of the kingdom of Saudi Arabia and to the world. The movement received acceptance from Āl-Su°ūd. The six principles and fundamental lessons that the movement is preaching were highlighted and discussed accordingly in these few lines.

6.0 Tutor-Marked Assignment

- Who is °Abdul-Wahhāb bn Muhammad?
- Narrate briefly the life history of °Abdul-Wahhāb and his movement.
- Discuss the teachings of Wahhābism in detail.
- Argue for or against the teachings of Wahhābism with concrete evidences.
- Expatiate the stance of °Abdul-Wahhāb towards the attitude of visiting graves.
- Elucidate on how Mawlud is celebrated in Nigeria and the stance of °Abdul-Wahhāb on it.
- Wahhābism is very good in classifying *tawhīd* into three classes. Explain.
- Give account on *Tawhīd Rububiyyah* with examples.
- Explain the connotative meaning of *Tawhīd ‘Ulūhiyyah* in detail.
- *Shirk* sometimes emanates from *Tawhīd al-‘Asmā’ Waṣ-Ṣiffāt*. Elaborate.

7.0 References/Further Reading

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Unit 3: Imam al-Ghazālī, His Life, His Works and His Political Views

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 Imam Ghazālī’s View on Public Service

3.2 Imam Ghazālī’s View on Intellectual Crises

3.3 Political Views of Imam Ghazālī

3.3.1 State and Religion are inseparable

3.3.2 Selection of Imāmah:

3.3.3 Delegation of Authority

3.3.4 Essential Precepts for Upright Leadership

3.3.5 Al-Ghāzālī's Position on Corruption of Leaders and the Role of Scholars

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Reading

1.0 Introduction:

Imam al-Ghazālī was born in Tūs in the year 450 A.H/1077 C.E and died in 505 A.H/C.E. in which is near the modern Mashed in north east Persia, the present Islamic Republic of Iran. His full name is Muhammad b. Muhammad b. Muhammad, nicknamed Abū-Ḥāmid al-Ghazālī. He had his early education in his home town before proceeding to Nishapur. In search for higher education at the Nizāmiyyah College under the famous theologian Abu al-Ma^cali al-Juwaini Imam al Haramain;

where he was reported to have spent some years studying under al-Juwaini up to the time of his death. (Nadwi, 1976:2-6, Watt M.W,1963:19-24)

2.0 Objectives

- Brief life history of Imam Ghazālī.
- Knowledge about his works.
- Assessment of his Political views.
- Study of his suggestions on Public Service.
- Expatiation on his views on Intellectual cases.
- Overview of his Political Thoughts.
- Differentiation between State and Religion in line with his thought.
- Highlighting the conditions of enact of Imam.
- Explanation on importance of having Imam.
- Clarification on the position of *bay'ah* in Islam according to his view.
- Discussion on delegation of Power/enthronement according to Imam Ghazālī's understanding.
- Study on Eligibility of dethronement of Government and position of Imam Ghazālī towards it.
- Talk on qualities and criteria of appointing Imam.

3.0 Main Content

3.1 Imam Ghazālī's View on Public Service

After the death of his teacher in 1085, Imam al-Ghazālī joined the court of Nizām al Mulk, the Saljuqi vizier of Mulik Shah. He was well received and proved his worth among the retinue of scholars there. The vizier was so much impressed with al-Ghazālī's intelligent performances in debates with order scholars that he decided to appoint him to teach at Nizāmiyyah University in Baghdad in 484 A.H. He became very popular with many hundreds of students, the nobles and chiefs attending his lectures. (Nadwi, 1976:113). His fame and popularity grew like wild fire in Baghdad. As a result, the °Abbasid caliph al Muqtadi Billah, appointed him in 485 A.H. as ambassador to the court of Turkhan Khatoon, the head of Saljuqid Empire (Nadwi, 1976:113). It was reported that he wrote a treatise to refute the Batinite

doctrine at the request of Caliph al Mustazhir Billah who had high regard for Imam al-Ghazālī.

3.2 Imam Ghazālī's View on Intellectual Crises

It was the peak of his fame and popularity that al Ghazālī found himself in a serious state of doubts about his status, popularity and so forth. As he mentioned in **al-Munqidh Minaḍ-Ḍalāl** (The Deliverance from Error) he struggled for six month, during which all efforts to divorce the worldly gains and fame in search for salvation. He examined the four groups who claimed to engage in the search after truth. The groups are the Dialecticians, the Philosophers, the Batinites and the Mystics. The claims of three groups were critically analysed and rejected for various reasons. For example, in respect of the Philosophers he noted that five of the six branches were relatively harmless ones are mathematics, physics, ethics, politics, and logic. He discussed these issues in the introduction to **Maqāsid al-Falāsifah**, (Intentions of the Philosophers) and that of **Tahāfut al-Falāsifah** (Inconsistencies of the Philosophers).

He joined the Sufis and travelled to many places including Damascus, Jerusalem and Ḥijāz where he performed the Hajji. After spending eleven years in solitary meditation and contemplation, he was called again by the king to join the public service and also to help in fighting the heretical tendencies which were growing in Nishapur. At first, he was reluctant but later on succumbed to the demand believing that it was right to resume teaching again. However, the teaching is not all about honour, wealth and position but it is for the purpose of guiding people to purify their souls and moral conduct. This enabled him to make a critical examination of the religious and ethical dispositions of his society and proffer solutions. This formed the basis of writing the '**Ṭḥyā**' **ʿUlūm ad-Dīn** (Revival of the Religious Sciences) and other books that deal with the subject at various degrees. It is also in these works that his views on politics may be perceived.

3.3 Political Views of Imam Ghazālī

The intellectual output of Imam al-Ghazālī was tremendous and covered a variety of subject areas like theology, principles of Islamic jurisprudence, logic, ethics,

philosophy, *tafsīr* and Sufism. The main ideas of Imam al-Ghazālī on politics, however, can be stated as follows:

3.3.1 State and Religion are inseparable

Religion is the foundation while the state is the guardian. Anything which has no foundation is ruined and anything that has no protection is lost. Therefore, the Imamah (Leadership) is a necessary basis for the protection of the religion. Without it, both the religion and the world will be spoiled. There is consensus of the Ummah on the necessity to have the sultanate; otherwise, there will be rampant fighting among the people, insecurity and destruction of the means of livelihood. (Pnazmi, N.D.157).

3.3.2 Selection of Imāmah:

According to Imam Ghazālī three key aspects are to be considered for choosing and selecting a leader as followed:

- a) The need to appoint the Imam: Al Ghazālī explains that Imam is confirmed by selection and bay^ʿah, and not by textual claims as stated by the Batinites, the reason being that the Prophet (PBUH) did not do so. The Muslim jurists generally explained that the bay^ʿah is only valid if is not done under duress.
- b) The affairs of the religion cannot be properly taken care of without an Imam who commands obedience: The security of life and property cannot be guaranteed without organized authority which commands public obedience.
- c) Taking charge of religious matters rest with the Imam who is the Caliph of the Prophet.

The Imam should have three special qualities which cannot be found easily in other people. These are: (i) Capability (ii) Knowledge and (iii) Piety. Moreover, Imam al Ghazālī states that the Imam should be a Muslim, mature, male, and belongs to the Quraish. This position is based on the tradition of the prophet which states that the leaders are from Quraish (al Baghdadi, N.D:15). This position is held by many classical Muslim political thinkers, but the Kharijities held that any Muslim who is

capable of leading the people rightly can be made a leader irrespective of whether or not he is from the Quraish.

3.3.3 Delegation of Authority

Imam Ghazālī pointed out that in order to run the affairs of state properly, there has to be delegation of authority to some people who have the capacity to discharge duty and command followers to carry out specific assignments. This is done through Shūrā or respectable and influential people in the society. The caliph is the head of state, under him are the Viziers and state officials who carry out their duties according to the *Sharī'ah* on his behalf.

3.3.4 Essential Precepts for Upright Leadership

The essential precepts for upright leadership according to al- Ghazālī include the following:

- i. The need to recognize the limitation and consequences of their responsibility: the officials have to know the limits and dangers of their duties.
- ii. Meeting the scholars: the leader must be desirous of meeting scholars and listening to their good advice. He should be warned of the venal scholars who desire worldly gains by flattering the ruler in order to gain favours.
- iii. Stopping injustice and oppression: He should not allow injustice and oppression from his officials to go unchecked. He should not let his whims and anger to control his intellect and religion.
- iv. Avoiding arrogance: He should shun arrogance, and pardon mistakes at the right moments.
- v. Not to tolerate the wrongs committed by officials:
- vi. Meet public needs: He should meet the needs of his subjects as much as possible.
- viii. Avoid worldly luxuries: He must not busy himself with worldly luxuries like wearing expensive clothes for pride and eating delicious meals and drinks. He should exercise restraints in these matters; for there is no justice without self-restraint.
- ix. Conform to *Sharī'ah*:

x. Avoidance of oppression:

3.3.5 Al-Ghazālī's Position on Corruption of Leaders and the Role of Scholars

When discussing corruption in the society, Al Ghazali stressed that the religious scholars, kings, rulers, administration and nobles were to a large extent responsible for the wide spread moral and spiritual degeneration. In addition there are some vices associated with the acceptance of such gifts from those in positions of authority; the vices in a way make the scholars to: (i) put up with some kinds of humiliation (ii) pay visit to donor as often as possible (iii) praise the grantor lavishly (iv) help the donor to realize his objectives (v) conduct themselves while attending to the ruler like other courtiers (vi) express gratitude to the ruler (s) and assure him of his help (vii) turn a blind eye over the misdeeds of the kings.

It is clearly justifiable that Imam Al-Ghazālī criticizes and blames the religious scholars, the kings, the rulers, the administrators and the nobles for the corruption in moral standards. He wonders who would correct the society if the scholars are corrupt themselves.

In order not to lose honour, scholars were advised not to frequent the doors of the rulers or accept gifts from them. But those who failed to heed the warning, therefore ended up as praise singers of the rulers, who had to endure all sorts of humiliation (Nadwi, 1976:141.) These major issues in the political thoughts of Imam al Ghazālī are still relevant today.

