

## CHAPTER 4

### DEVOTIONAL ACTS

#### Meaning of Sharia

**Sharia** is a word derived from the Arabic term '*Shara'a*' which literally means the straight path or road leading to a watering place. Technically, sharia is the Islamic code of law ordained by Allah for his servants as derived from the Holy Qur'an and *Sunnah* (hadith) of Prophet Mohammad (p.b.u.h) to guide man's search for truth.

#### Meaning of Fiqh

The word *fiqh* is derived from an Arabic term '*faqaha*' which literally means a deep understanding of what is intended. Technically Fiqh is used to signify deep understanding of matters related to Islam by studying the Islamic sources of Sharia in order to understand them.

#### Injunctions (rules) ordained by Allah in sharia

The following are six broad areas expounded on by the Sharia:

- Matters of faith (*Iman*)
- Acts of worship (*Ibadah*)
- Family relations (*Muammalat*)
- Business transactions (*Tijara*)
- The concept of crimes and punishments (*Uqubat*)
- International laws.

#### Differences between sharia and fiqh

The following table shows differences between Sharia and Fiqh:

Sharia	Fiqh
Body of revealed laws found in both Qur'an and Sunnah.	Body of laws deduced from sharia to cover specific situations not directly mentioned in the Sharia.
It is God-given and its main aim is to lead on to a meaningful life.	Fiqh refers to the effort employed to the understanding of the sources of Sharia.
Most parts are general	They tend to be specific

They lay down basic principles in Islam	Fiqh gives more details in the understanding and application of the Sharia.
They are fixed, unchangeable and eternal.	Certain components are fixed while others are subject to change according the situation.
It is wider and embrace all human beliefs, activities and actions.	It is narrower and deals with legal rulings and acts.

### Sources of Islamic Sharia

There are four sources of Islamic Sharia but are categorized into two: The Primary sources and secondary sources as discussed below.

#### Primary sources of Sharia

These are the main sources which form the basis, foundation and pillar from which the laws are deduced to guide the Muslims on all aspects of life. These sources include: Qur'an and Hadith.

#### Secondary sources of Sharia

These are the minor sources which supplement the rules of the Qur'an and Hadith. They include Ijma, Qiyas and ijtiḥad.

#### a) Qur'an

This is the real words of Allah that sent to His last prophet Muhammed (p.b.u.h) by Angel Jibril (A.S) in its precise meaning and wording transmitted from one generation to another by means of Tawatur to offer guidance to the humankind.

#### Categories of Legislations that are outlined in the Holy Quran

The Qur'an as a source of law outlines the two categories of legislations:

#### 1. Laws dealing with Allah and human beings. This may include:

- The relationship between Allah and His creations is based on belief such as the pillars of Iman and Ihsan.
- Muslims should also perform the acts of worship such as prayers, fasting and charity as prescribed in the Qur'an.

- c) Punishments to be awarded for crimes committed. For example, punishments for murder, theft, adultery among others.

**2. Laws dealing with human relations.** This may include:

- a) The family law on marriage, divorce and roles of the family members.
- b) It has a well-established system of inheritance with each heir having specific shares allocated.
- c) Trade and business laws are clearly stated.
- d) It directs man on how to relate with the international community and avoid conflicts.
- e) The moral expectations of a Muslim are laid out proportionately with punishments on social evils like theft, adultery, taking of intoxicants among others.

**Reasons why Muslims consider Quran as the first source of Islamic Sharia**

The following are reasons why the Qur'an is considered as a major source of Sharia in Islam:

- It is the external miracle of Allah that cannot be imitated.
- It outlines legislations dealing with man, his creator and other creations.
- It addresses all humankind without distinction of race, region or time.
- Its rules are simple and easy to follow as they were gradually revealed.
- It seeks to guide humankind in all aspects of life.
- It gives guidance on the modes of worship.
- It gives solutions to the daily challenges of man and guides him to the right path.
- It gives the criterion to distinguish between good and evil.
- It gives knowledge of the unseen world like the description of hell and paradise.
- It contains rules dealing with all aspects of life i.e. social, economic, political and moral.

**b) Hadith**

Hadith are the sayings, actions, approvals and qualities of the Prophet Muhammed (p.b.u.h) that have any bearing concerning the Islamic code of life. A believer observes that Hadith is the second most important source of Sharia after the Holy Qur'an.

### Reasons why Muslims consider Hadith as the second source of Sharia

- 1) Hadith explains and interprets the verses of the Qur'an, especially the unclear ones which require practical demonstration such as swalat, hajj, fasting among others.
- 2) Hadith also explains and gives guidelines on economic, business transactions and commercial ethics, such as outlining the sources of income and importance of working.
- 3) Hadith guides Muslims on moral traits, virtues which regulate people's lives, such as truthfulness, patience, sharing, greetings among others.
- 4) Hadith introduces new laws where the Holy is silent, for example how to deal with the captives of wars and safeguarding the Muslims territories
- 5) Hadith comes from the prophet Muhammed (p.b.u.h) who was always inspired by Allah even Allah commanded Muslims to follow him as much as possible.
- 6) The prophet Muhammed himself advised Muslims to follow his hadith after the Quran for they shall not go astray, but rather directed to the right path.

### c) Ijmaa

Ijma is a verbal word from the Arabic term *Ajma'*, which means to determine or to agree upon something. Literally therefore, Ijma means assembling, coming together or collecting. Technically, Ijma refers to the unanimous agreement or consensus of opinion of various Muslim jurists who are referred to as Mujtahidin on an issue concerning the Sharia in the light of the Qur'an and Hadith. Ijma is the third source of Islamic Sharia.

