NATIONAL OPEN UNIVERSITY OF NIGERIA

FACULTY OF AR TS

PROGRAMME: M A ISLAMIC STUDIES

COURSE CODE: ISL875

COURSE TITLE: ISLAM IN THE MODERN WORLD

ISL875: ISLAM IN THE MODERN WORLD

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ISL875: ISLAM IN THE MODERN WORLD

COURSE GUIDE

ISL875: ISLAM IN THE MODERN WORLD

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Table of Contents   **Page**

INTRODUCTION

ISL875: Islam in modern world is a 3 Credit Unit Course for the Master Degree students in Islamic Studies programme. This course material has three modules of fifteen units. Each module contains five units. This course-guide furnishes you with all what you will need for your success in the course. It includes what you are expected to know in each unit, the type of the materials needed, and how to achieve maximum benefit from the course. You will also be acquainted with information on periodic tutorials and different types of assessment that are available for you in the Course.

WHAT YOU WILL LEARN IN THIS COURSE

The general aim of ISL875 is to acquaint you with the various activities that led to renaissance of Islam and other development which has come to it in Arabia and the North Africa after the period of the Prophet Muhammad (peace be upon him) and some generations after him. The course discusses the lives and activities of some notable personalities who made frantic efforts to revive Islam and arouse the consciousness of the Muslims towards upholding the pristine teachings of their religion in one time or the other.

At the end of this course you would have learnt much about the influence of Western culture on Islam especially during their early contacts in Arabia and in the North Africa.

COURSE AIMS

The overall aims of this course are:

- To expose student to the state of Islam in the contemporary world.
- To enable students identify what positive changes Islam has brought to world development since its advent.
- To project what further advantage Islam can bring to mankind in the future.

To achieve these general aims, each unit of the course, ISL875, has specific objectives. I strongly advise that you read them before you start studying each unit. Likewise, during the course of your study, kindly refer back to these aims in order to check your progress.

COURSE OBJECTIVES

To get the best of this course you are advised to read through the objectives of each course unit before the beginning of the class as well as during the course of study from one time to another. The general objectives stated below are expected from you to be achieved at the end of all the units of the course. You should be able to do the following:

1- Narrate briefly how Islam started in Arabia
2- Explain how Islam spread and developed in North Africa

3- Identify point at which the people started to digress from practicing the pristine Islam.
4- Discuss how the West colonized the Muslim world
5- Explain what led to formation of some Islamists movements
6- X-ray how Islam is presently trending around the world.
7- Project what the future of Islam could be.

WORKING THROUGH THIS COURSE

This course is broken into three modules. Under each module there are a number of units. You are to read the units and related materials given at the end of this guide, including others that you might lay your hand upon. You will benefit a lot in this course if proper attention is given to the exercises and assignments given at the end of each sections and units respectively. Submission of each assignment is very important.

COURSE MATERIALS

The following materials are needed in this course:

i.   Course Guide
ii. Study Unit
iii. Textbooks
iv. Assessment file
v.   Presentation schedule

STUDY UNITS

The course units are broken down as follows:

Module I: Renaissance of Islam in Arabia

Unit 1: Review of introduction of Islam into Arabia

Unit 2: Muhammad Ibn Abdu'l Wahhāb

Unit 3: Jamal Dīn Al-Afghānī

Unit 4: Muhammad Abduh

Unit 5: Abdurrahaman Kawākibi

Module II: Renaissance of Islam in North Africa

Unit 1: Sayyid Qutub

Unit 2: Tāhā Husain

Unit 3: Zia Gokalp and his school in Turkey

Unit 4: As-Sanūsiyyah Movement in Libya and Algeria

Unit 5: Al-Qādariyyah Movement in Libya and Algeria

Module III: Islam in the contemporary period

Unit 1: Islam and world peace

Unit 2: Islam and world health

Unit 3: Islam and world economy

Unit 4: Islam and democracy

Unit 5: Manners of Socialization among Muslims

TUTOR MARKED ASSIGNMENT (TMAs)

An assignment is given out for every unit of the course. It must be submitted to the tutor for marking. Assessment will be based on four of these assignments while the best three performances will be used for 30% grading. The marked obtained in the best three with the final mark obtained at the end of the course will be used in computing the overall result.

Further information on assignment will be found in the assignment file. You must make sure that you submit each of your assignments to the tutor as early as possible.

SELF ASSESSMENT EXERCISES (SAEs)

The exercises together with the tutor marked assignment (TMAs) help in achieving the aims of each unit in particular, and objectives of the course in general. The self-test questions on the section you have covered assist in evaluating your progress and maximum understanding of the course.

REFERENCES AND FURTHER READING

Text materials from NOUN are useful for you in this course. Each unit contains a list of references and other resources from which you can gain a lot. Materials written in Arabic on this course can assist as well. Resources are also available for you on the internet. With these materials your knowledge of the course will be enhanced. Try as much as possible to search through many materials on this course. A list of most of the books suggested as references can be seen below.

REFERENCES AND FURTHER READINGS

Maulana Muhammad Ali.1986. *The Religion of Islam*. New Delhi: Taj Company.
ASSESSMENT FILE

Your assessment will be done on both the tutor-marked assignment and the written examination. The final marks will be the total sum of the marks obtained from both of them. The tutor marked assignment counts for 30% of your total score. This invariably means that you must submit your TMA(s) on time.

COURSE OVERVIEW AND PRESENTATION SCHEDULE

Unit	Title	Week	
Module I	Renaissance of Islam in Arabia		
Unit 1	Review of introduction of Islam into Arabia	Week 1	Assignment 1
Unit 2	Muhammad Ibn Abdu'l Wahhāb	Week 2	Assignment 2
Unit 3	Jamal Dīn Al-Afghānī	Week 3	Assignment 3
Unit 4	Muhammad Abduh	Week 4	Assignment 4
Unit 5	Abdurrahaman Kawākibi	Week 5	Assignment 5
Module II	Renaissance of Islam in North Africa		
Unit 1	Sayyid Qutb	Week 6	Assignment 6
Unit 2	Taha Husain	Week 7	Assignment 7
Unit 3	Zia Gokalp and his school in Turkey	Week 8	Assignment 8
Unit 4	As-Sanūsiyyah Movement in Libya and	Week 9	Assignment 9

	Algeria		
Unit 5	Al-Qādariyyah Movement in Libya and Algeria	**Week 10**	**Assignment 10**
MODULE III: Islam in the contemporary period			
Unit 1	Islam and world peace	**Week 11**	**Assignment 11**
Unit 2	Islam and health	**Week 12**	**Assignment 12**
Unit 3	Islam and world economy	**Week 13**	**Assignment 13**
Unit 4	Islam and democracy	**Week 14**	**Assignment 14**
Unit 5	Manners of Socialization among Muslims	**Week 15**	**Assignment 15**

FINAL EXAMINATION AND GRADING

Your final examination constitutes 70% of the total course grade. It comes at the end of the course. Duration of the examination is between two and three hours. Make sure you cover all the areas of the course during your reading hours. For you to get good marks you are advised to revise all what you have passed through in your assignment, all the fourteen units, as well as your materials.

COURSE GRADING

The breakdown of the course assessment marks can be seen in the table below.

Assignment (Tutor Marked Assignments)	30%
Final Examination	70%
Total	100%

HOW TO GET THE MOST FROM THIS COURSE

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

text materials or set-books to consult. You are provided with exercises to do at appropriate points, just as a lecturer might give you an in-class exercise. Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit, and how a particular unit is integrated with the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course. This will usually be either from your set books or from a reading section. Following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1- Read this Course Guide thoroughly, this is your first assignment.

2- Organize a Study Schedule. Design a 'Course Overview' to guide you through the Course. Note the time you are expected to spend on each unit and how the assignment relates to the units. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.

3- Once you have created your own study schedule, do everything to stay faithful to it. The major reason why students fail is that they get behind with their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late to help.

4- Turn to Unit 1 and read the introduction and the objectives for the unit.

5- Assemble the study materials. You will need your set books and the unit you are studying at any point in time. As you work through the unit, you will know what sources to consult for further information.

6- Keep in touch with your centre. Up-to-date course information will be continuously available there.

7- Well before the relevant due dates (about 4 weeks before due dates), keeping mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the appropriate date.

8- Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.

9- When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

10- When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor- marked assignment form and also the written comments on the ordinary assignments.

11- After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objective (listed at the beginning of each unit) and the course objectives (listed in the Course Guide).

TUTORS AND TUTORIALS

Kindly utilize the guidance of your tutors judiciously. Among your tutors' responsibilities are:

- Mark your assignment.
- Assessing your performance
- Comment on your assignment.

Having the name, phone number and address of your tutor at hand for easy contact is a wise act indeed. Don't skip any of your tutorials. The dates, times and locations of these tutorials will be made available to you. Discussing your difficulties with your fellow students as well as with your tutor will surely put your fit firm on building a formidable confidence in what you know. You can gain tremendously from the course tutorials by trying as much as possible to draw questions before coming to the tutorial from the unit you are not ok with. Don't ever feel shy to put these questions before your colleagues and your tutor as well.

SUMMARY AND CONCLUSION

This course guide has been designed to ease your learning in such a way that both the aims and the general objectives are duly achieved.

You are advised to make maximum use of the course guide. This will let you have the anticipated result.

Wishing you a successful study ahead.

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TABLE OF CONTENTS

MODULE 1: RENAISSANCE OF ISLAM IN ARABIA

UNIT 1: Review of introduction of Islam into Arabia

CONTENTS

1.0   INTRODUCTION

You are welcome to Unit one of this course material. It reviews the introduction of

Islam into Arabia and its early spread across the area which is today known as the

Middle East. The activities of the Ottoman caliphate, the *Khilāfah* movement in India

and the dominance of the West over the Eastern world, were also discussed, as they

affected the spread of Islam during its early periods.

2.0   Objectives

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

- give a brief historic background of introduction of Islam and its spread in Arabia
- explain what led to Western incursion to Muslim lands in Asia
- explain how strategic the Middle East was to the actualization of Western powers' objectives in Asia
- discuss the western hegemony in Arabia
- discuss the subjugation of the Ottoman caliphate
- discuss the *Khilāfah* movement in India

3.0   Main Contents

3.1   Brief background of Islam and its spread in Asia

The call to prophethood of Muhammad (SAW) during the first half of the 7th century C.E. was the beginning of new era in the socio-religious life of the *Jahiliyyah* Arabs. Though met with strong resistance, Muhammad (SAW) triumphed over the pagan Arabs and launched Islam to replace idolatry and cruel life-style that characterized the Arabia *Jahiliyyah* period. From his political and religious headquarters of Yathrib (now known as *Madinatu al-Munawwarah* or Madinah for short), Muhammad (SAW) ruled over the then Muslim world and established Muslim brotherhood that was anchored on piety of Allah. This was the legacy that was bequeathed to the *Tābiʿūn* (generation that followed the period of the Prophet) and the *Tābiʿu Tābiʿīn* (the second generation after the period of the Prophet). Thus, Muslims became powerful for their resilience and commitment to sustenance of the unity which the Prophet had established among them, and by this, nurtured the religion of Islam to fruition.

Islam continued to spread to cover vast areas even after the demise of the Prophet. This was ascribed to the missionary activities of the Prophet's successors through religious teachings on one hand, and fighting against oppression and tyranny on the other. The early Muslims also demonstrated their excellence in economic and trading activities which, coupled with their truthfulness and trustworthiness, endeared them and their religion into the hearts of others; and this assisted the expansion of the religion towards both the Pacific and the Atlantic Oceans which later led to the creation of what is known today as the Muslim World.

Development in Islam led to establishment of many Muslim dynasties such as the Umayyads, Abbasids, Fatimids, *Almurābitūn*/Almoravids (in Africa), Seljukids, Mughals (in India), Safawids (in Persia) and the Ottomans (in Turkey) among others.

Hence, cosmopolitan Muslim cultures were fostered in places like Malaysia, Indonesia and China.

Islam recorded remarkable achievements in terms of spread during the periods of the *Khulafā'a ar-Rashidun* (the rightly-guided successors of the Prophet), and in terms of administration and scholarship during the Umayyad (616-750 CE) and the Abbasid (750-1258 CE) dynasties respectively. It was during the period of the Abbasid rule that Islam attained what is known as 'the golden age of Islam'. The Islamic Caliphate was under the control of the Abbasid between 750 and 1258 CE during which Islam was in contact with different other cultures such as Chinese, the Indians and the Byzantines.

Before the advent of Islam, the two great empires in control of the entire Near and Middle East regions were the Byzantine and the Persian. The Byzantines ruled over the Semitic and Coptic Christians while the subjects under the Persian rulers were predominantly Zoroastrians. However, the two empires exhausted one another in series of wars of rivalry. Worse still, they were also hated by their subjects. For example, the Byzantine rulers were opposed by their subjects for their excessive taxations as well as their persecution of the heretic churches while on the other hand; there were rival groups who were looking for alternative to the Persian practice of Zoroastrianism. Thus, the loyalty of the people in the border-land to their rulers began to wane. The people began to shift their sympathy towards the Arabs and their promising Islamic administration. With the kind of supports the Muslim Arabs enjoyed from the dissenting groups under the Byzantine and Persian empires, they were able to conquer these great empires and replaced them with Islamic administration.

The first six centuries of Islam were characterized with civil unrest in the form of conquests and invasions. A number of expeditions were carried out by Muslims to checkmate the excesses of various tyrannical governments many of which were subdued and replaced with Islamic government. Despite the civil unrests, Islam still attained wonderful development in the fields of philosophy, science, law, art and literature. Islam became famous for its promotion of both spiritualism and intellectualism. Great scientific discoveries were made which formed the bases for most of the modern-day civilizations. Thus, many people converted to Islam under the influence of its superiority in civilization and intellectual veneration. The second six centuries of Islam fell mostly under the control of two major empires, the Ottoman and the Mongol. The period under these two empires was characterized by decline in learning, flourishing of tribal feuds, tyranny, oppression and power-tussle. This unfavourable situation laid foundation for the penetration of the West and lording of their hegemonies over the hitherto flourishing Islamic powers in the Middle East regions.

3.2 Western incursion into the Middle East

Western penetration of Middle and other parts of Eastern world began from the early part of the nineteenth century. In 1814, British penetrated India and subjugated Bengal. Historical records indicated that the British also penetrated the United Arab Emirates in the 1820s, Bahrain in 1861, Oman in 1891, Kuwait in 1899 and Qatar in 1916. It was also recorded that the British substantially took charge of the Economic power of the region as they were able to extract vital concessions from the rulers not to grant concession of oil to any company other than those appointed by the British government. By this, the British gained economic control of the region to some extent.

By the end of the First World War, that is, soon after the dislodgement of the Ottoman Empire in 1924, the Italians and French found their ways to the Middle Eastern region where they also established their hegemonies. Thus, the hitherto zone of Islam (*dar al-Islam*) became subjugated and either fell under direct colonial administration or was made a part of European protectorates. The only states that were left to be independent of European control were Central Arabia, Afghanistan, Persia and Turkey.

The European powers, especially the British, lorded themselves over the Muslim countries with little or no resistance. The little effort made to resist the Western dominance was the one championed by the Iran-born Pan-Islamic movement activist, Jamālu d-Din al-Afghānī (1839 -1897). His efforts were however defeated severally for lack of unity of purpose among the various rulers of Muslim States.

3.3   The Ottoman Caliphate

What is today known to be the Ottoman caliphate began with the rule of Ottoman over a small principality in Turkey at the dawn of the fourteenth century. Before Ottoman's death in 1326, he had nominated his second son called Orkhan to succeed him because Alauddin, his elder son, preferred to be a religious scholar. As a brave soldier, Orkhan led many war campaigns even at the lifetime of his father. At the death of his father, he took *Sultan* as his official title. Having enjoyed the cooperation of his elder brother who served as his Minister, Orkhan made tremendous achievements in broadening and consolidating the Ottoman caliphate which had its capital in Brusa. Part of his achievements is the introduction for the first time, of coin money which bore the inscription that read "May God cause to endure the empire of Orkhan son of Ottoman". He conquered many cities which were under the control of the Byzantines. Under his command, the city of Nicaea was captured by the Turks in

1327 C.E., the kingdom of Karasi to the northwest was annexed for Ottoman Empire in 1336 C.E. and by 1337 C.E. the city of Nicomedia which was the last stronghold of the Byzantines, fell for the Turks.

3.4 The *Khilāfah* movement in India

Under the British rule in India, a *Khilāfah* movement led by Muhammad Ali was launched in support of Caliphate system in Turkey. This movement, which became a united front for the Muslims in India, was considered a threat to the British administration and thus, Muhammad Ali was arrested along with many of his supporters. The British thereafter launched an attack on Turkey in an attempt to pull down the caliphate regime. This created fear in the hearts of many Muslims who considered their country to have been turned to war zone; and by August 1920, as many as 18,000 people had migrated to seek refuge in Afghanistan. Consequently, Mustafa Kemal Pasha, the British-backed ruler of Turkey, sent Khalifah Abdul Majid into exile and abolished the Caliphate. This brought the *Khilāfah* movement in India to its premature end.

3.5 The Western dominance of the Eastern world

Two main reasons may be adduced for the interest which the Western powers had in the Persian Gulf and the Arabian Peninsula. Firstly, the Middle East provided a land mass and sea links through the Suez Canal, for the West to access the Asian mainland and other Indian subcontinent. For this reason, the Middle East was considered very strategic and indispensable. And secondly, the discovery of oil resources in commercial quantity in the Arabian Peninsula and the Persian Gulf was seen as capable of turning the area into a large economy by means of which the region might become an economic threat to the West.

It is not an overstatement that lack of cohesion and self-centeredness on the part of rulers of some Muslim States contributed, to a large extent, to the dominance of the West in the Muslim worlds. Suffice a good example here is King Abdul Aziz of the Kingdom of Saudi Arabia, who had used the British-supplied weaponry to suppress the *Ikhwān* (Muslim group) which assisted him in the establishment of the kingdom of Saudi Arabia in 1932.

4.0   Summary

In a nutshell, our discussion in this Unit has been centred on the early days of Islam in the Arabian Peninsula and its spread in the Middle East area. Prophet Muhammad, having received a divine call to proclaim the message of Islam to his people in the first instance, and which, by extension, would be a message to the entire mankind, met stiff resistance from his fellow Arabs who vehemently opposed his call to monotheism. However, he was resilient and he endured all oppositions which nearly caused him his life. Supported by his rightly-guided, loyal and committed followers, he eventually succeeded in laying solid foundation upon which Islam was to be built. After the Prophet's demise, his followers, who had been well nurtured with the knowledge of Islam and its moral standard, were able to spread the message of Islam to various parts of Asia through demonstration of their captivating and appealing Islamic virtues and by means of conquest where necessary (to suppress tyrannical non-Islamic government). Then followed was the period of the Umayyads, the Abbasids, the Ottoman and other dynasties. These periods consolidated the superiority of Islam in the areas of intellectualism and administration. The strategic location of the Middle East as an easy access to the Asian land, in addition to the crude oil deposit in the area attracted the Western powers into the Middle East which

eventually led to their incursion and subversion of the promising Islamic hegemonies in the area.

5.0   Conclusion

You have been taken through some information on how Islam got spread across Asia especially through the *Tābiʿun,* the *Tābiʿu Tābiʿīn* and the other generations that followed. You were also informed about the activities of the Umayyads, the Abbasids, and the Ottoman dynasties. I also believe that you have learnt about the invasion of the Western powers of Asia and their subjugation of the Islamic powers which they considered as potential political and economic superpowers needed to be crushed. Dear students, if you have really enjoyed our discussions so far, then let's meet again in Unit two for further discussion.

6.0   Tutor-Marked Assignments

Give a narrative of the incursions of the West of Asia land, stating their major reasons for the incursions and the effects such actions had on Islam.

7.0   References/Further Reading

Encyclopaedia of Islam

Encyclopaedia Britannica

Encyclopaedia Americana

Maulana Muhammad Ali.1986. *The Religion of Islam*. New Delhi: Taj Company

Unit 2: Muhammad Ibn Abdul Wahhāb

CONTENTS

1.0 Introduction
   2.0 Objectives
   3.0 Main Contents

1.0 Introduction

Welcome to Unit two of Module I. As a continuation of our discussion in Unit one, this unit will focus on Muhammad Ibn Abdul Wahhab, one of the great personalities whose impacts on the development of Islam cannot be overlooked. Let us pay our uninterrupted attention to the contents of this unit so that we may tap all the benefits it has to offer. Thank you as we go along together.

2.0 Objectives

At the end of this unit, you are expected to be able to:
- narrate the birth and growth of Muhammad Ibn Abdul Wahhab
- discuss his life
- mention some of his works
- explain what his *Aqīdah* is all about
- explain how he impacted on people, socially and economically
- discuss why and how he was criticized

3.0 Main Contents

3.1   The birth and growth of Muhammad Ibn Abdul Wahhab

Muhammad Ibn Abdul Wahhab was born in 1206 CE which is equivalent to year 1115 after Hijrah of the Prophet from Makkah to Madinah. He was born in Uyayinah, which falls within the present-day Saudi Arabia, to the family of Al-Mushrif (one of the noble families of his time) of the famous Banū Tamīm clan. His father, Abdul Wahhab, was a great scholar of repute. It was under his (father's) tutelage that

Muhammad acquired the necessary knowledge of reading, writing, and recitation of the Qur'an. Muhammad was endowed with good mastery of the Qur'an which he committed into memory as early as age ten. He was said to have also memorized Sahīh al-Bukhari, Sahīh Muslim and other hadith collections at his very tender age. He also visited places such as Madinah, Iraq and Syria to acquire knowledge. Thus, he became an erudite scholar and thereby commanded the respect of many people even though he was young.

The period when Muhammad was born could best be described as the second *jāhiliyyah*. This is because people almost substituted the pristine teachings of Islam with such un-Islamic practices as *shirk* (idolatry), moral bankruptcy, wanton killing, adultery, fornication, corruption, lying, and such other un-Islamic practices which characterized the pre-Islamic *jāhiliyyah* days.

Not satisfied with the syncretic way in which Islam was being practiced at the time, Muhammad Ibn Abdul Wahhab took up the courage to challenge his people. His understanding of the Qur'an and the Hadith placed him in a vantage position to distinguish between pristine Islam and innovations. He discussed with some of the scholars what he felt was not part of Islam but which people indulged in; but not many of the scholars accepted his position. Rather, many turned against him and started creating enmity against Muhammad Ibn Abdul Wahhab.

3.2   His Life and Works

Just like it happened to the holy Prophet Muhammad at the early days of his prophet-hood, Muhammad Ibn Abdul Wahhab faced great persecution in the hand of those who were opposed to his *da'wah* and revival activities in his hometown, Uyayinah. Antagonism against him and all those people that shared his mission became so tough and threatening that his father had to move his family to Huraimilah for safety.