***** Abū-Ḥāmid Ibn Muhammad al-Ghazālī surnamed **Hujjat al-Islam** (the Proof of Islam) was born at Tūs in Khurāsān. His father was a pious dervish. He very often visited and sat in the company of Fuqahā' (Islamic Jurists). And when he listened to their sermons, he wept and prayed to Allah to grant him a son who would be a Faqīh. "Allah granted", says al-Subki, "the prayer of his father and al-Ghazali was born who became the most learned of all the Fuqahā', and rose to the eminence of becoming the Imam of his age."

His father died when he was a small child. A Sufi friend of his father took care of him. He received his primary education from the same Sufi. Then al-Ghazali entered

a school in his native town and studied fiqh under Ahmad bin Muhammad Razkani. Thereafter he went to Gurgaon and studied under Imam Abu Nasr Ismaili.

After completing his study with Abu Nasr Ismaili, he moved out of his native town and went to the Nizāmiyyah (a college established by the great Nizam al-Mulk, Prime minister of the Saljuqs) at Nishapur. The principal of the Nizamiyyah was Imam al-Haramayn. Under him al-Ghazali studied theology, fiqh, science, philosophy, logic and mysticism, and soon became the most distinguished of his pupils. The teacher called him a “Plenteous Ocean”. After completing his studies al-Ghazali served under his master as his assistant and remained there till his (master’s) death in 1085 C.E. When he left Nishapur at the age of 28, he had no equal in erudition in the entire Muslim world.

After leaving Nishapur he plunged himself headlong into Munāzārahs (religious discussions) for about six years. It was during these duels that **Nizām al-Mulk**, the celebrated Prime Minister, came to know his worth. He appointed him President of the Nizāmiyyah Academy of Baghdad.

His lectures at the Nizāmiyyah were attended by three hundred dignitaries of other walks of life. Four years of teaching placed Baghdad at his feet. His reputation spread far and wide and he earned the honorific title of Imam al-Khurasān Wal-Iraq. He was equally honored in the courts of ‘Isfahān and Baghdad.

In Baghdad at that time there were a hoard of religious and pseudo-religious sects, each fighting the other and making high claims regarding ‘Truth’ and ‘Salvation’. Being inherently inquisitive he investigated into the beliefs and practices of each sects and creeds in Baghdad. Confronted with multiple of falsehood, contradictions and heresies he was disturbed profoundly. He says:

“Struck with contradictions which I encountered in endeavoring to disentangle the truth and falsehood of these opinions, I was led to make the following reflections. The search after truth being the aim I set before myself, I ought to ascertain in the first instance, the foundations of certitude. In the next place I recognized that certitude was the clear and complete knowledge of things, such knowledge has left no room for doubt and no possibility or error and mere conjecture, so that there

remained no scope in the mind through which falsehood might find an entrance.”

A very important and revolutionary development in his thought had already taken place. He himself reveals: “No sooner had I emerged from boyhood than I had already broken the fetters of tradition and freed myself from hereditary beliefs.”

After establishing the foundations of certitude he proceeded to examine the sum-total of knowledge that he himself possessed. He remarks:

“I then examined what knowledge I possessed, and discovered that in none of it, with the exception of sense-perceptions and necessary principles, did I enjoy that degree of certitude which I just described ... I then set myself earnestly to examine the notions we derive from the evidence of senses and from that of the sight in order to see if they could be called in question. The result of a careful examination was that my confidence in them was shaken.”

Then I reflected myself: ‘Since I cannot trust to the evidence of my senses, I must rely only on intellectual conceptions based on fundamental principles.’ But the notions I derived from senses made the following objections: ‘Who can guarantee that you can trust to the evidence of reason more than that of the senses?’ Perhaps there is above reason another judge who, if he appeared, would convict reason of falsehood, just as reason has confuted (the senses).

Now, who can be thus “another judge” superior to reason? Al-Ghazali explains that notions derived from reason may be real in relation to the thinker’s present state. But it is possible that he may enter upon another state of existence which bears the same relation to his present state as the present one does to his condition when asleep. In his new sphere he will, perhaps, realize that the conclusions of reason arrived at formerly are only delusions. The ecstasy of the Sufis, al-Ghazālī says, may furnish an example of this new sphere or, the whole world may be but a dream and man may wake up to the consciousness of reality only after death. It seemed as if all the ground had been cut from under al-Ghazali feet. He says:

“This unhappy state lasted about two months during which I was..... morally and essentially a thorough-going skeptic.”

Allah alone rescued him from this precipice. It (light) brought him peace and reassurance from within that life was not a dream but a reality and the light of reason was not to be dismissed as possibly a mere hallucination. He, however, did not

return to *Taqḥīd* (following in the footsteps of) for now it had dawned on him positively that *Taqḥīd* would not lead him to the convincing ground of Truth.

Al-Ghazali was a prolific writer. In spite of his busy life that he led, he wrote hundreds of books covering all ranges of subjects under the sun. Much of his works are lost and untraceable now. His average writing per day is estimated to be 16 pages. Some of his books are monumental and epoch making. They have held sway for centuries revolutionizing the life and ideas of the people of the East and the West alike.

According to al-Ghazālī all the movements of his time were extremely biased, uncompromising and exclusive in character. Greek science and theology had intoxicated the later. Muḥtazilites and philosophers, and the Shīʿism and the Sufis, were enamoured by the Persian subtleties. These heretical and un-Islamic ideas sowed the seeds of skepticism and disbelief and debased the additional faith of the Muslims. The 'Asharites made an attempt to revive Islamic religion by purging it from heterodoxy, but later achieved the goal. Although 'Asharism succeeded in destroying Muḥtazilism under the inspiring guidance of Al-'Ashʿari yet they were incapable of re-invigorating the benumbed spirit of Islam. This work was most successfully completed by al-Ghazālī who analyzed threadbare all the current thoughts prevalent in Muslim world with a view to weed out the true, original and orthodox spirit of Islam. Al-Ghazali has been regarded as the final sharper of the 'Asharite theology.

Starting his career as an 'Ashʿari, Al-Ghazālī ended his life as a sufi or a mystic. He was not a critic of religion but a renowned reformer of religion Islam ever witnessed. It was at Baghdad that he got spiritual consolation in Sufism. Intellectual pluralists could not satisfy his hungry soul and he sought to know spiritual illumination. He underwent 20 years of rigorous saintly life, roaming from place to place until he settled at Baghdad to preach his doctrines. He mystified the Asharite theology. His teachings stood in sharp contrast to the system of philosophers. He preferred revelation to reason. His system has been regarded as the greatest and the perfect exposition of Muslim theology.

The contribution made by al-Ghazālī to the rise and development of Muslim scholastic theology and Islamic mysticism can never be exaggerated. He made his mark by leading Islam back to its fundamental and historical facts and by giving the place in its system to the emotional religious life. He rendered philosophy subordinate to theology and introduced the elements of fears in his teachings. It was under his influence that Sufism attained a firm position in the church of Islam. He brought philosophy within the range of ordinary minds. He is reckoned not only as a great restorer of the faith but also the Mujtahid or renewer of his century. The final triumph of Asharism over scholasticism was the work of al-Ghazali. He has been regarded as an Asharite with the Asharites, a sufi with a Sufis and a philosopher with a philosophers.

Asceticism, a life of purity and piety led by the Prophet (p.b.u.b) and some of his companions, later attracted many people. This way of life developed into a full-fledged ideology which came to be known as Taṣawwuf, i.e., Islamic mysticism. There was nothing un-Islamic in it so long as it remained confined in the Arab environment. Later Greek and Persian heresies crept into it through the writings and pronouncements of Abū-Yazīd Bisṭāmī and Maṣṣūr Ḥallāj. They were the first to introduce pantheistic elements in Sufism. With al-Ghazālī, Sufism, an ethical self-culture began to take place in the orthodox Islam. Al-Ghazālī reintroduced the element of fear in his moral teachings. He laid emphasis on the need of such fear which went into oblivion. The fear of Hellfire put a hindrance to the immoral conduct of life.

4.0 Conclusion

Muhammad b. Muhammad b. Muhammad nicknamed as Abū-Ḥāmid al-Ghazālī. Because of his efforts in this religion of Islam and contribution he was popularly known as *hujjah al-Islam* (Proof for Islam). He has contributions in all areas of theology, philosophy, Sufism, Qur'ānic exegesis, Islamic Political thought etc. Imam Ghazālī with his revivalist ideas was able to leave good legacy behind and place Islamic society on solid foundation of Islamic precepts and proper understanding of Islam. He talks on the important position of Imamah that many of the Muslims did

not pay attention to its significance or see it as an insignificant rank and ingoing area for the Muslims. Likewise, he discussed the criteria of choosing the post of Imam, his duties to the extent of his dethronement if he performs blunder. All is to know that Islam is a well organized religion.

Imam Ghazālī with his revivalist views corrects and warns the scholars, rulers, administrators and so on to scare themselves from various forms of corruption, patronizing the doors of the rulers and collecting gifts from the leaders.

Summarily, Ghazālī, without any doubt, is a one of the greatest thinkers, reformers and revivalists of Islam who contributed immensely towards the social, cultural, political, ethical and metaphysical outlook of the religion of Islam.

5.0 Summary

Abū-Ḥāmid al-Ghazālī that his real name is Muhammad b. Muhammad b. Muhammad contributed immensely to the development of Islamic Political thought. He has suggestions on selection of an Imam, its importance and the role of bay^cah in that. He has views on the qualities and duties of Imam or a leader. Imam Ghazālī expresses his view on Public Service, Intellectual Crises and politics like; inseparable of State and Religion, Selection of Imāmah, Delegation of Authority and power, Essential Precepts for Upright Leadership and Corruption of the Leaders and the Role of Scholars.

6.0 Tutor-Marked Assessment

- Who is Imam Ghazālī?
- Explain briefly the revivalistic views of Imam Ghazālī.
- Define the concept of *bay^cah*.
- Argue for or against the submission of Imam on importance of Imamah.
- Selection of Imam has criteria, discuss.
- Analyze the qualities of choosing Imam.
- Elaborate on power/authority delegation.
- Highlight the precepts of ideal leadership.
- Expatriate on the corruption of the leaders.

- discuss the role of the scholars in a corrupt society.