### Conditions for the application of ijmaa

The following are the conditions for use of Ijmaa as the third source of Islamic Sharia:

1. There must be a number of swahabas who agreed on the practice
2. The Quran and hadith should be silent on the issue and matter in the hand. That is, there should be no similar injunction and ruling from the Quran and hadith
3. The swahabas must have been present and embraced Islam during the time of the prophet Muhammed
4. The scholars must have been in authority at the time of making the legal ruling
5. There must be a written or verbal evidence of the matter agreed upon
6. Any agreement reached should not have contradicted the Quran and hadith, but rather the issue should be discussed in the light of Quran and hadith

7. The scholars should be persons of the highest qualifications in Islamic knowledge
8. The issue should be of the immediate concern to the Muslim community not a mere assumption and imagination
9. Once the matter has been discussed and unanimously agreed upon by the scholars, its ruling becomes binding and no one has the right to change it.
10. The  
views of the scholars must be respected even after their extinct (death)

### **Instances (examples) of use of ijmaa during the time of swahabas (Khalifah)**

The following are proofs that ijmaa was used during the time of the companions of the prophet (p.b.u.h):

- Election of Abubakar as a Khalifa: After the death of the prophet Muhammed (p.b.u.h) the swahabas unanimously agreed to give their allegiance to Abubakar Assidiq (R.A) as the first Khalifa
- Compilation of Quran during the time of Khalifa Abubakar (R.A) was suggested by Umar ibn Khattab (R.A) which was agreed upon by the swahabas
- During the time of Khalifa Umar ibn Khattab (R.A) all the swahabas unanimously agreed upon to pray swalatu-taraweh in congregation
- Standardization of Quran using the Qureish dialect during the time of Khalifa Uthman (R.A) was suggested by Huthaifa ibn Yaman (R.A) and unanimously agreed upon by all the swahabas
- Khalifa Uthman ibn Affan (R.A) suggested the introduction of second Adhan during Friday's congregational prayer and other companions agreed with him

### **Importance of Ijmaa as the third source of Islamic Sharia**

The following is the relevance/ significance of Ijmaa as the third source of Islamic Sharia:

- a) It was narrated from the prophet Muhammed (p.b.u.h) that we should respect and follow the deductions of the four rightly guided Khalifahs
- b) It showed the role played by the companions of the prophet Muhammed (p.b.u.h) in the development of Islam
- c) A Muslim gets sins if he works against the ijmaa reached by the scholars hence shows respecting the opinions or ijmaa reached by previous scholars

- d) It is a source of rewards for those who contributed its emergence
- e) It supplements the teachings of the Quran and sunnah of the prophet Muhammed (p.b.u.h) therefore, ijmaa acts as the third Islamic source of Sharia
- f) Ijmaa provides for better understanding of the Islamic sharia once the primary sources are silent

#### **d) Qiyas**

The word *Qiyas* is derived from the Arabic root verb **Qis** which means to measure, estimate or ascertain the length, weight or quality of something. Literally therefore, Qiyas means comparison with a view of suggesting equality and similarity between two things. Technically, Qiyas refers to the sound analogical reasoning by Muslim scholar in the light of Quran, Hadith and decisions agreed upon through Ijmaa.

#### **Conditions for application of Qiyas as the fourth source of Islamic Sharia**

The following are general rules for valid application of Qiyas as the fourth source of Islamic Sharia:

- The rules should not be found in the Qur'an, Hadith or issue agreed upon by Ijma. But has a resemblance with a known rule in the sharia.
- The person engaged in Qiyas should be a Qualified Mujtahiduns.
- The Qiyas must reasoned out well and conform to the teachings of Islam.
- It must be applicable to the relevant situation that has arose by a circumstance
- The Qiyas should be logic and reasonable that which is free from biasness
- The deduced rule should be binding upon the entire Muslim Society at all time

#### **Examples of application of Qiyas as a source of Islamic Sharia**

The following are instances where Muslims have used Qiyas to deduce a Law:

- The prohibition of taking liquor that was made from dates. Its law was applied to forbid all other types of intoxicants like traditional brews, wine, whisky and all hard drugs, because all of them fog the mind.
- A Mu'swilau should be denied his or her will if has killed the Al-Mu'swi as the way a true heir is prohibited the inheritance if he or she has killed the deceased. Because all of them are murderers who fastened the process of inheritance.

- If a guardian burns the orphan's property, he or she shall be regarded as one who has squandered the wealth him/herself. Likewise, the one who devour the orphan's wealthy wrongfully. Both of the have denied the orphan its due rights.
- All the activities such as work, sport and meetings that take place during Friday prayer are condemned as the way trading is condemned. Because all of them, they divert person's attention from the Friday prayer.
- Performance of a vowed hajj on behalf of a dead person is allowed as paying of the debts of a dead person on his or her behalf. Because both of them are debts before Allah.

### **Reasons why Qiyas is an important source of Sharia to Muslims**

The following are the reasons why Qiyas is an important source of Sharia to Muslims:

- a) Through Qiyas, Muslims are able to solve issues which are not directly mentioned either in Quran, hadith and Ijmaa.
- b) It encourages analytical and positive thinking among the Muslims so as to solve issues affecting them.
- c) Use of Qiyas leads to better understanding of Islamic sharia.
- d) Qiyas simplifies the understanding of Quran and sunnah as a source of sharia
- e) Qiyas assists the Muslim scholars to make decisions affecting Muslims and pass injunctions and verdicts
- f) It gives a precise way of ruling on cases such as intoxicants, gambling among other dailly trending issues
- g) It is a source of rewards to those who contributed in reasoning out issues under Qiyas and also to those that implement the deductions of Qiyas.

### **Comparison between Ijmaa and Qiyas**

#### **a) Similarities between Ijmaa and Qiyas**

Ijmaa and Qiyas have similar conditions for their application such as:

- They are both secondary sources of Islamic Sharia
- The ruling of both ijmaa and Qiyas should be in line with the teachings of the Holy Qur'an

- Both should be in agreement with the teachings of the prophet Muhammed's hadith and sunnah
- Both should be in line with the laws made by the Tabeeen (followers of the prophet's companions) and Tabee Tabeeen (followers of the followers of the prophet's companions)
- Both should be executed by the Muslims who are sane and mature
- Those applying Qiyas or Ijmaa should be conversant with the science of the Quran and Hadith
- The executors of both Qiyas or Ijmaa should be versed with the legal opinions of other renowned Muslim scholars.

### **b) Differences between Ijmaa and Qiyas**

Ijmaa refers to the unanimous agreement or consensus of opinion of various Muslim Jurists. On the other hand, Qiyas can be an opinion of one Muslim Jurist.

### **e) Ijtihad**

The term Ijtihad is rooted from Arabic word *Ijtahada, Juhd* which means to struggle in performing certain activities. Literally therefore, Ijtihad means an effort or an exercise to arrive at one's judgement. Technically, the term Ijtihad refers to the process of making legal decisions through independent interpretations of the legal sources of Islamic Sharia by a Mujtahid.

### **Qualities of Mujtahid**

The person who carries out the process of Ijtihad is referred to as a *Mujtahid* who should have the following qualities:

1. He must have a mastery of the Arabic language and its grammar so as to promote his understanding and minimize the possibility of misinterpreting the revelation.
2. He must have a mastery of the *Ulumul Hadith* (Science of Hadith) so as to know and evaluate the degree of accepting hadith.
3. He should be of a good mastery of the Quran and Sunnah for easy retrieving of reference.