Muhammad Ibn Abdul Wahhab's reputation became so undermined by the antics of his enemies that he himself had to leave Uyayinah for some time after which he returned with more committed followers. During his exile, he visited Makkah for Hajj. He was warmly received by scholars of Makkah with whom he had discussions on his *da'wah* mission. He also had opportunity of meeting other scholars from all over the Muslim world who had come on pilgrimage.

His *da'wah* activities took him to Basrah where he discovered that many people had digressed from practising pure Islam for innovations and in an attempt to preach to them, he was mercilessly beaten up and humiliated. He was forced out of Basrah bare-footed in the heat of the day. He had to join his father and the family in Huraimilah. Following his father's demise in 1153 AH, his enemies intensified their opposition to his activities but he was undaunted. Seeking help from Allah for success, he continued his preaching against polytheism and syncretism using the Qur'an and the Sunnah as guide.

Muhammad Ibn Abdul Wahhab's erudition as a scholar is attested to by the number of works he wrote despite his preoccupation with many affairs of *da'wah* and teaching. His works include the following among others:

i.   Abridgement of Sahīh al-Bukhārī
ii.   Qur'anic Exegesis
iii.   The Fundamentals of *Imān*
iv.   *Kitāb at-Tawhīd alladhī huwa haqqullah alal 'abīd* (The '*Aqīdah* of the oneness of Allah, the Right of Allah upon His slaves)
v.   *Kitāb al-kabā'ir* (The Book of the major sins)
vi.   Issues of *Jāhiliyyah*
vii.   *Al-Qawā'id al-'arba'ah*
viii.   *Ahkām al-Qur'ān*

3.3 His *Aqīdah*

Muhammad Ibn Abdul Wahhab (1703 - 1792) was a renowned reformer of Islam. His reform activities were based on strong belief in the Oneness of Allah and belief in apostleship of Prophet Muhammad and his Sunnah. And for him to be able to carry out his reform, he equipped himself with adequate knowledge of Islam. He visited many places and sat at the feet of many scholars in search of knowledge. Having been so adequately equipped, he started his mission by preaching the *Aqīdah* - to belief in oneness of Allah and prophethood of Muhammad. He emphasized on following the Qur'an and the Sunnah of the Prophet and condemned the innovations and idolatry tendencies and practices. It could be said that his *Aqīdah* is almost identical with that of the Kharijites, to which his clan (Banū Tamīm) was associated. He was opposed to the inconceivable philosophies and sophisticated dogmas moulded by pseudo-scholars of his time. In carrying out his *da'wah*, his first targets were the leaders of the people whom he believed had great influence on their subjects. For instance, when he approached Muhammad Ibn Saud and got him convinced about his mission, he didn't have much difficulty in bringing Ibn Saud's subjects to his followership. Ibn Saud was a local leader in a town called Dar'iyyah, which was the first Saudi capital. Muhammad Ibn Abdul Wahhab became endeared to Muhammad Ibn Saud, whose daughter he later married, as a result of an essay he wrote to him which he titled: "*Kashf al-Shubhāt an Khāliq al-Ard wa s-samāwāt*" (Clarifying the obscurities surrounding the Creator of the Heavens and Earth). In the essay, he clarified his mission to be a challenge of the faith (*Imān*) and the unholy practices of those who claimed to have been Muslims from about 600 years back up to his time. He even went as far as declaring most of these Muslims infidels (*Mushrikūn*) and unbelievers (*Kuffār*), the view which Muhammad Ibn Saud also shared. Thus, he declared Hijaz

and other lands inhabited by those Muslims as *Dārul-Harb* (Abode of war) rather than *Dārul-Islam* (Abode of Islam). He embarked massively on educating his followers about pure Islam to avoid blind followership which could later pose danger to his mission. His method of *da'wah* was to send letters to his targeted rulers and scholars explaining to them his mission of not introducing a new religion or promoting *bid'ah* but reviving what the Prophet had taught which had been largely corrupted by the people.

The summary of Muhammad Ibn Abdul Wahhab's *da'wah* is contained in the following submission of an erudite Iraqi scholar, Muhammad Shukri al-Ahloosi who says:

> Shaikh Muhammad bin Abdul-Wahhab was raised in the house of knowledge; his father was a renowned scholar in Najd. The Shaikh was very particular about following the Sunnah and vehement in opposing the *bid'ah* and he enjoined the good and forbade the wrong. He began his mission with the *Tawheed,* and the emphasis on the fact that all the acts of worship must be dedicated to Allah alone. All the people who were in Najd learned the true Islam by virtue of his *da'wah*." (Mahmoud Murad, 1990).

3.4 **The Wahabiyyah Movement**

Wahhabiyyah or Wahhabism is an Islamic reform movement founded by 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 towing 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 Saud Arabia government, presently has worldwide influence.

3.5   Criticism against him

Upon all persecutions from his antagonists who felt his *Aqīdah* was too harsh and thereby tried to rubbish him, Muhammad Ibn Abdul Wahhab recorded tremendous achievements in his mission. He defeated his enemies and was able to establish the practice of Islam in its pristine form in many places. His enemies resigned to forging lies against him everywhere. He was slandered both at home and abroad. In some cases, his views were criticised even by his father Abdul Wahhab and his brother, Sulaiman who composed a work titled "*al-Sawāiq al-Ilāhiyya fi al-Radd 'ala al-Wahhabiyya*" (Divine Flashes in the Refutation of the Wahhabis) to criticise Muhammad Ibn Abdul Wahhab's view.

His antagonists propelled the Ottoman rulers to stop his *da'wah* under the guise that he was preaching infidelity. For him to clear himself, he had to publicly declare what his *Aqīdah* was all about. This was contained in his epistle which he sent to the people of Qasīm wherein he reiterated his commitment to upholding and preaching the oneness of Allah and messenger-ship of Muhammad which was the *Aqīdah* of the *Ahlus-Sunnah wal Jamā'ah*. According to him, his *Aqīdah* included the following among others:

i. Believing only in the attributes of Allah which He attributed to Himself and in those with which the Prophet described Him.

ii. That worship should be restricted to Allah alone.

iii. Believing in all the Prophets of Allah without distinction.

iv. Believing that Prophet Muhammad was the last of all the Prophet of Allah.

v. Believing in the Qur'an as the actual words of Allah.

vi. That Allah does everything according to His wishes.

vii. Believing in intercession of the Prophet on the Day of Judgement.

viii. Believing in *Jannah* and Hell-Fire.

4.0 Summary

In this unit, you learnt about the life, work and the *Aqīdah* of Muhammad Ibn Abdul Wahhab, the founder of the Wahhabiyyah movement. You learnt how he formed an alliance with Muhammad Ibn Saud, the progenitor of the House of Saud in present day Saudi Arabia. You were informed that the alliance benefitted the two parties in that Ibn Abdul Wahhab used his strong followership to consolidate the hegemony of Ibn Saud as a local chief while the latter adopted the Wahhabiyyah brand of Sunni Islam as the State religion which was given strong political backing to become worldly recognized. It was

also shown in the discussion that Ibn Abdul Wahhab faced a lot of criticism and persecution from those who felt his *Aqīdah* was too harsh and that his resilience and commitment to what he believed him made him triumphant over his antagonists.

5.0 Conclusion

Hello my dear student. I want to believe that you have been enjoying our discussion so far in this unit. Do you have any area you are not clear with? If yes, then go back to the discussion once again and follow it sequentially and steadily.

Having done that, now practice the Tutor-Marked Assignment below on your own. Then go back to the discussion and see if you got the idea. Repeat once again, then you will be satisfied that you have achieved the objectives set above. Let us get ready as we proceed to unit number three where we discuss another great personality in Islam.

6.0 Tutor-Marked Assignments

i.   Write a short note on the life and work of Muhammad Ibn Abdul Wahhab.

ii.   Discuss how the alliance between Muhammad Ibn Abdul Wahhab and Muhmmad Ibn Saud was formed and consolidated.

iii. What led to the founding of the Wahhabiyyah movement and explain what made the movement successful in spite of criticism against it.

iv.   Mention some of the things that constitute the *Aqīdah* of Muhammad Ibn Abdul Wahhab.

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Unit 3: Jamal Dīn Al-Afghānī

CONTENTS

1.0 Introduction

You are welcome to this Unit. It is a continuation of our earlier discussions on some eminent personalities whose contributions led to the spread and fame which religion of Islam is enjoying at this modern period. In this Unit, we shall be considering Jamal Ad-Din Al-Afghani, a great Pan-Islamist.

As usual, you are expected to pay rapt attention to our discussion. Take note of all-important points and necessary information which may assist your comprehension of the Unit.

2.0 Objectives

 After your study in this unit, you should be able to summarize:
          i.   The life and work of Jamal Dīn Al-Afghānī
          ii. Al-Afghani's Pan-Islamism
          iii. His philosophy

3.0 Main Contents

3.1 The life and work of Jamal Dīn Al-Afghānī

Someone who could be described as the main precursor of Pan-Islamism during the nineteenth century is Jamal Dīn Al-Afghānī. Although, he was known as Al-Afghānī, meaning that he came from Afghanistan, he was actually a Shia Persian, born in the present day Iran in 1838 and grew up to become a great thinker, a Muslim politician and an Islamic Reformer of repute whose activities and influence were felt in parts of Islamic land and even in the capitals of Europe. He had his early studies in Persia and Afghanistan, and by age

eighteen, he had acquired great knowledge in Islamic Studies, philosophy, and science. During the course of his life, Al-Afghānī travelled extensively and stayed in Afghanistan, India, the Ottoman Empire, Persia, Egypt, Britain, France and Russia. He also made pilgrimage to the holy land of Makkah. As a result of his wide travel, he became the acquaintance of great scholars, theologians, and politicians both from the Orient and the Occident.

Among his contemporaries, Al-Afghānī was regarded as a remarkable writer and an eloquent speaker. He was also known to be a celebrated Journalist and a prolific writer. A dialectician endowed with great powers of persuasion. He was a man of heart and strong will, ever ready to undertake actions requiring the greatest courage and generosity, and devoted to the things of the spirit. He was endowed with great intelligence, high moral qualities and other leadership potentials which stood him out among his peers. In place of money, honours, or any other inducement, Al-Afghānī always preferred to preserve his liberty of action in order to serve better for the rebirth of the Muslim world.

3.2 Al-Afghani's Pan-Islamism

Al-Afghānī called on all Muslim states to form a formidable religious block against western dominance. He was averse to the domineering influence of the Western powers in the Muslim world and canvassed for unity of purpose among all Muslims against the West. He opined that as Islam was not opposed to science and technology, Muslims should use them as tools to advance the cause of their religion. His political activism made him a great hero who transformed Islam to a political factor in the Eastern world, and also made him become an enemy of western colonialism. He had large followers amongst whom he trained as pan-Islamists, nationalists, religious revivalists, constitutionalists and liberals in places such as Egypt, Syria, Persia, and in the Ottoman Empire, during the early part of the 20th century.

3.3   His works

In his attempt to achieve his goals of establishing one united Muslim Ummah, Al-Afghānī wrote a number of works which include: *Al-Radd alā ad-Dahriyyīn* (Refutation of the Materialists) which he wrote in India in defence of Islam against modern attacks. In 1884, he, in collaboration with his disciple Muhammad Abduh, published *al-Urwat al-Wuthqā* (The Indissoluble Link) with which he aimed at arousing the Muslims against Western exploitation. The paper was however banned in Egypt and in India by the British. Al-Afghānī also wrote *Maqālat Jamāliyyah, al-Qadā wal-Qadar* which is on Predestination; and *Dia al-Khafiqain (*Splendour of the Two Hemispheres) which he wrote while in England.

3.4   His philosophy

His philosophical life and thought were both marked by three characteristic traits: a subtle spirituality, a profound religious sense, and a high moral sense; and all of these influenced very strongly all his actions. The spirituality trait in him is clearly manifested in his detachment from physical pleasures, in his pursuit of spiritual things, and in his devotion to the ideals to which he had dedicated himself. The religious trait in his is shown in his views about religion. According to him, "religion is the very substance of nations and the real source of the happiness of man" He also opined that true civilization is the one based on learning, morality and religion; but not on materialism. The moral sense in him led to him being accused of challenging the imperial powers. To him, the real meaning of colonialism as practiced by the West was nothing other than "decolonization," "depopulation," and "destruction."

4.0 Summary

Jamal din al-Afghani dedicated his struggle to the establishment and sustenance of pan-Islamism. He was opposed to Western domination of the East, especially the Islamic world. Though faced with a lot of challenges, he was able to bring Muslims in the Eastern world under one unified umbrella. He appealed to Muslims to adopt Western Science and Technology to promote Islam. His philosophy was based on three characteristics which are subtle spirituality, profound religious sense, and a high moral sense. He wrote a number of books and trained many students who later on continued with his goals which is the pan-Islamic ideology.

5.0 Conclusion

I believe you have been greatly benefited with our discussions in this Unit. You have seen how resilience and commitment to one's ideology and philosophy leads to success and realization of one's goal as evident in the life and struggle of Al-Afghani despite opposition from the Western powers. If truly you have learnt, then let us meet again in the next Unit for further discussion. Thank you.

6.0 Tutor-Marked Assignments

Discuss the three characteristic traits exploited by Al-Afghani which assisted him to realize his pan-Islamism ambition.

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xiii. Muhammad al-Makhzoumi Pasha, *Khatirat Jamal al-Din* (Thoughts of Jamal al-Din), Beirut, 1931;

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xvi.   Abbas al-Aqqad, *Ala al-Athir* (On the Air), Cairo, 1947;

xvii. *Maqam Jamal al-Din Afghani* (in Urdu), Nafis Academy, Karachi, 1939;

xviii. Rida Hamdani, *Jamal al-Din Afghani* (in Urdu), Lahore, 1951;

xix.   Mustafid al-Rahman, *Jamal al-Din Afghani* (in Bengali), Dacca, 1955.

Unit 4: Muhammad Abduh

1.0 Introduction

2.0 Objectives

3.0 Main Contents

      3.1 Muhammad Abduh's reform activities

      3.2 Muhammad Abduh's Influence in Southeast Asia

      3.3 His thought on Muhammadiyyah Education modernism

      3.4 His scientific view in the Qur'an

1.0 Introduction

In continuation of our discussions on the activities of some personalities to the development of Islam in the modern world, our attention in this unit will be on Muhammad Abduh who great brought great reform especially in the area of Islamic education in Egypt. Prior to this reform, Egypt's educational system was majorly Islamic with curriculum designed for the teaching of Islamic related subjects. Many Muslim scholars of the time were not disposed to science education which they saw as opposing Islamic teachings. As discussed in this unit, it was Muhammad Abduh who utilized his wisdom in a subtle manner to convince the Ulamāu to see reason why science education was needed for Islam to progress.

2.0 Objectives

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

- Discuss the reforms activities of Muhammad Abduh

- Summarize Abduh's thought on Muhammadiyyah Education modernism and his scientific views on the Qur'an.

3.0. Main Content

3.1 Muhammad Abduh's reform activities

Muhammad 'Abduh (1849-1905) was one of the most prominent leaders of Islamic reform whose writings and ideas spread widely in the Muslim world, notably in Egypt, Bahrain, Singapore, Russia, Tunisia, Algeria, Java (Indonesia), Tabriz (Iran), Beirut (Libanon), Tripoli (Libya), Homs (Syria), Bombay (India), and Europe (Rida, 1324 AH: 284-298). 'Abduh's ideas on Islamic reform seem to have influenced Islamic thinking even in far-away Indonesia where in the early twentieth century several Islamic reform movements were established, such as Jami`at al-Khair (Association for the Good, 1905), Persyarikatan Ulama (Union of Muslim Scholars, 1911), Muhammadiyah (1912), al- Irshad (The Guidance, 1913) and Persatuan Islam (Unity of Islam, 1923) (For further discussion of the origin of Islamic reform movements in early twentieth century Indonesia, see: Federspiel, 1970; Nakamura, 2012; Azra, 2004; Saleh, 2001). Of these, the most significant one, since pre-World War II until the present time, has been the Muhammadiyah (Noer, 1973). Sukarno, the first President of the Republic of Indonesia, who was in office from 1945-1966, was a chairman of the Board of Education of the Provincial-leadership of Bengkulu in 1938 when he was exiled by the Dutch. The second president, General Suharto, studied in Muhammadiyah's Schakel school (Dutch language elementary school) and was a member of Hizbul-Watan (Muhammadiyah's boyscout) (Puar, 1989). Both Muhammad 'Abduh and the Muhammadiyah, touched on several fields of Islamic reform in the forms of religious, educational and social aspects.

3.2 Muhammad Abduh's Influence in Southeast Asia

The intrusion of Muhammad Abduh's ideas began to spread in nineteenth/twentieth century through scholars trained in Al-Azhar that brought social reform and advocate *tajdid* and the transmission of modern ideology into the Malay world. The strong connection established with *al-Manar*'s circle in Egypt had monumental impact in the development and penetration

of Abduh's progressive views that was instrumental in forming the new bastion of reformist movement in the Malay-Indonesian world, as stated by Mohd Shuhaimi Ishak in his dissertation on the impact of Abduh's rationality on Harun Nasution's worldviews. The birth of the modernist reformist 'Pan-Islamism' advocated by al-Afghani and 'Abduh, attracted a vast audience among young students. Cairo, during the colonial times and particularly in the 1920s, provided a fertile ground for the Southeast Asian students.

The significant network and contact established between the Middle East and Malay Archipelago was crucial in developing Abduh's major influence in the region as illustrated by Azyumardi Azra in his study of the transmission of Abduh reformism in the region: "the increasing contact between Muslims from the Middle East and the Malay Archipelago was due to many factors, including the rapid development in navigation technologies, the opening of the Suez Canal in 1869, the monetization of the colonial economy, which benefitted certain classes in the colony and the greater global community of populations"

Many factors contributed to establishment of contacts between Malay world and the Middle East, mainly the learning activity in *Haramayn*, Cairo and the invention of printing machines. *Haramayn* has "been the largest gathering point of Muslims from all over the world, where *ulama*, Sufis, rulers, philosophers, poets and historians met and exchanged information." Cairo was the cornerstone of tradition and the great foundation of cultural and religious movement, that significantly positioned as citadel of faith, as declared by Zakaria Mohieddin, former Prime Minister of Egypt: "Cairo has been and will always be a citadel of faith and a center of Islamic activity for the general welfare of the people". *Al-Manar*'s significant contact with the Malay reformist had inspired strong wave of reform, as asserted by Michael Laffan: "with the expansion of the resident community of Indonesians in Egypt, the Cairene body has now come to represent far more than the revivalist scripturalism laid out by Muhammad Abduh". It had developed significant impact and inspired dynamic connection

with the Malay-Indonesian world and "through this relationship, ideas on Islamic reformation that were advocated by Egyptian reformists were absorbed and diffused amongst the Muslim society in this region".

The wide circulation of "islah-oriented" journals, magazines and newspapers in early twenties like *al-Imam* (Singapore), *al-Munir* (West Sumatera), *al-Huda*, *al-Iqbal* (Java), *al-Mir'ah al-Muhammadiyah* (Yogyakarta), *al-Tadhkira al-Islamiyah*, *Pembela Islam* (Bandung), *al-Irsyad* (Pekalongan), *Tunas Melayu*, *al-Ikhwan* and *Saudara* and other influential works in Malaya, had contributed to surfaced and extended Abduh's influence in the Malay archipelago. These journals had sparked unprecedented reform movement that served as catalyst for Islamic revival in the Malay world.

The significance legacy and importance of Abduh continued to attract many local scholars from various persuasions and schools of thought. This was reflected in the request facts that was directed to *al-Manar,* "which emanates from three groups: Southeast Asian students in the Middle East, Arabs living in Southeast Asia and indigenous Southeast Asian readers of al-Manar," which primarily relates to themes on "Islam and modernity, religious practices and aspirations for religious reform" (Jajat Burhanuddin, 2005). The principle question come from Sambas, West Kalimantan, in 1930 from Shaykh Muhammad Basyuni b. 'Imran (1885-1981) and addressed to Shakib Arsalan (1869-1946), to answer two important queries. He asked why the Muslims, particularly in the Malay world, decline and why the non-Muslims advance. The response by Arsalan was published in a series of articles published in *al-Manar* and later compiled in a work entitled (*Li madha ta'akhkhar* لماذا تأخّر المسلمون ولماذا تقدّم غيرهم؟ *al-Muslimun wa limadha taqaddam ghayruhum?* i.e. Why are the Muslims in decline while others progress?) This significant dialogue was intensely investigated by Juta Bluhm in her article that looks into the contact between Cairo and the Malay world and signifies that "there was interaction between *al-Manar* readers in the Malay world and the editors of the

periodicals. In this regard, the Malay individuals from Malaya, Kalimantan, Sumatra and other parts of the region wrote to those editors seeking advice and offering opinions on a broad range of theological questions, economic and environmental problems, technological advances, issues of current political concern such as patriotism and a range of other matters…indeed, during the period of its publication (1898-1936), *al-Manar* published 26 articles and some 135 requests for legal opinions from the Malay-speaking world".

3.3 His thought on Muhammadiyyah Educational modernism

'Abduh ideas on Islamic reform seem to have influenced Islamic thinking even in far-away Indonesia where in the early twentieth century several Islamic reform movements were established, such as Jami`at Khair (Association for the Good, 1905), Persyarikatan Ulama (Union of Muslim Scholars, 1911), Muhammadiyah (1912), al- Irsyad (The Guidance, 1913) and Persatuan Islam (Unity of Islam, 1923) (further discussion of the origin of Islamic reform movements in early twentieth century Indonesia. Of these, the most significant one, since pre-World War II until the present time, has been the Muhammadiyah. Sukarno, the first President of the Republic of Indonesia, who was in office from 1945-1966, was a chairman of the Board of Education of the Provincial-leadership of Bengkulu in 1938 when he was exiled by the Dutch. The second president, General Suharto, studied in Muhammadiyah's Schakel school (Dutch language elementary school) and was a member of Hizbul Watan (Muhammadiyah's boyscout). Both Muhammad 'Abduh and the Muhammadiyah touched on several fields of Islamic reform in the forms of religious, educational and social aspects.

Since its very beginning the Muhammadiyah's main purposes have been to instill the true teachings of the Qur'an and the sunnah of the Prophet Muhammad; to eliminate idolatrous beliefs and cults, superstitious practice and unreasonable customs among Muslim community; to advance social, political and economic conditions among the Indonesians in

general and the Muslims in particular; and to enable Islamic educational institutions to meet the need for modern development.