7.0 References/Further Reading

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Module 3: Contemporary Reformers/Revivers

Unit 1: Al-Mawardī, Life, Works and His Political Reformation

1.0 Introduction:

2.0 Objectives

3.0 Main Content

3.1 Life and Works of Imam al-Mawardī

3.2 Reflection on the Environment Influences of al-Mawardī's Time

3.3 The political Thoughts of Imam al-Mawardī

3.3.1 Election of the Caliph

3.3.2 Qualifications of the Imam

3.3.3 The Duties and Functions of the Imam

3.3.4 Dethronement of the Imam

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Reading

1.0 Introduction: Al-Mawardī Life, Works and His Political Reformation

Al-Mawardī was a political reformer that existed in the 4th century of Hijrah and 10th century of Gregorian calendar. He was a renowned scholar that contributed his quota to the development and revivalism of the teachings of Islam through his career and works. He spent all his life in bringing back Islam to normal norm and fought against abnormalities allotted to it whereas it frees from it. His life and works are as explained below:

2.0 Objectives

- To recognize al-Mawardī as a scholar and a revivalist.
- To know his life time.
- To let you aware about his efforts in revivalism of Islam.
- To have access to his works and ideas of revivalism.
- To view and be acquainted about his works.
- To be aware of his philosophical, political and revivalist views.
- To learn and assess his ideas on Islamic politics and government.

3.0 Main Content

3.1 Life and Works of Imam al-Mawardī

Abū al-Hassan °Alī Ibn Muhammad Ibn Ḥabīb al-Mawardī was one of the most brilliant theorists of the Muslim world. His ideas on leadership and governance are

quite remarkable and continue to be of relevance to date. He was born in Baṣrah in the year 364 A.H./974 C.E. Al-Mawardi was a prolific scholar, a renowned jurist and an administrator per excellent. He held some important governmental positions under different Abbasid regimes. He was endowed with qualities of leadership among which were his diplomatic skills. He was reported to have succeeded in using such skills to settle disputes especially between the Buyid ‘Amīrs and the caliph’s palace. He studied under different scholars of various branches of scholarship, e.g. Baṣrah, the present day of Iraq. However, he excelled in Islamic jurisprudence. He published a number of excellent works on politics and administration. Some of his works that elevated his fame include: *Kitāb al-‘Iqnāʿ*, which is an excellent work on Islamic jurisprudence of the orthodox Shafiʿī School of law. The work strongly impressed caliph al-Qadir (the then reigning caliph) to the extent that he did not hide his feeling, rather, he acknowledged his satisfaction for the book and raised al-Mawardi’s official status to an exalted office of **Qādī al-Qudāt** (Grand judge) of Baghdad. He was also known with his famous book al-‘**Ahkām al-Sultāniyyah**, written in the area of the ordinances of government. The book is widely accepted and acknowledged to by the scholars. In fact, it is considered one of the first scientific treaties on political science and administration in Muslim history. Furthermore, the work is the most popular of all his works on politics and administration in spite of other works that are more detailed and more relevant written by him on the subject (i.e. politics and administration).

He was born into an Arab family which manufactured and carried on trade in rose water, hence the sobriquet al-Mawardi. He received his early education at Baṣrah, studying jurisprudence from the well-known Shafi’ite jurist, Abul-Qasim Abul-Wahid As-Saimari. He later proceeded to Baghdad for higher studies and learnt jurisprudence, grammar, literature from ʿAbdullah al-Bafi and Shaykh ʿAbdul-Ḥamīd al-‘Isfrainī. He was well versed in Islamic studies including Ḥadīth and Fiqh as well as in politics, ethnics and literature. He served as Qādī (Judge) at various places and appointed the “Qādī al-Qudāt” (Supreme judge) of Ustuwa, a district of Nishapur. In 429 A.H. he was elevated to the highest judicial post of “Aqd al-Qudāt” (Grand Qādī) of Baghdad, a post he held with distinction until his death.

He was an eminent practical politician and a prolific writer on diverse subjects like religion, ethnics, literature and politics. The Abbasid Caliph al Qadir Billah (381-422 A.H.), the 26th Abbasid Caliph of Baghdad posted him as his Roving Ambassador and sent him on several diplomatic missions to the neighboring and satellites States. His wise statesmanship was to a great extent, responsible for maintaining the prestige of the dwelling Caliphate of Baghdad among her too powerful and almost independent Seljuk and Buwayhid Amirs. He was heavily loaded with valuable presents by the Saljuk, Buwayhid and others Amirs whom he proffered wise counsels which were in conformity with dignity of the Caliphate of Baghdad. According to Jalāl-ud-Dawlah, he surpassed other men of his class in wealth. A few persons charged him with professing Mu^ctazili's creed but later writers have refuted it. He died in 1058 C.E. after a successful career.

Al-Mawardī was an exponent of the Shafi'ite school and a prominent traditionalist. Unfortunately none of his works on the subject has survived. No doubt, a number of Hadiths were reported from him “**A'lam-un-Nubuwah**”. His explanation of the difference between miracle and magic in the light of the sayings of Prophet is according to Tash Kopruizadah is the ‘best recorded until that time’.

As a Jurist consult, Al-Mawardi occupies an eminent place amongst Muslim scholars on the subject. He had specialized in the subject and was universally recognized as one of the greatest jurists of his time. He propounded the Shafi'ite Fiqh (Jurisprudence) in his masterly work ‘**al-Ḥāwī**’, which served as an invaluable reference book on Shafi'ite Jurisprudence for the later Jurists including al-Isnavi who speaks very highly of it. This book of 8,000 pages was condensed by al-Mawardī into an epitome comprising of 40 pages and was named **al-'Iqnā'**.

Al-Mawardī enjoys high reputation among the old commentators of Holy Qur'ān. His commentary entitled ‘Nukat-wa'l-Uyūm has a place of its own amongst the classical commentaries of Al-Qushairī, Ar-Rāzī, Al-Aṣfahānī and Al-Kirmānī. The charge that his certain commentaries of Mu^ctazilite views does not stand to reason and such outstanding divines as Ibn Taimiyyah has classed it among the good books on the subject. His commentary of the Holy Qur'ān had been very popular and it was

abridged by a writer. A Spanish Muslim scholar named ʿAbul-Ḥasan ʿAlī came all the way from Saragossa in Spain to read this book from the author himself.

Al-Mawardī also wrote a book on the Qurʾānic similitudes, which in the opinion of As-Suyūṭī was the first book on the topic. Al-Mawardī writes, “one of the main Qurʾānic sciences is the parables or similitudes. People have neglected it as they have confined their attention to similitudes only have lost sight of the similar mentioned in the Similes. A Similitude without a similar is a horse without a bridle, or a camel without a rein.”

Al-Mawardī, though was not a regular student of political science, but he was a high class political economist and his speculative political writings are of much value. His monumental work, “**Al-ʿAḥkām-us-Sulṭāniyah**” occupies an important place amongst the political treatises written during the mediaeval times. He wrote four books on political treatises written during mediaeval times. He wrote four books on political science namely:-1. “**Al-ʿAḥkām-us-Sulṭāniyah**” (Laws concerning Statecraft). 2. “**ʿAdab al-Wazīr**” (Ethnics of the Minister), 3. “**Siyasat-ul-Malik**” (Kings politics) and 4. “**Tashil-un-Naṣr Wat-Taʿjīl-uz-Zafar**” (Facilitating conquest and hastening victory). Of these, the first two books have been published. His *Al Akham-us-Sultaniyah*, which has been translated into several languages including French and Urdu is an invaluable work on Islamic public laws. In the contents of this book, he has followed the *Kitab-ul-Umm* of Ash-Shāfiʿī. The “**ʿAdab al-Wazīr**” (Ethnics of the Minister) deals with the functions of the Prime Minister and lays down sound advice on public administration. A vast literature detailing the duties and privileges of the Prime Minister has been produced in Islamic countries, but al Mawardi’s *Adab al-wazir* is the most comprehensive and important work on the subject which embraces almost all phases on this intricate matter.

The political as well as religious writings of Al-Mawardi wielded considerable influence over the later writers on the subject, especially in Islamic countries. His influence may be traced into the “*Siyasat Namā*” of Niẓāmul Mulk Toosi and the “*Prolegomena*” of Ibn Khaldūn. Who is recognized as the founder of sociology and is an outstanding writer on political economy, no doubt Al-Mawardi excelled in

many respects. Enumerating the necessity of a ruler, Ibn Khaldūn says: “The sovereign exists for the good of the people... The necessity of a ruler arises from the fact that human beings have to live together and unless there is someone to maintain order, society would break into pieces.” He observes “There is constant tendency in an oriental monarchy towards absolutism, towards unlimited power, so undoubtedly the tendency of the oriental governors was towards greater and greater independence of central authority.” Earlier Al-Mawardi has pointed out the unlimited powers of governors during the decline of Abbasid Caliphate when the governorship was acquired through usurpation and the central authority had little control over them.

Thus al-Mawardi stands out as the first great political thinker in Islam whose writings as well as practical experience in politics have gone a long way in moulding the political outlook of the later writers.

Imam al-Mawardi in *Tas-hīl al-Naṣr* expressed and commented on misinterpretations of his ideas and views especially by Orientalists and ill-informed Muslim writers. He also under estimated his immense contributions to scholarship. In addition, al-Mawardī wrote **al-‘Aḥkām** on the ground of request of the reigning caliph that he should write, in a simplified fashion, a book on the ordinances of government that could satisfy the political and administration demands of the time. Unfortunately, al-Mawardī could be said to have opened a Pandora’s box in that book because most of the assertions in the work attracted criticisms against him. But justice could be done to him taking into cognizance the special exigencies of his time, the environmental factors that greatly influenced him in making some of the postulations therein and the incomplete reading of his political thought obtainable in more relevant works written by him on politics and administration.

3.2 Reflection on the Environment Influences of al-Mawardī’s Time

The Mawardian treatise was written at a time when the Abbasids’ caliphate was impotent and apparently on the brink of collapse. The Abbasid rulers were clearly at the mercy of the Buyid sultans who kept on threaten to overthrow the caliphate. Besides that, the Buyid sultans were deemed heretics because of their affiliations to the Shi’ite ideology. The very reason for the hatred against the Shi’ite which is the

second threat is that a Shi'ite believes that Hadzat Alī bn Abū-Tālib and his descendants in the Fatimid line are superior to all the rest of mankind because they are the direct descendents of the Prophet. Therefore, they acknowledge only the eligibility of the Fatimids to assume the exalted post of Imamah. Thus, any outsider to the Fatimid line will be considered a usurper if he assumes a position of Imam even if such person is Quraysh. Therefore, going by the ideological stance of the Shi'ite, the Buyid were at a security risk to the caliphate because they could easily transfer their allegiance, should the Fatimids make a claim to the caliphateship.