4. He should be logical and have sound reasoning that can facilitate his or her analogical deduction.
5. He should have vast knowledge on the views of the *Swahabas* (Prophets' companions)
6. A Mujtahid should have knowledge of Qiyas, its types and conditions for its application.
7. He should be a person of knowledge of one's own society and of public interest.
8. He should understand the fundamental principles of fiqh so as to interpret the laws properly
9. He should know the general objectives of Sharia.
10. He should be of good moral character such as being pious and a person of integrity and righteousness

## **FIQH**

### **Historical development of fiqh (Islamic Jurisprudence)**

#### **i) During the time of the Prophet (610-632 C.E)**

This period begins from the time when Prophet Muhammad (p.b.u.h) started receiving *wahyi* (revelation) up to the time when he passes away. And it has the following features:

- a) The Quran was in its stage of revelation.
- b) At the beginning of Prophethood, Allah revealed to His noble Prophet verses emphasizing on *Tawheed* (Oneness of Allah). The first verses condemned evils like shirk among others.
- c) After *Hijra* (migration) the first Muslim community was established in Madina under the headship of the Prophet (p.b.u.h) who was also their supreme judge.
- d) After Hijra the verses emphasized on rules and regulations in order to govern the Muslims. The Prophet (p.b.u.h) taught the basic principles of the Islamic conduct as laid down in the Holy Qur'an.
- e) The prophet (p.b.u.h) resolved all legal problems that arose in his community using Quran and his sunnah.
- f) The Qur'an was the main source of Islamic Sharia and the Prophet used to interpret and explain on the verses of the Holy Qur'an.

- g) The Prophet's *swahaba* (companions) learnt the Holy Qur'an and the Prophets Hadith by heart and applied their teachings in their daily life.
- h) The Prophet had a number of scribes who wrote down the verses of the Holy Qur'an to for the purpose of preservation.
- i) In case of any doubt, swahabas would consult the Prophet (p.b.u.h) for any clarification.
- j) The Quran was not compiled in one book but was memorized by the Swahabas and recorded under the Prophet's Guidance.

## **ii) During the era of the righteous caliphat (632-661 C.E.)**

This is the time of the four rightly guided caliphs and other major companions of the Prophet (p.b.u.h). This period has the following features:

- a) By the time the prophet Muhammed (p.b.u.h) died, the whole Qur'an had been revealed and most of his swahaba had memorized it.
- b) They continued to use the Qur'an and Hadith as the main sources of reference.
- c) During the era of caliph Abubakar (R.A) the Qur'an was compiled into one volume to safeguard it from getting lost due to death of many Quran memorizers.
- d) During the era caliph Uthman (R.A) the Qur'an was standardized by using the Quraish dialect to bring uniformity in its recitation.
- e) Then the companions collected the Prophet's Hadith and preserved them in writing.
- f) Islam continued to expanded and received many converts who brought into new cultures and patterns of behaviors in Islam causing challenges that lack solutions directly from the Holy Qur'an and Hadith. Therefore, swahabs used *Ijma* and *Ijtihad* to solve them.
- g) The extensive use of *Ijma* and *Ijtihad* in tackling the actual new challenges led to establishment Islamic legislation. This later resulted to the well-established madhabs, namely; Shafi, Hanafi, Hanbal and Maliki schools of thought.

## **iii). During the Umayyad's time (662-750 C.E)**

This is the period after the four rightly-guided khalifahs. It was characterized by the following features:

- a) It was characterized by wide expansion of the Islamic empire

- b) The Quran was diacriticalized under the guidance of Khalifa Abdul-Malik ibn Marwan
- c) The first Tafseer (translation) of Quran was recorded.
- d) Some caliphs began to manipulate fiqh to justify their needs.
- e) The scholars developed the science of Hadith due to fear of fabrication and interpolation of hadith. This is because, this led to incorrect fiqh as some scholars innocently gave rulings while using the fabricated hadith.
- f) Scholars of hadith collected and compiled hadith
- g) Ijmaa was not frequently used because many scholars fled from the mistreatment of the rulers
- h) Ijtihad was applied by scholars from different centres as they established their schools of thought.

#### **iv) During the Era of Abassids (750-950 C.E)**

This was a period that came immediately after the decline of the Umayyad Dynasty. It was characterized with the following features:

- a) During this period Fiqh took place as an independent Islamic science.
- b) All the Muslim Caliphs supported the scientific, philosophical and theological scholarly work which had great influence to Islamic thought.
- c) Various compilations of Hadith and Fiqh were made.
- d) Face to face debates and discussions by eminent scholars, correspondence by mail resulted in reaching common conclusion proving their flexibility as opposed to rigidity of the latter followers and sectarianists.
- e) The various schools of thought (madhabs) gained popularity and students of Fiqh (Islamic jurisprudence) learnt from their specific imams.
- f) The expansion of Islamic state which made Muslims to face new cultures to Islam, gave birth to hypothetical problems which could arise. Hence fiqh had to expand to include such imaginary matters instead of dealing with actual problems only.
- g) Qiyas and Ijtihad were applied as sources of Islamic Sharia.

#### **Brief survey of the life of the five Imams of Fiqh**

#### **Schools of thought**

The following are four Sunni Jurists who came up with the prominent schools of Islamic thought that referred to as Madhabs.

1. Imam Abu Hanifa
2. Imam Malik
3. Imam Shafii
4. Imam Ahmed ibn Hanbal
5. Imam Jaffar Al-Sadiq (Imam of Shia school of Jurisprudence)

### **Factors that led to the development of schools of thought (Madh-hab)**

The following are the reasons that led to the emergence of schools of thought:

- a) The need to have a Muslim scholar to rely on in matters of the Sharia. The question of who to rely on upon authority, made some Muslims to rely on the *Ahlul Hadith* (the people of Hadith) in Madina while others preferred *Ahlul Ra'ay* (people of opinion) in Kufah.
- b) Differences in the linguistic interpretation and understanding of some verses of Quran, hence the emergence of the schools of thought to remove the differences in the interpretation and understanding of the Hadith which clearly the scholars clearly explained them.
- c) The need to remove the difference that arose in the understanding of some hadith of the prophet Muhammed (p.b.u.h). Hence, the evolvement of the schools of thought.
- d) Emergence of new situations and circumstances that had not existed during the earlier times led to the scholars to exercise their ijtihaad to harmonize the situation hence resulting into differences in opinion among scholars.
- e) The Muslim empire expanded to far areas which had unique problems that required solutions based on their Geographical positions or cultural backgrounds.
- f) The spread of Muhadithun in different parts of the Islam Empire, this led to differences in opinions development, hence the rise of the Islamic schools of thought.
- g) Competition in acquiring knowledge which gave rise to difference in opinions among the scholars also contributed to the rise of the madhahibs.