'Abduh's ideas and programs concerning educational reforms can be distinguished into three distinct periods: his pre-exile period ending in 1882, his activities during his exile ending in 1888, and the period after his return until his death in 1905. During the first period, after meeting with al-Afghani, he recognized most clearly the shortcomings of an al-Azhar education. He called for the introduction of modern sciences into al-Azhar and teaching methods. When he was appointed teacher in al-Azhar, Dār al-`Ulūm and the Khedivial School of Language, he made every endeavor to revise the methods of teaching, while emphasizing the importance of reform. As a basis of his lectures on political science in al-Azhar, he used the book of The History of Civilization in Europe and in France by Guizot. In his teaching he kept before him as his objective the raising of a new generation who would become concerned with the revival of the Arabic language and the Islamic sciences and would be trained in self-government. His serious concern over education was reflected also in his articles which appeared in al-Waqā'i` al-Misriyyah (The Egyptian Events), of which he was chief editor. From the beginning he concerned himself with education and campaigned against the educational policy of the day. Through his writings, he frequently criticized the schools, teachers, methods of instruction, and general conduct of the educational program. The second period is when he was in exile, especially in Beirut from 1885-1888. As when he was in Egypt, he opened his house in Beirut for scholars, students and men of literary tastes from all sects and religious communities; i.e., Sunnis, Shi'ites, Druses, Christians and Jews. At the end of 1885 he was invited to teach at the Sultaniyyah School. He introduced improvements into the administration of the school and the methods of instruction. He also introduced courses in theology, jurisprudence and history into the curriculum. He became more concerned with the praxis of education than he had been in Egypt, when he was

concerned mainly with generalities. In a speech he gave at the Sultaniyyah school, he emphasized that the Muslims needed to learn a science beyond the practical sciences of industry, agriculture and commerce which the people felt in need of; rather, the science needed was a science touching the soul, a science of human life which was founded in religion, so that the Muslims would gain a deeper understanding of their religion.

During his stay in Beirut, he also wrote two detailed papers advocating reform; one to the Shaykh al-Islam in Constantinople (in 1887) on the reform of religious education; and the other to the Governor of Beirut on the educational reform of Syria, suggesting that the Governor provide proper education for each of the various groups existing in Beirut (the Muslim Sunni and Shi'i, the Druze, the Nusayriyyah, and Christians; i.e., Maronite, Catholic, Orthodox and Protestant) to ensure their loyalty to the government. In his letter to the Shaykh al-Islam, he indicated the lack of an integrated educational system in both religious and government schools. He proposed that religious education for Muslims should be divided into three categories. The first is education for the general public, consisting of artisan, tradesman and agricultural worker. The second is education for the politician, military, judge and administrator, while the third is education for the `ulamā' whose concern is the guidance and education. The first category would embrace the basics of writing, reading, arithmetic as well as simple instruction on Islamic faith, Islamic law, ethics and Islamic history. Similar subjects would be included in the second category, but would be taught more intensively, while introductory books on logic, principles of scientific theory and the methods of debate would be used. The third category would embrace tafsir of the Qur'an, various branches of Arabic, hadīth, ethics, usūl al-fiqh, Islamic history, methods of public speaking and debate, theology, and the differences among Islamic schools of law. All instruction would be aimed at establishing the position of religion so deeply in the heart of the students that it would direct their every action, thus uniting them spiritually and materially in the service of Islam. The

third period of 'Abduh's career, as an educational thinker and reformer, came after his return to Egypt from 1888 until 1905. Like his efforts in Beirut, he suggested to the government a system of education which took its basis from Islam. He criticized the "Westernizers" in Egypt who adopted Western education and sciences without any reference to the cultural milieu of the Muslims, and did not base their educational institutions on Islam. It meant that they disseminated seeds which were not appropriate for the education of the coming generation. The aim of the schools was to provide training chiefly for civil service and government employment. Those secular schools which were established since the era of Khalif Muhammad 'Ali until the time of 'Abduh had failed to achieve much in the way of personal training or character-building. The products of these schools worsened despite their greater knowledge. Since their general knowledge and demeanor were not based on the principles of their religion, there was no refinement of their souls. Another objective of 'Abduh's educational reform was the reform of his former alma mater, al-Azhar. He and his friend 'Abd al-Karim Sulaiman, were made members of the Institution's Council whose work was both academic and administrative; it attempted not only to improve conditions of work and discipline among the students and to organize the finances and establish a central library, but also to change the curriculum with the introduction of newly recommended texts. More emphasis was to be placed on understanding the texts and less on memorizing them, and more time was to be given to substantive subjects (`ulūm al-maqāsid) such as tauhīd, tafsīr, hadīth, fiqh, usūl al-fiqh and akhlāq than to the "means of study" (`ulūm al-wasā'il) such as mantīq, nahw, sarf, balāghah and mursalah al-hadīth as well as arithmetic and algebra. He recommended that a few modern subjects, such as history, physical sciences, geography, philosophy and sociology should be included in al-Azhar curriculum.

'Abduh did not succeed in executing all of these proposals, for he faced two major obstacles. The first was from a group of conservative shaykhs who flatly rejected the idea of reform and

accused 'Abduh of secularizing the Islamic institution. The second was from the Khalifah 'Abbas who had a misunderstanding with 'Abduh on the property of awqāf (plural of waqf, meaning "endowments"). 'Abduh, in his capacity as a member of the Awqāf Council, refused to allow the Khalifah to exchange a part of the awqāf lands in al-Jizah, which was prepared for building, with the Khalifah's cultivated land. In revenge, the Khalifah encouraged the group of conservative shaykhs to criticize 'Abduh and ignore his ideas of reform. `Abduh was hopelessly fighting against the brick-wall of the traditionalist and conservative shaykhs and was very disappointed. Shortly before his death, on a day in March, 1905, an English journalist, Harold Spender, came to al-Azhar to visit `Abduh and found him sitting alone in his little room. 'Abduh said to the journalist,

> "Here I am, all alone, just as you see me. Not one of the professors will help me; not one of those who preach benevolence will come to my aid. I want to teach something useful in this university, as a change from these decayed old commentaries which have become empty of all meaning, and more harmful even than your old books written in the Middle Ages."

> "..... But do I find anyone to assist me in such a work? And if I find no one, can I succeed by myself?.".

As part of his educational agenda, 'Abduh proposed the unification of education in Egypt through the development of Dār al-`Ulūm so that it could, in the future, replace al-Azhar. Besides those ideas, he also planned to found an Egyptian University as a supplement to al-Azhar. However, this plan was not realized until after he died. Through the efforts of his pupils, such as Sa'ad Zaghlul, Qasim Amin, Hifni Nasif, Lutfi al-Sayyid and other followers, his project was brought to fruition by the establishment of the Egyptian University in 1908.

4.0 Summary

In this Unit, the contributions of Muhammad Abduh to the reform of Islam was discussed most especially his influence in the Southeast Asia region. Among the many Islamic reformists of his time, Muhammad Abduh was unique. His establishment of the Pan-Islamism which was propagated through many print media in the forms of journals, periodicals, and newsletters, stands him out. Many other pan-Islamists and reformers built their activities upon the foundation which Muhammad Abduh built. His activities facilitated the contacts between Malay world and the Middle East. His influence was also noticeable in the formation and activities of the Muhammadiyyah movement in Indonesia.

5.0 Conclusion

You have been taken through some of the activities of Muhammad Abduh as it concerns the reform of Islam especially in the Southeast Asia. I hope you have benefitted immencely from the discussion. Let us meet again in the next unit when we will continue our discussion by looking at the efforts of another great scholar, Abdurahaman Kawākibi.

6.0 Tutor-Marked Assignments

1. Review the influence of Muhammad Abduh in relation to the reform of Islam in the Southeast Asia.
2. How will you describe the impact of Muhammad Abduh in the formation and activities of the Muhammadiyyah movement in Indonesia?

7.0 References/Further Reading

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Unit 5: Abdurahaman Kawākibi

1.0 Introduction

2.0 Objectives
3.0 Contents
        3.1 Need for a reform by Muslims in Syria
        3.2 Family background of Abdurahaman Kawākibi
        3.3 His birth and childhood
        3.4 His career
        3.5 Summary of his reform activities

1.0 Introduction
In continuation of our discussions on the reforms that had happened in Islam in the modern time, our focus in this Unit is shifted to Abdurahaman Kawākibi. You will be taken through in brief, his family background, his birth and childhood, what his philosophy was, and other relevant things about his reform activities. You are therefore adviced to take note of major points in what you are going to learn in this Unit.

2.0 Objectives

By the end of discussion in this Unit, you should be able to discuss comprehensively the life and reform activities of Abdurahaman Kawākibi.

3.0 MAIN CONTENT

3.1 NEED FOR A REFORM BY MUSLIMS IN SYRIA

The Egyptian occupation of predominantly Muslim Syria in 1832, especially in Aleppo city with between 65 and 75 percent Muslim population, brought in its trail an unprecedented set of reforms aimed at creating strong government. Concomitantly, Christians of between 16 and 18 percent population, were granted equal status, while for the first time European consulates could be set up in the major cities and missionary activity was allowed to take place in the country. In Aleppo, as in the rest of Syria, these measures met with strong resistance on the part of the Muslim leadership, whose position was undermined, and of the Muslim masses, whose religious feelings were hurt. The restoration of Ottoman rule in Syria

in 1840 heralded the inauguration of the Tanzimat reforms (1839–76), which embraced the goals of strengthening the central government and enhancing security in the provinces. Aleppo was chosen as a testing ground, and demonstrated the difficulties in effecting change in the face of a conservative Muslim society. The Tanzimat reforms intensified social and communal tensions throughout Syria. In Aleppo, the power of the paramilitary factions was undermined by the imposition of direct taxation and conscription, while the poorer sections of the Muslim population were hard hit by the inundation of the local market with cheap European goods, products of the industrial revolution. By contrast, the civil *a'yan* acquired a dominant position in the newly established local councils (sing. *majlis*), while the Christians were able to improve their standing by acting as middlemen for European interests. The ensuing uprising of 1850, which would repeat itself on a much larger scale in Damascus and other cities, was directed against the Christians, who displayed their new status through imposing churches and grand processions. Incited by the leaders of the Janissary and *ashraf* factions, the Muslim mob besieged the governor and looted the extramural affluent Christian suburbs. Dozens were killed and much property was damaged. The events provided the Ottoman government with the opportunity ultimately to eliminate militant factionalism in the city and reassert its central authority. By 1855, the year of Abdurahaman Kawākibi's birth, the Muslim notables of Aleppo and their Christian allies were firmly in place as the new "aristocracy of service" in the local and provincial administrations. The reformist principles of the Tanzimat era were enshrined in the Imperial Edict of 1856, which under European pressure promised equality of civil and political rights to the non-Muslim subjects of the Empire. This was followed by the Land Code of 1858, which granted private title to agricultural land, and the Vilayat Law of 1864, which based the provincial administration on a balance between central control and local representation. The Arab renaissance (*nahda*) was heralded by the Christians of Beirut and other Syrian cities as a counterbalance to the

increasing communal strife, but it also appealed to Muslim notables, who were becoming concerned by the backward state of their society and were eager to revive and reform their faith. This reawakening enjoyed the blessing of prominent Ottoman statesmen such as Midhat Pasha, who was governor of Damascus from 1878 to 1880. One of the most ardent reformers in Aleppo was Ahmad al-Kawākibi, the father of Abdurahman. Abdurahaman Kawākibi's career and writings indicate that he was the most fervent representative of the liberal reformist group in Aleppo.

3.2 ABDURRAHAMAN KAWĀKIBI'S FAMILY BACKGROUND

Abdurrahaman Kawākibi belonged to one of the oldest and most venerable families in Aleppo, albeit not a foremost branch of it. The Kawakibis, who were divided between Aleppo and Istanbul, boasted an illustrious lineage, which passed through Safi al-Din al-Ardabili, ancestor of the Safavid dynasty of Iran, back to Ali bin Abi Talib, the Prophet's cousin and fourth Caliph. His mother was the daughter of Mas'ud al-Naqib, mufti of Antioch, a port city, which in Ottoman times served as summer resort for Aleppo's notables. The Naqibs claimed descent from Muhammad al-Bakir, Ali's great-grandson. These alleged genealogies served to enhance the prestige of the two families as descendants of the Prophet and qualified them for the prestigious post of *naqib alashraf* of Aleppo and Antioch respectively.

According to the Kawakibi family tradition, their ancestor Abu Muhammad Ibrahim arrived at Aleppo from Haran, in today's ethnic Kurdish region of southeast Turkey, in the first half of the eleventh century. Another tradition maintains that the family became known as Kawakibi in the fifteenth century, after Muhammad Abu Yahya al-Ardabili settled in the city and made his living as a blacksmith of star-shaped nails (*kawakib* meaning stars in Arabic), before he became a famous Sufi. His descendants headed the family brotherhood from their mosquelodge, *al-madrasa al-Kawakibiyya*, in the Jallum quarter. In the next century, members of the Kawakibi family were integrated into the Ottoman religious and

administrative establishments and assumed high positions as muftis and qadis, as well as governors and administrators. We still find them in prominent positions in the last decades of Ottoman rule in Istanbul and Mecca, Baghdad and Aleppo. It is only with the rise of Arab nationalism in the twentieth century that such a diverse background could be deemed a disadvantage. Abdurahman's grandson and contemporary biographer Sa'd Zaghlul al-Kawakibi (1924–2013) felt obliged to stress in this context that, contrary to the claims of earlier historians, the Kawakibis were not Iranian or Turkish or Kurdish, but purely Arab.

3.3 HIS BIRTH AND CHILDHOOD

Abdurahman was born to Ahmad Baha'i and Afifa al-Kawakibi on the 23 of Shawwal 1271, which corresponds to 9 July 1855. There is some confusion about his year of birth, as his official biography states that he was born in 1849. The source of the confusion was Abdurahaman himself, who in 1876 obtained official confirmation of the older age so that he could become eligible for the first elections to the Ottoman parliament, which took place that year. This did not help him though, because some rival notables caused a commotion and managed to have his candidacy removed. Abdurrahaman Kawākibi was thus born during the Crimean War, which greatly accelerated the progress of the Tanzimat reforms and exposed the extent of Ottoman dependence on the Western European powers.

Abdurahman's childhood was overshadowed by the death of his mother. His father decided first to commit the four-year-old boy to the care of her sister Saffiya in Antioch. She was an exceptionally cultivated woman, and under her supervision he learned to read and write and began to speak Turkish, which is now the principal language in the city. After he was taken back to Aleppo, for the next two years Abdurahman attended a Quranic school, where he memorized parts of the Holy Book and studied Arabic grammar, as well as advancing his knowledge in Turkish and acquiring the essentials of the Persian language. After finishing the Quranic School, Abdurahman was sent to a private school in Antioch. A year later, at the age

of eleven, Abdurahman enrolled in the Kawākibi School, which, his father, as the head of the family, administered. Ahmad took it upon himself to introduce his son to the religious and Arabic sciences, the conventional subjects taught in a *madrasa*. Among his other prominent teachers were two specialists in the Hanafi jurisprudence, namely Abd al-Qadir al-Habbal (1821–83), who was also a Sufi adept in the Qadiriyya-Khalwatiyya brotherhood, and Muhammad Ali al-Kahil (1818–87), who was to follow Ahmad as *amin al-fatwa* of Aleppo in 1876.

Self-Assessment Exercise I

Briefly discuss the on the parental and childhood background of Abdurahaman Kawākibi

3.4 HIS CAREER

Abdurahaman Kawākibi's interest in contemporary affairs in general, and his mastery of Turkish in particular, won him his first position in the Ottoman administration, as editor and translator of the official gazette of the Aleppo province, *al-Furat* (the Euphrates). This was in October 1875, when he reached the age of twenty and had already published some articles in this paper. *Al-Furat* had been founded eight years earlier by the then *Wāli* of Aleppo, the noted historian Jevdet Pasha, who, like other reformist governors throughout the Syrian provinces, felt the need for a vehicle to transmit the central government's instructions and clarify the official standpoint on current events. It was a bilingual Turkish-Arabic weekly, designed primarily for state officials, who were required to buy it, but as the only paper, it had a much larger circulation. As editor, Kawakibi replaced Abd al-Qadir al-Qudsi, who was appointed secretary to the Sultan in Istanbul. He continued in this occupation for five years, until he in turn was replaced by his close friend, Kamil al-Ghazzi.

Abdurahaman Kawākibi's venture into the field of journalism testifies to a vivid political consciousness, as well as awareness of the role of the printed word in creating free public opinion. His courageous editorship of the official provincial gazette and of his own two

private papers (*al-Shahba* and *al-I'tidal,* which were closed down by government for criticizing government policies), established him as one of the pillars of the *nahda* (Arab renaissance) in Aleppo, on a par with his colleagues in the city and in the more established Arab cultural centers of Beirut and Cairo. While some of Kawakibi's ideas found their way into the pages of *al-Furat (the official newspaper)*, it was *al-Shahba* and *al-I'tidal* that reflected most faithfully his thought at this early stage of his life. More than other journalists of the *nahda*, Kawakibi insisted on speaking truth to power in them, regardless of the frequent suspensions and the substantial financial losses he incurred.

Self-Assessment Exercise II

Discuss what could be said to have motivated al-Kawākibi to embark on his reform activities in Aleppo.

3.5 SUMMARY OF HIS REFORM ACTIVITIES

In his inaugural editorial of *al-Shahba*, Kawākibi declares that the only motive behind the publication of the new paper is his love of the fatherland (*ghayra wataniyya*) and care for the Arab people (*hamiya Arabiyya*), and that its reports and commentaries are designed to spread knowledge, inculcate civilized manners, explain events, arouse public consciousness, assist the state in local affairs, and protect the rights of the people. He points out that the annual subscription to the paper barely covers the costs of production, and urges readers to contribute to such an important enterprise for the public good, as is the custom among the European nations. He concludes with an expression of hope to receive the support of the government of the exalted Sultan Abdulhamid. The inaugural editorial of *al-I'tidal* likewise maintains that the press is the noblest way to serve the fatherland, and deplores its repression at the hands of his adversaries. Kawākibi assures the readers that the new paper is similar to the earlier one, and that it will continue to fulfill the duties incumbent on the local press: publish important administrative measures, expose officials' blunders, present the needs of

the country to the authorities, and publish scientific and political studies to educate and enlighten the people. Lastly, he asks that his attention be drawn to any error that might occur in the paper, "because newspapers are dependent on the acceptance and the good will of the public."

4.0 Summary

Abdul-Rahman al- Kawākibi received his early education in the Kawākibi school under the supervision of his father, Ahmad. He studied Arabic, Turkish, and some rudiments of the Persian language. In addition, he also memorized parts of the Holy Qur'an. His proficiency in Turkish language gave him opportunity to serve under the Ottoman administration as editor and translator of *al-Furāt* weekly magazine where he also published many articles. As a seasoned journalist, he also established his own papers, *al-Shahba* and *al-I'tidāl* with which he criticized unfavourable government policies. And brought him at logger head with the government most of the time.

5.0 Conclusion

Dear students, I want to believe that you have gained substantially from our discussions on the life, career, and the political and Islamic reforms carried out especially in Syria by Abdurrahaman Kawākibi. I want you to go over the discussions in this unit once again for further comprehension.

6.0 Tutor-Marked Assignments

1.   Give a brief discussion on the family background of Abdurrahaman Kawākibi.

2.   Explain the method through which Abdurrahaman Kawākibi criticized the seemingly bad policies of the Ottoman administration in Syria.

3.   Discuss his reform activities.

7.0 References/Further Reading
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MODULE II: RENAISSANCE OF ISLAM IN NORTH AFRICA

Unit 1: Sayyid Qutb

CONTENTS

1.0 Introduction

You are welcome to Unit one of Module Two. In this Unit, we shall be discussing the life and

the activities of one great scholar and reformist of Islam, Sayyid Qutb. It is my belief that you

will all find our discussion here very interesting and educative. If you are ready, let's

continue.

2.0 Objectives

By the end of our discussions in this Unit, you should be able to:
1. mention and discuss on some of the challenges faced by Islamic government in the Muslim world,
2. discuss what led to the formation of Muslim brotherhood in Egypt,
3. explain some of the ideologies of Sayyid Qutub on Islamic beliefs.

3.0 Main Contents

3.1 The Challenges of Islamic government in the Muslim World

Islamic government is an important concept in the modern world and political literature that

has been established after the death of the Prophet Mohammad (PBUH) in certain historical

periods and geographical dimensions in the Muslim world, sometimes as "caliphate" and

sometimes in the form of "Imamate"; and it founded its ideological, political, social, and

economic principles. The formation of the first Islamic government and its social structures

was done particularly by the Prophet Mohammad (PBUH) in Medina, but after his death,

various conflicts took place about the succession and caliphate between various Islamic sects,

including Sunni and Shia; the consequences of some of these conflicts are still present in the

Muslim world (especially after the abolition of the Ottoman caliphate in the important region of Middle East).

During the 19th and 20th centuries the Muslim world experienced tumoil and destructions which include intellectual, scientific, and cultural stagnation and degeneration; deterioration of social, political, and economic principles; weakness of military forces; tyranny of domestic rulers; colonialism of West and foreign powers; weakness of old Ottoman Empire; among others. At the beginning of the modern era, there were different political systems in the Islamic world; despite radical differences, they always found their identity in Islam and its political system. Many countries in Europe and the Middle East were dominated by the sultans of the Ottoman Empire; the Mongol Empire had drawn his power across India, and Iranian kings ruled Iran in the Shi'ite government of Safavid. These political systems all experienced fundamental challenges in the face of political and social developments of the modern era. It was the time of the beginning of various trends and movements including "secular", "nationalist" and "Islamist" in the Muslim world, and each of them began trying to meet the needs of the Muslim world and promote its challenges in different ways. Kemalist and secularists believed in the abolition of the traditional system of Islamic Caliphate which they knew to be the main cause of the decline of the Muslim world. Islamist forces sought to create the "Islamic Government" (as the alternate system of Caliphate) which they believed could adapt to modernity. Soon afterwards, with the failure of ideologies of nationalist, Kemalist and Nasserist, there was increase in the agitation for Islamist government, trends and movements whose credit and importance as a suitable alternative to solve the problems of the Islamic world were increased in the minds of the vast majority of Muslim nations, especially from the 1970s onwards.

3.2   The Muslim Brotherhood

In reaction to all these, many political and religious groups began to rise in the Muslim world to facilitate a change or if possible, to form alternative government that would replace the weak Ottoman Empire. The first and most important of these trends and groups were "Muslim Brotherhood" founded in Egypt by Hassan al-Banna and "Islamic Group" in South Asia, founded by Abul A'la Maududi.