Thirdly another threat to the continued existence of the caliphate was the prestigeship of the Fatimid and the remnants of the Umayyad who were then at the helm of affairs, in Egypt and Spain respectively. The danger is that, going by history, the two royal families could make a claim to the caliphateship.

Fourthly, the memories of imprisonment, persecutions and torture incurred by the immediate preceding 'Ulamā' and jurists in the hands of the Abbasid caliphs as a result of refusing to share ideological and theological views with the political authorities significantly influenced later scholars in their works.

3.3 The political Thoughts of Imam al-Mawardī

Al-Mawardī was a realist in all his formulations about politics and governance. During his lifetime, he made enormous contribution not just in the realm of political theory but in administration as well. His ideas especially on leadership are mostly to be found in some of his political works. *Tas-hil al-Nadhar wa T 'jil-al Dafar, Qānoon/Qawānīn al-Wizārah, Nasīhatul/ Siyāsāt al-Mulūk and Al-'Aḥkām-al-Sulṭāniyyah*. Al-'Aḥkām is the most widely read and criticized text among the four. The main preoccupation of al-Mawardī in writing the treatise was the modification of some of the principles of governance with the prime motive of salvaging the dying caliphate. However, what is particularly interesting in al-Mawardi's salvation effort is that all obligatory aspects of Islam remained untouched. And, whatever modification done is traceable to happenings either during the life-time of the prophet or during the times of the Khulafā'-Rāshidūn (the rightly caliphs).

According to him, the presence of the overall political leader (an Imām or Caliph or Sulṭān) who is to function as the chief custodian of Islamic Sharīḥ is a necessity in all political communities because it is a necessary requirement of Islam. The prophet once said that ‘the sultan is Allah’s shadow on earth’ (al-Qaradawi: 1998). Leadership position is so important to the extent that the prophet enjoins the appointment of one person out of three as their ‘Amīr when they are to embark on a journey. Furthermore, the Qur’ān requires the faithful to be obedient to the Almighty, his messenger and those at the helm of affairs (Qur’ān 4:59).

3.3.1 Election of the Caliph

Leadership position is elective as far as al-Mawardī is concerned but the election needs not be popularly based. In other words, the great mass of citizens needs not to attend such an election rather an election to imamate can be conducted either by the Electoral College or by the reigning Sulṭān or the incumbent ruler (Caliph).

For Mawardī, if the Electoral College or Council is to discharge the function of electing a leader appropriately it must have two basic qualifications: 1) ‘*Adālah*’ from the term ‘*adl*’ (justice, fairness, impartiality, objectivity etc.) and 2) ‘*Ilm*’ (knowledge) especially the knowledge of the qualifications of the contestants for the office.

The incumbent ruler also has the legitimate power of choosing his successor. However, the person so chosen does not necessarily need bayḥ (Oaths of Allegiance) to succeed the throne because the Imam is considered the trustee of the community or ‘*amen al-am*’. Nevertheless, if the person chosen is the son of the imam he must then seek for the *bayḥ of the ‘ahl al-Ḥal wal ‘Aqd*’ (those who matter in the society) before his new position becomes valid. The Imam also has the right to choose up to three successors in preferential fashion. That is, upon his death the first in the nomination list becomes the new Imam and if he dies the second in the list assumes leadership down to the last in the scale of preference. Secondly, the Imam also has the right of constituting the Electoral College that will administer the election exercise. Thirdly, the Imam can even select the contenders out of whom the college chooses one to become the new Imam.

This power of the Imam to nominate his own successor (s) is based on the prophet's briefings to the expedition of the battle of Muthah when he appointed Zayd bn Hārithah the vice Commander of the Muslims. The prophet then appointed Ja^cfar bn Abū Ṭālib as his successor should the former falls. And, ^cAbdullahi bn Rawāḥah was appointed the second successor, in case Ja^cfar falls. The prophet (May the peace and blessings of Allah be unto him) left the door open for the faithful to choose any one among themselves should Ibn ar-Rawāḥah is struck down. And so it happened that when Zayd was killed at the battle field Ja^cfar bn Abū Ṭālib took the Flag. And when he was also killed, the Muslims Warlords appointed Khālīd bn al-Walīd as the new vice Commander of the faithful. (al-Ahkam as-Sultaniyyah: 1996:23-24)

Al-Mawardī's emphasis on leadership position being elective is derived from his criticisms of the Divine rule thesis specifically put forward by the Shi'ites. It also derived from his attempt at standardization of the election procedures. Thus, al-Mawardī was so emphatic to point that election is necessary even if there is only one contender to a throne.

Interestingly, these jurists were neither stupid nor corrupt; they were neither ignorant of reality, nor bribed to do that. Rather, their major preoccupation was to find out ways and means of ensuring the continuation of the Caliphate. For instance, al-Mawardī, in one of his most important contributions in political thought argues that the leadership of a person who has taken over power through military might is to be recognized provided that such a person recognizes the rules of the Sharia and the person of the Imam. For him, not doing so could facilitate anarchy and chaos.

3.3.2 Qualifications of the Imam

For al-Mawardī, a leader must have certain qualifications before he is chosen as an Imam. Among the qualifications five are central as far as he is concerned:

1. He must possess the same justice (^c*Adālāh*). He must not be corrupt, unjust or one who is incapable of ensuring justice;
2. He must have knowledge (^c*Ilm*). That is, knowledge of *Islamic* sciences especially jurisprudence.
3. He must be in full possession of his physical and mental faculties;

4. He must have courage and determination not only to defend the frontiers of the state but to also ensure compliance with the set laws; and
5. He must be a descendent of the Quraish.

With respect to this last qualification Mawardi was merely re-echoing what had already been there in history and tradition. His qualification of Quraysh descent was also meant to disqualify the Bayid Amirs who were mainly Shiites. So the disqualification was not on the basis of tribalism but on the basis of saving Islam from heretical Shiite tendencies. A would be leader must have these and indeed further qualifications not mentioned for instance, like being an adult, Muslim, male, etc.

For al-Mawardī, unlike quite a number of jurists and thinkers, is of the view that the election of a less qualified person in the presence of a better one is perfectly legal and therefore legitimate provided the former fulfills the conditions of the imamate. The rationale behind this position was simply to counter the views of the Shiite who maintain that imamate is divinely destined to belong to the direct family of the prophet. Therefore, whoever assumes the position of imam, while he is outside the genealogy of the prophet, is a mere usurper. The Sunni scholars cannot toe the lines of the Shi'ite in this respect because neither the Qur'ān nor any tradition of the prophet states clearly the category of persons who must necessarily be entrusted with the positions of leadership al-Qur'ān maintains that "it is Allah who gives power to whomever, whenever and however He wishes. And he relieves him of such power whenever and however he wishes" (Qur'ān 3:26)

Furthermore, al-Mawardī stated some duties to be performed by a leader in order to realize the principal objectives of establishing a Dar-us-Salām (the Islamic state). These duties include the following:

3.3.3 The Duties and Functions of the Imam

1. Defending and ensuring the purity of the faith: This involves ensuring the continuation of the religious creeds as understood and propounded by the consensus of ancient authorities. In other words, the religious creed must be protected from corruption and interpolation (*bid'ah*).

2. Dispensation of justice: it is also the duty of the imam to ensure strict adherence to the stipulations of Islamic *Shari'ah* in his judicial decision. Likewise, the imam should prioritize fairness in his adjudication between litigants so that weak can take his due in the face of the strong.

3. Maintenance of peace and order: it is also the duty of the imam to ensure a violent-free and law-abiding society so that the citizens enjoy peaceful co-existence with each citizen pursuing his daily activities without fear of extortions or molestations.

4. Enforcement of the criminal code of justice: The Imam also enforces the criminal code of justice as clearly spelt-out in the Qur'an and the tradition so that the people do not transgress the prohibitions of the Almighty and no person is denied the enjoyment of his fundamental rights as enshrined in the *Sharīah*.

5. Defense of the Islamic State: The Imam should defend the frontiers of the state (territorial integrity of the state) by way of maintaining combat-ready armed services. This defense department should be headed by Amir al-jaish (chief of military staff), who will be assisted by seasoned military strategists and key intelligent personnel known as "*Jusas*". These intelligent personnel supply the military chief with relevant strategic information that can be used by the imam in making sound and well calculated strategic decisions.

6. Organizing Jihad: The term Jihad is a heavily misunderstood and misinterpreted term by both Muslim and non-Muslim writers. It is mostly associated with war only; while its actual meaning transcends that. The term jihad simply means to "strive" in the course of Allah; or "abstain" from evil inclinations, or to "struggle" for the moral betterment of the Islamic community; or to "fight" for the defense of the freedom of religion for the faithful. Therefore, whoever tries to abstain himself from evil (Jihad an-Nafs), or struggle for universal morality is said to be engaged in jihad. Furthermore, it is also a jihad for the Muslims to ensure the preservation and implementation of the principles of *Islam* as given in the Qur'an and Sunnah (Prophetic tradition).

7. Financial administration: It is also the duty of the Imam to ensure sound financial administration of the wealth of the Caliphate. This function is tripartite. It includes:

collection, safe-keeping and appropriate disbursement of the wealth of the State. For instance;

a. Collecting legal revenues accruing to the state such as *Zakat* (compulsory due), *Jizyah* (capitation tax), *Kharāj* (special level), *Ganīmah* (war booty) and *fay'* (land tax).

b. Maintaining reliable state treasury (*Bait al-Māl*) where the collected revenues should be safely kept.

c. The disbursement of the revenue to the divinely prescribed beneficiaries and also to other courses agreed upon through the consensus of the learned 'Ulamā'.

8. Making important appointment: It is also the duty of the caliph to appoint dedicated, competent and pious officials to function as the principal officers as the Amirs (governor), Wazirs (prime ministers), Judges and the custodians of the State's treasury should remain the sole prerogative of the Imam. But, the Imam is enjoined to be God-fearing in making such appointments that only officials with qualifications stated above are so appointed.