### **Code of conduct on differences of opinions**

The following are guidelines on how Muslims should behave in case of differences of opinion:

- Muslims should refer the matter to Quran and Sunnah so as to derive their rulings
- Avoiding hatred of the opponent and anything which may lead to such a feeling
- Accommodating other peoples' opinions and respecting them
- Being friendly, kind and polite to the opposing side.
- Understanding the opponent and wishing him or her goodness.
- Accepting the truth even if it is from the opponents.
- Having sincerity and avoiding following one's desires.
- Muslims should follow the laid down rules and conducts of debates and discussions.

## **IMAAM ABU HANIFAH**

### **Biography of imam Abu Hanifah**

His full name is Nu'man ibn Thabit Ibn Zuta Ibn Maah. He was born in Kufa, Iraq in the year 699 C.E. during the swahabas' time. He was of Persian origin. He lived during the era of the Tabiuns at a time when the Umayyad dynasty was in charge of the Muslim empire. A time when the Muslim scholars were denied the opportunity to study or give rulings based on the Sharia.

He acquired basic Islamic teachings as a child from his father who was of Persian origin and a silk merchant. Subsequently, he supported the family business as a silk merchant.

He then learnt Philosophy and Ilmul Kalam (knowledge of dialects). At the age of 22 years, he spent much of his spare time in debating and associating himself with scholars in search of knowledge. He had mastered the Art of deriving rulings by *Qiyas* (Analogy). For 18 years, he joined the debate gatherings of Imam Hammad bin Abi Suleiman, a student of Anas bin Malik. Imam Hammad taught him Islamic Fiqh. Other teachers of Imaam Abu Hanifa include the following: Aamir Ibn Shurahbeel, Sha'abi Kufi, Ziyaad Ibn Ilaqa, Muhammed Ibn Munkadir Madni Alqama Ibn Marthad, Adi Ibn Thabit, Simaak Ibn Harb, Qays Ibn Muslim Kufi, Mansoor Ibn Umar and Qataada Basri.

He also attended lessons of Hadith from Imam Malik even though he was thirteen years younger than him. Imam Abu Hanifa was also a student of Imaam Aamir Sha'bi, who taught him Hadith.

He was God fearing, generous, knowledgeable, thoughtful and virtuous. He spent most of his time reciting and teaching the Qur'an, giving out sadaqa, visiting the sick among other acts of ibadah.

He started teaching at the age of 40, after the death of his teacher Hammad. Imam Abu Hanifa started the first school of thought called, *Hanafi school of thought*. He taught several students but never asked for any payment. In fact, he would pay fees for the poor students. Among his famous students include: Qazi Abu Yusuf, Muhammad Ibn Hasan, Abu Ismat Mugheera Ibn Miqsam, Zufar Ibn Huzayl, Hammad Ibn Abu Hanifah, Yunus Ibn Is'haaq, Ja' far Ibn Awn, Abu Bakr Ibn Ayyaash, Abdullah Ibn Mubarak, Ali Ibn Aasim and Ubaydullah Ibn Musa.

### **Principles for accepting hadith that were set by Imam Abu Hanifah**

As a scholar of Hadith, Abu Hanifa came up with the following principles for accepting Hadith:

1. The Hadith should be remembered in its correct form since the day of its hearing to the very time of narration.
2. The hadith must have been projected by the Holy Prophet (p.b.u.h) and narrated onwards through reliable persons.
3. The Hadith should not contradict the Qur'an or other famous Prophet's traditions.

### **Formation of the Hanafi Madhab**

The following are the methods used by Imam Abu Hanifah in the formation of his Hanifa School of Thought:

- Imam Abu Hanifa based his method on *Shura* (consultations).
- His students would discuss a problem posed to them by the Imam and would then present their agreements to the Imam.
- They would also debate on hypothetical problems and work out on solutions based on the principle of preparing for a problem before its occurrence.
- He considered the Quran and Hadith to be the main source of Islamic Sharia.
- He also used Ijma of the Swahaba, individual opinions of the Swahabas, Qiyas, Istihsan and local customs.

## Meaning of Istihsan

This is the preference of the two things on basis of the public good. That is, the preference principle under Ijma' that was introduced by Imam Abu Hanifah where one proof over another which is more logic, reasonable and suitable in that particular situation was given a preference. For example, preferring a more specific hadith to a general one.

## Features of Hanafi School of Thought

The Hanafi School of Thought is characterized by the following features:

- Imam Abu Hanifah named his school the *Hanafiyya School*.
- The Hadith that Imam Hanafi accepted had to be both Sahih and widely used.
- Imam Abu Hanifah accepted to use Ijma applied by Muslim scholars of any age as long as all the Muslims abide by it.
- Imam Abu Hanifah preferred the *Qiyas* of sahabas but not that of Tabiins to his own *Qiyas*.
- Imam Abu Hanifah laid less emphasis on oral traditions.
- Imam Abu Hanifah developed the supplementary law which he called Istihsan.
- Imam Abu Hanifah advocated for the acquisition of knowledge for the betterment of Islam and not for material gain.
- He formed a committee of experts in legal matters (*shura*) which comprised of forty scholars of hadith, tafsir and grammar. Its role was to compile a book of complete set of rules on Islamic legal matters.

## Imam Abu Hanifah's literary works

Apart from teaching many students, Imam Abu Hanifa left behind several literary works of Islamic Jurisprudence for the Muslim Ummah. Among these books are:

1. *Kitaab-ul-Aathar*' - compiled from a total of 70,000 Hadith
2. *Aalim-wal-muta 'allim*' (the scholar and the student)
3. *Fiqh Akbar*' (the great Fiqh)
4. *Kitaabul Rad alal Qaadiriyah*'

### Challenges faced by Imam Abu Hanifa

During the reign of Umayyad Khalifah Ibn Hubaira as a ruler of Kufa, Imaam Abu Hanifah rejected his request of the post of Chief Justice because he did not want to be involved with corruption and also feared being unjust in judgement. He was therefore persecuted by passing through the city mounted upon a horse, while being whipped 10 times a day for eleven consecutive days.