Sayyid Qutb was one of the leading members of the Muslim Brotherhood and in fact he was the intellectual and ideologues leader, who is known as the father of Islamic fundamentalism in political concepts in modern times in political literature.

Self-Assessment Exercise I

Explain the condition of Islam in the Muslim world during the 19th and the 20th centuries that eventually led to formation of Muslim Brotherhood in Egypt.

3.3 Sayyid Qutub's activities and Ideologies

1. Monotheism: The Center of gravity of the Islamic worldview

Sayyid Qutb believes that among the diverse and colorful beliefs, which are common in the world in the form of different economic and social schools and ideas, Islamic religious belief is the only one that can prevent humans from anxiety, distortions, abuses and degeneration and lead them to the "straight path". In this regard, he writes: "Religious belief is a wide and general way of thinking that connects the human to the overt and covert force of the world, and gives certainty and tranquility to the human spirit; it grants a power that enables the human to face with the vicious and unfounded forces, and began to fight with the help of the forces of certainty and victory and confidence in God". He believes that the Islamic and monotheistic belief is not a personal idea, but it puts all the world powers on the basis of "one axis", and affects all human issues and activities, both individual and social; and thus, its

practical extension in society leads to the formation of an Islamic government. In other words, in Sayyid Qutb's idea, worldview and concept of Islamic monotheism, is a general belief that is considered as a theoretical background of the "Islamic Government" and is the reason of changes that should be executed in the Islamic society and government. It is here that the talk of "sovereignty" and the "rule of God" and rejection of the human sovereignty arises. In his view, the monotheistic worldview and ideology, which are revealed to the heart of the Prophet of Islam (PBUH) in the form of revelation, and must be popularized and implemented in human society in the garment of "Sharia" and lead the human to the straight path, are fulfilled through a determination that does not manifest but with the formation of the "Islamic government". The government that belongs to Allah and denies human's sovereignty and superiority over other humans. Hence, we must seek the origin of all social, political and cultural ideas of Sayyid Qutb in the Islamic and monotheistic belief and worldview. He knows "monotheism" as the first and most fundamental pillar in the Islamic worldview which makes it distinctive and superior over other materialistic, philosophical, or even religious thoughts; he knows the range of monotheism is very broad and do not consider it merely theoretical: According to him, The light of monotheism sheds light on all aspects of a Muslim's life, hidden or visible, micro and macro, important or not important, from the tradition to the Sharia, from the belief to the practice, individual or social, earthly or heavenly, in a way that its all-encompassing and pervasive monotheism does not skip a bit. He believes that the Islamic worldview is based on two basic and important principles: 1-Divinity and 2-Servitude, the divinity and legislation are specific to "Allah", and servitude, obedience, acceptance, and submission (conversion to Islam), are specific to the beings of His Essence and especially humans. Sayyid Qutb knows the acceptance of this principle as the first basis of the Islamic worldview, and believes that all other Islamic rules derive from this principle and are based on it. Review of theoretical and practical monotheistic worldview

from the perspective of Sayyid Qutb can be summarized in the principle of "*There is no god but God. Muhammad is the messenger of God.*" From his perspective, Declaration of Faith is the fundamental foundation in the monotheistic worldview that includes a proof and a denial: denial of human sovereignty and proof of the rule of Allah. The first part is specific to Allah that demonstrates His absolute and undisputed power, sovereignty, and reign, which is revealed to human in the form of legislation and regulation; and the second part reflects the principle that Islam is the only way that has the ability to generalize and enforce the law and Sharia of God in human existence and human societies. Qutb collects the characteristics of the Islamic worldview under seven principles: It is 1-divine 2-constant 3-inclusive 4-coordinated 5-pragmatic 6-realistic and 7-monotheistic. He elaborates "divine" as: this worldview is all from God and there is no evolution and change in it and humans cannot add anything to or cut anything from it, and it is the reference and source of all other principles.

2. Islam: A general ideology

Having rejected all forms of administrative systems around the Eastern and the Western worlds which were not in conformity with the Shari'ah, Sayyid Qutb canvassed for the adoption of Shari'ah system as the only way that guarantees salvation. In his view, Islam is a general and comprehensive school that, in the current situation of darkness and ignorance in the world, can bring a complete and universal mindset that covers all aspects of the conscience, law, legislation, social and economic programs, etc. which obey the human's conscience and nature and is based on his divine and monotheistic worldview. Sayyid Qutb believes that Islam presents an attitude to the world that is superior and more comprehensive than materialistic schools in Europe, America, the Soviet Union and East and West of the world. According to him, Islam should take human leadership. He believes that the place of Islam should not be at the end of the humanitarian convoy, but should be in the vanguard position. He declared: "We want a better life, a new world and a perfect human society; we

want a system in which the "Sovereignty" is not specific to an individual or a class and group of the human beings; absolute sovereignty belongs only to God; we want a government in which all correct religious believers can live in freedom and equality; we call for the establishment of such a social system, and we must now ask why some groups or governments are afraid of the establishment of such a system in a corner of the world?". He believes that in such an Islam-based system, true peace can be established in the consciousness of human beings, real equality and freedom are granted to everybody, social equality and cooperation are established efficiently, the international links are set up based on the coexistence and friendship with the countries that do not oppress and aggress; in addition to material needs, spiritual needs of human beings are also met, humans worship God alone and obey Him. Saying that in the current situation of the world in which the foliage of old and decaying and hollow tree of ignorance has taken us from all sides, we must hope for the future with no fear, Sayyid Qutb concluded that the future is undoubtedly in the territory of Islam and it is "the angel of salvation" of human beings. According to him, the only human savor from the clutches of the danger which comes closer every moment and takes him to the lasso of the charming civilization of the West, it is the only "school" that can offer a program tailored to meet the real needs of human nature, and the only program that can make a harmony between creative material and spiritual and mental forces. Islam is the only way of thinking that can design a program guaranteeing this harmony and correlation; it can provide the uniformity that human being cannot remember except in the time of "Islamic Government".

Self-Assessment Exercise II

Briefly discuss the ideological position of Sayyid Qutub on Islamic monotheism

3. Islam and Politics: Islam should rule

Sayyid Qutb believes that religious and political laws of Islam are not separate from one another, he knows Islam as an "indivisible whole" in which the "religious rituals" are not isolated from its law and "transactional" rules. He believes in the Islamic government and its involvement in all political, social and cultural affairs. In addition to the ideological discussions, social and political topics have tangible presence in his books. He believes that Islam is a comprehensive school whose law (Sharia) should be implemented in all facets of Islamic society. In his view, political and philosophical secularism has no place in Islam hence he strongly disagrees with the idea of separation between religion and state. He argues that this religion has not only come to crawl in the hearts and temples, and be confined to preach, but the main aim is legislation and the establishment of social and political structures and institutions. Comparing Islam with the distorted Christianity, he states that in the Christendom, church has become a very personal and sacred space where the Christians spend some of their time, and relieve their souls with church bells, remembrances, litanies, prayers, and incense, and once they get out of the church and step into the society, there is a law which does not have the slightest compatibility with the teachings of original Christianity. In his view, Islam, unlike the other religions, must manifest in the social context, and its laws should be presented in the form of an Islamic government under the rule and sovereignty of Allah. Finally, he says that the only way to cure the pains of the human societies is to spread the Islamic law in the government and its implementation in the life of the people through political and social structures.

4.0   Summary

In summary, deviation from pristine Islam and the domination of the Western and Eastern un-Islamic forms of government that had rendered the Ottoman regime very weak led to agitation for social change throughout the Muslim worlds during the 19th and 20th centuries. Many political movements began to spring up in an attempt to find better alternatives. This

resulted in the formation of the Muslim Brotherhood in Egypt in which Sayyid Qutub played a prominent role as one of its leadership. Sayyid Qutub was a personality who understood the teachings of Islam very well and who loved to see a society that is governed with implementation of *Shari'ah*. With his activities and strong will, he introduced some reforms built on Islamic ideologies. He was able to establish Islamic form of government in many parts of Muslim world.

5.0 Conclusion

You have learnt in this Unit the conditions which the Muslim worlds found themselves after the infiltrations of the West which brought the erstwhile versatile Islamic governments into declination. You have also seen how different groups and Muslim activists rose up in form of movements which eventually resulted in the birth of the Islamic Brotherhood. In this Unit also, some of the ideologies of Sayyid Qutub were discussed and I believe you have learnt immensely. Attempt the following assignment to enhance your comprehension.

6.0 Tutor-Marked Assignments

1. What led to agitation for new social order in the Muslim worlds during the 21st century?

2. How did Sayyid Qutub contribute to the Islamic reforms of the modern Muslim worlds?

7.0 References/Further Reading

Yahya Bouzarinejad, Shahin Zarpeyma, and Elahe Marandi "Sayyid Qutb and Political Islam: Islamic Government from the Perspective of Sayyid Qutb" *Journal of History Culture and Art Research* (ISSN: 2147-0626) Vol. 5, No. 4, December 2016

Unit 2: Tāhā Husayn

CONTENTS

1.0 Introduction

You are welcome to this Unit. In this Unit, you are going to be taken through the life and activities of one of the great reformers in the Islamic history in person of Tāhā Husayn whose efforts had great impact on the status of Islam first in Egypt and by extension in other parts of the Muslim worlds.

2.0 Objectives

By the end of your study in this Unit, you should be able to:

- discuss the early life and career of Tāhā Husayn

- enumerate and then discuss some of his achievements as a Reformer.

3.0 Main Contents

3.1 Birth and parental background of Taha Husayn

Dr. Tāhā Husayn was born on 14th November 1889 in Izbat al-Kilu, an Egyptian village near the city of Maghagha, which was situated at the left side of the river Nile in the Governorate of Minya in Upper Egypt. He was the seventh son of his parent's thirteen children and the fifth of his own eleven brothers. He had a special position among huge number of youths and children. His mother showed mercy and consideration towards him. His father showed leniency and kindness towards him. He also realized some amount of reservation from his

brothers in their conversation and dealing with him. In spite of that, sometimes he experienced neglect and harshness from his parents. His father was a minor official in a sugar factory in Fauriqa Addaira Assania from where he was transferred to Maghagha. The father stayed in a village called Kilyu in the year 1881 and continued to work in the company Imbojiti till 1932. He returned to Manya where he died in 1942. Tāhā Husayn belonged to a large family of very modest means and became blind in his early childhood for poor treatment of his eye ailment. He seemed destined for a limited religious education of a traditional type, and for a stunted life. But he soon broke out in a direction of his own choosing, and – as educator, reformer, thinker, and writer on many subjects – he blasted a trail that led, through many tribulations, to wide recognition as a leader. Dr. Tāhā Husayn was the most celebrated personality in the history of modern Arabic literature. He was widely accepted as the Dean of Arabic Literature in whole of the Arab World. He was a famous Egyptian writer, author, critic and learned man who himself was highly educated and educated people with his rich resources of writing. He wrote novels, short stories, autobiography, and literary articles. He was born on 14th November, 1889 in a mill town in Egypt. He became blind at the age of three from a combination of eye disease and folk medicine.

Self-Assessment I

Discuss the birth and early education of Taha Husain.

3.2 His Career

Husayn overcame poverty and blindness to become a leading cultural and public figure not only in Egypt but in the whole of Arab world. He was the minister of Education from 1950 to 1952. He went to Cairo to attend Al-Azhar, the Muslim university that served as a theological seminary to much of the Muslim world after completing his studies at the village where he

lived with his parents and large number of brothers and sisters. Although Tāhā Husayn became blind at a young age, he still went to village school and studied hard. His primary education started from his mother's lap. He used to sleep in a room adjoining the room of his grandfather. He always listened to recitations until he committed to his memory many passages and prayers. He had accumulated a fair deed of songs, lamentations, tales and poems about the Hilalites, Zanatians, passages of Holy Qur'an, Prayers and Sufi songs; and above all these, he memorized the Holy Qur'an. After memorizing the Quran, his father and mother used to call him "A Sheikh" in accordance to the tradition of that city. Unfortunately, one day, Tāhā Husayn returned from the school in the evening and his father asked him to recite the Surat-al Shura. It was reported that Tāhā Husayn could not remember the Surah even after several attempts. Then his father became angry with him and he said loudly. "Stand up! I thought that you have memorized the Quran." He stood up ashmed and he was perspiring. He expressed this incident of shyness in his autobiography entitled *Al-Ayyam* in his magical style which is characterized by music and cadence.

He went to the Egyptian University where he learnt about Egyptian and European cultures. He attended classes of literature, Nawh, old Egyptian civilization and Arabic. He received his first doctorate degree from the University for his thesis on Abu al-Ala'al Ma'arri - the blind Syrian philosopher. Because of his perseverance and his hard work, Husayn won scholarship to a university in France. He obtained his second doctoral degree on social philosophy of Ibnu Khaldun. Tāhā Husayn wrote individual volumes that had life lessons for people. His work titled *"Mustaqbal al- Thaqāfa fi Misr"* (The Future of Culture in Egypt) reflects Husayn's appreciation of Western culture and urges Egyptians to adopt modern life. His book titled "About Pre-Islamc Poetry" was a controversial book which roused fierce controversy among the Arabs. The book was banned but later republished with minor changes and with a new name entitled "About Pre-Islamic Literature". Tāhā Husayn's most celebrated book is of

course his auto-biography *Al-Ayyam* which is in three parts. Tāhā Husayn liked literature. He wrote short stories and novels with which he educated people. From 1950 to 1952 he served as the minister of education. He explained in his writings how the educational and cultural policies were bad during his time. He believes that Egypt was part of the Mediterranean Culture and hence any attempt to Orientalize it was a dangerous error. He was born in disadvantaged situations but still was successful in his life. He was poor, blind and was offered bad education, but he earned his doctorate degree first from Egyptian University, then from Sorbonne University of France and became the professor of Arabic literature in 1925. In 1930 he was appointed Dean of the faculty of Arts and in 1950 he became minister of education and at last he was acknowledged as the Dean of Arabic Literature.

3.3 His achievements as a Reformer

- Tāhā Husayn became professor of Arabic literature in 1925. The following year he published his book titled *fi shi'ri-jāhiliy* in which he argued that the bulk of this highly prized corpus had been forged. This roused fierce controversy especially as it adduced religious considerations among the motives for the fraud. Tāhā was accused of heresy but not convicted. The book was banned but later reappeared in superficially emended form and under a slightly altered title – *fil-adab al-jāhiliy.* However, the University stood by him throughout the period of his challenges and in 1930 he was the first Egyptian to become Dean of its Faculty of Arts. Later on, he became successful in holding different educational posts. In 1940 he was elected to the academy of the Arabic Language and eventually became its president. Between 1945 and 1948 he was a very active director of a publishing house and of its journal, both called *al Kātib al – Misri* (the Egyptian scribe). He was at the time viewed as a "Leftist" because of the stress he laid on the plight of the poor, but his creed was a paternalistic one, relying on the good-will of a liberal elite for the realization of social

Justice, as was confirmed in his later polemic against the doctrinaire socialists of the middle 1950.

Tāhā Husayn reached the peak of his career as Minister of Education in the last monarchical government formed by the Wafd party in1950 until it was overthrown in 1952.

Among the major reforms introduced by Tāhā Husayn as the Minister of Education in Egypt was vast extension of State education and abolishment of school fees. Tāhā Husayn declared that "Education is like water we drink and the air we breathe in"

Tāhā had also been instrumental into creation of two new Universities. In his later literary work, he showed increasing concern for the plight of the poor and interest in energetic governmental reforms. His book of memoirs *Mudhakkirat* was published in 1967 when he was 78. He remained active in journalism until the middle 1960 and despite ill-health he was faithful to the end, to the concerns of the academy of the Arabic language, the presidency of which he had succeeded Ahmad Lutfi-As Sayyid in 1963.

Tāhā Husayn died on 28th October 1973.

Self-Assessment II

Despite his predicaments in his early age, Tāhā Husain rose to become one of the most successful personalities in the world. Discuss.

4.0   Summary
Tāhā Husain, though became blind at his very early age, became a great scholar and renown reformer in Egypt. He never allowed loss of his sight to handicap him as he rose to become the most celebrated personality in the history of modern Arabic literature. He was a Professor who was widely accepted as the Dean of Arabic Literature in whole of the Arab World. He also later served as Minister of Education in Egypt. His reform activities were carried out using his position as a seasoned journalist and publisher.

5.0   Conclusion

Dear students, I want to believe that you have gained substantially from our discussions on the life, career, and the political and Islamic reforms carried out especially in Egypt, of Tāhā Husain. I want you to go over the discussions in this unit once again for further comprehension.

6.0   Tutor-Marked Assignment
Taha Husain can be described as someone with ugly beginning and rosy ending. Discuss

  7.0 References/Further Reading

Remembering Taha Hussein: "The Dean of Arabic Literature" – Middle East Monitor

www.middleeastmonitor.com

Unit 3: Zia Gokalp and his activities in Turkey

CONTENTS

1.0 Introduction

You are welcome to another Unit in the cause of our discussion. In this unit, our attention will be focused on Zia Gokalp and his activities towards the spread and development of Islam. It is my conviction that at the end of our discussion, you would have been able to achieve the set goals for the Unit. Follow me as we go through our objectives for this Unit.

2.0 Objectives

At the end of our discussion in this Unit, you should be able to:

    i.   Give a summary of the birth and early life of Zia Gokalp
    ii. Discuss on Zia's philosophy
    iii. State some of Zia's achievements and some of his challenges

3.0 Main Contents

3.1   Birth and early life of Zia Gokalp

On 23 March 1876, Muhammed Zia was born in Çermik in the Diyarbakır Province of the Ottoman Empire in Turkey. This province, which was a diverse cultural environment, was densely populated with Turks, Kurds, and Armenians. Popular opinion among the historians is that Gokalp was of Kurdish descent. He grew up to become a great sociologist, poet, writer, a well-known newspaper columnist and a famous political activist. He took Gokalp

(meaning "Sky hero", "Sky warrior" or "Blue warrior" in old Turkish language) for his nickname after the "Young Turk Revolution" during which constitutionalism was reinstated in the Ottoman Empire in Turkey. He retained this name for the rest of his life.

3.2 His career

Muhammed Zia Gokalp attained his secondary education in Diyarbakir after which he proceeded to Istanbul where he settled in 1896. In Istanbul, Gokalp attended veterinary school. He however abandoned his veterinary studies to join a group known as the "Society of Union and Progress" which was an underground revolutionary group. This group was then secretly working against the regime of Abdul Hamid II which was by then becoming increasingly unpopular and thereby awakening diverse revolutionary sentiment in Constantinople. Golkap's revolutionary activities led to him being exiled from the country to Malta for ten months. Some historians and sociologists suggested that his brand of nationalism contributed to the Armenian Genocide.

3.3 His philosophy

As a sociologist, and unlike Al-Afghani, Muhammed Zia was opposed to Islamism, pan-Islamism, and Ottomanism, rather, he promoted Turkish nationalism. He was thus considered to be the real founder of Turkish sociology. He advocated for promotion of Turkish language and culture as he called for re-Turkification of Ottoman Empire. The reforms of Mustafa Kemal Ataturk were substantially influenced by the works of Gokalp and he was greatly influential to the development of Kemalism which was a popular reform movement in Republic of Turkey. Gokalp's thought was Pan-Turkism which he himself referred to as *Turkishness*, that is, it should be Turkey first before any other consideration. He worked against Turkey's identification with her nearby Arab neighbor which was also under the Ottoman Empire. In his thought, "the individual becomes a genuine personality only as he

becomes a genuine representative of his culture" According to him, a modern state must become homogeneous in terms of culture, religion, and national identity. In his belief, geographical nationalism, in which different people living under the same political system were taken to be part of a nation, was not acceptable. But rather, a real nation must consist of people who are linguistically and culturally unified.

He proceeds to lay out the three echelons of pan-Turkist identity that he envisions:

- the Turks in the Republic of Turkey, a nation according to cultural and other criteria;
- the Oghuz Turks, referring also to the Turkmens of Azerbayjan, Iran and Khwarizm who... essentially have one common culture which is the same as that of the Turks of Turkey—all these four forming Oghuzistan;
- more distant, Turkic-speaking peoples, such as the Yakuts, Kirghiz, Uzbeks, Kipchaks and Tatars, possessed of a traditional linguistic and ethnic unity, having affinity—but not identity—with the Turkish culture.

Sociologically, Gokalp's major work was interested in differentiating Europeanism, that is, following European cultures, from Modernity, that is, taking independent initiative. He took Japan as a good example of a modern nation which took developmental initiatives without losing her traditional and cultural identity. He believed that subordinating culture to civilization brings decline to a nation because, according to him, "civilization destroyed societal solidarity and morality"

Gokalp was greatly influenced by the thought of Emile Durkheim, one of whose work he translated into Turkish, who posited that the life of the group was much more important than the life of the individual. Gokalp, therefore, concluded that Western liberalism, as a social system, was inferior to solidarism. This is because, according to him, liberalism encouraged individualism which results in diminishment of the state's integrity and that human culture is nothing but a synthesis of national culture and international civilization.

3.4   His works

By his return to Turkey in 1921, he settled in his hometown of Diyarbakır where he taught sociology and psychology at a secondary school and teacher's seminary. While exiled on Malta, Gokalp drafted his book titled *Principles of Turkism* which was published in 1923. The book outlines the expansive nationalist identity he had long popularized in his teachings and poetry. He also took it upon himself to be publishing a weekly newsletter, *Küçük Mecmua*, which later earned him opportunity to contribute in the major daily newspapers of Istanbul and Ankara. In addition to his sociological and political career, Gökalp was also a prolific poet. His poetic work served to complement and popularize his sociological and nationalist views. In style and content, it revived a sense of pre-Islamic Turkish identity. He later occupied various positions in the state where he served in the following capacities:

i.   Director, department of publication and translation at the Ministry of Education at the end of 1922.
ii.   He served on the Committee for Education which reformed the school system, curriculum and textbooks.
iii.   He participated in the drafting of the 1924 constitution.
iv.   He was selected to serve on the second Grand National Assembly until his death in 1924.

3.5 His Achievements

One major achievement that can be credited to Gokalp is his recognition as "the father of Turkish nationalism", and even "the Grand Master of Turkism". His thought figured prominently in the political landscape of the Republic of Turkey, which emerged from the ruins of the Ottoman Empire around the time of his death. His influence resonated in diverse ways. For instance, his *Principles of Turkism* had contended that Ottoman classical music was Byzantine in origin; this led to the state briefly banning Ottoman classical music from the radio in the 1930s, because Turkish folk music alone "represented the genius of the nation"

4.0 Summary

Muhammed Zia who was popularly known as Gokalp was the father of Turkish nationalism. His activities aroused the consciousness of Turkish people towards realization of the need for promotion of Turkish culture above Western culture. After his early education, he joined a revolutionary political group which worked against the West-backed Ottoman regime in Turkey. He leveraged on his sociological and poetic advantages to promote the Turkish culture. He argued that living together under one political system did not make a people a nation, rather, what makes a nation is linguistic and cultural unity. His activities led to his brief imprisonment outside Constantinople and his writings and poems influenced other people in no small measure.