3.3.4 Dethronement of the Imam

For al-Mawardī once a leader discharges his duties and has been appropriately recognized then he is to continue in office for life. He could only be removed from office if a serious change occurs either in the qualifications through which he came into office or in the way and manner he discharges his functions. For instance, if he disobeys or disregards the teachings of the *Sharī'ah* or he instigates his subjects to disobey the stipulation (s) of the *Sharī'ah* or if he changes his faith outrightly or he becomes a captive or he loses any of his physical senses or if he proves incapable of defending the interests of the state then he could be dethroned. But, with regards to becoming a captive either in the hands of Muslim rebels or non-Muslims, the Imam is only dethroned if all efforts to rescue him from his captors are proved abortive. Likewise, if his captors appoint a new Imam and all efforts to rescue him remain zero then his claim of the caliphateship becomes null and void. The faithful can then appoint a new Imam. Furthermore, should the former Imam re-appear after appointing a new Imam he cannot be reinstated as Imam. But, if on the other hand,

there was a hope of rescuing hi from the rebels, no matter how little, he remains the legitimate Imam even if the rebels appoint a new Imam. But, the *Ahl Hall wal 'Aqd* should appoint an acting Imam who will counter the Imam of the rebels. He remains in the position until the release of the captured Imam.

4.0 Conclusion

Imam al-Mawardī was a prolific writer and a renowned revivalist and reformist who contributed immensely to the development and wide spread of Islam and its teachings. He had beautiful suggestions for the betterment of Islamic Political thoughts and ideas in areas of election of an Imam or leader, criteria of electing or choosing him, his duties etc.

5.0 Summary

This Unit narrates the life history of al-Mawardī and his works of reformation. Where al-Mawardī did not depart this world, but left behind, among others, four significant books contained of his personal ideas of reformation. It also explains his views on topics like; election of caliph, qualifications of an Imam, the duties and functions of an Imam or a leader and finally the conditions of dethronement of a leader or an Imam such as denouncing faith etc.

6.0 Tutor-Marked Assignment

- Narrate the life his history of al-Mawardī.
- Al-Mawardī left behind for this ‘Ummah, among others, four important and valuable books. Discuss.
- Explain al-Mawardī’s political thoughts and ideas in details.
- Enumerate the qualifications of caliph in line with the suggestions of al-Mawardī.
- Expatriate on the position of al-Mawardī towards election as a way of determining a leader of ‘Ummah.
- In what conditions, according to al-Mawardī’s view, can an Imam be dethroned?
- Itemize the duties and functions of an Imam with good illustrations and evidences.

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Unit 2: *Sanūsiyyah* Movement

1.0 Introduction:

Sanūsiyyah is considered to be movement and at the same a sūfī order. Whatever may be the case, it was established by Sayyid Muhammad bn. °Ali As-Sunūsiyyah (1787-1859) who was born in a village called al-Wasīṭ in Algeria in the year 1837. He built

Sūfī's order lodge Zāwiyah in 1843 CE for remembrance of Allah (*dhikr*) on the green mountain in Libya and it is called white Zāwiyah. Not only that, but he also built many Zawiyahs and Leagues in Barqah, Fezzān, Chad, Kanem and Borno from where knowledge flourished and the religion of Islam was disseminated and propagated. Also, the students, troops and the followers of the order were trained in these canters. It was the trainees of this movement that later on stood up with Sayyid in combating with French and Italy over the issue of corruption, brain wash and injustice of the colonialism.

In 1856, Sanūsi moved headquarter of the order from Libya to Jagbūb where he built a befitting University on the modern pattern and current and contemporary fashion. He named it as University of Jagbūb. The University attracted people from various places like Algeria, Tunisia, Morocco and Libya. The movement or order took over and had its rule over all areas of Agadas, Zandar over some years until it was taken over by the French. As a result of this, the order established its government over Libya headed by the first Idris (I) in 1947. Idris I with his brevity, clever and wisdom led the country in getting independence fully in 1951 CE.

Finally, Shaykh as-Sunūsī died in 1859 CE and he was succeeded by his biological son by name, Muhammad Mahdī who used his time and all his efforts to propagate and spread the religion of Islam widely. He always introduced the order to the converttees to Islam whenever they embraced Islam. However, he used advantage of the graduates of the University of Jagbūb to preach Islam, carry out *da'wah* and convert many people to Islam and join their movement along together until Mahdī died in 1902 CE in Qarwu. After the death of Mahdī, Ahmad Sharīf took over the throne of leadership of the movement/order until Italians overthrew the government and ruling of Libya as whole 1911 CE and put end to the reign and government of the movement in Libya. (Bello, 2006: 209-210)

2.0 Objectives

Some of the objectives of the Sanūsiyyah Movement are as follow:

- To study the beginning and evolution of the Sanusiyyah movement.
- To look into the efforts of Sīdī Sanūsī and the successors after him in propagating Islam.

To highlight the steps took by the Movement to liberate and remove the Libyans from the hands of colonialism.

- To examine the activities of Sanūsiyyah within the context of the Sunni and fold of Islam.

- To assess the success recorded so far by the movement in its call to Traditional Islam and its pure and proper tenets.

3.0 Main Content

3.1 History of its Evolution

Ever since the Suez Canal was opened in 1869, North-Eastern Africa and the Middle East have attracted a great deal of attention. Consequently, the unavoidable process of rivalry emerged mainly between France, Great Britain, Italy and then Germany, after this country had been unified in 1871. The purchasing by the British government 44% shares of the Suez Canal from Egyptian khedive Isma'il in November 1875 brought another significant factor which accelerated the challenge for these regions of the world. However, having established its domination over Egypt in 1882, Great Britain intensified the creation of its famous 'Imperial route', which facilitated better connections of the Mother country with her vast and remote colonies in India, Australia and the Far East. Having achieved a political domination over the Suez Canal region, the British initiated another significant process, a new stage of rivalry over the African territories. Thus, the so called "scramble for Africa" had begun.

What also needs to be mentioned are the social processes that began to take place among the Arab tribes at the turn of the 19th century. Mainly, the ruling sheiks and tribal elders, embarked on breaking off the ties with Constantinople with a view to creating an Arab state, or some states when the decaying Ottoman Empire was expected to collapse. The above factors and the approaching turmoil of war, which involved the whole region in 1914-1918, was to determine the objectively existing background of the al-Sanusiyah question. a movement with religious, political and military aspects yet a warlike and influential religious Order.

The Sanusiyah is a Ṣūfī brotherhood based in Libya and the central Sahara founded by Muhammad bin Ali al-Sanusi (1787-1859). The Sanusi brotherhood is well known for its role in the resistance movement against French and Italian colonialism, but it was formed as a strictly religious brotherhood based on the doctrine of the Shadhiliyah order. Muhammad bin Ali al-Sanūsi was born near Mostaganem in Algeria. In his early life he studied Sufism and Islamic sciences including law and tradition in the reformist environment of Fez. In 1823 he moved to Cairo and later to Hijāz to continue his studies. In Mecca he studied under the guidance of Ahmad bin Idris, a well-known sūfī teacher. Soon afterward, when Ibn Idris left for Yemen, al-Sanūsi was in charge of his students and built the first lodge at Abu Qubays outside Mecca in 1827. In 1841 he returned back to North Africa settled in Cyrenaica and founded his new organization. The Sanūsiyah is commonly known as a “revivalist” brotherhood but its doctrine is not different from other traditional Sufism. It disapproves of excess in ritual, such as dancing or singing. Its great emphasis is on the role of the prophet and on following his example. Al-Sanūsi wrote several books arguing for the right of ijtihad. He put this into practice by incorporating elements usually found in Shāfiʿī school but still maintaining his way to be a Maliki one.

3.2. Structure of the Movement

The structure of the organization was simple and centralized. The local lodge had very little autonomy and was ruled by three or four officials appointed by the center. The core area of the organization was a desert that of the Bedouin of Cyrenaica. The order also had a number of urban lodges and into non-Bedouin areas like Tripolitania and Fezzan in western Libya as well as in Hijāz. It spread across the Sahara to the east of Lake Chad. The brotherhood was not at all militant; rather, it promoted learning and piety among its adherents. It also had a strong work ethic, particularly to the building and upkeep of new lodges and development through agriculture. The brotherhood became an important factor in the development of Trans-Saharan trade. The center of the order was established in Jagbūb, on the Libyan-Egypt border, but later on moved to Kūfā in the middle of Libyan desert in 1895. The French, who were moving toward Lake Chad saw the Sanūsiyah as an

activist and inimical force and opened hostilities at the Bir °Ali Lodge in Kanem in 1901. The Sanusiyah were caught unaware and withdrew but they quickly took up arms, and the population in the region fought the French in the name and under the leadership of the brotherhood, until the Sanūsiyah were forced to withdraw around 1913-14. When Italians invaded Libya in 1911, the Sanūsiyah order was not targeted as enemies, but when Turkey withdrew from Libya the following year, the Sanūsi leader Ahmad al-Sharif raised the call for jihad and led a large Bedouin force against the invaders. The Sanūsi held the Italians at bay for several years, but an attack on the British forces in Egypt led to the brotherhood's defeat. Al-Sharif was replaced by his cousin, Muhammad Idris. After the rise of fascism in Italy, the struggle became a more purely Bedouin one led by tribal leaders like Omar Mukhtār, while the Sanūsi led by Idris was in exile in Egypt. During this time, which lasted until 1932, the Sanūsi organizational structure of lodges was largely destroyed. When the modern state of Libyan was created and in 1951 was made king of Libya. He was removed by the coup of Mu'ammār Qadhafi in 1969. Later on the religious Sanūsiyah brotherhood had become a monarchical order. Today the order is not tolerated in Libya, and outside Libya only a few lodges remain, including the oldest one at Abū Qubays near Mecca. (Asif, 2013)

4.0 Conclusion

The Sanūsiyah was a religious sūfi order and Islamic movement. It was established in 1878 by Muhammad °Ali. The order served as sūfi's order as its founder established religious lodges (*zāwiyah*) in places like Jagbūb, Agadas etc. to put people on straight and propet faith and teachings of Islam. At the same time, the order strived to liberate and free the Libyans from the hands of colonialism. This makes it to be counted among the movements studied in Islamic Studies.