During Abbasids, Caliph Abu Jaafar Mansoor again offered him the same position which he again rejected. He was imprisoned and violently beaten. He was lashed, 30 times until blood seeped to his heels. He was again imprisoned for fifteen days, with restricted rations of food. During this time, he was forced to drink a poison that led to his death. He died in the month of Rajab 150 A.H in the state of prostration. His funeral prayer was offered five times, lasting from Dhuhr to Asr because of the multitude of people, about 50,000. Hammad, His only child led the funeral prayer. The Hanafi laws are mostly applied in Tunisia, Egypt, Jordan, Russia, Syria, Pakistan, Afghanistan and other countries in the Middle East.

### Contributions of Imam Abu Hanifah to the development of fiqh

The following are achievement made by Imam Abu Hanifa to the development of Fiqh:

- a) He founded the Hanafi school of thought as the first of it is kind in the Muslim world.
- b) He authored many books and publications such as Fiqh-akbar, Kitaabul-Athar among others.
- c) He developed the principle of istihsan as a subsidiary source of Islamic Shariah
- d) He accepted the source of Islamic Shariah as being in the Quran, Hadith, Ijmaa and Qiyas.
- e) He taught many students such as Imam Muhammed and Abu Yusuf As-Shaybani who commented upon and expound further on Hanafi School of Thought
- f) He established a committee of scholars from his best students charged with the task of compiling fiqh-based questions and the answers he gave under different heading such as tarawih, salat among others.

### IMAM MALIK IBN ANAS



## **Biography of Imam Malik ibn Anas**

His full name is Malik ibn Anas ibn Aamir. He was born in Madina 717 C.E during the time of the Umayyads at the era of the Tabi'in. He is the second of the four major imams. He belonged to the Arab family of Humayir from Yemen. He is the second among the four major Imams of Islamic Jurisprudence.

His family had a deep educational background and this gave Imam Malik an advantage to acquire basic Islamic knowledge from his grandfather Aamr who was among the leading swahabas, and uncle (Abu Suhail Nafi' - a free slave of Abdullah ibn Umar) at an early age.

He spent seven years with Abdulrahman ibn Humuz learning from him and spending the whole day with him. Thus, developing the interest of studying hadith. He was knowledgeable in Qur'an, Hadith and *fiqh*, spoke the truth fearlessly and advocated for the doing of good. He had a very strong memory and memorized the Qur'an at the age of seven.

Abu Radim Nafi' bin Abd al- Rahman taught him how to recite Qur'an according to Tajweed. Other prominent teachers of Imam Malik include, Ja'afar Al- Swidiq, Mohammad bin Yahyah al- Ansari, Yahaya bin Sai'd, Hisham bin Urwa among others. He had many students, prominent among them being Abu Muhammad Abdullah ibn Wahbi (the mufti of Egypt), Abu Abdullah ibn Qassim (the author of Al-Mudawwanah), Sahnun Abu Said Attanukhi, among others.

Imam Malik was very simple in character, pious and had no favouritism when making legal decisions. He spent his time reciting the Qur'an and was engrossed in prayer during the night. He would take wudhu before narrating any hadith as a sign of respect.

He was famous for his piety and integrity and courageously stood up to oppose suppression. For example, when the governor of Madina demanded and forced people to take the oath of allegiance to Khalifa al-Mansour, Imam Malik issued a Fatwa that such an oath was not binding, because it was given under duress. This resulted in many people finding courage to express their opposition, but the Imam was arrested, found guilty of defiance and publicly flogged. When the caliph learnt of this outrage, he apologized to the Imam and dismissed the governor.

### Formation of Malik school of Thought

The following are the methods used by Imam Maliki ibn Anas in the formation of his Maliki School of Thought:

1. Imam Malik's method of teaching was based on the narration of hadith and the discussion of their meanings in the context of the problems of that day.
2. He would either narrate Hadith or statements of the Swahabas on various topics to his students then discuss their implications, or he would inquire about problems which had arisen in the areas from where his students came and then narrate appropriate hadith or statements of the swahabas which could be used to resolve them.
3. He used Qura'n and Sunnah as the main and primary source of Islamic Sharia.
4. He also applied Amal, ijmaa of the swahabas, individual opinions of the swahabas, Qiyas, Urf, Istislah and customs of the people throughout the world not contrary to Islam.

### Meaning of the important concepts that relate to Maliki School of Thought

**Istislah:** This is the law that was deduced under Ijmaa by Imam Malik which look forward to solve a problem while considering the benefit of the society. That is, these are laws made in public interest. For, introduction of taxes on top of zakat if the demand calls for it is a form of istislah.

**Urf:** These are rules based on the traditions, customs and practices (*Amal*) of the people.

### Imam Maliki's literary works

Apart from teaching many students, Imam Malik ibn Anas left behind several literary works of Islamic Jurisprudence for the Muslim Ummah. Among these books are:

- *Al-Muwattah* (the Approved) which was said to have been regarded by Imam Shafi to be the soundest book on Earth after the Quran

### Features of the Malik School of Thought

The Maliki School of Thought is characterized by the following features:

- He named his school of thought *Malikiya*.
- He accepted both Qur'an and Hadith as the primary sources of Sharia.
- He formulated the supplementary law called Urf

- He collected his works in his book called al- Muwatta which contained issued on Fiqh, Hadith and Islamic theology.
- He accepted Ijma of scholars of any age as a source of Sharia.
- He applied his own Qiyas but with a lot of caution and would prefer the opinion of the swahabas to his own.
- He accepted Istihsan but referred to it as Istislah i.e. laws made in public interest.

### **Death of Imam Malik**

Imam Malik became ill for three weeks before he passed away on 10<sup>th</sup> Rabiul-Awal in 795 C.E. and was buried in Jannatul-Baqi in the Holy city of Madina. The followers of the Malik School of thought are found in North Africa, al-Andalus, Egypt, Sudan, Iraq, and Khurasan.

### **Contributions of Imam Maliki as Jurist in the field of fiqh**

The following are the achievements by Imam Maliki as jurist in the field of fiqh:

- 1) He founded the Malikiyyah school of thought that exists up to date.
- 2) He collected about 10,000 hadith and compiled about 2,000 hadiths into his book Al- Muwatta' which is a reference book up to date.
- 3) He delivered lectures on hadith and fiqh to various students of all ages and status, among his prominent students were Imam Bukhari and Imam Muslim
- 4) He introduced the principle of Istislah. These are the laws made in public interest.
- 5) He was the first jurist to introduce and emphasize on the customs, practices and traditions of the people of Madina in issuing Judgement.
- 6) He accepted both Quran and Hadith as basic sources of sharia but he insisted that Qiyas and Ijmaa should be used with a lot of caution.
- 7) He nurtured many students who became prominent scholars in the field of fiqh such as Imam Shafi, ibn Hassan Al-Shaibani and Abdulrahman bin Qassim.