5.0 Conclusion

Our discussions in this Unit have shown you the roles which Muhammed Zia, otherwise known as Gokalp played in championing the course of Turkishness which was to place Turkish culture above the Western culture. You can go through the discussions once again and think of the lessons you can derive therein and how such lessons could be adopted to improve your local environment. You may need to attempt the Tutor-marked assignment below to broaden your understanding of the lessons.

6.0 Tutor-Marked Assignments

Golkap was regarded to be "the father of Turkish nationalism". Discuss

7.0 References/Further Reading
Encyclopaedia of Islam
Encyclopaedia Britannica
Encyclopaedia Americana

Unit 4: THE BEGINNING, SPREAD, DOCTRINES AND RITES OF THE *SANŪSIYYAH* ORDER

CONTENTS
1.0 Introduction
2.0 Objectives
3.0 Main Content
    3.1 The Origin and Development of the *Sanūsiyyah* Order
    3.2 Doctrines and Ritual Practices of the *Sanūsiyyah* Order
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

By the second half of eighteenth century the world of Islam, to which the Ottomans had for centuries stood as guardians and to which they had claimed the right of privacy started to disintegrate. With this the call for political and spiritual reforms began to be heard. Attempts were now been actively made to resuscitate the empire and to return it once more into a vigorous and superior puritanical state. It was against this background that the *Sanūsiyyah* Order was founded and began to grow. Thus, in this unit we shall learn about the founding of the *Sanūsiyyah* sufi movement by Sayyid Muhammad b. Ali al- Sanusi, a great reformer and a *ṣūfī* leader (born 1787).

2.0 OBJECTIVES
At the end of this unit, you should be able to:
- give a brief account of the life history of the founder of *Sanūsiyyah* Order
- discuss the emergence / development of *Sanūsiyyah* Order
- expound the doctrines and attitude of *Sanūsiyyah* to ritual practices.

3.0 MAIN CONTENT

3.1 The Origin and Development of the *Sanūsiyyah* Order

The founder of the *Sanūsiyyah* Order, Sayyid Muhammad b. Ali al-Sanusi, popularly known as the Grand Sanusi, was born in Ali Wasit village near Mustaghanem, in Algeria in the year

1202/1787. He was born at the time when politically, socially and economically there was instability and discontent in Algeria.

The Grand Sanusi received his early education from a number of Shaykhs at Mustaghanem and other townships in Algeria. From his numerous instructors he studied the *Qur'ān*, the *Hadīth* and Muslim jurisprudence in general.

After sometimes, he moved to Fez, where for eight years he studied at the grand mosque school generally known as Jāmi'u `l-Qarawiyyīn to which a number of scholars and students used to flock from all parts of North Africa. There he studied under celebrated learned Shaykhs. But he did not seem to have been happy in Fez. This was not only because of the pathetic state of moral decadence and the lack of security and stability in the place, but also on account of discouraging attitude which seems to have been taken by the authorities towards teaching. While in his early thirties, the Great Sanusi left Fez for Egypt, where he studied under several teachers like Shaykh al-Milī, Tha'labī, al-Ṣawī, and al-Najjār etc. From Egypt he left for Ḥijāz where he studied under many instructors, including Shaykh Sulayman al-'Ajamī, Abu Hafṣ b. 'Abdu `l-Karīm al-' Attār and Imam Abu `i-'Abbās Ahmad b. Abdullah b. Idrīs.

While studying under these various teachers, the Grand Sanusi seems to have fallen under the influence of their *ṣūfī* teachings particularly those of *Tijāniyyah* order in Morocco. He later became a member of *ṣūfī* orders which included *Shādhiliyyah*, *Nāṣriyyah* and *Qādiriyyah*. However, it does not seem to have wholeheartedly been in favour of their teachings which defeated the purpose of being a member.

Having realised that the purpose of accepting the teachings of these ṣūfī orders have been defeated the Grand Sanūsī decided to seek for a puritanical Islam. Thus, while pursuing his studies in Algeria, Morocco and Egypt, Sayyid Muhammad al-Sanusi had many opportunities to examine the sorry state of affairs into which the Muslims had drifted particularly the state

of decadence prevailing in North Africa at the time. While comparing the state of affairs in the glorious time with that of his time, the condition of his time had occupied his mind greatly and the thought that the Muslims were in a state of material and spiritual degeneration haunted him constantly. In trying to discover the cause of this backwardness and the remedy for it; he came to conclusion that only the restoration of the original puritanical Islam and the unity of the Muslims the world over could be the future of Islam which can guarantee the security of the *Ummah*.

With this in mind Sayyid Muhammad now made it the mission of his life and as well as the objects of all his efforts and preaching. And in order to obtain further spiritual strength he decided to pay a visit to the Ḥijāz; the birth place of the Prophet Muhammad (SAW) and the original spring board of the Muslims. The main objective for this journey was to perform the pilgrimage but his actual motive was much more than that. Among the motives was to invigorate his yearning spiritual stamina which he wished to obtain during his visit to holy cities of Islam

In addition to this there seem to be a political reason for his journey. While he was teaching in Fez, Sayyid Muhammad appears to have shown a critical attitude towards the Ottoman authorities in a mild and constructive manner by drawing their attention to the maladministration and the sorry condition prevailing in Fez. Thus, as a consequence, his presence in Morocco was considered dangerous, the Ottoman authorities considered him a threat to their prestige, fearing that his religious teachings could develop into a political challenge which could lead to the end of the Ottoman rule in Morocco. In order to avoid further friction with authorities, Sayyid Muhammad decided to leave for Laghout in Algeria from where he now received a large number of disciples who were attracted to his teachings.

As it has already been mentioned the main aims and objectives of the*Sanūsiyyah* movement when it was first began was to purify the religion of Islam from heresies, alien beliefs and

practices which had in the course of centuries crept into the religion. It was therefore, a puritanical and reformist movement. It continued to be an internal reformist movement until its founder; the Grand Sanusi moved the seat of the order to Jaghbub in 1273/ 1856. It was at this time that the Order now had a new colour, that of political movement by concerning itself essentially with policy matters

In its nature, the *Sanūsiyyah* Order was strictly a *ṣūfī* order calling for puritanical Islam and return to the true tenets and rites of Islam. However, the *Sanūsiyyah* Order differed in many respects from the other *ṣūfī* orders. The other *ṣūfī* orders believe in and encourage meditation, liturgical recitations with the practice of singing, dancing and beating of *bandir*. The belief of these other *ṣūfī* orders is that these practices are supposed to enable the *ṣūfī* to rid himself of his physical self and attain some spiritual union with God. On the other the *Sanūsiyyah* leaders declared their approach to religious reformations and guidance to the Muslims. The basic feature of *Sanūsiyyah* philosophy is its attempt to reconcile the Islamic religious thought of the *ulamah* who strictly adhered to *Sharī'ah* and that of the *ṣūfī* who were more of *dhīkr,* remembrance of Allah.

It could be observed that the Grand Sanusi carefully studied the teachings of some of the *ṣūfī* orders, such as *Muhammadiyyah, Siddīqiyyah, Uwaisiyyah*, *Qādiriyyah*, *Rifaiyyah*, *Suhrawaridiyyah, Ahmadiyyah* and *Shādhiliyyah* before he decided to establish his own. What he did was to make it a point of duty to choose from each of these *ṣūfī* orders those principles which he considered most suited to incorporate into his Order, *Sanūsiyyah*. His major intention was to bring together and unite the various existing *ṣūfī* orders.

SELF-ASSESSMENT EXERCISE 1

i. Narrate briefly the life history of Sayyid Muhammad Ali al-Sanusi.
ii. Trace the events that led to the formation of the *Sanūsiyyah* Order.

3.2 Doctrines and Ritual Practices of the *Sanūsiyyah* Order

Shaykh Sayyid Muhammad b. 'Ali al-Sanusi the founder of *Sanūsiyyah* Order incorporated some doctrines of other orders and sufficiently enriched it with his own ideas and experiences. The Order combined what is considered to be the least elements of the earlier *Ṣūfī* writings and practices as their rites. Major aim of the *Sanūsiyyah* was to restore the prIstine beauty of Islam as enshrined in the Glorious *Qur'ān* and the Prophetic *Sunnah*.

Therefore, the major rites and rituals of the *Sanūsiyyah* were the prohibition of music, dancing, singing, tobacco and even coffee. Yet like other *Ṣūfī* orders it had certain devotional peculiarities, for instance in *dhīkr*, they had certain formulae to be repeated in given number for different categories of the *ikhwān*. It would be interesting to note here that adherents of the order were divided into three categories:

1) *Ahl al-Tabarruk*, people seeking spiritual blessings. The group in this category were not formal members of the *Sanūsiyyah* Order but only attended the *zāwiyyah* to seek for *barakah*, spiritual blessing. They were only requested to repeat the given formulae three hundred times.

2) *Ahl al-Iradah*, people of devotion. These sets of people are formal members of the *Sanūsiyyah* Order and are expected to repeat the formulae twelve thousand times.

3) *Ahl al-Tajrīd*, people of abstraction. In this category are people who had moulded their lives according to the divine pleasure and scaled down the height of self-spiritual. They are expected to repeat the formulae twenty four thousand times.

As part of the ritual practices of the *Sanūsiyyah* they are expected and duty bound to carry out the rigid rules of the *Qur'ān* in accordance with the most strictly monotheistic principles, whereby worship is to be given to Allah alone and pilgrimages to their tombs are absolutely interdicted.

Members of *Sanūsiyyah* must abstain from coffee and tobacco, avoid all intercourse with Jews and Christians, and contribute a certain portion of the income to the funds of society. They should give themselves up entirely to the service of the order and devote all their energies to the advancement of Islam, resisting at the same time any concession to western influences.

In conclusion it would be observed that Sayyid Muhammad b. Ali al-Sanusi, the founder of *Sanūsiyyah* Brotherhood believed that all the *Şūfī* orders are fundamentally the same but the difference only lies in the approach and outlook. He also admitted that they all lead to the same goal which is spiritual perfection as well as nearness to Almighty Allah.

SELF-ASSESSMENT EXERCISE 2

Expound the doctrines and attitude of *Sanūsiyyah* to ritual practices.

4.0 SUMMARY

In summary, it could be observed that the Grand Sanusi was initiated into about sixty-five *şūfī* orders which prevailed in the Muslim world of his time. But finaly he made 'making a man a good Muslim rather than a good mystic or ascetic' the chief aim of his movement. Therefore, Grand Sanusi did not introduce any essentially original principles, ideas or doctrines. It was only a modern revivalist movement he succeeded in founding.

5.0 CONCLUSION

The rise of *Sanūsiyyah* was indeed a reaction to both spiritual disintegration of and the external political threat to the very existence of Islam. The aims and objectives of establishing the *Sanūsiyyah* Order were three-fold; first to work for the restoration of the original purity of Islam and the advancement of Islamic society, secondly, to bring about the solidarity and unity of the Muslim *Ummah* and to revive the community of Islam, and thirdly to combat the growing encroachments of the European imperialism upon the Muslim land.

Consequently, the founder of the *Sanūsiyyah* Order, Sayyid Muhammad b. Ali al-Sanusi who was born in 1202/ 1881 in the village known as al-Wasite near Mustaghamen, rose to confront the situation. He used the movement to end Italian imperialism in Libya.

6.0 TUTOR-MARKED ASSIGNMENT

1. Trace the origin and development of the *Sanūsiyyah* Order.

2. Narrate the major doctrines of the *Sanūsiyyah* and its attitude to ritual

   practices.

7.0 REFERENCES/FURTHER READING

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UNIT 5 THE BEGINNING, SPREAD AND DEVELOPMENT OF *QĀDIRIYYAH*

CONTENTS
1.0 Introduction
2.0 Objectives
3.0 Main Content
    3.1 Life History of 'Abd Al-Qādir al-Jilānī
    3.2 His Activities and Heritage
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Reading

1.0 INTRODUCTION

In the previous unit you learnt about the beginning of *Tariqāh* and the growth and development of *ṣūfī* Orders in Islam. In this unit we shall discuss brief life history of the Shaykh 'Abd al-Qādir al-Jilānī and the beginning of the first and most widespread *Ṣūfī* Order named after him, the *Qādiriyyah*.

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

- sketch a life profile of Shaykh Abdu `l-Qādir al-Jīlānī

- analyse the legacy of Shaykh Abdu `l-Qādir al-Jīlānī

- trace the emergence and early spread of the *Qādiriyyah ṣūfī* Order.

2.0 MAIN CONTENT

3.1 Life History, Activities, Heritage and Legacies of 'Abd al-Qādir al-Jilānī

The *Shaykh* after whom the *Qādiriyyah ṣūfī* Order was named was 'Abd Al-Qādir al-Jilānī who was born on the first day of Ramadan 40/108 in the township of Naif in the Persian district of Jilān in Tabaristan, south of Caspian Sea. His father was Abu Ṣāliḥ Musa Jengi Dost, a saintly man and a direct descendant of Hasan, the eldest son of Ali b. Abi Talib and Fatimah Prophet Muhammad's (SAW) daughter. His mother was Umm Al-Khayr Fatimah, also, a saintly woman and a daughter of saintly man, Abdullah Ṣawma and a direct descendant of Husayn the younger brother of Hasan and the son of Ali and Fatimah.

In his first eighteen years of age, 'Abd Al-Qādir al-Jilānī lived in Jilān and attended schools where he was taught subjects meant for young boys of his age at that period. It was also reported that at the early age he showed his love for learning, his desire to acquire knowledge and his love for association with the holy men of his time. He asked his mother to dedicate him to God and to allow him to proceed to Baghdad, a city renowned for learning. At the age of eighteen, 'Abd Al-Qādir al-Jilānī arrived in Baghdad to advance in his quest for knowledge and the city, Baghdad, remained the scene of his activities up to his death. He moved from one teacher to another.

In the course of his studies he met Abu Khayr Hammad b. Muslim Al-Dabbās a syrup monger and a great ṣūfī of the time who introduced him to ṣūfī sm. Inspite, of the hardship he went through and by dint of his natural talents and dedication, he became very soon the master of different subjects.

By the age of fifty years, 'Abd Al-Qādir al-Jilānī appeared in public as a teacher. He took charge of his old teacher's school Abu Sa'īd Al-Mukharrimī where he became an active ṣūfī exponent, a Quranic exegeitist, a traditionalist, a jurist and a preacher. On account of his profound learning, eloquence and sonorous sermon his fame soon spread throughout the different quarters of Baghdad and beyond in the Muslim territories.

SELF-ASSESSMENT EXERCISE I

Give a short biography of Shaykh 'Abd Al-Qādir al-Jilānī.

In the school, Shaykh 'Abd Al-Qādir al-Jilānī used to deliver lectures on details of Islamic law and differences among the schools of law. Every day, particularly in the morning, he delivered lectures on the differences on the commentaries of the Qu'rān, Hadīth, *usul al-Fiqh* and *Qawā'id*. The students of 'Abd Al-Qādir al-Jilānī had no cause to go to any other teacher for the completion of their education because he was capable of training them all in the subjects which were generally taught at the time.

Further, 'Abd Al-Qādir al-Jilānī used to deliver sermons thrice a week at his *Madrasah*, in the morning of Fridays, in the evening of Tuesdays, and at his Ribat on Sunday mornings. He carried on this duty for a period of forty years till the year of his transition to heaven (561/1166). He was a powerful preacher whose charismatic personality was capable of stirring congregation to enthusiasm. On account of his profound learning, eloquence and sonorous sermons, his fame soon spread to all the Muslim cities and towns. So many people flocked to him for knowledge and to hear his sermons. As his audience continued to increase, the school could no longer accommodate them and its adjacent houses were acquired for expansion purposes in 528/1124. The project was executed with financial assistance from the rich and free labour from the poor. Thus 'Abd Al-Qādir al-Jilānī became an important famous *ṣūfī* leader.

Out of the mystic figures of his time, Shaykh 'Abd al-Qādir al-Jilānī survived in a unique way to become the most popular *wali* (saint) in the Muslim world and inspirer of millions right from his life time up till the present day due largely to many reasons.

First, he was an embodiment of *mujāhadah*, the mystic struggle to rise above the animal self, who, after reaching the stage of *wilāyah* (sainthood), retired to the life of teaching and preaching.

Secondly, he was an erudite sage, a Qur'anic exegete, an exponent of Hadiths, a luminary in the Jurisprudence of the *Hambali* School of Islamic law and also a powerful preacher whose sermons were in most cases extraordinary.

Thirdly, his mystical prose writings such as the *Ghawthiyyah*, and his poetical compositions such as the *Khamriyyah* and the *Mi'rājiyyah* are all beautiful religious pieces capable of moving any reader endowed with little quality of Arabic literary appreciation which seem composed in ecstatic conditions.

Lastly, account of his mystical career and most especially his ability to work miracles, have contributed in no small scale to his popularity and the popularity of his Order through the ages.

Among the legacies of Shaykh 'Abd Al-Qādir al-Jilānī which were preserved and conveyed to the Muslim world are the following:

i. Al-Ghunyah: It is a work which vividly portrays the personality of Shaykh 'Abd Al-Qādir al-Jilānī.

ii. Al-Fath Al-Rabbānī: a collection of his 62 sermons delivered to his audience at his school between 545/1150. Both the content and style of the collection reflect that it was not exclusively for *ṣūfī* circles.

**iii. Futūḥu `l-Ghayb:** This is a collection of eight sermons on various subjects mostly relating to *ṣūfī* sm compiled by his son `Abdur-Razāq.

iv. Ecstatic Sermons: These sermons are contained in many books of his followers such as *Al-Fuyūḍāt Al-Rabbānī* compiled by Ismail bn. Sīdī Muhammad Sa `īd al-Baghdādī.

However, the most important heritage of Shaykh 'Abd Al-Qādir al-Jilānī is the disciplined Order *Qādiriyyah* he left behind. The Shaykh, 'Abd Al-Qādir al-Jilānī, was the most universally revered of all the saints of Islam. His Order, *Qādiriyyah* up to the present time, found followers in most parts of the Islamic world.

SELF-ASSESSMENT EXERCISE II
Describe the activities and legacies of 'Abd Al-Qādir al-Jilānī ?

3.2 Spread of *Qādiriyyah* in the Maghrib (North Africa) and the contribution of *Shaykh Ahmad al-Bakkāī al-Kuntī* (d. 1504)

In the Maghrib (North Africa) the earliest known *ṣūfī* to have contact with the *Qādiriyyah* was Abu Madyan Shu'ayb b. Al-Hassan (d.594/1197). It is widely reported that the he met Shaykh 'Abd al-Qādir al-Jilani on the plane of 'Arafah the year of his piligrimage to the Holyland. He was invested with the *Khirqat al-barakah* (vest of blessing) by *Shaykh* 'Abd al-

Qadir, listened to some of his teachings and sat down in front of him' (i.e. like a novice enduring initiation).

In fact, it has been claimed that on his arrival in the Maghrib, *Shaykh* Abu Madyan wasted no efforts in obtaining proselytes for the new Order among the people of the territory. Abu Madyan however, became a renowned *ṣūfī* personality that, he did not escape the notice of 'Ali b. Yusuf al-Shatanufi who included him in the list of saints accorded his high esteem.

The view that seems to enjoy a wider recognition however, is that the *Qādiriyyah* was introduced into Fas by the posterity of two of 'Abd al-Qadir's sons, Ibrahim (d. 592/1196) in Wasit and \'Abd al-Aziz, died in Jiyal village of Sinjar (d. 602/1206). They had migrated to Spain and shortly before the fall of Granada (897/1492), their descendants fled to Morocco. Perhaps, to them should be traced the origin of *Jilaliyyah*, which has been described as a common Moroccan name for the cult of Shaykh 'Abd al-Qādir as distinguished from the Order. The system has also been described as the application of *Ṣūfī* sm to beliefs that are certainly pre-Islamic, and the materialisation of that mysticism under the form of a cult of hidden substerranean powers. Here, the word *Khalwah* is used for a heap of stones where women attach rags to reeds planted between the stones and where they burn benzoin and styrax in potsheds. Such *Khalwas* are said to be found in Arab villages. The cult of 'Abd al-Qadir is most ardently practised by the women who come to the *Khalwas* are said to be found in Arab villages.

The cult of 'Abd al-Qadir is most ardently practised by the women who come to the *Khalwah* for every sort of objectives. The men on the other hand, chiefly go to the *Khalwah* when they are ill. The full geneology of the Shurafa' Jilāla of Fez is given in Archive Maroc on the authority of *Al-Durr al-Sani* of Ibn al-Tayyib al-Qādirī who claimed to have used a series of authentic documents. A *Zāwiyah* of *Shaykh* 'Abd al-Qādir in Fas is mentioned as early as 1692-3 CE.

The most prominent *Qādiriyyah* personality of the late 15th century West Africa was *Shaykh* Ahmad al-Bakka'ī al-Kuntī (d. 1504) whose full contribution to the development of the *Qādiriyyah* among the Moors of the Western Sahara and Muslims of the Western Sudan shall be examined after the next paragraph.

In the 18th century, the *Manzaliyyah* group of the *Qadiris* emerged in Algeria and Tunisia. Its lines derive from 'Ali b. 'Amar al-Sha'ib and its *zawiyahs* scattered all over Algerian – Tunisian territories. *'Ammāriyyah* on the other hand is a 19th century *Qādiriyyah* branch whose centre of activities is also Algeria and Tunisia while *Bu'Aliyyah* is another one with centre at Nefta where Bu'Ali's tomb is situated. This branch has succeeded in establishing sub-branches, also in Algeria, Tunisia and Egypt. The *Qādiriyyah* has also been firmly – footed in Tripoli and Fezzan to which it has come from Tunis and earlier from Fas. The *'Arūssiyyah* which is known as the *Salamiyyah* is a 19th century branch of the *Qādiriyyah* developed in Tripoli and founding sub-branches at Zulaytin and Sabha.

SELF- ASSESSMENT EXERCISE III
Give a critical account of the spread of *Qādiriyyah* into North Africa.