5.0 Summary

This is how Sanūsiyah was created by Muhammad °Alī in 1787 CE in different lodges created to propagate Islam and spread its pure teachings. Sayyid Muhammad °Ali with the establishment of order and its branches in many places like Fezzan,

Chad, Kanem and others was able to disseminate and impart knowledge to the people of the areas. This was easily done and carried out after he had equipped himself with sound knowledge from several scholars. The role of Jagbūb University founded by the order could not be over emphasized in imparting scholarship work and carrying out *daʿwah* (call to the way of God). The most achievement or effort of the order was that, it led to the realization and gaining independence for Libya and freeing them from the hand of colonialization of the France.

6.0 Tutor-Marked Assessment

- Account for the history of establishment of Sanūsiyyah order.
- Narrate briefly the history of the founder and his educational pursuit, Sayyid Muhammad ʿAli.
- Explain the educational efforts of the order.
- Sanūsiyyah order was described to be of a sūfī order and movement at the time. Discuss.
- Efforts of Sanūsiyyah order in liberating Libya and gaining independence cannot be over-estimated. Highlight.

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Unit 3: Muhammad ʿAbduhu and His Political Thoughts

1.0 Introduction

ʿAbduh’s ideas remain an enigma in Muslim intellectual discourse. From the onsets, it is pertinent to state ʿAbduh was a controversial figure. Some people see him as an apologist because he romantically attempted to recast *Islam* as a super-philosophy

containing all the elements that were operative in the phenomenal rise of the west (Votikiotis 1957;110). Some muslims saw him as a stooge of the imperialist because he collaborated with Cromer, the Egyptian colonial administrator, while some saw him as a free-mason. (www.hizmetbooks.org/ReformersinIslam/ref-47.htm).

It seems ʿAbduh is nobody’s hero. Even the Muslim women whose cause it is generally believed he fought for accused him of male chauvinism for limiting their women’s role to domestic responsibility. According to them, not because the Qur’ān enjoined it but ʿAbduh believed that it is an established custom (Abou-bakr.women issues.2003.Islam.net).

ʿAbduh raised a number of issues and problems that bedeviled the Muslims of his time and proffered some solutions. However, some of his theses and proposals did not go down well with the majority of the Muslims particularly his position on the efficacy of reason vis-à-vis the authority of the Qur’ān, particularly with respect to his position on evolution, polygamy, Angels, miracles and jinns. Above all, he believed that modernism is based on reason, Islam must therefore be shown not to be contradict reason, thus we may proof that Islam is compatible with modernity” (www.cis-ca.org/voices/a/abduh.htm).

ʿAbduh was also not an arm-theoretician, as he combined academic endeavour with activism; he worked as a journalist, a judge, played an active role in the Urabi revolt and later became the Rector of Al-‘Azar University. He used this opportunities to bring about reforms in Egypt in the areas of law, administration and education. Many of these ideas continue to reverberate in the Muslims world. ʿAbduh portrayed the European occupation of Muslim lands as a humiliation of the Muslims and occupation as an exploitation of the resources of Muslims. He kicked against succumbing to European domination, as well as emulation of their ways. He refuted the claim that imitation of the West is the remedy to Muslim decline. Haddad reported ʿAbduh stating that, “Europeans must be resisted because their lofty principles do not tally with their treatment of their subject people” (1999:35).

Bad governance, he believed, had contributed to the setback that afflicted the Ottoman Empire. How the Muslims would get rid of despotism and tyranny in the future was, therefore, a serious issue that had to be addressed. How to arrest internal

decline and restore the rule of law as against personal whims also became a reoccurring issue in his writings and lectures. While some of his contemporaries called for borrowing or adopting Western models, ‘Abduh called for a revival of the Islamic heritage. He argued that Islam could match Western thought and also address modern challenges.” He was a proponent of the parliamentary system and defended pluralism, refuting claims that it would undermine the unity of the Umma...”(www.cis-ca.org/voices/a/abduh.htm).

Muhammad ‘Abduh was of the opinion that the remedy to Muslims decline was reformation of the society and its structure, including the family system, the political and the educational system. He argued that the exercise should be done through the framework of Islam, which has the capacity to regenerate the society. He countered the argument that Islam was the cause of Muslims backwardness and resisted the portrayal of Islam as a ‘confrontational civilization’ (Haddad, 1994: 37). To him, the scholars must take the lead in offering solutions to all the problems confronting the Muslims.

2.0 Objectives

3.0 Main Content

3.1 The Thought of Muhammad ‘Abduhu

‘Abduh’s view on what led to the degeneration of the Ottoman administration was that most of the Sultans refused to comply with *Shari‘ah*. There were also such lapses as the installation of incompetent rulers, the despotic style of governance, lack of accountability, the neglect of the new principle of Shura and lack of proper application of Islam to meet new challenges. Of course, the solution he would offer included the revitalization of the principle of Islam and implementation of *Shari‘ah* values and institution. This approach is what has crystallized into the present day Islamization project. We have chosen to highlight four issues among the issues he addressed. They are centered on the political, educational and legal aspects, as well as the question of women.

3. 2 Political Reforms of Muhammad °Abduhu

°Abduh considered political reform as the primary issue that had to be addressed in order to arrest the decline that had afflicted the Muslim world in general. He found nothing wrong with the political framework of Islam; the supremacy of the *Shari'ah*, the institution of the caliphate, the principle of Shura, the ethics of accountability, the promotion of public interest (*Maslahah*), recognition and promotion of the rights, privileges and duties of the people. He reiterated that if that framework was adhered to, justice would prevail, despotism would end, and rule of law would be attained, because everybody would know his limits, including the Caliph\Sultan and the Shūrā would allow for participatory governance. People would become watchful over those who rule them, thereby stopping any tendencies to corruption, misrule, and other related problems. °Abduh has argued that:

When any Muslim country is under the sway of a tyrannical ruler, whose will is law and whose course of action is bringing disaster to the country, it is the right of the people to free themselves from such a ruler, lest the whole Islamic community become corrupted by his example (cited by Zolondek in Islamic culture, 1963:158).

Hence Abduh's thought on political reform can be summarized by his assertion that:

It is in line with the *Shari'ah* to hold rulers accountable for their misdeeds and that it is the right of the people to remove a ruler who transgresses against the *Shari'ah*. He thus emphatically stated that when Muslims call for end despotism and for consultation on their welfare and destiny they are following the teaching of the *Shari'ah* and not emulating foreigners... (Haddad, 1994: 54). °Abduh reiterated that the only way to arrest the decay that had afflicted the educational system of the Muslims was to revive the Muslim traditional educational system by introducing reforms that could bring about the restructuring of the entire system. He proposed the following:

- i. Re-organization of the school system.

- ii. Broadening the curriculum of the Muslim education to include modern science and social sciences and integrating the two together.
- iii. Making provisions for re-training of teachers in modern methods of teaching so that they can acquire the pedagogy of teaching.
- iv. Improving the socio-economic condition of teachers, that is providing them with incentive.
- v. Introducing religious and moral education into professional schools, e.g. the military school so as to provide character building.
- vi. Replacing the use of foreign languages (that is, French and English) as a medium of instruction at elementary schools with Arabic language, which should involve the preparation of simplified Arabic textbooks by scholars.
- vii. Promotion of women education. (Haddad 1994).

He also called for the reform of higher education, so as to produce a Muslim that learned in both Islamic and modern sciences. He advocated for the teaching of science and technology in higher educations, as observed as follows:

He said that new and useful sciences are essential to our life in this age and are our defense against aggression and humiliation and further the basis of our happiness, wealth and strength. This science we must acquire and must strive towards their mastery. (www.cis-ca.org/voices/a/abduh.htm)

During the time of ^cAbduh, a dual legal system existed. There was a court system for the native Muslims population and another for the non-natives who were largely non-Muslims foreign expatriates, merchants, diplomats and other professionals.

The emergence of the dual legal system affected the jurisdiction and influence of *Sharī'ah* law and the status of the judges (*Qudḍāt*). Apart from the fact that new criminal, commercial and the civil codes were introduced, there emerged a crop of personnel that manned the courts and interpreted the codes. Undoubtedly, this

development led to erosion of the *Sharī'ah* legal system. This was the situation in almost all Muslim countries during the period of Muhammad °Abduh.

°Abduh argued that the failure of the Ulama to take advantage of the instruction of *Ijtihād* to meet new challenges contributed in no small measure to the stifling of the *Sharī'ah*. In his opinion, this had to do with taqlīd (unquestioned following), which consequently undermined the initiative of Ulama in all human endeavours. He stated that for the situation to be reversed Muslims would have to return to the Qur'ān and Sunnah and the spirit of *Sharī'ah*. Thus, they would have to abandon taqlīd and embrace the practice of *Ijtihād*, as well as the juristic principle of *talfīq* and *maṣlah* (www.bookrags.com/Biography).

°Abduh's effort did not stop at advocacy. He also worked for the improvement of "the intellectual and moral of judges by calling for improvement in their material condition; salary, emoluments and condition of service" (Amen, 1963). Also, he initiated special training for judges. He was able to actualize some of his ideas when he served as a judge in 1888 and Mufti in 1889.

As a matter of fact, what the modernists did in collaboration with the British to the Islamic legal system in Egypt was replicated in Sudan, as well as in Nigeria. It is a historical fact that in Nigeria the colonial administration relegated *Sharī'ah* to the background. This explains why the institution degenerated to such a level that not all Muslims want identify with it. The Alkali court (a court of restricted Islamic jurisdiction) came to symbolize tyranny, corruption and a vehicle for miscarriage justice.

3.3 The Status of Women

On the position of women in Islam, °Abduh made a critique of their condition and status, as it obtained then in the Muslim world in general and Egypt in particular. He

criticized the relegation of the womenfolk in the society and lamented the neglect of their education. He decried how women deprived of political and social rights and their condemnation to the life of the harem. He averred that such was not the position of Islam.

He argued that the lack of appropriate and adequate framework for women education had contributed to the low rating of women, as well compounded the m^{cAlā}ise that had afflicted the Muslim family system. He called for the social reform of the conditions and customs affecting the lives of women. After calling for proper sensitization on the position of women, which he said should be based on proper understanding of the Quran and Sunnah, he criticized the institution of polygamy and called for its abolition (Haddad, 1994).he noted that through Islam gave women perfect equality of right with men, and that it was only because the original intention of the law had been ignored that all kinds of abuses crept into the moral and social position of women in the Muslim world (Amin, 1963).