## **IMAM SHAFI**

### **Biography of Imam Shafi'**

His full name is Abu Abdullah Muhammad bin Idris Al-Shafi'. He was a descendant from the Banu Hashim clan of the Quraish. He was born in 150 A.H/767A.D in Gaza, Palestine but moved to Makkah at the age of 2 years.

He was pious, generous and a very good Arabic orator. Because of his sharp memory, he learnt the Holy Qur'an by heart at the age of seven. When he reached fifteen, his knowledge was so thorough that he had mastered Imam Malik's Al-Muwatta.

He was very keen in learning and mastering the Traditional Islamic Sciences like Qur'an, Hadith and Fiqh. Al-Shafi' traveled extensively for the sake of spreading and acquiring knowledge. He went to Madinah where he met Imam Malik and memorized many hadith from him.

Among his students were Ahmad bin Hanbal, Ismail ibn Yahyah Al- Muzany, Ar-Rabii al Maradii, Hassan bin Muhammad Az-Zaffarani, Yussuf ibn Yahya al-Buwayti and Abu Thaur.

He also visited Iraq twice and met Imam Al-Shaybani from whom he acquired knowledge especially on the Hanafi school of thought. While in Iraq, he taught the jurisprudence of the Qur'an and Sunnah.

He also taught linguistics, poetry and genealogy, and held debates with people who were fanatically following their madhahib (schools of thought). During these debates, he never argued nor showed anger. He then left for Egypt where he intended to study under Imam Al-Layth but before he reached there, the Imam had died. He remained in Egypt where until his death in 204 A.H.

### **Formation of his the Shafii School of Thought**

The following are the methods used by Imam Shafi in the formation Shafi School of Thought:

- a) Imam Shafii integrated the systems of the *Malikiyya* and *Hanafiyya*.
- b) The integration's outcome was a book called *Al-Hujja* (the evidence) which he dictated to his students as they memorized.
- c) He holds the merit of being the first Imam to systemize the essential principles of Fiqh.
- d) He used the Qur'an and Hadith as the main sources of law.

- e) He also applied Ijma of the swahaba (prophet's companions), Qiyas, individual opinions of the swahabas, Qiyas and Istishab (linking).

### **Meaning of istishab**

This is the principle which was introduced by Imam Shafi. This is the linking of a new situation with an old one to come up with a ruling that is more related to the present events.

### **Features of the Shafii school of thought**

The following are the features that characterized

- He called his school the Shafii School of Thought.
- He accepted Qur'an as the first source of Sharia and the basis on which all the other sources of Islamic Sharia rely upon.
- He introduced the fundamentals of jurisprudence (usul Al-Fiqh). This earned him the title 'the revivalist of the second century' because he collected hadith from different countries and scholars.
- Shafii wrote his famous book, Al-Risalah (the message), purely based on the literal meaning of the Qur'an, then on the authentic Sunnah. It is considered by Muslim scholars as the foundation of Islamic jurisprudence.
- He also wrote Al-Umm (the essence/ the mother) in which he dictated the new school of thought to his students.
- He accepted a hadith provided they were authentic and considered following and applying the Sunnah as equally important as following the Qur'an.
- He supported the use of consensus (ijma) and discouraged the use of one's personal judgment without relying on the three sources of Sharia.
- Imam Shafi' considered his Qiyas to be inferior to the swahabas opinions.
- He preferred the use of the supplementary law of Istishab in deriving a judgement.

### **Imam Shafi's literary works**

Apart from teaching many students, Imam Shafi left behind several literary works of Islamic Jurisprudence for the Muslim Ummah. Among these books are:

- i) Kitab-ul-umm (the essence)
- ii) Al-Risala Fi Usul al Fiqh. (the message)

- iii) Al-Hujja (the evidence)

### **Death of Imam Shafii**

Imam Shafii suffered an intestinal attack in the last years of his life and died on 30<sup>th</sup> Rajab 204 A.H. in Egypt and was buried near Mount al Muqattam. The Governor of Egypt led his Janaza prayers.

His two sons Abul Hasan Muhammad and Uthmaan were present for the funeral rites. Imam Shafii has followers all over the world including; Indonesia, Egypt, Yemen, East Africa, Malaysia, Oman, South America and Hadhramout.

### **Contributions of Imam Shafii in the field of Islamic Jurisprudence**

The following are achievements made by Imam Shafii as a Jurist in the field of fiqh:

1. He found the shafii school of thought which exists up to today
2. He was the first jurist to introduce the fundamentals of jurisprudence (usul-fiqh). This earned him the title the revivalist of the second century.
3. He wrote several books such as Kitabul-Risala fi-usulul-fiqh, Al-Hujja, Kitabul-ulumm among others.
4. He used the four sources of Sharia respectively as basis of judgement but he considered Qiyas to be inferior to swahabas' opinions.
5. He introduced his own principle known as istihsaab to derived judgement on some issues.
6. He taught and managed to produce famous students such as Ahmed ibn Hambal, Daud Dhahiri and ibn Buwaytee.

## **IMAM AHMED IBN HANBAL**

### **Biography of Imam Ahmad bin Hanbal**

His full name is Ahmad bin Mohammad bin Hanbal bin Hilal bin Idrees Asheybaany. He was born on 20<sup>th</sup> of Rabi` Awwal 164 A.H. /780 C.E in Baghdad, Iraq. His father passed away before his birth and was brought up by his mother. She was keen that he learns the different disciplines of knowledge prevalent at that time.

He memorized the Qur'an and dedicated himself to the study of knowledge of Hadith from various teachers. During his early age, he joined the classes of Abu Yusuf, a student of Imam Abu Hanifah for a period of four years. He recorded in writing all what he learnt. Imam Hashim ibn Basheer, the grand scholar of Hadith in Baghdad also taught Imam Abu Hanifa. Moreover, whenever he heard that a knowledgeable scholar came to Baghdad, he would seek to acquire knowledge from him. In this regard, he learned from the great scholars like Na'eem ibn Hammad, Abdul-Rahman ibn Mahdi, and 'Umayr ibn Abdullah ibn Khaled.

He dedicated himself to studying at the hands of Imam Shafi' for a period of time, during which he learned fiqh (Islamic jurisprudence) and its principles.