In the 15th century, Muhammad al-Kunti, the ancestor of the Kunta Arabs, migrated from Tawat in the Maghrib territory to Azawad a town near the historic city of Timbuktu where his son Ahmad al-Bakkai established the *Qādiriyyah* as a movement after him. The *Tarīqah* was therefore known as Bakkāiyyah. It was however, Ahmad's own son, 'Umar al-Shaykh (d. 1553), in his turn who undertook the spread of the *Tarīqah* among the indigenes. He was a follower of the celebrated *Shaykh* 'Abd al-Karīm al-Maghīlī who is reputed for visiting Islamic strong holds and sending disciples to preach Islam throughout the Sahara, Niger Area and Hausaland. After 'Umar al-Shaykh's demise, the Order appears to have had no active leader worthy of note until the emergence of *Shaykh* al-Mukhtār b. Ahmad (1729 – 1811) who was also a Kunta Arab. During this period, the Order became more widespread since the

two famous Jihad leaders of the time *Shakyh* 'Uthman bn. Fūdī and Shaykh Hamad of Masina were members of the Order and recommended it to the people under their jurisdiction.

Another famous Shaykh initiated into the *Qādiriyyah* order by Shaykh Mukhtār was Shaykh *Sīdī* al-Kabir (1780 – 1869) whose grandson *Sīdī* Baba (1869 – 1924), from his Zawiyah at Bu Tilimat in the Trarza region gained great influence over the Moorish tribe in Mauritania and the Sudan especially the Wolof traders in Senegal. This branch of his is sometimes known as *Tarīqah Sīdiyyah*. Another branch formed by a contemporary of Shaykh *Sīdī* al-Kabir, Muhammad al-Fādil (1780 – 1869) appears to have developed into a new Order, the *Fādiliyyah*. He is said to have adapted his teachings to the needs of his people and to have introduced certain modifications to the rites and practices of his own branch of the Qādiriyyah. His son, Sa'd Bu (1850 – 1917) and *Sīdī* Mau'l-'Aynayn were two influential personalities of this *Fādiliyyah* branch of the *Qādiriyyah*.

From Muhammad al-Fadili's teacher, Muhammad al-Aghdaf (d. 1860) another tribal branch has been derived which has been described as characterised by extravagant *dhikr* in the circle of Islam in Mauritania. The actual founder of this branch was his pupil Ahmad b. 'Umar known as Bu Ghifārah (d. 1888), but it is known as Ghudfiyyah after his master.

4.0 SUMMARY
This unit introduces you to a brief history of *Shaykh* 'Abdu `l-Qādir Al-Jilānī (d. 561/1166). It highlights his birth, parentage and early life and education in his native land. The unit also contains an account of Shaykh 'Abdu `l-Qādir Al-Jilānī`s educational, devotional and *Dawah* activities.

It concludes by an account of his legacies in form of religious writings, collection of sermons and spiritual prescriptions for soul purification. It makes the emergence of the *Qādiriyyah* *ṣūfī* Order for cultivation of Islamic spirituality as the greatest of his spiritual legacy.

5.0 CONCLUSION

The *Qādiriyyah ṣūfī* Order was named after *Shaykh* 'Abd Al-Qādir al-Jilānī whose father and mother were acclaimed to be direct descendants of Fatimah, the Prophet's (SAW) daughter.

By the age of eighteen *Shaykh* 'Abd Al-Qādir al-Jilānī moved to Baghdad, a city famous for learning and civilization having had traditional education in his native district of Jīlān.

In Baghdad, by dint of his natural talent, his dedication and encyclopedic knowledge he became very famous for erudition and sainthood, and people from different parts of Muslim territories flocked his sanctuary/ribat.

When *Shaykh* 'Abd Al-Qādir al-Jilānī died in 561/1166 at the age of ninety-one years his heritage in form of doctrines, writings, sermons, and prescriptions for spiritual training and disciples were left behind.

These constituted enough factors for the emergence of the *Qādiriyyah*, the disciplined *ṣūfī* Order for cultivation of Islamic spirituality named after him and found in numerous Muslim countries all over the world.

6.0   TUTOR-MARKED ASSIGNMENT

1. Give a brief history of of Shaykh 'Abdu `l-Qādir Al-Jilānī.
2. Discuss the legacies of Shaykh Abd Al-Qadir Al-Jillani

3. Assess the factors responsible for the popularity of 'Abd al-Qādir al-Jilānī.

4. Highlight the role played by each of the prominent *Qādiriyyah* Shaykhs in the propagation of the Order in West Africa.

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MODULE III: ISLAM IN THE CONTEMPORARY PERIOD

Unit 1: Islamic civilization in the contemporary period

1.0 Introduction

2.0 Objectives

3.0 Main Content

    3.1. Post-Colonial Period

    3.2. The Islamic Renaissance

    3.3. Education and Science in the Islamic World

    3.4. Challenges to Islam in the contemporary period

1.0 INTRODUCTION

This is the final unit on this course. Having discussed extensively on the rise and fall of Islamic civilization in our earlier discussions, we shall be looking at the current trend in the resurgence and growth of Islamic civilization in the contemporary period.

2.0 Objectives

At the end of our discussion in this unit, students should be able to:

- Give the summary of the position of Islam after the colonial period
- Explain the renaissance of Islam
- Discuss on the situation of Education and science in the contemporary Islamic World.

3.0 Main Contents:

3.1. Post-Colonial Period

By the 19th century CE, most of the Islamic Empires had been taken over and subjugated by the European colonialists. The only few regions such as Persia, Afghanistan, Yemen and a part of Arabia which was not under the Europe colonial masters remained under foreign influence and constant threat. Consequent upon the First World War, the Ottoman Empire broke up leaving a number of Arab states such as Iraq becoming independent. Jordan was also created at that time while states such as Palestine, Syria and Lebanon were made to be under French colonies.

Other changes that happened then was that Saudi Arabia became finally consolidated. As a result of the fall of the Ottomans, Egypt which had been under the control of the descendants of Muhammad Ali since the 19th century became more independent. Turkey

was made a secular republic by Ataturk, and the Pahlavi dynasty in Persia took Iran as its new name. Aside the aforementioned most of the rest of the Islamic world remained under colonial rule.

Muslims in India were joined by the Hindus to fight for independence from the British. The independence was finally accomplished in 1947. This led to the creation of Pakistan which became the most populated Muslim state. In 1971, Pakistan broke up into two and the East Pakistan has since been named Bangladesh. Indonesia became independent from the Dutch and Malaysia got theirs from Britain. Singapore separated from Malaysia in 1963 to become an independent state.

Starting from the 1950s, many African countries with large Muslim populations such as Nigeria, Senegal and Tanzania started making moves to gain independence from their colonial masters and by 1960s most parts of the Islamic world had been formed into independent national states.

3.2. The Islamic Renaissance

Aside gaining political independence, Muslim reformers also emerged as from the 18th century to reform the society by reasserting the pristine teachings of Islam to the people all aimed at re-establishing the Islamic religious and cultural identity. Prominent among these reformers was Muhammad ibn 'Abd al-Wahhab, who hailed from the Arabian Peninsula and died there in 1792. With necessary supports received from Muhammad ibn al-Sa'ud, the founder of the first Saudi state, Muhammad ibn 'Abd al-Wahhab was able to spread his teachings across and even beyond the borders of Arabia land. His influence is still noticeable in different parts of the Muslim world up till today.

The Islamic reform took effect in Africa in the 19th century with the emergence of the Mahdi movement in Sudan and the Sanusiyyah movement in North Africa. These movements fought vigorously against colonialism in the region. They also campaigned for education reform in order to give room for educating the Muslims in Islamic way. Egypt thus became a great center of learning and it is the home of the famous Al-Azhar University which has also produced a great number of Islamic reformers such as Jamal al-Din al-Afghani who hailed originally from Persia but settled in Cairo. Jamal al-Din al-Afghani was a vanguard for Pan-Islamism, a movement for the unification of Islamic world both religiously and politically.

Under his tutelage were Muhammad 'Abduh, one-time rector of al-Azhar University who was also very influential in Islamic theology and thought, and Rashid Rida, a strong advocate of the Shari'ah. Also, among the reformers was Muhammad Iqbal, the outstanding poet and philosopher who is considered as the father of Pakistan.

Self-Assessment Exercise

Discuss on the state of post-colonial period of Islam around the world.

3.3. Education and Science in the Islamic World

Education is the key to development. Islam is very particular about giving education to people. Islam is not against seeking all kinds of education that promote development be it Islamic or Western, be it social, science and or technology.

In the 19th century, certain Muslim countries such as Egypt, Ottoman Turkey and Persia promoted education by establishing institutions of higher learning where the modern sciences and especially medicine were taught. Credence was given to teaching of science and technology-based subjects in these institutions. Hence the Islamic world is now being known with production of notable scientists and technologists. Muslims now train in various fields in different parts of the world including the West. In various parts of the Islamic world there is, however, a sense that educational institutions must be expanded and also have their standards improved to the level of the best institutions in the world in various fields of learning especially science and technology. At the same time there is an awareness that the educational system must be based totally on Islamic principles and the influence of alien cultural and ethical values and norms, to the extent that they are negative, be diminished. To remedy this problem a number of international Islamic educational conferences have been held, the first one in Makkah in 1977, and the foremost thinkers of the Islamic world have been brought together to study and ponder over the question of the relation between Islam and modern science. This is an ongoing process which is at the center of attention in many parts of the Islamic world and which indicates the significance of educational questions in the Islamic world today.

3.4 Challenges to Islam in the contemporary period

It is no more news that Islam is currently facing a hard time around the world as it is being looked upon by many as a religion of violence instead of being a religion of tolerance, compassion, peace and justice. This is premised upon some ugly developments in recent time in which some people carry out nefarious activities in the name of fighting jihad. Terrorism is now a dreadful phenomenon around the world. Many innocent lives and

property are lost to one terror act or the other almost on daily basis. The effect of this is so grave that every conscientious Muslim is looked at with suspicion by his or her non-Muslim neighbours most especially when such a Muslim grows beard or put on turban.

Another challenge is the underdeveloped nature of most of the Muslim countries around the world. They fall under the third world economy. A large population of Muslims around the world lack education required for living a prosperous life. Many Muslims are found around the world dependent on begging to sustain their living. Leaders of many countries are preoccupied with frivolities and hold-tight-to-power agenda rather than working for the betterment of their subjects. No wonder then that some Muslim nations are presently experiencing political turmoil which in effect is painting Islam black. Summarily, having realized that all these challenges remain working tools for the critiques of Islam, it is high time Muslims the world over stand up as one entity to find a lasting solution to all the problems so that the lost glory of Islam would be regained.

4.0 Conclusion

Islam is a religion whose relevance is being felt all over the world. It is a religion that promotes education and development. Although there is the presence of nationalism and various secular ideologies among the Muslims yet they still wish to move along with what goes on in the modern world but still retain their Islamic culture. Islam is peace though some undesirable elements do heinous things that are alien and detestable to the religion. A real Muslim is he who adheres strictly to the Islamic teaching of peaceful co-existence in the society. The civilization which Islam brought to the world is the one that promote development, love, unity and justice and not the one of violence, destruction and racial discrimination among men. To realize world peace therefore, the Islamic World and the West must work together with sincerity of purpose to establish social justice in the world.

5.0 Summary

This unit discussed the state of Islam in the contemporary world. It considered the post-colonial period of Islam around the world. Also considered is the renaissance of the religion and it efforts to resuscitate its educational and cultural identity. It concluded with some of the challenges facing the religion especially in relating to world security, economic and educational development.

6.0 Tutor Marked Assignment

Discuss some of the challenges facing Islam in its effort to regain its lost glory around the world.

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Unit 2: Islam and health

1.0 Introduction

2.0 Objectives

3.0 Main Contents

     3.1 Importance of health in Islam

     3.2 Islam and protection of life

     3.3 Islam and the right to freedom

     3.4 Islam and protection of human life

CONTENTS

1.0 Introduction

Another area through which Islam contributed to civilization was its promotion and encouragement of cleanliness and personal hygiene. The Prophet taught his followers to approach God in their prayers five times a day with bodies and clothes spotlessly clean. Health is wealth is a common statement. Islam is particularly a vanguard for promotion of health in all ramifications. To promote good health and avoid the spread of epidemics, Prophet Mohammed (p.b.u.h.) decreed that "no man may enter or leave a town in which a plague has broken out." And to make it all the more binding and effective, he promised heaven for those who die of plague, saying that such a death was that of a martyr. Thus Muhammed (p.b.u.h.) laid for the Muslims the laws governing cordon and quarantine for the first time in history and made them work. In this Unit, you will study how Islam encourages its adherents to practice personal and environmental hygiene. This is very germane in addressing the problem of COVID-19 pandemic presently wreaking havoc around the world. You are welcome.

2.0 Objectives

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

Discuss how important Islam looks at promotion of good health care.

Explain how Islamic teachings on health may serve as panacea to health challenges around the world.

3.1 Importance of health in Islam

"Health is wealth" is a popular saying which indicates how important health is in human life. Man needs good health to engage in any activity and even to practice religion. In this wise, Islam attaches great importance to sanctity of human life. The Prophet of Islam- Muhammad (peace and blessings of Allah be on him) was reported to have declared that health is the second great blessing given to man by Allah after faith). Also Imam Al-Ghazali was reported to have said "A proper understanding and implementation of religion, from the standpoint of both knowledge and worship, can only be arrived at through physical health and life preservation" Other sayings of the Prophet about health include: "No one will be allowed to move from his position on the Day of Judgement until he has been asked how he spent his life, how he used his knowledge, how he earned and spent his money, and in what pursuits he used his health", "Whoever of you gets up in the morning feeling physically healthy, enjoying security and having his food for the day is like one who has the world at his fingertips". "Make the best use of five things before the onset of five others: your life before your death, your health before your illness, your free time before being too busy, your youth before your old age and your wealth before you end up in poverty".

Islam therefore has an integrated holistic approach to health that we aspire to successfully achieve. Today, people strive and struggle to unfold and uphold many of the issues that they have identified as important elements to health as a human right, while Islam covered all these so-called, newly-founded health aspects centuries ago. Islam advocated for all the modern, man-made concepts aimed at the promotion and protection of health long before people began to acknowledge their importance. In reality, only with the turn of the 20th century did humanity begin to fathom and grasp the importance of health as a human right. Only then did people recognize that every human being's right to health must be indisputably

acknowledged and be made a universal, indivisible and independent right. And, although it has taken various declarations to capture some of man's rights to health, we are still lacking in some areas as the rights of the human body have still not been captured. The value of Islam must therefore be acknowledged and recognized; we must allow ourselves to delve into its very heart to learn and be guided by all that it offers in this regard. God and the Prophet have provided us with the means and the tools necessary to protect our own health, the health of others and our surrounding.

3.2 Islam and protection of life

The right to life is, from the Islamic point of view, the second most important human right. Nothing takes greater importance except the right to freedom. Evidence in support of this is found in the two Quranic verses: والفتنة اشدّ من القتل Persecution is even worse than killing (Q2:191) and والفتنة اكبر من القتل Persecution is an even greater crime than killing. (Q2:217) These verses give a clear principle that persecution, which means a 'denial of freedom' is a far worse and greater offence than killing, which is a 'denial of the right to life'. This principle leads to a logical conclusion that freedom is more important than life. This is by no means strange, bearing in mind that the very humanity of man is the result of such freedom. We may remember in this context that God ordered His angels to prostrate themselves before man, a creature who can exercise his free will to choose whether to believe or disbelieve, be obedient to God or disobedient, do good or evil. However, according to Islam, the right to life follows very closely the right to freedom. God has decreed to the children of Israel and the rest of mankind that if anyone slays a human being, for anything other than in punishment of murder or for spreading corruption on earth, it shall be as though he had slain all mankind; and that if anyone saves a human life, it shall be as though he had saved all mankind

كتبنا علي بني إسرائيل أنّه من قتل نفسا بغير نفس أو فساد في الأرض فكأنّما قتل النّاس جميعا ومن أحياها فكأنّما أحيا النّاس جميعا

(Q5:32). It is my humble opinion that killing and saving life here are not confined to the physical sense only. Both are viewed in the mental and moral sense as well. Clearly, what is meant by this verse is the saving or preserving of life, because it is God alone who grants life and causes death والله يحي ويميت (Q3:156). This is in the true and complete sense of initiating life and taking it away. Hence, when we talk of the right to life as a basic human right, we simply mean the right to preserve life, literally and morally. This right is not completely assured unless man is able to enjoy good health and live in a healthy environment. Both are integral parts of the right to life.

3.3 Islam and the right to freedom

Human rights in Islam make up a fascinating mix in which privilege and obligation are inextricably intertwined. Each human right requires man to work hard to ensure, secure and preserve it all at the same time. To relinquish what is one's right is to relinquish a part of one's own humanity. Reflect, on the Quranic verse speaking about those who relinquished their right to freedom, either by choice or coercion: To those whom the angels gather in death while they are still wronging themselves, the angels will say: 'What were you doing?' They will answer: 'We were oppressed on earth'. (The angels) will say: 'Was not God's earth so spacious that you might have migrated to settle elsewhere?' Such will have their abode in Hell, a certainly evil end. Excepted are the men, women, and children who, being truly helpless, can devise nothing and can find no way. These God may well pardon, for God is indeed most lenient, much-forgiving. Anyone who migrates for God's cause will find on earth many places for refuge and great abundance. He who leaves his home, fleeing from evil unto God and His Messenger, and is then overtaken by death, his reward is reserved for him with God. God is much forgiving, merciful.

إنّ الّذين توفّاهم الملائكة ظالمي أنفسهم قالوا فيم كنتم قالوا كنّا مستضعفين في الأرض قالوا ألم أرض الله واسعة فتهاجروا فيها فأولئك مأواهم جهنّم وساءت مصيرا إلاّ المستضعفين من الرّجال والنّساء والولدان لا يستطيعون حيلة ولا

يهتدون سبيلا فأولئك عسى الله أن يعفو عنهم وكان الله عفوا غفورا ومن يهاجر في سبيل الله يجد في الأرض مراغما

كثيرا وسعة ومن يخرج من بيته مهاجرا إلي الله ورسوله ثم يدركه الموت فقد وقع أجره علي الله وكان الله غفورا رّحيما

(Q4:97–100) The same applies to those who relinquish the right to life. God says in the Quran: Do not kill yourselves, for God is merciful to you. Whoever does this with malicious intent and by way of willful wrongdoing, We shall make to suffer the Fire. That is very easy for God

ولا تقتلوا أنفسكم إنّ الله كان بكم رحيما ومن يفعل دالك عدوانا وظلما فسوف نصليه نار وكان دالك علي الله يسيرا

(Q4:29–30).

3.4 Islam and protection of the human body

In a highly authentic hadith, the Prophet is quoted as saying: "Your body has a right over you". Fourteen centuries after Islam established the rights of man, people managed to issue the international declaration of human rights. Nevertheless, they have not yet arrived at the point where they recognize the rights of the human body. It is indeed true that our bodies have a rightful claim against us. This right requires each one of us to feed the body when it is hungry, rest it when tired, clean it when it gets dirty, protect it against all harm, take precautions against subjecting it to illness, provide it with the necessary treatment when it suffers from disease, and not to overburden it in any way. All this represents, from the Islamic standpoint, a right which must never be overlooked or neglected in preference to other rights, including God's own rights over us.

4.0 Summary

In this unit, we have been able to discuss the position of Islam about health. Importance of health, protection of life, the rights of man to freedom, and protection of human body from anything that can cause injury or harm, are some of the topics discussed and it is my belief that you have been greatly benefited. If so, let us meet again in the next unit for further discussion.

5.0 Conclusion

Islam recognizes the importance of being healthy. It encourages its adherents to keep themselves save by maintaining hygiene in their persons, food, and environments. The Qur'ānic passages and the prophetic traditions mentioned in this unit are evidences supporting the fact that Islam cares about wellbeing of man. The Qur'ān also confirms that the purpose for creating man on earth is to serve God (Q51:56) and this can only be effectively done by the man who is healthy.

6.0 Tutor-Marked Assignment

Discuss in your own view the extent to which Islam considers 'living in a good health condition' important.

7.0 References/Further Reading

Dr M.H. Al-Khayat (2004) *Health as a Human Right in Islam* World Health Organization Regional Office for the Eastern Mediterranean

Unit 3: Islam and Economy

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Contents
        3.1 Islam and trade: The spirit behind Islamic economic system
        3.2 Islamic banking system
        3.3 Islam and begging

1.0 Introduction

Islam is not only a religion but a complete way of life. This means that it addresses itself to all affairs of Muslims around the world. This unit focuses on the economic life of man and what Islam proffers as solutions to economic problems.

2.0 Objectives

By the end of our discussions in this unit, it is expected that you would be able to discuss the position of Islam on trade and trading, what differentiate Islamic banking from other forms of banking around the world, and the disposition of Islam on begging.

3.0 Main Content

3.1 The Spirit of Islamic Economic System

The following may underscore the spirit behind the adoption of Islamic Economic System:

1.   To encourage people to be conversant with the *Sharī'ah* principle and its economic philosophy. The economic system in Islam is drawn and conceived in the glimmer of a comprehensive system of moral values and principles. This means that a Muslim need to be conversant and knowledgeable in the philosophy and the principles of transactions as laid down by Islamic rules in earning one's livelihood. Islam as a religion does not intend to deprive one's acceptable liberty on business transactions but rather cautions on how transactions should be made to refrain from or avoid doubtful activities, which many Muslims are not aware of.

2.   To reform the Muslims' financial institutions and reposition them in accordance with the *Sharī'ah*. The Qur'an states that all resources in the heaven and on the earth had been created for the services of mankind. This is contained in the following verse:

> "Allah has made subservient to you whatever is in the heavens and on the earth and granted you His bounties both manifest and hidden" Q31:20

Islam considers it a sin for any able person to depend on somebody else for livelihood. The act of begging, laziness and all sorts of being a liability to others are, in Islamic view, social stigmas and disgraceful humility while creating all sorts of lawful jobs is widely encouraged by Islam.

3.   To free the Muslims from the economic and political dominance of the West. Over the last decade and from the early century till date, the West has dominated the political and economic arena worldwide. The menaces of the greedy capitalists and the destructive communists have had serious impacts on the Muslims. Human beings generally are not equal because of class difference, which should be replaced by cooperation and harmony. By adopting Islamic Economic System, monopoly, cheating and exploitation based on the survival of capitalism etc. will be rooted out completely.

4.   To structure the financial institutions on interest-free bases; this will be discussed extensively later.

5.   To establish a universal brotherhood. The most authentic brotherhood that Islam advocates for is a universal one which is not bound by any geographical limits. It is the one that encompasses the whole mankind and not any familiar group, race or tribe.

3.2 Islamic banking system

Islamic economics places collective/society welfare above personal gains. It visions an economic system that protects ownership, requires participation and ensures equity in all economic transactions.