After acknowledging the leadership privilege of man and asserted that both men and women have complimentary role, he argued further that

“ if women actually have the quality of leadership and decision making, then men’s superiority is not operable” (Haddad, 1994:57). Abduh insisted that in Islam there is gender equality, as “man and woman are equal in rights and duties; they are also equal in reason, feeling and sense of self ” (Haddad,1994:56).

Abduh’s advocacy boils down to the need for reformation and modernization of the status and role of women. His position is basically not different from what was agitated for then in the European countries. Like other ‘emancipatory’ movements, the call for radical improvement in the status of women had infiltrated the Ottoman Caliphate beginning from the eighteenth century. The tone of his advocacy was similar with the kind of calls that rented the air in Istanbul.

4.0 Conclusion

°Abduh was undoubtedly a controversial figure. However, it must be appreciated that °Abduh had the courage of dabbling into and opening up controversial and thought-provoking issues, as gleaned from his analyses and proposals for political, educational and legal reforms, and the position of woman in Islam.

5.0 Summary

This is how Muhammad °Abduh was able to contribute to the reign and development of Islam. We discussed in this material his ideas on political thought. He emphasizes importance of following *Shari'ah* in the system of ruling for the success of government and smooth administration. He made reference to the down fall of Ottoman Empire that fell down and relate it to the lack of adoption of Islamic law. He also talked about position or status of women in the society and condemned the relegation given to them in all area of politics, social life and so on in the world in general and Egypt in particular.

6.0 Tutor-Marked Assignment

- Highlight the biography of Muhammad °Abduh.
- Explain the political ideology or views of Muhammad °Abduh.
- Argue for or against the status of women as suggested by °Abduh.
- What are the social activities expected from women as viewed by °Abduh.

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Unit 5 The Political Thoughts of Sayyid Abul ‘A‘Alā Mawdūdī

1.0 Biography of Mawdūdī

‘Abul-‘A‘Alā al- Mawdūdī was born on September 25, 1905(Rajab 3 1321 AH) in Aurangabag, Hyderabad, presently in Andhra Pradesh, India. He was born to a

respectable scholarly family and ancestry, with his paternity traced to Prophet Muhammad, (PBUH). In fact one of his great grandfathers, from whom he derived his name, Kwajah Qutb al-Din Maudud (d.527 AH), was a renowned leader of the Chisti Sufi order. The family had migrated to Indo-Pakistan sub-constituent in the 15th century AD (ninth century AH). ^{CAbdul CAAlā} Mawdūdī 's father, Ahmad Hassan, born 1885 AD was a lawyer and a highly devoted Muslim. Mawdūdī was the last of his three sons. Though he had his early education, mainly Qur'ānic and jurisprudence studies at home, he went to Madrasah Fawzaniyah and Aligarh College for High School Training. He was an undergraduate at Dar al-Ulum, Hyderabad when his father died. This created an immediate obstacle to Mawdūdī's education at university level as he withdrew. However, committed and academically ambitious as ever, he took to private studies both at home and under notable Islamic scholars of the period in Indo-Pakistan. Within two decades into his life, Mawdūdī could speak, write and engage in discourse in Arabic, Persian, English and indeed Urdu, which was his native tongue. He was also sufficiently versed in the various fields of Islam.

Sayyid 'Abdul 'Alā Mawdūdī's first professional work was journalism. He made a living out of this contributing writer and subsequently as the Editor of Taj (1920), Editor of Muslim (1921-23) and al-jamiyat (1925-28). The last two were organs of Jami'yat-l- hindi, an organization of Muslim religious scholars of India. He became the Editor of the monthly Tarjuman al-Qur'ān in 1933. His early training and journalist profession impacted on him tremendously. Though he went into the profession in order to make the profession in order to make the Mawdūdī soon began to take interesting politics and indeed political writings. He participated in Khalifah movement and subsequently Tahrik-i- Hijrat that was opposed to British rule in India. So disgruntled was he with the socio-economic conditions of the Muslims then in the sub-continent that that he contemplated joining a movement as a medium of social change and in fact at a time he positively advocated for the Muslims' en masse migration to Afghanistan in order to avoid the negative menacing western influence. A blend of journalism and academics in Mawdūdī's personality gave him the

boost he needed to be a highly prolific, forceful and versatile writer and a sound original thinker of Islam.

In 1904, he founded a comprehensive but highly ambitious movement, the *Jamā'at* al-Islami where he could translate his views on Islamic political philosophy and Islamic organizational activities into experiment. It suffices to note here that the *Jamā'at* was an all-inclusive and progressive organization as its activities cover politics, religion, and social, economic and indeed academics. Though the *Jamā'at* became split in 1947 when the Indian sub-continent was divided into India and Pakistan and Mawdūdī migrated to permanently settle in Pakistan; he remained its elective chief executive, ideologue and guiding spirit until 1972 when he withdrew on health grounds and finally died in 1979.

In propounding his political philosophy, Mawdūdī relied heavily on the Qur'ān and authentic Sunnah. He believed, and in fact regarded the Qur'ān and then the Sunnah, in that order, as the primary sources of not only seeking socio-economic guidance but also particularly political and laws.

°Abdul °Alā Mawdūdī also used *Ijtihād* in arriving at some of his political philosophy and decisions. To him, *Ijtihād Fī Deen* is the clear understanding of Islam values, ideas and practices in their prioritized form. It also includes a careful differentiation between the essential and incidental elements found in the actual life.

Sayyid °Abdul Mawdūdī lived at a time when western achievements in many fields were pervasive and overbearing in the world; thus, for him, Muslims can probably derive some insights from the Euro-western philosophy.

2.0 Objectives

3.0 Main Content

3.1 The Political Thoughts of Mawdūdī

Having briefly discussed above the sources either used by or that influenced Mawdūdī, in his political ideas, we are now in a position to examine some selected areas covered by his thoughts. The areas are state, governance, leadership, societal reorientation, party politics and democracy.

In this vein, therefore, an ideological society is bound by a contract of absolute submission to the Divine injunctions. The *Sharī'ah* in this context is the legal codification of this contract. The prescriptions of an Islam *Sharī'ah* to Mawdūdī cover the individual and the collective life alike; they constitute an organic whole and can neither be applied in bits and pieces nor discarded altogether.

Dar al-Islam to this foremost thinker is not necessarily a Muslim dominated state but an Islamic state where the rules of Qur'ān and Sunnah guide the life of the people even if they are not Muslims. This is because the two sources embrace the entire life of man. According to Mawdūdī, neither trade nor industry nor penal laws nor any aspect of human life can claim an autonomous status or fall outside the jurisdiction of Islam.

3.2 Non-Muslims in a Muslim State

According to Mawdūdī, governance should be based on justice, equity, righteousness, fair play and egalitarianism. In the early stage, he professed universalistic humanism that emphasizes the provision of public goods in accordance to the provision of the Qur'ān and Sunnah. He envisaged that there will be equality between Muslims and non-Muslims on the civil and criminal law, applying to the non-Muslims their own personal law as in historical Islam. The non-Muslims would be allowed to worship freely in their own towns and cities but would not be permitted to organize “public processions of the cross” in “purely Muslim cities”. While they can repair their dilapidated temples and churches, to Mawdūdī, they would not be allowed to erect new ones. They would pay jizya, which would be mild and shall not be collected coercively.

Since the responsibility of defending the Islamic state against its enemies is also the responsibility of the Muslims, non-Muslims would be exempted from military services. They should not be allowed to head an Islamic state or be given key positions nor embers of the shura because of their ignorance of the provisions and the intents of the Islamic Law. But non-Muslims could propose the codification and amendment in their personal law just as they are might submit representations, objects and suggestion of common good to the Muslim government and parliament. They would not be discriminated against in terms of normal taxes, industry, agriculture and trade. They are equal to Muslims in terms of freedom of expression and conscience. The Islamic government according to Mawdūdī's thought would not compel non-Muslims, in as much as they would have to accept policy directives on education to study Islam. They also have the right to make arrangements for imparting knowledge of their children in schools, colleges and national universities.

3.3 Leadership Qualities

The issue of leadership in Islam and indeed the Islamic state is very crucial as far as Mawdūdī's thought is concerned. Leaders, whether religious, cultural or political should therefore, be pious and trained in the sciences of leadership using the instrumentality of Qur'ān and Sunnah. A political leader particularly should not only be exemplary and knowledgeable in the application of the *Shari'ah*, he should be able to utilize good and educated men in the dispensation of justice based on righteousness. He must be able to appoint men to positions of authority those who are competent to apply *Ijtihād*.

Ahmad and Ansari (1979), leadership in Mawdūdī's political thought is used in a broad sense to refer to those who are pacesetters of a society; those who count and are imitated by others. The role of the leadership is likened to that of the driver of a train. In almost all his works, Mawdūdī dwelt on the need for the ruling elites to be religious, knowledgeable and precise in judgment.

3.4 Societal Re-orientation

According to Mawdūdī's political thought or the Islamic party should strive to bring about socio-cultural change, so as to effect productive transformation in the light of Islamic teachings. Efforts, time, resources and energy should be expanded and expended to initiate qualitative and quantitative healthy change and improvement. In this vein, Mawdūdī envisaged the role of the mosque (masjid) as the center of all Islamic social activities and programmes. This reorientation also presuppose that people should be educated to resist oppression and political injustice; creating a sense of hygiene, cleanliness, fostering cooperation among people in order to improve their conditions of living.

In the same vein, the lists of orphans, widows, the crippled, the incapacitated people, the poor students and the general indigent people should be drawn and proper financial and material supports be ensured. The objective of Mawdūdī on this line of reformation is undoubtedly to create an enabling environment that can guarantee the religious, social and economic welfare of the people and to propel the Ummah within the social conditions which are conducive for the complete transformation of human life.