Imam Ahmad used to teach and issue fatwa (legal rulings) in Baghdad in 204 A.H. / 819 CE, just after Imam Ash-Shafi died. He would hold two knowledge-imparting circles: a special one at his home for his keen students and a general one in the mosque after the 'Asr Prayer for ordinary people and knowledge-seekers in general. Among his students are; Abu Bakr Al-Maruzi, Abu Bakr Al-Athram, Imam Al-Bukhari, Ibrahim ibn Ishaq Al-Harbi, Ishaq ibn Mansur At-Tamimi, Imam Muslim, Abu Dawud, and Baqi ibn Makhlad.

The Imam led a life of poverty, patient and piety. He would go without a full meal for days, but never dared to seek help from others. He was not afraid to work manually to earn a living. When his fame spread as an honest teacher, some people began to bring gifts to him, but he refused to accept these as he thought that they were planning to corrupt him. He performed Hajj five times, thrice on foot. He was very humble with none to match him at his time. He uttered no words except that from Quran, sunnah. He preferred to talk more of the hereafter. He would not indulge in worldly affairs.

### **Formation of the Hanbal School of Thought**

The following are the methods used by Imam Ahmed ibn Hanbal in the formation of Hanbaliyyah:

- Imam Ahmad bin Hanbal is well known for his book called *Musnad* (supported).
- He used to discuss and issue Fatwa (legal ruling) based on the Qur'an, the traditions of the Prophet found in the Musnad and the opinions of the Swahabas.

- He also used the Ijma (verdicts by the companions), opinions of the swahabas supported by divine texts and Qiyas.

### Features of the Hanbal School of Thought

Hanbal School of Thought is characterized by the following features:

- He called his school *Hanbali School of thought*.
- He accepted Qur'an as the first and most authoritative source of law.
- On hadith, he would only accept it if it was Marfu (directly attributed to the Prophet)
- He would only accept Ijma agreed on during the Swahabas time.
- He reluctantly applied the Qiyas. He preferred to use a weak hadith where it was available as long as the weakness was not due to a narrator being a liar or Fasiq (degenerated) to his Qiyas.

### Imam Hanbali's literary works

Apart from teaching many students, Imam Ahmed ibn Hanbali left behind several literary works of Islamic Jurisprudence for the Muslim Ummah. Among these books are:

1. *Al-Musnad Ahmad bin Hanbal* (The Authenticated) is the most prominent book among his writings. It is the biggest record of the Prophet's Sunnah as it includes about twenty-eight thousand traditions.
2. *As-Sunnah*, handles the hadiths on matters of belief.
3. *Kitab-us- Salat* (on the discipline of prayer)
4. *Al-Wara` wa Al-Iman* (Piety and Faith) focuses on the hadiths and narrations tackling piety and awareness of Allah (SWT).
5. *Fada'il As-Sahabah* (Virtues of the Companions) contains almost 2000 narrations about the virtues of the Prophet's companions.

### Challenges faced by Imam Ahmad bin Hanbal

Imam Ahmed bin Hanbal in the later years of his life, was imprisoned and tortured by the rulers who wanted him to support their un-Islamic belief that the Qur'an was a creation of Allah (SWT). Caliph Mutasim billah forced the Imam to accept the beliefs of the "Mu'tazalis" but he refused, and was beaten to such a degree that his joints were dislocated.



He was chained for 30 months in a prison in Baghdad. He still refused to accept these beliefs and was again beaten till he fell unconscious.

On the 25th of Ramadhan in the year 221 A.H, Caliph Mutasim, in fear of the sin he committed, repented and set the Imam free. He passed away on 12<sup>th</sup>, Rabi` Thani 241 A.H/ 855 CE at the age of 77 and was buried in Baghdad. He started the Hanbali school of thought which has its followers mainly in Palestine, Saud Arabia, Syria and Lebanon.

### **Contributions of Imam Ahmed Ibn Hanbal as a Jurist in the field of Fiqh**

The following are achievements made by Imam Ahmed ibn Hanbal in the field of Islamic Jurisprudence:

1. He found the Hanbali school of thought which exists up to today.
2. He wrote several books such as *Al-Musnad Ahmad bin Hanbal*, *As-Sunnah*, *Kitab-us-Salat*, *Al-Wara` wa Al-Iman*, *Fada'il As-Sahabah* among others.
3. Due to his work entitled *Al-Musnad* and his methodology is oftenly considered as Muhadith (traditionalist) than faqih (jurist)
4. He used the four sources of Sharia respectively as basis of judgement. However, he accepted the ijmaa of the swahabas and reluctantly applied Qiyas while favouring the use of weak hadith than his own opinion.
5. He taught and managed to produce famous students such as Al-Bukhari, Ibrahim ibn Ishaq Al-Harbi, Imam Muslim, Abu Dawud, among others.
6. He used the principle of istihsan as a subsidiary source of Islamic Sharia.
7. He was able to fight against the beliefs of the Mutazilites fearlessly.

### **IMAM JAFAR AS-SADIQ**

#### **Biography Imam Jafar As-Sadiq**

Jafar Mohammad as-Sadiq was born on the 8<sup>th</sup> of Ramadan in the 83 A.H. /702CE. He is the son of the fifth Imam of the Shia, Muhammad Al-Baqir who was also known as Zainul Abideen. He succeeded his father as the sixth Imam of the Shia. In his early life, he lived with his father and grandfather who taught him good morals and Islamic principles.

He increased his knowledge of hadith by visiting prominent scholars like `Urwa, `Aata, Nafi` and Zuhri. He was a *mufassir* of the Qur'an, a scholar of jurisprudence, and one of

the greatest *mujtahids* who qualified to give legal decisions in Madinah. Once he had acquired knowledge, he began holding lecture sessions to thousands of Muslims in Masjidu Nabawi (Prophet's mosque).

Other than religious knowledge, Imam Ja'far was well versed in the Sciences like Alchemy, astronomy, Geography, Geology and other fields of science. This advanced of such various fields made him to produce renowned scholars, jurists, intellectuals and even scientists. In jurisprudence, there is Abu Hanifah, Imam Maliki. In chemical science, Jabir bin Hayyan, Suffyan Athawry and Said al Ansari. He spent his life in worship and acts of piety for the sake of Allah.

Apart from educating people, the Imam used to feed and clothe the poor and orphans and looked after the widows. He also preferred to earn from his own hands and sweat. He possessed greatness, generosity and many other fine qualities.