The Islamic economics philosophy underlying Islamic banking and finance, prioritizes social welfare above individual gains. Individuals also have preferences over social outcomes. On this basis, individual satisfaction stems not only from the utilization of resources for his/her own benefits but also from transferring the resources to others. Thus, it is argued that, above a certain threshold, the rich will voluntarily transfer the resources to the poor since they derive satisfaction from doing so. Accordingly, equitable distribution would be welfare

improvement to everyone and not simply a welfare-transfer from one segment of society to another segment of society.

There are several passages in the Qur'an that encourage trade, commerce, and market-oriented production. In addition, making a profit and owning private property are permitted by Islam so long as profit is earned without taking advantage of others and property is used in "a righteous, socially beneficial, and prudent" way. The Qur'an also warns Muslims to never be deceitful in business dealings and to always honor agreed upon contracts. By this information alone, it seems that Islam is not unfavorable to economic development. Islam strictly prohibits, however, receipt or payment of interest, which is thought of as usury. Thus, for centuries, many Muslims avoided borrowing and lending, involving the payment of interest. In the twentieth century, the Muslim world began recognizing the need for borrowing and lending and a system was developed that promised to address the pressing banking need and meet the approval of the clerics, the Islamic theologians and legal experts. It was based on Mudāraba, or profit-and-loss sharing (PLS). Depositors, rather than receiving interest payments, would receive a 'guaranteed minimum profit' from the bank's investments. In 1975, the first bank based on the profit-and-loss sharing system opened, and from 1975-1985, more than 50 others opened their doors to the Muslim public. Since a way to borrow and lend while avoiding interest was created, many reasoned that Islam is truly no longer a hindrance to economic development. Others however see various additional culture-based impediments for economic growth. Muslims mainly view the present and immediate future as a trial preparation for the next realm of existence.

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3.3 Islam and begging

Street begging seems to have become a lucrative source of income in many cities around the Muslim world. In many African countries for instance, beggars of various brands are seen moving individually or in convoy, parading streets and highways asking people for alms. This attitude had posed so many threats on the security, socio-moral and the economic growth of such countries. Unfortunately, the principle of giving out Zakat and sadaqah as charity to the less privileged, as entrenched in the teachings of Islam, has been grossly misconceived by many people (Muslims and non-Muslims) to mean Islam's support and encouragement for street begging. This may be the reason why large numbers of the street beggars appear to be Muslims. In contrast to this however, Zakat or Charity is one of the

fundamental principles of Islam aimed among others, at assisting the poor. It does not in any way mean that poor people must beg before they can benefit from it. Rather, Islam appreciates dignity of labour and encourages every able person to engage in any lawful activity in order to earn a living. Causes for street begging may be ascribed to Superstition, Poverty, Disability, and Laziness among others.

3.3.1 Superstition

Some people among the Yoruba in the South West of Nigeria superstitiously believe that they would have to dance round the cities and beg for alms for their twin-children to survive. As a result, many parents, especially mothers, are often seen in villages and towns in begging for money with their twin children hanging around them. Thus, they become full-time beggars.

3.3.2 Poverty

The economic problem in many parts of the world has made it extremely difficult for many people to remain economically independent. The situation is worsened by lack of basic infrastructures such as electricity, water, shelter, food and security especially in the rural areas. Thus, there is massive rural-urban transition which usually compounds the problem of unemployment in the cities. Since many people find it difficult to earn their livelihood legitimately under the above condition, rather than to steal, they prefer to beg the rich or well-to-do people for sustenance.

3.3.3 Disability

Disability is one of the factors that encourage begging in many societies. Apart from physical disability, many people are also intellectually disabled. It is an indisputable fact that many beggars are physically deformed in one way or the other. Many of them are blind as a result of illnesses or disasters. Some have lost some limbs to accidents while some are naturally deformed. In many societies, these categories of people are not properly taken care of either by their relatives or by the government. As human beings, they need food, clothing and

shelter for their survival; and all these they cannot get on their own. Thus, they end up begging.

3.3.4 Laziness

Many people are so lazy that they find it very difficult to do any simple or hard work. For them to do any legitimate and lucrative job is as hard as placing Kilimanjaro mountain before them to climb. To such, the only "job" easy for them to do is to move around begging others, and thus they become addicted to it.

It is possible that the conditions which some people find themselves may be so precarious to make them deserve some assistance; in the view of Islam, this should not be a liberty for taking begging as perpetual job. History abounds of many physically challenged people who, with their belief that there is ability in disability, still became economically successful in life without necessarily being dependent on begging.

All the above factors have in one way or the other, led many people to choosing begging as the only alternative to hunger and poverty.

3.3.5 Islamic perspective

Giving charity in the form of *Zakāt* and *Sadaqah* is one of the fundamental principles of Islam. It is instituted to take care of the less-privileged in the society. *Zakāt* is a compulsory levy paid annually by the rich among Muslims whose wealth has reached a certain level known as *nisāb* over a period of one year; while *Sadaqah* is a voluntary donation paid by anyone who can afford it at any time and without any specified amount or material. Both *Zakāt* and *Sadaqah* are payable in cash and material and the way to utilize the proceeds as contained in *Sūratul-Tawbah* (Qur'an chapter 9 verse 60) include: taking care of the poor, the needy, giving (as remunerations) to the *Zakāt* collectors, giving to those whose hearts are attracted to Islam, to free captives, to assist those in debts, and for those who strive in the cause of Allah. Also, Qur'an chapter 2 verse 177 describes as part of righteousness, giving

ones' wealth in assistance to kinsfolk, to the orphans, to the needy, to the wayfarer, and to those who ask (for it), and to set slaves free. However, for Islam to have recognized the position of the poor, the needy and of course the other less-privileged in the society and thereby supported assisting them by giving out what they need, never translates to meaning supporting indolence, laziness and embarrassment which permeate different societies around the world in the name of people begging for living. For an individual or a group of individuals to have taken begging as profession abnegates the principle of hard-work which Islam teaches. Thus, it is absurd and derogatory to apportion the blame of increase in the rate of street begging to the faith. Islam does not support begging for living, rather, the holy Qur'an encourages each person to work for his or her living and not to beg other people for sustenance. A verse of the holy Qur'ān says that man can have nothing except what he strives for and that the fruit of his striving will soon come in sight (44:39-40). Another verse (Q62:10) urges Muslims to disperse in the land immediately after finishing prayers in the mosque to seek of Allah's grace (by engaging in legitimate jobs).

According to the above Qur'ānic verses, no able man is expected "to sit idle or live in a secluded corner of a jungle or a monastery shunning his responsibility towards his wife and children, rather, he is expected to strive in order to earn a lawful livelihood. Zakāt mitigates to a minimum the suffering of the needy and the poor in the society. It is a most comforting consolation to the less-fortunate people. Yet it is a loud appeal to everybody to roll up his sleeves and improve his lot. To the needy it means that it is by nature an emergency measure and that he should not depend on it completely but must do something for himself as well as for others.

God is merciful hence; he does many things to favour man. He created the earth rich in nutrients and natural resources. He also made the earth traversable for man to enable him till and plough to get bounteous harvest. This is corroborated by the following Qur'ānic verse:

> It is He Who has made the earth manageable for you, so traverse yet through its tracts and enjoy of the sustenance which he furnishes (Q 67:15).

In Islam, therefore, it is not a tenable excuse that one resorts to begging because one is retrenched from one particular job while there are thousand and one other legitimate things to do other than begging.

To give charity is a meritorious act in Islam yet, Islam does not encourage anyone to depend merely on alms. In condemnation as well as finding solution to this obnoxious act of begging, the Prophet of Islam has wittily recommended economic endeavor such as fetching firewood for sale as a means of earning one's livelihood. The Prophet symbolized any legitimate work with fetching of firewood. The idea in it is that a human being should put efforts to get what he needs and not to wait for manna from another person.

Another hadith of Prophet which discourages the act of begging for sustenance is the one related by Amr ibn Sa'ad Anmārī who reported the Prophet as saying:

> Three things I can guarantee and remember well what I am going to tell you: no one's wealth is diminished by charity: Allah arguments the honour of him who endures a wrong steadfastly: and no one starts begging but Allah inflicts poverty upon him (Khan. 1978:117).

According to the above hadith, anyone who takes begging as an occupation will definitely not be satisfied with its proceeds. Allah loves hard work and productivity. And for this he endowed man with all the necessary organs and senses. Except for any physical or mental deformity that may render a person incapacitated, Islam does not support anybody to beg others for a living. Instead, it appreciates dignity of labour and asserts that no efforts of man would be left uncompensated.

It is possible that a person may find himself in a position that would make begging inevitable. This position may either be permanent or temporary. It is also noteworthy that the

responsibility of these destitute lies solely on their relatives. When this is not done, then, they are regarded as being forced by necessity to beg. The holy Qur'an says:

> But if one is forced by necessity (to do what he is discouraged from doing) without wittily disobedience, nor transgressing due limits, then is he guiltless (Qur'an 2:173).

All these show that the conditional allowance for begging is temporary and should not be made permanent. Beggars should stop begging immediately they are relieved of their calamities or as soon as they have acquired a little they could use to invest on anything that could make them economically independent.

Analogy can be deduced to judge the act of begging from the act of gambling. A gambler would want to get rich as quickly as possible, without making efforts corresponding to gains expected. The word used for gambling in the Qur'an is '*maysir*' (Q.2:219) which means "ease". This indicates something that can be easily got. Islam frowns at gambling because gains and benefits are derived from it too easily without any serious efforts. The case of begging can also be viewed from this angle since beggars also get gains cheaply without serious efforts.

General view of the Qur'anic verses and the prophetic sayings quoted above would leave no one in doubt that Islam does not support begging but instead, it encourages people to struggle for their living in a legitimate manner.

The establishment of *Zakat* (poor rate) and *Sadaqah* (alms) in Islamic principles is not to encourage begging but to ensure maximum utilization of wealth and measure to check its concentration in few hands.

4.0 Conclusion

The day-to-day activities of a Muslim is guided by the Islamic principles as enshrined in the Sharī'ah. God has created man and made provisions for him on how to source for his needs. In Islam, all types of trade and business transaction are allowed except those that are

forbidden by the Sharī'ah e.g. those involving alcoholic drinks, pork, gambling, taking of interest etc. Islam does not also encourage engaging in any activity that reduces human dignity such as begging for livelihood. Islam encourages earning livelihood through legitimate means and hard-work.

5.0 Summary

Our discussions in this Unit have been focused on the view of Islam on the economic life of man. Items discussed included Islam and Trade, the banking system in Islam, and the view of Islam on the art of begging for sustenance which some people have misconstrued to be part of Islam. I hope have learnt some lessons from the Unit. Join me in the next Unit where we shall continue our discussions on other aspect of Islamic life.

6.0 Tutor-Marked Assignments

The Islamic principle of giving of Zakat and Sadaqah has been erroneously believed by some as Islam's encouragement for begging and indolence. In your own view, explain what Zakat and Sadaqah mean and what it stands to achieve.

7.0 References/Further Reading

Encyclopaedia of Islam
Encyclopaedia Britannica
Encyclopaedia Americana

Unit 4: Islam and politics

1.0 Introduction
1.0 Objectives
3.0 Main Contents
      1.1 Leadership and the need for it
      1.2 *As-shūrāh-wal-bayʻah* system
      1.3 The *shūrāh* and democracy

1.0   Introduction

You are welcome to this unit. As you know, Islam is a universal religion and it addresses all issues affecting human life. In this unit therefore, politics as an important matter in day-to-day life of man, along with other issues concerning appointment of leaders, are discussed in the perspective of Islam. As usual, I want to believe that you will enjoy our discussion and benefit immensely from it. If you are ready, then let's continue.

2.0   Objectives

By the end of our lesson in this unit, it is hoped that the following would have been achieved:

- You would be able to define what politics is all about
- You would be able to explain the concept of leadership and why it is necessary in human life
- You should be able to discuss *As-shūrāh-wal-bayʻah* system under Islamic politics
- You should be able to explain how the *shūrāh* system is different from democracy as understood in the western political system.

3.0   Main content

3.1 Leadership and the need for it

Politics is defined as "the activities involved in getting and using power in public life, and being able to influence decisions that affect a country or a society". As can be inferred in the definition above, involvement in political activities is for the purpose of providing leadership so as to be able to influence decisions. Leadership is "the state or position of being a leader. It is ability to inspire confidence and support among people who needed to achieve organizational goals". Sociologically, leadership is a "process of social influence" in which one person can enlist the aid, co-operation and support of others in the accomplishment of a

common matter. It refers to "a process of influencing and supporting others to work enthusiastically towards achieving objectives". "It is a process by which the leader seeks the voluntary participation of followers in an effort to reach organizational objectives". Mustapha and Balogun (2005) cited Webster (1991) as describing leadership as the position of a leader – the quality display by a leader; the act of leading. It is a quality by which a person influences other in order to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent.

Leadership means provision of guidance and direction. It is a privilege given to a person or a group of persons to be able to better the lives of others. Leadership is not and should not be taken as opportunity to satisfy personal greed. A leader therefore is someone who assumes a position of leading others (the followers) towards achieving a set goal. He or she is a person that is vested with power or authority to lead others. A leader serves as an example for others to emulate towards achieving their collective goal(s). In the act of leading, there is a symbiotic relationship between the leadership and the followership. In other words, both the leaders and the followers are stakeholders in the cause towards achieving their set goals.

Leadership may either be good or bad. A good leadership is that type which leads to achieving egalitarianism, attainment of unity, love and high moral values of the society; while bad leadership on the other hand, ends up in chaos, regret and perdition. When a community is fortunate to have good leadership, then virtually everything in the society would be working well. This has been the challenge in many societies around the world as opined by Munroe, "The number one need all over the globe today is not money, social programs, or even new governments. It is quality, morally disciplined, principle-centered leadership".

A society without a leadership is a directionless society. This is so because there is tendency for everybody in such a society to become a self-acclaimed leader and this may lead to

anarchy which may eventually bring about a rancorous situation. On the other hand, unguided leadership becomes autocratic and tyrannical. This is because tyrannical leaders lack moral values and divine leadership acumen needed to attain success.

3.2 *As-shūrāh-wal-bayʻah* system

In etymological perspective, *shūrāh* is an Arabic word taken from another Arabic root-word "*shawrah*" meaning "dialogue", "discussion" or "consultation". Technically however, *as-shūrāh* refers to the consultative forum under an Islamic government through which appointment to leadership position is done. It is a method used in the appointment of the four rightly guided successors of Prophet Muhammad - Abubakri, Umar, Uthman, and Ali, who led the Muslim *Ummah* (community) around the middle of the 7th century.

Islam abhors autocracy. Hence, it includes in the *Sharīʻah* the principle of *Shūrah* in which the leaders seek advice from people in administering the affairs of the State (Qur'an 3:159). Before any policy of national interest is made, the principle of *Shūrāh* demands that public opinion should be sought and the most popular be respected. This will not only enable the leaders to have a comprehensive idea of the implications of such policy but will also enlist the support of all and sundry to ensure its success in the overall interest of the nation. The word *shūrāh* as mentioned in the holy Qur'ān (e.g. Q42:39), can be described as a method through which believers take decisions based on mutual consensus. Moreover, a whole chapter of the Qur'ān (chapter 42) is titled *Sūratul-ash-Shūrāh* (i.e. chapter of consultation). This shows how important *shūrāh* is as an Islamic principle. It may be erroneous to believe that *shūrāh* is applicable only to Muslims or Islamic government. Rather it is a principle that could be adopted in any civilization. The Qur'ān instruction to the Prophet Muhammad to consult even with those who transgressed against him (Q3:159) alludes to the fact that consultation is necessary on issues that affect the generality of people in any community. Eminent Islamic scholars and writers on Islamic Social Policy such as Tariq Ramadan and

Mohammad Asad express their opinions on the institution of *as- shūrāh*. It was described by Ramadan as "the space which allows Islam the management of pluralism", while Muhammad sees it as something that takes care of the "continuous temporal legislation of our social existence". Another scholar explains *shūrāh* as meaning "to poll the opinion of the nation or its representatives over its issues". Hence, it can be said to be "one of the most important manifestations of civilization that Muslims contributed to its creation and consolidation in the Muslim community".

Bay'ah literally means "to sell" while "*al-bay'ah*" which literally means "the making of a covenant, a compact, an engagement", "to acknowledge as sovereign or leader", "to pledge allegiance", is technically an oath of allegiance taken by members of the Muslim community under an Islamic government to declare their unflinching supports for their leaders. Taking *bay'ah* is to pledge spiritual allegiance and to surrender oneself to the supervision of a leader. It is a reciprocal obligation and a complimentary effort for the success of the system of governance. During the period of Prophet Muhammad as the head of the Muslim community in Madīna and those of his successors, the making of *bay'ah* was given prominent attention. Imam al-Ghazālī submits that it was so important that the Prophet would take the *bay'ah* of new Muslims even if their number was few. The Prophet was reported to have said in one of his sayings that: *"Whoever dies and did not take a bay'ah (an oath of allegiance to a Muslim leader) has died a death of jāhiliyah (ignorance)."* [Bukhari, Muslim]

There are references in the Qur'ān concerning the *bay'ah* which the Prophet took from people. A passage reads:

> Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory (Q48:18).

In another passage, the Prophet was addressed concerning the intention of some women in Makkah to give him the *bay'ah*. The passage reads thus:

> O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allāh, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allāh is Oft-Forgiving, Most Merciful (Q60:12).

In Islamic history, the successes recorded during the periods of the four Khalīfahs (successors) earlier mentioned have been hinged on the satisfactory way they emerged as leaders which premised the unalloyed support they enjoyed from their subjects (via the allegiance). At the demise of the Prophet in 632 C.E., some eminent companions held emergency meetings to appoint his successor. After much deliberation, they arrived at appointing Abūbakri, having considered his ability to govern and his capability to direct the affairs of the *Ummah* in line with the foundation laid by the Prophet (Rahim 54). His appointment was immediately followed by the following thought-provoking speech that justified his suitability to lead:

> O People, I have indeed been appointed over you, though I am not the best among you. If I do well then help me; and if I act wrongly then correct me. Truthfulness is synonymous with fulfilling the truth, and lying is tantamount to treachery. The weak among you is deemed strong by me, and until I return to them what is rightfully theirs, Allah Willing. And the strong among you is deemed weak by me, until I rightfully take from them what is rightfully someone else's, Allah Willing. No group of people abandons Jihad in the way of Allah, except that Allah makes them suffer humiliation. And wickedness does not become widespread among a people, except that Allah inflicts them with widespread calamity. Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience. Stand up now and pray, may Allah have mercy on you.

Subsequent upon delivering this speech, the entire members of the Muslim *Ummah* approached the new leader and bore oath of allegiance (*bayʿah)* to support him. This same method was adopted in appointing each of the other three Khalīfahs at the death of his predecessor. Particular mention needs to be made of the emergence of Khalīfah Uthmān ibn Affān as the successor to Khalīfah Umar ibn Khattāb who died in 644 C.E. At his sick bed, Umar constituted a *shūrāh* of six eminent companions of the Prophet namely Uthmān ibn Affān, Ali ibn Abī Tālib, Abdu-Rahman ibn ʿAwf, Saʾd ibn Abī Waqqās, Zubayr ibn Awwām, and Talha ibn Ubaydullah amongst whom his successor should emerge. Within three days, new Khalīfah emerged in the person of Uthmān and it was Ali ibn Abī Tālib who happened to be his top rival in the contest that was the first to pay homage to him. In this way, many unbecoming incidences such as violence, character assassinations, defamations, money squandering, bribing, time wastage, and unholy politicking, which always characterize appointment of leaders in different parts of the world, were averted. It can be noted that it was when people deviated from this method of appointment that the Muslim *Ummah* started to witness unprecedented crisis accompanying appointment of leaders.

3.3 The *shūrāh* and democracy

Having discussed what *shūrāh* is all about, it may be necessary to compare it with democracy which is a form of government that is being celebrated in many parts of the world at present. Scholars have explained democracy to simply mean government of the people by the people and for the people. That is, a government which gives the people of a State the opportunity of participating in the constitution and running of government via representation. The word 'democracy' is said to have been formed by the combination of two Greek words 'demos' meaning "the people", and 'kratia' meaning "rule" and was used to refer to a form of democratic government in the 6th century B.C. *Shūrāh*, as stipulated in Islam, is different

from democracy in the sense that legislation under democracy is exclusively by the people, whereas, under the *shūrāh,* it is divine.

4.0 Conclusion

Every society is made up of two integral groups; leadership and followership groups. The success of the society is hinged on the level of cooperation between the two groups in following the rules and regulations (otherwise known as the constitution) guiding the society. Islam is not rigid in recommending a specific method for choosing leaders, however, it encourages choosing leaders using the principle of *ash-shūrah wal bay'ah.* 5.0

5.0 Summary

In this Unit, we have discussed on politics as an important issue in the life of Muslim in particular and mankind in general. I believe you have benefited immensely from the Unit, if so, join us again in the next Unit for more educative discussions.

5.0 Tutor-Marked Assignments

Discuss *ash-shūrah wal bay'ah* and its relevance to the political life of any Islamic society.

7.0 References/Further Reading
Encyclopaedia of Islam
Encyclopaedia Britannica
Encyclopaedia Americana

Unit 4: Islam and world peace

CONTENTS

1.0 Introduction
2.0 Objectives
3.0 Main Contents
       3.1 Terrorism
       3.2 *Jihād* in Islam
       3.3 The role of religion in peace promotion
       3.4 Inter-religious crisis

1.0 Introduction

An escalation of violence around the world in recent years and its attribution to Islam in the name of *Jihād* has been very alarming. Such violence has threatened the world stability and peace in no small measure and as Islam is known to be religion of peace, it should be a thing of concern for Muslim scholars all over the world to correct this misconception against Islam by addressing issues surrounding Islam as they concern world peace. In this unit, you will be taken through the meaning of *Jihād* and what Islam has to offer for promotion of world peace.

2.0 Objectives

By the end of our lesson in this unit, you should be able to:
    i.   explain how true is the claim that Islam is a religion of peace.
    ii.   explain the Islamic concept of *Jihād.*
    iii.   debunk the allegation that Islam promotes violence under the guise of *Jihād.*

3.0 MAIN CONTENT

3.1 Terrorism

The security of the 21st century world is being threatened by the dastardly activities of individuals and terror groups. Their activities have been causing sleepless nights in different parts of the world. Although, these terrorists are "faceless", their influences and effects are being felt all over the world. From Asia to the Americas, and from Europe to the African continent, the whole land is replete with one form of terror act or the other thereby leaving innocent people sleeping with their eyes widely open.

Many Innocent lives and a lot of property have been lost to terrorist activities which cover the land, the sea and the air. The Mumbai hotel attacks in 2009, the famous September 11, 2001 bombing of the twin towers of the World Trade Centre in the United States of America, the August 1998 bombing of the United States embassies in Nairobi, Kenya and in Dar s-Salam in Tanzania, and the series of attacks on U.S. interests in various parts of the Eastern world are often credited to terrorist groups.