3.5 Jamā'at as a Political Party

Mawdūdī lived in a period in which Western civilization dominated the global scene. It was also a period in which the Ummah, according to Mawdūdī, was divided into three incompetent groups. There was the 'Sufi-elements' who preoccupied themselves with amulets and charms, and therefore, did not appreciate the dynamism of the society they lived in. The second group comprised the traditionalists who were backward because of their inability to distinguish between where the *Shari'ah* is rigid and flexible and, finally, the Muslim modernists, the 'Westoxicated' elite who, while treading the safer part of defeatism, accepted everything that comes from the West only those materials whose sources could be traced to the *Shari'ah*. In fact it was because of this view that he suggested an integration of both the Islamic and western education to "produce a righteous group of people, possessing vision and

statesmanship” who, having got political power, “will make use of the western administrative machinery of government” (Moten 1989).

Following the infusion of these apparent modern and secular organs of democracy, Mawdūdī propounded his ‘evolutionary’ approach in Islamic revivalism as opposed to what Moten termed “political radicalism” and “blood revolution”. The Jamā^cat took to what the foremost reformist termed ‘Theo-Democracy’. Simply put ‘Theo-Democracy’ is a marriage between theocracy and modern democracy. In line with this marriage, contextually, Mawdūdī accepted the principles of gradualism, which soon became the theoretical argument in favor of the Jamā^cat party’s policy of political maneuver, compromise, opportunism. As expected, this trend eventually led to contradiction between the ideals and as aptly noted by Ahmad (1967), when he says that members of Mawdūdī’s Jamā^cat had been theoretically forbidden to participate in the administrative of an irreligious government.

4.0 Conclusion

5.0 Summary

6.0 Tutor- Assignment

7.0 Reference/Further Reading

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Unit 5 Imam Hasan Al-Bannā (1906-1949 C.E.)

1.0 Introduction

Hasan Bannā started well. He firstly sought for education and equipped his followers with sound knowledge to enable them discharge and perform better. He together

with his eleven of his students were able to transform Egypt and made it to be a city worthy of praise and glory.

2.0 Objective

- To learn about the movement established by Ḥasan Bannā
- To acquire information about Ḥasan Bannā and his reformation brought to Egypt.
- To know all of success and failure of ‘Ikhwān al-Muslimūn.
- To be acquitted with the system used by Bannān to reform Egypt.
- To know the political, social and economic growth of Egypt with the effort of Bannā.
- To share the ideology of Bannā in reformation.

3.0 Main Content

3.1 Shaykh ʿAbdul Raḥmān Al-Bannā, the grandfather of Hasan Al-Bannā was regarded as a respectable personality of Shamshira, a remote village of Egypt. He had two sons, Ahmad and Muhammad. Ahmad turned towards getting education at Al-Azhar, while Muhammad extended his helping hand to his father in cultivation. After the death of their father both the brothers became victim of differences in the principle of inheritance. While Muhammad wanted to have under his possession major portion of the land because it was he who looked after it. But before the dispute could take an ugly turn Ahmad put the matter to end by handing over all land to his brother smoothly and peacefully. Thereafter he migrated to Mahmudia.

Ahmad bin ʿAbdul Raḥmān al-Bannā, the father of Hasan Al-Bannā took to repairing of watches at Mahmudia. He was educated at Al-Azhar. He devoted part of his time earning his livelihood while he passed the rest hours studying Fiqh and Hadith and teaching the Qur’ān. He had his personal library which contain large number of books in Islamic. When the people of the area built their own mosque, they asked Ahmad ʿAbdul Rahman Al-Bannā to lead the first Jumʿah prayer.

His eloquent and scholarly sermon charmed one and all. Hence with the consent of the congregation he was appointed permanent Imam and Khāṭīb (sermonizer) of the mosque; a duty he began to perform not for material gain but solely for pleasure of

Allah Almighty. He based his earning on watch repairing. He devoted the rest of his time promoting Islamic learning. As a result of his devotion, sincerity, piety and love of knowledge he was bestowed with a life-partner who was the embodiment of God-consciousness and piety. This lady belonged to renowned family of Abū Qurah. She bore five male and two female children to Shaikh Ahmad bin ʿAbdul Raḥmān. Hasan Al-Bannā was the elder son.

Hasan Al-Bannā was born in October 1906 in Mahmudia. Mahmudia was a village with pure, simple, unadulterated and unsophisticated environment as it is the case of villages in general. The family of Hasan Al-Bannā was greatly influenced by his father. He was made to commit the Qurʾān to memory right in his childhood. With his household education and training he was sent to “*Madrasah al-Irshād al-Diniyyah*”. At the age of 14 he took his admission in the three-year course at Teacher’s Training School. He passed this course with flying colors and stood first in his school and fifth in the whole Egypt. Following this he got himself admitted to the Cairo University. He was then only 16, and was thus illegible to be admitted according to the rule of the university. But his extraordinary ability and brilliance made the teachers of the university admit him in an institution which imparted education in Psychology, Philosophy, Politics, Mathematics and Philology. After finishing his education he decided to play the dual role of a teacher and a preacher. After initial study and thought he arrived at the conclusion that Coffee houses should be made as centres of his missionary work instead of mosques. Thus, in a very short period of his efforts, he was able to bring round him men in sufficient number to form an organization. In March 1928, six prominent persons assembled at the house of Hasan Al-Bannā and vowed to live and die for Islam. And they chose to name their newly-formed organization as “Ikhwān-ul Muslimūn.”

In 1929 they laid down the foundation of a mosque and centre of “Ikhwān-ul Muslimūn”. Very soon its branches were opened not only in Isma’ilia but also in Alexandria and part of Suez. When Hasan Al-Bannā came to Cairo the mission of the organization had become so widespread that very soon he had abandon his job as a teacher and plunge heart and soul into the movement. Imam Hasan Al-Bannā was, in fact, a preacher and a reformer. His sole purpose was to launch a movement of

men devoted to Islam; those who could present Islam to the world in its practical form. Hence he laid more stress on the practical aspect in comparison to its academic one. He devoted himself wholeheartedly to the moral and spiritual instruction of the members and supporters of the movement. Once he was asked, “Why don’t you write books?” The Imam retorted, “I write men”. When Hasan Al-Bannā launched his mission, four kinds of ideologies were flourishing in Egypt and they were as follows:

1. Egyptian Nationalism
2. Arab Nationalism
3. Orientalism
- and 4. Universalism.

Imam Hasan Al-Bannā had described the ideologies of Al-Ikhwān in the following words:

We want to establish an Islamic State in Egypt which uphold the call of Islam, unite the Arab nations and work for their welfare; liberate Muslims from the clutches of aggressive forces, establish the Kalmah of Allah Almighty and spread the din of Allah the Exalted. About his mission he further said: ‘We want to build a Muslim individual, a Muslim house, and a Muslim society.

When we glance at the life of Imam Hasan Al-Bannā we find that right from his childhood to the last moment of his life whatever time he had passed had been replete with actions and movements more than peace and rest. He devoted his days in Islamic and human services and nights in crying before Allah Almighty. But he could not live long to see his mission bring fruit. He was assassinated on February 12, 1949 on the biggest highway of Cairo at the age of 43.

During this short span of life, he launched this magnificent movement and developed it as the biggest Islamic movement of the Arab world. It brought about such a great revolution in the world of thought and action that its effect could not have been obliterated as yet. Before 1935 his call was confined to general reforms. After that he put his steps in the political field also. He was not only satisfied with reformatory speeches in congregations, he wrote letters to the heads of governments also drawing their attention to the m^{cAlā}dies growing in the political and administrative affairs. These letters indicate that by reforms in the environment he did not mean reforms in religious and moral spheres alone, he wanted to complete overhauling of the

governmental system as well as economic, educational, legal, internal and external political systems.

In 1938 Ikhwān Movement became a universal revolutionary movement. It achieved success in transmitting its message of reform and revolution to strategic centres of Egypt and the entire Arab world. Introducing the Movement Imam Hasan Bannā said:

“The movement is based on a comprehensive ideology and covers all aspects of reforms. It is S^{cAlā}fi movement because it upholds the Books and Sunnah, and seeks to restore Islam to its pure fountain. This is the mode of Sunnah, because the Ikhwān try to follow pure Sunnah in every walk of life. It is a Sufi order; the Ikhwān have, therefore, fully understood the fact that the basis of every good is purity of self, cleanliness of heart and love of Allah. It is a Political organization; hence we want to bring about reforms in the system of government from within and intend to instruct the nation to maintain prestige and honor. It is an Exercising group; hence the Ikhwān do physical exercises through exercising teams. It is a literary and cultural organization of imparting education and training and polishing intellect and spirit. It is an Economic company, because Islam provides solution to economy by opening Islamic companies. It is a social ideology, for the Ikhwān try to diagnose the ailments of the society and suggest remedies to the Ummah for attaining recovery.”

(Majmua Rasial al-Imam al-Shaheed, pp. 249-250)

But it was during this period that the floodgate of c^{cAlā}mities was opened for the Ikhwan. Under the pressure of the British High Command the Egyptian Government banned the publications of both the Weeklies entitled “At-ta’ aruf” and “Ash’shu’a” and Monthly Al-Minār. The newspaper was instructed not to publish anything concerning the Ikhwān. The Ikhwān were also debarred from holding congregations. On December 1948 Ikhwān-ul Muslimūn was declared illegal and with this all the centres and organizations of Ikhwān were closed. And with the assassination of Imam Hasan Al-Bannā the Christians, Jews and their puppet Egyptian Government and Shah Farooque took sign of relief.

4.0 Conclusion

The effort of Ḥasan Bannā in transforming Egypt cannot be emphasized. Especially, with establishment of ‘Ikhwān al-Muslimūn, they were able to turn Egypt to a city full of glory and influence its people in all areas of politics, economy, social, education and so on to extent every benefitted from their struggle.

5.0 Summary

Ḥasan Bannā with his movement had influence on the people of Egypt and touched their life positively socially, politically, economically and educationally. This is because, their well planned and informed. It was a movement built on solid foundation of knowledge and pure education. In fact, the movement is an exemplary movement worthy of emulation for contemporary revivers, reforms, Jihadists of this time.

6.0 Tutor-Marked Assignment

- Explain the success achieved so far by the ‘Ikhwān al-Muslimūn in Egypt.
- Discuss the political influence of ‘Ikhwān on the people of Egypt.
- “‘Ikhwān al-Muslimūm was able to touched the life of Egyptian positively.”

Elaborate.

- Expatiate on the life style of Ḥasan Bannā.
- Account for political, social, economic and educational transform occurred in Egypt during the time of Ḥasan Banna.

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