### **Death of Imam Jaafar Assadiq**

Having lived during the difficult period of the downfall of Ummayyad empire and rise of the Abbasid Dynasty, he indeed saw terrible situations. Imam Jaafar was always avoided confrontations and violence because he never interested in worldly powers. He rejected all positions of fame offered to him by both the Umayyad and the Abbasid caliphs and preferred to stay in isolation from the world. He did not support either of the Dynasties and was gaining popularity from the people. When Caliph Mansoor took over the caliphate, he kept Imam Jaafar under close supervision since he feared the respect and love that Jaafar enjoyed from the people.

Eventually the Imam was allowed to return to Medina where he spent the rest of his life in hiding until he was poisoned by Khalifah Mansur. Mansur sent some poisonous grapes to the governor of Madina, Muhammed bin Suleiman who in turn gave them to Imam Jaafar. He died on 15th Rajab 148 A.H. at the age of 65. He was washed and shrouded by his son Musa Al-Kadhimi.

### **Achievements of Imam Jaafar As-Sadiq**

The following are the contributions made by Imam Jaafar As-Sadiq:

1. He served as the sixth Spiritual Imam of the Shia Community

2. He was a Mufasssir of the Quran, a scholar of Jurisprudence and one of the greatest Mujtahids who qualified to give legal decisions in Madinah.
3. As a Jurist and Muhadith, he produced renowned scholars and Jurists such as Imam Abu-Hanifa and Imam Maliki.
4. He was great Scientist who managed to produce prominent scientists such as Jabir ibn Huyyan, Suffyan Athawry and Said Al-Ansari.

### Nature and Purpose of Sharia

**The nature of sharia:** The Islamic Sharia is a set of God-made laws in every aspects of life that are revealed from Allah and manifested by the sunnah of prophet Muhammed. The main source of sharia is Allah. That is the right to legislation is exclusively in the Jurisdiction of Allah. No one's laws are to be followed if they contradict the laws of Allah.

### The purpose of Sharia:

The following are the main purpose of Sharia:

- Islamic Sharia guides human's search for the truth and provides him with the lawful way of life.
- Islam came to the world to revive the greatest human values and qualities that had long been neglected and forgotten.
- The message of Islam came with clear rules enumerating the rights of Allah, the rights of the human beings and other creatures.

### Rights of Allah

The following are the rights of Allah:

- 1) Allah only wants mankind to worship Him alone and ascribe no partners with Him in worship.
- 2) Allah wants all His creatures to surrender to His will, and ascribe to Him the right to decree whatever He wills.
- 3) All is the only One who holds the existence of everything and everyone.
- 4) Allah has a right to be thanked for all the favours that He has bestowed upon His creatures.
- 5) All human beings should observe the acts of worship for the sake of Allah.

- 6) Muslims should show obedience, love and abide by the guidance sent down on them by obeying prophet Muhammed (p.b.u.h)
- 7) The right to distribute provisions to whomsoever He wills without measure.
- 8) The Right to legislation is exclusively in the Jurisdiction of Allah.
- 9) The right to favour and penalize human beings depending on their good and bad deeds.

### **The rights towards oneself**

The following are the rights of one towards oneself:

- a) The man is to be dignified in the creations of Allah in everything he or she does.
- b) A person has a right to use the intellect and Divine guidance in performing good and avoid evil.
- c) A man has a right to better himself and prosper when compared with the others for the sake of Allah.
- d) Every individual has a right to earn a living through the lawful means.
- e) Every person has a right to maintain good health and strength so as to perform his obligations.
- f) All mankind should control their desires of their souls so as to refrain from evils.
- g) An individual is expected to avoid overworking of the body
- h) Everyone should cure the body and avoid committing of suicide for whatever reason
- i) An individual has a right to fulfill sexual desires through marriage.

### **Rights of other people**

#### **a) Rights to be observed by Muslims over other Muslims**

The following are the rights to be observed by Muslims over other Muslims:

- i) Muslims should greet one another when they meet and reply to each other's *salaam* (greetings) in a good way.
- ii) Muslims should accept other fellow Muslims' invitation.
- iii) Muslims should attend other Muslims' funeral rites
- iv) Muslims should make *du'as* (supplication) for scholars, leaders and authors of Islamic works.

- v) Muslims should accept the excuse and apologies of others and always wish for their good.
- vi) Muslims should visit others when they are sick and assist them in any need.
- vii) Muslims should accept the gifts that are sent by friends, fellow and Muslims.
- viii) Once a Muslim says, 'Alhamdulillah' (All praise be to Allah) when he or she sneezes, then their fellow Muslims should say 'Yarhamukallah' (may Allah bless you).
- ix) Muslims should speak to each other with kindness and with soft and pleasant word
- x) If Muslims take a pledge while relying on a person, then he or she should fulfill their pledge.
- xi) If two Muslims fight then create peace between them.
- xii) Muslims should cover each other's faults when it is beneficial.
- xiii) Muslims should not cause each other any harm, neither in their honour nor wealth.

### **b) Rights that a Muslims should accord other people**

The following are the rights to be observed by Muslims over other people:

- A Muslim should preserve the life of other people by according them the right to life.
- Other people have right to feel safe, a Muslim should ensure peaceful co-existence with other people.
- A Muslim should allow others to confess their religions and worship freely.
- A Muslim should accord other people the right to movement without restricting them.
- Muslims should accord other people the right to own property, no one has a right to take or destroy properties belonging to other people.
- Other people have right to honour and dignity. It is not allowed to defame a person through wrong accusations.
- Other people have right to privacy. Muslims should respect the privacy of other people and allow them to enjoy their privacy without any interference.

- Other people have right to choose occupation and earn a livelihood. A Muslim should allow other people to conduct lawful businesses and economic activities of their choices and work in any profession without interference.

### **Rights of other creatures**

Islam has not only laid down the rights of human beings but has also emphasized on the rights of animals, plants and other creations. The following are some of the rights of other creatures:

1. Animals should be ridden in a humane way, carry a load they can bear, be given enough food and have a good place to live.
2. Animals should be handled with care but not be abused and beaten cruelly.
3. Animals should not be hunted as a sport or targeted during practice.
4. Muslims should avoid making animals fight as a sport, such as bull fighting, cock fighting etc.
5. Muslims should not mutilate or cut parts of an animal's body when still alive just for fun.
6. Plants should be given enough water and manure.
7. Plants should not be cut or uprooted uselessly without any good reason.
8. Muslims should avoid overworking and overloading the animals.
9. Muslims should give animals enough food and avoid keeping them hungry especially those which are used for riding and transportation.
10. Muslims should avoid imprisoning birds or keeping them in cages without any good reason.
11. Animals should be slaughtered only for food, but they should not be killed merely to waste them on useless ventures.
12. Muslims should provide a good place for the animals to live in.