Prominent among the contemporary terror groups include the Al-Qaeda whose leader – Osama bin Laden was killed by America in 2011, the Talibān, based in Afghanistan and Pakistan from where they launch attacks on various U.S. interests in different parts of the world; and also Ash-Shabāb militant group wrecking havocs in Somalia and the neighbouring countries. In Nigeria, the dreaded Boko Haram group had been very prominent. Terror activities are often carried out by their perpetrators under the guise of defending the religion of Islam as a result of which many people believe that terrorism is part of Islam and that it is of the same meaning with the concept of *jihād*.

3.2 Jihad in Islam
The word *Jihād* is an Arabic word which has different meanings according to its usage. Cowan (1960), has given his own definitions of the word *Jahd* from which the word *Jihād* originates to include: exertion; endeavor; attempt, effort; trouble, pain; voltage; tension, but when defining *Jihād*, he says it is a 'battle'; 'holy war' (against the infidels, as a religious duty). One may wish to question Cowan's definition of *Jihād* in the sense that even in his definitions of *jahd* which is the root-word for *Jihād*, no mention was made of words like 'battle', 'holy', or 'war'. Lane (2010) explains *Jihād* as the using and exerting of one's utmost power, endeavours, or ability, in contending with an object of disapprobation. This latter definition is closer in meaning to the sense in which the word is used in many places in the Qur'*ā*n. Although, applying the word to efforts made by Muslims in some of the wars

fought in Islamic history may be appropriate, it is, however, not correct to give it a blanket definition of being a religious war against the infidels. Islam advocates waging wars or fighting against all objects of disapprobation even if it is against one's interest. It was in the light of this that Prophet Muhammad told his followers after their return from a struggle against their enemies that "You have come from the Lesser Jihad to the Greater Jihad - the striving of a servant (of Allah) against his desires" In the general usage of the word *Jihād* in Islam, it means using everything in one's possession, be it physical or non-physical endowment, to promote morality in the society. It includes the use of physical strength, wealth, intelligence, knowledge, and even good character in a way that will promote development, love, sanity, good health, peace and egalitarianism in the society.

Hornby (2005) defines 'tolerance' as "the willingness to accept or tolerate somebody or something, especially opinions or behaviour that you may not agree with, or people who are not like you". Religious tolerance may, therefore, be explained as someone's willingness to accept and tolerate other people whose religious beliefs and practices are different from his or hers. As "one of the systems of faith that are based on the belief in the existence of a particular god or gods" (Hornby, 2005), religion affords adherents the opportunity to relate with one another during the cause of performing religious rites.

The word *Jihād* and its derivatives appear 41 times in the Qur'ān. One of the places where a derivative of the word features is in Qur'ān chapter 9 verse 20 the meaning of which translates thus:

> Those who believe, and suffer Exile and strive (*jāhadū*) with might and main, in God's cause, with their goods and their persons, have the highest rank in the sight of God: They are the people who will achieve (salvation).

In his commentary on the verse above, Ali (n.d.) describes *Jihād* as "an earnest and ceaseless activity, involving the sacrifice (if need be) of life, person, or property, in the service of

God." He, however, opines that "mere brutal fighting is opposed to the whole spirit of *Jihād,"* and that "the sincere scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable forms of *Jihād*". The word is often used idiomatically as *al-jihād fī sabīlillāhi* i.e. "striving in the way of Allah". Literally it means 'striving or struggle', but technically it is used as a religious duty of Muslims. As opined by Mustapha (2013), *Jihād* is any effort made towards achieving a goal. It involves an inner spiritual striving as well as outer physical struggle (Diane, 2010).

Jihād, in Islam is of two kinds, the greater *Jihād* and the lesser *Jihād.* The greater *Jihād* is inner struggle of a believer to fulfil his or her religious duties. It is a kind of *Jihād* which is completely non-violent in nature. Under this kind of *Jihād,* a Muslim is expected to wage a spiritual warfare against evil inclinations resident in his or her heart, be it against himself or against others. Evils such as intolerance, callousness, envy, jealousy, hatred, backbiting, slander, corruption and the likes whose abode is the innermost part of the human heart, must be struggled against. If this war is won, then the larger part of problems in the world might be said to have been solved. Such a heart so cleansed would be ready to tolerate and accept other people's ideas, ideologies, beliefs, cultures, traditions and ways of life. After all, tolerance and acceptance are things of the heart, the reflections of which are peaceful co-existence and development.

The other kind of *Jihād* is the lesser one which of course, is physical. It is a struggle carried out either with physical strength or promoted with material endowments. It is note-worthy here that physical or violent *Jihād* as some people may call it, is allowed in Islam on some occasions such as for self-defense, or to prevent injustice, persecution or oppression. The fact that there are some among men who are very notorious and callous to the extent that they can wreak havoc to the rest of the people in their societies if not put on check, is recognized by

the Qur'an as we read in verse forty (40) of Chapter 22 i.e. *Suratul Hajj* interpreted as follows:

> And had it not been that Allah checks one set of people with another, the monasteries and churches, the synagogues and the mosques, in which His praise is abundantly celebrated would have been utterly destroyed.

While commenting on the verse above, Ghamidi (2009) opines that though the use of force or violent *Jihād* is not required to settle matters which can ordinarily be settled by diplomatic relation and negotiation, it can, however, not be ruled out in a situation whereby "a nation threatens to disrupt the peace and freedom of the world and its arrogance and haughtiness exceed all bounds". In such a situation, "it is the inalienable right of humankind to forcibly stop its (such a nation's) subversive activities until peace and freedom of the world are restored." The raising up of arm in self-defense is justified by the permission given in the Qur'ān to the Muslims of the early Islamic era who suffered serious persecutions from the hands of the unbelievers of Makkah. The Qur'anic passage reads:

> Permission to take up arms is hereby given to those who are attacked because they have been oppressed – Allah indeed has power to grant them victory – those who have been unjustly driven from their homes, only because they said: 'Our Lord is Allah'. (22:39-40)

It is out of place to limit the meaning of *Jihād* to arm struggle only. Its meaning is all-encompassing. Striving to live a moral and virtuous life is also a form of *Jihād*. Prophet Muhammad was quoted to have said that "The best fighting (jihad*)* in the path of Allah is (to speak) a word of justice to an oppressive ruler" ('Alī Za'ī, 2008).

3.3 The role of religion in peace promotion

As earlier stated, religion affords adherents the opportunity to relate with one another during the cause of performing their religious duties. This is a demonstration of tolerance in the realm of religion. There are numerous religious beliefs around the world. The practices of

these religions differ according to the principles guiding each of them. However, the major objective of all religions is to appease, worship and adore whoever or whatever is believed to be the object of their beliefs. In the practice of any particular religion therefore, people of variant socio-economic and ethno-cultural backgrounds come together and relate with one another. Ability of one adherent to accept the other irrespective of whatever their differences are, depends on the level to which they can tolerate each other. Religious tolerance can either be intra or inter. Occasions there are when people of same religious beliefs conflict with one another. This could be out of jealousy, rivalry, enmity or hatred. It is different from the normal misunderstanding that characterizes human relation. What we are saying here is intra-religious intolerance which may occur among people of same religion. It may be between the leaders and the led, among the leaders or among the followers within same religious beliefs. In such a situation, there is nothing the victim can do that those against him or her will appreciate.

3.4 Inter-religious crisis

Inter-religious crisis has been a frequent occurrence in world history. Adherents of different religions have been waging war against one another. These wars of religion had led to loss of valuable lives and property the protection of which is supposed to be the primary duty of religion itself. Intolerance in the name of religion is also noticeable within families. Marriages do break as a result of difference in religious beliefs between spouses. Parents disown their children because the latter chooses to profess other religion different from that of their parents. Landlords refuse to let out their property to prospective clients and people are denied job opportunities, all in the name of religious differences.

The Qur'ān was very unequivocal on the necessity for Muslims to be tolerant in the practice of their religion. The first point of reference here is in *Sūratul Baqarah* i.e. Chapter 2, verse 256 which emphasizes that there should be no compulsion in matters of religion as "truth

stands out clear from error". Also in verse 32 of *Sūratu Rūm* (Chapter 30), we read: "Those who split up their religion, and become (mere) sects, - each party rejoicing in that which is with itself." These Qur'anic injunctions and assertions show that there are people of different religious views, beliefs and practices and each of them claims to be on the right path. However, no group is expected to impose its own view on others. Instead, there should be tolerance and mutual understanding among people of different beliefs. The Qur'ān also discourages people from considering their personal views as being the best. This can be deduced from the interpretation of the meaning of verse 32 of *Sūratu-n-Najm* (Chapter 53) which reads in part: "…Therefore justify not yourselves: He knows best who it is that guards against evil". As a demonstration of tolerance which is advocated in Islam, the Qur'ān advices the Muslims to always accommodate others when they seek assistance. *Sūratul Mujādalah* (Chapter 58) verse 11 reads:

> O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (Ample) room will God provide for you. And when ye are told to rise up, rise up; God will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge. And God is well-acquainted with all ye do.

The essence of *Jihād* in Islam is to establish discipline and to promote peace, love and good neighbourliness in the society. Thus, promoting religious-tolerance is a form of *Jihād.*

4.0 Conclusion

As discussed above, Islam is a religion which preaches peace. It preaches that Muslims should make peace with Allah, the Creator, and with other creatures of Allah as well. So many passages of the Qur'an including some traditions of Prophet Muhammad preach establishment and maintenance of peaceful co-existence among mankind. It is however very unfortunate that many people misinterpret *jihad* to mean waging wars, fighting and fomenting trouble. This is directly the opposite interpretation of the world. As explained in the Unit, *Jihad* is to strive to ensure that

social-justice is sustained in order to attain egalitarian society where peace, love and development reign.

5.0 Summary

You have learnt via this Unit the importance which Islam attaches to sustenance of peace. An element of inter-religious dialogue on peace is also discussed which I belief will serve as an eye opener for all lovers of peaceful coexistence. I want to suggest that you go over the lessons once again to enable you maximally tap the benefits.

6.0 Tutor-Marked Assignment

Discuss how you think interreligious dialogue would serve as a veritable tool towards promotion of peace in a society.

7.0 References/Further Readings
      Encyclopaedia of Islam
      Encyclopaedia Britannica
      Encyclopaedia Americana

UNIT 5: MANNERS OF SOCIALIZATION AMONG MUSLIMS

CONTENTS
1.0 Introduction
2.0 Objectives
3.0 Main Contents
       3.1 Avoidance of Backbiting, Gossiping and Suspicion
       3.2 Spirit of Forgiveness and Tolerance
       3.3 Universality of mankind
       3.4 Goodness to Parents
       3.5 Treatment of Females
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 References/Further Readings

1.0 INTRODUCTION
In this unit, the issues that would be focused include manner of living together as a family, community, group, society and nation or as a member of international community. The Islamic framework for proper education, patience and steadfastness, spirits of forgiveness and tolerance, good leadership and followership, avoidance of injury to others such as gossiping, backbiting and suspicion will also be deliberated upon.

2.0 OBJECTIVES
At the end of this unit, you should be able to
- ➢ Identify the evils of backbiting, gossiping and suspicion in the society and how to avoid them.
- ➢ Expatiate upon the importance of the spirit of forgiveness and tolerance.
- ➢ Analyze the significance of the Islamic spirit of unity in the society.
- ➢ Appraise the significance of the Islamic teachings in respect of treatment of females

1.0 MAIN CONTENTS

3.1 Socio-Religious Impacts of Backbiting, Gossiping and Suspicion
The term "backbiting" means talking spitefully about a person in his or her absence; "gossiping" is talking informally about the private affairs of others and "suspicion" is the feeling or expression that someone should not be trusted. These social ills are condemned unequivocally and discouraged by Islam because they are among the key factors that create major social problems in any society.

Islam requires everyone to guard his/her speech or tongue from vilifying, making jest of, telling lies against others or saying what he/she is not sure of its authenticity.

> O you who believe! Do not laugh at people; perchance they may become better than they are; and females should not laugh at females perchance they may become better than they are. Neither find fault with your own people, nor call one another by nicknames. Evil is a bad name after faith. Whoever does not heed is indeed, the iniquitous. O you who believe! Avoid most of suspicion, in most cases, suspicion is a sin. Do not spy and do not back-bite one another. Does anyone of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah. Surely, Allah is Oft-Returning to forgiveness, the Most Merciful (Qur'ān 49: 11-12).

> Whosoever believes in Allah and the Last Day then let him speak good or remain silent (Bukhari and Muslim).

> The Prophet said: Indeed, a man will speak with words that are pleasing to Allah and by which he is not aware of what he has attained by it. Due to it, Allah will record His contentment (with him) until the day that he encounters Him. And indeed, a man will speak with words that are displeasing to Allah by which he is not aware of what he has attained by it. Due to it, Allah will record for him His discontentment (with him) until the day that he encounters Him (Bukhari and Muslim).

Consequent upon these tenets of Islam, it is required of a Muslim to desist from gossiping because it causes unimaginable harm not only to the person whose secret is exposed maliciously but also to the person who gossips because Allah would punish him severely. This is also in tune with the reported Tradition of the Prophet's experience of two inmates of graves one day. He remarked that the inmates were being punished for something that was difficult to avoid. One of them used to go about spreading malicious gossip, and the other used not to take precautions to avoid being contaminated with urine. Therefore, gossiping, backbiting and suspicion in must be avoided in order to be saved from the torment of Hell-Fire. So also are abstinence from using abusive language, making jest of others, calling others bad names or fault-finding.

Self-Assessment Exercise

- Identify the Islamic attitude to some disvalues and their social consequences.

1.1 Islamic perspectives on the Spirit of Forgiveness and Tolerance in Islam

It is mandatory on a person who has committed the sin of backbiting to seek atonement and expressly seek the forgiveness of the person he has backbitten. On the other hand, it is one of the virtues of Islam to develop the spirit of forgiveness and tolerance.

In the same vein Islam teaches imbibing spirit of tolerance, repression of anger, overlooking of mistakes and offences of one another in the spirit of good relationship and with hope of seeking the forgiveness and blessings of Allah (Qur'ān 7: 199; Qur'ān 3: 134; Qur'ān 42: 43). Moreover, Allah admonishes that

> And when you see those who engage in false conversations about Our verses by mocking at them, then turn away from them until they engage in a different topic or speech. But if the Devil causes you to forget, then after remembering, do not sit in the company of those people who are the wrong-doers (Qur'ān 3: 68).

As a result of adhering to these golden teachings of Islam, apart from turning away from various forms of iniquities, a Muslim repents from sins, develops large heart for forgiveness and engages in virtuous deeds.

Gossiping *(Namimah)* is the exposition of what one hates to be exposed by another person, whether the one he is relating from or the one he is relating the story to is true or false. Gossiping can be in form of text message, speech, and writing or by gesturing, etc and regardless whether what is being narrated relates to someone's sayings or actions, and whether it is a defect or other than that. Therefore, the reality of gossiping is the diffusion of what is supposed to be private, and destroying the concealment of what he hates to be exposed. The Almighty Allah has warned that if a wicked person *(Fāsiq)* comes to you with news, then verify it, less you harm people without realizing it (i.e. out of ignorance) and afterwards you become regretful for what you've done wrongly (Qur'ān 49: 6).

Self-Assessment Exercise

Relate the Islamic spirit of forgiveness and tolerance and mention their social significance.

3.3 Islam and the Universality of Mankind.

Islam makes it abundantly clear that all human beings are created from the same origin (Adam and Hawa'). Allah drums it into the hearts and minds of the Muslims and the society in general that mutual love, understanding, tolerance, assistance and respect are germane to progress and stability of the world. Moreover, all artificial barriers are denounced and discouraged by Islam. Hence, from the Islamic perspectives, the males and females, young and old, rich and poor are to be given their due rights in the scheme of things. Socialization of humankind is a socialization scheme that has been strongly entrenched in Islam. Allah states that

> O humankind! Give reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women. Give reverence to Allah through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. (Qur'ān 4:1)

> It is He, Who created you from a single person and made his mate of like nature in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord (saying): If You give us a goodly child we vow we shall (ever) be grateful (Qur'ān 7:189)

> He is the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle. By this means does He multiply you. There is nothing comparable unto Him and He is the One that hears and sees (all things) (Qur'ān 42:11).

The import of this teaching of Islam is reflected in the Muslim who cherishes, practices and preaches peace, love, mutual understanding and harmonious co-existence for the over-all interest of human beings as the panacea to all forms of artificial barriers and injustice. The attention of a practicing Muslim is constantly drawn internally to the basic fact that all human beings are from the same origin and lowliness, thereby impacting on him that all human-beings are from the same father and mother. Hence, he does not trample upon the Fundamental Human Rights of individuals or group. Rather, he protects and promotes peace and human rights if given a chance to lead in the society.

Self-Assessment Exercise

Discuss the significance of Islamic tenet of the universality of mankind

3.4 Socio-Moral Impacts of Goodness to Parents

Family is the nucleus of the society. Islam imposes great responsibilities on the parents to make sure that they give good names to their children; provide excellent moral education, Islamic-compliant food, drinks, clothing, good human relation and sincere worship of the Creator. Reciprocally, as a process of socialization, Islam teaches the children to assist and give due respect to their parents, make them happy, as well as establish good and constant relationship with them. Allah instructs them that

> We have enjoined on the person kindness to his/her parents: in pain did his/her mother bear him/her and in paid did she give him/her birth. The carrying of the (child) to his/her weaning is (a period of) thirty months. At length when he/she reaches the age of full strength and attains forty years he/she says: O my Lord! Grant me that I may be grateful for Your favour which You have bestowed upon me and upon both my parents and that I may work righteousness such as You may approve; and be gracious to me in my issue. Truly have I turned to You and truly do I bow (to You) in Islam (submission) (Qur'ān 46:15)

> Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age with you, do not say to them a word of contempt nor repel them but address them in terms of honor. (Qur'ān 17:23).

> And We have enjoined on humankind (to be good) to his/her parents. Her mother bore him in weakness and hardship, and his weaning in two years. Therefore, show gratitude to Me and to your parents: to Me is (your final) destiny (Qur'ān 31:14).

 A good Muslim is cognizant that the parents have suffered untold hardships and made a lot of sacrifice from pregnancy to birth and during upbringing. He takes proper care of them, especially at the old age. He makes himself the source of joy and satisfaction to them at all times and carry-on their good works and as well inherit and take proper care of all what they might leave behind. He also desires to enjoy kind treatment from his own children. Muslim hopes to gain eternal bliss and avert punishments of Allah by taking good care of his parents.

Self-Assessment Exercise

- Examine the socio-religious impacts of Islamic teachings on goodness to parents.

3.5 Islam and Treatment of Females

Islam prohibits the *Jahiliyyah* practice of infanticide. It prohibits treatment of women as second-class citizens (Qur'ān 81:8-9). All these pro-active measures add to the excellence of Islamic law and civilization. Allah reveals that

> When news is brought to one of them of (the birth of) a female (child) his face darkens and he is filled with inward grief! With shame does he hide himself from his people because of the bad news he has had! Shall he retain her on (sufferance and) contempt or bury her in the dust? Ah! What an evil (choice) they decide on! (Qur'ān 16:58-59).

Prophet Muhammad also gives great encouragement to the proper care of the females. He was reported to have said that

> Whosoever supports two daughters until they mature, he and I will come in the Day of Judgment as this (and he pointed with his two fingers held together) (Ahmad).

> Whosoever has a daughter and he does not bury her alive, does not insult her, and does not favour his son over her; Allah will enter him into Paradise (Ahmad).

The wrong perception and practice of weaning the child prematurely and replacing the much-needed mother's closeness and care, especially by refusing to breastfeed the child for a very long period is not acceptable in Islam. The scientists have discovered recently that breastfeeding of the child provides great immunity against some diseases during the infancy and later in life. This has been stated in the Glorious Qur'an about one and half centuries ago. Allah commands that:

> The mothers shall give suck to their offspring for two whole years if the father desires to complete the term. However, he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly because of her child or father because of his child. An heir shall be chargeable in the same way if they both decide on weaning by mutual consent and after due

consultation there is no blame on them. If you decide on a foster-mother for your offspring there is no blame on you provided you pay (the mother) what you offered on equitable terms. But fear Allah and know that Allah sees well what you do (Qur'ān 2: 233).

If you fear that you shall not be able to deal justly with the orphans marry women of your choice two or three or four; but if you fear that you shall not be able to deal justly (with them) then only one ... (Qur'ān 4:3)

It is noteworthy that the notion of near total seclusion of women is alien to the prophetic period. Seclusion is a product of extreme misinterpretation of Islamic provisions on the mode of dressing and appearance in the public that lead to justify seclusion of women.

The general rule in social, religious and political life in Islam is the participation and collaboration of males and female in public affairs. Allah enjoins that

The believers, men and women, are protectors one of another; they enjoin what is just and forbid what is evil: they observe regular *Salāt*, practice regular charity, and obey Allah and His Apostle. On them will Allah pour His mercy: for Allah is Exalted in power, Wise (Qur'ān 9:71)

Self-Examination Exercise

- Examine the socio-religious effects of Islamic teachings on treatment of females.

4.0 CONCLUSION

A careful study of this unit reveals the impacts of Islamic teachings on avoidance of backbiting, gossiping and suspicion among the Muslims and in the society. It reveals the effect of Islamic injunctions on forgiveness, tolerance and universality of humanity whose origin has been traced to Adam and Hawa'u. It identifies the impacts of Islamic instructions on the Muslims with regard to the doctrine of universality of mankind, goodness to parents and treatment of females.

5.0 SUMMARY

1. Mutual love, understanding, tolerance and peaceful co-existence are generated as a result of abiding with the teachings of Islam on the need to eschew backbiting, gossiping and suspicion and other unethical practices.
2. As a result of acting in tandem with teachings of Islam, the properly enlightened Muslims do cultivate the Islamic spirit of forgiveness and tolerance in order to ensure peaceful, united and progressive society.
3. Proper cognizance of the same lowly origin and universality of humankind are taught and put into practice by well-informed Muslims in order to ensure the essential elements for socialization and maintenance of a virile and civilized society.
4. The socio-religious impacts of the teachings of Islam are reflected in the properly enlightened Muslims in their manifestation of Islamic spirit of goodness to parents and females in general.

6.0 TUTOR-MARKED ASSIGNMENT

1. Analyze the significance of avoiding backbiting, gossiping and suspicion.
2. Examine the Islamic spirit of forgiveness, tolerance and universality of humankind.

7.0 REFERENCES/FURTHER READINGS

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